Lo Australia de la Constitución de la Constitución

## Five Zarathushtrian (Zoroastrian)

# Gàth as,

with

# texts and translations,

also with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language.

with

Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation,

also

with the Persian text contained in Codex 12<sup>b</sup> of the Munich Collection edited in transliteration.

together with

a commentary.

being the literary apparatus and argument to the translation of the Gathas in the XXXIst volume of the Sacred Books of the East

Ъ

#### Lawrence H. Mills, D.D.

Parts I-IV, YASNA XXVIII-XXXIV, XLIII-L, LI, LIII; Comm. This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majesty's Government), and also with that of the Trustees of the Parsi Panchayet Translation Fund of Bombay.

To be had of P. A. Brockhaus in Leipsic.

1894.

## Five Zarathushtrian (Zoroastrian)

# Gâthâs,

with

## texts and translations,

also with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language,

with

Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation,

also

with the Persian text contained in Codex 12<sup>h</sup> of the Munich Collection edited in transliteration.

together with

a commentary,

being the literary apparatus and argument to the translation of the Gathas in the XXXII volume of the Sacred Books of the East

by

#### L. H. Mills, D.D., Hon. M.A. Oxon.

Part I, YASNA XXVIII-XXXIV.

This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majesty's Government), and also with that of the Trustees of the Parsi Panchayet Translation Fund of Bombay.

To be had of P. A. Breckhaus in Leipsie

Oxford 1892.

Druck der Universitäts - Bucheruckerei von E. Th. Jacob in Erlangen.

## Five Zarathushtrian (Zoroastrian)

# Gàthàs,

with

## texts and translations,

also with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language,

with

Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation.

also

with the Persian text contained in Codex 12b of the Munich Collection edited in transliteration,

together with

a commentary,

being the literary apparatus and argument to the translation of the Gathas in the XXXIst volume of the Sacred Books of the East

by

#### Lawrence H. Mills, D.D.

#### Part II, YASNA XLIII-XLVI.

This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majesty's Government), and also with that of the Trustees of the Parel Panchayet Translation Fund of Bombay.

To be had of F. A. Breckhaus in Leipsic.

1894.

## Five Zarathushtrian (Zoroastrian)

# Gàthâs,

with

## texts and translations,

also with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language,

with

Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation,

also

with the Persian text contained in Codex 12 h of the Munich Collection edited in transliteration,

together with

#### a commentary,

being the literary apparatus and argument to the translation of the Gathas in the XXXII volume of the Sacred Books of the East

bs

#### L. H. Mills, D.D., Hon. M.A. Oxon.

#### Part III, YASNA XLVII-LLIII.

This work is published with the assistance of the Secretary of State for India in Conneil (of Her Britannic Majesty's Government), and also with that of the Trustees of the Parsi Panchayet Translation Fund of Bombay.

To be bad of F. A. Brockhaus in Leipsie.

#### 1893.

#### PREFACE.

In attempting to follow the usual custom prevalent in writing prefaces and introductions I find myself, in the present case, at a

certain disadvantage.

The Introduction proper to this work has been already published in pp. i-xlvii of the XXXIst vol. of the Sacred Books of the East. But, owing to the unusually extended range taken in by the present treatise, a preface of itself must take on some of the characteristics of an introduction; that is to say, in explaining my procedure, and in extenuating my shortcomings, I am obliged to enter to some degree into discussion, and therefore into matters

more fitting to an introduction than to a preface.

If I attempt to make any distinction at all between a preface and an introduction, I shall have to do so on mechanical principles. That is, I shall simply take out from the bulk of my introductory preface some important particulars which might not receive their due share of notice if left there, and as to what these particulars should be no one will disagree with me. They are simply the expression of my great indebtedness to eminent scholars for providing me with the means of consulting very important MSS, and books, and to others for what was equally desirable, and that is, for assisting me to defray the expenses involved in the printing of my work by

subscribing beforehand for a good number of copies of it.

But, before I mention the kind co-operation of my friends, I had better explain how it was secured. It was caused by the examination of the first part of the book, pp. 1-393, which came to be distributed in the following manner. In 1882 a copy of the proof-sheets was urgently requested of me by an eminent German friend under circumstances which precluded a refusal. I had received unusual kindness from him, and mutual assistance had taken place between us throughout the working time of an entire year; and although I felt some apprehension in placing a book of uncorrected proof-sheets in the hands of so redoubted a critic, I thought it was little enough for me to do to express a gratitude which I hope I shall never cease to feel, and it was a matter of great gratification that this friend, in requesting me to send him the remaining portions of my book, wrote of it as sehr provinscht.

IV PREFACE.

Having placed my unfinished book in the hands of this leading master, I decided to withhold it from nobody, and I accordingly sent it gratuitously to nearly all the leading specialists in Europe and America, refusing no application to allow it to be used. I should add that the first request had been followed by others quite as urgent and complimentary.

I do not regret that I acceded to these expressed wishes, for it placed my humble labours at the service of those who are helping on the development of Zoroastrian science, and I have not been without many further indications, both published and private, to

the effect that my labours have not been in vain.

It was entirely owing to the interest awakened by this gratuitous distribution that I have been enabled to secure the many important subscriptions to which I refer, and I have therefore a double reason to be satisfied with the apparently large

pecuniary sacrifice that I made.

I may now state, as directly bearing upon what follows, the reasons why a year, or more, must yet elapse before I re-issue that first volume in its completed condition. The new MSS, which have been acquired, and the extensive citation of variations in Geldner's edition, would of themselves suggest the reprinting of many sheets of it, while the length of time which has transpired since the first pages were printed should render the presentation of the work in its antiquated condition a most improper proceeding. But the remodelling and printing of the Commentary, together with other professional labours, has occupied the close labour of the last three and a half years. The reprinting of antiquated parts will now be proceeded with.

In the all-important matter of the acquisition of MSS, my gratitude is first owing to Destoor Jamaspii Minocheherji Jamasp Asana, Ph.D. of Tuebingen, Hon. D.C.L. Oxon., for having sent me for my private use three valuable MSS, of the Yasna, and one of

the Vendidad.

The first of these is the now celebrated MS. with Pahlavi translation, J., written by Mihirapan Kai Khūsrō, in the year of Yezdegird 692 (A.D. 1323), the sister MS. to that so justly treasured by the University of Copenhagen (K.), which was brought to that city by Rask previously to 1832. The second was an ancient codex, J., written soon after the death of Neryosangh, the learned Parsi scholar, whose important labours date from about 500 to 600 years ago. This a Yasna with Neryosangh's Sanskrit translation, beautifully written, and, if of less value than the other, it is so

PREFACE. V

only because its translation is in Sanskrit rather than in the more original Pahlavi. I should mention that this latter MS. is in a very fragile condition, and that many of the folios have suffered from abrasion.

I am also deeply gratified that the learned possessor has presented both of these precious codices to the Bodleian Library at my suggestion. I must also express my hearty thanks as an individual scholar to Professor Max Müller and to Sir William Markby for their great interest manifested in this matter, and to the Delegates of the Clarendon Press for the issue of a collotyped reproduction of the Zend-Pahlavi MS. mentioned, executed in the actual dimensions and in a manner which surpasses that of most publications of the kind.

The third MS. is in Zend with Sanskrit translation, J.\*, written by an ancestor of the Destoor's, and apparently some hundreds of years old. The fourth MS., a valuable Vendidåd with Pahlavi translation, the generous scholar has presented to me as a personal gift.

Beside these, Destoor Darab Peshotan Sanjana, Professor of Zend and Pahlavi in the Sir Jamshedji Oriental College, Bombay, has kindly sent me a Yasna with Pahlavi translation. This is not an ancient codex, but it is executed with unusual critical care and attention.

I also take this opportunity to thank Professor v. Spiegel for sending me his transcription of the MS. numbered 6 in Westergaard's catalogue in the University Library of Copenhagen, containing also a collation of the MS. numbered 2 fonds d'Anquetil in Paris.

I would also express my grateful thanks to Professor R. v. Roth for furnishing me, in 1883, with a collation of the Sanskrit translation contained in the very important MS. J.<sup>3</sup>, already mentioned as later presented to the Bodleian Library, and also to Dr. M. A. Stein for a collation of the Sanskrit translation in J.<sup>4</sup> in the same year.

I would also express my acknowledgments to Dr. Laubmann, the Librarian of the Hof- und Staatsbibliothek in Munich, for sending to the Bodleian Library, for my use, a valuable Zend-Pahlavi Yasna,

and also a Vendidad in Pahlavi with Persian translation.

These last MSS, were formerly the property of Professor Haug, and the first was presented to him by some of the Parsis in recognition of his labours on the Avesta, and of his epoch-making transliterations of the Pahlavi. (One of my collateral occupations during the past three years, as I may mention in passing, has been

VI PREFACE.

to transcribe in its entirety the Persian translation of the Pahlavi in this MS. of the Vendidad, it being in its extent about one-third of the Avesta.)

I would also mention that my kind friend Dr. Rost, the Librarian to the India Office, has sent me many and valuable works

to be used in domicile.

The space would fail me to express my obligation to eminent scholars for various acts of friendly assistance, and I shall take a further opportunity, but I cannot refrain from thanking once more my distinguished friend Dr. West for devoting, in 1881, an entire month of his valuable time to reading and revising my first Pahlavi translation of the Gathas, and for giving me much counsel and assistance in the, at times, almost insurmountable difficulties of my task.

I would here recall the fact that Haug's translation of the Pahlavi Yasna xxviii—xxxii. 1, (see the Essays, pp. \$338-354.) was largely revised by Dr. West, and it is owing to this fact that this masterly performance has assumed its present shape. One might well enquire how far the learned public is aware of the exceptionally difficult nature of the Pahlavi documents with which Dr. West so ably deals in the Series of the S. B. E. In some respects the decipherment of Pahlavi surpasses in difficulty that of the most ancient Inscriptions in other languages, and our gratitude to this eminent scholar should be proportionate.

Finally, I have to thank those whose generous co-operation has

made the appearance of this work (in its present form) possible.

And first among these I have the honour to name Major-General Sir Henry Rawlinson, Bart., &c., to whose interest I owe it that the Secretary of State for India in Council has subventioned me with a considerable sum.

Not less liberal has been the action of the trustees of the Parsi Punchayet Translation Fund of Bombay, who have assisted me with a subscription to the amount of nine hundred and twenty-five rupees (about).

Other friends who have taken copies, thereby enabling me partially to meet the expenses involved, are gratefully mentioned in

my subscription list.

L. H. M.

Oxford, January, 1891.

P.S.—I am happy to add that Destoor Darab Peshotan Sanjana has, at my suggestion, offered the very valuable MS, mentioned above to the Bodleian Library, and that it has been thankfully accepted.

As so many eminent Parsess in Bombay have subscribed to the work by the Rev. Dr. Mills of Oxford on the Gathas of Zoroaster, which has also been subventioned by the British Government in London, the following review of it may interest them and other subscribers.

Professor Justi of Marburg, Germany, writes in the Göttingische gelehrte Anzeigen (May 15, 1893), a review of the book of which the following are some extracts. 'The five Zoroastrian Gathas, with the Zend, Pahlavi, Sanskrit, and Persian Texts and translations, together with a Commentary, by L. H. Mills, D.D.; to be had of F. A. Brockhaus in Leipsie, pages axviii. and 621, large octavo, parts I, IV, now ready. The appearance of this work had already begun some years ago, but was interrupted by the edition of an English translation of the Yasna, &c., for the series of the Sacred Books of the East, Vol. XXXI (1887). This work and its predecessor are parts of the same exposition, one completing the other; and without doubt our knowledge of the Gathas has been powerfully advanced (machtig gefördert) by the author . . . Dr. Mills, an expert with the Veda as with the Avesta, remarks correctly that we should use the so-called tradition only with caution . . . Still, we have striking evidence of the learning of the priests of the Sasanid dynasty (who were the last editors so to speak of the traditional translations), in the fact that through their labours the entire Zend text of the Avesta was transcribed from the original so-called Pablavi characters in which it once stood into the very complete characters of the present Avesta alphabet; see Yasna 42, 5, where Dr. Mills shows (Gathas, page 514, and in the Zeitschrift der Morgenländischen Gesellschaft 42, 452) that the Zend word wied must have stood in Pahlavi characters which spell also napesh (or "nafsh"), because the Pahlavi translator so read ufya and translated it sapeshman, or \* nafshman," (and this opens up a rich vein for discovery). ... We have the gravest reason to suppose that the entire change from the freethinking Sadduseeism to that orthodoxy which now underlies the Catholic Creed was due to Parsiam, which moulded Judaism under the modified name of Pharisaism (for Farsee is the same word as Parsee) (Gâthas, p. zzi.).

By means of Mills' work, which is the result of astonishing (erstaunlichen) labour of a very varied nature, it becomes possible to us to form a judgment as to Parsism and the value and worthlessness of the exegetical tradition in particular places, a thing which up to the present we have for the most part only been able to do on the basis of our own conjectures. It is therefore a great service that Dr. Mills, besides the original text and its translation in Latin and English, has given us the Pahlavi translation together with its glosses in transcription (i.e., deciphered), a work which only those know how to estimate aright who have themselves contended with its difficulties. Dr. Mills had at his disposal the use of newly acquired MSS, of which he speaks in detail in his preface, p. iv.; some facsimiles of the MSS, are in his book. A close and exact (genauer) Commentary gives besides the explanation of difficult words a full criticism on the researches of other scholars. Dr. Mills' work deprives scholars of all further excuse for avoiding the Pahlavi and Sanskrit traditional interpretations.' (Part III is just ready.)

### Supplementary Introduction.

As I have stated in the preface, the first part of this book has been circulating among specialists for several years, although it has never heretofore been offered for sale.

The reason for this has also been long known (see my remarks in the Zeitschrift der deutschen morgenläudischen Gesellschaft 42. Band S. 439, 1888). The book was never finished, one eighth part of it standing in type, while the former portions had been so long printed that they had already become somewhat antiquated, and the second part consisting of the Commentary was entirely in manuscript, and in a different shape.

The completion of the work was rendered for the time impossible by my accepting the invitation of Professor Max Müller as strongly urged by Professor Darmesteter, to undertake the translation of the Yasna, Visparad, Afrinagân, and Gâhs in the XXXIst vol. of the Sacred Books of the East (see the London Athenaeum of April 12th, 1884).

But this interruption is really only apparent. The matter contained in the XXXIst vol. of the S. B. E. pp. i—xlvii, as well as the extensive summaries at the head of each chapter in that work, and the comments there presented throughout were, and are, an integral part of this same exposition. If they had not been presented there, they would have been presented here. This book contains, as is stated on the title-page, the literary apparatus and argument to the other. The entire discussion in that one is supposed to be under the eye of the reader examining this, and this commentary especially is by no means offered as an argument aside from the other.

What is said of S. B. E. XXXI, is naturally said, and with more emphasis, of the first volume of this work containing the Zend, Pahlavi, Sanskrit, and Persian texts with translations in its relation to this

commentary, and this commentary is published at present chiefly for the benefit of those scholars in Europe and in America who have for so long a time been using that volume.

I state this the more distinctly on account of the perhaps painful succinctness and curtailment here practised. The commentary is presented with its present great economy in the use of words from the necessity to restrict the work to practicable limits. Had I indulged in fully rounded explanations at every point, the book would have reached a bulk one eighth or one quarter greater than its present dimensions. Nevertheless this present condensed treatment has only been hazarded in view of the fulness and simplicity of the other parts; aside from them the cost of extension would not have been considered.

In the first part of this work the Gathie text is presented with an amplitude for which as to some particulars I must apologize; see below.

For variations in the MSS. of the Gatha I refer to the rich collection of Geldner, who has supplemented Westergaard's neglect in this respect, and surpassed Spiegel's fulness, Prof. v. Spiegel having refrained from publishing a large mass of variations which he had collected under the mistaken impression that they would be superfluous.

I have two MSS. of considerable importance which Geldner has not collated, although I formerly had the impression that one of them was the same that he describes as J.4, but the learned possessor, Dr. Destoor Jamaspji Minocheherji, has corrected my misapprehension as to this particular, not however before I had cited it several times as the supposed J.4 (see on p. 521 where I commence the use of the abbreviation J.\*). My mistake was caused by the impression that Professor Geldner had mentioned all the MSS. in the possession of the Destoor in his edition. I give the variations in the Gathic text of this MS. occasionally where they seem called for, but, as the reader can readily understand, I do not desire to note every item of mechanical variation in the Zend text here, although a still fuller report of the variations of MSS. than has been given elsewhere would be at times desirable.

I use Geldner's abbreviations to designate the several Zend MSS., except Pt 4., adding J.\* for the Yasna MS. not yet collated by him. That is to say I use these abbreviations when citing the Zend texts; as to the texts of the Pahlavi translation see below.

In the translation of the Gatha texts I have used a simple Latin

after the example of Haug, a word for word translation into English being out of the question.

I have pursued the policy of alternative translation in these difficult hymns, giving what was at the time of printing my preferred view in the verbatim, but sometimes adding alternative elements in the free metrical, and not besitating to supersede both as well, as that in S. B. E. XXXI, by later and preferred views in the Commentary.

Beside these I cite various published and unpublished opinions which have circulated among scholars, taking especial care not to hold any individual, much less any one eminent individual, at all responsible for reported views which may nevertheless seem somewhat coloured after his. It is to be hoped that I have suggested nearly every possible view of the mass of difficulties which meet us in the Gâthâs, and many scholars will recognize some which have long been familiar, while others are entirely new. I have not cited the names of authors often, as opinions change frequently, and some scholars do not care to father discarded views.

The Pahl. trlr. is not printed in its original characters, which would have been an exceptionally easy but expensive task. It is however edited with the collation of all the known MSS, and deciphered in Roman characters, which last together with its translation might be considered the crux of Zend philology.

In those parts of the work where I do not mention Spiegel's readings I take it for granted that his text is under the reader's eye. It is practically that of the Copenhagen MS. numbered five, the only MS. accessible to occidental scholars at the time of Spiegel's printing in 1858. The letters DJ. recall Destoor (Dustûr) Jamaspji's MSS., see elsewhere. D. stands for the MS. of Darab Destoor Peshotan Sanjana. M., or M., stands for the Munich MS. mentioned elsewhere.

Nervosangh has been edited with the collation of five MSS, which comprise all those of most importance. The abbreviations are J.\*, J.\*, J.\* for Destoor Jamaspii's MSS., C. for that of Copenhagen, no. VI of Westergaard's Catalogue transcribed by Professor v. Spiegel in 1845-46, and P. for that of Codex fonds d'Ang. nr. 11 collated by Dr. Spiegel with his transcription in 184—(?). Some variations of another but inferior Paris MS. may be gathered from the fragments of Nervosangh's Sanskrit text published by Haug in his commentary. These of course I do not republish.

In editing the Parsi-persian text I have again refrained from the easy but expensive device of printing the original characters, which would have entirely spared me the often harassing duty of deciding on the short vowels in a codex badly written in a dialect composed of Pahlavi, Parsi, Persian and Arabic.

I have noted the variations in the Pahlavi text of this Parsi-persian translation from my texts in the reprinted portions, and from Spiegel's text (K.\*) in the older parts; [] marks omissions, [= -] marks insertions, thus [mint = madinad]. The first is the Parsi-pers. translation, the second is the Pahlavi text of the MS. in italies.

It is to be noticed that the Pahlavi text cited in the variations of the Parsi-persian MS. stands for the most part in the traditional transliteration, and it would have been a fortunate circumstance had I been able to present more extensive portions of this old-fashioned transliteration, as scholars are too liable to lose sight of it, and a knowledge of it is quite important at times.

I must now apologize for imperfections, or explain what may seem such. The first feature which I mention is one which I have heartily to regret, and that is the transliteration of the Zend text.

My reasons for this mistaken step were the following. When I first began to print, now about ten years ago, I was much disturbed at what seemed the certainty of incurring very considerable expense with no return. As my means were not large, I could only rely on the friendly help of many gentlemen in whom I could never hope to awaken more than a superficial interest in my subject. In my offort to render the aspect of my pages less forbidding to those among such friends who might casually occupy themselves with the subject, I printed the Roman equivalents to the Zend characters immediately beneath them.

It is perhaps true that what I did has attained its purpose to some extent, and that many scholarly men of other specialties in taking up my proof-sheets have felt led on by the sight of familiar letters, and I may also owe some important subscriptions indirectly to this otherwise so useless feature, but none the less at present I regret it.

More objectionable however are various dubious uses, which are, or were, some of them, unfortunately common to all Zendists.

The most serious of these  $\blacksquare$  the use of the German  $\omega$  = English v in a work otherwise written in English for Zend  $\omega$ , and again the

use of German v (properly f) for a letter which is for the most part our English w (half vowel). Avesta pought never to have been written in Germany, nor do I think that Avesta as = English should have been transcribed by me as w while otherwise using the English language, but it must be remembered that this work was written mainly in Germany, and that it has been most used by German scholars; moreover I followed Haug's example, who wrote theat in his English Essays. Zendists have been too careless in these littler matters. Read English v everywhere for this really erroneous German w.

Then again formerly no distinction was noticed between  $\mu$  and  $\mu$ , as many MSS, use both for the same letter, and so at the time when I was first committed to  $\mu$ , as equalling hv ( $\dot{v}$ ) and  $\dot{\mu}$ . Later it was noticed by Sallemann that  $\mu$  corresponded more to  $\dot{\mu}$  (some think to kh (?)), while  $\mu$  oftener stood for hv or  $\dot{v}$  alone. I signify this distinction now at every occurrence of the letter in the notes. Then  $\mu$  and  $\mu$  were at first, and have been since my first printing represented by others by the same letter,  $\dot{v}$ . It is of course better to distinguish between  $\mu$  and  $\mu$  by  $\dot{v}$  and  $\dot{v}$ , or by some similar device. In the Commentary I write  $\dot{v}$ , adding the distinction, thus  $\dot{v}$  ( $\dot{v}$ ), and  $\dot{v}$  ( $\dot{v}$ ), and this notwithstanding the unsightliness.

Then scholars formerly preferred to render p by d, approximating it to the Persian, now we rather prefer to leave it in the more ancient form; p is probably a spirant (or a spirate), and we may have its. survival in our English third personal th, as in 'doth', 'hath' etc. I now write both d and t, d(t).

Then the letter written in the very ancient and important Zend-Pahlavi MS. J.<sup>2</sup> is transcribed by me  $\delta(k)$  solely to show its shape. It should be pronounced simply sh. In the Commentary and in the reprinted parts I put the k in parentheses to guard the beginner, thus  $\delta(k)$ .

The difficulty in meddling with transliterations is very great when one is preparing an extended work. The mechanical labour of producing the book cannot be completed before the fashions change. Some able scholars have changed their modes of transliteration even from year to year.

I shall not therefore reprint my entire work to replace  $\ell$  by  $\ell$  or  $\ell$ ,  $w = \ell \mathcal{S}$  by v, and  $v = \mathcal{S}$  by w. (This last is still somewhat dubious in certain connections), nor shall I, on the other hand, in reprinting a large portion of the work now badly antiquated, for the sake of uniformity between the old and the new printing, use the antiquated characters, for wherever they are still left they were printed by me with great reluctance and aversion long after I had disapproved of their use, and solely with the mistaken purpose of making the two parts of the book exactly correspond even as to this trifling mechanical peculiarity.

If this humble production were intended as a parade exposition without interior discussions, I might be tempted to reprint the very few antiquated transliterations which occur in a small portion of it, as it is, I rely on the ample notes to warn the beginner.

As to the Pahlavi, I have used Haug's transliteration not because it is not susceptible of improvement, for I have slightly altered it at West's suggestion, but because the glossaries for the most part correspond to it.

For Sanskrit, I have adopted the simplest possible modes, sometimes at the sacrifice of pleasing effect. I have written ch because English c suggests a different sound, and I have therefore necessarily written the clumsy chh, also in everywhere, correcting however its occurrence in the MSS. in such places as the third pl. "amti for "anti.

As to my transliteration of the Parsi-persian, there is little that I would change at present, for no scholar will be at all likely to mistake it for an exercise in the latest dialect. Perhaps if I were not committed to w for 3, I might write a everywhere now, but as I have used German w = English v for Zend of, this is only a further transgression. Then I may also recall the somewhat dubious use of some Persian transliterators who consider the Persian v to be a sound verging upon w. This also induced me to adopt w in this mixed dialect. In a purely Persian text I should now prefer v.

Then I was perplexed at the Pâzand u = Pahl. va, as occurring not in the middle of a sentence where it  $\blacksquare$  unobjectionable, but at the beginning of a sentence, while the Persian has always va (properly va) at the beginning and  $u \blacksquare$  the interior, whereas we suppose the Pahlavi ) to be better transliterated as va throughout. In the chaos of usage I for-

merly wrote we throughout after the Pahlavi, but in the reprinted portions I will adopt the Persian custom.

I have written this Parsi-persian hitherto well-nigh as unlike the latest Persian as possible, and intending to lead scholars to connect the words at once with their Zend, or Pahlavi originals (that is, where they are not Arabic). For instance I wrote ruwan (cp. ruban, urvan), and not as usually in Persian rawan, jihan (cp. gehano) and not jahan, and in my carlier treatment I even ventured upon burand as more original than barand. For the differing letters I use h for xay  $\subset$  (Greek x), s, or th, for say  $\subset$ ,  $\subseteq$  for zal  $\subset$ , sh for jay (French j)  $\cap$ , s for sad  $\subset$ , z for zal  $\subset$ , sh for ghain  $\in$ , k for kaf  $\subset$ .

As to my alternative method in dealing with the translation of the Gâthâ, I make no apology whatsoever. Some scholars in other branches of oriental study have been praised for the assurance of their statements as calculated to carry conviction home to their readers. This tone, while highly desirable for popular reproduction and short treatises, is in my opinion entirely to be discarded in exceptical works which go to the depths of a subject.

The Zend Avesta, while fully made out for all the purposes of comparative religion, and history, yet presents in its ultimate detail difficulties so great, that more than one differing suggestion is a necessity in discussing with serious scholars.

New light, or what we hope to be new light, is sometimes got in these studies within a few months, not to say years, and I therefore present as much alternative opinion as is practicable, and naturally on those portions which have been the longest printed. And I do not always reprint for the simple reason that the older views are alternatively possible, and may be (some of them) after all the best.

So likewise with the Pahlavi translation. Scholars in other departments of oriental research may be surprised to hear of a translation of a translation, but Zendists will smile in their turn at such a feeling. As is the case in other important instances, the accompanying translation in a difficult language helps indeed when partially deciphered and translated, but the full translation and explanation of this translation presents very much more difficulty than the now several times attempted translation of its original.

The first task is of course the decipherment of the Pahlavi charac-

ters which are at times so utterly indefinite that such words as ufyd and nafsho, for instance, are spelt with the same signs.

The next effort is to know how to begin to handle the question of its translation. No simple rendering of it as ordinary Pahlavi is at all safe. The reason of this is that the sequence of the words in pure Pahlavi is of great importance to the syntax and the resulting meaning, but the consecutive order of the words in these translations is for the most part controlled by that of the Gâthâ of which it is largely a word for word rendering, and the order of words in the Gâthâ lines differs very widely from this order in an ordinary Pahlavi sentence, the degree in which the two languages are inflected being also widely different. How then can we treat such a fettered rendering as if it were ordinary Pahlavi, the meaning of which depends so largely on the order of the sequence of the words?

Can we then abandon altogether the attempt at anything further than an indication of the roots present? This would indeed be more scientific than the foolish attempt to read these translations as ordinary Pahlavi. But here again we are headed off. The word for word sequence, while very largely that of the Gatha which it translates, is not wholly so. It is fitfully departed from to a greater or less extent in almost every strophe. We are also constrained to attempt a translation of the Pahlavi of the Gathas from the fact that the language as it stands offers a reasonable meaning, and that, when due allowance is made for the unusual circumstances, we can apply the laws which interpret the meanings of Pahlavi words from their positions in a sentence in a somewhat unusual manner. For instance, when a noun or pronoun stands at the beginning of a sentence in such a connection that we should naturally take it as a nominative while wet translates a Gathic noun or pronoun in an oblique case, we are in such a case not entitled but obliged by critical laws to credit such a Pahlavi noun or pronoun with its priority in position, and accordingly we are both allowed and necessitated to render it as if in an oblique case to correspond to the original of which it is an attempted translation, or the relic of an attempted translation.

So also I think we should at times credit a Pahlavi word with the case of its original even when it possesses no claims to such a declension from prepositions, postpositions, or from its position in the sequence of words (I will not say in the sentence). We should not forget that the last transcriber of the Pahlavi had just written the inflected Gâthic word before its Pahlavi equivalent, and while this last transcriber was merely the reproducer of much more ancient materials in the Pahlavi translation which may have translated a totally different Gâthic text\*, yet we cannot but suppose that the sight of the Gâthâ word written almost beside its supposed Pahlavi equivalent may have made the copyist less careful to reproduce the prepositions or postpositions which, beside the position of the Pahlavi word in the sentence, could alone determine its case.

So also in treating the glosses. No expert will now doubt that they are often originally of different age from the text. The text grew out of the Gatha itself, and the glosses have been added and varied from generation to generation. The text should be considered apart from them, and no treatment is complete without an alternative presented in that sense, while even in the most superficial rendering of the Pahlavi translation these glosses should be so managed as not to interrupt the flow of the sentences. One further element of difficulty is the undoubted fact that the Pahl, trlr. reproduces at times alternative translations, Very often two (or more (?)) distinct translations of the same word have descended to the last translator from different predecessors. Occasionally he formally introduces them with the words 'some say', att mûn yemulelûnêd, again he simply observes 'it may be', yehevûnûd. But more frequently the last worker-over of the Pahl, trl, betrays his ignorance of the fact that an alternative translation is before him; and works two widely differing and distinct translations for the same word (!) inherited from predecessors into the body of his text, or introduces them, if original with himself, in such a way as to give the reader no notice that they are alternative expressions for the same word.

Any competent philolog will acknowledge that we have here most harassing difficulties before us. I have accordingly first endeavoured to render the Pahlavi translation as being as closely faithful a reproduction of its original as the facts will allow us to suppose. That is to say, I have pursued this course in the reprinted portions; formerly I was animated by a strong desire make the Pahl. trl. appear as unlike its original as was possible; this from a mistaken conscientiousness. My first translation, even in my reprinted portions, I must offer of course

Sometimes the Pahlavi translation is presented entirely without any Zend text, as in the Munich MSS. of Hang's collection, 12 s, b.

as made in the light of the glosses, but I add copiously other suggestions made as if with the marring glosses omitted. I need hardly say that this treatment is properly exposition rather than translation, and as such I desire it to be considered.

The same remarks apply with some modifications to the work of Neryosangh. Is it possible to translate his text? We must endeavour to explain it, if we cannot fully translate it, and we can only hope to do so by the exercise of unusual care.

In the first place it is a great step in advance that no respectable scholar will ever again criticise Neryosangh's work as an immediate translation of the Yasna. Nor, may I hope, will any one again suppose the meaning of Neryosangh to coincide with a true translation of the Pahlavi which was chiefly his original, if for no other reason, then because we do not know exactly what his Pahlavi text was. Pahlavi text which we can now produce evidently differs sometimes from the Pahlavi texts which he used, and Neryosangh's rendering of those parts of the Pahlavi which we know to have been actually before him, while a noble attempt at his early day, and of great importance since as affording invaluable hints, still leaves. - might be expected. very much to be desired. No man writing at that early period could fail to err both as to transliteration and translation. Had I offered Nervosangh's text without translation, or explanations so full as to be equivalent to translations, I should have left students a wide scope for error, and surely it is no very scholarly proceeding to cite Neryosangh quite astray.

I would here say that it is in no invidious or hypercritical spirit that I occasionally notice Haug's slips in this particular in his energetic pioneer volumes on the Gathas. We must be grateful for the instruction and stimulas which he offered, even while we guard the student against his mistakes. They occurred in consequence of his not having become acquainted with the Pahlavi translation, and Neryosangh is inexplicable without that. Let any Sanskritist living, who is not at the same time acquainted with the Pahlavi translation of the Yasna, write a translation of Neryosangh, and then any master of the Pahlavi would be able to point out numerous errors. His use of Sanskrit was necessarily peculiar to himself.

And in his mode of treating his subject he varies. At times he seems merely reproduce his original in its general ideas, rendering

the Pahlavi or Gatha with little attempt at an exact reproduction of the syntax but for the most part indicating the roots present, again he offers a flash of keen and independent exegesis. Then again we find alternative translation, but of course awkwardly arranged, while the alternative translations of the same Gatha word in the Pahlavi are often reproduced by him as if they were the translations of separate words.

As regards the glosses in Neryosangh we may suppose that they are chiefly from the original hand, but we have very positive evidence that Neryosangh was not the only Parsi of his time who wrote in Sanskrit. The various readings in the Sanskrit translations of the Yasna leave little doubt that Neryosangh's successors often ventured on emendations of his text, but these differing readings are not often very extended. They however furnish us with evidence sufficient to enable us to doubt the originality of some of the glosses, and this should serve as a check against hypercriticism of his work. That I have reproduced his ideas with exactness, it is impossible for me to say, as it is impossible for others to deny.

A literary translation in the usual sense of the term is of course not to be attempted, as this translation of a translation does not flow freely like an ordinary treatise. Alternative suggestions should be made at every step. I therefore desire my translation of Neryosangh, as of the Pahlavi, to be regarded as comment quite as much as translation, and as a treatment which may guard scholars against that superficial hypercriticism of Neryosangh in which Haug so unfortunately led the way.

It might be asked why I do not afford more explanations of the very irregular Parsi-persian in the Commentary. But as the Persian is a translation of the Pahlavi, the discussions on the Pahlavi, of which its translation is merely a part, include a treatment of the Persian.

This Parsi-persian text has been added not only to show its readings of the Pahlavi, and to give scholars an interesting specimen of the word for word translations of the Pahlavi of the Avesta, but also to assist the science of comparative philology as it bears upon the subject. Indeed I may say that this mass of native comment, Pahl. and Sanskrit, as well as Persian, is presented largely because it bears upon the question of the original Indo-germanic. The Sanskrit lies near to the Zend, and the ancient and middle Persian lie nearer to us than the Sanskrit. But of course their direct evidence was my more immediate object. And beside their independent opinions, which although arrived

at under every disadvantage, are often keen and stimulating and also often correct, they offer us what are greatly more valuable than any opinions of their own, and that is, the broken fragments of original tradition. For I think we may fairly claim that a tradition of interpretation of the Avesta has existed from the first, and that we have portions of it in this mass of comment before us.

And here I must pause for a moment to recall our reasons for supposing that such an original traditional exegesis of the Gathas was at mil possible under any circumstances. First let us ask whether an original traditional exegesis of any very ancient lore preserved in MSS. is possible.

We have undoubted tradition at least in texts. The Gathic text and the rest of the Avesta are in themselves a marvellous tradition, so is the Rig-Veda text, and so are all very ancient books. Rock inscriptions keep themselves, but what has kept the apparently frail life of ancient books? Their characters were imbedded in the human memory in the continuous life of generations.

The sanctity which attached to the Gâthâs from the first was naturally calculated to awaken a keen solicitude for their preservation, and as a matter of fact we find that phonological laws have been observed in the forms in which the Gâthâs and the rest of the Avesta have come down to us, and minute distinctions have been preserved with curious fidelity; and this proves a tradition of scholarship.

That certain original and correct ideas as to the meaning of Gathic words and passages have been preserved in this tradition is a priori very probable, but it is folly to expect anything approaching to a modern precision in the shape in which these remotely ancient opinions have survived to us. They are the descendants of descendants, and more often marred than assisted by later additions.

I regard it therefore as a very false policy to take this mass of mutilated tradition as if it were original tradition, and I of course hold that we should dispute even the original tradition at times, if we could be sure that we had seized it, for I doubt very greatly whether even the contemporaries of Zarathushtra knew always what he meant, and I am strongly inclined to suspect that he at times even affected obscurity.

I therefore regard it as the only critical procedure to follow the 'tradition' at one time and to disagree with it another where the facts seem to call for such a course, and also to follow what may be the original suggestions of ancient Parsi scholars which abound in these

native translations, and which are in themselves no proper tradition in the original sense, and to follow them sometimes as opposed both to original tradition and to modern conjectures where they seem superior to either of them, as is often the case. And as we have no longer any external signs by which to distinguish between this original tradition and this superadded ancient lore, we must rely wholly on our critical acumen to guide us in our procedure.

We have then comparative philology, original tradition, and the results of ancient scholarship in these translations; and each is a distinct and independent factor bearing upon the exegesis of their original.

It is of course very important that we should recognize these ancient works as our instructors in the past, for on that recognition depends their influence upon us in the future. Not only has the entire ground-work of our original information been laid by them, but often our latest and most subtle distinctions might have been much sooner made had we heeded their indications. Our discoveries are often rediscoveries. (See on Y. 48, 8.) Like the companions of Columbus it is easy for us to balance the egg, after they have shown its the way. The great task they leave us is to find the exact point and meaning of the rich lore to which they roughly introduce us.

As was said in the preface, the Introduction proper to this work is to be found on pp. i—xlvii of the XXXIst vol. of the S. B. E., but as that was published so long ago as May, 1887, it is to be expected that I should have on reflection some modifications to offer. And there are indeed two points on which I now feel less hesitation than I did then.

The first is as to the probable age of the Gâthâs. As is seen, I have made the endeavour to place them as late as possible, and at the time of publishing I had reached the conclusion that they may date as late as about 1000 B.C. while also possibly so old as 1500 B.C. But since then I have ceased to resist the conviction that the latter limit may be put further back. If they antedate the worship of Mithra (which is however almost incredible) they would appear to be the oldest written compositions which have reached us not inscribed on stone. But looking at all the facts, the ancient, or better the little altered, state in which our Aryan speech appears in them, the absence of Mithra, Haoma, and of the throng of Gods which are common to the later Avesta and to the Rig-Veda, they seem to express a religious aspiration so bereft of superstition that must have taken a very long time for it to have

degenerated either for the first, or for the second, time into the religion of Mithra, Haoma, and the rest, as we have in the Yashts and in the Rik. But those deities were beyond a doubt very ancient indeed. If the Gathas antedated their cult, there in no telling how old they may be. The decision of criticism is to refrain from conjectures too closely limiting their age.

The other particular as to which I would now abandon my scepticism is the poetic personification of the Bountiful (or Holy) Immortals. I no longer doubt that it was poetical, and that they were actually appealed to and besought to approach the worshippers while yet understood to be divine and human attributes and not merely personal beings. I of course yielded to this opinion frequently in my earlier treatment, but I would now cancel every doubt. When the Good Mind, the Holy Order, and the Divine Sovereign Power, are bid 'to hear' and 'to come', I am now willing to believe that the sage subordinated entirely the inferior conception that they were personal beings to the very impressive conception that they were spiritual qualities in the mind of the Deity which were besought-for as acquisitions to the mind of the Wershipper. The personification was almost wholly figurative in the Gâthâs, and this appears to me to be most remarkable in view of their remote age.

In this part of my book which I now offer to the learned public, and especially to those eminent scholars who have so long been in possession of the first part in its imperfect condition, I have used, as I have said, a perhaps painful succinctness. And I have expressed the hope that this will be condoned by non-specialists and by beginners in view of the fulness and unusual simplicity of the mass of exegetical matter which I have now with equal fulness introduced, and which is contained in the XXXIst vol. of the Sacred Books of the East, and in the first volume of this work, but I trust that notwithstanding a perhaps excessive parsimony in the use of language here, no statement will be found on careful examination to be obscure. I cannot however claim that the Commentary, read by itself, will be other than inscrutable to non-specialists, and not very inviting to beginners. It in not intended to replace a dictionary, nor yet a grammar, both of which I had hoped and still hope to furnish. (My grammar, which I hope will appear before very long, will contain, and in fact will largely consist of a very full collection of comparative paradigms of the Zend and Vedic Sanskrit.)

In concluding my necessarily extended explanations, I shall say a word to the large number of scholarly friends (not specialists in Oriental philology) who may have consured (some of them) the devotion of so many years to a recondite and difficult branch of investigation.

My answer to any such strictures would be short. In the history of human thought is of any importance, the Avesta claims a very prominent position in that history. If not only affords one of the oldest, if not the oldest, monument of Aryan speculation, but, in view of its enormous influence upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion and so even in the moulding and destiny of the human soul. We have the gravest reason to believe that the entire change from the free-thinking Sadduceeism to that orthodoxy which now underlies the Catholic Creed was due to Parsism which moulded Judaism under the modified name of Pharisaism. So far as I can see, no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Avesta in its general complexion, and in many of its particular statements.

But I have a further excuse. A valuable knowledge of the Avesta can now be acquired with little labour and delay, but a critical knowledge of it, which alone befits an original expositor, requires very extensive and prolonged study, and this not only consumes a good part of a lifetime, but it leads the toiler through fields of supreme interest. First there is the Veda, and especially the Rik, so different from the oldest part of the Avesta, and so kindred to the Yashts. Here is an engaging study alone worth years, and to prepare himself for the Avesta the specialist in Zend should study hundreds of these tich and poetic hymns. Then Pahlavi literature has its gems, as West has so thoroughly shown us, and for an author in Zend the Pahlavi is indispensable. Then the Zend-philolog must see much of the Persian. Surely these particulars alone furnish an excuse for concentration. It is concentration not upon a point but upon a disc, and upon a disc of no narrow dimensions.

As several intelligent friends and sympathizers have also asked me what led me at first to Zoreastrianism, I may as well descend still further into personal particulars and describe an experience of very great enjoyment as well as profound satisfaction. I had felt an irresistible tendency to interior investigations from early years, and at last began to specialize on the Gnostic philosophy, happening first upon Matter's

work. Coming to Europe in 1872 I developed this pursuit till it became time to turn to the descendants of Gnosticism in the modern philosophy. But in that rich study I became so fascinated with Kant's immortal Kritik that I settled upon an exposition of it, and I have my copious MSS. yet with the subject worked up from its foundations and with close detail having availed myself of the advice of the then leading German authorities. I left the Kantian philosophy and its successors for Zend philology to seek the origin of the Gnosis, as I had left the Gnosis for them to search for its results. The whole series of studies are closely connected, and each is an independent link in one chain, the history of religious philosophy in its entirety. Surely no one should accuse me of undue concentration after this.

L. H. Mills.

Oxford, Dec., 1890.

## Additional remarks on the publication of Yasna XXVIII—XXXIV as part I of the work.

On issuing the Ahunavaiti text entirely reprinted I would only add a few words to what was said when I published the Commentary some time ago. First as to the Alphabet: I would retract my remark on p. 447; I no longer think that ) is better than ) for n, as | stands in the oldest undated Zend document J.3.

The letter should be curved somewhat even when represented by j, as it is curved toward the bottom in J.<sup>3</sup> It is however straight in D., and longer than seems natural. Not to be singular I have used for in reprinting, but f stands in J.<sup>2</sup>, J.<sup>3</sup>, J.<sup>3</sup>, f stands in J.<sup>3</sup>, K.<sup>3</sup>, J.<sup>3</sup> in f in f (f) yaoth, otherwise shy, or f y, appears oftenest, so ashy appears in the Vendidåd MS. given me by Dastår J. M.

Perhaps the additional stroke was the Pahlavi sign for y, as the character of never occurs except as preceding y in the newer Avesta character. In D. and others is used. Except where sh = Sansk. ksh, I have used is with uniformly before y in reprinting in order not to differ needlessly from Geldner, and this notwithstanding the usage of the older MSS.

The distinction between w and w is carried out in J.2, J.3, but not in J.4, nor in D.2 w is also used for \$\delta\$ in my Vendtdâd MS. Sexactly in that form I find in J.4 as far as to Y. 44. 2, b where a different writer begins who uses G. In D. it occurs in \$\delta(k)\text{yaothma}\$. J.2, J.3 have 6 more erect than G. J.2 has both G and 6 apparently, and in somewhat close proximity, but the more erect form turns to the left at the top. I have only noticed G in the Vendidâd MS. My printer did not appear to have a type which could represent 6 erect when printing the texts.

I must also mention that I have collated still one more MS. of the Pahlavi. It was from Haug's Munich collection no. 7 under 6a, 6b which contains scattered fragments of the Gâthâs with Pahlavi translations, but as they seem very much more extended than the others, it was hardly

fair to publish the differences as variations of the same document. In reprinting I have given a partially restored text in the transliteration. Schleicher first suggested the most frequent of these reconstructions, Spiegel following with many others, but Roth through his able pupil Aurel Mayr applied the principles which had been established to the first four Gâthâs; see the interesting treatise Resultate der silben-zāhlung aus den ersten vier Gâthâs (1871). This was well reproduced and extended by Bartholomae in his valuable edition in 1879. I regret that I omitted applying this improvement in the parts longest printed, as it is very useful although not everywhere producable without fault.

With regard to exegesis, I would remind beginners that all extended works are apt to be more conservative, rash suggestions being largely confined now-a-days to short articles in periodicals. I accordingly endeavour to present my more hazardous proposals in alternative renderings, not thinking it desirable to fasten uncertain opinions upon inexperienced readers merely for the sake of an affirmative style, a mode of procedure better adapted to a science later on than to one the materials of which have only now been fully examined.

I need hardly remind Zendists that I endeavour at every step to improve on my renderings in the Sacred Books of the East, XXXI, (1887). I trust that I have not wantonly varied from them, but five years is a considerable interval, and most Zendists seek to vary their views at every publication. I have not made myself an exception, for I have even endeavoured to improve in different parts of this same book. The Commentary was printed while the texts were in manuscript, and in printing the texts later I have suggested improvements up to the last, and I will continue to do so. I may even adopt the proper letter where I have elsewhere followed the old custom of using the German letter w for it; this to avoid misleading beginners.

As to the Pahlavi text, an estimable Parsi friend once told me that he thought it would have been better had I produced the Pahlavi in its original character without transliteration, affording only a translation. and leaving scholars to transliterate for themselves. But I need hardly say that one third of the labour consists in the decipherment, which is at times so difficult as to baffle us entirely. It would have been an easy device send the copied characters to the printer. With regard to the translation of both the Pahlavi and Neryosangh, but especially with regard to the former, I would repeat with greater emphasis what I said perhaps too moderately on pp. XIV, XV, XVI, XVII. A treatment of these commentaries without the closest regard to their original is in my judgment totally unscientific, and can only lead to spurious results. The translation of the Pahlavi especially should be broken up by a constant effort to follow its original, and exposition should intervene every call for it. That sprightly vivacity which we so value in the translation of original matter (which the Pahlavi in these translations is not) would only destroy what likeness the translation bears to its original, and so give beginners an excuse for neglect.

As to Neryosangh I would only add that he should not be read in the light of hitherto quotable Sanskrit, for that would be to blunder at every step; but he should be regarded as himself affording usage quotable in future Sanskrit lexicography.

Beyond all doubt he uses words in a sense correct as attested by his contexts and his originals, but in a sense discarded as unquotable from the later dictionaries.

And he by no means invents these definitions; they were once prevalently in use when he was taught Sanskrit, as we see from the older dictionaries, and the quasi artificial character of all the later Sanskrit should make us cautious how we condemn meanings given to words even by such an irregular writer merely because they have not been found applied in the same way in more classical productions.

I would especially recommend Burnouf's Sanskrit dictionary to be used constantly together with the other lexicographical works, but the remoter date of Burnouf's book should of course be borne in mind, and it should be used with every caution.

As to the former practice of citing Neryosangh untranslated and as if he presented a rendering of our present Pahlavi texts see above on p. XVI.

We may say of his work in its entirety and with 🔤 its imperfec-

tions that when it is understood, as only can be by the most careful study of its originals, it turns out to be, or at least to have once been, one of the most important texts in the language in which it stands as well as one of the most difficult, for it has assisted in giving us that original exegesis of the Gathas which first taught us where to begin, and its usefulness continues.

The Parsi-persian however vies with, or even surpasses Noryosangh walue because it gives (or 'gave') us the most direct clue to the at times almost inscrutable Pahlavi, and it must be itself a descendant of Parsi translations of the Pahlavi which existed from times long previous to Neryosangh and shortly after the Arabic had pervaded the purer Persian of the priests.

With regard to my free rhythmical reproductions I would ask those to whom English is not vernacular to remember that the accent in English, as it does in German, alone brings out the metre, and unless the English accent is familiar the rhythm will be wholly lost. This remark applies also to the entire volume in the Sacred Books of the East, but especially to Y. IX—XI which ought to have been printed in the form of poetical verses, many syllables being freely thrown in to improve the harmony.

One important word to scholars interested in the science of Comparative Religion. One scholarly gentleman cited by Professor Cheyne (see his Bampton Lectures for 1891, p. 434) was so far scandalized at the uncertainties of the Gâthâs that he feared, as he said, 'even after Mills' translation' to use them as materials in Comparative Theology; but it should be well noted that the uncertainties of the Gâthâs chiefly concern closer detail. The terms which they use are such, and the character of their syntax is such that they almost always afford us alternative certainty. If one idea is not exactly expressed, then another closely kindred to it is present.

To the philolog the difference is great, and the controversies will probably only be decided by external interests, but to the student of Comparative Theology it is very often really indifferent what one of two, three, or even four somewhat differing casts may be given to any single strophe, as each view abounds in the characteristic religious tone of the whole, and where a particularly striking idea may be only possibly present in one place it may generally be found without any doubt

in some other. The uncertainties of the Gathas should trouble Comparative Theology scarcely more than those of the Old Testament, and this can be easily verified from this or other books.

There should be some profit for specialists in the general grouping of the differing translations aside from their more immediate study.

The differences in these historical renderings in the Pahlavi, Sanskrit, and Persian from those adopted by us of to-day should be highly salutary in the lesson which they convey. The imperfections, self-contradictions, and at times puerile suggestions which appear in them furnish one of the most interesting cases of traditional uncertainty ever succinctly presented, and are nearly as important in warning us against implicit confidence in 'tradition' as their, on the whole, astonishing approaches to accuracy are important to warn us against its neglect.

Specialists in Vedic and even those in Semitic exeges should read these commentaries carefully if only to learn how curiously ancient critics could err, as well as how wonderfully they could succeed; and they should apply the lesson gained to their own departments, neglecting no ancient hints, but taking special care not to follow them implicitly, above all things to distrust what seem to be at first sight their indications as to grammar.

With these remarks I offer my texts again, and this time not only to specialists but to the public, and I do not think that any scholar will deny that they form a useful book; but I must warn inexperienced readers that such productions, unless carefully guarded by a body of pupils, are apt to become the objects of jealous opposition, sometimes, as we have too sadly seen in the past history of Zend philology, of a jealousy excited to a morbid pitch.

It would even seem at times as if this contemptible passion afforded the only factor in criticism, and as if it were all the more prevalent the higher the sphere of labour in which it has its play. Individuals engaged in the humblest mechanical pursuits sometimes present a favour-

<sup>1)</sup> For instance, what difference does it make to Comparative Theology whether the composer said 'finding the way to Ahura', or 'finding the throne of Ahura'?; each is a valuable idea, and one or the other is certainly present in Y. 28, 5. Or take even line c; we may have there either 'we keep off the flesh-devouring fiends', or 'we convert their polluted victims'. But either is a good theological idea, and often reproduced in its main meaning in different places.

able contrast in this respect with those engaged in the most important researches.

L. H. Mills.

[Since printing the above a discovery has been made which adds greatly to the value of the MS. D. (or Pt.4). We are now convinced that its descent can be traced from a copy made early in the eleventh century (through a copy made by an ancestor of the writer of K.b and J.2) to the well-known copy by Hôshang Sîyavakhsh (a writer of A. D. 1478) which must have been brought to India, as Destour\* Darab Peshotan Sanjana says it was from it that Pt.4 (D.) was copied in 1780\*. as well as another copy which he has; Mf.4 (or Mf.) is also a third copy from this Hoshang's MS. I will take a later opportunity of referring to the remoter original of these three precious copies (an original of different family from DJ. (J.2) and K.5). But whether we can fix its date in the eleventh century or not, one thing is certain, and that is that this D. (Pt.4) is a verified copy of a MS. written only 155 years after DJ. (J.2), and K.5 and from a distinctly different original. I must also add that we have probably discovered that DJ. (J.2) is older than K.5, but more of this hereafter. I should add that my notes of the variations in Mf.4 (or Mf. which stands for the Moolla" Feeroz" Library in Bombay) were lent me by Dr. West, he having transcribed them in his copy of Spiegel's text together with his notes of DJ. (J.2) and D. (Pt.4)]. May 1892.

Dec. 1898. Zendists do not now need to be told that the date till recently assigned to the MS. DJ. (J.<sup>2</sup>) as Dec. 9, 1823 A. D. has been deceided by West, Darmesteter and myself to be impossible, and that we have fixed upon Jan. 26, 1823 A. D. as the proper date. The question will be found reasoned out in my paper 'On the Zend MSS. recently presented to the Bodleian Library' read at the Ninth International Congress of Orientalists held in London on Sep. 10th, 1892 (see the Transactions, Vol. II, pages 517, 518 a) and later in my Introductory note to the colletyped Edition of the MS. DJ. (J.<sup>2</sup>) pages VI and VII.

With regard to that MS. I have a little explanation to make. My distinguished colleague Professor Darmesteter has relieved the uniformity of generous praise by calling attention to the fact that I do not cite some marginal glosses which appear on its folios those of DJ.

(J.\*)\*\*1, but he omits that these scraps of sentences have little if anything to do with the text-substance of the Pahlavi Commentary, for they are quite generically different from the usual glosses. Their chief connection with the text is their for the most part superfluous or value-less indication as to who the leading speakers are; but this is either obvious from the texts themselves or else doubtfully explained by these trivial comments. On the other hand I might pleasantly retaliate and ask why my friend does not eite them, as they have some reference to ritual with which his work especially deals. The Pahlavi texts in this present book are treated in close connection with other matter and space could not be spared for such additions here for the reason that they were all to be published in fac-simile elsewhere \*1. I may also add an article in a prominent periodical explaining them in detail.

At this late date I may be permitted to say a word by way of retrospect as to one minor feature of my work, viz my Persian text. I am more than ever pleased that I have edited it for we have had some rich results from it. All scholars, I trust, appreciate the high value of Darmesteter's advanced suggestions even where we are not able to follow them; but we owe some of the most striking of them to this text; compare for instance gazishn in Y. 30, 11 which is accepted by D. while wrongfully rejected by Haug, West, and myself (see however my improvements, page 622), and then zazag at Y. 53, 7 gave us D.'s interesting views there "3; see also Y. XXXIV, 5 where D.'s piquant remark as to the Dervishes finds its original in the Parsi-persian darvishan, and so throughout.

I have endeavoured in my Paper on the Zend MS. and in these last texts to point out once more, and with more emphasis than ever

<sup>\*1</sup> See the Revne Critique of Paris, Sep. 18th 1898. I am particulary gratified that both Justi and Darmesteter accept what I am forced to term my important discovery that some Zend letters are polyphones; see the Göttingische Gelehrten Anzeigen of May 15th 1893, and Darmesteter's translation Vol. III, p. xcii as compared with S.B. E. XXXI, p. xxxiv, and this work in the Commentary here and there throughout.

<sup>\*\*</sup> See the Ancient MS. of the Yasna . . . generally cited as J.\* now the possession of the Bodleian Library edited with an introductory note by L. H. Mills, DD., etc. Oxford at the Clarendon Press MDCCCXCIII, price 10 guineas, pp. 848—441, 642—601.

<sup>\*1</sup> That Professor D. has made an oversight as to the meaning lakhvar yekaviminist (which occurs in the sense of 'recoil from' 'khvetū-dath', cp. Y. 45, 3; see also lakhvar, Y. 46, 4), does not detract from the stimulating character of his suggestion.

the self-stultification which results from rendering the Pahlavi translations as if they were continuous documents written in the good Pahlavi of the Arda Viraf, and I have still more clearly shown them to be a mass of partly literal, partly free, and at times (be II remarked) alternative translations and comments; and I would again say that to treat them without the closest recognition of these facts would be mere incompetence if III were not also imposture.

I should here thank a few of my friends for glancing over my Latin verbatim translations as proof-readers thereby saving me from several oversights; but I should say that my object was to explain the subject by word-for-word renderings to be studied by students at the finger's point, and not to execute a piece of dilettanteism by adhering to terms of the classical period which could not express so fully more modern ideas. I have been somewhat gratified as well as surprised to learn from these gentlemen (who are not experts in Zend) that they not only make out the meaning of these verbatims and paraphrases, but even find them of interest.

One final word as to a more recent conjecture that the Gâthâs, while being the oldest part of the Avesta, are with the rest of it so modern as the year One\*. As all students are aware an opinion practically identical with this had been carefully considered in the shape of a doubt by all Zend-scholars and rejected as untenable. I remember Professor Roth's speaking of the reasons which induced him to believe the Gâthâs to be genuine and therefore remotely ancient; but I believe that I was historically the first person who ever published the oft-investigated query; see S. B. E. XXXI. Introduction, p. xxxvi fig. No one in rude and uncultured Iran in AD. I, or near it, could forge such documents as the Gâthâs with all their pulsation of personal life; and that there was actually a King of the name of Vishtâspa and a prophet called Zarathushtra at that late date seems equally incredible.

Our conclusion is that we have no alternative; we must accept the documents as genuine notwithstanding their remarkable character; and we must place them at such a period in history as is indicated by logical conclusions from the facts.

### Gâtha(â) Ahunavaiti(î) (Yasna cap. 28-34).

Introduction.

**Transliteration.** Yanim manô yanim vachô yanim  $\hat{s}(k)$ yaothuem ashaonô Zarathuátrahe [=°hya]. (b) Frá Ameshá Speñtá Gátháo géurváin\*1. (c) Nemô vê Gátháo ashaonis! (The letter v often = English w throughout, and w = v.)

Verbatim transl. Beneficium-corroboraus [est] cogitatio, beneficium verbum, beneficium actio sancti Zarathushtrae. Ad-verbum [i. e. amplius, prorsus] Immortales Benefici Gâthas faciant-ut-excipiant (vel G. excipiant)]. Laus vobis, Gâthae sanctae!

Pahl. text transliterated. Yûn mînishnö, va¹ yûn gôbishnö, va yûn kûnishnö²\* yehevûnd î² aharûbö Zaratûshtö. [Mînishnö, va³ gôbishnö, va² kûnishnö f² frarûnö râi⁴, pavan nadûkîh arjantk yehevûnd]. (b) Fraz Ameshûspendânö Gâsanö³ vakhdûnd, [atghshânö॰ pavan sti frâz dâshtö]. (c) Nîyâyishnö avö lekûm, Gâsanö î aharûbö!

<sup>1</sup> DJ. om. <sup>2</sup> D. ins. gl. as P. <sup>2</sup> DJ. ins. <sup>4</sup> D. om. <sup>4</sup> DJ. omits kard va, D. om. kard. <sup>4</sup> so DJ. and D.; Sp. and M.<sup>2</sup> mûn; see the Pers. \*Mf. ins. î, and then as D. and P.

Pahl. transl. A blessing was the thought, and a blessing was the word, and a blessing was the deed of the holy Zaratûsht. [On account of pious thoughts, words, and deeds he was deserving of happiness]. (b) The Ameshôspends took forth the Gâthâs, [that is, held them forth in the world]. (c) Praise to you, ye sacred Gâthâs!

Ner.'s sansk. text. translit. Çobhanamanâ[h]¹ çobhanavachâ[h]², çobhana-karmā² babhūva puṇyātmā Jarathuçtra[h]. [Manasah vachasah karmanah

் எவிட்டி . அதிய . அரிய பிரிய பிரிய பிரிய . அதிய விரிய பிரிய பிரி

# The Anthem called 'Ahunavaiti' (having the 'Ahuna' metre, and following the 'Ahuna' prayer).

Free transl. A strengthening\* blessing\* is the thought, a blessing is the word, a blessing is the deed of the holy Zarathushtra. Forth-on\* (continuously) may the Bounteous Immortals take up (or 'cause men to take up') the chauts. (c) Praise to you, ye sacred Anthems!

sadvyápáratvát cubhánurúpo babhúva, yady asau evam chakára]. (b) Prakrishtam Amaránám Mahattaránám Gátháh samjagráha, {kila, táh panktyá [-tyám\*] nidarcayám\* ása [sa]\* panktyá [-tyám\*] nidarcanáya\*. Káryam idam babhúva yady\* asau\* vismartum\* nasa\* [(?) na tad (táh)] yatobhyah\* [(?)yatebhyah] komalá\*\* yathá sarve 'pi káryanyáyáh\*\* ye samagrebhyah Avistáarthebhyah prakatáh tán antar gáthásu nidarcayám ása, tábhyah\*\* pranámam\*\* chakre], (c) yat: namo yushmabhyam, he Gátháh punyátmanyah\*\* \* Anusvára omittad.

¹ J.º, J.º omana, C., P. omanasa. º J.º, J.º ovachā, P., C. oasa. ºJ.º, P. karmā, but C., omana. º J.º, J.º, P. ball seem sā. °all nidarçayanāya. º J.º om. º J.º, J.º, P. nas., but J.º, C. narā. º J.º ¹¹ J.ĕ, J.º ¹ā, C. ¹lo. ■ J.º 'yenyā. ¹¹ J.º °bhyām; J.⁵ °bhyā. ¹¹ so all.

Ner. transl. The holy Jarathustra was good in thoughts, words, and deeds; [from good conduct in thought, word, and deed he was deserving of happiness, if so he did]. He took up the Gathas of the Greater Immortals, i. e. he revealed them in the world for manifestation. This was his deed (or 'object'), if he made them, or 'it' (?), easy to those bound\* by them\*, that they might not forget them, as he also made manifest in the Gathas all the laws of duty which are revealed by all the Avista-interpretations, and established a worship by, or 'for', them], (c) wherefore: Praise to you, O sacred Gathas!

Parsi-persian Ms. Wa yan minishn, wa yan gôbishu, wa yan kunishu [nêkî ra pah nêkî arzanî = frârûn râ pavan nadûkî arzanî bûd ashê Zaratusht \* [Minishu, gôbishu, kunishu i îrarûn(?) [] pah nêkî arzanî bûd] \* (b) Frâs Amshasfendan Gâsan girift (?) [kû] [] [îz(a)dân = (space), no text] [] gurûh frâz dâsht (?) \* (c) Niyûyishu ân shuma Gâsan i ashê \* (The letter w = English v; but see pages 154—275).

Fr. With hands outstretched I beseech, with praise for this grace, the first blessing, All actions done in the Right, gift of, Mazda, Thy bounteous spirit, And the Good Mind's understanding, thus the soul of the Kine appearing.\*

\* Exact reproductions of metre and words are not here attempted.

Verbatim trans!. Hujus precibus-contendo[-am] laude\* erectas-manus-habens gratiae (b) Spiritus\*, O Magni-donator (?)\*1 (vel, O Sapiens\*1 (?)), primum [donorum omnium] bene-largiti\*, [ut] sanctitate erga-omnes [vel omnia\*] facta [consummata siut], (c) [et] Bonae intelligentiam Mentis [hanc etiam exoro] qua satisfaciam Bovisque-animam [-mae]. \*1 Vel. lege \*dao, a-spiritu Mazda (?).

Pahl. taxt iranslit. Zak [mozd î valman î¹ Aûharmazd nafshman]² bavîhûnam pavan nîyâyishnö³ [amat dâdakgôbîh î⁴ Yazadânö⁵ shapîrânö vâdûnam-ĉ³], aûstânŏ-yadman [mînishnîch²] pavan râmishnö [î nafshman] (b) pavan mînavadîkîh³ Aûharmazd³ fratûm³ [pavan Gâsânîkîh] afzâyînishnö Aharâyîh î pavan harvispö⁵ kûnishnö, [aîgh, kûnishnö¹⁵ hamâk¹¹ pavan Gâsânîkîh kûnishnö], (c) pavan zak î Vohûman¹² khiradö¹³ [pavan âsnö khiradö] shnâyînishnö¹⁴ î Gôshâûrvan³¹⁵, [aîgh, pâhrêjö¹ î gôspendân pavan dânâkîh kûnishnö].

<sup>1</sup> DJ. <sup>2</sup> M. ins. benafehman. <sup>3</sup> D. î. <sup>4</sup> DJ. om. <sup>5</sup> D. ins. va. <sup>6</sup> D. <sup>9</sup>yên. <sup>7</sup> D. <sup>9</sup>lk. <sup>8</sup> DJ. aylâ. <sup>8</sup> no DJ. <sup>20</sup> D. ins. mindavam. <sup>13</sup> DJ. and D. <sup>12</sup> D. <sup>8</sup> vohuman; DJ. valman. <sup>13</sup> DJ., D. om. va. <sup>14</sup>D., otherschnâyishnö. <sup>15</sup>DJ., D., M. <sup>1</sup>géush<sup>6</sup>. (D. arrived\* later\* here; Mf. follows it).

Pahl. transl. I pray with praise [for that reward of Him who is Aûharmazd Himself when I would effect the mediation of the Good Yazads], lifting up the hand [also the mind] for [its own] joy, (b) seeking through the spirituality [the Gâthic doctrine], the first gift of Aûharmazd, the righteousness of\* the\* blessing\* which is to be fulfilled toward all, [that is, all actions should be done in accordance with the Gâthic doctrine]; (e) and through a good mind's\* wisdom [even innate wisdom] I pray for the satisfying of Gôshâûrvan\*, [that is, the care of the herds is to be undertaken with wisdom].

Ner.'s sansk. text. Asya samîhe<sup>1</sup> namaskaranena (asya, îti, Hormijdasya svâdhînam prasâdam samîhe, kila yâchûûni<sup>2</sup> Svâmini\* (?) uttame\* (?) karomi] uttûnahastah pramodena (b) adriçyasya Mahâjûûninah pûrvam

Âyaptâ Ashâ $\phi(t)$  hachâ yâis rapañtû\* daidî $\phi(t)^{**}$  vâthrê  $[= huv^{\circ}]$ .

Verbatim transi. [Ego] qui Vos, Mazda Ahura, circum-ibo\* Bona cum-Mente, (b) mihi ad-dandum [este 1] duarum-vitarum, corporalis, quod-que [ejus-quae] mentis-est, (c) praemia-attacta\*2 Sanctitate ex, quibus [Sanctitas (?) ea] gaudio-accipientes ponet in beatitudine[-nem]. \*1 i. e. date. \*1 obtenta.

Pahl. text translit. Mûn¹ avö Lekûm, Aûharmazd, barâ yâmtûnânî² pavanª Vohûman³, [aîgh pavan frârûnöîh bûndak barâ val⁴ khvêshîh⁵ î Lekûm⁵ madö hômanânî²], (b) avô li yehabûnêdŏ pavan kolâ II (dô) ahvânŏ, î asthômandân, va mûnich mînavadânö [nadûkîh î³ latamman va³ zakich î³ tamman] (c)⁵ âvâdîh min Aharâyîh avâkîh, [aîgham padîkhvîh³ pavan frârûnöîh yehabûnêd] mûn avö¹⁰ valman¹¹+¹² râmînîdâr yehabûnêd khvârîh¹² [pavan râmishnö barâ¹² avâyad kardanŏ]. (Mf. is almost identical with D. throughout.)

XXVIII. 1, 2. 5

prithulatayâ³ puṇyam viçveshu karmasu, [kila, karma sarvam Gâthâbhih kâryam], (c) Uttamasyacha buddhyâ Manasah [\*naisargikabuddhyâ⁴], yâ sat-kârayitrî⁵ Gorâtmanah. [Pratiyatnam gopaçûnâm\* parijiiânatayâ kurute]. (Dvivâram vâchyo gujaatah . . . ). ¹ J.\* \*hena. ² J.\*. ¹ J.³, J.⁴, C., P., but J.\* ¹ tvena. ¹ J.⁴, but J.³, J.\* °gikâ°, P. °giki°. ⁵ J.⁴ (?); J.³, C. °kâyitrî, J.\* °yayîtri,

Nor. transl. I seek His gift by means of adoration ['his', thus; I desire Hormijda's absolute (or 'own') grace; that is, I make a request (the Lord being good)] with hands stretched out in joy, (b) beseeching for that which is the first thing in greatness which belongs to the Great Wise Spirit, sanctity in all deeds, [that is, every deed is to be accomplished in accordance with the Gâthâs, (they representing all sanctity)], (c) and with the wisdom of the highest mind [with the innate wisdom] which reverential toward Gorâtman, that is, one makes careful effort for the herds, and in an understanding manner]. (This text is to be repeated twice, etc.). Cp. Y. 22, 29 (Sp.).

Parel-pereias Ms. Ân [muzd i û i Hôrmuzd khwêsh] khwâbam pah niyâyishn, kih jâdangû i Îs(a)dân i vehân [] [kunaud = vâgānand (sic)] bar-dâsht-dast [mînishn] pah râmishn [i khwêsh] W. (b) Pah minûî Hôrmuzd awwal [pah Gâsânî] afzâyishn Şawâb i pah tamâm kânishn, [kû, kûnishn |chîz = mandêm (sic)] tamâm pah Gâsânî kûnishn} W (c) Pah ân i Bahman<sup>ut</sup> khirad; [pah as(a)nîdah (?) khirad], — i pasûshûrûn<sup>u</sup> [= p<sup>0</sup>], [kû, parwarishn i gôsfendân pah dânâî kardau(?)] W. W.B. see D. arrived after printing Comm.

Free tr. I who You two encircle, Great Giver the Lord, with the Good Mind, Gifts for the two lives grant me, this bodily life and the mental, The prizes by Right deserved; thus to Glory he brings his blest\*.

<sup>1</sup> So D.; Mf. amat. <sup>2</sup> DJ., D. <sup>2</sup> and. <sup>2</sup> so DJ., D. <sup>4</sup> DJ. val lekûm. <sup>3</sup> D. nafahmanih. <sup>5</sup> DJ. om. <sup>7</sup> DJ., M. <sup>2</sup> and. <sup>8</sup> DJ., D. om. va. <sup>8</sup> DJ. no d. <sup>14</sup> Sp., M., DJ. val. <sup>11</sup> DJ. val. <sup>12</sup> D. ins. i. see Pers. (The MSS. write <sup>2</sup> and for <sup>2</sup> and; hereafter I will seldom notice the fact.)

Pahi. irl. i who, (or 'When I' (amat\*)), O Aûharmazd, shall come to You through Vohûman, {that is, when, perfect in piety, I shall have come fully into Your possession], (b) give Ye\* [happiness] to me for both lives, that which is bodily and also that of the spirits, [that is, that here and that beyond], (c) even prosperity from the aid\* of Sanctity, [that is, give me abundance through piety] by which he gives glory\* (or 'happiness') to that gladdener, [that is, it is necessary to effect it for the sake of joy]. \*Or 'accompaniment'.

Ner.'s sansk. text. Yadi Yushmâsu, Mahâjñânin Svâmin, sanprâpnomi Uttamena Manasâ, [kila, chet sadvyâpâritayâ\*\* svâdhînatve¹ Yushmâkam âgato 'smi], (b) mahyam deyât² ubhayor bhuvanayor yat srishtimatâm, yachcha paralokinâm (c) aiçvaryam\* puṇyât samyogi, [kila me samriddhatvam sadvyâpârât prâpyam dehi], yad³ ânandakartre dâsyati çubhâm, [yah Iajadânâm⁴ Uttamâr

XXVIII. 2, 3.

nâmcha ânandam karoti, tasmai yat samriddhatvam cubhāni dāsyati, tan me dehil. 1P., but J.\*, J.\*, J.\* \*tvens. 2 so J.\*, J.\*, P., but J.\*, C. dehâyat\*. 4 J.\*, J.\*, J.\* yat, P. yata, C. yad. 4 J.\*, P. \*\*cp. vyāpārin.

Nor. transl. If I arrive among You, O Great Wise One the Lord, through the Best Mind, [that is, if I have come into Your possession through my good conduct], (b) let him (?) grant me for both worlds (that which is of the earthly, and that which belongs to those who live beyond) (c) a sovereignty accompanying me\* (?) from rectitude, [that is, grant me the success to

.g அடி . வூத . மனுய . கிக்கைட்ட ) அர்களிய . விரும் . விக்கு . விக்கு . விக்கி . இ dulgencope. mignenece m. Dec. lucigalme. Jucques Junaunma Triit. Ye vao Asha ufyanî Manaschâ Vohû apaourvim [= °viyem]

Var(e)daiti Ār[a]maitiš

6

Mazdamcha Ahurem yaệibyô Khahathremcha aghzhaonvam[a]nem\* a môi raf(e)dhrai zaveng jasata.

Verbatim tri. [Ego] qui Vos celebrabo, Sanctitas, Mensque Bona, [cantu] sine - exemplo\*\* | vel eum\*-nullum-primum\*-habentem\*| Mazdamque Ahuram (Dominum (vel deum)), quibus Regnumque immutabile\* auget [vel augens (?)] Pietas; ad\* mei [vel mihi (fortasse me)] gratiae [gratiam-dandi-causa ad] invocationes [meas] venite, [vel veniat\* Pietas (?)]. \* Lit. non-fluens.\*

Pahi, text translit. Mûn¹ lekûm, Ashavahishtö, nafshman hômanânî Vohûmanőich\* 12 fratûm, [aigh, pavan khvêshîh 13 lekûm yekavîmûnânî4], (b) va Aûharmazdich [ash paishman homanânî] mûnash zak î valmanshânő khūdāyih pavan anizār-vindishnih, [alghash shalitāih\* madam Ameshospendânő stavar]; (c) valmanich 1º vârishn\* dâdâr' Spendarmad [ash nafshman hômanant). Zaks avo li pavan ramishno pavan karitanishno yamtanêd. [Amat\* Tâno av81\* karîtûnânî, am payan râmishno madam ghal yâmtûnêd].

1 So D. man. 2 DJ., D. ins. 2 DJ. om. 4 D. nam. D. yan. D. padakhshah; D. "h; DJ, no i, others i. " M. om. " M. om. " so DJ., D.; Sp. aigh; M. om. <sup>10</sup> DJ., D. \* Perhaps vahrisha\* is possible as meaning 'increase'.

Pahl. transi. I who\* shall be your\* own\*. O Ashavahisht and Vohûman, the first, [that is, I shall be in your possession], (b) Aûharmazd's also [His own I shall be], through whose unweakened acquisition his rule over them exists, [that is, His rule over the Amesh(spends is firm]; (c) and she\*\* also Spendarmad, is\*\* the giver\* of outpouring (or 'increase' that\* rule\*) [her own I shall be]; she comes to me with joy, when I invoke her\*1. [Or\*1 'when I shall call upon You, come Ye on toward me with joy'.] XXVIII. 2, ■ 7

be obtained by means of good conduct] when he will give felicities, or 'glories', to the producer of joy. [What he will give to the one who produces the joy of the exalted Yajads, as prosperity and felicities, give that to me].

Parsi-pers. Ms. Kih ân Shumâ, H., bih [] [rasand = jdmtûnand (sic)] pah Bahman, [kû, pah nêkî pur bih [] [ô = ē] khwêshî i Shumâ rasîd [] [hastand = hōmūnhend\*]], (b) ân man dehad\*1 pah har dô jihân\*2, i ast-hômand (aic), [] kih ham [nekî = nadûkî] i minuwân, [[] i înjâ u ân ham i ânjâ]. (c) ni'mat as Ṣawâb —, [kû, — pah nêkî dehad\*1] kih [] [ô în = var an (sic pro val ân)] i û râmîshnî (so) dehad âsânî. [Pah râmishn bih bâyad kardan] \* \*1 Deh\* seems more eriginal than dih\*. \*2 or jahân.

Fr. O Righteousness and thou Good Mind, with surpassing chants I'll praise you, And Mazda, for whom our Piety aids the everlasting kingdom, Aye, together I adore you; then for grace while I call draw near.

Nor.'s sansk. text. Yadi yushmakam, he Açavahista\*, he Dharma, svådhino 'smi Manasaçcha Uttamasya prathamasya, [asya prathamatvani idam yad Amarebhyo Mahattarebhyo¹ prathamam Gvahmano dattah, kila, chet svådhinatayå yushmakam tishthami], (b) Mahajñamin Svamin³, [asya 'pi svådhino 'smi] yebhyo rajyamcha analyalabdhya\*\*(?) [kila, parthivatvam sthūlataram] (c) vriddhidayaçcha Spindarmadayah [prithivyah. Asyaçcha dadi-\*\* svådhino 'smi] tan me anande amantrapecha samprapnuvantu, iyadi Yushmakam abhimantrayami, tan me anande upari prapnuta]. \*Cp. Burnouf's 'al'.

<sup>1</sup> So J.\*, <sup>1</sup>J.\*, P, \*minaḥ. \*J.\*; J.\* analyalābdhyā, J.\* \*labdhyām'; C. anatyalabdhe(?); P. ama(ly)alabdhyā(Sp.). \*J.\* yadi(?). Sandhi is intermittingly applied throughout.)

Nor. transt. If I am your own, O Açavahista, O Sanctity, the property\* of\* the Best Mind, the first, [his firstness was this, that Gvahmana was created\* before the Immortal Greater ones, that is, if I stand in Your absolute possession], (b) O Great Wise One the Lord, [I am also His property (related bis absoluteness)], for whom is the Kingdom with unimpeded\*1 acquisition (or 'the Kingdom with sinless(?)\*2 acquisition'), [that is, the greater kingdom], (c) the kingdom of the increase-giving Spindarmada also, [the earth. And her own I am by, or 'as\*', a gift]; and may these come be me in joy, and in, or 'through', my appeal. [If I invoke Your help, then come Ye on to me with\* joy]. \*1 See the Pahl; Ner. may well have accepted an 'al' 'to hinder'. \*2 reading amalya\*(?).

Parsi-persian Ws. Kih shumā, Ardībahisht, khwēsh hastênd (?) u Bahman [] awwal, [kū, pāh khwēshī i shumā ēstēm] w (b) [] Hōrmuzd [— ash khwēsh —] kish\* ān i ōshān khudāī pah nizār (so) —, [kūsh pādishāhī awar Amshāsfendān busurg]. (c) ū ham i — dādār Spendarmad, [ [wa = va] ash khwēsh [] [no tri. for hōmūnhend\*] w Ân ān man pah rāmishn pah khwānishn rasēd\*, [kih tān āu] [] [khwānand (?) = karitānhēnd] ma-rā pah rāmishn awar ō (or ū) [] [rasad\* = jāmtānēd (sic)] [@

. மாவர்வாக ஆட்டிர் நிற்ற விரும் விரு

onaccame.onaccame.onaccame accame.aco onaccame

Triit. Yé (u)r[u]vânem mēñ gairệ Vohû dadệ hathrâ Mananhâ Ashiáchâ¹(?) ś(k)yaothananām\* viduš Mazdâo Ahurahvâ

Yavad(t) isái taváchá avad(t) khsái aệshệ Ashahyá. 1J. asbíschá.

Verbatim transl. [Ego] qui animam mentem [-que] ad laudem\*(?), [vel ad vigilantiam¹] bona do [dirigo] cum Mente (b) beata-praemiaque factorum noscens Mazdae Ahurae, (c) quamdiu poesim, facultasque mihi sit tamdiu doceam [-ebo] in-optatione² Sanctitatis. ¹ Vel lege gairim\* = ad Montem, i. e. ad caelum. ³ optare (?).

Pahl. text translit. ¹Mûn rûbânő dên Garôdmânő yehabûnêd² pavan avákíh t² Vohûman [aê kolâ mûn yehabûnêd, ash ⁴ pavan ⁴ avákíh ⁴ î⁴ Vohûmanñ⁴+⁵ yehabûnd⁴ yehevûnêd], (b) afash tarsakâsîhich⁴ (sic) ghal² kûnishnő-karânő [mûn valman³ râi vâdûnyên î sazêd] âkâs yehevûnêd pavan zak î Aûharmazd, [⁵ Dînő i Aûharmazd]. (c) Chaud khvâstâr tûbânîk hômanam havând (sic) âmûkht-am (?) khvahtshnő i³ Aharâyîh [kâr va kirfak].

See P. D. ins. ash\*. DJ., D. ins. i. D. om. or has later, also f. DJ. ins. DJ. ins. DJ. again (so), D., aga

Pahl. transl. He who gives his soul up within Garôdmân (the Abode-of-Song) in accompaniment with\*1 Vohûmau, [that is, when any one gives it, it is so given by him in accompaniment with\*1 Vohûman], (b) he is also thereby\*2 intelligent concerning\*2 the \*2veneration2\* (?) for the doers of good works [who would do what is fitting for the sake of that] through, or

### د.مد(د

Triit. Ashā kaḍ(t) Thwā dar(e)sant Manaschā Vohū vaḍdemanô¹ Gātāmchā [= "uem"] Ahurāi\* sevištāi\* Sraoshem Mazdāi\* \*Dat. of goal(?). Anā Māthrā mazištem vāurôimaidī [= vavarôi"] Khrafstrā hizvā, ¹ so J.\* etc.

Verbatim transt. O Sanctitas, quando, [vel nonne\*] te aspiciam inveniens\* [vel sciens\*, ego] viamque [vel sedemque\*] Ahurae (dat. vel leco gen.) beneficentissimo[-mi?] Oboedientiam\*1 Mazdae. Illo sacro-rationis-verbo maxime\* [-mo²] faciemus-ut-credant\*\* khrafstri\* [-tris-daemonibus-servientes-homines] lingua. ¹ Fortasse 'erga sanctum oboedientem'. \*² fieri potest 'in\* maximum Ahuram'.

Pahl. text transift. Ashavahishtő, aimat lak khadîtûnam pavan zak i Vohûman âkâs-dahishnih denman khavîtûnam? Jaighat dên zak damân

Free tr. I, who my soul am giving For every action the grace In wish for the Truth will I teach to watchful zeal with Thy Good Mind, of Mazda, the Living One, knowing, while I can, and have aught of power.

in, what is Atharmazd's [Atharmazd's Religion]. (c) As long as I am, or have been, a capable suppliant, so long have I inculcated, or do I inculcate (for amtizam) the desire of Righteousness [that is, duty and charity].

\* ' Or 'by the aid of'. \* 2 or 'his is veneration', but see the Gatha.

Ner.'s sansk. text. Yû\* ûtmane Garothmâne Uttamasya dîyate sahatayû (so) Manasah, (b) satkûrinîcha karmakritûm vettrînûm Mahûjiûnin¹, yû Svûminah, [kila, satkûranî tasmai kurute yasya yujyate kartum yo² vettû bhavatî Dînyû Hormijdasya] · · · (c) Yûvantîm (sic) yûchayîtum çakto 'smi, tûvantîm\* yûchaye yûchanûm punyasya.

1 C. repeats from sate to "ni (sie) inclus. both "jāānin. 2 J.\*, C. ye, but J.\*, P. ya.

Nor. transl. She (sic) who is given up for (or in) the soul in Garothmana with the helping\* companionship\* of the best mind, (b) performing that act of reverence, or satisfaction which is of, or for, the intelligent doers (?) of good actions, O Great Wise One, she who is the Lord's, [that is, she renders reverence, or satisfaction, to him to whom it is fitting to render it, and who is intelligent through Hormijdas's Din] · · · (c) As long a prayer\* as I am able to pray, so long do I offer (or cause to be offered) the prayer for (or of) righteousness.

Parai-persian Me. Kih ruwân dên (sie) Garôtmân dehad [ash = ash] pah — i Bahman, [ê har kih dehad, ash pah — i Bahman [] [dehad = dáðánôd (sie)] bêd] • (b) Azash (sie) bandagî ham ,ô — [kih û râ kunand []] âgâh bêd (sie) pah ân i Hôrmuzd, [Din i Hôrmuzd] • (c) Chand khwâstar tuwân bastam, [] âmûkhtôm (sie) khwâhishn i Ṣawâb, [kâr [] kirîsh].

Free tr. O Righteousness, when shall I see Thee, and thou Good Mind, as I discover

Obedience, the path\* to the Lord, With that Manthra will we teach to Mazda, the most beneficent? foul heretics faith on our God.

khaditûnam, amat¹ kolâ aîsh pavan frârûnîh âkâs, barâ aîmat yehevûnêd?], (b) va² gâsich î Aûbarmazd [aîmat khadîtûnam], î sûd khvâstâr? [Zak gâs] pavan Srôsh [khavîtûnî-aît], [aîgh, amat dastôbar yakbsenund shâyad khavîtûnast³ aîgh nadûkîh î⁴ min zak⁵ gâs maman]. (c) Zak Mânsar î mahîst ash hêmnunînishnö yehabûnishnö valman mûn khiradö staredŏ yekavîmûnêd pavan⁵ hûzvânŏ°, [valmanich॰ mûn॰ khiradŏ॰ staredŏ॰ yekavîmûnêd î, ash mindavam² denman pâhlûm³, amat Aêrpatistânŏ॰ vâdûnyên].

So Mf.; D. mûn. \* DJ. om. va. \* D. khavîtûnaştanő. \* D. ins. f. \* DJ. ins. min (late). \* D. om. \* DJ. ins. aê late. \* D. shapîr. \* so DJ., D., see Pers.

Pahl. transi. O Ashavahisht, when do (shall) I see Thee?, and know this by that which a good mind's instruction?, [that is, I (shall) see Thee in

XXVIII, 5, 6.

that time when every man is intelligent (or aware of it) through piety, but when shall be?] (b) and the place, or seat, of Atharmazd, [when do (shall) I see it!, I a suppliant for a benefit? [That place is known] through Srosh. Ithat is, when they have a Dastûr, they, or he ought to know what the happiness which comes from that place is]. (c) That, or to that (oblique by pos.) Manthra which I the (or of the) greatest, to it belongs the giving of the teaching by tongue to him whose understanding is confused, for him also whose understanding is perverted this thing is the best, that they should hold priestly-assemblies for his instruction].

Her.'s sansk text. He Açavahista, he Dharma, kadû Tvâm paçyâmî Managa<sup>1</sup> Uttamasya vettritayâ\*, Ikila, tam kâlam kadâ pacyâmi yatra Tvâm sarvah ko'pi sadvyāpāritayā\* [-rena] vettā bhavati], (b) sthānamcha Svāmino làbhabhilashatah\* Crocena2 parijñeyam3, [tad api kada pacyami? Chet gurum grihpanti, çaknuvanti parijñâtum yat çubham tasmât sthânât kim], (c) yatah sa Vani mahattara aparasmat kasmachchit ya prabodhada buddhijadaya jihvaya, [vah buddhijado bhavati tasya kimchit idam eva utkrishtataram, yat adh-

்த ஆடிக்கிகாக்கு நார்கள் வெருக்கள் கண்டுக்கு நார்க்கு இரு மு memorary) na termina delan vari constante de la constante de l

Tritt. Vohû gaidi Mananba Ahmaibyacha Ahura

ш

dáidí ashá-dáo dar(e)gáyû Ereshválá Tů ukhdhálá Mazda Zarathustrál aojonhvad(t) raf(e)nô yå d(ai)bishvato dvačshao taurvayama.

Verbatim tri. Bona veni Mente, da Santitatis-praemia-dator vitam- longinquitate-productam\* rectis (vel elatis), tu, verbis, O Mazda, Zarathushtrae validam gratiam, nobisque, Ahura, qua vexatoris vexationes devincamus. #Velin-vitam-lo.

Pahl. text translit. 1 Yamtūnishuo 12+8 Vohuman [avo tano \* 1 aishano] yehabûnât-m<sup>4</sup>, Ashavahishtö dahishnö 1<sup>5</sup> dêrjânih, [aîgham<sup>3</sup> zak mindavam yehabûnâd f pavan tanë î pasînë lakhvâr avâyând yektelûnd]. (b) Pavan zak 17 rástő sakhûn Lak, Aûharmazd, val Zaratûsht [numûd yekavimunêd at] min valman fo aôj-hômând, [Vishtâsp aît, aîghat], râmînishnöb [hômanam], [aighat pavan nadûkîh frâz avö khûdâyânö debrûnishnö hômanam], (c) va manîkânich 10, Aûharmazd, [va 11 hêvishtânő î5 li afat pavan nadûkîh fráz debrûnishnő hômanend [5] mûn 18 bêshîdârânő bêsh [yehevûnêd amat aêtûnő] vådûnyên turvinishnö, [aigh bêsh i 13 min valmanshân akar yehevûnêd].

<sup>1</sup> See Pers. <sup>2</sup> DJ. ins. <sup>2</sup>D. ins. tân; Mf. not. <sup>4</sup> so Sp., M., but D. <sup>5</sup>bûnêm. <sup>4</sup>D. om. î. \* so DJ., but Sp., M., D. dahâd. " DJ., cm. " so DJ., Sp. avâyênd. " DJ., D. 10 Sp. M. ins. î. 11 DJ., D. om. = no DJ., M. hômand. 12 D. ins. (Mf. = almost identical with D.). XXVIII. 6, 6. . 11

yayanam kurute [-yât]]. ¹P. ºsā, J.º, C. manasām. ²J.º, J.º(?) crocena. ²C. ·eyam, Ner. transi. O Açavahista, II Sanctity, when do I see Thee by means of the highest (i. e. the good) Mind's insight, [i. e. when shall I see the time when every man becomes acquainted with Thee by means (?) of good conduct], (b) and when do I see the place of the Lord who desires an acquisition to be recognized through Croca?, [this too when do I see? If they accept the spiritual master, they become able to recognize what the benefit which comes from that place is], (c) because the Word is greater than any other thing whatsoever, the Word which is a giving of knowledge to the dull of understanding by means of the tongue, [the best thing for the dull man is just this, that he should prosecute study].

Parsi-persian Ms. Ardibahist, kih Tû binam pah ân é Bahman âgâh-dâdan? în dânam? [kût andar ân zamân bînam, kih har kas pah nêkî âgâh, kih bêd (sic)?] @ (b) [] Gâh ham é Hôrmuzd [— bînam], é sûd khwâstâr? 6 Ân gâh pah Srôsh [dânêd; kû kih Dastûr dârad shâyad dânistan kû nêkî az ân gâh chih]. (c) Ân Mânth(h)rah\* (sic) é mahist ash — dahisha û kih khirad bî-hûsh êstêd [] [ash chiz în veh, kih magopatdârî kunand]. \* Perhaps manhthrah (sic).

Fr. Come with the Good Mind, and give us | long life, O Thou giver of blessings. Through revealed truth do Thou grant Zarathushtra Thy strong help; Grant that to us by whose aid we may crush the tormentor's torments.

Pahl. transl. Let there be the coming (infin. for imper.\*1) of Vohuman [into the bodies of persons]; and grant me Ashavahisht's gift\*1 which is long life, [that is, may they, or he, not grant me that thing which in the final body they may wish again destroyed]. (b) Do Thou grant it through the true word, O Auharmazd, to Zaratusht, [it is revealed by Thee (or he has revealed it for Thee). Thine it is from, or by him who (? or that which) is the strong [by Vishtasp. That is, I am (I will be) Thy] gladdening, [that is, for or by Thee I am carrying it (or to be carried (?)) forth as a benefit to the rulers], (c) and mine also, O Auharmazd, [and my disciples are (will be) also carrying it (or to be carried (??)) forth for, or by Thee for a benefit], which [is] a torment of the tormentors [when thus] they shall do injury, [that is, torment which is from them (the tormentors) is rendered harmless by them].

Nor.'s canek. text. Uttamasya prâptim Manasah dehi, he Dharma, dâtim\*¹ dîrghajîvâm\*, [kila, me tat¹ kimchid apî mâ³ prâpnotu yena vapushi pâçchâtye punah samîhante hantum]. (b) Satyâbhis tvâm vâgbhih\* Mahâjñânin, Jarathuçtro ['ham] balavattamân³ [Gustâspât] pramodayâmi, kila, çubham svâmibhyah samîhe dâtum], (c) madîyâçcha, Svâmin, ye\* bâdhâkarâŋâm bâdhâm nihantârah, [kila, çishyâçcha ye⁵ madîyâh, te 'pi çubham svâmibhyah samîhante dâtum]. ¹J.º. J.\* tat(?) kimchid api nâ. ²J.\* mâ. °J.\*, C. °mân. ¹J.\*. ⁴corr.

Nor. transl. Grant that acquisition of the best mind, O Sanctity, the gift of long life, [that is, let nothing come to me on account of which, in the later body, they may desire to slay anew]. (b) I, Jarathustra, rejoice Thee (?), O Great Wise One! on account \*1 of the true words which have fallen from the most powerful [Gustâspa, that is, I desire to bestow happiness from, or upon the lords], (c) and my people, O Lord, are rejoicing Thee, they who are smiting the pain of the grievers, [that is, my disciples, they also desire to confer happiness from, or upon, the lords].

\*1 Or 'by means of'.

.

. Joseph. . Joseph. . Joseph. . Joseph. Joseph

Daostů, Mazdů khabayáchů, yů Vě mathrů\* srevaýmá rádůo. \* Or "thrůo.

Verbatim transi. Da, Sanctitas, hoc praemium-gratiae, Bonae propositaattacta Mentis, (b) da tu, Pietas, Vishtûspae rem-optam<sup>1</sup>, mihique, (c) des tu, Mazda, dominausque\*<sup>2</sup> [id] quo Vestra Rationis-verba audiamus [nos-vobisefficaciter] servientes<sup>3</sup>. \* Potest verti; 'O Sanctitas dominausque'; vide Ve.

¹ Vígorem (?). ² vel provide-tu(?). ³ fortaese (verba) valde-benigna (mäthrao radh¹).

Pahí. text translit. ¹ Yehabûnâi-m²+³, Ashavahisht, zak î³ tarsukâsîh¹ (sic) î pavan Vohûman âvâdîh, ļaigham tarsakâsîh (sic) î î aêtûnŏ dahâd, î pavan tanō\* î pasinŏ lakhvâr lâ âvâyând î yektelûnd ?]. (b) Afam yehabûnâi-m² lak, Spendarmad, zak î³ min³ Vishtâsp³ khvabîshnŏ, [Magôpatân¹o Magôpatîh¹o] va manîkânich, [hâvishtân î li ashân Magôpatân¹o Magôpatîh¹o yehabûn]. (c) Afam yehabûnâi¹¹¹ stâyîdâr¹² pâdakhshah¹³ Aûharmazd, [Vishtâspŏ] î amat aê¹⁴ î Lekûm Mânsar srâyênt¹⁵, [aîgh, Dînô î Lekûm yemalelûnânî], ârâyishn yehabûnêd, [aîgh, rûbâk vâdûnyên].

See P. <sup>9</sup> DJ. <sup>0</sup>náî- m.; D. <sup>0</sup>nêm. <sup>8</sup> DJ. ins. î. <sup>4</sup> so Sp., M., D. <sup>8</sup> so Sp. <sup>4</sup> so DJ.; others <sup>9</sup>yênd. <sup>7</sup> so DJ., D.; others <sup>9</sup>ûnd. <sup>9</sup> M. <sup>8</sup>ih, DJ. îns. m. <sup>8</sup> so D. <sup>8</sup> so DJ., D., others mān<sup>9</sup>. <sup>13</sup> DJ., D., M. <sup>9</sup>ih for <sup>9</sup>âî. <sup>13</sup> DJ., D. ins. î. <sup>8</sup> so D.; DJ. <sup>9</sup>shâî. or <sup>9</sup>shah, D. ins. î. <sup>18</sup> D, ân (sio) aê î l<sup>9</sup>, DJ. aê, M. I. <sup>18</sup> so DJ., D., others stây<sup>9</sup>.

Pahl. transi. Grant me, O Ashavahisht, that revering recognition (?) (or reverence) which is as, or through the blessing of a good mind, [that is, may he grant me such veneration as that, in the final body, they shall not desire to destroy it again]. (b) Do thou also grant me, O Spendarmad, what is to be asked for by, or from Vishtasp, [that is, a Mobadship of the Mobads], and to mine also [to my disciples, to them also do thou give a mobadship of the Mobads]; (c) and grant me also, O (?) ruler, Atharmazd, a praiser (or

Parsi-parsian Ws. Rasishn [i tân (sic) = tôn] i Bahman ân tan i kasân [] [deh am = dabûn am] Ardîbahisht, [space] dêr --, [kûm ân mandâm (sic) [] [we (?) ma = vdr (sic = va al<sup>14</sup>)] shâd (sic, no text, but space \*\*) i pah tan i pasîn bâz bâyad jagtrûntan] & (b) Pah ân i râst sakhun Tâ, Hôrmuzd, ô Zartusht [namûd êstêd --] az û i --- Vîshtâsp hast []] râmishn [hastam], [kût, pah nêkî frâs ân khudâyân -- hastam], \*\* (c) wa mâyân [], Hôrmuzd, [ [] shâgirdân i man ham [] pah nêkî fras -- bastand], [] âzâr-dehandahgân âzâr [bêd kih êdûn] kunand shikastan, [kû, âxâr i az ôshân akâr bêd (sic)] \*\*

\* 1 Perhaps II III va am = va li (?). 2 debåd was misread.

Free tr. Give, Righteoneness, Thou this blessing | gains earned by a Good Mind to us,

And grant our wish, O Armaiti, Grant Thou us, O Mazda ruler, to me, and to Vishtasp' together. Your beneficent\* words to hear.

-

a praiser-king) [Vishtasp (?)] who, when I shall recite this your Manthra, [that is, when I, or they (srayend) shall proclaim your religion may make the arrangements [so that they may (or, so do thou (?)) make it advance].

Ner.'s eanek. text. Dehi me¹, Dharma, tâm bhaktim ya Uttamasya âdhyatayâ² Manasah, [kila, mâm bhaktiçîlam evam kuru yathâ me samriddhatvam\* sadvyâpârât]. (b) Dehi Tvam Sampūrnamānase [pṛithivyâm²] Gustâspât ichchhâm madiyebhyaçcha, [kila, âchâryânâm âchâryatvam mahyam dehi, çishyebhyo 'pi madiyebhyah]. (c) Dehi stotrîn, Mahâjñânin, pârthivân⁴, ye vo Vâṇām vaktārah rachanâdâtārah, [kila, ye Tava Vāṇām çishyanti\* pravartamānāmcha kurvanti].

1 So J.4, others he. 2 so J.4, P.; C., adyte. 2 so P. 4 so J.3, J.4 seem, others ovat.

Nor. transl. Grant me, O Sanctity, the devotion (?), or blessed portion (?) which is from the riches (?) of the Best Mind, [that is, make me so religious that prosperity may result to me from my good conduct]. (b) Grant Thou to the perfect mind [in, or to, the earth] the wish that proceeds from Gustâspa, and for, or from my people, [that is, grant me the tutorship (priestly dignity) of the teachers, and also for my disciples. (c) Grant praisers, O Great Wise One, kings, who may be announcers of your Word, and bestowers of arrangements for the service, [that is, who may teach Thy Word, and render it progressive].

Parsi-persian Ms. Deh am \*1, Ardibahisht, [u = vu] ân i bandagî i pah [no tr. for am — — — — pah tan î pasîn bâz nah bâyad zadan] \* (b) Ma-râ dehih tû, Spendarmad ân î az Vishtâsp khwâhishn [Môbadân Môbadî] wa mâyân ham, — i ra (sie pro man) ashân (sie) Môbadân Môbadî deh.] \* (c) Ma-râ dehî zitûndâr lâik\*2 (= pûtakhshd) Hôrmuzd [Vishtâsp] î kih [] [ân = âs] ê î Shumâ Mânth(h)rah (sie) srâyand, [kû Dîn î Shumâ []], ârâstah dehad, [kû, rawâ kunand] \*

<sup>\*1</sup> Perhaps deham = dabânam (?). \*2 or lâyik.

.8 வுகம்படித்த . முத்த . முத்த . முத்த . மகும் . விக்கம்படிய. سوسارم والمسائي.

uge(33. mem.duesten | sulfe. Cluggulgen me. suejeemque. அம்வுக்காகமுய . ஆ. விரையையை விருக்கு வி

Vahistem Thwa vahista vēm Asha Vahista hazaoshem Triit. Ahurem yasa vaunus narôi Frashaostrai maibvacha Yaçibyascha id(t) raonhanhôi vispai yavê Vanhēus Mananhô.

Verbailm transl. Optimum [hoc] [a] To, optime, quem [qui] cum-Sanctitate optima unanimum [-mus sis], (b) A. precibus-peto, [id] exoptans viro Frashaoshtrae, mihique, (c) [et-iis] quibus(que) illud\*1 largiaris\*2 omni [in-

omne' saeculo[-um] Bonae Mentis. \*1 vel vere (?) \*2 vel largiar (?).

Pahl. text transiit. 1 [Amat] pâhlûmîh î2 Lako 2 [Dîno î4 Lak] î2 pâhlûm [min avarik mindavam] pavan Aharayth\* pahlum val? ham dôshan!\*, [pavan frårûnih). (b) Aûharmazd, am pavan khvahîshnő vindînâî\* gabrâ î Frashûshtar, [aigham Frashoshtar pavan havishtih barû yehabûu], manikanich [i 3 Frash-Öshtar afash 10 havishtih yehabûn). (c) Avoch yalmanshan adino 11 rado hômanih 12 hamál 18 vad avő 16 vispő pavan Vohúman, saigh Frashôshtar va hávishtan is Frashoshtar vad tanos is pasino hamai nadakih padash vadan].

1 See P. 2 DJ. om. i. 2 DJ., D. lak. 2 DJ. om. i. 5 DJ., D. ins. 5 D. ins. 1. <sup>7</sup> DJ. val, D. avò, Sp., M. ghal. \* so DJ., D., others düshend, or enf. \* so M., DJ.; D. olb. 14 ao DJ., D. 11 ao DJ., D.; Sp. aîtő, 12 all 4ih(?) for 4ât, 12 ao DJ., D. 14 ao Mf.; DJ. val; D. valman.

Pahl. transi. Since I, or they (doshand) may have sympathetic affection for Thy \*1 best interest [Thy Religion] which is [of all other things] the best through Sanctity [through piety], (b) let me gain over, O (?) Aûharmazd, the man Frashôshtar in prayer, | that is, give up Frashôshtar to me in discipleship, and my people also Ido Thou give to\* Frashôshtar in his discipleship). (c) Be Thou also then bountiful to them for ever until all

Trift. Anáis Vao nóid(t) Ahura Mazda Ashemcha vánáis zarangema Manaschâ hyad(t) vahistem vôi Vē yôithimâ dasemô [=dasmê(?)] stûtăm aéshô-khshathremchâ savanham. Yûzhēm zevištvāonhô

Verbatim trl. His Vos ne, Ahura Mazda, Sanctitatemque beneficiis-precibus-

XXVIII. 8, 9. 15

Free. tr. That best I ask, Thou Best One, One-in-mind with the Right unchanging,

Of Thee, Ahura, I ask it, for Frashoashtra and me beseeching; Freely to us may'st Thou give it, for the Good Mind's lasting age.

through Vohûman, [that is, for Frashôshtar and the disciples of Frashôshtar for ever, until the final body, provide a benefit thereby]. \*\* O Thou (? om. !).

Ner.'s aanak. text. Utkrishtatain¹ Te utkrishtatarain yadi punyena² utkrishtatarena saba mitrayamah, [kila, Te utkrishtatarain aparasmat kasmachchit chet sadvyaparataya\* Dini(ni) anuçilayamah], (b) Svamin, yachanayain sainyataya³ narain Phreçaostrain⁴ madiyebhyaçcha, [kila, me Phreçaostrain⁵ çishyataya dehi], madiyaçcha[-anº] çishyah[-an] Phreçaostraya dehi]. (c) Tebhyah tato dakshint bhava sadai 'va yavat sarvain Uttamena Manasa, [kila, Phreçaostraya⁴, çishyebhyaçcha Phreçaostrasya, yavat vapuh paçchatyain, çubhain tebhyah kuru].

<sup>1</sup> So J., but C., P. \*krishtam. \* so J., P., but J. punye. \* so J., J. J. phragi(i)uo but J. phragaos, P. Phers. \*J. Phrage, J. phara. \*J. phirac. P. Pherse.

Ner. transf. If we befriend Thine excellent quality, or possession which is the more (most) excellent with the most excellent Sanctity, [that is, if we strive after Thy Religion, which is more excellent than any other thing, with good conduct], (b) O Lord, unite the man Freçaostra (so) to my people in, or according to my prayer, [that is, grant me Freçaostra in discipleship, and grant my disciples to Freçaostra]. (c) Be bountiful to these with the Best Mind henceforth, as long as until all, [that is, to Freçaostra and to the disciples of Freçaostra do good, as long as until the later body].

Parsi-persian Me. [Kih] bulandî î Tû [Dîn î Tû] î buland [az bâkî []] pah Şawâb buland ân ham [] [pah nêkî] # (b) Hôrmuzd man pah khwûhîshn hêşîl mard î Frashôshtar, [ku, [] Frashôshtar pah shâgirdî bih deh] —, [î Frashôshtar azash (sic) shâgirdî deh] # (c) Ân ham ôshân agar (? = pahî agin) rêd [u = va] hastî tamâm tâ âu tamâm pah Bahman, [kû, Frashôshtar, u — î Frashôstar, vad (sio) tan î pasîn tamâm nêkî az û kun]. #

Free. With prayers for these blessings, O Mazda and Asha, may we not pain you, And Best Mind, we who aid you in the tenfold (?) chorus of praisers. Propitious verily be Ye toward the mighty possessor of weal. rogatis vexemus (vel iis beneficiis instillati\* (sic)) mentemque quod [quae] optimam [-ma], nos qui Vobis servivimus in decade [vel sacrificio] laudantium. (c) Vos promoventes [este erga eum] secundum-optationem-suam-dominantemque (vel possessoremque) beneficiorum. \* vel inspirati.

Pahl. text transiit. Anayâtûnishnih\* râî¹ avő Lekûm, Aûharmazd, [denman] lâ [vâdûnam-ê], [aigh², barâ avő³ Lekûm 🔳 yâtûnam]? Ashavahishtöch pavan yân lâ âzâram 4, [yânich-l⁵ lâ® bavîhûnam î Ashavahisht dûsh-

16 XXVIII. 9. 10.

khyár medammûnêd]. (b) va Vohûmanich î pāhlûm [ash azāram] mûn ayo 10 hanâ î 11 Lekûm aiyarîh\* yehabûnêd stâyidarano, faigh, Hûshêdar 12, Hûshêdar-mâh, va<sup>11</sup> Sôshâns, barâ avő ham-pûrsakih î Lekûm haîtyûnêd <sup>13</sup>]. (c) Lekûm dôshakö [hômanêd] pavan khvahîshnö î khûdâyîh sûd-hômand14. [aigh, khúdávíh in súd-hômand bará dôshêd, va bará yehabûnêd].

<sup>1</sup> So D.; M. la, DJ. la, or rai. <sup>2</sup> DJ., D. ins. <sup>3</sup> M. avö, DJ. val. <sup>4</sup> DJ., D. seam azaram. \* DJ., D. I.; M. f (?). \* DJ. om. Sp.'s yehabunam, M. has yehevunam. ? M. ins. madam. \* DJ., D. om. \* DJ., D. om. î. 10 so M.; DJ. valman î. 11 DJ. om. 12 DJ. om. va.

■ DJ, D. 14 DJ. shômand.

Pahl. transl. As regards (?) a not-coming to You, O Atharmazd, [this I would not do. (Or thus; I will not come (inf. for imper.) to You)\*]. Ashavahisht also I do not pain for the sake of a blessing, [that is, not maingle blessing do I desire which appears displeasing to Ashavahisht], (b) also Vohuman, the excellent [I do not harass him] who gives praisers for Your help, [that is, He will bring Hushedar, Hushedar-mah, and Soshans into conference with You]. (c) You are propitious toward the prayer of the beneficial sovereignty, [that is, Ye will favour (love) the beneficial sovereignty, and Ye will bestow (or establish) it], Perhaps altern, trl. and note; see v. 6.

Her.'s sanek, text. Anagamta\* Yushmasu! na, Svamin Mahajmanin, [kils, grihitagurvådecåt\*1 viparvayi\* na bhavâmi]. Dharmamcha cubhena na 'badhaye", [kila, tat çubhanı na samîhe yat Dharmasya badhûkaranı (so)

மு.மார்க்கு மலும்கியார் திக்கை பிராவில் விக்கும் காறியில்

عراع الم المنافق المنافق المنافق المنافقة المناف 

Triit. Erethweng Mazda Ahura

Ad(t) yếng Ashâd(t)châ vôistâ. Vanhêuschû dâthêng Mananhô ačibyô perena apanais kamem; Ad(t) ve khshmaibya asûna vaêda var(e)thya vaiñtya sravao.

Verbatins transi. Ita quos [-as] ex-Sanctitate scivisti Bonaeque leges (vel creaturas (sic)) Mentis (b) rectos [-as, vel sublimes], Mazda Ahura, illis comple praemiis-attingendis desiderium. (c) Ita vestra a-vobis nunquam-inania scivi [vel adeptus sum] ad-nutribilia-impertienda-apta [vel bene-finemsuam-attingentia (?)] ad-possessiones-impertiendas-apta verba [i. e. doctrinas].

Pahl. text transfit. Amat actuno Aharayih akas homanani, va zakich 1 1 Vohûman dahishnö, faigh, pavan râstîh, va e pavan 4+5 frârûnîh, bûndak âkâs barâ yehevûnd hômanânî] (b) î° frârûnö, Aûbarmazd, am pavan valmanshan pûr anbarêd kamak, [aigham nadûkîh padash vâdûnyên],

XXVIII. 9, 10. 17

bhavati]. (b) Manaccha yat utkrishtataram, [Gvahmanam amaram tam api nâ 'bâdhaye'], yo Yushmâkam' punyopachiti (?-aprichchhâm')' dada(u) stotribhyah, [kila, Husedaram, Husedaramâham, Cauclocamcha, samampracnatve Yushmâkam ânayati'], (c) Yushmâkam abhilâshukebhyo yâchanayâ' râjyamcha lâbhamattamam. <sup>1</sup> J. <sup>4</sup> 'gurvyâdid'. <sup>2</sup> J. <sup>1</sup>; J. <sup>5</sup> vipravayi', or 'prach'. <sup>2</sup> C., P. <sup>5</sup>âya. <sup>4</sup> all-pachiti (?) <sup>4</sup> so J. <sup>4</sup>, J. <sup>5</sup>, P., bat C. anâryate. <sup>8</sup> For the needed sense see the Paḥl.

Nor. transl. I am not one who avoids coming to You, Great Wise One the Lord, [that is, I am no strayer-away from the accepted word of the master], nor do I pain Sanctity because of a desired advantage, or happiness, [that is, I do not desire that happiness which is a source of pain to Sanctity]. (b) And the mind which is the more (most) excellent [Gvahmana the immortal, [him also I do not pain] for he has given Your praisers a questioning\* with¹ Sanctity, [that is, he brings Husedara, Husedaramāha and Çauçioça into conference with You], (c) and in accordance with (?) prayer he brings Your most beneficial sovereignty to those desiring it. ¹Or \*pachiti(m) = ripeness of '(?).

Parci-persian Me. Nah amedan râ ân Shumâ, Hôrmuzd, [in] nah [kunand (sio)] [], kû bih ân Shumâ nah âmadam] & Ardîbahisht [] pah [] [jân = gân], nah ârâr-deham [] [jân = sân] [u = vc] bad — khwâham [] [jân = gân], nah ârâr-deham] kih ân in i Shumâ [no tr. for âsâri(? ayârî)] dehad hampursid (? sio), [kû, Hûshêdar, Hûshêdar-mâh, u Sôshyôsh, bih an hampursid (sio) i Shumâ âwarêd (= âitinâd (sio vid))] ] & (c) Shumâ khwâhad (sio) hastîd pah kwhâhishu i khudâf i sûdmand, [kû, khudâi i sûdmand bih khwâhad\*, [] bih dehad] &

Fr. What laws of truth Thou knowest

from insight of Right, and the Good Mind.

With these as the gains for earning, Thus do I learn Your commands. O Ahura, fill our desire complete for our plenty and weal.

(c) amat <sup>7</sup> aêtûnő pavan zak i <sup>8</sup> Lekûm asûdakő vindinêd <sup>8</sup> khûrishn va <sup>5</sup> vastarg, pavan zak i <sup>10</sup> srâyishnő <sup>11</sup> [amat pavan Yazishnő i Lekûm sûdakő <sup>12</sup> lâ yehevûnêd, ash khûrishnő va vastarg vindînêd].

<sup>1</sup>DJ., D. hômanânî. <sup>2</sup>D. om. ich. <sup>2</sup>DJ. om. i. <sup>4</sup>DJ., D. om. va pavan. <sup>5</sup>DJ. has va. <sup>6</sup>DJ., D. ins. î, M. om. <sup>7</sup> so DJ., D.; M. man. <sup>8</sup>DJ. om. <sup>6</sup> so M.; DJ. vindinidak. <sup>10</sup>D. ins. i. <sup>11</sup> so DJ., D.; M., Sp. stây\*; M. ins. va. <sup>12</sup>DJ. om. va.

Pahl. transf. When thus I shall have become acquainted with Aharâyîh, and also with the gift, or dispensation of Vohûmanö, [that is, when I shall have become perfectly intelligent, through truth, and through picty] (b), (which gift is pious) then, O.A., heap Ye full my desire with these things, [that is, do me good thereby], (c) if thus, one obtains food and clothing by that which I not remiss toward (?) You, by chanting, [that is, when it I not remiss in Your Service, one obtains food and clothing by it].

Ner.'s sansk, text. Evam ye Dharmasya vettârah Uttamasyacha¹ dâ-

18

ter\*2 Manasah, [kila\*, ye satyatayâ sadvyâpâratayâcha\* vettâro jûtêh santi]. (b) ekahelayû, Mahâjñânin Svâmin, tebhyo⁴ pûrņam parichinuhi² kâmam; [kila matsamihitena cubhan tebhyah kuru], (c) Evamcha Ijisneh analaso labhatam khadyani vastranicha vadanena. J. om, cha. so P.; and C. P. J. ins. dharma. \*J.\*, C., P. ins. sa. \* so J\*. \* all \*chinohi (cp. Ved. use for \*uhi). \*J.\*, J.\* sh for kh.

Ner. transt. Thus those who are acquainted with Sanctity, and with the gift of the Best Mind, [that is, who are born with jusight through truth and good conduct), (b) in harmony with this, O Great Wise One The Lord,

actertentententen pomitischen admentententententententententer

Triit. Ye ais Ashem nipaonhe T[u]vēm Mazdā Ahurā

Manaschâ Vohû yavaştâitş

fro sisha Thwahmad(t) vaochanha

Mainyēuš hachā Thwā (ē.e.) aonhā yāiš a anhuš pacuruyô [= viyô] buvad(t).

Verb. trl. [Ego] qui his Sanctitatem tuear [-ebor] Mentemque Bonam in-aeternum (b) Tu, Mazda Ahura, prae me doce e-Te enuntianui-causa¹ [ut-idsignificem], (c) spiritualis-essentiae ex Tuo ore, quibus [principils] a mundus prior exstitit[-titerit]. ' Fortasse significa (dat. infin. pro imper.).

Pahl. text translit. Amat pavan 1 nikîrishuő 2 Aharûyîh barâ netrûnama va Vohúmanich vad avos hamát rúdishníh, faigh, rástih va frárúníh pânakîh vâdûnam-ê j, (b) Lak zak Aûharmazd, frâz avő li âmûzâi aê î Lak pavan gôbishuö, (e) minavadikih [Gâsânikih] î min aêº î 7 Lak pavan pûmman [pêdâk, vad10 min zak pêdâk i? Lak pavan pûmman barâ yemalelûnih 11 mûn dên ahvâpô fratûm vehevûnd 12, sigh, zak 112 fratûm 18 yehevûnd 16 ash dâd. Gâsânîkîh vehevûnd].

<sup>1</sup>D. om. <sup>2</sup>DJ., D. om. î. <sup>2</sup>D. netrûndő-am. <sup>2</sup>DJ., D. om. lak va; D. also avő. DJ. has val for avo. \* D. \*yên. \* D. lekûm. \* M. ins. f. \* M. \*ih for \*ai, D. yemalelànih. \* so DJ.; D. hanā. \* D. î for vad. 11 all \*nih for \*nāî. = DJ., D. = so DJ., D.; M. avvla (so). DJ., D. om.; N.B. see Pers.

Pahl. transl. When in\* this\* regard\* I shall defend Aharayih and Vohuman until the eternal progress, [that is, when I would effect the protection of truth and piety], (b) teach Thou me forth in words this thing fulfil desire perfectly unto these; that is, in accordance with this prayer\* from me (?) do them good). (c) And so let the unwearied reciter of the Yasna obtain food and clothing through his utterance. \*Or 'with accordant desire'.

Paral-peraian Ma. Kih ôdûn Sawâb âgâh hastand\*, wa ân i Bahman dahishn, [kû, pah rástí [] nêkî bundah (sie) âgâh bih bûd --] (b) s nêk, Hôrmund, ma-râ pah ôshân pur anbârad (?) kâmah [kûm nêkî padsah kunand] 🌣 (c) Kih êdûn pah 🔤 🖟 Shumâ [ ] (no space) hûşil-kunad khûrisha u vastark (sie) pah an srayîdan, [kih pah Yazishn ; Shumā súd nah béd, ash khûrishu u vastark(g) hasil-kunad]. . - and for ani throughout,

Free ir. I who the Right to shelter, and the Good Mind, am set for ever, Teach Thou me forth from Thyself to proclaim, from Thy mouth of spirit, this world into being entered! The laws by which at the first,

which is Thine, O A., (c) the #1 spiritual thing [the Gathic doctrine] which is [revealed] from this which is Thine by mouth, [until from that which is Thine it is manifest, tell me forth by mouth] what was first in the worlds. Ithat is, what first existed was made by him; it was the Gathic doctrine].

#1 Or 'by Thy mouth of spirituality' (gen. by position).

Ner.'s sanek text. Yadi sunirikshanataya Dharman palayami Manaccha Uttamaılı sadapravrittaye\*, [kila, chet satyasya sadvyaparasyacha rakshân karomi), (b) Tvan tat, Mahâjñânîn Svamin, prakrishtan me çiksh-Apaya [yah a kurute] vachi. (c) Adricya Tvatto mukhena aphutaya antar bhuvane půrvaní babhůva, ftám srishtini me brůhil.

<sup>1</sup> C. sunfrikritayā, J.\*, P. sunarīksh-, <sup>2</sup> C. -prakrit\*, <sup>3</sup> C. has yayaḥ; J.\* om., J. va. P. bhūva, others -vanena.

Ner, transl. If in\*1 consideration\* of this (?) I protect Sanctity and the Highest Mind, for, or until, the continual advance, [that is, if I effect the protection of truth and good conduct], (b) do Thou, O Great Wise One the Lord, reveal this to me in speech [i, e, him who is producing them], (c) O invisible One (Spirit), from Thyself with mouth make manifest what first arose within the world, [that is, declare the creation to me].

Paret-persian Ms. Kih pah nigaridan Sawab bih padam u Vahoman [] ta ân tamâ (sic) —, [kû, râstî u frârînî pâspânî [] [kunand = vâgûnand (?)] (b) Tû ân, Hôrmusd, frâs ân man [] [gûî = jamnûnî] ê i Tû pah gôblahn 🛡 (c) Kînû [] [zîsh Gasanî = sish Gasanî] i az în i Tû pah dahan [pêdâ, ta az an pêdâ i Tû pah dahan bih gûî], kih andar jihûn\* awwal bûd, [kû, ân i awwal [] ash dûd, Gâsânî bûd] 🌣

. முறுவாட்டாக விட்டிருக்கு | கோலிர்க்கு நடிக்கு நடிக்

omander oger omanne apadons nerez | agm oger a kanm of goer.

1 genander oger omanne of goer om oger og kanner of goer.

1 genander og goer og

Triit. Khshmaibyâ Geuś (U)r[u]vâ gerezhdâ: kahmâi mâ\* thwar(ô)zhdûm [\*dvēm]? kē mâ tashaḍ(ţ)?

 mâ aệshemô hazaschá remô ahishaya dereschá tavischá. Nôid(t) môi vástá Khshmad(t) anyô athá môi sastá vohú vástryá. \*J.\* mơn.

**Verb. tr.** Vobis Bovis anima conquerens-clamavit: cui me creavistis? Quis me formavit? (b) Contra me [veniunt] saevitia vehementiaque, ictus cum-nece-perensem<sup>1</sup>, insolentiaque, potentiaque. (c) Non mihi pabuli-dator nisi-Vos alius, ita me docete [meae salutis causa] bona ad-agri-culturam-pertinentia <sup>1</sup>.

¹ vel (å)hishäyä = oppressit.

Pahl. text transiit. Avo Lekûm, Ameshôspendân, Gôshâûrvan garzid, [atto mûn aêtûno yemaleiûnêd¹: khûdâi-gâsh²(?) (or khûdâyîhash²) gûft val Aûharmazd rûno ³] aigh: Avo mûn li barehînîd hômanam [pavan vashtamûntano⁴ vas dâshtano]? Val mûn li⁵ tâshîd hômanam, [aigh, avo mûn yehabûnd hômanam]? (b) Zak li zak i² khêshmoë, [mûnam pavan kheshmoë zanêd²], stahamak, [aigham barâ âzârêdō], î rêshkûn (?), [aigham apadmân kûshtanoë am ahûkînêd pavan hamâk], lakhvâr¹e sedkûntârich, [aigham bôdôkzêd barâ vâdûnyên¹¹], va taraftârich¹², [aigham barâ dûzdêdō¹²]. (c) Lâ li vûstarîdâr¹² (? or vâsnîdâr) zakâê¹s min Lekûm, [aigh aish I lâ khavîtûnam mûnam nadûkih¹ê aêtûno azash chigûn min Lekûm], aêtûno li ¹² rât¹s sâzêd¹e zak î shapîr vâstar. \*Or Aêshê.

<sup>1</sup> D., M. ins. aê = aigh(?). <sup>2</sup> DJ., others khûdâyîh. <sup>3</sup> M. gôshâûrvan, DJ., D. rûnö. <sup>4</sup> DJ. <sup>6</sup>îndö. <sup>3</sup> D. ins. va. <sup>6</sup> DJ., D. ins. H. <sup>1</sup> D. ins. î. <sup>8</sup> D. makhîtûnêd. <sup>5</sup> D. kûsht. <sup>10</sup> DJ. om. va. <sup>11</sup> D. <sup>6</sup>âñd. <sup>8</sup> DJ. maman for ich. <sup>13</sup> DJ., M. dûzêd. <sup>14</sup> DJ., D. vâsnîdâr; M. âsn-khiradö(?) <sup>15</sup> DJ. zak. <sup>16</sup> so DJ., M. <sup>17</sup> D. om. H. <sup>18</sup> so D., see Pers. <sup>19</sup> D., Pers.; see P.

Pahl. transl. To you, O'Ye Ameshôspends, Gôshâûrvan complained, [some say that the Lord-bull (or his sovereignty) addressed Aûharmazd, thus]: 'To whom am I allotted [for feeding and keeping?] For whom am I shaped?, [that is, for whom am I created]? (b) This one is upon me, Fury [who smites me with fury], the tyrannical, [that is, he will harass me], the wounder, [that is, my unmeasured slaughter makes my life in all things hateful], and

#### XXIX.

Fr. tr. To You cried the Kine's soul: for what did Ye form? who made me?
On me come Wrath and the blow,
Than You none other have I,
then prosper, O guardian, my tillage.

a tearer again he is, [that is, they will commit murder on me], and a plunderer also, [that is, he will rob me], (c) I have no nourisher? (or favourer) save You, [that is, I know none from whom my welfare? so comes as from You], therefore prepare Ye for me that which a good pasture.

(The flexible Pahl, should be read throughout as a trl., not as an independent document).

Mer.'s sansk. text. Yushmasu gopaçûnam Âtma krandati: [he susvaminah], kasmai avinirmito 'smi, [¹khâditum³ dhartumcha]? kasmai ghatito\* 'smi¹, [kila, kasmai pradatto 'smi]? (b) Sa man kopâluh (sic), [yah krodhena nihanti] hathîcha, [yo hathât harati], îrshyâluh, [yah apramanam vadhyati³, ('âbâdhayati' sarvatra jũeyam)] dârayitâcha stenaçcha, [yo me jîvavighâtam kurute, yaçcha mâm chorayati]. (c) Na mâm pâlayitâ Yushmât anyah, evam madartham sammārjayati uttamam gopaçukarma⁴, [api³ na³ jâne yasmāt çubham evam yathâ bhavadbhyah]. ¹ J² om. from khaditum to 'smi inclus. ² C. svâditum. ⁴ so J.², J.⁴, J.⁴, J.ª 'kam, C. °karma. ² so J.², but C. yana, P. yina. (Trivial variations and obvious corrections are not always mentioned. Kopâluh is for kupâyuh aesidentally (?) altered on account of îrshyâluh).

Nor. transl. Among You the Soul of the herds complained, [O good Lords], for whom am I not (sic) patterned, [to eat (?) and to keep]? For whom am I formed\*? [that is, whom am I given over]? (b) He is angry with me, [who destroys me with anger], and a murderer he is, [who seizes me with violence], the envious one [who slays without limit. The words 'he torments' are everywhere (see 'without limit (?)') to be understood] and he a cleaver and a thief [who commits life-smiting upon me, and robs me]. (c) There is no other protector for me save You, so that one prepares\* for me the best cattle-culture (not 'sacrifice'), [I know not also from whom good so comes as does from You]. (Many Sansk, words throughout express unusual meanings).

Parsi-persian Ms. An Shumâ, Amshâufendân, Göshûrûn bâng-kard, [hêd (sic) kih êdûn gûyad ê: khudâî [] guft ân Hôrmund pêsh (Pahl. rûn) kû]: ân kih man pêdâ-kard hastam, [pah khûrdan u dâshtan] [] [wa ô = va da] kih man tûshîd-hastam, [kû, ân kih dâd hastam]? (b) Ân man ân ê hishu (sic), [[u = va] kih man pah hishm (sic) zanad], zulm, [kûm bih âzâr-dehad], izakhm, [kû, [] bî-andâsah kushêd (so) ma-râ kînah-kunad pah tamâm], bâz — ham; [kûm [] [zît = zakat (sic)] bih —] —, [kû — bih dûzdad] 4 (c) Nah man parwarish-kunandah (Pahl. vâstîrîdâr (sic)) dîgar az Shumâ, [kû ['m = — (?)] kasî nah dânam, kih am nêkî êdûn azash chûn az Shumâ], êdûn [] râ sâzad (?) ân i veh kâh 4 (w = English v throughout.)

Trilt. Adâ tashâ Gēnś percsad(t)

Ashem: kathâ tôi Gavôi ratuś

Hyad(t) hìm dâtâ, khshayañtô, hadâ vâstrâ, gaodâyô, thwakhshô?

Kēm hôi uštâ ahurem

yē dregvôd(e)bíš aệsh(e)mem vâdâyôid(t)?

Verb. trl. Deinde creator Bovis interrogavit Sanctitatem: quomodo [vel nonne] tibi Bovi magister [fuit], (b) quum eam creabatis dominantes [vel potentes]? simul-cum pabulo [quomodo tibi magister fuit] in-re-pecuaria-aptus efficax [que]? (c) Quem illi [Bovi] volebatis, i. e. statuebatis dominum, qui a-sceleratis [emissam] saevitiam repercutiat?

Pahl. text tr. Aétûnő zak î gôspend 1 táshidár [Aûharmazd], pürsid aigh: Ashavahishtő mún lak gôspend radő, [aíghat 2 denman dádistánő 3 chigûn, aíghat 2 radő i gôspendán mûu], (b) 4 mûn denman 3 dádő 6 pádakhshah 7 [vashtamûntanő 8 va 9 dáshtanő], mûnash aitő yehabûnéd vástar 10, zakich gôspendán dahishnő 9 tûkhshák, [aíghash vástar yehabûnéd, afash pasúsháurun I min zak pédákinéd, mún gôspend bará afzáyinéd]? (c) Mûn avő 11 pavan nadúkih khûdái 12, [amatash fravarishn 9 lá vádúnyén ach pádakhshah 13 vashtamûntanő], mûn avő 14 darvand: khêshmo 4 anáer zanishnő 15; [yehabûnéd denman pasukhvő, aíghash stábő vádúnyén]? 4 Or Aéshmő.

J. om. f. <sup>2</sup> D. om. at. <sup>4</sup> DJ. dinâ. <sup>4</sup> D. ins. va. <sup>4</sup> so DJ. D. <sup>4</sup> so M., but D. yeha-bûnêd; DJ. <sup>6</sup>bûnê. <sup>7</sup> so D., but DJ. <sup>6</sup>bîh; M. shalîtâih. <sup>6</sup> DJ., D. <sup>6</sup>mûndö. <sup>9</sup> DJ., om. va. <sup>10</sup> DJ., D. ins. va. <sup>11</sup> D. valman. <sup>12</sup> DJ., D. ins. î. <sup>12</sup> D. pâdôkh<sup>6</sup>; DJ. pâdakhshahih; M. shalîtâ. <sup>14</sup> Mf. valman <sup>2</sup>. <sup>18</sup> Mf., D. vân<sup>6</sup>. (<sup>12</sup> D. later received; I correct Comm. p. 418.)

Pahl. tr. So the herd's Creator asked thus: Ashavahisht, by what means (or who (?)) was there a master of the herd for thee, [that is, what is the third opinion, by what means (or who) was there a herds' chieftain

XXIX. 2, 3. 23

How had'st thou for kine a chieftain? thus the Cow's maker asked of Asha; When, ruling ones, ye made her, with the field, kine-breeding, zealous? Whom gave ye her life's master, wrath from the wicked ones smiting? for thee], (b) when (or whom?) ye (or he) did as ruling\* create (or appoint) this one (the herd (?)) [to feed and to keep] by whom (or whose) it is that one gives (or ye give) them pasture, and also that one is diligent as to the giving, or producing of the herds, [that is, one gives, (or ye give) it pasture, and also one makes (or ye make) a cattle-guardian manifest from that who will increase the herd]. (c) Whom did ye appoint as a ruler with a benefit [a ruler to feed it when they would provide no nourishment for it, and who gives this answer] to the wicked: 'The fary [of the Non-iranian is] to be smitten', [that is, 'they shall (or do thou) render him stupefied'].

Mer.'s sansk. text. Evanî ghațayită gopaçûnânî Hormijda aprichehbat Dharmanı: kas m gopaçûnâm guruh, (b) yas tebhyo dâtâ svâmî saha gocharena\* gosrishțivyavasăyinan, [kila, gocharanı dadâti tebhyalı paçupătâranıcha dadâti, yo paçûn pravardhayati]? (c) Kas teshâm çubhasya svâmî, yo durgatimatânî âmarshasya\* tâlanâm (sic) datte, [kila, yo durgatimatânî anyâyanî nîhantî? Sa eva râjînâm râjû teshâm, çubham khâditum svâmî].

1 J.\* ins. go. \* J.\* om. go. \* J.\* abravit. \* J.\* (?), C., P. gov\* (?). \* P. goch\*.

Nor. tr. So Hormijda, the herds' former, asked of Sanctity: 'Who is thy herd-master, (b) who is thy lord giving them, together with pasture\*, a clever cattle-breeder?, [that is, who gives them pasture, and a herdsman who increases the herds]? (c) Who is the lord for\* their benefit, who delivers a blow¹ upon the rage \* of the wicked, [that is, who smites their disorder? He is thus a king of these kings, a lord to devour their good ?. ¹Cp. Y.1, 19; 9, 68.

Parsi-persian Me. Édún án í gösfend táshídár [Hörmund] pursid kú: Ardíbahisht kih tú gösfend rad, [kút in hukm chún [] rad í gúsfend kih], (b) [wa = va] kih áu dehad láth." [khúrdan u dáshtan] kiyash hast í dehad káh, wa án ham gósfendán dádan kushishu, [kú, [] káh dehad, azash pasúsh(h)úrúu (sie) az án záhir, kih gósfend bih afzáyad]? (c) kíh ú (?) pah nékí khudá [kiyash parwarishunah kunand ham, láik, khudan(?)], kih ó durwand: kheshm í anér khúrisbu (? sic vid.), dohad M (?) jawáh, [kúsh — (?) kunand] (?), \*láyik.

Free tr. Asha to him made answer: 'No chief driving grief can be offered.

Of these things that is hidden how the lofty move their plans.

Of beings He is mightiest whom I near with earnest calls'.

Verb. trl. Huic Sanctitate [vel °tas, lege Ashem]: Non est magister expers-vexationum [i. e. vexationes procul prohibens] Bovi {pro Bove}, respondit. (b) Ex illarum-rerum non ad-sciendum [est illa-res] qua accedat [-dant] ad (vel promoveat [-veant]) fines-propositas-suas spiritus-elati\*1. (c) (Fortasse Bos(?) loquitur). Exsistentium ille potentissimus cui [i. e. quem] invocationes [dirigens] adeam\*2 [adibo] dirigens-strenuitate. \*1 vel ab illis non a scien-

Trilt. Ahmái Ashá nôid(t) sar(e)já advaéshô Gavői paiti-mravad(t)

Avaésham nôid(t) vidnyệ [= "dvé] yā shavaité âdreng ereshváonhô;

Hátam H{u}vô sojistó yahmái zavēng jimá keredushá.

dum [est ea res] qua promoveat ignes sublimes. \*2 vel ad officia-oblationis adeuntes [sunt] celebrantes. (Yahmāi dat. of goal; op. dat. with a; otherwise for gon.).

Pahl. Valman mûn zak î¹ gospendânő tanő sardáríh III pavan abêshidáríh [mamanash pavan bêshidáríh] Ashavahishtő pasukhvő gûft, [aighash² pâdafrás vádúnáñd³]. (b) Valmanahân là âkâs hômand zak î⁴ âshtíh va⁵ rôshanő í⁴ râstő, [valmanshân darvand pâdafrás, i⁴ pavan rûbânő, maman chand vâdûnâñd, lâ khavitûnâñd³]. (c) Min aîtânő\* zak aôj-hômandtar, [aigh, aôj\* î zak⁴ i⁴ valman pavan kârtar], mûn avö¹\* zak pavan karîtûnishnő yâmtûnêd avö kardárih, [aigh, amatash karītûnd aigh: kâr va kirfakő vádûn, vâdûnyên].

DJ., D. ins. i. D. om. ash. M. vådinyén. D. om. DJ., D. om. va, ins. i.
 DJ. om. i. DJ. ohd. on DJ., others sitöšnö. D. avö, or ánö. DJ. valman.

Pahl. tr. He (or To him) Ashavahisht thus made answer: 'He whose is the authority over the body of the herds is not in a condition without distress [for he is in distress; that is, that they shall execute chastisement upon him]. (b) They (or of these things (gen. by pos.) they) are not knowing the peace nor the light which is righteous, [nor shall they know what the chastisement of the wicked in the soul is, nor how great they shall make it]. (c) Of beings He is the mightier (-tiest), [that is, his strength is more

Daéváischá mas(k)yāischá\* yāchá var(e)shaitệ aipi-chithid(t)(\* K.\*, J.\* ahy\*.)

Hvô vichirô Ahurô athá nẽ anhad(t) yathá Hvô vasad(t).

Verb. tr. M. verba [-orum-mandatorum-et-decretorum] maxime - memor [est, et eorum] quae enim perfecta sunt [sint] antea [ante hoc tempus], (b) Daevisdaemonibus [i. e. cultoribus eorum] hominibusque [nostrae-religioni - devotis] [et] quae(que) perfectura-sint postea [abhinc]. (c) Ille arbiter-decernens A., ita nobis sit [i. e. erit] sicut ille velit [volet]. (Dictio consulto obscura).

Pahl. text transift. ¹Aûharmazd sakhûnân âmârînîdâr², [aîgh, pavan vinûs va³ kirfak âmâr² vâdûnyên], (b) mûnshân varzîd pêshich Shêdâân va anshûtâân⁴ va³ mûnich⁵ varzênd akhar. (c) Zak barâ vijîdâr, khûdâi, [aigh, kâr va dînâ⁴ barâ vijînêd], aêtûnö lanman hômanêm, chîgûn Valman² kâmak, [aîgh, lanmanich avâyast⁵ zak î⁵ Valman²].

<sup>1</sup> See P. <sup>2</sup> M. âmâr\*(?). <sup>3</sup> DJ., D. ins. <sup>4</sup> D. mardâmân. <sup>5</sup> DJ. ins. i. <sup>5</sup> D. dâdistânö.
<sup>7</sup> so DJ.; M. and others ânö, or avö. <sup>6</sup> so DJ.; Sp. aväyêd. <sup>6</sup> Sp. ins. avö.

XXIX. 3, 4. 25

energetic] to whom in invocation that one comes for, or in energy, [that is, when they call upon him thus: 'Do duty and good works' he(?) would do them].

Nor.'a sanak. text. Tasmai Dharmo: na svāmine aduhkhakartritayā ¹ gopaçūnāni\*, pratyuttaram abravīt, [kila, yo gopaçūnāni\* duhkhakartritayā² svāmī tasya nigraham kurute]. (b) Toshām na vettā 'si ye anānandāh² parisphutāçcha satyāçcha, [kila, nigraho yaḥ ātmanikah kiyān iti na jānāsi]. (c) Satām sa balavattamah, yaḥ ākāraṇena\* prāpnoti kartritve\*, [kimchit ākārayanti\* yat: kāryam puṇyam kuru, karoticha]. ¹ So J.³, J.⁴, ² so J.³, J.⁴, P. ² so all. \* special use.

Ner. transl. To him Sanctity answered: 'I' in(?) not for this lord (or 'to this one as a lord'(?)) without the harming of the herds, [i. e. who as lord effects the hindrance (or punishment) of it, the herd, by causing it pain. (b) Of these thou art not cognizant who are manifest and true as the joyless ones<sup>3</sup>, [that is, Thou dost not know how great the soul's oppression (punishment) is]. (c) He is the mightiest of beings, who comes into activity through an appeal, [that is they make an appeal for a thing thus: 'Do a good work', and he does it].

Parel-pereian Ms. Û kih ân î gösfendân tan sardârî: nah pah nâ-âzâr [chih û pah —] Ardibahisht jawâb guft, [kûsb pêdahîrâh kunand] \$\pi\$. (b) Ûshân nah âgâh hend ân î âshtî -ya'uî- dôstî [] rûshan î râst, [ôshân darwan dpâdahîrâh î pah ruwân chih chand âu kunand, nah dânad] \$\pi\$ (c) As hastân ân buland(î)mandtar, [kû, [] ân î û pah kêrtar], [kîh ân ân pah khwânishn rasad ân —, [kû, kiyash khwânad kû: kâr [] kirfah kun; (wa) kunand] \$\pi\$

Fr. tr. God is of decrees most mindful, deeds beforehand done remembering, By infidels done, and by us,

The Lord shall all things discorn;

To us shall it be as He willeth.

Pahl. trans. Atharmazd numbers (is a rememberer of) words, [that is, they shall make an enumeration of sins and good works] which have been done (b) by those Demons and men before, and which they are doing now, later. (c) He is the distinguisher-apart, the Lord, [that is, he will discriminate in both action and law\*]; so we are as is His desire, [that is, by us also that is desired which is desired by him]. \*Or 'optnion'.

Nor.'s sansk. text. Mahâjñâninâm vachasâm gananakarah\*, [kila, pâpena¹ punyenacha samkhyâm kurute]. (b) Yânicha âchâritâni\* pûrvamchit devaiçcha manushyaiçcha, yânicha âcharishyanti\* paçchât, [ete Devâh manushyâ² ye² ni-krishṭam samkhyâh]. (c) Asya vivektuh\*² Svâminah, [Svâmî yah kâryam punyam vivinakti\*]. Evam vayam smah², yatha asya kâmah, [kila, asmâkam api samîhitam tat yad asya]. ¹ So J.⁴; J\*. pâpe; C., J.⁴ om. cha. ² so J.², J.⁴; J.\* °yâh ye; C., P. °yâr (so) ye, Sp. manushyârthe. °so J.⁴. °all samaḥ (sic). °special use.

Nor. tri. He is an enumerator of the words of Great Wise Ones\*, [that is, he makes a reckoning concerning righteousness and sin]. (b) And mumbers the

things done if first by Devas and by men, and what they shall do hereafter. [These Devas are men who are to be regarded as a degraded thing (or for the sake of, as representing men (manushyarthe (?)), they are to be looked down upon.)] (c) This this discerning Lord's [the Lord who discerns holy action]; (c) so we are, as is His desire, [that is, even our desired object is that which is His].

Triit. Ad(t) vào ustánáis ahvá zastáis frínemná Ahurái á Mě (U)r[u]vá Géuschá azyáo hyad(t) Mazdám dvaidí f(e)rasábyô Nôid(t) erezh(e)jyôi frajyáitis[°jfv°] nôid(t) fshuyanté dregvasú pairí.

Verb. tr. At vobis\* erectis nos-duo-simus (erimus) [vel vitarum-duarum (ahvāo)] manibus, [nos-duo-]precibus-expetentes [ab] Ahurae [-a] ad (ab), (b) mea anima, Bovisque genetricis [anima] quum Mazdam [precabimur] in dubio (vel quum nos-duo M. urgemus (duvaidi)) quaeationibus. (c) Non [sit] recteviventi exitlum, non-diligenti-agricolae scelestos inter. \*Or vā = vers.

Pahl. text translit. Aêtênő mín Lekûm, [Ameshôspendánő¹] pavan aûstânishníh² [minishník³\* aûstânő\*] dastíh⁴ tûkhshâkíhâ franâmam avő Aûbarmazd zak, [aígh min Ameshôspendânő⁵ avő mindavam\* Aûharmazd vêsh franâmam³, mindavam í Aûharmazd vêsh' vâdûnam-ê], (b) [aígh] zak í³ li rûbânő Tôrá í Az⁵ levatman [yehevûnâdö¹¸ aígham rûbân¹¹ mozd yehabûnând¹²]; Aûharmazd zak î pavan gûmâník hampûrsêní¹³, [aígh zak i¹⁴ gûmânîk yehevûnânî, am min Aûharmazd levatman tûbânő yehevûnâd¹⁵ pûrsídanő]. (c) Lû ghai¹⁶ râstő zívishnő fráz¹² avásíhishníh⁵, [aígh mûn pavan rástíh zívêdő, ash avásíhishníh⁵ ™ pavan rûbânő lû yehevûnêd], lâ ghal¹⁶+¹⁴ fshûvînidar, [aígh avő¹⁶+8 fshûv¹-nidâr mûn mindavam pavan frârûnöñ yakhsenunêd lâ⁵ aêtûnő chîgûn]; barâ min valman î darvand, [maman avö⁶+¼ darvand ghal yehevûnêdő]. \*Orâús°.

¹ DJ. ins. li (?). ² DJ., D., M. °tânîshn°. ² M. ins. va, or ŏ°. ⁴ D. yadmanîh. ˚ DJ. repeats six words. ˚ so DJ., D. ⁻ DJ., ins. franâmam. ˚ D. om. î. ˚ M. curious sign â (?) for as. ¹ ° D. °vînêḍ (?). ¹¹ DJ. om. ¹⁵ DJ. ins. avŏ î, D. ins. va avŏ (?), or va ânŏ(?). □ DJ., D., M. ˚ pûrsênd, Sp. °ênd or °ênî. ¹⁵ DJ. om. î. ¹⁵ DJ., D. ins. ¹⁵ DJ. ghal, others valman. □ DJ. ins. ¹⁵ so DJ. ˚ Mf. °nîh and ins. î, otherwise as D.

Pahl. tr. Thus more than (or from) You, O Ye Ameshôspends, I diligently bow myself before Aûharmasd, with a lifting up [a spiritual lifting up] of hands, [that is, I worship Aûharmasd more in the matter than the

Parsi-persian Ms. Hôrmund sukhān (nic) abumār-kunandah, [kû, pah wanāh u kirfah ahumār-kunand], (b) kishān varzīd pēsh [] Dēwān u mardumān, u kih ham varzīnand (sic) pas ham to (c) Ån bih defaced khudā, [kû, kār u dādistān banā (sic) v no tr. for Pahi. vajīnēnd (?)] to Ēdūn mā hastam (?) chūn Ü kāmah, [kū mā ham — ān i Ū, [— vajīnēm (?)]] to

Free tr. Thus we two beseeching, with hands outstretched to Ahura, I, and the mother Cow, with questions in doubt press Mazda. Not on the diligent saint let destruction fall with the faithless.

Ameshôspends, and I would further the object of Atharmazd more], (b) [that is, let] my soul [be] with the Cow Az, {that is, let them give my soul its reward], and I will consult Atharmazd concerning what is in doubt, [that is, may it be possible to me to consult Atharmazd as to that whereon I shall be doubtful]. (c) Not for that righteously-living man is ruin appointed, [that is, there is no destruction in the soul of him who lives in justice], nor for him who is an increaser of blessings, [that is for him who is an increaser, and who maintains the matter in piety, it is not like that]; he is apart\* from\* him who is wicked, [for to him, who is wicked it happens thus]. \*Except.

Nor.'s sansk, text. Evam bhavadbhyah [Iajadâh] uttânahastena¹ vyavasâyatayâ prabravimi Svâmino tat, [kila, Amarebhyo Mahattarebhyah kâryâya² nyâyâyacha³ Hormijdasya prabhûtataram prabravimi]. (b) Me âtmanah Goçcha Ajinâmnyāh, [Ajinâmnī trīvârshiki\* Gauh 4], ye Mahâjñânine\* samdehiyam\* prichchhanti, [kila\*, yena samdîgdhâh santi, tat sarvam ye Hormijdâya punah punah prichchhanti\*]. (c) Na satyajîvane(h)\*\* prakrishtâ hânih, nacha vriddhikartuh, [kila, eteshâm prakrishtâ hânir mâ bhûyât]; durgatinâ vinâ, [yato 'sya bhûyâd eva].

<sup>1</sup> All uttanaubena. <sup>2</sup> J.\*, J.\* om. cha. <sup>2</sup> J.\*, P. nyayayachcha; J.\*, C. nyayachcha. <sup>4</sup> all golp. <sup>3</sup> J.\* om. the gloss. <sup>4</sup> all \*vane; Ner. accepted a jivani (?).

Nor. transi. Thus better than You [O Ye Yajads] with outstretched hand, and with zeal, I praise, (or I declare (?)) this for, or to, the Lord, [that is, I praise more (or declare a better thing) for the deed\* of Hormijda and His discipline than the Greater Immortals do]. (b) It is my soul and that of the Cow called Aji [the one named Aji is the three year-old cow] who are asking of the Great Wise One the doubtful question, [that is, who are asking again and again of Hormijda concerning every thing as to which they (so) are in doubt]. (c) No continuous disaster is for\* the man who lives aright, nor for the increaser of blessings, [that is, let not their deprivation be advanced]. He is apart\* from the wicked, [wherefore his (the wicked's) let it thus be]. \* Or the 'object', possibly 'daty toward'.

Parai-peraian Ma. Édûn az Shumû [Amehûsfendûn] peh bar-dûshtî, [mînishnî [u = ro

bar-dâsht] daet kwshishn [] [— (Pahl. fravâmam (nic))] în Hôrmuzd ân, [kû, az Amshôsfendân] (sic vid.) ân chîz Hôrmuzd zyâdah [] [— fravâmam (nic)] [u = va] chîz i Hôrmuzd zyâdah kunam], (b) kû, ân i man ruwân Gâv i (no tr. for Pahl. Ach) awâ [hâd, kûm ruwân(?) muzd [] [no tr. for dâbûnâd]; [] [wa ân =—] Hôrmuzd ân i pah gumân

12. St. Brien . Canternation on Superingent of the company of the

Trili. Ad(t) ēvaochad(t) Ahurô Mazdão vidvão vafúš vyánayá
Nôid(t) aôvá ahû vistô
naôdá ratuš Ashád(t)chíd(t) hachá
Ad(t) zî thwá fshuyantaôchá vástryáichá thwôreátá tatashá.

Verb. trl. Deinde dixit A. M intelligens remedium-decretum [vel (e-contrario) damnum (ab anima Bovis defletum) sua] perspicientia (b): Non [est] sic dominus inventus, neque magister Sanctitate -omnino ex. (c) Itaque enim te diligentique agricolaeque creator [ut hunc magistrum] formavi [i e. statui].

Pahl. text triit. <sup>1</sup>Actūnosh pavan<sup>2</sup> pūmman gūfto Aūharmazd ākāsthā: vishūpishno vijārishno, [aīghash dānishnik gūft, aīghash<sup>3</sup> anākīh min Ganrāk Mīnavad<sup>2</sup> chārak aito]. (b) Lā actūno ahūikīh vindishno, [aīgh, zak i<sup>4</sup> pavan jīnāk chārak kardano lā shāyado<sup>3</sup>, hanā rātch<sup>6</sup> khūdāī pavan khūdāī lā yakhsenund<sup>3</sup>], va<sup>6</sup> lā dahishn i<sup>6</sup> radīh min Aharāyth chīgāmchāt<sup>10</sup> [aīgh, Dastūbarich actūno chīgūno avāyad dāshtano<sup>11</sup> lā yakhsenund]. (c) Actūno lak avo<sup>12</sup> valman i<sup>2</sup> īshūvīnīdār va<sup>13</sup> varzīdār barchīnīd homanih va tāshīd<sup>14</sup> homanih, [aīgh, avo valman i<sup>2</sup> tūkhshāki<sup>6</sup> i<sup>8</sup> padmānīk yehabūnd homanih].

<sup>7</sup> See P. <sup>2</sup> DJ., D. ins. <sup>9</sup> DJ., D. om. ash. <sup>4</sup> D. ins. <sup>4</sup> DJ. om. <sup>4</sup> D. maman for ich, and DJ. om. i. <sup>7</sup> so DJ., Mf., D. <sup>4</sup> DJ. dârênd. <sup>5</sup> DJ. om. <sup>10</sup> so D. and ins. I. <sup>11</sup> DJ. dârjanö. <sup>8</sup> DJ. val. <sup>8</sup> DJ., D. om. <sup>14</sup> D. tukhehâk (so). <sup>18</sup> DJ. <sup>9</sup>shak.

Pahl. tri. Thus spake A. to him with his mouth, and with knowledge: 'The ruin is to be discriminated (?) or avoided (?)', [that is, a wise thing was said by Him, viz. that He has a remedy against harm from the wicked Spirit], (b) but not so is a mastership to be obtained, [that is, it is not possible to make a remedy in that place, also because they do not possess (or consider?) a lord as m lord], and they have no gift of mastership from Sanctity whatsoever, [that is, they have not even such Dasturship as they ought to have]. (c) Therefore thou art

System france garantemeter merender france france garanter france

Luterm. Breekfer Gebern | meekfeekfer gemenderekfer gemen der geligt.

2 13-m3 Breekfer Gebern Gebern | meekfeekfer gemen Gerker geligt.

2 13-m3 Breekfer Gebern Geren | meekfeekfer Gebern Geren Ger

XXIX. 6, 7. 29

hampursand, [kû, ân i gumânî — ma-yê az Hôrmuzd awê tawên bâd pursîdan] o (c) Nah û\* rêst zîstan îraz —, [kû, kih pah rêst îz— (sic) ash [] pavan ruwên nah bêd], wa nah û —, [kû, û — kih chîz pah nêkî dârad, nah aêdûn chûnî (so)] bih az û i darwand, [chih ô darwand ô hêd]. a \*û = varman.

Free tr. Then spake Ahura Mazda, He knowing the help by his insight: No chieftain is found for us here, Hor a Lord from the Right inspired. Then thee for the diligent hind, as a Lord, the Creator ordered.

(hast?) allotted and formed for him who is an increaser of prosperity, and a husbandman, [that is, thou art given to him who is diligent and steady].

Ner.'s aansk. text. Evam mukhena avochat Svâmî Mahâjñânî viditvâ vinûçasya viçuddhin, [idam kimehît vijñâya abravît yat anyâyo yah Âbarmanât tasya upâyo 'sti]. (b) Na evam svâmibhrishtasya (sic (?))¹, [kila, etasmin kasminçehît sthâne upâyam kartum na çakyate iti], hetoh² yatah Svâminam svâmitvena na dadhate³, nâ 'dadânasya\*4 (sic) gurum punyât yathâ kathamchit, [kila, gurumcha evam yathâ yujyate grahîtum na grihpanti]. (c) Evam yatas tvam vriddhikartrecha kâryakartrecha nirmitavân asi ghatitavân asi, [kila, tasmai yo vyavasâyî pramânîcha\* pradattavân\* asi].

<sup>1</sup> So J.<sup>4</sup>, J.<sup>4</sup>, <sup>2</sup> J.<sup>8</sup> heto. <sup>2</sup> so J.<sup>2</sup>, J.<sup>4</sup>, but G. P. dadâte. <sup>4</sup> so all (?). <sup>2</sup> so J.<sup>5</sup>, J.<sup>4</sup>, J.\*. <sup>4</sup> so C. P., but J.<sup>5</sup>, J.\* vinir<sup>5</sup>.

Ner. transl. Thus spake with his mouth the Lord, the Great Wise One, knowing the purification (? or clear knowledge) of the destruction, [he said this to the discerning, that there is a remedy against the evil device which emanates from Abarmana]. (b) But not thus is it with the — (?) of a master, [that is, in this place, wherever it may be, it is not possible to produce a remedy thus], for the reason that they do not possess a lord with lordship, nor a master of (or with) liberality in any way influenced by sanctity, [that is, they do not accept a spiritual master as it is fitting to take one]. (c) And thus it is that (?) thou art a former (so) and a maker (so) (formed and made (?)) for the increaser and the diligent, [that is, thou art a producer (meaning produced) for him who is zealous and regular].

Parsi-persian Ms. Édûn û pah [] khwêsh = napşkman] guft Hôrmuzd âgûhihâ (no tr. for Pahl. vishûpishn) güzârishn (sîc), [kûsh [] guft kû [] zau — (? Pahl. anâki) az Ganâ Mînû chârah hêd] o (b) Nah êdûn — hâsil-kunad, [kû, ân i pah jâi chârah kardan nah shâyad, în râ [] [chih=maman] khudâ pah khudâ nah dârad], wa nah (no tr. for dahishn) i radi az Sawâb harkudâm, [kû, Dastûr ham êdûn chûn bâyad dâsht, nah dârad] o (c) Édûn tû ân û i — [] varzîdûr pêdâ-kard hastî, wa kushishn hastî, [kû, ân û i kushishn i andâzah dâd hastî] o

Fr. tr. Mazda this offering's Manthra created with Asha consenting, Food on the Kine he bestowed, on the eaters with kind commandment Who, with the Good Mind's grace, will declare with mouth to mortals?

Verb. trl. Hoc ubertatis [prosperitatis et sacrificii (?)] A. Rationis-verbum creavit [i. e. constituit] cum-Sanctitate unanimus (b) M. Bovi pabulumque eden-

Triit. Têm àzûtôis Ahurô Mặthrem tashad(t) Ashâ hazaoshô Mazdâo Gavôi khshvîdemchâ hvô-urushaệibyô speñto sâsnayâ yế i dâyâd(t) čeâ vâ mar(e)taệibyô.

tibus\*1 [-que], bene-largiens doctrinae-mandato. (c) Quis-tibi Bona Mente, qui ea det\*2 [edet] ore (?) vere hominibus?

\*1 Suffix usha (cp. us + a). \*2 då as 2nd cl.; cp. dåti.

Pahl. text translit. ¹Zak í afzűníkíh² pavan Mânsar Aûharmazd valman³ val³ táshídar⁴ műn pavan Aharâyîh ham-dôshishníh, [aígh, zak⁵ mozd í ⁵ min Mânsar pêdák avő valman yehabûnd műn kâr va kirfak vâdûnyên (sic)]. (b) Aûharmazd gőspend vakhshînêd, [aíghash barâ afzâyinêd] avő khûrdârân, [aígh pavan padraân vashtamûnêd²]. Valman í ⁵+6 afzûník, [Aûbarmazd]⁵ âmûkht [pavan sînak⁵ masih¹⁰, va bâzâi masîh¹¹]. (c) Mûn Lak hanâ vohûman, [aígh, hanâ zît ghal haîtyûnêd] mûn pavan zak í ² kolâ dô [Avestâk va ⁶ Zand], pûmman yehabûnêd ¹³ hôshmûrdârânð Aérpatânö ?

See P. <sup>2</sup> DJ. ins. i. \*DJ., D. val. valman. <sup>4</sup>DJ.; M. tvákhsh-(?), <sup>5</sup>DJ. ins. i <sup>4</sup>D. ins. i. <sup>7</sup>DJ., D. om. i. <sup>8</sup>DJ. ins. va. <sup>8</sup>Sp., M.; DJ., D. ainök. <sup>10</sup> so DJ., D. <sup>11</sup> so M. <sup>12</sup> DJ. yeheviněd.

Pahl. tr. Atharmazd is that creating one affording bounty through, or as the Manthra, He whose is harmony with Sanctity [i. e. they give that reward declared from the Manthra, to him (them) who would perform duty and good works]. (b) A. makes the herd grow [that is, He will increase it] for the eaters, [that is, one eats with full measure]. He the bountiful [A.] taught us (to eat by the breastful and armful]. (c) Who is Thine, this good-minded-one [that is, this one brings what is Thine], who gives the reciting priests a mouth as to both, [the Avesta and Zand]?

or Monthologemannen (normannen orthonom and merenden solution of normannen orthonom) and merenden orthonom orth

Triit. Açm [ayem] môi idâ vistô yẽ nê aệvô sâsuâo gûshatâ

Zarathustrô Spitâmô hvô nẽ Mazdâi vastî Ashâichâ

Char(e)kerethrâ srâvayanhệ (°enhệ) hyad(t) hồi hudemēm dyâi vakh(e)dhrahyâ.

Verb. trl. Ille mihi bic inventus [est] qui nostras solus doctrinas auribus-accipiebat [accipiet] (b) Zarathushtra Spitama, ille nostra (Mazdae\*) desiderat (Sanctitatique) (c) consilia-sacra enuntiare, qua-re ei bonum-statum statuo [-am] (prophetae legem meam) promulgantis. \* Vel 'O M.' = oda.

XXIX. 7, 8.

Ner.'s sansk text. Tat mahattamatvam Svámi Mánthriyam\* aghatayat¹ Punyena saha samghatitâya, [kila, tam prasādam yam Avistāvāksambhavam tasmai dadau yena kāryam punyamcha kritam āste]. (b) Mahājnāmi gopaçūn vikāçayati bhoktribhyo, mahattām\* suçikshitebhyah, [kila, yaih sinah masāe bājāeyamasāe, kriyā japayajnavidheh\* mahattām\*3, çīkshitā fiste]. (c) Kas te, uttamamanā(h)\*4 yo dvitayam dadāti mukhena adhyayanakarebhyaḥ, [kila, yo dvitayam, Avistāavistāarthamcha\*4, vidyārthibhyo jñāpayati]?

¹ J.⁴, J.\* aghatat. ² C., P. \*yap\*, J.\* kriyāpaçûyajūs\*, J.⁴ kriyāp\*, J.\* wanting. \* all °mā. ⁴ all °ali. ⁴ J.⁴, J.\* \*istār\*.

Nor. transl. The greatest magnitude of the Manthra the Lord produced together with Sanctity for cooperation, [that is, he has given to him by whom wholy work is done that reward, which has origin from (or 'union with') the Avista-word]. (b) The Great Wise One discloses (?) (increases) the herds for the eaters, and the great matter to the well-taught disciples, [that is, by whom sinah masks bajaeyamasks, the duty of reciting the great\* matter\* by rule of the Yasha, (!) is taught]. (c) Who is Thine, the best-minded one, who gives the two things by mouth to those who are prosecuting studies, [that is, who makes the two things, the Avista and Avista-interpretation, known to those solicitous of knowledge]? \* Or (\*tamá) 'the greatest duty of reciting, etc.'

Parsi-persian Me. An i — pah Mânth(h)rah (sic) Hôrmusd û ô táshfd [] pah Ṣawāb ham khwāhishn, [kū, ān muzd i az Mānthbrah (sic) pēdā 6 û dehad kih kūr u kirfah kunand(?)] (b) Hôrmuzd gôsfend —, [kūsh bih afzūu (? sic vid.)] ān khūrdārān [kū, pah audāzah khūrad] Ú — [Hormuzd] âmūkht [pah sinah audāzah, u bājā (sic pro bāzū) andāzah] (c) Kih Tū in Bahman, [kū, în zit ō —] kih pah har dū [Avestā [] Zaud], dahan dehad shumūrdārān Hērbadān (c)

Fr. Found for me here is the man, who alone to our doctrines hath hearkened.

Zarathushtra Spitama. Our sacred counsels (Asha's and Mazda's),

Forth to proclaim he desires. Him the place of my prophet give I.

Pahl. text. Hanâ li¹ dabishuö vindîdö², [aîgham zak³ actûnō ac⁴ khadûk vindîdû], avö zak i⁵ lanman âmûkhtishuö hanâ khadûk⁴ mûn nyôkhshûk, (b) Zaratûsht î Spitâmân²; valman zak î lanman, Aûharmazd kâmak, Aharûyihich², [aîgh, avâyast ghal⁵ kâr va⁵ kirfak⁵+⁴ bûndak]. (c) Chârakŏ kardârîhich srâyêdŏ, [aîgh, chârak î Drûj i⁵ dên gêhân barâ yemalelûnêd¹+¹0], mûn avŏ valman hû-demûnîh (sic) yehabûnêd pavan gôbishuŏ [aîgh gôbishuŏ î⁵ frârûnîh¹¹ râi î⁵ ghal yemalelûnêd, ash tamman, pavan mînavad, gûs î nadûk ■ yehabûnd].

<sup>1</sup>D., Mf. ins. <sup>2</sup>M. vindîdö-âŭd (so), D. vindidö-êm, or -am. <sup>3</sup>D. ins. <sup>5</sup>. <sup>4</sup>DJ. hanâ. <sup>5</sup>DJ. om. <sup>6</sup>DJ. ins. av, or ân. <sup>7</sup>DJ., D. om. î ach (?). <sup>8</sup>D. avö. <sup>8</sup>M. ins. vêsh. <sup>16</sup>/DJ., D. ins. <sup>11</sup>D. <sup>9</sup>rûn; M. ins. î. <sup>18</sup>DJ. ins. î frârûnö.

Pahl trl. This one is obtained as my gift, [that is, he, this one, is thus obtained by me] this one who was listening to that which is our teaching, (b) Zaratusht the Spitaman. His is our desire (or a desire for us),

XXIX. 8, 9.

Aûharmazd's, and also Sanctity's [that is, that perfect duty and good work are desired]. (c) He recites a remedy-making also, [that is, he will declare a remedy against the Drûj who is in the world] which grants (or for which one grants him) a good dwelling (or basis) for speech [that is, for his word of piety which he utters they grant him a good place beyond in heaven (sic)].

Nor'.a sanak text. Ayam me enam dâtim\* alabhata [Gorûpâm] yo 'syâm tatra' ekah çikshâm guçrâva (b) Jarathustrah, Spitamaputrah. Asam asmâkam Mahâjñânînâm kâmam Dharmasyacha' (c) upâyakartpitvamcha samudgiratî, [kila, asmâi 'va rochate yat Dînih pravartamânâ bhavatî [-vet], upâyamcha Drûjasya kathayatî], yad asmaicha supadatvam' dâsyatî vachasâ, [kila, vachasâ tad evo 'dgirati, yad asya sthânam paraloke dâsyatî].

1 J. 90 'syâm trah, J. 4 yo atra syâm trah (sic), J. 4 yo asyâm tatra, C, P. yo 'syâm

tal; Sp. corr. asmabhyam. 2 J.\*, J.\*.

Váchim nereš asūrahyā yē mā vas(e)mī aģshā\*-khshathrīm[°thriyem] Kadā yavā hvō anhad(t) yē hôi dadad(t) zastavad(t) avē. \*Or isho-.

Verb. trl. Atque Bovis anima flevit: qui [-ae] [-ego] non optationem-suam-adipiscentem [vocem mihi-] animum-vulneratum-habenti [vel vulnerato (erga vulneratum)] adipiscar (b) vocem virl non-heroici [ego] qui [-ae] vero (vel me [mihi]) desidero [magistrum] auctoritatem-secundum-optationem-suam-habentem (c) Quando tempore [umquam] ille [ad-] sit [-erit] qui illi\* det manum-habens [manibus-adhibitis] auxilium? \* Vel mihi.

Pahl text irl. <sup>1</sup> Aêtânŏch<sup>2</sup> \*Gôshâûrvan \* garzidō aigh: ânŏ i \* akhvâstâr rât \* [atâbânŏ, Zaratûsht] am yehevûnêd ashâyedŏ \* mînishnîh \* pavan zak i arâd dahishnîh, [amatash \* bûndak madam barâ lâ râdinênd \*], (b) gôbishnöch î ¹ avŏ gabrâân anafzârîh râi, [amat Dînō \* bûndak lâ rûbâk], mûnam ¹ ¹ valmanshân kâmak khvabîshnö î avö ¹ khûdâyîh ¹ ³, [aîgham ⁴ valmanshân râi Magôpatân ¹ ⁵ Magôpatîh ² avâyad]. (c) Chîgûn akarazŏ zak dahishnö aîtŏ, [aîgh, zak damân ⁴ akarazŏ yâmtûnêd], amat avŏ valman yehabûnî-aît pavan tûbân ¹ ² khvahîshnîh aîyyârîh, [avŏ valman § Zaratûshtŏ].

<sup>1</sup> See P. <sup>2</sup> D. om. ich. <sup>3</sup> DJ. ins. i. <sup>4</sup> DJ. gsush<sup>5</sup>. <sup>5</sup> DJ. om. i. <sup>6</sup> M. ins. i. <sup>7</sup> DJ. D. min<sup>5</sup>, M. <sup>9</sup>man. <sup>8</sup> D. min for amat. <sup>9</sup> DJ. radend. <sup>10</sup> all i. <sup>11</sup> DJ. ins. an or av. <sup>13</sup> D val. <sup>14</sup> so DJ., D. <sup>14</sup> D. aighash. <sup>15</sup> so DJ., D.; M. man<sup>5</sup>. <sup>16</sup> so DJ., others damanak. <sup>17</sup> D, Mf. ih.

Pahl. transl. Göshürvan also bewailed thus to me: 'On account of that [impotent] prayerless (or desireless) one [Zaratüsht] there is to me an afflicted\* mind through the illiberal giving [since they will not bestow gifts upon

XXIX, 9, 9. 83

Mer. transi. This one acquired the gift for me (or my gift) [suitable for the Cow], he who alone there in this (?) has heard the doctrine, (b, c) Jarathustra, Spitama's son. He chants his prayer for us\*, the Great Wise Ones, even the remedy-making of Sanctity, [that is, so it pleases him that the Din should be progressive, and he doclares a remedy against the Drûja], and this will afford him a good footing (so) on account of, or by means of his speaking, [that is, he proclaims that in by word, which will give him his place in the other world(?)].

Parel-persian Me. În man.— [], [kûm ân ôdûn ê yak hâşîl-kunad], ân ân î mâ (sic) âmûkhtan ân yak kih shunav\* (== syōshak (?)) (b) Zaratusht î Spîtâmân û ân î mâ, Hôrmuzd, kâmah, Şawâh ham, [kû, bâyad ân kâr u kirfah pur] • (c) Chârah — ham srâyad, [kû, chârah î Drûj î andar jihân\* bih gûyad] kih ân û — dehad pah gôbishn, [kû, guftan î nêkî râ î ô gûyad, ash ânyâ [-jâ], pah minû, gâh î nêk dehand]. • Or shin\*.

Fr. Then wept the Kine's Soul: 'gain I | a lord for the grieving feeble,
A voice of an impotent man, while I pray for a kingly chief'.
When shall he ever appear who may give to her help strong-handed?
him with perfect tiberality | (b) owing to the inefficiency of his words also to, or for, men, [since the religion is not making full progress], for whom by me there is a desire for a will which extends to sovereignty, [that is, for their sakes I need a Mobadship of the Mobads (?)]'. (c) How ever is that dispensation? [that is, is that time ever coming] when aid is given him [to that Zaratusht] through powerful prayer?\* \* A mind without the needed thing.

Ner.'e sansk. text. Evameha gopaçûnâm\* Âtmâ krandati: yah ayâchakah, anânandamanâ\* adakshinâdânena¹, [yad asyo 'pari vapuh sampûrnam na dakshinyam¹ ayâchakaçcha, açaktitayâ], (b) vâcham narânâm asâdhanatâyai² [yat\* Dînih sampûrnam na pravartate], yah tasmai îpsayitâ yâchayitâ râjyam [tasmai Jarathustrâya Moibadânâmª Moibadatvamª samîhate] (c) Katham dâtih\*? Kadâchit sâ asti, [kila, sa kâlah kadâchit prâpsyati³], yâs asmai dasyati çaktitayâ sâhâyyam²\*, [asmai Jarathustrâya?] 'All-kahanª. 'P. sâdhª. 'so J.', C., but P. yata. 'J.' moivadª. 'J.' so J.'; P. yo (?). 'P. sâhâyam.

Ner. trl. And so the Soul of the cattle bewailed: 'He who prayer-less, and of joyless mind because they do not give, [because for him the body, or person, is entirely without offered-reward, and without prayer through powerlessness], (b) bewailing the voice of men for its inefficiency, [because the Din does not fully advance] who is desiring and praying for the authority for this one, [that is, he desires the Mobadship of the Mobads for this Jarathustra]. (c) How is that gift? Some day (when(?)) will it come?, [that is, in the time ever (when it ever?) coming?], which gift shall afford helpful companionship him with power [to this Jarathustra]?'

Parsi-persian MS. Édûn [] Ruwân é günfendân ghaughû-kard kû : û é nû-khwûstûr rû, [na-tuwan Zaratusht], man bêd (sio) 🛊 Na-shad mînishnî, pah an : na-sakhî, dehad, [kiyash pur [u=va] awar bih nah — ] (b) Wa gôbishu ham i su mardûmân [no tr. for anafzar-(?)] râ

.10. அடிவிற்ற வக்கிற்ற விக்கிற விற்ற மும் அட்கு விற்கு விற்க 

aogô dátá Ashá khshathremchá Triit. Yûzhēm aðibyô Ahurâ Avad(t) Vohû Mananhâ

vå hushitis ramamcha dåd(t)

Azēmchid(t) ahyā Mazdā Th(u)wām\* mēnhi paourvim [°viyem] vaêdem. Verbatim transl. Vos his, Ahura, [rem] gratum [-am, et felicitatem (vel fortasse potentiam)] date, Sanctitas, Regnumque (b) tantum [tale] Bona Mente [institutum] quo [his] prosperitates-domesticas gaudium-que det. (c) Ego-etiam [vel omnino] hujus, Mazda, Te existimavi primum possessorem.

Pahl. text translit. Lekûm avő valmanshan, Aûharmazd, afyyarih yehabûnêd. Ashavahishtő va Khshatvêrő<sup>2</sup> (sic), [aigh, Zaratûsht va hávishtânő i Zaratûshtő a nadûkih padash vâdûnyên], (b) aétûnöch Vohûman , mûn hû-mânishnîh [gâs î\* tamman], va râmishnöch ash yehabûnêd. (c) Hômanich valman. Aûharmazd ivalman Zaratûshtö4l, ash min Lak7 minam8 fratûm vindishnő, [atghash fratûm nadûkîh min Lak yehevûnêd]

DJ. ins. vs., see P. throughout. 2 K., M. om. kh. 4 D. om. 4 DJ., D.

om. repetition. D. om. f. original (?) correction in DJ, D. mindayam.

Pahl. transl. Give ye assistance to these, Atharmazd, Ashavahisht, and Khshatvero, [that is, may they (or do Thou) secure the happiness of Zaratusht, and Zaratūsht's disciples by this means], (b) so also Vohūman, who gives him a pleasing habitation (the place which is beyond) and also joy. (c) I even

અન્દરાકા કેમારી માન્યુ જાણકાયુક 📗 અન્દર્યના અભાગાના સામ Meter le l'ansure le fame de la fance de l

Triit. Kudá Ashem Vohuchá · Manô Khshathremchâ: ad(t) mâ mashâ Yûzhêm Mazdâ frâkhshnenê mazői Magâi â paiti-zânatâ ēhmāi rātôjā Yūshmāvatām, Ahurâ nû não avar(ē)

Verbailm tri. Quando [vel unde] Sanctitas, Bonaque Mens, Regnumque, senitis? Tum me [obviam venientes mihi] festinantes (b) Vos. O Mazda, III me edocendum [causa] magnae Magne [hujus magni conatus] adjudicate [i. e. offerte] XXIX. 10, 11. 35

[kih — pur nah rawā] kih man ĉahân kāmah khwāhiahn i  $\hat{o}$  ṣāḥibī [[] [kūsh  $\Rightarrow$   $\hat{a}ghash$ ] ĉahān ra Môbadān Môbadā bāyad]  $\oplus$  (c) Chūn hargiz ān — hast, [kū, ān ramān hargiz rasēd], kih  $\parallel$   $\hat{a}$  dehad pah tuwān khwāhiahn yārī, [ān  $\hat{a}$  Zaratusht]?  $\oplus$ 

Free tr. Grant gladness, O Ahura and the Right, unto these a kingdom, A Realm with the Good Mind ordered, which joy and amenity giveth.

Of these, O Mazda, ever the possessor first I thought Thee.

that one, O Atharmazd, [that Zaratusht] (or I even of that thing), I think that from Thee his (or its) first acquisition, [that is, to him happiness in first from Thee].

Mer. transl. Do ye grant helpful friendship to these, O Lord, to Açavahista, and Saharevara [to Sanctity and to the King], (b) and so also to the Highest (Good) Mind, to Gvahmana, who grants joy, and a good abode [the place which is beyond]. (c) I even, this [Jarathustra], think that the ancient acquisition was from Thee, O Great Wise One, [that is, happiness was first mine from Thee, (a speech which is adapted (referring (?)) to the Cow)].

Parsi-persian Mr. Shûmâ ân ôshân, Hôrmund, yârî dehad (?), Ardîbahisht w Shaha-rêvar, [kû, Zaratusht, u — i Zaratusht, nêkî padash kunand] \* (b) Êdûn ham Bahman, kih mândan [gâl i ânjâ] u râmishn ham ash dehâd \* (o) Man ham û, Hôrmund, [û Zaratusht], ash as Tû [ ] [chîz = mandêm] pradum (sic) — [kûsh pradum nêkî as Tû bêd (sic)] \*

Fr. Whence Righteousness, Good Mind, and Thou | the Kingdom, come Ye?

Then hastening

To grant us light, O Lord, Your aid, O Living One, now for The Holy Cause do Ye reach us yes, the helpful gift of Your faithful.

(c) Ahura nunc nobis [proferte] auxilium huic [Magae] largitatis vestri-similium [vel servorum vestrorum corde addictorum]. \*Vel shma = simus (participes).

Pahl. text translit. ¹Aigh dahishnö î² Ashavahisht, va³ Vohûman va Khshatraver, mûn aêtûnö avő li yâmtûnînêd [gőbishnő î Zaratûshtő, aigh, zak î² mozd, aigh jînâk yekavîmûnêd]? (b) Lekûm am⁴, Aûharmazd kabed pavan hanâ mas magih pâdadahishnînêd [aigham pavan hanâ avêjak shapîrîh² pâdadahishnő vâdûnyên], (c) Aûharmazd, kevan lanman kâmak zak î avő ² lanman râdîh 1⁵ min⁴ Lekûm [kevan amat afdîh î Lekûm vêsh khavîtû-

nam, am nadůkíh f. min Lekûm kâmaktar. Yehevund mûn yemalelûnêd i ač: kevan amat 12 Dînő rûbâk barâ yehevûnd, li va hávishtánő f. 2+12 li 14 mozd f. 15 min Lak kâmak]. 2 See P. 2 DJ., D. om. f. 2 DJ., D. ins. va. 4 DJ., D., M. am. 5 DJ., D. hanâ. 4 D. vêhîh. 7 DJ. valmanî, D. em. all. 5 DJ. om. f. 2 DJ. ins. f. 10 D. ins. 11 DJ., D. gûft. 12 D. om. 5 DJ. ins. nadůkíh. 14 DJ. om. 15 DJ., D. ins. 5

Pahl transf. Where is the dispensation of Ashavahisht, Vohtman, and Khshatraver, Ye who are thus sending it to me? [It is the word of Zaratüsht; where is the reward?; where is its place?] (b) Do Ye recompense me much, O Atharmazd, for, or in, this chief Magianship, [that is, do Thou, (or they shall) bring about my reward in this pure goodness]. (c) Give us now, O Atharmazd, our desire, that which is a liberal gift for us which is from You. [Now, since I know Your wonderful grace better, that happiness which comes from You I more desired by me. Some say this: 'Now since the Religion has been fully advanced, mine and my disciples' I the reward which is from Thy desire']. \* Perhaps not caus.; read 'coming'; see Ner.

Mer.'s sansk, text. Kva dânam, Açavahisto, Gvahmansh, Saharevaraçcha, evam mahyam prâpsyati, [kila Punyam, Uttamamcha Mano, Râjyamcha, sa prasâdah kva sthâne âste yah evam mahyam prâpsyati]? (b) Yûyam Ma-

Trift. Ad(t) the vakhahva inhanta wa mazdatha hvadehtd(t) vidnaha

Triit. Ad(t) tā vakhsbyā iahentō, Staotāchā Ahurāi, Humāzdrā Ashā yāệchā, ya mazdátha hyadchid(t) vidushą. yesn(ilyacha Vanheus Mananho, ya raochebis dar(e)sata urvaza [vráza].

Verbatim transl. Ita hace dicam [O vos] venientes, quae [sunt]-admonitiones [ei] quid-omnino [quicquid sit] [penitus-] scienti, (b) laudesque Ahurae, sacra-officiaque Bonae Mentis, (c) duo-benigna-consilia [per] Sanctitate [-tem] quaeque-duo 1 [sunt ea] qua [= per quam rem, vei = ut] in luminibus visa-sint propitia. 1 Fortasse ashayaecha = Sanctae beatitudial(?), vel etiam yecha = exoro (aegre).

Pahi. text translit. <sup>1</sup>Aêtûnő zak 1<sup>2</sup> kolá II gőbishnő khvahishnő i Aû-harmazd dád. [Avesták va Zand], műních. Akás [aígh, dánák, ash Aêrpatistánő kûnishnő], (b) műn stáyishnő i Aûharmazd, va Yazishnő i Vohúman, [afash pêdák zak i Avestak va Zand], (c) műn hû-minidár pavan Aharáyih,

XXIX. 11. 37

hājāānin, prabhūtataram mahattamena uttamatvena¹ prasādayati [-ata\*\*], [kila, tena nirmalatamena ² uttamatvena mahyam prasādam kuru]. (c) Svāmin, iha asmākam, asmabhyamcha dakshinā Tvattaḥ. (Dvivāram vāchye gujastaḥ ···.)

¹ J.\*, C. ins. matena; P. tena. ² see yūyam. ³ J.\* ¶atvena.

Nor. trans!. Whence will the gift so come to me? and Ashavahista, Gvahmana, and Saharevara, [that is, Sanctity, and the Highest (Good) Mind, and the Kingdom?; where I the reward placed which will thus come to me]? (b) He affords (?, or do Ye\*1, O Great Wise One, afford\*) me the more excellent thing, in reference to, or by the greatest exaltation\*2, [that is, effect a reward for me as regards, or by that spotless exaltation\*3]. (c) Here, I Lord, II the gift which is ours, and which comes to us from Thee. (This text I be repeated twice), etc. \*1 The Pahl. \*ned was mirread. \*2 the Holy Cause.

Parel-persian Ma. Kû — i Ardibahisht u Bahman [] Shaharëvar (imperfect), kih êdûn ân man r— (?) [guftan i Zaratusht, kû ân i musd, kû jil istad]. © (b) Shumt rû (? ra = li) Hôrmusd biayêr pah în meh — — [kûm pah în avêshah (so) vêhi pâdadahishn kunand] © (c) Hôrmusd, akuû (sio-nûn) mû kâmah ûn i [] [û = vorman] rûdî i az Shumâ, [akuû (sio) kih — i Shumâ syêdah dânam, ma-rû nêkî i az Shumâ kâmahtar © bûd kih guft 8: akuû [-nûn] [] Din rawâ bih bûd, man [] shûgirdân i man musd i az Tû kâmah] ©

## $\mathbf{X}\mathbf{X}\mathbf{X}$

Fr. Thus I will speak monitions, ye who come, yea the wise one's monitions, Praises I speak for the Lord, and the offerings of the Good Mind Both benignant counsels from Truth whence signs in the lights seem friendly. zakich mûn [mindavam i frârûnő minêd, ash kirfak yazishnő i mas yehevûnêd], mûnshân dên rûshanîh pavan vênishnîh hû-ravâkh-manîh [alghshân amat mînavad yazishnő \*\*\* khadîtûnd, ashân râmishn yehevûnêd].

See P. <sup>2</sup> DJ. om. î. <sup>3</sup> DJ. yehabûnd; K. <sup>6</sup> dêd. <sup>4</sup> DJ., D. om. î. <sup>3</sup> D. om. î.
DJ. om. va. <sup>5</sup> DJ. om. ich; D. (not Mf.) ins. î. <sup>6</sup> so DJ. <sup>6</sup> DJ., M. ayas<sup>6</sup>, or âyas<sup>6</sup>.

Pahl trl. Thus both those truths are to be spoken, and are to be sought, (or a supplication, poss., O seeking ones (?)) which Atharmazd gave forth [the Avesta and Zand], which also are for the intelligent [that is, the learned, by him priestly studies are to be pursued], (b) which (or whose) are the praise Atharmazd, and the Yasna of the Good Mind (also the Avesta and Zand are revealed to him] (c) which (or he who is) the good thinker thinks through Sanctity; that one also who [thinks the thing which is pious, to him good works equal\* a great religious service], and what\* things are\* to them (or whose is) joy in looking into the light, [that is, to them when they behold the worship of the (or a) spirit, it is a joy to them]. \*Or\*by which to them there is joy'.

Nor.'s sanak. text. Evam te [tau] vâchau abhilâshukah [-kau] ye [yau] Mahâjñânin [-nt] âdatte, [Avistâvânîn vyâkhyânamcha], yaçcha vettâ [kîla, jñâtâ,

tasya [tena] adhyayanan karyan], (b) \*stotácha \* Svámino Hormijdasya \*, [asau \* yasmát prakatah (?) Avistávachaso vyákhyánáchcha], árádhakaçcha Uttamasya Manaso [Gvahmanasya]. (c) Suma(n)tá (?) \* punyena yaçcha [sacha yah kimchit sadáchárataram \* manyate, tasya punyam Ijisneh mahatyáh bhavati], yaçchá 'ntar rochishi álokanena ánanditah [Sváminam ye adriçyáyám Ijisnau paçyanti, teshám ánandah samudbhavati]. \* Or \*ta = \*táni (Sanak of dif. period).

1 J. vachau, 2 J. inn. nanu. all staue. 4 J.4 Haure. 5 J. om. 4 J.4, J. chare.

or 'ri'; cp. chârin.

Nor. transl. So these are the two words of prayer which the Great Wise One delivers [the Avista-word and the Interpretation]; and he who is intelligent [that is, the one who is informed], by him study in to be pursued; (b) and he is a praiser of the Lord Hormijda, [that one by whom He(?) is revealed

Bu (m.945). Mandelog-nadome-12-angleceme-lagendermenderecon.

m. ga (3/m3. genesalingen) | la (30-la (30-m) mereme-dalececon.

Bu (1/m3. genesalingen) | la (30-la (30-m) mereme-dalececon.

Bu (m.945). Mandelogendermen | la (30-m) mereme-dalececon.

Bu (m.945). Mandelogendermen | la (30-la (30-m) mereme-dalececon.

Bu (m.945). Mandelogendermen | la (30-m) mereme

Triit. Sraota Genshais vahista

\*a(a)vaệnatâ súchá Mananhá!

var(e)udo vichithahya narem narem vahyai tanuyê (= °uvê).

Para maze yaonho ahmai ne sazdyai baodanto paiti!

Verbatim transi. Audite auribus. Optima conspicite fiammas [sacras (vel lumina caeli(?))] Mente; (b) ad [apud] electiones [i. e. per occasionem hujus de capitibus doctrinae] discretionis virum [i. e. vir per] virum [singuli] proprio corpori [proprie] (c) in-facie magni conatus huic [ad hanc] nostram (?) enuntiare \* 1 [enuntiationem] experrecti [sunto (expergiscimini)] (ad). \* 1 (vel (om. ns (?)) huic [personae (singulatim)] enuntiabo (infin. for imper.)).

Pahl. text translit. ¹Gôshânö² srûd\* nyôkhshishnîh³ [aighash⁴ gôsh barê vashammûnd, shêd vazlûnd, barê karîtûnd⁵] vahisht\* [vakhshînishnîh, aighash⁴ Aêrpatistênö² kûnishnö]. ⁴Mûnash âvînâpdêk² zak î rôshanö pavan mînishnö [aigh, zak î Aêrpatânö rôshanö avö³ târîk]. (b) Kêmak lanman barê vijînishnö, mûn gabrê va¹³ nêshman hômanêm, avö zak î nafshman tanö [aighmên mindavam î frârûnö min zak î avârûnö barê vijînishnö, afmênö zak î frârûnö¹¹ ghal kûnishnö]. (c) Aîgh barê, pavan zakê mas kêr [pavan pasêkhtö¹² î¹³ pavan tanö\* i¹⁴ pasînö], avö zak î ¹⁴ âmûkhtishnö i⁵ lanman nikêzênd pêdadahishnö [aighmênö mindavam ¹³ і⁴⁴ frârûnö âmûkhtanö rêt¹³ pâdadahishnö vêdûnênd ¹²].

See P. <sup>2</sup> so DJ.; D., M. gôshânak. <sup>3</sup> M. om. <sup>4</sup> DJ., D. om. from gôsh to aighash inclus. <sup>5</sup> M. ins. nyôkhah<sup>5</sup>. <sup>6</sup> DJ. ins. va. <sup>2</sup> D. aê or āv-vîn<sup>5</sup> (?); DJ. vîn<sup>5</sup>; Sp., M. Avîn<sup>5</sup>. <sup>6</sup> DJ. om. <sup>6</sup> DJ., D. valman. <sup>15</sup> M. ins. va. <sup>8</sup> D. frârînö(?). <sup>15</sup> DJ., D. <sup>16</sup> so D., M.; DJ. om. <sup>16</sup> D. om. <sup>16</sup> DJ. mîndavam (?). <sup>18</sup> M. om. <sup>17</sup> so Mf. etc.; D. <sup>6</sup>yên. Pahl. tri. Let there be<sup>81</sup> a listening to what is heard<sup>8</sup> by the ear, [that is,

XXX. 1, 2. S9

from the Avista-word, and the Interpretation], and he a propitiator the Highest Mind [of Gvahmana]. (c) He who thinks good thoughts through Sanctity [he who meditates a thing which is more correct, his is the Sanctity of the great Service], who also is rejoiced by a view which he gains amidst the light, [that is, the joy of those persons arises, who behold the Lord in the spiritual service]. If summia = "tani, then 'kindly thoughts'.

Parel-persian Ma. Édûn ûn i har dû guftan khwahishn (sic) î Hôrmuzd dehad [Awestâ u Zand] kih hara âgâh, [kû, dânâ, ash Magopatdârih kardan] #, (b) kih sitûdan î Hôrmuzd, wa yazisha î Bahman, [azash (sic) pêdâ ûn î Avestâ u Zand] \* (c) kih — pah Şawâb, ân ham mûn (sic? kih), [mandûm (sic pro chîz) î frêrûn mînêd, ash kirfah yazishn î meh bêd] kih -shân andar rûshanî pah mînishn (sic pro bînishn) khôshî [kûshân, kih [u = va] mînû yazishn vînênd, ashân (?) rûmishn bêd] \*

Fr. Hear ye this with the ears! Behold ye the flames with the Best Mind. Faith's choice must ye now fix for yourselves man and man deciding, to this our teaching awake ye!

the ear listened to it, and became glad, and they will invoke it] as what best [as prospering increase, that is, priestly studies are to be completed by him<sup>a</sup>]. What affords one a view, becomes light the mind, [that is, the Herbad's light in darkness]. (b) Our desires are to be discriminated, we who are men and women, for our own selves (or bodies), [that is, the plous thing is to be distinguished by us from the impious, and what is proper is to be done by us, or for us]. (c) So besides this, in that great undertaking, [in the consummation which is in the final body] they are attentive to, i. e. they are considering a reward\*2 for us for our teaching, [that is, they will effect a recompense for us for teaching the pious things].

\*1 Infin. for imper. \*\* or 'to our teaching, and considering its reward'.

Ner.'s sansk. text. Yaçcha crotracravanah\*, [kila, kimchit prasadataram crinoti], vikâçayitâ, [kila, adhyayanakartâ], âlokayitâcha nirmalataram manasâ¹, [kila, Ervadeshu yah nirmala(h)\*², yah nirmalatarah tasmât yah timiravân, tena adhyayanam kâryam]. (b) Kâmam asmâkam vibhettâ, yah, narânâmchâ nârînâmcha svîye² vapushi, [kila, tachcha yat sadâchâritaram\*4 anâchâritaram\*4 [sat³] vibhinatti]. (c) Prakrishtam mahatâ kâryena tam vayam çikshâpayâmah\* darçayanto upari, [kila, kimchit yat sadâchârataram\*7 çikshâpayanto smah\*6]. ¹J.\* °sah. ¹all seem °la. °so J.³, J.\*; J.\* °yena. ¹cp. chârin(?). ¹J.\* om; others çat. °so J.\*, J.\*; C. çikshây\*. ²so J.\* °the most 'smah (sic).

Ner. trans?. And he who is hearing-of-ear, [that is, who hears something more gracious] revealer (or an increaser of prosperity\*), [that is, the student], and the one who observes the clearest\* thing with the mind, [that is, he who is clear (or pure (?)) among the Ervads, who is clearer\* far than he who in darkness, by him even study to be pursued].

Manahichâ, vachahichâ, á(k)yaothanôi, wahyô akemchâ, Ayâoschâ hudâonhô ereś viá(k)yâtâ, nôiḍ(ţ) duzhdâonhô.

Verbatim transi. Ita III duo-Spiritus duo-priores (paouryya\*) [vel °ya in principio(?)] qui gemini sua-sponte-agentes auditi-sunt [clari-facti-sunt] (b) in-cogitatione, in-sermone, in-actione hi (vel haec) duo, melius, pravumque [sunt]. (c) Eorum-que (de iis duobus) bene-facientes [vel sapientes] recte decernant, non [ne] malum-statuentes [vel male-sapientes]. \*Vide annotationes.

Pahl. text translit, 'Aétûnö zak 1° kolâ II Minavad [Aûharmazd va Gan(r)ák] ashânö fratûm zak 1 yômáf\* benafshman srûd, [aíghshânö vinās va kirfak benafshman barā yemalelûnd\*], (b) minishnö, va 6 gôbishnö, va kûnishnö, zak 1° kolâ II, mûn shapir, va mûnich saritar, [khadûk, zak 1° shapir, minid, va 8 gûft va 8 kardö, khadûk, zak 1° saritar]. (c) Min valmanshân valman III hûdanâk [Aûharmazd] râstö barā vijid, lâ zak 1° dûsh-dânâk [Ganrāk¹0 Minavad].

<sup>1</sup> See P. <sup>2</sup> DJ., D. om. <sup>4</sup> D. yôm âî. <sup>4</sup> DJ., D. gôft. <sup>5</sup> D. ina. va. <sup>6</sup> D. om. <sup>7</sup> DJ., ins. î. <sup>9</sup> DJ., D. ine. <sup>8</sup> D. ine. i. <sup>16</sup> DJ. seems ganrakh<sup>6</sup>; M. ganāk-.

Pahl. transi. Thus these two Spirits, Atharmazd and The Evil One, at the first declared themselves, or were heard of, as a pair, [that is, they announced themselves fully as sin and good works] (b) as to thought, word, and deed,

Triit. Ad(t)châ byad(t) tâ hēm Mainyît jasaệtem paourvîm [="viyem] dazdệ Gaệmchâ[=gayem"], ajyâitimchâ[=ajîv"], yathāchâ anhad(t) apēmem anhus, Achistô dregvatām, ad(t) ashāunệ Vahistem Manô.

Paraj-narajan III. (főshú (sie) szúd ---, [küsh [ ] Magropatdári kardan]. Kiyash [ ] [a = as ?] an i rûshan nah mînishn. [kû, an i Magopatdarî rûsh (sic) [6, or û = varman] tárík) a (b) Kámah má bih -, kih mard u (= va) zan hastím án an í khwêshtan [ků, mân chiz i nêk ax ân i had bih - [] mã ân i nêk (= frarûn) ô (or û (?)) kunishn] o (c) Kû bih, nah an meh kar [pah sakhtan] i pah tan i pasin, an; so tr. for the remainder; Pall, text: amukhtishn i varman (sic vid.), then as above.

Free tr. Thus are the spirits primeval who, as Twain, by their acts are famed In thought, in word, and in deed. a better they two, and an evil; Of these, let (?) the wise choose sright, and not as the evil-minded. the one who is good, and the one who is evil. One thought, spoke, and did good, one (the other) evill. (c) Of these, the wise [Aûharmazd(?)] chose aright, and not [the Evil Spirit], wise-in-evil. Or 'ed = 'choose ye aright'.

Ner.'s sansk text. Evam tau1 Adricyamurti2, [Hormidah Aharmanacchal, půrvam yau bhůmandale svayam avochatám, [kila, yau punyam papameha syayam avochatam] (b) manasicha, vachasi4, karmanicha, tat dvitavam, uttamameha nikrishtameha. (c) Etayoccha uttamajñani [Hormijdah] satyam vibhaktavan, nacha dushtajuani [Gauamainiof-ah]].

<sup>1</sup> So J.\*; J.\*, C., P. to. <sup>2</sup> P. <sup>3</sup> Haug. \*so J.\*; J.\*, C., P. vachakars; no note of om, in J.\*. Nor, transl. Thus the two Spirits [Hormijda and Aharmana] who uttered first in the world, each his own\* principle, [that is, who each declared, one his own good deed, and the other his own\* sin!, (b) these were a pair, in thought, word, and deed, a highest, and a degraded one. (c) And of these two, the one endowed with good intelligence [Hormijda] was the distinguisher of the truth, and not the one with evil intelligence. [Ganamainia]. \* Or 'themselves'.

Parel-persian Ms. Édûn ân é har dû Mînû (Hôrmund wa Gana) ashân (?) awwal ân é [] [rushā = jomā (?)] khôd arūd, [kūshān gunāh u kirfah khôd bih guft] \* (b) Minishn u góbishn u kunishn, án í har dú, kih veh u [] [[] [kardan (?) = -?] [u =va] yak ân i badtar a (c) [] [kih = mûn] ôsbân û i nêk-dânâ [Hôrmund] râst bih varidan (? sio), nah an s bad-dana [Gana Minu] .

Fr. Then those spirits created, Life and our death, decreeing

as first they two came together, how all at the last shall be ordered, For evil men Hell, the Worst life, for the righteous, the Best Mind, Heaven.

Verbatim transl. Atque quam hi-duo con- duo-Spiritus -veniebant primum ad-constituendum (b) vitamque non-vitam [mortem (?)]-que, -et-quo-modo sit [erit] postremo mundus. (c) pessimus [mundus, est. Tartarus\*] scelestorum [-tis], sed sancto Optima Mens [idest caelum\*] - • Vel 'creat uterque(?) (creaverunt)'.

Pahl. text translit. Aétánoch zak i kolá II Minavad avő ham madő hámand avő zak i fratúm dahishaő, [aigh, kolá II minavad avő Gáyőmardő? mad hómand]. (b) [Amatich\*] pavan zéndakíh\*, [Aúharmazd pavan haná kár, aigh vadash zéndak\*+\* yakhsenunánd\*], va múnich pavan azéndakíh\*, [Ganrák\* Minavad pavan aé\* kár, aigh vadash bará yektelánánd], múnich aétánő zak ait vad val \*\* zak i afdúm dén ahván, [aigh, anshútách i \*\* avárik madam ghal yámtúnéd]. (c) Vadtúmíh i \*\* darvandán, [Áharmanő \*\* darvandán rái awasihínishníh \*\* bará khadítúnd \*\*\*], va \*\* aétúnő zak i aharúbő páhlúm mínishníh \*\*, [Átharmazd hámít \*\*\*].

DJ., D. ins. valman. <sup>a</sup> DJ. Gâyôk<sup>a</sup>. <sup>a</sup> DJ., D. mûnich. <sup>a</sup> D. sivand<sup>a</sup>. <sup>a</sup> see P.
 <sup>a</sup> DJ., D. <sup>a</sup> DJ. axiv<sup>a</sup>. <sup>a</sup> DJ. ganakh<sup>a</sup>, D. ganâk. <sup>a</sup> D. hanâ. <sup>a</sup> D. avö. <sup>a</sup> D. om. □ DJ. ins.,
 M. om. <sup>a</sup> DJ. om. va. <sup>a</sup> DJ., D., H. <sup>a</sup> D. <sup>a</sup>nêdö. <sup>a</sup> DJ. ins i. <sup>a</sup> D. hâmitôk.

15 DJ., D. om. 2nd hamit; DJ., M. ins. i. 16 DJ., Mf.

Pahl. transi. Thus both these Spirits came together for the first creation, [that is, both spirits come together for Gâyômard]. (b) [When Aûharmazd produced him] in life, [it was for this object, that (or while) they might preserve life in him, and when [Ganrâk Minavad made him] in non-life, [it was for this object, that they might kill him], which is also the case until the last in the world, [that is, it happens so also to other and later men]. (c) [Âharmana saw thoroughly] the worst thing (or production) of the wicked [the devastation owing to the wicked; and so Aûharmazd saw forever] the best thought of the pure.

Mer.'s sanak, text. Evameha yat tau dvau samanameha! Adricyamurti

gengistangen gengistangen gengistanen betreten gengistanen bennengen bennen bennengen bennengen bennengen bennengen bennengen bennen bennen bennengen bennen b

Trilit. Ayáo maniváo varatá yê dregváo achiátá verezyő [= °iyő];
Ashem mainyus spēnistő, yē khraozhdiátēng asēnő vastę,
Yaệchá khshnaoshen Ahurem haithyáiá á(k)yaothanáiá fraored(t) Mazdam.

Verbatim transi. Horum-duorum Spirituum [ita]sibi- eligebat qui scelestus [erat], pessima perpetrans\*1, (b) [sed] Sanctitatem [eligebat] spiritus beneficentissimus, qui se in-firmissima caela\*2 induit, (c) [eos] qui que propitient (vel-tiabant) Ahuram vere-bonis actionibus pie[-perfectis] Mazdam. \*\* \*trantes (?) \*\* \*\*saxea\*\*

Pahl. text translit. ¹Min dôğnő mînavadûn ash dôshîd mûn darvand t saritar yarxishas, [Âharmanö; zak t saritar yarxishas kâmak bûd²]. ájagmashuh (sic)<sup>2</sup> práktanáth yáth dátau [Gaiomarde] (b) jivitenacha ajívitenacha [Hormijdah anena káryena, kila, yat¹ yávat\* (?) jivitam dadháti, Áharmanaccha anena káryena, yat yávat\* (?) nihanti], evamcha áste¹ yávat\* nirvánam antar bhuvane, [asyáth upari samágachchhatah¹]. (c) Nikrishtamatám pralayam [asyáh dadarça Ganámainio(-ah)], evam punyátmano [Hormijdasya] utkrishtataram manah. ³ C., P. diff. ³ so all; read ájagmatur.

Nor. transl. And thus these two spirits came mutually together to the first production in the creation [in (?) Gaiomarda], (b) with life and non-life [Hormijda with the former action, that is, as long as until\* he establishes life, and Aharmana with the latter action, until\* he destroys as much as is to be destroyed], and so it in the world, as long as until\* Nirvana, [for this creation, they two come (or came (?)) together].

(c) The destruction of the degraded ones [of the creation Ganamainia beheld]; and so the most exalted (good) mind of the pure-souled [Hormijda Hormijda viewed as His]. \* Yavat = vad.

Parsi-persian Mr. Édûn ham an i har dû Mînû ân ham rasîd hend Mînî în [û = var-man] i awwal pêdûlsh\*¹, [kû, kanû (sic, pro har) dû Mînû în Gayûmard rasîd hend] û (b) [Kih ham] pah zivandagî, [Hôrmuad, pah în kâr, kû, tâsh (= vadash) nênd (sic pro sêndah) dârand], wa kih ham pah bî-sêndagî (siu vîd.), (Ganû Mînû, bih (pah ?) în kâr, kû tâsh (= vadash) bih zadan] kih ham êdûn ûn hast [] ûn ûn i ûkhar\*î andar akhûn, [kû, ûdamî ham i bûhî awar û (or û) rasad] û (c) [] [badtum, Pakî vadîûmî] i dâr-wandân, [Âharîman darwandân rû kâhîdan bih bînad], wa êdûn ûn i ashû buland mînishnî [Hôrmuzd [] [khwâhad, no seef] tamâmhû (sic vîd.)] û\*î Or paidâyish. \*2 vel ûkhîr.

Free tr. Of these two spirits he chose who is evil, the worst things working, But Right chose the Spirit bounteous, clothing-on the firm stones of heaven, (Choosing) those who content Ahura with actions essentially pure.

(b) Abaráyth minavad 1° afzúnik Aúharmazd Abaráyih [dôshidő], amatich ash 1° zak 1° sakhtő sag 6 nihúftő [ásmánich, pavan 2° aé 8 kár pirámúnő 6° f 1° gêhánő bará kardő, aigh vad Aharáyih rúbák yehevűnád 11], (c) műnich shnáyinéd Aúharmazd, [afash 8 kámak zak f Aúharmazd], va pavan zak f 1° áshkárak kúnishnő avő Aúharmazd, [aigh, pavan zak kámak kúnishnő, val 18 Aúharmazd sháyad madanő 16], 1° See P. 2° D. yehevűndő. 2° D. ins. î. 4° DJ. ins. va. 2° DJ. om. 4° D. sag. 7° DJ., D., M. pavan. 2° D. hand. 2° D. pírí\* (?). 10° DJ. ins. î. 11° Mf. -nêd. 11° all avőash, or afőash (sie). 2° D., Mf. avő. 14° DJ., M. madő.

Pahl. transt. Of these two spirits, he who is wicked loved the worse action, or acting one [Aharman; that which is the worse action was his desire].

(b) But the bountiful Spirit Atharmazd [loved] Sanctity, since also the hard stony [sky] was covered-on\* by him, [by this labour also the circuit of the world was fully completed, that is, until, or that the progress of Sanctity shall be completed]. (c) And he loved him also who

propitiates Atharmazd, i. e. him whose desire is A. (or the same as that of Atharmazd)], and who in that his open (and true) action, is for Atharmazd, [that is, by that act of his desire he is rejoiced to come to Alharmazd].

Her.'s aansk. text. Asyan Adricyamurtibhyam abhipsitam . [kila maitrikritam], yah durgatiman nikrishtam karma, (b) punyam Adricyo gurutarah, yo gadhataram akacam dadau, fasau anena karyena dadau, kila vavat (?) Dînih pravrittâ bhavati], (c) yaçcha satkârajñânam Hormijdâya prakataiccha karmabhih apapaih " [proktam Hormijdaya]. 1 P. 1 J., J.,

Ner. transl. What was desired by these two Spirits, in this creation was this. [namely, friendship-making was desired by the one], and the evil one

سددسع . الخديج . على الموددسم المساود المدرس . المدرس المد m.િકોત્તિદ્ધમા

Glne.cterfinnendigterkund knauf-mer. Skilnentjen Fjimbelnetelmenterriffimme | mehtelmidhtentetelmennin

Trift. Ayao nôid(t) eres vîs(k)yata daşvachina, hyad(t) îs â debaomâ

Peresmaneng upa-jasad(t), hyad(t) verenata achistem mano; Ad(t) Aeshemem hendvarenta ya banayen ahum mar(e)tano!

Verbatim tri. Horum-duorum [de his] non recte decernant[-ent] Daevaedaemones-omnino quoniam [ad] eos fallacia [specie personae] (b) [interrogationibus-inter-se]consultantes appropinguabat, ut [ipsam] sibi-eligant, Pessima\* Mens.\* (c) Itaque [ad-] Saevitiam concurrebant [vel-rent(?) hi-scelesti] quo [ut] \*delerent [-eant] vitam hominis. [vel homines (?) destruant, etc. (?)]. \* Pessimam Mentem (?).

Pahl. text translit. 'Valmanshan' la rasto bara' vijînênd, mûn Shêdayya' hômand chigamchái, [aigh, Shêdayyàs mindayam i frarûnő la vadûnûnd ], va? \*mûnich\* valmanshân frift [valmanshân mûn Shêdâân\* frift yekavîmûnd16, râst ach là vâdûnyên\*11]. (b) Avő pûrsishnő madam madő hômand, [aighshân levatman Shêdâan hampûrsîdő yehevûnêdő], mûnshân 12 dôshîd zak 113 sarîtar pavan mînishnő. (c) Aêtûnő levatman Khêshm\* avő ham dûbârast\* hômand, afshânö vîmârînîdö 14 ahvân î 15 mardûmân 16, [aîgh, levatman Khêshm (or Aê°) anshûtâân ahûkînênd]. 1 See P. 2 DJ., D. om. va. 2 DJ., D. ins. 4 DJ.; D. sheds. D. sheds (?). D. yen. DJ., D. i. DJ., D. om. i. D.; DJ. an; M. °dá zak. <sup>20</sup> DJ., D. °ûnêd. = DJ. kûnend. <sup>21</sup> D. mûn. = DJ., D. ins. <sup>15</sup> D. om. <sup>16</sup> DJ., D. anshütään. (\*DJ. from minish to vädünyên later; om. räst.) \* or Aésho.

Pahl. transl: Of these they who are Demons do not discriminate\*1 aright in any particular whatsoever, [that is, the Demons may not accomplish any

XXX, 5, ■ 45

desired degraded action. (b) The Greater Spirit desired Sanctity, the one who created the most firm heaven, [and he has granted, or made, the heaven complete with this object, namely as far as (until)\* the Din is advanced by it], (c) and he desired the man who also offers the wisdom of reverence to Hormijda [that wisdom, which is proclaimed to Hormijda] by open and sinless deeds.

Paral-persian Me. Az düün (sic) Münü, azh döchêd - khwähish-kunad kih darwand ün i badtar varzishn [Aharîman, (sic) ün i (spece) badtar varzishn kümah bûd] & (b) Şawâb Minû i afzûnî Hörmusd Şawâb [khwähad] [û = sarman], kih ham [] [ün = sak] i ün säkht (no tr. for Pahl. sag) nîhün [üsmün ham, pah în kür pîrămun i jihün bih kard (?), kû, tü Şawâb rawâ bêd] & (c) Kih ham sitûd Hörmusd []] [no tr. for Pahl. ajöashn (ajash)] kümah ün i Hörmusd]. wa pah ün i üshkürah kardan ün Hörmusd, ikû, pah ün kümah kardan, ün Hörmusd shüyad rasidan] &

Free tr. Of these two choose not aright | the Devas; theirs was deception; Those questioning then he approached, the Worst Mind, that he \* might \* be \* chosen; Together they rushed unto Wrath, and the life of the mortal ruin!

pious result], by which also they\* are deceived\*\*, [the Demons are\*\* deceived; they also would do nothing aright]. (b) To their questioning they came on, [that is, consultation with the Demons was held by those] by whom he who was worse [worst] in his thoughts was loved; (c) and thus have they rushed together unto Wrath, and the lives of men are also diseased by them, [that is, together with the Wrath-demon, they make the lives of men the object of their hatred (or distort\* them)]. \*1 Or 'help us to discriminate' (?). \*2 or 'who are deceived by them'. \*3 or 'those whom the Demons have deceived'.

Nor.'s sansk. text. Techa no¹ satyam vivijanti³ ye Devâh santi, [kila, kimchit sadâchâritaram\* no satyam vivijanti\*³]; yecha taih vipratâritâḥ [te 'pi no satyam vivijanti\*]. (b) Praçnaiçcha upari upâgachchhat, [yah samam Devaih], yaiçcha maitrîkritam nikrishtam mano, [yathâ Dahâ-kah]. (c) Evam âmarshena\* samam durâgachchhan, ye nijaghnur bhuvanam manushyânâm, [sthânam yat paralokîyam, kila, samam krodhena manushyân âkroçayanti]. ¹ C.; P. na. ² °vij° = °vich°; J.° vivajanti. ² J.², J.° vivaj. J.° vivijante.

Ner. transi. And they, the Devas, do not discriminate\* aright, [that is, they do not discriminate any better action aright]; they also who are deceived by them, [they too do not distinguish aright]. (b) With questions he came up, [that is, he who was in company with the Devas], and with those by whom the degraded mind cherished, [like the destructive Dahâka]. (c) So with anger\* (see Burn.), and for evil\*, they came together who have destroyed the world of men, [that is, they have destroyed the place which belongs to the other world, that is, they curse men fatally with their anger].

Parsi-persian ws. Onhân mah rânt bih chinad (?) kih Dêw (?) hend har-kudâm, [kû,

Dêwân chis 6 nêk nah kunand] [] kih ham ôshân frift, [ôshân [ham = -] kih Dêwân frêb (farib (?)) -- [] ach (sie) nah kunand] & (b) Ân pursishn awar rasid hênd, [kûshân awâ Dêwân hampursîd bêd] kih [] khwâhêd (so) ân 6 badtar pah mînishn 🙊 (c) Êdûn awâ

The state of the second of the

Trlit. Ahmáichá khshathrá jasad(t) Mananhá Vohú Asháchá,

Ad(t) kehrpēm utayûitiś dadād(t) Âr(a)maitiš ānmā;

Aệshām Tối á anhad(t) yathá ayanha ádánáis paouruyô [= °vyô].

Verbatim transl. Huicque [vel ad-hunc\*1] Regno accedebat [vel accessit] Mente-cum Bona, Sanctitateque, (b) tum [spiritni] corpus sempiterna dabat [vel dedit] Pietas (prompta-mens) firma. (c) Horum [ita] Tibi (ad \*) [hos Tuos apud (?)] sit (vel erat) quam [quum] veniebas\*2 [vel-ias-ies] laboribus-creationis primus. \*1 Fortasse ad nos. \*2 vel ibas (eas).

Pahl. text transl. ¹Avő valman Khshatraver yâmtûnêdő, Vohûman, va ² Ashavahishtőch\*³, [kardanő madam ghal yâmtûnd]\*. (b) Afash aêtûnő kerpő tûkhishnő\*⁵ yehabûnêdő Spendarmadő pavan astûbîh 6, [aîgh, vadash yehevûnêd, stûbő lâ yehevûnêdő]. (c) Valmanshân î 7 Lak zak aîtő 6, [aîgh, avő valman 9 aîsh aêtûnő yâmtûnd] mûn aêtûnő yâtûnishnő ¹° chîgûn dahishnő î 7 fratûm, [aîghash 7 kâmakő va ² kûnishnő zak î ¹¹ Gâyômardő ¹²].

See P. <sup>5</sup> DJ., D. ins. va. <sup>8</sup> D. ins. as Pers. <sup>6</sup> M. ins. (Hang's hand) as P. at <sup>8</sup>
 so D., P.; others extra stroke. <sup>6</sup> D. astūbānih or <sup>6</sup>ish (?). <sup>7</sup> DJ. om. <sup>8</sup> DJ., D., M.
 DJ., D. valman; M. val. <sup>16</sup> M. <sup>6</sup>nēd. <sup>11</sup> DJ., D. ins. <sup>12</sup> D., Mf. gayôk<sup>6</sup>.

Pahl. transl. To him comes Khshatraver, and Vohûman, and Ashavahisht also, [that is, they approach him for pious labour]. (b) Also thus likewise Spendarmad gives him energy of body without stupefaction, [that is, so long as it is his, he is not stupefied]. (c) Theirs also who are Thine

ndreteregrammend ander moder benedt formanner en fatte and men and en fatte and men and en fatte and men and en fatte and

Trift. Ad(t)châ yada aệshām kaệnâ jamaiti aệnanhām, Ad(t) Mazdâ Taibyô Khshathrem Vohû Mananhâ vôivîdâitệ

Aệibyô sastệ Ahurâ yôi Ashâi daden zastayô Drujem.

Verbatim transl. Atque quum horum ultio venit malefactorum [vel ex his maleficis], (b) tum Mazda, Tibi Reguum, Bona [cum] Mente, valde-

hashtam (so for kheshm?) ân ham-dubârîd hend, [] ôshân bîmâr- (no tr. for termin.) jihân\* i âdamyân, [kû, awê hashtam (so again for kheshm) âdamyân --- (Pahl. defaced)] \*

Free tr. To him came then the *helper* with Kingdom, Right, and the Good Mind, And a body gave Armaiti the eternal and never bending, With these who are Thine may she be, as Thou camest first in creations.

that person is thus, [that is, they come thus to that person] whose coming is such as the creation which was first, [that is, both his desire and his actions are like those of Gâyômard].

Ner.'s sansk. text. Tatracha Saharevarah prapnoti, Manaçcha Uttaman, Dharmaçcha [çubhan tatra kartum]. (b) Evan kâye adhyavasâyan dadâti Spindarmadâ, \*anyarthe i dattyâ i, [kila, yavat nirvinno na bhavati]. (c) Techa Te tasmin santi, [kila, tasmin prapnuvanti]. Yah evan âgantâ i, yathâ dâtih pûrvâ, {yathâ Gaiomardah i]. iJ. ani\* (cp. anir)ithe (?)). iJ.\*. all diff.

Mer. transi. And there Saharevara comes, and the Best Mind, and Sanctity, [to do good there]. (b) So also Spindârmada imparts energy to the body through her bounty in indestructible existence, [that is, so long as until he (the created man) is not mentally at a loss]. (c) And these are each of them in this Thy world, [that is, they are coming into this world]. He who is thus a coming one is coming as the first creation came, [as Gaiomarda].

Parsi-persian Ms. Ån û Shaharêver rasîd (or-êd) Bahman, [] Ardîbahisht, [[] [kû, û î Gâsanî ash pah nêkî padash = agê vorman î Gâsanî asê pavan nadukî padash] kardan awar ê (or û) rasad (?)] @ (b) Azash (sic) êdûn — [] [hêd = -nûnêd (sic)] Sfendarmad pah ustuwarî, [kû, tâsh [] [dehad = dâbûnêd] îşîz nah bêd]] @ (c) Ôshan î Tû ân hast, [kû, ân û kas êdûn [] [rasad = jâmêûnêd (sic)]], kih êdûn âmadishn (= ydîûnîsên) chân defaced î awwal, [kûsh kâmah u kardan ûn î Gayêmard]

Fr. Thus when the vengeance cometh, vengeance just upon foulest wretches Thereon for Thee, Abura, is the kingdom gained by the Good Mind, And for those declared, O Mazda, who the Lie unto Truth deliver. accipiatur\*1. (c) His [his Tuis servitoribus] enuntiatur\*2 [hoc Regnum], Ahura, qui Sanctitati dent [dabunt] in [ejus] manibus [-nus] -duabus [-as] Mendacii-daemonem. \*1 Accipietur. \*2 vel imperatur (imperson.); fortasse infin. (?).

Pahl. text translit. Aétônôch<sup>1</sup> pavan zak<sup>2</sup> dahishnö, [pavan tanö î pasînö], avö valmanshân kinîkânö<sup>3</sup> [va vinâskârânö] yâmtûnêdö kinö, [aîghshân pâḍafrâs vâdûnând]. (b) Aétônö, Aûharmazd, mûn avö<sup>4</sup> Lak khûḍâyh, ash Vohûman barâ yehabûnêd mozd (c) pavan valmanshân âmûkh-

tishnő (sic), Atharmazd, [pavan Dînő\* f Atharmazd] amat avő valman műn Aharâyih, [aigh, pavan mindavam î frârûnő âmûkhtő yekaviműnêdő] ash avő yadman yehabûní-ait Drûjö [Drûj î Aharmôkih 4].

<sup>1</sup> D. om. î. <sup>2</sup> DJ. ins. î. <sup>6</sup> DJ. om. î. <sup>4</sup> DJ. <sup>5</sup> DJ., M. ins. va. <sup>6</sup> DJ., D. <sup>6</sup>môkih.; see P.

Pahl. transl. Thus also in that dispensation [in the later body] hatred comes to these haters and sinners, [that is, the avengers shall execute chastisement upon them]. (b) And therefore, O Aûharmazd, to him by whom sovereignty for Thee Vohûman will give a reward (c) through their teachings, O Auharmazd, [through the Religion of Aûharmazd] when into the hand of him who (or whose) is sanctity, [i. e. who has been instructed in the interests of the upright] the Drûj [the Drûj of Aharmôkih] is given.

Ner.'s. sansk. text. Evamcha tayâ dâtyâ\* teshâm nigraham¹ prâpnoti dveshinâm, [pâpakarmiṇâm\*], [kila, tanoh akshayatâyâm² teshâm nigraham kurvanti]. (b) Evam, Mahâjñânîn, Tvadîyânâm râjyam Gvahmano dadâti.

Mazdaoscha Ahuraonho, amoyastra, barana, Ashacha, Hyad(t) hathra manao bavad(t), yathra chistis anhad(t) maetha.

Verbatim transi. Atque illi nos simus qui hanc [sine-intermissione in-prosperitate-] progredientem\* faciant (i. e. reddemus) vitam, (b) O (?) Mazdae Ahurae\*, in-caritate, oblata-offerentes\*1, cum-Sanctitateque, (c) quia hic cogitationes [nostrae] erat [crunt] ubi intelligentia-[spiritualis] sit in domicilio (domi\* et eo propensa (?)) \*1 offerte ((?) aegre).

Pahl. text translit. Aêtônoch\* lanman mûn¹ Lak hômanêm, [aîgh, Lak nafshman hômanêm amân] denman Frashakard kûnishnô dên ahvân. (b) Aûharmazdich zak 1² hamâk hanjamanîkîh, va² yedrûnishnô î Ashavahistoch, [aîghshân hamîshakô hanjaman⁴+¹ madam tanô î pasînô kûnishnô]. (c) Mûn asâr (sic) mînishnô yehevûnêdô, [aîgh, mînishnô pavan Dastôbarîh î¹ ahvô\*² yakhsenunêdô}, ash tamman farzânakîh\* aîtô, [aigh, farjâm⁵ î mindavam⁴ pavan frârûnôih barâ khavîtûnêdô], dên mîhanô.

<sup>1</sup> D. ins. i. <sup>2</sup> DJ. ins. î. <sup>3</sup> DJ., D. om. <sup>4</sup> DJ. orig. hômand. <sup>5</sup> so DJ., D.; Sp., H. farzānak. <sup>6</sup> DJ., D.; M. chis, or chish. <sup>6</sup> D. om. î in a.

Pahl. transit. So also we who are Thine, [that is, we are Thine own], ours II the achieving of this Completed Progress in the world, (b) and we are also forming the entire congregation of Aubarmazd, and

XXX. 8, 9. 49

(c) Taiçcha çishyâ Hormijdasya, [kila, Avistâvachobhih vyâkhyânaiçcha çikshitâḥ santi], ye puṇyâtmano haste dâsyanti Devim, [Âsmoi\*\* vipratâraṇam].

<sup>1</sup> So P.; C., J. aikrishtagraham. <sup>2</sup> to J. P.; J. akskayam tâm yam, C. tam-yam (sic). <sup>3</sup> so C., P.; J. acmo, or asmyo(?), J. acmyoi.

Ner. trans. So likewise the defeat of the enemies [the malefactors] comes through that dispensation (or donation (?)), [that is, they will cause their defeat in the (time of the) indestructibility of the body], (b) and thus, O Great Wise One, does Gvahmana bestow the kingdom of, or upon, Thy people, (c) and by these are the disciples of Hormijda taught, [that is, they are taught by the words of the Avista, and by their explanations] who therefore shall give the goddess [Asmoi, the deception] into the hand of the pure in soul.

Parsi-persian Ma. Édûn hem i pah an — [pah tan i pasin] an ôshân kinahgân [u wanâhgârân \*] rasêd \* kinah, [kûshân pādafrāh kunand] a (b) Édûn, Hôrmuzd, kih an Tú khudât, ash Rahman bih dehad muzd \* (c) pah ôshá(u) amûkhtan, Hôrmuzd, [pah (defaced) i Hòrmuzd] kih an û kih Şawâb, [kû, pah chiz i nêk âmûkht êstêd] ash an dast dehad Druj [Druj i Ashmôgh] \*

Fr. tr. Thus may we be like those who bring on this world's completion,
As Ahuras of the Lord, bearing gifts with Asha's grace,

For there are our thoughts abiding, where wisdom lives in her home. by us the bringing-in of Ashavahisht is also to be accomplished, [that is, an assembly is to be held perpetually by them concerning the later body]. (c) Because\*1 he\*1 is present\*2-minded (or because his thinking is ever (?)) thus (or endless (?)), [that is, because he keeps his thoughts on the master of the Dasturship] his knowledge is in the abode beyond, [i. e. he will understand the end of the matter through his piety]. \*1 Or 'He who'. \*3 hasar = hathra.

Ner.'s sansk. text. Evameba Te vayam svådinäh smah ye idam akshayatvan kurmahe bhuvane, (b) Mahäjääninecha Svämine tat çaçvat hañjamanam\*2 (sic) kurvänäh Dharmäyacha, [kila, ye sadai 'va hañjamanam\*2 upari tanoh akshayatäyäm vidhätäro smah\*]. (c) Yah ädeçamano\*(?) bhavati, [kila manah ädeçena Svämino dhatte] tasya paraloke nirvänajäänam asti antar bhuvane, [kila, tanoh akshayatve sati\* akhsamatäyäm samtishthati kshipasainyah\*].

<sup>1</sup> All asmah (sic). <sup>2</sup> Parsi. <sup>2</sup> all 'mni. <sup>4</sup> J.<sup>4</sup>, J.<sup>4</sup> samti. <sup>8</sup> The most 'sen'.

Nor. transl. And thus are we Thine own, we who are producing this state of indestructibility in the world, (b) forming the assembly always for the Great Wise One the Lord, and for Sanctity, [that is, we who are ever arrangers of an assembly concerning the indestructibility of the body]. (c) He who is well-ordered in his mind, [that is, who disposes his mind according to the order of the Lord] possesses that knowledge which concerns the end of things the other world, [that is, when the indestructibility of the body has been realized he whose host has been destroyed (or the host-destroyer) meets impotence].

Parsi-persian Ca. Řdůně (or nědůně, sie) ham má kih án í Tů hastam(-îm), [ků án í Tů khwêsh hastam(-îm) în (nie? under amûn)] [] Ristůkhîs\*1 kardan andar jihân\*\*

(b) Hôrmuzd ham ân í tamâm aujumanî [] burishn, [u= va] Ardíbahisht, [kûshân hamîshah

10. nom. fr. necember | Oder lacenter abitto grammer aparens francenter | Oder lacenter abitto grammer francenter abitto grammer francenter | Oder lacenter abitto grammer francenter abitto grammer francente

Triit. Adâ w avâ Drûjô Ad(t) âsistâ yaozañtê\* Mazdáo Ashahyâchâ (avô) bavaiti skeňdô spayathrahyá å husbitôjá Vańbēuś Manańbô yôi zazeňtệ vańbáu sravahi.

Verb. trl. Deinde enim desuper-in Drujae[-jam] (dein-super) est (i. e. cadit) discissura (sic, deletio) exercitus; (b) at velocissimi (i. e. citissime) festinant (vel yaoj° congrediuntur) ad [in] faustae [-tam]-habitationis [-ionem] Bonae Mentis, (c) Mazdae, Sanctitatisque qui progrediuntur (fortasse gignuntur (zan(?))) in bona fama [vel in sancta disciplina docti].

Pahl. text transit. ¹Aêtûnö pavan zak dahishnö¹ [pavan tanö\* î pasinö] valman i³ Drûj [i²+6 Ganrāk\* (?)6 Mînavad] pavan frôd-bûyishnih² [amatash6+1 mindavam barâ avö² nizārih yekavimûnâdō] tebrûnî-ait sipâh, (b) aêtûnö tîzö âyûzênd (or âyûj°) [avö mozd yansegûntan²] zak î pavan hû-mânishnîh² î Vohû-manö [amat pavan frârûnöih ketrûnastö\* (sic) yekavimûnd¹0+1]. (c) Avö Aûhar-mazd va³ Ashavahishtöch¹ [âyûzênd] mûn vakhdûnd¹ zak î shapîr nâmîkîh, [aigh, zak¹ı aish vaziûnêd avö mozd yansegûntanö6+12+1 mun hû-srôbö aîtö].
¹See P. ²D. cm. ² DJ., D., om. î va. ²DJ. ganākh (?). ²M. yehevûnishnîh. ² DJ. ins. ash. ¹ DJ. ghal. ²D. °ûnâdd. ²Mf. °mînê. ¹ ² DJ. °ûnêd. ¹ ¹ DJ. ins. î. ¹ ¹ DJ.

Pahl. transf. Thus in that dispensation [in the later body] the Drûj [who Ganrâk\* Minavad] will be overthrown (in overthrow) when his affairs are in a state of meagreness, and his (?) host shattered. (b) Thus they move\* keenly on (or swiftly unite) to seize the reward which is attained in (or

முறு மாதிய விறை பிரும்பாக விறையில் வரு விறும் பி. ஆமும்படியும்

Trit. Hyad(t) tå (u)rvåtå [=vråt\*] sashathå, yå Mazdåo dadåd(t) maš(k)[i]yåonhô, Vitichå [= huv\*] ëneiti, hyad(t)chå dar(e)gëm dragvôd(e)byô rashô, Savachå ashavabyô, ad(t) aipi tåiš anhaiti uštå! anjuman awar tan é pasîn —] • (c) Kih — minjahn\* bêd, [kû, mînjahn pah — — dârad] ash ânjâ dânâi hast [kû, ûkhar\*2 é chîz pah nêkî bih dânad] andar makên \* \*\* Sometimes rast\*. \*\* or akhir.

Free tr. There on the host of the Lie the blow of destruction descendeth, But swiftest in the abode of the Good Mind gather the righteous, With Mazda and Asha they dwell advancing in holier fame.

through) the good habitation (or abiding) of Vohûman, [when they shall have dwelt in plety]. (c) They who are seizing (or creating (vâdûnd)) a good renown are thus moving on toward Aûharmazd and Ashavahisht, [that is, the person who is of good repute goes forward to seize the reward].

Ner.'s sansk text. Tayâ dâtyâ M asau Devah adhasi (? adhas) bhaveta, kriçatarapatâkinîkah\* (b) evam çîghram prârohauti te sunivâsatatayâ (so, 'tâm) Uttamasya Manasah¹, (c) Hormijdecha Dharmecha, [techa ye sadâchâratayâ âvâsitâh santi prasâdeshu çîghram prayâti (-yâuti)], ye kurvanti\* uttamânâm¹ kîrtim. ¹ P. ins. prapati (for prayâti). ³ P. uttamam no.

Ner. tr. For by means of this dispensation that Deva should be put in subjection (underneath), his host having become thinner. (b, c) So in view of this they who are producing the fame of the most exalted ones (the good) are arising quickly through (meaning 'to') the good lodging of the (their(?)) best mind to Hormijda and to Sanctity, [and they who are thus lodged there because of good conduct advance quickly among the rewards].

Parel-pereian Ms. Édûn pah ân [] [pah tan i pasîn] û i Druj [i Ganā Mînû] pah—

- [kiyash (kih ash) chîs bih ân nisârî întâd] shikastah sipâh \* (b) edûn tiz (no ir.
for Pahl. ayûzênd) [ân musd sitadan]\* ân i pah nêk [] [minishnî\* = minishn (so)] i
Vahûman (sie), [kih pah nêkî mândah (?) îstâd] \$ (c) Ân Hôrmuzd u Ardibahisht [] [no
tr. for îndecipherable Pahl.] kih [] [kunad = vāgūnēd] ân î veh nâmî (?), [kû, ân kas
shawêd\* (-wad) ân musd\* sîtadan kih — hast] \$

Free tr. When then these doctrines ye learn which Ahura gave, O ye mortals, For our welfare and in grace, when long is the wound for the wicked, And blessings the lot of the pure, upon this shall there be salvation.

Verbatim. Quum [vel quod] has doctrinas discite quas Mazda dabat, [i. e. revelavit, O vos] homines, (b) [quas] sua-sponte (vel, [ad] prosperitati [-tem augendam) inspirat(?) [vel strenuitate-promovet (?)], quodque [quumque] [revelavit etiam] longinquam [adversus] scelestis [-tos] sauciationem, beneficia [emolumentaque pro hominibus] probis, tum in [post(?)] his [haec] erit salus!

Pahl. text tr. ¹Zak ■ kolâ II âfrînagânîh\*¹ âmûkhtishnő (sic) mûn ²+¹ Aû-harmazd dâdŏ⁴ avő azshûtâânö (b) ³mûnich⁴ khvad(?) [nahin(h)(?)] (or khvaên\*?

(?) ahin(h)(?)) âmûkhtishnös+1 (sic) zak mindavam, [aigh, vad am pavan pasâkhtő<sup>8+1</sup> yazishnő lá yehevûnádő], műnich dér résh [min zak pasákhtő<sup>8+1</sup>] darvandân, (c) sûdich ■ aharûbân, [aîgh, chîgûn avâyado kardano], aêtûno akhar valmanshân aîto nadûkîh\*10 [amat zak sûd bûndak barâ mado]. 1 See P. 2 D. om. 1 D.J., D. (?), M., K. i. \* no DJ. \* D. inc. va. \* M. ich i, DJ. om. i, D. om. ich i. \* DJ. seems ove corrected, not as in Comm. \* DJ., D., M. \* DJ. ins. \* DJ., D. \*akö.

Pahl. trl. Both those blessed revelations are doctrines which A. gave men (b) by whose self (?) also [with no violence (?) (mercifully)] (or, 'with whom also glittering (?) (iron (?)) is that subject of teaching, [that is, while, or in case that, the service may not have been completed for mel, and what also is the long wounding for the wicked [from that evil celebration], (c) and those revelations are also advantageous to the righteous, that is, when produced as it is fitting to produce them, and so after these things, there is felicity [when that benefit shall have fully arrived].

Ner.'s cansk. text. Yas tau prasiddhau çikshati [Avistavanin vyakhyanamcha] yau Mahajñanî dadau manushyebhyah (b) abhilashukaçcha

## XXXI.

IV.

· - Annembita-tuchnep-merchien | josethtjue-menns). cp. me 1. מארוררבי האלברינ (נומוא שניחים בל לאל | משאח מהנים המאר מחים מואי בל בי בל

இபாலும் ( ஆப்பிரம் இவர்கள் அரத் மத்து அவரும் இப்பு இவர்கள்

Trift. Tâ Vê urvâtû [=vrâtâ] marentô, Aệibyô, yôi urvâtâiś [=vrâº] Drûjô Adchid(t) séibyő vahistá,

agusta vachão sënhâmahî Ashahya gaéthao vimerenchaito. yôi zar(a)zdảo anhen Mazdâi.

Verb. trl. Haec Vestrum [vestras] doctrinas memorantes huc usque-inaudita (vel sine-obedientia-audita) verba pronuntiemus (b) his qui doctrinis Mendacii-daemonis Sanctitatis [viros-] colonias [-habitantes] interficiant [-ient] (vel eas colonias vastabunt), (c) at-quidem [verba] his optima qui cordeaddicti sint Mazdae

Pahl. text transift. <sup>1</sup>Zak î <sup>2</sup> kolâ dô âfrînagânîh\* î <sup>3</sup> avŏ <sup>3</sup> Lekûm hôshműrőm\* [Avesták vas Zand] valmanich\* î anyôkhshîdâr\* [Aharmôk] pavan gôbishnő âmûzêm<sup>9</sup>, [dên varhômandîh<sup>10</sup> 1<sup>10</sup>, sî bar avö<sup>11</sup> gôbishnő, va³ amat áêvar\* (? cp. ēvar) khavîtûnêdő, aîgh lâ âmûkht-êd¹² (sic) ■ bâr l. (b) Valmanshân mûn13 pavan âfrînagâpîh\*î Drûj14 zak î Aharâyîh gêhân barâ marenchînênd, [amat Drůj<sup>2</sup> pavan åfrînagânö<sup>1</sup> yakhsenund], (c) adînôch î<sup>2</sup> valmanshân pâhlûm

çikshâyâlı, yaçcha dîrgham durgatimatâm chhettâ, [kila, nigraham pâpakar-minâm\* yathâ 'nurûpatayâ kurute] (c) lâbhaçcha muktâtmabhyah evam paç-chât tebhyah asti çubhatarah. Pārvoktavat. 'So J.\*, but J.\* yo, J.\* ye; C., P. yau.

Her. transl. He who teaches these two revelations [the Avista-word, and the interpretation], which two the Great Wise One has given to men, (b) and who is also desirous of the doctrine, and has been long a cleaver of the wicked, [that is, he causes the defeat of those who work wickedness as if by congruity], (c) for such free-souled, or righteous, persons there is a beneficial acquisition, and so after these things that acquisition is more happy.

(As before said at the end of verse 1; This verse is to be repeated twice).

Parsi-persian Mr. (No translation for 'a'; text as above except that amukhtan stands for 'ishn) (b) kih no tr. as far as ham, (text mun khin shin) ham amukhtan an chis, [kû, tâ ma-ra pah pasakht no tr. for gasishn (so for yasishn) nah bad], kih ham dêr zakhm [az an pasakht\*] i darwandan, (c) [wa = ra] sûd ham i ashavan\*, [kû, chûn bâyad kardan], êdûn pas ûsbân hast [] [nêk = nadûk\*], [kih ân sûd bundah\* (?) bih rasad] &

## XXXI.

Free tr. These your doctrines reciting, words unheeded yet let us utter By those unheard who our farms through the creeds of the lie are destroying, But words of the best unto those who to Mazda are heartily faithful.

hômanâi, amat rûbâk dahishnö hômanând pavan zak i<sup>a</sup> Aûharmazd, [aigh, valmanshânich<sup>15+16</sup> Aharmôkânö mindavam I<sup>17</sup> denman pâhlûm hômanâi <sup>18</sup> amat <sup>18</sup> Dînö i Aûharmazd rûbâk vâdûnâñd].

See P. \*DJ., D., Mf. om f. \*DJ. om. \*D., Mf. \*m@rdő. \*DJ., D., Mf. ine. \*DJ. avőch. \*D., Mf. nyőkhele\*. \*DJ. om. va. \*so DJ.; others \*am, or \*em. \*10 DJ., D., Mf. \*11 DJ. ghal, D., Mf. om., M. avő. \*12 M. \*@kht-&l. \*12 Mf. amat. \*14 DJ. ins. f. \*13 DJ., D., Mf. ins. ich. \*15 DJ., D., Mf. om. p&hlûmich. \*17 DJ., D., Mf. \*10 DJ. om. \*12 Mf., D. mün.

Pahi. tr. Both these blessed revelations which I recite for You (or as Yours; om. avo) [the Avesta and Zand] we are teaching by word to him who is no hearer, [to the Destroyer-of-Sanctity or Persecutor. In a doubtful matter we teach him three times by word, and he knows without doubting, then he is not thus taught three times], (b) to those who utterly slay the settlements of Sanctity through the benedictions of the Drûj, [when they maintain the Drûj by false benedictions], (c) then to those this might be the best thing, when they would cause progress what belongs to Anharmazd, [that is, to those persecuting\* heretics\* even it would be a best thing they should make the Religion of Aûharmazd progressive].

Nor.'s sansk. taxt. Taucha prasiddhau manyamahe, [kila, jânîmah Avistâvânîm arthamcha] açrotrînâm (?) [Âsmogânâm¹ (?)] vachasâ² çikshâpayâmah [antah samçayatve² trîn vârân\*, chet jânâti pratikaroticha, sadai 'va, chet jânâti, na pratikaroti, ekavâram\*] (b) teshâm ye prakâçanti Drûjasya, [kila, ye Drûjam prasiddhâm dadhati, Drûjam Âsmogatvam kapaṭachihnam], ye punyâni² jagatyâh vilumpanti, (c) evam tebhyah utkrishṭatarânâm (?) [tebhyah Âsmogebhyah] ye pravrittidâh santi Mahâjñânibhyah, [kila, ye Dînim Mahâjñâninah pravartamânâm kurvanti\*].

<sup>1</sup>C., P. <sup>2</sup>C., P. and J.\* diff. <sup>2</sup>C. \*tvens. \*J.\*, J.\*. (Sansk. of every period ■ used throughout, and Sandhi is intermittingly applied).

Nor. transi. And to these two revelations we pay attention, [that is, we understand the Avista-word and the interpretation], and we teach them by word even to those who stop the ears, [that is, even to the Asmogas, in doubt three times; if the person understands it and resists, always; if he understands and does not resist, once]; (b) and we also teach them to those

. அவரது வக்கிர் விக்கிரி விக்கிருள்ளாக்கிரி விக்கிரி விக்கிரிக்கிரி விக்கிரி விக்கிரிக்கிரி விக்கிரிக்கிரிக்கி

Trilt. Yezi âis nôid(t) (u)rvânệ [=ruv°] advâc aibi-derestâ vah[î]yâo,
Ad(t) vâo vîspêng âyôi, yathâ ratûm Ahurô vaệdâ
Mazdâo ayâo âsayâo, yâ Ashâd(t) hachâ j[î]vâmahî.

Verbatim tri. Si iis non animae non-ambigua (i. e. doctrinas sine ullo dubio (cp. Y. XXX, 1 etc.)) apprehensae [sint] meliores (vel si melior via (leg. advå) non in-conspectu (?) sit), (b) tum ad vos omnes adeo [adibe ut eas doctrinas veras promulgem] sicut regulam [-suam] Ahura agnovit (c) Mazda harum-duarum-partium [vel portionum(?)] qua [vel ut] Sanctitate (ex) vivamus.

Pahl. text translit. ¹Mûn\* pavan nikîrishnő lå hêmnunêdő, ash pavan zak 1² agûmânîkîh, [amat pavan mindavam 1³ Yazadânő² lâch gûmânő], aìgh, ait madam nikêzishnîh⁴ shapîr [amatash pavan andâzakŏ¹ î stih barâ numâyend].

(b) Aêtûnő⁵ avő lekûm harvispő² yâtûnd, [aìgh, kolâ aîsh barâ avő khvêshîh î Lekûm yâtûnd⁵], amat aêtûnő radîh î Aûharmazd âkâs yehevûnd, [aìgh, afdih î Aûharmazd barâ khavîtûnd]. (c) Min Aûharmazd, min valmanshân zak yâmtûnishnő amat min Aharâyîh avâkîh zîvam, [min Ameshôspendân am² denman vadûkîh³, min¹ Aûharmazd, amat levatman kâr va kirîakő zîm aîtő ghal zîvam¹+²]. ¹ See P. ² DJ. ² D. ⁴ DJ. lā yazishnîh. ° so D.; DJ. li (N.B.) avő, M., K.⁵ val î. ° so Mf. etc.; D. yakhsenând. ¹ DJ. min am. ° Mf. zîm (?).

XXXI. 1, 9. 55

who reveal (so, or 'increase' (so kic with Ner. often)) the Druja's doctrine (or who appear to be the Druja's adherents), [that is, who establish, or regard, the Drûja as a revelation, the Drûja, the Âsmoga-characteristic who has the sign of deceit], and who afflict the sacred things of the earth. (c) And thus also we teach it to those more exalted (better) than these [these Asmuha devotees], that is, who bestow propagation upon the Great Wise Ones, [that is, who render the Din of the Great Wise Ones progressive].

Parsi-persian Ms. Ân i har dû mashhûrî\* i [] shumâ [] [shumûrad\* = hûshmûrd] [Avestâ u Zand], wa û ham î bî-shînîdar (sic) [âshmôgh] pavan göbishn âmûzam, [andar shakmandi\* sih + Hi bûr, [] göbishn, wa kih bî-gumân dânad, kû nah âmûkht sih bûr] (b) Ôshân kih pah (space) i Druj ân i Şawâb jihûn\* bih kharâb-kunand [kih Druj pah (space, no ir. or text) dârad], (c) agin ham (sic vid.) i ôshân\* buinnî hastî, kih rawâ-dahishn hend pah ân i Hörmurd, [kû i ôshân ham Âshmôgh chîz în buland hastî (?), kih awâ (? It may be rawâ slipped in from above or possibly andar (?)) = Pahl. dên for Dîn) i Hörmurd rawâ-kunand] ge

Fr. If through this for the soul the truths are not held as the better, Then teaching to all will I come, Law over both sides, Mazda, with God's law more fully confirmed that moved by the Right we may live.

Pahl. transl. When\* (or since), as one observes, one does not believe according to what is not doubtful to him [when one is also not doubtful in the matter of the Yazads], then\* it is good on viewing (or exposition) [when they will make it clear by an estimate, or example, from the world], (b) so (or therefore) to You all are coming, [that is, every one will come into Your possession], when they become thus aware of the regulation of Atharmazd, [that is, when they shall know the wonderful power (or character) of Atharmazd]. (c) From Atharmazd and from those (the Ameshospends) does it happen, I live on through the aid\* of\* Aharayth, [that is, this happiness comes to me from the Ameshospends, and from Atharmazd, if I live on with the industry and charity which are appropriate for me]. \*Or 'in accompaniment with'.

Ner.'s sansk. text. Yat nîrîkshanena¹\* na pratibudhyati\*, [kila yat nîrîkshate¹ tasya mahattvam yat Dîneh, na pratibudhyati] asamçayatvena upari-prapâdanam\*\* uttamam, [chet vastunî lajadânâm² samdigdho³ na bhavet, drishţântair jagatyâh komalam kâryam]. (b) Evam Yushmâsu sarve âyânti, [kila, sarve 'pi svâdhînatve Yushmâkam âyântij; yady evam Gurutvam Svâmino vindanti⁴ (? so), [kila, chet mahattvam Hormijdasya jânanti³ sarve 'pi Dînau Hormijdasya âyânti]. (c) Hormijdât tebhyah tâm prâptim chet puṇyasamsṛishtâm⁵ yâchayâmaḥ, [Amiçâspintebhyah vayamenâm sampattim mānushim Hormijdâchcha, chet kâryâya puṇyâyacha asmākam asti, yâchayâmaḥ]. 'J.⁴ nirîkshane samāṇena. 'J.ª, J.\* Iajadîniḥ. 'J.\* dhâ. 'J.\* vid\*; C. \*ati. 'J.\*, J.\*, C. \*tim; P. 'tâm.

Ner. transf. Because he does not understand by this consideration, [that is, because considers the greatness of this, which that of the Din,

56 XXXI. 2, 3.

and does not understand], therefore that teaching (?) which is without any hesitation is the best, [that is, \( \bar{\textbf{m}}\) he is not doubtful as to the nature of the Yazads, the teaching is to be made easy by the examples of the world]. (b) Thus all are coming among You, [that is, into Your control or possession], if they are those who know (so, not 'obtain') the spiritual Mastership of the Lord, [that is, in case that they know the greatness of Hormijda, and also come, all of them, into the Din of Hormijda]. (c) If we ask from Hormijda and from these for the attainment produced by Sanctity, we are asking from

Berrangsonnecemmaten | Delminkaptyphendamentermorphensonnecemmenter of meterspreprimentermorphensonnecemmentermorp

Triit. Yam dâo, Mainyû, Âthrachâ Ashachâ chôis ranôibya khshnûtem, Hyad(t) urvatem [=vra\*] chazdônhvad(e)byô, tad(t) në Mazdâ vîdvanôi vaochâ Hizvâ [hizuva] Thwahyâ âoùhô, yâ j[i]vantô vispēng vâurayâ [=vava\*, or vâr\*].

Verb. tr. Quam [placationem (vel cognitionem-certam)] dedisti [vel des] spiritu [vel, O Spiritus,] Igneque, Sanctitateque assignavisti [-gnes] certantibus-duobus [vel ■ lignis duobus] placationem (vel cognitionem certam), (b) [et] quod [qua] doctrina peritia-praeditis [nuntianda sit], hoc [hanc] nobis Mazda [ad eam] sciendo [-dam (et revelandam)] dic (c) lingua Tui oris, qua [facium ut] viventes omnes credant [eos convertam-et-iu-fide-firmos-aedificem].

Pahl. text translit. ¹Amat at¹ dâḍ² pavan minavadîkih âtâsh³ va⁴ Ashavahishtö, afat châshtŏ avŏ patkārdārānŏ\* shnākhtārih, [aighat būkht va⁴ âirikht⁵ pēḍāk karḍŏ], (b) afat mūn âfrinagànih avŏ⁴ valman\* aimār⁴ (sic (?) âmār) vijārḍār² ach [yehabūnḍ Nîrang i⁴ var¹ yehabūnḍ], zak avŏ lanman, Aūharmazd, ākāsīhā yemalelūnāi dānākihā [zak Nīrang-i²-var²], (c) puvan hūz-vānŏ i Lak, pavan pūmman, zēndakān harvist-gūn⁵ hēmnund, [afash akhar yemalelūnd⁴ yehevūnēḍ, aigh, yemalelūnam]. ¹ See P. ² so DJ. ⁵DJ., D. ins. i. ⁴DJ. om. vs. ³ D., M. āīrikht (formerly deciphered agirāiḍ), Sp. airīḍ; DJ. impſ. ⁴ DJ. va for i, D. om. i. ³ DJ. om. i. \*D. harvistŏ (for harvisp). ° so I)J. \* Mf. °inŏ², and ins. i, otherwise it coincides with D. thronghout.

Pahl. transl. Since Thou gavest understanding (or contentment (?)) by the spiritual influence, the Fire, and Ashavahisht, and also taughtest it to the disputants, [that is, the true (pure) and the impure were made evident by Thee], (b) since I has also been given to us by Thee, [who gavest] the benediction to him who was the discerner of the numbers [the nîrang-î-var], tell that to us intelligibly and wisely, O Aûharmazd, that [Nîrang-î-var]

XXXI. 2, 3. 57

the Amiçapinta and from Hormijda that human felicity, perchance, for the performance of duty and for sanctity it is (or 'may become') ours].

Parsi-persian Me. Kih pah nikirishn\* (so) nah khwahêd (so), sah pah ân i bî-gumânî, [kih pah chîz [] [shân = —] nah ham gumân], kû, hast swar nigarishnî\* veh\*, [kiyash pah [] î gêtî bih numâyad] \* (b) êdûn ân shumâ tamâm âmad, [kû, har kas bih ân khwêshî i Shumâ âmad], kih êdûn radî i Hûrmund âgâh bûd, [kû, — i Hûrmund bih dânad] \* (c) Az Hûrmund [] [kih = mûn] êshân ân rasishn, kih az Ṣawâb — jizom ((?)pro jijom (sic) = nîvom), [az Amêshânfendân\* (sic) am în nêkî [] [kih = mûn] Hûrmund, kih awâ kûr u kirîsh, am hast, 6 [] [ma-rû (? sic = text) sim, or siyam (?)] \*

Frae. What by Fire Thou givest, O\* Spirit, and by Right, the two-strivers teaching, What doctrine II for discerners, tell us that, that we know it, Mazda, Tongue of Thy mouth declare it, that we teach all living the Faith.

(c) through Thy tongue and mouth; thus the living of all kinds believe, [and also afterwards it, the Nirang-i-var, is uttered by Him (Auharmazd), that is, I speak it in His name, (or thus: 'I speak it')].

Ner.'s sanek. text. Yam datta¹ adricyatayâ Agnim, Açavahistamcha, parijñāpitum prativādinām prabodham, [kila, çuddhimcha² prakattkurute Açavahistamcha, Agnim patim), (b) yachcha prakāçatvam [pratidvandvinām] vivektub, [Nîrangamantram¹ divyasya], tat no, Mahājñāniu, suprabodhatayâ⁴ brūhi, [tan³ Nîrangamantram divyasya], (c) jihvayā tatrā ¹nane\*, yā jīvatah narvān prabodhakā (?), [paçchād uktam eva syāt; yat brūmahe].

<sup>1</sup> J.<sup>4</sup>, J.<sup>4</sup> <sup>2</sup> J.<sup>4</sup>, C. <sup>5</sup> J.<sup>5</sup>; J.<sup>4</sup>, C., P., tat.

Nor. transl. Which Fire, even Açavahista, may Ye give (improp. conj., or 'Ye gave' (if datte, then 'he gives' not 'takea')) through the spiritual influence to make the intelligence of the disputants comprehend, [that is, he makes manifest both the clear (or the pure (?)) truth, and Açavahista (Agni the lord)], (b) which was the blessing (? kâç in Ner.'s sense 'prosper', or 'distinction' (?)) of the discerner [of (or between) the strivers, the Nîrangamantra of the celestial one], therefore tell it to us, O Great Wise One, with Thy wisdom, [this Nîranga-mantra of the heavenly one], (c) with the tongue there, in\* the mouth, which wisdom\* is enlightening, or awakening, all the living, [and afterwards (later) also let it so be uttered, which is\*, we say it\* (or 'which we declare', but see the Pahl.)].

Parei-persian Ms. Kih at (sic) dåd pah mînûî âtash [] Ardîbahisht (sic) tu-râ châsht\* âu dalîi-dârân shuâkhtârî\*, [hû, [] khâlişî [] uâ-khâlişî pêdâ — \*1]  $\Rightarrow$  (b) Tu-ra\* kih w — ân û shumâr vazârdâr\* ham [dâd Nîrang i [] [man = ra (lî)] dåd], ân ân mâ, Hôrmuzd agâhîâ (sic vid. pro-\*îhâ) gû\*\* dânâ(î)hâ\* (?) [ân uîrang []],  $\Rightarrow$  (c) pah zabân i Tû, pah dahan, xîvandagân tamâm khwâhand, [azaah (? sic) pas guft bêd (so), kû, gûyam]  $\Rightarrow$  \*1Pahl. perhaps meant for kardan. \*3 Parsi gô.

The shind mender of the land of the second o

Trift. Yadâ Ashem zevîm [= °viyem] anhen Mazdâoschâ Ahurâonbô
Ashichâ Âr[a]maitt Vahistâ ishasâ Mananbâ,
Maibyô khshathrem aojônhvad(t) yohyâ veredâ vanaêmâ Drujem.

Verhatim tri. Quando Sanctitas invocanda [propitia et propensa sit (erit), et propensi] sint [erunt] Mazdaeque Domini (b) beata-que cum Pietate ([vel Beatitudines-duae (?) et Pietates duae (?), hoc est simpliciter, hae duae etiam propensae sint]) [tum hoc] Optima desiderem [-abo, precibus petam] Mente, (c) mihi Regnum potentia-praeditum cujus robore occidamus Mendacii-daemonem.

Pahl. text transiit. ¹Amat pavan zak dahishnö [pavan tanö\* î pasinö] Ashavahishtö karitüntär hömanänî³ va³ Aüharmazdich, [aigham shapirih⁴ I î aêtûnö yehevûnûdö zîm³, Aüharmazd î Ashavahishtö tübânö yehevûnûdö karitûndö], (b) ⁵+¹ valmanich î taraagâi\*\* (sic) Spendarmadö [ash²+¹ karitûntär hömanânî³+¹], pâhlûmîh bavihûnam Vohûmanö [mozd]. (c) Manîkânöch¹ [hâvishtânö î li] khûdâyîh min⁵ valman i⁵ aôj-hômand, [aighshân¹o pâdakhshahîh¹¹ min Sôshâns yehabûn²³} mûn¹ pavan zak i⁵ valman gûrdîh [aighash pavan aîzâr î naîshmanö¹³ tûbânö°+¹ yehevûnêdö kardanö], va khûshîdö Drûjö [aĉ, denman khavitûnam aigh dên zak damân Drûjö³+¹ stûbö shâyadö kardanö].

<sup>1</sup>See P. <sup>2</sup>DJ., Mf. <sup>2</sup>And (for <sup>2</sup>Ani). <sup>2</sup>DJ. om. va. <sup>4</sup>D. om. ih. <sup>5</sup>DJ. ins. i. <sup>6</sup>DJ., D. om. va. <sup>7</sup>D. ash; others ayên (so). <sup>6</sup>DJ., D.; others mûn. <sup>8</sup>D. ins. i. <sup>10</sup>D. om. shân. <sup>11</sup> so D.; DJ. <sup>2</sup>Shah; M. shalitāih. <sup>12</sup>D. yehabûnd. <sup>12</sup>DJ. om. i. <sup>8</sup>I corr. Comm.

Pahl. transt. When in that dispensation [in the final body] I shall be an invoker of Ashavahisht and of Aûharmazd also, [that is, let there be thus one good quality which is mine; may it be possible for me to invoke the Aûharmazd of\* Ashavahisht], (b) and that also which is veneration (or 'the venerating recognition') Spendermad, [of her may I be an invoker]. I desire (or 'pray for') the best thing, Vohûman's [reward]. (c) Mine also, [that is, my disciples' be the authority which is from the strong one, [that is, give them

omner on one of the contraction of the contraction

XXXI. 4, 5. 59

Free tr. When to our prayers inclining are Thine Order and Ahuras Then with Armaiti the blest and the Best Mind will I implore You; Grant me the powerful Kingship; by its strength let us smite the foe.

sovereignty from Sôshâns], by whose fortitude, [that is, with his own weapons is able to do it] the Drûj is overcome, [that is, I know this that in that time it is (will be) possible\* to render the Drûj stupefied]. \*See tâbânŏ.

Ner.'s sansk. text. Yadi dânena¹ Açavahistasya nimantrakâh smah, [punyasya], Mahâjñâninaçcha Svâminah (b) bhaktiçîlâyâçcha prithivyâh, [kilâ 'smâkain uttamatvaih\* evam astu, yathâ teshâm çaktâ bhavâmah nimantrayltum], utkrishtatvam abhîpsâmo, Gvahmana, [kila, mahyam prasâdam dehi], (c) madîyebhyo râjyam balavattamât³, [kila, çishyebhyo me pârthivatvam Çaoçioçât dehi], yasya sainyatayâ\*³ apanîyate Drûjah, [kila, mâm sâdhanaih\* svîyam çaktâ bhavanti kartum, idamcha veda⁴ yat antas tasmin kâle Drûjam akshamam\* çakyate kartum].

<sup>1</sup> J., C. dânecha. \* P. \*māt; J.\*, J.\*, C. \*mān. \* J.\*, P. çain-; C. çaun\*, J.\*, çaitanyā, J.\* çaitanyayā. \* J.\* vacha-; J.\* veva-; C., P. vecha.

Ner. transl. If, by means of the gift of offering, we are invokers of Açavahista, [of Sanctity], and of the Great Wise One, the Lord, and (b) of the pious one, the Earth, [that is, ours may the goodness\* be in order that we may be able to invoke theirs] then we are seeking, O Gvahmana, to reach the exaltation, or goodness, [that is, grant this to me as a reward], (c) and we are seeking the sovereignty for my people from the most powerful one, [that is, grant my disciples the sovereignty derived from Çaoçioça] by whose martial\* power\* the Drûja is removed, [that is, they are able to make me their own through martial weapons\*, or ardour\*, and this I know, that in that time, it will be possible to render the Drûja powerless\*].

Parsi-persian M2. Kih pah an dahiahn [pah tan i pasin] Ardibahisht khwandar — (= -and) [] Hörmuzd [], [hû, me-rê veh [] i êdûn bâd, man Hörmuzd i Ardibahisht tûbân (sic) bâd khwand] (b) û ham i bandagî Spendarmad [ash khwandar hend (?)] \* Buland khwaham Bahman [muzd] \* (c) Mâ, [] [shāgirdān i man], khudāi az û i — hend, kû [] pādishāhi az Söshyösh dehî (= 'wai (?))] [] [az = min] pah an i û —, [kûsh pah atzār' i khwēsh tuwān' bēd kardan], — Druj [ē, în dānam, kû, andar an zamān Druj ākhir (sic ? = mirum (?)) shāyad kardan] \*

Free tr. This tell that I discern it, which through Truth Ye give as the better, Whose atonement I may know, and ponder through Thy Good Mind, Those things, O Mazda Ahura, which should be, or should not be.

Verbatim transl. Hoc mihi ad- [-id] discernendum dic quod mihi Sanctitate dabitis [dabatis (?) omnibus aliis] melius (b) ad- [id] -sciendum Bona

Mente, [et] ad-mentem(que) dare [advertendam — eum] cujus [i. e. a quo veniat] ad\*-me\* [vel mea] expurgatio ([vel id cujus (de quo) me (meus) propheta (loquatur)]), (c) haec-etiam, Mazda Ahura, [dic] quae non vel (jure (?)) sit [sint], erit [erunt] vel. (The well-nigh useless transliteration is omitted above to gain space).

Pahl. text translit. ¹Zak² avö² li vijardö\* yemalelünâi, [va³ rôshanak⁴ yemalelünâi, aigh zak mozd, chîgûn avö nafshman shâyadö kardanö] mün⁵ avö li pavan Aharâyîh [amatam kâr va kirfakö kardō yekavîmûnêdö] dahishnö i shapîr, [aigham zak mozd î shapîr ghal yehabûnishnö]². (b) Âkâs-dahishnö⁵ pavan Vohûman avö li zak² yehabûnâi, [aigham⁶, zak î⁰ dânâkîh pavan frârûnöih barâ yemalelûnâi], mûn Ⅲ [pavan zak î valman¹o], zak î avö¹¹ arsh¹¹ (vel hanvârîh), [aigham pavan zak dânâkîh frârûnŏih pasukhvö Ⅲ avö¹³ arsh¹² (vel hanvârîh) tûbânŏ yehevûnâd dâdanŏ]. (c) Zakich î⁵, Aûharmazd, lâ aîtö zak î aîtö râî [yemalelûnêdŏ], [aigh, Gâsânîkîh râî î° aîtŏ, yemalelûnêd, aigh lôit]. ¹See P. ²DJ. avŏ sak. ²DJ. D. om. va. ²DJ. °nōk (?). ²D. om. °D. °nîh; om. î. ¹DJ., D. ins. °D. aigham. °DJ. ins. î. ³DJ. avŏ. ¹¹ DJ., M., K.⁵; D. avŏ arshō (?). ¹² DJ., D., M.

Pahl. transl. Tell me this distinctly, [tell it me clearly, where is that reward? How ought one to make it one's own], the reward which is to be given me through Sanctity [when duty and good works have been fulfilled by me] that gift which is the good one?, [that is, let there be (or 'when is?') the giving of that good reward to me]. (b) Give me that information, which is through Vohuman, [that is, tell me thoroughly what is wisdom realized through plety], and from\*1 whom, or which, [by means of that one] that which is for\* right (or 'justice') becomes also mine, [that is, may it be possible to me through the piety of that wisdom to give every min an answer according to right]. (c) That also which does not exist, O Auharmand, it, (or 'A.') [declares] according to what does exist, [that is, according to the Gâthic doctrine which exists He\* declares where it does not exist (or 'where there is nothing'). \*1 Oblique by pos.

Mazdâi avad(t) Khshathrem hyad(t) hôi Vohû vakhshad(t) Mananhâ Verh. trl. Huic erit (vel erat) optimum, qui mihi sciens[id] dicet[(?) dicebat ut] verum (b) Rationis-verbum quem [quod] Salubritatis Sanctitatis Immortalitatis-

<sup>.</sup> சென்ற நாழ்க்கி நாழ்க்கி அதி நாழ்க்கி நாழ்கி நாழ்க்கி நாழ்கி நாழ்க்கி நாழ்கி நாழ்க்கி நாழக்கி நாழ்க்கி நாழ்க்கி நாழக்கி நாழ்க்கி நாழ்க்கி நாழக்கி நாழக்கி நாழக்கி நாழக்கி நாழக்கி நாழக்கி நாழக்கி நாழக்கி நாழக்

XXXI. 5; **6**1

Mer.'s tanek. taxt. Tat' mahyam viviktam' brûbi, [kila, me idam nirmalataram' brûbi] yan mahyam punyena dânam uttamam, [kila, yan mayâ kâryam punyamcha kritam'aste, tena Te yat uttamam prasâdadânam; katham svîyam çakyate kartum]. (b) Vettritvam' Uttamena Manasâ mahyamcha' dehi, [kila, me tat jñânam yat sadâchâratayâ brûbi'] yena me achchhedah', [kila, tena jñânena sadâchârinâ pratyuttaram \*achchhedam' çakto bhavâmi dâtum] (c) tachcha, Mahâjñânin Svâmin, yan no' vâ asti, asti vâ, [srishtaye yat asti uchyate, yachcha nâ 'sti].

<sup>1</sup> J.<sup>4</sup> tatah? <sup>2</sup> J.<sup>5</sup> -vikta (so), J.<sup>4</sup>, C. vikta. <sup>2</sup> J.<sup>6</sup> vettritt<sup>6</sup>. <sup>4</sup> C. om. cha; J.<sup>4</sup> adds. <sup>5</sup> C. om. gloss. <sup>5</sup> J.<sup>5</sup> achhed<sup>6</sup>. <sup>7</sup> all yan mo.

Ner. transl. Tell this to me distinctly, [that is, declare me this more clearly\*] that which is the highest gift, and which is given to me through sanctity, [that is, because even a\* holy\* work\* is done by me, therefore the best gift of Thy reward is bestowed, but how me it possible to make it one's own]? (b) Grant me the knowledge through the Best Mind, [that is, declare that intelligence to me which comes through good conduct], and by which also safety from injury is secured to me, [that is, through that beneficent information, or science, may I be able to render a reply without receiving a blow]; (c) and declare either that which is not, or that which is, O Great Wise One, the Lord, [that is, that which is, as well as that which is not, is declared to the world].

Parti-persian Ms. Ân ân man jawâb (?) gû\*i, [ [] rûshau gû\*i, kû, ân muzd chûn ân khwêsh shâyad kardan ?] kih ân man pah Şawâb, [kih ma-rê kêr [] kirfah kard îstad], dâdan î veh, [kû, ma-rê ân i] î veh û (or û) —] ? \* (b) Âgâh — î pah Bahman ân man ân dehî, [kû, [ma-rê = m] ân î dânâî pah îrârûnî bih gû\*] kih man [pah ân î û] ân î [] ân [râst = rûshan (Rashn (?))], [kû, ma-rê pah ân dânâî nêkî pâsugh\* î ân — tuwân bâd dâdan] \* (c) Ân ham î Hôrmusd nah hast, ân î hast rê [gûyad], [kû, Gâsânî rê î hast, gûyad kû nah] \* \*1 Or î gû\* (Parti).

Fr. To him was that most\* precious\*, who declared it as truth, the All-wise One, That Manthra which is the word of Health, Right, and the Life Immortal: "To Mazda shall such Kingdom as shall grow through His holy Mind." que [sit]; (c) Mazdae tale Regnum [sit] quod [quale] Bona crescat Mente ([vel Regnum quod ei Bona faciet-ut (illud Verbum-rationis)-se-promulget Mente)).

Pahl. text translit. ¹Valman² aîtö pâhlûm, mûn avö³ li âkâsîhâ\*¹ yema-lelûnâi\*¹ âshkârak [rôshanak⁴, aîgh, Aêrpat shapîr aîgh³+¹ hâvishtö] (b) Mânsar ■ hamâk²+¹ rûbishnö, [aîgh, hamâk²+¹ dâm pavan⁵ râs i⁵ Mânsar lakhvâr avö khwêshîh î Aûharmazd yâmtûnêdŏ], î amat pavan Aharâyîh yakhsenund [hû-kûn\*¹॰] amarg-rûbishnîh afash [yehevûnêd dên zak î¹¹ LVII hnat]. (c) Aûharmazd având (sic) khûdâyîh chand dên valman¹² vakhshêd

Vohûmanö, [aîghash pāḍakhshahîh¹³ pavan tanö\* î gabrā avānd, chandash Vohûmanö pavan tanö māhmānö]. ¹See P. ª DJ. avö. ª Mf., etc. avö; D. valman. ⁴ DJ. ªnok. ⁴ DJ., M. aîgh, D. ayūf. ⁴ DJ., D. ins. ² DJ., D. °āk, M. °āî. \* M., Sp. ins. lak; DJ., D. om. ª DJ., om î. ¹ DJ., D. ins. ash. ¹¹ D. om. î. ¹³ D. valman. ■ DJ., D. pāḍakhshahīh. \*² Frgts. ⁴iñ yemalelûnêd, and unimportant var. \*¹¹ avö kevan (?).

Pahl. transl. He is the best one, (or 'His is that best thing') who would' declare' to me understandingly what is manifestly real [and clear, that is, the priest is better than the disciple], (b) the Manthra of the universal progression, [that is, all the creatures are returning into the possession of Aûharmazd by way of the Manthra], and when they hold it fast through sanctity [as the well-doer' does'], immortal progress also [comes'] from it, [within fifty-seven years]. (c) Belonging to Mazda [gen. by pos.] is such sovereignty as the Good Mind increases in that one, [that is, his sovereignty is to such an extent (or 'so long') in the body of man, as Vohûman is a guest within that body].

Nor.'s sansk. text. Asau asti utkrishtatarah [âchâryebhyah, çishyebhyo vâ] yo me vettritayâ¹ vakti viçadam (b) \*Mânthrîm yâm sarvapravrittim, [kila, chet sakalâ 'pi srishtih mârgena mânthravânyâh punah svâdhinatve² Hormijdasya prâpnoti] punyatayâ amrityupravrittim, [kila, chet sadâchâratayâ dhatte, amrityupravritticcha tasyâh bhavati, antah saptapañchâçat\* varsheshu. Mânthrî 'ti Avistâvânî]. (c) Hormijdîyam tâvad eva râjyam, [ki-

Alemen, word = "viyo] raochébis rôithwen[=rôithu | váthrá[=huv]]

Hvô Khrathwa dămis Ashem, ya dârayad(t) Vahistem Manô;

Tá Mazdá mainyû ukhshyô yê â nûrêmchtd(t) Ahurû hâmô.

Verbatim transl. Qui hace mente-concepit primus, [et in] luminibus [-ina] manabant [se induebant [-ent\* veritates (cp. Y. 30) supernae] gloriosa [-sae] (vel caela (?)), (b) Ille intelligentia Creator [creavit] Sanctumordinem, qua fecit-ut-tenuerit [-tenta sit] Optimam [-ma] Mentem [Mens] (vel qua sustinebit o. m.), (c) Hace, Mazda Spiritus, \* facias-ut-crescant, qui [se] [usque ad] nuuc etiam [vel omnino], Ahura, idem!

Pahl. text transiit. ¹Madash padmân³ fratûm, mûnash avö rôshanîh gûmîkhtö khvûrîh, [i³ Aûharmazd mûn⁴+¹ denman⁴+¹ kardö, aîgh, nadûkîh zakash latamman, ash tamman levatman, ash denman mindavam madŏ yekavîmûnêd, aîghash Gâsânîkîh lakhvâr yâmtûnêdö]. (b) Valman dâm, [aigh, dâm î frârûnö⁵ valman nafahman] mûn¹\* pavan khiradō Aharâyîh

XXXI, 6, 7. 63

lâ 'sya pârthivatvam vapushi mânushîye tâvad eva, yâvad asmin Uttamam vikâçayati Manah, [kilâ 'sya Gvahmano vapushi abhyâgatah]. I J.\* vetta<sup>0</sup>. 2 J.\* °tvena.

Nor. transl. That person is more excellent [than the teachers, or than the scholars] who speaks for me clearly and with knowledge (b) that Manthra, which is a universal advance, an immortal (eternal) advance through sanctity, [that is, II the entire creation proceeds according to the way of the Manthraword, and comes again into the possession of Hormijda, that is, if it, or He, possesses, or establishes, the Manthra through good conduct, eternal (immortal) progress will become its\* own within fifty-seven years. The word of the Manthra (thus) is the Avista-word]. (c) The kingdom of Hormijda exists so long, [that is, his sovereignty exists so long (or 'to such an extent') in the human body] as an exalted Mind sheds light (or 'causes increase'; see the Pahl.) within it, [that is, so long, or so much, as Gvahmana is a guest within that body].

Parsi-persian Me. Û hast buland, kih ûn man âgâhthâ (sic vid.) gût âshkarâh [[]] [rûshan = rûskân (?)], kû, Hêrbad veh [] [bê = awâ] shâgird] (b) Mânsar (sic) i tamâm raftanî\*, [kû, tamâm pêdâishn\* pah râh î Mânsar bâs ân khwêshî î Hôrmusd rasêd (so)], i kih pah Şawâb dârad (space for two words) bî-marg raftanî\* azash (sic) [bêd andar panjâh u haft sal (? sâl)] (c) Hôrmusd (no tr. for âhand) (sic) khudâî, chand andar û afsayêd\* (so) — (?), [kûsh pâdishâhî pah tan i mard — chandî\* — (?) pah tan mihmân] (s)

Who first these words conceived, that, as truths, they were clothed in light, By mind is the Truth's Creator, and by Her the Best Mind upholdeth; These, Spirit! shait Thou prosper; same Thou art, and abidest ever! yakhshenunedo, vas+1 pahlam-minishnih, [aigh\*, pavan rastih va frarunoih, yakhsenunedo]. (c) Zak 17 kola II, Aaharmazd pavan minavadikih\* vakhshined [aigh, mindavam 1 minavad va stih, valman\* bara afrayinedo] mun¹o kevanich ham¹¹+¹ khûdât. ¹See P. ² D. ins. î. \* DJ., D. om. \* So DJ., D.; M. mindavam. \* D. oih. \* DJ., D. ins. ² DJ. om. î. \* corr. \* DJ. avo. \*\* D. amat. ¹¹ DJ. oai. \*\* Mf. om., otherwise it coincides with D.

Pahl. transi. The regulating measure came first to Him who mingled His glory (or 'whose glory was mixed') with light, [that is, it is the glory of Aûharmazd, who did this, that is, the benefit which is his here in what he created is with him beyond; and this thing has come to Him, that is, His Gâthic doctrine comes back to Him]. (b) His are the creatures, [that is, the proper (clean?) creatures are His own], whereby\* He maintains Sanctity through wisdom, and the best mind also, [that is, He maintains them through truth and piety]. (c) Aûharmazd causes, (or, 'O Aûharmazd, do Ye(?)' cause') both these influences to increase through spirituality, [that is, He will (or, 'do Ye (?)') increase the thing which is spiritual, and also that which is of this world], He who is, (or 'Thou who art (?)') now even, the same, a king.

XXXL 7,

Ner.'s sansk. text. Prāptocha\* pramāņam prathamam, rochishi samçlishtā cubhatā, [kila, yah prāk adrīcyatāyām kritah, tasye 'dam' kimchit\* prāptam evā 'sti, yat srishtau punah prāpnoti']. (b) Tasya srishtih buddhyā punyam yo dadau utkrishtataram manah, [kila, yah satyam sadāchāratvamcha dadau, srishtih tasyai 'va svādhinā²]. (c) Tad dvitayam Mahājnām adrīcyatayā\* vikāçayat, [kila, kimchit\* yat paralokiyam\* ihalokiyamcha\*] yasya sa punar api rājā sarvasya]. ¹ C. 'tin. ² J.\* 'inā, P. 'tīb, J.\* 'ināḥ.

Nor. transl. And he\* attained\* that regulating-conception first, and the glorious object, or 'characteristic', became enclosed in light, [that is, he who was formerly produced in invisibility (in the spiritual state), his ■ this thing (see mindavam) thus obtained when he comes again into the creation]. (b) His is

இரமு முயுயகுத்து கட்டுக்கு வர்க்கு வர்க்கு வர்கள்கு வர்கள்கு வர்கள்கள்கள்கள்

Trilt. Ad(t) Thwâ mēńhi paourvim [= \*viyem], Mazdâ, yezim[ \*iyem] stói mananhâ Vanhēus patarēm Mananhô, hyad(t) Th[u]wâ hēm chashmaini (hêñ)grabem, Haithim [= \*yem] Ashahyâ dāmim anhēus Ahurem s(k)yaothanaşshû.

Verbatim transi. Tum Te existimavi primum, Mazda, adorandum [i. e. adorabilem] populo\*\*-civitatis [nostrae] mente (b) Bonae patrem Mentis, quum Te cum- [valde] in-oculo\*\* comprehendebam [-di], (c) verum [et benignum] Sanctitatis creatorem, [nostrae] vitae Dominum [salvantem\* (servantem)] in-actionibus! \*1 Esse (? aegre). \*2 visu.

Pahl. text transift. ¹Aêtûnŏm² Lak râi mînîd, Aûharmazd, aîghat pavan zâkîh yekavîmûnêd Vohûman fratûm, [va¹ amatam Vohûmanŏ khadîtûnd, am³ aêtûnŏ mînîdŏ aîgh zâk ■ Lak]. (b) Vohûmanŏ abûŏ hômanih Lak [abûŏ î Vohûmanŏ hômanih] amatam Lak pavan hamchashmîh\* avŏ ham vakhdûnd³ hômanih, [aîgham pavan kolâ II chashm khadîtûnd hômanih, am aêtûnŏ mînîd, aîgh 6+1 abû î²+1 Vohûman hômanih] (c) Âshkârak zak î Aharâyîh dâm [rôshanakŏ¹ aîgh, dâm î frârûnŏ® Lak yehabûndŏ®], dên ahvânŏ pavan kûnishnŏ¹⁰ khûdâî hômanih, [aîgh, pavan vinâs va¹¹ kirfakŏ, âmâr¹³ vâdûnâňd¹³].

<sup>2</sup> See P. <sup>2</sup> D. <sup>6</sup>8sh. <sup>3</sup> DJ. zîm. <sup>4</sup> DJ. om. î. <sup>5</sup> D. kardö. <sup>6</sup> DJ. mân lak î. <sup>7</sup> DJ., D. om. vad. <sup>6</sup> DJ. ins. î. <sup>5</sup> DJ. om. va, M. has. <sup>26</sup> M. ins. î; DJ., D. om. <sup>14</sup> DJ. om. <sup>15</sup> all but M. aîmar (sic). <sup>15</sup> DJ., D. <sup>6</sup>ašid (aĉ (?)).

Pahl. transl. Thus I thought concerning Thee, O Aûharmazd, that in production Vohûman was\* Thy first, [that is, when I saw Vohûman first it was thought by me thus: 'He is Thine offspring'], (b) Thy\* Good Mind's

XXXI. 7, 8. 65

the creation by wisdom, even Sanctity. His who has produced the most excellent (i. e. the good) mind, [that is, his own alone is the creation, who has produced truth and good conduct]. (c) This two-fold thing the Great Wise One revealed (?, or 'increased' (see the Pahl.)) through his spirituality, [that is, that thing\* which lies beyond, and that which is here] of all of which he is also once again the sovereign.

Parst-perstan Ms. — andázah awwal, kiyash an rúshanî âmîkht âsanî [i Hôrmuzd kih în kard, kû, nêkî — înjâ, ash ânjâ awâ e Ash în chis rasid êstêd; kûsh Gâsanî awâj (sic pro awâzh — bûz) rasêd\*] \* (b) Û pêdâish\*, [kû, pêdâish\* i nêk û khwêsh], [] pah khirad Şawâb dârad, [] buland minishnî, [kû, pah râstî u nêkî dârad] \* (c) Ân i har dû Hôrmuzd pah minûl afzûnad, [kû, chiz i minû u gêtî û bih afzâyad], kih aknûn ham [] [am = am (?)] khudâ \* \* Or paidâyish.

Free tr. Foremost I thought Thee, Mazda, adored with the mind in creation,
Father of Kindliest Feeling, when with eye at the first I seized Thee,
Essential Creator of Grace, saving\* Lord in the actions of Life.

father Thou art, when Thou art taken in by my survey, [that is, when Thou wast seen by me with both the eyes I thought thus: 'Thou art the Good Mind's father']. (c) Manifestly\*1 real(?) are\*1 the\*1 creatures\* of Aharayih; [it is clear\* that the creatures which are clean (pious) are created by Thee]; in the world Thou art a king in (or 'over'), action, [that is, they shall render an account to Thee concerning sin and good works]. \*1 Or 'of the creatures' (gen. by pos.)

Nor.'s sansk. text. Evani Tvani mato 'si pūrvam, Mahājñānin, yat yonitayā\* tishthasi Gvahmanasya [pūrvani yan mayā Tvam drishto 'si, evani matani'; yat yonitvani\* Gvahmanasya], (b) Uttamasya pitarani\* Manasah [kila Gvahmanapratipālako\* 'si] yasyāni\* samālochanatvena\* samagrihpanti\* [yan mayā dvābyām lochanābhyāni drishto 'si, evani matanis, yat] pitā 'si Gvahmanasya] (c) Prakatapunyasya\* srishteh\*, [kila, nirmalataraspishtini sadāchārinih Tvam datse] bhuvane rājā 'si karmanā, [yatra çubhani yujyate kartuni, yatracha nigrahani, tasmin çaktimān asi]. 'J.\*, satān; J.\* aatani. 2 J.\*, J.\*, C., P. pitan. \* srishtau understood. 'J.\* 'naniti, J.\* 'hnanti. 2 P. matani, J.\*, C. mantani. 4 Nor. read Pahl. gen.

Nor. transl. Thus Thou wert (?) thought at the first by me, O Great Wise One, when Thou wert (?) engaged in the production of Gvahmana, [when Thou wert (?) first seen by me I thought thus, that it was the production of Gvahmana], (b) in which production they apprehend the father of the Best Mind, observing him with a full-faced look, [that is, Thou art Gvahmana's protector. When Thou wert\* seen by me fully, and with both the eyes, I\* thought\* thus; 'that Thou art Gvahmana's father'], (c) and Thou art the father of that creation which is manifest Sanctity\*1, [that is, Thou makest the clearer (or 'purer') well-conducted creation]. Thou art a king in the

world by action, [that is, where it is fitting to confer a benefit, and also where it is fitting to inflict a punishment, ach of these Thou art capable].

\*\*To read \*\*yayah\* (adj.) = 'of the manifestly holy creation'.

Parsi-parsian Ms. Édûmî (sic) Tû-râ andêshad (?), Hôrmuzd, kût pah — êstêd (so) Bahman awwal, [ [ ] kih man Bahman didah (sic vid.) am êdûn andêshad (?) kû,

சிளக்கட்டுர்கள் சின்ன சிக்கி விச்சின் சிர்க்கள் சின்க சின்க சிர்க்கி கிருந்தின் சிக்கி சிக்க

Triit. Thwôi {=thvayâ] as Âr[a]maitis, thwě â Geuá tashâ as khratus Mainyēus, Mazdâ Ahurâ, hyad(ţ) ahyâi dadâo pathăm; Vâstryàd(t) vâ âitê, ye vâ nôid(t) anhad(t) vâstr[i]vô.

Verbatim transl. Tua\* erat Pietas (mens prompta) Tuus [Tua] (ad) ([vel O(?)]) Bovis formator erat intelligentia (b) spiritui, Mazda Ahura, quum ei dedisti viam. (c) Ab-agricola [sancto nostro cive adjuta in cursu-laborissui destinati] (vel) procedit, [aut ab eo] qui (vel) non erat [vel sit] agricola [i. e. a scelesto nostro hoste praedatore ducta]. \* Vide annotationes.

Pahl. text translit. ¹Lak aitő Spendarmadő, [aigh, Lak nafshman]. ²Pavan Lak aitő zak i gőspend³ táshidár khiradő. (b) Pavan minavadikih, Aûharmazd, at avő valman yehabûnd rås, [aighat rûs i tamman avő valman⁴ yehabûnd], (c) mûn pavan varzidárih yátűnéd, [aighash kár va⁴ kirfak kardő yekaviműnéd], mûn lá ait varzidár [at lá yehabûnd].

<sup>1</sup> See P. <sup>2</sup> D. ins. va. <sup>3</sup> DJ. om. î. <sup>4</sup> DJ., D. ins.

Pahl. transl. Thine is Spendarmazd [that is, Thine own]; with Thee is the wisdom which belongs\* to\*, or is, the former of the Herd. (b) Through the spiritual truth was a way provided by Thee, O Atharmazd, for him, or 'it, (the

Triit. Ad(t) hi ayâo fravar(e)tâ vâstrîm [=°iyem] ahyâi fshuyañtem,
Ahurem ashavanem Vanhēus fshēnghim [°iyem] Mananhô;
Nôid(t), Mazdâ. avâstr[i]yô davăschinâ humeretôis bakhstâ.

Verbatim transl. At illa [Bos] corum-duorum eligebat agri-colam ■ [sibi] diligentem-[et-ergo-divitem] (b) dominum sanctum, et Bonae divitias

no tr. for zak (? zāk) i Tû] & [(b) Bahman pidar bastî Tû, [pidar i Bahman hastî], kih ma-rā Tû pah hamchashmî ân ham kurd\* hastî, [kû, ma-rā pah har dû chasm bînad (?) hastî ma-rā êdin mînishn (?), kû pidar i Bahman hastî] & (c) Âskārah ân i Ṣawāb pêdāish\*¹ [] [rūshan = rūshās.?], [kû, pêdāish\*¹ i nêk Tû dād], [wa = vo] andar jihān\* pah kunishu khudā hastî, [[] pah gunāh u kiriah shumār kunānd] & \*¹ Or paidāyish.

Free tr. Thine was piety verily; Thine wisdom, the Kine's creator,
The spirit's wisdom, Ahura, since for her a path Thou hast given.
By the tiller aided she goeth, or from him who was never tiller.

herd'), that is, a way the beyond (to the other world) is given by Thee to him, ('or it')], (c) who (or 'which, that is, the herd'(?)) proceeds by means of husbandry, [that is, duty and good works are done by him (her husbandman, or 'for her')]; but for him who is not a husbandman [the way is not thus provided by Thee].

Ner.'s sansk. text. Te 'stî' Spindârmadâ, [kila, Te svâdhînâ] Tvayi sâ Goh ghaţayitrî asti, buddhih, [yayâ² Tvaii gopaçûn\* datse\*] (b) adriçyatayâ, Mahûjñânin Svâmin³, yâ etasmai dadau mârgain (c) kartritayâ vâ âgantre, |kila, yah pratiyatnain\* gopaçûnâin\* kurute] yo vâ no 'sti kartâ, [tasmai na dadau]. ¹ J³., J.\*, C., P. asi. ³ J.\* yathâ (?). ³ J.³, J.⁴, C. add.

Nor. transl. Thine is Spindârmada [that is, Thine own]. In Thee is Wisdom, the maker of the Kine, [by which also Thou createst\* the herds], (b) which (Wisdom) has by (or 'in accordance with') the Spiritual truth constructed\* a path for this one, O Great Wise One, the Lord, (c) for the one who comes with diligence, [that is, who makes effort for the herds], or who is no worker, [that is, to this latter she, wisdom, has not given a path].

Parel-pereian Ms. Tû hast Spendarmad [kû, Tû khwêsh]. Pah Tû hast ân i gosfend tâshîdâr khirad . (b) Pah mînûî, Hêrmuzd, at ân û dâd râh, [kût râh i ânjâ ân û dâd], (c) kih pah varzîdâr âyad, [kûsh kâr u kirîah kard êstêd (so)], kih nah hast varzîdâr, [at nah [bavad (?) = —] dâd].

Free tr. Of both chose she the tiller, the zealous for her, and the thriving, A lord most truly righteous, with the wealth of the righteous gain Ne'er, Mazda, shall the raider, or the infidel, share our lore!

Mentis. (c) Non, Mazda, non-agrom-colens [hostis noster praedator et expers omnis agri-culturae studii] fallens quisquam [i. e. fidem fallacem daemonis-mendacii professus] bonae-narrationis [i. e. nostrae sanctae disciplinae, et beneficiorum ejus] particeps [erit].

Pahí, text transit. ¹Aêtûnő zak ■ kolâ II [bûn va bar] at min valmaushânő [anshûtâânő] avő valman fraváítend varzídár³ fahûvinidár\*, [aíghat⁴ gôspend³+⁵ bûn va⁵ bar avő valman¹ yehabûnd, ■ tûkhshâkö³ ■ padmânîk\*]. (b) Khûdâî aharûbő mûn fsheg³ pavan Vohûmanő, [aígh, sardârîh î gospendânő pavan frârûnőih vâdûnyên]. (c) Lâ, Aûharmazd, val valman î avarzîdâr 10 Aharmôk, î davăsahich\*\* 11+1 pavan zak î 12 khûpő-hôshmûrishnîh khelkûnêd. [Pavan Dînő\* î 7 khûpő 13 ghal yemalelûnêd, aîgh 14, havândich (sic) 1 mozd chand avő daväs\*\* (sic) yehabûnd, avő Aharmôk 15+1 lâ yehabûnd].

<sup>1</sup> See P. <sup>2</sup> DJ., D. om. î. <sup>3</sup> DJ., om. î. <sup>4</sup> DJ., D. ins. at. <sup>5</sup> D. <sup>6</sup> An. <sup>6</sup> DJ., D. ins. <sup>4</sup> DJ., om. <sup>6</sup> DJ. <sup>6</sup> Schich, M. davgs.ihach. <sup>18</sup> D. om. i. <sup>13</sup> DJ., D. ins. î. <sup>14</sup> M., K. <sup>6</sup> ins. sak î. <sup>15</sup> D. <sup>6</sup> Môkân; DJ. om. avő, or <sup>6</sup> detached ânö<sup>6</sup>. (\*\* in Zend characters.)

Pahl. transi. Thus from, or of these (ayâo) [men] they assign under Thine influence to that husbandman (see gl.) that which is the two (i) [the origin and, the produce], to that husbandman (see gl., or 'a husbandman to that one, the Cow' (but see gl.)) who is a producer of wealth, [that is, the origin and produce of the Herd are given by Thee to that one who is energetic and regular], (b) a righteous lord, whose wealth is gained through we Good Mind, [that is, they should exercise sovereignty over the Herds with correctness, or piety]. (c) He does not, O Aûharmazd, (or 'Aûharmazd (?) does not') allot to him who is the non-agricultural Persecuting-heretic and deceiver (or 'thieving one' (?), or again 'hypocrite' (?)) any share in the good recitation. [In the good Religion, it says, that even as much reward as they give to the deceiver (thieving one (?), or hypocrite), they do not give to the Persecuting heretic].

Ner.'s sansk. text. Evam te dvitayami etebhyo mitrîkritam kûrya-

emang-Bhilag-magnamen | mhakasamhanag-manan-kanasa -ettnesso-tmo no-ettekno dean kanasa | mhaldang-mananatae-ti-kanasa 11.

-mhataltono-famatamhatamatana | etterno on particular de significante not particular de sign

Triit. Hyad(t) në, Mazdû, paourvim [= "viyem] gaệthâoschâ tashô, daệnâoschâ,
Thwâ mananhâ khratûschâ, hyad(t) astvañtem dadâo ustanem,
Hyad(t) s(k)yaoth(a)nâchâ sêñghāschâ yathrâ var(e)nēñg vasûo dâyeitệ.

Verbatim transl. Quum nobis Mazda, primum colonias [sacras nostras] creabas [-avisti], legesque\* (b) Tua mente intelligentiasque [nostras, i. e. conscientiasque recti], quum etiam corpore-praeditum fecisti [et firmavisti] vitae-vigorem [nostrum], (c) quum actiones-pietatis [et officia sancta] doctrinasque [statuisti] quo [ut] optiones suas [religionis] vir-optans accipit [-iet, vel ponat...]. \* Vel 'animas' (aegre).

Pahl. text trl. <sup>1</sup>Amatatö<sup>2</sup> avő lanman Aûharmazd fratûm gêhânö tâshiḍ, va<sup>2</sup> Dînö\*, (b) pavan aê<sup>2</sup> Lak minishnö<sup>5</sup> khiraḍő at dâḍ<sup>6</sup>, <sup>7</sup>amatat<sup>8</sup> zak<sup>6</sup> tanö-hô-yehabûnḍ, [aighat jânö va<sup>7</sup> avő tanö<sup>16</sup> i Gâyômarḍŏ<sup>11</sup> yehabûnḍ, ach XXXI. 10, 11. 69

kartre, [tad dvitayam, naranārīrūpame, mūlam phalam vā] etebhyo manushyebhyo dattam kāryakāriņe, etasmaicha [vikāçayitre] kutumbine, (b) svāmine puņyātmane, Uttamasya visphārayitre² Manasah, [kila, sadāchārasya pravardhayitre³]. (c) Na Mahājūānī akāryakartre pratārayitre⁴, Āsmogāya, çraddhādhyayanatayā\*s pravarshati, [tena yat çuddham adhyeti prasādam na⁵ dadātī, yatah avyāpāratayā adhyeti]. ¹ J.⁴ dvītiyam, J.º "yam. ² J.⁴, J.⁴, J.°. ¹ all diff. slightly. ⁴ C. om. ⁴ so J.³, J.⁴, P., C.; J.\* çri². ¶ J.º.

Ner. transl. Thus these\* [a pair] are\* made\* friendly (chosen) by, or from, these (ayâo) for the man diligent in his business, [that is, this pair, having the form of man and woman, root and fruit, that is, all their generative force with the result of it, is given to the performer of duty from, or by, these men] to this [revealer(? meaning 'increaser')] to the countryman (agriculturalist), (b) to the lord of holy mind, to the highest (best) mind's increaser (furtherer), [that is, to the promoter of good actions]. (c) The Great Wise One the Lord, does not give to the idle and deceitful (thieving one, or 'hypocrite'), to the Åsmoga\*, anything through the study of the faith, [that is, he gives him no reward because he studies well, for he reads without proper (or 'with evil', effort)]. \*1 Not 'Thy'.

Parsi-persian Ms. Édûn ân î har dû [bun u bar] at az cellân [âdamyân] ân û — varzîdâr —, [kût gûsfend bîn] u bar ân û dâd, î kushishn î pêmânî] \$\phi\$ (b) Khûdê asho kih [no tr. for thin l'ahl. fshusbê\* (sie vid.) pah Valicman [sie], [kû, sardêrî î gûsfendân pah nêkî kunand] \$\phi\$ (c) Nah Hêrmuzd ân û î bî-varjîdâr (sie pro bî-varsîdâr) Âshmôgh\* [] î Dûwan(?) — ham = davannacha(?)nd] pah ân î kbûb-shumûrishnî (sie) bakhshad. [pah Dîn î khûb û gûyad, kû [] muzd chand ân Dêwân (?) dehand, ân Âshmôghân\* nah dehand] \$\phi\$

Fr. tr. When first, Ahura, Thou madest our homes and our sacred laws, With Thy mind our understanding, and did'st frame corporeal life, When rites thou did'st fix and doctrines where the pious may gain his faith... pavan aê Lak minishnö khiradö yehabundö], (c) Amatat künishnö va âmükhtishnö düdö [aighat künishnö, âmükhtishnö i frarunö yehabünd], ach pavan aê Lak minishnö i khiradö yehabünd], i amat mün avö tamman kümakö va atash kümakö yehabünd, [aigh, zak mün aväyad amat bara va va tamman yümtünedö, atash aväyastö aê i aetünö yehabünd. Pavan zak rüs barü avö tamman yümtüned ach pavan aê i i bakünö yehabünd. Pavan zak rüs barü avö tamman yümtüned ach pavan aê i i bakünö yehabünd. Pavan zak rüs barü avö tamman yümtüned ach pavan aê i i bakünö yehabünd. Pavan zak rüs barü avö tamman yümtüned ach pavan aê i i bak minishnö, va khiradö düd al la bakünd avö bakünd. DJ. 2nd hd. up to 2000. D. avö. 1000. No. 10

Pahl. transl. When the world and the Religion were first made by Thee for us, O Aûharmazd, (b) they were created this, the wisdom of Thy mind; and when the life of those possessed of bodies was created by Thee, [that is, when life was created by Thee in the body of Gâyômard, it was also given forth by Thee, in this wisdom of Thy mind]. (c) When actions and teachings are established by Thee, [that is, the actions and teachings of the pious are established by Thee, this is also in this wisdom of Thy mind]; and when there

70 XXXI, 11, 12.

is a person in whom there is a desire for the other world, that desire is granted to him by Thee, [that is, what is necessary when he is arriving in the other world, this which is thus given required from Thee by him. In that manner he will come to the other world, and this is also given to him through this which is Thy mind and wisdom].

Ner.'s sanek. text. Yan¹ no, Mahâjñânin, pûrvam bhûtasamriddhim ghatitavân\*, Dînimcha, [yâm Tvan jagati² adâh] (b) tvayi (? sic) manase (-si) buddhayecha (-dhau°), [kila, Tvayi (? sic) vishaye yan mano buddhiccha tad artham adâh], yat tanumatâm² jîvam²+4 adâh⁴ [yat⁴ jîvam⁴ antah Gaiomarde adâh, tad api Tvayi (tvadîye) vishaye yan mano buddhiccha tad artham adâh]. (c) Yat karmacha, çîkshâmcha adâh, [tad api Tvayi (? sic) vishaye yan mano buddhiccha, tad artham adâh, yat paralokakâminâh kâmam adâh, [kila yah samîhate yat yena paraloke vrajati, tasmai samîhitam adâh (tasmai îpsayitre\* dadâta\*\* (so) yah âyâti)]. ¹ P. ²all jagadi. ³J², J.\* om. antah G. here. ⁴J², J.⁴, J.\*, J.\*, J.\*

Nor. ir. When thou, O Great Wise One, the Lord, wast first a creator of earthly property and of the Din for us [which Thou did'st produce in the world]

Verbailm transl. Ibi vocem [verbum] fert falsiloquus, [doctrina-mendax] vel recte-loquens [i. e. fidem sanctam professus] vel (b) sciens vel nesciens vel ejus [sui] cordeque menteque; (c) ex-ordine [-et-perpetuo] Pietas (promptamens) spiritus-duos [ibi] interrogat [-abit] ubi in domicilio\* [sint, vel ubi eaipsa domi sit]. \* Vel 'abi errores sint' (aegre).

Pahl. iext translit. ¹Tamman váng² î² bûland zak t³ kadbâ gûftâr [Ganrák\*4 Mînavad] va zakich î râstŏ gûftâr [Aûharmazd], (b) zak î âkâs [Aûharmazd] va zakich î³ anâkâs [Ganrák\*6 Mînavad] ³avŏ zak î³ libbemman va mînishnō [î Zara-tûshtō] (c) pavan hâjishnō\* (or khêzishnō¹), [aîgh vadash barâ hâjêm (or khêzêm)] mûn pavan bûndak-mînishnîh pavan zak î mînavad hampûrsêdō [pavan Dînō\* î³ mînavad] ash tamman mihânō. [Mûn Aêrpatistânō bûndâk mînishnîhâ vâdûnyên, ash gâs î³ tamman yehevûnêdō]. ¹See P. ²D. vâng. ²DJ. om. î. ¹D., Mf. ganâk; Sp. ganrakh-m° (?). ⁵ Mf., D. ins. î. ⁵ Sp. ganrâk-m°; DJ. ganrakh-m°; D. ganâk-m°. ¹ D ins. vad. ˚ DJ. ins. valman; D. î valman (so better). ⁵ Mf. ins. î.

Pahl. transf. In that place there is a cry which is loud indeed [that of the Evil Spirit (?)] the teller of lies, [and that also In Atharmazd (?)] the

XXXI. 11, 12. 71

(b) in Thy thought and wisdom, [that is, because thought and wisdom were in Thy view, therefore Thou didst give\* them]; and when Thou did'st produce the life of the corporeal [life within Gaiomarda, this also for that reason Thou gavest because thought and wisdom were in Thy view]; (c) and when Thou did'st bestow both the practice and the doctrine, [this Thou did'st also because thought and wisdom were within Thy view], and when Thou gavest (or 'did'st fulfil') the desire of those who are longing for the other world, [that is, Thou did'st also grant his wish to the one who desires that by which he may advance to the other world; (when Ye gave\*1, (or dadâti 'He gives') it to him who really desires it, and approaches to that other world. )]. \*'Old Vedic 2nd pl. (?).

Parsi-persian Ms. Kih at (siv) an [] [û = varman] Hörmund awwal jihan\* tânhîd, [] Diu, (b) pah în Tû minishn\* khirad at dâd, kiyat ân tanmandân jân dâd, [kût jân [] ân [] gâv = toud (sic pro tôrâ)] [u = va] Gayêmard dâd, ham pah în Tû minishn\* khirad dâd]  $\phi$  (o) Kiyat kunishn [] âmûkhtishn (sic) dâd, [kût kunishn [u = va] âmûkhtishn (sic) dâd, ch (sic) pah în Tû minishn\*, [u = va] khiraddâd], [w = va] kih kih (= mân (?) ân ânjâ kâmah, wa = kâmah dâd, [= = vāyûnd or \*nad] [kû, ân kih bâyad kih [] [pah = pavan] ân ânjâ rasad no tr. for ûtash (?) no tr. for ûtash (sic) [] êdûn dâd, pah ân râh [] [pah = pavan] ân ânjâ rasad, ham pah în t Tû mînishn\* u khirad dâd]  $\phi$ 

Free tr. There high, his faith to utter, his voice lifts the truthful or liar, Learned or not-instructed, with heart and the mind devoted; But the faithful steadily questions both spirits where they abide (?).

truth-speaker, (b) that of the intelligent (or wise) [Aûharmazd (?)], and that of the unintelligent [Ganrak Mînavad (?)] to, or for, his heart and mind [Zaratûsht's]. (c) In arousing (or 'arising'), [that is, while we\* shall arouse him (or 'arise to him')! he who consults with, or 'as', perfect-mindedness (i.e. Aramaiti) and with, (or 'through') that which is the spirit [with the Religion of the spirit (or 'which is spiritual')], his is the abode there (beyond), [that is, whoever will prosecute priestly studies (or 'observe the assemblies') with perfect-mindedness, for him there is the place beyond].

Ner.'s sanek. text. Atra\* bumbânî karoti [antar jagati] mithyavaktâ² vâ, satyavaktâ vâ, (b) vettâ vâ, avettâ vâ, tasya\* hridayadarâchcha, mâna-sâchcha (c) — (?)³ utthânena ye sampūrņamanasâ adrīcyatayâ prichchhanti paralokauivāsân, [Dînyâ, adrīcyatayâ, paralokasthânâni prichchhanti].

<sup>1</sup>So irreg. <sup>2</sup>so P., but J.\*, J.\*, C. \*yo\*. \* J.\* mene, J.\* me te, C., P. mene.

Nor. transl. There [within the world] the teller of lies is uttering a cry, or the truth-teller, (b) the intelligent, or the ignorant, with his heart's emotion (?) and his mind, (c) with an — (?) arising (?); they are lifting\* their\* cry\* who are asking, or consulting, those who dwell in the world beyond with perfect thought and with the spirituality, [that is, they are asking those things in the dwellings beyond by means of the Din, the spiritual truth].

Parsi-persian Ms. Ânja bâng i buland ân i durûgh guftâr [Ganâ Mînû] wa ân ham i râst guftâr [Hôrmund], (b) ân i âgâh [Hôrmund], wa ân ham i bî-âgâh [Ganâ Mînû].

[w'=va] ân ân î [û = varman] [?] dil a mînisha [î Zaratusht] (c) pah no tr. for Pahl. hhêzisha, [kû, tâsh bih khîzam\*] kih pah pur - mînishaî\* pah ân î mînû hampursêd [pah Dîn î

Yế và kaseus aệnanhô â mazistăm (â)yamaitệ bûjem; Tả chashměng thwisrá hàrô aibi Ashâ (aibi) vaênahi vispâ!

Verb. transf. Quae [quas] quaestiones manifesta [-as], quae [quas] vel, Mazda, rogat [proposuit] clandestinas [occultas], (b) qui vel [per occasionem] parvae malitiae (p. malitiam apud\*) [alicui injuste] maximum adjungit excusationis-pretium (ut maxima poena eum multet), (c) haec oculo [Tuo] micanti ([vel, O splendide (?)]) custos (ad) Sanctitate (ad) aspicis omnia!

<sup>1</sup>See P. <sup>2</sup>DJ. om. <sup>3</sup>DJ. ina. î. <sup>4</sup>D. om. î. <sup>3</sup>D. ins. va. <sup>4</sup>DJ., D. om. va. <sup>7</sup>D. om. va. <sup>8</sup>DJ., D.; M. no s. <sup>5</sup>DJ. I; Mf. î. <sup>10</sup>D. ins. î. <sup>11</sup>D. <sup>11</sup>D. hand; DJ. I. <sup>13</sup>D. ins. va. <sup>14</sup>DJ., D. (?), M. om. va. <sup>18</sup>DJ., D. ins. from 15 to 15. <sup>16</sup>D. ins. î. <sup>18</sup>D. âmadam (sic); Mf. maman (sic). <sup>19</sup>DJ.

Pahl. trl. What is discussed (or 'He who has discussed' (?)) concerning what is open, O Aûharmazd, [whether it is necessary to (or 'he (?) must') do good works which are open], and what is discussed, (or 'he who has discussed') as to that which is secret [concerning sin, and\* they may do much that is secret], (b) and he who to gratify a petty hatred ventures upon a great one for the sake of deliverance, [that is, those who would commit a trifling sin,

માના કેરાયા છે કેરાયા કેરાયા

XXXI. 18, 14.

mînû] ash înjâ makân 🍎 [Kih magopatdârî bundah\* (?) mînishn-îkâ kunand, ash gâh ânjâ bêd] 🍎 ¹ 'b' in other MSS, has 'c's' place in the Persian MS.

Free. What open questions are asked, or what questions sealed and forbidden,
Or who for a little sin, binds on the heaviest penance:

With brilliant eyes as a guard, on all with the truth Thou art gazing! and afterwards a very\* great one in order that it may not be discovered], (c) those things which are in both Thine eyes are this (or 'are one', (read I with D. J.)) [that is, Thou seest\*1 them]. In the combination of both [in that condition of sin in which II II mingled with good works\*] Thou art the ruler; and also over Sanctity, and Thou lookest\*1 upon all! \*2 Valuable twice treated.

Nor.'s sanek. text. Yah prichchhati prakatena, [punyena] yo vâ, Mahâjñānin, prichchhati prachchhannena [pāpena], (b) yo vā kimchanena\*\* duḥkritena tan mahat ācharati çuddhaye, [çuddhyartham, duḥkritena kimchanena (sic) yat kritam āste¹, ekam sthūlataram kurute yāvat prakaṭam² na² bhavet], (c) tau lochanābhyam, ekahelayā [pāpeshu pari punyeshu] paripaçya samagrau³, [pāpeshucha, punyeshucha, ekahelayā, adbīpatīr asī sarvetracha punar apī]. ¹J.º, J.⁴, P. yat kritanāsto. ²J.º, J.⁴ "kaṭo na, C., P. \*tene. ³J.º, J.º, P. \*gro, C. \*grā. \*\* See Burnouf.

Nor. iransi. He who asks with regard\* to\* what is open (or 'openly' (?)), [with regard\* to\* sanctity], or he who asks with regard\* to\* what is concealed (or 'secretly'(?)) [with regard to sin (or 'sinfully'(?))], (b) or he also who through, (or 'on account of') a little\* sin, commits the great one to secure a clearing, [that is, who, for the sake of a clearing (or 'acquittal') necessary on account of a little sin which has been committed, commits a greater one, in order that the first may not become known], (c) upon these two, each of them, look with Thy two eyes, and with one light on both, (i. e. coordinately, without prejudice) [on both their sins and their righteous actions. Over sins and righteous actions Thou art evenly (so) everywhere, and again, the Lord].

Parsi-persian Ms. Kih hampursid pah ân î ûshkârah [kirfah ê âshkârah bâyad kardan], Hôrmuzd, kih hampursid pah ân  $i - \{wanâh^*, [] - bisyâr kunand] _ 0 (b) kih [] = i andak kînah ûn <math>i$  meh azmâyad — râ, [kû, gunâh [] andak bih kunand, [] pas yak (or êk) i buzurg bih kunand, kû tâ ân pêdâ\*¹ nah bâd] • (c) ân i pah har dû chashm în, [[kû, mi-bini (?) [u = va] ân] \_ Pah — [] sardâr hastî, [[wa = va] wanâh\* andar ân kirfah âmikht êstêd [] [chih = maman]]; Şawâb ham [sardâr hast(i)] [] awar [] [êdûn = aêdûn¹] tamâm \_ ¹ The characters intended for sêdûn are those also used for êdûn. \*¹ Or 'paidâ'.

Free trl. This then I ask: what judgments are passing now and will pass, What debts are paid in justice for the offerings of the holy, And what is the wicked's debt? and their portion what in the judgment?

Verb. tri. Haec [i. e. de his] Te interrogo, O Ahura, quae enim it [eunt, i. e. fiunt (de nostra salute)] venietque[-ient, i. e. fient], (b) [et de iis] quae ut

debita accipiuntur [vel solvuntur] oblationum [i. e. de oblationibus] (ex) [viri] sancti [et fidelis], (c) et de iis quae, O Mazda, [ut debitae poenae a] scelestis [infidelibus solvuntur], et quo modo eae [ea] sint [erunt, i. e. solventur] in consummatione, [et] quando. (\* The transliteration ii again purposely omitted).

Pahl. text translit. <sup>1</sup>Zak î kolâ II min Lak pursêm, Aûharmazd, mûn madő va² mûnich yâmtûnêd, (b) mûn avâm yehabûnêdő min dâs(th)rân\*, min zak¹ î³ avő valman î aharûbő, [min zak î chîgûn âvâyadő yehabûndő, Aûharmazd], (c) va⁴ mûnich avő darvandânő, chîgûnő valmanshân hômand, angardîkîh\* aêtûnő denman, [aîgh, valman⁴dâdistânő maman? valman dînâ⁴ maman? am barâ yemalelûn]! ¹ See P. ¹ D. ¹ DJ. ins. ⁴ D. ins.; DJ. om. ˚ DJ. ghal. ˚ so Mf.; D. dâdist°.

Pahl. transl. Both these questions I ask of Thee, O Atharmazd, first as what has happened, and as to what is happening, (b) and as to what debt is paid (given) from the offerings, from that which appertains to him who is holy [from that which is such as it in necessary to give (sic)], O Atharmazd, (c) and as to what also are the debts to the wicked, and how these shall be awarded as this completed reckoning thus, [that is, that sentence, what is it?; that decree, what is it?; tell me].

சிளக்கு (ரணிக்கள் கிக்கிர | நிக்கிரிக்கிர்க்கிர்க்கிர்க்கிர் நிக்கிக்கிர்க்கிர் இசிக்கிர்க்கிர் இசிக்கிர்க்கிர குறி நிக்கிக்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்கிர்க்க

Trlit. Peresû avad(t) ya maçnis Dus-skyaothanûi, Ahurû Vûstr[i]yehyû acnaûhû

yê dregvâitê Khshathrem hunâitî yê nôid(t) jyôtûm [=jîvâ"] hanar(e) vînastî pasêus, vîrû(a)d(t)châ adrujyañtô.

Verbatim transi. Interrogo tantum (vel tale), quae [sit ejus] damnatio qui scelesto [infideli] auctoritatem-regalem comparet [-abit] (b) malefico, Abura, qui non vitam [i. e. alimenta sibi] aliter adipiscitur [vel adipisci-possit] (c) [nisi ex] agricolae noxa pecoris [vel gregis] viroque [viri] nunquam-mendacis [i. e. daemonis-mendacii-falsam-fidem-non-professi].

Pahl. text translit. 1+2Pûrsî-aîtősh (-°hastő° (?)) aêtûnő: valman² pavan⁴ vinásishnő pâdaírás vash\* vádûnyên⁵, mûn avő valman f⁵ darvand khûdáyîh² vádûnyên, (b) î dûsh-kûnishnő, Aûharmazd, mûn lâ zêndakîh pavanich mozd nivêkînêdő (sic? nivêdînêdő (?)), [aîgh, amatash pârak yehâbûnd ach, anshûtâ îzêndak\* barâ lâ shedkûnyên (or 'shîkôn° ¾\*)], (c)³ valmanich î varzîdâr kînînêdő, mûn pavan pâh va³ vîr adrûjishnő, [aîgh, gabrâch aê nadûkő mûn anshût⹺

XXXI, 14, 15. 75

Ner.'s sanak. texi. Tad dvitayam Tvattah prichchhâmi, Svâmin, yad âgatam, âyâticha; (b) yo\* rinam dadate¹ dânebhyah punyâtmane, [Hormijdâya yathâ yujyate dâtum], (c) yecha, Mahâjñânin, durgatimadbhyah, katham teshâm² asti³ vîpâkatâ\* evam, [kila, yah tat kurute, tasmai nidâne\* prasâdadânam kim bhavatî, yaçcha tat kurute, tasmaicha kim bhavatî 'ti⁴, me brûhi].

1 J.4 dadhate. 2 P. 4 P. om. teshâm, 4 J.4 (?).

Nor. transl. These\* two\* things I ask of Thee, O Lord, what has happened, and what is happening?, (b) and as to him who pays (or 'accepts'(?)) the debt from the offerings, to the holy-of-soul, [that is, to Hormijda (?), as it is fitting to pay it], (c) and I also ask as to those who, O Great Wise One; pay (or 'accept'?) the debt for the wicked; how is their consummation so, [that is, what is the reward in the end\*! for him who does this, and what is thus for him who does that\* other\* action? Tell me this.]. \*1See Y. 48.5.

Parel-parelan Me. Ân i har dù as Tû paream, Hôrmûzd, kih ras — (?) [] kih ham rasad  $\phi$  (b) Kih kara dâd as dâdan, — ân i ân û i Asbô, [as ân i ohûn bâyad dâd, Hôrmuzd], (c) wa kih ham ân darwandân? chûn ôshân hend, []  $\{tamâm = harvisp\ (?)\}$  êdûn în, [kû, û dâdîstan chih? û dâdîstan chih? man bih gû\*]  $\phi$  \* Parei 'gô'.

Free tr. Thus ask 1; what his judgment, who the throne for the wicked formeth
For the evil-doer, Mazda, who his bread not else obtaineth
Save as harming the tiller's flock, his who does not serve the Foe?

va gôspend khûpö yakhsenunêd, ash kinö levatman yakhsenunêd]. <sup>1</sup> See P. <sup>2</sup> M. ins. pûrsem. <sup>3</sup> DJ. ins. 1. <sup>4</sup> DJ., D. ins. zak. <sup>4</sup> eo D.; DJ. vádûnyênêd (?); M. vádûnîayên. <sup>4</sup> DJ. om. î. <sup>5</sup> DJ. <sup>5</sup> D. ins. va. <sup>5</sup> DJ. om. va. <sup>16</sup> D. mardûm. <sup>\*\*</sup> So in Comm.

Pahl. transi. Thus it is asked of\* him: 'Will they inflict that punishment by ruin, and upon him who would provide the lordship for the wicked, (b) who is an evil-doer, O Atharmazd, who does not announce the life as\* gained\* even for a reward?, [that is, even when they give him bribe, they, that is, such persons would not leave a living man apart (or 'release him')], (c) the malefactor who (see mun in b) vents his hatred even upon the husbandman who for herd and man is contending against the Drûj? [that is, he regards with hate even this good man, him who maintaining man and herd well].

Ner.'s sansk text. Prichchhâmi evam: yat vinâçanigrihîtuh 1 yo durgatimato râjyam kurute, [kila, pârthivatvam nikrishţebhyo² datte], (b) dushkarmâ³, Svâmin, yasmât na jîvitam lamchayâ (sic) 'pi labhate, [asaucha yaḥ lamchopachâram (sic) dadâti, tasyâ 'pi jîvitam na tena vimunchati], (c) kartâramcha kadarthayati paçûnâm\* vîrânâmcha, abâdhitâram, [kila, yaḥ pratiyatnam manushyânâm⁴ gopaçûnâm\*, yâvantam̂\* yujyate kartum, na bâdhate].

1 J.\*, J.\*, C. -grah\*; J.\*, P. \*grah-. 2 J.\* \*bhyo\*, C., P. \*hhya\*. 2 J.\*. 4 so all. 5 not yach\*.

Ner. transl. Thus I ask Thee: 'What is for him who destructively punishes (not 'oppresses'), and who ([or: 'What is the deed of the destructive punisher of him who (see the Pahl.]) provides the sovereignty for the wicked, [that is, who bestows the kingdom upon the degraded]? (b) the evil-doer, O Lord, from whom one does not gain\* life, even through a bribe\*, [that is, he who gives a complete bribe does not save (or 'spare') even his live by this means]; (c) and this evil-doer also brings calamity upon the worker (husbandman), the remover of obstacles (or 'oppression') from herds and men,

.66) மிர்கள் . கும் விருந்து . கிருந்து . க

வித்தி முக்கோர்கள்கள்கள் விக்கள்கள்கள் விக்கிய இருக்கு வக்காக பெர்ற்ற விக்கிய விக்கிய

Triit. Peresâ avad(t) yathâ hvô, Shôithrahyâ vâ, dahyêus vâ Thwâvăs, Mazdâ Ahurâ ye hudânuś d(e)mânahyû\* Khshathrem, Ashâ fradathâi asperezatâ, yadâ hvô ańhad(t) yâ-ś(k)yaothnaschâ.

Verbatim transl. Interrogo tantum (vel tale): quo-modo ille qui benefaciens [vel de-bono-sapiens], habitationis Regimen, (b) regionis-vicis-abundantis vel\*, provinciae vel\*, Sanctitate promotioni [promovere] studebat [-uit], (c) Tui-similis [vel dignus], Mazda, [sit vel veniet, et] quando ille-ipse [ita] sit (fiet vel aderit), [et] quae-facta-faciens [suum adventum, vel suos progressus\* in\* perfectionem\*, celeret].

Pahl. text transiit. ¹Pûrsf-aftösh²+¹ aêtûnö valman: [mozd vash \* yehabûnî-aît³] mûnash zak hû-dânâk den demano\*⁵ khûdât, [aîghash⁵ Aûharmazd², pavan mînavadîh², dên tanö khûdât kardō yekavîmûnêd], (b) afash⁵, dên shôîsar \*° zak î⁵ dên matâ, zak mûn pavan Abarâyîh frâdahishnîh, va¹⁰ akûshîdâr (?? or âkûshîdâr); [aîghash pavan stih zak aîsh khûdâî î, amat kâr va kirfak vâdûnyên, lâ kûshêd], (c) Lakö hâvand¹, Aûharmazd, pavan zak dahishnŏ, mûn aêtûnö zak aîtō pavan kûnishnŏch¹¹. ¹ See P. ² DJ., D.; D. has pûr, or pavan, apart. ³ or \*bûnî-hast (?). ⁴ DJ. iss. î. ⁴ so DJ. ˚ DJ. om. ash. ⁵ so Mf.; D. °îkîh. ⁵ so Mf.; D. ash. ˚ DJ. om. va. ¹⁰ DJ., D. om. ≡ D. om. ch.

Pahl. transl. It is asked of him thus as to that one: ['Is the reward bestowed also upon him] in whose abode the beneficently Wise One is lord, [that is, Aûharmazd is made Lord within his body, through the spiritual\*1 truth\*1, (b) and who is also no (?) striver (or better 'a striver', or 'competitor' (but see the gl.)) with him who is occupied in the propagation of Sanctity,

[that is, upon the man who does not fetter an effort for (or 'of') men and herds such it is fitting in make'].

Parsi-persian Wa. [] [Pah sukhtősh = pavon sákát ésh (?)] édûn: û pah [ân = sak] gunâhân pâdafrâh (wa'sh = vash) kunand, kih ân û i darvand khudâî kunand, (b) i bad-kunishn, Hôrmund, kih nah zindagî pah ham mund\* space, [ku, kiyash — dehad ham âdâmî i zîvandah\* [] nah gûgâahtand (?)]  $\oplus$  (c) [Wa = vo] û ham i varzîdâr kinah-kunand, kih pah gôsfend u mard bî — (sic, text adrâxishn), [kû, mard ham [] nêk kih mard u gôsfend khûb dâr(ad (?)), ash kînah awâ dârad]  $\oplus$ 

Free tr. How thus doth he, I ask Thee, who o'er dwelling, district, province, Generous and wise, the Rule, in the Right, to promote striving, Become like Thee, Ahura? When thus shall he be (?), through what actions?

in the town which is in his province, [that is, that person his Lord in the world, who, when they\* would do duty and charity, does not (?) strive (or 'chastize')], (c) when, it is asked, does such an one become like Thee, O Aûharmazd, in that dispensation, one with whose action it is even thus'? To 'spiritually'.

Ner.'s sanek. text. Prichchami evam: katham etasya yat uttamajnanino¹ dehi [dadāsi] rājyam, [kila, adriçyatayā vapushi nije rājānam kurute], (b) deçeshu vā, grāmeshu vā, punyavriddhidena advandvinah (? see Comm.) [kila samam tena yah kāryam punyamcha kurvann āste, na yudhyati, tasya āchāryasya sa āchāryah]. (c) Tvattulyo³, Mahājnānin, evam sa\* asti\*, yah karmanācha, [yah evam so 'sti karmanācha' tvattulyah4].

<sup>1</sup> J.<sup>4</sup>, C. <sup>o</sup>mahájň\*. <sup>2</sup> J.\* svámin svá-. <sup>4</sup> J.\* others <sup>o</sup>manyá\*. <sup>4</sup> J.\*, J.<sup>4</sup>.

Ner. transf. I ask Thee thus: 'How dost Thou (?) bestow the sovereignty upon him when\* he\* is\* beneficently\* wise? [That is, he (?) produces a royal characteristic in his own body through spirituality], (b) upon him who, on account\* of\* the increase of Sanctity, is no (?) opposer (or 'contender') in provinces, or villages? [that is, with him who is discharging his duty and performing acts of sanctity he does not contend; he is this teacher's teacher]. (c) Thine equal, O Great Wise One, the Lord, thus is he verily, who is such in action, [who is thus this Thine equal also through (or 'iu') activity].

Parsi-persian Ms. [] [Pah. pasākht (?) wa'sh (?) = — — (sic?)] êdûn û [muzd — [] [dehâd = dābûnicha + êd\* (soi + hêd)] kiyash ûn i nêk-dânâ andar (— defaced) khudâ, [kûsh Hôrmusd, pah mînûî, andar tan khudâ kard êstêd (so)] a (b) Azash (sic), andar shahr ûn, andar deh, ûn kih pah Sawâb — []. [no tr. for akûshîdâr], [kûsh pah gêtî — kas khudâ i, kih kûr u kirîsh kunand (?), nah —] \* (c) Tû [], Hôrmusd, pah ûn dahisha, kih êdûn ûn hast pah kunisha [] \*

Trilt. Katárém ashavá vá, dregváo vá, verenvaité maz[i]yô?

Vídváo vídushé mraotů má evidváo aipi děbávayad(t),

Zdi ně, Mazdá Ahurá, Vanhěuá fradakhátá Mananhô.

Verbatim transi. Utrum [-ter] sanctus-ve\*, scelestus-ve\*, sibi eligit [i. e. credit] majus? (b) sciens scienti loquatur (vel narrato); ne nesciens porro\* fallat! (c) esto (vel ■ dic) nobis, Mazda Ahura, Bonae monstrator Mentis.

Pahl. text translit. ¹Kadâr, ayûfő abarûbő³ ayûf darvand, hêmnuninêd³ mas, [aigh, aishânő ayûf zak i aharûbő tûkhshâkibâtar⁴ hêmnuninêd, ayûfő zak i darvand]? (b) Âkâsih⁵ valman i âkâs râi yemalelûnai, va¹ M valman i anâkâs ⁴ yehevûnâi min akharash¹ vadat¹ [barâ yemalelûnam]. (c) Azdînö\*¹ lanman¹, Aûharmazd, [aighmânő barâ khavitûnînö³, aimânö] pavan Vohûmanö frâz dakhshakînö³, [aighmânő pavan frârûnöih pavan dakhshak barâ vâdûn¹⁰].
¹ See P. ² DJ. ins. va. ² D., Mf. hêmnunêd. ⁴ D., Mf. ⁰shak⁰. □ DJ. om. î. ⁵ so Mf.; D. ⁰th, or ⁰sh (?). ² DJ., D., Mf. asdînò. ° all °tunin⁰. ° D., Mf. ⁰kînŏ. ¹⁰ D., Mf. ⁰ûnd.

Pahl. transl. Which causes men to believe the great truth, the holy, or the wicked?, [that is, does he who is holy convince persons with the more energetic persuasion, or does he who is wicked]? (b) Speak intelligence for him who is intelligent, and do not become ignorant thereafter, while [I shall speak to thee]. (c) Search\* it\* out\* for us, O Aûharmazd, [that is, inform us fully], and deliver a sign [to us] also by (?) (or 'in reference to'), Vohûman, [that is, provide us with a sign by (?), or 'for' piety].

Triit. Má chis ad(t) vẽ dregvatô mãthráschá gûstá, sásnáoschá!
 zî d(e)mánem vísem vá, shôithrem vá dahyûm [=°yuvem] vá, ádád(t)
Dušitáchá mar(a)kaécha; athá iš sázdům [°ûvem] snaithishá!

Verbatim transl. Ne quis itaque vestrum scelesti [Daemones colentis falsa\*-]rationis-verba-que auscultet hortationis-doctrinas-que! (b) (Ad \*) enim domicilium, vicum vel\*, oppidum vel\*, provinciam vel\*, ponat [coniciat] (c) [in] miseria [-iam] [in] morte [-temque]. Itaque eos caedite securi! (vel eos [iis] acuite (?) acinaces (? aic etiam traditio)).

Free tr. Which creed as the greater believeth the righteous, or is it the wicked? Let enlightened speak to the wise, let not the foolish longer beguile us; Be Thou, Ahura, our guide, the revealer of Thy Good Mind.

Ner.'s sansk. taxt. Kaḥ¹+² aho² puŋyātmā² vâ², durgatī vâ, prabodhayatī mahân, [dvayor madhye ko vyavasāyītaraḥ\* prabodhayatī ajñānāt] (b) Vettā vettre brūte, [kartā kartribhyān brūte] mā 'vettā bhava paçchāt² yato² vipratārakāt. (c) Vijñāpaya⁴ no, Mahājñānin Svāmin, [kilā 'smān parijñāpaya⁴] Uttamena prachihnaya Manasā, [kila, mān sadāchāratayā Dīneḥ samabhijñānena⁴ kuru]. ¹ J.º, J.º, J.º. ² C. om. ³ J.º pāçchānyāt, C. ⁰chāt yāt², P. yāta; see Pahl. vad. ⁴ so Haug; J.º, J.⁴, P. vishy⁺; J.⁰ veshy-, C. viçy-. ⁴ J.², J.⋄, J.º °payata, C. °payat, P. °paya. ⁴ J.³, J.⁴, J.∘, P. sābhi², C. samabhi².

Ner. transi. Who, alas! the pure of soul, or the wicked, teaches as the great one?, [that is, between the two which teaches as a person more zealous than the other, the ignorant?] (b) The intelligent speaks to the intelligent, [the man of holy (?) action ('the priest' (?), or 'husbandman' (?)) to the men\* of\* action\*]; be not thou ignorant thereafter because (or 'while' (?, see the Pahl.)) misled by, or from, the deceiver, (or 'after (?) the deceiver'). (c) Instruct us, O Great Wise One the Lord, [that is, cause us to understand]; furnish us with a sign by, or about, the Best Mind, [that is, furnish me with a sign from\* the Din with\* reference\* to\* good conduct].

Parsi-persian Ms. Kudâm, yâ ashô yâ darwand, khwâhad meh? [kû, kasân yû ân i ashô — tar (sie) — khwâhad (? = admûnînêd (sie)), yâ ân i darwand?]  $\bullet$  (b) Âgâhî û i âgâh râ gû [] nah û i bî-âgâh bawî az pas [] [] [râik\*\* =  $dar^*$ ] [bih gûynm]  $\bullet$  (c) space [] [û = varman], Hôrmusd, [kû, mân bih dâuî ma-râ] pah Vahômau (sie) frâs —, [kû, mân pah frârûnî pah khaşlat bih kunad (?)]  $\bullet$  \* Sie (prob. dûr = rdik).

Free tr. Not one of you lend a hearing to Mauthra, or creed of the wicked, For house, village, district, or Province, he gives to destruction, Leaves them in ruin and death; then hew ye them all with the halberd!

Pahl. text translit. ¹Al² aish aētūnö min lekūm min¹ valman darvand Mānsar nyōkhshāḍ³ āmūkhtishnö\*, [aigh, min Aharmôkānö Avestāk⁴ va⁵ Zand wyōkhshēḍō], (b) mamman dēn zak î⁴ demanŏ, va⁵ vis, shōisar², va matā, yehabūnēḍ (c) dūsh-rūbishnih va⁵ margih⁴, [zak î Aharmôk]; aētūnŏ valmanshān²+¹ [Aharmôkānō rāf²+¹] sāzēḍ² shnaish²¹⁰. ¹ See P. ¹ DJ., M. akhar, M. adds mā. ³ D. nyōksh². DJ. nyōsh². °D. Avēstāk; Mf. avāstak (? sie). ² DJ. om. va. ⁴ M. ins. î. ⁻ DJ. om. î, iss. va. ⁵ so DJ., D.; M. avō shān. ° DJ., D. ¹⁰ D. or snāsh (sanēh (?)).

Pahl. trl. So let not one of you listen to the Manthra of that wicked one, or his teaching, [that is: 'Hear ye not the (or 'their') Avesta and Zand from the Persecuting-heretics'], (b, c) for in that which is dwelling, village, town,

and province he [who is the Persecuting-heretic] produces evil proceedings and death; therefore for those Persecutors prepare ye the sabre.

Nor.'s sansk, text. Må kacchit evam sadbhyo' (bhavadbhyo (?)) durgatimato Vânîm crinotu çikshâmcha; [ekâ Avistâvâk, ekâ vyâkhyânatâcha], (b) sa yatah Asmogah<sup>2</sup> grihe vâ...... dece vâ. grâme vâ. dadâti (c)dushtâm\* pravrittim mrityum. aparamcha anvāvam. Evam tasmai bhujena castram vighātava! [Asmogānām cuddhayecha yachasain, castrain tebhyo arachayata\*4 [ 1 J. sadbhyo, J. madbhyo, J. in Comm. is J. ; C. made, P. bhamae. 2 all gabe va (variation for gribe.), sall ctays. so Hang (?); J., J. arayet, J. acharayet (so), C. acayat; C., P. add aray.

Mer. transi. Let no one of those present (?), or 'of the good' (or (with

.m) வாட்டு நிக்கிற நி Bismergnauer frankliche Chameranter mer franklicher இன்று வாக்டு முற்று விக்க விக்கையில் காற்ற விக்க விக்க

Triit. Gûshtê ye mañtê Ashem.

ahûmbis \* vidvão, Ahurâ, Erezhukhdhâi vachanhām khshayamanô hiz[u]vô-vasô, Thwa Athra sukhra, Mazda, vanh[uv(?)]au vidátá ranayáo.

Verbatim transi. [Ei] auscultet [vel eum audite] qui mente-concipiebat Sanctitatem mundum-salvans\*1(?) (vel (leg. ahûbiŝ) pro populo, vel etiam pro vitis duabus (?)] sciens, O A., (b) [pro] verum-verbum-loquenti ([veletiam fortasse, ad suum-dictum-in-re-vera-constituendum]) verborum dominans linguae-arbitriopraeditus (c) Tuo igne candenti, O M. in- (vel pro-) bouo edito certatorumduorum ([vel fortasse ex duobus sacris lignis]). \* i. c. servans.

Pahl. text transift. 1Nyôkhshishnih mûn padmano Aharayih padash pavan kolá II ahván aétúnő ákás. Atharmazd, [aígh¹, zak¹ mún padmánő í² Aharáyth padash mindayam i minayad ya¹ stih khavitûnêd kardanöl. (b) Arshûkht gôbishpös valman i pådakhshahs [i avihim] pavan hûzvânö kâmakinishnö, [aighashs ghals gôbishnő í rástő í frárúnő, avávastő bará dedrúnishnől. (c) Haná is Lak Átásh í súkhar\*. Aûharmazd, víjárishnő bará yehabûnêd avő patkárdáránő, [aigh, bûkht va? âirikht (vel âirid\*(?)) pêdâk barâ vâdûnyên\*].

<sup>1</sup> See P. <sup>2</sup> D. ins. f. <sup>2</sup> D. <sup>a</sup>ash, or <sup>a</sup>nih. <sup>4</sup> no DJ.; M. shalitā. <sup>6</sup> no DJ., D. \* DJ. om. f. \* DJ. om. \* DJ. åîrikht (?). \* D. \*anand. \* I om. f; see Ner.

Pahl, trl. Let there be a listening (infin. for imper.) to him whose (or 'to that which'(?)) is the regulation of Sanctity, and who is thus wise as regards (or 'by means of') ■ for both the worlds, O A., [that is, | whose | the regulation of Sanctity understands as regards (or 'by') this how to attend to the concerns of the soul as of the world). (b) He who is the [fearless] ruler over (oblique by pos.) truthful speech (or 'the veracious') in effecting his wish expressed by tongue bhavadhhyo) 'of you') listen to the Word and doctrine of the wicked, [one is the Avista-word, and one is the Interpretation], (b, c) for the Åsmoga causes corrupt\* proceedings and death, and creates other disorder within the house, province, or village. Then strike him a sabre-stroke with an arm-blow, [that is, to purify the effect of the Åsmogas' words, make ready\* (or 'let fly = arpayet') the sabre for them)!

Parsi-persian Ms. [Wa = oc] ma kas êdûn az shumê [] [kih = mén] û daryand Mânsar shunavad\* u âmûkhtishn (sic), [kû, az Âshmôkân (?) Awestâ u Zand ma shunavad\*], (b) chih andar [] no tr. for demûn (?) — mahallah, shahr, u deh, dehad (c) bad-raftanî (?) u marg, ân î Âshmôgh; êdûn [] [ôshân Âshmôghân rā] [] [sâzad = sázêd] sliâh o

Free ir. Hear they\* him who the Right conceived for our folk, the discerning one, Mazda,

For the creed-speaking\* saint\* over words with infallible voice is he mighty, With flame of Thy Fire He speaks, sent forth for the good of the strivers!

[that is, for true and pious speech, the desired, ('or necessary'), thing is to be renounced (or 'presented (?)')], (c) and this, which is Thy red Fire, O Aûharmazd, will give the solution\* to the contenders, [that is, they shall make the certain and impure fully manifest by means of it].

Ner.'s anak. text. Çrotavyan, [kila, adhyayanam¹ tasmāt kāryam], yaḥ pramāṇan puṇyasya bhuvanadvaye 'pi [vel \*dvayor] (?) vetti Hormijdiyam. (b) Satyoktaye¹ vachasām svatantro jihvākāmena, [yasya bhayam nā 'stl, kāmajihvacha vachasi]. (c) Te Agnih rochishmān, Mahajāānin, vyaktīm\* dadāti prativādinām, [cuddham açuddhamcha prakatīkurute].

<sup>1</sup> P. adhyanam. <sup>3</sup> J.\* \*te.

Ner. transl. The matter is to be heard, [that is, a study is to be made of it by him] who is acquainted with the righteous design of Hormijda for\* both worlds. (b) He is independent for truthful speech (or 'the truthful speaker') of words by, or in, his choice of speech, [whose fear has no existence, and he is tongue-free in word]. (c) Thy brilliant Fire, O Great Wise One, gives the explanation\* to the contenders. [It makes purity and impurity (good and evil) evident].

Parel-peritan Ms. Shunavishnî kih pêmân Şâwâb padash pah har dû jihân\* êdûn âgâh, Hôrmuzd, [ [ ] kih pêmân Şawâb, padash chin i mînû [ ] gêtî dânad kardan] şa (b) Râst gôbishn û i no tr. for patâkhek (sic) i bîham (? for bî-bîm) pah zabân kâmah [ ] [gôbishn = gôbishn] [kû[sh = ash] [ ] [ô = ghan] gôbishn i râst î nêk, bâyad bih barishn]\*\* (c) În i Tû âtash i rûshan, Hôrmuzd, guzârishn bih debad ân dalîl-kunandagân, [kû, khâlişî nâ-khâlişî gâhir bih kunad] a \*\* Or 'burishn\*'.

ம் விருக்காவி , மன்னையில் நிலியில் நிலியான் அள்ளது நிலியியார் விள்ளது நிலியார்கள் நிலியியில் நிலியார்கள் நிலியார்

Tritt. Yê dâyad(t)° ashavanem divamnem, hôi aparem khshayô
Dar(e)gèm âyû temanhô, duśvar(e)thêm [=°huva°] avaệtás vachô;
Tēm vậo ahûm, dregvantô, å(k)yaoth(a)uâiś váiš[=huv°]Daệnā naệshad(t)!

Verhaim transi. Qui reddat [vel accedebat ad si âyad(t) legatur) | sanctum fraudem-patientem (vel fallentem (?)\*1), illi-ipsi [est] serius exitium (b) [per] longum [aevam-durans] in vita\*3 tenebrarum [in-tenebris], [et] malaesca [est ei], humilitas (i. e. sordes, ab-imo) sermo. (c) Hanc vestram vitam [vos], scelesti, factis vestris propriis [vestra] anima (sic) [vel vestra Religio falsa] induxit (vel inducat)! \*1 med. pro act. \*1 fortasse vita (nem.).

Pahl. text transit. ¹Mûn yâtûnêd avô Aharûbânő pavan frîfishnő, valman min akharash²+¹ shîvan, [aighash³ pavan rûbânő shîvan yehevûnêd], (b) afash dêr yâtûnishnő dên tem, [aighash dêr damânő tamman avâyadő yehevântanő²+⁴], va⁴ dûsh-ktbûrishnő, [aighash vishich\*¹+⁵ yehabûnd], va⁵ anâk rábishníh yemaielánêdő, [aighash, anâk madő yekaviműnêdő]. (c) Avő tem ahvânő, lekûm mûn darvandán¹ hômanêd, atânő¹ kûnishnő zak î nafshman¹ va⁴ Dínő\* yezránêd¹, [kardanő² avâyast¹0]. ² See P. ² DJ., D. ²ash. ² DJ., D. ²tindő ² DJ. om. va. ² DJ., D., M. vishá (not °áî + cha (Zend letters)). ² DJ. ins. va. ² DJ., D. om. va. ° D. kardanő; DJ., Mf., kardő. ™ M. °astanő.

Pahl. transf. He who comes to the righteous with deceit, afterwards lamentation shall his, {that is, for him is lamentation in the soul}, (b)

Verbatim transi. Mazda det\*1 [vel dabit, vel etiam fortasse dedit] Ahura Salubritates [-tem] Immortalitatesque [-temque] (b) apud plenitatis [-tem] (a) Sanctitatis e-suo-proprio regni [-no ut] princeps-protegens, [et] (c) Bonae vim-

a form), and and combined of the solution of t

XXXI, 20, 21.

Fr. tr. But he who deceives the saint, for him shall at he destruction; Long life in darkness his lot, vile his food, with revilings loathsome; This be your world, O ye foul! by your deeds your own souls will bring it.

also his is a protracted coming into darkness, [that is, there must be a long period of time for him there], and also bad food is offered him, [that is, they give him even poison], and he says it is a vile experience, or proceeding, [that is, it has come on him as a vile infliction]. (c) To darkness\*, O ye who are wicked, your own deeds and your religion are leading your life [to do as you do is a necessity].

Ner.'s sanak. text. Yah pratârayati punyâtmanah¹ chhadmanâ, tasya paçchât astu, [paçchât² astu; âtmani bhavati]. (b) Dîrgham âgamanam tamasi, duhkhâdanani\* anyâyapravrittimcha (?) dattah (?), [aho! anyâyo me prâpto 'stî 'ti cha², dattah]. (c) Tâmisrani \* vo bhuvanan, durgatimantah, karmâni nijâni, Dîniçcha, nayati [-yanti] [âchâranamcha\* abhīpsanamcha\*].

All All Atmah. J. om. J. stuticha. Hang tani (bhuyanan as mase.).

Nor. transl. He who betrays the pure through his fraud, may the same be also his portion at the last, [that is, let it be so afterwards; it is in his soul already]. (b) They (?) two (?) give (?) him a long arriving in darkness, and vile food, and they corry out lawless proceedings [: 'alas! he cries, the lawless one (lawlessness (?)) has come to me, and is given (?) thus (or 'they two present him, or it')]. (c) Your own (inbred) deeds, and your Din [your habit and desire] are bringing on darkness as, (or 'are bringing on this' (tam (sic, masc.)) your existence').

Parsi-persian Ws. Kih âyad ân ashavân pah frifishu, û an pas no tr. for shin (sic), [kûsh pah ruwân\* — bêd], (b) azash (sic) dêr âmadishu andar târik, [kûsh dêr samân ânjâ bâyad bûd], wa bad-khûrishu. [kûsh sahr [] dehad], wa (defaced) gûyad, [kû, [] —(?) rasid êstêd] @ (c) Âu târîk jihân\*, shumâ kih darwand hastêd, [] [at (sic) = amat] kunishu âu î khwêsh [] andar = dayen (?)] — [kard = kard] — #

Free tr. Mazda ahura will give both Health, and a Life immortal With the fulness of His grace from himself, as the head of Dominion, And the Good Mind's power he'll send to His friend in deed and in spirit;

sustinentem Mentis [illi (?)], qui sibi in-spiritu [animo] factisque amicus [fuerit].

\*1 Vel: 'Marda dabit A. Salubritatis, Immortalitatisque (b) e plenitatis [-tate] Sanctitatisque e-suo-proprio Regno regimen-protegens (neut.) · ·'. (The transliteration is purposely omitted.)

Pahl. text translit. <sup>1</sup>Aûharmazd<sup>1</sup> yehabûnd<sup>2</sup> Haurvadadő va<sup>3</sup> Amerôdadő (b) bûndak ayő valman mûn Aharâyîh zak, [mûnash<sup>4</sup> kâr va kirfak kardô yekâvîmûnêd]. Afash nafshman patîh<sup>1</sup>, pavan zak î valman î khûdâi sar-

XXXI. 21, 22.

dárin, [aigh, pádakhshahíh<sup>5</sup> zísh<sup>6</sup> aitő pavan Dastôbar yakhsenunêdő]. (c) [Zakash<sup>7</sup>] Vohúman vazdvarih<sup>\*</sup> [aigh, zak II mozd Vohúman<sup>9+16</sup> yehabúnêd<sup>9</sup> ach avő<sup>11</sup> yehabûnêd<sup>9</sup> mûn valman<sup>12</sup> zak î nafshman mînavad pavan<sup>13</sup> kûnishn<sup>13</sup> dôstő<sup>13</sup>.

See P. <sup>1</sup>D. dâd. <sup>3</sup>D. has va. <sup>4</sup> so DJ., others aighash. <sup>6</sup>DJ., D.; M. shalitâih.
 so (?) DJ., Mf.; M. zakash. <sup>7</sup> so DJ., D., Mf. <sup>3</sup> DJ. ins. <sup>1</sup>L. <sup>3</sup> DJ., D. <sup>10</sup> D. ins. barê.
 DJ. avö. <sup>12</sup> DJ., D. avö. DJ., D. <sup>4</sup> Or DJ. may m zakash.

Pahl. transf. Athermazd gave Haurvadad and Amerôdad, (b) the full gift (or, 'to the perfect one'), to him whose (or 'who') is Sanctity he gave that, [by whom duty and good works are fulfilled], also His own authority He gave, in, or as, the chieftainship of him who is a lord, [that is, the authority which belongs to Him he maintains in the Dastur], (c) and that sustaining power of, or for, Vohûman [that also he gives to him, that is, he gives the good mind's reward] to him who in the deed of that which is his own spirit is a friend.

Mer.'s sansk. text. Mabājūāni dadau Svāmi Avirdādāt Amirdādāt (b) sampūrņatvam puņyātmane, [udakūt vauaspateçcha prasādam tasmai dadau, yah kāryam puņyamcha kurute] nijam prabhutvam rājūe ādhipatyena\*1,

22. Կեն (ա.թ. անչայան այս թերահայան արգրահայան արանան արանանը. արանան արան արանան արան

Trlit. Chithra i hudâoùhê.

yathanâ vaệdemnâi Mananhâ,

Vohû hvô Khshathrá Ashem vachanhá, š(k)yaothanáchá, haptî. Hvô Tôi. Mazdá Ahurá. vůzištô anhaitî astiš.

Verbatim tranel. Manifesta [sunt] ea ei-bona-perficienti (vel ei-de-bono-sapienti) sicut [ei haec] invenienti (vel noscenti) mente, (b) bono ille-ipse Regno Sanctitatem in-verbo, factoque [veneratione-|sequitur [i. e. ei favet, eam colit]. (c) Ille Tibi, Mazda Ahura, maxime-promovens erit [ut] ens-corporeum (vel fortasse adjutor = âstis).

Pahl. text transfit. ¹Pêdâkîh ash avö² hû-dânâk²+¹ amat³ chîgûnŏsh âkâsîh yehabûnêdŏ mînêdŏ, [aígh, pavan mînishnŏ zak minêdŏ zîsh⁴ ahû⁵ Dastôbar]. (b) Shapîr zak ■ khûdâî, mûn Aharâyîh pavan gôbishnŏ pavanich kûnishnŏ⁵ ghal vâdûnyen. (c) Zak î⁵ Lak, Aûharmazd, bûrdâr tanŏ\* aîtŏ, [aîghat³+¹ dên stih mâhmânîh pavan tanŏ î valman].

<sup>1</sup> See P. <sup>2</sup> DJ. avő; D. ins. î. <sup>2</sup> DJ., D. <sup>2</sup> DJ., D. zísh. <sup>3</sup> DJ. ins. î. <sup>4</sup> D. ins. nearly as P. pavan bef. zak, kûnishnő after ich. <sup>7</sup> D. om. î. <sup>4</sup> DJ., D. ins. at.

Pahl. trl. Manifest is it (or 'Manifest things (pêkâkîhâ) are those') to the wise, since as one gives him information he thinks (or, 'since he gives attention and thinks as it his knowledge'), [that is, im meditates with thought

XXXI. 21, 22. 85

[yat² pārthivatvam ādeçena āchāryāṇām³ dhatte], (c) Uttamena pivaratvam\* Manasā, [tam prasādam yam Gvahmanena dadate, tasmai dadate¹] yo nijasya adricyamūrteh karmaṇā mitram³.

Ner. transl. (a, b) But the Great Wise One, the Lord, has given plenty to the holy of soul from Avirdâda and Amirdâda, [that is, He has given a reward from, or of, water and the tree (or 'plants') to him who fulfils the demands of duty and sanctity]; and has bestowed his own authority upon the king through his rule, [which is, that he institutes (or 'maintains') authority through the command, or order, of the teachers]. (c) They also bestow (not 'acquire') prosperity (fatness) by (or 'in accordance with') a good mind, [that is, the reward which is derived through Gvahmana they give to this one] who in' the action of his own spirit is friendly.

Parsi-persian Ma. Hôrmuzd [u, so Pakl. for it\*) dâd Khôrdâd u Amerdad (b) pur ân û kih Şawâb ân, [i] [kûsh = âghasê] hêr u kirfah kard êstêd] e Azash (sic) khwêsh [] [padash = padasê] pah ân i û î khudâ sardârî, [kû pâdishâhî zish hast pah Dustûr dârad] e (c) Azash (poss. ânash) Bahman —, [kû, ân i muzd Bahman dehad] ham û dehad] kih [] [û (?) = avě (?)) ân î khwêsh mînû pah kunishn dêst\*' e \*' or 'dûst'.

Fr. Clear are these things to the wise as to one with the mind discerning With Holy Power he serves Thy Truth in his words and actions, And he shall be helpful to Thee, a being strongest to succour.

upon what\*1 his lord who is the Dastar informs him of]. (b) Good is the king, through (or 'toward') whom they would (or 'who would'(?)) effect Sanctity in word, and also in deed. (c) That one who is Thine, O Auharmazd, is a person (a body) who is a supporter, [that is, Thy lodging in the world is within his body]. \*1 Or 'upon him who is his lord Dastar'.

Ner.'a. sansk. text. Prakatatvam tena dvayena uttamajňánino\* yathá [ihalokena paralokena] prabodham¹ ďadátí manyatecha, [yathá Sváminali ádeçalı]. (b) Uttamah sa rájá, punyam vachasi karmanicha vilokayitá, [tad eva vakti, kurutecha yat sadácháritaram\*²]. (c) Sa Te, Mahájňánin Svámin, mitram asti, nivedítatanuh\*, [Tvám eva vapushi nije abhyágatam kurute].

<sup>2</sup> C. <sup>6</sup>bodha; others <sup>6</sup>bodhe. <sup>8</sup> all <sup>6</sup>ita<sup>6</sup>, cp. chârin.

Mer. transl. He is paying attention to, and meditating upon, the manifestation of (or 'for') the one beneficently wise by (? or 'as regards') the twofold interest, [as\* regards\* the world here and that beyond, as the command of the Lord directs]; (b) he a highest (or a 'good') monarch, observing Sanctity in his words and actions, [that is, says just that which is the most correct, and he also does that which is the better deed]. (c) He Thy friend, O Great Wise one the Lord, devoted personally (bodily) to Thee, [he makes Thee even (or 'thus') a guest within his own body].

V.

Parsi-persian Ms. Zāhirî [] [û = vormow] nêk-dânâ kih chunîn [] âgâhî dehad, andêshad\*, [kû [ân (sic) = Puhl pavan] minishn\* ân mînêd (so) zîsh sahib Dastûr] \$\phi\$ (b) Veh\* ân i khudâ, kih Şawâb pah gôbishn pah ham kunishn [bih khizad, kû ân i

## XXXII.

Triit. Ahyacha vaştus yasad(t), ahya verezenem mad(t) airyamna, Ahya Daşva; mahmi manôi Ahurahya urvazema (= vrazma) Mazdao. Thwôi [= thwaya] dûtsonhô aonhama, teng darayo yoi Vao d(ai)bishentt.

Verbatim transi. Ejusque cognatus-dominus exorabat\* [-et, vel-abit, atque] ejus servitium [servi] cum amico-cive (b) ejus Deorum-falsorum-cultores [etiam exorent [-abunt]] (vel ejus [sunt] daemones (?)), [sed] in mea mente Ahurae amicus-faustus Mazdae [praeferendus est]. (c) Tui [= thwayā] (vel in Te = Tibi) nuntii simus, hos retineas, [i. e. a Te prohibeas] qui Vos oderunt [vel vexant (-ent)] [falsos precatores].

Pahl. text transiit. ¹Zak² [yân] î avö² pavan khvêshîh bavîhûnast, zak î² valman³ vârûnîh, levatman ayarmânîh, [zak î⁵ mozd î² Aûharmazd nafshman, Shêdâân⁵ pavan denman, aîgh: vârûnŏ¹ va³ ayarmân î Lak¹⁰ hômanêm. Ashân va⁰ ghal¹¹ bavîhûnastō]. (b) Zak î valman Shêdâân¹² pavan li mînishnîh¹, [aîghmânŏ² va² minishnŏ aêtûnŏ frârûnŏ chîgûnŏ Zaratûshtŏ], zak î Aûharmazd hû-ravâkh-manîh¹³, [ashân¹ ghal bavîhûnastŏ]. (c) Lak¹² gôbâk yehevûnêm, [aîgh, râyînîdâr î¹⁵ Lak yehevûnêm¹², valmanshânŏ yakhsenûnêm mûn Lekûm bêshînênd, [aîghshân⁵ min¹² Lekûm¹³ lakhvâr yakhsenûnêm].

See P. <sup>2</sup> DJ, ins. î. <sup>3</sup> D. valman. <sup>4</sup> D. om. î. <sup>2</sup> DJ, avö, <sup>6</sup> D. om. <sup>7</sup> DJ., D. om. <sup>8</sup> D. om. <sup>10</sup> DJ, om. î. <sup>11</sup> DJ, avö; om. va. <sup>18</sup> DJ., D. <sup>10</sup> DJ.

Pahl. transi. His is [the blessing] which he sought for for the relationship (or, 'in possession'), (or: 'That [blessing] which is for the relationship he sought for'), that which is his productiveness (or 'class of labourers') together with his loyal friendly circle also seek for it [the reward of Auharmazd him-

இவருக்கு இசும் அவருக்கு | மேல் அவருக்க அவருக்கு இவருக்கு இவருக்கு இவருக்கு அவருக்கு அவருக்கு

87 XXXII. 2, 2.

nêk gûyad, nah ham kûnisha = baná khêzêd; âgh zak (i) frárûn jamnûnêd, pavanich kunishn] û kûnand 🍎 (c) Ân i Tû, Hôrmuzd, burdêr" tan hast, [kû [t ≕ -at] andar gêtî mihmanî pah tan [ ] a

## XXXIL

Free tr. Thus his Lord kinsman prayed, his retainers and loyal peersman, is. mind, the friend of Ahura. And demon-servers; but mine may'st Thou hold afar off Thy blasphemers! Messengers Thine may we be: self; and for this the Demons belought, thus: 'Thy bearers' and loyal ones may we be'. This was besought by theml. (b) That which is his are Demons, and in (or 'of') my opinion, [that is, they think: 'ours is a mind as pure as Zaratusht's']; Atharmazd's joyfulness-of-mind [is sought for by them]. (c) But we are Thy

spokesmen, [that is, glorifiers (or "inciters") of Thine], and we are holding back

those who hate You, [that is, we are holding them back from molesting You]. Nor.'s canak, text. Asya svådhinatavå abhilashukeshu\* [asya III svåminah svådbinasya prasådasya], asya svapanktitavä\*1 sahådecatavächa\*, [kila2, svådhinah\*2, svapanktih\*2, ådecikaccha Te bhavamil, (b) Asya Deveshu; manmanasi Svāminah pramodasya Mahājāāninah, [prasādasya]. (c) Tava stotā-[rah] bhayamah, [kiia, dvůtatvam tet kurmahe], táně dárayanáh (sic) vet 

Ner. transl. Through (or 'in accordance with') that which is especially his own he is (or 'we are') among the prayerful\*1 [for 'his' (thus, that is,) for the Lord's own reward] with his own class, and with his obedient following, fthat is, I (?) am Thine own, of Thine own line, and obedient to Thy commands]. (b) He\* is\* among his Gods. But in my mind J\* am\* in\* prayers\* (abhildshukeshu) for the Lord's, the Great Wise One's, joy (or 'grace' (?)) [for the reward]. (c) Thy praisers we are, [that is, we are producing Thy glory], and we are smiting (or 'wounding' (meaning 'holding' dhar')) those who are tormenting Your disciples. \*1 Or 'in prayers (?)'.

Parel-persian Ms. An [ján(?)] í [] [û=varman] pah khwêshî khwâstan, ân í û aw (sie pro awâ) farmâni (?), fân s muzd s Hôrmuzd khwêsh, Dêwân pah în, kû\*: — u farmán (?) í Tú hastam 🛊 Asbān 🚺 û khwāst] 🙇 (b) Ân í û Dēwān pah man minishni\* [hast = hast (?)], [kû [psh = ágh (sie) (corr. paran)] [mân [ ] minishn êdûn nêk chunîn Zaratusht), ân i Hêrmuxd khôsh [ashân (sie) [ ], [mînishn i û nah 💳 mînishn i ghan râ] (sie)], khwâst] 🏚 (c) Tú guwâ\* bôm\* (bavam (?)), [kû râsidan (sic Pahl. râyinîdâr) i Tu bôm\* (bavam (?) ); óshân (sic vid.) dâram kih Shumā āzār-dehad (?) [ [ ] az Shumā bāz dārēm].

Free tr. Then answered them Ahura, by means of the Good Spirit ruling, As from His kingdom supreme with His Truth most brilliant and friendly: 'Bounteous and good is your Faith; We have chosen her; may she be ours'!

Verbatim transl. His Mazda, dominans Bona Mente (b) Suo Regno ex

Triit. Aģibyō Mazdāo Ahurō sāremnō Vobū Mananhā,
Khshathrāḍ(t) hacbā paiti-mraoḍ(t) Ashā huāhakhā vēnvātā [= buven°];
Speňtām vē Ār[a]maitīm vanuhīm [= vanhvīm] var(e)maidē; hā nē anhaḍ(t).
respondit [cum] Sanctitate [ille Ahura] beneficus-amicus (Sanctitate) splendida:
(c) bene-largientem vestram Pietatem [promptam-mentem] bonam eligimus; ea nostra sit! [eos înimicos Deorum-daemonum-cultores exsecramur!]

Pahl. text transift. ¹Valman² valmanshân [Shêdâân³ (?)], Aûharmazd, pavan sardârih î Vohûman [amatash Vohûman pavan tanŏ⁴ mâhmân yehevûndŏ³] (b) min Khshatraver barâ pasukhö gûft⁴, Aharâyîh î khûpŏ va² hamkhâk nadûk kardŏ, [afash¹ pavan tanŏ mâhmân yehevûnd⁶] (c) aigh: Spendarmad⁴ Lekûm râi shapîr dôshêm⁶ [bûndak minishnîh] ¹⁰zak i⁴ lanman aitŏ, [aighmânŏ pavan tanŏ¹³ mâhmân yehevûnâd⁵].

See P. <sup>a</sup>D. avö. <sup>a</sup>D. shêdân (so). <sup>a</sup>D. om. f. <sup>a</sup>D. <sup>a</sup>ûnêd. <sup>a</sup>DJ., D. ins. vs.
 DJ., D. om. <sup>a</sup>DJ. bûdô. <sup>a</sup>D., Mf. <sup>a</sup>shâm (?). <sup>ia</sup>DJ., ins. vs. <sup>ii</sup>DJ., D. om. f.

Pahl transi. (a, b) And He, Atharmazd, attered a full response to these [Demons] through the chieftainship of Vohtman, [that is, when a good mind was lodged in his body], and from Khshatraver, and Aharayih the good, who was made his good friend, [that is, he also was lodged in His body], (c) he answered thus: 'Spendarmad the good [the perfect thought] who belonging to you (or, 'on your account') we love (we have chosen in friendship), her who is ours, [that is, let her also be a guest within our body'].

Merengy Honsen Generation | release onto the top lessend manus on the contraction of the manuscript on the contraction of the manuscript o

Trilt. Ad(t) yûs, Daşvâ! vispâonhô Akâd(t) Mananhô çtâ chithrem! Yaschâ vão mas yazaítệ Drûjaschâ pairimatôiáchâ

S(k)yaomām aipī daibitānā (?) yāis asrūdūm [= \*dvem] būmyāo haptaithē!

Verbatīm transi. Ita vos Deorum-falsorum-cultores [vel Dei-falsi] omnes

a-Mala Mente estis semen [stirps], (b) [et-] qui(que) vos multum [vel (qui)
vir (?)] colit Mendacii-daemonis mentisque-perversae [est]. (c) [In] promotionem (ad) [sunt\*] fraudationes\* [vestrae] quibus auditi-estis [famosi-factiestis] terrae in-septima [-regione et in-aliis-sex]! \*Vel fallax (vir (?)) = daibitā-(nā).

Pahl. text transi. <sup>1</sup>Aétűnő, Lekûm mûn<sup>2</sup> harvispö<sup>3</sup> műn<sup>4</sup> Shêdayyà<sup>5</sup> hômanêd, atánö min<sup>1</sup> Akômanő aítő tôkhmak, [aightánő tôkhmak min tamman, aígh, Akômanöch], (b) műnich Lekûm, [Shêdâânö<sup>6</sup> kabed yezbekhűnêd, Drûjötar va<sup>7+1</sup>, avarmínishntar<sup>1</sup> yehevűnêd]. (c) Sátűnínêd mân (?see °mäm) min akharash\*

XXXII. 2, 3. 89

Ner.'s sansk. text. Tebyah, Mahâjñânî Svâmî, svâmitâyâm Uttamasya Manasah, [chet Gvahmano vapushi abhyâgato 'bhût], (b) Saharevarât pratyuttaram abravît, [kila, gurutvâd asya viçeshate\*] Dharmena çuddhasangibhyah\* satyakritena, [chet satyam sadâchâratvam vapushi abhyâgatam abhût]. (c) Prithivîm¹ vo sampûrnamânasâm uttamâm mitrayâmî; sâ² me 'sti, [kila, me vapushi abhyâgatâ bhavatì, yathâ yushmâu³ pratârayîtum na çakto bhavâmi].

¹ All °thvîm, ² C. sâ. ° J.º, J.⁴, J.\*, C., P. °āt.

Her. transl. To these the Great Wise One, the Lord, answered in the lordship of the highest (best) mind, [that is, if (or 'since') Gvabmana had arrived, as a guest, within his (or 'their') body]. (b) From Saharevara He answered [that is, He makes the distinction (or 'he distinguishes himself') from his office as teacher], through His Sanctity (or 'through Dharma') which (or 'who') was created\*1 good\*1 toward the well-inclined [if (or 'since') truly good conduct had arrived as a guest within His (or 'their') body], (c) and He said: I befriend the earth [or your perfect-mindedness (?)], and your highest (best) one; she is mine, [that is, she perfect-mindedness, has arrived as a guest within my body, so that I am incapable of deceiving you']. \*1 Not 'truly acting'.

Parsi-persion Ms. () [Ân = -?] ôshân [Dêwân] Hôrmuzd pah sardârî i Vahôman (sio), [kiyash Vahôman (sio) pah tan mihmân bêd (sio)], (b) az Shaharêver\* (sio) bih jawâb guft, Şawâb khûb [] đôst\* nêk kard [ [] [azash =  $ajôash^{*2}$ ] pah tan mihmân bûd], (c) kû, Spendarmad shumâ râ veh khwâham [az = min] [pur minishnî], ân i mâ hast, [kû, mâ pah tan mihmân bêd (sio)]  $\phi$  Or 'dûst'. \*\* but = 'afash'.

Alternative. But your kindred, all ye Devas! are a seed from the mind polluted, Who praise unto you most offers with the deed\*1 of the Lie deceiveth\*2, And with deed\*1 of the mind perverted; thus famed are ye in the earth.

\*1 = 5(k) yaomām aipi. 

daibitā, n. s. m. (nā omitted as gl.)

i zak<sup>8</sup> frifishnö<sup>9</sup>, [aîghmàn Zaratûshtö¹ dâdö¹•+¹¹], mûntânö asrâyishnîh yehabûnêd¹ pavan¹² bûm¹² i¹²  $VII^{12}$  (haft). \*Or 'akharih (?)' m in Comm.

<sup>2</sup> See P. <sup>2</sup>D. om. <sup>3</sup>DJ. <sup>4</sup>DJ. om. <sup>3</sup>D. shêdâ. <sup>4</sup>D. shêdân. <sup>7</sup>DJ., D. ins. va. <sup>8</sup>DJ. ins. î. <sup>8</sup>DJ. friftâr. <sup>10</sup> so DJ. <sup>21</sup>D. ins. pavan bûm, etc. <sup>12</sup>D. em.

Pahl. transl. Therefore, ye all who are Demons, your seed is from Akôman, [that is, your seed is from the other world; that is, from Akôman (the Evil Mind (cp. Y. 30, 5))]; (b) and he who worships you [O ye Demons] much is the more Drûj-like and the more insolent, (c) but ye are (or 'he is' (see the false gloss)) causing us go after (or 'from behind' (?)) that deception, [that is, Zaratûsht (?) is bestowed upon us (?)], and ye give out (or 'he gives (?) out') your infamy in the sevenfold earth.

Ner.'s sansk. text. Evam yûyam Devâh viçve 'pi nikrishtât manasah¹ stha bîjam, (b) yaçcha yushmân² prakrishtam\* ârâdhayati, anritataro, gavamanastaraçcha\*¹+² (sic) bhavati. (c) Prachârayati mayi paçchât\* pratâr-

90 XXXII, 8, 4.

aņārh [-ṇarh], yā (? yona) yushmākarh anuktirh\* datto bhūsaptadvipāyām.

1 C. om, from -saḥ to -taraçchu. 2 J.\*, J.\*, P. \*māt. 4 J.\*, J.\* gava\*; P. gapa\*;
J.\* garva\* (?).

Nor. transi. Thus, ye Dovas, ye are all of you even a seed from the degraded mind, (b) and he who so especially propitiates you will still more unholy, and more insulting. (c) And she (?) who\*1 is producing your infamy

an familiande (marem planstor-lancenthat-mendennandam) an menden mender production and mender menden mender production and mender mende

Trilt. Yad(t) yûstê frê-mîmathê, yê mas(k)yê [= mash[i]yê,] achistê dantô, Vakhahentê Daşvô-zustê, Vanheus sîzhdyamus Mananhô,

Mazdão Aburabya khratěuš nasyaňtô Asháad(t)chá!

Verbailm transi. Quare vos ea [eas res (vel eo (?))] praeparatis\*1 quae [quas res (vel quo = ut)] homines [res\*3] pessima [-mas] constituentes (vel facientes) (b) loquuntur\*3 (vel -quentur) [a] deorum-falsorum-cultoribus-dilecti\*4 [prophetae (vide v. 1, c), sed] Bonae [-na] exclusi\*5 [vel rejecti\*5] Mentis [-nte] (c) Mazdae Ahurae [ab] intelligentiae [-tia] percuntes [i. e. exerrantes\*] a-Sanctitateque. \*1 Vel vos (200) pervertistie (mématha, 2nd pl. perf.). \*2 vel homines perversi. \*1 vel vocati sunt. \*4 vel res dilectas. \*4 vel res rejectas (?).

Pahl. text translit. ¹Mûn min zak Mayûjishnö [zak 1º frârûnöth² yekavimûnêd pavan zak 1º kolâ II mindavam¹, 1º minavad, va stih] ash frâz minishnö vardinêd, [aighash barâ frifêd, afash minishnö barâ¹ avö vinâs kardanö vardinêdº]. Anshûtâ²+0 saritar dalıishno yehevûnêdº [Dinö\*++0 16+0 dûshâkâs]. (b) Mûn yemalelûnd zak 1º0 Shêdâân¹¹ dôshid, [aigh, mindavam pavan avâyast 1º+4 Shêdâân¹¹ yemalelûnd], ashân Vohûman sizd\*¹2+1, [aighshân¹ min rakhik]. (c) ¹ºZak 1 Aûbarmazd² khiradô nasînênd¹⁴ va Aharâyihich, [aigh, va²+4 tapâh barâ vâdûnâñd]. ¹See P. ¹DJ. ins. î. ¹D. om. ⁴DJ. om. ⁴DJ. om. ⁴DJ. om. ⁴DJ. mardûm. °D. ins. î. °DJ., D. dânishuö. ¹ºDJ., D. ins. ¹¹ DJ. shêdân. ¹²(?) DJ., D. sishd (?); K.º sishak (?). ¹³ DJ. ins. va. ¹² DJ., D.

Pahl. transl. When one (or 'Who') is of this alliance (or 'agitation (âyûzishnö)'), [that of piety for both the interests, that which is spiritual, and that which is of the world], then ye are (or 'it is') turning his thoughts, [that is, ye will deceive him, and also turn his thoughts to the commission of sin]. That\* man is producing the worst [the Religion of the one evil in his intelligence]. (b) They who announce what the Demons have loved, [that is, announce a thing in accordance with the desire of the Demons], by them

XXXII, 8, 4. •1

in the seven Dyipas of the earth, even she\*2 m causing the deceit m go forth after me: \*1 Or read yens = 'by which he'. \*\* or 'he' (if yens is read).

Parel-pereian Ms. Édûn shumâ [] harvist\* kih Dêw hastîd, tân [] Akôman hast tukhm, [kû, tân tukhm as ânjâ, kû Akôman []] • (b) Kih ieh (sie pro ham) shumâ [Dêwân] bisyâr yasad, Drujtar\* (sie) [] [bisyâr = babed] awarmînishn + bisyâr bâched • (c) raftan (?) mân as pas ân (sie) frifishn, [kû, mân Zaratusht [kû = âgh (sie)] dehad] [] [pah zamîn haft, kû = pavan bûm haft, âgh] bî-guftan dehad [] •

Free tr. For ye have devised that men who bring worst deeds to perfection Speak loved of the Demon Gods, cast out by the Good Mind and spirit; And they fall from the thought of the Lord, from Righteousness utterly perish!

is Vohuman left, [that is, he is far off from them], (c) for they are destroying Auharmazd's wisdom and his sanctity also, [that is, they will also render it utterly void (lit. spoiled)].

Ner.'s sansk. text. Yat dvitayād āste prakrishṭam\* mansh [dvitayāt vastunah\* paralokiyāt¹ ihalokiyāchcha³] mathoāti yo manushyah nikrishṭajñānī bhavati, [kila, vipratārayati] (b) vadatām Devamitratvam³, Uttamam aidayati⁴ (sic?) Manah, [kila, ye kimchit samihitena Devānām⁴ vadanti teshām dehāt Gvahmanah dūre āste], (c) Mahājñāninah⁵ Svāmino buddhim nāçayatām Dharmaçcha, [kila, ye Avistārtham nāçayanti, te kāryam punyamcha⁵ vināçayanti³].

<sup>1</sup> J.<sup>4</sup>, J.<sup>4</sup> praloka<sup>4</sup>. <sup>2</sup> J.<sup>5</sup>, J.<sup>4</sup>, J.<sup>5</sup> ihaloka<sup>4</sup>. <sup>5</sup> all \*tratash. <sup>4</sup> J.<sup>4</sup> om. from sida- to -vanash. <sup>5</sup> P. <sup>5</sup>nin. <sup>5</sup> J.<sup>5</sup> om.

Mer. transi. When from the two things (sic = aste for iti) [from the interest (or 'wealth'\*1) which appertains to the world beyond and that which is of this world] the man who is of base mind is turning the mind away, [that is, when he deceives it (or 'betrays it')], (b) then from those who are declaring a friendship for the Devas the best mind perishes, [that is, Gvahmana is far from the body of those who proclaim anything from friendship toward the Devas], (c) and from those who are destroying the wisdom of the Great Wise One, the Lord; and his Sanctity is also far\*2 from them; [that is, they who are destroying the Avista-interpretation are destroying duty and Sanctity]. \*1 So Burn. \*2 or 'they are also destroying Sanctity' (read dharmam).

Parsi-persian fit. Kih as [] kushishu [ân i nêkî êstêd pah ûn i har dû [] mûnû u gêtî] ash frâs mînidan gardânad, [kûsh bih frîfî-dehad ajash (? sic) mînishu bih ûn wanâh\* kardan gardânad], mardum badtar, [khirad = dênishu] bâshad [ [] bad-âgâh] a (b) Kih gûyad ân i Dêwân khwâhêd (so), [kû, chiz pah lûik\*1 i Dêwân gûyad], ashân Bahman sez\* (?) + ya'nî + dûr, [kûshân [u = va] az dûr] a (c) Ân i Hôrmuzd khirad nesâ- (vel nêst-) kunad, wa Şawâb ham, [kû, [] tabâh bih kunand (?)], [kû, Zand Awestâ tabâh kunad, wâ'n i kâr u kirîsh tabâh kunad = dgê Zand Avestâ tapâh vâgûnd\*2, va sak î kâr va kirîsh tapâh vâgûnd\*2], a \*1 Or 'lâyîk'. \*2 perhapa 'vâgûnad'.

nem . Merengolis, gadaecop. Gadarrez & gyadelas . 6130kmilas).

Onem Merengolis, gadaecom | Odino Gada . gyadelas Onensulariterin.

Onem Merengolis, gadaecom | Odino Gadaecom (gyadelas Onensulariterin.).

Popularitering 

Onem Merengolis 

Onem Merengolis

Tritt. Tá debnaotá mashim [== viyem] Hyad(t) vão, Aká Mananhá, Aká ś(k)yaothnem vachanhá, hujyātôiš [°jîvāt°], Ameretātaschā, yeng Daēveng akaschā mainyuš yā frachinas dregvantem khshayô.

Verbailm transl. Igitur [vel quoad baec-duo (?)] fraudetis [-abitis] hominem prosperitatis [-tate], Immortalitatisque [-tate], (b) quum vos, Mala Mente, quos [qui] Deorum falsorum cultores sint], malus(que) spiritus (c) malo [ad] actionem sermone [incitet, i. e. incitabit] quo, [etiam] in-ordinem-redigebat [vel rediget] (animositatemque\*1 ei impertiebat [-tiet]) scelestum [suus] moderator; [vel fortasse verti potest, 'quo (sermone) scelestum-infidelem ad exitium(?) prorsus\*designabat [-abit\*\*3]]. \*1i. e. animum. \*\*ante constituebat [-net].

Pahl. text transist. ¹Pavan² kolâ dô frifêd anshûtâân, pavan hû-zivishnih va amarg-rûbishnih, [aigh, avö anshûtâân³+¹ yemalelûnêd aigh³+¹: amat
zivastano shâyad apagayêhê\* lâ yehevûnêd pavan rûs î lanman], (b) mûn lekûm
sarîtar mînishnö, mân Shêdâân⁴ bômanêd, atâno sarîtar mînishnö, (c) Aflânö
sarîtar kûnishnö, va⁵ gôbishnö, mûn frûz châshêd avö atshânö, aigh, min¹
valman⁵+¹ darvand [Ganrâk² Mînavad] pâdakhshahîh⁰. ¹ See P. ⁵ D. ins sak.
⁵ D. om. ⁵ D. °dâ; M. °dayyâ. ⁵ DJ. om. ˚ D. valman. ˚ D. ganak. ⁵ M. shalîtâih.

Pahl. transi. Ye are deceiving mankind as to both, in to prosperity,

. பாரும் விர்விர்கி நியம் சிர்கள் அள்ள பார்கள் அரித்து. அள்ள முன்று அரிக்கி மாற்கள் அள்ள முன்று அரிக்கி மாற்கள்

அருக்கு வருக்கு வருக்கு வருக்கு வருக்கு வருக்கு வர்களுக்கு இது வருக்கு இது வருக்கு வர

Triji. Paouru-aệnão enakháta

yais sravayeite; yezî tais, atha,

Hâtâ-marânệ Ahurâ, Vahistâ vôistâ Mananhâ. Thwahmî ve, Mazdâ, Khshathrôi Ashaệchâ senghô vidăm.

Verbatim transt. Multum-et-saeviter-injuriosus (vel multas [suas] saevas injurias] attigit [propositum suum ([vel etiam fortasse: Injurias vestras (?) adversus sanctos nacti-estis (? i. e. consilia crudelia vestra consummavistis]) iis-doctrinis falsis] quibus annuntiatur [suus, vel vester(?), progressus vel fama]; [sed] ii his [sic res ei [vel vobis (?)] succedat], sic [etiam]) (b) [O Tu] re-vera-

XXXII. 5, 6. 93

Free tr. Man therefore will ye beguile of Health, and the Life Immortal,
Since you with his Evil Mind, the foul spirit rules, as his Daévas
By speech unto deeds thus false, as his ruler ratties the wicked.

and Immortality, [that is, ye declare to men thus: if (or 'when') it is desirable (or 'necessary') to live, death is not in our path], (b) ye whose in the worst mind, who are Demons; for yours is indeed the worst mind. (c) Yours is also the worst deed and word, by which one teaches forth (or, 'ye who teach forth') to persons that sovereignty is from the wicked [Ganrák Minavad].

Mer.'a aanak. text. Tābhyām pratārayati manushyān sujivanau\* (sic) amrityupravrittaucha, [kila, yat jīvitum çakyate, amaratvam (? sic\*) bhavati mārgenā 'smākam], (b) yat yushmākam, he² nikrishtamanasah! yat, he Devā nikrishtamanasah! (c) nikrishtam karmacha, vachaçcha, yat prakrishtam\* āsvādayati\* (sic) durgatino\* [Ābarmanāt] rājyam [keshāmchit].

1 J., J., C., P. \*char\*; J. \*tar\*. \* J. \* om. he.

Mer. transl. It is with regard to both of these that he (?) is deceiving mankind, in regard to prosperity\*1 and immortality, [that is, he says thus; 'if it is possible to live at all, immortality lies in our path'], (b) since yours, O ye base-minded!, O ye base Devas! (c) is the worst deed and speech; wherefore he\* is proclaiming\*2 the sovereignty from the miscreant [from Aharmana] to (not 'of') certain persons (meaning 'to every one')]. \*An adj. is not intended; Nor. elsewhere insists on jivani (eic). \*\*or 'inculeating'.

Parsi-persian Mt. Pah har dû faribî-bed\* (?) mardumân, pah nêkî-zîstan u bî-marg raftanî, [kû, ân [] gûyad [] kih zîstan shâyad, [wa = va] bî-jân nah bâshad pah râh î mâ], (b) kih shumâ badtar mînishn, kih Dêw [], tân badtar andêshîdan (sic) & (c) Tân + ya'nî + shumâ badtar kunishn u gôbishn, kih îrâz — âu kasân kû [] [kih = mûn] û darwand [Ganâ Mînû] pâdîshâhî &

Free tr. Much to do harm has he striven by his famed helps, I it be so, But essential truths hast Thou known in Thy memory, Lord, through Vohuman; These in Thy Kingdom I place, for Asha Thy truths I establish.

entia in memoria-habens Ahura, optima nosti [agnovisti et revelavisti Mente] (c) et [eas Tuas veritates] in-Tuo [Regno] pro-Vobis, Mazda, (Regno), Sanctitateque [ut] laudis-doctrinas statuam [vel deponam, vel etiam fortasse discam(?)].

Pahl. text transit. ¹Kabed-kînîkân kînö bavîhûnî-ait, [aigh, vinâs-kârân pâḍafrâs² vâdûnâñd¹] mûn srûdő yekavîmûnêḍ, [mûn gûft yekavîmûnêḍ], aigh amat valmanshân asâr³, [aigh, pâḍafrâs pavan zak⁴ damânö bûndak barâ vâdûnâñd, amat rûbânö lakhvâr avö⁵ tanö\*⁴ yehabûnd]. (b) Âshkârakö âmarînîḍār⁴ Aûharmazd, [aigh, pavan vinâs va ⊓ kirfak âmâr⁴ vâdûnyên⁵] va zak î pâhlûm âkâs î pavan Vohûmanö, [mozd khavîtûnêḍ aigh avö mûn avâyaḍ yehabûnḍö]. (c) Pavan aê⁴ î Lak î ⊓ Lekûm, Aûharmazd, khûdâyîh¹⁰, zak î Aharâyîh âmûkhtishnö (sic) barâ khavîtûnî-aîtö¹¹, [amat Lekûm pâ-

dakhshabih bûndak barâ yehevûnd<sup>13</sup>, kolâ aish<sup>13</sup> pavan frârûnîh âkâs barâ yehevûnêd]. <sup>1</sup> See P. <sup>2</sup> D. pâdôf<sup>2</sup>. <sup>3</sup> DJ., D. asîr. <sup>4</sup> DJ. ins. î. <sup>8</sup> DJ. ghal. <sup>3</sup> all seem âim<sup>2</sup>. <sup>7</sup> DJ. om. <sup>4</sup> D. <sup>4</sup> D. hanâ; Mf ânö, oravö. <sup>13</sup> DJ. <sup>4</sup> dayyân. <sup>13</sup> DJ. <sup>5</sup> tunif<sup>2</sup>. <sup>13</sup> DJ., D. <sup>5</sup> ûnêd. <sup>14</sup> DJ., D. om. I.

Pahl. tranef. Hatred is desired for these much-hating ones, [that is, they would execute chastisement upon the sinners], of which is related, [and of which it is said] that it will take place when they are eternal; (? or, 'when', i.e. 'if' 'theirs it is there' (hasâr (not asâr) = hathrâ = the usual tamman = 'beyond in the other world')), [that is, they shall make the punishment complete at that time when they give back the soul to the body].

(b) An \*1 enumerator of what is manifestly real (or 'an open (?) enumerator') is\*1 Atharmazd\*, [that is, they\*1 must\*1 give\*1 account of sins, and good works]; and he\*2 is\*2 aware of that which is best, which is through a good mind, [he understands the reward, that is, he understands to whom it is necessary (or 'fitting') to give it]. (c) In this Thy kingdom\*2, O Atharmazd, Your\*3 Aharâyth's teaching will be (or 'is thoroughly') known, [that is, when Your sovereignty shall have become complete, every individual will become intelligent through piety]. \*1 Or: 'O enumerator, Atharmazd, · · do Thou give'. \*5 or 'Thou knowest'. \*4 or 'which is Yours'.

Ner.'s sansk. text. Prachuram dveshipām¹ dveshaḥ¹ ākānkshate yaḥ ukto 'sti, yadi², [kila chet pāpakarmipām nigrahaḥ kriyate³, nigrahaçcha tasmin kāle sampūrnah kriyate ³yadā ātmanah punas tanau samyuñjanti].
(b) Tān tataḥ⁴ prakaṭam kalayati\* Svāmī, [kila, pāpena punyenacha sam-

Le nos ad House at Manage and a cerposo-on few grower and fermer and and fermental and ferment and fer

Triit. Aệshām aệnanhām naệchid(t) vidvão aojôi (vel âjôi) hádrôyê Ya jôyê sẽnghaitệ, yâis arâvî vaệnâ [= huv°] ayanhâ, Yaệshām Tû, Ahurâ, (i)rikhtem, Mazdâ, vaệdiátô ah!!

Verb. tri. Horum [hominum] injuriosorum [Ex his injuriosis] nihil sciens est [princeps eorum] dicere [i. e. designare, describere] vires-suas-in-possessione-praesentes [quam magnae sint], ([vel, leg. âjôi, Ex his injuriosis nihil sciens [est iniquus suas-vires] ictui [i. e. ad-ictum destinatas esse] vires-suas-in-possessione-praesentes]), (b) quae ut ad-victoriam-reportandam (vel impertiendam)-aptae nuntiatur [-iantur], quibus auditus-est, [i. e. famosus factus est eorum princeps] micanti [sue] ferro\*1, (c) quorum [tamen] Tu, O Ahura, [nihilo-minus] exitium [-tii], Mazda, scientissimus es. \*1 Gladio.

Pahl. text translit. <sup>1</sup>Valmanshân kînîkânö\* lâ mindavam<sup>1</sup> âkâs hômand, zak î<sup>2</sup> zanishnö î<sup>3</sup> rêshanö, [aîgh<sup>1</sup>, pâḍafrās<sup>2</sup> pavan rūbānö, maman chand lâ

XXXII. 6, 7. 95

khyām kurute], utkrishṭatvamcha<sup>5</sup> vetti yat Gvahmanena, [kila, prasādamcha jānāti, yat, yasmai yujyate dātum<sup>5</sup>]. (c) Tvayā Yushmākamcha, Mahājūānin, rājye puṇyasya cikshā parijūāyate, [yadi Yushmākam rājyam sampūrņam jāyate, tatah sarvah ho 'pi sadvyāpāratayā vettā bhavati]. <sup>1</sup> J.<sup>4</sup> om. from dveshi- to -h. <sup>2</sup> J.<sup>5</sup> om. yadi. <sup>2</sup> J.<sup>4</sup> om. from kriyate (sic) to yadā. <sup>4</sup> J.<sup>5</sup> om. <sup>5</sup> J.<sup>5</sup> prakṛi<sup>5</sup>.

Ner. transi. Much does he desire the hate of the haters (or 'He desires hate for these much-hating ones') who is declared, if ..., [that is, II the punishment\* of the malefactors III effected, it will be completed in that time when they unite the souls again with the bodies]. (b) The Lord therefore enumerates\*1 them manifestly and truly, [that is, He takes account as regards sin and righteousness], and He recognizes the excellence which exists through Gvahmana, [that is, He understands the reward, which is\*2 (?) he understands to whom it is necessary (or 'fitting',) to give it]. (c) By Thee, O Great Wise One, the doctrine of sanctity is made known in Your kingdom, [that is, If Your kingdom becomes completely established then, from that cause, every man will\* become\* intelligent through good conduct]. \*1 See Burnouf, \*1 see afgh.

Parsi-persian Me. Bisyêr hînah-varsandah kinah khwâhad, [kû[sh = -sh] waṇâh\*-kârân pâdaîrâh kûnêd\* (?)] kih guft -- srûd êstêd\*, [kih guft êstêd\*], kû, kih ôshân bî-shumâr [kû, pâdaîrâh pak ân samân tamâm bih kunand kih ruwân bâs ân tan dehad], a (b) şâhîr shumâr-kunandah Hôrmuzd, [kû, pah wanâh\* u kirîah shumâr-kunaud], w'ân i buland âgâh i pah Bahman, [muzd dânad, kû, III kih bâyad dâdan] a (c) Pah ân i Tû i Shumâ, Hôrmuzd, khudâ ân i Şawâb âmûkhtan bih dânêd (?vel dânêst) tuwân\* (sic videtur), [kih Shumâ pâdishâhî tamâm bih bêd + ya'nî + hâshad, har kas pah nêkî âgâh bih bâshad] a

Fr. Of these wretches none may declare how great are their marshalled forces, And what as victorious they laud, thus famed through their glittering iron, But their utter ruin, O Lord, most clearly Thou seest, O Mazda.

khavítúnd] (b) műn<sup>5</sup> zanishnő áműkhténd (sic), [zak<sup>2</sup> mindavam áműkhténd zakshán pavan rúbánő zanishnő yehevűnéd] műn srúdő yekavíműnéd aigh pavan zak í khvaén<sup>6</sup>+1 asînő<sup>1</sup> [ashán gazéd<sup>1</sup>]. (c) Műn valmanshán Lak, Aúharmazd, valmanich 1<sup>7</sup> rístak (?)<sup>6</sup> ákás<sup>6</sup>+1 hômanih, [aigh¹<sup>6</sup>, valmanich¹¹ i vinás-kárdar pádafrás khavítűnih]. ¹ Sen P. ² DJ. inn. î. ² D. ins. î. ⁴ D. pádőf\*. ⁴ D. amat. ⁴ D. Zend letters khvín (cp. Y. 30, 11), M. khví. ¹ DJ. om. ² DJ. r-î-p-k; M., K.¹ friftak; D. r-î-p-k. ⁴ DJ. áns. ¹ DJ. ins. ich. ¹¹¹ DJ. om.

Pahl. trans! They are not aware of the case of these avengers, nor of the smiting which they will clearly receive, [that is, They do not understand how great the punishment for the soul is], (b) which yet they inculcate as a smiting, [that is, they teach that thing which is to them a smiting for the soul], by which it is proclaimed that with the glittering iron [they (he) shall tear (lit. bite) them]. (c) Thou art aware, O Auharmazd, whose are those things, and for whom also that which is that deadly result is destined, [that is, Thou understandest the punishment of sinners].

98 **XXXII.** 7, 8.

Ner.'a aansk. text. Te dveshino na kinchit jânanti apaghâte\*, yah parisphuṭatarah¹, [kila, nigraho yah âtmanikah (\*sic)³, kiyân iti na jânanti] (b) ye vîghâtam çikshyauti, [tat kimchit çikshyanti¹ yenai 'shâm âtmani² vighâto bhavati], ya³ ukto 'sti uttamalohena\* (c) yeshâm Tvam, Svâmin², krûrakarmakritâm⁵, Mahâjñānin, vettâ 'si, [kila, teshâm ye pâpakâritarâ nigraham jânâsi]. ¹ J.² (?), J.⁴ °pha°. ² all ina. ³ J.⁴. ⁴ J.⁴ uttamra\* (or °na°); J.², C. uttamapralo\*, P. uttapra\*. ³ so J.³, J.⁴; J.\*-karttâ.

Mar. transl. But these hostile persons understand nothing concerning\* the smiting, which we great the soul's punishment is], (b) they who yet are promulgating a smiting-asunder which has been announced as a smiting by means of the best

Paletymen of the month of possession of the monument of the month of the mo

Triit. Aệshām aệnshhām
Vîvanhushô srâvî Yimaschiḍ(t),
Yē maś(k)yêng [= "sb[i]yēng] chikhshnushô ahmákēng gâuś bagâ vâremnô;
Aệshāmchiḍ(t) â ahmî
Thwahmi, Mazdâ, vichithôi\* aipî?

\*Or 'vichithroi'; see also vichithrabya, J., J. at Y. 30,2; but I modify p. 478.

Verbatim transi. Horum injuriosorum [ex his injuriosis\*1 unus\*] Vivanghides [esse] auditus-est [clarus-factus ((?) vel famatus) est] Yima-etiam, (b) qui, homines sibi-conciliare (vel docere)-desiderans nostros, Bovis partes edens [fuit, i. e. edit]. (c) Horum quicunque-sint [i. e. hos] apud (vel ab his) sum in-Tua, Mazda, discretione (in) [ut distinctus et sejunctus, i. e. ita judicandus sim]. \* Sunt qui sie vertant: horum factorum injuriosorum reus (?).

Pahl. text translit. ¹Valmanshān [Shêdâân] kintk vināskār zak î Vîvā-hānān\* Yim srūḍ, (b) mūn² avŏ anshūtāān chāshīḍ, aīgh: lanmanīkānō bisrayā pavan² bagishnō vashtamūnēḍ [hamāzak⁴ anshūtāânō⁵ pavan sīnak⁵ masīh va″, bāzāî⁵ masīh]. (e) Valmanshānich dēn, [zak î⁰ Gāsānō li pavan Gāsānīkīh barā dēshīḍanō¹⁰], Lak, Aūharmazd, barā vijīḍō akhar, [aīgh, Lakich pavan khūp dāshtō]. ¹Ses P. ªD. om. ash. ªDJ., D. om. va. ªM. va; DJ. om. ªD. marḍūm. °DJ., D. sīnōk; K.ª, M. sīnē. ³D. ins. va. ªDJ., D., M. °zāī. ªD. om. ³D. °īḍō.

Pahl. transi. Of (i. e. among) these [Demons] Yima of the Vîvanhânas famed to have been a hating sinner, (b) who taught men thus: 'O of ours, eat ye flesh in pieces [O ye men ever just as greedy, eat it in pieces according to the size of the breast (the stomach), and the length of the arm (as much as stomach can held, or hand take)]'. (c) From among these [on account of my thorough love of the Gâthic doctrine of the Gâthâs I am

XXXII. 7, 8. 97

steel, [that is, they are teaching something through which their smiting in the soul is effected], (c) concerning which cruel malefactors\*1 Thou, O Great Wise One, knowest, [that is, Thou knowest the punishment of those who are malefactors]. \*Or, reading \*kritan, 'the result of whose cruel action · · .'

Parsi-persian Ms. Ôshân kînî (sic) nah [] [û = varman (sic)] âgâh hend, ân î zadan rûshan, [[] [pah = paran] pêdafrâh pah ruwân\*, chih chand, nah dânênd (so)], (b) kih zadan âmûzad, [ân î chîz âmûzad ân-shân, pah ruwân zadan bâshad], kih guft + srûd êstêd (so) + hast, kû, pah ân î [] [khândah, vel khâyandah (?) = khâên] âhânîn (sic) [[wa shawad = (va) vazranêd pro vazlûnêd] ôshân [] [shûrad (? perhaps khûrad\*) = vazand]] a (c) kih ôshân, Tû, Hûrmuzd, û ham î farîb\*\*-dehandah (?), âgâh hend (?) [kû, û ham î wanâh (?)-kârtar pêdafrâh dânî] a \*\* Hardly shûrîd (?); see vazand probably for gazand; see the Pahl. \*\* Formerly frêb was preferred; cp. Parsi frêv.

Free tr. Among wretched sinners like these Yima was famed, Vivanghusha, The same our men to content flesh of kine in its pieces was eating; From all and like guilt may I stand in Thy searching view apart.

chosen out by Thee, O Aûharmazd, hereafter, [that is, even by Thee I am considered as good (or poss. 'maintained in welfare' (?))].

Ner.'e sanek. text. Tân dveshinah pâpinah Vîvanghânasya\*ı putrah² proktavân Yamaçedah\*\* (b) yo manushyebhyah samâsvâdayati\* asmâkaih paçânân dakshinayâ\* khâdanaih\*, [sînahmasâyatayâ\*\* bâjâyamasâyatayâ\*\*], (c) tâncha tatrâ 'hait Tvanicha, Mahâjñânin, vivejayâm\* âsa paçchât\*, [kila, antar Gâthâsu çuddhatayâ dhritâh\*].

<sup>a</sup> J. <sup>a</sup> (?), J. <sup>a</sup> vîvangh ; J. <sup>a</sup> vuvanh . <sup>a</sup> C. om. <sup>a</sup> J. <sup>a</sup> Jamanishêd . <sup>a</sup> corr. from dakshan . <sup>a</sup> Al ins. <sup>a</sup> P. <sup>a</sup>tâ; C. <sup>a</sup>to.

Ner. transl. These hateful ainners Yameçeda Vivanghana's son has declared forth (by his example?), (b) he who taught men to eat the food of our herds with (or 'for') a perquisite, [and in pieces with the width of a breast (or 'which would fill the breast'), and with the length of an arm]. (c) And these I (?) have (?) been discerning later there, and Thou also hast been discerning, O Great Wise One the Lord, [that is, they are estimated with clearness (or 'favourably') in the Gâthâs].

Parsi-persian Ws. [Kih = Min] ôshân Dêwân kînah wanâhkâr\* ân î Vîvanganân Jamshid guft, (b) kih [ûshân = varmanshûn] [] mardumân chashand (so) kû: mâyân gûsht pah hissah khûrîd [ [] no ir. for amâ (sie) mardum pah sînah + vashhîn (? pro (?))[] [andâzah = mas] û bâxû [] [andâzah = mas]] û (c) Ôshânich (sie) andar, [ân i [] [pêdâîsh = dahishn] man pah Gâsânî bih khwâhish-kardan], Tû, Hòrmurd, bih - [] [kun = vâgûn (sie)] [], [kû, Tû ham pah khûb dâshtan] û

Molejem sacherten mannen zugem mannen mehre mater meter met.

Trlit. Duśsastiś sravâo môreňdad(t) [= mereňd°] hvô jyátěuś [= jivá°] sēňhanáiś khratům;

Apô mû îétîm (apa)yañtâ berekhdhăm hâitîm [°tyam] Vańhēuś Manańhô; Tâ ukhdâ mainyēuś mahyâ, Mazdâ, Ashâichâ Yūshmaibyâ gerezệ.

Verbatim transl. Doctrinam-nefastam-promulgans verba sancta Religionis nostrae destruebat [(?) vel -uet] ille vitae [nostrae suis] hortationibus consilium [destruens]; (b) de me\*1 opulentiam déripiens [est] beatam vere-bonam [vel re vera exsistentem (?)] opulentiam] Bonae Mentis. (c) Hoc dicto spiritus mei, O Mazda, Sanctitatique Vobis planctibus-supplico. \*1 Vel 'meam'.

Pahl. text translit. ¹Pavan dûsh-âmûzishuîh t³ srôbő ashân marenchinêd, [Shêdâân]³, valman mûn zak î zivishn-hômand⁴ khiradő âmûkhtő [avő aíshânő. Ait mûn aêtûnő yemalelûnêd, aê² arôbő ashân⁵ marenchinêd î valman.] (b) Mûnshân barâ⁵ zak î li îshti² avôrtő, [padmànŏ⁵ kard⁵ dâshtend, khvástak i pavan Dastôbar î li avâyad dâshtanő, î amat shâyad dâshtanő, pavan zak râs shâyad dâshtanő], î arzûkő aîtō² pavan Vohûmanö, [aîgh, amat pavan¹ frârûnőîh yakhsenund avâyishnîk]. (c) Pavan valmanshân mitayâ î mînavadîhâ, Aûharmazd, î Ashavahishtő avő Lekûm garzîd, [aigham Gâsânîkîh¹o lâ rûbâk, lich garzam].

See P. DJ. om. D. shédách. D. sanishn hómanend. in DJ. bef. sróbő. DJ. om.
 D. fsht; DJ. fshtő; M. fsht (Zend char.). DJ., D. ins. f. D. kardanő. so D.; M. ck.

Pahl. transl. On account\*1 of the false teaching of the word he is destroying them [the Demons], he\*1 who\*1 has taught the living wisdom ('wisdom as to life') to people [some say that the text should be rendered; 'this word which is his destroys them'], (b) by whom that which is my wealth | borne away, [i. e. they have the compact which has been made, namely that wealth which is with (or 'through') my Dastur must be had, which when it is necessary

Maradm. omadem. oftecement | Maradm. ofuen(3. offerpent.

XXXII. 9, 10. 99

Fr. tr. The Herald of creeds that are false, he mars our life's aim by his teaching. Seizing away my wealth, the blest and real\* wealth of Thy Good Mind With the voice of my spirit I cry to the Right and to You to deliver.

to have it, it must be had in that way], the\*2 wealth\*2 which is the longedfor (or 'the yearning\* being\*' (= aîtō, so better)) of the Good Mind, [that is, it
is thus when they possess their desired object through piety]. (c) With
those words of the spirit, of Ashavahisht, O Atharmazd, I complained to You,
[that is, with me the (or 'my') Gâthic doctrine is not current; I too bewail].

\*1 Without lat of 'the evil doctrine as him who as ' \*2 not 'in that way which

\*! Without lat gl. 'by evil doctrine .. him who ...'. \*\*not 'in that way which is pleasing'; see the Gatha.

in pleasing ; see the Gatha.

Ner.'s sansk. text. Dushtaçikshayâ¹ uktir vinâçam dadâti asya jîvanivantîm (sic (?)) çikshayîtuh\* buddhim [uktir yê Devânâm]. (b) Adhikamcha\* me lakshmîm apaharati, hitâm satîm Uttamena Manasâ, [pramâṇam²; yo lakshmîm âdeçena me dhartum kartumcha yogyah, têm me adhikam vinâçayati, yê sadâchârena samchitâ\* âste]. (c) Tâbhiçcha vâgbhih², mânasavrittyê aham, Mahâjñānin, Dharmaçcha (-macha (?)) Yushmákam purah âkrandaye, [kila, me srishtir⁴ no⁴ pravartate³]. ¹J.⁴om. dushta. ² all ⁴na. ⁴J.⁴, C., P. gvábhih (no). ⁴corr.

Ner. transl. Through his evil doctrine his word is inflicting destruction upon the teacher's wisdom as to life (or 'living (?) wisdom'), [the Devas' word, does this]. (b) He is removing afar\* (or 'utterly') my property, the friendly and really\*-good\* wealth of the best mind [the regulation; he who (or 'when any one') is clever enough to preserve my property in obedience to the command, and to bring\* it\* into\* effect\*, then this evil one is utterly destroying this property of mine which has been thus accumulated through good conduct]. (c) With these words, and with earnestness of mind, I am complaining before You, O Great Wise One, and Sanctity also complains (or, 'O Sanctity', read, Dharma), [that is, my creation (or 'country' (?)) is making no progress].

Parsi-persian Ms. Pah bad-âmûkhtan i aakhunahân kharâb-kunad [Dêw [ham = ich]] û kih ân i [] [zadan = zanishn (sic)] hend khirad âmûkht ân kasân, [hast kih êdûn gûyad ê sakhun-shân khârab-kunêd —] # (b) kih-shân bih ân i man khezânah ghârat, [andâ-sah kardan dâsht, khexânah i pah Dastûr i man bâyad dâshtan, i amat (sic) shâyad dâshtan, pah ân râh shâyad dâshtan) i umuid (so) hast pah Bahman, [kû, amat (sic) [] nêkî dârad laîk (or lâyik)] # (c) Pah ôshân sakhun i mînûihâ, Hûrmuzd, i Ardibahisht, ân Shumâ garzid (so) [kûm Gâsân[î =  $^{o}i$ ] nah rawâ-kunad man-ich (sic pro ham) + ya'nî man garzam] #

Free tr. And he will destroy my word who for sight as the worst announces The Kine for the eyes, and the sun, and the gifts of the wicked offers, Who makes our meadows waste, and who levels his mace\* at the faithful.

Verbatim transi. Ille-ipse mea [-as] doctrinas occidat[-et], (vel ad-nihilum-redigat[-et]) qui pessimum (i.e. rem pessimam) spectatu dixit (b) Bovem oculis, solemque; et qui dona scelesti [i. e. sacrificia impietatis] offerat [-et], (c) et

100 XXXII. 10. 11.

qui (que) pascua [nostra] siccet [-abit], et qui (que) telum jaciat [-iet] in sanctum. (The well-nigh useless transliteration in here omitted to gain space).

Pahl. text transiit. <sup>1</sup>Valman<sup>2</sup> gabrā avö denman<sup>3</sup> li srôbö marenchinishnö yehabûndö, {aighash arûbākîh avö Dînö\* yehâbûnd] mûnash saritar pavan<sup>4</sup> vênishnö yemalelûnd (b) Göspend pavan kolâ II ash<sup>5</sup>, va<sup>5</sup> khûrshêdöch<sup>7</sup>, amatichash dahishnö<sup>6</sup> avö darvandân yehabûnd<sup>8</sup>, [afash<sup>1,6</sup> marenchînishnö yehabûndö] (?), (c)<sup>1,1</sup> amatichash vâstar vîyâvânînîd, [aighash tapâh barâ kard, afash<sup>1,6</sup> marenchînishnö yehabûndö], amatichash<sup>1,2</sup> pavan pêdâkîh aôshishnö\* yehabûnd avö aharûbânö, [aighash âshkârak avö<sup>1,5</sup> khvâst-hômand afash<sup>1,6</sup> (not âpûs = 'embryo') marenchînishnö yehabûndö].

<sup>1</sup> See P. <sup>2</sup> so DJ., D.; M. avŏ, or ânŏ. <sup>2</sup> D. ins. i. <sup>4</sup> DJ. om. <sup>2</sup> DJ. M. (?); M. seems ach or az + (?) (cp. asag = 'goat' (? + asb). <sup>2</sup> DJ., D. va. <sup>7</sup> DJ. khūrkhah<sup>0</sup>. <sup>2</sup> D. dåsht. <sup>3</sup> DJ. ins. <sup>14</sup> DJ., M. afŏash (so elsewhere). <sup>11</sup> D. ins. va. <sup>15</sup> D. om. ich. <sup>12</sup> D. ghal.

Pahl. transl. (a, b) That man sent destruction upon this my word, [that is, he has caused retention to the Religion], he by whom was said that the worst things to be seen even with both the eyes were the herd and the sun; when also a gift was bestowed by him upon the wicked, [and murder\* was also committed by him]; (c) when also the meadow was withered by him, [that is, was utterly spoiled by him, and killing was also perpetrated by him], when destruction was also indicted openly upon the righteous by him, [that is, destruction was openly indicted by him upon the suppliant].

Ner.'s sansk. iext. Asau me nâ\*1 ukter vinâçam dadâti, [kila², apravrittim\* Dîner dadâti], yo nikrishtataram vachasâ brûte, (b) gobbiçcha³ [-bhyaḥ (?)],

Meger game Handender | Janker (meger Andrew Part of 1995).

Triit. Taôchid(t) mâ môrendan [= merend\*] jyôtûm [= jîvâ\*], yôi dregvatô maz(i)bîš chikôiteres;

Anheuscha anh[u]vascha [== vas\*] apayeiti raekhnanhô vaedem; Yōi vahistad(t) asbaunô Mazda rares(k)yan Mananhô.

Verbailm transi. Hi-etiam mei [meam] destruant [-ent] vitam, qui scelesti [principis] cum-magnis [ducibus] consuluerint [(ad verbum, cognoverunt, hoc est, eorum disciplinam probaverunt, et eo falso in rerum cognitione instituti sunt)]; (b) patrisfamilias [patrifamilias]-que matrisfamiliasque [matrifamilias] aufert\* [hic scelestus (princeps) eorum] [vel fortasse 'consuluerunt ad aufer-

XXXII. 10, 11. 101

ajábhih\* súryábbih\*, [kila, trivárshiníbhih\* paňchavárshiníbhih\*] yo dánam durgatimadbhyo datte\*, [asaucha me ukter vináçam dadáti], (c) yaçcha krishtam\*\* udvásayati\* (?), [kila, sasyáni vináçayati, asaucha me ukter vináçam dadáti], yaçcha prakatatayá nindám dadáti muktátmanám, [kila, parisphutam punyátmanám nindám kurute, asaucha me ukter vináçam dadáti].

Nor. transl. And that man causes the destruction of my word, [that is, he causes retention my Din], who utters the worst with speech (b) as regards (?) cows, goats (or read akahi[i]bhihyâm\* == 'as seen by the eyes') and as regards (?) suns, [that is, the worst for the three-year-olds, and the five-year-olds], who also gives a gift to (not 'takes a gift from') the wicked, [and that one causes the destruction of my word], (c) who also roots out (?)\* the agriculture, [that is, destroys the fruits of the ground; he also causes the destruction of my word], and effects the censure of the free-souled, (or 'holy') with publicity, [that is, he makes the censure of the good public, and he also causes the destruction of my word]. "See Burnouf's vis, or 4th vas + nis, 'scorches'.

Parsi-persian Me. D mard an în man sakhun kharâb-kardan, [] [dâdâr-hed + ham + âmadah + hast = -], [kûsh bî-rawâi ân Dîn debad]; kiyash badtar pah bînishn gûyad (?) (b) Gêsfend pah har [] (dû âm (sic vid.) dâbûnêd (sic) = dê am (?) dâbûnêd], khûrahêd ham, kih chash (so) [] [dâsht = dâsht (sic vid.)] ân darwandân [] [dehad = dâbûnêd (?)] [asash (?) kharâb-kardan dehad (?) (c) kih chash (so) [Âshmēgh = -] kâh hâjtmand - kunad, [kûsh tabâh bih kardan], [] [azash = afash] kharâbî dehad (?) ân ashavân; [kûsh âshkârah, [] [û = varman] kherânah-mand (or khvâst\*(?); no tr.. for ânash\* (sic)) kharâb-kardan dehad] ş

Free tr. And these would destroy my life who consult with the great of the wicked; From lord and from lady they seize their wealth and inherited treasures, Harming Thy saints in their walk, retarding them from Thy Good Mind.

endam\*1'(?))] opulentiae possessionem, (c) qui ab Optima [Mente] sanctos, O Mazda, retardent [-abunt] (litt. severiter\* vulnerarent\*) Mente ([vel ob optimam sancti [mentem] odio-affecti eum crudeliter-saucient[-abunt]) \*1 Apayeiti infin.yam.

Pahl. text translit. ¹Valmanshânich² avö denman ¶ li marenchînishnö yehabûnd, [aîgh, arûbâkîh avö Dînö\* yehabûnd] mûn zîvishn-hômand⁴ [yemalelûnd, aîgh, amat zîvastanö shâyadö pavan râs î lanman], va⁵ darvand hômand, va⁵ pavan masîh⁵ kâshînênd¹ tarîh⁻-l³, [aîgh, pavan³ pêshpâyîh¹o, va³ paspâyih¹¹ (sic pro pâspâyîh), vinâs vâdûnâñd]. (b) Kaḍak-khûḍâî, gabrâ nêshman, [yemalelûnd aîgh: mânpatânö¹³ mânpat hômanêm], vash¹³ vazlûnd¹ zak î¹⁴ rêknöch¹⁵ vindishnö, [aîgh,¹ anshûtâ pavan staham vakhdûnênd¹ĕ, aîgh, khvâstak barâ avö hamîh yehabûnêd]. (c) Mûn zak î valman î³ pâhlûm aharûbö, Aûharmazd, [ash¹² barâ hankhetûnd], ash râdîh rêshînênd, î¹⁵ pavan

102 XXXII. 11, 12.

Vohûman<sup>18</sup>, [aigh, nihâḍak î<sup>17</sup> shapîrân, pavan frârûnôih hankhetûnd<sup>20</sup> barâ ramîtûnd<sup>21</sup>, Aharmôk(ân)i]. <sup>1</sup> See P. <sup>2</sup> so DJ., D.; M. maman. <sup>3</sup> DJ. om. î. <sup>4</sup> DJ., D. <sup>6</sup> hômanendîh. <sup>5</sup> DJ. om. va. <sup>8</sup> so DJ., D. <sup>7</sup> DJ., om. ich. <sup>6</sup> DJ. om. î. <sup>9</sup> DJ., D. ins. <sup>10</sup> D. pêshôp<sup>0</sup>. <sup>11</sup> DJ. pacö<sup>5</sup>; D. paseö-pâyîh (?). <sup>23</sup> D. mâgûk<sup>6</sup> (so). <sup>18</sup> P. ins. ash. <sup>14</sup> DJ., D. ins. î. <sup>8</sup> DJ. rêkhnôch, D., Zend letters raêkhn (or <sup>9</sup>khō). <sup>10</sup> DJ. <sup>9</sup> tînd î. D. (?), M. vakhdûnd; Sp. (?) <sup>17</sup> D. om. <sup>10</sup> M. om. <sup>18</sup> so D. <sup>20</sup> D. zarîtûnd (?). <sup>21</sup> D. <sup>9</sup> tûnd<sup>5</sup>.

They also inflict destruction upon this which mine. Pahl. transf. which | living, [that is, they present obstructions before the Religion; they say thus: 'since it is necessary to live in our way'], and are wicked, and they draw out their wickedness with (or 'against' (?)) the greatness (the higher class), [that is, they would commit sin with (or, 'against' (?)) the leadership and guardianship]. (b) The property of (gen. by pos.) the householder(s) (or 'the householders' (nom.)), man and woman, [thus they say of it: 'We are the householders' landlord (or 'chief')], and to him (or 'thereby') has come the obtaining of the treasure, [that is, they seize a man with violence, saying thus: 'Give ye your (or 'so be gives his') wealth to the congregation'], (c) who also wound that which is that of (or 'that which belongs to') the best saint, O Atharmazd, [established in him (?) (or (on the contrary) 'from him demolished')]; they wound his liberality which is through (or 'as') the Good Mind, [that is, they will cast off the nature of the good established in piety, Persecuting-infidels that they are!|.

Ner.'s eansk. text. Techa me vînâçanî dadate, [kila, apravrittin Dîner dadate¹], jîvitavaktâro ye durgatimantalı, [kila: jîvituni çakyate mârgena; sa\*\* asmākanı, iti, ye durgatimantalı santo, bruvanti]; mahattayâ\* âchâranti\* nikrishtatânı, [kila, puralısaratayâ pâpanı kurvate\*2]. (b) Grihapatayo (?) grihapatnyaçcha\* (?) apaharanti ânandalabdhim, [kila, manushyam hathena grihnanti], (c) yecha utkrishtatarasya punyâtmano, Mahâjnânin, dakshinâm

The montering in the state of t

ஆ செல்கான விரும் மான்ற நாகும் முற்ற இரு மான்ற இரும் முற்ற இரு மான்ற இரு செல்ல இரும் மான்ற கூறு கூறு கூறு கூறு க

Triit. Yá ráonhayen sravanhá vahiátád(t) á(k)yaothanád(t) mar(e)tánô, Aéibyô Mazdáo: aká! mraod(t); yôi Geus môrenden [merend°] urvákhá [=vrû°]ukhti jyôtům [jîvå°],

Yāis Grēhmā Ashād(t) var(a)tā(?)Kar(a)pā khshathremchā ish(a)nām(sic) Drujem.

Verbatim transi. Qua [doctrina homines (acc.) aberrantes] reddent ([vel

XXXII. 11, 12. 103

chhindanti, ya Gvahmanena, [kila, niçchaladharmaçcha yah uttamanani sadacharataya nirmita\* aste, tam vidhvamsayanti\*\*, ye Asmogah kapatakarmanah\*].

<sup>1</sup> P. <sup>0</sup>dáte; J.\*, J.\*, C. <sup>0</sup>dánte. <sup>2</sup> C. <sup>0</sup>vate; J.\*, J.<sup>4</sup> <sup>0</sup>vaniti; P. <sup>0</sup>vanite. <sup>1</sup> so J.\*, J.\*, P.; C. <sup>0</sup>paty<sup>0</sup>. <sup>4</sup> J.\*, J.\*, J.\* no vi. <sup>6</sup> MSS. <sup>0</sup>vang<sup>0</sup> (?). <sup>4</sup> J.\* <sup>8</sup> manah.

Nor. transi. And they are causing me destruction, [they cause detention to my Din], they, these announcers of life, who are evil, [that is, they who are continuing\* evil say: 'It is necessary to live in a way; this is our way']; and they are proceeding to baseness with the greatness, [that is, they commit sin with the party which has the precedence (or 'with surpassing zeal')] (b) The householders\* and housewives\* are taking away our\* joyful possession (meaning\* 'they are taking from the householder and housewife their' · · (gen. sg.)), [that is, they seize a man with violence], (c) who also, O Great Wise One, impair the liberality of the more excellent and pure-souled man, which is inspired by Gvahmana, [that is, they who are the fraudulent Asmogas are overthrowing the fixed Sanctity which is formed by the good conduct of the best men].

Parti-persian Ms. Ôahân ham ân în î man kharâh-kardan dehad, [kû, hî-rawâi\*¹ ân Dîn dehad (?)], kih zîvishnmand[î = \*i] [darwand = darvand] [gûyad; kû, kih zîstan shâyad pah râh î mâ], [] hend, wa pah mehî [] [kahânad (?) = kâhînênd] (sic vid.) badtarî ham, [kû pah pêshwâi\*² [] pêshwâi\*¹ wanâh\* kunad] a (b) Kadah khudâ mard [u = va] zan [gûyad, kû: şâhjib-khâtah (sic vid. pro khânah) î şâhjib-khâtah (khânah) hastam (sic)] dehad ((?) vel daharah (?), vel, wa har dû) + u + ghârat (= vash (?) possihly rash (?)) vasrûnd (sic pro vazlând) ân î [] [mutâ' = rîktah vel rîknak] yâftan, [kû, [awar = madam] mardum pah zulm [] [kunad = vâgûnêd] kû, khezânah bih ân space dehad] a (e) Kih ân î û î buland Şawâb, Hormuzd, [] bih nihâdah] ash râdî zakhm-kunad, î pah Bahman [] î nihâdah î vehân pah nêkî nihâdah bi afganand (?), Aharîman] a \*1 Or ruwâî, \*2 pîsh\*.

Free trl. By which word they keep back mankind apart from the holiest action, Evil! said God unto these, who would slay the Kine's life with their treason, Choosing Grehma far above Asha, and the Karps\* and the reign of Druj-servers. injuria afficientes eos deflectent [-abunt (lege rashayen)]) ab optimo facto (homines (acc.))\*, (b) iis Mazda: scelesti [estis], dicebat [-cet], qui Bovis destruebant [-ent] incrementi-verbo [turpiter et falso dicto] vitam [i. e. eam simulata specie amicitiae tradentes], (c) quibus Grehmae Sanctitate [potius quam Sanctitas] electi sunt [et studiose promoti sunt, et] Kar(a)panus [-ni], Regnumque [eorum] exoptantium Mendacii-daemonem [i. e. doctrinam ejus professorum].

\* Vel fortasse . 'quae (quas res) doctrina sua hi homines [socienti-infideles] tradant [-dent] optimae actionis [expertes] (hi homines)'.

Pahí. text transift. 'Mûn rêsh srâyênd' pâhlûm kûnishnö avö anshûtâân' [sâstârânŏ apadmân kûshishnih], (b) avö valmanshân Aûharmazd: zanishnö³,

104 XXXII. 12, III

güft, mün min zak f<sup>4</sup> göspendân marenchînishnö hü-ravâkhmanîh yemalelûnd, va<sup>5</sup> zivishn-hômandîh. (c) Valmanshân Grehmak(h) min Aharâyîh dôshaktar<sup>6</sup>, mün Karpö hômand, [aighahân khvâstak shapîr medammünêd aigh kâr va kirfak], va khūdāyih<sup>5</sup> bavihūnd pavan Drūjînishnö<sup>5</sup> [pavan avārūnih<sup>6</sup>].

<sup>1</sup> See P. <sup>2</sup> D, ins. ach = ich, <sup>4</sup> DJ. seems zîvishnö. <sup>4</sup> D. ins. î. <sup>3</sup> DJ. om. <sup>5</sup> D.

seems dôshêd li (?). "D. anakih (?). "DJ. drûjîn" (2nd hd.). " so DJ., D.

Pahl. transl. Whereby they declare that to wound is man's best deed, [which the unmeasured slaughter of tyrants], (b) for such (those) Aûharmazd announced a smiting, who say that joy and life come from the slaughter of the herd. (c) To those, who are Karps, Grehma (or 'a bribe') is more pleasing than Aharayih, [that is, riches seem better to them than duty and good works], and they are seeking a supremacy obtained through deceit [and impropriety].

Ner.'a sanak. text. Ye chhedam¹ samadiçanti utkrishtakarmani manushyebhyah, [anyāyinām apramāṇayuddhatvam\*¹], (b) teshām Mahājūānt¹ vighātam abravīt, yecha gopaçūnām\* mrityudānāt pramodam vadanti jivanimattāmcha\*\* (c) yeshām lanchā\* punyāt mitratarā, kadarthakānām\*³, [kila,

. Minetermannen | Sanantoring fent formannen 13.

Athēus mar(e)khtárů abyů, yaệchů, Mazdů, jigerezad(t) kůmů; Thwahyů mathránů důtim, yê is půd(t) daresůd(t) Ashahyů.

Verbatim trl. Quae [quas res ([vel quos duo (?sic fortasse, i. e. Kar(a)-panum et Mendacii daemonem]) Grehma observans-desiderabat [-abit] Pessimae in domicilio Mentis, (b) mundi perditores hujus, [et] qui(que)\*1 [i. e. Grehmae socii sacerdotales, et virium ejus duces] multum-dolens-requirebat[-rent] in-desiderio.. ([vel quae [quas-res]-que-duo\*1 [-duas], auctoritatem\* regalem\* vel sacerdotalem et Bovem\*, G. requirebat [-ret] in-desiderio]), (c) Tui prophetae legationem [et officium [requirebat [-ret, vel -rent] in-invidia], qui [tamen ob turpitudinem eorum] eos detinebit (et procul prohibebit) ab aspectu Sanctitatis.

('Fortasse est 'quae-que-duo, etc. = yaêchs, etc.' praeferendum.)

Pahi. text fransift. ¹Mûn khûdâyîh pavan Grehmah bavihûnêd, [aigh, pâḍakhshahîh² pavan pārak\* bavihûnêd], ash zak ■ sarîtar dên demanö pavan mînishnö, [aigh, pavan aê mînishnö bavihûnêd, aigh: C⁴ (râz⁴) barâ yehabûnam⁵, CC (dô-raz) lakhvâr yansegûnam-ê⁴]. (b) Ahvân marenchinidâr hômand, [aigh, gâs ■ tamman barâ tapâhinênd] mûn [pavan zak ■ avö⁴ zakich], Aûharmazd, zaniahnö va² garzishnö kâmak, [aigh, pavan zak pâḍakhshahîh⁴

XXXII. 12. 18. 105

veshām lakshmi\* pradhānatarā: pratibhāti punyakāryād apil, rājyamcha ichchhatâm Drujatayâ [avyâpāratayâ<sup>5</sup>].

<sup>1</sup> J. <sup>2</sup> all apramây<sup>8</sup>. <sup>8</sup> C. <sup>8</sup>arthânân. <sup>6</sup> J. <sup>6</sup> môn. <sup>8</sup> so all.

Ner. transf. They who announce a smiting as inflicted in (or 'with') the best deed possible for men [a boundless\* (or 'ill-regulated') warfare of the lawless!, (b) upon such, and upon those who proclaim joy and\* life from the death-blow of the herds, the Great Wise One pronounced destructions. (c) to which ('of which' (?')) evil-doers a (bribing\*) gift\* is dearer than Sanctity, [that is, to whom, (or 'whose') wealth appears more essential than even righteous action), seeking, as they are seeking, a sovereignty by (or 'in accordance with') the characteristic of the Druja [the character of the wrong\* doer].

Parsi-persian Ms. Kih zakhm guyad buland kunishn an marduman [aj (sie) == ach]. [sastârân bî-andâzeh kushtan]. (b) ân cehân Hormuzd: zaden, guft, kih, ez ân i gôsfendan kharâb-kardan khôshi\*, gûyad, wa sîvîsh-homandî (sic) 🕂 ya'ni 🕂 sîndagî-bômandî 🛎 (c) Oshan\* rishwat as Sawab [] [khwabad = doshed (?)] [man = ra] kih karafmand. [ktishan khezanah yeh khwahad\* ku kar kirfah], [] [ranj = andki] khudai az (= bavihand; sie etiam in codicibus aliis) pah Duragh [pah bedi] &

Which powers on his side the Grehma in abode of the Worst Free tr. Mind was seeking.

Of life the destroyers, they both; yea, that Grehma bewails with desire; Thy prophet's calling he seeks, but it holds them from sight of the holy! zish<sup>o</sup> aito, ashan<sup>10</sup> zak ayayad amat anshûtâti, khadûko leyatman tanid, ghal kûshînênd<sup>12</sup>l. (c) mûn pavan aê<sup>13</sup> î Lakö Mânsar gôbâk hômand, [aigh pêshpáli4 is pavan Dinö\* hômand), valmanshân ashis pádêndis min nikêzishnő i Aharâyîh, [aighash Abarmôk min kâr va kirfak kardanö ghal pāḍīrāninēnd17].

1 See P. \*so DJ., D.; M. shalitāth. \*DJ., D. ins. f. \*DJ. \*DJ. om. \*so DJ.; M. valman. \*D. and M. \*D.; M. shalitāth. \*DJ. ash. \*D. ashān. \*D. mardum. \*\* Mf. kāsh\*. \*\*D., Mf. hanā. \*\* DJ.; D. pēshö\*(?). \*\*D. om. \*\*D. netrund. \*\*\* DJ. \*rānēnd.

Pahl. transl. Which sovereignty he desires with (or 'as' (?)) the Grehma, [that is, he seeks authority through bribery], his is in thought that which is in the abode of the worse one, [that is, he desires it with this thought: 'I will give one hundred, and would take back two hundred'). (b) Destroyer(s) of the world they are, fthat is, they will utterly spoil the place which beyond), whose (or 'as to which') [with (regard to) that which (has reference) to that (authority) also an eagerness (or 'desire') for smiting and complaint, O Atharmazd, [that is, in that sovereign authority which | theirs that is desired by them when men smite on, one with the other], (c) there is an eager complaining of those who are witnesses (or 'speakers') as to this which is Thy Manthra, [that is, who are the chieftain(8) (the vanguard) for (or 'over') the Religion], but they, (the witnesses (?)) are keeping back\* those\* ones\* by\* it\* from the observation of Sanctity, [that is, they

106 XXXII. 18, 14.

oppose the persecuting heretics\* by\* it\*, keeping them back from the fulfilment of duty and good works]. \* Or, 'those ones are keeping them back'.

Ner.'s sanak. taxt. Ye râjyam lamchayâ\* shante¹, ²nikrishtenâ 'ntar vakshasi manasâ³, [aneua² manasâ shante yat: çatai 'kam² dadâmah, dve çatecha vyāvritya\*\* grihņimah⁴]. (b) Bhuvanasya mārayitārah\* ete, [kila, sthānam yat paraloktyam viçeshena nāçayantī], yecha, Mahājñānin, vighātākrandakāminah\*, [kila, tasmin râjye yat teshām asti, tad eva rochate, yat manushyāh parasparam yudhyante\*]. (c) Tava Mānthravānyā dyutāyatān³ (or dyūtā³ ye³ tān⁵ (?)) rakshanti upakramāt\* punyasya, [kila, ye purahsarāh⁴ Dīnyāh santi, teshām kāryam pratis[h]khalauti\*]. ¹ J.² \*ti. ¹ J.º, J.º, P. ins from ¾ to ʔ inclus. ⁴J.º om. ⁴all °hnāmah. "J.° dyutye", or dyūt°; C., P. dyūt. ; J.° ghūtāyai. "J." purah(ao); J.⁴ \*sparā(?); J.\* \*searāh; C. purahsārāh; P. purassarā. \*\* perhaps vyāvrittyā\*

Ner. transl. They who desire a sovereignty acquired by a bribing\*-gift\*, and with the basest intention within the breast, [that is, they desire it with this idea, viz. 'we give a hundred, and we take back withdrawing two hundred'], (b) these are destroyers of the world, [that is, they especially destroy the place which is beyond], who also love smiting (?) and complaint

meernander Beneferener | Gels-belengtanger | Gels-belengtangerender one geneferender geneferen geneferender geneferen geneferender geneferender geneferender geneferender geneferen geneferen

Trilt. Ahyā Grēhmō ā hôithôi; nt Kāvayaschiḍ(t) khratuš (nt) dadaḍ(t) Var(e)chā hichā fraidivā\*, hyaḍ(t) viseñtā dregvañtem avô, yê dûraoshem saochayaḍ(t) avô!

Verbatim transl. Ejus Grehma [est] ad subjiciendum [vel ad vinculandum est]. Deorsum Kaves-etiam consilium [nostrum] subjiciat (b) potentes [-duos (?)] hos [-duos (?)]-que vere-fallaces [-duos]) quod accedebant [-dent] ad scelestum [ut] auxilium (c) [et] quod (que) Bos\* vincere [ad vincendum] dictaest (fortasse dictus (masc.) est) [et etiam propheta sacerdotalis noster morte afficiendum dictus est] qui longe-a-nobis mortem-propulsantem [-sans], faciebat [-iet] ut ardesceret [-scat] auxilium [nostrum, hoc est, sacer ignis].

\* Fieri potest: 'ad Bovis\* exitium [destinatus] ille [false] nuntiatus est qui, etc'. Pahl. text translit. ¹Valman mûn² pavan Grehmak(h)\*, masîh barâ pavan zak î Kîkân³khiradö barâ yehabûnêd, [mûn pâdakhshahîh⁴ pavan⁵ pârak(h) yehabûnêd⁴ pavan khiradö ▼ valmanshân⁴ mûn pavan mindavam € yazadân (vel-'shân²') kôr⁰ va kar⁰] (b) pavan zak î¹⁰ varzânân¹¹ avârûnö dânâkânö, va frêh¹² pâdistânö¹² [mûn pavan avârûnöih¹ hû-bôî (vel hû-bôd-I) pavan¹² babâ¹² yakh-

XXXII. 18, 14. 107

(see the Pahl., or, 'are desirous of complaining of the smiting'(?)), 'O Great Wise One, [that is, this kingdom of theirs that just pleases them when men mutually contend]; (c) and they hinder those who are expressing\* themselves\* (or 'striving to shed light') (in accordance (?)) with Thy Manthraword from the approach of Sanctity ([or, once more, 'who, distinguished\*(?) through Thy M. word, are keeping these back' ··]), [that is, they sin against (or 'fall foul of') the action of those who are the chiefs of the Din [(or (a causative) 'they cause their action to stumble')]. \* Reading dyûtê ye tên.

Parsi-persina Ma. Kih khudât pah (?) riahwat khwahad, [ku, pâdishâhî pah riahwat khwahad], ash ân é hadtar andar walî (sie vid. sel pro var) pah mînishn, [kû, pah în minishn khwahad, kû: şad\* deham, wa dû şad\* bân sitânam] & (b) Akhân kharâbkunandah\* hend, [kû, kâh (sie pro Gâh) é ânjâ bih kharâb-kunand], kih [pah ân é ô [âgh (sie, no Pahl.)] ân ham], Hôrmund, zadan [] garzîdan [], [kû, pah ân pâdishâhî zîsh (sie) hast -shân (?) ân bâyad kih mardum, adûk bâ dîgar ô (û ?) jang-kunand] (c) kih pah m é Tû Mânth(b)ra (sie) gûyâ hast, [kû, pêshwâi\* é pah Dîn hend], ôshân (so) [] dûr-kunad m dîdan é Şawâb, [kûsh Âshmôgh min (sie) kâr u kirîsh kardan û (or ô (?)) dûr-kunand] æ (\* The marks under şad are Pahl. 100.)

Free. Be his Grehma in chains\*! May our plans cast down the Kavis, Mighty pair in deceit, since they came as an aid to the wicked When the Cow for slaughter was set, and who kindles our death-slaying aid. senund]; va amatich padirênd valman¹\* darvandân atyyârîh, [ach pavan khiradö î valmanshân yehevûnêd], (c) va amatich\* avö Tôrâ zanishö gûftö mûnash zak¹¬+\* dên zak î dûraôsh¹ gûftö avö¹\* atyyârîh, [ach pavan khiradö¹\* î\* valmanshân yehevûnêd], 'See P. 2 D. om. \*so D., etc.; DJ. khik\*. \* M. shalîtâth. \* DJ.; M. om. pavan. \* DJ. om. î. \* D. ins. yehevûnêd. \* D. ins. î. \* D. invarts. ¹ \* DJ. ins. l. ¹ ¹ M. °zânîn. ¹ ² DJ., M.; D., Mf. frâk. ¹ \* DJ., M. seem dînânân ((?)), D., Mf. dînân ach. ¹ \* so DJ., D. ¹ \* so DJ., M., but D., Mf. bûn. ¹ \* DJ., D. avö. ¹ \* DJ. om. zak. ¹ \* Mf. (?) om. ¹ \* DJ., D. no repetition.

Pahl transl. His it is, he (om. min), (or, 'It is he who (min)') through Grehmah gives up ('abandons') the great interest in accordance with the judgment of the Kikas, [who gives up the authority for a bribe, with the understanding of those who in the matter of the Yazads (the Deity, or 'in their\* (?) matter') are blind and deaf], (b) with the workers, the incorrectly wise, and much-opinionated, [who through impiety keep a good understanding (or 'savour') the door], and when also they come to (or 'accept'(?)) that aid the wicked, [this also through the persented wisdom those]; (c) and when even he (or 'it') asaid to be for the smiting of the Ox, in whose aid that one (or 'that thing') was reported in that which was a removal (or 'remover of death') [this also is in accordance with the wisdom of those]. (The fettered translation should follow its original at all hazards, a sprightliness which was never intended should not be presented). \* Beading 'shân.

Her.'s sansk. text. Asau yo lanchâyan mahattvan nitântan kadar-

thakánámcha\* buddhyá nidadáti\*, [yah svámítvam lancháyám\* dadáti buddhyácha teshám bhavatí\*, ye stutau¹ Svámino adarçakáh\* açrotáraçcha santi] (b) ácharatám\* avyápárajňáninám prabhútanyáyát, [ye avyápáratayá samchayam dváre² dadhate] yah pratikurute\* durgatinám sáháyyam\*, [so 'pi bhuddhyá teshám bhavati]. (c) Yamcha gavám vighátakam uktam tam yo dúrámrityau vakti sáháyyáya, [goghátakam² purusham yo\* jivitasaháyinam vakti, so³ 'pi buddhyá tesham bhavati]. ¹ J.\*; J.\*, etc. stuti. ² all dvárá, or °a. ³ J.\*, J.\*, P. goghát'; J.\*, C. ga\*. \*J.\* yā. 5 J.\*, C. F. soh (sic).

Ner. transl. But he who puts down the predominant greatness in (or 'with') a bribing gift through the sagacity of the wicked\*, [that is, he who bestows the sovereignty in a bribing\* act\*, is aided by the intelligence of these who, in the praise of the Lord, are blind and deaf], (b) that is, through the sagacity of those who are wickedly wise, and who are acting in accordance

-gang- GhiltensunDo-Mondon of the Mondon o

နှင့်မားများ မော့ဆင်းရ အားမာရေး နှင့်မားမြှေ မတ္တက္ကန်းမား ပါးများမှာ မှာ minasa ya Kar(a)pôtaoscha Kevitaoscha.

Avåiš aipi, yĕng dainti nôid(t) jyātēuš [= jîv°] Khshayamnĕng vasô, Tôi âbyā bairyāontē. Vanhēuš ā d(e)mānē Mananhô!

Verbatim transt. His ab ex\*-pellam\* [eam partem] quae ad -Karpinum-pertineat(que) [et eam etiam quae] ad-Kaves-pertineat (b) et talibus in [i. e. post (?)\*i tales res hi nostri principes socii] quos [nunc-usque] reddunt [ii Karpani et Kaves non amplius in] vitae [-tam] dominantes ad-libitum, (c) [nostri principes] a duobus ferantur Bonae (ad) [in] habitaculo [-um] Mentis.
\*IVel (b) (e contrario) talibus [instrumentis expellam\*2 K.] ad eos quos reddunt [-ant mei ministri] non amplius in vitam dominantes [et igitur nunc demum (quod ad nos attinet, feliciter) regno-suo-pravo privatos], (c) [sed] hi mei servi ferantur, etc. \*3 Sant qui reddant nenasa (sio legentes) 'periit [-ierunt] en quae ad K. et | K. pertineant'.

Pahl. text translit. ¹Anayátánishnö² rái [amat bará avő denman Dinő\* II yátánd] bará aúbinö³ yehevűnd műn Kíkő va Karpő hômand, (b) aétánő valmanshán madam amat yehábûnd², [aíghshánő denman mindavam⁵ avő⁵ naíshman yehabûndö¹] műnshán¹ lá zíndagíh pavan shalítáih kámakö³, [aíghshánő pavan shalítáih í naíshman zíndagíh⁵ í aíshánő lá aváyad]. [c) Avő⁵ valman⁵ 1¹º Lak valmanshán kolá II (dő) dedrûnyén¹¹ [avő valman 1¹º Lak ásarvő Haurvadad va¹² Amerődad] dén zak í Vohúmanő demanő [dén Garődmánő¹²+¹].

<sup>1</sup> See P. <sup>2</sup> D. <sup>4</sup> shuth. <sup>2</sup> DJ., D. ahhfuö. <sup>4</sup> so D., Mf., P.; M. bavihûnd. <sup>5</sup> Mf. ins. f. <sup>5</sup> DJ. ghal. <sup>7</sup> D. amat<sup>6</sup>; Mf. mûn<sup>6</sup>. <sup>6</sup> D., Mf., P., om. from 2 to 8 inclus. <sup>6</sup> M.; DJ. inverts. <sup>18</sup> DJ. 5 for f. <sup>11</sup> D. <sup>9</sup>yên; Mf. <sup>6</sup>And. <sup>12</sup> DJ. ins. va. or: 5; Mf. ins. va. <sup>13</sup> Mf. Gâr<sup>6</sup>.

XXXII. 14, 15. 109

with their predominant method [for from their wickedness they keep abundance at the door]; and when\* any\* one\* rewards (or 'accepts') the friendship of the wicked, [he also is accordant with the sagacity of these]. (c) He who designates the person who is called the smiter of the cattle for companionship in removing death to a distance, [that is, he who calls a man a slayer of cattle, and at the same time a life-companion is also according to their way of thinking].

Parsi-persian Ms. Û [] pah rishwat mehî bih pah ân i [] [sanân = kînîgân] khirad bih dehad, [kih pādishāhî pah rishwat dehad [kih = wên] pah khirad i ôshān [hāshad = jānānēd] kih pah chîz i Îz(a)dân (= Yahân) summa u kūr] (b) pah ân i warzîdan + ya'nî + kunandah, bad dâuâkân (sic), hisyâr [= va fiāk\*] dînân [ham = sch ?], [kih pah badî [] [ân + dar (vel var) pah bum = babâ (? vel bâê) pavan bun\*\*] dârad] [] kih ham padirand (or \*rad) ân darwand yârî [ham pah khirad i ôshân bâshad], (c) wa kih ham ân Gâv sadan guît, [wa = va] kih [] ân andar [] dûr [] [hû (sic) = Pahl. hâsh], guît ân yârî, [ham pah khirad i ôshân bâshad] & \*\* Differs from Y. 58, 6.

Fr. Thus hence and with force have I driven The Karps' and the Kavis' disciples; And this being past, those lords whom these rob of their sovereign power, Let these by the two be borne on to the home of Thy Good Mind, the blessed.

Pahl. transl. On account of a not-coming [as is the case when they will not come to this Religion] they who are Kikas and Karps will become sightless, (b) and thus it is toward\* those when they give to them, [that is, when this thing is given to them as their own], whose is not a desire of authority (or 'authoritative') for life, [that is, in their own sovereignty the life of others is not desired by them]. (c) To that which is Thine let those two bear that one, [that is, let Haurvadad and Amerôdad bear the priest to that which is Thine] into Vohûman's abode [in Garôdmân].

Ner.'s sansk. toxi. Anagamanatvát\* [aniríkshaníyá] bhavanti ye adarça-káçcha¹+² açrotáraçcha santi, [yat asyám Dínau ná 'yanti, tato vastuni Svámíno adarçakáh² açrotáraçcha bhavanti]. (b) Evamena te upari, ye dadante na jivitum svámítve svechehhayá, [kila, yeshám svámítve sati sviye, jivitam keshámehit³ na rochate]. (c) Tvadíyánám te dvitayam haranti Uttamasya antah³ stháne Manasah, [antar Garothmáne Tvadíyánám ácháryánám dvitayam, Avirdádim⁴Admirdádim¹].

'J.',P.ºçcha; C. adarçya\*, 'J.º(?),C. adargya-. \*soJ.º,J.º,J.º, 'J.º,J.¹,P.ºdam; C.ºdim. \*P.,C.ºdim.

Ner. transf. From their non-approach (or 'not to be considered'\*1) are they thus who are blind and deaf, [because they do not come into the Dîn, therefore in the matter of the Lord they are blind and deaf]; (b) so also these onwards, who gave (or 'take' (?)) not life of their own will in their lordship, [that is, in their own existing lordship (or 'while their own lordship exists') the life of no one whomsoever pleases them], (c) these are carrying away\* that pair of Thine who then abide within the place of the Best Mind, [that is, the pair, Avirdádi\* and Amirdádi\* who then dwell within the Garothmâna of Thy teachers]. \*Altern. trl.

Parsi-patrina Ms. Nå-amadan rå [kih hih ân în Dîn nah âmad] bih nā-bīnā + ya'nī kôr būd, kih kôr u kar (?) hast &; (b) êdûn ôshān awar kih dehad, [kūshān în chīz ân kwêsh dehad], kih-shān nah zindagî pah pādishāhî [] [kasān nah bāyad] & (c) Ân

16 And S . oh a Grancomander | Oht . Col. (cccom . ancenaria

அம்பாத் எனிராவிர் நிலையைத் | நினர்க் மாது வர்க்காள் இரு நின்ற நின

Triit. Hamēm tad(t) vahištādchid(t) yē ushuruyē [= ushyurvē] schyaschid(t) dahmahyā.

Khshayās, Mazdā Aburā, yēhyā mā àithischid(t) dvaēthā, Hyad(t) aṣnahhṣ dregvatô, ē e ā [= ēnā or āohhā] nū iś(k)yōñg [= ishiyēñg(?)] aŭhayā.

Verbatim transl. Omne hoc (venit) ab (iilo) optimo-etiam (vel quicunque sit) qui [ad] intelligentiae [-tiam] latae [-tam creandam] docens etiam [sit\* (vel doceas(?) etiam)] pii [vel sacrificii\*], (b) dominans ([vel fortasse "yas = "yô (?) = dominabaris (?), vel domineris)), Mazda Ahura, cujus [i. e. in eam rem quae] mea oppressio-etiam (vel-quaecunque sit (=—chid(t)), [et in eam rem quae mea] dubitatio [i. e. res dubia sit], (c) quoniam [ad] damno [-num] scelesti [maledictiones ex] ore nunc (?) emittendas (vel optandas\*) facio-ut-jaciant.

Pahi. text transit. ¹Ham sétünő chigúnő páhlúm pavan farákhő húshíh [pavan dánák¹ húshíh], ²āmúkhtíshnő\* zak ■ dáhmíhá¹ [í véh mardíhá], (b) pavan pádakhshahíh⁴ í Aúharmazd, amat [pavan zak í valman⁵ damánö], zak í li hávishtő áshkárakő yehevűnéd zak í⁵ pavan gűmáníkíh³. (c) Amat kínánö⁵ darvandán, [aigh, vináskáránő pádaírás vádúnáňd], valman í púmman khwástár, [műn² Avesták¹² va² Zand yemalelűnéd], arjáníkíh, [aighash mozd yehabűnd].

See P. 2 DJ., Mf. om. va. 2 Mf. om. î. 4 so D., Mf.; others shalîtâih, 2 DJ. avö. 2 DJ. ins. î. 7 DJ. seems gum² (?). 2 DJ., D. kînöân. 2 DJ. aigh. 10 D., Mf. Avêstâk.

Pahl. trl. All (read hamák (?)) is thus as the best ([or, 'Thus equally (ham) excellent is']) in its broad intelligence [in its learned intelligence] the

NI.XXIII.

Wangmenterend Charlemannesser of terror of the contraction of the contraction

Atal merender 19-Admenserabil segreberm-admender Berender.

Admetal de mander de mande

XXXIII. 1. 111

û i rak (sic) ôshûn har dû barand\*; [ûn û i Tû ath(h)awarnûn (sic) Khôrdûd (?) Amerdûd] andar ûn i Bahman { ] [wa kih ath(h)arwanûn kunand = va mûn âsrûn vâgûnd (sic vel 'nad)] andar Garûtmûn [ath(h)arwanûn = âsrûn (sic)] & "Perhaps 'bur".

Free tr. All this is from that best one, teaching for wider light to the pious, A sovereign, O Mazda the Lord, o'er what brings me grief and my doubtings, When now for the harm of the evil, darts cast from the tongue I am hurling. teaching of the pious, [that is, of good men] (b) in the sovereignty of Atharmazd, when [in his time] that which was my disciple's opinion becomes clear, that which was in doubt. (c) When the wicked are delivered to avengings (or poss. 'when there is one hating the wicked'), [that is, when they shall inflict chastisement upon the sinners], then to him who is prayerful of mouth [who utters the Avesta and Zand] shall be merit [i. e. to him they give a reward].

Ner.'s zansk. iext. Sarvam tat utkrishtataram, yat prithulschaitanyena çikshâpanam\*(sic) uttamânâm (b) pârthivatve Mahajñâninah Svâminah, yathâ madiyânâm prakaṭayate samdigdham, [çishyânâm me]. (c) Yo¹ dveshî durgatinâm, sa ânanena îpsayitâ anurûpam, [kila, yo¹ pâpakarminâm nigraham kurute, sa Avistâavistâarthamcha\* vakti, prasādamcha labhate]. ¹ So J.º, J.º

Ner. transl. All this is the more (most) excellent, which is the instruction\* of the highest, (that is, 'of the good') with wide intelligence (b) in (or 'under') the authority of the Great Wise One, the Lord, teaching how the doubt of my people [of my disciples] is made clear. (c) He who is the hater of the sinners is praying with his mouth (or 'voice') for the fitting, (or 'deserved') recompense (or 'reward'), [that is, he who effects the punishment of the sinners, utters the Avista and Avista-interpretation, and acquires a reward].

Parsi-persian Ms. Ham êdûn chûn ashô (aic) pah farâkh hûshîh, [pah [] [dânâyân = dânâyan] [] âmûkhtan ân î veh [] {ham = ach?] [î veh mardhâ (so)], (b) pavan (aic) pâtûkhshâhî\* î Ûrmusd\*, kih [pah ân î û samân] ân î man shâk(g)ird + ya'nî + man + Din + î Zaratusht + kabûl (?) + kunandagân (?)¹ âshkârah bâshad ân î pah gumân [pêdâ bâshad = pêdâ bêd] a (c) kih kînah ân darwandân, [kû, wanâhkârân\* pâdafrâh kunand], û î dahan khwâstâr, [kih Awestâ u Zand gûyad] lâik (lâyik (?)) [kûsh badal dehad] a ¹ It seems kunand yakân (?).

## XXXIII.

Free tr. Thus will\* he act as with those which were laws of the world primeval;

Deeds most just he will do,

for the wicked, as for the righteous;

Frauds of the one he will\* reach,

and what seemeth right in the other.

Verbatim transi. Sicut his sic faciet [his] quae leges mundi [fuere] prioris (b) Magister facta justissima scelesto [in-scelestum, ut etiam] sancto [in-sanctum], (c) cujusque [i.e. alius peccata] attingit [i.e. attinget] fraudulentis [poena, sed praemio ea facta attinget] quae(que) illi-ipsi (ad) recta [videantur ab alio, hoc est a sancto, facta]. (The transitioration is again purposely omitted).

112 XXXIII. 1, la

Pahl. text travelit. 1Zak 20avan niktrishnő aétűnő varzishnő mún dádő ahvánő 🔳 fratúm (afash pédákih4 Gásáníkih, aígh, bará níkirishnő mindayam2 hamáis navan Gásánikíh kûnishnő]. (b) Pavan valman î radő kûnishnő rázinishnő [payan Dastôbar] műn? darvand [afash], aharűbő [vezbeműnéd veheyundős. vaº mûnich aharûbö afash aharûbötar yezbemûnêd yeheyûndöl, (c) vaº mûnichº+10 valman ■ avö<sup>11</sup> ham mad yekavîmûnêd, zak î kadbâ<sup>12</sup>, mûnich valman<sup>18</sup> zak î<sup>2</sup> avčiako faigha ham-hastaniki. 1 See P. 2DJ. ins. f. DJ. om. 1 D., Mf. dako: DJ. ih struck out. \* D. ins. va. \*so DJ.; K. \* \*ak. \* Mf. min. \* D. \*tano; DJ. \*undo. \*DJ., D. om. va. 30 D. avő valman ; Mf. valman avő. "D. om. "D. ins. va. 13 DJ avő later.

Pahl. transl. That in\* observation\* (that is, 'as one\* observes') is thus to be practised which is the law\*1 of\*1 the first (the primeval) world [also according to it is the revelation, the Gathic doctrine, that is, it is to be thoroughly observed, and a matter (or 'beside consideration a matter') is always to be completed according to the Gathic doctrinel. (b) By him who is the spiritual chief is the righteous (or 'orderly') doing of action(s) [by the Dastûr]: he who is wicked [is also so\* treated\* bv\* him\*]: righteous [he prays that he\* may\* become, and even he who is righteous, him also he prays to become more righteous], (c) and so with him also whose (gen, by pos.) is that which has combined, that is, that which is a lie and what also to him is pure, Ithat is, a co-existence, or 'a mixing'), " Or 'He who made the first world'.

Ner.'s sansk. text. Tat sunirikshya evam vidhatavyam yat dattam bhuvane pūrvam, [kila, sushthutaram' nirikshva, servam klimchit srishtau kārvam] (b)

Triit. Ad(t) yê akem dregváitê, vachanha va ad(t) va Mananha, Tôi vârâi râdenti

Zastôlbyå vå var(e)shaiti, vanhau và chôithaite astîm (astiyem) Ahurahya zaoshê Mazdao.

Verbatim trl. At qui malum [adversus] scelesto [-tum], sermone vel\*\* ita vel mente, (b) manibus-duabus vel perficit [-ciat] in-bono [i. e. ad prosperitatem vel beatitudinem eins augendam] instruit [instruat] populum\*1 (patriae nostrae) (c) Hi optationi [religiosae suae, i. e. Sanctae Fidei ([vel, et fortasse melius, optationi superni Ahurae]) sacrificia-ministerii-debiti-moralis offerunt A-ae in [insorum\*2] amore\*3 Mazdae [i. e. erga M. A.\*3]. \*1 Vel fortasse &stim == coadjutorem (ejas infidelis (?) convertat); verti etiam potest "corpus i. e. personam". \*2 Vel secundum optationem Masdae. (\*\*Lit. vå = ve, sed 'aut' potius intelligitur.)

Pahl. text transit. Aétano zanishu hômand darvand pavan gôbishnö;

XXXIII. 1, • 113

Guroh karmanah çuddhatayâ [Gurvâdeçatayâ] durgatimân³, yaçcha muktâtmâ, [kila, yo durgatî³ muktîmân\* bhavitum kâmayati²⁴, yaçcha muktâtmâ muktimattaro bhavitum kâmayati⁴, tenai 'vam kâryam̂], (c) yachchâ 'sya samavaprâptam²³ asti mithyâtmakasya yachchâ 'sya nirmalatarasya, [dvayor api sammiçram³ yat]. 'J.³, J.⁴, C., P. sushtu³. 'J.⁴, C., P. ins. yaḥ. "J.⁴, J.\* ogati. "J.⁵ om. from 4 to 4. " so C.; J.³, J.⁴, J.\* saman eva°; P. samaneva². "J.² sama 'J.⁵ satm².

Nor. transi. So is the matter to be established, well considering that which was the first thing provided (or 'established') in the world, [that is, considering more justly, then only is everything to be done in the creation].

(b) By the purity (or 'clearness') of the spiritual Master's action [by the orderly discipline\* of the spiritual Master] the wicked as well me he who in free-of-soul, (the good) is to regulate himself, [that is, he who being wicked desires to be good, and he who being good desires to be better, by him action must be taken thus], (c) and what is combined ('mixed') of the deceitfully-minded and of the more pure, [what is just the mixture of the two].

Parsi-persian Ms. Ân i pah nikâh édûn varzishn\* kib dâd jihân i awwal, [azash\* pêdâ [], kû, banâ (sic) nikâh + u + didan [u = va] chîz hamâ pah Gâsânî kunishn] e (b) Pah û i rad + ya'nî + Dastûr kunishn ârâstab (vel ârâstî) [pah Dastûr] kih darvand [asash (?)] ashô [khwâhad [] [bûdan = jânântan]: [] kih ich (sic pro ham) ashô [bûd = -]], asash (so) ashôtar khwâhad bûd [kû rûsanî (? rûshanî) bûd vahisht (so) (vel vahistî) bûd rad pah Gâsânî = âgh rûshanî jânând vahisht (vel-vahishtî) jânând rad pavan Gâsân] e (v) [] Kih ich (sic pro ham) û i ân ham rasîd êntêd (so) ân i durûgh, [u râst = va rân], kih ich (sic pro ham) û i ân i khâliş, [kû, hamêstân] e

Free tr. He who doth harm to the wicked by speech, or with steadfast purpose, Or whether he doth it with hand, or with benefit blesses our people, Brings offerings to His\* will\* in his love of Ahura, the Living.

zak³ aêtûnö pavan mînishnö, (b) zak³ pavan kolâ dê yadman varzishnö, [aigh pavan kolâ II (do) dast\*+\* ghal\*+1 zanishnö hômand], va avö² valman i\* shapir tanŏ\* châshishn, [aigh, tanŏ² barâ avŏ\* Aêrpatistânŏ yehabûnêd]. (c) Avŏ valmanshân¹0+1 pavan kâmak râdîh dahishnö pavan zak î Lak dêshishnö Aûharmazd.

See P. <sup>a</sup> DJ. ins. î. <sup>a</sup> K.<sup>a</sup>, M. î; DJ., D., Mf. om. î, D. ins. (?) aêtûnö, not Mf.
 h., K.<sup>a</sup> etc., yadman. <sup>a</sup>so DJ. <sup>a</sup> DJ., D. ghal. <sup>a</sup>D. avô. <sup>a</sup>DJ. om. î. <sup>a</sup>DJ. om. avö.
 D. ins. lak, an altern. trl. (?).

Pahl transi. And thus are the wicked to be smitten by word, that is also so in mind, (b) that is to be done with both hands, [that is, they, the wicked, are appointed for smiting with both hands (and with no half measures), and for that which is good is the teaching of the body (or 'person', or 'for the good body there is teaching'), [that is, he will present his person at the priestly assemblies], (c) and to these persons the giving of liberality is with desire and through that which is a loving of Thee (or 'Thy loving'), O Atharmazd.

Mer.'s sanak text. Evam ve vighâtam durgatinâm vachasê vê evam vê manasa. (b) hastabhyam va vidadhate, uttamasya va asvadayanti\* (sic) dehinah fkila, taşmai adhyapayantil, (c) to Tubhyan svechchhaya dakshinam datarah, Svamin, mitrataya Mahajnanin. 180 J., J., C., P.; J. seems adhyay.

Her, transl. Thus they who establish a smiting for the wicked either by word, or (so) in thought, (b) or with the two hands, or who teach\* the men of

18 Mater and mater Grade | marches formation of 15/5/5/5/2 Bychtinfnersennennennennennennennennennennennen gin Sin Sin Sin vaêtû vâ. ad(t) vâ verezen[i]yô, Trift. Ye ashauns vahisto,

Airyamna va, Abura.

vídás vá thwakhshanhá gavól, Ad(t) hvô Ashahya anhad(t) Vanhēuscha vastre Mananhô.

Verb. transf. Qui [si-quis] sancto [erga sanctum] optimus [sit] cognatusprinceps vel. at vel vicanus [i.e. servitor\*]. (b) cum-amico-pari vel. Ahura, sciens fi. e. peritus] vel in [suo] studio Bovi [erga-Bovem]. (c) tum ille-ipse Sanctitatis sit (vel erit) Bonae in-pascuo [-scuis, vel in agri-culturae-opere] Mentis [occupatus].

Pahl. text transit. 1Man aharubo vakhshinishno, faighash mindavam yehabûnishnő] pavan khvêshih, zak² va² aétûnő pavan várûnih zak, [aigh pavan nafshman varûn dârishno). (b) spavan ayarmanîh zaks. Aûharmazd, afash barâ khavitûnishn5+1 zak 1º gôspendân tûkhahâkih, [?+1pâhrêjő i gôspendân], (c) aétûnő valman<sup>a</sup> [mûn] Abarâyîh aîtö. [aighash kâr va kirfak kardő yekavimûnêd], ash Vohûman ait\*+1 varzidar, [aighash nadûkth padash vâdûnyên].

<sup>2</sup> See P. <sup>2</sup> DJ., D. om. i. <sup>5</sup> DJ. va for t. <sup>4</sup> DJ., D. ins. va. <sup>4</sup> DJ., D. <sup>6</sup>tuninishnö, K.<sup>4</sup> "tuninih (?). D. om. i. 'DJ., D. om. va. "DJ. val. DJ., om. (?); D., P. actun.

Pahl, transl. He whose is the causing of the increased prosperity of the righteous in the relationship (or 'proprietorship') [i. e. something is given by him], that also is so with the class of labourers, [that is, the labourer is to considered as his own (or 'as himself')], (b) with the loyalty (sic, 'with the loyal friends') is that also so, O Albarmazd, also his a thorough understanding, and that which energy toward the herds, [that is, the care of the herds]; (c) and so he [who] and of Righteousness, [that is, duty and good works

. மவு. அவத்வக்கள்கள் சாக்கள் நாக்கள் நாக்கு காக்கு மான்றார். .cemfa.chtendentalenteltejtp | cherectyndeminitetenden Beste Mine etter Bing bamp mhable | gottelnt mhantnenn jan XXXIII. 8, 4. 115

the best (the good) one, [that is, they are teaching\* him (or 'for him')], (c) these are the bestowers of the offerings\* upon Thee, O Lord, and they bestow them spontaneously, and with friendship.

Parsi-persian Ma. Édûn sadan hend (?) darwand pah guftan, ûn i âdûn pah mînishn, (b) ân pah har dû dast kardan, [kû pah har dû dast [] [ $\hat{a} = ghan$ ] zadan hend], [] ân û i veh tan châshishn, [kû, tan bih ân Herbadistân + ya'nî + Dastûr (?) dehad]  $\oplus$  (c) (?) Ân ôshân [Tû = Lak] pah kâmah sakhâwat dehad, pah ân i Tû khwâhishn, Hôrmusd  $\oplus$ 

Free tr. But he who is best to the saint, whether kinsman-prince, or a toiler, Or befriended peer of our King, skilled, and zealous for the cattle, Be he in Asha's work-field, in the pasture of Thy Good Mind.

are done by him], for him is the Good Mind a worker (or 'his is the Good Mind's worker'), [that is, they would effect his happiness by this means (or 'on this account')].

Ner.'s sansk text. Yo muktâtmânâm vardhayitâ [kila¹, kimchit dâtâ] svâdhînatayê vâ, evam vâ svapanktyâ, [kila, svâdhînân\* svapanktin dhatte], (b) âdeçikatayâ vâ, Svâmin, vettâ vâ vyavasâyam gopaçûnâm\* [pratiyatnam gopaçûnâm], (c) evam asya² punyâtmanah, [kila, yenai 'vam kâryam punyam kritam âste] asti uttamamcha vichârayitâ\* manah, [kila, çubham tasmai kurute].

¹ J.² J.⁴ ins. svâdhînân svapraktîn (so) dhatte. ¹ J.⁴ evasman (sic). ¹ J.⁴, J.⁴,

J.\*, P. vichare; C. vichare.

Nor. transl. Thus he who is an increaser of the prosperity of the free-souled mon ('of the righteous'), [i. e. who gives them something] through (or 'with reference to') his proprietorship, or precisely through his personal relationship to them, [i. e. who considers them as his own, of his own connection], (b) either on account of subordination, O Lord, or as understanding zealous energy for the herds [earnest effort for the herds], (c) is just the examiner of (?) (or 'the producer(?) of') the best mind of (or 'for') this holy man, [i. e. of him by whom verily a holy duty (or 'deed') has been fulfilled, i. e. he produces happiness for him].

Parsi-parsian Ms. Kib ashō afsāyish-kunad [kūah chīz dādan] pah khwēsh, ân u cdūn pah wārūnī + ya'nī + dāh ân, [kū, pah khwēsh wārūn + ya'nī + dāh dārad] \$\phi\$ (b) [Wa = va] pah ayarmānī ān, Hērmuzd, azash (aic) bib dānishn ān i gēsfendān kushishn [ [] parhēz i gēsfendān] \$\phi\$ (c) cdūn û [] Sawāb hast, [kūsh kār u kirfah kard cstēd (so)], ash Bahman [] [cdūn = acdūn] ikhtyār-kunandah, [kūsh nēkī padash kunand] \$\psi\$

Free tri. I who from Thee am abjuring rebellion and evil purpose, All arrogance from\* our\* lord, and the lie that comes nearest the people, And the blamers of the peer, from the Kine the cheating measure...

Verbatim transi. (a) [Ego] qui a Te, Mazda, inoboedientiam, malamque mentem, deprecer [-caber] (b) Domini-cognatique superbiam ([fortasse a domino

116 XXXIII. 4, 5.

nostro superbiam infidelis hostis adversus dignitatem ejus deprecabor]) vicanique (gen. sg.)[fortasse a servitoribus\* ad eos] proximum [i.e. proxime accedentem] Mendacii-daemonem, (c) amici-parisque culpantes\* [obtrectatores], Bovisque a-pascuo [-scuis] pessimum [deprecabor] modum [graminis] - . \*1 Vel fortasse 'culpantis (?), i. e. inoboed, etc. suam a culpanti pari deprecabor' (?). (The translit. Il again purposely omitted).

Pahl. text translit. ¹Mûn Lak, Aûharmazd, anyôkhshîdar², va Akômanöch, barâ³+¹ yazishnö\* hômanam³¹, (b) ⁴+¹ mûnich khvêshân (so for khvêshavañdân?) ⁵+¹tarmînishnö, va mûnich vârûnânö⁵ min⁵ nazdîk⁵ drûjishnö, [hamsâyakânö], (c) va mûnich ayarmânân nâdisnö⁵(?) yehabûnishnö, [aîghshânö va⁵+¹ sarth dârishnö¹o], va⁴+¹ mûnich¹¹ zak î¹³ gôspendân kâr vaḍtûm paḍmânö¹, aīgh pâhrêj î¹² gôspendân lâ vâdûnyên. ¹ See P. ² DJ., M. diff. ⁴ DJ., D. ins. min. ⁴ DJ. ins. va. ⁴ D., P. hômand for ⁵ānŏ mia (?). ¬ D. °sāyagān(§), M. may be hamsipāsagānō (?). ⁴ all uncertain; DJ. nîhadînŏ; D. Mf. nihadahishnö (?); M. and K.⁵ va nîhadînŏ (was it nìhān?, but see Ner.). ◆ DJ., D. om. va. ⁴ DJ., D. yausegûnēd. ¹² so DJ. ¹¹ DJ. om. î.

Pahl. trl. I\*1 who\*1 (or 'Him who is') the non-listener to Thee, O Atharmazd, will (or, 'I will') abjure, and the Evil Mind also, (b) and him's whose is the despising of (or, 'haughtiness of') the relations (or 'proprietors'], and him\*2 whose\*2 also is 'the near-by deception of the labourers' (or 'the lying of the near-by labourers') [of neighbours], (c) with\*2 whom\*2 also is the censure-giving of the loyal friends, [i. e. holding an unfavourable opinion of them], and him\*2 whose\*2 also I the lowest (worst) measure of duty toward the herds, [i. e. careful attendance upon the herds they will not afford]. \*1 See the Gatha. \*2 or 'that which is the, etc.'.

# Jahundare, jemendare, generation ader on familier (z. Mandare) - mender on familier of mender of particular of mender of mender of particular of mender of particular of

Triit. Yastê vîspē-mazistem Sraoshem zbayâ [zuv\*(?)] avanhûnê,
Apûnû dar(e)gô-jyñitîm [= jîv\*] â Khshathrem Vanhêus Mananhû
yaêshû Mazdâo Ahurô shaêti [shayatî (?)].

Verb. transl. [Ego] Qui Tibi [Tui (erga, vel a Te)] de-omnibus-maximam Oboedientiam invoco [-abo] ad-anxiliandum, (b) adeptus vitam-longinquitate-productam in Regnum Bonae Mentis, (c) [et] a-Sanctitate (a) rectas vias, in-quibus [quas] Mazda Ahura habitat.

Pahl. text translit. 1+2Yâmtûnishnő 12+1 zak³+1 min³+1 harvistânő mahist rái, [tanö\* i pasînő rái], Srôsh, karitûnishnő hômanih⁴ avő aiyyârih. (b) Barâ 'm ayâfînâi¹ pavan¹ dêr-zivishnîh³ zak ■ pavan khûdâyîh î² Vobûman, [aîgham zak⁵ mindavam al dahâd, î pavan³ tanŏ î pasînő lakhvâr avâyênd\* yekta-

XXXIII. 4, 5.

Nor.'s sanak. toxt. Ye Tvâm, Mahâjñânin, açrotârah, nikrishṭamana-saçcha, Ijisner¹ rite² [bhavanti]. (b) Svâdhîneshucha\* dushṭamanasah svapank-tîyeshu nikaṭadrujâḥ³. (c) âdeçikânâmcha nindâm dâtâraḥ, [kila, tân nikrintayâ⁴ (or, with Sp., nikrishṭatayâ) dadhate], gopaçûnâmcha\* kârye, adhama-tamapramaṇâ[-ḥ]\*, [kila, pratiyatnam gopaçûnâm na kurute]. 'So J.º; J.º ijaçneḥ. 'J.º, J.\*seem 'ute. 'so P.; J.⁴, J.º, C. 'kaṭaya'. 'J.⁴, J.º, C. nikrimt'; J.⁰, P. nikritayâ.

Ner. transl. They who are no hearers of Thine, O Great Wise One, and the one base in mind [are] excluded from the Service (lit. outside the Yasna), (b) and among their own relations they are evil-minded, and among those of their own line (or 'order') they are near the Druja, (c) and upon those devoted to Thy commands they are bestowers of censure, [that is, such persons as these hold these Thy servants in contempt], and in duty (or 'action') toward the herd, they are likewise guided by the lowest measure, [that is, the person does not make any strenuous effort whatsoever for the herds].

Parsi-persian Ma. Kih Tû, Hôrmuzd, bî-shûnîdâr\*, u Akôman ham, bih [az = min] Yazishn [] [hend = hômûnd ? (sie)], [kû, Yazishn i Tû nah kunand = âgh Yazishn i Rak lâ vâgûnênd], (b) [wa = va] kih ham [] [pah zakhmî = pavan khêzhishn (sie)] bad-mînishn, wa kih ich (sie) sbakmand, [hend = hômûnd] [] nazdîk Drûj, [hamêstagûn], (c) [] kih ich (sie) ayarmûnân [] [nîstakî (sie) = —(?)] dehad, [kûshan [] bad dârad]; wa kih ich (sie) ân i gôsfendân kûr badtar padmân [kunad = vâgûnêd], [kû, parhêz i gôsfendân nah kuband) \*\*

Free irl. I who invoke Thine Obedience, the greatest of aids to my succour, Gaining long life for myself in the Realm where the Good Meaning ruleth, And paths that are straight from their Truth where Mazda, the Living One, dwelleth - · .

lûndőj, (c) min Aharâyîh [aêtânő min frárûnőih] zak î avêjak<sup>e</sup> râs<sup>i</sup>, [avő nafshman kûnishn aîgh], dên zak<sup>e</sup> Aûharmazd ketrûnêd<sup>18+1</sup>.

See P. <sup>2</sup>D., Mf. ins. dên. <sup>2</sup>DJ. ins. î sak î min. <sup>4</sup>D. om. <sup>6</sup>DJ., D. <sup>8</sup>D. om. î.
<sup>7</sup>DJ. om. î; M. has ich <sup>8</sup>DJ. om. <sup>8</sup>D. ins. î. <sup>19</sup>DJ., D. <sup>9</sup>nêd; M. <sup>9</sup>yên.

Pahl. transl. In view of the coming of that which is of all the greatest [in view of the final body] Thou, O Srosh, art to be invoked in aid. (b) Make me therefore obtain fully for a prolonged life what is to be found in (or 'what concerns') the kingdom of Vohûman, [that is, may they (or 'he') not give me that thing which in the final body they are necessitated to destroy again], (c) and maks me obtain from Aharâyîh [that is, from piety] the pure path [to be made one's own, where (or 'that is')] in that path Aûharmazd dweils.

Ner.'s sansk. text. Samprāpnuhi viçvebhyo mahattarāya, [kila, tanoḥ akshayatvāya¹], he Çroça, samāhvānitah\*² san sāhāyye. (b) Avāpaya dîrghe jîvitatve\* tasmin rājye Uttamasya Manasah, [kila, me tat kimchit mā prāp-

XXXIII. 5, E 118

notu vena vapushi pácchátyes punar yogyá bhavámo vighátanasya), (c) Punyát sa nirmalos margah, [kila, sadvyāpārāt svādhīnah kāryah] yatrā 'ntar Mahájňání Svámí nivasati.

1 P. otvayê. 2 P., C. samâh-. 5 J., J. ochâtve, C. pacchâtye. 4 all To.

Nor. transi. Come thou to that which is greater than all, [that is, to the indestructibility of the body], O Croca, being invoked in aid, (b) Cause me to attain to it in a long life in this kingdom of the Highest (i. e. 'the Good') Mind, (that is, let not that thing happen me, whereby in the final

. שון. לעל שיש משוש ול ללעוב | שוול שוניל ושני לשוש בשונות שווים שווים שווים בשונות. யமு அடி. வாய் அரிவருமை | அரவா திதி இரு மும் மாக அயுக்கு வாக்கு கொடி Triit. Ye zaotâ Ashâ erezus, hvô mainyēus a vahlstād(t) kaya,

TA Tôi izyāi, Aburā

Ahmad(t) ava mananha, ya verezeidyai manta vastrya, Mazdá, darstóischa hem-parátóischa.

Verbatim tranel. [Ego] qui invocans-sacerdos Sauctitate rectus ille-inse [i. e. egomet] spiritus [-tu] ab optimo [ea auxilia et beneficia] expeto [-tam], (b) ab hoc [spiritu] illa [sancta] mente [exopto scire] quae [opera et consilia aptissima esse] perficere [i. e. ad perficiendum ipse] credebat [-diderit (vel quae existimata sint)] ad-agri-culturam-pertinentia, (c) ex-eo\* [vel haec consilia] Tui [vel a Te mihi-expetam, Ahura Masda, auxilia] aspectusque\*1 [Tui]. consiliique\*1. \*1 Vel 'ab aspecta consilioque'.

Pahl. text translit. 1Mûn zôtar2 pavan Aharâyîh avêjak, [aigh, Aharâyîh rái avéjakő yehevúnd yekavíműnéd] zak 1º minavadán mine+1 Vahishtő bavihûnêd îvâdûnêdê avo Yazishnöf. (b) Min zak atyyarînêdo pavan Vohûmanö lmin zakl chigûn lgabra is shapir, gabral? varzishnő vehabûnêd. 🗎 pavant padmánő kár, [aigh tanö\* i pasinő valman rát shapir shâyad kardanő]. (c) Zak am<sup>9+1</sup> kolá II i<sup>8</sup> Lak kámakő, Aûharmazd, vénishnő hampûrsakih.

<sup>1</sup> See P. <sup>2</sup> D. ins. i. <sup>3</sup> D. om, f. <sup>4</sup> D. mun (?), <sup>6</sup> DJ. (?) <sup>9</sup>anyēn. <sup>4</sup> DJ. ins. f. DJ., D. om. vs. DJ., D. ins. DJ., D. mak am.

Pahl. trans!. He\*1 who\*1 is an invoker pure through Sanctity, [i.e. owing to Sanctity he has become pure], he prays from the heaven of the spirits (or 'desires the spirits (?) from (?) Heaven'), [i. e. he celebrates a Service to them]. (b) From that cause he befriends\*2 (or 'befriend ye' (sic, mistaking ava for a form of 'av')) me' through the Good Mind, from that (same reason) that [a good man] fulfils\* [a man's] labour, which is tillage according a regulated measure, it. e. on account of him (or 'that') it is necessary XXXIII. 5, 6. 119

body we may become again fit for the blow], (c) for from Sanctity is the pure way, [that is, by good conduct is to be made one's own], the way within which the Lord, The Great Wise One, dwells.

Parsi-persian Me. [] [andar tangân = dayen tankân] ân az tamâm muzdêstân\*¹ (sie) râ, [tan i pasîn râ], Srôch khwânad ân yêrî \* (b) Bih am [] [bâyad = shâyad (?)] [] dêr zîstan ân i pah khûdâî i Bahman, [kûm ân chiz [] [ma (or 'am' (?)) + nah (sie) = vâr] dehâd i pah tan i pasîn bâz bâyad zadan] \* (c) Az Sawâb, [êdûn az frârûnî], ân i khâlia [] [ân khwêsh kunishn kû] andar ân [râh = râs] Hôrmuzd mânad \* \*1=Mâzd\*.

Free tr. . An invoker unerring through Truth, from the Best Spirit will I implore it,

From Him with that mind will I ask how our fields are best to be cultured; These are the things that I seek from Thy sight and a share in Thy counsel.

(or 'possible') to render the final body a blessing]. (c) Those are the two things which are a desire to me as from Thee, O Aûharmazd, seeing Thee, and holding consultation with Thee. \*10r 'I who', but see gl. 2 or 'nfdö = 'is befriended'.

Ner.'s sansk. text. Yo jyotah\* (sic) punyena nirmalatarah, [kila, punyât nirmalatarah¹ sainjâto 'sti] sa adriçyân\* svargalokât² samihate, [kurute tebhyah Ijisnin³]. (h) Tasmât sahâyîyate\* (?) Gvahmanena [tasmât narebhyah uttamanarât²] yah samāchāranam datte pramānakārye, [kila, tanor akshayatvam tasmât çakyate kartum]. (c) Tau Te kāmam, Svāmin Mahājāānin, drashtāraçcha⁵, samam prashṭāraçcha⁵. ¹ J.⁴, J.⁴ °malaḥ. ² ali °ān. ² J.° ijaçnım. ¹ J.¹ sāhāyī⁰, J.⁴ sahāpīŷ. ¹ all drishṭ. ¹ all prishṭ⁴. (Jyotaḥ is parsi).

Nor. transi. He who is the officiating priest more (most) pure through Sanctity, [that is, he is made purer (or 'most pure') from his sanctity] is he who beseeches the invisible spirits from the heavenly world, [that is, he performs the Service to them]. (b) Influenced by him (or 'from this cause') one acts (or 'he acts', or again 'he is treated') in a friendly manner through Gvahmana [by this man who is better than other men], who suggests the proper procedure in well-regulated work, [that is, influenced by him (or 'from this cause') it is possible to produce the indestructibility of the body (sic)]. (c) These two, O Great Wise One the Lord, this righteous man and Gvahmana, (?) are beholders (pl. for dual) of Thy desire, and takers of counsel with Thee.

Parsi-persian Es. Kih zötar pah Şawâb, khâliş, [kû Şawâb râ, khâliş bûd (bûdah) êstêd (so)], ân i mînuwân [] [kih = mis] Bahisht khwâbad, [kunad ân Yazishn] [u kunishn = va kûnishn]] • (b) Az ân yârî-kunad pah Bahman [az ân] chûn [mard i veh mard] yârî (? = varzishn) dehad [] andâzah kâr, [kû, tau i pasîn û râ veh\* shâyad kardan] • (c) Âz am har dû i Tû kâmah, Hôrmusd, bînîshn (vel vînishn) u hampursagî •

Verbailm transf. Ad me [vel ad mea sacrificia\*] venite optima\*1, ad [mea\*1] propria\*1 Mazda videatque [sacerdos noster] (b) Sanctitate, Bona Mente quomodo audior[-iar] coram Magavano; (c) manifestae[-ta] nos inter sunto ad-venerationem-pertinentes[-ntia], variae[-ia] (vel praeclara) dona-oblationis,\*1Vel fortasse 'optime O (= a) cum-Tuague-propria (Sanotitate)'; vel 'per viam vestram\* propriam\*' (?).

Pahl. text transit. <sup>1</sup>Zak i<sup>3</sup> li pavan yâtûnishnő [amat barâ avő<sup>3</sup> Lekûm yâtûnam] dahishnő i<sup>4</sup> pâhlûm pavan pûmman, Aûharmazd<sup>1</sup>, nikêzishn<sup>5+1</sup> [amatő<sup>6</sup> pavan pûmman avâyad gûftanő<sup>7</sup> am barâ yemalelûnêdő, va<sup>1</sup> zak î pavan yadman avâyad kardanő<sup>5+1</sup> am barâ numâyêdő<sup>5</sup>]<sup>\*</sup>, (b) Ashavahisht, Vohûmanő, mûn srûd yekavîmûnêd pavan fravôn Magîh [pavan avêjak shapîrîh]. (c) Âshkârak lanman<sup>1</sup> andarg hômanêd<sup>10</sup> niyâyishnő-hômaud [aighash, mindavam<sup>11+1</sup> aê¹ levatman, hômanâd] pêdâk râd, [aightânő râdîh<sup>13</sup> avő valman<sup>13+1</sup> pêdâk yehevûnâd]. <sup>7</sup> See P. <sup>2</sup> D. om. î. <sup>3</sup> D. avő, or ânő. <sup>4</sup> D., M. om. <sup>6</sup> not navak yazishnő; P. om. va; M. has va. <sup>6</sup> DJ. om. zak î. <sup>7</sup> DJ. gûttő. <sup>6</sup> DJ. kardő; M. numûdanő. <sup>8</sup> so DJ., D. <sup>10</sup> DJ. ins. va. <sup>11</sup> DJ., M. mindavam kolâî (?); D. mindavam î I (for aé). <sup>12</sup> D. ins, î. <sup>13</sup> D. lanman.

Pahl. transi. That which is for me in coming, ([or 'Be ye in coming to me'\*1 (infin. for imper.)]) [(gloss, or altern.) 'when I will come to You']; the gift which is the best uttered from the\* mouth\* is to be observed (or 'expounded' (?)), O Aûharmazd, [and when it is necessary to speak with the mouth it will (or 'do Ye') tell me; and when it is necessary to perform with the hand, it will (or 'do Ye') show me], (b) O ye Ashavahisht and Vohû-manö; it\*2 is\*2 that which has been recited for the copious Magianship\* (great-

XXXIII. 7, **1**21

Free trl. Come Ye then, Mazda, come Ye | to my best rites, mine in verity; ThroughTruthletthem see, and the Good Mind, how to me the Great Magavan\*listens; Manifest be they among us, the manifold off rings of worship!

ness(?)) [for the pure goodness]. (c) Manifest is it (or 'be Ye') among us, and worshipful, [that is, toward Him (Aûharmazd (?)) be it manifest in connection with this matter], and manifestly bountiful, [that is, may bountifulness in relation to it be manifest to (or 'in') You]. \*1 See the Gatha. \*2 or 'how it', or again 'what'.

Nor.'a sanek toxt. Tâni mahyan âgamane dâtim utkrishtatarâm [yadi yushmâsu âgato¹ 'smi] ânane³, Mahâjūâuin, nidarçaya\*\*, [kila, (yan\*) mukhena yujyate vaktum, tan me brûbi, yat\* hastâbhyâm yujyate kartum, tan me nidarçaya], (b) he Âçavahista, he Gvahmana, [he Dharma, he Uttamamanah³], yâ uktâ⁴ 'sti (dâtih(r)\*) paramamahattayâ [niçchalottamatayâb]; (c) prakaṭain asmâkain madhye santu namaskṛitimatyah parisphutâḥ dakshinâḥ⁵, [kila Yushmâkaih dakshinâḥ⁵ âtmaprakaṭâh⁵ bhavantu³]. 'J.\*, J.\* ág\*. '2J.\*, J.\* ins. mukhena. "J.\*, J.\*, J.\* ona. "P. sunktâ (sic). "ail niçchal-; J.\* olottamata\*; J.\* olottamottamattayâ; J.\* oluttamo\*; C. olotra (?) me (?). "corr. oinserted for explanation. \*\* so J.\*.

Ner. tranel. Show me the more excellent gift with word\* of\* mouth\* in coming\*1 [if ('or when') I have arrived among You], O Great Wise One, [that is, what it is fitting to say with the mouth tell me, and what it is fitting to do with the two hands show me], (b) O Açavahista, O Gvahmana, (O Sanctity, and Best Mind), i. e. show ye the gift which has been declared by the superior greatness [by the pure superiority]; (c) and may the offerings be manifestly present in The midst of us, and accompanied with worship, [that is, let Your offerings be manifest to Yourself (or 'within the soul')].

\*1 Or 'in Your coming to me'; then the gl. would be altern. trl.

Parel-persian Ms. Ân i man pah âmadash, [kih bih ân Shumâ âmadah + am] dahishn i buland pah dahan, Hôrmuzd, didau [kih [ân = - ?] i pah dahan bâyad guftan, am bih gûyad [] ân i pah dast bâyad kardan am bih numâyâd (sic pro numâyad)], (b) Ardîbahisht, Vabôman, (sic) kih arûd êstêd (so) pah pur khâlişî [pah khâlişî i veh] • (c) Âshkârab [] [û = varman] andar hast niyâyishn-hend (?), [kùsh chîz [] awâ, hastand;?)] pêdâ [wa = va] râd, [kû, tân râdî ân (crased, Pahl. varman) pêdâ bâd] •

Fr. tr. Obtain\* for me then the true rites, that with Good Mind I may approach them, Your praiser's Yasna, O Lord, or your words, O Asha, for chanting; Your gift is Immortality, and continuous Weal Your possession.

Verbatim trl. Protinus\*mihi[pro me, vel mea] adipiscimini\*¹ officia-sacrificalia [vel desideria-mea proposita (?)] eo [-modo\*¹] quo\*¹ [modo] Bona [ad ea] accedam (i. e. ut ea consummem) Mente, (b) sacrificium, Mazda, Vostri-devoti (vel Vestri-similis), atque vel, O Sanctitas, [tua] ad-laudem-pertinentia-verba [inspirata]. (c) Data\*² [i. e. dona] Vestra [sunt\*] Immortalitasque\*, continuae-duae, Salubritasque, possessio (vel oblatio-doni Vestra (?)). \*¹ Vel fortasse 'agnoscita,

122 XXXIII. ■ 9.

l. e. constituite pro me', vel stiam semel iterum (sensu causali) 'mihi denuntiate\* (facite-ut-sciam) ea\* [officia] quae\*\* (vel ut ea) consummem'. 2 Vel 'date Vestrum [donum] Immortalitatis (leg. \*taschá)... duae continuae (sunt) Salubritatis (leg. \*vatas pro \*vatátas').

Pahl. text transl. ¹Frāz avö li pavan frāz-navīdishnth³+¹, [amat tanö\* barā avö² Lekûm navīdam²] yehabûnēd, pavan kolā II dādistānö⁴ [Avestāk va Zand] aīgham sātūnādō Vohūmanō, [aigham pavan tanö\* māhmān yehevūnād]. (b) ⁵Yazishnō, Aūharmazd, ■ Lekûm [am²+¹ tūbān yehevūnād kardō] nētūnō lekûm, Ashavahishtō stāyīdār hōmanānī¹ pavan gōbishnō. (c) Yehabūnēd Lekûm Ameshōspendān, zak ī Amerŏdad² tūkhshishnō², va zak ī Haurvadad dīnar¹²+¹ (vel lege drōn) [mozd]. ¹See P. ³ nevēk² (DJ. false for navīd²). ² DJ., D.; K.⁵ val. ⁴ so all but DJ. dīnā. ⁴ DJ., M. va āyaz².; D., Mf. āyaz². K.⁵ yaz². ⁵ DJ. om. ī. ⁴ DJ. om. ª D. om. va. ² all tvakhishnō, or °tūkh² (?). ■ so for dīnār, or corr., D. (?), Mf. dāvar (?).

Pahl. transt. Give Ye is forth to me with (or 'as') a proclamation [since I will announce a body (or 'personality') devoted to You] with (or 'as regards') both the opinions [as regards the Avesta and Zand], so that the Good Mind may come to me, [that is, so that he may become a guest within my body], (b) [and that it may be possible to me, O Aûharmazd, to perform] Your Yasna; and thus, O Ashavahisht, shall I be Your praiser with words. (c) Give, O Ye Ameshospends, Amerodad's energy, and Haurvadad's wealth\* (or 'drôn'\*) [as a reward].

Ner.'e sansk. text. Prakrishtam mahyam prakrishtam nivedanayā\* (sic) dehi nyāyam, tad dvitayena, [yadi vapuḥ Yushmāsu nivedayāmi¹, tan mahyam A vistāavi-

Trilt. Ad(t) Tôi, Mazdâ, têm mainyûm ashaokhshayañtâo sar(e)dyayâo Vâthrâ [= huv°] maệthâ mayâ Vahistâ baretû Mananhâ yayâo arôi hâkurenem, yayâo hachiñtê [= °entê] (u)r[u]vãuô.

Verb. trl. Sic Tibi [Tui, vel ad-Te] Mazda, hunc spiritum sanctitatem-augentium-duorum principum-duorum (b) [in-] splendida [-um] habitacula\* [-um] super-mundiali\*-peritia [i. e. sapientia] [et] optima ferto [aliquis (? fortasse 'Tua possessio Immortalitatis Salubritatisque' sub specie personae (vide v. 8, et Y. 32, 15))] Mente (c) eorum-duorum perfectioni\*1 [i. e. ad animos eorum robore et gratia complendos\*] cooperatorem\* [ferto], quorum-duorum sociati-procedunt [-dant] animi. \*\*Sunt qui 'mereor' vertant. \*\*1 vel animas...complendas...sociatae'.

Pahl. text transl. ¹Aêtûnö, Lak mûn Aûharmazê, mînavad³+¹, [va lakö³ mûn Vohûman hômanih, at⁴] Aharâyîh vakhshînishnö¹, [pavan tanö⁴ î gabrâ¹, afat] sardârîh dahishnö [pâḍakhshahîh]. (b) [Aftânö¹] khvârîh mânînishnö pavan paḍmânö [chand avâyad⁵] pâhlûmîh dedrûnâñd⁵, Vohûman [mozd] (c) min zak î² val-

XXXIII, 8, 9. 128

stårthena\* nyåyam dehi] yena² uttamam pravicharati\*\* manah, [kila yena Gvahmano me vapushi abhyågato bhavet]. (b) Ijisnir, Mahâjñânin, Yushmabhyam, [kilâ 'ham çakto bhavâmi kartum], evam vo, Dharma, stotå 'smi vachasâ. (c) [Prasâdam] datta Yûyam, amrityupravritteh Amirdâdasya vyavasâyam, sarvapravritteh Avirdâdasya utsavam. 'Hang 'isham. 'no me. 'J.\* 'vichâr'; J.\* 'vicharay'.

Ner. trans! Deliver forth the law with (or 'as') an announcement through (or 'with') its two-fold character [if (or 'when') I announce a body (or 'person') among You, then deliver to me through (or 'with') the Avista, and the Avista-interpretation that law] through which the highest (i. e. the good) mind proceeds\* (i. e. 'developes', or 'extends itself'), [that is, through which Gvahmana may arrive as a guest in my body]. (b) The Ijisni is for You, O Great Wise One, [that is, I am able to perform it], and thus, O Sanctity, I am Your praiser in word. (c) Grant Ye me therefore [as a reward (of grace)] the energetic-zeal of Amirdåda [i. e. immortal progress], and the festal-strength\* of Avirdåda [i. e universal progress].

Parel-perelan Ms. Fråj ån man pah fråj va'dah-dådan (= navidishnih), [kih tan bih | Shumā va'dah --] debād (?), pah har | ingāfāt\* (sic) [Awestā u Zand], kûm rawad Bahman, [kûm pah tan mihmān bāshad], (b) Yasishn, Hörmusd, i Shumā [am tuwān\* bād kardan]; êdûn shumā, Ardībahisht. ta'rif [] [bend = kômānd (?)] pah göbishn. (c) Dehad (?), Shumā Ameshāsfendān ān i Amerdād tuwānāt, wa ān [ham = ich] i Khōrdad [] [khūrlahn = -- (?)] [musd].

Free tr. Aye, let them bear the Spirit | of Thy two truth-promoting rulers To Thy brilliant home, O Mazda, with wisdom and Thy Best Mind, For perfection's help unto those whose souls are together bounden.

manshân bûndakō hamkardârih amat valmanshânō pavan akvinō rûbânō, [aigh, hamdâdistânih<sup>®</sup> i Ameshôspendân khadûk levatman tanidrât, amatshânō rûbân pavan khadûk<sup>®</sup> jînâk]. <sup>2</sup> See P. <sup>2</sup> so D.; K.<sup>8</sup>, M. minā, or minā. <sup>2</sup> DJ., D. ina. va. <sup>4</sup> D. om. <sup>5</sup> D. ina. 1. <sup>6</sup> M. <sup>6</sup> yên.; Mf. mekadiûnānd(?), not so D. <sup>7</sup> D. om. î. <sup>6</sup> so DJ., D.; M., K.<sup>8</sup> hamdināih. <sup>6</sup> so D., P.

Pahl. transl. Thus, O Thou who art Aûharmazd, is\* the\* increasing\*1 of\*1 the\* spirit; [and thou who art the Good Mind, by thee] is the increasing of righteousness [in the body (or 'person') of man; also with thee] is the gift of the leadership [the sovereignty]. (b) [Also Yours] is the lodging ('the causing to dwell') of glory according to the regulating\*-covenant\*, (or 'measure'), [that is, as much as, and where, it is needful (or 'fitting')], let them bring there that best of benefits, the Good Mind [as a reward]. (c) And this let them do from the complete (or 'perfect') cooperation of those, since their souls are in harmony, [that is, on account of the unanimity of the Ameshôspends (?) one with another, when their souls are, as it were, in one place].

\*1 Aside from Gatha 'O Thou who art A.'s spirit'.

Her.'s sansk, text. Evam Tvam, Mahājnānin, tvamcha, 🖿 Gvah-

mana\*\*, punyam\*1 pravardhayitârah [vapushi manushyasya] svâmitvam dâtârah, [pârthivatvam], (b) çubham ghatayitârah (sic) pramânena {yathâ yujyate] ut-krishṭatvam² avikṛitamanasi², {prasâdam], (c) tebhyah sampūrṇam sarvam\*(sic) kartavyam, yeshâm ekatra âtmânah, [aikyamatatvât\* Amarâŋâm Mahattarâŋâm anyonyam, yadai 'shâm ekatra âtmânah]. ¹ J.², J.⁴, C. ⁴punyam. ² so all. ² so J.², P.; J.⁴ okra°; J.° avyaktat°; C. avitavyaktam². °\*J.² has \*manah, but we need the a declam.

(Ner. had before him a shattered text; maninishno, dedrunand, and perhaps hamkardarih were not read.)

Nor. transi. Thus, O Thou Great Wise One, and Thou Gvahmana, increasers of Sanctity [within the body of man], likewise bestowers of lordship [i. e. the sovereignty], (b) creators\* of\* (sic) the glorious benefit according to

Minden in Surgen in Contract | Actual Surgent Surgent

A Capue.mean.com | degrad m.m.cymuv.cymuv.cymanac.m.aude

Trlit. Vispāo stôi hujitayô yao zi aonhar(ē), yaoscha henti,
Yaoscha, Mazda, bavainti,
Vohû ukhshya Mananba,
Khshathra, Ashacha, usta tanûm.

Verbailm franci. Omnes in-patria\* [vel mundo] prosperitatem-et-amoenitates-impertientes-res, quae enim fuerant, quaeque sunt, (b) quaeque, Mazda, fiunt [fient], [in] Tuo has amore [vel voluntate(?)] largire. (c) Per Bona [-am] fac-ut-crescat Mente [-em], Regno, Sanctitate-que, in-beatitudine\* [nostrum] corpus [hoc est, nostra persona]. \* Vel pro-patria (stôi dat).

Pahl text translit. ¹Amat pavan harvispö yekavimünänd hü-zivishnih, [aigh avö denman kär yekavimünänd², aigh, būn² pavan khwēshih î Lekûm yakhsenunānd], nuin am būd⁴ hōmand⁵ [awarmānd\* min abidarān] va⁵ mūnich am hōmand² [andôkht i⁶ nafsman], (b) Aūharmazd⁰, mūnich am yehevūnd [min kevan frāz] pavan hanā i Lak dôshishnö valmanshānö¹ bakhshānd¹⁰-¹¹, [aigham pavan avā-yastŏ i Lak tūbān yehevūnāḍ dāshtanŏ]. (c) Shapīr am vakhshīnāi¹¹ mīnishnŏ¹², khūḍāi, [aigham frārūntar barā vādūn¹²+¹]minAharāyih¹²-¹ [avākih]; nadūkihich\*\* i¹⁵ avŏ tanŏ\* [am yehabūn]. ¹ See P. °D. °nānd (or °nānī). °D. suggesta barā. °D. yehevānd. ™ Mf. not D. °anānd. °D. om. va. ³D., Mf. °anānd (or °anānī). °I insert. i. °DJ. om. va. ¹°D. khelkūnānd. ¹¹ or °ih for °āi. ¹² DJ., D. om. i. ¹² DJ., D. ins. va. ¹⁴ DJ., D. om. va. ¹⁵D. om. î.

Pahl. trl. When as regards all particulars they shall stand (or 'be') as (or 'endowed with') the blessings of prosperous life, [that is, they shall stand (or 'be') prepared for this duty, that is, they shall possess a foundation (or 'character') in Your relationship to (or 'possession of') them, those] which (or 'who') have been [mine, left\*(?) to me from my fathers] and those also which (or 'who') are [mine, because collected by myself], (b) and which (or 'who') also, O Aûharmazd,

XXXII, 9, 10. 125

just measure [and as it is fitting to effect it], and of the highest good (the excellency) unrelaxed\* mental\* energy\* (sic) [as reward], (c) for these whose souls are together everything (sic) is to be fully accomplished, [that is, this results from the harmony of the Greater\* Immortals\* one with the other, and because their souls are together].

Parel-persian Ma. Édûn, Tû, kih Hôrmuzd mînû, [ [ ] tû kih Bahman hastî —], Şawâh no tr. for vakhahishn [pah tan i [] [tû = rak] ] sardârî dahishn [pâtûkhahâî (sic)] & (b) [Ôshân (? sic)], [ân = xak] âsânî mândan e Pah andâzah [chand bâyad] bulandî burand Bahman [muzd] & (c) As âu i ôshâu pur hamkardârî kih ôshâu pah yakî + u + yakbâragî ruwân\*, [kû [pah = pavan] hamdâdistân i Amshâsfendân, yak bâ dîgar râ, kih-shân ruwân pah yak jâî [mânand (?) = kedrûnad (?, or 'ûnd')]] &

Free tr. All prosperous states for our land which have been, and still are existing, Or which shall in the future, do Thou grant us these in Thy love. Bless Thou in grace our being through Thy Power, Thy Good Mind, and Truth. become [mine from henceforth on], those all may they give me through this Thy love, [that is, may it be possible to me to possess them in accordance with Thy desire]; (c) do Thou therefore increase in me the Good Mind, O ruler, [that is, make me more pious through the help] of Aharâyîh; and [grant me] also well-being in my body (or 'person').

Ner.'s sansk.-text. Viçveshu samtishthantu sujîvanayah\*(sic), [kila, etasmai¹ kâryâya samtishthantu yat mûlam svâdhînatayâ Yushmâkam dadhate] yâh sambhûtâh santi [anyâgatâh\*²] yâçcha santi [arjitâh svayam], (b) yâçcha, Mahâjñâmin, bhavishyanti, [ata ûrdhvam], Tava tâ³ mitratayâ Te varahautu, [kila, samihitena Te çaktâ bhavantu dhartum]. (c) Uttamam vardhaya Manaḥ, Svâmin, [kila, me manah\*⁴ sadvyâpârataram kuru] punyâchcha çubham tanau⁵, [kila, kâryam punyamcha yan mayâ kritam asti tasmâchcha çubhamcha vapushi me dehi].

"All have a slone. 2J. anyag\* (or 'anyag\*). \*J. ta. 'J.\*, J.\*. 'see J.\*, P.; J.\*, J.\* 'nol).

Nor. trans! Among all let the blessings of life continue ([or (see the gloss) 'Among all may they be good livers (or 'prosperous')]), [may they continue fit for (or 'inclined to') this deed (or 'duty') since they have a fundamental\* character\* in accordance\* with\* Your absolute possession], those which (or 'they who') (females (?)) are produced (or 'born') [thus, and have come from\* elsewhere\*], and those which (or 'they who') are (or 'have been') [earned (or 'gained over') by myself], (b) and those which (or 'who'), O Great Wise One, shall exist [in the future], may they bestow these blessings (or 'persons') of Thine through Thy friendship, [i.e. may they be able to possess them in accordance with Thy desire]. (c) Cause Thou therefore the Best Mind to increase in me, O Lord, [that is, make my mind ever the more piously zealous], and in view of my Sanctity grant me a benefit in my body (or 'person'), [that is, because of the duty and holy action which I have fulfilled, from this grant me even a benefit in the body].

Paral-paraha Mr. Kih pah tamam ésténd + manad + haim nék-zistan + kû + nék-zendagî, [kû, ân în kar ésténd, kû, [] pah khwéshî i Shuma dárad (dárand)] kih [] [ham = -] bûd() hastand [pagirah (?) (piri (?), pidarî\* (?)) az pidân] [] kih ham man [bavam = Pahl. hōmunhend] (andókht-jamā't khwésh), (b) Hōrmund, kih ham [] bavad [az aknû

Triit. Ye sevistő Ahurő Mazdaoscha, Árjajmaitiácha,
Ashemcha frádad(t)-gaéthem, Manascha Vohu, Khshathremcha,
Sraotá mói, merezhdátá mói ádái kahjijyáichtd(t) paiti!

Verbatim transf. [Tu] qui beneficentiasimus Ahura Mazdaque [es], Pietasque (prompta-mens), (b) Sanctitasque promovens\*-patriam [ei prosperitatem impertiens], Mensque Bona, Regnum-que, (c) auscultate mihi [audite me], ignoscite\*1 mihi [omnia peccata ob] oblationi\*1 [-nem] cuique [quamque] (ob)! \*1 Vel 'purgate me de actione omni' (?), sed vide infra savô-âdâ; vel etiam semel iterum: 'erga me propitius esto apud mercedom (peccati et sanctitatis) quamque a te imponendam' (?).

Pahl. text transiit. ¹Amat sûdînând Aûharmazd, va² Spendarmad [aigh, sûd vâdûnând³], (b) Aharâyîh⁴ frâdâdâr⁵ gêhânö, va⁵ Vohûman, va Khshatraver (c) nyôkhshêdö? li, [aigh, zak î yemalelûnânî am barâ nyôkhshêdö]?+8, âmûrzêdö li, [aigh, vinâs I zîm avö bûn yehevûnd yekavimûnêdö, am barâ âmûrzêd]; afam barâ yehabûnêd kadârchâf⁵ padîh⁴ [pâdakhshahîh⁴¹ð î latamman, zakich¹¹ î tamman]. ¹8ee P. ² DJ. om. va. ² so DJ.; D. °inând; M. °dûnd. ⁴ D. ins. î. ⁴ D. diff. ⁴ D. om. va. ² D. seems nyôksh⁴. ⁵ D. ins. î. ⁵ D. °I = °âê. ²⁵ D. padôkb³. ■ Mf. va zak²; D. va mûn².

Pahl. transi. If Atharmazd and Spendarmad shall be beneficent, [that is, whenseever they shall effect a benefit for us], (b) and Sanctity, the furtherer of the world\*, and Vohaman, and Khshatraver, (c) do Ye then listen to me, [that is, do Ye listen fully to that which I shall say], and likewise pardon me, [that is, pardon me fully for a sin which has existed in my original nature];

monder om Serventer of a production of the metarem of the serventer of the

Trift. Uç môi (uz)âr(e)shvâ, Ahurâ, Spēništâ mainyû Mazdâ, Ashâ hazô ēmavad(t)

Âr[a]maitî tevîshîm dasvâ, vanhuyâ [= "vâ] zavô-âdâ, Vohû Mananhâ f[e]seratûm.

Verbatim transt. Ad-mihi [ad\*-me\*] assurge, Ahura, Pietate (promptamente) vigorem da, (b) beneficentissime spiritus Mazda, ob [meam] bona [-am]

XXXIII. 11, 19. 127

(sic, aknûn) frâz] pah în i Tû khwêsûû (sic vid. pro khwâhîsân (?)] [] [û jân bakhtend + ya'nî bakhtend (thinking of "ânî (I" sg. insteed of "ând) = varman gân arkôn-hend], [kûm pah bâyad (?) i Tû tuwân bâd dâshtan] (c) Veh âm (sic) ziyêdah-kûnî mînishn khudâ. [kûm nêk (i)tar (sic) bih kun] az Şawâb [madad], nêkî ham i ân tan [ma-râ deh\*] (c)

Free ir. Ye, the most bounteous Mazda | Ahura, and Piety with Him, And Asha the settlements furth'ring, Thou Good Mind, and Thou the Dominion, Hear ye me, all! and have mercy for all gifts which I bring whatsoever. give me likewise whatever sovereignty\*(?) there is, [that is, give me the sovereignty\*(?) which is here, and that also which is beyond].

Ner.'s sansk. text. Ye lambhayanti\*, Sváminam Mahájñáninam sampúrnamánasámcha [prithivím\*1] (b) Dharmancha vriddhidam prithivívibhúteh, Ma-

naçcha Uttamam [Gvahmanam amaram], Saharevaramcha [saptadhātūnām patim], (c) çripomi aham [kila, yat bruvantis tad aham çripomi] kshamayāmi aham, [kila chet mattah pāpam teshām mūle sambhūtam āste, tad aham kshamayāmi], dadāmicha kāmchit prabhutām [pārthivatvam yat paroloktyam

ihalokiyanicha]. 'All prthv- (eic) and elsewhere so. 2 C. bravatti (?). (\*corr.)

Nor. transi. For to those who cause me to acquire a benefit I am listening (see below), that is, to The Great Wise One, The Lord, and to the Perfect Mind, [the earth (?)], (b) and to Sanctity, and to the Best (Good) Mind which affords me the increase of earthly wealth [and to Gvahmana the immortal also am I listening], and to Saharevara [the Lord of the seven\* metals\*\*], (c) to these am I listening, [that is, what they say that I hear], and I entreat\* them\* for\* pardon, [that is, if evil has been produced against\* them\* in my original nature by\* me\*, I ask pardon for this], and I concede to them a certain (meaning 'every') sovereignty, [the sovereignty which is of this world and of the world beyond]. (\*\* but ep. Burnouf.)

Parsi-persian Ms. Kih fâ'idah-kunandah (?) Hôrmuzd u Spendarmad, [kû, aûd kunad (?) + ya'nî + fâ'îdah-dehâd (?)], (b) Şawâb afzûnî-dehandah gêhân\* [] Bahman u Shaharêvar\*, (c) shunav\* man, [kû, ân s[] [gûyad = jameûnêd] am bih shunav\*] âmûr-sîd\* man, [kû, wanâh\* s [] am ân bikh (or binj\*) bûd êstêd (so) ma-râ bih âmûrsîd\*]; ma-râ bih dehad (?) har kudâm [] [şâḥibî = padīh] [pâdishāî s injā, w'ân ham s ânjā] •

Free tr. Arise to me, O Ahura, through Devotion send me power,
Most bounteous Spirit Mazda, through my good invocation's off'ring.
And mighty strength give, Asha, and the thrift-law through Thy Good Mind.
invocationis\*1-datione\*1[-nem] [ei invocationi beneficio respondens ad eam
remunerandam], (c) [et], O Sanctitas, [da] robur praepotens, [et] Bona Mente
incrementi-regulam [hoc est, regulam prosperitatem spiritalem (sic) religiosam
et mundialem\* (sic) impertientem (vel etiam fortasse, 'increm.-magistrum (?))'].

\*1 Sunt qui vertant: 'potestatem per bonam mercedem (?)'.

Pahl. text translit. 1Lala, li min zak i reshidar [Aharmano], Adhar-

128 XXXIII. 12, 13.

mazd, hanâ, [aigham bôzâi], afam bûndak mînishnîh, va¹ tûkhshishnö\* yehabûnâi, (b) afzûnîk mînavad î² Aûharmazd, Vohûman griftâr hômanânî, pavan zak dahishnö, [aigham pavan tanö\* mâhmânö yehevûnâd]. (c) Aharâyîh madam avö² stahamak, ['Ganrâk Mînavad] amâvand hômand pavan zak î Vohûman sardârîh. ¹See P. ² DJ., D. om. ¹ D. valman î. ⁴ DJ., D. om. va. \*ali tvakh°, or tûkhishnö.

Pahl. transl. Up, O Atharmazd, deliver me from him who this wounder [from Aharman; that is, purify me], and grant me perfect-mindedness and energy, (b) O bountiful spirit Atharmazd, through this giving let me become an apprehender of the Good Mind, [that is, let him become a guest within my body], (c) for through Vohuman's chieftainship Sanctity is strong against the violent [Ganrak Minavad].

Ner.'a sansk. text. Uchchair mām çodhaya, Svāmin, [kila, piḍā-karāt¹ Āharmanāt çuddham kuru], sampūrņamānasatām\* adhyavasāyamcha dehi, (b) gurutara² adriçyamūrts³ Mahājūāniu, Gvahmanasya grahitāro⁴

18. (તિકોર્ટ) માના માના માના માના કેરલ્લો કેર વ્યાપ્ત કેર માર્કિયા કે. બેલા માના માના કેર વ્યાપ્ત માના કેર માતા કેર માના કેર માના કેર માતા કેર માત

Trilt. Raf(e)dhrái vouru-chashana dóishí mói ya ve abifra,
Ta khshathrahya, Ahura, ya Vanheus ashis\* Mananho,

Frô spentâ Âr[a]maitệ Ashâ Daệnão fradakhshayâ. (\*so now preferred, but cp. p. 497.)

Verbatim transi. Gratiae [i. e. gratiam-dandi-causa] ad-te-ad\*-libitum\* conspiciendum (vel causa-late-attingentis conspectus\*1] monstres [vel monstra] mihi [eas] quae [sint] Vestrae sine-dubio-perfectae-indolea\*2, (b) eas[que] Regnisacri [-Vestri], Ahura, quae [sint] Bonae beatitudo [praemium sacrum] Mentis, [mihi] (c) protinus, Benigna Pietas (prompta mens), Sanctitate tuas-doctrinas-sacras\* uno-tenore-significa\*3]. \*1 Sunt qui vertant: "O tu late (in-futurum)-conspiciens'(?). \*2 vel 'res sine similitudine (simili')(?). \*2 vel etiam verti potest: "Sanctitate animas\* nostras\* instrue'.

Pahl. text transift. ¹Amat râmishnö pavan kâmak châshishnö², [aigh¹, avâyast³ aishân⁴ pavan⁴ râmishnö ghal vâdûnâñd] yehabûnêd avö li, [mozd va¹ pâdadahishnö], va¹ mûnam⁵ pavan zak ■ Lekûm barâ, pavan patûkîh\*, [aigham pavan kât⁴ diuâ î Lekûm patûkîh\* yehevûnâd, afam yehabûnêd]. (b) Zak pavan khûdâyih⁴ î Aûharmazd², mûn pavan⁴ Vohûman tarsagâî\*(sîc)¹ [hâvishtö, afam³ yehabûnêd]. (c)Frâz va¹⁰, Spendarmad, [asb] pavan AharâyîhDînö\*, frâz dakhshakînö, [aighash pavan frârûnöih pavan¹ dakhshak barâ vâdûn]. ¹ See P. ² M. ins. 1. ¹ D., Mf. reverse 8 and 4; D. has aishân here. ⁴ D., M. have pavan avâyast after aishân. ˚ D. mûnam; Sp. minam. ˚ D. margin. from 6 to 6, Mf. has text, both had dadistân for dînâ. ¹ DJ., D. ins. va. ˚ D., Mf. om. ˚ so DJ., D., Mf.; M. mûnam; Sp. minam. ■ DJ., D. om. va.

XXXIII. 12, 18. 129

bhavâmaḥ\*, [kila, me tanunâ\* (sic; for tanau\*\*, or tanvi) abhyâgato 's (c) Puṇyam haṭhinaḥ\* upari çaktam bhūyât, [kila, balâtkâriṇaḥ\* Âharmanasyo 'pari çaktam bhūyât], Uttamamanasaḥ prabhutvena. 'So J.\*, C. 2 J \* 'tara (?).

\*C. 'tir; P. 'ter. 'C., P. grah'. 'so Haug; C. 'smi. \*\*see Y. 83. 10, s.

Nor. transl. Up! O Lord, purify me, [that is, make me pure (or 'free') from that tormentor, the Evil Mind], and grant me perfect-mindedness and zeal, (b) for we are recipients (lit. 'seizers') of Gvahmana, O more (most) mighty spirit the Great Wise One, [that is, let him be as a guest arrived within\* my body], (c) and let Sanctity also be powerful over the murderer, [that is, let it be powerful over the violent Abarmana], and through the lordship of the Best Mind.

Parel-persian Me. Shitabî man as an i zakhm-kunandah (Abarîman), Hörmuzd, în, [kûm khâlişi\*(?)], ma-ra pur mînishn [] tuwânâî debî, (b) Afzûnî mînû i Hôrmuzd, Bahman giriftûr hastam pah ûn deb (sie pro dabishn), [kûm pah tan mihmân bâd] & (c) Şawâb awar û gâlim\* (vel gulm?) [Ganê Mînû] bimuat bast pah ân i Bahman sardârî &

Free tr. For grace, that I see Thee fully reveal to me, Mazda, Thy nature\*, And Thy Kingdom's blessings, Lord, the rewards of the Kindly Meaning. Forth, O'Thou bounteous Devotion, show Thou forth through the Truth the doctrines!

Pahl. transl. Since a seeing\*1 ((?) or 'teaching\*1') at will is a rejoicing, [that is, they shall perform this request for the gratification of persons], give Ye me [the recompense and the reward], and what there is for me to have (or 'know') with regard to what is fully yours, with (regard\* to\*(?)) power, i. e. let religious opinion of Your power be mine in reference to duty, also bestow Ye it upon me], (b) and him who\* (or 'that which', so better, but see the erroneous gl.) is within (or 'which concerns') the sovereignty of Adharmazd, whose\* (or 'which') is venerating-recognition\* through (or 'as to') the Good Mind [the disciple (sic); give Ye him (or 'it') also to me], (c) and do thou, () Spendarmad, manifest forth the Religion [to him] by means of Sanctity, Ithat is, provide him with a sign through pious correctness). (\*'see altern. in Comm.).

Ner.'s sansk. text. Ânandam svechchhayâ âsvâdayitrîn\*, [kila, keshâmchit yadrichchhayâ¹ ânandakarân] dehi mahyam yân Yushmâkam çaktyâ² [kila, kâryeshu nyâyeshu³ ye Yushmâkam çaktyâ santi, tân me dehi]. (b) Tân svâmitayâ Ahuramajdasya yân Uttamamanasâ bhaktiçîlân, [kila, çishyân tân me dehi]. (c) Prakrishtam\* prithivyâm [Sampūrņamanasâ] Punyena, Dînim prachihnaya⁴, [kila, sadâchâratayâ Dînim, sâbhijmânena, kuru]. ¹J.\*-eehchb². ²J.\* çaktāh; othera °ktâ. ²J.\*, P. jñāyeshu; C. janyâeshu (sic). ⁴J.\* seems prachihnayânâm (?) kurute (?).

Nor. transl. And grant to me teachers of a joyous doctrine, teaching with spontaneity, [that is, such as cause certain persons joy of their own\* unbiased will]; grant me these who are Your teachers with\* regard\* to\* or 'by means of' Your (?) Power, [that is, grant me these who are Your

teachers in duties and laws with\* regard\* to\* (or 'by means of') Your Power], (b) and give me these who are pious with regard to (or 'through') the sovereignty of Ahuramajda and the Best (Good) Mind, [that is, grant me disciples], (c) and reveal the Din forth to me as by a sign in the earth and by means of [the Perfect Mind and] Sanctity, [that is, provide\* the Din with a badge with\* reference to (or 'through') good conduct].

Anderengentemennen | Anterengen anderengen anderengen of 14.

The composition of the comp

Triit. Ad(t) ratam Zarathuśtró tan[u]vaschid(t) valyao ustanem

Dadáiti, paurvatatem Mananhascha Vanheus Mazdái
Škyaoth(a)nahya Asbái vácha ukhdhalyacha Sraoshem Khshathremelia.

Verbailm transl. Tum oblationem\* Zarathushtra corporis-etiam sui-proprii vitae-vigorem (b) dat, primatum\*1 Mentisque Bonae Mazdae (dativ.) (c) [et principatum-etiam] facti [sni] Sanctitati\*2, [et eas sanctas indoles] quae(que) [sint] dicti [sni (vel erga Tunm\* dictum)] Oboedientia [et eam quae sit sua] potentas-spiritalis(sic)-religiosa (vel regalis(?))-que [sua]. \*1 Sunt qui 'exemplar' vertant. \*2 Vel (lege ashā (?)) 'actionis sanctitates\* suas'.

Pahl. text translit. <sup>1</sup>Aêtûnö pavan râḍih, mûn Zuratûshtö hômanam, tanö² zakich i nafshman khuyô (b) yehabûnam³ pavan pêsh-rûbishnih, [\*pavan pêshûŏ-pâyîh\*\*] val\* Vohûman, va Aûharmazdich\* (c) pavan kûnishnö avö Ashavahisht, [aigh, kûnishnö zak vâdûnâm-ô² i Ashavahisht avâyad], va¹ milayâ nyökhshishnîh\* avö Khshatraver, [khadûk dên tanid I¹]. <sup>1</sup>Ses P. \*DJ. ins. va. \*D. obûnd.\* Mf. ins. va. \*D. pêshâñp\* (or 'pēshāŏ\* ? sic). \*D. avö. \*D. om. ê, hatî. \*D. nyöksh\*.

Pahl. transl. (a, b) Thus I, who am Zaratūsht, give with (or 'as') my liberality even my own body's life (b) to the Good Mind, and to Atharmazd

non and the cerepolar and monger and member of the monder of the monder

Trlit. Yâ skyaoth(a)nâ, yâ vachañhû, yâ yasnâ, Ameretatâtem Ashemchâ taệibyô dâoñhâ, Mazdâ, Khshathremchâ Haurvatâtô, Aệshām Tôi, Ahurâ, ēhmâ paourutemâis dastệ.

Verbatim transi. Qua actione, quo sermone, quo officio-sacrificali [vel qua

XXXIV. 1. 1.31

Parai-peraize Ms. Kih rémishu pah kawah chashad, [kû, [kasâu (?) =  $\hat{o}sh\hat{a}u$ ] pah lâ'ik\* + m + bâyad + nîz¹, [] pah rêmishu û kunand], dehad âu man [muzd [] pâdadahishu\* (sic)], [] kih am pah âu i Shumâ bih, pah tuwânâî + kut + ham + âmadah + ast, [kûn pah kâr dâdistan i Shumâ tuwanâî bâd, ma-rê dehad]  $\bullet$  (b) Âu pah khudâî i Hôrmuzd mûn pah Bahman bandagî [az = min] [shâgird [] ma-rê dehad (?)]  $\bullet$  (c) Frâz [] Sfendarmad, [ash] pah Şawâb Dîu frâz khaşlat\* + wa + nishâu + ham + âmadah + ast [kûsh pah nêkî [] khaşlat\* bih kun]  $\bullet$  1 Nêz was formerly preferred.

Free tr. As offering Zarathushtra gives the vital force of his body, And he offers to Mazda priority, which he gains through his holy feeling, And to Righteonsness firstness\* in deeds, and obedience of speech and his sceptre\*. also in the forward advance [in the advance-guardianship], (c) and to Ashavahisht through actions, [that is, I would do that deed which Ashavahisht desires], and I would offer attention to the words of Khshatraver also, [when they, or we, commune together, one with the other].

Nor.'a sansk. text. Evani dakshinayâ<sup>1</sup> Jarathustro, 'hani<sup>1</sup> tanuçcha (?), nijani jîvani (b) dadûmî purahpravrittyâ [kila, agratayâ], Uttamamanase Ahuramajdâya, (c) karmanicha<sup>2</sup> Punyâya [kila, karma tad eva karomi yat punyâya rochate] yânicha uktih çrutih Saharevarâya râjñe<sup>1</sup>. 'J.\*, P.; C.dakshanayâ. <sup>250</sup> P. <sup>1</sup>C., 'jîch.

Ner. transi. Thus I, Jarathustra, even myself\* am giving (or, reading tanoccha, 'I am giving my body's) own life with an offering (b) to the Best Mind, and to Ahuramajda, by (or 'together with') an advancing forward in\* their\* service\*, [that is, through (or 'with') my priority in it], (c) and to Sanctity also in my actions, [that is, I perform that deed which is pleasing to Sanctity], and I present that offering which is\*1 a speaking and a listening to Saharevara the King. \*3 Or 'which a speaking and listening make'.

Parsi-persian Ms. Édûn pah rādi, kih Zaratusht hastam, tan ân ham i khwêsh jûn (b) deham, pah pêsh-raftanî [pah pêshwâi] ân Bahmau [] Hûrmuzd [], (c) pah kunishn ân Ardibahisht, (kû, kunishn ân kunam i Ardibahisht bâyad], u sakhun shunf-dan (?) ân Shaharêver [yak andar dîgar [] ] .

## XXXIV.

Free tr. The rites by which, and the sayings, and the Yasuas by which Immortality,

And the Truth unto these Thou hast given, with the Kingdom of Welfare, Ahura, To Thee the thank-off'rings for those by us with the foremost are offered. veneratione] Immortalitatem, (b) Sanctitatemque his dabas\*1, Mazda, Regnumque Salubritatis, (c) corum [i. e. ex, vel 'de', his], Ahura, a-nobis\*2 [cum] primis (primoribus) [oblationes] datur\*3 [dantur]. \*1 Aliter: 'Qua actione, etc. Sanctitatis-auxilium his [aliis Tuis servis-devotis] dedi\*.. (c) corum Tui [Tuorum sanctorum], Ahura, simus = (leg. &hmå) ex-primoribus ad-[dona]-accipiendum \*4 (fortasse inf. (?) sic ad verbum); [hoc est: 'propter dona a nobis data, dona recipiamus'].

Pahl. text translit. ¹Mûnam kûnishnő, mûnam gôbishnő, mûnam Yazishnő, pavan amarg-rûbishníh, [kûnishnő aêtûnő vâdûnam², va gôbishnő aêtûnő yemalelûnam, va yazishnő aêtûnő vâdûnam aîgham rûbânő î nafshman padash amarg yehevûnêd]. (b) Va²val² Ashavahishtő, va² valich² Lak yehabûnam, Aûharmazd, va² Khahatraver, va² Haurvadad²+¹, (c) va² min² valmanshân avő Lak, Aûharmazd, lanman pêshtar yehabûnêm², [li va hâvishtân î li].

See P. \* D., Mf. \*namam (sie) and om. to aigham. \* DJ. om. vs. \* D. avö.
 D. avöch. \* so DJ., D.; K.\*, M., amerôdad. \* D. mûn. \* Mf. \*âñd.

Pahl. transl. That which is my deed, that which is my word, and that which is my sacrificial Service, are for immortality, [that is, I so perform actions, so speak words, and so complete the Service that my own soul becomes immortal by this means], (b) and to Ashavahisht, and to Thee, O Aûharmazd, we are rendering (or 'attributing') the Sovereign Power and Welfare, (c) and, of\* those deeds\*, words\*, and Yasnas, we are rendering in a yet more forward manner\* to Thee, O Aûharmazd, [I, and my disciples]. \* Possibly; 'we, m more forward than those other worshippers, are offering to Thee'.

Mer.'s sansk. text. Yan me karma, yan me vachah, ya me Ijisnih, amrityupravrittan [karma evam karomi, vachahsu (\*çcha(?))¹ evam bravimi², Ijisnimcha evam karomi yatha³ me âtmā taih amaro bhavati]. (b) Dharmāya, Tubhyamcha,

and the men of end of the mention of

&ெயூரு அ.வ. பூரு நிறையில் முறு நிருவர்களும் முறும் பிரிய வியியில் vispa dátá mainyēuschā vanhēus vispa dátá

Speñtahyáchá nereś śkyaothná, Pairi-gaệthệ khshmávatô

mainyeuscha vanheus vispa data yêhya (u)r[u]vû Asha hachaitê, vahmê, Mazda, garôibîs stûtain.

Verbatim transi. Atque ea Tibi mente spiritus\*-que boni\* omnia[-dona-sacrificalia] data [sunt], (b) benignique viri facto, cujus anima Sanctitate [-tati] seconjungit(vel Sanctitatem sequitur et eam colit) (c)[in cultu-religioso\*] patrio, [i.e. nationis-et-gentis proprio] Vestrisimilis [vel Vestri-servitoris\*(?)] in-cultu, Mazda, cum-cantibus laudum [vel laudantium]. \*Vel, lege mainyus vanhuis: 'apiritusque bonus omnia dedit', vel: 'ea Tui (omnia) spiritus b. omnia sibi-dedit [accepit' (?)].

Pahi. text transl. ¹Aêtûnöch² zak M kolâ H (dô)⁴ Lak [am] pavan Vohûman⁵ minavadich⁴ shapir harvisp³ dâdŏ aîtŏ [aîgham dâdŏ aêtûnŏ, aîgh kûnishnö hamâk pavan Gâsânîkih va²++• frârûnîh• vâdûnam-ê]¹₀, (b) [afam] pavan zak f³ valman f³ afzâyînîdâr gabrâ kûnishnŏ, [pavan Dastôbar, aîgham], pavan¹¹ zak î valman¹³ Aharâyîh avŏ rûbânŏ levatman yehevûnâd, [aîgham pavan rûbân mozd yehabûnând¹], (c) barâ yâmtûnam avŏ zak î¹³ Lekûm¹ niyâyîshnō, Aûhar-

XXXIV. 1, ■ 133

dadâmi, Mahâjîtânin, Saharevarâya, Avirdâdâyacha, [dhâtûnâm adhipataye, udakânâm adhipatayecha]. (c) Tebhyas Tubhyam, Svâmin, vayam purahsarataram dadâmalı, [aham çishyâçcha me]. J.\* chaçu; J.\* chaḥçu; J.\* chaḥ

Mer. transi. That which is my deed, that which is my word, and that which is my Service are all in (or 'for') immortality, [that is, I perform actions, utter speech, and celebrate the Offering with the hope that, (or 'in such a manner that') my soul may become immortal by these means]. (b) Both to Sanctity, and to Thee, O Great Wise One, do I offer a gift, to Saharevara, and Avirdáda, [that is, to the Lord of metals, and to the Lord of waters, and to the Lord of plants (or 'to the tree')], (c) and with precedence over these (or 'with (?) these deeds, words, and services') we are offering to Thee ('a more' ready' gift') [I and my disciples].

Parel-perelan Mt. Kih am kunishn, kih am göbishu, kih am yazishn, pah bi-marg-raftanî, [kunishn êdûn kunam, göbishu êdûn gûyam, yazishn êdûn kunam, kûm ruwân i khwêsh ô'sh (= padash) bî-marg bâshad + hast]. (b) W'ân Ardîbahisht, w'ân ham Tû deham, Hôrmuzů, Shaharêvar u Khôrdad, (c) wa [] [kih = mân]-shân ân Tû, Hôrmuzů, mâ pêshtar\* deham (?) [man [] shâgird i man] 4

Free tr. Yea, with the mind and to Thee all gifts of the Good Mind are offered By act of the bountiful man, whose soul with the law is united, In our country's worship, Lord, and with praisers' hymns to adore You. mazd, [aigh, dadek-gobih i Lekûm vâdûnam-614], aftânö dên Garôdmânö stâyêm.

<sup>1</sup> See P. <sup>2</sup> DJ., D. om. i. <sup>4</sup> D. om. i. <sup>4</sup> DJ., D. ins. i. <sup>4</sup> DJ. om. va. <sup>6</sup> D. ins. i. <sup>7</sup> DJ. <sup>8</sup> Mf. ins. pavan. <sup>9</sup> DJ. om. <sup>19</sup> M.; D. <sup>9</sup>yên. <sup>12</sup> DJ., D. ins. <sup>14</sup> DJ. avö. <sup>14</sup> DJ. om. i, <sup>14</sup> M.

Pahl. transl. Thus likewise both these things are given unto Thee [by me] with the Good Mind, all things of the good spirit also, (or 'all good of the spirit'), [that is, they are thus given by me unto Thee; that is I would perform all actions in accordance with the Gâthic doctrine, and in correct piety]; (b) they are [also] given [by me] with the action of the man who causes us progress in prosperity [with the Dastûr, that is, through me (or 'with me')] that man may be in soul together with him who is Sanctity, [that is, may they bestow a reward upon me in the soul]; (c) and thus shall I go forward to Your praise, O Aubarmazd, [that is, I would make mediation with You (or 'effect the proclamation of Your law' (?))], and I would also praise You in Garôdmano.

Nor.'s sansk. text. Evanicha tad dvitayam Tubhyam manasa, adricyamicha uttamam sarvam adadam, [kilâ 'ham adadam evam; yat karma samagram api Gâthâbhih, sadvyāpāratayā\*, karomi. Tad dvitayam mūlam phalam], (b) pravardhayitur narasya karmanā [Gurumukhena] yena\* ātmā Dharmena samçlishyate, [kila, me ātmane prasādam dadanti\*]. (c) Samāgachchhāmi Yushmākam namas-

134 XXXIV. 2, 3.

kritaye<sup>\*1</sup>, Mahâjñânin, Garothmâne staumi Te<sup>2</sup>, [kila, ihaloke Yushmâkani yâchñâni karomi, paralokecha staumi]. <sup>1</sup>J.<sup>2</sup> secus \*kritaye; others \*kritc. <sup>2</sup> cor.

Ner. transi. Thus these two (this twofold thing) all that is spiritual and highest (or 'good'), I gave to Thee mentally, [that is, I gave them thus; which is that (or 'because') I perform even every action according to the Gâthâs, and with good conduct. I gave this twofold thing, the root\* and the fruit\*]; (b) and I do this through the act of a man who brings prosperity [through the mouth of the spiritual Master], through whom (or 'whereby') the soul is embraced by Sanctity, [that is, thus they grant my

B na ober frammen politice | Benedom nomen commence of menon solution.

Meder fr. 10. 100 constant | of the solution of solution of the commence of the commen

Trilt. Ad Tôi myazdem, Aburâ, Gaêthâo vîspâo â Khshathrôi, Ârôi zî hudaonhô nemaúhâ Ashâichâ dâmâ yâo Vohû thraostâ Manaúhâ; vispâis, Mazdâ, Khshmûvasû savô.

Verbatim transl. At Tibi carnem-sacrificalem, Ahura, veneratione-se-humilianti\*-cultus-religiosi\* Sanctitatique offeramus (b) [pro\*4] colonias\*1[-iis\*1] omnes [-nibus\*1] (ad) in-Regno quas Bona protexistis\* Mente, (c) in-perfectione-[-nem] [viri] enim bene-facientis\*2 (i.e. ad perfectionem\*ejus plenam reddendam) [per] omnibus [omnia instrumenta\*3], Mazda, inter Vestri-servitores\* (vel Vestri-pares) [est hoc sacrificium] beneficium [patrium].

\*1 Vel: [nos] cives\* omnes\* in Regno (?). \*2 I retract the remark on p. 499, but read as altern.: 'nos enim bene-facientes [offeremus]...'. \*2 vel 'cum omnibus sanctis'(?).

Pahl. text translit. ¹Aétûnő avő² Lak myázd³+¹, Aûharmazd, [aígh, bar pavan khvéshíh⁴ í Lak yakhsennnam], ¹va niyâyishnő avő Ashavahishtőch yehabûnam [dâḍak-gôbíh]¹, (b) ³géhânő harvisp³ avő²+¹ Khshatraver³ [khadûk dên tanid I] mûn pavan Vohûman srâyishnő, [aíghash parvarishu va³ min fràrûníh], (c) Bûudak zak í hû-dânák³, mûn pavan harvispö³, Aûharmazd, avő Lekûm sûdŏ¹¹ [dânákih bûndak¹¹ pavan valman aísh mûn kolâ mîndavam zak vàdûnyên, î¹² ashân¹ afash sûd]. ² Ses P. ² DJ., D. avŏ. ² DJ., D., M. mozd. ⁴D. nafshmaníh ˚D, ins. va. ˚ so DJ. ¹D. mân. ˚ D. om. va. ˚ D. ins. î. ¹² DJ. ins. 2²² sûd. ¹¹ D. ius. va. ¹² DJ., D. ins. î.

Pahl. transi. It is thus that I render the meat-offering to Thee, O Atharmazd, [that is, it is thus that I place (or 'keep') the fruit within Thy possession], and to Ashavahisht also do I give praise, [that is, I effect a mediation (or 'proclamation of justice' (?)) toward, or for, him]; (b) and all the lands [one in the midst of another (see K. â, (or 'one with the other')] I consign to Khshatraver, whose is protection by means of the Good Mind, [that is, by him nonrishment is given to them and because of their correct

XXXIV. 2, 3. 135

soul its reward], (c) and therefore I am coming to Your worship, O Great Wise One, and I will praise Thee in Garothmana, [that is, in this world I make supplication to You, and in the world beyond I will praise You].

Parsi-persian Mr. Édûn ham ân i har dû Tû [am] pah Bahman minû ham veh\* tamûm, dâd hast, [kûm dâd êdûn, kû, kunishn tamâm pah Gâsânî, wa [pah = paran] nêkî [] [kunand = vâgûnand] [man bun u bar = am bun wa bar]] a (b) [Ma-râ] pah ân i û i afxâyinîdâr\* mard kunishn, [pah Dastûr], kûm pah ân i û fawâb, ân rûbân (sic) âwâ [] [rasam = jâtûnêd (sic)] [kûm pah ruwân\* musd (half effaced) [] [dehand\* (?) = dâbûn-hend]] a (c) Bih rasam ûn ân i Shumâ niyâyishn, Hôrmuzd, [kû, jândangôî i Shumâ kunam] Tu-râ -} ân (? sic vid. pro Shumâ) andar Garôtmân sitûdam (sic) a

Free tr. Myazda, to Thee, O Ahura, and Asha, with praises we offer, And for all the farms in Our Realm by grace of the Good Spirit nourished, To the furtherance of the "wise" 'midst" Your own and in all things a blessing, piety]. (c) Perfect is he who is wise (or 'to the perfect (oblique by pos.) belongs that which is wise') who is a benefit to You, O Aûharmazd, in (or 'by') all things, [that is to say wisdom is perfect in that person through whom they may accomplish everything which is also beneficial to them thereby (or 'also to him')].

Ner.'s sansk. text. Evan Tubhyan miajdam\*, Svāmin, [kila, phalam's svādhīnatayā\*2 [-tāyān] dadhāmi\*], namaskritin Dharmāyacka dadhāmi, [kilā 'smai yāchāmi karomi], (b) samriddhim samagrān Saharevarāya, yā Uttamena pratipālyā Manasā, [kila, sadvyāpārāt pravardhaniyā\*]. (c) Sa sampūrņo yatah uttamajāmi yah sarvasvatayā, Mahājāmin, Yushmākam lābhayitā\* (lambh\*), [kila, sarvam kihehit tad eva kurute yasmāt labho Yushmākam].

<sup>1</sup>P. mulam (?). <sup>2</sup> so J.4; others \*yat. <sup>2</sup> J.\*, J.\* dadúmi. <sup>4</sup>J.\*, \*varddh" C. (?)

Nor. transl. Thus, O Lord, I am presenting the miajda to Thee, [that is, thus I am placing the fruit within\* Your possession], and I am also performing worship to Sanctity, [that is, I am making supplication to it], (b) and I am likewise establishing the entire landed property for Saharevara which is to be guarded with the highest (or 'good') Mind, [that is, it is to be increased by means of good conduct], (c) for he\* is perfect, wherefore he is beneficiently wise, he who with (or 'by means of') all that he possesses furthers Your acquisitions (or 'is beneficial to You'), O Great Wise One the Lord, [that is, he does just everything whatsoever\* by means of which Your acquisitions (or 'advantage') may be increased].

Parsi-persian Ms. Édûn ân i Tû [] [muzd = muzd\*], Hôrmuzd, [kû, b:kh (sie) pah kwêshî i Tû dâram, [êdûn ân i Tû muzd, Hôrmuzd, kû bikh pah khwêshî = aêdûn ân i Rak muzd, Anhômā, kû, bun paran vapashman\*]], wa niyâyishu ân Ardibahîsht [] de-ham [jândângôî [no tr. for vâgûnam]] p (b) Jihân\* tamâm [] [kih = mûn (?)] Saharêver [yak andar dîgar []] kih pah Bahman [kih = mûn] parwarishn, [kûsh parwarishn [] az nêkî] p (c) Pur ân i nêk-dânâ, kih pah tamâm, Hôrmuzd, ân Shumâ sûd. [Dânâî pur (dârad) pah û kas, kih har chîzân kunand [Îs(a)dân = Yahân] az(?) ash sûd] p

. மும் செர்பார் கரித்திரும் மிரம் சிரும் சிரிம் சிரும் சிரும் சிரிம் சிரிம் சிரிம் சிரிம் சிரிம் சிரிம் சிரிம் சிரிம் சிரிம் சி . දෙලාதய>>ய\_இது. , தெய்கு நாக்கி விரும் நாக்கி விரும் அவ CECOTO TO IL COMPLEMBER Successor Complementes ( Societa Complementes Trlit. Ad(t) Tôi Âthrēm\*, Ahurâ, aojônhvantem Asha us(e)mahi, Asistem [= asistem] emavantem, stoi rapante chithra-avanhem.

Ad(t) Mazdâ, d(ai)bishyañtê zastā-ištāiš deresta-ačnanhem.

Verbatim transl. Ita Tibi [Tuum] Ignem, Ahura, potentem Sanctitute desideramus, (b) velocissimum [asistem] robustum patriae (vel personae (?)) [enm] cum-gaudio-excipienti\*1 clare-fet-variel-auxilium-afferentem. (c) sed, Mazda, [ei] odio-[nos-vel-Te-]-vexanti [telis-] manibus-jactis [ignem] visibilem-plagamdamnum-infligentem. \*1 Vel stöl rapentem = 'patriam adjuvantem'.

Pahl. text tranel. Actuno bana P Lak Atash, 1 acj-homands+1, Auharmazd, ash pavan valman muu Aharayih khursandihs, [aighash khursandihs pavan zak danıânö, amat\*+1 li\*+1 sardâr zak, mûn kûr va kirfak kardö\*+1 yekavimûnêdî. (b) î tîző î amâvand [zak Âtâsh] mûn yekavimûnêd11 avő afvyáris, ash pédákínéd rámishnő. (c) Aétúnő, Aúharmazd, zak i béshidár Imûn Âtûsh\* bêshîdî ash pavan tûbûnő khvahîshnîh\* yakhsenunêd18 kinő.

<sup>1</sup> See P. \* DJ., D. inc. i. \* DJ., D. om. i. \* DJ., D. inc. man. \* so DJ., D. \* D., Mf. om. amat; M., D. bave va. 7 K.s va li, or val. 4 so DJ., D; M. vadand. 1 D., M. I; DJ. om I 20 DJ., D. ins. va. 31 DJ., D. om. va. 14 D. 6ih. 12 DJ., D.

Pahl, transl. Thus, O Adharmazd, this which is Thy fire, which is powerful, is a satisfaction by means of (or 'to') him who is Aharayli, I that is, there shall be a satisfaction through (or 'for') him in that time when my chieftain is that one by whom both duty and good works are done], (b) which is quick

ماسك سروعيد

ugyundelog.sufucom | bluccelcecemc.elcoggs.onggyoness. ن داع. وسع دايد هو ديد . ومداع . ومداع ميد ومديد ومديد ومديد ومديد ومداع ديد ومداع ديد ومداع ديد ومداع ديد ومد (mechecaetaerae ang

Trlit. Kad(t) Vē Khsbathrem? kā îštiš? ś(k) yaoth(a) uāiš, Mazdā, yathā Vûo ahmf\*? thrávôidvái drigům Yûshmákem, Ashâ, Vohû Mananhâ, Parē Vâo, vîspâiś (parē) vaokh(e)mā Daệvâiśchâ Khrafstràiš maś(k)yâiśchâ!

The letter of in the reading habmi is simply the mistaken repetition of a which as Pahl. = 'ha' or 'a'; possibly a post-position (vao) I was mistaken for h.

XXXIV. 4, 5. 197

Free tr. Yea, we beseech for Thy Fire, through its Holiness\* strong, O Ahura, Most swift it is, and most mighty, to the believer shining for succour, But for the hater, O Mazda, it showeth with javelins vengeance!

and powerful [that is, that Fire] which stands also by (or 'for') the friend, and makes joy manifest to him; (c) and therefore, O Auharmazd, on\* him who is the tormentor[who has tormented\* the\* Fire\*], it takes revenge with effective prayer\*.

Nor.'s sansk. text. Evam To Agnih Ahuramajda çaktimân punyâtmanâm samtosht,[kila, samtoshi\*, tasmin kâle yadâ divyâdhipatih, tasmin yena\*1 punyakâr-yam kritam asti²]. (b) Tojastaro\*((?) °vattaro\*) mahâbalishthah\* tishthatah ânandam prakatayati sâbâyyâya\*, [kila, yo' sya sâhâyyâya tishthati, tasya prakatayati ânandam). (c) Evam Ahuramajdah pidâkarasya hastechchhayâ\*\* vidadhâti nigraham. \*All ye. \*J.\*, J.\* asti; J.\* astih. \*J.\*, J.\*, C., \*chchhâ; but P. on marg. corr.

Nor. transi. Thus, O Ahuramajda, is Thy Fire strong, and satisfying to the holy, [that is, it is satisfying to him in this time when the heavenly Lord is present, in this time in\* which\* holy duty\* is fulfilled by him]. (b) More (most) sharp (or 'quick'), and most powerful, it reveals the joy to (or 'of') him who abides for (or 'in') its companionship, [that is, it makes the joy of him who abides for (or 'in') its companionship manifest]; (c) and it is thus that Ahuramajda establishes the punishment (or 'restraint') of the tormentor with an effective wish (lit. with a desire of the hand).

Parei-persian Ms. Édûn în i Tû Âtash i bulandmand [hast = hast], Hôrmuzd ûsh ((?) = ash) pah û kib Şawâb razâmandî [hast = hast], [kûsb razâmandî pah ân zamân [] man sardûr ân, kih kâr [] kirfah kard êstêd] (so), (b) i tîz i himmat [ân Âtash] kih êstêd [] [hast = — ?] ân yârî, û zâhir-kunad râmishn a (c) Édûn, Hôrmuzd, ân i âzâr-dehandah\* [kih Âtash âzâr-dehad] ash pah tuwân\* khwâhishzî dârad kînah a

Free tr. Your rule, what is it? Your riches? how Your own I may be in my actions?

Through Righteousness and Thy Good Mind to nourish Your poor in their suffering? Foremost of all we declare You, before Demons and demonized mortals!

Verbatim transi. Quid Vestrum\*1 Regnum\*1? Quae [Vestrae] opes? [Mihi dic] quo modo actionibus, Mazda, (quo-modo) [proprius] Vester [servus] sum [sim] (b) Sanctitate, Bona[-que] Mente, ad-nutriendum pauperem Vestrum? (c) Prae [praestantes] Vos omnibus, prae, dicamus [-emus, antecellentes] deisfalsis-[et-iis-servientibus]-que Khrafstros-habentibus [i. e. exsecrabilibus hominibusque! \*1 Vel 'potestas sancta'.

Pahl. text translit. ¹Kadâr zak î Lekûm khûdâyîh²+¹, [aîgh maman mindavam vâdûnam-ê³, zîm khûdâyîh⁴ î Lekûm afzâyînîd yehevûnêd⁵], kadâr îsht, [aîgh, maman mindavam vâdûnam-ê⁵, zîm⁻ khvâstak pavan kvhêshîh î Lekûm dâshtŏ yehevûnêd], aîgh, pavan kûnishnŏ⁵, Aûharmazd, aêtûnŏ avŏ

138 XXXIV. 5, 6.

Lekûm hômanânî, [aigh¹, mindavam zak vâdûnâñd³ (?-ânî), zîm khûdâyîh¹0 î Lekûm afzâyînid¹ yehevûnêd, afam¹¹ khvâstak¹ pavan¹ khvêshîh¹ î¹ Lekûm¹ dâstŏ¹ yehevûnêd¹¹]. (b) Amat¹ aharâyînând¹³+¹ [(?) -ânî], Vohûman, [aigh, kâr va kirfak vâdûnâñd [(?) -ânî¹]], srâyishu yehabûnêd avő daregûshân î Lekûm. (c) Pêsl¹⁵ Lekûm min harvisp-gûnŏ¹³, pêsh¹⁴ gûft hômanêd, [aigh, tûbânkardar hômanêd] min Shêdâânŏ¹ mûn khiradő stared yekavîmûnêd va¹⁵+¹ anshûtâân.

<sup>1</sup> See P. <sup>2</sup> DJ., D. <sup>3</sup> so M.; D. <sup>4</sup>namam. <sup>4</sup> so DJ.; Mf. om. 1. <sup>5</sup> DJ., D.; M. bâd; DJ. ins. va. <sup>6</sup> D. <sup>6</sup>namam (sic); Mf. <sup>6</sup>nam. <sup>7</sup> DJ. om. î. <sup>6</sup> D. om. î. <sup>6</sup> D. <sup>6</sup>aŭd (long â written). <sup>16</sup> DJ., D. <sup>6</sup>dd-yth. <sup>11</sup> D., Mf. om. inclus. from 11 to 11. <sup>28</sup> DJ., D. <sup>13</sup> DJ. <sup>14</sup> so DJ., D., M. levinö. <sup>15</sup> D. ins. va.

Pahl. transt. Which (or 'Of what kind') is Your sovereignty?, [that is, what thing might I do whereby Your sovereignty may be increased through my instrumentality?]; and which is Your wealth? [that is, what thing should I do whereby riches may\* be kept in Your possession by my means]? how in actions, O Atharmazd, shall I thus become Yours, [that is, let them (or 'let me') do that thing through which, by my means, Your sovereignty is extended, and also wealth is kept in Your possession by me]. (b) For whenever they (or '1') shall do holy deeds, [that is, when they (or 'I') shall do duty and good works]. Vohûman gives nourishment to Your\* poor. (c) Before all of every kind, even before them Ye are declared, [that is, Ye are more capable] than the Demons whose intellect is perverted, and Ye are declared before men.

Ner.'s sank. text. Kim Yushmâkam râjyam, [kila, kinh kurmahe vayam yena Yushmâkam râjyam pravardhitam bhavati]? kâcha lakshmi, [kila, kim kurmahe vayam yena lakshmi svâdhinatayâ [-âyâm] Yushmâkam vidhritâ\*

9 Mensm. Ams. Menssolnachm | chemensender and commence continued and commence of continued and c

Trili. Yezi athá stá haithim [= 'yem], Mazdá, Ashá Vohú Manahhá, Ad(t) tad(t) mói dakhátem dátá ahyá anhēus vispā maēthá, Yathá Váo yazemnaschá, urváidyáo [= vráid\*] stavas, ayeni paiti.

Verbatim transl. Si ita estis re-vera [et manifeste], Mazda, [cum\* (?)] Sanctitate Bouaque Mente, (b) tum hoc [hujus\*] mihi signum date hujus [iu-hac] vitae [-ta] [per] omni [-em] habitatione\*[-nem, i. e. commorationem meam in ea], (c) [ut mihi hoc signum indicet] quo-modo Vos veneransque celebrantior\* [i. e. magis quam prius celebrans et] landans [vobis] eam obviam! \*Vel 'O S'.

Pahi. text translit. ¹Hat aêtûnő zak² stî âshkârak [aigh, rôshanak\* aigh¹ tanö\*² î pasînö ghal yehevûnêd], Aûharmazd, va¹ Ashavahishtö², Vohûmanő, (b) zak ■ aêtûnő avő li dakhshak²+¹ yehabûnêd, [aigham dakhshak²

XXXIV. 5, 6. 139

bhavati\*] karmanā, Mahājūānin, yathā Yushmabhyam\* bhavāmah? [kila, sarvam¹ kimchit tad eva kurmahe, yena rājyam Yushmākam pravardhitam bhavati\*, lakshmichā svāshinatayā [-āyām] Yushmākam vidhritā bhavati]. (b) Dharmaçcha Uttamam Manah pālanamcha dadāti, he daridrino\*, yushmabhyam. (c) Puro yūyam viçvebhyo² prāk uktāh stha, Devebhyaçcha, buddhinashṭebhyo\*, manushyebhyaçcha. ¹ J.\* om. eva. ³ so J.\*

Nor. transl. What is Your kingdom? [that is, what can we do by which Your kingdom may\* become\* advanced]?, and what is Your wealth? [that is, what can we do, O Great Wise One, whereby wealth may\* be\* kept apart within Your possession] through our action, and through which we may\* become Yours?, [that is to say, we are thus doing everything by means of which Your kingdom may\* become advanced, and wealth may\* be kept within Your possession]. (b) O ye poor! Righteousness\* and the Best Mind are affording You protection. (c) Before all are ye announced, before Devas, heretics\*, and men!

Parsi-persian Ms. Kadár + kudám án í Shumá khudái, [kû, chih chiz kunam, am (?) khudái (?) í Shumá afzún báshad] kudám khezánab, [kû, chih chiz kunam, am (?) khezánah pah khwéshi í Shumá dásht báshad], kû, pah kunishu, Hörmuzd, édún án Shumá hend (?), [kû, [afsún = afzáyinéd] chiz {] [án = (?)] kunand am (?) khudái í Shumá afzún báshad []] (b) [] [kih = mán] ashói-kunand\* [pah = pavan] Bahman + veh\*-minishu, [kû, kár u kirfah kunand], [kih = mán], parwarishu dehad án darvishan í Shumá\* (c) Pésh Shumá, as tamám pésh guft hastíd (?), [kû, tungartar\* (sic, tawangartar\*) hastíd] as Déwán [] khirad-stard éstéd\*, [wa = va] mardumán \*\*

Free ir. If, Mazda, thus in verity with the Truth Ye exist and the Good Mind, Give to me clearly a sign, in this life's entire abiding, (or 'this people's (?) every house') How with offerings, and more earnest, to You I may go, a praiser.

I bará yemalelűnéd, i\*(?)+? apagűmántar\* yehevűnání\*], aigh pavan zak i valman ahvánő pavan harvispő¹\* ketrűnánî, [aigh, tanö\* î pasinő lich rái avêjak¹ sháyad kardanö¹¹], (c) aêtűnő avő zak î Lekûm yazishnő pavan¹²+¹ âfrina-gánő dahishníh va¹² stáyishnő sátűnam madam. ¹ See P. ² DJ. ins. î. ³ Mf. alone ins. va. ² D. om. ² DJ. dabishn (?) ° D. °shakő î; Mf.-ō-I. ? Mf. has î. ° D., Mf. seem spág°. ° D. °vűnd. = DJ. ¹¹ DJ. kardő. ¹² D. fráz. ¹³ DJ. om.

Pahl. transl. If thus that world is manifestly\* real\*, [that is, if it is clear that the later body (the future life) exists (or 'appertains to it')], O Aûharmazd Ashavahisht and Vohûman, (b) then do Ye declare me sign\*1 [through which I may become less doubtful], and such that I may abide in that world in all its duration (or 'extent'), [that is, for me also it necessary to render the later body (or 'the future existence') pure\* (or 'clear')], (c) and so I am coming on to You, sacrificing (or 'to Your sacrifice') with the delivery of benedictions, and praising You (or 'and with praise'). \*Ins. \*[i.e. ye will declare...

140 XXXIV. 6, 7.

Ner.'s sansk. text. Chet evam så spishtih parisphuta, Mahajnanin, Dharmacha, Uttamam Manah, [kila, nirmalatara tanoh\* akshayatvena bhavati], (b) tat tasya¹ lakshanam mahyam dehi, [kila, me chihnam bruhi, yena nihsamdehatara\*(sic) bhavamah], etadiyecha² bhuvane sarvatra nivasamah, [kila, sarvanin kimchit tat kurmahe yena tanor akshayatvam mattah sadhu çakyate kartum], (c) yatha Yushmakam Ijisnaye¹ vikhyatidatya\* stutayecha pracharamah², [kila, Ijisnaye stutayecha Yushmakam pracharamah², yavat Yushmakam praciddhir\* bhavet]. ¹ J.³, J.\* ² so J.°; others \*yena\*. ³ C. om. from 3 to 8.

Ner. transt. If thus the creation becomes revealed, O Great Wise One, and Rectitude and the highest [i. e. the Best] Mind, [that is, if the creation becomes clearer\* through (or 'as regards') the indestructibility of the body (the future state)], (b) grant me the sign of this creation, [that is, declare a sign to me whereby we may become less doubtful], and in accor-

Verb. tranei. Ubi [sunt] Tui adjutores-sacrificuli, Mazda, qui [a\*] Bonae[-naj agniti\*1 Mentis[-nte, vel etiam fortasse 'res Bonae ■ cognoscentes'], (b) pronuntiaverunt [verba-hortationis], opes (-in-hereditate-relictas(?)) (vide ištiš supra) [conficientes pro sacra causa nostra ut\*] rem fortunatam-etiam ([vel 'in rebus fortunatis' (adv.)]) [et in\*2-] miserias [-iis\*2] (eas opes) conficientes (i. e. producentes\*) intelligentia-lata [-praediti]? (c) Nullum [Dominum] eum [vel talem] alium [atque] Vobis [Vos] nosco (mihi\*\*-conciliabo) Sanctitate\*\*, itaque nos servate.

\*' Vel etiam 'res possessas' (?). \* fortasso: 'facientes ut se vertant res adversae in prosperitatem'. \*\* () S. (?) \*\* i. e. nullius animum mihi tam conciliabo, vol 'nullum -- [ut servantem] adipiscar'.

Pahl. text translit. \*Kadâr hanâ î² Lak râdîh¹, Aûharmazd, mûn pavan Vohûmanö âkûs-dahishnîh? [Denman¹ khavîtûnam, aigh, râdih î² avŏ Lak pavan frârûnö⁴ dânâkih, barâ shâyad khavîtûnastanö⁵+¹, barâ kadâr?]. (b) °Âmûkhtishnŏ\*î hû-varishnö,[î avö kûr va kirfak], mûnich pavan âsânîh, va¹ mûnich pavan tangîh vâdûnyên², frâkhŏ-hûshîh, [va⁵+¹ dânâk hûshîh, aigh, kâr va kirfak tangîhâ¹ vâdûnâñd, vâ zak î anbânnîhâ vâdûnâñd; ash dânâkîù³ afash yehevûnêd]. (c) Lâ aîsh⁵ madam¹⁵+¹ zakâî¹¹+¹ min¹²+¹ Lekûm âkâs hômanêm¹⁵+¹. [aigh, aîsh khavîtûnam mûnam nadûkîh aêtûnö azash chîgûn min Lekûm]; va¹ amat

XXXIV. 6, 7. 141

dance with which we may abide continually\* in the world relating\* to\* it\*, [that is, under\* my\* influence\* we are doing everything through which it may be possible\* to render the indestructibility of the body pure\*1]; (c) do Ye therefore grant to us a sign indicating to us how with (or 'on account of') the delivery of the announced (or 'celebrated'(?)) blessing\* we may go forward to Your Yasna and to Your praise, [that is, to Your Yasna and praise we are going forward so long as until (?) (so meaning, or 'while' (?), hardly 'in order that') Your revelation may take place (?)]. \* Was 'clear' meant,

Parsi-parsian Ws. Ât (sie pro agar = ât (?)) êdûn ân gurûb gâbir, (kû, gâbir kû [zamân = damân] i tan i pasîn û bûshad], Hûrmuzd, [az = min (?)] Ardibabisht, Babman, (b) ân i êdûn ân man [] [khaşlat\* = dakhahaki] [] bih gûyad [i bi-gumântar bavad], kû palı ân i û jihân\* palı tanâm mândan, [kû [zamân = damân] i tan i pasîn man ich (sie pro ham) râ khâliş shâyad kardau] a (c) Êdûn M ân i Shumâ yazishu [] [frâz = frâj] mashhûrî dahishn u stâyishn âmadam awar a

Free ir. Where are Thy helpers, O Mazda, preaching\* versed in the lore of the Good Mind,

Blessings and treasures 'midst\* woe | and our grief with wide intellect bringing? None have I other than You, through Holiness then do Ye save us!

aharâyînânî (-ând)<sup>14+1</sup> [aîgh, kâr va kirfak vâdûnând (-ânî)]; aêtûnö avö lanman srâyishn¹ yehabûnêd. ¹ See P. ² DJ. om. ® DJ., D. ins. î. ° D. °nöîh. ° D. °tônast. ° D. ins. î. ° D. °añd. ° DJ., D. om. ° DJ., D. °âkît. ¹º DJ., madamam (sie); Mf. maman. ¹¹ D. zak î. ¹² D. om. ¹² D. hômau. ¹² D., Mf.

Pahl. transl. Which is this Thy liberality (or 'liberal one') (read rad (see Ner.)) concerning which, (or 'whose') is instruction by the Good Mind? [This I know that it is quite necessary for me to understand that liberality which is extended towards Thee by the wisdom of the pious; but which is it]? (b) It is the doctrine which is the (or 'that of') good support (hardly 'good believing' (see the Gatha)), [and that which exhorts us to duty and good works], and which one should fulfil both in prosperity and adversity as an enlarged wisdom, [and a wise intelligence, that is, they shall fulfil duty and exercise charity in distress, and also under seasonable (or 'favourable') circumstances (literally distressedly and seasonably); and from this also, his (the pious man's) wisdom arises] (c) None other do I know save You, [that is, I know of no other from whom my happiness is so certainly secured as it is from You], and when I (or 'they') shall act righteously, [that is, when I (or 'they') shall fulfil duty and charity] do Ye therefore afford us protection!

Ner.'s sansk. text. Kas te dakshinâdâtâ, Mahâjûânin, yah Uttamena vettâ Manasâ? [Idamcha vedmi yat dakhshinâm¹ Yushmâkam sadvyâpârajñânatayâ² çakyate³ parijñâtum; sâ kâ?] (b) Çikshâm satye² yah samâdhânatve\*, samkaṭatve 'pi kurute vipulachaitanyah³, [kila, yah kâryam puṇyam yat sam-

riddhatayâ\* kurute, tachcha yat samkatatayâ 'pi kurute, tasya vijñânachaitanyam tasmâd bhavati]. (c) Na kamchit tam anyam Yushmat vedmi punyâtmânam, [evam asmabhyam pâlanam dâtâram kam api na jâne, yasmât çubham evam yathâ Bhavadbhyah], yah punyâtmâ evam asmâkam pâlanam kurute.

<sup>1</sup> All dakhsha<sup>2</sup>, <sup>2</sup> J.\* <sup>2</sup>pāratayā jūānatayā. <sup>2</sup> J.\*, P. <sup>2</sup>yante. <sup>3</sup> C. <sup>4</sup>tye; P. <sup>2</sup>yāya. <sup>3</sup> J.\*, J.\*, C., P. <sup>2</sup>lanāta.

Ner. transl. Who is Thine offerer, O Great Wise One, who is intelligent through the Best\* Mind? [This I know, that it in possible to recognize what is truly Your offering through the intelligence of good conduct, but what is it?] (b) Who is he who carries out the doctrine in truth in prosperity and also in misery, being large-minded, [that is, the man who fulfils duty right-eously while in\* prosperity, when he likewise does the same in\* adversity, a discriminating intelligence becomes his from this circumstance]. (c) No one

meruh nan ng nerang la coreminada | Sommerem Bastom . Mardan e («man

#รุปายะานาริงาา เลือง เราาารักษา | พคงศ์การปราการเลือง เลือง เรารูปารุรักษา

Trit. Táiš zî não škyaothnáiš b(a)yanti yaệshû as pairi paourubyô (l)thyejô, Hyaḍ(t) as aojyão nǎidyâoùhem Thwahyâ, Mazdâ, āstâ urvātahyâ [= vrât°]. Yoi nôid(t) ashem mainyantâ, aệibyô dûirệ vohû as manô.

Verbailm transi. His enim nos\*1 factis terrent\* ii inter quos erat [vei sit (erit)] pro multis\*2 exitium, (b) quum erat [vel sit (erit) ut] robustior [adversus] infirmiorem Tuae, Mazda, oppressor doctrinae [i. e. oppressor Tui ministri devoti illam doctrinam promulgantis]. (c) Qui non Sanctitatem mente-concipiebant [-ient (vel\* 'qui non S. meditabuntur')] ab his procul-in-remotione erat [vel sit (erit)], Bona Mens. \*1 Fortasse, e contrario: 'his nostris factis terrentur' (lege bayenté). \*4 vel 'causa multorum'.

Pahl. text translit. ¹Min zak î valmanshân¹ maman³+¹ kûnishnö lanman bîm [min kûnishnö l³ Aharmôkânō] mûn⁴+¹ dên zak î⁵ madam aît kabed sêjō, (b) amat aît zak î aôj-hômand [Aharmôk] valman, mûn⁵+¹ nihâdadŏ¹+¹\*\* (ʔ nihâd\*\*¹)² dahishuō [hâvishtō râî³] pavan hanâ î Lak, Aûharmazd, anâstih hêmunêd [pavan Dînŏ\* î Lak]. (c) Valmanshân nûn²⁰ lâ Aharâyîh mînênd¹, min valmanshân barâ rakhîk aîtŏ Vohûman. \*\* Or a translit.; see Comu.

<sup>1</sup> See P. <sup>a</sup> M., DJ., D. om. <sup>a</sup> DJ. om. <sup>a</sup> DJ., D., Mf. ins. mån. <sup>a</sup> D. om. <sup>a</sup> DJ., D., Mf. f. <sup>7</sup> D., M., Mf. nåidyön (? sic, a translit.), or nihådinö (?). <sup>a</sup> D. ins. va. <sup>a</sup> P. ins. <sup>b</sup> Mf. amat; D. mån.

XXXIV. 7, 8. 143

whomsoever do I know other than You who I holy in soul, [thus it is that I know no bestower of protection upon us whomsoever from whom benefits are so derived as they are from You], or who is so holy, and so effectually provides protection for us.

Paral-persian Ma. Kudâm în i Tû sakhâwatî\* [hast = kâmaniê\* (?)], Hôrmuzd, kih pah Bahman âgâh-dahisha. [În [ân = ân] dânam, kû, sakhâwatî i ân Tû pah nêk dânâi bih shâyad dânistan; bih kudâm?] (b) Âmûkhtan i nêk-râstî\*, [i ân kâr u kirfah], kih ham pah âsânî, [] kih ham pah tangî kunand frāj (sic) hûshî, [[] dânâ hûshî, ku, kâr u kirfah i tangî [û == guman (nîc)] kunand, wa ân i nêk-bâmhâ + khâliṣi\* kunand az (? sic) dânâî azash bâshad] & (c) Nah kas rawâ + am (? = madam) [] [âu = zak] [] Shumâ, âgâh [] [hend = kômând]. [kû, kas nah dânam kih am nêkî êdûn azash chûn az Shumâ [az = min]; [] kih kâr + nehôî + kunand + ham, [kû, kâr = kirfah kunand], êdân ân mâ parwarishu dehad] ş

Fr. tr. For with fear by deeds they smite us, 'midst\* whom there was ruin for many, When as stronger crushing weaker | was, O Mazda, Thy doctrine's oppressor; From them who mind not the Faith remote abideth Thy Good Mind.

Pahl. transi. For from those deeds our fear arises [from those deeds of the Persecuting Heretic], among whom what happens to many is destruction, (b) when he is the powerful Aharmôk, and the one who subjects (or 'whose is the giving of subjection (?)') for Thy disciple], and who believes profanity (or 'scepticism') against that which is Thine [against Thy Religion]. (c) Those who do not meditate upon Sanctity, from them the Good Mind is far off indeed (or 'will be far').

Mer.'s sansk. iext. Teshām yato 'smākam karmatvāt' mahābhayam yeshām asti upari prabhūteshu' mrītyushu\* [karmatvāt' Āsmogānām']. (b) Yo asti balishṭhatamaḥ\*\*, prachannakarmā Āsmogaḥ¹, Tvadīyāyām, Mahājūānin, anāstikatvam\* prabodhayitā [Dinau Te. Tasyā 'pi karmatvāt asmākam' mahābhayam vartate']. (c) Ye no Dharmam manyante tebhyo dūre Uttamam asti Manaḥ. ' Various trifling corrections.

Nor. transt. For their (or, 'our'\*) great fear\* is arising from our\* (or, 'their'\*1) action, whose action concerns (or 'is purposed for ') many deaths, [that is, from the action of Asmogas\*2]. (b) For he who is the strongest, and yet the covert one [the Asmoga] is promulgating profanity (or 'infidelity') against Thine interest, O Great Wise One, [against Thy Din. And thus too from his action our great fear arises]. (c) From those who do not meditate upon Sauctity (or 'Rectitude') the Good Mind remains afar. \*1 See the gl. \*2 altern. trl.?

Parsi-parsian Ws. Az ân i [] [û = varman] [] kunishn mâ bim [az kunishn i Âshmôghân] kih, andar ân i awar hast, bisyâr marg, (b) kih hast ân i buland [Âshmôgh] û, [] nihân dahishn [shâgirdân râ]. pah în i Tû, Hôrmuzd, nîstî khwâhad (sic vid.), [pavan (sic) Dîn i Tû]. (c) Ôshân kih nah Ṣawāb [] [andêahad (?) = -  $\ell d$ ], az ôshân bih dâr hast [pah = -] Bahman  $\bullet$ 

Dus-skyaothna avazazad(t) Vanheus evisti Mananhô;

Ačibyô maš Ashā syazdad(t) yavad(t) ahmad(t) aurunā khrafstrā.

Verbatim transi. Qui benignam Pietatem (promptam-mentem) Tui\* [discipuli\*], Mazda, beatam [valde] scientis\*1 (b) cum mala-agenti [vel mala-actione] deserebat [deserant [-ent]] Bonae in-sua\*2-ignorantia Mentis, (c) ab his valde [tantum] res\*3-sanctae\*3 deficiet [-ent] (vel melius 'cum-Sanctitate deficiet [illa Bona\* Mens\*3']) quantum a-nobis\*4 [deficient] rufi-Khrafstridaemones (pediculi exsecrabiles).

\*\*1 Vel (thwahy4 = tav4) tul [A. omnia] noscentis.
\*\*2 vel Bona Mente ignorante'.
\*\*2 vel fortasse: 'ab his vir (?) Sanctitate [praeditus] abeat, i. e. abibit quantum...' (Ashā ut nom. sing.).
\*\*4 vel = 'Bona Mente' (lege ahmāt). (Ashā (inst.), ustā (loc.) in sensu adverbiali in loco nom. usurpantur.)

Pahl. text translit. <sup>2</sup>Valmanshân afzûnîk<sup>2</sup> bûndak-mînishnö hômand, mûn hanâ î Lak, Aûharmazd, ârzûkö<sup>2</sup> âkâs hômand (Dînö\* i³ Lak]. (b) Valman<sup>4</sup> dûsh-kûnishnö barâ sedkûnyên min<sup>1</sup> avindishnîh<sup>2</sup> i Vohûmanö<sup>1</sup>, [amatash Vohûmanö<sup>1</sup> pavan tanö\* là mâhmânö] (c) Min<sup>6+1</sup> valmanshân kabed Aharâyîh sezdâk\*\*<sup>2</sup>+<sup>1</sup> chand mîn zak î Aharmôk î khiradö staredō<sup>1</sup>.

<sup>4</sup> Sec P. <sup>5</sup> D. ins. va. <sup>8</sup> DJ. om. i. <sup>4</sup> D. ins. i. <sup>6</sup> D., P., M., Mf. <sup>8</sup> so P., etc. min. <sup>7</sup> M. sédák, or sézák; D. sézád, or s-y-z-d-d (?) a translit. <sup>6</sup> corr.

Pahl. transl. Those are endowed with, (or 'acquainted with') the bountiful perfect mind who are acquainted with this Thy longed-for one [Thy

.07 નામારામ . કાર્યાતિક . કાર્યાતિક માન્ય વિષ્ણાનિક માન્ય વિષ્ણાનિક માન્ય માન

Verbatim transl. Hujus Bonae Mentis facta [esse] dicebat [vel dicat, -cet] fructum [-beatum vel germen esse ille discipulus] bene-intelligens, (b) benignam-que Pietatem creantem [creatricem] noscens vere-bonam Sancti-

XXXIV. 9, 10. 145

Free tr. He who our bounteous Devotion, wisdom blest of Thy saint enlightened With the evil-door deserts in his ignorance of Thy Good Mind,

From such an one vanishes Truth, as from us foul demons have vanished.

Religion], (b) but that evil-doer (or 'his evil deed') may cast her down from his non-apprehension of the Good Mind, [that is, in case that a good mind is not lodged as a guest within his body], (c) and from those (such) men Aharayih is vanishing, as fully as from him who is the Persecuting Infidel of perverted understanding.

Nor.'s aansk. text. Ye mahattarân sampûrnamânasân\*i Tvadiyân's, Mahâjñânin satâm [-tim\*\*] vettrîn [Dînim Te] (b) duḥkarmani\* parikshepsyanti\*s, Uttamasya asanigrahanât\* Manasah (c) tebhyo prabhâto Dharmah prabhraçyati\*\* [tebhyah\* Âsmogebhyah]. yâvat etebhyah asamavâyibhyah\* kshudrajantubhyah [dushtaçvâpadebhyah pârvatîyebhyah\*]. \*\*From Y. 32, 9. b; but diff. sense.

1 J.\*, C., P. 9man\*. 2 so J.\*, J.\*, C., P.; J.\* injured. 4 J.\*, J.\*, J.\* 9kshipsy\*. 4 J.\*, J.\*, prabhra (?) syati; C., P. 9bhāsyati (?) (sic). 5 C. yâvati\*.

Nor. transl. (a, b) Those who, in their evil action, will cast down\*1 the greater and perfect-minded ones who understandingly discern Thy\*2(°iyanâm) good ones (= satâm, mistaking berekhdhâm for a gen. pl.; or 'Thy good wife (?)\*3'), [that is, Thy Din] from a non-apprehension of the Best [i. e. 'the Good'] Mind, (c) from these, ('i. e. from such') abundant\*6 Sauctity (or 'Rectitude') is utterly falling away, [that is, from these Asmogas], as much so as from these little beasts which can never be herded, [that is as much as from the ferocious wild beasts which roam upon the mountains]. \*1 So meaning, otherwise 'will move'. \*1 read \*iyânâm. \*2 Aramaiti is later 'wife' as well as 'daughter'. \*44 much'(?).

Parsi-persian Ms. Óshán afzúní pur minishní hend, kih in i Tú, Rôrmuzd, árzú ágáh hend [Din i Tú] & (b) Û had-kunishn bih háland (so) az ná-házil-kardan i Bahman, [kiyash Bahman pah tan nah milmán] \* (c) [] [kih = mán] ôshán bisyár Şawâb dúr, chand az [] Áshmögh\* i [] [Khrapastar\* (sic vid.) = Khrapastar) \*

Free tr. For the deeds of this Thy Good Mind the well-minded calleth fruitful, He knowing the bounteous Piety the true creatrix of Asha; These all, O Mazda Ahura, in Thy Realm smite\* foes\* with\* fear\*.

tatis, (c) eaque omnia [sunt] Ahura, in-Tuo, Mazda, Regno momenta (moventia)-[illos nostros inimicos infideles] timore\*-afficientia\* (?).

Pahl. text translit. ¹Valman, mûn pavan² Vohûmau³ kûnishnö va gôbishnö vakhdûnêd⁴ hû-khirad⁵ [dânâkîh], (b) Spendarmad va⁴ dâm³ âkâsîh, va hêmnunishnö\*\*¹ î¹ Aharâyîh, [aîgh, Spendarmad³dâm³hû-hêmnunishn\*\*³ kâr va kirfak yehabûnêd¹]. (c) Zakich³+¹° pavan harvispŏ¹¹, Aûharmazd, pavan hanâ¹² î¹³ Lak khûdâyîh frôd kûshî-aît¹ (?) [Ganrâk¹⁴ Mînavad pavan harvispŏ vinâskârîh¹].

<sup>1</sup> See P. <sup>2</sup> D. om. pavan. <sup>8</sup> DJ. denman. <sup>4</sup> D. <sup>6</sup>nnářd. <sup>8</sup> all but P. <sup>6</sup>ash (or <sup>6</sup>h (?)), <sup>4</sup> D. om va. <sup>7</sup> DJ om î <sup>8</sup> so P.; DJ., M. dâm va dahishu li kâr va k. <sup>6</sup> DJ. diff. <sup>10</sup> DJ., D. om. î. <sup>11</sup> DJ. <sup>8</sup> DJ. aâ. <sup>13</sup> D. ins. î. <sup>14</sup> DJ., D. ganāk. <sup>68</sup> āsāminishu (?), cp. Y. 48, 7.

Pahl, transl. (a, b) His is the knowledge of Spendarmad and of her creatures, and the belief\*(?) of (or 'in') Sanctity who as thoroughly wise seizes (i, e, 'apprehends') [the learning] through the action and word of a Good Mind. [i. e. duty and good works bestow the good\*(?) belief\*(?) of the creatures of Spendarmad for 'S, bestows the belief of the creatures and duty and good works")], (c) and that one also, O Auharmazd, is striking (?) down (or 'is struck down') as to all completely (or 'by every thing') in this which is Thy kingdom, fi. e. Ganrak Minavad is struck down in all his sinfulnessl.

Ner.'s sansk, text. Asau yo Uttamena Manasa kartacha, ukta (\*? vakta), grihnáti subuddhimi. (b) [prithivyáccha] Sampurnamánasyáhi srishtim vetti. sukhanivāsam Dharmasya. (c) Tachchas sarvatra, Svāmin, Tvadiye, Mahāj-

.mhaterei Branceitemann | machtamen 13/24 mandenm. שר הרוני ליוה אונה להור לא השר מריחים של היים לרו אל אים בינים בים בינים בים בינים בים בינים בינים של של היים ב Trlit, Ad(t) Tôi ubê Haurvâoschâ var(e)thái\* à\*, Ameretatãoschá,

Utavaiti tevishi :

Vanhēus Khshathra Mananho. Asha mad(t) Ar(a)maitis vakhšt

tâis à, Mazdâ, vidva êsham Thwôi ahi.

Verbalim transi. At Tibi ambae, Salubritasque nutrimento\*1 [i. e.] ad Inutrimentum corporis et animae Tuis fidelibus dandum] Immortalitasque [sunt]. (b) Bonae Regno Mentis, Sanctitate cum, Pietas [eas] auxit\*2 (c) continuas validasduas. His a, Mazda, in-praesidio-eorum-a-Te-odium-procul-prohibentium\*a in-Te (?) [= Tui] es, [i. e. in praesidio corum Tuorum devotorum Tua sacra disciplina salva et victrix manebit |. \*1 Fortasse ad gloriam. \*2 vel crevit; contiunne-dane (sunt). \*\* vel lege vidvačshathwôi = 'in amicitia (es)'.

Pahl, text translit. Actuno mius Lak bara kola II. zak | Haurvadad khūrishuō4+1, zakich iš Amerôdád [maya8+1]. (b) Pavan zak i Vohūman khūdāyih Ashavahishtö levatman bundak minishnih vakhshed, [aigh, bara afzayed]. (c) Tükhshishnö\*\* † † tübânikihü, avö valmanshan, Auharmazd, Lakö vehabûndo]. Javid bêsh mîn¹ Lak hômanîh\*, ¹See P. ¹D mûn. ¹D. ins. î. °D. ins. va. D. maya. \*D. afrayêd with later stroke. \*all tükhishn\*. \*DJ, D. om. va. \*DJ., D.

Pahl. transi. Thus both are from Thee, Haurvadad, food, and also

ñânin, rûjye adho¹ nik(g)hâtâyate\*(?)\*, [tachcha Ganâmaînio\*-pâpakarmatvani\*].

¹ J.⁴ budhinah (sic); P. subuddhim. - J.⁴, J.\* °mana°. ³ J.⁴ tvachcha. ⁴ J.² corr.
1st hd. to nikhâ(tâ)yate, J.\* nikhây°.

Nor. transl. He who apprehends thorough wisdom through the Best Mind both as a door and as a speaker\* (b) understands the creation of the Perfect Mind {i.e. of the earth (sic)\*}, and likewise the happy abode of right-eousness. (c) And the [sinful action of Ganâmainia\*] is smitten down, (or 'he is smiting it down'), O Great Wise One, within Thy kingdom everywhere.

Parai-persian M3. Û kih pah Bahman kunishn u gôbishu kunand\* uêk-khirad [] [dânâi], (b) Spendarmad, [] pêdâish\*¹ âgâhîhâ\*, wa khwâhishu (sic iterum) [az = min] Sawâb, [kû, Spendarmad pêdâish\*³ veh\*-khwâhishu (sic vid.) [az = min] kâr u kirîah dehad] (c) Ân ham pah tamâm, Hôrmuzd, pah in i Tû khudâi frôd sadar (sic), [Gauâ Mînû pah tamâm []] (c) \*³ Or 'paidâyish'.

Free tr. Thine are they both to nourish, Thine Health, and Thine Immortality. Through the Good Mind's Rule hathour Piety augmented them through Thine Order The abiding two, and through these | art Thou, Mazda, with Thy defenders. Amerôdad [water]. (b) Ashavahisht with the perfect-mindedness (or 'the perfect-minded one with A.') is increasing them through the Good Mind's sovereignty, [that is, he will cause them to augment]; (c) and energy which is the powerful characteristic\* is (or (om. i) 'energy is powerfully') [given] to them [by Thee], O Auharmazd. From torment art Thou divided. \*pt.

Nor.'s sansk. text. Evain Tvatto dvitayam Avirdádasyacha¹ khâdyamcha², Amirdâdasyacha³, [udakâdhipateh, vanaspatipateçcha⁴]. (b) Uttamasya râjye Manasah Dharmah samam sampūrņamanasā vikāçayati\*, (c) adhyavasāyamcha\* çaktimeha tasmai, Mahâjñānin, [Tvam dehi]; vitakashṭas⁵ tvam⁵ asi.

<sup>2</sup> P. aver<sup>0</sup>. <sup>3</sup> J.<sup>5</sup>, J.<sup>5</sup> sh for kh. <sup>6</sup> P. amer<sup>6</sup>. <sup>4</sup> C. <sup>6</sup>paticha. <sup>5</sup> J.<sup>2</sup> <sup>5</sup>tasvaih.

Ner. transl. Thus both are to be derived from Thee, Avirdâda's food, and that of Amirdâda also [the food of water and of the tree (meaning 'plants')], (b) and in the kingdom of the Best Mind, Sanctity (or 'Rectitude') is making a revelation concerning (?) (or 'increasing') them (so better) together with the perfect mind; (c) [do Thou also bestow] zeal and power upon this one, () Great Wise One. From torment art Thou exempt.

Parel-persian Ms. Édûn [] [kih = mān] Tử bih har đủ ân i Khôrdad khûrishn [wa = vα] ân ham i Amerdad [] (āb = mayā] & (b) Pah ân i Bahman khudāî, [wa = vα] Ardîbahisht bâ pur mînishn afzûn-kunad, [kû, bih afzâyishn] & (c) kūt + u + kûshishnîtar (? sie vid.) i tuwânâihâ\* ân ôshân, Hôrmuzd, [i Tử dehad (?)] a Judâ âzâr [az = min] Tử hastî \*

Free tr. What is Thy ritual, and what would'st Thou? What of praise? What of fuller service?

Speak forth that we hear it, Mazda, what bestows Thy ritual's blessings; Teach us the pathways through Asha, those verily trod by the Good Mind.

Verbatim transi. Quid Tibi ordinatio [vel ritus]? Quid exoptas? quid-ve

148 XXXIV. 12, 13.

[vel] laudis, quid-ve [vel] sacrificii-venerationis? (b) audire [id est, ut ea audi-am\*1], Mazda, praedica, [et declara, ea] quae vestra\*\* det\*\* [dent] praemia-sacra rituum-perfectorum [vel mandatorum-peractorum]. (c) Doce nos Sanctitate\*\*2 vias Bonae proprias [vel 'ab-ipso-B.M.' (vel semel iterum, 'bene-') calcatas] Mentis.

\*1 Vel 'audi' (infin. pro imper.). \*2 vel, fortasse, 'per Sanctitatem', ■ magis persona intelligitur. \*2 vel vidâyat = distribuat. (The transliteration is purposely omitted.)

Pahl. text iranslit. ¹Kadār hanā î Lak vîrāyishnö¹, [aīgh, kār va¹ dīnā² î Lak, kadār mas dīnāthātar\*²+¹], afat kadār kāmak, [aīgh, kadār¹ avāyadō], va⁴ kadār zak î Lekūm stāyishnō, va kadār zak î Lekūm Yazishnō? (b) Nyōkhsham, Aūbarmazd, afam frāzō³ yemalelūn denman, [aīgh⁵+² khavītūnam aīgh] zak î Aharāyih ārāyishnō [vādūn, hamāî barā nikir\*⁵ zak ī mad yekavī-mūnēd², dādistānīhātar\*³, zak ghal vādūn]. (c) Amūzāi⁰ avō lanman zak î Aharāyih rās [i¹⁰ rās i¹¹ Pōryō-dkēshih], mūn pavan Vohūman khvēshih, [aīgh, pavan frārūnīh avō¹² naſshman shāyad kardanō]. ¹See P. ² D. dādistān. ⁰ so I)J.; D., M. dādistān°, ⁴ D. om. va. ⁰ D. djff., āfrāz (?). ⁰ Mf. om. Sp.'s text to 'r' or 'li'. ¹ so P.; M. as Sp. with am barā yematelūn ins. before zak; DJ. injured; Mf. ⁰tūnīh, D. with kadār mas ⁰tānīhātar am (late) barā bef. khavītūn° (aie, or khavītunin (?) so orig., but corr. to ⁰am (Mf. ⁰ih (sic)). ˚ this Mf. onu.; P. nikās (or 'nikīr'). ˚ or 'ih for ⁰āī. ¹¹ DJ. ins. i. ¹¹ D. ins. i. ¹² DJ. ghat.

Pahl. trans!. Which is this Thine arranged-ordinance?, [that is, of the duty and legal opinion which are Thine, which is the great one, the one more decidedly Thy law?] Which is also Thy desire?, [that is, what is requisite to Thee], and which is also Your praise? and which Your Yasna? (b) I am listening\*1, O Atharmazd, declare this forth to me [that I may know it; do Thou thus effect] the arrangement of Sauctity, [that which has ever come into observation (or 'observation of it (om. i) has ever come on'), as the principle the

Verbatim transl. [Doce nos] hauc viam, Ahura, quam mihi indicabas. [vel-cabis ut] Bonae mentis [viam], (b) [et etiam] religiones\* beneficia-reddentium (lit. nobis profuturorum\*1), [i. e. doce nos hauc viam quae est (ut dicebas) religiones, id est, quae ex religionibus prophetarum constabat], qua [via spiritali\*, hoc est, per sacra instrumenta in ea exsistentia, vir\*1] bene-faciens\*1 Sanctitate etiam [in prosperitate] progrediebatur [-ietar, i. e. florebit, vel

XXXIV. 12, 18. 149

most decidedly Thy law; effect it therefore]; (c) and teach unto us the way of Sanctity [the way of the Original Religion] whose possession through Vohuman, [that is, it is through piety that in necessary to make one's own].

\*\*Poss. 'listen to me'.

Ner.'s sansk. text. Kim Te sammārjanam\*, [kila, kāryam Te? kim mahānyāyitaram\*]? Kah kāmah? kācha Yushmākam stutih? kācha Yushmākam Ljisnih? (b) Çrinomi, Mahājmānin, prakrishtam brūhi, yat chetsi\*2 (?chitsi (?)) Dharmasya sammārjanam, [aho viçeshena paçya!, tasmāt mahānyāyitarāt kuru]. (c) Çikshāpaya\* asmākam Dharmasya mārgam Uttamena svādhīnām Manasā. [Mārgam yam pūrvanyāyavantam\* asmabhyam brūhi].

"J.\*, C. Mahajūay"; P., J.\* (2008 band) "nyāy"; J.\* mahājūāny". " so J.\*, J.\* chetani.

Nor. transl. What is Thine arrangement" (sic)? [that is, duty toward Thee? Which is Thy greater rule?] What is Thy desire, and what Your praise, and Your Service? (b) I am listening, O Great Wise One, speak Thou forth that I may understand" the arrangement of Sanctity (or 'Rectitude'). [Oh! Look Thou especially upon it, and act in accordance with that greater rule]. (c) Teach Thou us our way, the way of Sanctity (or 'Rectitude'), its (or 'our') own way through a good mind, [that is, declare to us the way of the first (or 'the primeval') law]. "Conjunctively used; see the Pahl., or read chetasl(?) = 'what Thou thinkest'.

Parti-pertian We. Kadâm ân i Tû ârâstan?,  $\{wa = va(?)\}$  [kû, kâr  $\{\}$  inṣâf i Tû, kudâm [] [âv(?) = maya] dâdistânibâtar\*1], Tu-râ kadâr kâmah? [kû, kadâr [Tu-râ = Rak] âvâyad\*?], wa kudâm ân i Shumâ stâyishn? wa kudâm ân i Shumâ Yazishn? (b) Shunavam, Hôrmusd, ma-râ siyâdâh gû\*2 în, [kû dânam kû] ân Şawâb ârâyishn [kûn; hamâ bih nigâh\*3 ân rasîd ôstêd inṣâfhâtar(?); ân û kuu] a (c) Âmôz ân mâ âu i Şawâb râh\*, [u râh i Pôryô-dkêshi\*], kih pah  $\{veh*-minishnî (sie = Vôhûmûn*)] khwêshî, [kû, pah nêkî ân khwêsh shâyad kardan] <math>a$  \*1 Perhapa \*tânhâ\*, \*2 or 'gê', \*4 Pahl, nikâs, or 'nikîr'.

Free tr. That path which Thou wilt declare, and show as the Good Mind's pathway Is the prophets' creed, and by it the beneficent thrives\* from his justice Since it sets to the good a reward of which Thou art Thyself the bestower.

vigebit], (c) quoniam designabatur [-netur, -abitur viris-] officia-sua-bene-per-ficientibus (vel 'sapientibus' ut) praemium, (vel, simpliciter, et fortasse melius, 'designet[-abit hacc via] praemium'), Mazda, cujus [praemii] Tu datorem [dator sis].

Pahl. text translit. ¹Zak² râs Þ pavan Vohûman avö⁴ Þ yemalelûnāi, Aûharmazd [râs f⁵ avö tamman am barā yemalelûn], (b) afgh¹ Dînö\* î sûd-bômandân [tamman sâtûnêd] mûn dên zak⁵ pavan hû-kardârîh, [amatash² Dînö\* î nafshman khûpö kardö yekavîmûnêd], ash min Aharâyîh hû-ravâkh-manîh, (c) mûnat châshîdö avö valman Þ hû-dânâk¹ mozd î Aûharmazd, [aighat¹ gûft aît¹], mûn dên zak² avö valman⁵ Lak² yehabûnî-aît, [dên zak î

150 XXXIV, 13, 14,

Garôdmanő hana aigh avőch<sup>a</sup> li yehabûnih], <sup>1</sup> See P. <sup>2</sup> DJ. ins. î. <sup>3</sup> D. ins. î. <sup>4</sup> DJ, ghal. <sup>8</sup> D. on. î. <sup>9</sup> DJ. om. î. <sup>7</sup> DJ. om. <sup>8</sup> so D.; M. valich,

Pahl. transl. May'st Thou therefore tell me, O Aûharmazd, the way provided by (or 'with reference to') the Good Mind, [tell me fully the way to the beyond (the other world)], (b) that is (or 'where is' (?)) the Religion of the beneficial ones, [for he\*1 goes there], in\*2 which\*2 way, he\* has\* joy from his Sanctity through his well-doing, [since he has well fulfilled his own Religion] (c) which, as the reward of Atharmazd, has been inculcated by Thee upon him who is thus wise, [that is, which has been declared by Thee as the reward which\*2 has been given to\*2 him\*2 by\* Thee within\* that\* place. [Thou givest this in Garodman, where\*s Thou givest it to me also].

\*1 Or, 'ye go there'. \*2 perhaps mûn dên zak = 'amidst which'; as ordinary Pahlavi, 'he goes there who..', but see its original. \*\* or, 'that is'.

Her.'s sansk. text. Tain margain, Svamin, yah Uttamena Manasa,

mahyam brahi (b) Dîner\*1 labhamatam, yatra sunivasataya Dharmachchau mahotsavah, [kila, yatra 'tma sviyah guddah aste], (c) yain asvadayah\* utta-

.முறை.அ.மு.முருவாவியாடு விறு விறுவது விறுவது 14. אובנטן ינוב שב לבוש בשוענשל | שנבר לב שן ימר לן (באון טאי וואר וואר של שובנטן ימר של באור של אונים וואר וואר של אונים אונים של שובנטן ימר של באור של אונים אונים אונ هساورداوله . مودودههدي سوداس الحاسم بريد سويس. (واسمخ . طع (عربيل

Triit. Tad(t) zi, Mazda, vairim | = "iyem | astvaitê ustanai data. Vanhēus s(k)yaothna Mananho: yoi zi Geus verezēno azyao Khahudkam huchistim, Ahura, khrateus asha frado verezena.

Verbatim transi. Hoc enim, Mazda, [praemium] diligendum corporeo vitae-vigori [hoc est, ad-augendum corporeum vitae-vigorem] dabatis [-bitis] (b) Bonae actione Mentis, [iis] qui (enim) Bovis in-servitio\*1 genetricis [laborent], (c) Vestram (propriam) rectam-sapientiam, Ahura, intelligentiae sancto [vel-Sanctitate promoventes\*2 servitio\*4. \*1 Vel 'in stabulo', \*2 promoventis, i. e. adjuvantis intelligentiae (aegre). \*\* fortasse \*promoventes vicos, facientes ut floreant (?) '.

Pahl. text translit. 'Mamman zak' 12, Auharmazd [amil] kamak î avo valman i tanö\*-hômand\* va jân-hômand [iº àsarvan] yehabûnî-âît<sup>6+2</sup> (b) [mûn] payap<sup>2+1</sup> Vohûman kûnishnö<sup>7</sup> [aratêshtâr]<sup>8</sup> mûn payan Tôrâ Az yarzishnö<sup>8+1</sup> [vástryôsh] (c) pavan zak î Lekûm hû-farzânakîh, Aûharmazd, va pavan khirad mûn Abarâyîh frâz yehabûnde var varzî-aît, [Dînő\*].

See P. \* D. om. \* DJ. om. \* DJ. \*mandanö. \* D. ins. î. \* se DJ., D; M. · "anêd. " D. Ins. va. " DJ , D. ins. va. " DJ., D. ins.

Pahl. transl. For that which is my desire, O Atharmazd, and which my desire also for that which (or 'for him who is') the corporeal and majñânine [kila, yam avochah], prasado, Mahâjñânin, yatra Tvadîyâya dîyate.

1 So J.\* (?) 2 J.\*, C. \*mâçcha.

Nor. transi. Indicate to me then, O Lord, that path which is given by the Good Mind, (b) and which is that of the Din of the profitable ones, and where that great happiness is which is derived from Sanctity (or 'Rectitude') through domestic virtue (or 'happiness'), [that is, the way in which one's own soul\* becomes pure], (c) tell me that way which Thou taughtest\* to the one who is thoroughly wise (or 'wise concerning that which is good'), [that is, reveal to me the way which Thou declaredst of old], and where, O Great Wise One, a reward is bestowed upon Thine own. \* Taking din as dains = 'soul'.

Parel-persian Me. [Mînishnî = man (?)] ân râh pah veh\*-mînishnî ân man gû\*i, Örmuzd\*, [râh i û\* ânjâ ma-râ bih gû\*i], (b) kû, [az = min] Dîn i sûdmandân [ânjâ rawad], kih andar ân i pah khûb-kard, [kiyash Dîn i khwêsh khûb-kard êstêd (so)]; ash az Ṣawâb khûshî + u + râmishu + ham + âmadah-ast (Pahl. prob. û-rawâ-mînishnî\*) e (c) Kiyat chashad ân û i nêk-dânâ [] [az = min] Hôrmuzd, [kût + ya'nî + Tû [man = ra] guft hast], kih andar ân ân û i Tû [khwâhad = dâbûshêd (sic)] dâd [andar ân î Garûtmân\* în; kû, ân ham [] debî] e \*' Or 'gô'. \*' ît lookş like urawa-shinûsî.

Free tr. For that choice reward, O Mazda, in\* bodily life will Ye give us For the Good Mind's actions, Ahura. For chiefs serving well the Mother Kine Have furthered Your holy plan with the intellect's sacred action.

living [i. e. the priest] is granted; (b) and it is granted to him who toils in the deeds of a good mind [the warrior], and to him who toils with the labour of the Ox (or 'cow') called Az [the husbandman] (c) through Your good understanding, O Aûharmazd, and the wisdom which Sanctity has (or 'by which S. is') furthered, and in accordance with which [the Din] is practised.

Nor.'s sansk. text. Sa yato, Mahājñānin, kāmo ['smākaih] yat tanumate\* jīvamate\* diyate [āchāryāya] (b) Uttamena karmane Manasā, [kshatriyāya], yaçcha Gavā āchārnyitre Ajināmnyā, [kuṭumbine\*1], (c) yo Yushmākaih sunirvāṇajñānatayā\*2, Svāmin, buddhyācha puṇyapradattayū vidhiyate [Dînih²]. ¹ J.\*, J.\*, J.\*, C., P. \*ṭamb- (sic) (J.\* corr. 2nd hd. w kuṭumb(i)ne). ² J.\*(?), J.\*, C., P. \*jāātayā. ² so J.\*; J.\* 2nd hand.

Nor. transl. Wherefore this is [our] desire, O Great Wise One, that thing which is granted to the corporeal and to the living, [that is, to the instructor], (b) for the action (or 'the one who acts' (?)) with the best mind [for the warrior], and which is also our desire for the one who labours with the Cow called Aji, [that is, for the husbandman\*], (c) which desire, O Lord, is thus established through Your good knowledge of Heaven, through Your wisdom and through the promotion\* of Your Sanctity, [i.e. the Din is established].

Parsi-persian Ms. Chih an i [man = ra], Hörmüzd, [am] kâmah i an û i tanmand

u jánmand [ath(b)avarnán\*(síc)] [] [khwáhad == dábáshád\*], ú (no text) [u Garôtmán == va Garôtmán] (b) kih [] Bahman kuninhn [u==va] [nratoshtárán] kih pah Gáv Aj [ikht-

15. Juham. ng. 2 fe. elumenemm | eefaccammenteraforemum.

Triit. Mazda, ad(t) môi vahistà sravãoschá s(k)yaothanáchá vaochá,
Tá Tú Voltú Manathá, Ashachá ishudem stútó;
Khshmáká khshathrá, Ahurá, frashim [=°vem] vasná haithvêm dáo ahúm.

Verbatim transi. Mazda, sie mihi optimas\*1 doetrinasque actionesque die, (b) [et] eas Tu [indica] Bona Mente\*3, Sanctitateque\*2, [ut] finem-propositum (vel 'et precem confessionis') laudis [vel cultoris]\*. (c) Vestro Regno, Ahura, in-prosperitate-progredientem [in-perpetuum] gratia [Tan hunc] in-praesenti-tempore\*3-exsistentem\*3 [et bonum\*] reddas mundum.

\*1 Vel, 'O optime'. \*2 instr. sociativ. in sensu nom. \*4 fortasse 'eternum'.

Pahl. text transl. Aûharmazd, ačtůnő avő li zak î pâhlům srôbő. va² kůnishnő [Gâsâníkih] yemalelûnâi (b) zak² Lak, Vohůman, va⁴ Ashavahishtő, ávám yehabûnêd pavan zak stáyishnő hanâ, [aigh, Lekům am³ yehabûnêd] (c) pavan zak î Lekům² khûdáyih, Aûharmazd, Frashakardő pavan kâmakő âshkârakő dên ahvânő yehabûnî-ait². ² See P. ² D. om. va. ² DJ. ins. î. ¹ DJ., D. ins. va. ² DJ. lam; D. vam (? = va am). ² DJ. om. ¹ so DJ., D., M. ºûnêd.

Pahl. transl. Do Thou therefore, O Atharmazd, declare to me that



XXXIV. 14, 15. 153

yar-kunandah = varzioka] [västryönh] (c) pah än i Shumā nék-danai, Hérmuzd, [] pah khirad, kih Sawab bisyar dehad + ya'ni + kunad [] ikhtyar-kunad [Din] e

Free tr. Doctrines, Ahura, and actions, tell me which are the best ones, Mazda, And the debtor's prayer of the praisers; tell me this with the Truth, and the Good Mind;

And by Sovereign Power and grace bring on this world's perfection. which is the best word and deed [the Gâthic doctrine], (b) and do Ye give (or 'pay') that which is Thy debt, O Vohuman, and thine, O Ashavahisht, for this praise, [that is, pay Ye it to me], (c) for through Your sovereignty, O Auharmazd, the completion-of-Progress is made manifestly\* real\* in the world at will.

Ner.'s sanek text. Mahâjñânin, evam madartham utkrishtatarâm saras-vatim satkarmatâmcha¹ brûhi [Gâthâbhavâm]; (b) Tayâ² tvam, he Uttamamanah, he Dharma, rinam² deyâh stutyâ; (c) Yushmâkam râjyena, Svâmin, akshayatvam svechchhayâ parisphuṭam dâsyate bhuvane.

<sup>1</sup> So J.\*, J.\*, J.\*, C, P., but see the Pahl. <sup>9</sup> C. tvaya. <sup>4</sup> J.\* (?), J.<sup>4</sup> runam (?).

Ner. transi. Do Thou thus, O Great Wise One, declare for my benefit that most excellent speech and action, [which is the essence of the Gathic lore]. (b) and may'st Thou, O Best Mind, and thou, O Sanctity, discharge the debt incurred to\* me\* for\* this my praise, (c) for through Your sovereignty, O Lord, indestructibility shall be rendered manifest in the world as if by Your Sovereign will.

Parsi-persian Me. Hôrmuzd, êdûn ân man [] buland sakhun [] [no tr. for göðishn jam-nâní] © (b) Ân í Tú, Bahman, u Ardíbahisht, ávám° dehad (?) pah ân stâyishn în. [kû, Shumâ ma-râ dehad (?)] © (c) Pah ân í Shumâ khudái, Hôrmuzd, ristákhiz\* (?) pah kâmah gâhir audar jihân\* dehad ©

## Gatha(a) Us'tavaiti(i).

## 

(meeg. nontrole ક્ષેત્રમાર જાતાને જાતાને જ્યાના ક્ષેત્રમાર્થ ક્ષેત્રમાર ક્ષેત્રમાર ક્ષેત્રમાર જીતાને જ્યાને ક્ષેત્રમાર ક્યા ક્ષેત્રમાર ક્ષેત્રમાર ક્ષેત્રમાર ક્ષેત્રમાર ક્ષેત્રમાર ક્ષેત્ર

NB. The Commentary here refers also to my former printing.

Verbatim trl. (with paraphrase). Laus vobis Gathas sanctas! In\*-salute\* [esto, i. e. salus esto (ustà locat. adverbialiter usurpato loco nom.)] huic cui-[-cumque]; in\*-salute\* esto, i. e. salus [esto] alicui [cuicumque (sancto civi)]! (i.e. yahmái kahmáichíd(t) = cuicumque). (b) Secundum arbitrium suum- (infinite)regnans-et-dominans det M. [vel 'constituat'] Ahura (c) continuos-[Suos-]duos-[ministros, i.e. duas proprietates Ahurae, unam ut ministrum salubritatis (sanitatis, incolumitatis omnino)\*, et unam ut ministrum immortalitatis animo conceptam, i. e. ministros duos suae voluntatis alentes felicitatem et vitam longinquitate productam hac et illac] validos-duos. [Ad me] accedat\*\*1 [hoc donum quod precibus mels expeto, i. e. 'Amen! sic fiat'!', id|a-Te expeto fet exorol (d) [ad] Sanctitatem [legis Tuae sacrae] sustinendam, [i. e. ad auctoritatem ejus ubique in patria nostra defendendam et augendam]. Hoc mihi des, O Pietas\*2, [O Spiritus devotionis ab Ahura in nos inspirate] (e) insignia-potestatis (vel 'divitias'\* (?) in gratiam Causae sacrae Tibi praecipue devotas' (cp. tátim, Y. XXXII, ix et raệkhnańbo, Y. XXXII, xi) praemia-sacra, [i. e. emolumenta bene merita] Bonae vitam Mentis]. 'Vel lege 'gatê = venire', longe non; fortage est 'ged(;) = Sansk. gha + id legendum = immo vere!' \* vel lege \*\*if 'des Tn. O Ah., per Pietatem in nobis efficacem'.

Pahl. text transfit. Kiyâyishnö avő iskûm, Gàsanő i¹ sharûbö! (a) Nadûk (\*sic loco nêvak) valman mûn zak ■ valman³ nadûkîh kaḍârzâi, [aigh, kaḍârzâi anshûtâ min nadûkîh i⁴ valman nadûkîh. Aît mûn aêtûnö yemalelûnêḍ: aê nadûkîh ash min deuman⁴ Dinö\*, va min Dînö\* i¹ kolâ afah I³ nadûkîh]. (b) Afash pavan kâmak shalîtâih⁴ yehabûnêḍ Aûharmazd [pavan avâyast ■ valman⁴]. (c) 'Tûkhshishnö⁵ î tûbânîkîbâ, [zavar i³ patûkîhâ], am pavan yâmtûnishnö¹⁰ min Lak, kâmakö. (d) Zak î Aharâyîh dârishnö dahishnö¹ [zak¹ i¹ pavan¹ mozd¹+¹¹ Aharâyîh¹ dârishnîh¹ barâ yehabûnd], zak¹² avö li yehabûnâḍ Spendarmaḍ. (e) Zak î rayê-hômand¹³ î¹⁴ tarsakâi (sic) [hâvisht-homandîh avŏ¹⁵ li¹⁵] pavan¹³ Vohûman¹³ jân¹³, [yehâbûnêḍ¹⁵(-nâḍ), aîgham apagayêhê¹⁶ ■ yehevûnâḍ¹²] ¹ ¹ DJ. om. ² DJ., D. ims. ² D. om. ⁴ DJ., m. ∘ DJ., D. om. ° D. pāḍakh-

T.

## The Anthem (beginning) with "Usta".

Free tr. Praise to you, the sacred Gathas!
Salvation to this one, to him whomsoever,
Let the absolute Mazda give it, He Ahura;
Long-lasting strength be ours, of Thee I ask it.
For the upholding Right, this, Piety\*, vouchsafe us,
Distinctions\*, blest rewards, the Good Mind's life.

(Rhythm only is attempted, heavy syllables sometimes counting m two.) shahîh. <sup>†</sup> DJ. ghal. <sup>‡</sup> ali tvakhishnö, or tûkh<sup>‡</sup>. <sup>‡</sup> D. î <sup>‡</sup> D. ins. î. <sup>‡‡</sup> D. om. <sup>‡‡</sup> D. om. ak î; DJ. om. î. <sup>‡‡</sup> cerrected; DJ. râyê-h<sup>‡</sup>. <sup>‡‡</sup> D. om. î. <sup>‡‡</sup> see P. <sup>‡‡</sup> Zend. char.

Pahl. trl. Praise to you, O Holy Gathan. Happy\* is that one; for whom-soever (oblique by position) is that which is that happiness, [that is, for every man there is happiness from his happiness. (Some say that this benefit is his from this Religion, even from the Religion which is the benefit of every single person (individually))]. (b) Auharmazd also grants it to him according to the sovereignty of His desire (or 'pavan-kamak-shalltath as compos. = He who exercises anthority at will'), [i. e. according to his desire]; (c) and He grants\*1(?) the energy of the powerful ones (or 'energy which consists\* of\* powerful characteristics\*') [the strength of (or 'which is') powerful qualities]; they are a desire to (i. e. desired by) me in their coming from thee. (d) That which is the giving of the possession (or 'maintenance') of Sanctity, [that which they shall give me as\* a reward, the possession (or 'maintaining') of Sanctity], that may Spendarmad give me, (e) and that which is the glorious thing which is the venerating\* (recognition\*(?)) [discipleship (?)], and life in accordance with a good mind, [that is, may no life-extinction be mine].

\*\*Or tükhshishnő ! t\* are governed by the force of kāmak = vas(e)mî; see the Gâthâ.

Ner.'s sansk. text. Namo yushmabhyaŭ, he Gâthâh punyātmanyaḥ!! pratyuttaravāk\* Hormijdasya; prakrishtā vāk Jarathuçtrasya. ¹Sundarah sa yasya çubham kebhyaçchit\*, [kila, kebhyaçchit\* manushyebhyah çubhāt\* yasya çubham. Asti kaçchit\* evam brûte yat çubham Dînitah; Dînitah sarvasya kasyachit² çubham³]? (b) Asya svechchhayā rājyam Mahājūānī dadāti Svāmī, [samīhitenā 'sya] (c) adhyavasāyasya\* balavataḥ\* prāptau tava kāmāt. (d) Yat punyagrahaṇasya dānam tan mahyam dadātu prithivī, [kila, yaḥ prasādaḥ punyasamgrahe dīyate tam mahyam dadātu Spindārmadā} (e) çuddhimate bhaktimate\* [çishyāya] Uttamam cha jīvitam Manah\* [Gvahmano\* 'maraḥ], [kila, me apajīvitam\* mā bhūyāt]. Dvivāram vāchyo gujastaḥ, etc.

<sup>1</sup> P. <sup>2</sup> so J.\*, J.\*, J.\*. <sup>2</sup> C. adds to this at length. (Saudhi is only intermittingly applied and Sanskrit of every period is used with unusual application.)

Her. transl., etc. Praise to you, I sacred Gathas. The answer of Hormijda;

156 XLIII. 1, 2.

Jarathuctra's declaration). Prosperous\* is he whose prosperity is for any one (meaning 'for every one' (?)), [that is, from whose benefit there is welfare for any men (for 'every one' (?)). Some say that the rendering should that this welfare is from the Din; and from the Din is every man's prosperity derived]. (b) At his own will the Lord the Great Wise One, bestows upon that one (or 'upon us') the sovereignty in accordance with His desired object (or 'desire') (c) for\* powerful zeal in its acquisition in consequence of thy desire (or 'prayer'), ([or 'from His desire for thee in the acquisition of strong zeal']); (d) let therefore the Earth\* (sic = Aramaiti) grant me that gift which is that of the apprehension of sanctity, [that is, let Spindarmada grant me the grace (or 'reward') which is given in the apprehension of Sanctity]; (e) and let the highest (i. e. the good) mind [the immortal Gvahmana] give life to

பிருந்தின் என்றையும். கிருவியில் கிருவியில் விருவியில் பிருவியில் பிருவியியியில் பிருவியில் பிருவியியியில் பிருவியில் பிருவியியில் பிருவியியில் பிருவியியில் பிருவிய

Verbat. tri. (with paraphrase). Itaque huic [saucto civi (vel 'nobis (?))'] omnium optimum (b) beatitate\*\*-(vel 'gloriosa-indole\*')-praeditus vir [propheta] beatitatem\* [vel 'felicitatem illustrem\*\*'] det ([vel fortasse ex contrario 'pro hoc saucto (vel 'pro nobis') sibi-det (i. e. accipiat(?)) hic vir beatitatem\*\* sacrae Causae\* nostrae']; (c) Tuo, [i. e. per Tuum spiritum] plene-revela\*1-et-indica per\* [Tuum] beneficentissimum\* spiritum\*, O Mazda, (d) [eas doctrinas et disciplinam] quas\* statuisti Sauctitate [ut] Bonae sapientias[-tiam]-caelestes[-tem] Mentis (e) omni die [in omnes dies\*\*] longaevitatis\* beato-incremento. \*1 Velfortassa 'observans tuere (vel 'ordine constitue')'. \*2 vel 'huic [sancto] summum bonum sit] omni die (in dies)'.

Pahl. text francift. Aétônoch zak i¹ min harvispgûn² pâhlûm (b) avö valman î khvârîh-hômand gabrû³ khvârîh⁴ yehabûnishnö [⁵ mozd]. (c) Lak pêdákinö, [aigh, ⁵ Lak yemalelûnö² aigh⁵ khvârîh-hômand² gabrâ² mûn², mamanash⁵+² pavan² Lak² pêdâkih], afzûnîk mînavad 1¹0 Aûharmazd, [aigh, Lak khavîtûnîh aigh khvârîh-hômand gabrâ mûn], (d) mûn¹¹ yehabûnêd¹² râst¹²+¹³ pavan¹²+¹³ zak î¹²+¹² Vohûmanö¹²+¹³ padmânŏ [Dinŏ\*] (e)¹⁴ pavan¹⁵, hamâk¹⁵ yôm pâvan¹² dêr zîvishnîh hû-ravâkh-manîh madam¹⁰ yehabûnishnŏ¹⁵.

DJ., D. ins. î. aso DJ. aP. ins. varman râ (so D. late). DJ. khvârishn; D. om. va. aP. ius. pavan âgh. Mf. om. aD. for mîn. DJ. ins. ush. DJ. om. DJ., D. om. zak. DJ., D. bave line d so. am M. Ahârayîh shapîr for râst and om. pavan. z. î V. M. ins. î. bP. om. ash. on. DJ. and DJ. and d.

XLIJE 1, 2. 157.

the pure and religious one [to the disciple, that is, let it be to me no decease].

This text 
to be repeated twice, etc. (NB. Notice is again given to the student that the translations of the Pahl. and Ner. are throughout rather expositions than translations, as final translations of either in the ordinary sense are wholly misleading and therefore wome than useless; see Introd. pp. XIV-XVII, XXV).

Parsi-persian Mr. trit. Va niyâyishn ân shumâ, Gâsân i ashô! Nêk û kih ân i [] nêkî har-kudâm, [kû. har-kudâm âdamî ax nêkî û nêkî & Hast kîh êdân : ûyad; în nêkî {] az [] Dîu [] i har kas [] nêkî], & (b) [] pah kâmah pâdishâbî dehad Hormuzd\*¹. [pah lâ'îk (?) i û] & (c) Kûshishn i tuvânîhâ, [zûr [] kuvatîhâ] ma-râ pah rasad\* (?) as Tû kûnah & (d) Ân i Şavâb dâshtan dehad [âu i [ma-râ = am] pah [] Şavâb dâshtan bih dehand], [] ân man dehâd Spendarmad & (e) Ân i rûsmand, i bandagî [] [shâgird = âhavishî] [] [ân man] pah Bahman jân [dehad (sic) = ân ra pavan Vöhûsmân add (sic pro khayû) dâbûna(ê)q\* (sic)], kûm [] [bâz\*\*-(?) = dâz\*- (? dâr-)] -jân nah bâshad] & \*\*Ôr\*(?). (NB. v is used for w in this Gâthâ; see note on page 2, Parsi-p)

Free ir. And to<sup>2</sup> this one that best of all things (\*\* or 'for')
May that the glorious man bestow\*\*, the glory; (\*\* or 'obtain')
Reveal\* Thou, Lord, to us with\*\* Spirit bounteous (\*\* or 'O spirit bounteous')
What truths by Right\* Thou giv'st, and Good Mind's wisdom,
With life's rejoicing\* increase and on every day.

Pahl transl., etc. Thus also that which is of every kind the best, (b) the beatifude (not merely 'the welfare') is to be given to\*(?) the beatified man [as a reward]; (c) do Thou therefore make manifest, [i. e. do Thou declare who the glorified (or 'beatified') man is (so in this erroneous gloss), for through Thee is his manifestation], O bountful Spirit who art, (or 'Spirit of') Atharmazd, [that is, Thou understandest who the glorious (or 'beatified') man is]; (d) and do Thou also make manifest what Ye\* give (or 'he gives') as just (or 'aright') in accordance with (or 'as') a good mind's regulation, [i. e. the Religion] (e) during every day as the joyful-minded giving-on\* of a long life.

Mer.'s sanek. text. Evanicha tasmai viçvebhya\*ı utkrishtataraya (b) çubhamate\* narâya, çubham pradâtavyam, [prasâdah], (c) Tvam prakâçaya, [kila, Tvam brûhi yat çubhamân narah kah], Tvam, mahattarah\* adriçyamûrtir\*, Mahâjñânin, [kila, Tvam jânâsi yat çubhamân narah kah], (d) yo dadâti satyam uttamena pramâṇam manasâ [Dinim] (e) viçveshu vâsareshu dirghajivitatayâ\*\* utsavasya dâtâ. \* So J.\*, P., C.

Ner. transl. (a, b) And so to this man more excellent than all and beatified (or 'glorious(?)') happiness (or 'glory(?)') is to be given [the reward]; (c) do Thou therefore manifest, [that is, do Thou declare, who the beatified man is], Thou the greater[-est] Spirit, O Great Wise One, [i. e. it is Thou who knowest who the beatified man is], (d) who gives the true regulation

[the Din] and with the best mind, (e) he in all coming days and by means of (or 'throughout') a long life a giver of festive prosperity.

Parsi-persian Ms. trit. Édûn ham ân é az tamâm buland (?) (h) ân û é âsânîmand. mard, [û râ == vermen\* (sic) re] âsânî dahlaha [ [] muzd \* (c) Tû pêdâ (or 'paidâ'),

பு முடி நிரு நிருமுக வக்கள்கள்கள் குறிக்கு விருக்கு விரு

மிர்குட்ட ஒதுயை கூர்க்கு மாதிக்கிர குடுக்கு மாதிக்கு நிர்கிழ். மிர்குட்ட ஒதுயை கூர்க்கிர கூறிக்கிர கூறிக்கிற்ற காகியிர்க்

Verbat. trl., etc. Sic ille(-ipse\*) [ad] bono melius, [i. e. ad summum bonum hâc et illâc ille\*] vir [princeps-propheta] accedat (b) qui nobis rectas [vias, i. e. veras et sacratas] beneficii-[-superni Tui, Ahura], vias [constitutas, (i. e. leges et instituta de fide et de moribus) vias] docens-monstret, (c) [vias] hujus mundi (vel 'vitae') corporalis, [illius] spiritalisque (d) [vias in] re-vera-(reapse\*) exsistentes (vel 'in neternos') (ad) mundos [duceutes, ut instituta in sanctos usus et in sacras res eorum mundorum semper valida], quos [quas vias] (ad) habitat Ahura\*, (e) [ad illud\* optimum\*1 accedat ille\*1 vir\*1] adjutor-bene-largitus, Tuisimilis [vel 'Tui\*-devotus'] valde-sapiens\* [vel 'nobilis', vel etiam fortasse 'bonus-clvis'] beneficus [vel 'sanctus' (?)], () Mazda. \*1 Vide a, b.

Pahl. text transift. Actûnő avő¹ valman [î²] shapîr gabrâ² vchîh madam yâmtûnishnö⁴ [mozd] (b) mûn zak î lanman⁵ avcjakŏ î⁵ sûd-hômand² rês âmûzêd [avő aishân] (c) dên denman ahvö² i³ ast-hômandên⁵, va mûnich minishnö⁵ [dên LVII. (panjāh haft) shanat] (d) amat âshkarakŏ zak sti, [aigh, rôshanakŏ¹⁰ aigh tanö\* î pasînŏ yehevûnêd], dên zak ketrûnêd Aûharmazd (e) i¹¹ râdŏ i khûp-dânâkîh¹² Lak hâvand, afzûnîk Aûharmazd,

<sup>1</sup> DJ. has avő. <sup>2</sup> DJ. ins. <sup>1</sup>. <sup>a</sup>see P. ins. <sup>4</sup> so DJ.; others "inishnö. <sup>a</sup> DJ., Mf. om. <sup>1</sup>. <sup>a</sup> so DJ., D. <sup>a</sup> DJ., D. om. <sup>1</sup>. <sup>a</sup> DJ., Mf. ahvő; others ahvan. <sup>a</sup> M. minavadánö. <sup>14</sup> DJ., D. rösbanak; others <sup>a</sup>anö. <sup>12</sup> D. ins. <sup>1</sup>. <sup>12</sup> so P.; others <sup>a</sup>dánasak\* <sup>(7)</sup>; DJ. broken off.

Pahl. trl., etc. Thus there is a coming of a benefit to (or 'for') the\* good man [as a reward] ([so perhaps, especially if avo valman be read, but see the Gatha and apply shapir\* as gen.\* by position\* to vahih, taking yamtan' in the participial\*\* sense, and read: 'Thus to\* that man is approaching\*\* the goodness of the good (the highest good)]), (b) who is teaching our (or 'to us a') pure and profitable way [to persons] (c) in this world of the corporeal

[kû, [pah (?) kû (?) = pavas dok] Tû gô\* kû âsânîmand mard kih [], [chish = chieh]
[] Tû pêdâ (or 'paidâ')], afaûnî mînû i Hêrmund, [kû, Tû dânî kû âsânîmand mard kih],
(d) kih dehad [Savâb = Akldish\*] rêst pah ûn i Babman andâsah [Dîn] (e) pah hamâ
rûz [] i dêr zîstan, khôshî-minishu [] dehad (sic) ©

Free tr. Thus that better than the good may he come nearer Who unto us straight paths of profit showeth
Of this life bodily the use, of that the mental,
In the existing\* realms where dwells Ahura \* (or 'eternal')
Like Thee noble and august, O Mazda Lord.

ones, and of that which **also** the mind (or 'of the spirits (minavadānō)') [in fifty-seven years], (d) when manifest is that world within which Aûharmazd dwells, [that is, when it shall have become\* clear that (or 'where') the final body exists], (e) this 'good\* mun\*' teaches thus who is a liberal-giver, who is also beneficiently-wise, the one like Thee bounteous, O Aûharmazd.

Ner.'s sansk. text. Evam tasmin uttame uttamatvam nare upariprápnotu [prasådah] (b) yo 'smākam nirmalam lābbamattaram' panthānam çikshāpayati\* [kebhyaç chit\*] (c) antah\* etasmin bhuvane yat ihalokinām, yach cha paralokinām [antah\* sapta panchāçat varsheshu]. (d) Parisphutā sā srishtir yā\*\*, [kila, nirmalaturā vapushi pācchātye bhavati] antah tatra nivasati\* Svāmi\* [Hormijdah\*]. (e) Dātā Tvattulyah çuddhasatkartā, mahattara Mahājnāmin\*.

1 P. 2 C. 3 J.\* da. 4 J.\* adda svāmin.

Nor. transt. Thus in this most exalted (i. e. 'best' happiness') let the exaltation (or 'goodness', or 'happiness') come to the man [as grace (or 'as a reward')]; (b) let it come to him who teaches our pure (or 'clearly\*-right\*') and more profitable way [to any one (meaning 'to every one')] (c) within this world of the mundane ones and in that which belongs in those of the world beyond, that is, in that dispensation which is to appear within fifty seven years]; (d) for the creation (or 'world') is manifest which ..., [that is, it becomes clearer\* and therefore unmistakable\*\* in the future body]; and there within the Lord [Hormijda] dwells. (e) A giver he is (or, 'a giver is') the one like Thee, O greater Mahājñānin, and one purely (or 'clearly (?)') a benefactor. \*\* Or 'unmistakeable'.

Parei-persian We. tett. Édûn ûn û i vêh mard [û rû = varman rû] vehih avar rasad [muzd] (b) kih ûn î mû khûdiş î fû'îdahmand rûh ûmûsad [ûn kasûn] (c) andar în jihân î ustukhvân + - + -, [] kih ham minishn\* [andar panjâh-haft sûl], (d) kih gâhir ân gurûh, [kû, rûshan kû tan î pasin bâshad]; andar — mânad Hôrmûsd ç. (e) î sakhiy\* (?) î khûb-dûnûî Tû dîgar (?), afsûnî Hôrmund, p

160 XLIII. 4, 5,

. Text. માત્ર છેટલા રાષ્ટ્ર કુષ્ણ કાર્ય છેલા. જે વાર્ય કાર્ય કાર્

Verbat tri., etc. Sic Te existimem[-mabo] potentemque beneficum (vel 'sanctum'), O Mazda, (b) quum ea [auxilia] manu, [i. e. potestate Tua] quae Tu tueris\*\* (auxilia), [i. e. quum ea instrumenta\* ad me accedent quae ad salutem nostram efficacia firmiter constitues et ad effectum adduces] (c) quae [auxilia] proponebas [vel '-nes' ut] mercedes-sacras-[-afferentia] scelesto\* [in poenam] sanctoque\*[in praemium] (d)(Tui) una-cum-calore [Tui] Ignis Sanctitate vohementis (e) quum mihi [ad me] Bonae robur accedebat [vel 'accedet'] Mentis.

Pahl. text translit. Aétûnam<sup>1</sup> Lak râi mînîd hômanih<sup>2</sup> thagîk, afzûnîk<sup>3</sup>, Aûharmâzd, (b) amat<sup>4</sup> zak i<sup>3</sup> kolâ ÎÎ (do) pavan tûbânö<sup>6</sup> Lak benafshman<sup>7</sup> aiyyârîd, [aigh, mindavam i<sup>3</sup> mînavad va<sup>5</sup> stih Lak barâ afzâyînîd] (c) mûn yehabûnêd râstô darvandân va abarûbânîch, [aigh bûkht va<sup>10</sup> âirikht<sup>11</sup> pêḍâk vâdûnyên], (d) Hanâ i<sup>7</sup> Lak Âtâsh garm<sup>6</sup> amatash zak<sup>3</sup> mûn pavan Aharâyîh aôjô, [aighash<sup>12</sup> sardârîh<sup>13</sup> va<sup>10</sup> zak i<sup>7</sup> nadûk (sic loco nêvak)] (e) amat avô li zak î pavan Vohûman stahamak yâmtûnêd<sup>14</sup> [Sôshâns]. <sup>1</sup> See P. throughout. <sup>1</sup> DJ. ins. <sup>3</sup> DJ. ins. i. <sup>4</sup> Mf. amat. <sup>4</sup> D. om. <sup>4</sup> DJ., D. <sup>7</sup> DJ. om. i. <sup>4</sup> D. om. i. <sup>8</sup> D. ins. va. <sup>10</sup> DJ. va or -ö. <sup>21</sup> DJ., Il ins. <sup>12</sup> D., P. var (or 'rad'). <sup>13</sup> so M.; DJ., D., P. <sup>6</sup>dâr (DJ. 'aîghash zak sardâr . · v. on the margin). <sup>14</sup> see P. throughout.

Pahl. iransi. Thus on account\* of\* (or 'concerning\*' (?)) Thyself Thou art\* thought mighty and bountiful by me, O Aûharmazd, (b) since both¹ the interests are helped on (or 'befriended') by Thine own mighty self\*, [that is, the interest which is of the spirit and also that of the world are fully promoted by Thee], (c) which Ye\* render as (or 'which renders') justice the wicked, and also to the righteous, [that is, make Thou\* (or 'they shall make') the pure and the vile plain]; (d) yea, Ye\* give (or 'it gives') this Thy fire's flame, since by it is that which is strength through Sanctity, [that is since through it is a chieftainship and that which is good] (e) when that

Free tr. Thus may I conceive Thee mighty, Abura Mazda, When aids Thine hand hath sheltered near approach me. Aids which rewards Thou 'lt\* give to good and evil, Thy fire's flame therewith the strong instice. And when to me Thy Good Mind's power comes.

which is just violence\*! with a good intention, approaches me, Soshans (probably Dastar cited as authority on account of the unusual association of 'violence' and 'Vohûman')]. \*! 'Or a violent one'.

Nor.'s sanck, text. Evam Tvadartham achintayam, dridhatara" mahattara Mahâjñânin. (b) yat tat dvitayam çaktya yas\* Tvam svayam sahâvitavan\* asi, [kila, kimchit yat ihalokiyam paralokiyam Tvam pravarddhitavan\*s asil (c) yat\* dadati satyam durgatimadbhyah muktatmabhyaccha, [kila. cuddham's acuddham's prakati-kurutel. (d) Tvadiyo gharmataro 'gnih Dharmena balishthaccha, [divyādhipaticcha cobhanah] (e) yaccha mahvam Uttamena hathi prapnoti Manasa, [Caociosah yo hathena arishtim Aharmanasya nihantil!

1 P., J.\*, J.\*, J.\* om. 2 J.\* \*vriddh-.

Ner. transl. Thus I was thinking concerning\* Thee, O\*(?) Thou more powerful and greater one the Great Wise Lord, (b) when that pair of heavenly and earthly influences (see gl.) approached\* (?) me\* (?), those which\* Thou hast Thyself befriended with Thy 2 capability, [that is, Thou hast promoted a thing which belongs to this world here and also beyond], (c) which pair\* (with Thy Fire") bestow" justice both upon the wicked and upon the free-of-soul (the good), [that is, it makes the clear and the obscure evident]. (d) Thy Fire more (most) hot and most strong through Sanctity [a brilliant Lord of heavenl. (e) and when he who is violent\* through the Best Mind | coming upon me, [that is, Cacciosa is\*2 coming\*2 who smites Aharmana's creation with violence].

Poss, meaning, 'when, through capacity, Thon etc.' here Cao' not a quotation. Parei-pers, Ms. fett. Edan am Tu-ra andeahid [] tagi afrani + ya'ni + \*nurmand(?) (vel \*reghemand (?)), Hörmusd, (b) kih an & har du pavan tuvan Tu khod yarid-hed, [kû, chis s mînû u gêtî-Tû bih sayâdah-kunad], (c) kik dehad barâbar daryandân u ashavan ham, [kû, khâlisî u nă-khâlisî zâhir kunand] # (d) În ê Tû Âtash garm kivash An kih pah Savab buland, [kūsh [ [parvard (?) + ham (sie vid.) + amadah-ast = rad (vel var (?)|) i sardaran [] an i nêk, [kû, kih pah gulm (?), va pêdaish [or 'paidayo'] ganā\* rā bih ranad — âgā mun pavan stāmah\* v adām k(g)anāk rā banā\* ranēd] ] (9) kih ân man 🖿 i pah Bahman şulm rasad, [[pah == pavan] Sûshyês] 💩

Free tr. Thus I'll conceive\* Thee bounteous, Ahura Mazda. As\* in creation's birth I foremost see\* Thee. When deeds most just rewarding and words, Thou givest\*

Ill to the evil, pure blessing to the good.

By Thy great virtue\* I this world's last change. (\* or 'wisdom'). Verbatim transf. Beneficum (vel 'sanctum') sic Te, Mazda, existimavi\*,

162 XLIII. 5, 8.

Abura, (b) quum Te mundi in-partu vel "-genitu" [i.e. in-creatione] videbam\* primum, (c) quum reddidisti facta praemiis-instructa [i.e. remnnerata et] (quae (que) [sint] verba, (d) malum malo bonam[-num] praemium-sanctum sancto Tua virtute [vel 'sapientia superna' in] creationis conversione [vel 'in exitu'] ultima[-mo]. \*1 Vel fortasse est menhi conj. 'Benigaum Te existimabo\* quum Te in partu mundi, [i.e. Te exsistentem ex principio ab omni asternitate] videbo\* deum supremum semper sine pari'.

Pahl. taxt translit. Afzûnîk am¹ aêtûnő Lak minîd hômanih, Aûharmazd, (b) amatam zak î Lak zâkö dên ahvân khadîtûnd fratûm, (c) amatat yehabûnd avö kûnishn-karânö² mozd, va mûnich pavan milayâ (d) ³zanishnö avö² zadûr [afatö yehabûndö], zak î shapîr tarsagahîh¾ (sic) avö valman î shapîr. (e) Pavan hanû⁰ î Lak hûnar dâm³ afdûmich³ vardêd⁰.

D. ins. am.
 D. ins. rai.
 D. ins. va.
 D. i valman i.
 so DJ.(?)\*\*\*, D.
 DJ. ac.
 DJ. See P. ins.
 See P. throughout.
 (\*\* or read 'akasih').

Pahl. trans! Bountiful thus Thou art (wert\*) thought by me, O Aûharmazd, (b) when first I saw what was Thy production in the world, (c) when Thou gavest a reward to those who have done deeds and with regard to what also is with speech, (d) smiting for the smiter [was also established by Thee, and a good revering-recognition\* for the good]. (e) Through this

Text. 8 அவருக்க ஆர்க்கின் அவர்கள் வுள்ளிகள் இளக்கு வர்களை இருக்கின் குக்கின் குக்கி

Verbatim transi. In-quo [exitu] com-benefico Tuo spiritu (exitu) venias [vel 'venies'], (b) O Mazda, cum-Regno [vel 'cum-regali-imperio Tuo'] in-hoc [exitu] Bona Mente, (c) cujus actionibus, [i. e. vi illarum actionum quae in mandatis Tuis (de ritu et de more) peragendis perfectae sint] coloniae [sacrae nostrae] Sanctitate promoventur\*]. (d) His leges [de facto et de ritu] docens-enuntiat Pietas (prompta mens gratia Tua in nos\* inspirata), (e) Tuae Intelligentiae [leges], quam [quae] nemo facit-ut-ludatur[-dantur], [hoc est quam nemo fallere possit]. Vel 'in nobis'.

Pahl. text transiit. Pavan Lak<sup>1</sup> aizūnīk minavad<sup>1</sup> vardishnö yâmtūnēd [min sarītarīh avö shapīrīh<sup>2</sup>] (b) pavan zak ī Aūharmazd khūḍâyīh dên zak i<sup>3</sup> Vohūman, (c) mūn pavan zak I valman kūnishnö gēhānö i<sup>3</sup> Aharāyīh frâ-

which is Thy virtue (or 'in accordance with this which is Thy capability (or 'wisdom')') the last also of the creation turns thus in its ending.

Ner.'e sansk. text. Mahattama[-mo]¹ mahyanı evanı Tvanı, Mahâjnânın, amanısthâh, Svâmin, (b) yat te bhuvane jananim'² dadarçâ 'hanı prathamanı, (c) yat\* adâh karmakridbhyah\* prasâdanı, yachcha vachasi, (d) vighâtanı vighâtakebhyah\*, uttamâm\*² vibhâtim uttamebhyah. (e) Tava guneshu srishtih\* paribhramati\* nidâne³. ¹ J.º, J.º \*tara. ² J.\* uttamânâu. ² P.

Ner. transl. Thus Thou wert\* thought greatest\*1 by me, O Great Wise One the Lord, (b) when I first saw Thy production in the world, (c) when Thou gavest grace (or 'reward') to those who labour with action and also what is\* with\* (or 'in') speech; (d) and so likewise didst Thou send destruction\* upon the destroyers, but the highest (i. e. the good spiritual\*-riches\* (or 'advantage') to the good\*; (e) for in and through Thy virtues is the creation turning (or 'changing') in the end. \*1 Not meaning 'O greatest'.

Parsi-persian Ma. trit. Afzûnî + kunand(ah) ma-râ êdûn Tû andêshîd hastî, Hôrmuzd, (b) kih am ân î Tû pêdâ-, or ('paidâ-')-kard andar jihân vinandah (sic vel 'vîndah' (sic)) avval; (c) kiyat dâd ân kunîshnkarân (sic) + kâr-kunandahgân muzd, va kih ham pah sakhun, (d) [va = va] sadan [] î [û = varman] î zadâr [Tu-râ dâd] ân î veh bandagî ân û î veh @ (e) Pah în î Tû hûnar pêdûishê [andar = dagen] âkhir ham [Tû = Lak] gardîdê [pêdâishê = dâm]] @; \*\*) Or 'paidâyê'. \*\*) or 'paidâyê î Tu gardêd' see s. 6.

Free tr. In which last changing Thou, a spirit bounteous, Comest with Good Mind, and Thy Kingdom, Mazda By deeds of whom the settlements in Right are furthered; Laws unto these to teach Devotion\* striveth, Laws of Thy wisdom which no man deceives.

dahishnih, (d) valmanshûn mûn radö âmûzêdö" bûndak minishnih [Sôshâns], (e) mûn hanê<sup>7</sup> î Lak khiradö padash lâ pavan mindavam barû frifi-ait<sup>8</sup>.

<sup>1</sup> Mf. ins. î. <sup>2</sup> DJ. <sup>2</sup>pir. <sup>2</sup> DJ., D. ins. î. <sup>4</sup> DJ. ins. <sup>8</sup> DJ. om. <sup>4</sup> P. om. <sup>7</sup> DJ. aê. <sup>8</sup> See P. throughout.

Pahl. trl. Through Thy bountiful spirit the changing comes (or 'In' that changing. (pavan to be applied to vardishno), O Thou bountiful Spirit, Ye\* come\*') [the change from wickedness to goodness] (b) through Atharmazd's supremacy\* in that which a Good Mind, (c) through\* whose\* deeds there is a furtherance of the settlements of Sanctity (d) for\* those (oblique by pos.; see also Ner.) to whom the Perfect Mind is teaching regulation, (or (read 'pavan') 'whom the master is teaching through the perfect mind') [Soshaus (cited)], (e) in\*1 regard\*1 to\*1 which\*1 this Thy wisdom in no wise deceived. \*Or 'by which'.

Ner.'s sansk text. Evam, mahattara¹, Tvayi\*, adriçyamürte², paribhra-matâ\* prâpnoti [nikrishṭatvât\* uttamatve\*], (b) Mahājūānino² rājyena antaḥ\*

uttame manasi, (c) yeahâm cha karmabhih bhûvibhûteh\* punyâtmanyâh\* vrid-dhidâtih\* (d) taiç cha ye guruçishyâpitâh\*\* (?) sampûrņamanasâ, [Çaoçiosena], (e) Tvadîyâm buddhim ye no kenachit pratârayanti.

1 J.4 stare. 2 J.4, J.\* ofh. 2 so J.5, J.4, J.\* 4 J.4 mans. 2 all sympt.

Nor. transl. And so by\* Thee, O Thou Greater spirit, the changing comes [from a state of degradation into the exalted condition (i. e. 'to goodness')], (b) through the sovereignty of *Thes* the Great Wise *One* within the exalted (i. e. 'the good') mind, (c) through whose deeds is the promotion of

Verb. tranel. Bene-largientem [vel 'Sanctum' (?)] sic Te, Mazda, existimavi\*\*, Ahura, (b) quum me Bona circumibat\*1; [i. e. ad me propius accedebat] Mente [Obedientia (?), hoc est, sanctus obcediens devotus, et obcedientiam inter cives incitans et confirmans], (c) interrogabatque\*1 me: 'Quis es? cujus[-que] es [i. e. 'cujus patriae civis, vel cujus regis vel dei servus es'\*?]; (d) quo-modo hodie significationes [de hac re] interrogando\* [i. e. indicia ad responsa interrogationibus de rebus sacrae causae mationis nostrae danda] monstrabo (e) in (vel 'de') Tuis coloniis sacris in [vel 'de'] corporeque, [i. e. de te ipso]'? \*1 Utrum hoc loce etiam conj. stet necne? 'existimabo\*.. circumiblt\*...interrogabit\*...'.

Pahl. text tranel. Afrûnîk am¹ aêtûnö Lak minid hômanih, Aûharmazd, (b) amat avô li Vahôman barâ mad, (c) pûraidösh² min li, aigh: mûn hômanih; va³ min mûn⁴ hômanih? (d) Chîgûn zak î⁵ yôm dakhahak, [yôm î] frâz avô hampûrsakîh numûd yekavîmûnêd, [aigh, dakhahak chîgûn vâdûnam-ê⁵ (e) i] madam hanâ 1⁵ lakô gêhânô tanö\* râî, [numûdô yekavîmûnêd?]⁵.

<sup>1</sup> D. ins. am; DJ. f. <sup>2</sup> D. <sup>3</sup>ch ash. <sup>3</sup> D. om. va <sup>4</sup> M. ins. avö nafshman; D. ins. avö (?). <sup>3</sup> DJ. ins. f. <sup>4</sup> DJ., M. <sup>5</sup>nam-ē; D. <sup>5</sup>namam. <sup>7</sup> DJ. om. <sup>8</sup> see P. throughout.

Pahl. transl. Thus I thought Thee bountiful, O Atharmazd, (b) when

XLIII. 6, 7. 165

the holy landed\*\*Lestate\*1 (the country\*) (d, e) through those who are taught by the master, and with a perfect mind, [through Çaoçiosa], and who mowise thereby deceive Thy wisdom. \*1 See gthtnö.

Parei-persian Ma. irë. Pah Tû, afrûnî-kunandah mînû, [Hôrmund =  $Anhôma^*$ ], gardidan rasad, [an badtarî Mi vehî] (b) pah ûn î Hôrmund khudâi andar ûn î Bahman, (c) kih pah ûn î û kunishn jihûn î Şavûb afrûnî-dehandah  $\oplus$  (d) ôshûn kih rad ûmûzêd. bûndah mînishnî [Sûshyûs\*], (e) kih anû (sic) î Tû khirad padash nah pah chiz bih frêft\*¹ (?) hed\*  $\oplus$  \*¹ Vel 'fariftah'.

Free tr. Thus I conceived Thee, bounteous, Ahura Mazda, When with the Good Mind's help Obedience\* neared me, And asked of me: 'who art Thou?, whence' thy coming? How for their questions now signs shall I show them? Signs in thy settlements, and in thyself?

the Good Mind approached me, (c) and asked me\* thus: 'Who art thou, and from whom art thou, [i. e. from whom did'st thou come?], (d) and how the sign given on\* (or 'of') [the day which] has been indicated (or 'shown'\*) for the questioning or 'conference' (so also Ner., but in the earlier translations yom may have merely repeated ayar(ē) = 'to day'), [that is, how may I produce the sign] (e) [which is shown] on (or 'concerning this thy land (or 'Thy (?) world' (?)), and thy (or 'Thy') person?'

Ner.'s sansk. text. Mahattama[-mo\*1] mahyam evam Tvam, Mahājñānin, amamsthāh\*, Svāmin, (b) yat\* mahyam Uttamam samāgachchhat\* Manah, [Gvahmano 'marah], (c) aprichchhat\* mām yat: 'ko 'si²?, kebhyo 'si? (d) Katham vāsarasya chihnam praçnakāritāyai² nidarçitam āste?, [kila, chihnam katham karomi] (e) upari tvadīyāyāh\* bhūvībhūteh tanoçcha'. 'Not voc. \*2 C.

Mer. transi. Thus thou wert\* thought greatest to (or 'by me, mayâ'), Great Wise One the Lord, (b) when the best Mind approached me [Gvahmana the Immortal], (c) and asked me: 'Who, and from whom art thou, (d) and how the sign of\* the\* day for the investigation declared, [that is, how shall Iprovide sign] (e) concerning thy landed\* estate\* (thy country) and thy person'?

Parsi-persian Ma. Lett. (a) No tr. for 'a'; text as in my Pahl., (b) kih ån man Bahman bih rasîd (c) []  $\{-? = -?\}$ ] as man kû: 'Kih hastî, [] se kih hastî? (d) Chûn ân rûs khaşlat\*, [kû = âgh] [rûx i] îrâx ân hampursagî []? [kû rûx i Tû marg i aknûn nist = âgh yôm î Rak marg (a) knûn (sic) rôit (= lôit)], [kû, khaşlat chûn kunam]?' (e) i avar în i Tû jihûn tan rû [numûd êstêd?, [kû Tû kih hastî? = âgh Rak, mûn hômûnî\*?']]  $\phi$ 

જોતાલ્યો જ જેલ્લા ઉપરિલ્લા સ્થેત્રાઉને લિલ્લાના ક્ષ્યાં ક્ષ્યા ક્ષ્યા

Verbatim transl. Tum huic dixi\*1 Zarathustra primum: re-vera-praesens vexator\*2 quoniam potens\* (lege isôvâ\*) [sim] contra scelesto[-tum]-infidelem, (vel 'potens-sim (isôyâ denom. verbi és'), i. e. quoniam potestate mea scelestum infidelem opprimam) (c) igitur probo [in gratiam probi] auxilium-gaudium-(-afferens) sim validum\* (d) dum ad curas-diligentes\*8 [pro Regno Tuo] secundum-judicium-voluntatis-Tuae-constituto-(Regni[-no]) me-donem] (e) quantum [et quam-diu] (ad) Te, O Mazda, adoro[-rem], [et Tibi] hymnum-meum texo (que) [vel 'texam']! \*1 Utrum soji ut conjunct. intelligi possit, neone? \*2 vel neutrum pl. accentu mutato: 'quoniam [infideli] vexationes\*1... optem (sic traditio), i. e. vehementer imprecer\*. \*\* vel 'oblectationes\*1... ex Tuo ... Regimlne capiam'.

Pahl. text translit. Actundsh avo valman¹ guit aigh Zaratusht hômanam fratum, (b) ashkarak beshidar, [aigh, saritaran ashkarak ghal beshem]; va chand khvastar bômanam kininam valman i darvand [Ganrak\*\* Minavad], (c)² actund avo aharubo min² valman i aoj-hômanda aitō; aighash rūminam; laighash pavan nadūkih\* (so for nevakih) fraz avo khūdāih dedrūnam-e³] (d) Amat zak yehevūned nadūkih, [aigh tanö\* i pasīno yehevūned] pavan kūmak khūdāyih² yehabūni-ait³, [aigh pādakhshahih² pavan avāyast ghal yehabūni-ait], (e) actūno Lak Aūbarmazd stāyishno hômanih, khveshinishno hômanih, [aigh, pavan naishman dārishno hômanih. Yehevūnd mūn: avō naishman kūnishnos\*: yemalelūndō]. ²DJ., D., P. valman; M., K.² avō li. ²D. ins. va. \*so DJ., M., K.² valman i. \*DJ. ŏ or va. \*DJ., M. \*nam-e; D. \*namam. \*D. khūdāyih(?). ²DJ. pāḍ², M. shalītāih. \*DJ., D. \*nih; see P. throughout.

Pahl. transl. Therefore spake I\*1 first to him thus, I\* Zaratūsht, (or 'I am Z.', but hômanam\*\* = ego): (b) 'a manifestly-real-tormentor am I, [that is, I openly torment the wicked]; and as much as I am desirous (possibly 'as much as I am a beseeching-supplicant'), so much do I hate him who is the wicked [Ganrāk\* Minavad]; (c) so also a benefit is for the holy from him who is strong, that is, I am rejoicing him, [that is, I would bear him forth to the sovereignty for (or 'as') a benefit]; (d) and when this benefit comes\* to\* pass\*, [that is, when the future body I produced], then the sovereignty of (or 'according to') desire is given (or 'established'), [that is, sovereignty is given (or 'established') as to what is desired (or 'requisite')],

Free ir. To him I Zarathushtra (then) answered foremost: Torments in very deed the wicked send I, But to the just would be a joyous power, While with full care I toil Thy Realm awaiting, Long as to Thee I may praise and weave song.

(e) and thus, O Atharmazd, art Thou to be praised; and thus Thou art to be appropriated\* (or possibly 'Thou art appropriating\*2' (sic)), [that is, Thou art to be kept\* for one's self (or 'Thou art keeping\*2(?) · · for Thyself\*'(?). Some say that the rendering should be: 'Thou art to be made one's own].

¹Or reading 'avŏ li', 'then he spake we first'. °¹ so forms in 'ishn' we times. Ner.'s canek. text. Evan tam pratyavochat\* yat\*: Jarathuctro 'smi, prathamam, (b) parisphutam pidayitâ yâvad ichchhayâ durgatinah, [Âharmanasya nikrishtânâm cha yadrichchhayâ\*¹ prakatam pidayitâ 'smi]. (c) Evan punyâtmanah\* pramodayitâ 'smi balishthatamât \*(sic) [Gustâcpât\* punyâtmano Hormijdasya pramodam karomi, kila, çubhena svâmibhyah pracharâmi], (d) yo 'sau bhavishyati svechchhayâ râjyasya dâtâ, [kila, vapushi pâcchâtye râjyam samihitena dâsyati]. (e) Evam satyam, Mahâjñânin, stotavyo 'si, svâdhīnayltavyo\*\* 'si, [kila, svâdhīnaccha karyo 'si]. ¹J.⁴ yadri⁴.

Nor. transl. Thus he\*(?) answered him: I am Jarathustra, and as the first thing (b) I declare that as much as accords with desire (i. e. as much as I\* desire) so much am I manifestly a tormentor of the wicked, [that is, I am spontaneously and openly an oppressor of Aharmana and of the base]; (c) and so also to the holy of heart\* am I a producer of joy from the most mighty one, [that is, I will effect joy for\* (sic) the holy\* Hormijda (sic) through Gustacpa, that is, by means of (or 'on account of') a benefit I am advancing to the Lords], (d) for he (Gustacpa (or 'Hormijda'(?)) will be the bestower of the kingdom with (or 'which is with') spontaneity, [that is, he will bestow the kingdom in the future body through (or 'as') his own desired thing]; (e) and thus, O Great Wise One, Thou art truly to be praised, and to be treated as one's own\* (? or 'as absolute\*'), [that is, Thou art to be made one's own (or 'absolute\*')].

Paral-persian Me. Irit. Édûn ash ân û guft kû: Zar(a)tûsht hastam, avval; (b) ash-kârah âsâr-dehandah, [kû, badtarân nâhir ô âxâr-deham], va chand khvâstâr hastam, kinah-kunandah (sic) hastam i û i darvand [Ganâ Minû] © (c) Edûn [] [û = vaman] i ashô\*, [] [kih = mán] û i bulandmand hast [Vinhtâsp = Vishtâsp], kûsh râmishnî-deham, [kûsh pah nêkî îrâx ân pâdishâh baram, [ân Dîn = zat Dîn]] @ (d) Kih ân bâshad nêkî, [kû tan i pasîn bêd], pah kâmah khudâî [] [dehad = dâbûnêd], [kû pâdishâhî pah bâyad + ya'nî + lâîş\* ê [khvâhad = dâbûnish-hêd] dâd]; (e) êdûn Tû, Hôrmuzd, ta'rîî hastî khvêshî [], [kû, pah khvêshî dâshtan hastî © Bûd kih: ân khvêshî kûnishnî (sîc): gûyad] @

ixe T. છ વ્યાગમૂનગુરે. માતુ. છેછામા રાત્રિયા. ગુપ્તાણા. માલાલા. પારાયત. આ. હેલ્યાગુર્મા. પાર્ટિલા. હોક્લાનુર. દ્વાપાલા. પારા. મા. છેછાયાગુર્મા. પાર્ટિલા. લિમ્લા. કોક્લાનુર. દ્વાપાલાનું. પારાયલા. આ. છેલાયાગુર્મા. પાર્ટિલા. લિમાનુર. દ્વાપાલાનું.

Verbailm trl., etc. Benignum-[et (bene-)largientem, vel 'sanctum\*(?)'] sic Te, O Mazda, existimavi<sup>3</sup> (b) quum me Bona circumibat Mente [Oboedientia\*, i.e. III me accedebat\*1 servus Tuus devotus oboedientiam inter cives confirmans], (c) ejus [vel 'sua'] interrogatio[-tione hac]: 'cui [i.e. quid] obtinere (vel 'intelligere') vis? (d) Sic (ad) [respondi]. Tuo igni oblationem se\*-humiliantis\*-laudis (e) [et] Sanctitatis me [mecum mediter\*1] quantum, [l.e. usque adeo donec eam oblationem mente-]-comprehendam (vel 'potestate-meapossideam'), i.e. usque adeo quoad opes ad eam perficiendam sufficientes adipiscar, talem oblationem] (mecum-mediter\*1), [i.e. cum\* summa diligentia in mente agitabo]. \*1 Vel '-tabor'.

Pahl. text transiti. <sup>1</sup>Afzúník am<sup>3</sup> aétúnö<sup>6</sup> Lak minid hómanih<sup>4</sup>, Aúharmazd, (b) amat avő li Vohúman bará madő. (c) Valman i Aúharmazd li púrsidő algh: zakatő<sup>5</sup> (vel zitő<sup>5</sup>) mún<sup>5</sup> ákás-dahishnöih kámak, [aighat páhré]<sup>7</sup> mún aváyad, aigh<sup>8</sup> khavitúnih<sup>5</sup>]; (d) <sup>16</sup>aétúnő avő haná i Lak Átásh rád hómanam<sup>11</sup> pavan niyáyishu (e) Aharáyih, chand li khvástár hómanam<sup>11+12</sup>, minam<sup>15</sup>.

<sup>1</sup> DJ, ins. aētūnö. <sup>3</sup> DJ., D., P. add am; M., K. om. <sup>4</sup> DJ, ins. am. <sup>4</sup> DJ. (?); M. <sup>5</sup>ih, or <sup>5</sup>Aē; D. <sup>5</sup>nanih. <sup>3</sup> DJ., D. sakatö. <sup>4</sup> DJ. î mūn. <sup>3</sup> D. ins i. <sup>4</sup> so DJ. <sup>3</sup> DJ. dânākö. <sup>3</sup> line d only in D. and P. <sup>21</sup> D. <sup>5</sup>nanam. <sup>12</sup> DJ. <sup>5</sup>Em (?). <sup>16</sup> see P. throughout.

Pahl. transl. Thus Thou wert\* thought bountiful by me, O Aubarmazd, (b) when Vohuman came to me, (c) for then that\* one who is Aubarmazd

10. Text.

Verbatim trl. (with paraphrase). Sic Tu mihi monstres [vel 'provideas, i. e. monstra, provide') Sanctitatem [Tuae legis et gratiae, i. e. instrue animam meam omnibus virtutibus] quoniam mihi [eam S.] studiose-invoco

XLITI. 9, 10. 189

Free tr. Thus I conceived Thee bounteous, Ahura Mazda, When with the Good Mind's help Obedience\* neared me, And asked of me: What wilt thou for thy gaining? Then for Thy Fire praise-offering I besought him, Planning Thy Law's advance while thus I may!

asked me thus: With thee\* for (or 'concerning') what\* (mûn oblique by position) is the desire for instruction? [that is, for\* what\* (mûn oblique) is care and attention required by thee, that thou understandest\* it?]; (d) therefore to this Thy Fire I am bountiful in praise, (e) and on Sanctity I meditate, and will continue so to ponder as long\* as I am a suppliant. \*Or 'as long as I wish'.

Ner.'s eanek. text. Mahattama[-mo\*] mahyan evan Tvam, Mahājñānin, amamsthāh, Svāmin, (b) yat mahyan Uttaman samāgachchhat Manah [Gvahmanah], (c) enam (?) aprichchhat Hormijdah yat: Te kasya viçishtajñāne kāmah? [Kila, te pratiyatnah kasya rochate, kimchit jñāsyasi?]. (d) Evam asau 'Tvadīyāya Agnaye dakshini bhāvāmi [pranāmena\*], (e) punyamcha aham yāvad ichchhāmi dhyāyāmi'. C., J., J., Prachchh. \*corrected; J., P., C. "nam.

Ner. transl. Thus Thou wert thought greatest\*1 by me, O Great Wise One the Lord, (b) when the Highest (Good) Mind, [Gvahmana] came to me (c) and Hormijdah asked him (or 'me' (lege mâm(?)) this: 'for what is thy desire in thy discerning knowledge?', [that is, devotion toward what pleases thee so that thou wilt (or 'mayest') knew a thing?' (d) And so he (?) answered: 'to Thy Fire I am bountiful [with praise\*], (e) and upon Sanctity do I meditate as long\* as I have desire. \*1 A voc. was hardly meant; see Gáthá and Pahl.

Parsi-persian Me. trit. Afsûni-kunandah (?) man êdûn Tû andêshîd hastî, Hôrmund, (b) kih ân man Bahman bih rasid \* (c) I i Hôrmund (kih = amat] pursid kû: Zaklyat (sie vid.) kih Agâh-dahishnî kâmah, [kût parhêz kih lâth, kih dânî]? \* (d) Êdûn ân în î Tû Âtash sêkhâvat hastam pah niyâyîshn \* (e) Şavâb [man = ra] chand [] khvâstâr hastam, andêsham (?) \*

Free tr. Do Thou Thy Holineas revealing teach me, Since with Devotion joined I seek perfection\*; Ask Thou us questions such that Thou may'st\* search\* us For question Thine is ever of the mighty When e'er his searching\* word\* Thy ruler speaks.

(b) Devotione[-nem] comitatus [earn sequens ut earn Sanctitatem omni spe et opera enisus obtineam]. (c) Rogaque [etiam] nos quâ\*¹, [i. e. 'ut (yâ=yéna) Tui, [i. e. a Te] simus\*¹ (êhmâ = ásma\*(?)) [penitus] rogati\*¹ [de nostris necessitatibus (omnino ut iis succurras)]; (d) quaestio enim a Te [posita est] talis qualis hoc [ea] potentium (e) quum Tuus regnans-princeps optationem [i. e. voluntatem suam de scientia rerum spiritalium, i. e. quaestionem suam de salute] ponat

[i. e. enuntiet] potentem. \*\* Vel fortasse (e): 'Roga nos [cas interrogationes quae] Tibi (vel 'Tui [Tuae]') a (sie) nobis (= 6hmå\*(?)) [s\* Te\*] rogatae, [i. e. quae tempore futuro praeponendae aint], (d) interrogatio cuim Tua [in nos\* inspirata\* est interrogatio] potentium, [dominorum nostrorum] (e) quum Tuus regnams [-princeps] optationem\*\*, [i. e. voluntatem suam per interrogationes de rebus vere optabilibus] reddat potentem, [i. e. quum sic voluntatem suam in re vera piene constituat]. \*\* Vel fortasse \*precationem pronuntiet' (?) = `a&shem dyåd(i). \*\* Sunt qui ut sequitur reddant: (a) Ahura dicit 'invoco' (? sic) . . . ; (e) quoniam [vel 'ut'] Te capax (= khshayss) [aliquis] contentum (= a&shem) reddat potentem (ex eo est quaestio tua quaestio potentium).

Pahl. text translit. Actūno Lak avo II yehabūnāt Aharāyih amatat homanam² pavan karitūnishno karitūnam (b) pavan Būndak Minishnih avākih, amat zak i valman II būndak [mīnishnih avo naishman vādūniāyen\*(?)\*; aigh zakich pavan dād rās actūno avo naishman shāyad kardano, amat Acrpatistāno būndak mīnishnihā\* vādūnyen. Yehevūnd mūn "āmūkhtishno (sic)" gūft]. (c) Pūrsāich min lanman mūn! Lak! pavan zak pūrsishno\*! [Dino\*] (d) maman pūrsishno Lako mūnat actūno pavan zak pūrsishno\*! [Dino\*] (d) maman pūrsishno Lako mūnat actūno pavan zak pūrsishno, [pavan zak pūrsishno] (e) amat avo! Lako pādakhshahīh! Aūharmazd, pavan khvahishno yehabūnēdo amāvandīh, [aigh, amat Dino\* yemalelūnih, at amāvandīh yehevūnēd!]. D. "ih i. D. tān mūn. "DJ. onih. "ao DJ. ina. sak ī ac; D. hao zak ī; K., K." sakāi. " see P.; others om. " so all. " M. ina. ī. " so DJ. " D. "afhich." DJ., D. ina. mūn. " D. ina. lak. " DJ. ina. ī. " DJ. om. ī. " see P.; M., K." shalītā. " see P. throughout.

Pahl. transl. Mayest Thon therefore give me Sanctity since I invoke Thee with invocations (b) with the accompaniment (or 'assistance (?)') of the Perfect Thought, when [they shall make] that which is that perfect" [thought their own, that is, that also it is necessary to make one's own in the way prescribed by the law (or 'in the appointed way'), if they would carry out with a perfect mind the priestly assemblies (or 'studies'); some have said that 'the perfect doctrine' was the correct rendering]. (c) Ask Thou of us also those questions which are Thine, and contained in that questioning [which is the Religion<sup>2</sup>]; (d) for the questioning is Thine\* which is thus

માત્ર નોર્ડ્ડિયાના ત્રિક્ટિયાન કેલ્ટિયાન કેલ્ટિયાન કેલ્ટિયાન કેલ્ટિયાન કેલ્ટિયાન કેલ્ટિયાન કેલ્ટિયાન કેલ્ટિયાન પ્રદેશન કેલ્ટિયાન પ્રેતિયાન પ્રેયુક્યાના પ્રકાશ કેલ્ટિયાન કેલ્ટિ

Verbatim trl., etc. [Bene]-largientem [vel 'sanctum (?)'] sic Te, Mazda, existimavi\*, Ahura (b) quum me [Oboedientia, i. e. servus Tuus oboediens

XLIII. 10, 11. 171

Thine in power [in that questioning], (e) since in Thy sovereignty, O Aûharmazd, it gives forth power [in answer to prayer, [that is, when Thou declarest the Religion power with Thee]. \* Possibly 'make Thou Thine own'.

Ner.'s sansk. text. Evam Tvam mahyam dehi punyam yad aham prarthanaya' (?) prarthaye (b) sampurnamanasa sammiçrah' aparebhyaç cha paripurnam, [kila, \*tach cha yat sadacharimarge evam swadhinam çakyate kartum chet adhyayanam sampurnamanasa' kriyate]. (c) Prichchha cha'sman yat' Te' etasmin' praçue [Dinau] (d) praçuo yatas Te yah evam tena utsahena (e) yam tubhyam raja Hormijdah abhipsaya' dadati utsaham', [kila, chet Dinim brûte, tatas te utsaho' bhavati]. 'J.' 'thana. 'J.' eanmishta. 'J.' om. from 8 to manasa in sampurnam'. 'J.', J.', J.' yat utsamis. 'J.' 'psyaya (sio). 'J.' uchhabam (sic). 'J.' diff.

Ner. transl. Do Thou therefore give me the sanctity which I desire with desire (b) accompanied by mental perfection and also fully by the rest, [that is, give me that which it is indeed possible to make one's own in the way of good action, if study is applied to it with mental perfection]. (c, d) Do Thou also question us for Thine is a question in this questioning [in (or 'concerning') the Din], because Thine is the question which is thus asked with this vigour, (e) the questioning which Hormijdah the Monarch gives thee" through desire (on account of thy wish for it) as strength, [that is, if He utters the Din, thence is thy\* strength].

Parst-persian sec. trit. Édûn Tû ân man deh\* (?) Sawâb, kih [] [tân = tân] [] [kih = amat (?)] pah khvândan khvânam (b) pah bundah mînishnî madad, kih ân î û î bundah [minishnî\* = mînishnî] [ân khvêsh kunand, kû, ân ham pah dâd râh êdûn ân khvêsh, [] [kunand = vâgûnênd\*], shâyad kardan, kih magopatdârî (sic) bundah mînishnî kunand\*. Bavad kih âmûkhtan guft + ya'nî + guftan] (c) u. tr. pro pursîch [] [kih = mûn] mâ kih Tû pah ân pursishn, [-] (d) chih pursishn î Tû kiyat êdûn, pah [] himmatî + va himmat [pah ân pursishn] (e) kih [] [ân = saê] î Tû pâdishâhî [] pah khvâhishn dehad\* himmatî (sic vid) + himmat, [kû, kih Dîn gûyad at himmatmand (?) bâshad] \* Or 'dih\*'.

Free tr. Thus I conceived Thee bounteous, Ahura Mazda, When with the Good Mind's help Obedience neared me, And with Your words my soul I first instructed; Woes that devoted one 'midst men forewarned me. Yet will I that fulfil named by Thee best!

cum-interrogationibus (?)] Bona circumibat\*, [i. e. ad me accedebat] Mente, (c) quum [verbis (hymnis) et mandatis] a-Vobis-dictis me-commoveo printum, (d) difficilia [et-res-aerumuas] mihi [me] hortans-docebat\*1 (vel 'mihi mandabat\*1') inter-homines cordi-addictus [Tuus nuntius, vel 'cordis devotio\*']

179 XLIII. 11, 19.

(e) hoc facere\*\*2 quod mihi dicebatis\*1 optimum. \*1 Vel cenjunct. \*1 sic ad verbum, sed fortasse verti potest: (a) 'sed tamen hoc facism' (inf. loco imper.), etc.

Pahl. taxt transit. Afsûnîk am¹ aêtûnö² Lak mînîd hômanihª, Aûharmâzd, (b) amat avö li Vohûmanö barâ madö (c) amat Lekûm milayâ pavan nikêzishnö nikêzidő fratûm, [Dînö\*], (d) va tang tânö avö li gûft dên anshûtâân rûbâk-dabishnîh, [aîghtânö hanâ gûft, aîgh Dînö\* rûbâk kardanö dûshkhvâr⁴]. (e) Aêtûnö varzishnö yehabûnam, aîghtânö⁵ avö li gûft pâhlûm, [akharich⁴ ghal vâdûnam-ê²]. ¹ DJ., D. ins. am. ² DJ. ins. am. ² M. ⁴h (or 'âi'), D. ⁴nanih. ² DJ. dûsh-khvâr. ˚ DJ., D. mûn⁴. ˚ DJ., D. om. î. ¹ so DJ.

Pahl. transl. Bountiful thus Thou wert\*\* thought by me, Atharmazd, (b) when the Good Mind approached me, (c) and when M first observed with observation (or 'expounded(?) with exposition(?)' (not impossibly 'when I first observed, etc.' see 'am' in line a.)) Your word\*1, [that is, Your Religion]; and Ye declared to me that its propagation\* among mankind was difficult, [that is, this was said by You, that it was difficult to make the Religion progressive]; (e) therefore I effect\*1 its accomplishment\*1, for this Ye declared to me to be the best; [and afterwards also I would effect it].

\*1 Or, 'so I do\* the action'.

Mer.'s sansk. text. Mahattama [-mo"] mahyam evam Tvam Mahajhanin, amamsthah Svamin, (b) yan² mahyam Uttamam samagachchhat Manah, [Gvah-manah], (c) yam Yuyam [lege Yushmakam] vanim prarohinapraropita\*\* [(sic (?)]

ાકા મારા ત્રિક મારા કેટા રેલાનેશ. (વાર્ક્સાર્ટ, લાલકે. ઉત્તાનેશ્યાલી જેલાનેશમું, લાભુક, કેક્સ, વારા (પારમુવા, કેક્સ, વારા વારા કેક્સ જેલાનેશમું, લાભુક, કેક્સ, વારા (પારમુવા, કેક્સ, વારા વારા (ત્રેક), મારા (ત્રિક), મારા (ત્રિક), મારા (ત્રિક), મારા (ત્રેક), મારા (ત્રિક), મારા (ત્ર

Verbatim tri., etc. Quoniam-que mihi [indicans et explicans] dicebas: 'ad-Sanctitatem venias\*1 ad cognoscendum, [i. e. ad-discendum proposita singula Meae disciplinae et voluntatis'], (b) igitur Tu mihi non [ne] inaudita\*2 impera\*2, [hoc est, ne mihi doctrinas et mandata usque huc invito animo auditas promulgare impera], (c) [neve mihi impera] assurge\*2 [vel 'exire (i. e. assurge tu partes tuas sublimes, exi ad populum cum tuo nuntio salutis de caelo'] prius quam mihi [ad me] accedat[-det] (d) Oboedientia, [i. e. civis fidelis oboediens et oboedientiam în congregatione confirmans] cum\*-sacro-praemio [et] cum\*-magna gloria [vel 'magna[-nis] ope[-pibus ad sacram Causam sustinendam'] comitata[-tatus (vel 'iis praeditus')]\*, (e) quâ [vel 'ut' illa oboe-

XLIII. 11, 19. 173

prathamam, [Dinim], (d) vishamam cha mayi avochat antar manushyeshu pravrittidataye, [kila, idam avochat yat Dinim pravartamam kartum yishamam\*]. (e) Tad eva karmani dadami yat mayi avochat utkrishtataram; [kila, tatha pi karomi]. 1.J.\*, J.\*, J.\*, J.\*, C., yan. 2.J.\*; J.\* separates hina praropita; J.\* praro-na (so); Y. 44, 15. d. J.\* na praropita; J.\* -hinam; J.\* -hinam, (lege prarohina (?) prapropayatha, 2nd pl., or payita.)

Nar. trl. Thus Thou wert thought greatest\*1 to (or 'by') me, O Great Wise One the Lord, (b) when the best mind [Gvahmana] approached me (c) which word Ye\* translate ((?) or 'expound' (reading 'payatha) 'with translation' (lit. 'transplant..'), ([or reading 'Yushmâkam for Yuyam' and 'payitâ', 'of which word I am an expounder', or 'he\* expounded')] first, [that is the Din], (d) and declared to me that it was difficult for (i.e. that there was a difficulty in) the production of progress among men, [that is, he said that it was difficult to make the Din current among men]. (e) In this manner do I produce in action that which he declared to\* me to be most excellent, [that is, thus also do I perform it]. \*\text{Not 'O greater one'}.

Parsi-persian Ws. trit. Afrûnf-kunand (pro kunandah) édûn Tû andêshîd hastî, Hûrmusd\*, (b) kih ân man Bahman bib rasîd (c) kih Shumâ sakhun pah yêftan (sic vid.) bidâr avval [ [pah = pavan] Dîn], (d) kahilî-kunandahgân ân man [Dîn = Dîn] guft andar âdamiyân (sic) ravâ-dahishn, [kû, (âgh sic) tân m guft m Dîn ravâ-kardan sakhtî hast] \* (e) Êdûn îktyâr\*'-deham\* [] [kih = mûn (?)] tân m man [Dîn = Dîn] guft buland, pas ham ô (vel 'û') kunam] \* \* So better.

Free tr. And since Thon saidest: 'Come for light to Asha\*'.
Command me not the things ill-heard to herald,
Nor to go forth, e'er he that friend approach me,
Obedience hand -joined with weal and splendour
Whereby for striver's help reward he gives.

dientia, i. e. ille oboediens] (dis\*- [= vi]) praemia-beata certantibus [civibus pro fide contendentibus\*4 ad-iis]-benefaciendo[-dum] discernens-tribuat.

\*1 Vel fortasse 'Tu veniens in\* edocendo' (sie), i. e. 'nos Tuam disciplinam edocens'.
\*2 sunt qui vertaut 'Tu mihi non in-mea-inoboedientia imperavisti, i. e. mandato Tuo
oboedivi'. \*2 vel fortasse 'incitare', ut 'incitem', vide a. XIV (14). \*4 vel semper verti
potest 's lignis duobus (lege rânoibyž (cp. Ved. arani) duobus 'lignis ignem accendentibus'.

Pahl. text translit. Mûnich tânö\* avő li¹ gûftő, aîghat¹ avő Aharâyîh yântûnishnő kabed; (b) aêtûnő Lak lâ miu³ zak² î² li² anyôkshidârih² madam gûft, [lâ anyôkshidârih² min⁴ li râî¹ bûdő³, amat tânő hanâ gûft, aîgh⁵ kevan yehabûntano? lâ shâyad] (c) lâlâ henjishnîh² pêsh min zak vad³ amat⁵+¹ avő³ li zak¹³ yâmtûnêd (d) Srôsh aharûb, [va¹ Vishtâsp¹] mûnash zak î² mas radő¹¹ levatman¹² [Zaratûsht¹²], (e) mûn, harâ¹⁴, râst avő patkârdârânŏ¹⁵, sûḍ, yehabûnêd [zak Vishtâspŏ]. ³See P. °DJ., D. ins. °DJ., D. ⁴DJ., D. om.

174 XLIII. 12, 18.

min zak. <sup>a</sup> D. yehevûnd. <sup>a</sup> see P. <sup>a</sup> D. <sup>a</sup> ind. <sup>a</sup> DJ, D. <sup>a</sup> DJ., D., M. vad amat. <sup>a</sup> D. om. <sup>b</sup> DJ. rad. <sup>a</sup> D. ins. mûn over orig. <sup>a</sup> D. ins. hômanam later. <sup>a</sup> D. pavan. <sup>a</sup> D. <sup>a</sup> dâr<sup>a</sup>.

Pahl. transl., -- you who\*1 also said to me thus: 'By (or through') Thee there is (or 'there should be' (inf.\* in ishn\* for imper.)] an abundant coming unto Sanctity; (b) it was therefore from no refusal on my part to hear Thee that was declared by Thee, [that is, it was not on account of refusal hear on my part when this was said by You, that is not necessary (or 'fitting') to grant that gift\* at present], (c) [i. e.] the rising-up, now before that he (Srôsh) comes to me, (d) Srôsh the holy [and Vishtåsp], together with whom also that great chieftain [Zaratûsht], (e) who, in addition\* (? barâ = vî), gives (or 'who will give') justice (i. e. 'a just declsion') as an advantageous blessing to the disputants, [that is, that Vishtâsp\* gives it]. \*10r 'min = amat = since'.

Ner.'s sanek. text. Yach cha mayi avochah: 'punyapraptih prabhutatara', (b) evam Tvam me, na açrotritvât\*+\* (?), avochah, [na açrutikâritâ\* yâ me abhût, yat Tvam idam avochah, yat muhur dâtum\* na çakyate] (c) uchchair utthânâya purah\* yâvan mayi samprapnoti (d) Çroçah, punyâtmâ [Gustâspah].

Verbatim transt. (with full paraphrase). [Bene] -largientem [vel 'sanctum' (?)] sic Te, Mazda, existimavi, Ahura, (b) quum me [Oboedientia (?), i. e. civis sanctus oboediens, cp. ahmāi, s. I, II, etc.] Bonā circumibat, [i. e. ad me accedebat] Mente. (c) Recta-proposita [optionis mene vel 'desiderif-religiosi mei' (voluntatis sincerae mene de sacrificio et de cultu Tui, Domine Dee\*, idoneo, et de debito meo politico et morali in sacra\* nostra civitate), haec recta proposita] desiderii facere\*1-ut-obtineamus\*1 (vel 'ut mobis sciantur\*1), [i. e. ea obtine\*1 pro nobis (vel 'fac ut ea sciamus\*1') (infin. loco imper.) [ut ea enuntiemus], hunc [hoc propositum mene voluntatis] mihi date, (d) [desiderium, i. e. rem desideratam] longae-vitae, [i. e. longaevitatem hūc et illāc] quem [quod, vel quam] a-Vobis nemo audacitate-extorqueat\*1 (sic, lege daršaitê\*\* ([vel 'in quem [in quod beneficium et propositum] Vestrum [a Vobis designatum] nemo audet [-deat (lege darštā vel 'dereštā ') inire (= itê\*\*)] (e) illius desiderabilis mundi [vitam (vel 'beneficium') mihi date] quae [vita,

XLIII. 12, 18. 175

5mahádátrá [Jarathuçtrena\*] sammiçrah<sup>5</sup> (e) yo viçeshatah satyam prativádibhyah lábham dadáti. <sup>1</sup> J.<sup>4</sup>, J.\* <sup>2</sup>ram. <sup>2</sup> J.\* <sup>4</sup> taratvát. <sup>2</sup> J.\*, J.\* ins. upari. <sup>4</sup> J.\* puruh; J.\* punah. <sup>5</sup> J.\* om. from 5 to 5 inches.

Nor. transl. And when Thou declaredst to\* me: 'the approach to Sanctity is more (most) abundant', (b) then Thou said'st me that was from no disobedience, [that is, it was no disobedience\* which was mine when Thou said'st this, that it was not possible to grant that excellent gift anew (sic)] (c) for the uprising, before that he reaches me, (d) he Croça, the pure-in-soul [i. e. Gustâspa (?)], the one allied\*-and-accompanied [with Jarathustra] the great\* bestower (or 'the bestower\* of great\* things\*') (e) who (Croça or G.) especially bestows the truth as a saving-acquisition upon the disputants.

Parsi-persian the trit. Kih ham tân ân man [Dîn = Dîn] guft, kû [] [tân = tân] Şavâb rasidan bisyâr; • (b) êdûn Tû rê (sic) az i i man, nah-shunavidârî (?) avâ guft, [kû = dgå] nah shunavidârî [] i [Dîn = Din] man rê bûd, kih tân în guft, [] âknûn(?) dâd nah shâyad], (c) bâlâ buland pêsh az ân tâ kih [Vîshtâsp = Vishtâsp] ân man [] rasad • (d) Srôsh ashô, [ [] Vîshtâsp] [rasid = mad] kiyash ân i meh sakhî(?) avâ [Zaratusht [hastam = hômûnam]], (e) kih [] [pah = pavan] râst ân dalîl-kunandahgân, sûd dâd, [ân Vîshtâsp] •

Free tr. Thus I conceived Thee bounteous, Ahura Mazda, When with the Good Mind's help Obedience neared me; Aims of my will to gain this wish then give me, Long life, that boon which none from Thee hath wrested, Gifts in Thy Realm give too most choice declared.

vel 'qui mundits'] in Tuo Regno esse dicta[-tus] est. "'Fines propositas desideril [mei] scire', [i. e. 'nt sciat ille']', sic longe non; vide Y. 83, 8 ubi vôizh' non sic vertere possumus.

Pahl. text transl. ¹Afzûnîk² aêtûnő am³ Lak mînîd hômanih, Aûharmazd, (b) amat avő li Vohûman barâ madő. (c) Zak î valman⁴ dînâ⁵ nivê-kinîdâr (sic, lege 'nivêdînîdâr') kâmakő, [mûn dînâ⁵ avő¹ aîshân' nivêkînêd³ (nivêdînêd)], zak avő li yehabûnêd³, [mozd] (d) pavan dêr yâmtûnishnîh i¹o jân [pavan tanö\* î pasînö¹], mûn avő hanâ¹¹ î¹²+¹ Lekûm ■ aîsh pavan¹³ nikêzishnö¹⁵ sâtûndŏ¹⁵. (e) Pavan¹ kâmakŏ¹ yekavîmûnâd¹ afash¹ hanâ¹⁵ i¹⁵ Lak khûdâyîh gûîtő, [aîgh, aêtûnŏ chîgûnŏ li yekavîmûnâd¹ aîsh lâ yekavîmûnâd¹].

See P. <sup>2</sup>D ins. am. <sup>6</sup> DJ. ins. am. <sup>4</sup> DJ. avö; D. valman î. <sup>8</sup> DJ. dinâ; D. dâdistânö. <sup>4</sup> so DJ. <sup>7</sup> DJ. aîshân(?). <sup>5</sup> so D. <sup>6</sup>nêd; M. nivêkêd (sic). <sup>8</sup> DJ., M. <sup>6</sup>nêd.
 DJ., D. om. va; M. ins. <sup>12</sup> DJ., D. hanâ. <sup>13</sup> D. om. î. <sup>13</sup> DJ. ins. lâ. <sup>14</sup> DJ. yazishnîh(?) sâtundö. D. hanâ î; DJ. hanâ; M., K.<sup>6</sup> aê î.

Pahl. transl. Bountiful thus Thou wert\* thought by me, Atharmazd, (b) when Vohûman approached me; (c) do Ye grant me therefore [as a reward] that which is a desire of him who is the announcer of the opinion

176 XLIII. 18, 14.

(or 'decrees') [of him who announces the decree to persons] (d) the long future of life [in the future\* body], into which as being Yours no one has come through his insight. (e) According to desire [i. e. desirable] also this Thy severeignty was (or possibly 'let it be') declared by (or 'to') him, [that is, thus as mine it was (or 'let it be'); another's it was not (or 'let it not ')].

Ner.'s zanak. text. Mahattama[-mo] mahyam evam Tvam, Mahajñanin, amamstháh, Svámin, (b) yan¹ mahyam Uttamam samágachchhat Manah, [Gvah-manah]. (c) Nyáyanivedayituh² kâmam tam mahyam dehi, [yo nyáyam kebh-yacchit nivedayati, tasya prasádam mahyam dehi] (d) dírghapráptau² jívasya [vapushi pácchátye²] yo [lege accus.(?)] Yushmákam na kacchit upakramena pra(cha)chára². (e) Svechchhayá'stu, yat Yushmákam rájyam uktam, [tasmin rájye, kila, evam yathá'ham atishṭham ko 'pi na atishṭhat].

<sup>1</sup> All yan. <sup>3</sup> J.<sup>4</sup> ≡ reported-yituisuh (sic); J.<sup>3</sup>, J.<sup>4</sup> \*taka. <sup>4</sup> J.<sup>4</sup>, J.\* \*notl; J.\* \*nau for tau (?); P. \*no; C. \*noti. <sup>4</sup> J.\* \*seems pāçchyātte (sie). <sup>3</sup> Corrected from prachāra.

Nor. transi. Thus Thou wert\* thought greatest to\* (or 'by') me, O Great Wise One the Lord, (b) when the most exalted (the good) mind [Gvahmana] came to me; (c) grant me the desire of him who proclaims the regu-

நாட்டிர் நாடும் மாற்ற விருந்திர் முடியில் விருந்திரி வி

Verbatim trans). (with full paraphrase). Quoniam\* vir amico possidens [vel 'scientia-religiosa-instructus (sacrorum nostrorum solemnibus initiatus)'] potens, [i. e. viribus et opibus abundans, adjumentum] det, (b) [tum] mihi, Mazda, Tui [-uam me-] gaudio-afficientem-gratiam, [nos Tua doctrina] instruentem [des], (c) quum Tuo Regno [vel Potestate-regali-armatua] Religiositate (\*sic) ex [Sauctitatis ratione] praesto\*1 (d) exire-ad (assurgere-ad), [vel fortasse 'incitare, ut incitem'] ego\*2 principes\* doctrinae, [i. e. summos principes sacerdotes doctrinam defendentes et promulgantes ([vel '[ego] princeps-propheta (sardanão nom. sing. masc. = māthrâ')])] (e) unâ-cum his omnibus qui Tibi [vel Tua] Sacra-Verba-rationis memorantes-et-memoriter-recitant[-tent].

\*1 Id est 'aumma imperii suscepi'. \*\* i. e. 'exire ad (vel 'incitare') principes'. 
Paki. text transiit. 'Amat avo gabră II dôsto î âkâs-dahishno' sûd yehabûnêd, [aîgh, sûd vâdûnyên], (b) avo li, Aûharmard, aê' Lak râmînîdârîh\*+1,
ya\*+1 kabed, [am yehabûnâî] (c) mûn avo Lak Khabatraver min Aharâyîh

ELII. 18, 34. 177

lation (or 'law'), [grant me the reward of him who proclaims the regulation to any one] (d) in the long acquisition of life, [in the later body] in which\* [yasmin (?) (or 'toward which', read the accus.)] as Yours no one has advanced through his own enterprise\*1, ([or read 'yo' 'no one (?) whosoever (?) as Yours has advanced [in the final body] through enterprise']). (e) Let what add to Your Kingdom be in accordance with one's\* own\* desire\* (hardly 'when Your Kingdom is proclaimed let be so with spontaneity'\* (?)) [in this Kingdom, i. e. no one else has that standing it which I possess (lit. 'as I stand in it')]. \*1 Did Nor. read dêreit for dârit, and, thinking of dyar, render upakramena instead of a form of drig?; see the Pahl.

Parsi-persian Me. trit. Afstani-kunand(ah) [man = am] édün [] Tû andéshid hast(1), Hôrmurd, (b) kih ân man Bahman bih rasid. (c) Ân i û [andar = dayen] dâdistân infirâl + kardan kâmah [as = min] [kih dâdistân [] [ashân = ashân] infirâl + kardan], ân ân man dehad [murd] (d) pah dêr rasidan i jân [pah tan i parin] [murd = mord], kih ân [] [andar = dayen] Shumâ nah kac, pah didan ravad \* (c) [] în i Tû khudâi guft, [kû, êdûn chân man êstâd [hastam = hômânam\*], kas nah êstâd [avar Din i Tû = madam Din i Lak] .

Free tr. As the possessor gifts on friend bestoweth So give to me, O Lord, rejoicing light When in Thy kingdom, righteousness my motive, Forth to arouse I stand 'mid chiefs of doctrine With all whose memories Thy Manthras speak.

avákih farmúdő, (d) aigh, lálá<sup>7+1</sup> henj sátúnánő va° sardár\* dánák, [vas Dastóbar] i gúftár i³ Dinő\*, [aigh Zaratúsht bará yehabûn] (e) levatman harvispánő<sup>10</sup> valmanshánő mún haná i¹¹¹ Lak Mánsar hóshmúrénd\*, [levatman Dinő\*¹² búrdáránő]. ¹800 P. throughout. ² D. inc. ² DJ., D. ⁴ D. ánő i. \* DJ., D.; M. °dár. ⁴ DJ., D. om. ² DJ., D. lálá; K.ª, M. only lá. • DJ., D. om. • Mf. (?) °dáríh. ²² D. °tgúnő (?), ³¹ Mf. om. i. ¹² DJ. inc. i.

Pahl. transf. Since one gives an advantage to a friend who instructed (or 'since he who is (f hast\*) instructed gives · · · etc.') [that is, since they will (or possibly 'that is, do Thou\*') confer an advantage upon him], (b) [do Thou grant] me, O Aûharmazd, this Thy rejoicing and abundantly (c) that which was ordered for Thy Khshathra (or 'which Thy Kh. ordered') with the accompaniment\* (or 'help') of righteousness; (d) thus set up the coming one even the chief who is wise [the Dastûr] who in the proclaimer of the Religion, [that is, give\* us (or 'bring\* on') Zaratûsht] (e) together with all those who recite this Thy Manthra, [together with the supporters of the Religion].

Ner.'s sansk. text. Yo narâya mitrâya viçishtajñânine lâbham dadâti, [kila, lâbham karoti], (b) mahyam, Mahâjñânin, Te pramodakârî prabhûtataram, [kila, tam mahyam dehî], (c) yam Tvayi Saharevarah dharmasam-

178 XLIII. 14, 15.

miçram prâvochat. (d) Yad uchehair utthâpaya mahyam svâminam Dînivaktâram¹, [kila, Hormijda, Jarathuçtram dehi] (e) samam taih samagraih ye Tava vânîm samamaranti [samam Dînivâhakaih].

1 J. J. dînim satkâr (sie); J. im satkâram; P. saktâr.

Ner. transl. He who gives a benefit to a man of eminent intelligence who is a friend, [that is, makes an acquisition on his behalf], (b) O Great Wise One, let him be\* still\* more a producer of Thy gratification for me, [that is, grant him\* still more to me], (c) the one whom Saharevara declared

ம். மரிவில் அர்ட சிருவில் வல்லிரில் என்னர்க் என்னர். மன்னர் வெடிவில் விரையில் விரையாக அவர்கள் அவிக்கிய கொடுவிக்கி விரையில் அவிக்கிய அவர்கள் அவிக்கிய விருவிக்கி விருவில் விருவிக்கி விருவிக்கி விருவிக்கிய விருவிக்கி விருவ

Verbatim trl., etc. [Bene]-largientem [vel 'sanctum'] sic Te existimavi, Ahura, (b) quum me Oboedientia Bonâ circumibat Mente, [i. e. quum ad me accedebat civis sanctus oboedientiam inter fideles nostros stimulans et sustinens]; (c) [tum res optimas] penitus-apprehendat\*i intelligentia\*2 [sanctus civis discipulus] docili-mente-praeditus res-optimas [vel '[intelligentia] optima', mihi dicens sic]: (d) 'non, [i. e. numquam] vir primarius\*2 scelestos\*-infideles sit propitians- [-adulator]'! (e) Sic [secundum monitionem meam] Tibi\* [Tui sancti] omnes\*2 scelestos\*2-infideles (dregvatô) [sine ulla adulatione ut] malosaggressores [servos Mali Spiritus (Añgra Mainyu)] (sancti) habuerunt\*4 [et tractaverunt, itaque sic etiam primarius-[-princeps] adversus eos se gerat].

\*\* Vel fortasse: 'monstrabat [monstret · · · res-optimas] (hoc (monstrare) videtur dakeh in Avesta significare). \*\* sunt qui us'(k)) ai ut dat. infin. legant et reddant 'discat intelligere'. \*\* alii pourûn == pourûne legentes reddunt: 'ne vir homines (?) scelestos · · · \*\* vel (e) 'sie [se gerentes inimici mostri] Tibi [Tui (Tuos) sanctos omnes (illecebris turpibus] malos-perversos, [i. e. perfugas depravatos] (Sanctos\*\*) reddiderunt. Doctus certus semel prius reddidit vîspēng angrēng ut neut. pl. 'sie illi omnia (?) mala\* (?) in sanctos fecerunt'. Fortasse 'sie omnes aggressores [sancti nostri cives] [ut-victos (?) et per gratiam conversos (?)] sancti Tui aibi-dederunt [i. e. acceperunt]'.

Pahl. text transit. ¹Afzūnīk² aētūnōm³ Lak minīd hōmanih, Aūbarmazd, (b) amat avö li Vohūmanö² barā madö². (c) Dakishak pavan hūsh valman³ i tūshīd² gabrā¹, [mūn³ kevan levatman sarītarān tūshīd² avāyad yehevūndŏ] mīnishnŏik vakhshīnishnŏ, [aīgh², zūd zūd⁰+¹ aiyyād kūnishnŏ, aīgh vadam pavan dakhshak yekavīmūnād, akhar, amat mindavam¹⁰ shāyād¹¹ kardanŏ¹, vādūnānd]. (d) Al¹ gabrā kabed darvandānŏ hōmanād [chigūmchā¹²] shnāyī-

XLIH 14, 15. 179

as an holy (or 'righteous') ally for\* Thee; (d) wherefore raise up to me a lord who a proclaimer of the Din, [that is, O Hormijda, do Thou give me Jarathustra]; (e) together with all those who think upon (or 'proclaim') Thy word, [that is, together with the supporters of the Din]. \*1 Possibly 'in agreement with Thee'.

Parsi-persian Ms. trit. Kih an mard i dôst i [hast =  $d\hat{c}h^*$  (sic)] Agah-dahishn sad [va = va] dehad, [kû sûd kunand], (b) an man, Hôrmusd\*, în Tû râmishnî, [] bisyar [ma-râ deh(?)] (c) kih an Tû Khshatraver, ax Şavâb madad farmûd, (d) kû, bâlâ buland raftan [] [ân=sak] sardûr i dânâk [[] Dastûr] i guftâr i Dîn, [kû, Zaratusht bîh dehad], (e) avâ tamûm ûshâu kih în i Tû Mânsar shumurad [avâ Dîn burdâr(ân)] \* \* Or 'dust'.

Free tr. Thus I conceived Thee bounteous, Ahura Mazda, When with the Good Mind's help Obedience\* neared me, And through his wisdom best with patience showed me; 'Never your chieftain be of ill the pleaser';

Thus hold\*¹ Thy saints foul sinuers all. (\*¹ i. e. at their true value)
nîdûr¹ hanû, [aîgh, pavan râmishu ■ avûyand kardanö¹³] (e) mûn aêtûnö

niệnt hanh, [aigh, pavan rămishn avâyand kardanö<sup>13</sup>] (e) mùn aêthnö Lak harvispgûnö<sup>14</sup> aharûbânö pavan anik<sup>15</sup> yakhsenund, [aightûnö<sup>16</sup> pavan chîr yakhsenund]. <sup>3</sup>See P. <sup>3</sup>D. ins. am. <sup>4</sup>DJ. ins. m=am. <sup>4</sup>DJ., D. om. here. <sup>3</sup>DJ., D. ins. Vohûman hore. <sup>6</sup>M., K.<sup>5</sup> avö. <sup>3</sup>DJ., D. lak î. <sup>6</sup>DJ., D. ins. aigh. <sup>3</sup>D. om. <sup>10</sup>DJ. ins. aû. <sup>11</sup>D. shâyad. <sup>12</sup>D. diff. form for <sup>5</sup>nê. <sup>14</sup>DJ. kardanö. <sup>14</sup>so DJ. <sup>16</sup>DJ., D. ganâk. <sup>16</sup>D. om.

Pahl. transt. Bountiful thus Thou wert\*\* thought by me, O Aûharmazd, (b) when Voluman approached me. (c) A sign in the intelligence is \*he who is the vigorous\* man\* ([or 'as\* a sign-\*(giver\*) with his understanding the man has\* struggled\*']) [who now should struggle (or 'be vigorous') with the wicked]; and he is a spiritual increasing\*1, [that is, quickly quickly let a record be made thus until it is to me as a sign, and afterwards when it shall be necessary to do this thing they may then do it accordingly]. (d) Let no man be much this\*2 propitiator of the wicked [is anything whatsoever, that is, they ought not to do it to rejoice them (or 'they ought not to affect them with joy')] (e) who thus consider all Thy righteous ones as vile, [that is, they consider Your servants (or 'You') imperious\*]. \*i.e. 'increaser'. \*i.e. 'such a...'.

Ner.'s sansk text. Mahattama[-mo\*] mahyam evam Tvam, Mahajnamin, amainsthah, Svamin, (b) yau mahyam Uttamam samagachchhat Manah, [Gvah-manah]. (c) Chihnam chaitanyena¹ vyavasayino\* manasi samunmilatu. [Yah samam nikrishtair² muhur yoddha bhavitum samihate, sa cighram smaramam karotu yavan me chihnena aste; paçchat\* yat kimchit çakyate kartum tat kurmahe]. (d) Ma narah prachuram durgatinam bhayat yatha kathamchit satkarta³, |kila, sananda(n) na yujyate kartum). (e) Evam Te samagran hantrin punyatmano dadhate, [kila, balishthataran\* dadhate].

<sup>&</sup>lt;sup>1</sup> J.\*, J.\*, P. \*nyena. <sup>2</sup> J.\* \*krishtar; J.\* \*shtur. \* J.\* om.

Mer. transl. Thus Thou wert thought greatest\* to me (or 'by me(?)'), Great Wise One the Lord, (b) when the Best Mind [Gvahmana] came to me. (c) Let a sign through the understanding open the eyes of the zealous in mind (or 'let it open their eyes mentally\*'), [that is, let him who desires to become afresh a combatant with the base quickly make a record so\* far\* as\* until\* it is clear to me by some sign, that is, after it is possible from adequate information to do a thing we do it]. (d) Let no man be a conciliator of the wicked to any extent whatever, [that is, it is not proper to render them gratified], (e) for thus they consider (or 'render\*(?)') all Thy righteous smiters\*1,

Verbatim tri. (with full paraphrase). Sic, O Ahura, ille-ipse-vere (hvô = hva + u) spiritum [Tuum beneficum ut adjutorem et inspiratorem a Te in nos inspiratum] (b) Zarathustra ad se-eligit\*1, O Mazda, et qui\*1 Tibi\*1 quisquis (que), [i. e. quieumque Tibi, i. e. in auxilium Tuae Cansae] beneficentissimus [sit, hunc spiritum beneficum etiam ad se-eligit\*, (c) et dicit ([vel 'gratia hujus electionis ejus fidelis precor-ego\*, (vel 'precabor']) sic ut sequitur]: corporale[-lis] Sanctitas sit, [i. e. cum indolibus nostris, (i. e. cum proprietatibus animarum nostrarum et corporum nostrorum) intime conjuncta] et vitae-vigore robusta, [i. e. nostrum vigorem animi et corporis in sua potestate habens ut servum devotum ad legem Tuam plene constituendam], (d) in [nostro-sacro] Regno solem-videnti, [i. e. in R. sacro lumine Solis praecipue beato] (Regno) sit Devotio (prompta-piamens in omne bonum efficax), (e) et praemium-gratiae factis [piis-et-honestis] Bona det mente! \*' Vel fortasse significat yestê (sic legendo) 'precatur', 'sic precatur [etiam] quisquis beneficentissimus: 'utinam sanctitas corporalis sit, etc''.

Pahi. text iransiit. ¹Aêtûnö zak ■ Aûharmazd mînavad³, mûn Zaratûsht hômanam⁴, (b) dôsham, [aigh¹, Vohûman pavan aîtikîh⁵ barâ dûsham], Aûharmazd, mûnash madö⁵ yekavîmînêd chigâmchâi³+⁰ afzûnikih [dânûkîh] (c) mûn tapŏ-hômandânŏ va jân-bômandânŏ Aharâyîh aîtŏ, aîgh, aōj-hômandihâtar⁵ [dôsham]. (d) Pavanash khûrshêd⁵ pêdâkîh¹⁰ [mozd yehabûnî-aît], mûn khûdâyîh. Zak¹¹ ash¹¹ aîtŏ pavan bûndak mînishnîh¹. (e) Mûn Aharâyîh pavan kûnishnŏ, ash Vohûman barâ yehabûnêdŏ [mozd].

<sup>&</sup>lt;sup>2</sup>See ■ <sup>2</sup>DJ. ins. î. <sup>2</sup>corrected; see Ner.; Sp. and DJ. (?) madano or mitro; P.

LXYIF. 15, 16. 181

that is, they hold (or 'make') them stronger]. \*\* Not impossibly, 'thus they make all Thy servants smiters of the righteous'.

Parsi-parsian Ma. irit. Afrûnf + kunand(ah) + am = afrûnam (or 'ûn-ham' (sic videtur)] êdûn [] Tû andêshîd hastî, Hûrmund, (h) kih ûn man Bahman bih rasîdê (c) Khaşlatê pah hûsh î û î sakht [= tûsht (?)] mard [dehê = dâbûnê], kih aknû (sic) avê badtarên sakht bêyad bûd], minishuîê niyêdah-kunad, [kû, sûd [] [û rê = varman rê] yêd kunishn, kû tê'm + ma-rê (sic) pah khaşlatê êstêd (?); pas, kih chîs shêyad kardan, [bast û (vel 'û') = hedê gêan] kunand] ê (d) Nah [mê (sic) = al?] mard bisyêr darvandên hast [har-kudêm] shnêkhtêr [nah kunad = M vêgûndê\*) în, [kû, pah rêmishn nah avêyand (?) kardan], (c) kih êdûn Tû tamêm sahavên pah [] [shikastan = ganêk] dêrad, []] pah ghêlib dêrad] ê

Free tr. Thus Zarathushtra, Lord, adores the spirit, And every man most bounteous prays\*\* beside him: 'Be righteousness life-strong and clothed with body; In sun-blessed land of ours be there Devotion action Right may she, through Good Mind, give'!

minêd. \*D. hômananam (?). \*D. altöikih. \*DJ. madanŏ or madŏ va. \*D. again long atroke for at. \*DJ. has va. \*M., K.\* khūrkhahēd. \*\* Mf. \*ak. \*1 DJ. may be sish.

Pahl. transl. (a, b). Thus I, who am Zaratusht, love Auharmazd's spirit, [that is, I will love Volumen in reality], O Auharmazd, to (or 'through\*') whom every bountiful disposition, [that is, wisdom] has come, (c) whose Sanctity bodily and living, [that is, I love him the more profoundly (lit. mightily)]; (d) by him the sun's sight (or 'manifestation') [is given as the reward] which\* (or, 'whose\*') is the sovereignty; it is thus his, (or 'with him') because of His perfect-mindedness; (e) Volumen will give [a reward] to him who possesses Sanctity in deed.

"Ner.'s sansk. text. Evan Svāminah tan mānasam, Jarathuçtro, (b) 'ham mitrayāmi, [kila', Gvahmanam' sattayā' mitrayāmi'], Mahājūānin, prāpto 'sti yathā kathamchit mahattamatā [tāmcha mitrayāmi'], (c) Tanumadbhyah puņyam asti jīvamadbhyaç cha balishṭhatamam', [tamcha (?) mitrayāmi], (d) Sūryaprakaṭatve rājyam asti sampūrpamānasatayā, [kila, sūryapade prasādo 'sti]; (e) dharmakarmibhyah Uttamam dadāti Manah, [Gvahmano, 'marah]. 'P. °C.

Mer. transl. (a, b) Thus I, Jarathustra, befriend the mind of the Lord, [that is, I befriend Gvahmana with truth]. As\*(?) greatness he(?) has come, II Great Wise One, in any (or 'every') way, [and this I befriend]. (c) For the corporeal and the living Sanctity is most strong, [and him (or 'this (lege tachcha') I befriend]; (d) the kingdom becomes established in the manifestation of the sun (in the visibility of the sun) through mental perfection, [that is, in the sun's ray lies the grace of the reward], (e) and upon the workers of righteomesses the Geed Mind bestows it, [Gyahmana the Immertal].

Parel-pareian Ms. trit. Édûn ûn i Hôrmuzd [] [audêshî ((?)sic pro) audêshad = mînêd], kih Zaratusht hastam, (b) dôshak-am + u + nez + khvâhish-kunam [[] Bahmau pah [] [hast rāstî = (Pahl.) hêd\* dakiā (?)] hih khvâham], Hôrmuzd, kiyash rasad\* (?) êstêd har-kudâm afsûnî [dânâî]; (c) kih tanmandân u jânmandân Şavâb hast, [kû, bîsyâr +

П.

ப்பட்டு முற்று இதிகள் நிறு அட்டிய முழுத்து விடியு மழுவிய இதிகள் விடிய விய விடிய விட

Verbatim transl. (with paraphrase). Hoc Te interrogo, recte mihi dic, Ahura, (b) [apud] laudationis[-ionem] (apud) [Vestri-similis] quo-modo (vel 'ut') me-inclinem (Vestri-similis), (c) [id vere], O Mazda, amico[-cum] Tui-similis hortans-doceat mei-simili[-lem, i. e. Tu, O Mazda, [me] amicum [devotum Tuum] hortans-doceas]. (d) Sic nobis Sanctitate [ad] amicas dare [esto\*\*s, i. e. det\* (vel 'dare [es] des') co-operationes (e) quo-modo [vel 'ut' ad] nobis [nos Tui-similis\*\*] (ad) Bona veniat Mente (vel 'ut Asha\*\*s - ad-nos accedat')!

\*\* Vel fortasse (b): 'per occasionem landis Vestri-s. ut laudem (nemë = nemë (accus. sg.)), O M. me amicum Tui-devotus\*(?) [propheta\*(?)] doceat [laudem]'. \*\* infin. loco imper., vel 'doceat mihi-simili[-em] ad coop. nobis... impertiendas'. \*\* i. e. 'ut Tu ipse ad me B. M. accedas'.

Pahl. text translit. Zak i min Lak pürsém, räst avő li yemalelunái, Aüharmazd hanái, [aigh, li räst pürsém. Aitő mün aétűnő² yemalelünéd aigh³ hű-stóbár³ medamműnam. Va aítő műn Aüharmazd³ räst, yemalelünédő. Aitő műn rästő pasukhőih pürsídanő³, yemalelűnéd. Ait műn aétűnő yemalelűnéd aé 'pavan am jinák bará yemalelűnéd. Ait műn aétűnő yemalelűnéd aé 'pavan am jinák bará yemalelűnéi']; (b) niyáyishnő zak³ műn aétűnő niyáyishnő t Lekûm [Dinő\*], (c) Aüharmazd, dőstőm yehabűnéd hávishtő? Lekûm⁵ hávand khűrsandih³. Hőmand pavan amávandih, [aigham¹0 khursandih¹0 pavan zak damánő amat, pavan kardárih, chand tűbánő hávand Lak bűd¹¹ yekavíműnam]. (d) Aétűnő lanman pavan Aharáyih at dőstő yehabűném¹² i hamkardár, [aighat pavan frárűníh hávishtő yehabűném³³]. (e) Aétűnő avő zak¹³ i lanman pavan Vohúman yámtűní-aít. ¹DJ., D., P. ins. hanâ. ²DJ. and P. ins. ³DJ. ins. aigh; DJ., D., and P. add hű-stőbár. ⁴D. ins. i. ³DJ. °DJ. ins. i.¹ so DJ.; see P. om. °DJ. om. ü (Lak am (?)). °so Sp., D., P. ³ DJ. om. □ DJ. yehevűndő. □ DJ. yehabűném. ³ see P.

Pahi. transl. That which I ask of Thee, tell me aright\*1, ■ Aûbarmazd, | that is, I ask Thee aright. Some say that the rendering should be 'that I

XLIV. 1. 183

bulandtar khyábish-hom], (d) pah û khûrshôd [bám\*1(?)=bám\*s(?)] yáhir musd dehad, kih khudái(?)\* [Zîsh=sish] hast, pah bundah mînishnî, [kû, pah khûrshôd bám\*1(?) (= bâm\*1(?)) muzd hast = âgh pavan khûrshôd pâm\*1(?) (bâm\*1(?)) muzd had (?)] \* (e) Kih Ṣavāb pah kunishn û-râ (? defaced) Bahman bih dekad [musd] \* \*1 Vel 'pâmah = bâmah' (?).

## TT

Free tr. Thus ask I Thee, aright, Ahura, tell me, In praising Your equal one how shall I bow me; Mazda, to friend like me Thine equal teach it, Then give\* with Holiness colabour\*\* friendly, That with the Good Mind's grace, He\*(?) may draw near.

seem thoroughly\* steady\* (trustworthy) to Thee'. Some say that it is Atharmazd who is spoken of as 'right'. Some say that 'asking for the correct answer' is the proper explanation. Some say thus: 'declare this fully to me, this place']. (b) Tell me therefore that praise which thus Your praise [the Religion], (c) O Atharmazd. The one like\* You\* is giving contentment to me, the beloved disciple, and it is for strength\* (?), [that is, he gave me contentment at the time in which, as much as was possible, I became Thine equal in (or 'through') efficiency]. (d) Thus through sauctity we\* are presenting Thee with a fellow worker beloved by Thee, [that is, we are giving Thee a disciple through piety], (e) and thus there is a coming (or 'approach') of ··\*(?) unto that which is ours (or 'to us') through Vohuman. \*IOr 'lask\* aright\*'.

Ner.'s sansk. text. Tat tvattah prichchhâmi¹ satyam me brûhi, Svâmin, [kilâ'ham satyam prichchhâmi¹]; (b) namaskârî sa yah\* evam namaskriter Yushmâkam [Dîneh]. (c) Mabājñânin, mitro me Tvattulyah samtoshâya bhaved utsâhena, [kila, me samtoshah tasmin kâle yadâ² kartritvena, yathâ çakti²\*, tulyah Tvayâ sambhûto bhavâmi]. (d) Evam vayam⁴ pupyena mitram dadâmah sahakartāram, [kila, Tubhyam sadvyāpāratayā çishyam dadāmah]. (e) Tathâ\* asmākam tasmin Uttamena samāgamyate Manasā [Gvahmanena].

<sup>1</sup> J.\*, J.\* °aye. \* so J.\*, J.\*. \* J.\* om. \* correction; all diff. (Sandhi is only intermittingly expressed, and Sanskrit of every period occurs as used with unusual application).

Ner. transi. This I ask of Thee truly (? see gloss), tell me, O Lord, [that is, I ask\*(?) truly]; (b) how\*1 he is (or 'is he?') a worshipper who thus belongs to (or, 'is devoted to') Your service [to the Din]. (c) Let therefore the One like Thee, O Great Wise One, be a friend me to my satisfaction through (or 'for the sake of') power, [that is, let there be satisfaction for me in that time when through efficiency, (and as much as there is capacity for it) I may become like\* Thee\*]. (d) And so we in return are granting a friend who is a fellow-worker through (or 'with') Sanctity, [that is, we are giving Thee a disciple with (or 'through') good-conduct]; (e) and thus he\*2 me found, (or 'approached') in this act\* of ours through the best

mind [through Gvahmana]. \*\* Or simply 'He is, etc.' \*\* yess, meaning an impersonal (?). (NB. The student is again notified that these translations of the Pahlavi and Ner. are not made as if dealing with Pahlavi and Sanskrit in their usual forms.)

Parel-persian Me. frit. Ân s'an Tû pursam, rûst ân mân gô\* (gû), Hôrmuzd\* (or \*Ôr\*') în [kû, man râst pursam & Hast kih ôdûn gûyad: kû, ustuvârî khvâhad (?), va hast kih Hôrmuzd\* râst' gûyad & Hast kih [] êdûn gûyad: 'ê pah am jâi bih gô\* (gû)'] & (b) Niyâ-

ixaT ■ அடித. மிறுவ. புதிருவை. நிறுக. நிக். திக்கிய. மழுவிய. விவத். வதுவருக்கள் அவதுக்குக் விக்கியத்து. முன்றே, வதுவக. வந்துத்தி விக்கிறத்தி. திக்குதிவுக்குக்குக். முன்தி. அவதுக்கு மழுதுக்குக். விக்குதிக்குக். முன்தி. அவதுக்கு மழுதுக்குக். விக்குதி. அதிவது . ப்ரூ ப்ரூ

Verbatim transl. (with paraphrase). Hoc Te interroge, recte mini dic, Ahura; (b) que-mode mundi optimi primum, {i. e. vitae optimae prime-auctori\*1 et effectori satis facere per laudem idoneam et per obcedientiam] (c) in-gratum-el-faciendo, [i. e. in sacra Sna causa constituenda] [que-mode el] bene facere [faciam] qui ea, [i. e. eam laudem sibi sic gratum-facientem et eam obcedientiam] cupiverit\*1, (d) ille (-ipse\*) enim Sanctitate bene-largiens (vel 'sanctus (?)') exitium\*2 ab-omnibus [prohibet] (e) custos potentia\*2-spiritali\*5, "promundis [i. e. pro hominibus, civibus nestris] vere-amicus, O Mazda, ([vel etiam fortasse 'pro vitis hac et illac' (vide Y. XXVIII, 2, etc.) vere-amicus-noster, O. M.]).

\*1 Vide Ahuram ut architectum et effectorem mundi în hec capite ubique; vel, altera traductio: 'quo modo personae (sic) optimae, [i. e. sancto-principi-nontro] primum (c) in-el-gratum-faciendo bene facere [faciam] qui ea\* hākurenā, [i. e. auxilia gratiae, instituta ritus et sacrificii], vide S. I (1) instimulans-miserit\*, [i. e constituit\*]? \*2 vel 'de exitlo' (adverbialiter). \*\* vel 'O Spiritus'.

Pahl. text translit. Zak i min Lak pûreêm rasto avo li yemalelûnâl, Aûharmazd; (b) kadâr dên ahvâno pâhlûmîh¹ fratûm, [aìgh, fratûm² mindavam aês ghalê bavîhûnd, mamans pâhlûm]? (c) Mûn pavan khvahîshno sûdo dahishno, [amat ghalê bavîhûnd sûd yehabûnêd] mûn pavan zak î kolâ li (dô)s bavîhûnêd² [navaks navaks Avestâks Zand]; (d) maman zak¹s aîto aîgh amat pavan Aharâyîb [yakhsenund¹¹ pavan frârûnîh], afzâyînâd¹² valmanich¹² î raspatako¹² [vinâskârdâr¹²], pavan harvispö¹² [damânö¹²], (e) sardâr pavan minivadîh pavan kolâ li (dô) ahvân[Dîno²], 1¹² dôstîh Aûharmazd, [yazishno¹² dahishno¹²]. ¹ See P. throughout. ²DJ. cm. "DJ. other sign for aê; D. aê. ⁴DJ. avo. ² DJ. ach î; D. ins. mindavam (lato). °see P. ins. ² DJ., D. ins. after; see P. °see P. °M. om. ¹² DJ. om. ¹² DJ. dârênd. ¹² D. °nêd. ¹² DJ. ghal. ¹² so DJ., D., K.°; see P. ¹² so DJ.; see P. ²² DJ. harvisp. ¹² D. dâmân. ²² DJ. ins. 1 ¹² D. yasadân shapîrân.

185

yishn M kih êdûn niyêyishn î Rakûm\* (sie) [Dîn], (c) Hûrmuzd\*, dôstam\* ûchad [], [avê Ardîbahisht = rêdman\* Ardîbahisht\*], Shumê barêbar razêmandî; hast pah himmat, [kûm razêmandî [] ên zamên kih pah kardêrî + kardan chand tuvên barêbar Tû bûd (so) îstam (s.)] © (d) Êdûn mê pah Şawâb (ên\*? nic = at 1?) dêst\* deham (?) []; [kût pah nêkî shâgird [] [deh = dâbûs]] © (e) Êdûn ên [] [= Rak] mê pah Bahman rasîd (?) © \*1 Sometimes plainly written Hûr\*, sometimes Ôr\*. (NB. v is used for w = English v here.)

Free tr. Thus ask I Thee, aright, Ahura, tell me, How that best world's chief Lord serving to honour, Pleasing to serve Him who this\* requireth For through the Right he holds rain from all men, Guardian in Spirit, for both worlds, friend!

Pahl, transi, etc. That which I ask of Thee, tell me aright, O Atharmazd, (b) which is the first and best thing in the worlds, [that is, first they desire this thing for it is also the best ? (c) By\* what means ([mûn, oblique by position and = kathe as for katha, payan khyahishn being treated as gloss or altern. trl.]) is the giving of the advantage realized (according to their desire), ([or altern. trl. of kathe = [man] pavan khvahishn, man being treated if gloss: (b) that is, which in the best one · · · etc. (c) [which] according to their\* desiring is the giving of the benefit, [i.e. when they desire (or 'pray for it') he gives the benefit) to him who is seeking it [again and again through that which is both the two [through the Avesta and Zand?]: (d) for that one is thus, viz, when [they possess] a thing through (or 'in') Sanctity he will (or 'let him') bless (by conversion, lit. 'let him increase') even the destructive\* [sinner], in (or 'through'), piety for all [time], (e) a chieftain\*1 as he is through the spiritual-doctrine for both the worlds [through the Religion (or 'hs\*(?) is\* the Religion')], through the friendship of Auharmazd (or 'the friendship', nom., will do this'), [that is, which is the (or 'it is the '\*2) celebration of the Service]. \*1 It is of course absolutely necessary either to omit the syntactical translation altogether (which however none will do), or to handle it in such a way as to show that kathê is twice translated by mûn as = kâthâ (so) and by pavan khvahishn == kathê. A contrary procedure would be mere imposture, \*2 possibly, the literal (?) meaning was meant. 'A chieftain (?) in spirituality for both worlds [is (?) the Din] the friendship of Atharmazd'.

Ner.'s sansk. text. Tat Tvattah prichebhâmi¹ satyam, me brûhi, Svâmin, [kilâ'bam satyam prichehhâmi]; (b) kim antar bhuvane utkrishtataram prathamam, [kila, prathamam kimehit\* yat vânehhati; kim utkrishtataram]? (c) Ko lâbhasya dâtâ, [kâmukebhyah lâbbam ko dadâti?], yah tasmin dvitaye [navam navam] samihate [Avistâvâchi Avistâarthe cha]? (d) Sa yatah punyena pravardhayati nriçamsât (? -sân\*\*), [kila, sadvyâpâratayâ dadhâti pâpakâritarân\*] sarvadai'va, (e) svâmî paraloke bhuvanadvaye 'pi mitro Mahâjñâninah [Dînimitrah]. ²J.\* °âya. ²t, as often, carelessly written for the closely resembling n.

14

Nor. transl. This I ask of Thee truly (see gloss), tell me, O Lord, [that is, I\* ask(?) truly]: (b) 'What III the first and best thing in the world, [that is, the first thing which he (or 'one') desires?; which is the more (or 'most') excellent]? (c) Who is the giver of the benefit, [that is, who gives the gain to those who desire it], and to him who desires it in connection with the two-fold thing [again and again, that is (in, or 'for') the Avista-word and the Avista-interpretation]?, (d) because he\* (?) increases\* the repentance\* (?) of the homicides\*, through (or 'in') Sanctity, [that is, because he establishes the sinful ones in\*! good conduct] for ever, (e) a ruler as he is in the world

Verbatim transi., etc. Hoc Te interrogo, recte mihi dic, Ahura; (b) quisnam\* genitura [vel 'in sua stirpe' fuit\*1] pater Sanctitatis primus?; (c) quisnam solem [l. e., soli) stellamque [stellisque] statuit viam\* [semper tam certam]?; (d) quis [eam legem naturae constituit secundum] qua[-am] luna crescit [et] decrescit [alius atque] Te [Tu]\*2?; (e) haec omnino, O Mazda volo, [l. e., precibus petam], aliaque scire. \*1 Vel fortame significat atthvá 'glgnens' gerund (sic). Utrum fieri possit ut Thvad(t)\* responsum sit: ['Immo crescit ■ decrescit, etc.] a Te, [i. e. vi Tuae potestatis procreatricis', sic omnibus his interrogationibus responderem]. Vel (tentemus semel iterum) 'a\* Te\* haec-omnino, O A., volo\* scire\*'.

Pahl. text transit. Zakö i min Lak pürsém, 'râst avö' li yemalelünâi, Aüharmazd'; (b) 'mün zâkö [zak i' Ashavahishtö++ zâkö' i'; mün afash mün] abû i' Aharâyih fratûm, [aighash fratûm' fravardarih mün kardö]?; (c) mün khürshêd' va\* star yehabûnd râs\*, [aigh4, râs i' valmanshân mün yehabûnd]?; (d) min mün amat mäh vakhshêd va\* nereisêd, Lak, [aîghash afzâyishnö va' kâyishnö\* min münj?; (e) zakicham, Aüharmazd, kâmakö\*, zakich i'o zakâi âkâs-dahishnîhii, [aîgh barâ khavîtünam]. D. ins. î. D. D. ghal. D. DJ. om. aee P. D. om. DJ. ins. va. DJ. ins. î (?). DJ. fratûmak (?). K. om. DJ., D. ins. î. DJ., D. enih.

Pahl. transl. That which I ask of Thee tell me aright, O Atharmazd; (b) from whom (lit. whose, see d gloss) was the production [the procreation of Ashavahisht?; whose also is he (or 'who also is he\* (ash as nom. (?)) who was] at\* first father of Aharayth?, {that is, who first provided him with nourishment]?; (c) who gave the path for (or 'of') the sun and the stars, [i. e. who gave them their way]?; (d) from whom in it when the moon waxes

XLIV. 2, 8. 187

beyond and a friend also of the Great Wise One in the two worlds, [that is, a friend through\* the Dîn|. \* Or reading \*\* from sin' (?).

Parti-persian Ms. trit. An i as Tû pursam, râst ân man gô\* (so), Hôrmued (or 'Or'');
(b) kudâm andar jihân bulandî avval, [kû, avval chîz [] ô (?) khvâhad chih, [chîz = mandûm] buland]? W (c) kih pah khvâhishn sûd dahishn, [kih ô (?) khvâhad sûd, dehad] kih pah ân i har dû[ [][nuh (sie lege no) nuh (sie)=nuh(?) nuh(?)] khvâhad [[az=min] [] Avestâ u Zand]?; (d) chih ân hant kû kih pah Şavâb [dârad\*, pah nôkî] afzâyad, û ham i bad [= raspatah] [gunâh-kârtar\* (sie) [bûd = jdwûnd]], pah tamâm [pêdâish\*] (e) sardâr pah minûf pah har dû jihân [Dîn], dôst\* i Hôrmued, [[] [Yasdân i veh = Yahân\* shapîr]] m

Frae tr. Thus ask I Thee, aright, Ahura, tell me, Who in production first was Asha's father? Who suns and stars save Thee their path hath given? Who thins the waning moon, or waxing filleth; This and still other works Lord would I know.

and wanes?; dost Thou<sup>\$1</sup> cause this (or: \*is it from\* Thee<sup>\$1</sup>?'); [from whom are its increase and diminishing]?; (e) this is also my desire, O Atharmazd, and that also which is information as to other things, [that is, I will (would) know still\* more\*].

\*! Perhaps Lak belongs with line e: 'This is also my wish from\*\* Thee, etc.'.

Ner.'s sansk text. Tat Tvattah¹ probchhâmi satyam, me brûhi, Svâmin, [kilâ'ham satyam prichchâmi]; (b) ko jananeh\* pîtâ punyasya prathamam, [kila, prathamam sadvyâpâratvam\* kaçchakre]? (c) Kah² sûryasya târakânâm cha dadau padavîm, [kila, mârgam teshâm ko³ dadau]? (d) Kasmât, yat chandrah unmîlati nîmîlaticha¹; Te, [kilâ'sya vriddhih⁴ kshayaçcha⁵ kasmât]? (e) Tach cha, Mahâjñânin, vâñchhaye; anyasya cha⁴ vettâ'smi, [kila jânâmi]?
¹P. ¹J.⁴ ins. first hand on marg. ¹J.⁴ ins. ⁴J.॰ °ccha. ⁴J.⁴ °asya.

Nor. transi. This I ask thee aright (see gloss), tell me, O Lord, [i. e. I ask (?) aright]; (b) who was at first the father of the creation of Sanctity, [that is, who first produced good\* conduct\*]?; (c) who gave their path to the sun and the stars, [that is, who gave them their way]?; (d) from whom is when the moon waxes and wanes? Is\* it\* Thy work? [That is, from whom are her increase and diminution]?; (e) this, O Great Wise One, I desire to understand, and of another thing I am (sic) already cognizant (through\* Thine\* instruction\*), [that is, I understand it]. \*1 or 'from\*(?) creation'.

Parei-persian Ma. irii. Ân i az Tû pursam râst ûn man gê\* Hôrmuzd; (b) [as = min] kih pêdâ\*-kunandah? [[] kih azash kih] pêdar i Şavâb avval, [kûsh avval parvartârî\*(?) mûn (sic) kard]?;  $\bullet$  (c) kih khûrshêd u sitârah dâd [] [[] râh i ôshan kih dâd]?;  $\bullet$  (d) az kih, kih mâh afsâyad + añsê\*\*(sic) [] hâhad; Tû?  $\bullet$ , [kûsh afsâyishn + afzûdan, u kâhishn + u + kâstan az kih]?  $\bullet$  (e) Ân ham am, Hôrmuzd kâmah, ân ham i dîgar âgâh-dahishn[-î = i-], [kû bih dânam]  $\bullet$  °¹ Or 'paidâ', so also in v. 3 (d).

કેર નેમણ છેરાયા ક્ષ્મિયાના ગામિયા ૧૪૩૯૫ રાષ્ટ્રિયા માલાલા ભારામાં ૧૩૬૧૫માં ૧૪૬૧૫માં ભારતીયા ભારામાં છેયા છેર માલા ભારતીયા ભારામાં છેયા છેર માલા ભારતીયા ભારામાં છેયા છેર માલા ભારતીયા માલાલા ભારતીયા ભારામાં છેયા છેર માલા માલાલા માલાલા છેર

Verbailm tri., etc. Hoc Te interrogo, recte mihi dic, Ahura; (b) quisnam\* sustinebat terram(que) ab-imo-nubesque\* (c) [de] casus [-su, id est ne [vel 'ut non']\* conciderent]? quis aquas arboresque [creabat]?; (d) quis ventis\*1 nubibus-que-procurrentibus adjunxit veloces-duos [equos eorum? (fortasse acc. pl. velocia, i. e. veloces fulgores\*(?))]?; (e) quisnam Bonae, O Mazda, [fuit] creator Mentis, [i. e. sancti discipuli in cujus animo habitat Bona Tua Mens]. \*1 i. e. ad ventos..., loco dativi; vel lege \*tâi 'quis vento [ad vent.]'.

Pahl. text translit. Zaku û min Lak pûrsêm û râsto avo li yemale-lûnâi, Aûharmazd; (b) mûn yakhsenunêd damîk pavan adârishnîh, [aîgh², dâshtâr³ I⁴ î stih lôît], (c) abarā<sup>z</sup>-aûftishnō [aê denman khavîtûnam aîgh barâ lâ aûftêd⁶]; mûn mayâ va aûrvar² (or "hûrvar' (?)) [yehabûnd]? (d) Min² mûn, amat vâdō va avar³ madam âyûjênd³ tîz [avō¹³ khvêsh-kârîh]?; (e) ¹¹mûn, Aûharmazd, va Vohûman dâm, [aîgh, î Vohûmanō dâm¹² mûn¹³]?

<sup>1</sup> D. ins. î. <sup>2</sup> P., DJ., D., M. ins. ash. <sup>2</sup> see P. <sup>4</sup> so DJ., D.; K.<sup>5</sup>, M. ac. <sup>5</sup> see P. <sup>6</sup> DJ. ins. va (?). <sup>7</sup> see P. <sup>6</sup> DJ., D., M., K.<sup>6</sup>, om.; see P. and Ner. <sup>6</sup> so DJ., D.; poss. ajūsēnd, see N. and P. trl. <sup>10</sup> P. rak (?). <sup>11</sup> see P. ins. mln. <sup>12</sup> DJ. D. ins. î. <sup>13</sup> see P.

Pahl. transl. That which I ask of Thee, tell me aright, Aûharmazd; (b) who supports the earth in its non-support? [that is, a single supporter of the world there is not] (c) in its non-falling\* [for this I know that it will not fall]? Who made the waters, and the plants?; (d) from whom is it when they yoke\*1-on the wind and the cloud, swift ones as they are, [for their\*2 (spontaneous\*) activity]?; (e) whose\*3 O Aûharmazd, (see P. az mûn) is also

.tro છે. છે. છે. છે. છે. છે. કે. તેલ્લા કે. તેલ્લા પ્રાથમિક તેલ્લા કે. તેલ્લા કે. પ્રાથમિક તેલ્લા કે. તેલા કે. તેલ્લા કે. તેલ્લા કે. તેલ્લા કે. તેલ્લા કે. તેલ્લા કે. તેલા કે. તેલ્લા કે. તેલ્લા કે. તેલ્લા કે. તેલ્લા કે. તેલ્લા કે. તેલા કે. તેલ્લા કે. તેલા ક

Verbatim transi., etc. Hoc Te interrogo, recte mihi dic, Ahura; (b) quis, artifex-bonus, lumina [(?) fortasse lumina in domibus\*(?), vel 'lumina stellarum',

Free tr. This ask I Thee, aright, Ahura, tell me,
Who ever\* earth and sky from falling guardeth?
Who hath save\* Thee\* brought forth rivers and forests
Who with the winds hath yoked storm-clouds spanued\* racers\*
Who of the Good Mind's grace ever was source?

the creation (?) of Vohûman, [that is, of \*4 Vohûman whose \* I the creation]?

\*1 Or 'they move on quickly' (âyûzênd).

\*2 reading Pers. lak for avo: 'is it Thine
sfficiency which produces this', see v. 8, d.

\*3 or poss. 'who (?) II the creation of
Vohûman'?

\*4 this gloss is to emphasize the gen.

Mer.'s sansk. text. půrvoktavat jůsyam. (b) Ko dhatte jagatím cha anádbáratve 'pi, [kila, âdbáro jagatyâ' na'sti] (c) anipátíním? [Idam cha vedmi yat na nipatati]; kah\* âpo vanaspatím cha [dadau]?; (d) kasmát vátâ' ambudáçcha upakramanti âçu, [satkâryâya']?; (e) kû Uttamasya, Mahâjñanin, srishtir Manasah? [Gvahmanasya srishtih kâ]?

<sup>1</sup>P.; J. amadhyaratve. <sup>2</sup> no J., J., J., P., C. <sup>2</sup> so J. <sup>4</sup>J. satyak-, J. satk.

Mer. transl. (a) To be understood as above. (b): Who holds the world in a non-supported state?, [that is, there is no support for the earth; how ■ this?]; (c) and who secures its non-falling, [for this I know that it does not fall]?; who [made] the waters, and the tree(s)?; (d) by whom do the winds and the clouds advance rapidly\* (reading 'âyūzēnd') [for beneficence]?; (e) what is the creation of the best, (i. e. of the Good) Mind, O Great Wise One?, [that is, what is the creation of Gvahmana?].

Parel-persian Ma. trit. Ân i az Tû pursam, rást ân man gô (sie) Hôrmund; (b) kih dârad samîn pah nâ-dârishu [kû[-sh = -ach] [] [dâshtan = dâchtan] [] i gêtî nîst]? (c) [] [ê (vel 'û') bih = val\*\* bêna\*] uftâdan [ê în (?) dânam kû bih nah uftad]; \* kih âv u ûrvar [dâd]? (d) [] [kih = mûn] kih\*, kih\* bâd abr\* (sie corr.)\* (sie?) bâlâtar (sie videtur, sed fortasse sit legendum 'bâlântar\* (?) vel melius bâlânad = 'facit ut se moveant\*') tîz [[] [n. tr. pro rak (sie videtur, cf. stropham [II, lak = tvad(t))], khvênkarî?]; \* (c) [az = min] kih Hôrmund, [] Bahman pêdâish\*¹ kih [dehad = dâbûnêd] \*? \*¹ Vel 'paidâyish'.

Free tr. This ask I Thee, aright, Ahura, tell me,
Who with skilled\* hand\* the lights\* made?; who the darkness?
Who, with wise\* deed\* hath giv'n sleep and our waking\*?
Who hath Auroras spread, noontides, and midnights,
Warning discerning man, calling to toil?

sed vide stropham III] dedit [et creavit], tenebras-que? (c) Quis, artificiosus, somnum vitamque-sedulam, [i.e. expergefactionem]; (d) quis ea [eas creavit] quae\*\*, auroras[-rae sint], meridies, noctesque, (e) quae [ut] monitores [virum] intelligentem [-sanctum] officii [de officio ejus] monent[-neant]]?

¹ Vel 'quis [constituit eam legem] secundum-quam aurorae etc.: [immo secundum] quam [vel 'ut (yā == yéna)'] monitores [moneaut · ]'; ve lege 'yāo == quae aur. sint'.

Pahi. text transfit. Zakő i min Lak pürsém<sup>1</sup>, rástő avő li yemalelünát, Atharmazd; (b) mün pavan<sup>2</sup> hû-âyâfaki<sup>2</sup> [sic] rőshanih yehabündő? Mün tárikih?; (c) mün pavan hû-âyâfaki<sup>2</sup> khváp<sup>2</sup> yehabünd va ziv-hávandih [va tükhshákih<sup>3</sup>]?; (d) mün hüsh<sup>6</sup> rapisavin (or rapithavin') va<sup>6</sup> lélyá [hūshánő va rapisavin (or 'rapithavin') va damának li lélyá mün yehabünd] (e) mün padmánő i valman i aimár vijárdár pavan diná, [aigh, zak damánakő i' amat Sősháns<sup>20</sup> yámtünéd<sup>20</sup> mün yehabünd]?

<sup>1</sup> D. ins. f. <sup>1</sup> D. om. pavan, <sup>8</sup> so DJ.; see P. <sup>6</sup> so D.; DJ. diff. spell'g. <sup>8</sup> on marg. K. <sup>8</sup> bfdårih. <sup>6</sup> D. ins. ve. <sup>7</sup> so D.; see P. <sup>8</sup> D. ins. f. <sup>10</sup> so DJ.

Pahl. transl. That which I ask of Thee, tell me aright, O Atharmazd; (b) who by a happy discovery (or 'attainment') created the light?, who the darkness?; (c) who by a fortunate discovery\* produced sleep and waking (lit. life-likeness, liveliness), [that is energy]?; (d) who created the dawn, noon, and the night?; [that is, who made the small hours (héshashin) and the noon and the season of night?] (e) which are\*1 (or 'which furnish') the rule\*1 for\*1 the reminding\*1 of him who is the distinguisher of the decree, [that is, who determines (or 'which determine' (not a question)) that period when Sôshans shall come?\*] \*1 Perhaps manaôthris is twice translated by padman, and amar, if so we should use 'or', 'rule' (or 'reminder'), or 'man' may = padman, and 'thris' may have recalled 'three'; 'which are (or 'give') the rule of the distinguisher of the number\*\*

માના ક્ષ્મિયાન ક્ષેત્રિયાના કર્યું કર્યા તેમાન કર્યા તેમાના ત્યાપાની તેમાન ક્ષ્મિયાના ક્ષ્મિયાના તેમાના તેમા તેમાના તેમા

Verbailm transl. (with paraphrase) Hoc Te interrogo, recte mini dic, O Ahura; (b) [de iis] quae enuntiabo [Te interrogo], si [vero] ea ita res-verae, [vel 'negotia re-vera-exsistentia' sint]? (c) Utrum Sanctitatem [vero] in-[vel 'de-'] actionibus [nostris] promoveat Pietas [prompta mens] a Te in nostros animos nunc de novo inspirata necne, [i. e. utrum instimulet sanctitatem quum in actionibus caerimoniorum sacrorum tam in factis honestis omnino in vita quotidiana]?; (c) [utrum] his [Tuis sanctis] Regnum, [hoc est, auctoritatem-sacram-regalem] Bonâ constituens-assignet [illa Devotio ('vel Pietas')] Mente] [necne]? (d) Quibus [in gratiam quorum vere] maternam\* gaudii-efficientem Bovem\* creavisti?; [nonne in gratiam nostrum?]

Pahi. text tranel. 'Zakö i min Lak pürsém', rástő avő li yemalelûnái,

XLIV. 5, 🗎 191

Ner.'a aansk. transl. (a) Pürvoktavat\* jüeyam. (b) Kah sunirîkshaņe rochimshi dadan; kaçcha tamisram\*¹? (c) Kah sunirîkshaņe svapnam² dadau, jägaraņam cha [adhyavasāyam]\*¹?; (d)ko yah huçainakālam rapithvanakālam cha³. rātreh²?; [pūrvārdhakālam (sic) aparārdhakālam cha (sic) rātreh³, ko dadau], (e) yaçcha pramāṇam samkhyām vivektuh(r)⁴ nyāyena, [kila, tam kālam yatra Cociosah prāpnoti ko dadau]? ¹J.⁴ taminhtam; J.\* \*micram. ²C. ²P. ⁺all °ktu.

Nor. transl. (a) To maderatood as above. (b) Who gave us the lights with his keen discrimination; and who the darkness?; (c) who, in his keen discrimination, gave us our sleep and waking, [that is, diligence (or 'activity')]?; (d) who is He who gave the time of buçaina, and the time of rapithyana and of the night?, [that is, who made the first half, and the latter half of the night (?sic)?], (e) who also gave us the method and the calculation of him who discerns by means of the rule?, [that is, who has appointed the time when Coclosa shall come]?

Parsi-persian Me. frit. Ån i as Tû pursam, rûst ûn man gô\* (sic), Hôrmuzd; (b) kih [] nêk-yêftan\*' rûshanî (vel 'rôch\*') dêd?; kih târîki? \*; (c) kih [] nêk-yêftan khvab (sic) dârad (?), [] tuvânî, [kushishn]? (d) [Va = vo] kih hûsh u râpisavîn\* (sic loco rapîs\*) u lêlyâ? [Hôshan u râpisavîn (sic videtur loco rapîs\*) u samân i lêlyâ kih dêd)?; a (e) kih andâsah i û [rûs = jôm] i shumâr vazârdâr pah dâdistân?; [kû, im zamân kih Sôshyôs rasad kih dâd]? \*\* = \*âyâfishnî.

Free tr. Thus ask I Thee, aright, Ahura, tell me, Are these in very deed truths which I utter?

Doth Holiness further Right in our actions?

To Thine, through the Good Mind the Realm did'st Thou offer?

For whom did'st Thou made the Kine mother to glad?

Atharmazd; (b) \*zakö f kolâ M (do)\* fráz yemalelünái [mindavam i aharúbán², va\* darvandán] hat aétúnő zak åshkárak, [\*rôshanak aigh? tanö\* i pasínő\* yehevűnéd. Ait műn: chigún rôshanak? yemalelünéd]. (c) Műnash Aharáyih pavan kűnishnő, ash zak f\* stavar\* bűndak minishníh\* [yehevűnéd]; (d) műn avő Lak khûdáyih vashi\* Vohúman cháshéd [mozd]. (e) Avő műn Törá i¹¹ Az i¹¹ rádíh-kardár táshíd? ¹ See P. thronghout. ¹ D. ins. î. ¹ D. ins. pavan. ¹ see P. ¹ ao DJ. ¹ DJ. ins. aigh. ¹ see P. ¹ DJ. ins. î. □ DJ., D., M. om. va; Spiegel has vash. ¹¹ D. ins. î.

Pahl. transl. That which I ask of Thee tell me aright, O Atharmand (b) speak forth (see also Nor.) to me concorning both, [that is, concerning the case of the righteous and that of the wicked], if II is thus so manifest, [that is, if it II clear that (or 'where' (?)) the final body exists. Some say that the text should be rendered: 'how is it, or does it become, clear?']. (c) He whose II Sanctity in his actions, his [is] that which is the vigorous perfect mind\*1, (d) for Vohuman indicates (or 'gives instruction concerning') [the

reward] to him who attributes the sovereignty to Thee. (e) For whom then did'at Thou create the Kine named\* Az\*, the producer bounty?

\*1 Possibly a question as in the Gatha.

Mer.'a sansk. text. (a) Pûrvoktavat jûsyam. (b) Tad dvîtayam prabrûbi, [kimchit\* yat muktâtmanâm, durgatinâm], yadi tat evam parisphuţataram, [kila, viçadataram vapushi pâçchâtye¹ bhavati]; (c) punyânâm karmabhih sthûlatarâ sampûrmamânasatâ [bhavati]; (d) tvadîyebhyo râjyam Uttamam âsvâdayati Manab, [kila, Gvahmanah prasâdam dadâti]; (e) kebhyah Ajînâm-nîm dakshinâkarâm Gâm aghatayah? 'J.⁴ pâçchyâtye.

Nor. transl. (a) To be understood as above. (b) Declare Thou this double thing (or 'these two things'), [that something which concerns the pious (or 'free-souled'), and that which appertains to the wicked], if this thus more

Verbatim tranel. (with paraphrase). Hoc Te interrogo; recte mihi dic, Ahura; (b) quis beatam [et\* exoptatam\*] fecit una cum Auctoritate-regali Devotionem [vel'Pietatem, promptam mentem', i.e. quis constituit hanc Auctoritatem civitatis sacrae nostrae non solum potentem, sed etiam vera Pietate instructam]?; (c) quis venerantem (cp. Ind. uh, vel 'ud + ma" = vires ad officium suum sufficientes habentem', vel etiam fortasse 'ud + dama\*, virtute domestica praeditum') fecit perspicientia [sua vel 'ejus'] filium patri [erga patrem]? (d) Ego his [interrogationibus\*1 ad] Te ad-cognoscendum, [i. e. ad copiam-scientiae de his rebus obtinendam] tendo, O Mazda, (e) O benigne [vel 'sancte'\* (?)] spiritus, omnium datorem [dator].

\*1 Vide 'tad(t) thvå per(e)så' per omnes partes in hoc capite.

Pahl. text translit. Zakö î min Lak pûrsêm¹ râstö avö ĭ yemalelûnâi, Aûharmazd; (b) mûn ârzûk tâshîd² [âvâyast² avö kâr va kirfakö] khûdâyîh levatman bûndak mînishnîh?; (c) mûn dôstîh kardö amat vindînêd\* pûsar âbû?, [aighash pâbrêjö vâdûnyên]. (d) Hôman⁴ valmanshân min Lakö kabed aiyyârîh mînam, Aûharmazd, [valmanshân dâmân], (e) afzûnîk mînavad, min harvispgûnŏ³ dâdâr hômanih⁵, [nadûkîh]. ¹ D. ins. î. ² DJ., D., M. ² DJ., D. ins î. ⁴ so D., P.; DJ., Sp. \*manam. ⁴ so DJ.; D. harvist- (?). ⁴ D. \*mananîh.

Pahl. transl. That which I ask of Thee, tell me aright, Aûharmazd; (b) who made the sovereignty\*1 a desired object [that is, desired for duty

XLIV. 6, 7.

evident, [that is, it becomes more lucid (or 'manifest') in the final body].

(c) Perfection of mind [becomes] more positive (lit. greater) through the deeds of the righteous, (d) and Thy people the good mind gives instructions concerning (or 'inculcates') the sovereignty, [that is, Gvahmana gives the reward\*1]. (e) For whom then did'st Thou create the Cow named Aji\*, the one who effects the gift? \*' Or meant as a question?

Perel-perelan Me. trit. Ân i as Tû pursam, râst ân man gô\*, Hôrmuzd, 6 (b) ân i har dû [chiz = mandám\*] frâz gô [] [chiz i ashavân\* û i darvandân]; at (sie pro hat) êdûn ân zâhir [ [] kû, tan i pasîn, [kih= mûn] bânhad; hast kih: chûn rûshan\*?: gûyad] \* (c) Kiyash Şavâb pah kunishn, ash ân i buzurg\* bundah (sie videtur) minishni\* [kih = mân] [bêd] 6 (d) Kih ân Tû khudâi, [] ash Bahman châshad [muzd] \* (e) Ân kih Gâû Azah\* [sie videtur] sakhâvatî-kunandah pêdâ\*!-kard? 6 \* Vel 'paidâ'.

Free tr. Thus ask I Thee, aright, Ahura, tell me, Who blest\* Devotion hath set in Thy Kingdom? Who wise\* hath made dutiful the son to father? With this for full knowledge, Mazda I press Thee; Giver of all Thou art, O Spirit kind\*.

and charity\*], together\*1 with the Perfect\*1 Mind\*1? (c) Who created paternal love when the father causes the son to acquire\*2 (or "to understand\*2")?, [that is, they the futhers, will take care of him (meaning them, the sons)]. (d) I regard those\*s things as derived from Thine abundant friendship, O Atharmazd, [those creatures], (e) O bountiful spirit, Thou art the provider of all things, [that is, of benefits]. \*1So as ordinary tanguage; but here is an important illustration; khshath\* and levat\* merely correspond to the order of Kh.\* and mad(t); read 'with the Kingly Power', etc. \*does in mean 'begoth a son'(?). \*or, (see Zend and Ner.): 'I am (thinking of) the abundant friendship from Thee toward those [creatures]'.

Ner.'s sansk. text. (a) Pürvoktavat jüsyaü. (b) Kaḥ\* priyatarain aghatayat râjyanı samam sampürpamanasâ, [abhilâshukaü\* satküryasya punyasya]? (c) Kaḥ\* pritim akarot yat grihpāti putram pitâ, [kila, pratiyatnam karoti]? (d) Aham tâsâm Tvattah prachuram sāhāyyam dhyāyūmi, Mahājūānin, [tâsâm] srishtfoāmi], (e) mahattama adrīgyamūrte, viçveshām dātā 'si. [Sarvebhyah cubham dadāti]. \* Variations triffing.

Ner. transl., etc. (a) To be understood as above. (b) Who made the sovereignty more beloved together with the perfect mind, [the desired object of (or 'for') the right-doer and the religious\*]? (c) Who made the love when the father accepts\*1 (or 'embraces\*1' the son2, [that is, exercises devoted regard toward him]. (d) I regard friendship toward these [these creatures] as abundant\* on Thy part, O Great Wise One, (c) Greatest Spirit, Thou art the bestower of all; [that is, he gives happiness to all]. \*1 Hardly 'begets' in view of the gloss. \*2 or 'I am pondering much the friendship from Thee toward them'.

Parel-persine Me. trit. Ân é az Tû pursam, râst ân man gô\*, Hôrmusd; # (b) kih umîd pêdâ\*1-kard [= tâshîd]; [bâyad ân kâr u kirfah] khudâi ayê bundah mînishn? \*\* (c) Kih dôstî pêdâ\*1-kard, kih yâftan (?) pusar u pidar?, [kûsh pâhrês

.txeT ■ અમ્યુ. છેત્રકામ. છાલા. રેડિંગર. કેર્કર. હોલર્ટનામાં માઇલ્લા. કામ્યુરનાર હાલાક. તેવામ. અર્જર. કામોનામાં માહલ્યાના કામાનામાં લેવામાં, લેવામાં, લેવામાં, કામોનામાં કામાનામાં, લેવામાં, તેવામાં, કામોનામાં, માહાકામાં, અમાશ્ર દથા. કરે. લેલ્લા. હેર્વામું, લેલ્લામાં, માહાકામાં, અમાશ્ર

Verbatim transl. (with paraphrase). Hoc Te interrogo: recte mihi dic, Ahura, (b) animadvertere, [hoc est, ut ad eam animum meum advertam et eam pro men pronuntiem, mihi dic eam\*] quae\* [sit\*] Tui [Tua], O Mazda, doctrina\*-et-mandatum [Tuum], (c) [et] quae (-que)\*! [sint] Bonâ [Mente] verba [hymnorum meorum et mandatorum Tuorum revelanda de quibus usque ad huc] interrogavi\*\* (vel 'quae [sint responsa ad] verba [interrogationum quae] interrogatum [-ta sint]') (Mente), (d) [et] quae\*\*(-que) Sanctitate [ad] mundi[ vel 'vitae', fortasse 'populi'] progressum-in-perfectionem scientiae\*\* [sint, i. e. ad sciendum\*, vel quae ad perfectionem adipiscendam apta sint]? (e) Quo [l. e. secundum quod verbum revelatum\*4] mea anima in-bono[-num-\*\*\*+4]? \*' Vel yā = yėna = 'ut 'quaeram-interrogans' (frashi conjunct.) \*' utrum frashi = 'cum-incremento' vertere possimus, neene? \*' vel yā = yėna = ut (sit ad adipiscendum progressus popull nostri'). \*' vel ka = quae, ['secundum quos hymnos] mea anima optime progrediatur'?; accedat [-dant] haec [hi hymni a Te nunc in mentem meam inspirati, vide supra a]. \*' vel (c) 'per quam [ren\*] bonam\*'. \*verba supra omissa 'progrediatur eo [secundum\* id\*] accedat'.

Pahl. text trans]. Zakö i min Lak pürsem¹, rästö avö li yemalelünâl², Aüharmazd, (b) zak i III-j-II.³ (panch) dahishnö⁴ [am barâ yemalelünâl] mün Lak, Aüharmazd, zak² nikêzishnih, [aigh, tanö\* i pasinö pavan zak räs, shâyad kardanö³], (c) münich pavan Vohüman milayâ frāz⁵ hampūrsakih, [aigh, Dinö\* rūbāk aimat yehevūnēd?] (d) ³mūnich pavan Aharâyih dên ahvānö būndak ākāsīh, [va³ mindavam i aharūbānö darvandānö]. (e) Chigūn denman i² li rūbānö zak ■ shapīr hū-ravākhmanih yāmtūnēd pavan zak ■ kolā II (dô), [amat²\* mindavam i¹¹ mīnavad va stihö khūp vādūnam-6¹²]?

<sup>1</sup> D. ins. f. <sup>2</sup> DJ, ins. f. <sup>6</sup> D. IV+III; Mf. as above. <sup>6</sup> D. ins. f. <sup>8</sup> DJ., D. kardő. <sup>6</sup> see P. <sup>7</sup> DJ, ins. va. <sup>6</sup> DJ, ins. va. <sup>6</sup>

Pahl. transl. That which I ask of Thee, tell me aright, Atharmazd; (b) tell me fully that which is that five-fold gift which, O Atharmazd, is that exposition of Thine? [that is, the final body must be constituted in that

kunand]? a (d) Hend\* [= Hôman\*] ôchân az Tû bisyâr yârî andêsham, Hôrmuzd; [ôchân pêdâîsh\*1]. (e) afsûnî mînû, [Hôrmuzd = A.], az tamâm dehandah hastî, [nêkî] o \*1 Or 'paidâ\*'.

Free tr. This ask I Thee, aright, Ahura, tell me, What is Thy doctrine's word to teach\* and ponder, That I may ask Thine hymns filled with Thy Good Mind, Those which through Truth reveal our tribes' perfection; How can my soul advance?, let it thus be.

way which it describes]. (c) Tell me also what the continuous conference conducted in the words (or 'speech') of Vohûman, [that is, when shall the progress of the Religion become advanced]?; (d) and tell me what also is the perfect intelligence which has been introduced into the worlds through Sanctity, [and inform me concerning the case of the righteous and that of the wicked]. (e) Tell me further how this good joy of my soul comes (or 'is to be realized') in both worlds, [since I would attend to the concerns of the spirit and to those of the world well].

Ner.'s tanek. text. (a) Půrvoktavat jüeyad. (b) Me dátim [brûhi] yà Te, MahAjūānin; sā vikramatā\*, [kila, tanor akshayatvam tasyûh prabhāvena çakyate¹ kartun]¹, (c) yā cha Uttamena vachasā praçnatā Manasā, [kila, Dînih pravartamânā kadā bhavishyati?], (d) yā cha punyeshu bhuvane\*¹ paripūrņavettritā\*\*²; [muktātmanām durgatînām cha]. (e) Katham idam yan me ātmani uttamānandah prāpnoti tābhyām, [kimchit\* yat ihalokfyam paralokîyam cha, çuddham karomi]? \*¹Or \*eshu, so Haug = 'within the holy worlds'. ²J.\* vettā.

Ner. transi. (To be understood as above). (b) Declare thou also the gift to me which is this power of Thine, O Great Wise One, [that is, it is possible to produce the indestructibility of the body by means of it (or 'through its power'], (c) and declare also what the questioning is which is made through the Best Mind and word, [that is, I ask Thee, when shall the Din become progressive]?, (d) and declare also what is the completion of intelligence in the world among the hely (or 'in the hely worlds'), [for\* the free-souled (the righteous) and for\* the evil]. (e) How does this which is my good joy in the soul approach for (or 'in') both of these?; [that is, I am effecting (striving to effect) a certain result which is beneficial both here and beyond].

Parsi-persian Ma. trit. Ân i az Tû pursam, râst ân man gử, Hôrmuzd & (b) Âu i haft\* (?) đổdan, [ma-vâ bih gố\*] kih Tû, Hôrmuzd, ân đidan [vînam = nikêsim] (sic), [kû, tan i pasîn pah ân râh tuvân kartlan], (c) kih ham pah Sawāh andar jihân bundah âgâhî\*, [] chíz i ashawân (sic) u ân i darvandân] \* (a) Chùn în i man ruyân ân i veh khôshî + u + râmishnî rasad pah ân i har đủ, [kih chîz i mình u gêtî nêk kunam]? \* \*1 Val \*gû\*.

Verbatim transl. (with paraphrase). Hoc Te interrogo, recte mihi dic, Ahura; (b) quo-modo mihi [eam] quam [quae] (sacratione\* (?)) Religionem[-io sit] [sacratione etiam ampliori sacratam] reddam, [i. e. sacrabo?, (c) eam] Iteligionem] quam bene-largientis [vel 'beati' Regni] dominus hortans-doceat Regni [nostri sancti], (d) [et cajus (Religionis) instituta-principia per Tuum] elato[-tum, vel recto[-tum]] Regno[-num, id est, Tua recta regali auctoritate] Tui-similis [nos doceat\* ut] leges [revelatas\*, patefactas et enuntiatas], O Mazda, (e) in communi-domicilio [unû cum] Sanctitate Bonâque habitans Mente?

\*\*Id est, 'Tu ipse doceas'; si persona humana magis indicetur, tum 'Tui-dignus et devotus servus doceat' vertere possimus. \*\*\*Utrum 'ereshvâ-khsk.' compos. (voc. sg. sit necne?.

Pahl. text translit. Zak i min Lak pürsémi, rástő avő li yemalelünál, Aüharmazd; (b) chigün denman i² 🏿 Dinő\*s yöshdásar [i avéjaki] yöshdásar-yóm?, [aigh, Dinő\* chigün rübák vádúnam-és], (c) műn zak i hűdánák navak\*\* navak\*\* áműkht-éd (sic) pavan shallitáihi, [műn Dinő\*7 denman navak\* navak\* mindavam is frárűnő ghal-áműkht-éd\* (sic)]? (d) isrástő pavan khűdáyíh Lakii-hávand, zak ii² pavan tizis i Aüharmazd, [pavan Dinő\* 🖈 Aüharmazd műn shallitáthi-i-is aitő, rástíhá yakhsenunéd]. (e) Pavanash hamdeműnüh\* iis Ashavahishtő va<sup>17</sup> Vohúmapőch ketrűnéd [pavan hamkhadűkih].

<sup>1</sup> D. ins. f. <sup>2</sup> DJ. om. <sup>2</sup> DJ. ins. avêjakö î; D. only f. <sup>6</sup> D. ins. f. <sup>3</sup> D. <sup>6</sup>tnamam<sup>8</sup>; Mf. <sup>6</sup>tnam. <sup>6</sup> DJ. pādjakhshahih; D. pādjākh<sup>6</sup>. <sup>2</sup> DJ., D. ins. dinö; M., K.<sup>5</sup> om. <sup>8</sup> Mf. om f. <sup>8</sup> M. <sup>6</sup>tkht. <sup>10</sup> D. ins. mún late. <sup>12</sup> DJ., Mf. om. <sup>13</sup> D. om. f. <sup>13</sup> D. tisih or <sup>6</sup>ash. <sup>14</sup> DJ. pādjākh<sup>6</sup>; D. pādjākh<sup>6</sup>. <sup>15</sup> DJ., D. ins. sakash. <sup>16</sup> DJ. ins. t. <sup>17</sup> DJ. ins. ya.

Pahl. transl., etc. That which I ask of Thee, tell me aright, Atharmazd; (b) how shall I further accomplish (or 'maintain') the sanctification of my sanctified [which is my pure] Religion?, [that is, how might I render this Religion progressive] (c) which he who is truly (or 'beneficently') wise has\* taught\*1 again\*\*2 and again\*\*2 In the sovereignty?, [he who has\*3 taught\*2 this Religion, the interest of the pious (or 'the thing which is pious'), again\*\*

Free fr. This ask I Thee, aright, Ahura, tell me How with solemnities our Faith to hallow? Faith of the kindly\* Realm by master taught us, Full truths by him like Thee in kingdom righteous, Dwelling in holy home with Good Mind, Lord.

and again\*\*]?, (d) he the one righteous in the sovereignty who is thine equal (or, 'such as Thou art') and who is such through the fleet (?) one of Aûharmazd [through the Religion\* of A. (alternative\* and correct\* free\* trl.), whose is the sovereignty, and he maintains it righteously]; (e) and on\* this account\* (sic, a trl. of the syllable 'ha') he dwells in the same dwelling (full trl. of hademôi, 'ha' twice translated) with Ashavahisht and Vohûman, [that is, in companionship with them]. \*1 Later usage; possibly 'by which he is taught' (?) was meant. \*\*1 navek translates 'naos' of hudênsos' (!). \*\*5 or 'who is (?) taught'.

Ner.'s sansk. text. (a) Pürvoktavat jüeyadı. (b) Kathadı idadı ahadı yat\* Dinim pavitratarâdı pavitrayâmi, [kila, Dinim kathadı pravartamânâdı karomi?] (c) Yalı¹ Uttamajüâni navadı navadı çishyâpayati\* pârthivatayâ, [kila, Dinir iyam navadı kidichit\* yat sadvyâpâri çikshâpayati\*]? (d) Satyo râjye Tvattulyah vikramatayâ Mahâjüâninah, [Dinyâ Hormijdasya yo râjyadı satyadı dadhâti] (e) sahasthânatayâ\* Dharmasya Uttamasya cha nivasati Manasalı, [\*\*sahasakhâyatayâ (so)]. ¹ J.⁴ om.

Nor. transl. (a) To be understood as before. (b) How shall I purify this thing which is already Thy purer (or 'most pure') Dia, [that is, how shall I make the Din progressive]? (c) He who is the Great Wise One is teaching it again and again through his sovereignty?, [that is, this Din (?) inculcates again and again a certain thing which is beneficent]. (d) The one true in the kingdom, Thine equal (or 'like Thee') through the surpassing\* energy\* of the Great Wise One, [and who establishes (or 'maintains') the kingdom justly through the Din of Hormijda], (e) is dwelling in community with Rectitude (or 'Sanctity') and the Good Mind, [that is, in friendship with them].

Parei-persian Ms. irit. Ân i az Tû pursam, râst ân man go Hôrmuzd, (b) chûn în i man Dîn pâk [i kbâlin = avêsah] pâk-kunam?, [kû, Dîn [] ravê-kunam e (c) kih ân i nêk-dânâ [] [tô tô (? sic videtur) = navê - (so)] âmûkht]? [] pâdishâhî, [kih Dîn [] [tô tô = navê navê] chîz i nêk [] âmûkht]? (d) [Kih = mân] râst pah khudâî Tû barâbar, ân i pah tîz i Hôrmuzd [pah Dîn i Hôrmuzd, kih pâdishâhî [zîsh = zakash] hast, râstîhâ dârad] e (e) Pash hamdil\* (?) [mihân = mahân] i Ardîbahisht [] Bahman ham mânad [pah hamîshagî (sîc)] \* 'Tô='fold' as în 'two-fold'. \*or 'nê, nô'; seems 'nuh'.

ગમને જીવાન મેરેલ્યા કેરેલ કેરેલ કેરેલ વેલર્નના વ્યાપતામાં કેર્યા કેર કેર્યા કેર કેર કેર્યા કેર કેર્યા કેર્યા કેર્યા કેર કેર કેર કેર કે

Verbatim transl. (with paraphrase). Hoc Te interrogo, recte mini dic, Ahura, (b) [ct] hanc Religionem [explica] quae [rerum omnium] exsistentium optima [sit], (c) [ct] quae mini [i. e. meas] colonias Sanctitate provehat (ad verbum 'prodet\*\*' (sic)), [i. e. eas prosperas et felices reddat] [me, vel 'Sanctitatem'] sequens\*\* [vel mecum-consociata R. (d) Religio] Devotionis [ct Pletatis per] verbis [verba hymnorum, mandatorum et promissorum a Te inspirata et a nobis promulgata illa Religio] actiones [nostrorum fidellum quum in caerlmoniis tum in factis omnino honestis recte [perfectas] reddat. (e) [Utinam optationes, i. e. preces] meae cognitionis [a Te edoctae et illustratae] Te (optationes) desiderent\*\*\*2, () Mazda! \*!Vel fortasse 'precibus-petens [ego] Te desiderans [(\*ti\*s) sum] () M. Sant qui usen nent. pl. acc. reddant, fortasse 'conditiones vastras'.

Pahi, text translit. Zakö i min Lak pürsém¹ rástő avő li yemalelünái, Aüharmazd; (b) zak i² Dinö\* min aitánő páhlüm [am bará yemalelünái] (c) műn zak i li géhánő pavan Aharáyih frádahishníh avákínéd [műn Dinö\* denman khvástak min frárúnih vádúnyén]. (d) Va\* pavan bündak minishníhá milayá va kűnishnő rástő yehabűnéd, [aígh, mindavam bündak minishníhás yemalelűnéd, vádűnyén]. (e) Műn zak i li farzánakíh, [aígh farjám i mindavam pavan frárúníh khavítűnéd] ash baná i Lak tshtő baré [aígh, zak i² mozd i² avő Lak yehabűnd valich\* valman³ yehabűnd]. Khűrsand hőmanam¹¹ Aűharmazd [amat li kam¹¹ lá yehabûnd¹²].

<sup>1</sup> D. ius. i. <sup>2</sup> DJ., D. om. <sup>2</sup> D. om. <sup>4</sup> D. <sup>4</sup> ishnikk. <sup>4</sup> DJ., D., Mf. minishnikk. <sup>4</sup> D. baram. <sup>7</sup> DJ., D. ins. i. <sup>2</sup> D. avöich. <sup>6</sup> P. and DJ., D. valman for Sp. <sup>12</sup> avö. <sup>14</sup> D., etc. <sup>6</sup> ananam (sic). <sup>14</sup> so D. <sup>12</sup> see P. throughout.

Pabl. transl., etc. That which I ask of Thee, tell me aright, Aûharmazd; (b) [tell me fully] what the Religion, the best of all existing things in, (c) that which accompanies (or 'helps on') the\*1 promotion\*1 of my settlements with (or 'through' (see the Gâthâ)) righteousness, whose (the settlements') wealth this Religion would produce from correct-piety]; (d) which Religion also produces just actions through the words of the Perfect Mind, [that is, it says a thing in a perfect-minded-manner, that\*1 they should so

XLIV. 10. 199

Free tr. Thus ask I Thee aright, Ahura, tell me, What is Thine Insight's rule than all things better; Give that our homes to bless with Right befriended, Just deeds and rites to help with hymns devoted; Thus would my wisdom's prayer, entreat Thee, Lord!

fulfil it]. (e) He whose is that which is my lore, [i. e. who understands the end of the matter (the conclusion of things) through his correct-piety], his is the enjoyment of this which is Thy wealth (or 'offering'), [that is, the reward (?)\*2 which is for thee\*3, O Zaratūsht (so understood, see the last words) they give also to him]; and I am content, O Aûharmazd, [since to me they do not give the less]. \*1 Agide from the Gâthā 'through the furtherance'. \*1 hardly 'do Thou perform it'. \*3 not 'for Aûharmazd'.

Nor.'s sansk. text. (a) Půrvoktavat jňeyam. (b) Tâm Dînin yû vidyamânebhyah utkrishtatarâ [me brûhî], (c) yâ me bhûvibhûtin\* Dharmasya vriddhidâtyâ âçleshayatî, [kila, Dînir iyanî lakshmîm sadvyâpârât kurute]. (d) ¹ Sanpûrnamanasâ vachânisi karmânicha satyâni datte², [kila, kinichit sanpûrnamanasâ brûte, kurutecha], (e) me nirvânajñânine Te lakshmîn. [Yo nirvânajñânam kinichit sadvyâpâratayâ vetti, tasmai prasâdah yah tubhyan (?) diyate, sa² diyate²]. Santushto 'smi, Mahâjñânin.

1 J. has line d in the margin from a later hand, "J. J. dad-. J. J. J. om.

Nor. trl., etc. (a) To be understood as aforesaid. (b) [Declare to me] the Din which is more excellent than all existing things, (c) and which husbands my landed\*-property\* through the promotion of Righteousness, [that is, this Din produces riches from good conduct]. (d) It also produces true words and action by means of the perfect mind, [that is, it says and does a thing with a perfect mind], (e) and it grants Thy wealth to me as to the one wise concerning the end. [That is, he who knows the thing\*1 by means of good conduct, even\*2 a certain spiritual wisdom which concerns the end, to him that reward2 is given which is given to\*3 (? or 'for '\*3) thee\*3]; and I am content\*4, O Great Wise One \*! Mindavam. \*2 or adverbially; 'he who knows a thing\* wisely\* which concerns the end'. \*3 mere clumsiness; 'the reward to the Mahajo' could not have been seriously meant. \*4 Z. was content, although a reward equal to his was given to another.

Parsi-persian Ms. frit. Ân s ax Tû pursam râst ân man gô, Hôrmuzd, (b) ân s Dîn ax hastân buland [am bih gô\*], (c) kih ân s man jihân\* pah Şavâb afzûn-yûrî, [kih Dîn în khezânah ax frârûn + nêkî kunand] (d) [] pah bundah mînishnî, va\* sakhun u kunishn râst dehad (?), [kû, chîs bundah minishnî (?) gûyad, kunad] \* (e) Kih ân s man dânâî, [kû, anjâm s chîs pah nêkî dânam (?)], ash în s Tû khezânah baram (vel 'bar am'), [kû, ân s muzd s ân Tû dâd ân ham (so text) û dehand (?)] [], Hôrmuzd, [kih man kam nah dehand] \* dealines. afreines. sucfeefen. abnarem. beenen Geniem

Verbatim tri., etc. Hoc Te interrogo, recte mihi dic, Ahura; (b) quomodo [vel 'nonne' ad] hos (ad) vestros [cultores] accedat [vel '-det'] Pietas (mens Devotionis ad omne bonum opus prompta) (c) [ad eos] a-quibus, O Mazda, Tua": [vel 'pro-Te'] enuntiatur Religio? (d) Ego Tibi [ut Servus Tuus devotus], lis [eorum omnium\*] primarius, vel ([sententia diversissima) 'lis instrumentis" (ob eam causam) primarius [omnium' (vel, lege "ye, 'primum')]) ante -(vel 'prorsus-")agnitus sum; (e) omnes alios spiritus [mel] aspicio odio!

"' vol Thvôi = thvê = thvayê, '\* = '9 = yê. "' vol etiam 'quod ad has res attinst'.

Pahl. text translit. Zakő i min Lak pürsém¹ rástő avő li yemalelünái, Aüharmazd, (b) aimat avő valmanshánő zak bará yámtűnéd bündak minishnih, [aigh, hávishtánő² li bündak minishnih yehevünéd], (c) műn valmanshán, Aüharmazd, haná i Lak Dinő\* yemalelünd? (d) Avő li Lak min valmanshán fratúm fráz navidinishnih yehabûnái, [aigham min Ameshöspendánő fratúm³ nadú-kih\*(sic) Lak yehabûn). (e) Min harvispgûn⁴ zak t³ zakát⁵ minavad¹ páspánínom i béshidár, [aigh, min Ganrák\*\* Minavad, va Shèdáánő, javidák yehevűnam³].

<sup>1</sup> D.J., D. ins. i. <sup>2</sup> D. ins. i. <sup>3</sup> Mf. om. <sup>4</sup> so D.J.; D. harvist. <sup>6</sup> (?). <sup>5</sup> so D.; D.J. <sup>5</sup> (?). <sup>8</sup> so D.J., D.; K., M. other sign for ac. <sup>2</sup> D.J., D. ins. <sup>6</sup> D. ganak. <sup>8</sup> see P. throughout.

Pahl. transl. That which I ask of Thee tell me aright, O Auharmazd; (b) when will that perfect mind come to those persons, [that is, when does the mind of my disciples] (c) those who declare this Thy Religion, Auharmazd [become perfect]? (d) Grant to me before\* these (or 'first from (or

<sup>1891 15. 1943. 1964. 1964. 1966. 196</sup> 

Free tr. This ask I Thee, aright, Ahura, tell me How unto these of Yours Devetion cometh By whom for Thee, O Lord, Thy Faith is uttered; As Thine and first of these known\* am I, Mazda, Aliens from Thee my soul with hate beholds.

'concerning') these'), the proclamation of the good news, [that is, grant me happiness before" the Ameshôspends (or 'first" from" the Ameshôspends')].

(e) Against that which is the other spirit of all kinds" of persons" I keep my guard, I who am their hater (or 'Against every other kind of spirit, which is, malevolent, I keep my guard'), [that is, from Ganrâk Minavad and the Demons I am separate].

Ner.'s sansk. text. (a) Půrvoktavat jňeyam. (b) Kadá teshu sa samágamishyati sampůrnamánasatá\*?, [kila, çishyânâm me sampůrnamánasatá\* kadá bhavishyati] (c) ye¹, Mahájňánin, Tvadíyám samudgiranti Dinim? (d) Mahyam Tvam tebhyah prathamam sampradánam\* dehi, [kila, amarebhyo mahattarebhyah prathamam çubham Tvam dehi]. (e) Viçvebhyo anyebhyo adriçyamůrtibhyah prayatnayâmi\* pîdákurebhyah, [kila, Âharmanát Devebhyaç cha vibhinno bhavâmi]! ¹J.\* ins. purusháhu\* (? sio).

Nor. transl. (a) To be understood as before. (b) When will this perfect disposition of mind come among these, [that is, when will the mental perfection of my disciples take place], (c) that of these who proclaim Thy Din, O Great Wise One? (d) Do Thou give me the presentation\* before (or 'first from' (?)) these, [that is, do Thou grant me a benefit before\* (or 'first\* from' (?)) the Greater Immortals]. (e) Against all other spirits, even the tormenting ones, I make effort (or 'take care\*'), [that is, I am separated from the influence of Aharmana and the Devas].

Parel-persian Ms. telt. Ân i az Tû pursam, râst ân man gử (gử\*), Hôrmuzd; (b) kai ân ôshân ân bih rasad bundah mînishnî [ [] báshad], (c) kih ôshân, Hôrmuzd, în i Tû Din gûyad? \* (d) Ân man Tû az ôshân avval frâz va'dah dehad (deh) [= dâbûn] [] \* (e) Az tamâm ân i dîgar mînû\* [] [pâsbân-handtar(?)\*\*= pasbân kûmanêd (?)] i âzâr-kunandah, [kû, az Ganâ (?) Mînû\* n Dêv judâ bavam (vel bûm)} \* \*1Or '\*mandtar(?)'.

Free tr. This ask I Thee, aright, Ahura, tell me, Who as to what I ask is pure, or evil? Which is the wicked's foe\*, or which the wicked? He who Thy useful gifts as mine opposeth, Wherefore is such an one not evil held?

Verbat. trl., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quis sanctus [vel 'rectus' est] quibus, [i.e. de iis rebus de quibus Te] interrogo, [an quis] scelestus-infidelis (an)?; [utrum ego scelestus sim an adversarius

202 XLIV. 12, 13.

meus princeps-falsus-propheta? (c) Apud\*i] utrum (juxta\*i) [sit] malus-laedens-aggressor, an [sit] ille-ipse (au) laedeus\*-malus? (d) Qui me [hoc est, adversus me, Tuam Fidem defendentem et promulgantem] scelestus-infidelis [et contra] Te [quod ad] Tua utilia-dona-gratiae [attinet] se-opponit[-nat et nos aggrediatur], (e) qut\*-fit [i. e. qua-re] ille (-ipse) non [sine utila tali dubitatione hic meus adversarius ut re-vera contra omne rectum] laedens\*-aggressor-malus existimatur ?\*'Vel fortasse 'contra utrum horum duorum est laedens\*-aggressor-.'.

Pahl. text transit. Zakö î mîn Lak pûrsêm¹, râstő avő li yemale-lûnâi²+², Aûharmazd; (b) kadâr aharûbő mûn² hampûrsîdő, va³ kadâr darvand°? (c) Kadâr zakö² î Ganâk³\* M.\*\*? va² zakö i³ Ganâk\*\*? (d) Mûn li, darvand, pavan hanâ¹ î Lak sûd patiyârînêd [pavan hanâ î Lak Dîoö\*], (e) mîn maman amat benafshman valmanshân pavan³ yâtûnishnö\*\* lâ Ganâk¹ mînam¹º?, [aīgh, maman râi¹¹ amat valmanshân khadîtûnam, ashân pavan Shêdayyâ la shinâsêm¹²²}.

<sup>1</sup> D. ins. f. <sup>2</sup> M. <sup>5</sup>lh. <sup>2</sup> DJ. ins. f. <sup>4</sup> so Mf.; DJ. min; D. aimat. <sup>3</sup> DJ. om. <sup>4</sup> so D.; DJ. darvandán. <sup>5</sup>D. zak ganák(?) va zak ait (this last later) zak ganák(?). <sup>5</sup> see P. <sup>12</sup> DJ. <sup>6</sup> on (?). <sup>46</sup> elsewhere 'ganrák'.

Pahl. transi. That which I ask of Thee declare to me aright, Atharmazd; (b) which is the righteous one who\*1 held the conference?; and which is the wicked? (c) Which (or 'whose') is he who is Ganāk\* [Minavad\*2], or he who is the evil aervant\* of G. M.\*3? (d) He who is the wicked one who opposes me in this Thy helpful-benefit [in this Thy Religion], (e) what the reason why I do not of myself\*3 regard those\* as evil in their approach\*4]?; [that is, from what reason is it that when I see these evil opposers

Verbatim tri., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quomodo Mendacii-daemonem foras-procul a-nobis (ab) expellamus (c) [ad] hos [adversarios nostros] (ad) infra [in statu depresso omnino et de honestate et al potestate politica], hos qui inoboedientiae pleni [sint]? (d) Non [ut] Sanctitatis [socii, i. e. cum Sanctitate consociati de vera Fide] edocti-illustrantur<sup>e1</sup> (consociati et comitati); (e) non [neque] interrogationes [nec-quaestiones sua propria parte] Bonae dilexerunt Mentis [i. e. quaestionibus de Tuis operibus et de Tua voluntate (vide hoc capat ubique et Avestam reliquam

XLIV. 19. 18.

I\* do not at once recognize them as Demons?] \*1 Or is II possibly 'with whom = yais', min so to be rendered as oblique owing III priority of position. \*\* although minavad seems to III a late gloss, I admit it to relieve the otherwise senseless passage. \*1 or 'why do I not regard those as of themselves evil [in their approach], II a. 'as obviously such'; see Comm. especially. \*\* mistaking ayem (f).

Ner.'s sanak. taxt. (a) Půrvoktavat jüsyan. (b) Kah punyátmá yah prichchhati?; ko vá durgatimán\*? (c) Ko 'sau hautâ vâ, sa vá kantâ? (d) Yo [lege 'ye'] mům durgatimh\* Tava làbho pratiskhalanti [Dínau Te], (e) kasmát tán na ágamane hantrin manye?, [kila, kimartham, chet tán pacyâmi, devatvena na vedmi]? Variations not important.

Nor. transi. (a) To be understood as aforemid. (b) Who is the pure-souled-one (the orthodox saint), who asks the question, or who with wicked? (c) Who with that murderer, or this "I murderer?, (d) and as to the wicked who fall foul of (or 'oppose') me in the matter of Thine acquisition, [in Thy Din], (e) from what circumstance with that I do not think them slayers when they approach, [that is, from what reason is it that, when I see them I do not know them from their demoniacal character??

\*1 Possibly 'who is that smiter, or is he a smiter?'

Parsi-persian Ms. ish. Ân i az Tû pursan, rást án man gó\*, Hórmund; (b) kudâm sahô kih hampurafê [humad = vágûnêd], va kudam (sio) darvand ?\* (c) Kudâm ân i Ganā [] [Mînû kih hast = Minû mân hast) ân i bad ?\* (d) Kih an? (sio) darvand pah în i Tû sûd syân-kunad [pah în i Tû Dîn], \* (c) az chih kih khûd ôshân, [] âmadan, bih? (sic pro nah) [] [binam = astunâm] [Ganā Mīnū = — madonad\*], [kû, chih rā kih ôshân [nah = lå] binam, ôshân pah Dêv [= Shāhīā (sio\*)] nah shināsam] ?\*

Free tr. This ask I Thee aright, Ahura, tell me, How hence the Lie from us to drive and banish, Hence to those souls beneath who breathe rebellion? Truth's friendly beam hath ne'er shed\* light\* upon them Questions of Good Mind asked they never seek.

in pluribus partibus), quaestionibus a Tuis prophetis praepositis **m responsis** eorum prophetarum de rebus his scalestis ipsis dubits non gavisi-sunt].

\*¹ Vel fortasse 'alios Tsos discipulos non exemplo et verbis veritatis illustrant\*'.

Pahi. text translif. Zakö î min Lak pürsêm² râst avö ■ yemaleiûnâi, Aûharmazd; (b) aimat Drûjö barâ yezrûnyên² min zak² pavan⁴ barâ² yezrûnishnîh⁵\*, [Drûj î sâstârih]? (c) Vaimanshân sêtûnö mûn pavan anyôkshidârih padkârênd [pavan aê kardö ■ Aêrpatistânîh] (d) lâ Abarâyîh, amatshân ■ nikêzênd, avâkînênd, [aigh, mindavam î îrârûnö, amatshân yemalelûnd, ach\* lâ vâdûnâŭd], (e) afshân lâ îrâs⁵ hampûrsakîh kâmakö î pavan Vohûmanö, [aighshânö³ hampûrsakîhich I¹⁰ î îrârûnö lâ avâyaḍ¹¹].

D. ins. i. DJ., D.; M. andd. DJ. ins. i. ADJ. om. pavan. D. om. hark.
 DJ. ins. va. DJ. om. va. DJ. ins. va. Bos P. om. DJ., D. om. L. Mess P.

Pahi. iransi., etc. That which I ask of Thee, declare to me aright, Aûharmazd; (b) when shall they drag the Drûj off from that place (or 'from this\* place') with a complete dragging-off [the Druj of tyranny]? (c) Those miscreants who are opposing us in this matter through their disobedience, [that is, opposing\* us in this completion\*1 of the priestly teachings (or 'studies')], (d) these afford no companionship (or 'aid') to Sanctity, since they do not observe\* (or 'expound'\*(?)) them (those\*2 teachings(?)); [though they may say a pious thing about\*3 them\*3 they would not likewise perform it]; (e) moreover they have no desire for conference which is held with Vohuman, [that is, even a single pious conference is not desired by them].

\*1 Pose. 'in the action of the priestly assemblies'. \* or have we shan used as a nom., which II considered generally impossible: 'when they (?) shan observe it, Sanctity'? \*\* so again have we shan as nom.?: 'when they declare it, Sanctity ...'.

Ner.'s sansk taxt. (a) Půrvoktavat jňeyam. (b) Kadá Drůjo nírgachchhati tena vinirgamena [Drůjah anyâyarûpî] (c) teshâm evam ye açrutikâritayâ\* prativâdayanti\* [akrityâdhyayanatayâ\*1]? (d) No půnyâm pratipâdayanto, 'pi âçlishyanti, [kila, kimchit\* yat sadvyâpâri\* samudgiranti\*, na cha kurvanti],

Verbailm transl., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quo-modo Sanctitati, [i. e. Tuo cultori lege sancta stimulato] Mendacii-dae-monem [victum et vinctum] tradam in-duas manus (c) [eum] deorsum [feriens ad] eam [eum] occidere [occidendum] Tuae Sacris-verbis-inspiratis doctrinae, (d) [et ad] gravem ictum-et-caedem dare [inferendum] inter scelestos (e) [et sic etiam denique] ad eos decipientes\* (?), O Mazda, perdendos\*1 [vel 'ad eos ultione] assequi\*1 [assequendos'\* (sic) oppressoresque?

\*1 Vel 'non-attingere: 'ut eos decipientes, O Mazda, non-attingere (accus. cum infin.); i. s. ne proposita prava sua decelesti attingant'.

Pahl. text transl. Zakö i min Lak pürsém¹, râstö avö ■ yemalelünäi, Aüharmazd; (b) aimat amat valman² mün Aharäyih kardö³ yekavimünéd, ash avö yadman yehabünî-ait⁴+5 Drūjös [is Aharmökih²], (c) mün barâs marenchinénds mün havâ is Lak Mänsar ämüzénd, [Dinö\* bürdärán¹o barâ marenchinénd¹¹]. (d) ¹³Amāvandih naa,hönishníh\*¹³ yehabûnd i valman i gond

XLIV. 18, 14. 205

(e) nacha praçnânâm Uttamena kâmino Manasâ, [kila, mithah praçnatyam cha\*\* yat sadvyâpâri na rochate]. \*\* J.\*, J.\* akritâdh\*; P. C. akrityâdhy\*.

Nar. transi. (a) To be understood as before. (b) When does the Drûja go out with that departure [the unia wful Drûja], (c) with the departure of those who oppose us (or 'answer back to us') by their-non-fulfilment of the heard teaching [by their lack of all study proper to be made (or 'of all completed study')]? (d) They do not when they present\*! ('introduce persons to\*') righteous principles, also actually embrace them, [that is, they proclaim a certain good work, and yet they do not enter upon it]. (e) nor are they desirous of questions made through the Good Mind, [that is, a mutual questioning which is profitable does not please them]. \*'Or meaning 'observe' (?), see Pahl.

Parel-persian Ms. tril. Ân i az Tû pursam, râst ân man gô\*i, Hôrmusci; (b) kai Druj blh [] [hast + shavad = yesrûnend] (?) - - - [] [hast + shavad (?) = yesrûnend]; [Druj i syân [- = vagûnandah (?)] \* (c) Ôrbân êdûn [] pah nah-shunavîdan gharsidan\* (sic vid pro gharshîdan) -kunad [pah ê (vel în) kardan i shâgirdî] \* (d) [] nah Ahlâish\* (sic) kih\*-shân\* nah (bâyad? sic videtur) + didan-ham âmadah-ast-yârî\* (?), [kû, chiz i nêk, kishân gûyad, ham nah kunand] \* (e) az (?)-shân\* nah frâs hampursish kâmah i pah Bahman; [] jishân hampursish ham [] i nêk nah bâyad [kû kunand = âgh vagûnend] \* \* Or \*gû.

Free tr. This ask I Thee aright, Ahura, tell me, How in Thine Order's hands Falsehood to fetter, How through Thine anthem's word to slay\* her\* ever, Faith's deadly blow to deal mid'st foul unbelievers To each deceiving\* foe for grief it comes!

i¹¹ darvand [Ganrák¹ĕ Minavad]. (e) Zak i valmanshân friftő yehevûnd, Aûharmazd, [¹¹akhar khavitûnd aigh: friftő yekaviműnêm], műn anayátűnishníh¹¹ hômand, [aigh, bará avő denman Dínő\* lá yátűnd\*] anástkar(án)¹¹, [aigh, gôbishnő í aishânő akár vádűnáñd¹¹]. ¹D. ina. i. ¹DJ. avő (or anő), ²see P. ¹D. has madam (?), age uncertain. ¹DJ., D. om. va; see P. ¹DJ., D. repeat Drûjő. ¹P. mők; DJ., D. ¹mókíh. ¹P. ina. denman (?); D. gûman (?). ¹DJ. om. ¹¹ DJ., D. ¹an. ¹¹ DJ., D. and P.; Sp. net saust. ■ P. ina. amat; D. mûn (late). ¹¹ DJ. ¹nih (?); see P., D., Mf. ¹¹ see P. na : ii. ¹² DJ. (?). ¹¹ DJ., D. and P. ina. va. ¹¹ DJ. °ih.; DJ, D. om. î. ¹¹ see P. na : ii. ¹² D, ²ūnāūd.

Pahl. transl., etc. That which I ask from Thee, tell me aright, Atharmazd. (b) where if that which is righteousness. In practised, I the Druj delivered into its (or 'one's') hands [the Druj of the Persecuting-Infidelity], (c) and also those whom those who are teaching that which is this Thy Manthra are utterly slaying [or 'who are utterly ruining (see the gl.) the teachers of Thy Manthra' [i.e. whom the supporters of the Religion are totally ruining, (or, vice versa, 'who' are totally' destroying the supporters' of the Religion')]? (d) They\*(?) deliver that destructive power (lit 'that strength and

206 XLIV. 14, 15.

contortion' which is associated\*1 with\*1 the stench of the wicked [the wicked Ganrak Minavad]; (e) and those, we say, are deceived, O Atharmazd, [and afterwards they also understand it and say thus: 'we are deceived'], they who are of the non-coming (the indifferentists) the producers of profamity, [that is, they do not come toward the Religion, that is, they would make the words of persons (the pious) of no effect]. \*1 So; see the Gâtha; or 'proceeds from'; see Nor.

Ner.'s sansk. text. (a) Pûrvoktavat jüeyam. (b) Kadâ puŋyâtmanân Drûjâ dâsyante¹ hasteshu [l)rûjâ\*² Âçmogâh]? (c) Nitântam ete mârayanticha Te Vâŋîm mahatîh³ pavitrîm³\*, [nivâhakân\* vinâçayantî]; (d) utsâham satvam cha\*\*4 (= sattvam\*cha (?)) dadantî dalasya durgatinah\* [Ganâmainio\*\*6 (sic)-sainyasya]. (e) Te ete pratâritâh santî, Mahâjñânîn\*\*, anâgantâro nâstikâh, [kila, paçchât jûnantî yat: \*pratâritâh syâma\*'; asyâm Dînau nâ'yântî, vâcham cha anyeshâm] vilumpantî. ¹J.\*, C. ins. te. ³J.\* ³J. has--- for mahatim showing hesitation. \*\*so J.³, J.\* \*\*so J.\* \*\*J.\*, J.\* om. \*J.\*(?), J.\* smaye 'syâm; J.\* sm. . .

Nor. transi. (a) To be understood as before. (b) When shall the Drûjas be given into the hands of the pure-in-soul, [the Drûjas who are the Aç-

.toxi. નુવાનું છેડછામાં છુકે કેલ્લાં કુરિયા કેન્દ્રાં હોયર્ટનુમાં પણ માના છુકે ક્ષ્યું છેલ્લુમાં પણ છુકે ક્ષ્યું છેલ્લુમાં લાક છેલ્લુમાં છેલ્લુમાં છેલ્લુમાં છેલ્લુમાં છેલ્લુમાં છેલ્લુમાં છેલ્લુમાં છેલ્લાં છેલા છેલાં છેલ્લાં છેલ્લ

Verbailm franci. Hoc Te interrogo, recte mihi dic, O Ahura; (b) hujus, [i. e. contra hunc inimicum, (cp. stropham XII (12)) per] Sanctitate[-tem] in-protegendo-me [i. e. in-protectione-mei, (vel mad(t) abl.-gen. 'si · · · causă [mei] defendendi contra impetum ejus in\* me\*') regnas[-nes)], (c) quum (con-) in-unum-locum-et-mutua-aggressione] duo-exercitus in-displicentiă\*1 (in odio) con-]-current, (d) [in certamine] de illis doctrinis-et-regulis [institutis, vel 'illarum doctrinarum causă'] quas Tu, Mazda, sustinere-\*3optabas vel [-bis], (e) ubi, [et] horum-duorum cui victoriam\*3 dedisti\*4 [vel 'dabis']?

\*1 Vel fortasse 'in silentio' (?). \*2 vel 'trahere', hoc est, 'explicare et promulgare' -vis''. \*2 vel fortasse 'rem optatame' (?). \*2 i.e. 'ambarum duarum partium proclio-inter se contendentium III hace instituta politica et religiosa (jamdudum constituta) III se vindicanda vel ad arroganda sibi, cui harum-duarum rem ab ea tam vehementer petitam dabis?'.

Pahl. text transiit. Zakö i min Lak pürsêm¹ râstő avő ■ yemalelûnái, Aûharmazd; (b) amat pavan zak i valman² damānŏ³, min Aharāyih avākih², XLIV. 14, 15. 207

mogas]?; (c) for they are striving to\* destroy\* (lit. 'slaying') Thy great and pure word with excessive persistence\*, [that is, they are destroying its supporters]; (d) and they are delivering the true(?) force (or the 'evil\*' force') of the wicked's blow, [that of the Ganamainia-host]. (e) These are the deceived ones, O Great Wise One, the infidels who do not approach, [that is, after they know that 'we may be deceived' even then they do not come into this Dîn; and they also render the statements of others futile].

\*1 Whether satvam (for sattvam) in the sense of "the evil spirit" (J.\*, J.\*) can give any real relief here in a question.

Paral-pers. Ma trit. Ân i as Tû pursam, râst ân man go, Hôrmuzd, (b) kai, kih û kih Şavâb [] [kardan = kardan] êstêd, ash ân dast [dehand (?)] [] [avâr = madam] Druj [i Âshmôgh (?)], (c) kih bib [în = gâman] kharâb-kunad kih în i Tu Mânsar âmûsênd. [Din burdârân bih kharâb-kunand] (d) [kih = amat] hamâvandî nîst dehand [] (d = 6 (?)] Persian indecipherable = Pahl. gand] i darvand [Ganâ Mînû] e (e) Ân i ôshân farîb [] [-dâd = dâbând\*] Hôrmuzd, [va pas dânad kih: 'farîb îstam'], kih nâ-âmadan hend, [kû, bih ân in Din nah âyand\*] [] [kbesânah = khedstah] i [man = ra (li)]; [kû [kunand = câgûnand\*] gôbishu i kasân nâ-kâr\* kunand] \$\forall \text{Possibly 'âmad'.}

Free tr. This ask I Thee aright, Ahura, tell me, If against foes\* by Right Thou guardest o'er me When in the deadly\* shock hosts dread are meeting For creeds which Thou as thine fain wouldest shelter, Which of the two, and where, giv'st Thou the day?

pavan pêdâkîh pâdakhshah<sup>4</sup> yehevûnih, [aighat dên zak damânő pâdakhshahih<sup>5</sup> bûndak yehevûnêd], (c) amat<sup>6</sup> zak 1<sup>7</sup> sipâh<sup>8</sup> hanâ<sup>8</sup> avő yâmtûnêdő<sup>8</sup> [aigh, rûbânő lakhvâr avő<sup>9</sup> tanö<sup>\*</sup> yehabûnd], (d) valmanshân âfrînagânö<sup>10</sup> mûn Lak, Aûharmazd, pavan nikêzishuő nikêzid, [aigh, Dînö<sup>\*</sup> rûbâkîh bûnduk yehevûnêd dên zak damânö], (e) mûn min valmanshânö [pâdafrâs vâdûn(îâ'yên\*\*], va<sup>11</sup> avő mûn shapîrîh<sup>12</sup> yehabûnî-ait<sup>12</sup> [pâdakhshahîh<sup>14</sup>]?

<sup>1</sup> D. ins. i. <sup>2</sup> DJ. ins. i. <sup>2</sup> DJ. ins. another daman. <sup>4</sup> so DJ.; D. påd-<sup>5</sup>; K., M. shali<sup>6</sup>, <sup>5</sup> DJ. <sup>4</sup> all but K. <sup>5</sup> (Sp.) ham = höm = samagram; K. <sup>5</sup> (?) amat; P. and DJ. ham. <sup>7</sup> D. om. i <sup>4</sup> DJ hanā i; P. om.; see Comm. here. <sup>6</sup> DJ., D. avö. <sup>16</sup> all but P. seem våt<sup>6</sup>; P. prob. om. v. <sup>11</sup> P. om. <sup>12</sup> so DJ.; M. <sup>6</sup>pîr.; D. vèh. <sup>13</sup> P. and DJ. -nèd. <sup>16</sup> see P. throughout.

Pahl. transl. That which I ask from Thee declare to me aright, Atharmazd; (b) if, in that time, Thou dost exercise sovereignty openly with the accompaniment (or 'help') of sanctity, [that is, if Thine authority becomes complete in that time], when that which is this host (or 'army') arrives, [that is, when they give back the souls to the bodies (sic!)], (d) and those benedictions which are Thine are observed with observation (or 'expounded' with exposition') O Atharmazd, [that is, the advance of the Religion will

208 XLIV. 15. 16.

become complete in that time], (e) upon whom, that is, upon which of those [shall they\* effect the retribution (or 'shall the retribution be\* effected\*?')]; and upon which shall that good thing [solich \( \) the sovereignty\*!] \( \) bestowed\*!?

\*1 Possibly an altern, trl. for vananam.

Nar.'a aansk. taxt. (a) Pārvoktavat jūsyab. (b) Chet tadā puņyena prakaṭatayā saṃclishṭaḥ\* pārthivo 'si, [kilâ'ntas tasmin kāle pārthivah saṃpūrņo bhavasi¹] (c) yadā saṃagram saṇnyam anacvaram samāgamishyati, [kilâ'tmānah punab tanau bhavanti]; (d) teshu prasiddhih yā Tvayā, Mahājīānin, prārohiṇaprāropitā\*\*¹, [kila, Dineh pravrittih saṃpūrņā¹ bhavishyati antaḥ\*² tasmin kāle], (e) kasya nigraham?, kasmai cha pārthivatvam dāsyati?

¹ so J.º, J.º prarohiṇād: (?)-. J.º prarohiṇād:prārā(?),pitā. \*\* J.º late anta\*(?); see the Pahl.

Ner. transl. (a) To me understood as before. (b) If then Thou art a king with open publicity (or 'manifestly') united with Sanctity, [that is, if in that time Thou art (or shalt be') a perfect king] (c) when the entire imperi-

ગાપ્રમા માત્રે કેરામાં માત્રેકારા વિષ્યોતિકા કેર્યું વિષ્યુપાને પ્રમાણ માત્ર્યામાં ક્ષેત્ર કાર્યમાં માત્ર્યામાં કેર્યા કેર્યા કેરા કેરા કાર્યમાં માત્રેસ માત્રે કાર્યમાં માત્રેસ માત્રે કાર્યમાં માત્રેસ માત્

Verbatim trl., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quis [vel lege 'qui'] secundum-(sic)-victoriam-feriens[-ientes, i.e. victorlose ferientes hostem nostrum fundunt?; qui sic feriunt[-ient] qui etiam ad] Tuas [leges] protegendo[-ndas] hortationes-doctrinasque-enuntiatas (qui) [destinati et statuti] sunt? (c) Distincte mihi [magistrum cum Tua vera] potestate\*\*2-mirabili\*\*2-praeditum\*\*2 provivis, [i.e. pro civibus nostris auxilium expetentibus] magistrum designa; (d) sic illi (-ipsi), [i. e. ad illum] Bonâ Oboedientia, [i. e. civis oboediens] accedat Mente, (e) O Mazda huic\*, cui\* vis[velis], cuicumque [i.e. ad hunc quemc.].

\*' Vel 'Quis victoriose fariens [in tuitione corum qui] (in - grotegendo\*) pro-Tua doctrina qui sint'. \*' vel '[legem-et presperitatem-]-constituentem\* · · · dominum'.

Pahl. text translit. Zak min Lak pûrsêm¹, râst avő li yemalelûnát, Aûharmazd; (b) mûn³, pavan pîrûzkarîh zakash³, aîtő zadár⁴ î⁴ [vináskáránŏ⁴] pavan³ haná î Lak pânakŏ⁵ âmûkhtishnîh\*, [aîgh, pavan Dînö\* î Lak⁵ pâda-frâs⁻ î⁻ vináskárân⁻+⁴ mûn vâdûnyên]? (c) Pavan³ pêdâkîh avő li dahishnő dâmânŏ⁵ dên kolâ⁵ dô⁵ ahvânŏ, radîh châshishnîh rôshanak, [aīgh, latamman va tammanich pavan Dastôbar dârishnő hômanam]. (d) Aêtûnŏ⁵ zak î shapîr Srôsh [va¹⁵ Vishtâspŏ] aîsh¹¹ yâmtûnishnŏ pavan Vohûman\*, [aîgh, pavan Vohûman barâ¹² avŏ Dînŏ\* yâtûnêd], (e) Aûharmazd, zak¹³ avŏ¹³ [kâmak,

XLIV. 15, 16. 209

shable host shall assemble (or 'arrive'), [that is, when the souls are brought again into the body (sic?)], (d) and when among these is the celebrated (or 'proclaimed') doctrine, which, O Great Wise One, is (figuratively) transplanted\*\* by Thee with transposition\*\* (i. e. 'is developed and promulgated fully'), [that is, the progress of the Din will be complete in this time], (e) whose (then) is the coercion (or 'punishment')?, and to whom will be (or 'they') give the sovereignty?].

Parsi-persian Ms. trit. Ân i as Tû pursam rûst ûn man gô\* î Hôrmusd; \$ (b) kih pah ûn i û namûn, as Şavâb maded + u + bûkî, pah pêdâi (vel 'peidâ'') pâdishûh buvî, [kût andar Mi zamûn pâdishûhî [] [bund (sic) = bund\*] bêd? (c) [] [ham = kam] ûn i 'askar (?) khûnah + ya'nî + ved + tan + bûs (?) rasad, [kû ruvân bûs ûn tan dehand], (d) ôshûn masbhûri\* kih Tû, Hôrmusd, pah didan [bînand = nikêsend], [kû, Dîn ravûî bundah bûshad andar ûn zamûn], (e) [] as ôshûn [pêdafrûh kunand\*\*] [] [ô = 6] kîh vêh [] [dehad = dôbûnêd\* (?)] pûdishûhî]? \*\*

Free tr. This ask I Thee aright, Ahura, tell me;
Who smite victorious guarding Thy doctrines?
Show me a folk-lord inspired with power;
Then come the obedient\*1 with Good Mind to him, \*1 or 'Obedience'.
Mazda, to whom Thou dost wish it soe'er.

aigh¹4 yâmtûnishnö †¹8 Sôshans avâyad] mûn¹6 zak î valman¹7 kâmak kadâr-châi I¹8 [aigh, kolâ aish ghal avâyad]. ¹D. ins. î. ¹D. min mûn; DJ. mûn amat; K.³, M. mûn. ²so D., K.³; DJ. obscure, seems ash; Mf. sak. ⁴D. om. î. ⁴D., P. om. from 5 ≡ 5. ⁴DJ. °akih; K.⁵ °nak. ²DJ. reverses, om. î. ²D., P. ins. st. ²DJ. aitŏ (?). ¹° D. om. va. ¹¹ DJ. aish; K.⁵ ash. ¹² D., P. om. ¹² D. zak am î valman k²; DJ. zak am avŏ, or ânŏ k³; K.⁴, M. zak î avŏ ham k°. ¹⁴ DJ. aigham. ¹⁵ DJ., D. om. ™ Mf. amat; D. va mûn; K.⁴ om. va. ¹² so DJ., ⊞. ¹² D. ins. I.

Pahl. transi. That which I ask from Thee, tell me aright, Atharmazd; (b) who is he who is a smiter [of the sinners] in his victory through the teaching of Thy protection?, [that is, who shall complete chastisement for the sinners through Thy Religion]? (c) With open manifestation for me is the teaching of the chieftainship\*\*, (or 'let its\* teaching) concerning the creation of the creatures (be) clear to me in both the worlds, [that is, both here and beyond I am to be considered as a Dastur (or 'I am in the Dastur's keeping' (see Ner.))]; (d) thus through Vohuman is the coming of the good Srosh [and of Vishtasp\*(?)] to\*1 a person, [that is, he (or 'they') will come into the Religion through Vohuman; (e) the desire] of\*2 Atharmazd\*2 (gen. by position) is for that one [that is, He desires the coming of Soshans] whose desire is that of (or 'is for') every one, [i. e. every one desires it\*2].

"'Or, 'and that of snother person' (?). "" or reading sak am.(?) valman [kāmak..., 'that is, my desire for him, O A...., etc.'; see Ner.; (probably kadārchāi before the gl. was added meant 'whomseever').

27

XLIV. 16, 17.

Ner.'s sanak. fext. (a) Půrvoktavat jševam. (b) Ke vijavatavá\* hantárah\*1 Tava rakshaya cikshayah. [kila, ye santi Dînya Te papakarminam\*\*2 nigraham ke kurvantil? (c) Prakatataya me srishtaye bhuvanadyaye 'pi gurutam ásvádavitá. [kila ibalokes paraloke chas gurutavá grihíto 'smi]. (d) Evam tasva Uttamena Crocasya samagamanam Manasa, [kila, Crocasya (Gustaspasya)] Uttamena Manasa Dinau samagamanam]. (e) Mahajñanin, tasya me [kamah] vasya kamah kebhyacchit, [kila, me samagamanam Caociosasya rochate vasya kámah kebhyacchit sarvebhyah\*, anyáyo\*(?) yasmát vilíyate].

\*1 J. ram (so) with pata from later hand over. \*3 so J. \* J. \*loke . \*loke cha:

P. \*lokive. P. is important in c and d gl.; J.\*. C. differ much.

Ner. transl. (a) To be understood as aforesaid. (b) Who are they who smite with victoriousness and with the protection afforded\* by\* (or 'in the protection of') Thy doctrine, [that is, who are they who effect the punishment (or 'the coercion') of the sinner through Thy Dinj. (c) He (that is, such an one) is\*1 manifestly a teacher of\* the spiritual mastership to me, for the creation even in the two worlds?, [that is, I am seized (or 'appropriated')

क्रिया. छर्डिक्स. ३६३म. ३६८. केवर्टपम. वार्याती ેમાટ્ટીકે. તમાં ભાષિક છાતતા જિલ્લાસ્ત மா(திட குழுவடை அடி (யக்றத் எலுயது. முகமுய

Verbatim transl., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quo-modo, Mazda, [vel 'nonne'] [ad illam] pactionem [vel 'consultationem']. accedam [hoc est, appropinquabo] cum Vobis [consummandam], (c) ad [eam] operationem\*1 Vestram, [i. e. 'quo modo obviam ibo ad nixum Vestrum in auxilium nostrum tam efficacem recipiendum et 🔳 eo fruendum'] quumque\* mihi sit prospera\*\*-prex\* [vel quumque mihi [absolutum] sit [meae-]-vocis-desiderium [dictum', (d) desiderium Salubritatem et Immertalitatem] in principatu\*2-protegenti\*2 futuras-esse\*2 (Salubritates-duas et Immortalitates\*2-duas) (e) ille-Sacro-rationis-verbo, [i. e. causa ejus verbi et secundum admonitiones ejus] qui [quod] dux\*\*-infallibilis [ex] Sanctitate (ex) [sit]?

\*1 Vel, lege åsksitim, 'ad Vestrum comitatum'; vel lege åskitim, [ut hos verbum] ad habitaculum-Vestrum - [attingst] - ]. — vel '[me] in domicilio frui Salub, et Immort.' \*4 vel 'qui secundum-ductum-[c]us-Verbi] ex Sanstitate [se-gerat] '.

Pahl. text transl. Zakö i min Lak\* půrsêm¹, rástě avě li yemalelûnâi, Atharmazd; (b) aimat, Atharmazd, damano kardarih 🗏 Lektim iaish, damanos í tanö" í pasínö, aimatö yehevűnéd?] (c) "Zakö = kardárih i Lekúm [saigh, XLIV. 16, 17, 211

by\*1 the spiritual mastership in the world here and for\* that beyond, but who does this?]. (d) Thus through the Good Mind is the approach of Croça, [that is, the approach of Croça (i.e. of Gustaspa\*(?)) within (or 'to') the Dîn is through the Good Mind]. (e) O Great Wise One, for him is my desire who is desired by any one (meaning 'every one'), [that is, the approach of Croça, who is desired by any persons (meaning 'by every one') pleases me, from whom the lawless\*\* vanishes\*, (or read anyayoh(r), see the Pahl. and Gatha, 'from whom the desire of any other\* two\* than they, (i.e. than Croça and Gustaspa(?)) vanishes')]. \*1 Or not impossibly 'I as teacher of the spiritual chieftainship ... for my creation ..., etc.', [i. e. I am seized by\*\* the spiritual-chieftainship as its teacher\*\* ..., atc.].

Parsi-persian We. trit. Ân i az Tû pursam rûst ûn man gô\*, Hôrmusd; (b) [ax = min] kih pah fathmandî, min(?) hast sadêr i [vanêhgêrên\*] [] pêdafrêh [] kih kunand? \* (c) Pa-[-t = ai) pêdâi\*1 ûn man pêdêish\*1 andar har dû jihên\*, radî chêshed gâhir, [kû, va înjê vê'njê\*, pah Dastûr dûr\* (?) hastam] \* (d) Êdûn [] [Tû = Lak] veh Srôsh [ [] Vishtêsp] ash(?) ras(ad?) pah Bahman [kû pah Bahman [] ûn Dîn rasad (defaced) = -nêd a (e) Hôrmusd ûn am û kêmah, [kû'm rasidan i Sôshyôs bâyad], kih [] û kêmah har-kûdêm, [kû, harkas û bâyad] \* \*1 Or 'paidây\*'.

Free tr. This ask I Thee aright, Ahura, tell me, How Thy meeting, Lord, now shall I hasten? That consummation Thine which grants my longing That for the chief\* should be Immortal Welfare Chief through Thy Mantra's word guiding aright.

kár va díná" í Lekúm aímatő búndak vádúnánd]?; va múnich\* zak f\* li gőbishnő hómand\*1\* khvástár, [aígh, Dínő\* rúbákíh¹¹ búndak aímat yehevűnéd], (d) va³ sardár yehevűnishníh¹² madam Haurvadad va¹³ Amerődad?, (e) aétűnő pavan³ Mánsar, [aígh, mozd aétűnő yehabûnd chigúnő min Mánsar pédák], műn báhar¹⁴ min Abaráyth [avákíh]. ¹D. ins. î. ²D. om. î. \*D. damánakő. \*DJ. obscure. ²DJ. written out. °DJ., D. om. va. ²D. dádistánő. °DJ. over, orig. hand. °DJ., D. ins. î. ¹ºDJ., D. hémanend. ¹¹ DJ. \*kih. ¹²D. ins. î. ¹² DJ. va. or -ö. ¹⁴D. báhar.

Pahl. transi. That which I ask of Thee tell me aright, Aûharmazd; (b) when, O Aûharmazd, is your appointment of the time, [that is, when shall the time of the future existence arrive?]; (c) and when shall they make] Your efficiency (or 'efficiency towards You'), [that is, Your duty and law complete]?; and when shall also the supplicate\* for my words appear? (for not impossibly 'when shall that which is my spoken or 'worded' (gôbishnhômand) supplicator\* (i. e. 'supplicating\* prayer\*-in-words') be heard?'); that is, when does (or 'shall') the progress of the Religion become complete], (d) and when shall the coming-on (or 'existence') of a chief for Haurvadad and Amerôdad be realized, (e) thus according to the Manthra?, [that is, thus they are bestowing the reward as it is revealed through the Manthra],

whose portion secured through [the accompanying-help of Righteousness (or 'Sanctity'),

Ner.'s sansk. text. (a) Půrvoktavat jňeyam. (b) Kadá! Mahájňánin, samayakartritvam Yushmákam, [kila, kálo yah pácchátyasya kadá prápsyati]? (c) sá vikramatá yá Yushmákam? [kila, káryáni nyáyánám Yushmákam kadá sampúrnáni karishyanti] ye cha me bhavanti vachasám íhayitárah [kila Díneh pravrittih sampúrná kadá bhavishyati], (d) svámino bhavishyanti upari Avirdáde Amirdáde?, (e) evam Mánthraványáh, ye dánam Dharmasammicram?, [kila, prasádam evam dadanti\* yathá Mánthraványah prakatam].

at So P. marg.; J. om.; J. katham, but has kada praps. J. dadati.

Nor. transl. (a) To be understood as beforesaid. (b) When, O Great Wise One, does Your appointment\* of the time\*! (see the Pahl.) take place?, [that is, when shall the time of the final existence come?]; (c) and when shall that energetic-advance\* which is Yours be effective?, [that is, when shall they

18. Text. છેટાછા. છેડ્ડિયા. ગુંધાના કેર્યુતા. કેર્યુતા. કેર્યુતા. કેર્યુતા. કેર્યુતા. કેર્યુતા. કેર્યુતા. જેલ્લું કેર્યુતા. જેલું કેર્યુતા. જેલ

Verbatim iransi., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quo-modo Sanctitate hanc praedam-ut-praemium merito-consequar\*1, (c) decem equas masculinis-junctas [vel 'unâ cum equo\*2'], camelum-que?; (d) [hoc Te interrogo] quia mihi, O Mazda, (nuntiatum\*-est) Salubritate, (e) [et] Immortalitate, [l. e. causa meae (vel 'nostrae') Salubritatis et meae Immortalitatis] [nuntiatum-est] ut [vel 'quo-modo'] has-duas [haec duo dona [i. e. equas · et camelum in sacrificium\*] Tibi\*3 dem [dabo]. \*' Vel lege hanân' 'quo modo dem\*, [i. e. quo modo obtinebo hoc praemium ut II Tibi offeram', vel 'ut II Tuis\* devotis dem\*']. \*\*vel 'gravidas', negre. \*\* vel lege taêibyô 'his [meis discipulis ut donum honoris causa des\* [dabis\*, vel dem (dabo)]'.

Pahl. text translit. Zakö i min Lak pürsem¹, rāstö avö li yemalelünäi, Aüharmazd; (b) chigünö rāstihâ² pavan zak mozd arjānīk³ yehevūnam, [aîgham² airiftārihā³ naishman yehevūnēd], (c) X (dah) sūsyā³ i³ gūshanŏ va² gamlā? (d) Amat hōman³, Aüharmazd, dên khavitūnam Haurvadad³ Amerõdad³, (e) aétūnŏ zak i³ kolā dō Lak yehabūndŏ!

D. ins. f. <sup>a</sup> DJ. réstő. <sup>a</sup> Mf. <sup>a</sup>kih, or <sup>a</sup>kash. <sup>a</sup> DJ. ins. am. <sup>a</sup> Mf. <sup>a</sup>rih. <sup>a</sup> D. aspő f.
 <sup>b</sup> D. ins. va. <sup>a</sup> D. va add <sup>a</sup>m late, so hémanam<sup>a</sup>. <sup>a</sup> D. ins. va. <sup>1a</sup> D. om. f.

Pahl. trans!. That which I ask of Thee, tell me aright, Atharmazd; (b) by what means may I become justly deserving of that reward?, [that is,

XLIV. 17, 18. 213

fulfil the deeds (or 'duties') of Your laws perfectly\* (or 'make them complete')]; and when shall they also come and fulfil them who are the inspirers\* (meaning, the desirers\*\*) of my\* words (or 'of words to me'), [that is, when shall the advance of the Din become complete?]; (d) yea, when shall they come and fulfil them who shall be lords over\* (or, 'on behalf\* of\*'), Avirdâda and Amirdâda?, (e) even thus becoming those who are bestowing a gift from the Manthra-word, and befriended by (and 'united with') Rectitude, [that is, they give a reward as it is revealed from the Manthra-word].

\*1 Otherwise 'of the meeting'.

Parsi-parsian Ms. trit. Ân i as Tû pursam râst ân man gô\*, Hôrmusd; (b) kih, Hôrmusd, zamân kardârî i Shumâ, [kû, samân i tan i pasîn kih bêd]? (sic)  $\bullet$  (c) [v' = va] ân i kardârî + kardan i Shumâ [ [] kû, kâr [] insâfân i Shumâ kai bundah kunand?, va kih ham ân i man gôbishn hend khvâstâr?, [kû Dîn ravê bundah kih bêd]? (sic), (d) [va = va] sardâr bavishnî\* avar Khôrdad u Amerdâd?;  $\bullet$  (e) êdûn [] Mânsar, [kû, musd êdûn dehand chûn as Mânsar pêdâ\*], kih bahar az Şavâb [madad] \* \*1 Or 'paidâ'.

Free tr. This ask I Thee, aright, Ahura, tell me How through Thy Right for me that prize to merit, Ten mares male-mated\* and with them the camel? Since it was shown to me for Deathless Welfare

How as Thine offering I both may give? (or 'How unto these of Thine...') how may it become my own without deceit], (c) that reward of ten stallions and a camel? (d) It is (or 'Is it') when, O Atharmazd, I thoroughly comprehend weal and Immortality (Haurvadad and Amerôdad); (e) thus both are bestowed by Thee\*, [or not impossibly 'thus I\* give them both to Thee (see Ner. and the Gâthâ)].

Nor.'s sansk. text. (a) Půrvoktavat jňeyaň. (b) Kathath satyatayá tasya prasádasya anurůpo bhavámi, [kila, me apratáranatayá\* svádnîno\* bhavet] (c) daçánám açvánám sabíjánám\* ushtránámcha\*1?; (d) yathá me, Majda. Yat evam vedmi Avirdádasya\*\*(?)[-dam\*\*] Amirdádasya\*\*(?)[-dam\*\*]; (e) evam yathá Tubhyam cha dadámi? \*1 So J.\* \*\* or 'prasádam' is to be supplied.

Nor. transl., etc. (a) To be understood as aforesaid. (b) How may I with truthfulness become deserving of this reward?, [that is, how may it come justly into my possession without overreaching] (c) this reward of ten pregnant mares and camels (so meaning)?; (d) tell me how (or 'in order that') it may become mine, O Majda. It is when I become (or 'since I am') acquainted with Avirdâda and Amirdâda, (or 'with the reward of Av. and Am.'), (e) that\* I may thus (or 'how I may thus') render\* them as offerings\* to Thee?

Parsi-persian Ms. trit. Ân i—? Tû pursam râst ân man go, Hôrmusd; (b) chûn râst(î)hâ pah ân musd arsânî (?) bavam, [kû, hî-frêv\* + ya'nî + bî-farîb\* khvêsh bêd], (c) dah asp i [] [juvân = jûdûn\*] w shutur, (d) kih [] [hastam = hômûnam\*], Hôrmusd andar dânam Khôrdâd u Amerdâd [musd = musd]? \* (e) êdûn ân i har dû Tû dâd \*

.19. Text. છેટછા. ખુકુંકુલા. કુંકુલા. કુંદા. હોયદેવાન માલુલા. છે. વ્યાપ્ત ત્યારા છે. કુંદા. હોયદેવાન માલુલા. છે. કુંદા. હોયદેવાન માલુલા. કુંદા કુંદા

Verbatim transi. Hoc Te interrogo, recte mihi dic, O Ahura, qui praemium [sancto civi nostro] merenti non dat [vel 'det'], (c) qui id [praemium, vel 'vere'] huic fideli-verum-dictum-loquenti, [i. e. [viro] veram-fidem-confesso (vel etiam fortasse '[sancto civi] dictum-suum-re-vera-constituenti')] non\* dat\* [det], (d) quis [i. e. quae plaga] eum [i. e. ei] ejus [i. e. de hac\* injuria\*] (plaga-condemnationis\*) sit [i. e. infligetur] [nunc et hâc in-hoc tempore[ priori?, (e) hoc Te interrogo] sciens [bene] illam [plagam] quae eum [i. e. ei] sit [i. e. infligetur ultima [i. e. postremo et illâc]! \* Vel yō nā dâitē = qui nam (sic) (vel 'vir') id praemium tam bene meritum a sancto cive auferat'.

Pahl. text translit. Zakö i min Lak pürsémi, rástő avő il yemalelünűi, Aüharmazd; (b) mün zak (i madő) yekavimünéd mozd avő valman i arjánik [Zaratűshtő] lá yehabünéd, (c) mün aítő, aigh, avő valman i rástő gabrá yehabünéd, [i shapir gabrá], (d) kadár valman pavan zak i vinásishnő aítő fratűm, [aighash pavan zak i vináskárih pádaírás fratűm maman ?]? (e) Âkas hőmanam zak mün valman aítő aídűm [mamanash darvandih].

D. ins. i. DJ. om. i. DJ. ins. i. 4 so D.; DJ. and P. niyâyishn. 4 see P.
 M., K.\* ins. i. DJ. mindavam i; see P. 40 mûn zak = yas tad(i) also = i madö.

Pahl. transl. That which I ask of Thee, tell me aright, O Atharmazd. As to the one who does not give that reward (or 'what has\*\* come\*\* as a reward') for him who is the deserving one [for Zaratusht] (c) who is the one, that is, the one who gives to the just man [who is the good man], (d) what is that which is given to him as an injury at first, [that is, which is

1549. மாத் வாத் அரிட் என்ன வாக்கிர் குரியான் விள்ள முரிவாக்க விள்ளத் கிற்காக்கள் கிற்கள் கிற்காக்கள் கிற்கள்கள் கிற்காக்கள் கிற்கள் கிற்கள் கிற்கள் கிற்கள் கிற்கள் கிற்காக்க

Verbatim trl., etc. (Quidnam) [Num], O Mazda, auctoritatem-regalembene-agentes Daevarum-daemonum-cultores [umquam] fuere- [et versati fuere?], Free tr. This ask I Thee aright, Ahura, tell me, Who from deserving man that prize withholdeth, Nor on truth\*1-speaking\*1-saint hath e'er bestowed\*1 it, What as to this shall be his curse\* at present.

Knowing, I ask it, well his doom\* at last? \*10r ye nt = qui nam\* (sic, not interrog.) daite = 'who from\* the creed-speaker unjust withdraws\* it'. his punishment for that crime at first?; (e) I ask this, for I am aware of what it will be at the last; [what is his wickedness, that is, what is his

degree in guilt, and so in punishment?].

\*\* The i mado, or mado is an alternative and repeated trl. of yes tad(t).

Nor.'s sansk. text. (a) Půrvoktavat jüsyam. (b) Yah praptani prasadam anurûpine\* no¹ dadâti [Jarathuçtra-pratimâya\*] (c) yam asti tasmai satyavaktā naro dadānah [uttamos nā], (d) kim tasya tena doshena asti, tasya prathamam. [kila tasya tena papakarmatvena prathamam]? (e) Vettá'smi tasya yad asya asti nidane\*, [ka tasya durgatih]?
P. only margin; J.\*, J.\* om. \* all \*mo.

Mar, transl. (a) To be understood as beforesaid. (b) With regard to him who does not\* give the reward which has\*1 come\*1 for the One fitted for (or 'deserving of') it Ito Jarathustra's equall, (c) the reward which the truthful man, [that is, the good man] is giving to him, (d) what is the first thing which is his through this?, Ithat is, what I his first chastisement in consequence of this fault?]; (e) for I am aware of that which his punishment shall be in the end; [that is, what is his wickedness (or 'misery'\*\*)?]
\*\* Nor. of course was not aware that mado was a second and alternative trl.

Parsi-persian Me, telt. Ån é az Tú pursam rást án man gó", Hórmuzd &; (b) kih ân e rasid êstêd muzd ân û e arsânî\* (?) { [ân = sak] Zaratusht] nah dehad, (c) kih hast kû ân û i râst mard dehad, [i veh mard], (d) kudâm û i pah ân [] jniyâyishn\*(?) = nivdvishn] | hast avval. [kûsh pah ân vanâh-kāri pādafrāh [ ! chih [kuṇaṇḍ = vd-. g@nand\*]? # (e) Âkêh (sic) hastam ên kih û hast âkhir\*: [chiyash jân == sak] darvandihl @ "1 Or 'akhar'.

Fras ir. Have Daêva-worshippers, O Lord yet governed well? They who, thus ask I Thee, have fought for those Through whom the Karp bath giv'n our herds to Rapine: Whence too the Kavan foul in strength hath prospered, Nor field for kine hath ever show'ring blessed!

(b) sic [immo] id [vel 'vere'] interrogo, [hi Daevarum-cultores] qui certent his, [i. e. contra nos servos Tuos] vere\*1 (c) a-quibus [scelestis infidelibus inimicis incitati] Bovem [sacram] Karpanus[-pani Usikhá que (i. e. falso-studiosus[-iosi]) [pro-] Daemoni-[-ne]-incursionis sibi-dederunt\*\*, [i. e. acceperint, [vel 'una-cum-quibus Bovem K., U-que, Furise (nostrorum inimicorum) dederunt\*'], (d) quaque-[-re, i.e. ob quam causam\*2 Kavanus [-vani] in vigorem216 XLIV. 90.

robustum [vel 'in-vi-inflexibili'] creverint, [vel 'crescent']? (e) Non eam\*\* [id est, Bovem\*\*] pluviâ-madefaciebant [-facient per] Sanctitate[-tem, i. e. non labore\*4 secundum legem sanctam efficaci pascua-Bovis irrigaverunt] pratum prodendo\* [sic ad verbum, i. e. ad pascua Bovis irrigatione fecunda reddenda et sic material prosperitatem nostrae agri-culturae omnino nobis afferendam].

\*1. Vel fortasse 'ut (= yāis) Bovem · · · acciperent'. \*2 vel 'ut (= yā) K. · · · orescerent'. \*3 vel 'bîm = id\*(?) · · pratum'). \*4 fortasse 'per preces suas · · · · prato pluvias et ubertatem imprecati-suat'.

Pahl. text translit. Chigûn akaraző, Aûharmazd, Shêdayyá¹ hû-khûdát yehevûnd hômand?; (b) aêtûnő denman pûrsêm aigh, valmanshân mûn³ netrûnd³, [aigh anshûtâân⁴ min⁵ kâr va kirfak kardanő° ghal¹ pâdirānênd⁰ (vel pâdirānînênd⁰), valmanshânő mûn [hômand Kîkânő va⁵ Karpânŏ] (c) mûn Gôspend [yemalelûnd aigh] Karp⁰ Usikhshchâ⁴¹¹0 (sic) va Aêshmô (or 'Khêshmô¹¹') avöch¹¹ yehabûnd [Shêdâân], (d) mûnich Kîkö astûbö¹² va rânakih dâdâr, [aigh, min mindavam i¹³ avârûnö stûbö lâ yehevûnêd, ach i yemalelûnd aighshân yehabûndð] (e) zak mân lâch¹⁴ pavanich mozd¹² zak i¹³+¹⁴ Aharâyih¹⁵+¹⁴ kâr¹⁵ frâz yehabûnd, [aigh, amatshân mozd¹² yehabûnd, min¹⁶ mindavam i frârûn lâ vâdûnañd]. ¹'DJ. spella shêdâ. ² DJ. ins. hômand. ³ DJ. ketrûnd (?); D. netrûnand (sic ?). ⁴DJ. om. va. ⁴DJ. om. ⁴DJ., D. karḍanŏ; M. vâdûn (so). ¹DJ., D. ghal. ³D., P. -inênd. ³ P. obscure. ¹⁰ DJ., D. om. châ, (Zend characters). ¹¹ DJ. and Sp. join and DJ. ins. i; D. seems Aêshmînân for ⁰gûn⁰ (?). ¹³ DJ., D. om. f; M. ins. i. ¹³ DJ., D. ins. i. ¹⁴ see P. ¹⁶ DJ. åshkârâk. ¹⁶ D. ins. va kirfak; DJ. om. kâr. ³² DJ., D. ins. mozd. ¹⁴ DJ.

Pahl. transt. How have the Demons, O Auharmazd, ever been good rulers?, ((b) this therefore I ask thus) those who keep (or 'hold back'), [that is, who oppose men in (i. e. hinder men from) the fulfilment of duty and charity, those who are the Kfkås and the Karps], (c) as whose\*1 (or 'by whom\*1') [they say that] the Karp and the Usikhsh have given the Kins to\*2, Rapine [i. e. to\*3 the Demons], (d) whose\*1 is the Kika, but yet unstapefied and a bestower of delight (or 'impulse'), [that is, he does not become stupefied nor confounded from any impious influence, of\* which they even affirm that something is given by them], (e) that also they do not give forth to\* us as the reward for the fulfilment of the duty of righteousness, [that is, when they bestow their reward they will not do so from any pious circum-

XLIV. 20. 217

stance (or 'motive'); how have they therefore governed well?] \*1 Mûn oblique by position, or 'wbo [may thus]', but see even Ner. \*2 avoch must apply to Aêshmö (or Khêshmö). \*2 or 'they the demons'.

Ner.'s sansk. text. Katham kadáchit, Mahájñanin, surájáno Deváh abhavan?; (b) evam idam prichchhámi, ye pratiskhalanti, [kila, manushyán] káyanti\*1, (c) \*\*teshám ye Yushmákam gavám kadarthakánám · · · · (d) yecha Kíkah\*\* anirvinne\*\* yah [ye] avyápáradátríbhyah\*\* [ye avyápárakarmani\* nirvinná\* na bhavanti, tebhyaccha bruvanti] dátum, [Kíkáh adarçakáh]. (e) Na prasádeshu punyakáryam pradadante, [kila, yah prasádah tebhyo díyate, tena kimchid api sadvyápáritaram na kurvanti].

\*1 J.\* kāyām; others kāyam; but J.\* is reported as kāyam (co). \* line s in P., in J.\*, J.\* later. \* J.\*, J.\* \* J.\*, J.\* advy\*. \* J.\* nirvvitmāna (?); J.\* virviātmāna (?), or nirvverātmān (?), possibly nirvviit\*. \*\* adverbial (?), or read -nāḥ.

Nor. transl. How, O Great Wise One, have the Devas ever been\* good rulers?; (b) I am asking just this, the Devas who fall foul of (or 'sin against') men, [that is, who croak\*1(?) against men], (c) and who belong to those who bring on the ill success of Your cattle ··; (d) and who are also Kikas, and yet not exhausted\*\* (or 'confounded') [and they say] to give a reward (see below) to those who produce idleness\* (or 'evil works'), [and to those who are not exhausted (or 'confounded') in their evil action, [the inexpert, (or 'blind') Kikas\*2]; (a) nor do they discharge\*2 holy duties\*3 in the midst of rewards, [that is, they do not fulfil good works at all the more on account of the reward which is given to them].

\*1 See Burnouf. \*\* or 'the Kikas are the blind'. \*\* not 'place the holy in the midst of rewards'. \*\* in exhaustion (?)'.

Parsipersian Mr. irit. Chân hargin, Hôrmusd\*\*, Dêv [] (nêk-khudâ bûd tuvân\* (? sic = Pahl. hômûnd\*?)]; (b) ôdûn în pursam, kû: ûshân kih n. trl. p. natrûnd), [kû, âdamîhâ (sic) [] as kâr u kirfah kardan û dûr-kunad (?) [= \*inênd]], ûshân kih [hast (?) kôrân\* u Karpânî - ya'nî şummân (sic videtar]?, (c) kih Gôsfend [gûyad\* kû]; [] [Kârbah\* = (Karp) sûn\* (?) (vol fortusse 'madan'?) [], khôshm (= va heshmôgânich\*) [] dehad (?) [Dêv]; (d) kih, ham kôr bû-'âjis [] rândan(sic)-dehandah, [kû, az chîs i bad ['âjis = stábān (?)] nah bêd ham gûyad, kûshân deham (?)] & (e) Ân mâ [râ = r4 (?)] nah ham pah ham [] [dehad = dôbûnêd] [] i êavâb [musd = mosd], [ân i êavâb = sak i Ahlaîsh\*] kâr [u kirfah = va kirfah] frâs dehad (?), [kû, kishân [muzd dehad ham [] chîx i nêk mah kunand, [nês tâ kôr\* u Kar\* (?) = ham vad Kîk va Karp] ] & \* Vel 'Ôr\*'.

ம்கு திரிர்த் அரிர்கு முற்று மேர்ளை ய. அரிர்ச்சி முர்கார்கள் குரிர்ச்சி விள்விகள் கரிர்ச்சி விள்விகள் கரிக்கும் விள்விகள் கரிக்கும் விள்விகள் கரிக்கும் விள்விகள் கரிக்கும் விள்விகள் கரிக்கும் விள்விகள் கரிக்கும் விள்விக்க கரிக்கும் விள்விக்கும் விள்விக்க கரிக்கும் விள்விக்கும் விள்விக்கள் விள்விக்கும் விள்விக்கும் விள்விக்கும் விள்விக்கும் விள்விக்கள் விள்விக்கும் விள்விக்கும் விள்விக்கும் விள்விக்கும் விள்விக்கள் விள்விக்கும் விள்விக்குக்குக்கும் விள்விக்கும் விள்விக்கும் வ

Verbailm transi. Sic [Religionem sanctam] pronuntiabo, nunc auscultate, nunc audite, (b) [vos] qui(que) e-propinquo, [et vos] qui (que) e-longinquo [peregre] venitis; (c) nunc [ad] eam [Religionem vel 'vere'] omnia perspicua [chithrë = "rå], [i. e. ad eam R. de omnibus capitibus singulis doctrinae ejus perspicuis] (enim) animum-advertistis [vel 'advertitis']; (d) ne secundo [iterum propheta-falsus-infidelis] perversam-doctrinae-hortationem-suam-enuntians populum [nostrum, vel 'mundum'] morte-afficiat [et vastet], (e) malos\*2 delectus\*2 [suos, id est, malas distinctiones\* suas de doctrina] scelestus [-infidelis] lingua (a) [ut] deligens-professus\*3.

\*\* Vel 'de omnibus distincte' chithré = "thram', \*\* vel 'cam mala doctrina [sua]'.
\*\* veretô ut deponens, vel lege varetà: vel altera traductio: 'scelestus-infidelis unà

cum mala doctrina et lingua arctus, i. e. praeclusus est'.

Pahl. text transiit. Actino fráz góbichnő [Dínő\*, va¹] kevan nyókshichnő\* yehabûnishnő, [va] kevan vashammûnishnő, [aigh, gôch dên dárishnő va narm barů va³ kûnishnő va ghal gôbishnő], (b) va³ mûnichő min nazdík va mûnich min dûr bavíhûnéd [avő Acrpatistánő kardanő\*, afoash³ actúnő kûnishnő]; (c) maman kevan denman\* harvispö? pêdák aigh Aûharmazd yehabûndő, [aígh, denman dâm hamák\* Aûharmazd yehabûnd], (d) aígh lâ pavan zak 

dadigartar damân [pavan tanő\* î pasînő] valman î dûshîh âmûkhtâr [Garrâk¹0 Mînavad] ahvânő marenchinâd, (e) zakash¹¹ sarîtar kâmakő, va¹² zakash¹³ darvandîh¹⁴ pavan hûzvânő hêmnûnêd (vel 'onûuînêd ')¹⁵ [Ganrâk¹0 Mînavad]. ¹DJ. (?) om. °DJ. nadûk dahishn. °DJ., D. om. °DJ. °dő. \*see P. °DJ., D. ins. denman. °ao DJ., D. °M. hamáî (?); DJ., D. °māk. °DJ., D. ins.; M. om. î. ³⁵ DJ., D. ganâk. ¹¹ see P. ¹⁵ P. om. ¹⁵ DJ., D., P. om. ash. ¹⁴ D. °hâ; see P. □ DJ. °ûsêd; D. °ûnînêd; see P. □ DJ. °ûnêd; D. °ûnînêd; see P. □ DJ. °ûnêd; D. °ûnêdêd; D. °ûnêdêd; D. °ûnêdêd; D. °ûnêdêd; D. °ûnêdêd; D

Pahl. transl. Thus the [Religion] is to be proclaimed, [and now a hearing be be given (i. e. 'hear ye' (infin. for imper.))]; and now the listening is to be complete (i. e. listen ye), [that is, what I say be attended to (held in the ear), learned by heart, and proclaimed to persons]; (b) and who also from near, and who also from afar, desires (or better 'ye\*

## Ш.

Free tr. Thus forth I announcing speak; hear ye, now hearken, Ye who from far have come, and ye from nearer; For new think ye all aright, see ye all clearly; Not twice shall false teacher life again\* ruiu, Nor infidel evil creed loudly\* profess!

also who · · desire\*' (omit 'ash' from 'afoash' in gl.) to prosecute [priestly studies, must also do thus], (c) for now all of this is manifest that Anharmazd bestowed it, [that is, that Anharmazd made (or 'bestowed') all these creatures (or 'this creation'), (d) so that in that which is the secondary period [in the period of the final body (?)] he who is the teacher of evil [Ganrâk Minavad] shall not destroy the world, (e) he also [Ganrâk Minavad] believes (or better 'propagates') that which is his worse desire and evil spread abroad through the tongue.

Ner.'e sansk. text. Evam prakrishtam bravími: nanu\* karnábhyám crúyate [komalikriyate\*1 udîraniya cha], (b) yathá ásannát, yaccha dúrát samihate, [adhyayanam kartum tenacha evam káryam], (c) yat\* nanu\* idam sarvam prakatam yato Mahájňánî dadau, [kila, eshám srishtim samagrám Hormijdo dadau]; (d) na dvitíye kále dushtacishyápitá² [Ábarmanah] jagat márayishyati [vapushi pácchátye akshaye], (e) nikrishtakámí² durgatíyam\* (?-ah(?)) jihvayá prabodhakah. \* J.\* om. \* J.\*, J.\*, C. P. -yayitá. \* J.\* -kámi.

Nor. transl. Thus I declare: 'now\*1 it (the Din (?)) is heard with the two ears, [and the matter is to be memorized\* ((sic) made easy), and then to be uttered]; (b) and he who desires as from near, and who desires from afar to complete the studies, by him thus also indeed must it be done], (c) because all this is now\* evident because (meaning 'that') Hormijda has created it, [that is, Hormijda created the entire world of these things]; (d) the false teacher [Aharmana] shall not in the second period (or 'for the second time') destroy the world [in the future and indestructibile body], (e) the base lover of that which in the more\*2 wicked, sagacious\*2 though he be of tongue!

\*1 Ner. using name thus. \*1 or (e), the lover of what is base and sagacious as\*

to\* what\* wicked [-iyem\* (a formation with ya (?))] through the tongue.

Parsi-persian Me. trit. Êdûn frûs gôbishn [Dîn []] aknûn [] shunîdân\* dehad\* [] aknûn [] [shunîdan = nyôkshiebn], (ku, gôsh andar dâred (?), va narm bih [] kunishn, va ô (vel 'û') gôbishn], (b) [] kih ham az nasdîk, va kih ham az dûr khvâñad, [ân magopatdârî-kardan, az(sie)-ash êdûn kardan]; (c) chih aknû(u) in tamâm pêdâ (vel 'paio'), kû Hôrmund\*i dâd, [kû, în pêdâ\* [hamâ = hemdî!] [] Hôrmund\*i dâd]; (d) kû nah pah ân i dîgartar\* (? lege dadîgar\*(?)) zamân, [pah tan i pasîn] û i bad âmûkhtâr [Ganâ\* Mînû] jihân\* kharâb-kunandah \* (e) Avish\* (?) [= sieâ] badtar kâmah [] III [darvandîhâ = darvandahâ (sie tant)] pav\* (sie loco pavan (sie)) [az (?) = —] zabân [] [khvâst\* = ddmânâd\*] [Ganâ\* Mînû] \* \*1 Vel 'Or\*.

Frie, in Gentermen igete. episte. Gentermen indem internegim. And menter

Pahl, text translit. Aêtûnő fráz yemalelûnam dên ahvánő mînavadîkih î¹ fratûm [Gâsânîkîh], (b) mûn³ pavan valmanshân afzûnîkîh ash aêtûnö gûftö val\* valman f\* Ganāk\* (c) [aigh]: la lanman minishnö pavan akvinö; li\* la zak mînam<sup>e</sup> î<sup>7</sup> lak mînih, maman<sup>e</sup> li zak î frârûnö mînam ve la zak î avârûnö minih]; va lå åmûkhtishnö (sic), [maman\* li 2ak10 i frårûnö åmûzam ya6 lak zak i avārūno amūzih<sup>11+4</sup>]; lā khirad<sup>12</sup>, [maman li khirado pavan frārūnoih yakhsenunam<sup>13</sup> lak pavan avårûnöih], (d) \*lât\* kâmakich<sup>15</sup>, [maman<sup>18</sup> li kâmak pavan<sup>17</sup> frárûnöth<sup>18</sup> yakhsenunam<sup>19</sup> va lak pavan<sup>19</sup> avárûnöth<sup>18</sup>]; lá milayá; [maman16 li milayá17 zak? 17 pavan17 frárúnöíh18 yemalelúnam vato lak pavan21 avárůnčíh²i yemalelûnfh]; va¹s lá kûnishnö, [maman li kûnishnö ■ frárůnčí va• lako avarûno21]; (e) la Dino\*; [maman ■ Dino\* i• Gasanikih va lak yatûkth]; va lá rúbánő ashán (? lege lanman) pavan akvinő; [zak mûn madam Dînő\* i li yekavîmûnêdő, oa zak mûn madam Dînő\* i lak vekavîmûnêdő. ashan<sup>22</sup> raban<sup>28</sup> 🔛 payan<sup>26</sup> khadûkö<sup>25</sup> jînâk<sup>26</sup>]. <sup>1</sup> So D., over old; DJ. om î, ins. påhlumih va; D. minivadihā. \*so DJ. \*P. ins. \*DJ., D. ins. i. \*so D. \*see P. \*DJ. om. \*DJ. ich. \*DJ. and P. maman for ich. \*P. ins. mindavam om. zak. 11 DJ. ins. Amuzik. 11 P. and DJ. om. vs. 12 DJ. and P. ins. vs. 14 DJ. 12 DJ. and P. om. ich; DJ. om. Sp.'s I m, and F. om. Spiegels m. 16 DJ. and P. ins. 17 DJ., D. ins. 18 so DJ. and P. \*\* DJ. and P. ins. maman. \*\* DJ. com. \*\* DJ. \*\* DJ. afshan. \*\* DJ. robak; see P. ins. <sup>14</sup> P. om. Scott. see P.; DJ. denman. See P.

Pahl. transl. Thus I proclaim in the world the foremost spiritual thing (or om. 1 'at first the spiritual thing') [the Gathic doctrine]; (b) He

XIV. 9, 221

Free tr. Thus forth I announce to you life's first two spirits, Of whom the more bounteous the worse accested:

Never our thoughts, nor creeds, nor understandings,

Never our beliefs, nor words, nor yet our actions,

Nor can our souls, or faiths, ever be one!

of them whose is bountifulness spake thus to him who is the Wicked One:

(c) our thoughts are not in harmony; [I do not think what thou thinkest, for I think that which is pious and thou thinkest that which is impious], nor are our teachings, [for I teach what is pious and thou teachest that which impious]; nor is our wisdom the same, [for I have wisdom with correct piety and thou hast it in impiety]; (d) nor are our desires in harmony, [for I have a desire for what is pious and thou for what is impious]; nor is our speech [for I utter speech in piety and thou speakest impiety]; nor are our actions [for my actions are pious and thine are impious]; (e) nor are our Religions one, [for my Religion is the Gathic and thine that of the sorcerer]; nor are their [our] souls in harmony, [for he who takes his stand on my Religion and he who takes his stand on thy Religion are apart; their souls are not in the same place, i.e, do not occupy the same position)]. \*\*Or'for'.

Mer.'s sanek. text. Evam prakrishtam bravimi antar bhuvane adricyā¹ ādyā², [Gāthābhavāh] (b) yābhiç cha mahattamah Hormijdah¹ evam abravīt enam hantāram [Āharmanam] (c) kila: na² asmākam manah\*, [kila⁴, aham na tat\* manye yat tvam manyase, yato 'ham sadvyāpāritaram manye tvam cha avyāpāritaram manye tvam cha avyāpāritaram manye tvam cha avyāpāritaram cik-shāpayāmi\* tvam cha avyāpāritaram cik-shāpayāmi\* tvam cha avyāpāritayā dadhāmi tvam cha avyāpāritayā¹]; (d) na cha kāmah, [yato me kāmah, sadvyāpāritaram tvam cha avyāpāritaram brūshe]; na cha kāmah, [yato me kama sadvyāpāritaram te cha avyāpāritaram brūshe]; na cha karma, [yato me karma sadvyāpāritaram te cha avyāpāritaram brūshe]; na cha karma, [yato me karma sadvyāpāritaram te cha avyāpāritaram brūshe]; [ye upari Dīnau me tishṭhanti ye² cha upari Dīnau te tishṭhanti, teshām ātmāno² na ekatra]. 'J.º (?), J.⁴, J.\* om ḥ. ¹J.², P. °ya; J.⁴, C. °dyam. °J.², J.⁴, C. kila, na. 'so P., J.², J.⁴ om. °J.², J.⁴ adv², lage asad². °J.⁴, adv²; J.\* (?) adhy², or advy². "J.⁴ adv²; J.² adv²; J.² adv²; J.² yasa (sic).

Ner. transl. Thus I declare the first spiritual songs\*\* (gathas(h), fem., understood) within the world those essentially contained in our Gathas]\* (sic, see the Pahl., or poss.: 'The first spiritual hymns (or 'dins', see s gl. · · ) are those which appertain to the Gathas) (b) by means of (or 'in accordance with') which the greatest Hormijda thus addressed the murderous [Aharmana]: (c) our minds\* [-amsi] are not united, [that is, I do not think what thou thinkest, since I meditate the better (good) work and thou the

222 XLV. 3.

evil (lit. a 'more evil\* work')]; nor are our doctrines \( \) harmony, [since' I teach good works, and thou teachest evil works]; nor are our intelligences\*; [for I have knowledge through (or 'with') goodness, thou through (or 'with') evil]; (d) nor are our desires\*, [since my desire is for the more baneficial\* work\*, thine for the worse (or 'idleness')]; nor are our words, [since I utter the good and thou the evil\*]; nor our deeds\*, [for my deed \( \) a good work\*, thine wickedness]\*; (e) nor our religions\*, [since my religion has the Gâthic character and thine the demoniacal]; nor are our souls united; [the souls of those who take their stand on my Religion and those who abide by thine are not together].

Parel-persian No. trit. Édûn frâs gûyam andar jihûn Mînû î avval [í Gásûnî] p (b) kih pah ôshûn afsûnî ash êdûn guft ûn í [Hôrmuzd<sup>01</sup> = Anhômd] [] û í (oz 'ô')

ndelecet newhon necter neward naben angelet.

Galite. Po. oft letter on on of a factorial marchet.

Galite. Po. oft letter on often often and letter.

Galite. Po. often often often and language.

Galiter of a factorial marchet and language.

Verbatim tranel. Sic pronuntiabo vitae hujus [rem] primam [i. e. rem gravissimam, Religionem], (b) quam mihi [omnia-penitus-]-sciens Mazda dicebat Ahura; (c) qui eam\*1 [Religionem\*, (vel fortasse simpliciter '-cumque'), cp. Ved. fm) ut Verbum] Vestrum\*1 (?) non sic [ut Vestrum\*1] Sacrum-rationis-Verbum perficient, [i. e. id implebunt, et ei satisfacient] (d) sicut eam\*1 [Religionem (? vel 'id\* Verbum\*'), i. e. sicut ego de ea (vel 'de eo')] sentiam-et-putem(-que), dicam-que, (e) his [male-oboedientibus [vitae in-miseria [vel in-aerumna] sit ultimum, [hoc est, finis vitae horum in Tartaro erit (vide Y. XXX, IV (4)]! \*1 Vel 'vē = vt = quidem, quin', fortasse loquitur Ahura et 'Vestrum' nulle medo in sensum hoc loco convenit.

Pahi. text transiit. Actino fraz yemalelünam den ahvano zak i¹ valman [i³ Aüharmazd nafshman] i fratüm [khim\*\* virāstano³; aigh, kolā⁴ aish fratüm khim barā avāyad virāstano³], (b) mūnash avo ■ ākās⁵ dāḍo gūfto Aūharmazd (c) aigh: min lekūm mūn denman Mānsar lā actūno varzend⁴ (d) chigūno denman mīnishno va¹ gôbishno, (e) pavan⁴ ashān³ den ahvān anāk³ ait, hanā³ vad¹⁰ avo zak i¹¹ afdūmi⁴ ¹ DJ. om. ² DJ. so im. i. "so D. and others; DJ. °sto. \*see P.) ° D., P. \*aihā. ° DJ. -inend (menning \*-mēnd(?) °). ¬ P. om. valmanshān. ° DJ. om.; D., P. anāk. ° DJ. im. hanā (ovar). ¹² see P. om. ¹¹ D. ims. i. \*\* perhaps khim arose from the term im in pacur\*, ■ so ■ is not gloss, but may be alternative trl.

Pahl. transi. Thus I proclaim in the world that which is His [Athar-

XLV. 2, 8. 223

Ganā\*+ya'nî+Ganā\*-Mînû (o) [kû]: nah mā mîniahu... paā yak-bā-yak (vide inīra), man\* [va=va] nah ān [] [chīz=mandām] i Tū andēshīd, chīh man ān î nāk mīnam va tū ān i bad mīnad\*\* (?-sic lege-f)] va nah ānūkhtan [chih ma [] [chīz=mandūm] i nāk āmūzam [va=va] tū ān i bad []; [va=va] nah khirad, [chih man khirad pah nākī dāram [va=va] tā pah badī] (d); [va=va] nah kāmah [], chih man kāmah [] nāk + ya'nī + nākī va tū [] bad + ya'nī + badī; nah sakhun, [chīh man ān i [] nākī gūyam, va tū ān ī bad gūyī]; [va=va] nah kardan, [chih man kardan i nāk + ya'nī + nākī [va=va] tū [] bad + ya'nī + badī]; (e) nah Dīn, [chih man Dīn Gāsānī va tū jādūī]; va nah ruvān i ashān (sic) pah yak-bā-yak, [ān kih avar Dīn i man āstād (so) [] ashān ruvān] [] yak jāī [] [hast, kū, Bahisht; [ān kih avar Dīn i tū āstād shān (sic) ruvān nah pah yak jāī, [ku, ōahān + ya'nī + va + Druj = hast; āgh Vahisht; sah mān madam Dīn i rak\* jak-nād\* (sic) ashān rābān rā\* pavan ādūk\* jināt; āgh ōshān ·.] \*1 Vel 'Or'. \*2 possibly 'manīd', pret.

Free tr. Thus forth I announcing speak this life's first doctrine Which unto me the all-\*wise one hath spoken; They who to Manthra's voice no action offer, As I therein the same both think and atter, Theirs shall this life's last end issue in woe!

mazd's own interest (or 'that which is He, A.(?) himself')] and which is the first (or 'chief'), [viz. the nature (or 'disposition') and the regulation (?), that is for every person it is first absolutely necessary that the nature\*1 should be regulated], (b) which interest he, the wise One Atharmazd delivered and declared to me, (c) to this effect, that those of you who do not thus fulfil (or 'use') this Manthra (d) as it ought\*2 to be contemplated and uttered, (e) upon them there shall be evil in the world, and this until the end.

<sup>91</sup> Or poss, meaning 'to adjust (or 'arrange') the nature (the detailed doctrine) of the Manthra; see (c). <sup>93</sup> no sign of the 1<sup>86</sup> pers.

Ner.'s sansk. text. Evam prakrishtam bravimi antar bhuvane 'sya âdyam, [asya Hormijdasya svādhīnam âdyam çīlam, sammārjanam, kila, sarvasya kasyachit\* âdau çīlam samyujyate sammārjayitum], (b) yat\* me vettā Mahājñānī avochat Svāmī, (c) kila: 'ye enām bhavadbhyah na evam² Vānīm samācharanti (d) yathā iyam manasi vachasicha, (e) taiçcha antar bhuvane anyāyo 'sti yāvat\* nirvāṇam. Variations unimportant.

Mer. transl. Thus I declare forth in the world His first interest\*, [that is, Hormijda's own first natural characteristic, purification\* (or 'orderly\* regulation\*'), that is, in the beginning (first of all) it is necessary (or 'fitting') purify the nature of every individual]; (b) yea, I announce that which the intelligent Lord, the Great Wise One declared to me, (c) that is, that they who do not thus fulfil the Word through your\* means\* (or 'for you'; 'according to your prescription')\* (d) as this word ought be obeyed and

224 XI.V. 8, 4

carried out in thought and speech, (e) through these\* (or 'with reference to (or 'for')) these persons') there also disorder in the world as long as\* until\* the end.

Parsi-persian Me, trit. Édûn ízás gûyam andar jihân ân é û (é Hôrmusd\* napash-

nichmis, doringstrum nichten meichen auf (n) sachen. Gebriegen mil (n)

Verbatim transl., etc. Sic declamans-annuntiabo vitae hujus optimum [virum\*1 principem sanctum mandata Verbi-sancti-rationis (vide m III (3) plene peragentem, (b) eum] Sanctitate ex Mazda novit\* [vel ('scivit Se. Maz.\*(?)) eum optimum esse, Mazda'] qui eum creavit [vel 'ut principem nostrum statuit'; (c) immo Mazda statuit hunc optimum (sub potestate et voluntate sua)] patrem [viri sancti in fide et in civitate, i. e. patrem viri] Bonae[-na] diligentis (-agri-colentis) Mentis[-nte praediti]. Ita[que] huic [i. e. Mazdae\*\*, vel 'viro\* principi\*'] filia [est bonam-actionem-perficiens (nom. sg. fem., vel 'b. actione-praedita')] Pietas, [vel Devotio, i. e. mulier (?) sancta Devotione\* praedita]; (e) non fallere[-endus est ille], omnia volens-et-aspiciens [vel 'decernens'] Ahura, [igitur hunc optimum ducem cognovit, et etiam bene scit (Ashâḍ(ţ) hachâ vaệḍâ) me omnia vera in hac re nec nimium nec parum dixisse].

\*1 Vel 'Annuntiabo · · optimum Deum, i. e. 'Ahuram ipsum''; (b) ex Sanctitate [l. e. in veritate dictum esse] Manda scivit [hoc Verbum-rationis meum ([vide s. III (8) yôi îm măthrem.]) (Manda) qui id [Verbum] inspiraverit et statuerit · · '; vel etiam fortasse legendum sit 'Mandam == cognovi Mandam · · · , (c) eum ut patrem · · '; ([vel 'Manda' lecto verte, 'scivi, O Manda, et ergo Te ut patrem B. M. annuntiabo']).

Pahl. text transiit. Aêtûnö frâz yemalelûnam dên ahvân zak t valman î Aûharmazd aafshman pâhlûm, [Khvêtûk-das¹ kardanö²]; (b) min Aharâyîh avâkîh Aûharmazd âkâs, mûn denman yehabûnd³, [Khvêtûk-das¹ kardanö]; (c) afash pavan abîdârîh î Vohûmanö varsîd, [aîghash îrârûnö îravardârîh î dâmân râi Khvêtûk-das² kardanö²]; (d) aêtûnö zak î bentman³ î hûkûnishnö, î bûndak mînishnö, ["Spendarmad, aîgh min Khvêtûk-das² kardanö² lakhvâr lâ yekavîmûnâd]; (e) lâ° îrîfî, [aîgh' min Khvêtûk-das² kardanö² lakhvâr lâ yekavîmûnâd³-; ; maman harvîspö nikîrîdâr²- pavan zak î Aûharmazd, [aîgh, pavan Dînö\* î Aûharmazd hamâk²¹ kâr va dînâ¹a ghâl¹a yehevûnêd].
¹ DJ. khvêtû-d². ² DJ., kardő. ° DJ. dâdő. ⁴so DJ.; see P. ° DJ. im. î; see P. ° D. dôkhtî;

XLV. 5, 2 225

man" + khvēsh) é avval [khaşint" aristan, kû, har [dû = -] kas avval khaşlat" [= Pahl. hím" (sic)] bih bâyad aristan], (b) kiyash ûn man [] [âgâhî(h)û" = âkâsshû" (sic)] [] guft Hôrmuzd, (c) kû: as shumî kih în Mânsar nah êdûn varzênd" (d) chûn în minishn" u gôbishu, (e) pah ôshûn andar akhûn" runj hast [] — ân ê âkhir". \*

Free tr. Thus forth I announce to you this life's best leader\*, Him from his Truth He knows who him created; Father of good Mind he, the toiler's spirit; Thus his daughter through good deeds Devotion; None can the Lord deceive; all things m guides.

DJ. imperfect. TDJ., D. om. va. D. om. from. to inclus. (?). so DJ., D. D. daran.; see P. 12 so DJ., D. 13 D. dadistân. 12 DJ., D.

Pahl. transl. Thus I proclaim that which is Atharmazd's own" best thing in the world [the making" marriages" among kinsfolk" (?)]; (b) in accompaniment with (or 'with the help of') Aharayth, Atharmazd the wise (or 'all-knowing') instituted this [the fulfilment of this Khvètūk-das]; (c) He also practised it in the fatherhood" of Vohūman, [that is, for the correctly-pious nourishment of the creatures; that is, he caused the practice of the marrying-among-kin for this purpose]; (d) so His virgin-daughter the well-conducted and" perfect-minded-one, [that is, from the fulfilment of 'relation-marriage" let her not recoil]; (e) may she" not be deceived, [that is, may she not refrain from Khvètūk-das (sic)], for an observer of all she (or 'one") becomes according to Him (or 'as" He') who is A. (or 'that which A.'s'), [that is she appertains (is devoted) to the whole duty and law in the Religion of Atharmazd (or 'the whole d. and l., etc. appertain to her')].

Ner.'s sansk. text. Evam prakrishtam bravimi antar bhuvane asya ut-krishtataram, [asya iti Hormijdasya avadhinam utkrishtataram Shuaetuo-dathakaranam\*\*1], (b) Punyasamçlishtam Hormijdo vettä yad idam dadau [Shuaetuodathakaranam\*\*1]; (c) pitritaya Uttamasya samacharat Manasah, [kila, sadvyaparapalanayai\* srishtinam shuaetuodatham chakara]; (d) evam sa du-hita uttamakarmini sampurnamanasi [prithivi] (e) na vyamohita, [kila, Shuaetuodathakaranat\*1 anyatha na\*sit] sarvajnamini Hormijdiya\*, [kila, Dinya Hormijdasya samagrani karyani nyayaçacha tatra bhavanti].

\*1 so J.\*, J.\*, etc.; see notes. \* J.\* ins. yk, but see Pahl. and P.

Nor. transl. Thus I declare in the world His more (most) excellent prescribed practice, [that is, Hormijda's own most excellent deed the Shuaetu-odatha\*]; (b) when Hormijda the wise\* instituted it, it was conjointly with Sanctity that He did so, [this deed of Shuaetu-odatha\*]; (c) He practised in His (or 'through the') fatherhood of the Best Mind, [that is, He instituted Shuaetu-odatha\* for the good protection of the creatures]; (d) thus His daughter, best in conduct as she is and endowed with a perfect mind [the earth\*],

29

(e) was not deluded, [that is, she was not averse from the act of Shuse-tuodatha\*], understanding all things and faithful to (or 'belonging to') Hormijda, [that is, all deeds and laws there on the earth (Aramaiti being considered to be the earth) are in\* accordance\* with\* (or 'constituted by') the Din of Hormijda].

Parej-parejan He, trit. Eddin frås gityam andar akhån\* än i t Hürmusd khvösh

.toxt. . તે હિલ્લાન છેલ્લાન છેલ્લાનું રહિલ્લાન છેલ્લાનું કહિલ્લાન છેલ્લાનું છેલાનું છેલ્લાનું છેલાનું છેલ્લાનું છેલ્લાનું છેલ્લાનું છેલા છેલ્લાનું છેલ્લાનું છેલાનું છેલ્લાનું છેલ્લાનું છેલ્લાનું છેલ્લાનું છેલ્લાનું છેલ્લાનું

Verbatim trl., etc. Sic pronuntiabo quod mihi dicebat beneficentissimus Ahura (b) [illud] verbum [i. e. Manthrae\*-verbum quod ad] audire\*[-iendum\*i] (quod) a-mortalibus optimum [sit]: (c) qui mihi huic\* [în (vel 'de') -hac-re\*\*] oboedientiam dant [praestent], intentionemque-animi\*\*, (d) ad [sos\*\*] accedent\*\* Salubritates-duae\* Immortalitates-duae, [hoc est simpliciter 'Sal-tas et Immortalitas'] (e) [et propter actiones] Boni Spiritûs [i. e. propter actiones eorum secundum mandata Boni spiritus peractas veniet \*remunerans etiam] Mazda Ahura.

\*\*Fortasse 'dixit b. Ahura: hoc verbum audi' (infin, loco imper.). \*\* vel 'qui mihi et huic beneficentissimo'. \*\* vel 'qui mihi · · · oboodientiam · · reddant · · II (ad) accedent ad Salubritates-duas et ad Immortalitates-duas [1. a. ad S-tem at I-tem] propter facta sua [sic dixit\* beneficentissimus (vide (a))] M. A'. \*\* vel 'lege jimem', tum in ea re loquitur Ahura: 'yôi môi shmâi, etc.' usque ad finem: 'ad [ece] accedam cum-S-tate\* et Im-tate\* causa actionum [corum remunerandarum Ego] M. A.'.

Pahl. text translit. Ačtůně fráz¹ gôbishně³ můnash avě³ li gůft³ valman i afzûníktům³, [Dastěbar dáshtaně] (b) gôbishně sráyishně⁴ dabishnih⁴ můn anshûtááně⁴ páhlům⁴, [aigh³, anshûtáán² mindavam il denman shapir⁵, amat³ madam Dîně³ yekavîmûnd]; (c) mûn avě valman il li³ Srôsh, [val¹ valman il li Dastěbar] yehabûnêd [taně° i nafahman], cháshêd avě aishán, [aigh, bará yehabûnêd] (d) madam yâmtůnêd avě² Haurvadad va³ Amerôdad [pavan mozd yansegûndě³]; (e) pavan° zak i Vohůman kûnishně [avě³ li¹°], Aûharmazd, [ach¹¹ yâmtůnêd pavan mozd yansegûndě¹³].

<sup>1</sup> DJ. ins. î. <sup>2</sup> see P. <sup>2</sup> fragm'ts vel. <sup>4</sup> fragm'ts mardûmên Pêhlûmûn occurs. <sup>5</sup> fragm'ts. pêhhlûm. <sup>6</sup> DJ., D., fragm'ts ins. <sup>7</sup> DJ. om. <sup>5</sup> so DJ.; D. <sup>4</sup>gûnând. <sup>5</sup> so fragm'ts. <sup>16</sup> DJ. avö li; K.<sup>5</sup> svö (no li); fragm'ts val (no li). <sup>11</sup> so DJ. <sup>50</sup> DJ. <sup>5</sup>gûnând. <sup>5</sup> so fragm'ts. <sup>16</sup> DJ. <sup>5</sup>gûnând.

Pahl. transf. Thus this is to be declared forth which He who the most bountiful declared to me, [that is, the maintenance of the Dastûr]

buland [Khêtû-dahathhî\*(?)-kardan] . (b) As Şavāb madad Hörmund\*ākāh (do (lege 'ā kih in dād [Khētû-dahathhî\*\*-kardan], (c) asaah((?) sie) pah pidarî\* i Bahman varzēd\*(so), [kūsh nēk parvardan i pēdāishī (vol 'paidāyishī') rā Khētū-dahathhī\*-kardan] \* (d) ēdūn ān [va =—] dukhtar i nēk-kushishn, [i bundah mīnishn], [] Spendarmad, [kū, az Khētū-dahathhī\* (sie) -kardan bāz nah ēstād]; \* (o) [] chih tamām nikāzīdār-[-ān =—] pah ān i Hōrmund\*, [kū, pah Dīn i Hōrmund\* tamām kār u insāt [ā (vol 'ū') = ghan] [bēd]

Free tr. Thus forth I that word pronounce which Mazda told me, That sacred word the best to mortals hearing:
Those who herein to me Obedience offer,
Come to\* Immortal Weal through deeds ill goodness,
Through their Good Spirit's deed, thus\* said\* the Lord!

(b) and the delivery of the recital of (or better 'the giving of bearing" to') those words which are the best for (or 'of') men, [that is, this a good thing for (or 'of') men when they take their stand upon the Religion]; (c) he who rendering to me (lit. 'to him who I am' (sic)) obedience"; [seen" himself" (his own body) to him who is my Dastûr] teaches (or possibly 'gives" attention" to) others, [that is, he who will bestow something upon them], (d) he, this one, is coming on toward Haurvadad and Amerôdad (Weal and Immortality) [to seize the reward]; (e) and by the action of a good mind [to me], O\*\* Aûharmazd\*\*, also [he is coming to take the reward].

\*1 Or 'gives to my Srôsh'. \*2 see the Gâthâ. \*6 without gloss, 'to me A. & coming'.

Ner.'s cance. text. Evam prakrishtâ vâk yâm me abravît mahattamah [Gurch grahanam'\*] (b) vâchah\*1 samlâpe deyâh yâ manushyânâm utkrishtataram, [kila, manushyânâm kimchit\* idam eva uttamam yat\* upari Dînau samtishthanti]; (c) ye madîyâya tasmai Çroçâya dadâti, âsvâdayaticha [Çroçâya âchâryâya dadâti svîyam vapuh, âsvâdayaticha anyeshâm\* (d) upari prâpnoti Avirdâde\* Amirdâde\* [prasâdam grahîtum\*1], (e) uttamamanahkarmâ\* Hormijde\* [asmin prâpnoti prasâdam grahîtum\*1]. \*1 Corrected; variations not important.

Mer. transl. Thus the declaration which the Greatest One uttered me, inculcating\* [the acceptation\* of the spiritual Master], (b) containing words which are to be delivered in the discourse of speech, and which express the most excellent characteristic belonging to men, [that is, this indeed is the best thing for men that they should take their stand upon the Din]; (c) who gives this my Groça, and inculcates the same, [he\* who\* gives his own body up to Groça the preceptor, and teaches so to\* others] (d) ascends to\* Avirdåda and Amirdåda, [to take the reward], (e) and endowed with the action of the Best Mind he ascende also to\* Hormijda, [that is, he comes to\* Him to\* obtain the reward].

Parsi-persian Me. tril. Édûn frûn [] [gûyam = jammûnam\*] kiyash ûn man guft [Hôrmund\* = Andômā] û i [] [afsûnîtar = afsûnêtêm\*] [[as = min] Dastûr dâchtan], (b) gôbishn sràdishn dàdan kih âdamiyên buland, [kû [] [-shân = -shên] [] chin [] in buland kih [] [kân (? sic = kên (?), lege kâr u) kirish yah Dastûrî kunand = kên\* (? sic) kirjuh pavan Dastûr\* edgûnand\*] [] mardumân chiz [] in veh kih avar Din êstênd ¶

જામાં મારે. હિલ્લામાં વેલ્લામાં વેલ્લામાં કાર્યા જામલમેર નેમલાભાષ્ટ્ર જામાં કાર્યાલક મહિલામાં વિલ્લામાં કાર્યાના મહાલું કાર્યામાં મહાલું કે. ત્યાં કાર્યાલક મહિલામાં વિલ્લામાં કાર્યાના મહાલું કાર્યામાં કાર્યાલક મહિલામાં કાર્યાલક માતામાં કાર્યાલક મહિલામાં કાર્યાલક માતામાં કાર્યાલક મહિલામાં કાર્યાલક મ

Verbatim transl. Sic uno-tenere-[in tempore futuro]-declamant-annuntiabo omnium maximum [deum supremum] (b) [Eum hymnis meis] laudans Sanctitate, [ego], qui beneficus\* [sim, i.e. disciplinae ejus\* plene obcediens mandata singula ejus\* persequenda et ad voluntatem ejus\* plene in re-vera constituendam corde devotus) ego laudans eos] qui [benefici\*1] sint, [i. e. Speñta mainyu, Vohu Manah, Asha, etc.; (c) [cum\*] beniguo (vel 'sancto Suo') Spiritu audito\* Mazda Ahura, (d) cujus in-adoratione [i. e. — cultum ejus\* plene peragendum] unâ-cum-Bona interrogavi Mente, [i. e. interrogationes meas de potestate et de creatione ejus posui ut eum\* tanto devotius adorarem]; (e) ejus\* intelligentia [optima in meam mentem inspirata] prae [prorsus] me hortans-doceto\* (optima), [i. e. sic omnia dubia mea resolvens et ignorantiam meam dispellens]. \*\* Utrum 'yôi bentt' 'omnes vivos' significat, neone? \*\* vel fortasse significat frashi promotio\* hâc et illac, incrementum\* in omnibus rebus quum in rebus animi tum in rebus felicitatia demesticae omniao.

Pahi. text translit. Aétûnő íráz yemalelûnam sak í min harvisp-gûnő<sup>1</sup> mahistő<sup>2</sup>, [yazishnő t<sup>2</sup> Yazadán kardanő<sup>4</sup>], (b) stáyishnő t Aharáyih<sup>3</sup>, valman<sup>6</sup> i hū-dánák [Aüharmazd naíshman] mūn hômand; (c) spénák<sup>7</sup> minavad, nyókhshan<sup>3</sup>, Aüharmazd, [aigh zak i yemalelûnáni am bará nyókhsha<sup>3</sup>]; (d) mūn sak i valman niyéyishnő<sup>3</sup> pavan Vohūman fráz hampūrsakih, [aigh, dádak-gőbíh<sup>10</sup> i Yazadáu pavan frárûnö<sup>11</sup> hampūrsakih bará sháyad khavitūnastanö<sup>12</sup>], (e) zak i valman<sup>13</sup> khiradő<sup>14</sup> fráz avő li ámūzend páhlūm, [ásn<sup>3</sup> khiradő].

<sup>1</sup> So K. <sup>2</sup> see P. <sup>2</sup> DJ. ins. f. <sup>4</sup> see P. <sup>1</sup> D. ins. f. <sup>4</sup> so DJ., D.; K., M. avŏ. <sup>5</sup> so K. <sup>2</sup> and fragments. <sup>8</sup> K. <sup>5</sup> deficient. <sup>8</sup> see P. <sup>15</sup> DJ. dâdŏ-. <sup>2</sup> DJ. <sup>4</sup>D. <sup>2</sup> DJ., D. <sup>4</sup> thnastŏ. <sup>15</sup> so DJ.; K., M. avŏ. <sup>14</sup> DJ. om. va.

Pahl. transl. Thus I announce that which is the greatest of all [the celebration\* ■ the worship\* of the Yazads\*], (b) and the praise of Aharayth, who (the Y. and A.) are [Atharmand's], the beneficiently wise [one's own\*1],

XLV. 6. 229

kih ûn û i [] Srôsh ûn [] i man Dastêr] dehad [tan i khvêsh] [va = vs] châshêd\* ûn kasân, [kû, bih dehad], (d) avur rasad ûn Khôrdâd u' Amerdâd [pah musd [] [sitêd=-ûnd\*]]\*; (e)[] ûn î Bahman kunishn ûn [] [ax--mis] Hêrmand [] rasad [pah musd nitênîd\*(?, vel \*nand)]\*

Free tr. Him forth I announce to you, of all the greatest, While the Benignant\* each with Right I worship; Let great Ahura hear with bounteous\* spirit; In whose true praise I asked questions with Good Mind, With His best wisdom forth answer the Lord.

(c) Bountiful Spirit Atharmazd, hear me, [that is, listen to me fully in that which I shall say]; (d) He\* whose praise me be offered through (or 'in accordance with') a continued colloquy with Vohuman, [that is, it is entirely necessary to understand the mediation (or 'legal declaration' (?)) of the Yazads, and through pious conference]; (e) His wisdom whose praise thus they are teaching me continually, the best [the innate\* wisdom].

\*1 Hardly meaning 'who A. . . Himself'.

Ner.'s sanek. text. Evan prakrishtam bravimi sarvebhyo mahattaram' [Ijianeh Iajdanam karanam], (b) stuti[r]<sup>2</sup> punyanam asya uttamajnamino\* yah santi, [kila, Hormijdasya svadhinah\* santi]. (c) Mahattarah[-a] adriqyamurte, çrinu, Mahajnamin Svamin, [kila, yad vayam brumahe, tat çrinu]. (d) Yasya pranamah\* Uttamasya praçnataya\* Manasah, [kila, abhyarthanam\* Svaminah sadvyaparipraçnataya çakyate parijhatum], (e) tasya buddhim me prakrishtam çikshapaya\* utkrishtataram [naisargikam\* (?)].

<sup>2</sup> so O. <sup>2</sup> J.<sup>5</sup>, J.<sup>5</sup> strif. <sup>5</sup> J.<sup>5</sup>, J.<sup>5</sup> uttamamahājāāninoh; J.<sup>5</sup> uttamajāāninoh.

Nor. transi. Thus I declare that which is greater than all [the performance of the Ijisni of the X(I)ajdas\*], (b) and the praises\* which are those the holy ones and belong to Him who is beneficently wise, [that is, they are Hormijda's own\*], (c) O Greater[-test] Spirit the Great Wise One the Lord, hear, [that is, listen to us in that which we are telling You]. (d) He whose praise accompanied with (or 'through') the questioning of the Best Mind, [that is, it is possible comprehend the worship\* of the Lord by questioning the holy\*1], (e) His most excellent [innate\*(?)] knowledge (His whose praise thus) do Thou then teach me forth. I or 'by an holy\* questioning'.

Farst-persian Ma. tril. Bûûn frûn gûyam ûn i an tamûm [] [Yanishn i În(a)dân kardan] [meh = mas], (b) stâyishn i Şavûb [] i nêk-dânû [Hôrmusd\* khvêsh] kih hastand ©, (c) spanâh mînû, shunav man, Hôrmusd\*, [[] ân i gûyam ma-rû— (?) [] [nêkî = banû\* madûkî (!)]. (d) Kih ûn i û niyêyishn [kumam = sagûnam] pah Bahman frûn hampursishn ©, [kû jûdangûshî\* (sio) i În(a)dûn pah nêk hampursishn bih ahâyad dânistan] @, (e) ân i û khirad frûn ûn man ûmûnand buland [[] [âgahî = âgâi (sio videtur) khirad] ©

જેનાને ક્ષ્માં ક્ષમાં ક્ષમાં

Verbatim tranal. Cujus [maximi supremi Dei] res-utiles, [i. e. institutabenefica (ritum, mandata et hymnos inspiratos ad salutem nostram efficaces)]
desiderent [i.e. precibus suis strenue petant] oblatores [qui vere ut fines suos
sanctos attingant enisi-sint] (b) [ii] qui (enim) vivi\* fuerunt\* [vixerint\*1] — eas
res precibus-petentes usque adhuc enisi sunt\*1, et ii qui nunc vivi] sunt(que) [vel
'qui posthâc nati-sint (?)']; (c) in-Immortalitate sancti anima [eas res
salutem nostram tam utiles\*3] desiderans\*2+2- [-est (i.e. eas desiderat)], (d) [in
Immortalitate] continuâ\*, quae\*3 [res\*3] [tamen in] homines calamitates\* [sint]
scelestos-infideles; (e) easque [res utiles et efficaces per] Regno[-gnum Suum]
[ut] effector\* [earum nobis impertiet] Ahurs. — Utrum ab auctore intellectum
fuerit: 'qui enim in caelo vivi nunc adhuc usque ad hoc tempus precationem protinus
faciant' necne? \*\* vel 'anima sancti precibus contendit in Immortalitate ut (\*\*y\$ == yen\$)
adversus homines-infideles calamitates sint'; utrum vertere possimus y\$ == in\*-qua (locat. (?)) immortalitate...', necne? \*\* vel 'animosa\* est'.

Pahi. text tranel. Zak î valman<sup>2</sup> 1<sup>2</sup> sûd bayîhûnam pavan râd dahishnîh, [amat râdîh vâdûnam-ê<sup>3</sup>]. (b) Mûn akarax<sup>a</sup> min<sup>5</sup> zîvandakânö<sup>5</sup> mûn<sup>5</sup> bûd hômand, mûnich<sup>6+5</sup>, yehevûnd<sup>7</sup> [hôman<sup>6</sup> bûndaktar avö nafahman<sup>6</sup> vâdûnam-e<sup>3</sup>] (c) amarg-rûbishnîh zak î aharûbânö avö rûbânö khvâstâr<sup>5</sup>, [amat pavan<sup>10</sup> tanö<sup>6</sup> î pasinö<sup>5</sup> lakhvâr lâ avâyad zektelûntanö<sup>11</sup>] (d) <sup>13</sup>tûkhshishnö<sup>5</sup> amat gabrâ<sup>5+18</sup> tang<sup>5</sup> î darvand<sup>2</sup>; (e) aêtanöch Aûharmazd dâmân valman<sup>14</sup> î khûdâî.

So DJ., D.; M., K.\* avö.
 DJ. ins. î.
 ao DJ., M.; D. \*mam (sie).
 DJ. ins.
 see P.
 DJ., D. mûnich.
 DJ. bûd.
 D. hômanend; DJ. va denman.
 DJ. khvêsh.
 so DJ.
 DJ., M. \*fândō.
 M. om. va.
 DJ. om. va.
 see P.

Pahl. transt. That which is His\* and which is a benefit I\* am "seeking" through bountiful giving [when I would exercise liberality]. (b) Those who have always\* been of the living and who also are still among them (or 'are about be (are becoming)') [I would make more perfectly His (or 'my\*'(?)) own],

 Free tr. Whose helpful gifts let offerers pray for Who now on earth abide, or lived aforetime: Soul of the righteous seeks Life Immortal That lasting weal which yet brings sinners ruin: All through His Kingdom\* thus maketh\* the Lord.

(c) praying\*1 for the immortality which is for the soul of the righteous, (if so be that in the final body it is not (may not be) necessary to slay them anew). (d) praying for persistent energy while the affliction of the wicked man present; (e) so also doth Atharmazd dispose. He the monarch of the creatures. 41 Or as always the original is to be followed 'the soul of the righteons is

beseeching-for (avo-khyastar) immortality .....

Ner.'s eanek text. Asya lâbhân samihe dakshinâdânena asya. [iti Hormijdasya, kila, dakshinam karomi] (b) yan kadachit\* jivadbhyah sambhutan sambhavatac cha [sampūrnatarān svīyān karomi] (c) amrityupravrittim muktātmanam atmanam am abhipsavah. Ikila, tanor akshayatayam punar na yogya\* hantum¹] (d) adhyavasāyino\* ye narā. Āyāsino\* durgatimantah. (e) Te 'pi rājāno Mahājñāninah srishtinām Svāminah. \* Variations not important.

Her. transl. . I pray for his profitable\* acquisitions (in accordance) with His. [Hormijda's] gift of offering [thus, that is, I am making a gift]; (b) and [I am making] the same acquisitions which have been effected at any time (meaning 'at every time'), for (or 'by') living persons, and those also which are now in the course of being effected (more perfect, and also more thoroughly his\* (or 'their\*', or 'my\*') own], (c) desirous as they are of the immortal progress of (or 'for') the souls of the pious, [that is, in that indestructibility of the body which I desire for them they are not deserving\* to be slain anew], (d) for they (lit. who) are the energetically-zealous men; and termentedes are the wicked; (e) and these righteous ones also are monarchs of the creatures of the Great Wise One, the Lord\*1.

\*1 Or 'Even these are Kings, great\* wisa\* lords\* of the creatures'. \*1 termenters (?). Parsi-persian Ms. tett. Ån i û i sûd khvaham pah sakhavat dadan, [kih sakhavat kunam] • (b) Kih hârgis as [akuûn (sie) = kuû (?)] sindah [] [hend = hômûnd] [] bûdah hend [] [va = va] kih ham [] [bûd = jônômôv] [hend • bundahtar ân khvêsh kunam], (o) bî-mark(g)\*-raftan ân i ashavân ân ruvân kh(v)êstâr [-am = -am], [kih pah tan i pasîn, [kih man = mûn ra\*] bûs nah bûyad sadan] •, (d) kushishu [] [ân = ân] mard [] [deham kih mard kâhilî\* = dabûnam\* ----] •; (e) êdûn ham Hûrmusd pêdâîsh\*: û i khudâ • \*\* Or \* paidâyish\*.

Free tr. Him in our hymns of praise I seek m worship Whom with discerning eye now see I clearly, Of the good spirit lord of word and action, Knowing through Asha's grace Ahura Mazda; Thus in Abode of Song his praise I bear!

Verbatim transi. Hunc [i. e. Huic maximo et supremo deo (vide supra) in] nostrum[-stris] laudibus. [L.e. in nostris hymnis cantandis ... ... officiis

282 XLV. 8. 5

celebrandis [apud] cultum Ejus [veneratum] (apud) service-volens [sum, i. e. volo], (b) nunc enim-quidem [Eum (in-)-oculo [fidei (vel 'in visione inspirata') penitus-cernam\*1 [per Sanctitatem] Boni Spiritus, actionis-que, dicti-que, (d) cognoscens Sanctitate [legis sacrae] enim ego] quem [i.e. Eum-qui] Mazdam [-da sit] Ahuram[-ra], [i. e. (per intelligentiam Sanctitate stimulatam et per effectum actionis bonae et sermonis più in me ipsum reflexum<sup>e</sup>2) et proprietates et voluntatem Domini cognosco dum Eum (mente) aspicio]; (e) sic [igitur (vi ejus scientise plenioris)] Ei adorationes [nostras] in-Domicilio[-ium] Sublimitatis [vel 'cantûs', i. e. M Caelum] deponamus fi. e. reddamus]! "vel "ebam", " retrorsum flexum.

Pahl, text transitt. Zak 11 valmani stayishnö vas niyayishnö sak i lanman bara varzishpö (b) maman kevan denman pavan chasm bara\*+\* pêdak\* [aigh nadůkih\* (i. e. něvakih) hamák\* min Atharmazd]. (c) Můn pavan Vohůmanő kûnishuő<sup>‡</sup> góbishuő (d) \*ákâs yehevûnêd pavan rástíh<sup>‡</sup> Aûharmazd<sup>‡</sup>, [pavan Dinö\* i Aûharmazd]; (e) aêtûnő zak i valmanis niyâyishn dênii Garôdmano ash bara yehaband. DJ., D. and P. ins. f valman f. DJ., D. ins. va. \*see P. \*see P. ins. hast, \*P. nadth. \*DJ., D. -ak. \*DJ. ins. va. \*DJ. om. f. \*DJ. ins. va. 10 DJ., D. and P valman; M. avő. 11 DJ. dên; P. mûn dên.

Pahl. transf. The praise and worship of him who is that one (sic) is that which is me is fully performed by us (b) for now this is perfectly evident to the eye [that bappiness is ever from Atharmazd]. (c) He whose deeds and words are in accordance with Vohuman, (d) knows (is knowing) Auhar-

אין פלשף בשני שונושיי יונישטורנישל. Text कारी है। स्वर्धा केर्यान्त्र कार्यात कार्यात करवार करवार कार्यात है. முன்குமு. கிடிடுகு. மமுமைற்று. டுப்பும் ய. spreaker nachm. actiques m. sulneat &

Verbatim transi. Hunc [maximum et supremum Deum (vide supra)] [cum] nostra Bona (cum) Mente [ab Eo in nostros cives sanctos inspirata nobis-ipsis-] conciliare-desiderantes [sumns, i. e. Eum nobis ipsis conciliare desideramus] (b) qui nostrum [pro-nobis] bene-volens\* effecit fortunam-secundam(-que) remque-adversam, [i. e. qui et ad nostrum bonum et 🕍 nostrum malum tam magnam vim attollat, faciens ut ambae duae, res-secundae et res-adversae ad bonum exitum perveniant] (c) Mazda per Regimen-Suum-et-Potestatem-Suam [viroe-] vicos\*- [vel '-aedificia\*-rustica'-(in felicitate)-habitantes det, [i. e. constituat, vel sustinent] Ahura (d) [ad] greges, virosque nostros promovendos\*-et-prosperandos (e)Bonne [per] sanctitate[-tatem Mentis | nostra con-

288

mazd in\* truth\* (or 'intelligent in the truth of (f) A.') [in the Religion of Atharmazd]; (e) and thus shall they\*1 render to Him praise in Garôdmâu at last. \*1 Or read yehabûnd and supply lanuan from a 'thus shall we' render'; see Ner-

Ner.'s sanak. text. Tasmai asmābhih stutih praņāmah\* tato 'dhikani vidheyah (b) nanu\*(?) yatah idam lochanābhyām vidriçyate, [kila, çubham samastam Hormijdāt]. (c) Uttamasya Manasah karmaņācha, vachasācha (d) vettā satyatayā bhavati yah Mahājñāninah Svāminah, [kila, Dīnyā Hormijdasya]. (e) Evam tasmai praņāmam\* autar Garothmāne\* nidadāmahe.

\* Variations not important.

Ner. transl. From hence on (or 'Therefore') praise and worship are to be offered\* up\*, (or 'to be offered with\* excessive\* zeal\*') by us to this one, (b) since now\* this\* is seen with both the eyes [that all good comes from Hormijda]. (c) It is through the deed and word of the Best Mind (d) that he who belongs\*\* to\*\* the Great Wise One the Lord becomes intelligent in (or 'through the truth'), [that is, through Hormijda's Din]; (e) and thus it is that we offer up our worship to Him in Garothmana on high.

"In understanding nanu. \*\* or 'a knower in truth is he who is a\* knower\* of M. S.'.

Parsi-persian Me. trit. An i û sitûdan u niyêyişhu ân i mê bih varsishn, (b) chih aknûn în pah chashu [] pêdê\* [hast = hast] [kih (sie pro kû)[] [nêk = nadûk\*] hamê az Hêrmusd\*] ; (c) Kih pah Bahman kushish\* (sie = - (?)) gêbishn (d) âgâh bâshad [] [az = min] rêstî i Hêrmusd\* [pah Dîn i Hêrmuzd\*] ; (e) Êdûu [] [Tû = Rak] [] û niyêyish, [] [kih = mên] andar Garêtmân\* ash bih dehand a \*\* Or 'paidâ'.

Free tr. Him with our better mind we seek to honour Who kind hath cared for us in weal and sorrow; May Mazda hold our farm-lands strong with power, Herds and our men in health and thrift to further; From Good Mind's worth\* it was, a holy gift!

gregatione vivae et efficacis, et ex suâ] nobilitate\*\* [vel 'generositate'] (Mentis)!
\*\* Si usën = usâni acc. pl. nent. (cp. mizhdavan':= "vân!) tum in ea re reddamus: 'qui nobis
constitutiones-Suae-voluntatis nobis consolationem et auxilium afferentes in · · ']. Mirum est
quin aliquis spënchâ aspënchâ = 'canes et equos' (!) verterit. Utrum spënchâ aspënchâ.\*
(= 'res prosperas et res praecipue\*-prosperas') legendum ait, neone? \*\* vel 'verezî nâc
= "syâ nâo = utiuam M. per Suam potestatem efficacia" nostra" [officia propitiationia]
reddat Ahura'; cp. strophem VIII (8) staotâié et s. VI, stavas · sraotu Mazda A'. \*\* vel
'ex bona\*-civitate\* Bonae Mentis, [i. c. ex bonis moribus civis sancti a Bona Mente
(ut persona mente concepta) inspirati'].

Pahl. text translit. Zak î valman¹ lanman pavan avâkîh Vohûman chîgâmchâi shuâyishuö, [aîgh, pavan râmishuö barâ kûnîshuö] (b) mûnash avö lanman pavan khûrsandîh kardö\* âsânîh, valmanich anâsân⁵\*, [aîgh, valman ich î darvand⁴ âsânîh, andchandash⁴ aît min Aûharmazd]; (c) pavan zak î Aûharmazd khûdâyîh² varzidâr avö lanman yehabûnâi, Aûharmazd; hamî-

shakō kār]; (d) pavan pāhē vaē virā mūnmānōē [pāh va vir pānakīh (?) vādūnyenē, vaē lanmankānōchē] mūn frādahishnō hōmanamē, [aigh, mindavam barā afzāyīnamē]; (e) pavan zak i Vohūmanō tarsākāsīhē [frārūnōiz tarsākāsīhē rāiē zīm aitō] amāvandīhē iē pavan Vohūmanō [amanō yehabūnāi].

<sup>1</sup> DJ, ins. i. <sup>2</sup> D. om. <sup>3</sup> D. ins. va. <sup>4</sup> see P. <sup>5</sup> so Mf. <sup>6</sup> so DJ., D.; M. om. ash. <sup>7</sup> so D. <sup>5</sup> DJ. <sup>5</sup> see P. <sup>10</sup> D. <sup>26</sup>m. <sup>11</sup> so D. <sup>28</sup> DJ. <sup>5</sup> h. <sup>12</sup> so D. <sup>14</sup> DJ. om. <sup>15</sup> DJ., D. diff. <sup>16</sup> DJ., D. om.

Pahl, transl. He who is that one (sic) is to be propitiated in everything\* by us\* with the accompaniment (or 'help') of Vohaman, [that is, everything is to be done for the sake of thoroughly rejoicing himl, (b) by whom there has been (or 'who\*\* has\* been') made a comfort to us in a time of satisfaction, and he also who is (or 'who has made') a distress. [that is. even he who (or 'that which') is the wicked's comfort, in so far as "1 he (or 'it') | that also which is) from Atharmazd, is therein | be propitiated |; (c) mayest Thou then give us, O. A., a husbandman endowed with the authority of Atharmazd [a continuous, i. e. unbroken agriculture]; (d) and do Thou (or 'may they', or 'one') effect protection for \*2 our herds, and for the men who are ours [even for those of ours also] whose promoter (or 'promotion') I am. [that is, I will cause their interests to flourish (through their (or 'his'), help); (e) [give us therefore] that strength which is through a good mind according to the reverential-recognition (or 'reward(?)') of Vohaman, [the reverential\*-recognition\* (or 'reward(?)') of the pious which is (or 'may become') mine (ours)]. "Or 'in so far he (or 'it') is from A.' (so without 'as'). \*\* Ner.'s instrumental is difficult.

Ner.'e sansk. text. Tasmai asmākani uttamena saha manasa yah kaçchit satkāryah, [kila, ânandena kāryah] (b) yo asmākani sanitushtyā chakāru

1887 .01 બરૂરે. દેરે ભાગવાલાના મા(લ) ગામને દેરમ રાજ્યને છે. ભારત મેં મેરિયાની . ગાપમાં વેર્નાલામાં પર્ટ્ડામને ગામલામાં ખેડમાં મેરિયાની . માર્પાલામાં પર્ટ્ડામને માં પર્ટ્ડામને માં માં માં માર્પાલામાં પ્રાથમિક સ્વાર્થમાં માર્પાલામાં માર્પાલામા માર્પાલામા માર્પાલામા માર્પાલામા માર્પાલામા માર્પાલામા માર્પાલામા માર્પાલામાં માર્પાલામ

Verbatim transi. Hunc [Deum maximum, supremum] nostris sacrificiis Pietatis (promptae mentis) magnificare-volens [sum, i.e.-volo] (b) qui (in-) [vi]-non-flexâ\*1 [praeditus esse qualis] M. auditus [et clarus-factus-est] Ahura (c) quia Ejus [i.e. per Suam] Sanctitate [-tatem et per] Bonâ [-nam (que)] assignavit [-verit, i. m tribuerit, Mente [-tem (d) ut dona sine paribus] in Regno Ejus [vel 'Suo'] Salubritates-duas Immortalitates-duas (e) [etiam pro] huic [hac\*2] patria\*2 [ut dona duo] dans\*3 [has] potentias-duas continuas-et-validas-duas, \*1 Vel lege

XLV 9, 10. 285

samâdhânam asamâdhâninah\*, [kila tasyâ'pi yah\* durgatimân samâdhânam yat kimchit\* asti Hormijdât], (c) Hormijdarâjyam samâcharadhih\* asmabhyam dehi, Hormijda, (d) paçubhir\*! vîraih, [kila, ye no paçuvîrâh\* (?) rakshâm kurvanti] asmâkam vriddhidânam uttamayâ bhaktyâ, [kila, sadâchârinyai bhaktaye vayam\*2 asmab], (e) susainyatâm\* Gvahmanena [asmabhyam dehi].

\*1 J. abhir. J. J. vayam; see Pahl. sim.

Ner. transt. He, be\* he\* who\* he\* may\*, is to be treated with kindly attention with our good mind, [that is, he is to be affected\* (or 'filled') with joy] (b) who through (or 'to') our satisfaction has produced the completed\* (or 'renewed') welfare of\* the\* impious\*, [i.e., for him even who is wicked there is a happy settlement (or 'renewed welfare') when the matter is from Hormijda]; (c) do Thou therefore, O Hormijda, grant the Hormijda-kingdom to us the toilers (d) together with (or 'with reference to') flocks\* and men, [that is, to those toilers who are providing protection for\*1 our flocks and men, and give us the gift of prosperity (e) through (or 'as regards') the highest (or 'best portion' (or 'devotion\*'(?)), [i.e. give this to us, we who are for the righteous and for the good portion or 'for devotion\*' (?); give us] successful\* warfare\* (or 'equipment (?)') through Gvahmana. \*1 'concerned\* about flocks and men' (bahuv.).

Parsi-parsinn Ma. trit. Ån i û mû pah madad + nêz + pûkî (sic ioco bâkî) i Bahman, har-kudêm shâdî, [kû, pah rêmishni bih kardan] \$\psi\$ (b) kiyash ân mû pah raşê-mandî kardan &sûnî [] nê-âsênî, [kû, û ham i darvand [hond = \$\lambda mandî (sic)] &sânî [] [hend=hend (sic) [chand[-i=-i], hast az Hormuzd] \$\psi\$; (c) pak ûn i Hormuzd khudâî var-zîdêr\* ân û delî, Hormuzd, [va + hamîshah kûr] \$\psi\$; (d) pah gêsfend [] mard pânagî (?) [kunam (?) = - (?)] [] mâkân\*-j-mâyân\* [] kih afzunî-dehandah hastam, [kû chîz bih afzâyam] \$\psi\$; (e) pah ân i û (?) (=:Pahl. Vahôman) bandag-[-îhâ\*=-shâ] Mi am hast] [] [nêk zîndagî = hâ-zîndakî] i pah Bahman [mûn delîî\*] \$\psi\$

Free tr. Thus in our Yasnas all we magnify Him, Who in unbending might is named the Living, Since with His Good Mind's Order he hath set Weal and the Deathless Life in his Dominion To this land\* giving the eternal\* two.

anâmnî (vel 'anâmanî'(?)); vide Pahl. trl. 'qui non-nominatue'\*, [i.e. oujus majestatem (ultra vim sermonis magnam et elatam) nemo nominare, i.e. plene describere possit]. \*\* vel 'nobis in patria'; sunt qui stôi == esse (infin.) vertant. \*\* vel din == dan acous. infin.(?); pollicitus est (chôist(?)) dare S-tem et Im-tem; sed fortasse sit din == dent: 'dent' Ahura una cum Sua Sanctitate et Bona Mente Sal-tem et Im-tem in Suo Regno potentias-aeternas-duas'.

Pahi text translit. Zak î valman yazishuö lanman pavan bûndak mînishnîh, hamîshak masînishnö\*1 (b) mûn pavan zakâî² shemîh srûd³ yekavîmûnêd⁴ khûdâi î dânâk³, (c) mûn avö valman Ashavahishtö va⁵ Vohûman châshîdö, [aighash gûft], (d) Khshatraver avö valman "Haurvadadö va⁵ Amerôdadö (e) va⁵ valman yekavîmûnêd [Spendarmadö pavan dûkhtarîh¹³], mûn yeha-

236 XLV. 10, 11.

bûnêd tûkhshishnö\* î¹¹¹ tûbânîkîhâ, [zûr¹² î¹² patûkîhâ]. ¹ D. masishnö. ¹ DJ. zak î. ¹ D. seems sravêdő (?), ' or yedrmastö. ⁴ DJ. im. î. ˚ D. dînâk or jînâk.' ¹ DJ. ou. (?) va. ' M. ins. î. ˚ DJ. ou. (?). ' DJ., D. ou. va. ¹ D. bentman. ¹¹ DJ. ou. î. ¹² D. seems zûr î (?).

Pahl. transl. That One\*1 is to be worshipped\*1 (or 'For\* That One is our Yasna'. see Ner.) with our\* perfect mind, and He is ever to be magnified (b) who is renowned by another name as a king who is wise, (c) since\* for\* Him Ashavahisht and Vohûman were taught (or 'who taught (or 'declared') A. and V. to that person'), [that is, for (or 'by' Him) it was said] (c) that to Khshatraver, (i. e. to His Kingdom (gen. by position)) belonged for\* Him (= hôi) Weal and Immortality, (e) and that as His (= hôi, ahmâi) stands [Spendarmad in the relation of daughter], who also bestows the energy of the powerful ones (or 'which consists in powerful characteristics'), [the power of\* the strong (or 'which consists of the strong')]. \*1 Aside from its original read 'That which wour Yama w to be offered with ... etc., (e) to whom A. and V. were taught (or 'who to that one declared A. and V. [i. e. by Him Wass said ... (d) that Khsh, was for Him (or 'for that one')', etc., (thus as ordinary language).

Ner.'s sansk. text. Tasyâ'amâkam Ijisnaye\* sampûrnamanasê sadai'va mahâgih\*(?) (b) yo 'nyanâmatayâ\*i Mahâjñânî vikhyâto 'sti Svâmî, (c) yo 'smai Açavahistam\* Gvahmanam cha âsvûdayati [Açavahistam\*, Agnish cha, Punyam-cha, Gvahmanam, Uttamamanah, Gûm cha]; (d) Saharevaram asmai Avirdâdam

Verbatim transi. [Ille amicus, frater, vel pater (vide infra) noster est, Ahura] qui ex-so\*1 [i. e. propter has rationes in strophis praecedentibus allatas de] Daevas [Deis falsis daemonibus et de] alienos[-ienis] hominesque [-nibusque superbe\* opinatus\*-est (sic ad verbum), [id est, ille, O Mazda, talis est amicus qui cos contempserit], qui [dii et homines falsi] eum, [i. e. de illo contemptore\* invicem] superbe\* opinati-sint (sic ad verbum), [id est, qui eum contempserint], (c) [vere] alios [i. e. alii valde et longe\* fuere Daevae et homines contemptores\*] hoc\*, [i. e. alii atque hic\* vir sanctus fuere] qui ei, [i. e. de hoc viro Deorum falsorum contemptore\*] perfecte\*, [i. e. bene] opinabatur, [id est, longe alii atque hic vir qui eum contemptorem\* falsorum deorum, etc. veneraretur, (d) hic Daevarum et hominum scelestorum contemp

XLV. 10, 11. 297

Amirdâdam cha\*\*, [Saharevaram râjyâm, Avirdâdam udakam Amirdâdam vanaspatim]. (e) Tasmin samtishthati dâtrî adhyavasâyasya\* balishthasya [ghatitâ'sî çaktimatah\*\*prânasya\* vikraminah\*, kila, prithivîputritayâ\*\* tasya samtishthati].

\*\* J.\* seems itya\*; J.\* atya\*, or anya\*. \*\* J.\* ins. udakais\* A.\*, etc. \*\* J.\* over, late.

Nor. transl. His (or 'For Him') is always the glorification for (or 'in') our Lisini (when it is offered) by us with a perfect mind, (b) His who is celebrated by another title, the Great Wise One the Lord, (c) who revealed this person\*(?) Açavahista\* and Gvahmana, [Açavahista\* and Agni and Sanctity, Gvahmana, the Best Mind and the Cow]; (d) He revealed also Saharevara to him and Avirdâda and Amirdâda, [Saharevara royalty, Avirdâda water, and Amirdâda the tree]. (e) In Him abides the giver\* of zeal\*i and of power, [that is, Thou art the former (or 'formed'\* (fem. ?) of the hero's\* vital\* power\*); that is, she\* (the giver (dâtri)) abides thus in\* Him\* on account of the childship\* of the earth\*2 to Him (because she is His daughter)].

\*1 See Burnouf. \*1 Ar(a)maiti represented the earth.

Parel-persian Me, trit. Ân i û yazishn i mâ pah pur mînishu, hamîshah [] [andê-shîdan\* = misdnishu\* (? sie videtur, fortasse mînânishu\* (?) sie loco mînîn, sed vide Pahl.)], (b) kih pah digar\* (?) nâmah guft êstêd (so) khudâ i dânâ, (c) [] ân û Ardî-bahisht [] Bahman chasbad, [kûsh guft] \* (d) Shaharavêr ân û, Khôrdâd\* v'Amerdâd; (e) [] û êstêd (so) [Spendarmad []] kih. dehad kushishn i tuvânhâ [-ihâ = -shd\* (sie; hesitation as to terminations)] sûr i tuvânhâ (= -ihâ)] \*\*

Free tr. Who Demon-gods and alien men despised Who in their turn contempt toward Him have offered; Far other they than he who Him hath honoured; He through the prophet's faith, the lord's of power, Friend, brother, father is, O Mazda Lord!

tor\* est (per beneficam Religionem) nobis-servituri-principis\* mirabilem-potestatem-exercentis (benefică Religione)) (e) amicus, frater [vel] pater (vel) [noster\*], O Mazda\*². \*¹ Vel 'tā == tân == hos Daevas'. \*² verbum 'frater' negat opinionem Ahuram M. esse hunc amicum, patrem. Serviturus (saoś(k)yaūt) est sine dubio noster amicus, frater hos loco: notabilis est tamen usus verborum 'frater et pater' de eadem persona etiam de homine. Vel altera traductio: 'Qui [Ahura\*] ex-eo [vel 'tā == tâ' == tân, tēng == hos)'] Daevas et homines alienos infideles contempserit, qui ex parte sua eum [Ahuram] contempserint (c) alios longe hoc (atque hic) qui eum Ahuram veneraretur [ille Ahura est [i. e. Tu es] per Relig. -- amicus, frater {(\*(?)difficile quidem est 'frater' de Deo dietum)], pater (vide s. IV (4)), O M. A'. Si hace traductio recta sit, tum est oratio hoc loco consulto obscura inversa et obliqua, quod tamen valde fieri potest\*\*. Fortasse causâ effectus rhetorici pravi consulto ut enigma scripta sit hace stropha. \*\* Vel 'poseit'.

Pahi. text transift. Madöshân Shêdâân<sup>1</sup>, va² akhar anshûtâân (b) tar-mînishnîh² kardan² mûnshân<sup>2</sup> denman² tarminid, [denman dâm], (c) zakâi min denman² mûn denman² bûndak mînid [denman Dînö²] (d) sûd-hômandânö Dastô-

bar pavan\* khûdâi, zak î afzûnîk Dînő\*, (e) dôstő, va akh, va¹º âbûŏ Aûharmazd.

<sup>1</sup> DJ. <sup>a</sup>dayyān. <sup>2</sup> DJ. om. <sup>3</sup> M. tarmishn<sup>a</sup>. <sup>4</sup> see P. <sup>3</sup> DJ., D. om. va. <sup>3</sup> so DJ., D. zak. <sup>4</sup> so DJ., D., P. <sup>3</sup> so DJ. <sup>36</sup> DJ. om. vs.

Pahl. transl. (a, b). There is a practice (or 'harbouring') of contempt Demons who have come\*(?) to\* them\* and afterwards of men (or 'and of later\* men') by whom this is despised [this Religion(?)] (c) other than this one who as [to this Religion] holds a perfectly good opinion, (d) this Religion which is the bountiful Religion of the Dastûr of the bountiful enes, as (or 'by') the king, (e) and friend, brother, father is he (?) also, O Atharmazd.

Nar.'s sansk. text. Samājagmuh Devāh; paçchāt manushyānāmcha (b) hīnamānasatā, ye enām hīnām manyante\* [enām srīshtim]; (c) anyas tu tebhyah, yah enām sampūrpām manyate, [enām Dīnim] (d) lābhamatām Guruh,

IV.

IV.

IV.

IV.

Inditer (1964: 1964: amander) (1964: 196

Verbatim trl., etc. In-quam me-vertam\*1 terram? [Immo] quo me-vertens\*1 1bo? (b) [Mihi nulli socii-amici] causa\*2 cognati-principis parisque [nulli opes et vires ad sacram Causam constituendam mihi] dantes, [i. e. adjutores servitores (neque dignitate neque exemplo neque mandato ullo principis sui et parium ejus incitati aut moti) mibi dant auxilia, i. e. non mibi dat populus (principi serviens) auxilia efficacia ut Civitatem nostram supremam constituam]; (e) non mihi [dant auxilia] me sibi-concilians\*[-ntes\* ii] quae, [i.e. qui] servitia-rustica [l. e. rustici vicani sint]; hio-que\*\*! [i. e. heu! talis factus-sum!]; (d) neque [i.e. nibilo plus me adjuvant ii qui] provinciae (qui) tyranni [sint] scelesti-infideles; (e) quo-modo Te, O Mazda, mihi-ipsi-placabo, Ahura, [i. e. num servitium meum tam enixum umquam efficax erit ad Tuam disciplinam firmam constituendam?] \*1 Vel 'adorabo - adorans ibo?'; vel lege nemôi = 'mê infin. 'ad Tibi adorationem-efficacem-offerendam\*'; vel= nemė (med.). \*\* sunt qui parå · dadaiti (aic legentes) 'me ex societate principis et parium expeliant' reddant. Utrum vertere possimus 'praeter cognatum', 'nisi a cognato - nullus - me nibi-concilians-est [conciliavit]', neone? \* vel 'non me sibi-conciliavit\* [-verunt\* ii] quae, [i. e. qui vioani adjuvantes sint, mihi} talique (loge haēchā).

Pahl. text benelit. Avö kadár damik ávő-námam<sup>1</sup>, [Aúharmazd, pavan<sup>1</sup>

XLVI. 1. 289

patiçcha mahatyâh\* Dîneh, (e) mitro, bhrâtâ, pitâ vâ, Hormijdah (vel lege ''jda'). Dvivâran vachyo gujastah, etc. Variations not important.

Nor. transl. (a, b) The Devas have assembled (or 'arrived') and afterwards the low\* opinion\* (or 'degradation of the minds') of the men who think it [the creation] a degraded thing, took place, (c) but other than these (or 'different from these') is he who thinks it, [that is, who thinks the Din] perfect and respects it, (d) Spiritual Master of the beneficial ones (the Saoshyants), and the lord of the great Din, (e) the friend, brother, or father, Hormijdah (read '\*jda, O Hormijda'; or 'H. is the friend, etc.').

This text is to so repeated twice.

Paral-persian Ms. 1rtt. Racid ösbän Déván, va pas ädamíyán (b) maghrúri kardan, kishán in maghrúri-kunand, [în pédáish (or 'paidāyish',]; (c) dígar as áu kih [în = gûman] pur-minishni andéshad, [in Dîn] (d) súdmandán Dastúr [] khudá, [] afsûni Dîn; (e) [û rå = valman rå] dôst, u brādar, u pidar, Hôrmasd (or 'Or') o

## IV.

Free tr. To what land to turn; whither praising shall I go? Of kinsmen, allies or the mass

None to content their service offer me,

Nor have they yet who rule the province, evil;

How then to please Thee, Mazda, Lord!

hávishtő], avő<sup>2</sup> mûn pavan níyáyishnő sátúnam, {pavan mindavam bavihúnastő]<sup>2</sup>; (b) amat bará<sup>3</sup> khvéshánő<sup>4</sup> ayarmánán yehabûnd hômanam; [aighshún bará kardő hômanam], (c) <sup>4</sup>lá li shnáyénd<sup>5</sup> mûn¹ varúntkich<sup>6</sup> hamsáyakich<sup>8</sup> (?), (d) lá dén matá mún sástár i? darvand¹ [matá-sardár<sup>8</sup> shnáyénd<sup>8</sup>]; (e) chigún Lak, Aúharmazd<sup>9</sup>, shnáyinam ?¹¹°. <sup>2</sup>See P. throughout. <sup>2</sup>D. ins. II ontside the line. so DJ., D.; Sp. pavan. <sup>4</sup>D. ins. va. <sup>8</sup>D. <sup>6</sup>yinénd. <sup>4</sup>DJ. varun<sup>6</sup>. <sup>7</sup>D. va. <sup>8</sup>so DJ., D., M. <sup>9</sup>D. ins. li. <sup>19</sup> so DJ., D.; Sp. <sup>6</sup>ném.

"Pahl. tranel. To what land shall I turn\*1 [for a disciple, O Atharmazd]?; toward (or 'in') which for worship shall I go, [for the thing which I desire]?; (b) since I have been given up as\* belonging\* to\*1, (or 'for the sake\* of '\*, or again 'from among (?)') the kinsmen and retainers', ([see the original, and Ner., and regard the words as oblique by position]), [that is, since I have been made thoroughly\* theirs ([or 'since I am forced\*\*(?) away\* from them']); (c) none are contenting me, not even the labouring class nor allies\*(? those dwelling in the neighbourhood\*2); (d) nor yet does he who is the wicked tyrant within the Province, [that is, no Province-governors are favourable to me]; (e) how then shall I propitiate Thee, O Atharmazd.

\*1 Or, 'toward what land shall I worship'? \*1 he was read nasalised hem, hence hams'. (NB. The forced Pahl, of these (largely) word-for-word tris. imperatively requires special and often alternative treatment).

240 XLVI. 1, ■

Ner.'e sanek. text. Kām namaskaromi\* jagatīm, Hormijda, çishyaiḥ kasmincha\* [-yām\*cha] namaskrityā pracharāmi¹? [kim¹, kayā chit yāchanayā\*]?; (b) upari\* svādīneshu ādeçamanassu\* pradatto 'smi, [kila, tebhyaḥ krito 'smi]; (c)\*2 na mām santvindanti\*3 ye svaçrenayo 'pi, (d)\*2 nā'ntaḥ\* grāmeshu ye 'nyā-yino durgatinaḥ. [Grāmādhipatayaḥ, te 'pi mām ua vindanti\*4]; (e) katham Tvām, Mahājnānin, satkārayāmi\*, Svāmin? (Ākrandanam Jarathustrasya). \*1 J.\*, J.\*, J.\*, kim. \*1 lines u und ā are later written on the margin of J.\*. (As to the irregularities of this Sanakrit and sandhi see other notices.) \*4 J.\*, J.\* vid\*. \*4 J.\* vid\*.

Nor. transi. What land shall I reverence\*, O Hormijda, through my disciples?; to what land shall I proceed with my worship, [that is, what\* thing\* (see the Pahl., or 'wherefore\*') do I seek with any\* prayer]? (b) Among the masters and the subordinates, I am delivered up (or 'I am given up

migaze gutakin adam maste sufum naste.

Sur besteganiem meernahm bestender andste.

Solise detakine meernahm mastem.

Solise detakine mange meernahm mastem.

Solise detakine adam mastem.

Solise solutioner sunders.

Verbatim tri. Scio hoc quare [vel 'ut \*\*1(sic)] (sum), O Mazda, [homo] finempropositum-optatum-suum-non (vel 'minime') -adipiscens [sim] (b) [propter\*\*]
mea [meam rem] re-pecuaria[-am]-exigua\*\*[-guam] et quod (que), [i. e. quare
paucos-homines-habens, [id est, virorum (i. e. discipulorum\*-et-militum\*)-egena\*\*] sim\*; (c) [immo hoc] conqueror (Tibi) [apud Te]; id aspice, O
Ahura, (d) gratiam [Tuam\* auxilii et solacii ego\*\* pro me] cupiens quod [i. e.
talem gratiam\* qualem] amicus amico det; (e) [me] doceas [etiam] Bonae
[per] Sanctitate[-tem] opes\*\*, [i. e. emolumenta] Meutis, [i. e. ut ex mea tam
acerba indigentia exsurgam monstra mihi quo modo opes necessarias obtineam].

\*i. e. 'quare partes meas in mea tam gravi contentions mecum stantes adduc usque debilissimae sunt (vel 'sint') \*\* vel 'Tn° capiens, i. m Tu\* assensus et parter meis angoribus dolens bene volens · me doceas'. \*\* i. e. opes ejus viri fortunati (Tua Bona Mente impleti) mihi des.

Pahl. text transit. ¹Åkûs hômanam² zak, mûn hômanam, Aûharmazd³, akhvâstâr denman³, [aigham¹] denman¹ atûbânîkîh⁴ mamman⁵ râi khavitûnam⁵].

(b) Li amat kam ramak, [aigham¹ khvâstak kam], va amatich kam gabrâ hômanam², [aigham gûrd\* va³ aizâr kam, ach³ (sic) khavitûnam aigh maman râi]; (c) garzam avö⁴¹ Lak\*² zakö denman¹² khadîtûn, Aûharmazd [aigham chârak bavîhûn¹²; (d) râmishn¹⁰ am¹⁰, kâmakö, mûn dôstö avo valman¹¹

LXVI. 1, 2. 241

from among them"); [that is, theirs (teshām) I am [made] (or 'from\*(?) them I am forced\*'); (c) and yet the clausmen do not recognize (or 'accept\*') me, (d) nor do they who are lawless and depraved in the villages, [i. e. the village-chiefs, these also do not accept\*! me]; (e) how shall I propitiate Thee,

Lord? (Complaint of Jarathustra.) \*1 so meaning...

Parel-persian Ms. bit. Ân kadâr + ya'nî + kudâm ramîn [ [ ] [niyâyish, ân kih, [Ôrmuzd = [] niyâyisha, ân mûn, [Anhôma\*, (sic)] pah [ ] [shâgirdân, man kih = âhavishtên\* ru\* mûn] ] pah niyâyish ravam [pah chîz [ ] [khvâstan = bûhûnastan\*]? \* (b) Kih bih khvêshân\* (?) farmân\* + mînishnî dâd hastam, [kûshân bih kard hastam] (c) nah man khônhâ-kunand\* (?) kih [as = min] [ ] [dil ((?) sic videtur, fortasse velî\*? hamsâgân = vârûnich hamishî\*-(?)-ch]; (d) nah andar deh, kih zyângâr\* (= Pahl sâstâr)] i darvand [bast kih = hast mûn] [deh-sardâr [stâyad = shnâyend]] # (e) Chûn Tû, Ôrmusd\*, [man = ra] stâyam? \* (NB. in this Gâthâ the proper v is used instead of vo.)

Free tr. This know I, Mazda, wherefore foiled I wander, My flocks so small, and following so feeble;
To Thee in grief I cry behold it, Master,
Thy grace vouchsafing me as friend bestows on friend,
Showing with pureness\* Thy Good Mind's riches best!

dôstô yehabûned; (e) pavan âmûkhtishnő (sic) 1<sup>12</sup> Voluman, [amat pavan frarûnőih<sup>12</sup> âmûkhtő yekavimûnam<sup>1</sup>]; zak i<sup>12</sup> Aharâyih ist\* am [yehabûnâi]!

<sup>1</sup> See P. throughout. <sup>8</sup> D. hômananam (aic). <sup>8</sup> DJ, om. <sup>4</sup> so D., M., Sp.; DJ. seems astôb<sup>6</sup>, or aitô<sup>6</sup>(?). <sup>8</sup> DJ. ich. <sup>9</sup> DJ. <sup>8</sup> tunam. <sup>7</sup> D. <sup>9</sup>mananam (? sic). <sup>6</sup> DJ. om. va. <sup>8</sup> DJ. ins. is. is. <sup>18</sup> D. om. f. <sup>18</sup> so D.

Pahl. transi. I am aware of that, O Aûharmazd, I who am this not(favoured\*) suppliant\* (or 'no gainer\* of my prayer'), [that is, I know why this
is an impossibility to me]; (b) since my flock is small, [that is, my wealth
is little] and since also I am provided with few men (hardly 'since I am an
insignificant person') [that is, since my champion and my weapons are
defective, I know also from what cause it is thus]; (c) I therefore complain
to Thee of it; behold this, O Aûharmazd, [that is, seek me a remedy], (d)
and grant me rejoicing and my desire (possibly a quasi compositum 'Thou\*
having a desire for my rejoicing') which\* a friend gives to his friend; (e)
through (or 'on account of') the teaching of Vohûman, [that is, since I am
instructed in plety, give me] the wealth of Holiness.

Ner.'s sansk. text. Vedmi tat\* yad asmi, Mahājūānin, aprārthayitā\*, [kila, me idam açaktitvam kimartham iti vedmi]; (b) aham kimchit\* na samchayah, [kila, me vibhūtih\*, kimchittarā\*], yach cha kimchit\* naro 'smi, [kila, me sainyam\* çastrānicha kimchittarāni\*, idam cha kimartham iti vedmi]; (c) krandāmi Tvayi\*; tad etat\* âlokaya, Svāmin, [kila, mahyam upāyam samīhasva]; (d) pramodam samīhitam cha [doki] yan mitram mitrāya dadāti, (e)

XLVL 2, 8.

çikshayâ Uttamasya, punyalakshmîni\* Manasah; [chet sadvyâpâratayâ çikshito 'smi, tan mahyam prasâdam dehi]. \*\* J.\*, J.\*. \*tim.

Mer. transl. I know this wherefore\* I am no prospered (?) supplicant (or perhaps 'one who does not attain his prayer'), [i. e. I know from what cause this my impotence exists]; (b) no respect am I wealthy\*, [that is, my property is most insignificant\*], and that (or 'wherefore') I am possessed\* of\* few\* men\* (so better (see the Pahl), or possibly 'and wherefore I am an insignificant\* man') I also know, [that is, my army and my weapons are most\* insignificant, and why this is thus I also know]; (c) I lament to\* Thee, regard it therefore, Lord, [that is, seek (or 'devise') a remedy (or 'relief') for me]; (d) and bestow upon me that wished-for joy which a friend bestows

Verbatim tranel. (with paraphrase). Quando, (vel 'Nonne\*' prorsus\* progredientur), O Mazda, eae cogitationes a Te inspiratae\*2] qui [i. e. quae] illustrantes\*1 dierum [sint, i. e. quae nostras res gestas et gerendas luce prosperitatis illustrent\*] (b) vitae [vel 'populi\*'(?)] sustentationi [i.e. ad vitam\*] (prorsus) Sanctitatis [in civibus nostris sustinendam, prorsus successu, i. e. ad finem propositum suum] progredientur[-ientur\*]? (c) {Quando progredientur], sublimibus\*5 hortationis-doctrinis [nobis] bene-facturorum\*-prophetarum-principum cogitationes\*2?; (d) [et] quibus, [i. e. ad quos etiam in] auxilio[-ium per] Boná[-nam] accedat[-det] Mente[-tem ille\* amicus princeps nobis opes (ad annisum\* sacrum nostrum necessarias) impertiens (vide stropham II (2))]? (e) Mihi [tamen; i. e., quod ad me attinet] Te [ipsum] duci-docenti [i. e. ut meum ducem-docentem] eligo [et precibus aggressus in partes meas induco], O Ahura.

\*1 Utrum vertere possimus "auctores\*\* dierum"; i. u "prosperitatem et felicitatem dierum eorum efficientes et augentes", vel "quando assurgent aurorae"? \*\* "cogitationes prophetarum poetarum in hymnis suis metricis enuntiatae", vel "consilia proposita excogitata de nostra salute hac et illac, et cogitationes nos scientia rerum omnino (aubtilium et gravium) instruentes, quando prorsus successu hace cogitationes\* progredientur? \*\* vel fortasse 'potenter\*-efficacious\*' (?).

Pahl. text translit. <sup>2</sup>Aîmatő zak dahishnő, Aûbarmazd, [aigh, zak damánakő aimat yámtűnéd] amat vakhshinidár i<sup>2</sup> rûjánő, frashakard-kardár, [aigh, dén yém kár va kirfak afzáyinénd], (b) dén ahván pavan pédákih, XLVI. 2. 8. 243

upon a friend; (e) [grant me] thus holy\* wealth\* through the instruction of the Best Mind; [if I am first instructed in (or 'through') good conduct, do Thou then vouchsafe me its reward]. \*\* Or 'that'.

Parel-pereian Mr. trit. Âgâh hastam ân, kih hastam, Ôrmurd, (nah, +) nâ\* + kh(v)âstâr [] hastam = hômûnam], [kû [] [chîz = mandûm] nâ-tuvânî chih [] [nah\* = ld] {dânam] \* (b) Man kih kam-gurûh [ [] [hastam = hômûnam] khezânah kam], va kih ham kam-mard hastam [kûm [ [] shak (vel 'shukâ'\*\*\* (?)) = gûnd (sic) [] afzâr kam ham dânam, kû, chih râ] \* (c) Gharzam ân [pêsh\* = lerîn] Tû, ân] [] [Bahman = Vahôman] bîn, Ôrmurd\*; [kûm chârah [] [kun = câgân\*], [man hastam (?) = ra hômûnam]} (d) [] [râmishn + ma-râ = râmishnam\*\*] kâ\* (sic pro kâmah) kih [yak = (á)dêk\*] dôst (vel 'dûst') ân û [dîgar = zakâ] dôst\* dehad \* (e) pah âmûkhtan î Bahman, [kih pah nêkî âmûkht [] [êstêd = jaknâmûnêd\*] ân î Şavâb khezânah ma-râ [dehî = -î\*] \*

Free tr. When come, Ahura, they the day's light-givers Of life's true Law\* the stay, and forwards pressing, Wise plans of prophets each with potent teaching? To whom for help comes too the Good Mind's server? Thee for my teacher, Mazda Lord, I seek!

[âshkârak frâz pavan Aharâyih fravâmênd], (e) pavan varzishnő âmûkhtishnő\* (sic) î³ zak î sûḍ-hômandân khiradő¹ [aêtûnő chîgûnő min Dînő\* pêdâk]? (d) Avő mîn zak sûḍ²+³ pavan Vohûman yâmtûnêd?, [aigh, zak mozd pavan frârûnîh barâ yehabûnd, avő mûn yehabûnd¹]? (e) Li hanâ î Lak âmûkhtishnő\* (sic) dôsham, Aûharmazd.

<sup>1</sup> See P. throughout. <sup>2</sup> D. ins. <sup>1</sup>. <sup>2</sup> DJ. om. <sup>4</sup> DJ. om. sûd.

Pahl. transi. When is that dispensation\*, O Atharmazd, [that is, when does that time come] when the increaser\* of days\* the Producer-of-completed-progress is bestowed upon us?, [that is, they will cause duty and good works to increase in that day]; (b) when is it that they advance forth publicly\*1 [and manifestly\*1] in the world, by means of (or 'in regard') to Holiness, (c) and also through the teaching of the practices, those increasers (so of course after the Gatha) which are (or 'which instruction is') the wisdom of the benefactors [so as it is (or 'as they are') manifest from the Religion]? (d) To whom at that advantage thus approaching by means of a Good Mind? [that is, they will bestow that reward on account\* of\* piety, but to whom will they give it?]; (e) this Thy teaching, O Atharmazd, do I love (or 'for me (myself = li\*1 (sic, see the Gatha)) this Thy teaching do I love (or 'choose'). \*1 Perhaps pēdākih here = 'creation' later sense, which would be near the Gatha, but see gl.

Ner.'s sansk. text. Kadā tā\*i dātayo\*, Mahājñānin, yā vikāçayitryo ahnām? [akshayakarāḥ? kila, sa kālaḥ kadā prāpnoti yatrā'ntar dîneshu kāryam puņyam pravardhayanti]? (b) Bhuvane parisphuṭam prakrishtam puṇyatayā prabruvanti (c) karmasu cîkahām lābhamatām buddheh, [evam yathā Dinitah

244 XLVI. 8, 4.

prakaṭaṁ]; (d) keshu lābhaḥ Uttamena prāpnoti Manasā, [kila, taṁ prasādaṁ yaṁ sadvyāpāratayā dadate, kebhyo\*s dadate²]?; (e) ahaṁ Te çikshāṁ samīhe, Svāmin, [Diniṁ Te]. \*1 So J.\*. \*2 so J.\*.

Nor. transl. When are those gifts\*1(?) bestowed (or 'those creations\*1 to appear'), O Great Wise One, which are the illuminators\*1 (so correctly\*2, but meaning 'which are increasers\*2') of the days, [the gifts that make imperishable (or 'produce the 'Indestructibility, i. e. the future life'), that is, when is that time to come when they shall increase holy action within the dins]? (b) They are praising\*3 forth in a distinguished\* manner\* (or 'openly') in the world and with sanctity (c) the doctrine of the wisdom of the beneficial ones in\* their deeds [and proclaiming it as evidently from the Din], (d) but in what deeds\* (or 'among whom') does that beneficial-acquisition come through

Txo.T. 7 பி. வி. வி.கி. இவர். வெறுவில்ல வெள்ளை வுரைவில் விரு விரு விருக்கியில் விருக்கியியில் விருக்கியில் வ

Verbatim transi. Sic, [quod ad] hos [ministroe-sustinentes (vide stropham III (?)) attinet quos vir] scelestus (quos) [ut] Sanctitatis, [i. e. sanctae civitatis] ministros-agricolas detineat\* (b) Boves[-oum] [a] promotionis\*1[-ione\*1, i. e. a prosperitate Boum efficienda in] provinciae[-ciâ] vel [in] regionis[-ione] (vel), (c) male-invocans\*2, [i. e. mala voluntate instigatus daemones invocans] ens\* [i. e. est, infidelis et] suis actionibus vitam-(vel 'animam')-suam-consumptam-habens\*3, [sed horum agricolarum sic ab illo detentorum (i. e. retardationis eorum) ultlo ad-postremum veniet; et de illo retentore hoc supplicium sumetur; — est, ut sequitur dicetur]: (d) ille] qui [ut ultor] hunc [scelestum infidelem-retentorem] e-Regno, [i. e. ex Potestate-regali], O Mazda, per-ictum-ejiciat e-vitae [-tâ] vel, (e) ille(-ipse\*) [hic ultus, in] hos [has] prorsus Boves[-oum] vias\*(?) [et in] bonae sapientiae [vias\*4 prorsus et uno texore] progrediatur [vel -ietur], [i. e. unâ cum Bove ut pecuarius diligens et aptus in et per has\* vias\* (sacras (etsi tritas) Bovem ad prosperitatem et incrementum ducentes) prorsus progrediatur].

"'Vel lege froreactis.' 'a jucunda pace et prosperitate Boum', "'vel = 'duzh + hazah + vâo=potentia maligna daemonica praeditat.' ""vel 'ahu + muitô=populum" (sibi devotum)-deceptum-habens' (sio ad verbum), vel 'daminus fallax, i. e. imago falsa domini', vel 'a + hêm + mustô" = uen-gratiosus' (mud); vel 'a + hêm + mustô = valde convulueratus, consumptus (ush = ardere, consumere)', vel 'a + hêm + mustô = valde deceptus'. "' vide Y. XXXI, wel 'ad Boum pascua" progradiatur', vel (tentamus iterum) "pascua, [i. e. copiam-pabuli] sapientiae' [i. e. 'pabulum sapientia-providenti in agostutes et asperitates hiszis) praeparet'.

XLVI. 📗 4. 245

the Good Mind?, [that is, for what actions\* (or 'to whem') do they give\*\* that reward which they bestow\*\* through (or 'on account of') good conduct}?

(a) Thy doctrine O Lord do I desire [that is Thy Dtn]

(e) Thy doctrine, O Lord, do I desire, [that is, Thy Din].

\* How far Ner. while putting down intelligible words intended to express their combined meaning is here (m often elsewhere) of course m question. \* only accidentally correct. \* NB. \_\_\_\_ read Pahl. frankmend. \* dadate == 'give' here not 'take'.

Parei-peralan Ma. trit. [] Kih = amat] ûn pêddûsh (or 'paidây''), Ôrmuzd', [kû, ân zaman kai rasad], kih [rûz = jôm (sic)] afzûnî-kunandah i rûzhâ (r)istâkhêz? [kû andar rûz kâr u kirîsh [kardâr = k-] afzûnî-kunad] \( \) (b) Andar jibên pah pêdâî (or 'paidâ'), [şâhir], frâz pavan' (sio) Şavâb ravad (?); [ân mard afzûnî-kunandah = sak gabud' (sio) vakhshinêdârî' (?)] \( \) (c) Pah varzishn [u = va] ûnûkhtan' i ân i sûdmandân khirad-[-mandân = - $\lambda$ ômûndadan'] [êdûn chûn az Dîn pêdâ (or 'paidâ')] (d) III kih III sûd pah Bahman rasad, [kû ân muzd pah bahî' bih dehad, ân kih dehad, [Bahman =  $Va-\lambda$ ôman'] ? \( \) (e) Man în i Tû' ûnûkhtan khvâbam, Ôrmuzd, [Dîn i III = Din i Lah] \( \)

Free tr. Who bear our Law\*, these saints the faithless foeman From wealth of herds doth hold with evil power\*;
By his own deeds he cheats his folk\* of weal;
Who him from life and rule shall hurl expelling
Fields\* for the Kine with prospered skill he spreads.

Pahl. text transifi. <sup>1</sup>Aétûnő valmanshân mûn darvand hômand valman î Abarêyîh varzidâr [mûn kâr va kirîak vâdûnyên]<sup>1</sup> ash netrûnd (b) Gôspend min fravâmishő, [aighash min¹ yehabûnd avő aishân³ pâdirânênd] dên³ shôîsar zak⁴, dên matâ¹ zak³. Zak² î⁴ pavan²+⁵ dûsh-staharoak aitő aigh pavan zak î naishman kûnishnő frêd mûrdö¹ yehevûnêd¹¹, [aighash apagayêhê yehevûnêd¹]. (d) Pavan zak î¹² madö yekavîmûnêd khûdâyîh ¹³, Aûharmazd, hamêstârînishnő hômand, [aigh, min vinâs lakhvâr avâyênd dâshtanö, va zanishn¹ hômand¹⁴] (e) Valman mûn valmanshân frâz avő Gôspendân anbâr khûp-farzânakihâtar¹³ kûnishnö, [aighash¹ pâhrêj î Gôspendânö dânâkihâtar kûnishnö]. ¹See P. ²DJ. om. ghal. ⁵Sp.'s conjecture confirmed by D. and DJ. ⁴DJ. ins. î. °DJ. -ân. °DJ. om. zak. ¹DJ. ins. ich⁴\*. ⁴DJ. and P. om. °D. ins. î. ¹a'D. yêmîtând. ¹¹ D. om. ¹¹ DJ., D. om. ¹¹ D. om. ¹¹ DJ. om. ¹¹ DJ., D. om. ¹¹ D. om. ¹¹ DJ. om. part of 'pavan'.

Pahl. transl. Thus they who are the wicked are hindering him who the doer of righteousness, [that is, they are hindering such as would perform duty and good works]; they are keeping him (such an one) back, (b) and the Herd also from advancing, [that is, they are hindering him from gifts the others], they are retarding him in the District and III the Province. (c) He who is thus involved III unlawful violence has thus died down through this his own act, [that is, III a decease III him]; (d) but III that sovereignty, Atharmazd, when it shall have arrived they are to be opposed for the fore to III smitten said have arrived they are to be opposed whose is the making of a provision for those, the Herds, with continuous advance, does are there-

246 XLVI. 4, 5.

(or 'must<sup>e2</sup> do (?) so') more intelligently, [that is, his ■ (or 'ought ■ be') the more skilful execution of care of the Herds].

"!Or possibly 'theirs is the opposing'; the context only can decide whether the passive 'to ill opposed' or act. 'opposing' is intended. "" we should hesitate in much to accept the passive as the active sense here; kunishno may be used infinitively, or as fut. part.

Mer.'e sanak. text. Evain te durgatinah ye Dharmain samācharatah rakshanti\* (b) Gâm samādeçāt, [kila, yah kāryam punyam kurute tasya Gâm dânāt kebhyaçchit pratiskhalanti\*] deçeshu vā² grāmeshu vā². (c) Dushto balātkāri\* bhavati, sviyaih karmabhih adho mritah, [kila, apajîvo\* bhavati]. (d) Prāpte rājye, Mahājñānin, pratidvandvayitāro\* hautāro vā, [kila, manushyān pāpāt anyathā samīhante dhartum\*]. (e) Ete te prakrishtam gavām samūheshu\* sunirvāṇajūānatarakarmāṇah, [kila, pratiyatnam gopaçūnām suparijūānatayā\* kurvanti]. \*¹ Corrected from \*kshati. \*\* so J.\*, J.\* \*\* so J.\*, J.\*.

Nor. transi. Thus these wicked men are keeping\* back\* those who are practising righteousness, (b) and they are keeping the Kine back\* from fulfilling the commandment\* (sic) to advance\*, [that is, they are opposing\* the Kine of him who is doing a holy\* action, and they are preventing him

ம் மார் முன் முன்ற முன்ற முழ்கள் முழ்கள் முரியில் முரியில் முறியாக மாரியில் முறியில் முறியில் முழியில் முறியில் முழியில் முழியில் முழியில் முழியில் முழியில் முழியில் முறியில் முழியில் முறியில் முழியில் முழியில் முழியில் முழியில் முழியில் முழியில் முறியில் முழியில் முறியில் முழியில் முழியில் முழியில் முழியில் முழியில் முழியில் முறியில் முழியில் முறியில் முறியில் முறியில் முறியில் முறியில் முறியில் முறியில் முறியில் முறியில

Verbatim transi. Qui vel regnans [magister\* sit et non-daus, [i. e. non-det]\* [mercedem inimicitiae ei vastatori-infideli qui] cum-injuria [et ad nostram agri-culturam damnandam] (venientem) [veniat\*, (b) [de sacro] ritus[-tu] vel [fortasse 'vå = valde'] generosus [nobilis, vel 'bonus-civis'] de- pactis vel\* [etiam erga nos] (c) in-justitià vivens; et talis porro qui ipse sanctus scelestum a fideli (d) discernens (eus) [i. e. discernat, ille] hoc prorsus illi cognato [et domino me-repellenti (vel 'magistro-duci omnino amico') sic verum loquens\*\*] dicat [ut sequitur], (e) in-ensurgendo\*, [i. e. in exsurrectione\*(sic) ejus vastatoris, i. e. in hoc ejus tam exitiabili aggressu et eruptione contra nos] eum, O Marda, funditus-perdens-(ut ultor)-contundat\*, Ahura, [i. e. hic sanctus (justitia vivens) numquam (ut adulator mercedem inimicitiae et criminis ejus vastatoris dans) falso ei scelesto assentiatar, sed ex contrario acerbe eum infidelem-pravum exsecretur]. \* Vel si hace traductio dubia et longe (vel alte) repetita videatur tum tentemus iterum (a): "Qui vel regnator\* tractans [est, i. e. efficiat[-iet]

XLVI. 4₁ ■ 247

(or 'her') from giving\* the gift to any persons], and this in the districts, or in the villages. (c) Corrupt (or 'becomes') the violent man (like these), and he has died\* down\* through his own deeds, [that is, he lifeless through them]; (d) but there are, (or 'will be') contenders against such opposers, and slayers, I Great Wise One, within Thy kingdom when it shall have come, [that is, they will such as desire to keep men otherwise and away from sin\*]; (e) and they, these Thy servants, are continuously fulfilling deeds which are wisest, among the herds of cattle, and with that wisdom which considers the end, [that is, they are exercising devotion toward the herds with a beneficent intelligence].

Parel-persian Me. irii. Édûn debûn kih dervand hend û i Şavâb varaîdâr, [kih kâr u kirfah kunand] kih ân dervandûn = mûn sak darvandûn] ash dûr-kunand (b) Gûsfendûn\* as raftan, [kûsh as [ashavûn\* = ahl6bûn\*] dêd in kasûn 6° (?) dûr-kunand] andar shahr ûn, andar deh ûn [dûr bih kunad = râik\* banû\* vâgûnad\*] (o) pah = pavan] ân i [] bad-sitam heet, kû, pah — kbvêsh kûnîshn frûd mîrad\* (?) bâshad [kûsh bî-jûn [] [as kunishn = min kûnishn]] (d) Pah ûn î rasîd êstêd khudûî i Örmusd shikastûr hend, [kû, as vanâh awûj\* bâyad dûshtan [] (bêbûn ra = vaimanshûn rû] [] [sindagî = sivishn\* (?)] hast; \* (e) [] kih dahûn îrûs ûn Gûsfendûn anbûr, nêk-dênâîhâtar kardan\* (?), [kû, [] pâhrês i Gûsfendûn dânâîhâtar kardan (?)] .

Free fr. He who as ruler helps not that assailant, In the religious creed and treaties faithful, In the right living, may be pure, the wicked Aright discerning, thus to prince\* give warning: 'In rising\* crush they him. O Mazda Lord!'

(lege ådds (då = dbå, sic fortasse melius)) vastatorem] supplicio-acerbiasimo [tam merito (afficiet'), et, causa nestrum ex perículo eripiendorum, hunc vastatorem nos] aggressum [repellat[-let]] ··; vel (semel iteram) 'Qui vei nt magister-vel-judex-regnans [sit et] tractaus [vel 'afficiens' justitia honestum" civem" (a parte vastatoris)] injuria [vezzatum et = se causa defensionis et restitutionis (rerum damnatarum) ubtinendae\*i, ad se, i. e. ad hunc judicem] accedentem ··; (d) ·· hoc prorsus cognato dicat (e) [adjuvans] ad-eum-extrahendum\*\* (?), O M., ex-misssia\*\*, O A.'. \*1 vel "darum (?).

Pahl. text translit. ¹Mûn² pavan zak î Lekûm shalitâth³ [dên denman gêhânö aîgh Lekûm shalîtâth³] ayebabûnishnö\* aît, [alghash mindavam lâ yehabûnishnö]; zak î dritâr⁴ yâtûnêdō, [mûn pavan rêsh kardanö yâtûnêd], (b) vâfrîgânö⁵ pavan khûp-shinâsakîh, va pavanich² mitrô, [zak⁵ mûn³ vinâs-kârânö pâḍafrâs vâdûnyên¹; pavan¹ aê¹⁰ î¹⁰ Lak¹⁰+¹ yakhsenunishn¹¹, aîgh shinâsak va¹² mitrôpânö], (c) pavan rashnö¹² zîvînishnö¹⁴ mûn aharûbö¹, va¹³ mûnich darvaud, [aîgh, kolâ aîsh pavan dînâ-hômandih yakhsenunishnö¹⁰] (d) vijardŏ¹ zak¹ aêtûnö, [aîgh, rôshanak zak gabrâ shapîr gabrâ], va zak¹² frâzŏ avŏ nafshman gôbishnö, [aîgh pavan nafshman dârishnö] (e) mûn lâlâ henjîdŏ yekavîmûnêdŏ¹ zak²+¹²¸ Aîharmazd, min gvikhrûnöth\*¹⁰, [min dar-

248 XLVI. . 6.

vandíh<sup>1</sup>]. <sup>1</sup>Sec P. <sup>2</sup>DJ., D. cm., <sup>3</sup>D. pådčkh<sup>3</sup>. <sup>4</sup>D. sanitar. <sup>3</sup>DJ. pátěnědő; D. <sup>5</sup>ishn; Sp. acems hémnunishn. <sup>3</sup>DJ., D.; M. váf., <sup>7</sup>DJ., D. cm. î. <sup>3</sup>DJ. ins. ich. <sup>3</sup>DJ. î. <sup>15</sup>D. haná; om. î lak. <sup>25</sup>D. dárishn. <sup>37</sup>DJ. cm. va. <sup>25</sup>DJ., D. cm. va. <sup>15</sup>DJ. <sup>26</sup>Di., <sup>15</sup>DJ. <sup>26</sup>Di., <sup>15</sup>DJ. avárůníh.

Pahl. transl. \*\*He who is within\* (or 'disciplined by') Your sovereignty [in this world where Your sovereignty prevails], and whose is a non-giving, [i. e. nothing is to\* be\* (or 'is' (so better)) given by him ·\*]; he who is the injurer, is coming ·\* [who comes with the infliction of wounds ·\*]; but with the good knowledge of the religious\*-benedictions and also with a contract ··\*, [i. e. these things are his (or 'theirs') who would execute chastisement upon those wicked ones; in is to be maintained by this\*(?) which is Thine (or 'he is to be considered (or 'maintained') as Thine'), that is, as wise and uating in accordance with his compacts ··\*]; (c) he who is righteous in his just life and he who is wicked, [that is, both of them are in be estimated (or 'maintained') with legality]; (d) so he in discerned, [that is, it is clear by this estimate that that man is a good man], and that is also to be proclaimed to himself (or 'to his belongings\*(?)"), [i. e. it is to be considered (or 'maintained(?)") by\* (or 'for') himself (or 'his belongings') (e) who has been raised up, O Aûharmazd, from implety [even from heretical\*(?)-wickedness].

\*\* A close syntactical version of this for the most part merely word-for-word translation would m more than usually uncertain. \*\* or 'who has raised up that one'.

Ner's. sansk. text. Yo Yushmakanı rajye adata nçiçanısasanagamanah, [kila, antar asmin jagati dananı na kurute, chhedanı kartum cha ayati], (b) suprasiddho\*! va çuddhasatkarataya\*\*, mitrataya va [yaih papakarmananı nigrahanı kurute, sa evam parijneyah yat purushah satkari\*\* maitrivan\*]; (c) satyena jivaniyah\* yo muktatma\*, yaçcha durgatı, [kila, sarvah ko 'pi nyayamattaya\* dharyah], (d) viçado 'sti sa prakçishtanı svadhinatve vak-

Actural of the Colombia of the casalift merend.

Actural of the cash of the ca

Verbatim tranel. Sed qui [invicem ad] eum [vastatorem\*1 (vide strophas IV, V,) se injuria accedentem et se aggressum, ipse non accedat (ultor justus supplicio) ad] eum non [etsi ipse] vir potens [i. e. viribus sufficientibus instructus supplicium de eo sumendum] accedat (b) [ad] Mendacii-Daemonis domicilio[-ium] vinctoris\*\*, [sic, vel lege baệthahyā, 'in domicilio (locat. sg.)

XLVI: № 6: 249

yah\*\*, [kila, uttamo 'sti sa pumān svādhīnatayā dhāryah] (e) uchchair nigato 'sti yo, Mahājñānin, kadārthanatvāt, Svāmin, [durgatitvāt].

\*1 J.4. \*1 J.4 om from cuddhasa- to-thari \*\* J.4 vyakabbya; J.\*, J.\* vabbyah (sic).

Nor. transl. He who comes into Your kingdom illiberal and man homicide, [that is, who imparts no gift in this world, and comes to inflict injury], (b) or else (on the contrary) comes as one favourably-celebrated for successful beneficence, or for fidelity in friendship, [(by which means he accomplishes the frustration (or 'punishment') of evil doers), such an one werely to be recognized as a beneficent and friendly person], (c) he who is righteous (free-souled) is living\* (?) in justice (or 'is to be maintained\* alive\* with justice'), and so also, on the other hand, he who is wicked is to be treated justly, [that is, every one, whosoever he be, is to be maintained-end-considered with legal exactness]; (d) and he is clearly distinguished and to be proclaimed forth his own personality and possessions, [that is, good (lit 'highest') is this man, and he is to be maintained (or 'fully considered') in his own personality and possessions], (e) that is, the one who has been elevated, O Great Wise One the Lord, out of terment [and depravity (or 'misfortune')].

Parsi-persian We. trit. [] pah ân î Shumê pêdishâhî (sio) [ {u pêdishâhî û\* dahishn pêdishâhî = vo pêtikkekêtê û\* (?) dêbûnishn\* pêtikkekêtê } ander în jihân\*, kû Shumê] ] [] hast [kû, chîz\* neh dahishn] [bâyad = áváyad] ], {în î {] [badtar = sarîtar(?)] âmad{-ishn = -ishn} [kih peh zakhmî kardan âyad], (b) [] [mashhûr vâ\* (?) = vdfringânî] pah khûb dânîî [] pah [] mîr, [ân kih vanâhkârîn\* pêdafrâh kunand, [kih = mên] pah [chîz = mandam\*] în [] dâvad, kû shuâsî [] mihrbân], (c) pah rashn\* [] zîstan kih ashû [râ = rê] va kih ham darvand, [kû, har (dû = -] [] ['sh = ash] pavan\* (sic) inşêfmandî dêrad], (d) va [] [busurg = vacûrk\*(?)] ân [bast = kasî] êdûn, [kû rûshên ân nîard veh mard [] ân] îrâs ân khvêsh gôbishn, [kû pah khvêsh dêrishn], (e) kih bâlâ rasîd êstêd\* [kih = mûn] [] Ormuzd [] [kih = mûn] [] [bad\*(?) = avdrânî\*] [az [] [darvanê + sakht\* = darvand] ] & \*1 + mashbûr nêz underneath az tr].

Free tr. Who having power doth not thus approach him To Falsehood's Demon-home in chains\* will go, The wicked's friend he is, and likewise wicked, But righteous he who loves the righteous, Since the primeval laws Thou gavest, Lord!

[-ium M.-daemonis\*\* [nos] terrore-[suorum flagitiorum complentis]) adeat [ipse]; (c) ille(-ipse\*) [vaide] enim scelestus-perversus [est] qui scelesto [viro] optimus, [idest, ei maxime-favens sit], (d) [et] ille(-ipse\*) sanctus-et-rectus [est] cui rectus sit amicus (e) quam (eo-modo-quo) leges\*3-religionis\*a priores, [i. e. in partu mundi operantes\*] constituisti, O Ahura. \*\* Vel altera traductio 'Qui [invicem etsi] potens[ad civem (injuriis vexatum et auxilium adversus oppressorem implorantem (vide strophas supra)) non opibus suia auxilium accedat ··. \*\* masculinum sed nihil nocet; for-

250 XLVI. 8, 7.

tasse 'halthahyā (J.\*) = vere excistentis' (?). \*\* vel 'quoniam [sie] conscientias, [l. c. animas] priores [in tempore priori] croavisti[-veris], O A.\*.

Pahl. text transift. ¹Mûn zak madö" yekavîmûnêd", lâ avö gabra mûn pavan khvahîshnö yâtûnêd, [aigh pavan kâr va³ kirîakö yâtûnêd¹, yehabûnêd]. (b) Drûjö zak dâm, [aigh, dâmih⁵ 1° Drûjö vâdûnyên], afash² asamî-ait, [aighash bim¹ numât-aitò", afash° makhitûnî-ait¹®]; (c) mamman zak¹¹ darvand mûn avö darvandân pâhlûmîh; (d) ¹²zak aharûbö mûn avö aharûbânö pâhlûmih¹². [Dên varhômandîh l² mûn avö darvandân mindavam yehabûnêd, pavan darvand¹⁴ dâriahnö¹², mûn avö aharûbânö yehabûnêd, pavan aharûbö dar-ishnö¹²], (e) vad amat Dînö\* f¹² fratûm dahishnö f¹⁶ Aûharmazd, [vad zak hmat Sôshâns yâmtûnêd] (hamâk²⁵ pavan aê³ dârishnö)]. ¹See P. °D. ins. f. °DJ. om. va. ⁴D. ins. f. °or 'aighâsh'; DJ. dâmih °DJ., D. ins. i. ¹D. seems asb (?). °D. ins. win. °DJ., D. om. va. № 20 DJ., D. ¹¹ DJ. valman. ¹¹ DJ., D. ins. va. ¹¹ D. fravt-mishn. ¹¹ DJ. °dân. ¹³ D. ins. va. ¹³ D. hauâ. ° D. hauâ.

Pahl. transi. He who (mûn) does not give\* (see gl. (omit madŏ\*! yek\*\*! here)) to that one (zak), to the man who approaches\* with an earnest entreaty (or 'prayer'), [that is, to one who comes with duty and good works] (b) is the creature (or 'creation') of the Druj, [that is, they, such persons, would produce the creation of the Druj and (a person, that is, the person who approaches with good works,) is also terrified by him, (or 'her\*'), [that is, terror is shown by him, and he is even afflicted (lit. besten) by him, (or 'her, the Druj')]; (c) for that man is wicked who gives (see gl. to d) the best thing to the wicked, (d) and he is holy who gives the best thing to the holy, [that is, he who gives a thing to the wicked when in a single" doubt is to be regarded wicked, and he who gives to the righteous is to be regarded as righteous]; (e) and thus one must always be considered until\* when\* (sic, or 'during the time while') the First\* Religion\*, that of Auharmard, is instituted afresh, [that is, until the time when Soshans shall appear], (It must be always rendered thuses). \*1 Mado yek, an obvious and erroneous second transl, of yestem, shows what care in needed to avoid fatuity; it must of course be translated separately and me a second tri. by 'He (omit mun) has come not (here read restoration of the primitive Faith most always be regarded as coincident with the coming | the Redeemer.

<sup>.7</sup> દ્વારે. ક્ષ્મ. રાત્યુંથા. રાતલાવાનુગા. પ્રમાવદ્વારે. લ્લા કૃષ્યાય. પારવાયું. રામ. કરિયુક્ષાયો ભાગિતામાં રાત્યું પારવાયા સ્વાપ્તિ પારવાયું. છેરાક્ષાયા કૃષ્યાયા રાત્યું કાર્યા સ્વાપ્તિ ક્ષ્માયા ક્ષ્માયા સ્વાપ્તિ ક્ષ્માયા કૃષ્યા સ્વાપ્તિ ક્ષ્માયા કૃષ્યા કૃષ્ય કૃષ્ય કૃષ્યા કૃષ્યા કૃષ્યા કૃષ્ય કૃષ્ય

Mer.'s sansk. text. Yah evam sampraptam no naraya prarthayitum samagataya, [kila, yah karyaya punyaya samayati tasmai na datte]; (b) Drūjah sa srishteh, [kila, srishtim dveshinim kurute], trāsayaniyaç cha\*1, [kila, bhayam nidarçayan nihantavyah]; (c) sa yato durgati yah durgatibhyo vikaçayita; (d) sa muktatma yo muktatmabhyah samadeshta, [antah samçayatve 'pi yah\*2 kimchit\* durgatibhyo datte durgatya parijāeyah, yaç cha kimchit\* muktatmabhyo datte\* muktya parijāeyah] (e) yavat Dinih pūrvadāteh Hormijdasya, [yāvat Çaoçioçah prāpnoti]. (Sadai'va evam parijāeyam).

\*1 J.\* trasaryanigcha. \*\*all grah.

Mar. trans!. He who thus does not grant a thing acquired (sic) to a man who has approached to make a request for (or 'to seek it'), [that is, who does not afford it to him who approaches for (or 'in\*(?)') his righteous action] (b) In the Druja of the creation, [that is, he\*(?) produces the hateful hostile creation] and he is inspiring fear\*3, [that is, In In revealing\*\*1 terror (or 'showing fear\*1'), and he ought therefore to be slain], (c) for he In wicked who gives information\*3 (or 'makes a revelation\*3') to (possibly 'increases\* the prosperity\*3(?) of') the wicked, (d) and he is also sanctified\*(?) (or 'free-souled') who is an instructor (or 'a director') of the sanctified\* (or 'righteous'); [even when one is in doubt when one gives anything to the wicked\* one is to be recognized through\* wickedness\*, (that is, as wicked); and he who bestows a thing upon the free-souled (or 'sanctified') is to be known from his sanctity (from his freedom of soul)]; (e) and thus it will be as long as until\*4 the Din of the former creation of Hormijda\* is\* restored\*4, [that is, as long\* as\* until\* Caocioca comes]. (So this expression is always to be understood).

"I Nor. knew what samp" meant, but not its syntactical connection. "I this may be accidentally correct, or 'he be to be feared', or 'intimidated' may have been meant. "I but vi + kac = 'to augment' with Nor., vahisto stood in Pahlavi characters, vand = also 'vakhat.', but see the Pahl. trl. "I or possibly meaning 'while it lasts', but see the 'yavat C.' hardly = 'while' C is coming'.

Parsi-pers. Ms. trit. Kih an rasid (?) êstêd nah an mard [bashad = janûnad\* (?)] kih pah khvāhishn rasad, [kû [] kār u kirfah ayad [nah = 14] dehad] \* (b) Druj zak pēdāishi\*, [kû, pēdāishi\*: [] kunend(?)] [] khes hm-kunad, [kûsh [] khvāhad + numāyad [] ]; (c) chih an (space) kih (space) bulandī \* (d) [V' = va] an ashō kih an ashavān [] [farmāyad = fravākhishn\*]andar ehakmandī [] kih an darvandān chiz dehad, pah darvand dārad (?)]; kih m ashavān dehad pah ashō dārad (?), (e) tā kih Dīn : avval dahishn Örmuzd\* [tā an kih Sōshyōsh raṣad]; (hamā pah m dārad (?)) \* \* Or 'paidāy\*'.

Free ir. Whom then as guard to save us will they set me,
When as his aim for harm the faithless marks?
Whom have I then but Thee, Thy Fire and Meaning?
By deeds of which Thou shieldest Right, Ahura;
To me this wonder-power for Faith\* declare.
Varbatim transi. Quem\*! [defensorem ille] vir\*! [judex et magister reg-

252 XLVI. 7, 8.

nans], O Mazda, [viro]tmihi-simili, [i. e. mihi-ipsi ut] defensorem [et adjutorem (vide strophas supra) princeps\*-judex\* regnans] dabit [et statuet] (b) quum me scelestus-infidelis tenebat\* [vel 'spectabat\*'] damno [id est, me tenebat\* (vel 'notabat') ut me ad nocendum injuriâ peteret]? (c) [Quem] alium mihi dabit, [l. e. annuntiabit hic regnans magister] nisi-Te, [i. e. alium atque Te], Ignisque [-nemque Tuum], Mentisque [-temque Tuam], (d) quorum-duorum (Ignis et Mentis) actionibus, [i. e. caerimoniis ritus et factis honestis omnino a viris sanctis peractis] Sanctitas, [i. e. lex sacra nostrae constitutionis patriae] defensa\*-et-nutrita-sit\*\*, O Abura; (e) eam [eum ergo] mihi vigorem-mirabilem [illius defensoris · praedica (vel 'gratiam tutelam Tuae Sanctitatis')] pro-Religioni[-ne] [vel 'conscientiae, i. e. animae meae'] praedica, [l. e. declamans eum (vel 'eam') me doceas]. \*1 Vel 'quemnam · · . \*\* vel 'cujus actionibus Sanctitatem ille mens defensor-protegens [sibi, i. e. canta suae salutis] defendit [-derit]'.

Pahl. text transi. ¹Mûnat² avö li, Aûharmazd³, va² manîkânö [hâvishtânö î li] pânak yehabûnd (b) amat li\*¹ zak î² darvand [Aharmanö] pavan yakhsenunishnö kinö, [aîgham kinö levatman dârêd, am pânahîh\* mûn vâdûnyên] (c) zakâi min Lakö² Âtash va² Vohûman?; [maman Lekûm râi khavitûnam aîgham pânakîh\* vâdûnyêu²], (d) mûn² pavan valmanshân kûnishnö Aharâyîh fravarêm², Aûharmazd, [aîgh, kâr va kirfak vâdûnam-ê, am pânakîh mûn vâdûnyên]? (e) Zak³²->¹¹ 1 avö¹->¹¹ li Dastûbâr î¹³ Dinö\* frâz yemalelûnâi [denman yemalelûnâi aîgh¹°: Dînö\*¹ pavan¹ Dastûbar¹ yakhsenun¹].

<sup>1</sup> See P. throughout. <sup>9</sup> D. om. at. <sup>4</sup> DJ. ins. vs. <sup>4</sup> DJ.; D. om. <sup>5</sup> D. lekim, <sup>4</sup> D. va. <sup>7</sup> DJ. <sup>9</sup> nêd. <sup>8</sup> D. mûn. <sup>9</sup> DJ., D. <sup>5</sup> ram. <sup>36</sup> DJ. valman f zak. <sup>11</sup> D. zak avö. <sup>15</sup> D. om. f.

Pahl. transl. Who has been given to me [and my disciples\*] as a protection by Thee, O Atharmazd, (b) when the wicked Aharman holds me with the hatred of his possession? [that is, since he holds me with his hatred who can afford me protection] (c) otherwise than by (or 'apart from') Thy Fire and Vohuman?, [for I know that it is owing to You that (or 'where') they may afford me protection (or 'wherefore do Thou afford' etc.)], (d) by which"

Verbatim tri. (with paraphrase) [Sed quod ad illum vastatorem (vide supra) attinet] qui ex-contrario [vel 'vā= vere\*' dabit eas quae] mihi [meae] (quas) colonias[-iae sint] (dat, dabit) damno [et injuriae saevae], (b) non [i. e. ne]

XLVI. 7, ■ 258

(or 'by whose\*') actions we are nourishing Sanctity, O Atharmazd, [that is, I would fo duty and good works; who will (or 'would') afford me protection?]; (e) proclaim him therefore who may be a Dastûr of the Religion for me; [say this thus: 'accept (or 'maintain') the Religion through the Dastûr'].

\*\* Lit, 'when mine is'.

Her.'s aansk. text. Ke mahyam, Mahājñānin, madiyebhyaç cha pātāro dattāh, [cishyebhyaç cha madiyebhyah], (b) yato\* mayi durgati\*, Āsmogah viditvā dadhāti dvesham, [kila, mayā saha dvesham dadhāti, me rakshām ke kurvanti] (c) anyās tvatto 'gneç cha, Gvahmanāch cha, [yato Yushmān vedmi, kila, me rakshām kurushe], (d) yeshām karmabhih puṇyam pālayāmi, Svāmin, [kila, kāryam puṇyam karomi, me rakshām ke kurvanti]? (e) Tān me ādeçena Dīnau prakrishtam brūhi, [idam brūhi yat\* Dīnim Guruṇā grihņāmi\*1].

\*1 J. C. grihuadı (sic).

Mer. transl. Who are given as protectors to me and mine, [my disciples, O Great Wise One], (b) when the wicked\* Asmoga sets his hate upon me with\* cruel\* sagacity\*, [that is, he is fixing\* his hate with (i. e. upon) me, who are affording me protection] (c) other than Thy Fire and Gvahmana? [and this I say because I know You; that is, it is Thou who dost afford me protection, (d) by whose deeds I in my turn protect Sanctity, O Lord, [that is, I am performing a righteous action, but who are affording me protection in it?] (e) Declare these (Thy Fire and Gvahmana) forth to me through the

Parsi-persian Me. irit. Kih [] än man, Örmuzd, mäyän [shāgirdān s man] pāsbānī dehad, (b) kih man ān s darvand [Aharīman] pah dāshtan dārad kīnah, [kūm kīnah avā dārad, ma-rā pāsbānī kīh kunand] (c) dīgar az Tū Ātash u Bahnian?; [shih Shumā rā dānam kūm pāshānī kunand], (d) kih pah dehān kunishn Şavāb parvaram, Örmuzd, [kū, kār u kirīsh kunam; ma-rā pāspānī kih kunand]? (e) Āu s ān man Dastūr s Dīn frāz gō\*i, [in gō\*i []] \* \*1 Or 'gū'.

the commandment represented by (or 'contained in') the Dîn, [that is, tell me this, since I (or 'that' I may'') accept the Din through the spiritual Master].

Free tr. He who my settlements to harm hath given, Ne'er may his burning\* wrath\* through deeds deatroy! In hate to him come that which weal opposeth; That to his body come which holds from blessing; May naught from vengeful wrath deliver, Lord!

ejus me devorans-et-vastans-'furia' actionibus attingat\*, [neve me illa saeva vastatio crudeliter contundat]. (c) Momenta-ulta (sic), [i. e. momenta res contrarias adversus eum gerentia\*1] haec [momenta ulta] huic, i. e. [ad hunc vastatorem] aggressa\*-accedat[-dant] odio ([vel tentemus iterum '(c) Res damnum-rependentes\*2, [i. e. res damnum ab hoc v. actionibus in nos illatum rependentes\*2], haec [effecta factorum suorum (vel 'alia moventia\* mala, i. e. res

254 XLVI. 8.

omnino in hac conjunctione hunc inimicum infidelem miseria afficientes)

[vel adversus] huic [i. e. hunc] accedat[-dant odio]) (d) [ad (vel 'contra') corpus [ejus] (ad) [accedant eae res] quae eum [a] bonae[-nâ]-vitae[-tâ, i. e. a prosperitate] detineat, [i. e. retardent]) (e) Non, [i. e. ne (vel 'nullo modo') res ad eum accedant quae eum a-] calamitatis[-tate retardent] omnino\*3, O Mazda, odio, [sed ultione ad eum omnes res usque ad exitium ejus aggressae-accedant, O Ahura]. \*Ad verbum '[negotium] adversus-agens' nent. sg. part., vel (adversus et contra \*gerenter' adverbialiter usurpatum. \*i. e. negotium rependens, vel (adversus et contra \*gerenter' adverbialiter usurpatum. \*i. e. negotium rependens, vel (adversus) \*rependenter. \*\*\*

Pahl. text translit. ¹Mûn zak î li gêhânö yehabûnêd avö valman kinîk¹, [aîgh, khvâstakö pavan Dastôbar³ Aharmôkânö yehevûnêd³, ash⁴ pâdafrâs vâdûnâñd]; (b) lå pavan zak î valman⁵ kûnishnö⁵ hôman³ valman³ asar⁴⁰ rêsh⁰, [pavan tanö⁴⁰, va¹⁰ jân¹⁰, rûbânö, rêsh vâdûnyên], frâz rânînîdâr hômanam, [aigh¹¹, pâdafrâs bûndak barâ kardanö M tûbânö]. (c) Pavan padirak yâmtûnishnö pavan¹³ zak i¹³ kolâ dô, [amat¹⁴ mindavam i¹⁵ mînavad va stih lå khûpö¹ vâdûnyên] yâmtûnêd [avö valman i¹⁰ Aharmôk] pavan bêsh¹; (d)¹ avö tanö¹² [avö¹ gabrâ] khûdâi yâmtûnêd; [aighshân pâdafrâs vâdûnyên] mûn denman pavan¹³ hû-zîvishnîh pânakih\*, [aighash denman dinâ aêtûnö aigh pânakih i¹⁰ dâmânö pavan frârûnöih¹² vâdûnyên]; (e) lâ pavan dûshzîvishnîh¹ pavan kadârchâi damânö, Aûharmazd, bêshidâr [ € sarîtarânö].

<sup>1</sup> See P. throughout. <sup>8</sup> D. ins. 1. <sup>3</sup> DJ. yehevûnêd; D. yakksenun-. <sup>4</sup> D. om. <sup>8</sup> D., Mf. valman. <sup>6</sup> DJ., D. om. 1. <sup>9</sup> D. hômanam (late). <sup>6</sup> D. valman 1; DJ., D., Mf. asâr. <sup>8</sup> DJ., D., M. rêsh mûn pavan tanö<sup>6</sup>. <sup>16</sup> DJ., D. om. <sup>11</sup> DJ., D. ins. am. <sup>13</sup> DJ., D. ins. <sup>15</sup> D. om. 1. <sup>14</sup> D. om. amat. <sup>15</sup> DJ. va, or -5. <sup>16</sup> DJ., D. ins. 1. <sup>17</sup> P. tanân (?). <sup>16</sup> DJ. ins. va. <sup>15</sup> DJ., D. ins. 1.

Pahl. transl. He who delivers my settlements to the hater, [that is, he whose wealth is through the Persecutors (righteousness-destroyers) of the Dastur (or 'the D. of the persecutors', (ins. 1)), on him let them (or 'I will' (read "ant)) execute chastisement], (b) Not\* of that wound of\* the\* consumer\* (hardly 'that endless' (?) injury") which is inflicted through his deed, [i. e. they would indict injury upon body and life and soull, but of that I am not the expeller\*, the driver-off (aic) (not 'instigator', (so)); see the gl.), [that is, it\* is\* not possible inflict a full punishment upon them (sic(?))]; (c) in that meeting\* (or 'for that opposition') in relation to both interests, [since they (or 'he') will not fulfil the duties of the spirit and those of the world well] one\* ■ coming [to him who is the Persecutor-of-righteousness] with torment, (d) but to his body [i.e. to that man] a sovereign\*\*(?) [is coming]; i.e. he (or 'they') shall execute chastisement upon those sinners | who shall also (i. e. and they shall also) effect protection for\* this other saint in his good living, [i. e. the opinion as it is this thus [that the passage\*(?) means\*(?) that they should afford protection to the creatures in their correct-piety]; (e) not

XLVL 8. 265

solely" for the sake of punishing evil living is he, O Atharmand, (or 'is A.') a termenter [of the wicked] at every moment. "In the earlier trie, before the gl. was added homan may have been meant as an accuse, 'not by his deed may devouring violence would me"; I am driving him away'. "or 'to that man, the evil severeign. ". " see Comm. especially; the tri. of this verse should be word-for-word only, and in the light of the Gatha.

Nar.'a sanak. text. Yo vå me enām\* jagadvibhūtím dadāti dveshiņe, [kila, lakshmīm ādeçena Āsmogānām dhatte], (b) na tasyā' ham, nriçamsaih karmabhih, prakrishṭam prasarpayitā, [kila tasya tanau ātmanicha, chhedakaraih karmabhih\* nā 'ham nigraham sampūrņam kartum çaktaḥ]. (c) Pratyābhimukhaprāptyā tena dvitayena, [kimchit\* yat paralokiyam ihalokiyam¹ çuddham na kurute] tasya prāpnoti piḍayā (d) tanau [tasya Āsmogasya]. Sa yah enām\* sujivanitayā pātā (e) no dushṭajivanitayā. [Rājā yah srishṭim sadvyāpāratayā rakshati, sa tasya nigraham kurute]. Kadā chit\* Hormijdaḥ duḥkhakartā nikrishṭānām. '¹ P. om.

Nor. transl. Or\* he who gives over that my worldly (or 'landed\*') property to the hostile party, [that is, who acquires property through the advice (or 'instructions') of the Asmogas] (b) on account of (or 'for') his cruel deeds I am not one who causes him\* to creep\* away\*, [that is, I am not able to effect a full punishment in his body and soul on account of (or 'for') the cruel actions committed by him}; (c) on account of this opposition (or 'in that meeting face to face') with\* regard\* to\* the two-fold interest, [since he performs nothing which concerns this or the other world aright], our protector (see below) is coming with his torment, (d) that is, with torment in the body of the Asmoga]; he who is a protector of that\* (my landed\*1 possession\*1 thus coming) on account of (or 'for the sake of') our good-living\*3, (e) and not on account of evil living\*3, [that is, the king who protects the creation through, and on account of, righteous zeal, he it is who is effecting the sinner's punishment]; Hormijda is at any time (i. e. always) an afflictor\*3 of the degraded. \*1 Or 'my Din(?). \*3 'prosperity and adversity'. \*3 'one bringing afflictions upon'.

Pars!-persian We. trit. Kih an i man jihan dehad an a kinah [] [darvand = darvand], [kû, khezanah pah Dastar i Åshmöghan [] [darad = jänsünöd] [] pädahfrah [kih = män] kunand]? (b) Nah pah an i û kunishn [] [hastam = hömünam] û — sakhm [[] [kih = män] tau u [] ruvan sakhmi-kunand] fras rava-kunand (? -ah) hastam, [kû[m = -am] pädafrah bundah bih kardan nah tuvan] & (c) Pah pagirah rasidan pah an i har dû [[] [chis i mîna u satya (? sie videtur) nah khûb [kār = kdr] kunand] rasad [an û i Âshmögh] pah äsar-[] [-kunand = -vägünand\*] (d) kih = män] an dûd\* (?) [tunad = - (?)] [dw mard khudā rasad; kûshân pädafrah kunand] kih = pah nēk-zīvishni(?) + ya'nī + sîstan pāsbānī, [kûsh în insāf ēdûn, kû pāsbānī i pēdāfah\* (or 'paidāy') pah nēkī kusand] & (e) Nah pah bad-sīstan [rasad, va = jātānēd va] pah har-kudām zamān, Örmund\*, [az = min] āsār-dehandah [i badtarān] \*\*

ામાં માર્યક્રમાં આ બાર માર્યક્રમાં આવેલા આવેલા

Verbat. trl. Quis [quidem ex contrario est] ille(-ipse\*) qui me[mihi ut] adjutor-liberalis [persuasum-habens\*] intelligens-oboediebat\*1[-diet\*] primus[omnium meorum aliorum principum discipulorum] (b) [mihi indicanti] (quo-modo) Te [Deum] bene-invocandum [nostrum] veneremur\* [et magnificemus] (c) [in hac nostra\*l actione [sacrificii (et in omnibus aliís factis honestis erga Te et erga nostros cives peractis) Te laudantes ut] benignum Ahuram sanctum. (d) [Ea dicta] quae Tibi [i. e. quae Tua sint, i. e. quae | Sanctitate [de Tua majestate suprema nos docentia, et de modo quo Te quam efficacissime adoremus, i. e. quae dicta per os mei Tui prophetae a (vel 'pro') Te enuntiata-sint\* (vel '-tientur'); immo (vel 'etiam') ea dictal quae Sanctitate Bovis formator (sic) dicebat [vel 'dicet']. (e) hasc dicta in animum meum a Te inspiratal petunt\*2 a-me [vel 'petunt ut verba-dicta mea' Tui fideles cultores enisi: immo] ea (vel 'eo (ob hanc causam)') illi\*3 [devoti haec dicta petunt ut ea sciant\*4] Bona Mente [incitati]. \*1 Vel ex contrario. 'Onio est ille oni me adjutor-fidelia (consilio (me gaudio m animositate\*\* afficienti)] stimulans-demonstret [vel-trabit] quo-modo Te · · · . \*2 vel 'Incitant me ea [dicta inspirata] Tua [ad Te adorandum] Bona Mente'. \* vel 'Tui, i. e. Tuž (Bona M. inspirati)'. \*\* et intellegant. \*\* vel 'Ashāi', 'qui S-tati dicebat'.

Pahl. text transfit. ¹Kadår zak mûn avö li rådih châshêdő fratûm, [aigham fratûm hâvishtih mûn vådûnyên] (b) amat pavan hanâ î Lak dôshishnö lâ lâ henjam, (c) pavan kûnishnö² afzûnîk khûdâi aharûbö? (d) Chîgûn avö Lak³ Ashavahishtö¹ [tanö\*⁴ pavan⁴ hâvishtih yehabûnd³ avö⁵ li mûn yehabûnêdö], va² chîgûn² Ashavahishtö⁵ zak î Gôspend³ tâshîdâr²⁰ râi gûftö, [aigh avâyad yehabûndö] (e) bavîhûnam zak ‡ kolâ dô¹¹ Lak pavan¹² Vohûman [mozd].

<sup>2</sup> See P. throughout. <sup>3</sup> DJ. ins. î. <sup>3</sup> DJ., M. li. <sup>4</sup> DJ. tanö<sup>6</sup> î pavan; M. om. from tanö<sup>6</sup> to zak not inclus. <sup>3</sup> DJ. <sup>6</sup>nêd. <sup>6</sup> D. seems zak val. <sup>5</sup> DJ. om. <sup>1</sup> DJ. om. î. <sup>5</sup> D. om. î. <sup>10</sup> DJ. tvakhshtdâr (?), or tûkhsh<sup>6</sup>. <sup>11</sup> D. ins. î. <sup>12</sup> D. ins. am.

Paht. transl. Which is he who pays\* attention\* to\* (\*(?) see the gl., or 'shows\*') bountifulness to me the first, [that is, \*oho may afford discipleship me the first], (b) since I exait Thee through this\* \*ohich\* \*is\* loving Thee (c) as a king bountiful in deed and holy? (d) As Ashavabisht [gave his body

Free tr. Who is the offerer who heeds\* me foremost
How in our rites to praise Thee well to be invoked,
Pure for Thou art above us, great Ahura,
What Thine through Right\* declared the Kine's Creator
That seek Thy saints as my deliverance\*, Lordi \* 'announcement'.

in\* discipleship\*] unto Thee [who\*1 is it that bestows a gift upon me], and in that manner also in which Ashavahisht spoke of it according\* to\* (or 'in unison with') the Creator of the Kine, [that is, as it\* is necessary that the gift should be bestowed\*1]?; (e) I ask this for I desire (or 'seek Thou for me ((?) bavihûn am') both\*2 of those Thy favours through a good mind, [and as a reward].

\*1 It seems a question (so Ner.). \*3 the gifts of the two worlds (?); but see Ner.

Ner.'s sansk text. Ko¹ 'smai yo mahyam dakshinan asvadayati prathamam, [kila, me prathamam chhatratvam kah kurote]? (b) Yatha Tava prito uchchair uttishihami [Dînau Te], (e) karmana, mahattama Svamin punyatman. (d) Yatha Tubhyam çishyah, [vapuh çishyataya dadau, mahyam ko dadati], yatha çishyaya gavam ghatayitre uktam, [kila, yujyate datum]? (e) Samihe aham tau Te Uttamena Manasa [Avistaavistaartham(cha)\*\*\* yam sadvyaparataya svadhinam çakyate kartum].

1 C.; P. om. here. 2 P. om. avista; other variations not important.

Ner. transi. Who is\*(?) for him who manifests\*1 liberality toward me (lit. causes me to taste\*1 the perquisite); that is, who bestows it upon me the first?, [that is, who effects (or 'provides') a discipleship first for me?] (b) As Thy friend am I standing up [as within\* Thy Din] (c) and with religious action also, O Greatest Lord the holy One. (d) As a disciple [has given himself with discipleship] to Thee, [who gives himself to me?], as has been said to a disciple as duty\*\* toward the Creator of cattle, [that is, as it is necessary and fitting thus to give one's body's self]? (e) As for me, I am seeking with the Best Mind to obtain both of these Thy means\* of\* grace\*, [that is, I desire to obtain the Avista and Avista-interpretation which it is possible (or 'necessary') to make one's own by good conduct and by study].

\*1 Elsewhere asvadayati undoubtedly and almost always means 'to teach' with Ner., but see the gi. here and the gl. of the Pahl.

Parsi-persian Ws. trit. Kudâm ân kih ân man sakhâvatî châshad + chashad avval, [kûm avval shâgirdî kib kunand]? • (b) Kib pah în î Tû khvâbishn [kunam = vâgâ-nam] bâlâ —, (e) pah kunishn [andar = dayen] afzûnî khudâ ashō? • (d) Chûn ân Tû Ardibahisht [] [bâyad = avâyad] ân î gûsfend pêdâ\*-kunandah rû guft, [kû, bâyad dâd], (e) khvâham ân î har dû î Tû, pah Bahman [muzd] • \*1 Vel 'paidâ'.

Verbatim transl. (with paraphrase) [Immo quis est ille dux propheta nobis succurrens, mihi auscultans et mihi obsequens (vel ex contrario nos suis verbis stimulans et nos gaudio et animositate\* afficiens?, vide stropham K (9)); hec Te interrogo quia cum talibus sociis prorsus\* procedam ad Pontem judicis, i.e. cum omnibus] qui vel mihi vir, mulier vel, O Mazda Ahura, (b) [eas opes in auxilium sacrae Causae] det [in gratiam] populi [vel 'pro\* mundo'\*] quae [quas opes] Tu agnosti [ad salutem Tuis fidelibus efficiendam] optima [-mas esse, (c) et quas ut] emolumentum\*-[-ta]-gratiae [ei viro] Sanctitate-praedito, {l. e. mihi\* (qui sacram legem Tuam firmam constituere tam enixe studiis excogitatis laboribus et precibus petam); immo pro me confirmet sanctus] Bonâ potestatem-Tuam-regalem Mente; [cum his amicis consociatis progrediar, et etium cum omnibus aliis] (d) ques(que) [cordibus inter se conjunctis] comitabor [et quos ex eo incitabo\*1 ad celebrationem] Vestrl-similium\*1 laudi[-dis] (ad); (e) [immo] prorsus\* unâ cum his omnibus [i. e. eos comitatus ad Pontem] Judicis prodeam[-dibo, i. e. progrediar ad] (Pontem).

\*) i. e. hao in terris. \*\* simpliciter = Vestri vel 'Vestrorum parium', i. e. Immortalium benignorum, vel etiam fortasse 'Vestrorum sanctorum devotorum'.

Pahl. text translit. ¹Avö li mûn gabra va² nêshman hômand³, Aûharmazd, (b) ashânö dahishuö dên ahvânö [pavan hâvishtîh] pavan hanâ î Lak âkâsîh î pâhlûm; [pavan Dinö\* î Lak] (c) pavan tarsagâhîh⁴ (sîc) avö valman î tarsagâhîh [Zarstûshtö³] pavan zak î Vohûman khûdâyih⁴; [frârûnö shalîtâih² râi zim aîtö¹]; (d) mûnich bâjam\* avö zak î Lekûm³ nîyâyishnö [avö Dinö\* î Lekûm], (e) frâz² valmanshân harvispŏ³ pavan Chishvadarg fravâmênd¹³, [aîgh valmanshân¹² Zartûshtö hâvishtânö¹¹ hômand hamâi¹² Garôdmânik hômand³].

<sup>1</sup> See P. throughout. <sup>2</sup> D. ins. vs. <sup>2</sup> D. hômenanend. <sup>4</sup> (?) so DJ. (perhaps), and so D., and M. seem. <sup>2</sup> so DJ., D. <sup>2</sup> DJ. khūdāih (?). <sup>2</sup> D. pādôkhehahih. <sup>4</sup> DJ. ins. vs. <sup>5</sup> DJ, M. harvispō. <sup>10</sup> D. ins. <sup>1</sup>. <sup>11</sup> corr.; D. hāvishtō. <sup>12</sup> DJ., D. hamāk, or <sup>2</sup> māik (?).

Pahl. transl. (a, b) To me they who, men and women, O Atharmazd, are giving\*1 obedient service to me (so far better\*1 than 'it is to be given\*1 to me'; see also Ner.) [in discipleship] in the world in accordance with (or 'through') this which I Thine intelligence which I the best [in accordance with (or 'through') Thy Religion] (c) in reverential\*-recognition\* toward him\*2 whose

Free tr. Whoe'er to me, be he or man, or woman,
Our tribes'el gift gives which Thom as best perceivest, (\*'Or 'our life's'.)
Prize for the holy gives and Good Mind's ruling,
Whom, praising You, I urge as comrade leading
Forth to the Judge's Bridge with all I go!

is the reverential\*-recognition\*, [i. e. toward Zaratūsht], these men and women are attributing to me a sovereignty with a good mind [according to that sovereignty of (or 'over') the pious which appertains unto me], (d) whom also I am inciting to Your praise [to Your Religion]; (e) forth these all (men and women) are walking\*s toward (or 'on') the Chandor\* Bridge, [that is, these are Zaratūsht's disciples, and they belong for ever to Garodmān].

\*1 Note well this frequent use. \*2 or 'toward that which is'. \*5 or 'en! = I will walk'.

Ner.'s sansk. text. Ye vå mahyan, naráh anganá vå, Mahájñánin Svámin, (b) dátáro bhuvane [vapuh çishyatvena]; ye cha Tava vettritayá utkrishtayá\* [Dinyá Te] (c) bhaktyá\* bhaktáya\* [mahyam Jarathuçtráya], Uttamasya rájyena Manasah, [sadvyápárapárthivatáyai\* aham asmi], (d) yáncha utthápayámi Yushmákam námastutaye\*, [Dinaye Yushmákam], (e) prakrishtam viçve 'pi Chandore prabruvanti uttáre, [kila, ye Jarathuçtrasya bhavanti, te sarve 'pi Garothmánabhájo bhavanti]. \* J.\* \* tatayá. \* J.\* \* tatayá. \* J.\* \* pári\*.

Nor. transl. (a, b) They who are contributors of offerings to me in the world, O Great Wise One the Lord, whether they be men or women, [giving themselves (their bodies\*) in discipleship], and who are also thus giving themselves in accordance with (or 'through') Thy knowledge which is the best [through Thy Din] (c) and with a portion for\* (or 'through devotion\* toward') him who\* should\* have\* a\* portion\* (or 'the devout') [toward me Jarathustra], and also likewise in accordance with (or 'through') the sovereignty of the best disposition, [for I am for the righteous sovereign (or 'sovereignty')], (d) and still more those also whom I am arousing to Your praise, [to Your Din], (e) these all are praising\*\*1 upon the Chandor Bridge\* (or 'on the passing over'), [that is, those who belong to Jarathustra are all likewise sharers of Garothmana].

Parsi-persian Me. trit. Ân man kih mard {u = va] man hend, Örmund | tan pah shāgirdî dād ân û kih dehad chûn Ardibahisht = tan pavan âhavishtî dâbûnd\* sak ê (sie vid pro vai) mûn dâbûnêd\* chigûn Ashavahisht], (b) ash\* [] [pah = pavan] dahishn andar jihân\* [pah shāgirdī], pah în î Tû āgāhî [deh = dâbûn\*] î pahlûm\* (sie) [pah Dîn î Tû [âgâh deh = âkâs\* dâbûn\*] ] ② (c) pah bandagî ân û î bandagî î [Zaratusht] [hastam = hômûnam] pah ân î Bahman khudâî, [nêk [nêkî = frârûnî] pâdishâhî râ am hast [lâ'îk = pâtûkhishûî] ], (d) kih âgh (sie loco ham) bar-khêzam [= Pahl. khêzam\*] ân ân î Shumâ niyâyishn [ân Dîn î Shumâ] ③ (e) [] [Pah = pavan] ôshân tamâm pah Chinvad — âmad (?) + va raît-kunad [pul = pândr\*], [kû, ôshân Zaratusht shâgird hend, hamâ Garôtmû(r)nî\* (sie) hend] ④

XLVI. 11, 12.

260

Verbatim transl. (with paraphrase). [Sed] cum-regibus [infidelibus (nos vastatione et rapina aggressis) se conjungebant [vel-ngent] Karpani Kavani-que [hostes nostri veterrimi] (b) malis actionibus, [(i. e. et profanis sacrificiis dis-daemonibus oblatis et factis rapacibus craentis) ad] vitam morteafficiendam\* [et extinguendam] humanam (c) quos [ipsos] sua anima suaque [conscientia\*1 nunc ulta] vociferationibus-exsecretur\*, [i. e. exsecrabuntur (vel 'crudeliter-contundent\*\*)] (d) quum [illac] adveniant{-ient et attingent] ubi Judicis Pons [protendatur tum damnati de hac via angusta (vestiglum fallenti) lapsi\* praecipitati decident], (e) [et in] durationi[-tionem] omni[-nem in] Mendacii-daemonis domicilio [jacebunt eorum] corpora\*\* [vel 'eruut habitationes\*\* eorum']. \*'Fortasse 'religio perversa sua sub specia personae mente concepta'; cf. Yasht XXII et Yas. XLIX, 11. \*'s sunt qui reddant 'subjecti imperio Drajis'.

Pahl. text translit. ¹Avb khūdāyih āyūjēnd\*² mūn Kik va Karpb hômand³, avö³ khūdāyih⁴ t³ avārūnŏ³] (b) pavan zak t sarītar kūnishnö ahvānö marenchinēnd³ anshūtāān, [aigh, Gās i² tamman barā marenchinēnd³]. (c) Avö zak t naīshman rūbānō khrūsishnö yehabūnd, va¹o zak t naīshman Dinö\*¹¹¹ (d) amat madam yāmtūnd avö tamman pavan Chishvadarg¹² [krūsishnö avö dahlshnih¹³+¹ yehabūnd¹]. (e) Afshānō hamāt [vad avö¹ vispö¹ vad avö tanö\* t pasīnō] dēn Drūjök¹² demān astishnō aīt. ¹See P. ² P. āyūz². \*D. hōmanansnd\*² DJ. diff. (balf spēlt). \*D. ins. i. \*D. adds ājūjend (late). \*so D. \*D. ins. i. \*so DJ., D. ¹² DJ. oh. ins. i. \*so DJ., D. ²² DJ. oh. ¹² so D.

Pahl. transl. They who are the Kik (?) and the Karp are uniting in a sovereignty, [that is, in an impious\* (or 'improper') sovereignty], (b) and they are destroying men and the worlds by evil\* action, [that is, they will utterly\* destroy the Place which is beyond], (c) and they are uttering cruel

માર્ગ માર્ગ ક્ષ્યાને ક્ષ્યાના ક્યાના ક્ષ્યાના ક

XLVI. 11, 12. 261

Free tr. Karps, yea, and Kavis are with foul kings joining,
With evil deeds our human life to slay;
Cursed by their souls and selves, their being's nature;
From Judgment's Bridge they fall, the final pathway;
In Demon's home their bodies\* ever lie!

\*Or 'their dwelling is'.

cries\* against their own souls and against their own Religion\*, (d) when they come up beyond upon the Chandor Bridge [there they are delivering\*1 the utterance\* of cruel cries], (e) and their existence is in the Abode of the Druj for ever [unto all duration, until the life in\*1 the later body]. \*1Dahishnth merely equals the syllable \*dåd; we must omit avo as = 'against' the creation.

Ner.'e sansk. text. Rájyâya upakramanti Karapâh\*i Kîkâçcha, [açrotâro adarçakûh rájyâya avyâpârine] (b) nikrishtaih karmabhih\* bhuvanam nâçayanti manushyânûm, [sthânam yat paralokiyam] (c) ye nijâya âtmane nijâyaicha âkroçam\* dadanti\* Dînaye; (d) yadi upari prayânti paraloka Chandore\* uttâre\* [tatra âkrôçam\* dadanti\*]; (e) sadai'va [yâvat sarvam], Drûjasthâne samsthitih, [yâvat vapuh pâçchâtyam\* Narake samsthitir bhavati].

\*1 So J.\*, J.\*, J \*; C., P. were read karanah.

Nor. transi. The Karaps\* and the Kikâs are convening\* toward\* (or 'to form') a sovereignty, [the disobedient and blind ones, (as their names imply), to form an evil-doing\* sovereignty], (b) and they are destroying the world of men [the Place which is beyond) with base deeds, (c) but they (lit. 'who') are uttering a reviling-curse upon their own souls and upon their own Din. (d) If they advance beyond upon the Chandor Bridge, (lit. 'on the passing over') [there also they utter reviling-malediction], (e) and for ever [as long as\* until\* all duration], their continued existence is in the Druja's place, [as long as\* until\* the final body their abode is in Hell].

Parel-perelan Ms. trit. Ân khudâi [] [kuchich\*kunand = ayusénd\*] kih Kôr u Karp hend [ân khudâi śāvārūn\*, [kushich\*(?) -mi\*(?)-kunēnd\*=ayusined]]; # (b) pah ân i badtar kunishn, jihān\* [] [kharāb-kunand = marenchinēnd] ādamiyān [kū, gāh\* i ānjā bih [] kharāb-kunand = -inēnd] # (e) Ân ān i khvēch ruvān khrūshīdan\*i-dehad ān i khvēch Dīn, (d) kih avar rusad ān ānjā pah Chinvad- [pul = punār\*] [khrūshad\* [] [zakhm = Pahl. khrushishn\*i(?)[]] # (e) Azshān (sic) hamā [tā [] tamām [ān tamām = dn visp.\* (sic)] tā 6 tan i pasīn] andar Druj khānah ķā'īm hast \* \*1 Vel 'khurōsh'.

Free tr. When Right-inspired, and 'midst Tura's kinsmen Come from Fryana forth, 'midst those illustrious\*, They who Devotion's lands with zeal are helping, With these together God through Good Mind dwelleth; To them helpful\* grace commanding speaks!

Verhalim transl. (with paraphrase). [Sed inter hostes ipses nonnumquam fides inveniri ■ exaurgere potest]; quum sursum Sanctitate\*i inter-cognates

262 XLVI. 12, 18.

[et] inter-stirpes [in-stirpe-](-que) (b) Turae [Aggressoris hostis nostri (per multas generationes priores inimici)] exaurget\*! [vel assurgant (jén(t) sing. (minime secundum regulam) loco plur.) (vel 'ii')] Fryânae (gen.) [Turae] inter-laudandos\* [F. Turae (gen.)] (vel fortasse 'inter potentiores ejus') (c) qui Pietatis (promptae mentis) colonias promovens-augeat [vel 'promoventes\*\*-[-augeaut\*\*', et incrementum det, vel 'dent' per] efficientiâ[-tiam suam], (d) tum [apud\*] eos, [i. e. apud tales cives fortes et impigros et per] Bonâ[-nam] unâ\*\*-cum [iis conjunctus Mentem] habitet\*\*[-itabit\*\*](?) Mazda] (Mente), (e) [et causa] iis [(aeque ac Suis propriis cultoribus nativis\*)] gratiae-auxilii-Sui-dandae [eos] docens-hortatur Ahura. Sant qui Ashā acc pl. nt. = sacrae leges (· axsurgent) cum verb. sing. reddant, sed summe dubitandum et incertum mihi videtur ashā sensu plur. usurpatum. "fortasse sit fradō gen sing. cum Âramatōis = 'per efficientiam A. colonias sacras augentis et promoventis'. "fortasse 'eos conveniet M. A.'.

Pahl. text translit. ¹Amat lálá Aharáyih min náfánő va² nafteshő (b) i Tűránő henji-ait pavan Fryánánő¹ zak gűítő, [aigh² tamman padirishnő yehevűnédő]. (c) ⁴Pavan bûndak minishnih ⁵géhán frahi¹ yehabûnd pavan tűkhahákih⁵. (d) Aétánő valmanshánő ham¹ pavan Vohúman ketrûnd⁻+¹ [pavan frárűnőih]; (e) valmanshánő zak i Aúharmazd rámínidárih⁵ yemalelűnd¹; [zak mindavam yemalelűnd¹ zaksbán³ rámínidáríh¹ afash¹ yehevűnéd].

<sup>4</sup> See P. throughout. <sup>3</sup> DJ. om. va.; D. has it. <sup>3</sup> DJ., D. ins. ash. <sup>4</sup> DJ. om. va. <sup>5</sup> D. om. f. DJ. om. k. <sup>7</sup> D. karitûnd (?). <sup>3</sup> D. <sup>4</sup> Qārih. <sup>3</sup> DJ. makshān. <sup>16</sup> P. confirms Spigl. is conjecture.

Pahl. transl. (a, b) When Sanctity is exalted by the sons and descendants of the Turanian, by the Fryanae (the Friendlies), it is said [that for\* this\* there is acceptance for\* them\* beyond]. (c) Through perfect-mindedness they, once\* their\* foes\*, are now affording the settlements progress and with energy; (d) and thus they, (the Turanians) are dwelling together with those settlements with a Good Mind, [that is, in correct-piety], (e) and they, like

મેટે- લોક જ્ઞાળી મારે ક્ષાણે કારણે ક

Verbatim transt. (with paraphrase). Qui [me\*1] Spitamam Zarathushtram munere-suo-liberali\*1 (b) inter homines [mihi\* devotos\*] sibi-conciliaus [sit vel sibi 'conciliet(-abit'), i.e. qui mihi ad sacram causam vindicandam et civitatem nostram firmam constituendam opibus necessariis\*2 mihi, Spit. Zar-tae, satisfacist\*2] ille-(ipee\*) [est] vir prorsus [oboedienter] ad audiendum\*2, [i. e.-

XLVI, 19, 18, 263

the original believers, now declare Atharmazd a giver of joy, [that is, they gay that the thing which is their gladdening\*1 is also owing to Him].

er Possibly meaning their conversion.

Ner.'s sansk. text. (a, b) Ye\* uchchaih\* punyam nabher\*1 (vel 'nabhair'\* (sic)) nabhijebhyah\* Turushkanam utthapayanti praçnam samlapaiccha (!), [kila, tesham tatra pratikritir\* bhavati], (c) sampurnamanasa jagadvibhuteh\* vriddhim dadanti\* vyavasayataya\*, (d) evam tena Uttamena saha nivasanti Manasa, [saha sadvyaparataya]. (e) Te pritim Mahajnaminah samudgiranti\* Svaminah, [tat kimchit\* nigadanti yena tebhyah prasadah prapnoti].

et J. , obher; but see the Pahl.

Ner. transl. (a, b) They who raise\* up\* Sauctity through\* the descendants of the kith\*i of the Turushkae (Turks) through questions\*\* and conversations(?), [for in fact, for them those Turks there is acceptance\* (or 'honourable treatment\*\*') there (beyond), (or possibly 'their requital\* m there')], (c) these who thus exalt Sanctity are bestowing an increase of worldly\* possessions\* upon — (?) through perfect-mindedness [and with energetic effort]; (d) and so they, the Turushkas, are dwelling together with aur\* saints\* endowed\* with\* the Good Mind, [that is, together with\* good\* conduct\*], (e) and they also are declaring the friendship of the Great Wise One the Lord, [that is, they are declaring that thing through (or 'on account of') which the grace of the reward may reach them].

Parel-persian Ms. trit. Kih bâlâ Şavâb az nâfân (?) u farsandân (b) é -anân (?) bulandî-dehad pah [] |javâb = frauhanân (l)] ân guft, [kû [-ah = -ash] ânjâ pagirah bâshad] • (c) Pah pur minishnî jihên [] [afsûnî = Fuhî. defaced] dehad (?) pah kushish •; (d) êdûn êsbân [] pah Bahman [] [khvânad = karîtunêd (?)] (pah nêkî] • (e) Ôshân ân é Ôrmuzd• râmishn [] [gô (vel 'gû') = jamnû (sie)] •; [ân chîs []] (gô ('gû') = jamnû]; ôshân râmishnî [] [as = as] û bâshad] •

Free tr. Who Zarathushtra gifts 'midst men vouchsafeth Righteous is he himself 'midst men proclaimed, Life upon him bestows the Lord Ahura, Farms that are his promotes with Good Mind helping; Comrade for You through Right we think him meet.

verenter\* ut dix (a me tam longe exspectatus) ad declarandum\*\*] idoneus-et-congruens [est], (c) itaque illi-(ipsi\*) Mazda populum\*-[-oboedientem-et-devotum (vel 'mundum, i. e. vitae-cursum in his rebus civilibus as accerdotalibus omnino prosperum et felicem')] det [vel 'dabit'] Abura, (d) huic, [i. e. in-gratiam-ejus ducis, (vel fortasse 'pro nobis')] colonias [nostrae patriae] Bona promovens-augeat[-gebit] Mente; (e) [et] eum, [i. e. talem virum sanctum] Vestrum Sanctitate existimamus bonum-socium-et-comitem. "'Vel 'Qui &' (verbo 'me' omismo); fortasse alius princeps ut interlocutus" hoc loco a poeta mente conceptus sit. "" i. e.

264 - XLVI. 18, 14,

munere sufficienti ut postulatis probatis (annisus\* nostri magni) satisfaciam. \*\* vel simpliciter 'ad clarum reddendum idoneus (eat)'.

Pahl. text transifi. ¹Mûn avö valman î² Spîtâmân Zaratûshtö¹ râdö dahishnö (b) afash dên anshûtâân shuâyînêd, zak gabrâ pavan frâz srâyishnö dahishnîh, [amatash barâ hû-srôbînend⁴] frârûnö. (c) Aêtûnö avö valman¹ Aûharmazd ahvânö yehabûnêd⁵ [Gâs³ ■ tamman]. (d) "Zak î valman² gêhânö pavan² Volumanö frahî yehabûnêd, [aigh, barâ afzâyînêd¹]. (e) Valman¹ [î⁰ Vishtâspö] pavan zak î Lekûm Aharâyîh hamîshak mînam² khûpö hamkhâk [aigh, frârûnîh dôst]. ¹See P. throughout. ²DJ., D. ins. î. ⁰so DJ., D. ⁴D. ⁰binênd; DJ. ⁰bînö. ⁰so DJ., D. ¹DJ., D. ina. va. ¬D. avök; DJ. val; DJ., D. om î. °so K.º; DJ., M. om. °DJ. ins. î.

Pahl. transi. He who bestows offerings\* bountifully upon Zaratasht the Spitaman, (b) and also renders him satisfied (propitiates him) among men, that man is proper\* for\*1 the delivery\*2 of the proclaiming [when they will render him renowned]; (c) thus Adharmazd grants him a life (or 'world\*') [the Place which is beyond]; (d) He also grants his settlements progress in prosperity on\* account\* of\* and through\* a good mind, [that is, he will cause them to increase]; (e) [and him (Vishtasp)] I always regard as a faithful comrade on account of (or 'in') your sanctity\*\*, [that is I thought him the friend of plety]. \*1 Or 'plous through'. \*2 dahishnik is a mere auxiliary suggested by the syllable 'dhyâi'. \*3 hardly 'I thought\* of Vishtasp as\* your comrade, O Aharāy'th'.

Ner.'s sansk. text. Yah Spitamajûya\*1 Jarathuçtrûya dakshinûm dâtâ (b) manushyeshu satkaraniyah\* sa narah prakrishtaçlâghâdânena; [stutyû]

Verbatim transl., etc. O Zarathushtra, quis [est] tibi sanctus amicuset-socius-fidelis (b) [pro] magnae[-nâ] Magae[-ga, i. e. pro magno conatu
causae nostrae\* sacrae]? Quis vel [vult a populo oboedienti et devoto] prorsus[sine ulla dubitatione]-audiri\*1 (vult)? (c) Ita [re vera tulis est] ille (ipse\*)
Kavanus Vishtâspa fortis, herous\*. (d) Quos Tu, O Mazda, in-eodem-domicilio\*,
[i. e. in idem domicilium (secundum Tuam voluntatem communi-sanctitate-inspiratos)] congregavisti\*2 [congreges-abis\* et inter se consociatos reddas[-es] (e) eos
invocem\*[-cabo] Bonae [meis] dictis Mentis, [i. e. per hos meos hymnos metricos
sacros a Bona Mente (ut persona mente concepta) inspiratos]. \*1 Vel fortasse

XLVI. 18, 14. 285

sadvyápárinyá, (c) evam tasmai Mahájñánt bhuvanam dadáti Svámí [sthánam yat paralokíyam]; (d) tasya bhúvibhútim\* Uttamam pravardhayati Manab [Uttamamaná amarah]; (e) tam vo dharme sadai'va dhyáyámi cuddhasakháyam [Dinau yushmákam, tam Gustácpam yah sakháyatvam\*\* Dineh sadvyápáratayá kurute]. \*\* So J.\*, J.\*; C., P. \*máváya. \*\*\* J.\*, J.\* \*ryaníyah. \*\*\* J.\* \*yan tva; J.\* sasháyam tva (sic); J.\* \*tvam.

Ner. transl. (a, b) That man \(\begin{align\*}\) to be honoured among men with the gift of proclaimed praise and with righteous [laudation] who is a bestower of "offerings (for the Cause) upon Jarathustra of the Spitamae; (c) therefore the Great Wise One the Lord, is bestowing life (or 'the world') upon him, [the Place which is beyond]; (d) and the Highest (Good) Mind augments his lauded\*-estate\* (or 'worldly property') [he the immortal Highest\* Mind]; (e) such a man do I ever regard as your good associate in sanctity [in Your Din, this Gustaspa, who with good works discharges the duties\* of an associate\* of (i. e. in) that Din].

Parsi-persian Ms. bil. Kih an û i Spîtamân Zaratusht — —, (b) asash\* (sic) andar Adamiyan tâ'rîf-bûd (= shaāyînêd) [v' = va] an mard pah frâs parvarishn (= Pahl. srāyishn (?)) dahishni, [kiyash bih nêk-sakhun [va = va] nêk] • (c) êdûn ân û [û = varman\*] i Ôrmuzd\* jibân\* [] [dehad [ ]takht = dâbânêd\*] [gâs i ânjâ] • (d) Ân i [] [ân = —] jihân\* [] Bahman syādah dehad, [kû, bih afrâyad, [kû Bahisht dehad = dgh Vahisht dâbânêd\*] (e) [] [Ôshân = varmanshân] (Vishtâsp] pah ân i Shumā Şavāb [hamīshah][] [chiz = mandâm] i khûp [] [hamīshah [= —], [kû, nêki dôst (vel 'dûst')] a

Free ir. Whom hast thou thus, O Zarathushtra, righteous?

Who seeks distinction\* in our holy effort?

T'is he himself, the brave Vishtaspa Kava.

Whom in the same abode Thou, Lord, shalt gather 1,

These in the words of Good Mind I invoke! (\*1 Or 'did'st').

'quis vult [doctrinas (et postulata probata et mandata)] hujus Causas [ut muntius primarius] promulgare; vel (tentemus iterum) 'quis vult se clarum fieri'. "" vel 'quos, [i. e. cum quibus congrediaris[-dieris] in eadem domo' (vel 'in eandem domum').

Pahl. text transl. ¹Zaratūsht² mūn² lak² aharūbö³ dōst² [yehevūnēd⁵] (b) pavan hanâ⁴ mas magîh [pavan aê⁵ avêzak shapîrîh?]. Afat avŏ mūn frāz srāyishnŏ⁶ dahishnîh kāmak, [aighat Dînö\* avô mūn avāyad¹ amat yemale-lūnih]? (c) Aêtūnŏ valman² ■ Kai Vishtāspŏ f⁵ kārīk¹⁰ [vādūnēd¹¹]; (d)¹² amat stāyîdō, Aūharmazd\*, hamdemanŏ¹³ aōj vardīnīd¹⁴, [aigh, hamdūdak f¹⁵ aōjŏ barā avŏ¹⁶ denman¹⁰ Dīnö\*¹² aityūnēd]. (e) Valmanshān karītūnam avŏ zak f¹⁰ Vohūman milayā [mūn min Spītāmān hômand, ashānŏ barā avŏ denman Dīnö\* hājam¹⁰]. ¹See P. ²in D. and P. only. ²so P. only. ⁴so DJ., D. °D. hanā. °D. ins. va. ¹DJ., D. °DJ. °DJ., D. î. ¹⁰ DJ., D. ¹¹ P. ins. ■ DJ. om. f. ¹⁰ D. diff. as P. ¹⁴ DJ., D. om. first letter. ¹² DJ. ins i. ¹² D. hanā; DJ. avŏ dīn. ¹² DJ., D. om. f

266 XLVI. 14, 15.

Pahl. transl. Zaratūsht, who [is] a righteous friend for\* thee (b) in this great magianship\* (? or 'important Cause'), [in this pure\* goodness\*]?; for whom also is the desire with thee for the delivery\* of the proclaiming forth?, [that is, for whom is The Religion wished-for (or 'needed') by thee, when (or 'since') thou proclaimest it}? (c) So (or 'such') is Kai Vishtasp the warrior [he does this]; (d) he who\* when he praised\*!, O\* Aûharmazd, (or 'praised\*! A') he converted\*! the [strong\*\*] clan to it, [that is, he will bring the [powerful\*\*] clan to the Religion]; (e) and those [who are of the Spitámae] do I also call to that which is the word of Vohâman, [i. e. I incite them to this Religion]. \*1 Or 'when A. is praised', but see Gáthá and Ner. for the voc; if both verbs are presents then 'when he praises A. he converts'. \*2 an alternative or additional trl. of the syllables \*môi.

Ner.'s sansk. text. Jarathuçtra, kas te muktâtmâ mitro (b) mahatâ mahattvena? [kila, nirmalena uttamatvena\*?] kasmai cha prakrishtoktidâne\* kâmah, [kila, Te Dinih kasmai cha rochate\*?; kasya\* brûshe\*!?] (c) Evam asau râjâ Guçtâçpah samgrâmi\* (d) yah stotâ, Mahâjñânin\*2, sahavâsino vyâvartayati, Svâmin, [kila, saha-anvayîkân\* Dinau samânayati], (e) tân âhvânayâmi Uttamasya ukteshu Manasah, [kila, ye Spitamât\*3 santi tân

. Text. 75 மும்புபுயு வகுமா. மெற்றும் மி. கும்புபிழ்தி. மும்பு முற்று விரும்பிற்ற முற்று விரும்பிற்ற விரும்பிற்ற

Verbatim transi., etc. O Haechad-aspae [vel 'H-pidae', hoc] dicam vobis, O Spitamae [-midae], (b) quoniam\*1 res-legales discernitis, [easque] legibus-contrarias, (c) his\*2 vestris-actionibus\* [humanitatis, largitatis, et auctoritatis efficacis\*] Sanctitatem, [i. e. legem sacram imperii nostri] pro-vobis (ipsis\*3) constituitis-et-accipitis\*2 (d) quibus, [i. e. secundum et per ea] institutis[-ta\*4 et eas constitutiones quae] prioribus\*4 [i. e. priores essent] Ahurae.

\*'Vel simpliciter bymd(t) = 'ut', sensu acc. cum infin. 'dicam' ut (sic) vos · discernatis', [i.e. 'dicam vos · discernare']. \*'i.e. his vestris doniu liberalibus et officiis ad successum conatus nostri promovendum et consummandum. \*'avel 'ob has vestras actiones pro vohis Sanctitatem, (i.e. instituta Regni (pro vohis)) constituerej-uitej' daduyê = dadvê inf. loco imper.(?). \*'i.e. institutis in rorum primordiis et etiam usque adhuc valentibus.

Pahl. trlit. Haechad Aspaned göbishnö tand lekûm mûn Spîtâmân [hö-maned]; (b) aftânö dahishnö barâ vijînishnö , vas mûnich adahishnîh, [aîghtânö mindavam f frârûno min zak î avârûnö barâ vijînishno ]; (c) pavan valmanshân kûnishnö i lekûm, Aharâyîh avö lekûm yehabûnî-aîtö ]mozd], (d) mûnash yehabûnd, frâtûm Aûharmazd [zak î mozd]. See P. throughout. Se DJ., D.

XLVI. 14, 15. 267

Dînau samânayâmi]. \*1 J.º, J.\* brûte. \*2 J.º ins. svâmin°. \*3 J.º, J.º \*mân; so P., C.; was the 'n' for 't' = often, or have we a clumsy plural?

Ner. iranal. Jarathustra who is thy free-souled (or 'religious\*') friend (b) through (or 'in') the great greatness, [that is, through the pure goodness?]; and for whom is Thy desire for the giving of the proclamation?, [that is, whom does Thy Din also please?; and whose (or 'for\* whom') dost thou declare]? (c) So is that King Guståspa the warrior, (d) who as praiser, O Great Wise One the Lord, brings back (or 'converts') the households, [that is, he assembles the family-connection within the Din]; (e) and these all I am convoking in the words of the Highest (or 'Good') Mind, [that is, I am assemble those who are descended\* from Spitama within the Din].

Parsi-persian Ms. trit. Zaratusht! kih tû ashô dôst\*i bâshad (b) [] meh khâliş, [pah în avêzah vehl]? Tu-ra, ân kih frâz perverishu. [va = - | dehad kâmah, [kút Din ân kih [] [ôshân = varmanshân] kih gûyî?] \* (c) Êdûn û / Kaî Vishtâsp [] [kâ\*(?) + ya'nî + farzanak\* (?) = kdrî] [tunad], (d) kih stâyishu / Ôrmuzd\* [] [himmat = hamâ-vandah\* (?)] buland -, [kû, hamdûdah / buland bih ân Din âvarad] \* (e) Ôshân khvânam ân ân / Bakman sakhun [kih az Spîtâmân hend, ashân (?) bih ân în Din khêzanam (? -ânam)] \* \*) Or 'dûst'.

Free tr. To you I speak, O Haechad-aspae kinsmen,

Since things unlawful ye discern and lawful,

By these Your deeds ye help\* the Holy State

With the primeval laws which Mazda gave.

\*so D.; DJ. gôbishntûm. \*M. lakö min. \*D. om. va. \*DJ., D. \*nîh. \*DJ. om. \*DJ. D. ins. f. \*DJ. kabed.

Pahl. transl. O Haechad Aspaned! yours is the speaking (or 'ye are to be addressed') of the Spitamae\* (b) since offering (?), and also what is not offering\*(?) are thoroughly discriminated by you, [that is, the thing which is correctly-pious (to be (?)) thoroughly distinguished by you from that which is improper-and-impious]; (c) Sanctity is to be attributed\* to you [as securing a reward] for those deeds of yours, (d) according\* to which\*. Atharmazd first\* gave [that which is the reward].

Nor.'s sansk. text. He Haechadaspiyâh\*!! vâk yushmâkam, he Çpita-miyâh\*1, (b) yat\* dânam vivinaktum\*!+2, yachcha³ adânam, [kila, yushmâkam kimchit\* yat sadvyâpâritaram avyâpâritarât\* yujyate vivektum]; (c)\*4 yushmâkam karmabhih puṇyam yushmabhyam dâsyate [prasâdah³] (d) yâni dadau\*0 prathamam Hormijdah. \*1 C. \* J.\* faint anusvara. \*2 corrected. \*4 J.\*, J.\* ins. te; \* J.\*, J.\* daḥ; P. \*dam. \*2 J.\*, J.\* om. dvan which C., P. have.

Nor. transl. O ye Haechadaspidae and, ye Cpitamidae, yours is the word; (b) what soffering is to be distinguished and what is not offering, [that is, it necessary serviciaize everything belonging to you, and to distinguish those which are the better works from those which are the

268 XLVI. 18, 16.

worse]. (c) On account of your actions Your Sanctity will take [the reward (-dam (P.))], (or better 'will be given' to (or 'for') you as') [the reward(-dam)], (d) which actions Hormijda maintained as renorded at first\*.

\*If dwan or dwe is read, then 'which two (dwe) the deeds and their reward...'.
Parel-persias Ms. trit. Héchad [Asp = Asp (?)] n. tr. p. Aspanéd) gôbishn th (?

.ixaT .31 હિપાણવાન્દિરાજ્યિતા. વર્ગાયા. ના માર્ગિયા તાલુક લા કુરિયાના ત્યાના તાલુક. વ્યવસાય તાલુક કુરે કુરે તાલુક તાલુક કુરે કુરે તાલુક તાલુક કુરે તાલુક કુરે તાલુક તાલુક કુરે કુરે તાલુક કુરે તાલુક કુરે તાલુક કુરે તાલુક કુરે કુરે તાલુક કુરે ત

Verbailm transl. Frashaoshtra huc [veni, vel 'illuc' [i'] tu unâ-cum-[his-]
-adjutoribus-liberalibus [sociis] (veni [vel 'i']), (b) O Hvôgva, unâ-cum-iis quos
expetimus [et desideramus-nos-ambo\* in-salute-exoptata [pro-]patriae\*[-tria,
i. e. — patriam ex periculo praesenti eripiendam; (c) immo huc veni [vel
'illuc i'] ubi Sanctitate[-tem] comitatur Pietas (prompta mens) (d) ubi [sint]
Bonae Mentis desiderata\*\* Regna\*\*, (e) [et] ubi Mazda in-potestate-beatifica\*\*
habitat Ahura. \*1 Sunt qui ustă stôi = 'in-felicitate esse' vertant (stôi inf. ah =
esse). \*2 vel lege istă Kh-threm: 'ubi Regimen în-pussessione (? et intra potestatem)
Bonae Mentis [sit]. \*2 sunt qui var(e)demâm 'in-castello-Suc' reddant. Doctor certus
reddit 'in magnificentia [Sua]' (?). \*2 Fieri potest ut piorum sedes caelestes in hac
stropha indicentur, sed tamen vide athra = 'huc · intra nostram civitatem, secundum
precem meam, veni ubi Devotio nostra cum sacra Tua lege se conjungat, etc.'; sed
oblivisci vel ignorare non debemus quin ambae duae vitae hâc et illăc quasi ut similes,
i. a. nt partes unius et ejusdem vitae spiritalia, a Z. mente concaptae-sint.

Pahl. text transit. Frashöstar tamman Lak¹ avö rådih såtünishnö, [aighat rådih³ den Garêdmanö künishnö¹], (b) mün min Hvöbanö hömanih³, amün pavan valmanshan khürsandih, [aighash³ zak mozd aväyadö], ash pavan nadükih hastishn³, [aighash³ tamman nadükih yehevüned], (c) tamman aigh¹ Ashavahishtö levatman bündak minishnih, (d) tamman aigh¹ Vohüman khvästö³ yekavimüned khüdäyih; (e) tamman aigh Aüharmazd pavan³ kämak³ den demänö¹⁰ ketrünêd. ¹See P. ¹DJ., D. °ih; Spgl. °ishnö. ¹D. hömananih (or 'hömönih') ¹D. has va; DJ. om. °D. om. ash. °DJ. hastih or astih. °D. om, ash (?). ¹so DJ.; D. bavihünast. °DJ. om. ¹all demanö (?), but see Pers.

Pahl. transl. O Frashôstar, for (or 'on account of') an offering thou arter coming\* (or 'is thy\* coming') beyond, [that is, offering is to be made

XLVI. 15, 16. 269

sic = tân), shumâ kih Spitamân (undecipherable) [hast] (b) Ôshân (?) [= Aftân\* dahishn bih [] [bih-(?) guzyandah = chinishn [] kih ham nā + bih (? sic videtur) + dahishn, [kû, tân chîz i nêk az ân i bad bih [] [chînad = chinishn] (c) Pah ôshân kunishn i shumâ Şavâb ân shumâ [khvâhad = - (?)] [] [dâd = dâbând (?)--] [muzd] (d) kih [] dâd avval Ôrmund\* [ân i muzd] \*

Free tr. Come Frashaostra, Thou with offerers, Hvôgva! With those we seek, to bring\* This land's salvation; Come where Devotion blends with Holy Justice; Where lie the Realms desired of Good Mind, Where God in His own might\* abides!

by thee in Garôdmân], (b) thou who art of the Hvôb, for whom is satisfied happiness, [i. e., his is that desired reward, his is an existence in happiness, [that is, there in the other world is his happiness], (c) there beyond where Ashavahisht\* dwells with the Perfect Mind, (d) there where the desired sovereignty of Vohûman is, (e) there where Aûharmazd dwells according His desire in His abode! \* Forms in ishu are often undoubtedly used in this sense.

Nor.'s sansk. text. Pheracaustara paratre\*1 (sic, lege -tra) tubhyam dakshinapravrittayah, [kila, tubhyam dakshinah\* antar Garothmane\* karyah], (b) he Huoguajah\*2, tabhir yah samtushtah tasya cubhe sthitih, [kila, tam prasadam yasya rochate, tasya paratre[-tra] cubham bhavati], (c) paratre[-tra] Dharmah samaclishtah Sampurnamanasa, (d) paratre[-tra] Uttamamana ipsana\*3 (or '-no') 'sti rajyam; (e) paratre[-tra] Mahajnant svechchhaya sthane nivasati Svamt. \*'All but J.\* \*tre. \*'so J.\*, J.\*; J.\* Huo-. \*'J.\*, J.\* etc. -na, but a fem. was hardly meant; yet see sampurn\* in c representing (?) the fem. Aramatis.

Nor. transl. Pheracaustara, there are to be developments of offerings for Thee in the other world, [that is, official gifts (perquisites (?)) are to be presented to Thee in Garothmana, (b) O Huoguaja, he who is rendered content (or 'satisfied ')) with these things, his position is in happiness, [that is, whose reward gives him pleasure, his is happiness in the other world].

(c) There in that other world Sanctity is embraced by the Perfect Mind, (d) there in that other world the one endowed with the Best Mind desirous of the sovereignty; (e) in that other world the Great Wise One dwells in his abode, absolute, and according to his will, the Lord.

Parsi-persian Ws. trit. Frauböchtar ânjâ [] ân sukhāvat (sic) raftan, [kût + ya'nt + tû sakhāvatī andar Garōtmān] [], (b) kih as Ḥbōbī [hastī, va] kih pah ōshān razāmandî \* [kû [] ân muad bāyad] ash pah nēkī ēstishn + kā'īm \* [kûsh ânjā nēk(ī) bāshad]; (c) ânjā [] Ardībabisht avā bundah minishnī\*, (d) ânjā (?), kû [pah= pavan] Bahman khvāst ēstēd khudāī; (e) ânjā kû Ōrmuzd\* pah kām (sic videtur pro kāmak) andar [kallah\* (?), fortasse kār sic pro gār = var? = damān\*] mānad \*

Verhatim transl., etc. [Venī tu huc (vei ex contrario 'i tu illuc')] ubi in vestro hymno-metrico, [i. e. hymno lege metri a vobis accepta composito] laudes-[Ahurae]-pronuntiem\*i[-tiabo\*i etiam ego] (b) (non) [nullo modo] in |vei 'secundum'(?) orationem] -sine-metro\*, [i. e. metri-egentem\*i et ergo profanam, celebrabo], O Dējāmāspā Hvôgvā, (c) [sed] semper-cum agnita\*i | et ab Ahura probata\*i oboedientia] laudes [Deo pronuntiabo (cum oboedientia) oblationis, [i. e. cum oboedientia per largitiones in auxilium conatus (nobis omnibus communis) ample peracta]; (d) qui cernat rem-legalem (-que [vei 'rem fidei congruentem et commodam'] eamque legibus-fidei-contrariam [considerato], (e) [i. e. has meas laudes] cum-mira-efficienti [-et-me-inspiranti Sanctitate] considerato\* (sic 'man\*' active) (Sanctitate) Mazda Ahura.

\*1 Vel et fortasse certins\* (?): \*[I Tu illuc] ubi [Alura habitat et laudes] in vestro [saucto] metrico\*-cantu\* (loc. sing.) [recipit (vide stropham XVI (16))] (b) nullo-modo laudem-sine-matro, O D.-H.-.' = vel 'semper agnoscite\* (?) = probate(sic?) has meas laudes · · · ·

Pahl. text translit. <sup>1</sup>Aêtûnő zak i<sup>2</sup> Lekûm padmán gőbishn<sup>3</sup>, [aigh, Dinő\* i Lekûm gőbishnő<sup>3</sup>]; (b) <sup>4</sup>lå apadmánikih<sup>4</sup> Dastőbar Jamáspó i Hvőbán<sup>5</sup>, [aigh, zak min Dinő\* iá\* pêdák lá yemalelűnéd<sup>3</sup>]. (c) Pavan aitő\*-(?)-dahishnih avő zak i Lekûm<sup>7</sup> niyáyishnő sátűnéd. Pavan Srósh rád dahishnih að aitő\*\*-dahishnih, [aigh\*, Dinő\* i Lekûm yemalelűnédő, va tanöch rádinéd avő, Aêrpatistánő<sup>3</sup>]. (d) <sup>18</sup>Bará<sup>3</sup> vijinéd műn<sup>12</sup> dahishnő, va műnich adahishnih<sup>12</sup>; [val³ val¹<sup>4</sup> valman² yehabûnéd műn aváyad yehabûntanő¹³]. (e) ¹Dánák padmánő; pavan rástíh Aûharmazd haná, [aigh, pavan Dinő\* i Aûharmazd ákás hőmanéd¹]. ¹See P. ²DJ. ins. í. ²D. om. ²D. ins. va. ²D. ins. ich. °DJ. om. ¹DJ. ins. va. ²D. haná. °DJ. aérpatánő. ²°D. ina. va. ¹² DJ., D., M. műn and om. va. ¹² DJ. ofh. ¹² DJ. om. ¹² DJ. o

Pahl. transl. Thus your metrical (?)-measure (or 'ritual') is to be spoken, {that is, Your Religion is to be declared}; (b Dastur Jamaspo, who is of the Hvab, will not utter an unmetrical\* (or 'profane piece', or 'a legal irregularity'), [that is, that which I not evident (or 'evidently') from the Religion he does not declare]. (c) With the bestowal of what is\*1 continuously\*1 present\*1 (or 'with a continuously\*1 bestowal'), he proceeds to Your worship; and this giving of\* what\* is continuously\*1 present\*1 is through the bountiful tiberality of Srah (Obedience), [that is, he declares Your Religion, and de-

Free tr. Where I in boliest metre chant the doctrines; Never the measureless profane I'll utter; Praise with Obedience and with gifts I offer. Who severs keenly each the false and lawful, May He with wond'rous Sanctity give heed.

votes his personal efforts to priestly studies and duties]; (d) and in distinguishes thoroughly\* what is to be given (or 'what is giving'), and what also is not to be given (or 'not giving') [and he gives to him to whom it is necessary to give]; (e) wise is his metrical\* measure (or 'ritual'), and this is in accordance with the truth ('or justice') of Auharmazd; [that is, in is intelligent through (or 'in regard to') the Religion of Auharmazd].

er Perhaps hada spelt \*\*\* (\* = h, \* = d, \* = å) suggested \*\*\* = aft, or \*\*; it is extremely unlikely that this \*\*, \*, \* means aft, at least when taken in its usual sense; see Gåthå and Ner.

Ner.'s eanek text. Evam vab pramāņam vaktā, [kila Dinim Yushmākam vaktā]; (b) na apramāņi\* Gurur Jāmāspo\*! Huoguājah³, [kila, yat\* Dinivāt\* ((?)-vat)\*³ na prakatam, tat\* na brūte], (c) sahadātyā\* vah āste\* namaskritaye Çroçadakshinādānenā\*\*. [Sahadātir\* iyam yat\* Dinim Yushmākam brūte, vapuçcha dakshini\* kurute\*], (d) yo vivinakti dānamcha, adānamcha, [tasmai dadāti yasmai yujyate dātum], (e) jūātā pramāņam\*\* satyatayā Mahājñāninah Svāminah [Dinyā Hormijdasya]. \*1 All Yām-. \*2 all should be read Huo-. \*2 all °vāt. \*4 see forms of rād often rendered by dakshinā, etc. \*5 so J.\*.

Nor. transi. Thus he is a proclaimer of Your legal (or 'ritual') regulation, [that is, a proclaimer of Your Din]; (b) the spiritual Master Jamaspa Huoguaja is not a proclaimer of an irregularity, [that is, he does not declare what is not evident (or 'evidently') according\*1 to\*1 the Din]. (c) He is devoted to (or 'at') Your Service with a an ever\*\*2 accompanying\*2 (or 'joint')\* gift to You, even with Croca's presentation of offerings; [and this is an ever\*\*2 accompanying\*2, (or 'joint') gift, because both declares Your Din, and makes the person an offering\*\*]; (d) and he (lit. who) distinguishes the gift\* and what is not a gift\*, [that is, he gives to him to whom it is necessary and fitting to give], (e) and he understands the legal (or 'ritual') regulation through the truthfulness of the Great Wise One, the Lord, [through (or 'in accordance with) the Din of Hormijda].

<sup>41</sup> Hardly 'supporting the Dîn "vât", see min Dînö. <sup>42</sup> see the Gâthâ. <sup>42</sup> not literally meaning 'goes to the right of the body'.

Parsi-persian Wa. trit. Édûn **III** i Shumâ andâzah [], [kû Dîn i Shumâ gôbishn [gûyad kû gumânî nah bâshad = jdmûnêd\* âgh\* gûmânî lû jânûnêd\*] 6 (b) Nah [] [bî-gu-mânî\* = arêgûmângî\*] Dastûr Jâmâsp i Hbobî (ham-pusar = bûman\* (nic loco benman)], [kû, **III** i az Dîn nah pêdâ (vel \*paidâ\*) nah gûyad [ân gôbishn kunand = zak gôbishn

XLVL 17, 18.

edgûnd<sup>a</sup>] a (c) Pah hast<sup>a</sup> dahisbal ûn ûn î Shumâ niyêyisku raved a Pah Srôsh sakhâvat-dâdan + ya'nî-kardan în hast + ya'nî + hastam<sup>a</sup> ((?) sic videtur) - [ [] [în = and] Dîn î Fhumâ gûyad, va tan ham takhêvat-kunad ûn magopetdârî] \* (d) Bib [va = va]

Verbatim transi. (with paraphrase). Qui mihi consecrationem\*-validam attribuat[-uet], huic sit\*1 -[sint] etiam optima[-ae] res; (b) [ei enim res optimas\* ex] mese [meâ] opulentiae[-tiâ per] Bonâ[-nam] tribuam Mente[-tem]; (c) [sed] angores-et-oppressiones huic, [i. e. in (vel 'adversus') hunc immittam] qui nobis [ut] crucians-oppressor\*2 [angorem, et oppressionem, i. e. angustias] inferat[-ret], id est, eas adversus nos immittat[-tet, i. e. inferat, (d) et], O Mazda, [haec faciam] Sanctitate, [i. e. secundum praecepta Vestrae legis], Vestrum[-tro] delectum\*4[-tui, i. e. Vestrae voluntati\*-supremae et Vestro mandato de me] satisfacere-volens; (e) hoc [enim] meae intelligentiae, mentisque, consilium-et-decisio [est]. \*\* Fortasse significat aschid(!) 'valde', tum si haec traductio recta sit reddamus 'huic valde res-optimas [ex] meas [msa] possessionis [-ione] impertiam'. \*\* vel loge āstāi 'qui nos angori, [i. e. ad nos angoribus opprimendor nos] capiat[-iot et tenebit]. \*\* vel simpliciter 'Vestrae religioni'.

Pahl. text transl. ¹ Mûn avö li yân², [aigh² hâvishtîn î 🛮 vâdûnyên] valman⁴ pavanich² tanö³ î⁵ pâhlûm, [aighash¹ pavan³ stih mindavam aê⁵ denman pâhlûm]. (b) Mûn avö li ishtö, [aigham³ khvâstak yehabûnêd] afash¹⁰ Vohûman châshêd, [aighash mozd yehabûnêd]. (c) Anâstîh¹³ avö valman mûn avö¹³ lanman anâstîh yehabûnêd. (d) Aûharmazd va Ashavahishtö pavan kâmakö Lekûm shnâyêm². (e) Zak li pavan khiradö, pavanich mînishnö, barâ vijînam², [Dînö¹]. ¹See P. throughout. ²DJ., D., M. yân. ²DJ. om. ⁴DJ. ins. lob; Mf. has avö only. ²DJ. om. ich. °D. om. î, ¹D. aigh (ash) ich. ⁴DJ., M. I so also prob. D., but possibly î. °DJ. om. am. ¹°D. afash. ¹¹D. va anastîh (?), or 'anâitîh' (?). ™ DJ., D. avö.

Pahl. transi. He who affords me a blessing, [that is, when they, such persons, shall fulfil the duties of discipleship toward me] even in\*1 the body\* of that person this is\* that which is the\* best, [that is, this is the best thing for him even in this matter of the world]; (b) he who provides me with means, [that is, 'endows me with property'] the Good Mind is teaching him,

XLVI, 17, 18. 273

chinad kih dahishu va kih ham no-dahishu, [ [] ân û dehad, kih bâyad [] [dâd = -], [ân Jâmâsp = ân Jâmâsp] ] & (e) [Pah = pavan] dânâ andâzah, pah rûstî î Ôrmuzd (sic) în, [kû, pah Dîn î Ôrmund\* âkâh (âgâh) [hast = hast] ] \* \*\* Hastî (?).

Free tr. Who Sanctity on me bestows for blessing Him of my wealth give I through Good Mind best; Grief upon him I send who sends oppressions; Thus, Lord, I justly seek your will to gladden; This is mine understanding's choice and aim.

[that is, he is his teacher because he is giving him a reward for his offerings to me]. (c) Atheistic-falsehood (with its results) is for him who produces that profanity toward us; (d) O Aûharmazd and Ashavahisht, I will content You as to Your desire; (e) therefore I will scrutinize that [Your Religion] with wisdom and also with attention.

\*1 Not 'his it is even in the body of heaven'; see the gloss and also Ner,

Ner.'s sansk. text. Yo madartham sadai'va sa evam vapushā utkrishtatarah, [kila, jagati kinichit\* idam eva utkrishtataram, yat chhātratvam\*1 me kriyate]. (b) Mahyam lakshmim vatah² (\*sic?) Uttamam āsvādayati Manah, [kila, yo mahyam lakshmim dadāti tasmai Gvahmanah prasādam dadāti]. (c) Anāstikatvam tasmai yo 'smabhyam anāstikatvam\* datie; (d) he Mahājāānin, he Dharma, Yushmān svechchhayā satkārayāmi; (e) tām aham buddhyā manasācha vivinajmī [Dīnīmi]. \*1 J.\* achb\* (?). \*2 J.\*, J.\* vatah; P. vamtah; all v-; it seems the possessive termin, which Ner. intended to use; or read atah.

Nor. transl. He who toits for my sake remains for ever the most exalted through his bodily condition, [that is, the most excellent thing on earth for any one is just this, that discipleship should be formed for me]; (b) thence\* it is that the Best Mind assigns property\*(?) to me (or 'inculcates and stimulates the bestowal of riches upon me'), [that is, Gvahmana rewards him who offers me bounty]. (c) Infidelity\* is for him who practises\* infidelity\* toward us; (d) O Great Wise One and Thou, O Sanctity, I propitiate You according\* to Your own\* desire\* (hardly 'spontaneously'), (e) and I discern this [this Din] with wisdom and intelligence].

Parsi-persian Ws. trit. Kih ân mau [] [jân = gân (sic)]. [kû, shâgirdî î man kunand], û pak ham tan pâhlûm (sic), [kûsh pah gêtî chîz în pâhlûm (sic)]  $\bullet$  (b) Kih ân man khezânah, [kûsh khezânah dehad] az-(sic)-ash Bahman chashad, [kûsh muzd dehad]  $\bullet$  (c) Nah + hastî (sic) ûn û kih ân mâ [] [nêk\*-hastî (!) = kû.\*\*(?) -hastî] dehad (!)  $\bullet$  (d) Ôrmuzd\* u Ardibahisht, pah kâmah Shumâ sitûdam [kunand = rûgând\* (?), an alternative conjecture (?)]  $\bullet$  (e) Ân man pah khirad pah ach (? sic fortasse) mînîshn bih [] [(-defaced purposely) = vazîsad] [Dîn]  $\bullet$ 

માર્યા છે. કેર્યા મહિલાયે. લેશ્વરામાં ભાવતા લેશ(કેલ્સિવલ્સિક) કાર્યા લેશ્વર્સિયા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કર્યા

Verbailm transl. (with paraphrase). [Immo utinam omnes principes ad Causam meam se adjungerent et mihi opibus (ad civitatem sacram nostram constituendam sufficientibus) subvenirent (vide supra)] qui [enim adjutor] mihi, [i. e. in gratiam (vel 'gratiâ') mei] Sanctitate, [i. e. secundum praecepta et significationes sanctae legis] re vera [id] efficiet (b) [meâ] Zarathustrae [causâ] id quod [cum larga-benevolentia (vel 'secundum voluntatem meam') meum conatum magnum] maxime-promovens-et-prosperans\*t [sit, i. e. prosperet], (c) hulc [adjutori liberali et generoso\* ut] praemium pro-so-consequentes-dant\* |Ahura et Asha (vide stropham XVII (17), d.) praemium] ad-mundum-illic-pertinens (i. e. ultramundanum\*) (d) [cum omnibus] mente acceptis [emolumentis] (cum omnibus) [causâ\*-]Bove\*\*[-vis] materna[-nae\*]; (e) haecetiam [vel 'omnino'] mihi nuntiavisti\*s [vel nunties\*(-tiabis\*)] Tu, O Mazda, [qui eorum] scientissimus [sis]. \*1 Vel lege hanenté, 'hulc praemium merenti\* in-vitamulteriorem-validum [dabunt Ahura et Asha] · . \*2 Doctus certus reddit 'duas-boves duas-maternas'(?).

Pahl. text translit. ¹Mûn zak í² ■ Aharâyih âshkârakö min zak varzêd² (b) ³avö Zaratushtö [⁴numûdö yekavimûnêd] mûnash kâmak³ frâztûm¹, [aighash avâyêdö vêsh aigh kardö³], (c) zak î pavan mozd arjânîk yehevûnêd² dên kolâ dô ahvânö, (d) mûn avö li nivêkêd¹ (vel ¹navîdêd¹\*), [aigham mindavam yehabûnêd], ash levatman yehevûnêd pavan harvisp³ [damânö] Tôrû î³ Azî (e) Zakich li¹ khûrsandih amat hanâ î¹o Lak, Aûharmazd ûkâs hômanam, [Dinö¹¹ î Lak]. ¹See P. thronghout. ²DJ. om. ³D. ina. î. ⁴DJ., D. om. frâz. ²DJ., D. om. va. ⁴DJ., D. kardanö; D. ina. daman dîn, but very late. ³DJ., D. ins. ¹ so DJ., ; î). harvist. °DJ. ins. î. ¹o D. ins. f.

Pahl. transi. To him who practises my\* (?) Sanctity (or 'acts from Sanctity toward\* me\* (?)' so better\*; see the original) openly (or 'with open reality' or 'truth') and from that\*1 motice\*1, (b) i.e. toward Zaratûshtö, that [is revealed]

XLVI. 19. 275

Free tr. Who from the Right for me true welfare worketh, For Zarathushtra help most wished and mighty, Him give they the reward than earthly better With all mind-blessings gained from holy\* pasture\*; These teaching me, O Lord, art Thou most wise!

which is his most advanced desire, [that is, he\* desires for him (Z.) more than has been accomplished\*], (c) to him who is deserving as to the reward in both worlds, (d) who also makes\*2 an\*2 acquisition\*2 for me, [that is, bestows something as a offering for the Cause upon me], with him, (i. e. with such an one) as that reward the Kine called 'Az' abides for all [time]; (e) this is likewise my satisfaction\*, O Aûharmazd, when I am acquainted with this which is pre-eminently Thine, [Thy Religion]. \*1 NB. sak is inserted as if to make\* sure\* that min = hachs should be applied to Ahardyih (totally impossible in ordinary Pahlavi; see p. XIV, Introd. fig.). \*2 so far better than 'announces' as I formerly rendered; see vistaid. \*2 probably reading vas (see Y. 49. 4, c.) for als.

Ner.'s sansk. text. Yo me punyam prakatam tasmát samácharati (b) Jarathuçtrasya yab kámah prakrishtatamah, [kila, yo Jarathuçtrasya nidarçita\* åste], (c) sa prasáde anurûpo bhavati ubhayor bhuvanayoh. (d) Mâm grihîtuh\* (sic, lege grah\*) samçlishtâ sadai'va Goajînâmnî¹, [yo mahyam kimchit\* dadâti, tena saha samçlishtâ bhavati sadai'va Goajînâmnî]. (e) Tayai'va me samtoshah\* Tvadîyayâ, Mahâjñânin, vijñâtyâ\* [Dînyâ Te]. ¹C.; J.\*, J.4, P. ganaj\*.

Mer. transl. He who practises my righteousness publicly from this (b) which is Jarathustra's most pronounced\*1 desire, [that is, from that which is the revealed desire of Jarathustra], (c) is fitted for and deserving of the reward prepared in both the worlds. (c) To the one who receives me\*2 the Cow named Aji belongs and she is for ever united with him, [that is, whoever bestows anything as an offering upon me, with him the Cow named Aji is united for ever]; (e) and just hy this means, O Thou Great Wise One, is my contentment\* realized; that is, by means of Thy known doctrine, [that is Thy Din]. \*\* So meaning \*\* lit. 'of the seizer of me'.

Parel-persiac Ms. frit. Kîh ûn man Şavâb âshkârah as ân (n. tr. p. varsêd) [kunam = vágûnâm\*] (b) ûn Zaratusht [ [] numûd êstêd] kiyash kâmah [] frêz [kûsh bâyad (sic) zyâdah [= vêsh], kû [] [kardan = -] (?) [în Dîn = gûman\* (sic) Dîn] a (c) Ân i pah musd arzânî (?) bâshad andar har dû jihûn\*, (d) kih ân man [] [va'dah + dehad = navîdinêd], [kû, ma-rê chîz dehad] ash av(â) bâshad pah tamâm [samân] Gâû i (indeciperable) \* (e) Ân ham [] raṣâmandî, kih în i Tû, Ôrmusd\*\*, âgâh hastam [Dîn i Tû] \* ° Ôrmusd seems oftener written in some parts of this MS., Hôr\* in others.

Yasna XLVII.

# Gatha(a) Spenta Mainyû (Spentamainyu).

istigalinatagas ingita

1. Text.

முடுது அடி வரியத் பியமுடுக்குயிய அடியும்யாய். முக்கிய மனுயத் அவளில் மத்தித்தைய கமுற்கட் திதி முகரி ((யிற்கு மத்தித்தைய நடிக்கு மூற்றுக்கிய யி(யிற்கள்குட் எழுரித்த

(NB. The Commentary here refers also to my former printed and circulated edition.)

Verbatim trl. (with extensive paraphrase here especially necessary owing the meagreness of the text.) (Laus volus Gathae sacrael) [Per] benefico[-cum Suum] Spiritu[-tum et per] Optima[-mam Suam] Mente[-tem in sanctis Suis vivam et in omne bonum efficaceml. (b) ex Sanctitate, fi. e. vi Suae legis spiritalis\*), per factof-tum sanctum a Suis fidelibus plene peractum, et per verboquel-bum verum et benignum a Suis sanctis dictum (omnino\*\* quum in vita quotidiana tum in ceremonils ritus, i. e in hymnis diligenter et religiose recitatis, etc.), per haec facta verbaque fidelium Suorum (c) Ahural huices [Suo sancto cultori praemia vitae coelestis merenti] dans (sic videtur\*(?)) erit\*, ([vel et fortasse melius 'dent [dabunt (dan\*2 III pl.)' Abura una cum Bona Mente, Sanctitate, etc. (beneficis Immortalibus hoc loco suis nominibus ex consulto nominatis (vide infra)), dabit A. (vel 'dabunt' Ahura et hi alii Immortales]) Salubritates-duas (idioma simpliciter loco verbi 'Sal-tem', hoc est, res florentes omnino et summatim putatas quod ad corpus, quod ad mentem, etc. pertineat, et] Immortalitates-duas [idioma simpliciter loco verbi 'Immortalitatem', hoe est, vitam in incolumitate et in longinquitate productam hác et illác] Mazda [et alii Immortales ea duo dons beata (i.e. Salubritatem et Immortalitatem) dent (vel 'dabunt') per] Potestata [-tem regalem et divinam Suam in civitate sacra, etc., et per] Pietate[-tem nos a Se inspiratam], Ahura Thaec dona duo benta det vel dabit Dominus, vel 'Deus-Vivus']. \* Vel fortasse 'nobis [Suis sanctis]'. \* sunt qui dan sensu infin. accus, vertant.

Pahl. text transl. ¹Nîyâyishn avő lekûm, Gásánő î akartbő! (a) Min afzûnîk mînavadîh va²+¹ pâhlûm mînishnîh, [amat zak II madő yekavîmûnâd am barâ kardő; va zak î lâ⁴ madő yekavîmûnâd⁵, lâ⁵ am barâ nikîrîdő], (b) va² min zak î Aharâyîh kûnishnő va⁵ gôbishnő, [va⁰ kûnishnő î frârûnő¹ rât zîm, ghal kardô, va gôbishnő î frârûnő¹ rât zîm, ghal gûîtő]. (c) Amânő khvêshân

### Yasna XLVII.

L

## The Anthem 'Bounteous Spirit'.

Free tr. By Thy blest Spirit moved and Mind the Better Through Holiness revealed in words and actions Immortal Weal to us\* Ahura giveth Mazda through Power\* and Devotion master.

yehabûnd<sup>10</sup> Haurvadad va<sup>11</sup> Amerôdad [<sup>18</sup> mozd avő anshûtáánő] (d) zak í Aûharmazd<sup>13+1</sup> khûdáyîh<sup>14</sup> pavan bûndak mînishnîh.

<sup>1</sup> See P. <sup>2</sup> DJ. om. <sup>3</sup> D. ins. <sup>4</sup> DJ. lak. <sup>4</sup> D. <sup>4</sup>nêd. <sup>5</sup> DJ., D., M., râi. <sup>4</sup> D. ins. va. <sup>4</sup> D. ins. <sup>15</sup> DJ. om. <sup>16</sup> DJ., D. yehabûnd. <sup>11</sup> D. ins. <sup>13</sup> DJ., D. om. va. <sup>18</sup> DJ. has f.; DJ., D. om. va. <sup>14</sup> DJ. khûdât.

Pahl. transl., etc. Praise to You, O holy Gathas! From the Bountiful spirituality and the excellent (or 'best') thought, [since that which has come from the bountiful spirit is thoroughly performed by me, and that which has not come from him (or 'it') is not at all regarded by me], (b) and from that which is the deed and word of Abarayth, [that is, it is according to my pious action that the deed is done, and it is according to my pious speech that the word is speken], (c, d) and thus, from that spirit, etc., He who is Atharmazd has given us [his own blessings] Haurvadad and Amerôdad [as a reward to us men] through the perfect-mindedness (sic) of His sovereign authority. (Mere translation as ordinary Pahlavi is wholly misleading.)

Nor.'s canck. text. Namo yushmabhyan, Gathan punyatmanyan. (a) Mahattarat\* adricyatvat\* utkrishtatarachcha manasah [yat\* praptam asti asmabhyam kritam; yat\* na² praptam asti, tan (na²) maya alokitam], (b) samçlishtat\* punyona², karmanaçcha, vachasaçcha [karmano sadvyaparino\* asmakam kritam vachasecha sadacharino\* asmakam uktam], (c) asmabhyam [svadhinebhyo manushyebhyan\*] dadan Avirdadam, [udakam], Amirdadam, [vanaspatim], (d) Mahajnaninah\* rajyaya sampunnamanasa Svami. ¹ Sentence not in C. ² J.¹ om. ³ supplied; J.², J.², C., P. om. (NB. Sandhi is only intermittingly applied, and Sanckrit of every period occurs as used with nausual application.)

Mer. tri., etc. Praise to you, ye sacred Gathas. (a) From the Greater (greatest) Spirit and from the more (most) excellent Mind, [what has reached us from these is fulfilled by me, and what has not reached us thus has not been observed by me], (b) and from our action and speech each united with sanctity, [for good actions our deeds are done, and for beneficial speech our words are uttered], (c) from and on account of this Spirit, words, and actions (see line a) the Lord has given to us [men] Avirdada [water] and Amirdada [the tree], to us as belonging\*(?) to Him (or better here, 'to us as having (i. e. 'to have') them in possession'), (d) for His Kingdom as that of the

276 XLVII, 2.

Great Wise One and by means of the perfect mind (or 'of the perfect-minded-one').

Paral-perstan Ma. irit. Niyâyishn ân Shumâ Gâth(h)û i ashôl (a) Az afeûnî Mînûî\*

. Text. இவரும். அவர்பது அவர் அவரும். இவரும். அவரும். இவர்களுக். வர்படி வரிக்கும். அவர்கள் இதிரும். அவர்கள் அவர்கள் இதிரும். அவர்கள் அவர்கள் இதிரும். அவர்கள் அவர்கள் அவர்கள் அவர்கள் இதிரும். அவர்கள் அவர்கள் அவர்கள் இதிரும். அவர்கள் அவர்கள் அவர்கள் இதிரும். அவர்கள் அவ

Verbatim trl. (with paraphrase). Ejus [vel Sui(?)] Spiritus Benigui\*1 optimum, [i. e. summum bonum omnino efficiat Dominus, vel sanctus civis\*2 a Domino inspiratus et incitatus, i. e. res secundiores summatim hâc et illâc efficiat Dominus (quum ad animam sanctitate complendam tum ad prosperitatem sacrae agri-culturae et rerum domesticarum servandam et augendam, etc.) (b) per sacra verba doctrinae (de rebus promissis et de mandatis)] ex-lingua dictis[-cta] Bonae ex ore nunc\*\* Mentis [in sacra ecclesia, vel in quoquo sancto fideli, vivae et efficacis] (c) Pietatis manibus-duabus [per manus duas Pietatis] facto-Suo [illud summum bonum] efficiat [Dominus, vel servus\*2 Ejus devotus pro Domino agens]; (d) tali\*\* sapientia [(ad salutem nostram efficiendam tam perspicaci) enim est] ille pater Sanctitatis, [i. e. suctor sanctae legis in animis nostris sitae insel Mazda.

\*1 Sunt qui 'sancti' reddant. \*2 vide ahmāi = ashāunē (\*) in stropha IV (4) et in V (5). \*\* vel lege 'āonhā'.

Pahl. text tranel. ¹Valman î mînavad î afzûnîk² pâhlûm [Gâsânîk² padash] (b) mûn pavan hûzvânő va⁴ pûmman [zak î] pavan⁵ Vohûman [milayâ, aigh, pavan hûzvânő va⁴+² pûmman zak î frârûnő yemalelûnêd] (c) va⁵ pavan bûndak minishnîh, pavan kolâ dô yadman kûnîshnö² varzêdő. [Zak î² gabrâ î² Gâsânîk, aîgh, mindavam² bûndak mînishnîhâ vâdûnyên]. (d) Zak î¹¹ farzânak, [aígh, farjâm î mindavam pavan frârûnöîh khavîtûnêdő]²², zak î¹² abû î¹⁴ Aharâyîh pavan dânâkîh, [aígh, fravardârîh î dâmânő pavan frârûnöîh vâdûnyên].

<sup>4</sup> See P. <sup>2</sup> DJ, ins. î. <sup>8</sup> so D. <sup>4</sup> DJ, D. ins. va. <sup>8</sup> DJ, has frârûnö for pavan (a slip). <sup>6</sup> D, ins. va. <sup>7</sup> D, ins. i. <sup>6</sup> D, ins. î. <sup>10</sup> DJ, ins. î. <sup>11</sup> D, om. î. <sup>12</sup> DJ, D, om. va. <sup>13</sup> DJ, ins. î. <sup>14</sup> D, (?); DJ, has prob. abûö.

Pahl. tri., etc. Thus the best gift (or 'deed') of the Bountiful Spirit (gen. by pos.; see also Ner.) he will produce (see line c), [i. e. the Gathic lore produced by this means] (b) which is [that which speech] uttered through the tongue and month by Vohuman, [i. e. he speaks that which is

u pâhlûm (sic) minishnî\*, [kih ân ranîd êstêd (so) ma-ra bih kard, wâ'n i nah rasîd êstêd [] [râ = râ] ma-ra bih [] [nigêrend (so) = Pahl. "nd)] • (b) [] Az ân i Şawâb kunishn u gôbishn {u kunishn i frârûnî ra am ê (or 'û') guft], (e) mâyân\* khwêshân dâd Khôrdâd u Amerdâd [ [] badlah ân âdamiyân], (d) ân i Hêrmund khudâ pah pur mînishnî e (w = v).

Free trl. That gift the best of His most bounteous Spirit By words from tongue of Good Mind uttered Let Him with hands of Reverence complete Father of Right\* through wisdom Mazda.

correctly-pious with tongue and mouth], (c) yea he effects that best of benefits (see line a) with perfect-mindedness and with the action of both the hands ([or 'he performs action with full energy]), [he, the Gâthic man, i. e. they (such persons) should accomplish the matter in a perfect-minded (sic) way]; (d) he who is wise will do thus, [i. e. he who understands the conclusion of the matter through his correct-piety], he who is the father of Sanctity through wisdom\*1, [i. e. they, such persons, will effect the nourishment\* of the creatures through (or 'with') correct piety].

\*1 NB. Mazdao is rendered as 'wise one' and applied to the human subject, or Mazda == danakih the abstract was read; see also Ner.

Nor.'s sansk. toxt. Asya adriçyamûrteh\* mahattarasya utkrishtatarasya, (b) jihvâyân vâchâm\*1 uttamena mukhecha manasâ, ikila, yat jihvayâ mukhenacha yujyate kartum² sadvyâpâritaram brûte], (c) sampûrnamanasâ hastâbhyâm karmân kurute; (d) sa nirvânajñânata, [kila, nirvânajñânam sadvyâpâratayâ vetti], sa pitâ pupyasya mahâjñânatayâ, [kila, pâlanâm\* srishteh sadvyâpâratayâ kurute]. ¹P. later corr.-tîmî. ¹J.\* vaktum = ('fitting) to say'. ³ so J.\*.

Nor. trl., etc. (a, b) It is with\* the tongue and utterance\* of words through the best mind and through the mouth of\* the greater (greatest), and more (most) exalted spirit, [i. e. the one referred to declares with tongue and mouth that which is the better (best) work, and the one which it is fitting to do], (c) and he also performs actions with a perfect mind and with energy (with both the hands), (d) he, a man wise as regards (or 'in') the end, [i. e. he possesses through his good conduct that knowledge which concerns the end], he, the father of sanctity through the greatness of his wisdom, [that is, he effects the protection of the creation through good conduct].

Parsi-persian Ms. trit. Û î Mînû î — î buland, [Gâth(h)û padash], (b) kih pah zabân-dahan\*! [] [ân î pah(?)] Vahôman(sic) [sakhun, kû, pah sabân dahan\*! zak (sic) î nêk gûyad], (c) wa pah pur minishnî\*, pah har dû dast kunishn varzêd\*\* [ân mard î Gâsânî, kû, chîsh\* (? sic pro chîz) pur minishnî\* kunand (or 'anad')] \* (d) Ân î dânâî, [kû âkhir\* î chîsh (sic) pah nêkî dânad] [] ân î pidar î Şawâb pah dânâî, [kû, parwardan î pêdâîsh\*! pah nêk(î) kunand] \* \*\* Or 'dahân'. \*\* perhaps \*\*\* zênd'. \*\* or 'paidâyish'.

அவரு. ஆரு. ஆரு. ஆரியு. (விரி) முரியாரு விரியாரு விரியார் விரியாரு விரியார் விரியாரு விரியார் விரியாரு விரியார் விரியார்

Verhatim trl. (with full paraphrase). Ejus Spiritus Tu es ex-eo [ex hac causa] beneficus [creator], (b) Tu qui huic [i. e. in gratiam hujus\*1 sancti civis nostri (vide ashaunë in stropha IV (4) et in s. V (5)) Bovem gaudium efficientem creabat[-avisti]. (c) Sic ei [Bovi (vel etiam fortasse 'ei agricolae sancto hauc Bovem colenti')] cum-pascuo[-is]\*3 delectabili[-libus] dedisti [vel dabis, des] Pietatem, [i. e. non solum pascua Bovi Sacrae et opes pecuarlas civi agricolae des, sed cum his donis mundialibus\* (sic) Devotionem [in animum nostrum insevisti\* (vel 'inseras'), i. e. Pietatem, scientiam et peritiam rerum spiritalium impertientem] (c) in-eo-tempore-quam [vel simpliciter 'quoniam' haec Bos (vide Y. XXIX, 9., vel etiam et fortasse melius 'hic sanctus agricola')] cum Bona [Mente], O Mazda, interrogavit, [i. e. B. Mentem consuluit (vide Y. XLIV, etc.)] (Mente). \*1 Vel fortasse 'nobis = in gratiam (gratia) nostrum'; fieri potest adeo ut 'Spiritui = in gratiam Spiritus hujus = ahmāi' hoe loco intelligatur, etiam si res inter se invicem valde extranese prima specie videantur Spiritus et Bos. \*2 ut pascua(?).

Pahl. text translit. <sup>1</sup>Zak i Minavad i³ afzünik³ pavan Lak altö, [Gâsanîkih], (b) münat¹ avö¹ khvêshánö Tôrâ i Az¹ i⁴ râḍih kardâr avö¹ ham tâshiḍ, (c) afat aêtūnö avö zak vâstar¹ rāmishnöch dâḍ³ pavan bündak minishnih, (d) mün ham, Aübarmazd, pavan zak i Vohūman frāz hampūrsakih, [smatash Vohūman yehabūnḍ³ yehevūnḍ⁴, ash kolâ maman kardō, pavan hampūrsakih i Vohūman kardō.] ¹ See P. ² D. ins. t. ° D. °ik, DJ. °ikih. ° DJ. ins. t. ° D. yehabūnḍ. ° D. ins. yehevūnd.

Pal. trl. and expl. That\* which\* belongs\* to\* the bountiful spirit (gen. by pos., see also Ner. on s. 2), [i. e. the Gâthic doctrine] in (or 'through') Thee (b) by whom\*! also the Cow Az, the producer of liberality\*, was created\* for Thins own adherents\*, (c) also both pasture and joy were thus given by Thee to that one as\* (so possibly, or 'through') a perfect-

encestander and menger of personal and mender of solumination of the second of the sec

Free tr. Of this blest Spirit art Thou thus the bounteons

Who him\* the Herd joy-making one hast\* given\*\*

With joyful fields for her grant him\*1 Devotion

Since he\* hath counselled with Thy Good Mind, Mazda. (\*1 the faithful saint.)

- Or (b) Who Herds joy-making baths for uses created (\* i. e. the Spirit created.)
  - (c) With joyful fields for Her grant us\* Devotion
  - (d) Since with the Good Mind she hath sought Thy counsel.

mindedness\*, (d) since Thou (mûn = amat as often, or 'mûn = Thou who') also, III Aûharmazd, did'st (so with the gloss) bestow them in continued conference with Vohûman [when Vohuman was created by Him, for all that was done by Him was done in conference with Vohûman], ([or without gloss (d) 'since he (mûn = amat, or mûn = 'they were given to him who'), O A., held continuous conference with Vohûman]). \*Intelligently understanding the 2nd pers. under the third hêmtashad(t).

Ner.'s sanek. text. Asau adricyamûrtih Tvam asl mahattarah (b) yo 'smabhyam svâdhînebhyah Gâm dakshinâkaram (\*? sic) samāsrijat, (c) evam tasyā āhārāya ānandāyacha adāh sampūrnamanasā, (d) yah samclishtah Uttamasya, Mahājñānin, samam praçnena Manasah, [yasya Bahmano datto 'bhūt. Samartham (?) yat chakre sampraçnatayā Gvahmanasya chakre].

'J.', J.' have chakre na.

Nor. irl., etc. Thou art that greater[-test] spirit, (b) the one who created the Kine, the producer of gifts for us as belonging\* to Thes (or 'for us as her possessors\*'), (c) therefore Thou did'st make provision for her sustenance and her gratification and with a perfect mind, (d) Thou\* who as that spirit, O Great Wise One, art alike engaged in conference with the Highest (l. e. 'the Best') Mind, [whose Bahmana also was\* given for her, for He did everything\* (so meaning) which He\* did\* in conference with Gvahmana].

Parsi-persias fis. trit. Ân i minto i afzūnī pah Tū hast, [Gāsānī], (b) kih [] [tān = tān] [] khwēshān Gāv [] i sakhāwatī kardār [] ham tāshīd (c) Tu-rā ēdūn ān ān [] [Gāv u = -(?).] rāmishu ham dād pah pur minishni  $\oplus$  (d) kih ham, Hōrmuzd, pah ān i Bahman ziyādah hampursagī, [kiyash Bahman dād būd ō'sh\*1 har chih kard pah hampursagī i Bahman kard]  $\oplus$  \*1 It seems i 5 (sic) i Pahl, ash as dat, so in i 5.

Free tr. By that blest spirit curst false foes are wounded By Mazda's bounteous one, not thus the saints, Though feeble men alone here serve the faithful

And foemen\* rich in might help sinners on.

Verbat. tri., etc. (Extended paraphrase again necessary). Ab hoc Spirita [damnati] multo-, [i. e. acerbissimo-]-supplicio-afficiuntur\*[-ientur] scelesti-infideles (b) [a] Mazdae [Spiritu] benefico (vel lege 'oda =, a Mazda'),

280 XLVII. 4.

sed [longe] non ita [se habet res] sancti civis nostri ([vel lege ashavanô pl.\* 'non sic sancti [cives nostri supplicio-afficientur; sic tamen fiet adversus inimicos nostros in die victoriae nostrae (ut sequitur); inimici-infideles impedientur et ad postremum die summo delebuutur, (c) etiam II nunc in hoc tempore casus adversi nostri vir]) parvi[-vae quidem dignitatis solius, (vel 'vir parvarum virium (et tenuis opum) solus')] (vir) sancto [principi vel 'civi' nostro] ad placendum sit, [i. e. promptus ad ei gratum faciendum in auxilium ejus stet (vel 'stabit'), (d) sed vir] potens-quidem [in omnibus rebus] ens\* [et] magnae-dignitatis ([vel 'vir magnarum virium' nunc in hoc tempore imperii sui nefandi stet (vel 'stabit' vir dives]) pravus (infidelis) scelesto-infideli [socio suo ad placendum, i. e. ad omnia grata (in auxilium) ei facienda promptus erit].

\*\* Fortasse significat kasēns · · · paraos, 'quantum ad-rem-miaorem [actio sua valeat] vir-sanctus sancto [civi] ad placendum (i. e. ad auxilium gratum ei ferendum promptus) sit · · · ad-rem-majorem tantumdem [vir-infidelis] scelesto-infideli · · ·.

Pahl. text translit. ¹Min zak î² zak î mînavadân¹ râḍth rêshênd³ mûn darvand [hômand⁴. Min zak, chigûnsbânö⁵ Shêdayyâ⁴ pavan tanö⁴ mâhmân³, ³ nihâḍakö⁵ î shapîrânö³ pavan frârûnöih hankhetûnd barâ ramîtûnd Aharmôk]. (b) Aûharmazd zak î valman¹¹ afzûnîk gabrâ, [barâ hankhetûnd]; va¹² lâ aêtûnö zak i³² aharûbö³⁴, [maman zak lâ ramitûnêd]. (c) Pavan kûtakihich gabrâ i³² aharûbö khvâstâr aîtö [pavanich¹ kûtakö pishakih¹³ kâr va kirfak ghal vâdûnyên]. (d) ¹⁴Amat khvâstâr aîtö¹ (aigh shalît⹬+¹ aîtö) kubed¹ĕ+¹ zaḍâr i³³ darvandân. ¹See P. ²DJ. ins. i. ⁴D. ⁵ñêad. ⁴D. hômanend. ¹DJ., D. shânŏ, ¹DJ. dayyâ. ²DJ. ªD. om. va. ⁵so DJ., D.; M. ins. va. ¹ª DJ., D. ¹ªānŏ. ¹¹ DJ. ânŏ or avö. ¹² DJ., Mf. om. ¹² DJ. om. i. ¹⁴ M. ins. va. ¹⁴ so DJ., ¹¹ DJ. ins. va. ¹¹ DJ., D. shalîtâ; K.² pāḍakhshahih. ¹² D. ins. kabed.

Pahl. trl. and expl. From (or 'by') that bountifulness of the spirits moved\* (râdih is part of the intensive)\*1 they are wounding those who are wicked, [and because of that, as the demons are lodged within their (the wicked's) body, the natures of the good established in piety will reject the Apostate-persecutor]; (b) they\* will reject (so necessarily understood to complete the sense) him who is the bountiful man of Aûharmazd (gen. by pos.) [who is firmly established\*2]; not so the holy [for he does not reject the good\*]. (c) In a little matter even a man is a supplicant for (or 'of') the holy (gen. by pos.)\*3, [i. they will treat him thus even by means (or 'for the sake') of the duty and good works of an humble calling], and when he is a supplicant [or (alternative and correct translation of isvâchîd(‡)) 'where he is one in authority' (so D.)] he is much (possibly 'of much importance (gen. as = paraoŝ)') as a smiter of the wicked, \*1 Aside from the original 'From that which

XLVII. 4. 281

is the bountifulness of the spiritual beings they are wounding those who are wicked'.

Aside from the original "A. has thoroughly established (set up) the bountiful man', but see the context; is it "A., he who is bountiful [has uprooted" (?)] the evil man'.

(a) without the original: "Even for the sake of a little the hely a supplicant, etc.

Ner.'s sansk text. Tasmát paralokinám dakshinám chhindanti durgatimantah, (b) Mahájüánin, mahattarát [tasmát mahattarát uttamát purushát nicchaladharmaccha¹ yah sadvyápáratayá\* samjáto 'sti. Tam vibhramcayanti\* ye Ásmogáh kapatakarmánah, yeshám vapushi Deváh sadai'va abhyágatáh santi], na evam punyátmá [yato\*\*\* 'sau na vibbramcayati\*]. (c) Kartritayácha ná punyátmá kritasyacha pátratayá\*\*\* (or 'pákritasya\* (?))\* [káryam punyam karoti, kritamcha rakshati]. (d) Abhiláshukacchá'sti prachurataram\*\* hantá durgatinám [atyartham's nihanti durgatimatah\*\*]. \*1 So J.\*, J.\*; others \*chhal\*. \*2 J.\* ye tau 'so; J.\* ye to 'sau. \*3 so perhaps J.\* (I corr. Comm.); J.\* yátritayá(?); J.\* pátrit\*, or pátrat\*; C., P. pákritasya\* (?). \* J.\* \*uram. \* J.\* anyartham. \* J.\*, J.\* \*mantah.

Nor. trl. and expl. (a, b) The wicked, O Great Wise One, are curtailing (or 'cutting off') the reward (not 'the offering' (here)) of the other world from the greater one [from this greater[-test] and best man soho is steadfast in sanctity and one who has been engendered through (or 'in') good conduct; the wicked who are the deceitful Asmogas in whose body the Devas are always lodged are causing\* him\* to fall\* away], not so the holy since that one does not cause persons to fall away]. (c) In (or 'by') his occupation the holy man is thus engaged and through the ... (?)\*1 of his action (? or 'through the protection'+1 (?) of what he has produced'), [he practices duty and sanctity or ('a holy deed') and keeps to (or 'preserves') them (or 'it') when done]; (d) and he is very desirous to chastise sin as being more (most) thoroughly a smiter of the wicked, [i. e. he smites the wicked with a severity beyond measure]. \*1 Pish\* (so reading) in the Zend has been rendered panakib in the Pahl, and rakahane in Ner. at Y. L, a c; here pishe in the Pahl, obviously gave rise to the curious "patrataya or "pakritasya, explained by rakshati. If we were looking for an independent meaning we might read \*yatritaya = 'through the capability of . .', but it is mere child's play to lose sight of the Pahl. and Gatha.

Parsi-persian Me. trit. As ân î în î madênadân\* [û (er 'wa = va')] sakhâwatî zakhm-kunand kih darwand [hend; az ân chûn [shân = shán (?)] Dêw pah tau mihmân [] ni-hâdah\* î vehân pah nêhî nîhâd bih afganad Shemêgh] \* (b) Hôrmuzd ân î û afsûnî mard [bih nihad], [] nah êdûn ân î ashê (chih ân nah afganad] \* (c) Pah kôdahî\* ham mard î ashê khwâstâr hast, [pah [] kôdah\*\* [] [— Pahl. pâyagî\* (?)] kâr u kirîah ê (or 'û') kunand (?)]\* (d) Kih khwâstâr [] [hastîd = hômûnêd] kû, [] [pâdishâ = pâtûkhehê\*] [] bisyâr sanandah î dôzakhiyân •

nacem neternzelmen semas mortertær onthered.

(3). Gronnoma su zagama bendema gamenam.

nometal (3). Gronnoma su zagama belsoum.

nometal de company.

1.0x1. 2.

1.0

Verbatim tri. with full paraphrase. Eas-res-duasque [tribuas, i. e. Salubritatem\* ■ Immortalitatem (vide s. I (1)), i. e. res omnino florentes quod acorpus, quod ad mentem pertineat, et vitam in longinquitatem productam hâc et illâc, i. e. summatim vitam bonis abundantem] per Suum Benignum Spiritum (vel fortasse, 'O Tu Ben. Sp.'), O Mazda Ahura, (b) sancto [civi nostro agricolae eas res duas beatas] tribuas[-bues] quae-duae [sint] enim quaeque [sint] optima-[i. e. omnes-res summum bonum hâc in terris et illâc in caelo in se comprehendentes, (c) sed] extra Tuo[-um] amore[-rem\*1], i. e. expers omnis amoris erga Te\*1] scelestus-infidelis sortem-suam adipiscitur, [et vi supplicii sui postremo rerum infelicium particeps erit], (d) (ejus\*) ob-facta [sua] a-Mala Mente [incitata sic] habitans\* (Mente), [i. e. pro consuetudine sua vitam sic agens et ex-eo prava abundantia sua fruens\* et in\* pravis voluptatibus Malae Mentis se delectane]. \*2 Vel ('in rebus accipiendis) contra Tuam Voluntatem\*'.

Pahl. text translit. <sup>2</sup>Min hanāch [amat rādih lā rēshinēnd<sup>2</sup>], afzūnīk Minavad M Aūharmazd, (b) <sup>1</sup>ash avō aharūbānō chāshīdō chīgāmchāt pāhlūmīh, [aīgh<sup>4</sup>, zak rāi nadūkīh\* (so for nēvakīh) hamāk<sup>5</sup> avō vēhānō<sup>6</sup> yehabūndō]; (c) javīd\* min hanā î Lak dōshishnīh? darvand bakhshēnd\* <sup>6</sup>, [aīgh, khvāstak lā pavan avāyastō<sup>6</sup> î Lak yakhsenund]. (d) Mūn zak<sup>10</sup> i<sup>10</sup> valman<sup>11</sup> kūnishnō, ash min Akômanō mānishnō<sup>11</sup>, [aīgh, māhmānīh î Akômanō pavar tanō\* i<sup>12</sup> valman<sup>12</sup> rāi, amat vinās vādūnyēn. <sup>1</sup>See P. <sup>9</sup>D. <sup>6</sup>inēnd. <sup>9</sup>DJ., D. om <sup>4</sup>DJ., D., M. aīghash. <sup>6</sup>DJ., D. <sup>6</sup>At; K.<sup>5</sup> <sup>6</sup>At. <sup>6</sup>D., P. shapīrān. <sup>7</sup>DJ. D. <sup>6</sup>ishn. <sup>1</sup>so DJ. D., M. <sup>8</sup>so DJ., P. <sup>10</sup>DJ. mūn ghal kūnishnō. <sup>11</sup>so D.; M., K.<sup>5</sup> mānīh; DJ. irreg. mānishnō (?). <sup>15</sup>DJ. om. 1. <sup>10</sup>DJ., D. om. 1.

Pahl. tri., etc. From this bountiful spirit also, O Auharmazd, [in case that they do not offend (or 'impede') his liberality (sic, using radih (which again part of the intensive) differently and not as in v. 4)] (b) by hin whatever there is that we best has been declared (or 'taught') to the holy

The state of the

Free tr. These through that spirit bounteous, O Mazda,
Thy saint Thou 'it give, as they are all things better;
Far from Thy will\*1 the faithless has his portion,

\*\*(Or 'love')
In deeds rejoicing from the evil Spirit.

[i. e. in accordance with that liberality (?) happiness has always been conferred\*1 by him upon the good]; (c) but the wicked [-dân] have their portion\*2 apart from Thy love, [i. e. they possess wealth not in accordance with Thy desire], (d) and he whose deed that deed\* is has his abode appointed from (or 'by') Akôman, [i. e. whenever one commits (lit. they would commit) inlquity it is owing to the lodging of Akôman (the evil mind) within one's (or 'their') body]. \*1 Altern. trl. for chôis, see châshidò. \*2 'bestow their henefits' as Ner. seems to render bakhabènd is improbable; see both Gâth\$ and gloss.

Ner.'s sansk. text. Tataçcha, mahattara adriçya Mahâjñânin Svamin, [kila chet dakshinâm na chhindati] (b) punyâtmabhyo âsvâdayati yâm kâmchit utkrishtatâmatâm(?)\*1, [kila, tasmât çubham sarvam uttamebhyo dattam], (c) rite Tava samihitân² durgatino\* varshanti, [kila, lakshmin na abhîpsitena Te dadhate], (d) tasya karmanî nikrishtasya ânivâsât²\* manasah, [kila, asyâ 'gatatvam\* Akamanasya vapushi tasya yah pâpam kurute].

\*1 J.\*, J.\*, -tatamatáin. \* so J.\*, C., P.; J.\* samih\*. \*1 J.\*, J.\* áni\*; C., P. aniy\*.

Nor. trl., etc. And thence, O Greater Spirit the Great Wise One the Lord, [if one does not cut off (or 'curtail') his offering\* (but see v. 4, a)], (b) he teaches the religious whatever is the most elevated (the best), [i. e. from that cause every advantage\* is bestowed upon the most exalted ones (the good), (c) but the wicked rain down (or 'bestow', or perhaps 'choose' (? varsh' having been intended as an aorist present of var\*1 (vri)) their gifts (or 'advantages') apart from Thy desire, etc. (trl. shortened, as elsewhere occasionally, to save space). \*1 Yet see Y. 50, 8.

Parsi-persian Ms. trit. [] [Kih = -] III ham, [kih eakhāwatī nah shikanand], afnūnī Mīnū i Hōrmuzd, (b) [ô'sh' ān āshavan chāshad har-kudām buzurgī, [kū' ['sh = -sh] ān rā nēkī tamām ō [] [vebān == shafirān'] dād] III (c) Judā az in i Tū khwāhishu darwand bakhahand, [kū, khāstah (sic) nah pah bāyad' (?) i Tū dārad (?)] III (d) Kih ān i ū [] [guft (?)'' == kunish'' (? gōōisha (?))] ash az Akōman [] [mānad'' (?) == -], [kū, mihmānī i Akōman pah tan i ū rā, kih wanāh kunand]  $\bullet$  \*\* A slip of the pen, see the Pahl.

Free tr. These Lord Thou 'It give and through that spirit bounteous, By Fire for good to strivers twain in judgment Through growth of Reverence\* and Truth\*, Ahura, For she\* instructs her many seekers.

Verhatim tri., etc. Eas res duas, [i. e. Salubritatem et Immortalitatem (vide supra s. V(5) et I(1)) des [vel dabis per Tuum] Benigno[-num] Spiritu [-tum\*¹ (in sanctis Tuis vivum\*)], ■ Mazda Ahura, (b) per Tuum] igne[-nem]

284 XLVIII. 1.

in-bona distributione (vel 'addictione') ("tå\*" = "tyå" = "tyåm, loc sg. fem.) [praemiorum bonorum et in bona, i. e. in justa et aequa compositione et impositione suppliciorum] certantibus-duobus [vel (iterum et fortasse certius) (b) [eas-duas res, vitam bonis abundantem et longaevitatem [des (vel 'dabis')] per-obrussam-acri-Ignis-Tui in-bono, [i. e. de bono (adverbialiter), i. e. ad addictionem praemiorum et suppliciorum aequam et justam efficiendam] distribuit (vidáiti\*2) [hic Tuus Spiritus (?) Beniguus] certantibus-duobus\*\*-controversiam-habentibus (de auctoritats legitima causarum auarum duarum inter se contraviarum)], (c) [sic distribuit Tuus Spiritus] Pietatis per-promotione[-nem vel per incrementum Devotionis] Sauctitatisque; (d) illa enim multos (vel [pourû(u)s (?) = viros] [ad se] cum-desiderio-venientes [scientia vera plene et sine amphibolia] instruit[-struet].

\*1 Vol voc. (?) 'O Tu Benigne Spir. M. A. \*2 Vel etiam fortasse (tentemus iterum) est 'vfdåitfm' legendum, 'et (tå =) en eo distributionem dabit, etc.'; sed vide annotationes. Fortasse est vidåitë (sie) pass. cum neut. pl. \*\* vel 'e duobus lignis'.

Pahl. text translit. ¹Avö kolâ dôân\* yehabûnêd³ afzûnîk Mînavad î Aûharmazd (b) âtâsh³ vijârishnö barâ yehabûnêd avö patkârdârân, [atgh, bûkht va⁴ âirikht\*6(?) pêdâk vâdûnyên] (c) amatash zak mûn zak i⁰ stôbar³, bûndak minishnîh⁵ Abarâyîhich [paḍash var sardâr], (d) maman zak⁰ kabed, amat nikirênd ashân, hêmnunînêd³⁰, [darvandân zak¹¹ nîrang î¹¹ var vad¹¹ aharûbân¹¹ râî lâ paḍkâr]. ¹See P. ²D. °bûnḍ. ²DJ. ins. va (?). ⁴DJ, om. ¹so DJ., D., M.; Sp. cites K.⁵ âîriḍ (?). °D. ins. i. ¹so D. °D. ins. va .° DJ. ins i. ¹o M. hêmnûnêd °înêd; DJ. written over. ¹²DJ., D. as above; K.⁵, M. darvand Nîrang var ahar⁰; etc.

II. Yas, XLVIII, 1.

.txaT .1 છમછાટેમ- પદ્યાલાના પછાયા. રહિલારૂ- કોમ્મુલ્લાવલમુ. લાદરાયુ. મુલ્લાલાનુલા<sup>જી</sup>. કાલા. રહારાજાવાલા. લાફ્રિકેજુમારજુમ- રહ્યાબુલ્લાના રહ્યાબુરલ્લાના લાફ્ર જુર્દર વ્યાલાલાના. હોલાબુરરૂ- હોલાબુલ્લાનુલ લાલુલાહુ

(N. B. The Commentary here refers also partly to my former printing.)

Verb. trl. with paraphrase. Si factis [i. e. per facta vel consilia\* capta sua] Sanctitate Mendacii-daemonem [hostes inimicosque nostros instigantem] vincet [vel destruet [sanctus\*1 noster civis princeps vel propheta]] (b) quum sit (sint\*2) promotae (sic, lege as(t) åshutå), [id est, quum ad nostram prosperitatem augendam vere et manifesto advenerint eae dispositiones vel res promissae] quae [prius falso a malis ut] fallaciae pronuntiatae [et declaratae-sint] (c) in-Immortalitate [advenerint] a-Daevis(que) [daemonibus sic ut fraudes declaratae\*2 sed] ab hominibus[-(que)-sanctis promotae], (d) tum Tibi [Tuam per] beneficiis[-ia]-utilibus[-ia] adorationem augeat [hic civis sanctus, i. e. vim et beneficium Tuae adorationis amplificabit et propagabit], O Ahura.

XLVIII. 1. 285

Pahl. trl., etc. For the two contending\* parties\* (hardly 'in reference to the two, Haurvadad and Amer" (?)) the bountiful spirit of Aûbarmazd bestows the decision; (b) He will give the decision of\* fire to the contenders\*1, [i. e. they will render (or 'render Thou"(?)') the true (or 'certain') and the untrue (lit. impure) evident]. (c) Since His is the powerful perfect-mindedone and Aharayih also, [and by his means does that perfect-mindedone become the chief (the prevailing one) of the var (or 'ordeal')]; (d) for when they behold those things she" (Aramaiti) causes\* many to believe, [and the wicked are not opposers of that Nirang i var which decides for the righteous, (or 'the wicked, owing to that N. etc., are not (i. e. no longer) opposers. ')].

"I Was vanhau not translated because III was taken in the sense of 'bright' and included within the idea of the 'fire'? Atlah oblique by position; see also Ner.

Ner.'s sansk. text. Tasyām dadau mahattaro 'drīçyo Mahājñānī Svāmī (b) agnīm vivikter\*1 dātāram prativādakrītām, [kila çuddham açuddham prakatī-kurute\*2], (c) sampūrnamanase mahattarāya punyāyacha, (d) sa yatah prachurān paçyatah pratibodhayati [durgatinah]. \*1 J.\* \*ttir. \*2 so J.\*. (Trl. om.)

Parsi-parsian Ms. irit. Ån har dûān\* (sic) debad afsûnî minû i Hôrmusd & (b) âtash (space) gusărishn\* (?) (or gasûr\*, guwāsishn\* (?)) = vasārishn}) bii debad ân dalil-kunandahgān, [kû, khāliṣī u [] [nā-khāliṣī = airād\* (sic ?)] [] gāhir kunand] (c) kiyash mi kih ân i busurg-pur minishnî Şawāb ham [padash [] sardār]. (d) chih ân bisyār, kih nigirad ashān (sic) khwābad, [darwandān ân (the Pahl. has, [ think, m abortive Nîrang, it seems nar\* or tar\*, no trl.) [] tā asbavān\* rā, nah dalii] \$\frac{1}{2}\$

### II.

Free trl. If through his\* deeds by Right he\*\* alays the Faisehood, When hopes\* by\* foes\* called false at last shall triumph In Immortality through saints\*, reviled by faithless\*, Thy praise shall this, O Lord, through grace increase.

\*1 Vide Ashava in accunda stropha. \*2 vide annotationes. \* vel 'per Daevas et homines effectae' (?).

Pahl. text translit. ¹Amat, pavan zak¹ dahishnö, [pavan tanö\*\* ¹ pasīnö], Aharāyih Drūjö vānēd, [Ashavahishtö andar\*¹ (vel 'gôndak\*¹)], (b) amat zak yāmtūnēd mūnshān³, pavan friftārih¹, frāz gūftö, [aigh ■ yāmtūnēdō], (c) amarg-rūbishnih i⁴ Shēdāān⁵ va⁵ anshūtāān, (d) aētūnö hanā î Lak sūd¹ nīyā-yishnö vakhshēdō, Aūharmazd³, [Dīnö\* î Lak]. ¹ See P. ¹D. andar; DJ. gôndak(?). ¹ DJ., D. °shān, ⁴ DJ., D. om. ì. ˚ D. shēdayyām. ˚ D. ina. va. ² DJ. om. va. ˚ not ʿ°nū'.

Pahl. trl., etc. If, in that dispensation [in the final body] Sanctity smites the Drûj, [i. e. if Ashavahisht smites Andar (Indra ??)), (or 'the foul one' (gôndak))], (b) when that takes place which was declared by them to be\*1 in deceitfulness, [that is, that it was not to happen], (c) (viz., the immor-

286 XLVIII. 2, 8.

tality (the declared fate) of Demons and of men), (d) then this which ■ Thy benefit increases Thy praise, O Aûharmazd, [Thy Religion]. \*\*Or om. 'to be'.

Ner.'a sanak. text. Yam tasyám dátau¹ Dharmo Drújam vighatayati¹+², [kila, vapushi páçchátye Açavahisto amarah Drújam vighatayati]. (b) Ye Avistáváním çikshati\*\* [teshām bádhakarāh²[-ân]\* prakrishtam abrávīt] yat idam [lege imām] prāpnuvanti, vipratārakā\* prakrishtam⁴ vadanti [kila, na Avistá-

.Toxt. ૧૯૫મના કરેત ક્ષાયા વરત્વેક શેક્સભાક પછલી ... પ્રત્યાત્વેક શેક્સમાં ક્ષાયા ક્યાયા ક્ષાયા ક્ષાયા ક્ષાયા ક્ષાયા ક્ષાયા ક્ષાયા ક્ષાયા ક્ષાયા ક્ષા

Verbatim trl., etc. Dic (vel 'Declara') mibi [cos eventus\* futuros\* spe victoriae et rerum secundarum impletos, vel facta in tempore praesenti animos nostros confirmantia] quae [quorum] Tu gnarus [sis], O Ahura, (b) prius quain [ad]-me [cae-res] quae [adversus] me (meng = mām\*1) [ut] contentiones advenit[-ient], ([vel quae contra me ut mentis\*1-contentiones vel crises\*1 (mēng-perethā = man-p.) accedent]). (c) Utrum [vel 'quando' hic noster civis] sanctus, O Mazda, vincat[-cet] scelestum-infidelem [necne]? (d) Ea enim [a me] mundi [vel 'vitae' (fortasse 'populi nostri'\*1)] bona inventa [est] perfectio [et consummatio]. \*1 Vel (tentemns iterum) 'prius quam [ad] me [de els] quae (slc, adverbialiter\*) meas [meae] contentiones [aint ille probus\* ultione vincans] accedit[-dat]; vide primam stropham (a).

Pahl. text translit. 'Amat yemalelûnânî' li hanâ î Lak âkâsîh, Aûharmazd [Dînö\* î Lakî], (b) pêsh min zak vad amatî avô li zak î pavanê+i damîk vadarg yamtûnêd, [râs î² Vahishti II Dûshahûö\* vad zîndakîh], (c) chigûnê aharûbân, Aûharmazd, vânândî darvandân [min kardöî î li], (d) maman zak dên ahvânö pêdâkö zak î shapîr kardârîh, [rûshanakö aigh tanö\* î pasinö ghal yehevûnêdî]. 'See P. 'Mî. om. 'DJ., D. ins. 'DJ. ins. î. 'or 'ahvô'.

Pahl trl. When I\* shall declare this which is Thine intelligence, O Anharmazd, [Thy Religion], (b) before (till when\* (sic)) that\* which on the Bridge of the earth comes to me [the Bridge which the way to (or 'until') the life of Heaven and of Hell] (c) how shall the holy, O Anharmazd, smite the wicked [assisted by (or 'from') my influence]? (d) I ask Thes,

Taxt. E nd. Anther galender appear anacht of appear salatabile of the appear of a self of the appear of the appear

na prapauvanti. No'chyate] (c) amrityupravrittiin Devanam manush[aste\*\*]. (d) Evam Te labhah namaskritih\* adhyavasayah\* Svamino
[Dînih\* Tava]. 1.3.\*; others \*tim. \*\* J.\* on marg. talayati. \* J.\* hadbyak\*. \* J.\* cha.
\* J.\* namah\*. \* J.\* \*\* lege \*asti, or çikshayanti, so better. \*\* aste = iti. (Trl. struck out).

Parti-persian Ma. trit. Kih, pah [] dahishn, [pah tan s pasin], Sawab Druj shikanad [w'Ardibahisht [] [andar = andarg \*\*], (b) kih an rasad kih [] [-shan = -shān] pah friftarî (vel 'faribtarî') [h rā = varman rā] frāz guft, [kh nah rasad], (c) amarg-raftanî î Dêwân [] adamiyan, (d) êdûn 🖬 î Tû sûd [az = min] niyayishn afsayad, Hêrmuzd, [] [Dîn î Tû] &

Free tr. Tell me, Lord, then what Thou so\* well\* perceivest E'er those\* draw near which are my storms\* and\* battles, Shall, Lord, our saints at last smite down the sinners? For this me known as life's good deed and gain\*.

for that is the manifest good (or 'salutary') efficiency which shall appear in the world. [It is clear that the\* final body appertains to this (or 'that this refers we the final body')].

Ner.'s sansk. text. Vadāmi\* aham evam Te avabodhah Svāmino, Dineh Tava] (b) pūrve(?)\*1 manushyāh prithivyām² antarāle prāpnuvanti, [mārge Svargasya\*Narakasyacha\*], (c) yathā muktātmanām Svāminah uttamadānam [vadanti], tathā durgatimatām, (d) yat tat antah\*4 utkrishṭabhuvane prakaṭam sundaram kartum\* [kāmasya nirmalasthānam, tanoh paçcbāt akhshayatvam jāyate\*].

1.5.\*, J.\* sarve. \*J.\* prithvīm. \*J.\*, J.\* svarakasya\*. \*so ali. \*J.\*, P.

Ner. trl. Thus I speak as\* Thy servant (or 'Thine' (\*dham)) intelligence, the Lord's, [the wisdom\* of Thy Din] (before)\*\* men come upon the enclosure (the Bridge\*) upon the earth [upon the way to Paradise and Hell], (c) and as they declare\*\* a good gift for (or 'of') the free-souled (or 'righteous') so also the recompense for (or 'of') the wicked, (d) because this that evident good action\* in the excellent world, [the pure (or 'clear') occasion of desire after the perpetuity of the body shall have been\* produced].

\*1 So with Spiegel, hardly 'sarve'. \*\* vadanti 🖹 an altern. trl. for vanand.

Parsi-persian Ms. trit. Kû (? kih) g... (defaced) man în î Tû âgâbî, Hôrmurd, [[] Tû [nîst nab bavad =  $r\delta it$  (lôît)  $l\hat{a}$   $j\hat{a}n\hat{a}n\hat{c}d$ ], (b) pêsh az in tâ kih ân man an i pah samîn râh (?) rasad, [râh i Babisht u Dôsakh tâ zindagî] (c) chên [ân = sak] i ashavân, Hôrmurd, veh (?) [= Pahl. vohû- (or 'v-h-d-) + hend (? sic vid.)] darwandân [az kardan = -] i man], (d) chih ân andar jihân pêdâ, ân i veh-kardârî, [rûshan kû tan i pasîn  $\delta$  (or 'û') bâshad [âgâh ==

Free tr. Yea to the wise that the best of doctrines, Which that best-\*helping\* One doth teach through Asha, With honour\* owning those who deep truths utter, The one like Thee through Good Mind's wisdom, Lord!

Verbatim trl., etc. Sic [viro in-officium-suum] scienti [vel ratione doc-

288 XLVIII. 3, 4.

trinae sacrae imbuto, est illa] optima hortationum [vel doctrinarum] (b) [ea] quam [omnia-] bene-constituens [et ergo bene-intelligens] declarat [vel docet per] Sanctitate[-tem] Ahura (c) benignus (vel fortasse 'sanctus' (?), [et agnoscens\* [eos\*1] quicunque\*1 [sint, qui] doctrinas-(usque-adhuc) secretas-promulgantes\*1 [sint (sic)]. (d) [immo] Tui-similis [eas docet doctrinas et hortationes-enuntiat et], O Mazda, [per] Bonae intelligentia [-tiam] Mentis.

\*1 Id est 'promulgent', vel 'sciens eas quae secretae doctrinee\* [sint\*'].

Pahi. text transiit. <sup>1</sup>Aétûnő avő<sup>2</sup> âkás-dahishnő (hávisht], ash pāhiûm âmûkhtishnő (sic) [zak î]<sup>3</sup>, (b) amatash zak î hû-dânâk [Aêrpatő] âmûzêḍ rāstih î Aûharmazd, [Dînő\* î³ Aûharmazd]. (c) Afzûnîk âkás [zak î Aêrpatő] mûn zakich î² nîhânîhâ¹ milayâ, [î Aharmôkîhâ⁴+¹, ash chârakő barâ yemalelûnêd]. (d) Lak hâvand³, Aûharmazd, [pavan zak³ mindavam], mûn³ zak î Vohûman khiradő, [aìghash asnö³ khiradő nadûkö\*\* (so for nêvakő) pavan frârûnőih³ yakhsonunêdő]. ¹ See P. ¹ DJ., D., P. valman î. ² DJ., D., ins. î. ⁴ D. ²kîh. ¹ DJ. diff. ² DJ. om. ' M. seems aîtő. ° DJ. ²ûnő.

Pahl. transl. Thus for the one (see gl. and b) endowed with intelligence [the disciple] is there the best of instruction, [that which is taught him] (b) when to him the one endowed with good wisdom [the Herbad\*1] teaches the truth of\*1 Aûharmazd [the Religion of Aûharmazd]. (c) Bountiful and intelligent [is\*1 the Herbad] knowing what that is which is also the saying of the secret ones [that of the Abarmôks\*\* (sic (?) the Persecuting-heretics); for it he will declare a remedy (or counter-charm)]. (d) Like Thee, O.A., is

Verbatim iranel, etc. Qui dabat[-bit, i. e., advertet\*1mentem suam ad\*1 rem-meliorem\*1, O Mazda, purioremque\*2, [i. e. ad fines propositos sacri nostri conatus], (b) ille-ipse\* Religionem (sanctam nostram) in-actione(que) et inverbo(que) [sequitur.] (c) Ejus [i. e. suos delectus\*] amatos, [i. e. principia sua animo et corde accepta] optio [sua enuntiata, vel judicium-firmum-suae-voluntatis pronuntiatum etiam in-facto peractum delectus [illos] comitatur, [i. e. sequatur principia sua ex professo agnita de doctrinis et de propositis, i. e. necesse est ut illa optio\* (professio\* sua\*) cum his doctrinis in factum peracta se concordantem reddat] (d) [quod] in-Tua intelligentia [discernenti] ad-

XLVIIL 8, 4. 289

he [in that matter] whose is Vohuman's wisdom, [that is, he possesses an original intelligence which is acute (lit. good) because of its piety].

Ner.'s sansk. text. Evam yat jäänam [avabodhamcha jänäti], tasya atah param bhuvanam bhavati, çiksh(ay)et\*1. (b) Çobhanajääninah Ervadasya samipe çiksh(ay)et² satyavänim Sväminah [Dinim]. (c) Vriddhih² jäänamcha idam [Ervadasya samipe çiksh(ay)et⁴] yat tat adhyägaminah⁵ [Äharmanasya] väkyam [tasya upäyam vadati]. (d) Te utkrishtabhuvanam (sic), Svämin, yat kimchit etat Gvahmanasya buddhih [kila, naisargikä\*\* buddhih sundarå suvyäpärä⁵. Dehi].

\*1 J.\*, J.\*, J.\* clahyet\* (?). \*J.\*, J.\* (?) here cikehyet. \*J.\* vyiddhimcha mana; P. buddhih, \*bere J.\*, J.\*, J.\* again clahyet (?). \*J.\* adhyag\*(so). \*J.\*. J.\* suv\*; othera sad\*,

Nor. trl., etc. Thus let him teach (or 'learn'(?)) what knowledge [he knows as intelligence\*], for his (or 'its'(?)) is the world\*1 beyond\*1. (b) Let him teach\*1 [in the presence of the Ervad] who is beneficiently wise the true word of the Lord [the Din]. (c) And let mental augmentation\* (nom. not odhirh, see the Gâthâ) and this knowledge\* impart instruction [in the presence of the Ervad which (or 'because he') declares a remedy] against that which the discourse of the underhanded [Aharmana], etc. (trl. curtailed). \*'Or'learn'.

\*1 Påklûm = = vahisht = 'heaven'. \*2 mistaking 'bavand' for 'hû-ahvand'.

Parsi-persian Ms. trit. Édûn û âgâh-dahishn [shâgird], ash buland âmûkhtan, [ân i] (h) kiyash ân i dânê [Hêrbad] âmûsêd (sic) rêstî i Hôrmuzd, [Dîn i Hôrmuzd], (c) afzûnî âgâh [âu i Hêrbad] kih ân ham i nihânhê [= mihá(n)ashê (sic vid.)] sakhun [i [] [Äharîman (?) = Aharmôgi] ash chârah bih gûyad] • (d) Tu barêhar, Hôrmuzd [pah ûn shîs] kih ân i Bahman khirad, [kûsh âgadah• (vel âgah• chân ham) = asûn (sic)] khirad nêk pah nêkî dârad] •

Free fr. Who bends his mind on holier things and better\*\*
Holds by the Faith in every word and action;
His will must follow close his creed's profession
And in Thy knowledge stand distinct at last.

ultimum varie ([vel 'quisque vir (de sua propria indole et de ec quod ad mores suos et ad facta suae vitae attinet) a malis [] sejunctus ait [vel 'erit'].

\*1 Fortasse 'qui mentem [summ et mentes nostras meliores et puriores raddat'.
\*2 utrum verti potest 'ad melius et ad pejus'? sic traditio.

Pahl. text translit. ¹Mûn yehabûnêd mînishuö, Aûharmazd, avő shapîrîh¹, amatich² avö sarîtarîh, (b) valman Dînö\*³ pavan kûnishuö va⁴ gôbishuö¹ [kûnishuö⁵ ghal vâdûnyên⁴, gôbishuö¹ ghal yemalelûnêdő, ash Dinö\* barâ yehevûnêd]. (c) Mûn zak î⁵ valman dôshishuö pavan nadûkîh⁴¹ ash kâmaköch levatman, [mûn kâr va kirfak pavan avîbîmîh⁵ vâdûnyên¹ pavan hanâ dârishuö¹, aîghash minishuîk kardö]. (d) Pavan hanâ î Lak khiradö afdûmich gabrâ neshman hômand, [aîgh Gâsânîk barâ yehevûnd]. ¹800 P. ² D. va mûnich. ² DJ., D. ins. î. ° D. ins. î. ° D. ins. î. ° D. om î ° DJ. avîmbîmîh.

Pahl. trl., etc. He who devotes his attention to goodness, Atharmazd, even when also to wickedness\* (sic), (b) that man serves the Religion in action and speech, [that is, they (that is, such as he) would do actions for it, and he speaks words for it, it thoroughly his Religion]. (c) He whose friendship by (or 'for') benefit (or 'toward (?) goodness'), with him also there a desire accompanying\* with\* it, [i. e., it is thus with those who will fulfil duty and charity without fear, and with this consideration, that they have done a spiritual action (or 'are made spiritual' by it]. (d) Both men and women at last become endowed with this Thy wisdom, [that is, they will become devoted the Gâthic doctrine].

Her.'s sanek text. Yat tat\*: dehi manasa, Svāmin, uttamam yat nikrishtataram². (b) Ayam [iyam\*] Dinih karmanā vachasā kāryā, [kila, kartavyā, tat sarveshām kathaniyā ye Diner\* antah\* samjātāh]. (c) Teshām mitratvam sundaratvam abhilāshayet\* samam, [yat kāryena puņyena nirbhayatvam² kārayet. Puṇyagrahaṇāya manasā¹ kāryam], (d) yat ayam [l. iyam\*] Te buddhih nirvāne narāṇām nārīṇām āste, [kila, dātih Te bhavishyati].

1 J. yat tat. " so J."; others utkrisht.

இய முரி நிரிந்த சிற்ற நிற்கு நிற்கு

Verbatim transi. Principes-bonum-regimen-exercentes regnanto! Ne [quidem] nos [in nos reges] malum-regimen-persequentes [regnent] (b) bonae sapientiae [in] actionibus, O Pietas (prompta mens), (c) ut-rem-sacram-reddentes (vel 'dantes', odâo nom. pl.) [illi boni-rectores] homini (i. e. viro sancto) progeniem\* (aipi\*-z\*), O\* Optima, ([vel et fortasse melius, 'O Âramaitis\*, ut-sacram-reddens (odâo voc. sg.), vel (semel iterum), 'O Â., sacras-reddas (odâo 2nd sg.) homini-Tuo-devoto post\*1 ortum\*1 res-optimas\*'), (d) [Pro-] Bovi[-ve] fac-ut-laborent\*2 (med. loco pass.). Eam [eum gregem] nobis victui valde-Tu-augeas\*2.

\*1 Fortasse verti potest 'practer partum'.

\*2 vel (d) 'Pro B. laborato\* (loco act.) sanctus agricola\* \*2 vel fahuyō, nom. sg. (?).

Pahl. text transi. ¹Zakatö hû-khûdâî pâdakhshâyînishn³, va³ al lanman zak î dûsh-khûdâî shalîtâ⁴ yehevûnâdö, [⁵aigh, mânö khûdâî î nadûkö yehevûnâdö, al¹ zak î saryâ], (b) î shapîr, farzânakö, [aigh farjâm¹ î mindavam pavan frârûnöih khavîtûnêdö], zak mûn kûnishnö pavan bûndak mînishnîh, [aigh, mindavam³ bûndak-mînishnîhâ³ vâdûnyên³]. (c) Yûshdâsarîh² t° an-

Nor. trl., etc. Which thing do Thou bestow (reading-êd as 2nd pl.), ■ Lord, which ■ the best, and also the more base (so J.², see the Pahl, or 'the more exalted (? utkrisht' = ashyaschâ' = 'the more holy')) with thought. (b) This Din ■ to be fulfilled in word and in deed, [that is, it is to be fulfilled, and proclaimed by (or 'to') all who are born within it, this Din]. (c) Let one\* therefore seek the friendship of these persons and happiness\* (or 'goodness') together with them, [which may produce fearlessness through righteous action; but that action must be performed for the purpose of apprehending sanctity with the mind], (d) because in the end this Thy wisdom shall\* be\* that ■ both men and women, [that is, it shall be Thy gift to them hereafter].

Paral-persian Ma. Kih dehad minishn, Hörmusd, än [] [veh = shapir], [wa = va] kih ham än badtari, (b) û Dîn pah kunishn, göbishn, [[u = va] kunishn û (or 'ô') kunand, göbishn û (or 'ô') gûyad; ash Dîn bih bêd + ya'nî + bâshad  $\oplus$  (c) Kih ân í û (or 'ô') khwāhishn-kunad pah nêhî, ash kāmah ham awā, [kih kār u kirfah pah bi-tarsī [kunand(?) = vāgānand], pah în dāshtan [kunad = vāgāna(ê)d\*], kûsh andēsīdan kunad]  $\oplus$  (d) Pah în í Tû khirad ākhir (or 'akhar') ham [mard zan] hend, [kû Gāsānī bih bûd]  $\oplus$ 

Free tr. Let the good lords bear rule; those evil never, With well-planned deeds of wisdom, thou Devotion, Hallowing to man his\* children's\* highest blessing. (\* or 'from birth his'.) For holy herds use toil; yield thou us food.

shûtâân akhar min zerkhûnîshnö¹° pâhlûm, [akhar min zerkhûnîshnö avinâsîh¹¹ pâhlûm¹]. (d) Zak¹ ¹° Gôspend varziḍâr [vāstryôsh] zak î¹³ lanmau râi khûrishnö fshûvinishnö¹³, [aîghash khûrishnö î li mûn Zaratûshtö hômanam, [î]\* hâvishtânö î¹⁴ li barâ sâzishnö]. ¹See P. ²D. pāḍôkh-. °D. has va(?). ⁴D. pāḍôkh-shâi (?). ⁵M. om. to 5. °DJ. ins. î. °D. °ishaih. °DJ. °aar. °DJ. om. ¹¹ DJ. ins. î or I. ¹¹ D. ânö (or avö) âkâs (so). ■D. om. î. ¹²DJ., D., M.-inishnö. ¹⁴D. ins î. ° [î] supplied.

Pahl. trl., etc. That Thy good monarch is to exercise\*1 rule\*1 (or 'to made king'), and let no evil ruler be our sovereign, [that is, let ours be a good, and not an evil monarch], (b) one who is good and also wise, [that is, one who understands the conclusions of things through his piety], and one whose actions are performed with a perfect intention, [that is, they should accomplish a thing with perfect-\*mindedness\*]. (c) The sanctification of men after birth the highest\* good\*, [that is, innocence from birth is the best (the 'highest good')]. (d) That which appertains to the Herd's labourer\* [to the husbandman] for us, i. e. as duty, to make food abundant, (or 'thriving') [that is, by him my food (mine, Zarathusht's) is to be thoroughy prepared (or 'provided'), and that of\*2 my disciples as well].

Nor.'s sansk text. Eteshâm surājyam prithivīpatitvam bhūyāt; mā

292 XLVIII. 5, 6,

eteshām duahtarājyam bhūyāt, [kila, griham surājnām sundaram bhūyāt; mā eteshām nikrishtāvām bhūyāt]. (b) Uttamo nirvānajnāh, [yat nirvānam¹ kimchit suvyāpāram jānāti], yat kartavyām, tat sampūrņamanasā sarvam karanfyam]. (c) Pavitrikaraņam manushyānām paçchāt yat jātāvām utkrishtabhuvanam³, [paçchāt yat jātāvām evam avabodham\* (?-ah) utkrishtabhuvane]. (d) Gavām virachayitā\*, [paçupātā kuṭnmbinaḥ] so 'smabhyam khādyam\* sphītayati, [kila, asmattanum vardhayati\*. Aham Jarathuçtro\* bhavāmi, ete çishyāh me samsarge\* bhavanti]. ¹J.\* \*vāņe. ²J.\* \*trishtam-bh\*. ²J.\* \*dhayitum.

Nor. trl., etc. Let the earthly authority\*1 of these rulers be a beneficial sovereignty; let no misrule be theirs, [that is, let the house of the good sovereigns be well-ordered, and let not the rule of these degraded ones prevail]. (b) The best (i. e. the good) man is wise concerning the end, [which means (see aigh) that he understands that the end\* is to be something practically\* righteous ([or "vane 'he understands matters plously in the end")]. Whatever is to be done by him, is to be done, all of it, with a perfect

macige observed observed observed of contraction of the contraction of

Verbatim trl., etc. Illa Bos sacra ([vel fortasse 'Âramaitiá\*']) enim nobis felicitatem-domesticam, Illa nobis continuam (b) det [vel 'dabit'] vim Bonae Mentis [in-]-beatitudine [vel, O Tu beata (\*dhê = \*dhyâ)]. (c) Itaque [ad III consilium gratiae plenum reddendum ei [Bovi, i.e. in gratiam (causâ) hujus Bovis vel Â-tiá\*, i.e. ad nostram Â-tim, (i.e. diligentiam\* in laboribus agri-culturae) remunerandam] Sanctitate (i.e. causa sancti nostri in agri-cultura studii) Mazda arbores-herbasque augebat [vel-gebit, faciens-ut-crescerent [-scant]] (d) Ahura mundi [vel 'vitae'] in-partu [vel 'in-ortu'] prioris.

Pahl. text translit. ¹Mamman zak lanman khvarth² [min göspendan] va³ zak lanman tükhshishnö\* [nîrûk²] (b) yehabûnêd tükhshishn³5 zak î Vohûman arzûk, (c) aêtûnö pavan zak î valman³ tarsakâsîh³, [amat Tôrâ khadûk-dâd tanö\*\* barâ dâd⁵] Aûharmazd âûrvar (or 'hûrvar\*') vakhshinâd⁵, [aîghash barâ afzâyînêd] (d) Aûharmazd âûn ahvânö zâk î fratûm râî, [dahishnö¹o î Vohûman râî], ¹ See P. ² DJ. ¹ishn. ² DJ., D. ins. va. ⁴ 50 D.; DJ., M. kîrûk. ⁴ all tükhishn (or 'tvakhishn'). ˚ DJ. ins. î. ¹ so D.; K.⁵ ¹agahîh (?), DJ. ²agâhîh. ⁴ so DJ.; K.⁵ yehabûnd. ⁵ so DJ. possibly (?); othera °âd. ²² so K.²; DJ., D. (?) dakhshak (altern.).

Pahl. trl., etc. For that one gives us (see b) comfort [from the herds], and that one gives us [strong] vigour, (b) yea, that one gives us vigour, the

XLVIII. 5, 6. 298

mind]. (c) The purification of men after their birth\* is for\* the best world\* (utkrisht-in as adj. vahista = bahisht = 'heaven'(?)), [that is their intelligence, after they are born appertains\* to\* the better world\*]. (d) The one who arranges\* for\* the Kine, [that is, the agriculturalist's herdsman] is increasing the supply of food for us, [that is, he causes our body to increase in vigour. I say\* this\*, and I am Jarathuçtra; and these are my disciples in their association\*(?) with me (or 'in their production' (see the Pahl.))]. \*'landed'(?).

Parsi-persian Wa. Ân w nêk-khudā pādishāh [=(?)] [bād = jānēnād] [] ma\* mā ān i bad-khudā pādishāh bād, [kū, mān khudā i nêk bād [] [ma\* = var (sic loco va + at)] ān i bad] (b) i veb, dānā, [kū, ākhir\* i chīs pah nāki dānad], ān kih kunishn pah pur minishni\*, [kū, chīs pur minishni\* kunand [ū rā nēk khudāī — = valman rā hū-khūdāi jānūnēd] @ (c) Bēd + bāki + kunandah i ādamī pas as sādan buland [pas as sādan ān(?) ākāh (sic = anāgāh) buland [dārad = jānsūnd\*] (d) [] gōsfend varsīdār, [vāstryōsh\*]ān i mā rā khūrishn + ya\*nī (sic) [] [afsūnī-dehad = fahuvīnishn], [kūsh khūrishn i man kih Zaratusht hastam, shāgirdān i man bih sāsad [= sāsishn]] @ \* Or 'ākhar'.

From tr. For they will give us pleasing homes and power, Long-lasting strength in grace of Good Mind, Lord, For her He grew through Holiness the pastures, The God, in birth of all primeval life!

desired\* (as nom. (?) or accus.) of Vohuman, (c) and therefore will\* Atharmazd cause the plants to grow for the sake of blessing\* (or 'reverential\* recognition\* toward her') [since He created the body of the one only-created Kine, i. e. he will cause them to increase for her], (d) He Atharmazd in accordance with (or 'on account of') His first production in the world, [in accordance with the creation of Vohuman\*]. \* See the Gatha.

Nor.'s sansk. text. Yat idam sarveshām çubhapramodam gavām paçūnām vyavasāyo [vichitro¹] (b) deyāt balavataḥ\* uttamamanasaḥ\* priyataram, (c) Evam tat\* yat\* dakshinādānam [guroḥ² Ervadasya Gauḥ\* ekā pradadyāt], \*Svāminaḥ vanaspatim dadyāt³ [teshām muktātmanām¹] vriddhir bhūyāt. (d) Dādārasya\* (sic?) [lege daditur\*\* asya] antaḥ\* utkrishṭabhuvane jananijātaḥ [-tā\*] prathamā [srishṭidātiḥ Bahmanasya]. ¹ 80 C.; J.\* \*trata. ² J.\* oruḥ. ² J.\*, J.\* om. from 8 to 3. \*\* or 'dhātur'.

Ner. trl., etc. (a, b) Wherefore let the zealous [and distinguished\* (thinking of nûrî (?))] person produce this joyful benefit for\* (or 'of') all the herds and flocks, the more desired\* disposition of the strong\* and best mind. (c) And so let the [one only Cow\* give\* forth (sic) that which is] the bountiful gift [of the spiritual master and Ervad]; let her\* give the tree of the Lord, and let her\* become the source\* of increase [to these emancipated (or 'righteous') ones], (d) for this was the creator's (so N. B. = Ahura\* M.\*) first engendered production within the better\* world, [it was the gift of the creation of Bahmana\*].

Parel-persian Sie. Chih ân mã âsanî [au Gôufendân], [] ân  $\longrightarrow$  kushishn, [kật [dehad  $\implies$   $idbuna(\delta)d^{\bullet}$ ]]  $\bullet$  (b) Dehad tuwânâî wân s Bahman ummîd (c) âdûn pah ân s i t bandagî, [kih Gâv\* yûdad (?, vel ôwadâ\*, vel yakdad)  $\Longrightarrow$  Puhl. ayûkdâd\*] tan bih dâd] Hôrmuzd

An . Le. તાલી વિકાર છે. ક્ષિણ માન ક્ષેત્ર કાર્યા કર્યા કરા કર્યા કર્યા કર્યા કર્યા કરા કર્યા કર

Verbat. trl., etc. Deorsum Furia-incursionis [nomadum hostium nostrorum minime agrum-colentium] subjicitor [-jiciatur]! Contra ictum-invidiae [ejus,
id est, contra et aggressum obtrectationum et contra impetum armorum ejus]
(contra) ferite\*1!, [id est, eum successu omnino repercutite] (b) [vos] qui ad
[apud] Bonae[-am] Mentis[-tem manentes (vel 'in praesidio et potestate B. M.
stantes et agentes') [tenere-[vel melius sustinere-] cupitis (c) Sanctitate [lilud]
refugium\*2 [vel illam viam (? lege vayam\*2)], cujus consociationis\* est] vir
benignus [i. e. sanctus civis noster]. (d) Itaque [illud refugium\*2(?), vel illam
viam\*2(?)] huic [pro hoc viro sancto] in domo[-mum\*(?) vel in creatione\*(?)[-nem]]
Tuo[-um, Tuam] (in) ponam [i. e. constituam], O.A.

\*\* Vel 'cum ultione attingite'(?). \*\* vel lege vidyam (nt., vide aanotationes) 'sustinere-cupitis Sanctitate illam sacram-doctrinam · · itaque pro sancto illam doctrinam · · .'

Pahl. text trit. 'Barā Khēshm (or 'Aēshe'), barā' yehabûnēd' padīrak' t arēshkō'', va' padīrak nasinēd, (b) mūntānō' pavan Vohūman dahishnō dārishnō' yehevūnishnō', [aīghtānō tanō'' i naīshman pavan frārūnōih yakhsenunishnō'], (c) Avō zak Aharāyīh navīdīh' ash' zak i āsā(n)-mīnishnō' (?)' gabrā i afzūnīk, [aīghash' naīshman tanō'' avō zak navīdīh' vādūnishnō''], (d) Aētūnō zak dām' Lak' dām', Aūharmazdī 'see P. 'DJ., Mf. om d. 'ao K.'; DJ., D. and P. om. 'D. om. 'D. om. 'so P., others falsely write nevēk'. 'DJ. ins. f. 'or 'hēmsūnishnō'; not "asmanishnō'(?); all seem āsa', or āsā'. '' DJ., D. and P. kūnishn; K.', M. vādūsishn.

Pahl. trl., etc. Against the Wrath of the envious deliver ye a meeting (or 'an encounter'\*), and destroy ye him, attacking\* (so\*, not 'destroy his attack') (b) ye\* whose should be the having\* (sic) of the gift of (or 'through') Vohuman, [that is, your own body to be maintained in piety]. (c) To that which the tidings (or 'invitation', reading 'vidyarh (?))' of Aharayth, to this

XLVIII. 7. 295

ûrwar afsûn-kard, [kûsh hih afsûnî\*-kard] 😛 (d) Hôrmund andar jihûn pêdê\*t-kard i awwal 🛅 [pêdâſah\*1, [pêdâſah\*1] ; Bahman rê] e \*1 Or paidê\*.

Free tr. Down be curst Raider\* cast! 'gainst Fury smite ye, Ye who through Good Mind's grace still wish to hold by That help\* whose bond of Truth bindeth the holy; So Thine house\*, O Lord, place I that help.

he who with the man of peaceful mind belongs (so\*)1, (i. e. his own body (or 'person') is to adapted (formed) for that invitation (or 'tidings'). (d) And thus, O Atharmazd, does\*\* that creature become\*\* Thy creature.

\*1 See the Gatha. \*\* or 'is that creature of (i) Thy creation'.

Ner.'e sanek. text. Nitantam kopam nitantam dadyat pratikulam irshyalumanushyasya yo 'pramanam' vadhati (so reading, or 'pramanam' (?) vadati' (?)), [tasya pratikulam çishyapayami\*]; (b) yat sarvaih Bahmanasya datigrahanaya bhavitavyam, [kila, sarvaih çariram sviyam' suvyaparena dharaniyam'], (c) yat idam punyam manonyam\* ((?) lege '\*manenyam' (?)) [prakaṭam] narena gurutarena\*, [kila, sviyasya\*(?) taneh tat yat manonyam(?)\*, [(i. e. manenyam\*(?)) karyam]]. (d) Evam asau srishtih Te srishtih, Hormijdasya.

<sup>1</sup> J.<sup>4</sup> 'pra \*(= apra\*(?)). <sup>2</sup> J.\*, J.4, J.\*. \* J.\*, J.\* dhâr\*. \* J.\* guruṇa.

Nor. trl., etc. Let him who smites beyond measure, [or 'let him who speaks\* (?) prudently\*' (pramāṇaṃ (?) vadati (?))]) offer an excessively great resistance to\*¹ the anger of the jealous (or 'envious') man, [for l inculcate resistance against him], (b) which ought to be done by all for the securing Bahmana's gift, [that is, their own bodies\* ought to be maintained in\* the works of practical piety by all], (c) because this Sanctity II to be [manifestly] understood\* ((?) manenyam = vidyam (?)) by, (or 'through') that greater teacher (or 'more (most) powerful man'), [that is, what appertains III his own person (or 'self') is to be\* thought\* of\*, and accomplished]. (d) Thus that creation becomes Thy creation, Hormijda's. \*¹ Or 'accomive anger', but nl.

Parel-persian Ws. Bih khêshm (?) vel hêshm' sic ctiam in aliis codicibus) [] [ha-mishah=hamā (?)] dehad [dûr ax = rāik' min] pazīrah i hamā (] pazīrah nist-kunad, (b) kih "ān (?) [= tān] pah Bahman pēdāish\* [] bavad [= jānūnishn\*], [kū, 'ān (? pro tān) tan i khwēsh pah nēki dārad] \* (o) Ân ān i Ṣawāb [] [khwāhishn (= navidi) [] [ēsh = vadash] \* [āsāni] (?) [= āsāminishn\* (? or āsa\*) marā i afzūnī, [kū [] khwēsh\* tan \* ān khwāhishn- [sic vid.]-kunad = navid\*-kunisān] \* (d) Ēdūn \* pēdāishi\* i [Tū = Rak], Hērmuzd. \* \* Or "paidāy\*'. \* for āsān- (?); or it might be ādmunishn (sic).

Taxt. ... નામ જેવેલ કોમકાઇવેલા કેમરીયામ જોહાતા કેમલામાં મેંગામ જોલા કેમલા કેમલામાં માત્ર જોતા. ત્યાર છે. તે કેમલામાં માત્ર જેવામાં માત્ર છે. તે કેમલામાં માત્ર છે. તે કેમલામાં

שליושון ושני שמורנין ושני שנינים לשמות שוויושו שמונים לש

Pahl. text transit. <sup>1</sup>Kadār Lak, Adharmazd, zak i shapir khvahishn<sup>2</sup> i khūdāyih, [aigh, khūdāyih i shapir i Lak, ash afzāyishnö min maman<sup>8+1</sup>]? (b) Kadār hanā i Lak tarsāgāhih<sup>\*\*</sup> (sic), mūn min Lak<sup>6</sup> manikānö, Adharmazd, [aigh, hāvishtān i li, ashān mozd padash yāmtūnēd]?; (c) kadār Lak, Ashavahishtö, āshkārakö rād khvahishnih<sup>\*</sup>, [aigh, rādih i<sup>7</sup> avö<sup>7</sup> Lak<sup>7</sup> āshkārakö, kadār], (d) mān pavan Vohūman kūnishnö yakhsenunidārih, [aigh pavan frārūnōih<sup>8</sup> yakhsenunidārih<sup>8+1</sup> avö naishman shāyad kardanōj? <sup>1</sup>See P. <sup>2</sup>DJ., D., M. <sup>2</sup>P. ins. am barā yemaleiūn; so D. recent. <sup>4</sup>DJ., M. <sup>6</sup>agahih; D., K.<sup>6</sup> (?). <sup>8</sup>Mf. cm. <sup>8</sup>so DJ., D.; K.<sup>6</sup>, M. <sup>6</sup>shn. <sup>7</sup>DJ. i avö lak; Mf. t lak avö; K.<sup>8</sup> avö i lak; D. avö lak, <sup>8</sup>DJ. <sup>6</sup>th; D. <sup>6</sup>tn. <sup>8</sup>DJ. and P.

Pahl. trl., etc. Which is the good desire (or 'prayer') to Thee, Atharmazd, for the authority, [that is, from what does Thy good authority secure its extension]? (b) Which is this Thy reverential\*-recognition\*, O Atharmazd, which belongs\* to\* my\* people, and which comes from\* Thee\*, [that is, which is my disciples'?; their reward comes to them\* thereby\*]. (c) Which I for thee, O Ashavahisht, the prayer for (or 'of') the open (or 'distinguished\*') offerer,

<sup>9.</sup> Text. ક્રિયામુક વ્યવના કુલાયુર્ક વ્યવભાગ ખેતુમાલા છેલા. ક્ષ્મિયા કુલાયુક્ક . કુલાયુક . ક

XLVIII. 8, 9. 297

Free tr. Which is for me the prayer for Thy good ruling? Which for Thy recompense for me, O Lord? How shall I search out face to face the givers While I the Good Mind's deeds help on?

[that is, the generous-liberality which is manifest to Thee (or, 'as for Thee'), which is it?], (d) whose possession\*\* is acquired through the deeds of Vohuman? [That is, it is necessary to make the possession\*\* of it one's own through piety]. \*NB. Tareakasih\* distinctly means here 'honour from God to man' hence 'reward' (see mead in the gl.) = ashôis.

Ner.'s sansk. text. Kadâ Te Svâminah Uttamasya samthe râjyam? [Kila, râjyam gurutaram, Tvadîyâ vriddhih, kadâ?] (b) Kadâ Te bhaktiçilân\* ye\*1 manonyân\*(?)² (sic, lege madiyâh\*(?)), Svâmin, [me çishyâh çighram prasâdam te³ prâpnuvanti?] (c) Kadâ Te parisphuţam prakaţam[-âm\*] dakshinâm samihe, [yat dakshinâ\*ayam\*(?) Tvam³ prakaţah\*([lege 'dakshinâ yâ Tava\* prakaţâ' (? vel 'dakshinô 'yam Tava\* prakaţah '?)]) kadâ bhavishyati], (d) yat Bahmanasya karmanah dhâranâm sadvyâpârena\* dhârayishyanti, [yat sviyena çakyate kartum]?

1J.\*, J.\*, yat. ¹ao J.\*; J.\* mânyonyân. ³J.\*, J.\* ins. te. 'J.\*, J.\*\* °nâ ayam tvam; C. dakshinayatvam; P. °ayam tvam. \* J.\*, J.\* suvy\*. \*\* Comm. corrected.

Mer. trl., etc. When shall I desire (or 'pray for') Thy Kingdom, that of the most exaited (or 'best') Lord? [that is, when is the greater kingdom coming, that development (or 'increase') of Thine]? (b) When does it\* come\* to\* Thy\*1 religious devotees who are · · \*, O Lord? [when do my disciples arrive expeditiously at their reward?] (c) When shall I seek\* for\* Thy bounty so illustriously\* (Asha\* recalling the fire) revealed, [which\* means\* (algh) the bounty which Thou receivest, when shall it be manifest? ([or 'this liberal one of Thine, when shall he appear'?]) (d) when they shall acquire the possession of Bahmana's action through good conduct, [when it shall be possible to do thus of one's own power\*?]. \*1 Manonyan, or manyony\* (so) here translates manikano simply as = 'mine'; see me cishyah; but man = 'to think' may possibly have been seen, as in v. 8.

Parsi-persian Ms. Kudám Tû, Hôrmusd, ân i veh khwâhisha i khudâi, [kû, khudâi i veh i Tû ash afxû (? lege -ûn) az chih ? [Ma-rā bih — = am banā jamnûn\*]] \* (b) Kudâm in i Tû bandagî kih as Tû mâyân, Hôrmusd, [kû, shāgirdān i man ashān muzd padash rasad]? a (c) Kudām Tû Th(S)awāb\* + buland [= Ashavahisht] zāhir sakhāwat khwâhishn, [kû, sakhāwat(i) [] i Tû [ān = sak] zāhir kadār (sic)], (d) kih pab Bahman kunishn dāshtārī, [kû, pah nēk[-î = -î] dāshtārī ān khwēsh shūyad kardan]? a

Free tr. When shall I know aught for me Ye govern, O Lord, through Holiness o'er griefs\* and fears Aright for joy to me show\* Good Mind's favour; Let Thy true\*\* prophet find how grace his!

Verbatim tr!., etc. Quando (vel 'Nonne') scivi [scio, vel 'sciam'] ■ cujusquam\* [i. e. aliquid] regatis? (b) O Maxda, Sanctitate cujus, [id est, ■ in eam 298 XLVIII. 9, 10.

dominamini quae sit] mea oppressio\*1 [et mea] dubitatio, [i. e. si dominamini in meum dubium ut oppressionem illam tollas et hoc dubium resolvas]\*?

(c) Recte méi [vel mihi, i. e. (pro me)] (legitimum-)gaudium\*2 Bonae gratiam-suavem-et-mirabilem Mentis (d) inveniat [(vel illud gaudium plene intelligat\*)]

Propheta [nobis profuturus (sic ad verbum)] ut (vel '[etiam inventurus] quo modo') sibi- ipsi beatitudo [propria, i. e. praemium-gratiae proprium] sit.

\*1 Vel m contrario 'si in ea\* regnetis quae est mea res-certe-cognita\*, et si stiam valeatis in meum dubium'. \*2 vel etiam 'ntinam mea recte fruar; prim. sg. conj.) · · gratia'; vel (semel iterum) 'recte mihi dicat (ûchăm = °tâm III sg. perf. imper. vacb.) vel mihi dicatur (med. loco pass.) '.

Pahl. text translit. ¹Aîmat³ zak dahishn âkâs yehevûnam, amat [tânö,] pavan chigâmchât³, pâḍakhshahth [nadûkih\*\* barâ dâḍ\*\*⁴, aigh, zak damânak⁵ aimat⁵ yâmtûnêd] (b), Aûharmazd¹ va Ashavahishtö, amat pavan zak i valman⁵ damânö, zak i li hâvishtö râi¹ âshkârakö yehevûnêd, zak i pavan gûmânîkih¹ (c) Râstö¹ li, pavan zak i râst³ zivishnîh, zak i⁴ pavan Vohûnanö vishûpishnö, [aigh, amat pavan frârûnîh zivêm, am gôndak⁵ ê sarîtarânö tûbân yehevûnêd vishûftanö]. (d) Âkâs yehevûnând¹ sûḍ-hômand anshûtâ³ chigûn zak i valmanshân [Yazadân¹] tarsakâsîh aitö. ¹See P. ²DJ. destroyed. ¹DJ., D. diff. char. for ⁴ât. ⁴DJ., D. yehabûnd; K.⁵ dâḍ. ⁵DJ. damân. ⁰so DJ. D. ¹so DJ. ¹D. ºtât. ⁰so D. (⁴\* I think that nadûkih (six) barê dâḍ may have arisen from the likeness of pâḍôkhshahſh (D.) to pâḍ veh dehih in the orig.)

Pahl. trl., etc. When shall I become acquainted with that dispensation during which sovereignty, [i.e. bappiness (?) (or 'welfare')] shall be fully established (or 'bestowed') by (or 'upon'\*) [You] in every particular, [that is, when is that time coming], (b) O Aûharmazd and Ashavahisht, when, in that time that\*1 which\*1 was my disciple's perplexity\*1 shall become manifest, that\*1 which\*1 was in doubt? (c) Righteous to me in my just living is that which is the destruction effected by Vohûman, [that is, since (or 'if') I live in piety, it becomes possible to me to destroy the stench (or (read gûmânîk, 'm' restored) 'the doubt') of the wicked]. (d) Let the beneficial man (the benefactor), understand how reverence toward\*2 them\*2 [the Yazads] is increased.

\*1 Or 'he who my disciple'. \*2 so with the gl.; otherwise 'that which is their reverential recognition (reverence) toward them)'.

Mandar Alander Golor Generales Granter Granter

Verbatim trl., etc. Quando [vel'Nonne'] O Mazda, intelligentiae, [id est. intelligentia spiritali et (in defensionem Causae sacrae nostrae) scientia rei

XLVIII. 9, 10. 299

Ner.'s sansk text. Kadâ asyâh siddheh avabodham (verb.\* f.\* not meant) [-budbyamâno(?)] bhavâmi, yat sarveshâm kimchit [abhilâshah (prob. a second trl. of chahya, thinking of chan!)], râjyam [sundarataram (\*tara points to barâ(?))] yat âchârah (= dâd, K.\*, as = 'law'), [kila, ayam kâlah kadâ prâpyate]? (b) Svâmin parisphuṭam asmin samaye kadâ me çishyâh\* prakatâ bhavishyanti? [Asya samayasya me samdehah]. (c) Saralatayâ me yat [asmin samaye] satyena jîvitam bhavet, yat tat Uttamamanasah\* vinâçanam bhavati. [Yat suvyâpârena jîvitam bhavet, sarve (am mistaken for ham\*) nikrishṭatarâ\* balishṭhâ bhavanti vinâçayitum]. (d) Avabodho\* (sic?) bhavâmi (reading Pahl. ant) lâbhavatâm manushyânâm, yathâ ete [svâminah] ye bhaktiçîlâh santi. (Variations not important).

Nor. trl., etc. When shall I become aware\*1 (or 'conscious\*') of this success, when the desire of all things, (sic, not 'the desire of all', see the Pahl.) the [better] kingdom which the precept teaches, shall have been somewha realized, [that is, when does\* this time approach\*]? (b) When shall my disciples be revealed (that is, 'appear') in a marked\* manner\* (like Asha, see the Pahl.) in this time, O Lord, [as to this time is my doubt]. (c) It through my honour (or 'justice') when life may be passed [during this time] in rectitude, when that destruction takes place which is of ('or through') the Good Mind. [That is, when life is passed in good works all the most powerful\*2 baser\*2 ones are to be\*2 destroyed\*2], (d) for I am cognizant\*1 of the beneficial men, and I understand how these [lords\*3] who are religious, proceed.

\*1 Not 'the awaking, or intelligence of'. \*2 hardly 'the baser are most powerful to destroy' (?). 
or 'pious ones of the Lord'.

Parsi-persian Ma. Kaí an pôdáish<sup>a</sup> ágáh bavam (vel bôm<sup>a</sup>), kih Tû (? = tân) pah har kas, pâdishahî i nêk-î bih dehad, [kû, ân samân kaî rasad], (b) Hôrmuzd, [] [az = min] Ardibahisht, kih pah ân i û samân, ân i man shâgirdân [râ = rd] şâhir bed + ya'nî + bâshad ân i pah gûmânî, [kû, judâ gûmân bâshad = âgh javîd gûmân jânûnêd]? \*\* (c) Bâst [-î = -î] man pah ân i râst [-î = -î] zîstan, ân i pah Bahman kharâb-kunam, [kû, kih pah nêkî zîyam, am ahak<sup>az</sup>(?) i badtarân tuwân bâd kharâb-kardan] \*\* (d) Âgâh [] [bavam [vel bûm] = -] sûdmand âdamî, chûn ân i ôshân [Îz(a)dân (?)] bandagî hast \*\* \*1 Or paidây\*. \*\* slip of pen.

Free tr. When, Lord, shall come the men of mind's perfection? When drive\* they\* hence\* this soil\* of drunkard's rage, Through whose foul zeal the murd'rous\* Karps would plunder, And by whose plottings tyrants reign.

militaris(?)\*) praediti-] viri veniunt? (b) Quando [vel 'Nonne umquam'] expellent maculationem [vel emittent\* urinam\* (sic ad verbum)] ejus ebrietatis [scelestorum infidelium a potu somae suae (sibi falso sacrae) ebriatorum] (c) qua perversa-strenuitate, [i. e. malitia] Karpani [hostes nostri veterrimi potu somae

900 XLVIII. 10, 11.

suae exsecrabilis accensi] praedentur\*, (d) quâque [mala] intelligentiá [dominentur] tyranni-malum-regimen-exercentes provinciarum? [a Daemone Mendacii inspirati (?)].

Pahl. text translit. ¹Aîmat zak dahishnö¹, Aûharmazd, amat avö li² gabrâ dên gabrâânö padîrishn, [aîgh, zak damânakö aîmat yâmtûnêd, amat havishtânö î² li rûbûkîh bûndak yehevûnêd]? (b) Aîmat⁵+¹ zak dahishnö, amatshân jundînênd¹ mûtrishnö¹ valmanshânö pavan zakë+¹ magîh, [pavan zak avêjak¹ sarîtârîh]¹? (c) Mûn² ganâk hômand, [aîgh zadâr hômand¹²], va¹ Karp hômand, [aîgh, pavanich¹¹ mìndavam î¹² Yazadân kar va kôr hômand¸, rânînênd pâpakîh, [aîgh, pânakîh i¹³ dâmân lâ vâdûnâïd¹²] (d) ¹⁵mûnich pavan khirad dûsh-khûdâî [hômand] pavan Matâ. ¹See P. ⁵DJ., D. om. î. ⁵DJ. avŏ li; D. valman î li; Sp., M. valwan alone. ⁴DJ., D. ins. î. ⁵D. almat. ⁵DJ., D. ins. sak. ˚D. om. î. ¹D. amat. ¹DJ. maman for ich. ¹¹ DJ., D. ins. î. ¹² D. om. î. ¹² DJ., D. j. M. °yên, ¹² DJ., D. ins. va.

Pahl. trl., etc. When shall that dispensation arrive, O Atharmazd, when there shall be a favourable approach toward me\*1 as a man\*1 (or 'when there shall be acceptation for my man\*1') among men\*1, [that is, when is that time coming when the progress of my disciples shall have become complete]? (b) When is that dispensation coming in which those\* persons shall have set in motion (expelled) that pollution (excrement) in that magianship which exists in (or 'through') that unalloyed\* wickedness]? (c) They who are the evil, [that is, they who are smiters] and Karps, [that is, such as are deaf and blind even in the things of God], these cause the moving on (or 'expulsion') of our protecting guardian, [that is, they will not longer effect the protection of the creatures], (d) who [are] also in their mind bad rulers (tyrants\*) within the province. \*1 Reading 'ma\* (?) nareshu nar\* (?)'.

Ner.'s sansk text. Kadá ayam kalah, Svamin, esham manushyanam

Verbatim trl., etc. Quando [vel 'Nonne'], O Mazda, Sanctitate-cum Pietas (prompta mens sub specie personae animo concepta) (b) veniat[-iet per] Regno [-num spiritale Tuum] rem-domesticam-prosperam-habens [ad eam nobis afferendam et- etiam] pascuis-praedita? [i. e. rem domesticam nostram et rem pecuariam prosperans?] (c) Qui [in\*1 casu\*1] scelestis [-torum infidelium] crude-libus [-ium nos-aggressorum et impugnantium] quietem-[salutis nobis] dent [dabunt]? (d) [Ad] quos (ad) Bonae veniat [-iet] Mentis sapientia, [i. e. ingenium acre ad tutamenta nostra contra hos hostes plene perficienda]?

XLVIII. 10, 11. 301

madhye mânavâh¹ pratikaraṇatâ\*(?) bhavanti, [kila, asmin kâle kadâ prâpnuvanti yat me çishyâh prachalanami\* sampûrṇam bhavanti²]? (b) Kadâ utthâpayanti uttamānām? [Kadâ nirmalatâ\* nikṛishṭatarā bhavanti]? (c) Yat anyâyinah santi [yat nibantârah santi] açrotārah santi, kimchit hānim kartāraḥ [adarçakāh santi] rakshakāḥ [yat rakshākarāḥ\* srishṭīnām rakshām na kurvanti], (d) yat tat buddhiḥ\* dushṭapārthivānām [âste] yat nagareshu grāmeshu³.

1 J.4 -anam, but h over the line. 2 J.4, 2 J.4 adds val (sic).

Ner. trl., etc. When is this time, O Lord, when men\*1 become an acceptation\* (i. e. are accepted\* (?), or 'happily requited\*2') in the midst of these men? [That is, when are they coming in this time when my disciples are a complete advance (or 'success' (sic)), ([or 'when the progress\* of my disciples (gishyânâm\*) becomes (bhavati) complete?']) (b) When do they\* arouse\* those who belong\*(?) to the good\*2? [And when do the baser ones become purity (or 'pure')?] (c) For since they are lawless [and murderous], and deaf to appeals, and to some extent perpetrators of a desertion (or 'riddance') [they are blind] guardians, [because they do not as guardians effect the protection of the creations], (d) when\*3 this\* is the perverted\* sagacity of evil monarchs in the cities and villages. \*1 Nor. does not accept the Pahl.'s avö !! = må. \*1 was this an intentional curtailment with an omission of matrishu? \*1 mot 'opposed'. \*2 or 'which'.

Parel-persian Me. Kai an dahishn, Hôrmusd, kih û i [man = ra] mard andar mardan pagirah, [kû, ên zamên kai rasad, kih shāgirdān i man rawā tamām bāshad]?, (b) [kat ân dahishn, kishān khūhan (? or 'khwa'' -kunand = jūsinēnd] [] kharābī [= Pahi. mūtrishn] ôshān pah ân (no text) [ān = sak] i khālisī, {pah ân i khālis [kū = āgh] badtarī [afganad = ramīnūnēd]? \* (c) Kih bad hend, [kū, zadār hend] [] Karp hend, [kū, [] chiz i İs(a)dān kar u kôr hend] rāndan + ya'nī + rawā-kunand pāsbānī, [kū, pāsbānī i pēdāishi\* (or 'paidāy'') nah kunand], (d) [] kih ham pah khirad bad-khudā [hend] pah Deh \*

Free tr. When cometh, Lord, through Holiness Devotion? With pastures rich and pure\* well-ordered homes? Who peace from murd'rous infidel shall give us? By whom shall Good Mind's skill\* be won?

\*Vel si 'dregvôdebîs khrûrsîs' in hoc sensu non accipiatur, tum directim loco ablativi (c): 'Qui a scelestis-infidelibus (i. e. in defensionem centra eos nobis) quietem [pacis] dent'; sed fortasse stet instr. loco dativi: 'qui crudelibus quietem submissionis per victoriam nostram in deletionem corum dent'.

Pahl. text translit. (a, b) 'Aîmat zak dahîshuō', Aûharmazd' amat' Ashavahîshtö, levatman Bûndak Mînîshnîh' va' Khshatraver, yâmtûnêd pavan hû-manîshnîh' avō' kâr? (c) Mûn avŏ darvaudân khrûkîh [rêsh'], va' armêshtîh4+1 [akârîh] yehabûnêd? (d) 'Avō' mûn zak îs farzânakîh' i' pavans Vohûman' yâmtûnêd? 'See P. 'DJ. ins. î.(?) 'D. om. va. 'so D. 'D. ins. va. 'D. om. t.

Pahl. transl. (a, b) When shall that dispensation arrive, O\* Atharmazd

XLVII I. 11, 12

and Ashavahisht\*, when he endowed\* (or 'accompanied'\*) with the Perfect\* Mind\* and with\* Khah. shall come with home-prosperity (good-dwelling) for (or 'into') agriculture? (c) Who inflicts lameness, [that is, impotence (harmlessness) on the cruelty, [i. e. the wounding] of the wicked? (d) To whom also does this wisdom which is acquired through the Good Mind come?

Ner.'a zanak. text. (a, b) Kadâ iyam dâtih, Svâmin, yat prakatam bhavati¹ samam sampūrņena\*² manasâ² kāryā³, kartā prāpuoti sumanasâ sukarmaņâ? (c) Kadâ durgatimatām āmarshasya\* chhedah[-am] pangoh akshamasya dadyāt⁴ (d) yat idam sarvam nirvāņe Uttamamanasah prāpuuvanti?

4 so C.; P. \*vanti and \*vaniti. 4 so J.\*, J.\*, C., P. \*all \*ya, or \*ya, but read \*ye (?, see the Pahl.). 4 J.\* prad\*.

مورد. المان 
Verhatim tri., etc. [Qni nobis pacem tali modo dabunt?] Ita illi [i. e. tales] sint [vel erunt nobis]-Profuturi\* (sic ad verbum), [i. e. principes-Prophetae] provinciarum [nostrae patrise], (b) [ii], qui propitiationem\*1 [Tuam] Bona Mente sequantur[-entur], [id est, eam efficere nitentur] (c) actionibus [suis per] Sanctitate[-tem, i. e. per sanctam legem] Tuae, O Mazda, doctrinae [moti, vel adjuti]. (d) Illi enim dati [sunt ut] oppuguatorea\*2 Furiae, [i. e. Daemonis incursionis inimicorum nostrorum cruentorum]. \*1 Vel fortasse 'saplentiam-salutem-nobis-afferentem'; vide chistis in stropha undecima. \*2 vel lege [-stro] acshemem abya: 'oppugnatoris contra-furiam hujus'.

Pahl. text translit. <sup>1</sup>Aétûnö valmanshân hômand sûd-hômand<sup>1</sup>, î pavan Matâ [Frashakard kardâr], (b) mûnshânö<sup>2</sup> shnâyinîdârîh<sup>3+1</sup> pavan Vohûman levatman, [aigh, anshûtâ pavan frârûnöih<sup>4</sup> ghal shnâyinênd<sup>1</sup>], (c) va<sup>5</sup> pavan kûnishnö<sup>6</sup> râstō [hômand], va<sup>7</sup> hanâ î Lak, Aûharmazd, âmukhtênd (sic), [Dînö<sup>6</sup> î Lak]; (d) maman valmanshân yehabûnd yekavimûnd<sup>5</sup> hamêstârîh<sup>5</sup> î<sup>10</sup> valman<sup>11</sup> î Khêshmö<sup>1</sup>. <sup>1</sup>See P. <sup>2</sup>D. amat<sup>2</sup>. <sup>5</sup>DJ. om. î. <sup>4</sup>DJ., D. and P. <sup>2</sup>ih. <sup>5</sup>DJ., P. om. va. <sup>4</sup>DJ. ins. î. <sup>7</sup>DJ. om. va. <sup>4</sup>DJ., D., P. <sup>8</sup>nêd; Sp. <sup>2</sup>ând. <sup>6</sup>D. <sup>8</sup>stâr. <sup>10</sup>DJ. om. î. <sup>11</sup>DJ. înö, or avö.

Pahl. trl., etc. These are therefore the benefactors (or 'the beneficial ones'), those who are in the Province [the producers\* of Completed Progress], (b) whose reverencing (or 'enlightening = ahnāsintḍārth') is with (see Ner.) the Good Mind together, [that is, they are honouring (or 'enlightening, shnās') men with (or 'through') correct piety]. (c) In their actions [they are] just,

XLVIII. 11, 12. 808

Ner. transl. (a, b) When is this gift (or 'dispensation') coming, O Lord, when\*1 it to be manifestly\*2 established\*2 with the Perfect Mind, and when the toiler\*2 comes with good intention, and good work? (c) When may he deliver the blow upon\*4 (or 'fitted for') the wicked and upon\* the augry\*, lame, and impotent one\* (d) when they may attain to all of this in the final state of the Good Mind? \*1 Reading aimst, see Pers. \*2 or read karye = avo k. 'when it we evident in action'. \*\* 'the agriculturalist'(?). \*not 'the blow of anger, etc.'.

Parel-persian Me. Kaî ûn dahishu, Hôrmûnd, [wa = va] [] [kaî = admat\*], Ardî-bahisht awê Pur Mînishuî [bavad = jduûnd\*] wa Shaharêvar, rasad pah [] [nêk-mândên = hû-mânishu] ûn [nêk = nadûk\*] kâr? \* (c) Kih ûn darwandân silâh [sakhu [kunad = vdgûna(é)d\*]] [] bî-pâi [bî-pâi = armêshtî] nah-kârî\* dahad? \* (d) [] kih ûn i [] Vohû\*\*-rasad\*' -man\*\*\* (sio) [dânâi = -] (?) \*\*\* 'rasad dândê' misplaced, 'Vohû-man' baing divided.

Free tr. Aye, such shall be the Region's future Saviours Who with the Good Mind's help Thy worship\* serve With Truth, O Lord, and deeds of Thy monition, For set are they as every Raider's\* foe.

and this which is Thy doctrine, O A., they are\* teaching\* [Thy Religion], (d) for as an opposition against that Wrath-demon are they given.

Ner.'s eanek. text. Evam tesham santi labhamatam yat nagaram, [gramam, deçam, akshayatvam karishyati], (b) ye jaatarah yat Bahmanasya samam [manushyah suvyaparam vilokayanti]. (c) Yat karmana satyena(?) [santi anyayinah\* (?)] Tava Svaminah [jananti], çishyanti, [Dinih Tvadiya]. (d) Yatah tesham dadantah santi pratipakshanam tesham kopena\*i. ¹ Triding variations.

Nor. trl., etc., Those who understand (see below) belong to (or 'are for') these beneficent (lit. 'profitable') men when\* [one (i.e. they) shall render] the city, [village, and region the Indestructibility (i.e. the State of the Deathlessness)], (b) who are knowers of (who know) what belongs to Bahmana together with [men, and they discriminate good works]. (c) When they, the adversaries (see below) are lawless\*1 as regards\*1 truthful action, these who are Thine, the Lord's [perceive (or 'understand') it], and give instruction, [that is, Thy Din gives instruction], (d) because they are bestowers of \* chastisement\* upon\*2 these their\* adversaries, and with\*3 anger. \*1 Or read nysyinal, 'being lawful [they know] and teach'. \*2 gen. for dat.; or 'because the lawless (see above) are bestowers of these opponents in their wrath'. \*2 or 'ou account of'.

Parel-persian Ms. Édûn ôshân hend, sûd [] [-hend (sic) = -hômûnd\*] i pah Deh [Ristâkhîz\* kardan (? = kardâr)] \* (b) Kinhân khushnâsî (sic?) [kunad =  $vâgûna(\hat{c})d^*$ ] pah Bahman awâ, [kû, âdamî pah nêk[î=-i] ô (or 'û') shnâish(?shnâsî)-kunad, (c) [] pah kunishn râst hend, wa  $\mathbf{m}$  i Tû. Hôrmund, âmûnad (?) = âmûkhtênd (sîc)] [Dîn î Tû]; (d) chih ôshân pêdâ\*-kard\* {} [hast = jaknêmûnêda\* (sîc)] shîkastan i û s Kheshm [Dêw râ =  $-r\hat{a}$ ] \*

XLIX.

Text. 1. 44. 3m. ઉપલાલા. 1346લ્ટ્રે. ઉપાંતિ છે. 3પડાન્મ કે. ઉપર, વિલ્લા-કેરિક્સિંક પત્રે હવારા છે. મા. 3ર્ટ્ડા માં માર્કામાં. કોમ્યાને કોર્યા કેર્યા માર્કામાં કોમ્યાને કોમ્યાના કાર્યા માર્કામાં. 4.6 00 માર્કા મામ્યાલા કોર્યાલા કોર્યા માર્કામાં કાર્યા મામ્યાલા

Verbatim tr. with paraphrase. Sic [immo vero] me [per longum] tempore [-mpus] Bendva ([i. e. princeps inimicus, (vel fortasse "Societas" infidelium hostium contra Z. foederata")]) impugnavit [ille (vel 'illa")] quidem in proelfis nuper, pro(h)! commissis maximus [vel-ma, i. e. per suum magnum numerum vel potestatem inique assumptam victor (vel 'victrix")], (b) [me] qui [homines] malaconsilia-proposita-habentes mihi-conciliare-(vel docere)-cupiam [vel (lege khshnushô) ille (aut illa Soc.) ees pravos homines sibi-conciliare-cupiens est\*1], O Sanctitas, (vel-tate (?)), O Mazda. (c) [Ergo Tu cum rei-] bonae\*2, [i. e. fortunae\*2 secundioris\*] (cum-) dono\*3 veni mihi, [i. e. ad me] ad mei\*, [id est, ad meas] aerumnas [tollendas], ([vel (lege ârapâ) me gaudio affice]), (d) [et pro me etlam] ejus [Bēñdvae-hostis (vel Societatis\* scelestorum-infidelium)] (Bona) exitium [i. e. devictionem\* ejus per Bonam] obtine\*1 Mente[-tem, i. e. per nostros fideles fortes Tua Bona Mente inspiratos]. \*1 Fortasse est \*2 hnushâ HIsg. perf.= cupivit (forma minus secundum regulam). \*2 vel lege "vanuhi = cum bonâ Tua liberalitate". \*1 vel 'obtineam". (NB. The comm. refere partly to my former printing).

Pahl. text transiit. ¹Aêtûnö li hamâi³+¹, vad avö zakĕ+¹ i³ badtûm¹ damânö, pânak!h mahistö¹, [aigham⁴+¹, vad tanö\* î pasînö hamâi pânak!h i³ dâmân ghal³+¹ kûnishnö³], (b) vad zak i³ amat dûsh-nikîrâiª i³ [Aharmôk] châshîd, va¹ râstîh î Aûharmazd, [va¹ Dinö\* î Aûharmazd]. (c) Zak at³ (or 'Zit') î³ shapîr dahishnö¹ yâmtûnînîshnö [Vohûman avö tanö\* î aishân] aîgh, li zakich i³ li³ arâminîdâr¹ [râminîdâr yehevûnâd]. (d) Zak î valmanshân¹ aôsh barâ¹ khavîtûnîshnö pavan Vohûman, [aîgh, chârak i³ Aharmôkânö pavan îrârûnbîh barâ³ khavîtûnîshnö¹]. ¹See P. ²D. °DJ., D. ⁴so D., P.; DJ. om. am. ³so DJ., D. ⁴so DJ., D., M. ¹ DJ., D. om. ª DJ., D. seem zît, but may be zak at. ª DJ., D. li; Sp. 14. ¹o Mf. om.

Pahl. transl., etc. Thus ever until (or 'during') the worst time mine is the greatest protection (sic, seeing the root pâ (?)), [that is, the protection\*(?) of the creatures is ever to be effected by (or 'for') me until the later body], (b) until\* when\* the evil intention [of the Persecuting-Infidel] shall have been taught, and also the truth of Atharmazd, [the Religion of Atharmazd likewise]. (c) That which is the giving of the good\* is to be brought in by Thee,

### XIIX.

Free tr. Bëndva the foul hath met\* with\* us and conquered, Though I\* with Holiness would win his\* ruthless\* hosts\*.

Come, Lord, with gift of good to heal my sorrow;

Through Good Mind gain for me that Bëndva's fall.

[that is Vohûman is **b** brought into the bodies of persons], and where there is to me that which (or 'he who') is no source of joy [let **b** (or 'him') become a source of joy]. (d) And that which is their destruction (that of those Persecuting Infidels ([or 'hôsh for aôsh\*i' 'an understanding, i.e. skill (see Ner.) against the Infidels']) is to be distinctly\*s known through Vohûman, [that is, a remedy against the Persecuting infidels is to be known through piety].

\*1 Zend aosho stood in the Pahl, characters which also spell bosh, \*2 bara = vi, which in therefore twice, or alternatively, translated.

Ner.'s canek. text. Evan me sarveshâm yâvat atra nikrishtatare [yuge], rukshâm\*i mahattarânâm kuru\*\*\*, [kila, yâvat tanoh\* akshayatvam sarveshâm [-âsâm] srishtînâm rakshâm kuru\*\*]. (b) Asau dushtadhartâ [Âharmanah\*]. Âsvâdayet\* Svâmino [Dînih\*], (c) yat\* Te uttamasya dâtih prâpnoti Bahmanasya, (d) yat teshâm uttamatâ jñânatâ\*4 Bahmanena, [kila, upâyah Âsmogânâm yatah suvyâpâram jâniyât]. \*1 Pollows the error of the Pahl. \*\*2 taking kûnishn as inâu. for imper. (?). \* J.\* \*4 reading Pahl. hâsh.

Ner. irl. and expl. Therefore afford me the protection\*1 of (or 'for') all the greater ones so long as I am here in this baser [age], [that is, effect the protection\*1 of all the creatures for me so\* long\* as\* until\* the indestructibility of the body]. (b) That one [Aharmana\*] is the sustainer of evil, but may [the Din] of the Lord instruct us\*. (c) That which\*1 is Thy gift (or 'when\* Thy gift') of the Highest (i. e. 'of the Good') Bahmana is arriving (d) and that which\*1 is their goodness\*\*1, that of the greater\* ones\* (see above a), becomes an intelligence\* which exists through Bahmana. [that is, \(\bigcirc\) becomes a remedy against the Asmogas from which\* one may understand plous conduct, ([or possibly meaning 'because\* then one may understand that remedy plously' (see the Pahl.)]). \*1 See the Pahl. (Sansk, is irregularly used throughout).

Parsi-persian Ms. Édûn man hamâ\* (?) [=-] tâ ân în î [dîgar = (Pahl.) bîtûm\*] [zamâ\*] (sic) pâspânî (?) meh [kunad =-], kûm tâ tan î pasîn hamâ pâsbânî î pêdâîsh\*! ö (or 'û') [] [kunî împer. for înîn. = kuniskn]], (b) tâ în î kih bad-dîdâr [î Âshmôgh] châshad [] râstî î Hôrmusd, [[] Dîn î Hôrmusd] @ (c) [] Ân at = sit] î veh dahishn, [dâdan = dahishn] rasad (?) [Bahman în tan î kusûn], kû man în ham î man bîrâminishnî\* [[hastam = kasiam] râminishnî\* [= râminîdâr] bâd] @ (d) Ân î ôshân [pah = pavan] hûh [] [psh = pavan] dânad pah Bahman, [kû, chârah (space) î Âshmôghân pah nêkî [] dânad (Pahl. -ishn), [kû shâgirdan î man = dgh dhânhtân\* î ra]] @

\*1 Or 'paiday"'.

Verb. trl., etc. Immo [vel 'Sic'] hujus me Bēñdvae (vel fortasse 'Societatis\*') tardat, [i. e. me a mea re perficienda impedivit, vel fecit ut haesitaverim] (b) [ille] traditionis-doctor pravus decipieus-infidelis [et ex eo fraudator] a-Sanctitate damnum-multum-accipieus ([vel expers\*-Sanctitate [-tatis me] vulnerare-cupieus, [i. e. mea consilia proposita (id quod velim) perimere-cupieus (vide primam str.]). (c) Non beniguam sustinuit huic nostrae-patriae [pro nostra patria] Pietatem (promptam mentem), (d) nec [omnino] cum] Bona, O Mazda, interrogavit, [i. e. consuluit] Meute, [l. e. de-nulla-re umquam Bonam M. in consilium adhibere-vult].

Pahl. text translit. ¹Aetûnő zak î ■ pavan zak¹ î valman [kûnishnő] pavan¹ vimárîh, va² mânînêd, [aigh, Dînő\* vimár bará vädünyên³, haná î aish¹ avő¹ pêsh⁴ yemalelûnam]. (b) Dastôbar î darvand î⁵ friftâr, mûnash min rást-îh rêsh¹, [aigh, amatash³+¹ vijîr î râstô madam¹ vâdûnáād¹, afash rêsh yehe-vûnêd]¹, (c) mûn lâ¹+² Spendarmad, amatash¹ nikêzênd, avő zak¹ yekavîmûnêd pavan bûndak mînishnîh, [aigh, mindavam bûndak mînishuîhâ³+¹ lâ vâdûnyên³+¹], (d) va¹o lâch yehabûnêd, Aûharmazd, pavan zak î pavan Vohûman frâző hampûrsakîh¹, [aighash hampûrsakîhı¹î¹ I pavan¹²+¹ frârûnîh¹ lâ avâyadő¹]

<sup>1</sup>Sec P. <sup>2</sup>K.<sup>4</sup> ins; P. om. <sup>5</sup>D. ušūd. <sup>4</sup>D. levinč. <sup>5</sup>D. inc. î. <sup>5</sup>DJ. om. ash. <sup>7</sup>D. inc. dên (recent). <sup>4</sup>D. <sup>5</sup>nih. <sup>5</sup>D. <sup>5</sup>nādd. <sup>15</sup>DJ. <sup>12</sup>DJ. ina î; D. I î. <sup>12</sup>DJ. om. pavan; D. ins

Pahl. trl., etc. Thus that which is mine (or 'That which is 1\*', so literally) he causes to delay (or 'to ponder') by that which is his [deed as by a] disease, [that is, they would make the Religion diseased (or 'decrepit'), this Religion (or 'this thing') which I declare before the face of persons].

(b) The Dastûr who is wicked is a deceiver whose wound is from justice, [that is, if they should fully enforce a just decree in reference to him, the wound would be even for him], (c) for he (or 'who') does not abide by Spendarmad with a perfect mind when they observe her (or 'expound her to him'), (that is, they (i. e. 'such as he is') will do nothing with a perfect intention], (d) nor does he, O Atharmazd, even afford a conference with

Free tr. Bēfidva's false judge retarding thus hath foiled me, Faithless from Right afar\* he seeks\* to\* harm\* Blest Piety he aideth not in this our nation Nor counsels with Thy Good Mind, Lord.

(or 'through') that which is a Good Mind, [that is, not a single conference even II desired by him from a pious motive].

Nor.'s aanak. text. Evam me ayam [karma] yat mandyasya\* asya drishtantan, [kila, Dinch mandata\* karoti. Idam agre brûmahe]. (b) Nyâyî durgatimân chhadmakah\* yah saralataya¹ chhedah [kila, yo balishthah satyataya upari karoti, tasya kleço bhavati]. (c) Yat ua, prithivyan duragach-chhan\*\*, aste sampūrnamanasa, [kila, kimchit sampūrnamanasa na kurute]. (d) Na yat uttamanan dadyat, Svamin, Uttamamanasah prakrishtan sarvam pragnam vidyate\*, [kila, sarvam pragnam suvyāpāram na karoti].

\*1 J.4 ins. upari; other trifling variations.

Mer. trl., etc. Thus this one is doing for me [an action] which the manifestation of this malady\*, [that is, the malady\* (or 'lethargy') of the Din does this (or meaning 'it produces the lethargy (-tâm) of the Din'). And we declare this before men's\* faces]. (b) The wicked spiritual-ruler a hypocrite who is afflicted\*(?) through the truth, [that is, he who is the most strong (mistaking vijir for va chir) inflicts it upon\* him in accordance with the truth; and the torment is his] (c) because he is not of a perfect mind, coming with evil intention upon the earth, [that is, he accomplishes nothing with a perfect mind]. (d) Every question of the Good Mind is\* (vidyate) not what\*1 he may deliver to\* the good, O Lord, ([or possibly with uttamanasah meant for manâh 'nor even when he may give forth every question (or 'of') the good is he of good\* mind\*"]), [that is, every pious question he does not put].

Parel-persian Mr. Édûn an s man pah [] û [kunishn] pah bîmārî [] mānad [sic], [kû, Dîn bimār bih kunad (?) [], [kû gurûh s Dînyan âzâr = âgh stih s Dînigân dsdr] pêsh gûyam] o (b) Dastûr (?) s darwand s faribên-dehandah kiyash as rastî (sic) sakhm [kunand = vâgûnand], [kû, [] [kiyash = amatsāda (?)] hukm s rāst awar [nah = 16] [] [kunand (or "nad) = vagûnd" (or "na(6) û")] [azash = ajash" zakhm bêd [Dîn = Dîn]], (c) kih nab [andar = dayen] Spendarmad, kiyash [nah = 16] bînand, ân [] êstêd (so for afash) pah pur mînishnî, kû, chîs bundah [] [minishnî = —] nah [] [kunand = —], (d) wa nah ham dehad, Hûrmund, pah ân s pah Bahman frûz hampursishu [nah kûnand = 16 vâgûnand"], [kûsh hampursishu [= hampûngî(?) [or "ogâî"] ham s pah nêkî [] Iê'îkê (sic) [= âvêyad (or "âvêyast" (?))] [hast = hêd (sic)]] ê Frêb was formerly preferred in view of frêv.

. Text. வறும் வறும். விழியம் வறும் 3. Text. עפרום מקנף נבשנה שפשום פששנה (שפשונו פולטשפון". ף (ניפטב. \*1 J.\* oyeno. \*2Comm. 74. Legyapag. "2. Jakoto, into 1907 oyeno. 2017 oyeno. இவா) ட ( ( ) மடிய்க) இது குறிய நிரிய நிறிய இது முறிய ( ( ) ) மடிய

Verbat. trl., etc. Itaque [vel 'Immo'] huic delectui-religioso [id est, | | nostrae sacrae Religioni auxilium afferendum]. O Mazda, [a me] positum [-ta, est, ad Causam sacram nostram ex periculo eripiendam constituta et adhibita est] Sanctitas prodesse, [id est, ad salutem et utilitatem ei afferendam; sed suae\* traditionif-nis perversae-causa\* ([vel doctoris pravi causa)) vulnerando, fi. e. I suum\* exitium positus ([vel | contrario, et fortasse melius 'ad loes pro nostra parte civili et religiosa contendentes) vulnerandos, i. e. devincendos [positus vel destinatus\*1 est]) mendacil-daemon\*1 [hos nostros hostes inspirans]. (c) Ex-eo Bonse principatum-protegentem\*2 desidero Mentis (d) [et] (inter) omnes scelesti\* socios [meå amicitiå inter-]-dico!

\*1 Masculinum lose Zend. fem., sed nihil necet. \*\* vel lege caré='in principatu-p\*'.

Pahl. text translit. Actunoch avos zaki i valmans, Auharmazd, kamak barâ dâdő yekavimûnêd. [hanâ aîsh\*+1 avő1 pêsh yemalelûnam (b) mûn] pavan Aharayih súdő dahishnő je Dastôbar [ash mozd yehabûnd]?. Mûn rêshinêd pavan Drúj [ash pádafrás vádúnáňd]. (c) Zak am¹ sardárth kámakö í pavan Vohûman, (d) andarge harvisp-gûnös darvandanő mint hamkhákihe andarg yemalelûnam, [aighi, min dôstîh is levatman valmanshân javidâk yehevûnam].

4 Ses P. \* D. om. \* D. ano (or 'avo'). \* DJ. \* D. seems ash ! (?). \* DJ., D.

om, f. \* M. ins. va. or has 5. \* so DJ. \* DJ., M., P. \*ih.

Pahl. trl. and expl. Thus also, O Atharmazd, to (or 'in accordance with') that which is that (or 'his' (?)) desire has it been thoroughly (barå = ni = down) granted (or 'established' (see the Gâthâ)), [I declare it before this person] (b) for (or 'through') whom (oblique by pos.) is the benefit of Sauctity to be bestowed, who is the Dastar; [to him they are giving a reward]. He who wounds by (or 'as') the Druj [on him they will execute punishment]. (c) That leadership therefore a desire which I experience (see the 1st pers. in a, gl.) through

. Text. १ अर्पर्टाः १९७६-१० विकास मामु कार्यकारे वीवर्षित्रही. (ब्याइ३४ बा அமாமுட முரையும் செலுமாகக் கடுக்கும். અલ્લાસ સમ્યુક્ત ફર્કાનુ . છાલા હિલ્લાલા હોક્સ અ ભાગા હોય છે. שלי בימונחה יבלוי שוני יושוי יושוי יבלי שלוחותה

Free tr. Thus for our cause, O Lord, is Asha founded, The Law to help. The Demon-Lie be\*\* slaughtered! For Good Mind's guidance would I now beseech Thee;

All allies of the faithless I abjure! \*Infin. for imper. a good mind, (d) and (in the interval) between (or 'apart') I declare all' the wicked, yea in the interval (or 'apart') from my company, [that is, I amseparated from all friendship which is friendship with them].

1 Or possibly: within and by itself (?) I declare the company (cm. min) of all

the wicked (or 'of every kind'); by itself (?) I declare it to be; see Ner.

Ner.'s sansk. text. Evam asmākam avabodham Svāmino dātih\* [yat\* dātih\* āste, evam agre brūmahe, prakrishṭam vachasā jūānam vidyate].
(b) Tat yat puṇyam\* lābham\*\* dātih, jūāyah (fortasse 'nyāyah\*1') [yat pra-sādadānam]. Yah chhinatti, tasya Drūjo; [nigraham kurute], (c) yāvat adhipateh abhilāshah, yat\* Bahmanasya; (d) antarāle sarve durgatigāminah santi, yat sadai'va antarāle bravīmi, [kila, yat\* mitratām[-tāyāh\*] samam etaih\* vibhinno bhavāmi]. \*1 All jūāyah\* (?).

Mer. transl. Thus (or 'Verily') the gift of the Lord bestows intelligence upon\* us\* [and what this gift is we declare forth just (or 'thus') in your presence, and science (religious intelligence) becomes known through the word].

(b) That which is the gift, the religious knowledge (or 'the system (read 'nyâ-yah' (?))') is bestowing a righteous acquisition, [i. e. it bestows that which is the reward of grace]; but he who injures (or 'cuts off') a benefit, his the Drûja, [that is, he causes the discomfiture, or (his own?) punishment] (c) as long as until\* the desire for the sovereign, which is\* (or 'that is') for Bahmana, is experienced, or realized. (d) Upon the enclosure\*: (i. e. enclosed and so, 'shut off') are all the wicked, for I declare them ever thus enclosed, or shut off, [that is, from all friendship with them I am separated].

"I 'Antarâle' 'in (or 'npon') the enclosure' means elsewhere 'en the Chandor Bridge' with Ner.; but see the Gàthā and Pahlavi.

Parsi-persian Me. trit. Édûn ham au [] û, Hôrmuzde, kâmah bih dehad (?) êstêd + hast; [în [] [ash û = ash varman] pêsh gûyam] ø; (b) kih pah ệawâb súd dahishn i Dastûr' [ash muzd dehad (?)]; kih sakhmi-kunad pavan (sic) Druj, [ash pâdafrâh kunand] ø (c) Ân am sardârî kâmah i pah Bahman (d) æ — a no tr. for (d), text as in mine omitting Sp. and DJ's min, and their gloss. i imparfect.

Free tr. They who with madness\* Raid and Rama cherish. By tongues their own, and nomads\* 'midst our toilers; Who strive with evil rites, with holy never; These Demons bring through foul creed of the fee!

Verbatim transi. (with paraphrase). Qui mala-intelligentia, [i. e. propositis suis crudelibus excogitatis] Furiam-incursionis augebant[-eant-ebunt, i. e. campum et fines caedis ejus daemonis propagent[-gabunt, et saevitiam

310 XLIX. 4, 5.

ejus inflamment[-mabunt]\* Râmamque [(?), i. e. Inertiam et desolationem\* (sic) vastationis a Daemone effectam ([vel, lege Remem, i. e. 'qui plagam necis ab eo infideli inflictam instigent(-gabunt)]) (b) suis propriis linguis, [i. e. incantamentis suae nefastae Religionis\* et omnibus dictis aliis turpibus] inter-[nostros cives]-per-diligentiam-fortunatos [habitantea, ipsi tamen (tametsi incursiones tam cruentas faciant, unde vitam quaerant)] minime-prosper!, (b) quorum [etiam] non bonis-factis optatio (vel 'voluntas') [est, i. e. quorum praecationes et contentiones nefandae ritibus et sacrificiis legitimis numquam ad effectum promotae sint, sed ex-contrario] malis factis, [i. e. quorum optationes et precationes profanis caerimoniis et saevis facinoribus ad fines propositos exsecrabiles perductae sint] (d) hi [scelesti-infideles sic Furiam-incursionis excitantes et adjuvantes] Daevas-daemones advehent [ad incepta sua consummanda et eos ut deos patriae constituent] qua\*1, [i. e. per eam quae] pravinfidelis Religione, [i. e. quae religio perversa infidelis sit].

Pahl. text tranelit. Valmanshân dûsh-khiradō hômand mûnshân kheshm vârid¹ (vel 'vahrîd\*') yekavîmûnêdō, va² arêshköch, [aîghshân dên tanō³ parish I⁴ kardō yekavîmûnêd] (b) zak î nafshman⁵ hûzvânö fshuvînênd min zak î afshuvinishnö⁴ [î lakhvâr² lâ avâyadō fshuvînîdanō¬+ĕ]; (c) valmanshânō lâ hû-varsht kâmak mûn dûsh-varzîdâr hômand, [dên var-hômandîh I² pavan hanâ⁴ dârishnö¹⁰], valmanshân shêdayyâ¹¹ Dastôbar hômand, mûnshân zak î darvandîhâ Dînŏ⁰⁵. ²P. va khirad. ²P. om. °DJ. ims. î. ⁴ao DJ.; D., M., P. frîfî; DJ. ins. I (?). °DJ. ins. va or-ŏ. °P. ins. min sak. ²DJ. °nêdŏ. °aoe P. °DJ. aé. ■ DJ. dârishn. ¹² so DJ.

Pahl. transl. Those are indeed evil-minded (i. e. insane or bad-hearted) by (or 'upon') whom wrath is poured down\* (or 'increased') and envy likewise, [that is, a confusion (or 'deception') has been wrought within their person (or 'body')]; (b) and it is that which their own\* tongues\* increase

.a. .a. તે. તે. તે. ક્ષ્મિક ક્ષમિક ક્મિક ક્ષમિક ક્ષમિક ક્ષમિક ક્ષમિક ક્ષમિક ક્ષમિક ક્ષમિક ક્ષમિક ક્ષમિ

Verbatim transi. (with paraphrase). Sed ille (ipse\*), O Mazda, abundantia (que) ubertasque [nostra est, i.e. eas dat] (b) qui Religionem [veram et sacram\* nostram] per Bona[-nam] ordinans-protexit Mente[-tem]; (c) Devotionis (promptae mentis) quisquis [vir, (i.e. quisquis servus Dei devotus) per] Sanctitate[-tatem nobis sic (vide supra) bene-faciens, et] civis-honestus\* [vel 'generosus\*'], (e) unå-cum-his(que) omnibus, [i. e. unå cum omnibus aliis

XLIX. 4, 🖺 811

from its decrease; [and which it is (or 'was') not necessary (or 'desirable') to increase back again from its decrease]; (c) by\*1 them good actions are not desired\*, for they\* are malefactors [when (or 'if') we are many doubt as the meaning thus we must hold]; (d) and they are Dastars of the Demons, whose is also the Religion of the wicked. \*1 Oblique by position, or 'as theirs'.

Mer.'s sansk. text. Te dushtabuddhayo bhavanti ye kopam¹ varshantah\*\* santi sammārjanam² yat, [kila, svāmino\* antah tanau² praçnam (!) kurvantah santi²]. (b) Yat sviyajihvāyām vināçanam tat avināçanam, [punar api na\* abhīpsayet¹ vināçayitum]. (c) Te çubhoditā na vānchhitāh, ye dushtasamācharitāh santi. [Te nirmalatvam dhārayet]. (d) Teshām Devā guravah santi, ye [antah], durgatimatām Dinih. Variations unimportant.

Ner. transl. They are of evil intelligence (or 'disposition') who are raining\* down\* anger, which is\* yet a purification\* (?), [that is, by this means the masters are instituting an investigation (?) within the person (or 'body') (slc)]. (b) What is destruction in (or 'through') their own tongue (or 'language') that is no destruction, [because again also (at another time) one may not desire to destroy]. (c) Those who are well-born (?, or 'well spoken of\*'?) are not desired by them, but\* they who are evil in their ways; [let = person therefore all the more hold Thy purity fast]. (d) The Devas\* are their\* spiritual masters, they who [are within]; and their Din is that of the wicked!

Parsi-persian Ms. tril. Oshan bad-khirad hend kih\* shan kheshm\* [] [khirad = va khirad\* (? sio)], ëstëd [] hasad ham, [kushan andar tan [] [frêb = frifi] kard hast], (b) an i khwésh saban afsuni-kunandah as an i nah-afsuni-kunandah [ [] [as an = min sak] i nah bayad afsuni (sio)] \* (c) Oshan nah nèk-kunishn kamah kih bad-ikhtyar\*-kunandah hast\*; [andar shakmandi [] pah in dashtan (?)]. (d) Oshan [] [Dêw = Shāh\*] hukhm hast, kishan\* an i darwand (?) Din, [bar hast darwandah darwand = madam hast darwandah darwand \*\*

Free tr. But will bring us blessings, Lord, and riches Who guards our Faith, through Good Mind's ruling power. Through Holy Law shall each true patriot devoted With all Thy saints within Thy Kingdom dwell.

talibus civibus\*2 honestis] in Tuo Regno, O Ahura, [ut fidelis erga patriam defensor noster agnitus honorabitur, et semper sic clarus manebit].

\*' Vel etiam fortasse 'valde-sapiens' '. \*\* utrum 'his omnibus (i. e. ubertate et abundantis) praeditus' vertere possimus, necuo?

Pahl. text trans[it. Actûno valman î¹ Aûharmazd shîrînîn va charpîn, [aîghash mozd yehabûnd²], (b) mûn zak Dînö\* sardârîn pavan Vohûman, [aîgh, zak ■ min Dînö¹ pêdâk pavan frârûnoîh vâdûnyên³+²], (c) pavan bûndak minishnîh kadârchâî Aharâyîh khûp shinâsakîh², [aîgh, kadârchâî kâr va⁴ dînâ shinâsakîhâ vâdûnyên]. (d) Valmanshân harvisp-gûn⁵ hanâ î Lak khûdâyîh,

812 XLIX. 5, 6.

Atharmazd, [valmanshān mûn sardārih pavan frārûnöih vādūnānd, ashān shalitāih min Lakö]. 'D. om. 1. "see P. ins. "so D. 'P. om. 'DJ.

Pahl. transl. Thus that one is (or 'his'), O Atharmazd, ('are') the sweetness\* and agreeableness\*, [that is, they are bestowing a reward upon (or 'from' (?)) him]; (b) those favours are the chieftainship of the Religion exercized in accordance with a Good Mind, [that is, they shall (or 'do thou'(?)) fulfil with correct-piety whatever is evidently from the Religion], (c) and everything which is Aharayth's beneficial wisdom they shall (or 'do thou'(?)) fulfil with perfect-mindedness, [that is, they shall fulfil all duty and legal requirement in an understanding manner]; (d) theirs\* (oblique by position (see even Ner.)) of every sort (or 'theirs all') is Thy sovereignty, O Atharmazd, [that is, theirs\* (see Ner.) who would exercise authority with piety; their\* sovereignty is from Thee].

Ner.'s sansk. text. Evan yat, Svâmin, uttamatvam mahattamatvam [prasādam dehi], (b) yat asyāh Dineh adhipatih\*i Bahmano 'sti, [kila, asyāh Dineh prakatam yat suvyāpāram kuru]. (c) Yat sampūrņamanasā kebhyaçchit\*guddham satkāryam kuru, [kila, kebhyaçchit kāryam, nyāyam, satkāryam, kuru\*], (d) teshām sarveshām yat Tvam rājā Svāmt Hormijda, [teshām yat\*

.text. 6 હિંદુ. દોષ્પણ હિંદાભુગાના કાર્યુલા પણવાગ્રિયા કિંદુલા. ૧૪૧. કુલ્યુગ્રેલા કે કુદ્રાલા. ૧૪૧. જોલ્યુગ્રેમ છે. ૧૪૧. જોલ્યુગ્રેમ છે. ૧૪૧. જોલ્યુગ્રેમ લાગ્રેલ્યુગ્રેમ. જોલ્યુગ્રેમ લાગ્રેલ્યુગ્રેમ. જોલ્યુગ્રેમ લાગ્રેલ્યુગ્રેમ લાગ્રેલ્યુગ્રેલ્યુગ્રેલ્યુગ્રેમ લાગ્રેલ્યુગ્રેલ્ય

Verbatim transl. (with paraphrase). Prorsus [igitur] Vos [i. e. Vestram naturam omnipotentem et nobis bene-volentem et consilia vestra sapientissima] declarem[-rabo\*], O Mazda, Sanctitas-que [(sic nom. sg. vide infra pl. prim.) etiam] dicit, [i. e. civis propheta a Sanctitate inspiratus doctrinas sacras Vestras etiam mecum una enuntiet[-tiabit eas cogitationes et veritates elatas] (b) quae Vobis (vel 'vê == vere') sapientiae (gen.) Vestrae (a (sic) Mente conceperitis (c) recte discernere, [i. e. discernite\*2 et explicate\*2 eas veritates quo-modo [vel 'ut'] eas [ut capita doctrinae] promulgemus [ego et civis sanctus] (d) Religionem sacro-sanctam quae Vestri-devoti\*s, [i. e. principis nostri piissimi et clarissimii. OAhura, [sit]. "Val fortasse 'Vobis aupplicem[-cabo (sic a me ipao in priori meo libro)] et Sanctitatem[-tati] dicere (sic. sed compara Yas. LXI, 1 ubi sine ulla dubitatione significat fracehyamahi declaremus (vel 'laudemus'). Vel etiam (tentemus iterum) 'Vobis supplicabo, et Asha respondit'. \* vel se conjungit 'vichidyai' cum 'fraeshya' directim, 'Vobis suppliesmi-abol discernerej et explicare]'; vel etiam \*vichidy&i = discornere == discornam', infin. loco imper. prim. ming., 'utinam discornam'. \* vel quae Vestri-similis, [i.e. Tui ipsius (sic) sit'], vide Y. XLIV, 1; sed in stropha proxima

XLIX. 5, 6. 918

âdhipatyam suvyāpāram kuru. Teshām adhipatih Pātasāha Tvam]. \*1 J.\* \*tim. \*1 J.\* ins. cuddham tat. \*\* J.\* \*ute.

Mer. transl. Therefore, O Lord, [do Thou grant] that which is goodness\* and greatness\* [as a reward], (b) since Bahmana is the supreme master of the Dîn, [that is, do Thou effect for (or 'in (?) us') that which is the evident teaching (or 'result') of the Dîn, which is good works]; (c) and that which is good\*1 to any (i. e. to all) persons through the Perfect Mind, as an act of propitiation, do Thou produce, [that is, produce duty\*, law, and reverential propitiation for any (or 'all') persons]\*; (d) and because Thou, O Aûbarmazd, art King and Lord over them all [do Thou also make that which is their\*1 sovereignty one abounding in good works. Their sovereign and\*2 Pâtasâha Thou art]. \*1 Hardly 'clear'; see the Pahl. \*2 or 'their sovereign P.'.

Parsi-persian Mr. irit. Édûn û i Hêrmuzd\*i shirinî u charbî, [kûsh muzd dehad (?), [û kih az dil shak dârad = varman\* mûn mîn rabemman\* gumân\* jânsûned\*] ], (b) kih ân Dîn sardârî [] [kunad ==-] pah Bahman, [kû, ân as Dîn [râ=rê) pêdâ\*\* pah nêkî kunad (?) [û râ nah dehad=varman\* râ\* lâ\* dâbûnêd\*]; (c) pah pur minishnî\* [] har-jâi\* (?) (vel \*har kas\* (?))\* [= Pahl. kadârjâ\* (sic)] Şawâb khûb shuâsî [kunand = vâgûnand\*], [kû, har jâ [= kadârjû\* (sic)] kâr [] inşâf dânâî (?) kunand ©; (d) ôsbân tamâm în î Tû khudâî, Hôrmusd\*'; [ôshân kib sardârî pah nêkî kunand, ashân (sic) pâdishâhî az Tu] © \*1 Or \*ôrm.'.

Free fr. Forth will I speak, O Lord, with saints\* inspired

What in Your understanding's thought abides;

Teach\* us\* aright how we Your words should utter,

The holy creed which Your devoted leads.

videtur khahmāvāo ut subjectum verbi 'sraotū' ad explendum esse, tum in ea re est 'Vestri (vel 'Vobis') devoti' sensus aptior. \*1 vel 'Vestrum ipsorum'.

Pahl. text transit. Fráző avő zak î Lekûm farmáyêm, Aûharmazd, [va² kâr, va¹ diná î Lekûm] va² Ashavahishtöch³ râi, yemalelûnam, [aighash dâḍak-gôbih⁴ vâdûnam-ê], (b) va² zak î Lekûm pavan khiradő, va² zak il pavan minishnő [²Dinő\* î Lekûm pavan khiradő minishnő bará vajinam]. (c) Rástő bará vajinam³, aétûnő denman arâyêm² (d) zak î Dinő\* î Lekûm, Aûharmazd.

<sup>1</sup> D., P. om. va. <sup>2</sup> DJ. ins. va. <sup>3</sup> DJ. ins. î. <sup>4</sup> DJ. om. k. <sup>3</sup> DJ. has va displaced; P. om. va. <sup>5</sup> DJ. and P. ins. va. <sup>7</sup> See P. ins.

Pahl transl. I am speaking\* forth\* commandments\* for\* (or 'to\*') You, O Atharmazd, [that is, I am speaking forth the duty and the decree which appertain to You], and according to (or 'for') Ashavahisht also am I speaking, [that is, I would perform the judicial pleading (or 'mediation') for him]; (b) and I will proclaim that which is Yours with (or 'through') wisdom, and that which is Yours with (or 'through') consideration\*, [that is, I will discern (or 'explain') Your Religion with wisdom and with thought]; (c, d) I will distinguish that which is right, and this do I thus proclaim, O Atharmazd, that which is the Religion which is Yours.

314 XLIX. 6, 7.

Nor.'s sansk text. Prakrishtam yat Te ådeçayâmi, Svâmin, [kâryam Dineh Tava] parisphuţam yasmât vadâmi, [kila, uyâyavachanam karomi]. (b) Yat Te buddhih\* manasâ [Dînih, Te buddhih\*, manasâ vivejayâmi, parîkshayâmi]; (c) satyena parîkshayâmi; evam îdriçam samudgirâmi, [kila, Dînim pravartamânâm karomi]. (d) Asau (?) Dînih Tava, Svâminah. Variations unimportant.

Ner. transi. I issue Thine\* instruction, O Lord, [that is, I declare the duty of Thy Din] from\* which\* (or 'wherefore') I am now speaking forth clearly\*, [that is, I am making a declaration of the religious system]; (b) [and I investigate] with attention that which is Thy wise establishment\*, [i. e. I cause

.Text. ७ कामुएकः वेदीवृद्धः ३०१०कः व्यक्तिः ३०१वर्षकः व्यक्तिकः वर्ष्यकः कृत्युव्यक्तः कृतः व्यक्तिकः १३- कार्यक्षिकः १३- व्यक्तिकः व्यक्तिकः वर्ष्यकाः १४- वेश्विशिकः वेद्यक्षिकः विवयक्तिः व्यक्तिः विवयक्तिः

Verbatim trl. (with paraphrase). Hocque Bona, O Masda, audito [Tuus\*devotus princeps discipulus meus\*! (vide stropham VI (6))] Mente (b) [immo] audito Sanctitate, [i. e. una cum cive socio suo sanctitate praedito, audito id quod Vos rogaturus sum]; aurem-da [bene] Tu quoque, O Ahura, (c) quis [meus] par-amicus [in meo tam enixo conatu]; quis cognatus-princeps donis adsit?, [i. e. quis cum opibus sufficientibus ad Causam nostram sacram ex praesenti tam gravi perículo eripiendam adest?] (d) qui [suxilio suo tam vehementer a me nunc expetito] plebi-vicanae bonam constituat[-tuet] laudem, [i. e. celebrationem sacrorum bene actam?; vel 'quis populo lucam-del tam ardentar exoptanti cultum lagitimum, i. e. carmina metrica vere sacro-sancta a Te sine ulla dubitatione inspirata constituet?; respondeat]. \*\* Utrum \*khahmavāo hoc loso explendum sit, necne?, et utrum kahm. sensu 'Vestri-similis' hoc est, 'Vos ipsi' (ut sacpe in aliis strophis), an sensu 'Vobis-devotus' intelligatur?; vel fortasse 'quis constitutionibus et legibus... famam\*(?) populo claram det [vel 'dabit']?

Pahi. text transiit. Aêtûnöch, Aûharmazd, amatam¹ nyôkshêdō² Vohûman, (b) afam nyôkshêd³ Ashavahishtö, afam nyôksh²+¹ Lak, mûn Aûharmazd hômanih, [aigh, zak î⁴ yemalelûnam², am bara⁵ nyôkshêd]. (c) Am mûn⁶ ayarmânih, va mûn khvêshîh dâdâr aîtö, [aigham khvêshîh va⁴ ayarmânîh¹, mûn⁰ vâdûnyên]; (d) mûnat⁰ avŏ varzishnö¹⁰ shapîr yehabûnêdö⁰ frâz vâfrîgânîh⁴¹¹? [Aîgh, kardŏ¹² î Lak¹² pavan¹⁴ vâfrîgântar² yakhsonunêdö. At zak î nafshman ayarmânö]. 'D. cm. am. 'Sp. diff. speli'g. 'DJ. nyôksh (corr. from °ahêd). 'DJ. om. 'P. ins. harvisp. 'DJ. ina. va. 'DJ. and P. om. va. 'P. ins. sak. 'P. tân. '¹'DJ. ina. i. '¹' P. prob. âfrîngânîh. '' P. kardō hare. '' DJ. and P. om. kardō here. '' P. om.

Pahl. transl. Thus also, Atharmazd, since Vohtman listens to me, (b) and Ashavahisht also listens to me, do Thou who art Atharmazd also listen to me, [that is, give me full hearing in that which I shall say]; (c) who is the bestower of \*\* alliance upon me and who is the recognizer\* of \*\* kinship \*\*?,

XLIX. 6, 7. 815

that which is Thy Din, Thy wisdom, to be examined with thoughtfulness\*1: (c) I cause it to be examined with exactness (with truth), and therefore as such wisdom do I announce it, [that is, I render the Din progressive], (d) for this (lege ivam) Din Thine, the Lord's. \*1 Thy wisdom.

Parsi-persian Me. trif. Fråg ån än i Shumi farmäyam, Hörmusdet, [ ] ] kår [ ] insåf i Shuma] Ardibahisht ham ra guyam, kush jadangoi kunam] . (b) An i Shuma pah khirad [] ân i pah minisha", [Dîn i Shumê pah khirad minishu bih yasînam + ya'nî + shnásam] a; (c) rást bih varínam + ya'nî + shnásam [wa = ea] édûn în gûyam, [kû, rawa kunam = agh rubak sagunam\*], (d) an i Din i Shuma, Hormuzd\*1 \* or 'Orm.0'.

Free tr. This let our zealot hear with Good Mind, Mazda,

With Holiness give ear, and Thou, O Lord,

Who with his gifts" as ally or as chieftain,

Who for the people saving rites will found?

[that is, who may form an alliance and recognise\* a kinship\* (sic) for mel, (d) who will also give forth a good\* (?) ritual-blessing for Thee for Thins action\*2?', [that is, he considers what Thou hast produced as a more potent\* blessing because Thou hast produced it; Thine own ally he is].

\*1 So according to the gloss; or 'what is the alliance, what the kinship' (sic) as a giver?' 
\*2 or 'for good labour', so DJ.

Ner's. sansk. text. Evam, Svāmis, sampādayitā Bahmanah, (b) me vachanam parisphutam crinu Tvam Tava, Svaminah, [kila, yat aham vadami tat sarvam crinul; (e) kah ådecah?, ko 'bhilashah', avadhinata, datrita', aste? [kila, abhiláshah, svádhinatá, ádeço yat karaniyah]? (d) Yat tat samácharanam" uttamam dehi; prakrishtam açîrvadayami, [kila, kartavyam Te yat açîrvådataram dhärayami yadi sviyabhilashah). 1 Variatione unimportant.

Nor. transi. Thus, O Lord, is Bahmana the acquirer (so, perhaps thinking of nadukth (same letters as nyôkah) = happiness, or 'bringer-together for the conversation', or read 'sampad' = converser\*'); (b) hear Thou therefore my enlightened\* speech, for it is Thine. (or 'for Thee') the Lord's, [that is, listen to what I say; listen to all]; (c) what is the command (sic)? [i. e. what is the petition?], the possession (sic) and the giving?; [that is, what is the prayer and the possession, an order because\* is to be carried out]? (d) Do Thou therefore grant (or 'produce') the best work, for I am utterting my benediction spon it; [that is, that which to be done for Thee I hold as more blessed if I\* do as following my own\* (or 'Thine\* own') wish].

Parel-persian Me. trit. Édûn ham Hôrmusd, kih(?) [] shunayad Bahman (b) ma-râ shunayad Ardibahisht, ma-rā shunay(ad (?)) Tū, kih Hūrmuzd<sup>o 1</sup> hastī, [kū, ān i gūyam ma-rā bih [tamām == harvisp] shunavad [ma-rā bih shunavad == am bana\* nyūkshēd] 🚓 (c) Ma-rā kih farmân, wa kih kweshî dâdâr hast?, [kûm khwêshî u farmânî 🕂 ya'nî 🕂 farmânburdârî [] kih [ân == sak (?)] kunand], (d) kih [] [tân == tân] kardan i veh dehad + ya'nî 🕂 dehâd buland 🕂 u 🕂 zyêdahtar (sic) mashhûr [hast = hast]? [Kû kard s Tû [] mashhûrtar\* dârad \* At ân ê khwêsh farmânî + u + îrmânî] \* \*1 or 'Ôrm\*'.

Text. இ கொழுவட்டுக்கியட் கிறைவிருக்கு மற்றுவற்கு விறுவறிக்க விறுவ

Verbatim transl. (with paraphrase). [Fortasse excidit strophs ex hoc loco perdita; responsion F-trae cum-gaudio audiens protinus precatur Zarath.] Frashaostrae [cujus vocem audivisti se ut defensorem fidei dedicantis, F-trae principatum\*1-protegentem] maxime-efficacem [vel 'vere-beneficum'] des, [i. e. principatum] Sanctitatis [F-trae] constituas (b) (principatum); hoc [a-] Te, O Mazda, meisprecibus-contendam, O Ahura, (c) mihique [etiam (cum eo F. intime consocio) principatum des, ut res Civitatis curemus et servemus; immo nobis constitue eum principatum] quem\*\*\*, [i. e. qui] in-Tuo (in) Imperio [esse debeat]; (d) [in-]durationi[-nem] omni[-nem in ea sacra Civitate] priores\*, [i. e. inter consocios nostros et in omnes hostes scelestos infideles dominantes] simus]!

\*! Sunt qui vertant 'refugium F. des ..., domum in Tuo Regno caelesti; ... semper in so Regno frequentissimi simus'. \*\* ad verbum 'quam (fem.)'.

Pahl. iext transi. Avő Frashôshtar aûrvázishnő i pavan Aharáyih yehabûnái, [aighash pavan kár va kirfak vádûntanő¹ garmák bará vádûn] (b) va sardárih zak min Lakő bavíhûnédő, Aûharmazd [Babá³ Hèrbadih² afash³ yehabûnái]; (c) mánikánich⁴ [hàvishtánő iš Frashôshtar⁵], mûn pavan shapirih haná i Lak khûdáyih [bará afzáyinéd³]; (d) hamát vad avő vispö⁵ farmánpatő hômanáni³; aigh, Frashôshtar, va²⁵ hâvishtánő iš Frashôshtar, vad tanö⁵ i pasinő hamát shalitáih yehabûn]. ¹80 DJ.; others kardanő. ²D. dar; see P. ³so P. but misspelis. °DJ., M. and P. mánikánő; but P. om. ich. °DJ., D. ins. °DJ. ¹ô' under. ²DJ., D. -yénd. °DJ. and P. vispö. °DJ. corr.; original as above; D. -ånd (?). ¹º P. om.

Pahl. transi. Grant to Frashôshtar the friendship which is in\* Aharâyîh, [that is, make him\* fervent\* in the performance of duty and charity], (b) and grant him also that authority which\* he is seeking from Thee, O Aûharmazd, [afford him also the Hêrbadship of the house]; (c) and ours (or 'mine') also be

Free tr. To Frashaoshtra give Thou power helpful, Headship\*1 through Holiness, for this I pray. Grant me to reign\*1 within Thy Realm the blessèd\*. Foremost\*2 for ever let us rale the land.

Altern. (b) \*1 A home . . (d) There more \*2 than\* all men . .

they, [the disciples of Frashöshtar] who [will increase] this sovereignty Thine\* in goodness, (d) and may I also be one endowed with authority for ever unto all duration, [that is, bestow the authority of (or 'upon') Frashöshtar, and the disciples of Frashöshtar, for ever, even until the final body]. (Read tano for tant).

Ner.'s sansk text. Phiraçaustrasya vanaspater agneh punyam dehi, [kila, punyasya kāryam ushnataram kuru]. (b) Adhipatitvam Te evam yāchayāmi, Svāmin, [dvāreshu Ervadasya\*i nirmalatvam dehi]. (c) Madiyāh [çishyāh; Phiraçaustraçcha\*\*) yo mahattarah, tasya Tvam svāmitvam [vriddhim dehi]. (d) Ete sarve ādeçakārinah santi. [Kila, Phiraçaustrasya apareshām çishyānām yāvat tanoh\* akshayatvam sarveshām rājyam dehi]. 1J.\* seems dvāresh ervadasya(?); J.\* dvāreshu eravad\*, so J.\*; P. prob. dvāresheravad\* (or 'dvāresh'(?))'; C. \*she eravad\* (or 'rhe\*'). 2 all \*traçcha. J.\* ins. sam\*, or mam\*. I corr. note in Comm.

Mer. transl. etc. Grant to Phiraçaustra the sanctity of the fire\* of the tree\*, [that is, render his deed of sanctity more fervent]. (b) Thus do I pray for Thy sovereignty, O Lord, [do Thou therefore grant purity (or 'clearness'(?), reading hosh) within the doors of the Ervad\*]. (c) And mine be [the disciples. And Phiraçaustra] who is the greater (or 'greatest'), [grant Thou also] his\*1 sovereignty [as an increase ('a decided advantage')]. (d) For these all are (reading homanand) exerting\* authority\* (hardly 'carrying out commands' here), [that is, grant the sovereignty over all other disciples to Phiraçaustra as long as until\* the indestructibility of the body].

\*1 'Or to him (?)'. \*2 otherwise 'and my disciples and F. are paying for it'.

Parsi-persian Ms. Ân Frashôshtar dôstî î pah Sawâb dehî\*, [kûsh pah kâr u kirîsh kardau garm [= garmûk] bih [] [kunand = —]], (b) wa sardârî ân az Tû khwâhad, Hôrmuzd, [[] ân (tr. indecipherable = Pahl. garpatî\*) azash (?) = ajash\* (siv)] deh\*] a (c) [] [Kâyân = —] [] [shâgirdân î Frashôshtar] kih pah veh (?) în î Tû khudâi [bih afkûn-dehad\*] \* (d) Tamâm tâ ân tamâm şahib — hukhm [] [bâshad = —], [kû, Frashôshtar, [] shâgirdân î Frashôshtar, tâ tan î pasîn hamâ pâdishâhî deh\*] \*

Free tr. Laws let the zealous hear to help us fitted;

Let no true saint hold rule with faithless,

Souls should unite in blest rewardings only;

With Jamasp thus united is the Brave!

Verbat trl. etc. [Aure et corde] audito mandata-et-doctrinas [vir] in agri-cultura-diligens (i. e. sanctus civis) prodesse, [id est, ■ nobis omnibus prosperitatem et mundialem\* et spiritalem\* afferendam] creatus [et idoneus].

(b) Non [Ne] verum-dicens [i. e. Fidem veram (corde addictissimo) professus

et verax, omnes res veras dicens] principatum constituens\* [\*sit, id est, constituet una cum] scelesto-infideli (c) ita\*-ut naturae-religiosae\* (animae\*) ([vel etiam fortasse 'praecepta-nostrae-sacrae-religionis']) in [cum] optimo seconjungant praemio [inter Tuos sanctos fideles nunc vivos, et postremo in caelo] (d) Sanctitate [sic] inter-se-conjuncti-duo\*1 [sunt vir] forțis (cum\*, i. e.) 'et'-J. ([vel fortes-duo (yâhî nom. dual.\*(?)¹)]), i. e. forțis Frashaoshtra\* et] Dējâm-âspae\*1-duo\*1 [sicad verbum =: D-âspa\*2]]). \*1Hoc loco est dualis(?) idioma == ambo (aimpliciter), cp. utaytiti tevishi. \*2 vel altera trad.: 'Quoniam praecepta\* (vide s. 6) [omnia religionis] cum (vel 'im')-optimo se-(vel 'inter-se')-conjungant praemio, [i. e. effectus corum in optimo praemio plenua sit, consummabitur], (c) tum per-Sanctiatem conjuncti [\*-erunt (\*)jungentur)] in-conatu [anacto (yâhî loc.)] duo-Dēj. [fratres]; (vel etiam semel iterum (c): ună cum 8. praecepta conjuncta (sic, ut iteratio pleonasmi) a viro(?)-forti (?); Dēj. (instr. sing.) [vi pietatis suae]).

Pahl. text transl. ¹Amat nyôkshêd¹ (sic) âmûzishnö¹ zak 🖪 fsheg sûd³ tâshîdâr⁴, [aîgh, Frashôshtar i³ dînöîk nyôkshêd¹], (b) lâ zak î râstō-gôbishnö sardârîh yehabûnêd avö darvandânö, [aigh, Frashôshtar pâḍakhshabih⁴ avö darvandân lâ yehabûnêdö], (c) mûn²+¹ Dînö\* pâhlûm âyûjêd¹ mozd, [aighash mozd yehabûnd]. (d) Pavan¹ ash¹ Aharâyîh âyûjishn¹(sic) kârîk¹ î² Dastôbar Jâmâspö, [aighash pavan frârûnöih sâtûnishnö]. ¹ See P. ⁴ D. om. î. ⁴ DJ. ins. î. ⁴ so D., P. ⁴ DJ., D. om. ⁴ DJ. shalîtâîh. ˚ D. om. pavan.

Pahl. trl., etc. When (or 'Since') he who is the industrious (or 'the thrifty one') the creator of the benefit listens to the teaching, [that is, since Frashôshtar the religious listens to it] (b), he who is the veracious\* does not deliver up the authority to the wicked, [that is, Frashôshtar bestows no authority upon the wicked], (c) for (mûn for amat) the (or 'his') Religion joins on (or 'enjoins') the best reward (or 'the reward of heaven'), [that is, through (or 'upon') him they are bestowing the reward]. (d) With its (or 'his') Sanctity (or 'through him with Sanctity') is the warlike (or 'effective') man [the Dastur\*] Jâmâsp\* to be united, [that is, his walk is with piety].

10. Text. ongru. Dufen. Doonwoos. meggs. (compensylva).

3uff. elews. checuen. ucymety...

13ouceum. onen. m((u)oucyens. sedemum.

34/m. checyme. eleksusym. ucyos.(m. & comet no.

Verbat. trl., etc. Idque, O Mazda, in Tua[-am] deponam tutela[-am] (b) [et] mentem bonam [sanctorum nunc vivorum (sic sine dubio intelligebat auctor)], animasque sanctorum [jam nunc mortuorum], (c) se-humiliantem-laudemque ex-qua Pietas (prompta mens), devotioque-strenua-in-cultu, ([vel etiam fortasse 'abundantis-sacra']) [exorientur] (d) cum-[-Regimine-]mente-benedirecto\* [et] cum-potestate numquam-morienti (lege avi\*).

\*1 Altera, tri. (d); \*Cum magno[-nis] (val liberaliter-oblatis) [divitiis] cum-auctoritate

XLIX. 9, 10. 319

Ner.'e sanek text. Yat çrinu (sundarena) çishyâpanâth\* (sic) paçchât lâbham abhilâshasya¹, [kila, Phiraçaustrasya\* Dînim mahattaram[-âm] dehi]. (b) Na satyavachanasya râjyam dehi asya durgatimatah, [kila, Phiraçaustrasya\* râjyam dehi; asya durgatimatah na dadyât\*¹]. (c) Yat Dîneh atah param niyojayet prasâdam, [kila, prasâdadânam dehi]. (d) Paçchât punyam niyojayet kâryam nyâyam Jâmâspasya, [kila, yat asan suvyâpâram² pracharati].

1 J.1, J.4, \*aya. \*1 ep. dadmi, etc.

Nor. trl., etc. Wherefore listen (with\* goodness\* - (altern. trl., transliterating nyôksh nadûkîh\* (same signs)) to the doctrines, after the acquisition of our desire has been made, [that is, grant to\* Phiraçaustra the greater (or 'the greatest') [Din]. (b) Do not bestow the sovereignty of the truthful upon the wicked. [That is, grant the sovereignty to\* Phiraçaustra (or 'grant us Ph.'s (?) sovereignty'); may one (or 'may he') not grant II to the wicked]. (c) Let him\*i join\* on\*, i.e. continue\* (or 'unite\* with\* (?) us', or again 'enjoin upon us') the reward which is hence on, beyond (in Heaven (see pahlum = vahista)), and which\* appertains\* to\* the Din\*, [that is, grant him for his righteousness the gift of the reward]. (d) And let him\* also afterwards in the future continue (or 'enjoin') that righteous action which is the rule of\* Jamaspa, [that is to say that person proceeds with (or 'practises') good conduct].

\* Possibly meaning, 'let what belongs to the Din attach the reward'. \* or 'let

him enjoin the rule upon\* Jamaspa'.

Parel-pereian Ms. Kih shunavad [wa = ee] [] [āmūrad + āmūranad (sic) = Pahl-ēd] ān i afrūnī sūd tāshidār (sic), [kū, Frashöshtar i Dinī shunavad, [wa meh ān dehad = va mahist sak dābūnd]], (b) nah ān i rāst göbishn sardārī dehad ān darwandān, [kū, Frashöshtar pādishāhī ān darwandān nah dehad], (c) kih [] Dīn buland [] [kushishn-kunad = Pahl. dyūsēd (sic)] musd, [(defaced) muzd dehad (?)] \* (d) [] [asash (?) = ajash] Ṣawāb [] [kushishn-kunad = dyūsend] [no tr. for va kārī] i Dastöbar Jāmāsp, [kūsh pah nēkī raftan].

Free tr. These give I safest, Lord in Thy protection,
The saints on\* earth\*, and souls\* long\* since\* in\* Heaven\*;
Self-humbling praise I give with blest Devotion
With wisest\* Ruling and immortal\* strength\*.

[mes (ep. Y. 34, 14) et] cum-potestate [ad officia tibi praestanda] advenio (avemf (sic)) divitiis (ra == raya); vel semel iteram (d) simpliciter: 'magna regna [mala (?)] potestate [Tua] moribunda\* [sunt, i.e. percunt]'. \* The Comm. here refers to the old edition.

Pahl. text translit. ¹Aêtûnöch, Aûharmazd, hanâ î Lakö dâm barâ netrûnd¹, (b) Vohûmanö, zakich î aharûhânö rûbân, (c) zakich ■ nîyâyishnöhêmand Spendarmadö³ afzûnîk hômand, [va nîyâyishn-hômandîh hanâ²; aîgh, mindavam¹ î Aharâyîh¹ barâ yehabûnêd]. (d) Mûn mînishnö avö khûdâyîh vâzînêd⁴ [î³ avârûnö³] frôd yemîtûnd⁵ yehevûnêd, [aîghash apagayêhê² yehevûnêd]. ¹See P. ¹DJ., D. ina. î. ³DJ. ina. va; D. ina. î. ° so DJ., D., M. ¹D. seems to ina. î or I. ° so DJ.; D., K.⁵ mûrd. ³ Zend. aharastara.

820 XLEX. 10, 11.

Pahl. transl., etc. Thus also, O Athermand, will they a guard this Thy creation, (b) the good mind, and also the souls the righteous (c) and her also who is the worshipful, the bountiful Spendarmand, [and her worshipfulness this, that she will bestow something of holiness upon them]. (d) He who causes them to bestow thought upon the government [which is impious] has totally perished (lit. died down), [that is, this is a decease to him]. \*Butsee Ner.

Ner.'s aansk. text. Evam yat, Svâmin, Tava srishtim pâlayâmi, [kila rakshâm karomi¹ Tava srishteh²] (b) Bahmanasya [Uttamasya Manasah] yat muktâtmanâm² âtmâ² [âste]. (c) Asya yat praṇâmah âste sampûrṇamanasâ vyiddheh, [kila, kimchit puṇyam dadyât tasya praṇâmah]. (d) Yo manasâ asya Svâminah na pagyatî [avyâpâreṇa], tasya adho Narake mrityur bhûyât, [kila, 'apagaiahi²¹ bhavet]. ¹J.² has from karo-(sic) to 11d antar Narake all on the margin, in smaller, but not necessarily different, handwriting; ins. te sa before antar. ²P. reads on iii the same way after spishtah te sa antar, etc. ··· ²so C.; J.² °goahi; P. °gohi.

Verbatim tri., etc. Tum [iis scelestis infidelibus] mala-regimina-habentes [-ntibus et exercentibus obviam], mala-facta-facientes [-ntibus], mala-verba-loquentes[-ntibus], (b) malas-conscientias\* (indoles-spiritales)-habentibus [vel 'mala-praecepta-sequentes[-ntibus]'], male-cogitantes[-ntibus, i. e. consilia prava vel opiniones haereticas mente concipientibus] scelestos [-stis-infidelibus] (c) cum-malis escis obviam animae [suae, i. e. animae horum scelestorum ipsorum damnatae his scelestis ipsis in Tartarum intrantibus obviam] eunt (vide Yt. 22), ([vel etiam fortasse 'animae [infidelium aliorum jamdudum mortuorum his scelestis] obviam eunt ']). (d) Mendacii-daemonis in-habitatione vere-exsistentia-et-manifesta sint [vel erunt] corpora\* ([vel 'vere-exsistentes erunt habitationes\*\*)) [eorum].

Pahl text transift. ¹Aêtûnő zak î dûsh-khûdáî, î dûsh-kûnishnő, î² dûsh-gôbishnő, (b) dûsh-dînő, î dûsh-minishnő î darvand¹, (c) ash zak ■ sarîtar khûrishnő padîrakő rûbânő padîrak sâtûnênd⁴. (d) ¹Afash¹ dên Drûjő va demânő⁵, [dên Dûsh-ahû], âshkârakő aît yekavimûnishnö⁴. [Âshkârakő Shêdâ-ânő¹, Drûjânð⁻]. ¹ See P. ² Kf. cm. \*DJ., D. ins. ⁴D. ¹aând.; ins.: 'vîshântchâ yehabûnd (Zend char.). \* DJ. diff. \* D. ins. vs. ˚ D. ahêdân,

Pahl. trl. and expl. Thus as\* to\* the evil-ruling, the evil-doing, and evil-speaking, (b) the falsely religious, evil-thinking, and wicked person (c) to

XLIX. 10, 11.

Nor. transl., etc. Thus, O Lord, do I\*1 protect that which I Thy creation, [that is, over Thy creation do I keep a guard], (b) and over Bahmana [the Highest (i. e. 'the Best') Mind], who (or 'which') is the soul\* of the pious\*.

(c) That which I his worship is ever offered through the Perfect Mind of increase (i. e. increasing blessings), [that is, let his worship grant me some holy acquisition]. (d) He who does not see according to the mind of the Lord [on account of his evil works (or 'idleness')] let his death take place below in Hell, [that is, let it be an 'apagaiahi' to him]. "Ner. read netrûnânî; so corr.

Parsi-persian Mr. Édûn ham, Hûrmuzd", în î Tû pêdâîsh": bih [no tr. for netrûnd], (b) [pah = passan] Bahman ân ham i schavân rûbân (sic) [-rê parwarishn kunad (?) = rê (so for râi) parvarishn vêgûnad (or '-ânê')]] # (c) Ân ham i niyâyishpend (sic pro -mand) Spendarmad aîsûnî hast, [[] niyâyishmandî [], kû chîs i Şawâb bih dehad (?)] # (d) Kih mîninha ûn khudâî [] [ravê\*\* -kunad (or 'dûr-kunad = avinêd (-inînêd' (?), see Ner.))] [ i bad [mard râ = gabnê rê]] frêd [] [kunad andar Dêzakh mîrad (?) = vêgûnêê dayen Dûsêda jemîtê[-nd]] bêshad, [kûsh bî-jân bûshad] # Or paidâyish. \*\* so Î now think the Parsi-wrîter meant.

Free tr. Then evil rulers, evil doers, speakers,
Those believing\* ill\*, and false men evil-minded (\*or 'of evil soul')
With evil food the souls to meet are coming.
In Falsehood's\* home at last their forms abide!

him the souls\* of those-who-have-the-vilest food\* (adj. compos.) come meeting, such meeting him ([or 'to him that which is the vilest food\* and the soul come meeting']). (d) His very existence also becomes really\*1-and-manifestly\*1 fixed in the abode of the Drûj [in Hell. The Demons, the Drûjes, are manifestly\*1 present\*1 to him. \*1 I think that ashkarako where it translates haithy\* means more than 'manifest'.

Nor.'s sansk. text. Evan dushtapārthivatvena, dushtakarmaņā, dushtavachasā, (b) dushtadīnyā\*, dushtamanasā, durgatigāminah [santi]. (c) Nikrishtataram khādyam\*i sammukham ātmanah\*\* sammukham pracharati\*\*]. (c) Yah antah\* Drūjasya praņāmam\* kurute te\*2 [antar Narake] prakatā vidyante\* [ye santi prakatā Devānām, Drūjānām, madhye]. \*\* Allshād\*(sic). \*\*2,3 had karo te sa with karo (mi completing karomi on the margin); \*\* therefore ins. te sa; see P. ins. v. 10, a; sa was a begun santi. \*\* so J.\*, C. \*\*\* corr. or 'ātmānaḥ (MSS.) pracharanti\*\*\*.

Mer. trl., (c) And the most disgusting food goes forth to meet the souls (âtmanah) ([or 'the souls (âtmânah\*) go forth (pracharanti\*) to meet the vilest food']).

Parel-persian Ws. Édûn ân i bad-khudâ, i bad-kunishn, i bad-gôbishn, (b) i bad-dîn, wa bad-minishn i darwand, [andar Dôsakh afganad = dayen Dûshân ramîtûnêd (?)] c (c) ash ân i badtar khûrishn pagîrah rawân [dehad = dâbûnêd] pagîrah rawand æ (d) [] [(Indecipherable, but looks like Dîn<sup>21</sup> ham) + ya'nî... [û rê = dînî (?) (in the sense of 'soul'\* (?)) varman rê] andar Druj, [] [pah Drujân = pavan Drûjân] [andar Dôzakh\*] âshkârah hast hâin \* [Âshkârah Dêwân Drûjân, [rê = rd]] \* \* 1 We should expect vash = 'visha' = 'poison'.

જી માના છે. તેવા તેવામાં કાર્યા કર્યા કાર્યા કાર્ય

(NB. The Commentary on Y. 49. refers also to my former printing).

Verbatim transi. Quid\*1[auxilii est] Tibi [1. e. quid auxilii habes] Sanctitate invocanti\*1 (auxilii\*1) (b) [mihi] Zarathushtrae, [i. e. pro me Z. inferendum]? Quid Tibi [est auxilii (quid a. habes) per Tuam] Bona[-am] Mente[-tem], (c) [hoc interrogo, ego] qui Vestris [propriis metricis (?) recte oblatis] adorationibus, O Mazda [Vos\*3] adorem [-rabo], O Ahura<sup>2</sup> [Domine vel Dee\*\* (vive),] (d) tale [auxilium] exorans quod [quale in] Vestra potestate (vel 'voluntate'), [i. e. secundum Vestram voluntatem] optimum [sit]?

\*' Fusrunt qui antehac ut sequitur verterint: 'Nonne illi (tôi nom. pl. (?, sed vide Z-trâi) Sanctitate (vel, 'O S.') invocantur\* adjutores (n. pl. accentu mutato) pro Z.'

' 'Vos duo di M. et A.' (aegre).

Pahl. text translit. ¹Chigûn Lak, Asbavahishtö¹, karîtûnam avő aiyyârih¹ (b) [mûn] Zaratûshtö [hômanam], va³-j¹ chigûn Lak, Vohûmanö, (c) mûn³ pavan zak î Lekûm stâyidârih² pranâmam, Aûharmazd, (d) aêtûnö bavîhûnânî⁵ zak î⁵ Lekûm îsht⁵ pâhlûm, [aîgham tûbân yebevûnâd bavîhûnâstö¹].

<sup>1</sup> See P. <sup>2</sup> DJ., D., and P. om. <sup>2</sup> D. <sup>4</sup> so D., M., K.<sup>5</sup>; but DJ. shnayinidarih. <sup>4</sup> M. <sup>6</sup> And; D. bavihūnam\*; DJ. bavihūnd(?). <sup>6</sup> DJ., D. ins. f. <sup>7</sup> DJ., D. bavihūnaetö; M. khvāstanö.

Pahl. transt. (a, b) How\*1 shall I, Zaratûsht, invoke thee unto\* aid, O Ashavahisht, and how thee, O Vohûman, (c) I who bow myself in Your worship, O Aûharmazd? (d) Thus will I seek that which is the best gift of

IV. L. 1.

afem. Stoden gandenendaden saturengen. oder Ser Adamid. Grandaden sarben eferade. oder Ser Adamid. Grandaden sartenen erende. Stoden sartenen eferaden. Stoden sartenen erende.

(NB. The Commentary on Y. 50 refers also to my former printed and distributed edition).

Verbatim tri., etc. Quid mei [mea] anima possidet, [vel expetens-adipiscitur] alicujus\*1 (sic) auxilii? (b) Quis [est] mei pecoris [conservator]? Quis [est] meus vir conservator inventus (c) alius Sanctitate [id est, alius atque Sanctitas,]

Free tr. What aids from Holiness hath Thine invoker, Hath Zarathushtra?, what with Good Mind's bounty? I ask it, Mazda, Lord, with praises praying, For what within Your power is best!

Your wealth, [that is, may my\* desire thus become possible me]. \*\*It is possibly not interrogative (?), see Nor.

Ner.'s sansk. text. Yathâ Te [vel lege Tvâm] parisphuţam prakaţam jânâmi\* âkârayâmi\* aham sahâyî¹ (b) Jarathuçtro [bhavâmi], yathâ te Bahmanab [uttamamanasah\*] (sic, but probably meant for a nom.), (c) yas te stutikarah, tasya susamṛiddhatvam\* bhûyât, Svâmin. (d) Evam çikshâm² âvochat yas arâdhayati³; [ârâdhanâm¹[-nam] kurute tasya âtmâ]. Atah param svargabhuvanam [bhûyât. Susamṛiddhatâ bhûyât]. ¹J.\*, P. ²J.\* 'yanti\*.

Mer. transl. (a, b) As\* I know\* Thy manifest\* characteristic (or 'Thee the manifest one') clearly, and invoke\* Thee, I who [am] Jarathustra\*, Thine associate, as Thy Bahmana [the best mind (nom.(?))] (or 'as the associate [of\*1 the Best Mind' (gen.)]) also appeals to Thee, (c) so may prosperity (or 'good success') be his who is thus Thy praiser, O Lord. (d) Thus he who propitiates Thee has uttered Thy doctrine, [his soul is making propitiation\*s]; wherefore let the heavenly world beyond [be his. His be the good success in attaining it]! \*1 Altern. trl. as considering the reading karita\* for khavi\*. \*2 or simply 'the associate'. \*2 or 'is making the doctrine propitiatory'.

Parsi-persian Ms. Chûn Tû, Ardibabisht, khwânam ân [û = verman] yêrî [rasad = jûmtûnêd], (b) [kih] Zaratusht [hastam]; [] chûn Tû [] [hend = hômûnd (sic)] [[hast û râ khwânam = hast varman rû karitûnam]], (c) kih pah ân î Shumâ ta'rif-kunam, khwânam, Hôrmusd, \* (d) êdûn khwâhish-kunam ân î Shumâ kherânah î buland; [kûm tuwân bâshad khwâstan, [kûm ruwân andar buland jihân mândan khûb bâd = dgham rûbûn dayen\* pâhlûm akhûn\* mûninha khûb jûnûndû\*] | \*

## L. 1. IV.

Free tr. Aye doth my soul obtain a real\* assistance? Who for my flock, or self, ■ found protector Other than Holiness and Thou, Ahura, Invoked, desired One, or Mind the Best?

Teque [Toque], O Mazda Ahura, (d) [O Tu] desiderium-excitans\*(?), ([vel, O Tu desiderate, vel fortasse 'hoc nobis dicite (2<sup>nd</sup> pl. az = ah')]), O invocate [(vel semel iterum 'in mea invocatione' (loc. of "ti))? Quis etiam alius] Optima Mente, [id est, quis alius atque Optima Mens mihi talis est conservator]?

\* Vel 'cujus' (?); fortame est chahya quaestio altera et secunda. (a) Altern. trad. 'Num (vel 'utrum') mea anima [precibus] adipiacitur auxilii[-lium]'.

Pahl. text translit. Chigûn avo¹ denman ■ rûbân khvâstâr hômanam chigâmchâi² tûshakö, [aigham kâr va kirfakö tûbânö kardanö, mûnam³ mozd³

324 L. 1, 2,

padash\* yehabûnd\*]? (b) Mûn avő li pâh, [aîgham pâh\* mûn yehabûnêdő]?
\*mûn avő li gabrā srâyishnö vindînêdő\*, [avârîk aîyyâr-hômandîh²\*] (c) zakâi\*
min Ashavahishtő va? Lakich Aûharmazd, [maman Lekûm râi\* khavitûnam]?
(d) Azdîn\*\*(?) (or 'azêdő\*') am¹\* pavan karîtûnishnő pâhlûm mînishnii [amat at¹¹¹
ghal karîtûnânî, zak mindavam î¹², amat¹² mînênd¹⁴, pâhlûm hômand, am barâ
khavîtûnîn¹³]. ¹DJ. om. ²DJ., D. and P., ³P. om. ⁴P. ins. va. ⁵so D.; DJ. difî.; see P.
\* P. zakâ == zakâ¹; DJ. zak î aê, so; D. zakâi. ⁵DJ., D. and P. ins. va. ⁴ P. ins. va.
\* DJ., D., M. and P. azdîn, Sp. azêdő. ⁵ P., Mf. (?) am; Sp. and DJ., D. khîm (?), so Ner.
¹¹ D., P. om. at; Mf. mûn for amat. ¹² DJ. om.î. ¹² DJ. ins. I or î. ¹⁴ P. mînîdan. ¹³ see P.

Pahl. trl., etc. How shall I become a supplicant for any sustenance\* (or 'in any particular a capable\*\* supplicant') for this my soul, {that is, how shall the performance of duty and good works become possible to me whereby they may give me a reward]? (b) Who provides for me a flock, [that is, who gives me m flock]; and who causes, (or 'helps me') to secure a protecting man (a herdsman) [and other friendly support] (c) except Ashavahisht and Thee, O Atharmazd? [for it is owing to You that I understand]? (d) Cause Thou me to search (or 'know') (?) ([or 'azêdō, search, Ye out for me' (or possibly a translit. 'tell Ye (az = ah)) me'])\* the best thought (or 'the thoughts of heaven' (?)) in my invocation, [that is, when I shall call upon Thee cause Thou me to understand fully that thing which, when they ponder it, is best (or 'heavenly' (?))}.

Ner.'s sansk. text. Yathâ yat aham ûtmânam abhilâshayâmi yat abhilâshah sambalasya\*(?) kimchit,[kâryam punyasya çaktimân karomi yat prasâdam tasya punyasya dadyât]; (b) ko me paçûn dadyât? Ko[-e] me manushyâh¹

Verbatim trl., etc. Quo-modo, O'Mazda, [nos] lactitia-afficientem Bovem [sacram] quaerat[-ret ille vir sanctus agricola] (b) qui Eam [pro] huic\*1 [hac]-terrae²[-ra pascuis-praeditam] desideret[-rabit]? (quo-modo?:-Sic est illa bos beatissima (optimae\* divitiae) obtinenda), (c) [i.e. Sanctitate!:-Provincias] recte-viventes in-Sanctitate in multis\*s [recurrentibus] solis-splendoribus, [i.e. per multos dies luce solis beatos] (d) manifestas ([fortasse 'praeclaras (praeclare) in Sanctitate et justitia viventes]) provincias, [i.e. cives eas habitantes'] a me ([vel 'vere' (må = små)]) [strenuo nisu]) obtinendas\*s, [i.e. cives earum recte viventes redditos, hos, vel 'hoc' ut] donum da; [tum omnes quaesitas divitias pecuarias adipiscetur agricola sanctus].

pâlanam\*dâtîm\*alabhanta?[Aparam sâhâyyam dehi]. (c)Anyam yat parisphuṭam\*
Tava hetoh jânâmi, Svâmin Mahâjñânin. (d)Dîner upari suçîlam\*\* [sattvamcha\*\*]
kâryam\* tatah atah param bhuvanam [svargam] manasâ âkâryate\*\* [paçchât
yathâ atah param bhuvanam sarve jânanti]. 1P. 2J. 4 amtah. \*\*reading 'am' as 'khim\*'.

Ner. trl., etc. As that which I seek as (? or 'for [-no hetos(r)]') the soul is what is the desire for somewhat of strength\* (or 'sustenance'), [that is, as being able\*, I am performing the duties of sanctity, wherefore let one (or 'him') grant me what is its reward]? (b) Who will (or 'may') thus grant me herds? And which men have obtained for me protection for them\* as a gift? [Do Thou therefore grant me a different (or 'a further') succour]. (c) Another which\* is distinguished\* (so = Asha') for Thy sake\*\* do I know, O Great Wise One the Lord. (d) It is owing to (or 'concerning') the Dio that the kindly nature [and character\*] is to be invoked\* (so meaning, see the Pahl., not 'deed') with the mind, and hence\* and thence\* (afterwards) the world which is beyond, [Heaven] is invoked\*\* with the mind, [that is, they make this invocation afterwards, as (or 'when') they all become acquainted with the world which is beyond].

\*\*Hardly 'another than', yet see the Pahl. and Gâthâ. \*\*2 or 'in Thy stead' (?).

Parel-persian Ms. Chûn ân în man ruwân khwâstâr hastam har-chih kût? [kûm kâr u kirfah tuwân kardan []?] (b) Kih ân man —; [kûm [] kih dehad]; [wa = va] kih ân man mard i parwarish hâşil-kunad [[] [bi-kushishu = aparini\*1 (sic)] yârmandî] (c) dîgar az Ardibahisht [] [u = va] Tû ham, Hôrmuzd, [chih Shumâ râ |u = va] dânam?] (d) [] [Dân(ân) — = Puhi ardin (?) -am] pah khwândan buland mînishnî [kih [] ô guîtan ân chiz i, kih [] [andêsidan = minidan], buland hast, ma-râ bih [] [dânam (?) = vintûnin (? anitûnin\*1)]] (dênam chi perhaps meant for apariyânî (?) = nâ-p°.

Free tr. How, Lord, shall he the joyous Kine be seeking Who seeks her rich with pastures? : -How?

That living lands (Alic Alan ) is near of plant

Just living lands (-t'is thus-) in years of glory;

Known holy homes! O thus that blest gift give.

\*2 esse, infin. (aegre). \*2 vel pourushû hvarê-p° = 'inter homines solis-aplendorss-habentes (i. c. praccipue beatos)'. \*4 vel 'optandas = nishnsyâ '(?).

Pahl. text translit. Chigûn, Aûharmazd, zak râdih kardarih î Gôspend bavîhûnam, (b) mûn denman [khim (¹altern. text)], [mûn râdih padash vâdûn-îâyên² denman Gôspend]? Ash pavan valman î varzidâr khûrsandîh, [aîgash khûrsandîh pavan zak damânö amatash zak² vâstryôsh yakhsenûnêd⁴]. (c) Pavan râstîh⁵ zîvishnîh zak î aharûbö [aê²+¹ yakhsenunêd], afash pavan kabed khvârîh pânakîh aê² bavîhûnêd, [pavan kabed nadûkih]. (d) Âshkârak stî, va¹ zak î valman î dehakash⁵ (sic, vel 'nashkash\*(?)')⁵ avö li nisastak (or 'visastag'\* (?))³+¹ dên ahvânö dahishn yehabûnêd [frâz¹ vakhsh¹⁰]. ¹See P. ³D. vâdûnîând, Mf. no îâ. ³D. ins. î. \*so DJ., D.; K.⁵ dâred. ³D., and P. râst. °so DJ., D. ¬so DJ.; D., P. hanâ. °or 'nashkîh\* (?)'. °DJ. n-î-s-t-kö (?) (or 'vîs-t-"; D. nâs-t-k (or 'vâs-t-"); M. vîs-s-t-k (or 'nîs-s-t-k'); K.⁵ nâs-st-k (or 'vâs-t'). ¹º D., P. vêsh.

Pahl. tri., etc. How, O Atharmazd, shall I seek that one possessing the efficiency of liberality (a compos.) which is the sacred Herd (for 'that which the efficiency of liberality for the herd'], (b) and how shall he seek for her who contents her\* (or altern. 'he whose nature is thus') [by whom liberality might\* be\*1 effected\* for her (this herd)]? Its (the Herd's) satisfaction be secured through the husbandman, [that is, its satisfaction can be realized in that time when the husbandman has it in possession]. (c) It is by his living in uprightness that the righteous [shall possess this]. He also desires a protection (or 'shelter') for it (the Herd) in its abundant comfort, or 'glory'), [in its abundant happiness]. (d) A manifest (or 'distinguished\*') land\* and that which is its village\*-life\*, as an abode for me [in the world], give Ye this gift ([or (d)'Give Ye (or 'render Ye') the creation manifest to me, and render that which is its book\* (?) (or 'learning = nashkash\*'), open (i. e. unsealed\*) in the creation of the worlds']). [Cause it further to increase]!

\* Or 'they would effect ('danyên)'. \* seeing the root på (?). \* visastag (?).

Nor.'s sansk. text. Yathâ Tvan, Svâmin, ayam [vel lege 'imâm'] dakshinâni kuru Gospindam\* [Paçum]. Samihe (b) idam [çîlam (in the Pahl. altern. text) yat dakshinâni tatra kârayet, etat gavâm [paçûnâm] karmakârîtayâ\* santoshayet, [yat' santoshani idam [lege imam] kâlam kutumbinah dhârayet], (c) yat satyena jîvet asau punyâtmâ, [yat dhârayet] tat idam prabhûtam

khādanath, rakshāth, çubhathcha. (d) Prakatath prithivyāth yat ayath naskah\*(?)

Trlit. (c) Ye na ashôis aojanha var(e)dayaêta · · ·

Verb. tranel. Ita-omnino huic [viro sancto], O Mazda, [per] Sanctitate\*1 [-tatem] erit [haec Bos (vel colonia(?))\*] (b) quam huic [viro per] Regno\*[-num], Bonaque[-namque civis sanctus] designavit[-verit] Mente[-ntem] (c) qui vir\*8 [iv] vigore prosperitatis-pietate-comparatae [eam coloniam] augeat [auxerit] (d) quam, [id est, etiam si eam ut sibi] proximam coloniam\* scelestus-infidelis (cum sancto\* (sic)) participat[-et]. \*2Vel\*OS.\* 2vel\*Potestate\*. \*2praecipus heroicus.

Pahl. text translit. Actúnoch¹ valman, Aûharmazd, pavan Aharâyîh arjânîk, [aîgh, zak î aratêshtâr² Aharâyîh râî² pavan Gospend arjânîk⁴], (b) mûn avŏ valman Khshatraver va Vohûmanoch châshêd [aîghash nafsman⁵], (c) va⁵ mûn pavan² zak î lanman tarsakâsîh²+⁰ aōjŏ vârînêd, [aîgh¹⁰, aōjŏ pavan¹⁰ tarsakâsîh²+¹¹ lanman¹² dârêd¹²], (d) ¹⁴zak î nazdistŏ gêhânŏ

mamo 'pavishtasya satah antah" grihe, datim dehi², (prabhûtam dehi]! ' J.' margin. ' so J.', J.', P.; C., P.' pra'; J.' praditi (sic).

Ner. trl., etc. In which manner, O Lord, do Thou provide this giving" one" ((?) or 'this liberal gift') the Gospinda [the sacred Herd]. Thus do I desire (or 'beseech'). (b) And I desire also this [(properly altern.) or "" 'the disposition'] which may effect the liberality there, and which may bring satisfaction to pass through activity" of (or 'on behalf of') the cattle [and herds, and which may possess (or 'maintain') that period of the husbandman's tutelage as a satisfaction for them]. (c) When that religious man may be living in righteousness, [and when he may have it (or 'them') in possession], then he will bestow upon it, or them, this abundant fodder, protection, and welfare, (or 'splendour'). (d) Openly therefore give forth in the earth that which is the gift, this nask\* (or 'book') of him who, being mine, is seated in my house, [give it abundantly]. \*" Him used as khim and so mistaken.

Free trl. Aye, his may be through Holiness, O Mazda,

That Herd through Rule and Goodness of the saint

Who with the strength of holy wealth enricheth

Fields even next the forman's land.

mûn<sup>18</sup> valman<sup>16</sup> i<sup>11</sup> darvand bakhshêd, [aîghash zak dên dârishnő barâ yanse-gûnyên<sup>17</sup>]. ¹ DJ., D. om. î. \*DJ. as others. \*D., M., P. râi. ⁴ses P. ⁴ses P. ⁴DJ., D., and P. om. ³ D., P. om. ⁵ so D.; DJ. tarsagāih (sic vid.); M. tarsagahîh (so?). ⁴ P. ins. min. ¹⁰ P. om. ¹¹ DJ., D. ins. i. ¹⁵ so D., P.; others levatusas. ■DJ., D. yakhsenunêd. ¹⁴ DJ., D. ins. va. ¹⁵ DJ., D., M. min. ¹⁵ DJ., D.; ses P. ¹¹ DJ.; D. ¹gûnâid (written ⁰aŭd.).

Pahl. tri., etc. Thus is he also, O Aubarmazd, worthy (or 'meritorlous\*') through Sanctity, [that is, he who is the warrior, owing to his Sanctity, is worthy for the Herd], (b) which Khshatraver, and Vohuman also, is pointing out to (or 'teaching') him, [that is, (through his self-government and his own internal excellent disposition he is teaching) himself (? so perhaps meaning)]; (c) and he is raining down\* (?) favour through the strength of the revering-recognition\* for us (or 'through our devotion') ([or possibly, 'causing strength to increase' (vahrinēd\*?) through our reverence (or 'reverence toward us ')]), [that is, he is maintaining strength through reverence toward us (or 'in us')] (d) and he maintains (?) that which is the nearest settlement which he who is

the wicked shares (or possibly 'gives up\*'), [that is, such righteous warriors shall seize it from him in possession].

Ner.'a canak. text. Evanicha asmâkath, Svâmin, yat punyasya yogyath, [kila, eteshâm kshatriyânâm punyasya heteh\* paçavah [-çor\*(?)] yogyatarâh santi], (b) yat idam râjyam Bahmanasya âsvâdayet, [kila, svîyena], (c) yat asmâkam hhaktiçîlânâm balam [prânam] varshet\*, [kila, balam tat bhaktiçîlânâm samdhârayet¹], (d) yat antaḥ\* prithivyâh [-yâm] ayam durgatimân vibhanjanâm\*²(?) [lege vibhâgam] dhârayet [tat âkrishyet\*\* (sic, read perhaps âgrahishyat\*\*)].

1 J. samadh (corr. from samain ) \*\*. 2 J. vibhajanam. \* so C., P.; J. akrahshyet

(sic), J.\* akrayet, or akriyet (sh left out). \*\* The Comm. is corrected here.

Nor. transl. And Thus, O Lord, ours is that which is the adroit\* characteristic of Sanctity, [that is, on account of the Sanctity of these warriors they are more clever (or 'worthy') for (? sic) the herd\*1], (b) which this sove-

Verbatim transi. Sic Vos venerer [-abor] celebrans, O Mazda Ahura, (b) semper cum-Sanctitate Optimaque Mente, (c) Regnoque, [per] quo\*1 [quod Regnum (vel 'per quam potestatem divinam')] precator\*1 [dilectus] stetit [stabit exorans] in viû [ad caelum], (d) [et etiam] manifeste (loc. adverb.) ([vel 'praeclaros'\*2 (acc. pl. masc. (sic)), vel etiam semel iterum 'illuc-attinentes\*3, accessum invenientes']) adjutores-colentes ([vel efficacia-solemnia sacrificii']) in Habitatione Sublimitatis [vel Cantus] audiam\* [vel 'faciam-ut-audiantur (?)', vel etiam fortasse 'ad-audiendum [propensus sis], i. e. audi' (infin. loco imper.)].

\*'Vel simpliciter 'nt'. \* vel 'precatoris dilecti (gen.)'. \* åkåo = °ås = °åns, r. ach. Pahl. text translit. Ačtûnö Lekûm stâyêm va¹ yezbekhûnam, Aûharmazd, (b) pavan aîtö dahishnîh Ashavahishtö va² Vohûmanöch, [aîghatö levatman valmanshân avò³ yezbekhûnam], (c) va⁴ Khshatraverich⁵ mûn⁵ valman² î³ khvâstâr°, [aîgh, kar va kirfakö bavihûnêdö] ash astînêd avŏ râs, [aîghash dên avŏ râs î³ frârûnö yekavîmûnînêd³]. (d) Âshkârak valman¹o î¹o râdö¹¹ [Aûharmâzd,] amat dên Garôdmânŏ ash¹² srâyêm¹³, [aîgh, yazishnö î¹⁴ valman¹s âshkârak vâdûnam]. ¹DJ.om. ²DJ., D. and P. ins. va. ³D., P. ghal. ⁴D., P. om. ⁵DJ., D. om. ſ. °P. yaxam mín. ³DJ., D. and P.; K.° åuö, or avŏ. ¹DJ. ins. î. °so DJ., M.; D. astînêd; others °mûnêd; see P. ¹³ so Mf.; DJ. ghal.; D., K.° åno, or avŏ. DJ. ins. î. ¹¹²P. ins. dâbûn(?). ¹³ so DJ. and P. ¹³ so D., P. ¹³ so D. ¹ab.; others ghal.

Pahl trans! Thus You all do I praise and worship, O Auharmazd, (b) in the dispensation of existence (or 'of continuity, i. e. in that continuous

L. 3, 4. 329

reignty of Bahmana may cause us ('or them'), to taste (or 'may teach us (or 'them')), {that is, through that which is its (or 'their') own} (c) because it (or 'he') may bestow power [or intellect\*2(?)] upon\* us as religious, [that is, it (or 'he') may maintain the strength of the religious]. (d) And when this wretched sinner may obtain an heritage\* within the earth [then let Bahmana (or 'the righteous') seize\* it (or 'let him acquire\*' it)]. 'Hardly 'the herds are more deserving'. \*\* or 'the breath of life'.

Parsi-persian W2. Édûn ham û, [] Hôrmuzd, pah Şawâb arsânî, [kû, ân i arateshtâr, Şawâb râ pah Gêspend arsânî [ast, kû, gâv u asp = ast, âgh, tônā va asp]] (b) kih ân û Shaharêvar u Bahman ham chashad, [kûsh khwêsh [shumârah = shûmār]] (c) [] kih [] ân i mâ bandagî [az = min] buland mî-bârânad [= vârînênd], [[] buland [] bandagî mû dûrad], (d) ân i nazdik jihân kih [] û i darwand bakhshad, [kûsh ân andar dâshtan bih [] [sitand (? vel sitânand (?)) = -ând]] &

Free tr. So would I worship You with praises, Mazda, With Holiness, Best Thoughts, and Might forever, By which great Might the prayerful gains the pathway; In Home-of-song\* accepted praise I 'll hear.

time\*'), and Ashavahisht, and also Vohûman as well, [that is, it is together with these that I worship Thee], (c) and Khshatraver ("vairya") likewise which (or 'who') causes him who is a suppliant, [that is, who desires duty and good works], (or 'by which he who is a suppliant · is caused' ["inid]) to stand on the path, that is, it causes him to stand in the midst on the pathway of the pious]. (d) And that which is the bountful offering\* also becomes manifest [O Aûharmazd] when I declare\*i it for (or 'to') him in Garôdman, [that is, I shall make his worship manifest]. \*Does srayêm mean' I hear'? see the gl.

Nor.'s sansk. text. Evan Tava stutin ârâdhanâm\*[-nam] karomi, Mahâjñânin Svâmin, (b) yat asti dâtih\* prakaṭatâ\* Rahmanasya, [kila, samam tenn yat ârâdhanam¹ karomi]. (c) Râjyam yat asya samîhe, [kila, kâryam² (or read ''yasya') puṇyasya vânchhâm² karomi] yat samprâpatteh\* (or ''prâpteh\*\*') ayam mārgah, [kila, asya mārgasya suvyāpāram³ āste]. (d) Prakaṭâm⁵ ayam [lege imām] dakshinām dehi, [Svāmin] yat antah Garothmānasya stutim [ârâdhanâm[or '-nam'] prakaṭâm⁵ [or '-tam'] karomi]. ¹ P. ² ali kāryam. ¹ C. ⁴ J.¹; J.\* 'te; P. 'ottapatteh. ¹ so C.; P. prakaṭātam. \*\* See other views in the Comm.

Nor. transl. Thus do I render Thy praise propitious\* (or 'do I complete Thy praise and Thy worship [-nam'], O Great Wise One, the Lord, (b) since it is the gift, the manifest characteristic\* of Bahmana, [that is, it is together with it (or 'him') that I offer worship Thee]. (c) And I desire that sovereignty which is his, [that is, I effect the wish (or better 'I make the prayer') for righteous action, for this is the way of approach, [that is, good works are in (or 'of') this way]. (d) Do Thou Grant me this open gift (or 'liber-

ality') [O Lord,] when [I render] praise within Garothmana [propitious, open, (or 'when I render worship [-nam] openly [-tam'])]. \*1 Or 'manifestation'.

Parai-persian Me. Édún Shumâ stâyam u yazam, Hôrmuzd, (b) peh hast dâdan Ardîbahisht u Bahman ham, [kût awê ôshân [] [ô == ghan] yazam]. (c) [] Shaharêvar

> .text. 5 மட்டிட தே. தி. அதிய. அதியிய. மரும். முடியிய. மடிட நிறேரைய மாருமுடியன். திறியில். திடியிய. மடிய மரிக நிறேரைய மாருமுட்டிய மாய்கள். மாது மாழ்க்கு இருக்கும். மாரும். மாய்கள்.

Triit. (b) Hyad(t) Yûshmâkâi māthrāoệ vaorāzathā [= vavraz°] · ·

(c) Zastá-istá, yá não váthre [= huvo] dâyâd(t).

Verbatim tri., etc. Ad-studium-enixum-(pro-causa-Vestra-sancta) me excitavi (1<sup>24</sup> sg. pf. med.\*(?) ar) enim (['vel in-studio-enixo (loc.) [excitabor]]) a Vobis ([vel, et fortasse melius 'secundum Vestrum (mandatum) et gratia Vestra adjutus']), O Mazda, [per] Sanctitate [-tem\*1], O Ahura, ([fortasse, O di (O vos di duo(?))]) (b) quum [ad] Vestro[-trum]-rationis-verbi-pronuntiatori\*[-torem] propitii-acceditis [i. e. ei Vos-ipsos-amicos-praestate] (c) aspecto, [i. e. (cum auxilio) diu promisso et ex eo evidenter exspectato] manifesto, [i. e. a Vobis nobis coram omnibus ad contentionem nostram aperte defendendam et probandam allato], auxilio (d) [et] manu-ipsa misso, quo [auxilio nobis a se allato] nos [ille verbi pronuntiator] in-gloria[-iam vel in prosperitatem spiritalem\* et mundialem)] ponat [vel instituat]. \*1 vel 'O Asha!'.

Pahl. text translit. Amat bûndak pavan zak î Lekûm tarsagahih (for "âkâsîh)" [hômanânî²], Aûharmazd, [aigham² tarsagahih t Lekûm bûndak kardö hômanâdő³], (b) amat pavan zak î Lekûm Mânsar yezrûnishnîh hû-ravâkhmanînêd, [aigh, amatő Dînö\* î Lekûm rûbâk vàdûnânî, am pavan rûmishnö ghal vâdûnyên¹³]. (c) Afam madam¹¹ nikêzîd âshkârakö aîyyârîh¹² (d) pavan tûbânö khvahîshnîh, [aigham pavan tûbânö aîyyârîh vâdûnyên¹³] mûn avö¹² lanman¹²+¹² khvârîh²² yehabûnî-aît¹². ¹ DJ., D. seem °agâth (or 'gâish' (?)). ² so the most; M., D. hômanad. ³ P. om. am. ⁴ so DJ., M. ⁴ so DJ.; D. hômand. ˚ DJ., D., and P. am. ² so P. (?), D., M. °mînêd; Şp. °manêd; DJ. °manêd (corr. to °manînêd (?)). ° P. om. ° DJ., D. °añd. ³ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ D. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. ¹ p. °nâŭd. □ DJ., D., P. om. ¹ so P. om. □ p. °nâŭd. □ DJ., D., P. om. ¹ so P. om. □ DJ., D. °nâŭd. □ DJ., D., P. om. ¹ so P. om. □ DJ., D. °nâŭd. □ DJ. D. °

Pahl. trl., etc. When I shall be perfect in reverencing You, O Aûharmazd, [that is, sohen Your worship shall be performed by me perfectly], (b) since ye cause mental rejoicing to (or 'through') him who is the one bearing-on (or 'for', or 'through' that which is the bearing-on) of Your Manthra, [that is, when I shall make Your Religion progressive, then do Thou

L. 4, 5. 331

ham [] [yazam az û i = yazam min valman i] khwâstâr [[Şawâb hast = Ahlâish\* hast], kû, kâr u kirfah khwâhad] ash — ân râh, [kûsh andar ân râh i frârûn (sic) [] [âyand (?) == êstênd]] & (d) Zâhir û i sakhâwat [[debî = dábân], Hôrmuzd,] kih andar Garôtmân [] [ash gûyam = ash srâyam], [kû, yazishn i û (vel ô) gâhir kunam] &

Free tr. Aye, ready stand we\* for Your Service, Mazda,
Since friendliest Your prophet's toil Ye further
With open help, expected, seen of all men,
And thus to Glory\* doth that prophet lead. (\*Or'to welfare'(?))

(or 'they (as representing You) do') that for a joy to me]. (c) And give Ye observed and visible help to me (or, 'nikezêd, do Ye\*1 also look for (or 'propose') for me a visible help') (d) for (or 'through') a mighty prayer, [that is, do Thou (or 'may they do') this (on your behalf) for me through a powerful friendship], one through which glory, (or 'welfare') is (or 'may be') given to us.

Ner.'s sank. text. Sampūrņam' yat Yushmākam bhaktim karomi, Svāmin, [kila, bhakticilatām Yushmākam sampūrņam kurvann asmi], (b) sarve yat tat\* Avistāvām Tava vāmchhayet\* pramodena harshena, [kila, Dineh²[-im] Tava pravartamānām karomi, sarve yat\* ānaudam kurvanti], (c) asmākam upari ālokayet\*, prakaṭatām ekavelām² kuru. (d) Yat\* arogyatām\* samīhe [tat\* arogyasahāyatām kurū]. Yat\* asmākam çubham dehi. \*J.\* \*manasā. \*J.\*, J.\*, J.\*, dan. \*J.\*, J.\*, olam.

Nor. franal. Since (or 'When') I am fulfilling devotion\* towards You completely, O Lord, [that is, since I am exercising the devotion of my nature toward\* You, and with completeness], (b) and since all my fellow-worshippers are effecting\* that which Thy Avista-word desires, and with joyous delight, [that is, since I am effecting the advance of Thy Din when all are producing delight], (c) then let them (or 'one') look over us ([or 'let them (or 'let one') pay attention for our sakes']), and produce Thou this manifested power (or 'influence') once for us. (d) Because I am praying for strength (or 'absence of disease\*') [do Thou therefore effect for me that friendship which has been (or 'which renders' one) exempt from weakness]. That which is our glory (or 'welfare') do Thou bestow.

Parsi-persian Ws. Kih pur pah ân i Shumâ bandagî [hend (?)], Hôrmuzd, [kû [] bandagî î Shumâ bundah kard hast(?)], (b) [] [ma-rê = am] pah ân i Shumâ Mânth(h)rah (sie) sitadan khōshî-khwâhishn (?), [kû [] Dîn î Shumâ rawâ kunad (?), ma-rê pah râmishn ô (vel 'û' (?)) kunad (?)] © (c) Ma-rê awar âgâh-kunênd (sie) gâhir yârî [kunad = vâgûnêd\*], (d) pah tuwân khwâhishn, [kûm pah tuwân yârî kunand], kih [] mâ [] [rê nêkî deh (?) = rê madûkî\* dâbûm] ©

9 வரு. அத்திய. திகர்க் காகில் அரிய. குரிக்கை வண்ட மூன்வில் வருவத் குரிக்கிர் கொண்ட மூன்வில் வரிவத் கோதிர் கொண்ட மூன்வில் திகர்கள் காகிக்க

Trlit. (b) Urvathô [= vrathô\*] Asbâ nemanhâ Zarathustrô

(c) Dâtâ khrateus hiz[u]vô raithîm [= °iyam\*] stôi [= stê] · ·

Verhallm trl., etc. Qui [in] sacro Rationis-verbo [pronuntiando] vocem [suam], O Mazda, fert, [i. e. attollit], (b) amicus [noster per] Sanctitate[-tem], et laude[-dem], Zarathushtra, (c) [ille] dator\*i intelligentiae [daus] linguae directionem (?), [i. e. ut auriga in cursu spiritali et in certamine animae aurigans], ([vel[monstrane] viam\*(?)-per-linguam-designatam]) pro-[vel in]-patria\*\*2 [nostra], (d) [id est] mei [mea] instituta [de justitia et cultu etiam] Bona enuntiet [et patriam nostram doceat] Mente! \*'vel 'leges'. \*'2 sunt qui 'ossa (infin.)' reddant.

Pahl. text translit. Amat pavan Mänsar göbishnö yedründ<sup>1</sup>, Adharmazd, [aigh, Yazishnö vädününd], (b)<sup>2</sup> va<sup>3</sup> döstö [i Yazadün t vöhünö<sup>4</sup>], Aharüyih niyüyishn<sup>2</sup> güftär<sup>5</sup>, [aigh avö kür va kirfakö franümam, mün<sup>4</sup>] Zaratüshtö [hömanam], (c) yehabünüi-am khiradö<sup>7</sup> büzvünö, räs<sup>2</sup> astishnih, [farhakhtih<sup>2</sup>], (d) mün avö li<sup>10</sup> äräyishnö, [aigh, hävishtih i li vadünyön<sup>1</sup>], ash zak i pavan Vohümanö ämükhtishnö (sic) yehevünüd, <sup>2</sup>D. <sup>2</sup>nühd. <sup>2</sup>D. ins. aigh. <sup>3</sup>DJ., P. <sup>4</sup>no IJ.; D. va(?) shapirün. <sup>4</sup> see P. <sup>8</sup> Mf. amat. <sup>4</sup> D. <sup>6</sup> ins. va. <sup>3</sup> D., P. rakhik. <sup>3</sup> DJ.; others farhükli<sup>6</sup>. <sup>8</sup> D. om.

Pahl. tri., etc. When they utter words in the Manthra, O Atharmazd, [that is, when they shall celebrate the Service], (b) [and when I also who am] Zaratusht, their\* friend, am uttering\* the praise [of the good Yazads,] and of\*! Aharayth, [that is, when I am offering worship for (or 'in') the performance of duty and good works] (c) do Thou then grant me the tongue (that is, 'the speech') of wisdom, and a station (or 'firm footing') upon its path, [i. e. grant me perfection\*], (d) and also him by whom my orderly arrangement is to be effected\*, [that is, may'st Thou (or 'may they, such

<sup>.</sup>Text. 7 எழு. மிர. குடியே. இவதுகளும்போ. எட்டியஒர். துடியட எலும். குடித்திருட மிவதுகளும்யே. அடியுவை அடியட எலும். அவதுவம். அம்புவை. அவடும். என்றைய். அவதுவம். அம்முவை எள்முழுத்

Free tr. And may, O Lord, that prophet's voice give succour, His, Zarathushtra's, friend\* in praise and justice, Giver of wisdom, guiding land and people,

My regulations let him ever teach!

persons') effect a discipleship for me], for his, that is, to such an one is the teaching which is by Vohûman. \*1 Perhaps, 'O A.'

Nor.'a sanak. text. Yat tat\* Avistâvâṇin, Svâmin, kuru [yat\*1 âste\*2 ârâdhanân[or-nath]karomi](b)mitratân [dâdârasya\* [lege dadîtur\*(?)]] punyasya [rakshân] namaskritin karomi, [kîla yat kâryan punyasya, susamriddho 'ham] Jarathuçtro³\* [bhavâmi]. (c) Dadâmi buddhini jihvâyâ\* [or-'ayâ'] mârgasya sanisthitini. Asti [prakrishtahâdasya\* (so, hardly for-ţatâyâḥ\*?)]. (d) Yat\* ayan samârachanâ\* [?-nam(?)] mama [çîshyânân kuru]. Tat\* Bahmanasya çîshyân [meaning çîkshân] dehi. ¹J.4, P.; J.³ yas; C. yata. ²J.⁴ ste; J.³ te (yas te, but see aîgh). ■ J.⁴ °asya. ⁴J.\* °yâyâ. ▶ so all

Mer. trl., etc. Wherefore (?), O Lord, do Thou produce\*\* this, the Avistâtword, [which means, (so, see aigh) 'I am (altern. trl. of the Pahl. as reading yedranani\*) making the A. word propitious' ([or read -anam (see the Pahl.) 'I am offering worship']); (b) for then am I producing the friendship [the protection\*(?)] and the praise of Sanctity the bestower, [that is, I am doing the deed of Sanctity, I] Jarathustra [the well prospered]. (c) I am bestowing knowledge (or 'understanding') through the tongue, which is the standing of (or 'the abiding upon') the true path. [That path] is [that of 'prakrishtahâda' (so; see the Pahl., hardly 'of excellence' [-tatâyâh)]. (d) Because this one (the bestower) is my regulator [lit. (?) regulation] [make him also that of my disciples]. Grant that which is the teaching (hardly 'the female disciple') of Bahmana.

Probably reading Pahl. yedrûnyên.

Parsi-persian Ms. trit. Kib pab Manth(h)rab (sie vid.) göbishu barand, Hörnuzd, [kû, Yazishu kunad (?)] (b) [kû = agh [] n. tr. pro döstün i\* (sie vid.)] Îz(a)dân i [vehân = va (?) shapirân] Şawâb niyâyish\* guftâr, [kû, ân kâr u kirfah khwânum (?), kih] Zaratusht [hastam], (c) deh\* ûn man khirad [u = va] zabân, [] [dûr dîdan = râik\* astânishn\*] [] [bisyâr-sitâdan (?) = farâhâtî vel farâhahtî\*\* (sie vid.)], (d) kih ân [] ârâstan, [kû, shû-girdî i man kunand\*], ash ân i pah Bahman âmûkhtan bâshad \* \*\* See Comm.

Free tr. Then Yours yoke on the eager ones and swiftest,
Your praisers' victories\* for ever gaining,
Your mighty ones yoke on through Right and Good Mind.
With these drive on; so be Ye for my aid.

Alters. Then Yours I'll\* yoke, the eager ones, and swiftest,
The 'Bridges\*' of Your praises mounting\* over\*,
Your mighty ones I'll yoke, through Right and Good Mind,
Through these incite\* Ye me; be near to help!

384. L. 7, 8.

Verbatim trl., etc. Tum vestros [-stris servis sanctis (sub specie equorum in curriculo currentium animo conceptis)] jugum-impone [vel 'imponam'] ardentes [-tibus] celeres [-ribusque] (b)[sic] vincens\*1, [i. e. attingens et transcendens] pontes\*2 ([vel vincens [in] contentiones [-ibus] strenuas\*[-nuis]]) adorationis Vestrae, [i. e. vincens in annisibus\* ad adorationem Vestram plenam reddendam necessariis], (c)\*3 O Mazda [per] Sanctitate[-tatem jugum-impone (vel 'imponam') his servis Vestris] robustos [-tis per] Bona [-nam] Mente[-ntem]; (d)\*8 cum quibus [huc usque] vehamini; meo sitis auxilio. \*1 Vel lege jāyāis == 'incitationibus'. \*2 sine dubio Pons Judicis ad caelum ducens etiam una comprehensus est. \*\*Altern. trl.\* (a) [Cum] Vestris [sanctis] me-conjungam ardentes[-tibus] enixos[-is]·, (c) M. A. [cum] potentes [potentibus]·, (d) [per] quibus [quos] me ad bons facta perficienda incitetis, etc.

Pahl. text translit. Aêtunő zak i Lekûm áyûjem¹ [avő kâr va dînû² i Lekûm, mûn] dôshak³, [va⁴¹¹ avâyishnîk,] va arvand [hômanêd¹, avar-kâr], (b) pavan yâmtûnishnö⁵ avö⁵ vadarg, va¹ nîyâyishnö î Lekûm râf, [aigh, vad amat avö tamman yâmtûnânî am va¹ niyâyishnö⁵ avö⁵ Lekûm tûbân yehevûnâdö kardanö], (c) Aûharmazd va⁶ Ashavahishtö chir¹, Vohûmanö¹ [chir lakhvâr aê⁻ Vohûman], (d) vakhdûndâr⁰ yehevûnâni¹ zîm⁰+⁵ [min Lekûm¹] aîtö¹⁰ aîyyârîh, [aigham zak¹ aiyyârîh î¹¹ min¹¹ Lekûm¹¹ avö nafshman tûbân yehevûnâd kardanö].

\*\* see P. \* D. dâdistână. \* so DJ., D., M. \*DJ., D. om. \* D. ins. î. \*DJ. om. \*DJ.; so D. \* D. g(i)riftâr. \* all seem sak am, save DJ. \*\* DJ. ins. lekûm. \*\* DJ. and P. ins. i min Lekûm; D. î lekûm.

Pahl. trl., etc. Thus I am joining (or possibly 'I am yoking You') [for both Your duty and opinion, Ye who are] friendly [and desired], swift, [and working on-high (that is, 'heavenly')] (b) in my coming to the Bridge, and for the sake of celebrating Your worship, [that is, may it be possible to me to celebrate Your praise until when I shall arrive (possibly meaning 'in order that I may arrive') beyond], (c) O Ye Aûharmazd, and Ashavahisht the hero, and Vohûman. [A hero again (or 'likewise') is this Vohûman (exegetical note)], (d) and thus may (or 'shall') I be a seizer (or 'recipient') of that

.ixet .8 રાષ્ટ્ર. સેલ્લુ. હાલ્યુલ. જાતા હિલ્લિલ્લુલ. ફ્લાલાલ્લુ. સ્તુ. સેલ્લુ. લાભુલ. વર્ષિયા લાગુમાં પ્રશાસભા વર્ષે. સેલ્લુ. હોલ્લુલ. પરિવૃત્તિમાં પ્રિરુવસ્ભુલ. વર્ષે. હોલ્લુ. હોલ્લુલ્લુ. રાષ્ટ્રલા પ્રત્યાલા કરિયાસભા

Verbatim tri., etc. (Cum) Vos [cum] pedibus [metricis] quae [qui] late-auditi [-sint versus] adorationis [vel strenuitatis-abundantiam\*-obtinentis\*, id est, pedes metrici ad res optatas obtinendas aptissimi(?)] (b) Vos] circum-ibo, II Mazda, manus-extensas-habens, [id est, manus attollens]. (c) Tum vos [etiam],

help which reaches me [from You], [that is, thus may it be possible to me to make this help which comes from You my own].

Ner.'s sansk text. Evan yat Tvan niyojayami [idain karyam nyayasya¹ Tava²]. Mitrasya [vanchham karomi] vegena. [Karyam upari bhavet], (b) yat prapnomi etat antarale, pranamah Tava hetoh, [kila, yavat tatra bhuvane prapnomi namaskritim Te balishthatam (sic)² karomi]; (c) Svamin, parisphutam [prakaṭam] balishthatam Bahmanena [yat balishthata\*⁴ paçchat Bahmanat, uttamat manasah]. (d) Asya grihitaro [grahītā] bhavami yat Tvam [lege Te], Svamin, sahayatā³ aste, [kila, sahayatā³ yat svayam çaktimān\* çaknoti² kartum].

¹ C., P. panyam in brackets. ² all\*\* nava. ³ J.² °ṭatām. ⁴ J.⁴, J.⁴, J.\* °ṭatā. ⁵ J.⁴ sāhaŷ. ˚ J.³ sāhaŷ. ⁻ P. °anti. °\* so J.³ also; I correct Comm.

Mer. trl, etc. Thus am I joining (?) Thee (or possibly, 'enjoining that which Thou [lege Tvanh] commandest'(?)), [this deed of Thy rule (or 'system']. I am fulfilling the desire (or 'making the prayer' (?)) of friendship [toward Thee], and with activity. [Let it be also a duty, (or 'an action') above], (b) performed while I am coming upon the intervening\* space\* (or 'Bridge\*'). Let it be worship offered by me for Thy sake, [that is, so long as until\* I shall have come to the world beyond I am making Thy praise a most powerful influence\*]. (c) Thus, O Lord, am I making Thy most mighty power an open\* illustration\* (see Ashavahisht which recalled the Fire) [or 'manifest' (gloss)] and through Bahmada, [because afterwards the most mighty power is from Bahmana (or 'because after Bahmana, the Best Mind, it is the most powerful influence')]. (d) Thus am I a seizer (or 'acquirer') of that which is Thy friendship, O Lord, [that is, this friendship is something which the capable man is able to produce of himself (or 'to make his own')].

Parsi-persian Ma. trit. Édûn ân î Shumâ [] [kushishn am (sio) = yûram] ân kâr u inşâf î Shumâ, kih] [] [klwâbish = —] [ [] lâ'îk (or lâyik\*)] wa buland [hastêud\*, [az = min] buland-kâr], (b. pah rasidan ân râh [] niyâyishn î Shumâ râ, [kû, tâ kih ân ânjê rasau, man [] niyâyish\* ân Shumâ tuwân bâd kardan, (c) Hôrmuzd u Ashavahisht, ghâlib [] bâz [] [ê =  $\mathcal{E}$  (?)] [Babman], (d) giriftâr buvam [âu i = an i] ma-râ az Shumâ hast yârî, [kûm ân [o = o] yârî i az Shumâ ân khwêsh tuwân\* bâd kardan]  $\mathfrak{g}$  \*or înd.

Free irl. Yea, I would circle You with hymns in metre,

With lifted hands and verses loudly chanted,

With Holiness, O Lord, and helper's\* praises,

And with the Good Mind's virtue\* would I come!

per Sanctitate[-tem] viri-principis-adjutoris (vel 'oblationis')-que cum-adoratione, (d) tum vos [circum-ibo in] Bonae Mentis virtute, ([vel fortasse in B. M. perspicientia (?)]).

Pahl. text transiit. Levatman pâî Lekûm frâz grâyêm pavan afzûnö, [amat avö zôhar yehabûndö vazlûnam Avestûk ghal yemalelûnam]; (b) barâ yâmtûnam avö Aûharmazd pavan¹ âûstânö\*¹ dastîh¹, [mînishnîk²]. (c) Aêtûnö avö³ lekûm³, Ashavahishtö³, râdö hômanam pavan⁴ nîyâyishnîh, (d) aêtûnö avö lekûm

336 L. 8, 9.

pavan zak i Vohûmanő<sup>5</sup> hûnar rûbishnih<sup>5</sup>, [î<sup>6</sup> frârûnő hûnarîh râi<sup>7</sup> zîm<sup>6</sup> aîtő].

<sup>1</sup> So DJ.; D. om. pavan has âûstânő hû-(?, or 'ân-')-yadmanîh. 'so DJ. M., mânishnik.

<sup>8</sup> D., P. after nivâyishnih. <sup>4</sup> DJ., Mf. om. va. \* see P. \* D. om. î. \* D., P. ins.; so DJ. \* DJ. om.

Pahl. transl. With the metric\* (?) feet\* I praise You continuously and with increase\*, [that is, I pronounce the Avesta when I approach the holy water as\* it is offered]; (b) and I come up to Aûharmazd with outstretched hands [spiritually]. (c) And thus to you also, O Ashavahisht, I am bountiful in praise, (d) and thus unto you I come through the virtuous (or 'efficient\*') progress of a good mind, [which is on account of that pious virtue\*! which is mine (or 'which exists through me')]. \*1 or 'efficiency'.

Ner.'a aanak. text. Samam pådåbhyåm (or 'pådyåbhyåm' (?))¹ Te prakrishtam vikhyåto³ 'smi mahattaro 'ham [yat idam balam diyamånam åste tatah\* Aviståvånim vadåmi] (b) upari pråpnomi yat, Svámin, uttånahastah san [nivåsanam karomi]. (c) Evam yat Te parisphutam\* dakshinam karomi yat namaskritim\*. (d) Evam yat Te Bahmanasya gunāh pravartamånāh santi, [kila, suvyāpāragunā³ asya madbye⁵ bhavanti]. 'J.⁴ 'āyabbyām(?). 'J.³ 'vikhyā. 'J.³,J.⁴. 'J.³, C.

அர்வா. விரு. அவகியாது. அவரைட்டை அரித்திய பாகிரு. அதிய. வலுய. விருவுக்கு. அவராயத். வியகு. அவியாகுட். அமேற்ய. வலுக்கு. அவராயத். வியகு. அதியாக. வழ்யற்ய. வருவியாது. விருவியான். அராத்திய

Verbatim trenel. Ilis ad-Vos cum- (his)-officiis-sacris-directis adorans adeam [-ibo], (b) O Mazda, O Sanctitas, Bonae [cum] factis-et-sacris-officiis Mentis, (c) quando beatitudinis (i. e. praemii gratiae) [meae (vel mei) exoptato-potens-sim, [i. e. quando illud praemium gratiae facile ad accipiondum certe intra meam potestatem ponatur], (d) tum viri-bene-facientis [vel 'viri de-bono-sapientis\*' praemium enixe precibus] petens precator\* [ad ultimum] recipiens [etiam] sim!

Pahl. text translit. Avő valmanshán i¹ Lekûm Yazishnő padárakő pavan stûyishnő sátúnam, (b) Aûharmazd va Ashavahishtő, műn tűnő pavan Vohúmau kűnishnő, (c) aétűnő² pavan zak dahishnő pavan tarsagahíh\*\*³, [amat tarsagahíh\*\*⁴ î Lekûm vâdúnam-ê], pavan kâmak hômanam³ pādakhshah\*⁴⁵, [aíghani⁵ pādakhshahîh² pavan kâmak aîtő]. (d) Aétűnő zak⁵ i⁰ valman³ i⁰ avő hû-dânák pavan khvahíshnő griftår hômanání¹⁰, [mozd]. ¹DJ., D. ins. ²DJ. ins. va. ²DJ. D. seem °agahíh, or °agáíh. ⁴M., DJ., D. tarsagahíh, or °agáíh. ⁴see P. °DJ., D. ¬DJ., D. and P. pādakhshahíh °DJ., D. and P. ins. °DJ. ins. ¹⁰ P., M., and DJ. marked ■ pl. (?). °\* or read °akáúh. The Comm. corrects the old edition

Pahl. transl. (a, b) Toward those which are Your Yasnas\*1, O Atharmazd and Ashavahisht, which are to be performed for You with a Good Mind (or

Nor. iri., etc. With the two\* metric\* measures\* (or 'with the two feet'(? pâdâbhyâm?) feet have I become (?) celebrated (or vîkhyâto\* as deponent, or again, read vikhyâ(h)\*, cp. \*khyâ, J.3, 'I am celebrating') for Thee as the greater[-est], and because that element of strength is being given to me, therefore I declare for You The Avistâ word]; (b) wherefore, O Lord, I am coming up above\* (?, or 'on account of this'), and with hands stretched out, [and thus I am making (or 'preparing') an abode (his MS. read mânishnîh (was that MS. DJ.?)) on high (?)]; (c) thus also do I render Thee what\*1 is an offering manifestly\*\*, which is worship. (d) And thus what\*1 are the virtuous characteristics of Thy Bahmana are progressive, [that is, the virtues of good conduct are (or 'become') existing in him (?) within]. \*'Yat = 'zsk i' (or, 'because').

Paral-persian Ma. trit. Awâ pâê Shumâ frâz gûyam pah afsûn, [kib ân sôr dehandah (?) shawam, Avestâ 6 gûyam]; (b) bih rasam ân Hôrmusd pah bardâstah dast, [mînishnî] (c) Êdûn [] sakhāwat hastam pah niyâyishn (ân Shumâ Ardibahisht = ân rakûm Ardibahisht) (d) êdûn ân Shumâ pah ân i Bahman [ân man = ân ra] [] (?) [raftan = râbishn] [i nêk hûnarî râ ma-râ hast] (a)

Free tr. Then, with Your off'rings let me near You, Mazda, Praising with Holiness and Good Mind's actions, When o'er my prize I fully seize possession; That blest\* prize seeking let me gain it thus.

'Ye for whom action is with Vohuman') I am advancing, and with praise.
(c) Therefore in that dispensation (or 'time'?) through a revering\* blessing\*\*, [i. e. when I would perform my reverence toward You] I am sovereign according to my desire, [that is, my sovereignty is according to my wish]. (d) And thus through prayer shall I become an attainer to that which is for the wise man [as a reward].

Ner. transl. Therefore I am going forward toward Thy worship and Thy praise, [that is, I am performing them]. (b) [Plainly manifest], O Lord, do I make [Your praise] through the Highest (i. e. 'the Good') Mind. (c) Grant me therefore that reverential blessing\* (or 'sacred property\*(?)') [since (or 'when') I perform devotion\*1 to Thee], and since I beseech it of Thee, [that is, I am making my prayer for the sovereignty]. (d) Thus I am seeking Thy bountiful\*2 One\*, and I am also actually an acquirer, [that is, I am attaining the reward]. \*See Burnouf. \*2 or 'Thy discriminating (?) one'.

Parsi-parsian Ms. trit. Ân ôshân s Shumâ Yazishn pazīrah pah stāyishn rawam,
(b) Hôrmuzd = Ardibahisht, kih tân pah Bahman kunishn a (c) édûn pah = dahishn pah bandagî, [kih bandagî s Shumâ kunam], pah kûmagân + kâmah [ ],

. 10. Text. છે. છેલેલા- લેલ ક્રિલ્સિલા- ભારતિ છેલ્લા- ક્રિલ્સિલા- જિલ્લાના લેલ ક્રિલ્સિલા- જેલ્લાના ક્રિલ્સિલા- જેલ્લા- જેલ્લા- જેલ્લાના ક્રિલ્સિલા- જેલ્લા- જેલા- જેલ્લા- જેલા- જેલ

Trift. (a) Ad(t) ya var(e)sha, yacha pairi ais skyaothus\*1 \*1 so now preferred.
(c) Raochao, vēng (= huvēng), asnam ukhsha asurus.

Verbatim transi. Sic quae [facta virtutis et officia ritus] perfecerim\* [vel perficiam], [et] quae(que) de\*1 iis, [i. e. quae secundum ea] facta [porro in tempore futuro perfecta sint], (b) quae(que) [res vel actiones, per] Bona [-nam] [in] oculo\*[-lis] nitebat[-ebunt, id est, revera ut dignae (?) visae-sint] Mente [-tem], (c) [sicut] lumina, [i. e. stellae], sol, dierum illustrans\* [-tratrix\* (sic)] aurora (d) [ad] Vestro[-tram], O Sanctitas, adorationi[-nem celebrandam], O Mazda, [haec omnia inter se conjungent]! \*i Vide Pabl. 'ante'.

Pahl. text transl. 'Aétânō zak i' varzam, mûn pêshich' valmanshân kardō, (b) mûnshânō pavan zak\* i' Vohûman chashu rôshinêd\*, [aighshânō, pavan frârrûnōîh pavan dakhshak barâ kard], (c) pavan rôshanîh t khûrkhshêd dên yômō hôsh zak i' arûs dên bâm I [asbânō pavan dakhshak barâ kardō], (d) zak i Lekûm tarsagâth\*\* (sic, or read 'tarsakûsîh') va nîyâyishnō' Aûharmazd [asbânō pavan dakhshak barâ kard]. 'See P. 'DJ. ins. 'D. om. 'DJ., D., M. rôsinēd(? 'shan-êd (?) or 'rôdîno'). 'DJ., D. 'DJ., ins. va. 'DJ. om. î. 'so D., or 'agabîh.

Pahl. trl. Thus, what I do, and that also which was done even before those things, (or 'by those') (b) which through\* those\* (or 'to whom') it shines, i. e. is clear, in the eyes of Vohuman, [that is, it was made complete by (or 'as') a sign by, or

. 11. Text. மது. வதயட்கும். மட்தும். முற்பும். முறுவடிய. அவர்மத். மகும். அவர்வடிய் சன்படிய." உயரைம். மர்வுத்து. மிற்றத். அடியமும். மும்பேட்டை வெடுத்து. முட்பது. தியவர்ய கியகுத்து இத்த [kih = mûn] me-rê pêdiabêhî [kûm pêdiahêhî = âgham pêtiêhêhûî] [pah kêmah hast] # (d) Aêdûn [ên i = sak î] ên nêk-dênê pah khwêhishn giriftêr hend (?) [muzd] #

Free. tr. Thus what I do, and what for these things further, And what to eye shines bright through Vohû Manah; Stars, sun, auroras too, the day's enlighteners For praise of Yours are all, O Truth, and Lord!

to, them through piety], (c) this all is as, or by, the light of the sun in the shining of the day, the aurora in a dawn; [this also was fully made for sign by, or to, them] (d); and Your worship and praise, O Auharmazd! [they also were made for, or as, a sign to them]. Or in.

Ner'e. sansk. text. Evam tat samácharámi půrvam yat karma (b) yat yasya Bahmanasya lochane nirmale; [kila, svabhávena suvyúpárena dátim kuru]. (c) Nirmalah sûryah antah divasasya chaitanyam ayam samárachanámé karoti; [kila sarveshám manushyánam [-nám] çighram dátim kurute]. (d) Tava bhaktiçilá manushyáh pranámam kurvanti, Mahájúánin! Svámin! [Teshám çighram dátim kuru]. ' So P., C. reverses.

Ner. transt. Thus am I doing the first thing that was an action done by me (sic) (b), and one which was done in the clear sight of him who is Bahmana. [Do Thou therefore in return effect a gift for me through this my pious nature]. (c) This spotless Sun produces intelligence and embellishment, or order, within the day, [that is, it effects a gift for all men, and without delay]. (d) Thus as Thy pious men render worship, [do Thou], O Great Wise One! [afford them a gift at once (lit, quickly)]. • Lit. I which of whom B.

Parsi-persian Ms. irit. Aédún án á varsam, kih [] [pêshanigûn = pishán] than kard (b), kih -shân pah [] Bahman chashm []; [] [kúshân = ághshán] i pah nêki, pah khaslat bih kard (c) pah róshani í [] khûrshêd, andar rûz húshhí (?) + wa + ya'nî + húshigân (?) (vel húshhan (?)), an í [khrûs = bhrúshêd (sie)] andar bám + ya'ní + bám-dád []; [hanáh (sie) pah khaslat bih kard + ya'ní (?) + hastam] & (d) Au í Shumá bandagí [] niyâyishn, Ormuzd! [ashân pah khaslat bih kard] &

Free. tr. Your praiser named am I, and truly.
While I ,O Righteousness, may have the power.
Who gives us life through Good Mind send us succour!
Make every deed through grace progressive still.

Verbatim. transi. Sic Vester laudator [laudes Vestras celebrans] dicar O Magni-donator!, simque (b) [et] quantum, O Sanctitas! possim (que), mihifacultasque-sit. (c) Creator vitae adjuvet [per] Bonâ [-nam] Mente [-tem] Triit. Ad Vê staotâ aojâi, Mazdâ! âoñhâchâ
Yavad, Ashâ! tavâchâ isâichâ.
Dâtâ añhēuś aredad Vohû Manañhâ
Haithyâ varštăm \* hyad vasnâ frashôtemem.

(d) [quod per] vere-existente [-tem gratiam] [in] factorum \* 1 (?) \[ -tis \] (quod per] gratiû [-tiam ejus) [sit, id] maxime-progrediens [reddat. Sic valde Ille me

adjuvet ! \* Vel facito (?).

Pahl. text. translit. Avom Lekûm stâyishnö; aôjō aîtō; [aîgh; aôjō pavan stâyishnö î Lekûm \*+2 dârêm \*] (b), va \* având Aharâyîh chand \* pavan tûbân khvâstâr bômanam; [ghal vakhdûnam-ê]. (c) Yehabûnâî-am 7 dên ahvânö bûndak dahishnîh î pavan Vohûman (d), chîgûn âshkârak varzîdârânö khvahîshn \*, mûn kâmak îrâztûm; [aîghshân avâyastō \* vêsh aîgh kardō \*, ashânō mozd \* pâdadahishn yehabûnêd, avō lîch \* mûn Zartûsht hômanam. Yehabûnêdō avō lîch \* mûn zûdō \* hômanam]. \* DJ. ias. va. \* DJ. and P. om. \* DJ. and P. \* DJ. yakhsenunam. \* P. om. \* DJ. lacks a letter. \* soe P.

Pahl. transf. Your praise is strength to me; {that is, through praising You I have strength} (b), and as much, O Aharayth! as lies in my capacity, so much am I a suppliant; [that is, I would seize upon that]. (c) Give me therefore in the worlds that perfect giving which is through Vohaman (d), as is the evident [wish] of the workers whose desire is most progressive. [That is, their desire is beyond that which has as yet been accomplished \*1, and to them therefore He (Auharmazd) \*2 grants the recompense and the reward, and to me also who am Zartüsht. He \* gives it to me also, who am likewise zealous (lit, quick) \*3].

\* Hardly more than accomplished. \* Poss. Do Ye give it'; but see the Zend, also Ner. after the Copenhagen Ms. \* not 'the priest'.

## 

Vohû khshathrem vairîm bâgem aibî-bairištem Vîdushemnûis îzhâchîd Ashâ antare-charaitî Skyaoth(a)nûis, Mazdâ! vahištem, tad ne nachîd vareshânê. Nor.'s sanek. text. Evan Yushmākam staumi yad balam āste¹, [kila, balam tat stutim Te prachuram dhārayāmi]. (b) Yāvan mātram punyam tāvan mātram çaktīm punyasya abhilāsham karomi² [yat³ grihņāmi]. (c) Dadāmī (sic, reading "nam\*(?)) antah\*4 utkrishtabhuvane⁴ sampūrņadātīm yat Uttamena⁵ Manasā³. (d) Yathā prakatakarminām yo 'bhilāshah prakrishtatarah¹ [yo abhilāshah apāpānām prabhūtah, Svāmin³, prasādam prasādapūrītam dehi³ pravāhena. Jarathustro bhavāmi\*. Bhavet¹o. Yam¹¹ pravāhe¹o çighram¹o dehi¹¹; Jarathustro bhavāmi\*]. ¹J.⁴, J.\* ³J.⁴, J.\* bhavāmi. ³J.⁵, J.\* om. here, not in a (Icor. Comm.) ⁴J.² antah after bhuvane. ³J.³ masya. °J.⁴, J.\* ins. yat. ¹J.⁵. ³so the most; P. (?). ³so J.³, but C., J.⁴, J.\* dadyāt. ²º C., J.⁴, J.\* add.; see the comm. □supplied.

Nor. trl.\*\* · · · (c) I am bestowing (sic, or read 'dehi me = give me') the full gift which is through the Best Mind in the excellent (or 'perfected') world. (d) As that which is the desire of the open workers is the better (or 'more pronounced') [which is the earnest\* desire of the sinless, give me, O Lord, the reward · · ([or read dadyât · · svâminah 'therefore let one (let them) bestow the reward of the Lord'}) the complete reward and continuously\*(?, or 'at once' ('with rapidity\*')). I am Jarathustra: 'Let it be so. Which reward do Thou, (or 'let him (them)' = dadyât) give quickly (or 'that reward which is quick\*' (sic). I am J.]. (trl. curtailed to save space.)

Persi-persian & . irit. Ân ma-ră Shumă stăyishn buland hast [kû, [] buland pah stâyishn i Shumă dăram] (b) [] Chand Şawâb chand pah tuwân khwâstâr hastam; [ô kunam] (c) [] [Deham (?) = — (dîh\* am (?))] andar jihân pur [] [mînishn = —] i pah Balıman (d) chûn gắbir (?) khwâhishn, kih kâmah frâztar, [kâshân lâ'ik bisyâr, kû, kard shân (sic) muzd u badlah dehad ân man [] kih Zaratusht hastam; dehad ân man [] kih sôtî (sic) hastam] (c)

## LI. The Anthem 'Good Kingdom'.

Free ir. Righteous rule's\* to be chosen, lot of all most rewarding;
Wiser\* (?) deeds, holy, zealous, 'tis by these it is entered;
Then that rule let me further best for us ev'ry hour!

Verbat. trl. (Laus vobis, Gathae sacras!) Bonum Regimen eligendum, [i. e. diligendum, excellens] sortem [nos] maxime-sustinentem [i. e. prosperantem (b) actionibus] sapientibus\*1 (part. perf. mid.\* (?)) atrenuo-studio-etiam [et] Sanctitate (instr. pro nom., i. e. sic vir sanctus id Regimen) init (c) [talibus] (actionibus), O Mazda; optimum [Regimen hoc] pro nobis nunc-etiam [vel nunc-omnino (quotidie)] efficiam, [i. e.\* meis annisibus\* constituere conabor].

\*1 Vel lege vidish' (vi + dhâ (aor)) 'actionibus vere penitus [id] constituentibus'; vel fortasse (vi + dúsh) actionibus nos affigentibus . . intercedit; i. e. ils se opponit [vir sanctus] (sed tum bet hot eventu esset bâgem neutrum (?) nom.).

Pahl. text translit. Nîyâyishnő avő Lekûm, Gâsânő î aharûbő! (a) Avőm¹

valman m shapir khūdāi\* kāmak bahar madam\*-barishnih, [aigh, bahar avö\* valman aish yehabūnam³, mūn khūdāi i nadūk (? nēvak) avāyadō]. (b) Pavan³ barā dahishnih afzūnō rāstīh\* andarg vādūnyēn, [aigh, dahishnö² rāstīhā barā\* yehabūnēd zak gabrā, mūn khūdāi i nadūk\* (for nēvak) avāyadō]. (c) Kūnishnō\*, Aūharmazd, i² pāhlūm zak\* lauman kevanich, [amat Dīnō\* rūbāk barā būd¹\*] varzishnō\*1. ¹DJ. val am(?). ²DJ., D. ins. ¹so DJ. (over lins), D., P. \*See P. ¹DJ., D., P., M. om. va. ¹ DJ., D. om. va. ¹ DJ. ins. î. ¹ DJ. ins. va. ¹ DJ., D. om. f. ¹ D. yehevūnd. ¹¹ all add ¹to be repeated twice'.

Pahl. trl. Praise to you, O sacred Gathas! (a) To me that desire for a good king is a lot which is a bringing-on, (or, 'which shall be brought to pass'), [that is, I grant his portion to that person who desires a king who is good]. (b) By a thorough (bara = vi) bestowal they will (or 'do thou') work increase and righteousness inwardly (or 'in the midst of us'). [That is, that man will bestow (or 'bestow ye upon that man') the gift righteously who desires a king who is good]; (c) and that is the best deed, O Atharmazd, for us = do even now [since the Religion has become progressive]

Mer.'s sansk. text. Namo yushmabbyain, he Gathan punyamanyah! Utta-masvamikaminim' vibhutim upari varshami, [kila, vibhutim tasmai dadami yo rajitah cubham vanchayet] (b) yat datim vriddhim satyena antarale karomi, [kila, datim; satyataya diyate, yat manushyah svaminah cubham abh-

Mander of Sulpan Burger | manner methor of menter mander of menter 
Verbailm trl. Eas [res, vel fortasse eas res duas\* (? Regimen sacrum (?) et sortem beatam (?))) Vestras, O Mazda, primum, Ahura, [mihi des], et quae (que)\*2-duae-res (b) Tibique [sint propriae ut dona nobis tribuenda], O Pietas (Prompta Mens), des\*3 (ad)\* mihi rerum-optatarum-possessionis\* Regimen (c) Vestrum Bona Mente adorationi, [i. e. ad adorationem Tuam plene perficiendam] da-Tu [mihi] res-utiles, [i. e. auxilia efficacia et gratiam ■ omne officium sacrum perficiendum.] \*1 Vel \*tā = eo (?)\*. \*2 vel fortasse legendum est yéchā = exorem [-rabo](?) eas res. \*4 vel lege dôishā, 2\*\*d eg. impar. aor. dis = monstra.

Pahl. text translit. Zak î Lekûm, Aûharmand¹, fratûm Gâsânîkîh pavan Aharâyîh zakich, (b) ²pavanich Lak³ Spendarmadö, [pavan frârûnöîh, bûndak minishuih, ghal³ vâdûnam-ê⁴]; yehabûnâd avö li³ îsht pavan khûdâyîh [barâ shâyad yehabûndö³]. (c) ²Lekûm Vohâman³ nîyâyishnö³ yehabûnêd va²+7 sûd, [aigh³, dâdak-gôbîh⁵ vâdûnyên, va sûd vâdûnyên]. ¹ DJ., D. ins. î. ¹ DJ. ins. va. ² Şee P. ¹ D. vâdûnam-em (sic). ° D. ins. va. ° P., Mf. ins. barê. ° D. em. va. ° DJ. dâdô-g².

îpsayet]. (c) Karmanâ, Svâmîn! atah param bhuvanam nitântan asmâkan prabodham kuru; [tat âste Dînim prayartamânâm karomi]. 1 P.

Nor. transl. Praise to you, O sacred Gathas! (a) I bestow those riches which appertain to one who desires the best, or a good, king; [that is, I bestow riches upon him who desires the welfare of the king] (b) when I effect the gift which brings prosperity within through right-eousness; [that is, I effect this gift, and it is given with, or for, his truthfulness, and because a man desires the welfare of the lord]. (c) Through our action, or activity, O Lord! do Thou make the world which is beyond, or the heavenly world, to a great degree to our vigilance, or the actual object of our attention; [therefore it is that I render Thy Din (which secures that other world for us) progressive]. I possibly a gloss, the world [far] beyond.

Parel-persian Me. trit. Nyayana az ekuma, Ganta e sahêt Ân ma-rû [= ânam] û ê veh [khudû = khudû (?)] kûmah, baharah awar [] [baharah = bahar] burisha + burdan; [kû, baharah [] û kas deham [], kih khudû ê uêk bâyad] 4 (b) Peh [] bih dahisha + dûdan afzûnî rûst[î =-ê] andar kunand [kû, dahisha rîstthâ (sic vid) = rûstskûn (?)] bih [guyad = jamaûnêd]; dehad ûn mard kih khudû ê nêk[î =-ê] lâyik] 4 (c) Kunisha, Ormuzd! ê buland ûn mû aknûn ham, [hih Dûn rawû bih bûd] varzisha •

Free. tr. These Your favours first ask I Thou, Ahura! and Asha!

Grant too thine, Âramaiti!

And with Good Mind vouchsafe us

as Your Rule o'er my welfare.

gifts for praises most helpful!

Pahl. transl. That which is the first thing to You, O Aûharmazd! the Gâthic duty, that also do I perform through righteousness (b), and through thee also, O Spendarmad! [that is, I shall do it for You\*2 through piety, i.e. a \*s perfect mind]; let them therefore give me wealth through the sovereignty; [for it is quite necessary thus to grant it to me]. (c) Bestow Your Vohuman's praise and also profit; [that is, make Thou a mediation, or legal pleading (?), and effect the benefit].

\$1 Or 'for' (?). \$2 or 'thee'. \$2 or 'O'.

Ner's. sansk. text. Yat<sup>1</sup> Tvam, Svāmin! pūrvadāteh punyam kuru (b) yat Te [suvyāpāram pṛithivyām sampūrnamanasā karomi] dehi<sup>2</sup> mahyam vānchhitam rājyam. (c) Tvam<sup>3</sup> Bahmanasya, [uttamasya manasah] dehi<sup>2</sup> lābham; [kila, ārādhanām [-nam] kuru. Lābham gṛihnīyāt]. <sup>1</sup> C. <sup>2</sup> P. <sup>3</sup> J<sup>3</sup>, J<sup>4</sup>.

Nor. transl. Produce for me, O Lord! that which is the righteousness of Thy first creation, (b) for |I am performing| Thy [good work on the earth with a perfect spirit]; grant me therefore the kingdom which is desired by me. (c) And grant me the acquisition of Bahmana, [the best mind; that is, effect the propitiation. Let Thy worshipper seize upon the useful acquisition]!

Paral-persize Me. trit. Ân á shunā, Ôrmuzd! awwal Gāsānī pah Ṣawāb, âu ham (b) pah ham []  $\{an=zak\}$ ; Spendarmad! — nēkī, bundah mīnishnī []  $\{k\hat{u}=\hat{a}gh\}$  kunam;] dehād ân [] khezānah pah khudāi bih lāyiķ [] [dehād —  $n\hat{a}d$ ] (?) • (c) Pah — Pavan]

## . Text. ஆணும் அரகு பாடித்தை பாடிக்கில் அருக்கில் அருக்கில் அரக்கில் அரக்கி

மாவடுக்கி வக்கும் | வர்கள் இரும் குரிய இருக்கு வர்கள் தி. அர்கள் இருக்கு வர்கள் தி. அர்கள் இருக்கு வர்கள் தி. அர்கள் இருக்கு வர்கள் தி. அர்கள் அர்கள் இருக்கு அர்கள் அர்கள் இருக்கு அர்கள் அர்

Trilt. Â Vē gēnshâ? hēmyantê yôi Vē škyaothanáis sárcntû Ahurâ! \* Ashâ! hizvâ ukhdháis Vanhēus Mananhô, Yacshām tû paouruyô, Mazdâ! fradakhstâ ahî!

Verbatim. transl. Ad Vestrum [Vos] audiendo \* [auscultandos], conveniunt [ii] qui [per] Vestris [-tra] factis [-ta] proteguntur \* 1 (b), O Domine (vivo)! O Sanctitas! [per] lingua [-am] [et] dictis [-ta] Bonae Mentis, (c) quorum Tu prior, O Magni-donator! significator \* [-cans doctor es! \* 1 Vel 'regnant'.

Pahl. text. transit. Zak¹+² avő zak¹ î Lekûm (khûrşandih³ [i] Lekûm]¹ nyôkshîdâr avő ham-sâtûnishnő¹, mûn Lekûm pavan¹ kûnishnő¹ sardâr¹ hômand⁴; [aigh, pavan¹ vinâs va kirfak aimâr vâdûnyên] (b), Aûharmazd! va Ashavahishtő! mûntânő zak î pavan³ hûzvânő milayâ pavan Vohûmanő¹ (c) mânam min valmanshân Lak, Aûharmazd! fratûm frâzdakhshakinidâr hômanih; [aigham, min Ameshôspendân⁴ mindavam i frârûnő fratûm Lak pavan dakhshak barâ vâdûnâi¹].

<sup>1</sup> See P. \* DJ, ins. i. <sup>3</sup> P. khûnsandî (sie) DJ, and Sp. might be read khûrsand. <sup>4</sup> so P. translates; see Ner. <sup>8</sup> DJ, and P. om, pavau, <sup>8</sup> DJ, spells diff.

Pahl. transl. He who is Your chief in actions is a listener in the assembly to that which is \* Yours [Your propitiation; that is, they shall make memorial concerning sin and good works] (b), O Ye Aûharmazd and Ashavahisht! the word uttered by whose tongue is uttered through

. բարալ (տա.արագանք) էն.ա) իր արտանարի.ա.արևի ա.ա) իր 4. Text.

- արտան ա.արաբանարութ | գրըս-դրա-և արտան այի իր

Ֆասիսն.ա) Մարը խ.ազմի.ա) իր | գրութարակ կան.ա) իր

Trlit. Kuthra arois a facratus? | Kuthra merezhdikai akhstad?

Kuthrâ yasô vyên Ashem? Kû speñtâ Âr(a)maîtis? Kuthrâ Manô Vahistem? Kuthrâ Thwâ Khshathrâ, Mazdâ? LI. 3, 4.

Shumâ Bahman niyâyishn [bih = banâ (sic)] dehad [] sûd; [kû, [kû = agk (sic)] jûdangôî kunand, wa sûd kunand  $\Phi$ 

Free. tr. They are gath'ring to hear You, by Your deeds ever guarded,
Lord! and Truth! with the words
Of whose words the inspirer
Thou, Mazda! art foremost!

the Good Mind (c), Thou, O Aûharmazd! [who] art a demonstrator [to me] before those; [that is, Thou would'st provide, or provide Thou, the matter of the pious with \* a sign for me before the Ameshôspends]. \* Or an (?)

Ner's. sansk text. Yat Te ayanı lâbhah sarve pracharanti çubhena karmanâ. Te karmanâ âdhipatyanı bhavet; [kilâ 'hanı' papasya punyasya lekhyakanı karomi]. (b) Svâmin! parisphutanı yat Yushmâkanı jihvâyâ [-ayâ] vachanâni Uttamena Manasâ [jânâmi] (c), yeshânı Tvanı, Svâmin! pürvanı prakrishtanı dâtinı prithak karoti [-osbi]; [kila, yat Amiçâspindânânı kimchit suvyâpârena pûrvanı Tvayâ dâtih srishtih krîtâ]. both diff. slightly. C. \* P.

Nor. transl. All are advancing forward to acquire this which is Thine acquisition through good action. Let therefore Thy sovereignty be such as is actual; that is, a sovereignty in deeds; [that is, I say 'all' for I am making a record of sin and of righteousness]. (b) Clearly, O Lord! do I understand through the Best Mind the words uttered by Your tongue (c), the bestowal of which, O Lord! Thou first producest apart; [that is, what was the interest of the Amiçaspindas through, or on account of, pions conduct was a gift and creation first produced by Thee]. \*Or 'clearly uttered'.

Parsi-pecsian Ms. irit. [Digarân = zokân] ân i [ ] Shund [ [ ] (khôshi = khunsandi (sio)] i Shund [az = min]] shundar ân ham-raftan [kunad = vdyând (sio)] kih [ ] kunishn [Din = Din] sardâr [Shumâ = Rakun] [pah = pavan] hast; [kû, pah [wa = -] ganâ wa kirfah shumâr kunad (?)] (b) Ôrmuzd wa Ardêbahisht! kih tân ân i [ ] zabûn sakhun pah [ ] [dânem = anitānam] & (c) Kih am az ôshân Tû, Ôrmuzd! awwal frûz khughat hasti; [kûm az Amshospendân [wa = -] chîz i nêk awwal Tû pah khadat bih [ ] [kunand = vdyûnand]] &

Free. tr. Where stands then the thrift-lord near the zealous for favour?

Where comes too the Right?
Whither cometh the Good Mind?

Where devotion the bounteous? Whence, O Mazda! Thy Kingdom?

Verbatim. transi. Ubi [i. e. unde] pie-strenui [-nuum] apud [stabit] nutrimenti-dominus [idest, dominus abundantiam impertiens]? Ubi misericordiae-causâ [unquam] stabat [-bit] ille [idest, ad misericordiam viro pio tribuendam]? (b) Ubi venientes] sint Sanctitas [et consocii ejus]? Ubi benigna

Pietas (prompta mens)? (c) Ubi Mens optima? Ubi Tua regimina, O Magnidonator?

Pahl. text. translit. Aigh bûndak sardârîh? [Radő î¹ Dînô bûrdârânő aigh sardârih bûndak? Aîgh jînâk² kardanő²]? Aîgh âmûrzishn sâtûnêd? [Aîgh zak mozd [i] mînavad? Aîgh jînâk yekavîmûnêd]? (b) Aîgh yâmtûnishn ²² Aharâyîh? Aîgh Ashavahishtö? [Aîgh jînâk²?] ⁴Aîgh Spendarmad? (c) Aigh² va⁵ Vohûmanő pâhlûm? Aigh hanâ⁵ î¹+² Lak khûdâyîh², Aûharmazd? ¹ 15.1. ins. ² see P. ² DJ. diff. poss. for kardîsâñd. ⁴ DJ. ins. va. ⁵ DJ. om. va.

Pahl. transl. Where is the perfect chieftainship? [Where is the perfect chieftainship of the chief of the supporters of the Religion? Where is the production of its place (or, where is the place to effect it?)] Where does for giveness come from? [That is, the reward of the spirits, where is its place?] (b) Whence is the coming of Righteousness? And where is Ashavahisht? [Where is his place?] Where is Spendarmad? (c) Where is Vohuman, the excellent ? Where is this Thy sovereignty, O Auharmazd! \* Or 'heaven'.

Ner's. sansk. text. Katham sampūrņam¹ ādhipatyam [sadguravaḥ? Dinivāhikāḥ santi. Katham ādhipatyam sampūrņasthāne kritam]; yat sarve samārachanām pracharanti? [Katham ādhipatyam sampūrņasthāne

Trift. Vispå tå peresäs yathå Ashåd hachå gäm vidad Våstryô škyaothanäis ereshvô häs hukhratus nemanhå Yê dàthaêibyô eres ratûm khshayäs ashavâo chistå.

Verbatim. iranei. Omnia ea rogans [est ille] quo-modo [ex] Sanctitate (ex) bovem obtinent \* (b) agricola factis [(vel suis actionibus)] justus ens (sic), [et] de-bono-sagax [in-] laude [ejus] (c), [Eum] qui creaturis \* [rebus creatis] recte legem [ut] regnans sanctus designavit (vel constituit).

Pahl. text. translit. Harvispö<sup>1</sup> zak î<sup>2</sup> pûrsih<sup>1</sup>, mûnat actûnö min Aharâyîh avakih gôspendân<sup>1</sup> vindishnö, [aîghat<sup>3</sup> levatman<sup>4</sup> kâr va kirfak kardanö<sup>5</sup> gôspendân yehevûnêd]. (b) Mûn varzidâr pavan kûnishnö râstö, [pavan hûzvânö<sup>6</sup>] hû-khirad<sup>7</sup> hômanâd pavan nîyâyishnö; [ash min valman î<sup>2</sup> hû-khiradŏ, Aûharwazdî aîtö nîyâyishnô aîghash nadûkîh padash vâdûnyên] (c), mûn dahishnö avö valman î<sup>1</sup> râstö radŏ, pavan shalîtâîh; [aîgh, pavan pâdakhshahîh

om. va.

akarot? Katham ayam prasādah svargasthāne āste?]. (b) Katham yah prāpnoti puṇyam [yat parisphuṭam sthāne] prithivyām sampūrṇamamasā? (c) Katham Bahmanasya utkrishṭabhuvanam¹? Katham² Tvam rājā¹, Mahājīānin, Svāmin? ¹ C. ² P. corr. J. ³ J. ⁴ have kila (?).

Ner. transl. How does the sovereignty become perfect; [how are the good dasture, the upholders of the Din? That is, how is the sovereignty established in that place of perfection when all are approaching the purification (? sic)? [How did one over produce the sovereignty in the place of perfection? That is, how is this true reward provided on the celestial way (in heaven)]? (b) And how does he reach us who is coming [as manifest] righteousness, [in this place], on the earth, and with a perfect mind? (c) How is the heaven (the excellent world) of Bahmana constituted? How, O Lord, the Great Wise One! art Thou our king?

Parel-persian Ms. tott. Kû bund(ah) sardarî [sahîb + rad, i Dîn burdûran; kû sardarî buna' (?) [kudâm = kudâm (sic)?] Kû jûî [kûm = kêm] kunand]? Kû [pavan] bakhshîdan rawad? [Kû ân i murd i mînû? Kû jûî êstêd?] & (b) Kû rasîdan [pah = Sawâb?]. Kû Ardîbahisht? [Kû jûî [hast = hast]? Kû Sîendârmad? [Kudûm jûî = kudâm jînâk] & (c) Kû [] [jûî = jînâk] i Bahman i buland? Kû în i [] Tû khudûî [ê = aê], Ormuzû? \*\*

Free. tr. This all asks the tiller how through Truth kine\* to gain him. Wise in praise ever is he, ever upright in actions.

Laws for creatures most righteous justly ruling He giveth!

zîsh aîtő tanû barû avő Aérpatânő yehabûnêd]. Ash pavan Aharûyih far-

zánakíh; [aigh, farjám í mindavam pavan frárúníh bará khavítúnéd].

<sup>1</sup> So DJ. <sup>2</sup> DJ. om. <sup>3</sup> DJ. and P. <sup>4</sup> DJ. P. and Ner's, orig. <sup>5</sup> DJ. diff. <sup>0</sup> DJ.

Pahl. transl. All that thou askest, and which [is thus asked by thee] through the help of Aharâyîh is the acquisition of the herds; [that is the herd becomes thine together with (or in) the fulfilment of duty and charity].

(b) Let the tiller, who is just in his action and wise [in his speech and charity]. abide in praise, [for his, from his good wisdom, is the praise of Aüharmazd!; that is, they will afford him happiness thereby, and as a reward for it].

(c) And his (lit. whose) giving in the sovereignty is for the righteous spiritual master; [that is, in the sovereignty which is established through his instrumentality he will give his body to the Herbads]; and thus it is that he has wisdom through his righteousness; [that is, he will understand the conclusion of the matter through his piety].

Ner's. sansk. text. Sarveshâm yat yathâ evam punyam kathamchit gavâm paçûnâm labdhim [samam kâryena punyena kurvanti] (b) yat samâ-

charanîyan karma, saralayâ [jihvayâ] subuddhyâ pranâmah karanîyam [-ah] [subuddhyâ Svâminah pranâmam¹ kuryût; kila, tasya Svâmî çubhan kurute].
(c) Yo dâtim satyena sadgurum dhârayet [abhilâsham kuryût. Kila, yat râjyân atra vidyate tanum¹ Ervadânâm² dadyât²] yat tat punyam nirvâne; [kila, nirvâne kimchit¹ suvyâpâram¹ jâmîyât²]. ¹ C. ² P.

Ner. transl. As of all, so in a certain righteous way, [they are making] an acquisition of cattle and flocks and [i. e. they do this with righteous action]. (b) For the deed most solemnly to be accomplished by them, that is, the worship, is to be performed with proper [voice\*], and with wisdom; [that is, let the worshipper perform the worship of the Lord with wisdom; that is, the Lord effects good for him as a reward for it; hence it is performed with wisdom]. (c) And let him who possesses

Trilt. Yê vahyê vanhêus dazdt, yaschâ hôi vûrâi rûdad Ahurê Khshathra Mazdao, ad ahmai akûd ashyê Yê hôi nêid vî-dâiti, apêmê anhêus urvaêsê!

Verbatim. transi. Qui [praemium] melius boni [-no] dat, [et] qui(que) ei | agricolae \* | delectui, | id est, secundum optationem religiosam ejus | largiatur |-ietur | (b) | est | Dominus (vivus) [per] Regno | -num | \* Magnidonator sic [etiam eodem modo dat; f. e. infligit Dominus | huic [viro scelesto supplicium | malo pejus (c), [ei] qui Illi-ipsi non [i. e. nihll] offert, [et hoc damnum ci] in ultimo mundi [vel vitae] exitu [imponit].

\* Fier potest ut sit agricula qui sic secundum Domini delectum largiatur (vide quintum versum). Sed tum necesse esset verba alia sumderentur.

Pahl. text. translit. Mûn shapîr avö valman î 1 shapîr yehabûnêd, [mozd]; va mûnich avö valman pavan kâmakö râdîh yehabûnêd, [avö valman Aûharmazd] (b) pavan zak î Aûharmazd khûdâyih², aêtûnö zak î 1 avö valman î vadak¹ [Aharmôkö²] sarîtarîh; [aîgh mûn⁴ kardŏ¹+6 valman⁵ pâdaîrâs vâdûnānd⁵] (c), mûn avö valman lâ® harâ⁴ yehabûnî-aît⁴ vad avö zak î aîdûm ahvânö vardishnö; [aîghash, vad tanû î pasînŏ pâdaîrâs bûndak barâ lâ ² vâdûnyên]. ¹ DJ. ins. î ² DJ. spells diff. ³ DJ. ins. va. ª See P. ins. ³ DJ. and P. ª P. râî. ˚ P. om.

Pahl. tranel. Whoever gives good to him who is good; [that is, gives him a reward], and who also bestows bounty upon him with the

LI. 5, 6.

that gift, viz, the good Dastur, through his truthfulness [perform the request. That is, when the the *heavenly* kingdom is found, or comes, here, let him then bestow himself (his body) upon the Ervads] for this is righteousness in the end; [that is, let him understand something which is pious work in view of the end]. Possibly 'through pious action' (adverbisily).

Paral-persian Ms. trit. Tamām an i pursi kiyat acdun as Sawāb madad, gosfendān bāsil kardan; [kū [-t=-at] [awā = rôdman] kār wa kirfah kardan, gosfend [án=-] bāshad] (b) Kih varsīdār pah kunishu rāst, pah aw (sie pro awā, vel adā?) nēk-khirad [] [hast = hômānd] pah niyāyishu; [ū az ū i nēk-khirad, Örmuzd! hast [ws = va] niyāyishu [kūsh nēkī padash kunand] (c) Kih [] -ahāu = -ahān] ān ū i rāst rad, pah pādishāhī; [kū, pah pādishāhī zīsh (?) hast, tau [pah (pro bih) [= banā] ān hērbadistān dehad,] ash pah Ṣawāb dānāi; [kū, ākhir i chīs pah nēkī bih dānad] (c)

Free. tr. Who than good better giveth, He who gives to one's choices Is the Lord through his Kingdom; but him worse than the evil Who no good portion bringeth doth He give in life's ending!

liberality of a desire, and not merely because he is under a necessity [to that one who is Atharmazd(or, to him A. gives \* correspondingly in return)] (b) through that which is Atharmazd's sovereignty, and that which is enacted for him whose is the wickedness of the evil Aharmôk is also regulated thus, [that is, they shall execute with equal strictness the chastisement upon him who has committed the Aharmôk's sin]. (c) But this will not be fully inflicted upon him \* 1 before the last changing in the world; [that is, they shall not execute this punishment upon him in its full degree, until the later body].

\*\*Or' by whom to that one (i. e. Atharmazd) it is not given, during, or until, (?)

Ner's. sansk. text. Yalı uttamânânı uttamatvanı dadyât [prasâdanı-cha] asya abhilâsho dakshinâyâ [-ayâ] diyate, [Svâmin!] (b) Svâmin! râjyanı, Mahâjñânin! asmâkanı dadyât, asya nikrishta-Aharmanasya (?) \*\*1 nikrishtatarını \*\* kuryât; (asya nigrahanı [-o] vidhîyate] (c), yat [nikrishtasya 2] na dadyât yâvat asau nirvâne antar bhuvane paribhramati, [kila, yâvat tanoh akshayatvanı nigrahanı \*\* sanbpūrnanı na akarot]. \*\*2 So meaning. \*\*2 C. \*\* P.

Ner. transl. The wish of him who may grant the highest good of, that is, to, the best (the good) [as a reward] is granted with bountifulness, [O Lord!] (b) And let him grant our sovereignty to us, O Great Wise One, the Lord! And let him render that of the base Aharmana more base [for his punishment is effected, or appointed]. (c) And this (lit, which) let him not render [to the base] as long as until the issue arrives (so meaning) in the end within the world, [that is, until the indestructibility of the body he did not make (that is, they will not have made) his punishment complete].

Parel-pereiss lie. tril. Kih veh ân û i veh dehad [muzd], wa kih ham ân û, pah kâmah, sakhâwat(i) dehad, [ân û i Ôrmuzd] o (b) Pah ân i Ôrmuzd khudâi aêdûn ân i ân û i had Asmôgh hadtâri; [kû, [] [az = mis] kardau [Ôrmuzd awar = A. madam],

7. Text. முடிக்கு விற்ற விற்ற விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய விர்கிய விர்க்கிய 
Trilt. Dáidt mói yé Gam tashó apaschá, urvaráoschá,
Ameretátá Haurvátá, spēništá mainyú, Mazdá!
Tevishí utayúití Mananhá Vohú senhó!

Verbatim. transi. Da mihi [O Tu] qui Bovem formabas [creavisti], aquasque, arbores-herbasque (b), Immortalitates -duas Salubritates-[has]-duas, O beneficentissime Spiritas, Magni-donator! (c) vires-duas continuas\*-duas [et per] Mente [-em] Bona [-am] in-sacrâ-[Tuâ]-doctrinâ [has duas da]! \* Vel aeternas.

Pahi. text. translit. Yehabûnâi avö li [mozd va¹ pâḍadahishnö] mûn Göspend tâshidâr² [hômanih] va² mayâ va hûrvarich⁴ (i), [tâshidâr hômanih] (b) Amerôdâd va⁵ Haurvadadich⁴ [tâshidâr hômanih] afzûnîk² mînavad î Aûharmazd! (c) Va² tûkhshishnö 🏞 tûbânikîhāch 10 [tâshidâr hômanih] mûn pavan Vohûman âmûkhtishnö (sic) [aigh, amat pavan frârûnöih âmûkhtö yekavîmûnêd² avö nafshman shâyad kardanö¹¹].

<sup>1</sup> DJ. and P. ins. <sup>2</sup> DJ. and P. and P. ins. Lak. <sup>3</sup> P. ins. va, DJ. om. ich. <sup>4</sup> P. ins. ich. <sup>5</sup> DJ. om. <sup>6</sup> DJ. om. 1. DJ. and P. ins. ich. <sup>7</sup> DJ. diff. letters. <sup>6</sup> P. om. <sup>9</sup> P. ins. va. <sup>15</sup> Sp. and P., 'ch. <sup>11</sup> DJ. kardō; Sp. and P. as above.

Pahl. transl. Give me [the recompense, and the reward], Thou who [art] the Herd's maker! [and who art also the creator] of the water and the plants! (b) Amerôdad's and Haurvadad's maker also [Thou art], O bountiful Spirit, Aûharmazd! (c) Of powerful labour [Thou art also the originator],

Asst. 8 ug. 15.02 gonemand | only of to be to the form of the second of of the seco

Triit. Ad Tôi vakhshyâ, Mazdâ! vîdushê zî na mruyad!
Yyad akôyâ dregvâitê; uátâ yē Ashem dâdrê.
Hvô Mathra skyâtô yē vîdushê mravaitî.

û pâdafrah [] [kunand = -] (e); kih ân û [] [râ = rú] bih [nah = lâ] [khwâhad =  $d\hat{a}b\hat{u}$ nizên] tâ ân ân â âhir jihân [] gardishn; [kûsh tâ tan â pasûn pâdafrâh buna' (sic vid,
vel bunda') bih [] kunand: [gardisha (?) = vardisha]]  $\hat{u}$ 

Free. tr. Give me Thou who art maker of kine, plants, and waters
Immortality, Mazda! give too Health, Spirit bounteons!
Give me both lasting powers through the Good Mind in doctrine!

whose teaching is through Vohuman; [that is, when anything has been taught in piety, it is also necessary to make it one's own, or to fulfil it of, or for, one's self (that is, with energetic labour, and of one's own good mind).]

Ner's. sansk. text. Dehi mahyan [prasādam prasādapūritam] yat gavām ghatayitā 'si, apāmeha vanaspatinām' [ghatayitā 'si]. (b) Amirdāda-[vanaspatinateh \* 2] Amirdāda-[apām \* 2 pateh anayoçcha ghatayitā 'si], adriçyamūrte', Mahājāāniu! (c) Adhyavasāyaçcha [-asya] [ghatayitā 'si] çaktimatah'; [ghatayitā 'si 3] Manasā 'pi Uttamena çikhshām; [kila yat tat sadvyāparinyā 4 çikshayā aste yat svādhīnam çakyate kartum]. 1 C. \* 2 So meaning. 1 P. \* J. 3.

Nor. transl. Give me [the reward that is full of grace] for Thou art the maker of cattle, [and Thou art also the maker] of the waters and trees.

(b) [Give me the reward of Amirdâda [the tree, or the Lord of the tree,] and of Amirdâda [lord of waters, for Thou art the maker of these both], O Spirit! the Great Wise One, the Lord! (c) [Thou art also the institutor (?)] of capable and studious zeal. [Thou didst create likewise] the doctrine by means of the Good Mind, [that is, when that which it is possible \*1 to make one's own, or do of one's self, \*2 is produced through commendably zealous study].

\$ 1 Meaning 'necessary'. \$ 2 not 'to make one's own'.

Parsi-persian Ms. trit. Dehî âu man [muzd [wa = va] badiah + dahishn], kih gösfend pêdâ-kunandah [Tû [hastî] [wa = —] âw wa urwar [ham = ich] [tâshîdâr hastî] © (b) Amerdâd wa Khôrdâd [ham = ich] [pêdâ-kunandah hastî], \* afzûnî Mînû i Örmuzd! (c) [] kushishn [wa = va] tuwânîhâ ham [= aj (? ach)] [pêdâ-kunandah hastî], kih pah Bahman âmûkhtan; [kû, kih pah nêkî âmûkht êstêd, ân khwêsh shêyad kardan] \*

Free. tr. For Thee, Lord! will I speak,
For the wicked are sorrows;
In Thy Word he rejoiceth,

to the wise let men tell it: but for Truth's friend is glory. he who speaks to the wiser.

Verbatim. transl. Ergo [eam doctrinam] enim [pro] Tibi [Te] loquar, O Magni-donator! [Viro] scienti enim vir [id] dicat (b) quod [quae] res-noxiae \* 1 [sint] scelesto, [sed quod] salus [sit ei] qui Sanctitatem sustinuit (c), ille (ipse) enim [per] Sacrum-rationis-verbo [-um] gandio-affectus-est \* 3 qui [id viro-] scienti dicit. \* 1 Potest verti 'cum-noxià' (?). \* 2 delectars fuit,

Pahi. text. translit. Maman aêtûnő hanâ î Lak gőbishnő, Aûharmazd! [Dinô î Lak] amatash zak î¹ âkâs gabrâ yemalelûnêd² [t² dânâk⁴] (b) Zadâr î darvandân ⁵, va pavan nadûkîh⁵ Aharâyîh dârishn, [yehevûnêd, pavan avîbîmîh] (c), maman zak² Mânsar ˚ âsânîh, amatash zak âkâs yemalelûnêd [dûnâk⁴]. ¹ P. ins. dânâk. ¹ P. ins. min. ² DJ. ins. ⁴ P. -kīb. ⁵ DJ. darvand. ⁴ DJ. and P. om. va. ³ DJ. om. î. ² P. ins. rîbân min.

Pahl. transl. For thus this Thy word, O Atharmazd! [Thy Religion], when the intelligent [and learned] man speaks it, or by it. (b) And thus [he becomes] a smiter of the wicked and a maintainer (or a possessing (sic)) of righteousness undisturbed in 1 his happiness [through his fearlessness] (c); for that Manthra 2 a gratification, when he who is versed in it speaks it [with learning].

1 Hardly 'through goodness'. 2 not necessarily genitive here.

Ner's. sansk. text. Yat evam Tava vachanāni, Mahājāānin! [Dinih Te,] yasya suprabuddheh manushyasya vaktavyani [jāāninah] (b); yo nihantā

. Text. ยาง พื้อเล่า เคาร์ง เ

Trilt. Yam khshnûtem rânôibyâ dâo Thwâ ûthrû sukhrû, Mazdû!
Ayanhû khshustû aibî ahvâhû dakhstem dâvôi
Râshayanhê dregvantem savayô ashavanem.

Verbatim. transl. Quam [quod] acumen\* [mentis] certantibus dedisti Tuo Igne spiendido [et nitenti], O Magni-donator! (b) [per] ferro [-rum] fuso [-sum] in mundis [ad] telum, [vel signum] dationi [dandum]; (c) [ad ] vulnerare [-randum] scelestum [viro sancto] benefacias (sanctum). satisfactionem (?).

Pahl. text. transift. Mûn shnâkhtârîh avo patkârdarân yehabûnêd; [aigh, bûkht î sîrîd² pêdâk vâdûnyên yehabûnêd] hanâ î Lak âtâsh î sûkhar, Aûharmazd! (b) asino î vadâkht madam kolâ II (dô) ahvâno, yezbekhûnishuo yehabûnêd; [zak î pasâkhto pavan tanû î pasîno]. (c) Rêshinêd darvandân, sûdînêd aharûbâno.

<sup>1</sup> DJ. and P. -rih.
 <sup>2</sup> DJ. aîrikht (W).
 <sup>3</sup> DJ. ins. î.
 <sup>4</sup> DJ. and P. vadákht.
 <sup>5</sup> P. ins. pavan.
 <sup>8</sup> So P.DJ. diff. pavan såkht (?)

Pahl. transl. He who gives intelligence to the combatants [they, that is, such persons shall make the secure and the undefiled (? or the defiled) evi-

durgatimatâm, yat çubham punyam dhârayet, [bhavet; yat nirbhayena] (c); yat ayam¹ Mânthrî-avistâvânîm samâdhânayet² suprabuddheh manush-yasya, vadet, jîiânînah³! ¹ C. ² both diff. slightly. ³ so J. ⁴.

Ner. transi. For so are Thy words, O Great Wise One! [Thy Din], to which the discourse of the man of superior knowledge [of the wise man] appertains (b); who [may be] also a smiter of the evil since he maintains, or possesses, that happiness which is righteousness [which is, that he may smite them through a fearless one\*] (c); and because this one benefits, or meditates piously\* (?) upon, the Manthra-avista-word, that of the wise man of superior knowledge, therefore, let him speak! \* Meaning 'propitiates' (?).

Parsi-persian Mr. trit. Chih sedûn în i Tû göbishn, Örmuzd! (Dîn i Tû), kiyash ân î [dânâ = dânâk] âgâh mard gûyad, [[az = min] dânâi] & (b) Zadâr i darwandân [] pah nêkî, [] Sawâb dârishn bêd, (pah bî-tars] (c); maman (nic) ân Mânsar, [rûbân (sic) az = rûbân min], âsânî, kiyash ân i âgâh guyad [dânâ[î = i] \*

Free. tr. To both strivers\* what keenness hath Thy glowing flame given,
For both lives skill bestowing with the forged blade of iron;
For the wound of the wicked, may'st Thou prosper the righteous.

dent to them [gives] this which is Thy clear Fire, O Atharmazd! (b) and he gives the melted, or cast, iron as an offering for both lives; [arranged for the later body]. (c) And with this he wounds the wicked, and therefore benefits the just.

Ner's. sansk. text. Yat prabodham samvádakaránám dadyát ayam Te vahnih jyotishman dadyát, Mahájňanin! (b) anupakárinám niçchayena upari ubhayor bhuvanayoh árádhanám [-nam] dehi (yat tat gádham tanoh akshayatá] (c) chhedayet durgatimatám lábham, kuryát punyátmanám! both diff.

Nor. transi. Let this Thy fire-bearer, the resplendent one, O Great Wise One! grant that which is the needed intelligence [-ah] to \* those who are holding the colloquy (or controversy) (b); and in consideration, or by means of the decree of (i. e. upon) the delinquents concerning both worlds do Thou grant us reverence; that is, sincere and deep piety, {because the indestructibility of the body is justly severe, or difficult] (c); let it, or one, therefore impair the acquisitions of the evil men, and further those of the good.

Parsi-persian Ws. irii. Kih shnákhtar[î = -i] + shnáktan áu datil-kunandahgán dehad; (kú, khálisí ná-khálisí záhir kunand) dehad in í Tú átash í rúshan, Órmuzd! • (b) Áhan í [] [gudákht = vadákht] awar [pah = pavan] har dú jihán, yashtan dehad; [án í [] [pasákht = pasákht] pah tan í pasín] • (c) Zakhmi-kunad darwandán, wa shúd (sic, súd) ashawán • Bince-Ender-Ancemender | ethenemark-graden don-Graden dong-graden 
Triit. Ad yē mā nā marekbshaitē Hvô dāmôis Drūjô hunus Maibyô zbayā Ashem

anyāthā ahmād, Mazdā! tā duzhdāo yôi heñti; vanhuyā ashī gad Tê!

Verbatim. transl. Sic qui me vir interficere-studet aliter hoc [i. e. aliter atque secundum hanc regulam facere debet; i. e. impie], O Magnidonator! (b) ille - ipse mundi Mendacii filius [est.] ee [igitur unus illorum] male-volentes qui sunt (c), [sed] mihi invoco Sanctitatem [pro] bono beneficio valde (veniat (?)) Tui [Tua[-am]]! Fortasse nomen proprium.

Pahl. text. translif. Aétûnő zak gabrá mûn li marenchinéd zakát¹ khadûtnak² min zak î Aûharmazd; [ham bará vádûnyên. Stih hômanam, afam minavad bará vádûnyên] (b); zak î dâm Drûjö Hunôshakö³ zak ¼ dûsh-dânâk mûn hômand⁵; [aigh, pavan anâkih pavan dâmânö î Aûharmazd kardanö hâvand⁵ avö Hunôshak® î³ Ganrâk® Minavad® hômand]. (c) Li karitûnam Aharâyîh [î] shapîr aigh: Ashavahishtö! yâmtûn® lak!

<sup>1</sup> P. zakář. <sup>2</sup> DJ. ins. f I (?) <sup>4</sup> P. Hůnůshak DJ. spella diff. <sup>4</sup> DJ. ins. f. <sup>5</sup> See P. <sup>6</sup> DJ. spella diff. P. ins. medammůněd. <sup>7</sup> P. ins. avö. <sup>6</sup> DJ. Hunůshö. <sup>6</sup> P. yámtůnam.

Pahl. transi. Therefore the man who slays me does this same thing in another way from that way in which Aûharmazd proceeds; [that is, they will do the same thing; I am of earth, they will even make me a spirit, that is, of heaven]. (b) He who is the Hunôshak of the Drûj's creation,

Trlit. Kē urvathô Spitamāi Zarathuštrāi nā, Mazdā?
Kē vā Ashā āfrastā? Kā spentā Ār(a)maitis?
Kē vā Vauhēus Mananhô achistā Magāi ereshvô?

Verbatim. transl. Quis [est] amicus Spitamae Zarathustrae, [amicus] vir, O Magni-donator? (b) Quis vel [cum] Sanctitate collocutus est \*\*

[i. e. eam consuluit]? [Cum] quo [collocuta est] benigna Pietas

LI, 10, 11. 355

Free. tr. Who against that pure Manthra, Lord! to slay me hath striven
Of the Falsehood's home is he,
But for me, I call Asha,
of the wicked ill-minded.
yea for blessings Thine Asha!

they who are the evil-minded do thus; [that is, in acting toward\* the creation of Aûharmazd with vileness they are like that Hunoshak who is Ganrâk Mînavad] (c), but as for me I will invoke Aharâyîh the good, and thus: Ashavahisht! do thou come me!

Ner's. sansk. text. Evam ete me manushyā¹ mṛiyante evam; pra-kāram kuru. [Ye pṛithivyāh³ santi, teshām sarveshām paralokam kuru]. (b) Asyāh sṛishṭeh Drūjah Hunoçah asan dushṭajūāmi³ yoś āste [prati-paksham³ sṛishṭinām Svāminah karoti. Tulyatā Hunastah (sic) Āharmanasya³ vidyate]. (c) Madiyam ākārayāmi punyam uttamam parisphuṭam: Prāpnomi te. ¹ so J². ³ C. ° both diff. slightly. ° so P. corr. so J². seems.

Nor. transl. Thus these my men are dying; do Thou even after this manner. [Produce Thou the other life, or world, for all those who are of the earth]. (b) The Druja of the creation, Hunoça, he (sic\*) is the one who is malignantly sagacious; [that is, he is producing one who is an opposer (?) of the creatures of the Lord. And this Hunasta (sic) is the mate (the equality) of Aharmana]. (c) For this reason am I invoking my sanctity, the highest, openly (or the manifest one) thus: I am coming, O Sanctity! to thee! See yo.

Parsi-parsian Ms. trit. Aédûn ân mard, kih man kharâb-kunad ( ) [dîgar = zakâ (sic)] âyin az ân i Ôrmuzd; [ [ ] [am = am] bih kunand & Gétî hastam, ma-rê mînûî bih kunand & (b) Ân i dâm Druj Hûnûshak, ân i bad-dânâ kih [ ] [hast = —]; [kû, pah ranj pah pêdâîsh i Ôrmuzd kardan, [khwâhad = madammûnêd] barâbar [ân = —] i Hûnûshaknâm (sic) (ianâ Mînî hend (?)] & (c) Man khwânam Şawâb i veh kû: Ardîbahisht [ ] [rasam = (y)âmiûnam, vel yâtûnam] tâ! &

Free. tr. Who is friend for the Spitama, for Zartushtar, O Mazda?

Who is, Asha! Thy questioner? whose art Thou, kind Devotion?

Or yet who for the Good Mind's great cause careth righteous?

(prompta mens)? (c) Quis vel Bonae Mentis curavit \*\* magnitudini [-nem \*] nobilis [vel integer]? \* vel consultor. \*\* vel designatus est; vel etiam curator.

Pahl. text. translit. Kadár zak műn valman Spítámánő Zartűshtő. gabrá i dőstő 3, Atharmazd? (b) Műn pavan zak i Lekûm Aharáyih hampűrsídő? 3 Műn pavan Spendarmadő i [aigh, pavan rástíh, va i bűndak minishníh hampűrsídj? (c) 5 Műn pavan zak i Lekûm Vohúman farzának ; [aigh, farjám i mindavam pavan frárűnőih khavítűnédő s], va pavan Magih rástő; [aigh 10.

pavan 10 avējako 10 shapîrîh 10 râsto 10-11]? 1 DJ. om. 2 P. ins. kadâr. 2 P. ins. va. 4 DJ. om. n. 2 P. ins. min. 2 P. trl. -îh. 7 P. frârûn. 8 P. ins. aîgh. 5 DJ. and P. om. P. aîgh. 9 P. om. 11 P. adds hast.

Pahl. transl. Which one is he, Atharmazd! who is friendly toward that man Zartusht, the Spitaman? (b) Who is it that held converse with You of O Aharayih? Who with Spendarmad? [That is, who held converse with truth, and with perfect thought]? (c) Who is wise through that which is Your Good-mind; [that is, who understands the conclusion of the matter through his piety], and is upright the Magianship; [that is, is upright in the pure goodness]? • Or your A.!

Ner's. sanek. text. Ko mitrah Spitama-jarathustrasya naranam amadhye, Syamin? (b) Kas Te punyam sarvam aprichchhat¹; [kila, yat satyataya] sampunnamanasa² [sarvam aprichchhat¹]. (c) Ko Yushmakam uttama-

. મુંદર, મુદર, મુંદર, મુદર, મુંદર, મુદર, મુદર, મુદર, મુંદર, મુદર, મુંદર, મુંદર, મુંદર, મુંદર, મુંદર, મુંદર, મુદર, મુંદર, 
Triit. Nôid tâ îm khshnaus vaêpyô Zarathustrem Spitâmem Hyad hôi îm charataschâ Kevînô peretô zemô hyad ahmî urûraost astô, aodereśchû zôishenû vâzâ.

Verbatim. tr. Non eo hunc sibi-concilians [-avit] paedicator Kevinus inponte terrae (b) Zarathustram Spitamam quum in-hoc [ponte (?)] \* adolevit [i. e. adultum fuit] corpus [ejus] (c) quum ad illum id [id est, de eo corpore] illi .!uo, [paedicator, et Kevinus] accurrunt, [et] uteri(que) \* (?) amoris venerei] immundo robore.

#1 Fieri potest 'in-hoc = hujus'. #1 vel manaveruntque. 1 Vide annotationes.

Pahl. text. transit. <sup>1</sup> Lâm pavan<sup>2</sup> zak 1<sup>3</sup> kolâ dô shnûyinîdak <sup>6</sup> 1<sup>3</sup> Kîk <sup>5</sup> vaêp <sup>6</sup> î dên vadarg î <sup>8</sup> dimastân <sup>7</sup>; [pavan khûrishno vâ <sup>2</sup> vastarg] (b), mûn Zartûshtö î Spîtâmân hômanam mûn aîtő; aigham pavan <sup>8</sup> rânakîh rânakînêd pavan as(h)tak <sup>4</sup>; [aîgh, aîsh <sup>9</sup> yâtûnêd; afam <sup>10</sup> barâ vâdûnyên]. (c) Mûn <sup>11</sup> [mân zak], denman pavanich zak î <sup>3</sup> sardő î bazak-khadûînő <sup>11</sup> [dimastânő] pavan rûbishnő! vådînêd <sup>13</sup>.

<sup>1</sup> DJ. ins. k (?) <sup>2</sup> DJ. ins. am. <sup>4</sup> DJ. om. <sup>4</sup> P. shnfisandah. <sup>5</sup> P. ins. <sup>6</sup> DJ. and P. Zend characters, <sup>7</sup> DJ. dimistân. <sup>8</sup> See P. <sup>9</sup> DJ. poss. aish. P. ash. <sup>10</sup> DJ. and P. ins. <sup>11</sup> P. ins. dayen. <sup>8</sup> P. ins. min. <sup>12</sup> P. vindînêd.

manâ, nirvâne, [nirvâṇasamaye kimchit² suvyâpâram] jânâti³, yat uttamatvena satyatayâ [nirmalatayâ jânâti]. ¹ P. ¹ C. ² So both.

Ner. transl. Who is the friend of Spitama-Jarathustra in the midst of men, O Lord? (b) Who was questioning Thine entire sanctity; [that is, when he questioned entirely with truth] and with a perfect mind? (c) Who, endowed with Your Good Mind, understands, in, or for<sup>®</sup>, the end; [that is, who understands any good work in, or for, the time of the end], when [he understands] it with goodness and truth, [that is, with purity]?

Parsi-parsian Ma. trit. Kudâm ân kih û Spîtamân Zartusht mard dôst, [kudâm = kaddr], Örmuzd? (b) Kih pah ân î Shumâ Şawâb hampursîd? [Wa = Va] kih pah Spendârmad, [kû, pah râstî wa bundah (?) mînîsbnî hampursîd]?  $\oplus$  (c) [Az = Min] kih pah ân î Shumâ Bahman dânâ[î = -i]; [kû, 'âkibat î chîs pah [] [nêk = frdrûn] [dânad; [ [] [kû = agh] pah khâlişî râst [] [hast = hasi]  $\oplus$ 

Free fr. Ne'er paederast pleased him, nor the Kavi, earth's ruin,
Zarathushtra Spitâma, when grown was his body,
When they both to him hastened, with the bosom's foul power!

Pahl transl. Far from satisfying me is the Kik, the paederast, in regard to both of the two particulars, [food and clothing], on the path of winter (b), far from satisfying me who am Zartūsht, the Spitāmān, with whom he is; that is (or where,) he incites me with his incitation (?) in my bodily sensations; [that is, a person comes, and thus also they (or he) would do it to me]; (c) and this one who is doing [that to us], is also leading us on, even in our progress in the cold [of a winter] of accustomed sin lexiles (?).

Ner's. sansk. text. Na tat yat loke¹ dvayam jânanti antarâle çîtakûlasya [khûdyan vastramcha] (b) yat Jarathustra-spitamâno² 'ham pramudito 'smi. (c) Ayam me jâtiçîtakâle¹ na³ [mitratâm³] pracharati⁴.

<sup>5</sup> C. <sup>5</sup> J<sup>4</sup>, a compositum. <sup>8</sup> P. ins. <sup>4</sup> P. diff. and om. mitratam.

Ner. transl. They do not understand what the two essential necessities are in the world, on the bridge \*1, or interval, of winter; [that is, food and clothing] (b) when, or through \* which, I, Jarathustra Spitamâna \*, am rejoiced. (c) This one (their representative) is thus in his ignorance not \*2 advancing toward [friendship] with me, in the birth-cold time (that is, now when I am naked against the winter's cold me a new-born child (?)).

a ¹ So usually. 

a ¹ P. 

clearly to be preferred here.

Parsi-persian III. 1911. Nah am pah-ûn i har dû shnâsandah [kôr == 1612] ghôlâmbârah, s andar râh s jamistân (sic); [pah khûrishn wa wastar] (b), kik Zartusht s Spîtamân hastam, kih hast; [kûm [] rândan rânad pah [] [bî-dâdî = adâd (?)]; kû, [] [aah = ash] âyad [ma-rā = avam (?)], bih kunand] (e); kih [andar = dayan] mân an, în pah

.ixaT .61 அம. 6 (3 இளவரி நமித்தமாறை பிரும்பிய நிருவிய நிருவரிய நிருவரிய மூன்றிய நிருவரிய நிர

Triit. Tá dregvatô maredaitî Yêhyâ urvâ khraodaitî Vâjá škvaothanâjá hizvaschâ

Daênā erezāus haithim Chinvatô peretāo ākāo Ashahyā nāsvāo pathô.

Verbatim. tranel. Ea [eas res consummatus facinorosas] scelesti destruit Religio justi vere (b) cujus [scelesti] anima irascitur \* Judicis-in-Ponte felicem-accessum-dante [furens] \* (c) suis actionibus [suñ] linguae [-guâ]que Sanctitatis [sceleste] attingens vias [vel, ad delendum (nasvão) eas attingere volens]. \* Vel (leg. khraozhdaiti) indurescit [i. e. in scelere dura (?) fit scelesti anima. \* vel (leg. &kô) 'cujus [justi] anima accessum-inveniens vel 'obversa lens [est]'.

Pahl. text. transiti. Zak î¹ kolâ ■ (dô), [mar va jêh (?) \*²] î darvand³ hôshmûrênd Dînô î avêjakö⁴ ûshkûrak (b); mûn pavan zak î valman⁵; [amat zak⁴ Dînô³+¹ hôshmûrênd], avö rûbûnö khrûsishnö¬ yehabûnd pavan Chishvadarg® âshkûrak (c); ° pavan zak î¹o naîshman¹o kûnishnö hûzvânö 6+¹¹², nasînênd zak¹² î Aharâyih râs; [aigh, rûs¹² î frârûnö barû nasînênd].

DJ. ins. f. \* very uncertain. so P. trl. \* P. ins. lâ. \* DJ. and P. ins. va.
 so DJ. and P. \* DJ. ins. \* P. ins. va. \* DJ. and P. spell diff. \* DJ. ins. va.
 DJ. om. \* DJ. ins. zak. ■ P. pavan. \* P. om.

Pahl. transl. These, both [the felon \*, and the harlot \*] of the wicked (or who are wicked), are proclaiming the Religion of the pure openly (b), and by this means, [when they recite the service of the Religion by pronouncing its condem-

שה ארושנת בנו בנולח | בנכלח בי אווי ארוב של היול אים וואר ביות ש

Trlit. Nôid urváthá dátôibyaschá Gavôi árôis á señdá Ye is senhô apemem

Karapanô vâstrâd arem vâis skyaothanâischâ señhâischâ, Drûjô demânê â dâd ham ân i sardî (?) i gunâh-ayin (âyin) [az = min] jamistân, (aic) pah raftan [] [hâṣil-kuṇad = vindinêd] \$

Free. tr. For the righteous man's worship slays the evil man truly,

While his soul rages \* i fiercely

Paths of Right to harm striving

by his words and his actions!

nations], they give forth cruel (?) cries to the soul (or souls (?)) openly upon the Chandor \* Bridge (c); and thus, with the tongue of their own actions they destroy the pathway of Aharâyîh; [that is, they will destroy the path of the pious].

Nor's. cansk. text. Ubhayor [bhuvanayor¹] lekhyakan durgatigâminah gaṇanân [-nan] âste. Dîner² nirmalatâ³ prakatatâ [bhavishyati⁴]. (b) Eteshâm⁵ âtmâ⁴ bumbâm (?) karoti [pâṭayati⁵] Chinuadanâmasetau ®³ parisphuṭam (c), yat eteshâm sviyât karmaṇah ® jihvâ⁴ vinâç[a]yate puṇyasya panthânam suvyâpâraçcha vinâçitah]. ² So both. ² both Dîne. ³ C. ⁴ P. ⁵ J⁴.⁴ both diff.

Nor. transl. The written reckoning of him who walks in wickedness is made up for both worlds, that is, the purity of the law [shall be] one day manifest. (b) And their souls are \* [speaking and] uttering a cry openly upon the Bridge called Chinuad (c), because their tongue is destroying the path of righteousness from their own action, [and good-works are destroyed].

Parsi-persian Ms. ivii. Ân î har dû [râh-zan wa [jeh =  $g\hat{e}t\hat{s}$  (?)]] î darwand [nah =  $I\hat{s}$ ] shumurdan Dîn î khâliş [wa = va] gâhir (b); kih pah ân î [] [û = -]; [kih ân î Dîn [nah =  $I\hat{s}$ ] shumurad ân ruwân], khrûshêd [wa = va] dehad pah Chinvad Pul gâhir o (c) Pah ân î khwêsh kunîshe zabân kharâb + kunad [] [pah = pavan] [] Şawâb râh; [kû, {] nêk bih kharâb-kunad] o

Free. tr. Never friendly to creatures is \* the Karpan. Fields fertile

Never gives he to kine by his deeds, or his doctrine,

Them at last in his teaching to the Falsehood's home bringing!

Verbatim. transl. Non amici creatis-animantibus [sunt] Karapani a-prato praeparationem - perfectam <sup>1</sup> (b) Bovi promptae-[-mptam]-perfectionis [-nem] apud [vel juxta hanc praeparationem non] inculcantes <sup>2</sup> [vel largientes] propriis actionibus, doctrinisque. (c) Qui [ex numero horum est, is] eos <sup>2</sup> [per] doctrina [-am] ad-ultimum, Mendacii-daemonis [in] habitatione [vel-nem] (in) det [reddet]. <sup>2</sup> Vel abundantiam, <sup>2</sup> Fieri potest 'injuria afficientes'. <sup>2</sup> creatos.

Pahl. text. transiit. Lå döstih yehabûnd, mûn Karapö hômand avö kâr bûndak; [aigh, avö¹ mindavam î frârûnö avâyastö bûndak lâ dêdrûnâñd].

(b) Zak î gôspendân abûndakîh² âmûkhtênd (sic), [apadmân-kûshishnîh], pavan zak î nafshman kûnishnö, âmûkhtishu (sic); [va² mindavam î⁴ avârûnö vâdûnâñd; va pavan zak î avârûnö âmûkht yekavîmûnêd⁵] (c) mûn⁴ valmanshân âmûkhtishn (sic) [valmanshân] vad avö zak î² afdûm Drûjö demânö⁴ yehabûnd [rûbânö î² nafshman].

<sup>1</sup> S. DJ. and P. <sup>2</sup> DJ. åbûndakih. <sup>3</sup> DJ. and P. om. <sup>4</sup> DJ. ins. <sup>3</sup> DJ. ins. see P. <sup>4</sup> P. mûn. <sup>4</sup> DJ. om. <sup>5</sup> P. cor. vadmân (?)

Pahl. transl. And they who are the Karaps are exercising no friendly interest toward duty perfectly fulfilled; [that is, they will not bring fully forward that which is necessary to further the interests of the pious].

(b) They teach the imperfection of the herds and inculcate [their immoderate castigation \*1] through their own actions as well as teachings, [and thus they will effect some impious result; and by him \*2 who is impious it has been already inculcated], (c) who are delivering those teachings [those persons] even until the Draj's last abode [that is, their own souls are delivering them]. \*1 Perhaps not gloss. \* not 'as that which is impious'.

Ner's. sansk. text. Na mitrasya dattam açrotâras ya® [yat] kâryam, sam-

Trilt. Hyad mizhdem Zarathustrô magavabyô chôist parâ,
Garô demânê Ahurô Mazdâo jasad pouruyô,
Tâ vẽ Vohû Mananhâ Ashāichā savāis chivishi.

Verbatim. transl. Quod praemium Zarathustra magnitudine (?) -praeditis, [vel eis de rebus spiritualibus divitibus] assignavit [-naverit] antea \* [sic vere erit]. (b) Sublimitatis [-vel Cantus] in habitatione [-nem] Dominus (vivus) Magni-donator veniat [-iet] prior; (c) ea [eaeque res promissae, ut hoc praemium] vobis [audientibus nostris per] Bonâ [-nam] Mente [-ntem] Sanctitatique; [id est, ad vestram sanctitatem augendam] beneficiis-utilibus impertitum [-tae] est [sunt; î. e. erunt].

\* Vel: praemium prins quam (?) veniat Ahura (?): aegre.

Pahl. text. translit. 1 Mozd, mûn Zartûshtö hômanam, avö 2 mînavadân 3 châsham pêsh [pavan 4 hâvand kirfakih] (b) aigh, avö Garôdmânö 4

pûrņam kritam, [kila kimchit suvyāpāram abhîpsitam¹, sampūrņam na kritam]. (b) Gavām paçūnām sampūrņamanasā çikshāpayanti\*; [nirvāņe nihanti] yat² svīyāt karmaņam çikshāpayanti\* [paçchāt avyāpāram kurvanti]. (c) Yat te çishyāpayanti\* teshām nirvāņe Drujasya samāsannatā\*; dadāti [ātmānam svīyam]. ¹ C. ² So both and J². J².

Nor. transl. Not the gift of a friend do the deaf bestow ; that is, it is not an action fully accomplished. [That is, theirs is some good work which is desired merely, and not fully completed]. (b) They are teaching, and with a mind apparently perfect toward the cattle and herds; but [in the end he is (or they are) somiting] and this is (lit. which is) from their own action they teach, [and afterwards they work iniquity] (c), because what they are teaching is the neighbourly fraternity with the Druja in their end; and it delivers [their own souls].

Parsi-persian Ms. trit. Nah dostî dehad (?), kih kôr hend, ân kâr pur; [kû, [] [ân = —] chîz i nêk, lâyik par nah burand] & (b) [Ws = va] ân i gôsfendân nah - purî mî-âmûzad (sic vid), [bi-zandâzah kushtan], pah ân i khwôsh kunishn wa âmûkhtan; [[] chîz i bad kunad (?) [wa pah ân i bad âmûkht + mi-âmûzad êstêd — va pavan sak i dvarûn âmûkht jaknîmûnêd] \* (c) [] [Kih = mân] êshân âmûkhtan, ôshân [] ân ân i âkhir Druj - dmûn [? sic) + ya'nî + khânah dehad [ruwân i khwêsh] \*

Free. ir. Since Zarathushtra reward first to true ones appointed; In the home the sublimest cometh Mazda the foremost, Yours for Right, and with Good Mind these blessings imparting!

Aûharmazd yâmtûnând (vel-ânî) pêsh. (c) Zak î Lekûm Vohûmanö pavan Aharûyîh sûdő châshêd; [aigh, sûdő pavan frârûnöih vâdûnyên].

P. ins. mûn.
 P. ins. pavan.
 P. ins. madônad (minavad) Din.
 DJ. om.
 P. ins. kardan.
 DJ. -ând.
 DJ. and P. (?) pêah.

Pahl. transl. I, who am Zartûsht, am revealing a reward to the spirits beforehand, or before them, [that is, for similar good works, or for good works which correspond to it] (b), so that they (or I) may come to Thy Garôdman, O Aûharmazd! before all others \*2. (c) For Your \* Vohûman, is teaching that which is the benefit by means of Aharâyîh, [that is, they will (or do Thou) realize the advantage through piety].

\* According to the gloss 'pêsh' may have been understood in the sense of 'in presence of the spirits'; hence 'for similar good works'. \* 2 possibly, 'in anticipation'.

Ner's. sansk. text.. Yat prasådam kuru. Jarathustro 'ham bhavâmi. Svargalokam' åsvådayāmi agre [tulyam punyam] (b) yat Garothmâne, Svâmin, Mahâjñâuin! prâpnomi pûrvam. (c) Yat Te Uttamasya Manasah punyasya lâbham åsvådayāmi; [kila, lâbham yat suvyāpāram kuru]. ¹ C.

Nor. transl. Do Thou provide \* that which is the reward! I am Jarathustra; I teach concerning the heavenly world beforehand, or as if in its presence, by anticipation, \* [that is, I teach a sanctity which is similar to that which prevails there] (b) when, O great wise One, the Lord! I arrive in Gurothmana first (c), because I teach that which is the acquisition of

இயல்லிச்சியத்தி நிலைவர்கள் நிலைவர்கள் முலியாது வரிகள் அரசு நிலைவர்கள் நில் நிலைவர்கள் நிலைவரிகள் நிலைவர்கள் நிலைவரிகள் நிலைவரிகள் நிலைவர்கள் நிலைவர்கள் நிலைவரிகள் நிலைவரிகள் நிலைவரிகள் நிலைவரிகள் நிலைவரிகள் ந

Trilt. Tâm Kavâ Vištâspô magahyâ Khshathrâ năsad Vanhēus padebis Manañhô, yâm chistim Ashâ mañtâ Spentô Mazdâo Ahurô; athâ ne sazdyâi ustâ!

Verbatim. transl. Hanc | scientiam salutem afferentem | Kavi (?) Vistaspa Divitis (?) • - magnitudinis | per | Regno {-num| nactus - est (b), {et} Bonae pedibus-metricis Mentis, quam scientiam Sanctitate excogitavit (c) benignus Magni-donator Dominus (vivus); sic [per eam scientiam] nobis annuntiare [-ianda est] salus.

Pahl. text. translit. Zak mûn Vishtûspö magîhich 1 râî, [avêjakîhich râî], pavan khûdâyîh 2 arjânîk, [javîdîch 2 min avarmând (?)] (b) pavan zak î Vohûman padîh [îrârûn shalîtâih râî zîsh 4]; aîtö mûn farzînak pavan zak î 3 Aharâyîh padmânő; [aîgh, farjâm î 2 mindavam pavan frârûnîh aêtûnő, chi-gûn avâyad khavîtûnastanő 4, khavîtûnêd]. (c) Afzûnîk Aûharmazd! aêtûnőt lunman 7 rûî 7 sâzishnő nadûkîh, 2 DJ, ins. Dîn. 2 DJ, khûdêyîh. 2 P, ins. ich. 4 so DJ, 5 DJ, ins. 6 DJ, and P. 2 DJ, and P. ins.

Pahl transl. Vishtasp is meritorious in his sovereignty as regards the Magianship; [that is, as regards purity, and even separate \* from the superintending \*] (b) through that which is Vohaman's sovereignty, |that is, in accordance with the predominance, or reign, of the pious, which is through him!; for he it is who is intelligent according to Aharayih's estimate; [that is, he understands the conclusion of the matter thus,

المعدد والمنافع من المنافع ال

அன்கால்க்கு அகையிர் | மனிகையாகும் கண்டு நிருக்கு வாக்காக்கள் கண்டு நிருக்கி நிருக்கி நிருக்கி நிருக்கி நிருக்க

Thy best mind, and of righteousness, [that is, make Thou that acquisition for me which is good conduct, or its reward].

Parsi-persian Ms. trit. [Kih = mûn] muzd, kih Zartusht hastam, ân [pali = pavan] mînuwân, [mînû Dîn = madonad Dîn], châsham pêsh; [pali barûbar kirfah [kardan = kardan]] (b), kû ân Garûtmân i Örmuzd rasad (?) pêsh & (c) Ân i Shumâ, Baliman, pah Ṣawâb, sûd châshêd (?) [kû, sûd pah nêkî kunand] &

Free. tr. For that wisdom Vîshtâspa in the Magian Realm gainéd.

Verse of Good Mind revealed it.

Through the Truth Mazda taught it, thus to teach us salvation.

as it is necessary to understand it, through his piety]. (c) Bountiful Auharmazd thus it is that happiness is to be taught to, or prepared for, us by Thee! \* So W.; possibly 'separate from the spoiler (leg. aparmand)'; hardly 'distinguished from his superiority' [avar-mandih]; or may it be 'separate from the rest'?

Ner's. sansk text. Kai Gustaspo, nirmalo Raja, yogyatarah. (b) Uttamena manasa, tasya [suvyaparena] Rajnah, [evani kuru] yat nirvane [punyani] pramanan [; kuru; kila, nirvanan kimchit suvyaparam evani yatha yujyate jäätum]. (c) Gurutarat² Svaminah Mahajnaninah evani çakyate çubham jäätum. ² P. ² both '-ran'.

Ner. transi. Kai Gustaspa, the pure-minded (lit. spotless) king, is more deserving, or adroit. (b) Through the exalted mind [and through the good conduct] of the king [do Thou therefore thus effect] that which is that measure, or regulation, [which is righteous] in view of the end (or heaven(?)); do Thou produce it; that is, he understands the conclusion thus as something pertaining to good works, or by the way of good works, and as it is fitting to understand it]. (c) II is thus possible to understand felicity from the greater, or more majestic Lord, The Great Wise One.

\* Not 'from the greater teacher the felicity of the Lord'; see the Zend and Pahl.

Parsi-Persian Ms. trit. Ân kih Vishtâsp, khâligî ham [Dîn = Dîn] râ, khâligî râ, pah khudâî arzânî [judâ [ham = ich] az s. ir. pro avarmând (sic)] & (b) Pah ân î Bahman sardârî; (nêk pâdishâhî râ ânash]; hast kih dânâ pah ân î Şawâb andâzah; (kû, 'âḥibat î chiz pah nêkî, aêdûn chûn bâyad [] [dânistan = —] dânad] \* (c) Afzûnî (?) Ôrmuzd! aêdûn at [mârâ = —] kunad (?) [= sâzisha] nêkî \*

Free. tr. Now a blest \* form Frashaoshtra, the Hvôgva, hath shown me,
For the good Faith the choicest;
and may Mazda bestow her.\*!
For the gaining of Asha
He, the sovereign Ahura!

Verbatim. transl. Beatam [-tum] mihi Frashaostra Hvogva monstravit [i. e. monstret] corpus <sup>21</sup> (b) Religioni bonae; [id, est, ad Religionem bonam adornandam aptum] quam [quod corpus] huic [tam] desiderabilem Trllt. Berekhdham môi Frashaostrô Hvôgvô daédôist kehrpem văm hội ishvăm dátů Daénayai yanhuyai, Ashahyā azhdyai gerezdim. Khshayas Mazdâo Ahurû i

[-bile] dato (c) regnans Magni-donator Dominus (vivas)! Sanctitatis [ad Sanctitatem] nancisci [-ciscendam] adeptionem # 2]

\* 1 Fortage scientiam ut personam conceptam. 2 Vel leg. -dûm querentes clamate, Pahl, text, translit. Zak î ârzûko avo li Frashôshtar î 1+2 Hvôhâno 8 pavan nikêzishnő nikêzîd kerpő, [aigham bartman pavan nêshmanilı barâ vehabûnêdől. (b) Pavan Dînô 1º shapîr [yekavîmûnêd4+3 pavan Dînô î shapîr râi] zak î valman \* pavan khvahîshnő yehabûnâd 7; faîgh, Hvôbn(?) tanû pavan nêshmanth\* barà yehabûnâd]. (c) Pavan\* shalitâih f Aûharmazd va 2 zak i Aharâyih \* ârzûkö vâdûnâd kadak 10-bânukih 10.

<sup>1</sup> DJ, ins. <sup>2</sup> DJ, and P. om, va. <sup>3</sup> P. Hôbân (sic vid.). <sup>4</sup> DJ, and P. <sup>5</sup> DJ, om. f. \* DJ. avő; P. and Sp. valman. \* see P. \* P. om. \* P. ins. va. = see P.

Pahl. transt. Frashöshtar, of the Hvöbae, intended, or was observing, for me that person (lit. body) who, or which, was my desire 41, and with an especial intention, [that is, he will give me his daughter in marriage]. (b) And [she stands] ever steadfast in the Good Religion; [and on account of this, her steadfastness in the good Religion] may he give her who is to him so accordant to his wish; [that is, may the Hvôbn\*2 give me her body in wifehood 4]. (c) And the duties of her household may she fulfil in obedience to Auharmazd's sovereignty, and in accordance with the desire #3 of rightecuaness. #1 Or 'longing for me' #2 or 'Hvôbă' (?). #4 or 'one desirous of'.

. ကျော်ရာကောင် နှာလေးမှာ နှာ နှာအာဏောင်းမှာ ေရောက္ကောက် - (အောက်ရာကောင်းမှာ - 18. Lext. سادا سادم ماد ماد ماد ماد مادر الماد مادر الماد مادر الماد مادر المادر مادر المادر مادر المادر المادر المادر ا אומאים בליי בשור בריי והתונות | מורוחלים של השולוי אחונות ש

Trlit. Tăm chistim (Dē)jāmāspô Ashā verentē tad Khahathrem Mananhô Vanhēus vidô, Tad môi dâidî, Ahurâ!

Hvôgyô istôis varendo hvad, Mazdá! rapen Tavá.

Verbatim, transl. Hanc scientiam [sanctam], (Dē)jāmāspa Hvôgva1 [scientiam] ut opis splendores \* [et gloriam] (b) [per] Sanctitate [-tem] eligit \* 2 [Religionem ejus], id Regnum MentisBonae inveniens \*\*. (c) 🔳 mihi [etiam] da, O Domine (vive)! quod, O Magni-donator! rapiant • [vel recipient sancti] Tui, [id est, beneficium vere a Te]. #1 Vel. voc. #3 eligant(?). #5 -ntes.(?).

Ner's. sansk. text. Mitro me sadaiva Phiraçaustrah Hûogûâjah¹ guruh anayoh çarîran [gurutvan kartum çaknutah]. (b) Yat Dîneh uttamâyâh madhye âste [yat Dîneh uttamâyâh] asya yâchanân dehi, [kila, surûpâm çarîrena striyam dehi]! (c) Yat râjyam, Svâmin, Mahajñânin! punyasya mûlyena² kuru, grihe griharâjñînicha³! ¹ J⁴. ² So J.º J⁴. ² J⁴. paṭa-.

Ner. transl. My constant \*1 friend Phiracaustra, and (?) Hûogûâja, the spiritual master, are (?) granting me a body belonging to them both,\* [that is, they two are able to create a spiritual mastership \*2]. (b) Do Thou therefore grant that which is in the midst of the highest Dîn; grant that which is its prayer [which is of, or for, the highest, or good, Din; that is, grant me a woman, or wife, beautiful in body]. (c) And produce also, O Lord! the Great Wise One! that which is the authority (lit. royalty) through the wages, or reward, of righteousness. Make her a righteous house-mistress in the house.

• Or 'were ever granting'. • possibly alluding to cariron as a form from cira = head; see the glose; or more practically, 'in order to create for me the dasturship through marriage connection'.

Parsi-persian Me. trii. Ân i ârzûk, ân man, Frashôshtar [] [Hôbb (?) = Hôbôn] pah dîdan bînad, Karap; [kûm, dukhtar pah khwêshî (sic vid) bih [] [deham (?) = —] \$\pi\$ (b) Pah Dîn i veh êstêd [pah Dîn i veh râ] wa + ân i û pah khwâhishn dehad [[] [ân dukhtar pah khwâshî deham = ân bentman pah vapashman (sic pro napashman) dâbânâm (?)] \$\pi\$ (c) Pah pâdishâbî i Ôrmazd, [] \$\pi\$ n i Şawâb [wa = ve] ârzû (?) kunad [] [kanah ? == kanah] [] [bânû (?) == bânûî (sic vid.)] \$\pi\$

Fres. tr. And such wisdom has Jâmâsp of the bright wealth well chosen,
Thus the Realm of the Good Mind through his Righteousness gaining.
That then grant me, Ahura! which such from Thee wrested!

Pahl. text, translit. Zak i farzának [Dastôbar] Jámáspő i 1 Hvôbánő bavihűnéd 2 gadman 3 [khvêsh-kârîh]. (b) Aharáyih dôshêdő, zak i 4 pavan khúdáyíh 5, pavan zak i Vohúman ákás-dahishnih, [frárûnő 6 dánákih rái zish aítő]. (c) Zak avő li 2 yehabûnái Aûharmazd! mûn haná i 4 Lak rámini-dárîh [mozd].

<sup>1</sup> DJ. ins. f. and om. va. <sup>2</sup> DJ. additional possibly causative. <sup>4</sup> P. ins. va. <sup>4</sup> DJ. om. <sup>4</sup> so DJ. <sup>5</sup> DJ. -ih. <sup>7</sup> P. om.

Pahl. transt. That which is wise [the Dastur] Jamasp of, the Hvôban, desires; i. e. glory, [that is, an activity which is his own]. (b) And he loves Righteousness, that which is in the sovereignty, through that which Vohuman's information, [that is, it is his in accordance with that pious learn-

ing which is his] (c); and that do Thou grant\_also to me, O Aûharmazd! for it is this Thy gift of joy [Thy reward]!

Possibly 'He who is the wise' [Dastur] H. desires glory.

Ner'a. sansk. text. Asan nirvâṇajñaḥ \* sadgurutvan Jâmâspaḥ ¹ Hûo-gavâjaḥ ² yâchayati hastâbhyâm, [svîyena kâryeṇa] (b) puṇyasya abhîpsayâ ²(?). Tat \* râjyam uttamamanâ suprabuddhinâ dehi; [suvyâpâreṇa manyatâ (?). Îdriço vidyate]. (c) Tat me dehi, Svâmin, Mahâjñânin! Tvam ânandam prachârayitum \*. [Prasâdam kuru] † ¹ All Yâmaspaḥ. ² J². \* P. \* C.

Ner. transl. This Jâmâspa Hûogavâja (sic \*1), wise as he is concerning the end, causes men to pray for the good dasturship with both the hands, [that

Bysome Gender Bereichen | Bereichen | Bereichen Bereich Bereichen 
Triit. Hvô tad ná, Maidyôi-máonhá Spitamá! ahmái dazdê
Daénayá vaédemnő yè ahûm ishasäs aibi
Mazdáo dátá mraod gayéhyá ákyaoth(a)náiá vahyô.

Verbatim. transl. Ille-ipse wir, O Maidyôi-maonha, Spitama! hulc dat (b) [per] Religione [-nem] sciens [vel intelligens], qui vitam [vel mundum] desiderans [vel prosperans est; i. e.] prorsus [ad eam rem promovendam]. (c) Magni-donatoris leges pronunciavit vitae [per] factis [-ta] melius [i. e, rem meliorem].

Pahl. text. trasslit. Valman gabrā aētānō¹ Maīdyōkmāh³ f¹ min³ Spītāmānō⁴, ash⁵ [avo⁵ naīshman] dahishnō, [mozdō pāḍadahishnō]. (b) Afash zak f¹+⁵ Dīnō âkās-dahishnīh dēn ahvānō madam bavīhūnishnō [ākāsīh f pavan Dīnō]. (c) Afash zak f Aūharmazd dāḍō hōshmūrishnō [Dīnō î Aūharmazd] pavan jān kūnishn shapīr²; [aīghash, tūkhshākihā ghal gōbishnō ghal kūnishnō s]. ¹ DJ. ins. î. ² so DJ. and P. spell. ª DJ. om. mūn P. ins. min. ⁴ P. ins. hast. Âh rā. ⁴ P. om. ⁴ DJ. and P. ins. va. ¬ P. ins. vāgūnēḍ. ⁴ P. ins. dā-būnēḍ.

**Pahl. transl.** That man gives thus, O Maidyökmäh of the Spitâmae, and to him [even to himself] is the giving of the [recompense of (?) the reward]; (b) also the information which appertains to the Religion in the world is greatly his wish, [that is, the intelligence which is imparted through the Religion]. (c) With

LI. 18, 19.

is, through his own action] (b) through the desire of sanctity. Do Thou therefore, endowed with the best mind, grant the sovereignty through the man of superior intelligence. [His wisdom is through good conduct. Such is \* he]. (c) Do Thou therefore grant that sovereignty to me, O Thou Great Wise One, the Lord! to promote my delight. [Provide me with the reward!] \* Here correctly a second name for Jamaspa.

Parsi-persien Ws. trit. Ân i dâná Dastůr Jámāsp i Hbôb khwâhad khôr-i-mâ. (? sic vid.); [[wa = 20] khwêsh-kârî] \* (b) Şawâb khwâhish-kunad, ân i pah khudâî, pah ân i Bahman âgâh-dahishui; [nêk dânâî râ ânash hast] \* (c) Ân ân [] dehî, Ôr-muzd! kih în i Tû râmishnî; [muzd] \*

Free. tr. Maidyôi-maonha Spitama! this that man him hath given, Through the Faith the intelligent, who for life thus inquireth, Mazda's laws he hath spoken through the deeds of life better!

him also is the reciting of Auharmazd's command; [that is, of Auharmazd's Religion], which is good because there is a further fulfilment of it in his life; [that is, he is, both to speak for it, and to act for it, or upon \* it, energetically]. \* Or execute it.

Nor's. sansk. text. Asya manushyasya Maidfomáhasya i Spitamánas-yacha i anayoh svíyam [-âm?] dàtim i [prasádam prasádapúritam] dehi. (b)Tasya [-â] Dinéh avabodhadánam bhuvanasyo'pari samihe [jňánam yat Dineh]. (c) Mahájňáni dadhára i (?) uvácha vákyam [Dineh Sváminah] karoti, pagchat uttamam jívitasya i dadháti; [kila, sambalam yat vachasá karmaná karoti]i.

i P. i C. i both dadára. i Ji. -vyam. i Ji. adda.

Ner. transl. Grant his own gift [and gracious reward] to each of these two, to the man Maidiomáha, and (?) to Spitamána. (b) I desire that gift of intelligence, or that instruction, which belongs to the Din for the benefit of, or concerning, the world, [that is, I desire that knowledge which is of the Din]. (c) The Great Wise One has established \*, and has uttered the word; that is, he produces it, and afterwards sustains it, as the highest word of life, as the word [of the Lord's Din; that is, he effects that sustaining energy \*1 which exists through word and deed]. \* 1 Not food'; see the Pahlavi.

Parsi-Persian Ma. trit. Û mard aêdûn Mêdyôkmâh, kih [az = min] Spîtâmân [] [hast. Ân râ = hast. Ân ra] khwêsh] dahishu, [muzd], [wa = va] badal-dahishu] & (b) Azash ân i Dîn âgâh-dahishuî andar jihân awar khwâstan [âgâhî i pah Dîn p] (c) Azash ân i Ôrmuzd dâd shumurdan [Dîn î Ôrmuzd], pah jân kunishu veh; [kunad = vâgûnâd (vel vâgând (sîc))]; kûsh kushishu 6 gêbishu ê kunishu [dehad = dâbûnêd] p

மனுத. ஆட்கு சு. அடிகமும் | மனுதி கட்கும் கட்கும் கட்கும் # galeman-cejaconj-tombae | manancel-gantaleceant

Tritt. Tad ve ne hazaosháonhô vîspâonhô daidyái savô. Ashem Vohû Manaûhâ Yazemnãonhô nemanhâ

ukhdhâ yâis Âr(a)maitis. Mazdão rafedbrem chagedő.

Verbatim, transl. Id [earn rem] vestri [una cum] nostri [nobis] [unanimi-immortales-benigni] unanimiter-desiderantes [sunt] omnes dare utilitatem, [id est, ad utilitatem vestris cultoribus afferendam]. (b) Sanctitas [per] Bona [-am] Mente [-em etiam] dicta [dicere vult], quibus [etiam] Pietas (prompta mens) Requitur]; (c) venerantes [hi omnes Tuil laude [sunt], Tui Magni-donatoris gratiam-gaudium-dantem desiderantes.

Pahl. text. translit. Zak i lekûm avő lanman pavan ham-dôshishnîh [2 pavan ham-avåyastîh 3] harvisp-gûn 4 dahishnő [î] 5 sûdő (b), Ashavahishtö 1 Vohûmanő! mûntânő milayâ pavan bûndak mînishnîh. (c) Avő 7 Yazishn ânâmam 48, va\* zak î Aûharmazd râmînîdûrîh 16 vâdûnânî 11+9 [mozd 12].

Possibly avamam, but see the Zend. Ner. and Per.

<sup>1</sup> DJ, and P. avő, <sup>9</sup> DJ, and P. om. va. <sup>2</sup> P. and DJ, hamaváyastih. <sup>4</sup> so DJ, <sup>3</sup> P. ins. va. <sup>6</sup> P. ins. dehad (sic). <sup>7</sup> P. ins. rakûm. <sup>6</sup> P. nîyâyishn-am (sic vid.) DJ. Anamam (or avamam); Sp. spells diff. \* P. ins. pavan. 14 DJ. and P. -ih. 11 DJ. -And (?); see P. 12 P. adds ra.

Pahl. transl. What is yours is also for us through mutual liking, [that is, through mutual desire] the giving of the advantage belongs to

പ്രാച്ചമുക്ക് . പുരമാവം . ട്ടാക | ട്ടുക്കുള്ള . ചു . പാട്ടുക്കുട്ടിച്ച 21. ىدوددىد كى دوسا

enontmenacettomen of fine of the comment of 19. or the them. Bentenmanderendre for fjannamen a femelat

Trlit. Âr(a)matôis na speñtô Daéná Ashem spěnyad Mazdão dadâd Ahurô!

hvô chistî ukhdhàiś skyaoth(a)nå. Vohû Khshathrem Mananhâ Tēm vanuhīm yasa ashim!

Verbatim transi. Pietatis vir benignus [est] ille-ipse scientia, dictis, facto, (b) Religione [ei; id est, mihi] Sanctitatem bene-largientem \*1 [det, et per] Bona[-nam] Regnum Mente[-tem] (c) Magni-donator det Dominus LI. 20, 21. 869

Alternative. This Your blessing to give us be\*1 Ye\*1 all of one feeling
Asha grant us with Good Mind hymns sung by Devotion,
As worshipped\*2 with praises they two\*2 seek Mazda's grace.

\*1 Eate understood-(infin. for imper.) \*2 so more literally, 'being sacrificed to '(?).
\*2 chagedô (dual?).

all and each of every rank (or 'all are giving the advantage')\*1, (b) O Ashavahisht and Vohuman, ye whose word is uttered with a perfect mind. (c) In worship I am bowing myself, and I will effect\*2 (or 'provide') that which is the joy-producing act (or 'gift') of Atharmazd [as the reward].

<sup>61</sup> Or once more (a) 'That which is Yours, the blessed advantage of every kind in to be given to us with mutual liking, etc.' \*3or reed vakhdand' = 'I will seise'.

Ner.'e sanek. text. Yat Tvam mayâ saha mitratvam karoshi, [tat sarvam abhîpsitam Te] sarvam dadâmi¹, lâbhamcha (b) Punyam Uttamena Manasâ yâvat vachanam sampûrnena² manasâ [karantyam]. (c) Yadi manasâ namaskritim Svâminah ânandena pramodena kurute [tatah Svâmi karoti prasâdam]. ² So J.⁴, J.\* ² J.³; J.⁴ °ne.

Mer. transl. Because Thou makest friendship with me [therefore] I deliver [every wished-for thing to Thee] and every beneficial acquisition, (b) I am delivering (or 'offering') sanctity to Thee through the Highest (Best) Mind as far as (or 'as long as') until the word\*1 [is to be fulfilled (or 'executed') (?)] with a perfect mind. (c) If a person performs the worship of the Lord with thought, delight and pleasure [therefore for this the Lord effects (or 'provides') a reward]. \*1 Or. 'Sanctity is to be practised, etc.' (?).

Parsi-persian Ms. Ân i Shumā an mā pah ham-doshishnī [pah [] [hem lā'īķ (or lāyiķ" (?)) = ham-avdyasti] tamām dahishn [u=ra] sūd [dehad = dehad (sis)], (b) Ardibahisht [u=va] Bahman, kih tān sakhun pah pur minishnī • (c) Ān [Shumā = Rakum" (sic)] Yasishn [] [namās-kunam = niydyishn-am (? vic vid.)], ān i Hōrmund [pah = pavan] rāmishnī = -i] kunand, [[pah = pavan] mund [rā = rā]] \*

Free tr. Devotion's friend's bounteous in his deed, words, and wisdom; Through his faith the Law's bounteous\*1, and the Kingdom through Good Mind; Mazda grant me\* that blessing. For that grace I beseech.

\*1 Or (b) Through his faith help\* he\* (conjunct.) Order, and this Kingdom through Good Mind. (c) Masda grant ma\* this power; good reward will I seek.

(vivus) hunc [Ahuram, i. e. ab eo\*1] bonum precibus expetam praemium-gratiae. \*¹ Vel 'sanctitatem augebat vel augeat' (improp. conj.; comp. spanvainti).

■ vel (lege tām) 'eam gratiam'.

Pahl. text translit. Zak bûndak mînishnő gabra² afzûnîkê farzanakő pavan milayê vaê kûnishnő³, (b) valman Dînö\* î Aharâyîh afzâyînîdêr pavan zak î° Vohûman khûdêyîh³. (c) Aûharmazd² yehabûndő [mozd vaê pâdadahishnő] vaê min³ valman bavîhûnam pavan zak î shapir tarsagâîh³ (sic, or

read 'tarankāsîh'). 'DJ. om. 'DJ. ins. f. 'DJ. om. mûn. 'DJ. om. va. " see P. ins. vāgûnēd (vādûnēd). 'DJ. om. 'P. ins. rak. 'D., P. mûn. 's so D. (?).

Pahl. transl. He who is the man of a perfect disposition of mind is bountiful, and wise both in word and in deed, (b) that one, or 'he' an increaser of the Religion of Sanctity through the sovereignty of Vohuman, (c) and for this Atharmand gave him [the recompense and the reward]; and from him I also desire (or 'seek') it for (or 'as') that which is the good revering recognition (or 'blessing'). Or 'the religion of Sanctity is the increaser'.

Ner.'s sansk text. Sampūrņena manasā naro gurutarah yo nirvāņajnah vachanam kurute, (b) asau Dineh\* Punyasya vriddhikartā. Asya uttamasya manasah rājyam [dehi], (c) Mahājnānin, dehi, Svāmin, [Te prasādam prasādapūrītam]. Samihe yat uttamam punyam [bhaktigilam].

.22. Text. முமுமும் பிரியத் வடிய பிரும் நூர்து முமும் பிரும் நூர்து. இவர்கள்

Triit. Yêbyâ môi Ashâd bachâ Vaêdâ Mazdâo Ahurô. Tă yazâi vâiá nâmēnîá\*

vahistem yêsnê pait! Yôi âonharechâ, heñtichâ, pairichâ jasâi vantâ.

Verbatim transl. [Eum virum sanctum] cujus mihi Sanctitate-ex optimum [donum] in officio-sancto [vel in veneratione] (ad¹) [detur], (b) [eum] Mazda Ahura agnovit, [i.e. oblationem ejus ei favens accipiet]. [Eos igitur] qui fuere(que) suntque (c) eos venerer[-abor] suis-propriis nominibus\*, [eosque] circum(que) eam [ibo beneficia precibus-expetens] precator (sic)<sup>3</sup>.

\*1 Vide versum naum et vicesimum. 3 vel 'cum laude-et-prece'.

Pahl. text transiti. Valman mûn min Aharâyîh [avâkîh] pâhlûm, [aigh, min Yazadân zak pâhlûm li] Yazishnö madam. (b) Âkâs Aûharmazd, [mozd va¹ pâḍadahishnö]. Mûn yehevûnd hômand, va mûnich yehevûnd², (c) valmanthân yazam³ pavan zak 1⁴ nafshman shem⁵ [Ameshôspendân; afshân] madam yâmtûnam avö atyyárih.

\*1 DJ. om. 2 DJ. yehevand. 2 so DJ. 4 DJ., D. om. 4 see P. throughout.

Pahl. transl. He whose [grace] is derived from Sanctity possesses the most excellent of things, [that is, from the Yazads that best thing is mine] upon worshipping (or, 'it worship offered up' (?)). (b) Well does Atharmazd

Nor. transl. The greater, or more masterly\*, man who is wise concerning the end fulfils, or utters, his, or the, word with a perfect mind (b); and that one is an increaser of the Dîn of righteousness. [Bestow upon him therefore] the sovereignty of the highest mind. (c) Give us then, O Great Wise One, the Lord! [Thy reward so full of grace], for I desire that which is the highest (the good) sanctity [a religious nature]. A Not 'the greater teacher'.

Parsi-persian Ms. trit. Ân î pur mînishnî mard î afzûnî kih dânâî (?) pah sakhun [] kunishn [kunad = vâgûnêd] (b) û Dîn î Şawâb afzûnî-kunandah pah ân î Bahman khudâî [kunad = vâgûnêd] � (c) Ûrmuzd [] [Tû = Rat] debad (?) [muzd [wa = va]

badal-dahishn] wa {} [kih = mas] û khwâham pah ân i veh bandag(i) 🌣

Free tr. Him whose best gift from Asha is mine in the offering,
Well Ahura doth know him.

Who have lived, and live ever,
By their names will I praise them,
while I compass their altar!

understand [the recompense and the reward]. Those \* who have ever been and who also still exist (c) [the Ameshôspends] I worship by their own proper names, and I also approach them for friendship.

# Or 'He knows them who' etc.

Ner.'s sansk. text. Yo me punyasanıçleshât¹ utkrishtataranı [bhuvan-anı dehi] ârâdhanânı [-ananı] uparı. (b) Vettâ Tvânı [Tvanı], Mahâ-jñânin¹, Svâmin¹ yecha abhûvan², yecha santı [sarveshânı Tvanı jñâtâ] (c); tân ârâdhaye nijair³ nâmabbih [aparân Amiçâspintân²]; uparı prâpnomi sâhâyyamattâni³. ° C. ° all abhûvan. ° J²+4 sâhâyyamattâni³.

Ner. transl. [Grant Thou] the more excellent [world (i. e. heaven)], the worship which is celebrated above, Thou who dost offer it to me from my union with righteousness (?) \*1 (or grant that which is [yat] to me the more excellent world etc.). (b) For Thou knowest \*, O Lord! both those who have been, and those also who still exist, [of all Thou art cognizant \*]. (c) The [other Amiçâspintas] also I propitiate by their own names. To friendship with them I am approaching (lit. coming on, or up).

Parsi-parsian 165. trit. Û kih az Şawāb [madad + bākî] buland; [kû, az Îzadân ûn buland [man] yazishn awar] & (h) Âgûh Ûrmuzd [muzd wa badalah-dahishu] & kih būdah hend (?) wa kih ham hend (c) 6ahân yezbahamûnam pah ûn i khwêsh namah [az = min] Amshâsfendân azshân (sic)] awar rasam ûn yêrî &

LIII. 1.

## Gâthâ Vahishtôishti(î).

الاعراجة والمستحدة المستحدة

Text.

1. Text. . elumendender ende f Desembracendom.

1. Text. only on the company of the compa

necurence: • Andar • Ander | Safans • Adaccept • هَالْ هاهم • m· مانهاستان • Andar • Ander | Safans • Adaccept • هَالْ هاهم • m·

அயலுடிய.மைட்டியிய காவாக்கிய. நானியாண். தாய்வட்டால். முற்றய. அட்டாடித்திய காவாக்கிய. நானியாண். தாய்வட்டால்.

Nemě vě Gátháo ashaonis'!

Triit. Vahistá ištis srāvî Zarathuštrahê Spitāmahyā yêzt hôi dâd âyaptâ

Ashād hachā Ahurê Mazdāo yavôi vispūi å,

hvanhvim (buanhuviyem),

Yaccha hội daben saskācha Dadnuyao vanhuyao

ukhdha skyaothanacha.

Verhatim transl. Optima optatio audita-est Zarathustrae (b) Spitâmae si [vel ut] ei det proposita-feliciter-attacta (c) Sanctitate-ex Dominus, Magni-donator, [et in-]durationi[-nem] omni [-nem] (ad) beatam-vitam [haec fuit optatio ejus] (d), [et etiam ei det Ahura eos] qui(que) ei [eum] fallebant \* 1 [nunc mutatâ mente, ut] discipulos(que) \* 2 Religionis bonae in-dicto facto-que. \* Vel, leg. daden, dent. \* 2 Vel discant, sas ken. (?).

Pahl. text transiit. Nîyâyîshnő avő Lekûm Gasanő î aharûbő 1! Pâhlûm khvahîshnő 2+1 srûbő î Zartûsht [aîgh, min zak î avő bavîhûnd mindavam 3 denman 4 pâhlûm Avestâk 5 Zand]. (b) Spîtâmânő 5+1 zîm(?) 6 valman 7 yehabûnâḍ avâḍîh [aîgham Vishtâspö Magôpatânö 8 Magôpatîh 8 yehabûnâḍ 5]. (c) Min Aharâyîh avâkîh Aûharmazd am 8 hamâî vad avö 10 vispö hû-âhûînâḍ; [aîgham vad tanû î pasînö hamâî tag 11-libbemmanîh yehabûnâḍ]. (d) Mûn zak 112 valmanich 1 frîftâr [Aharmôk] âmûkhtishnő (sic) î 1 Dînô î shapîr pavan milayâ kûnishnö 13.

<sup>&</sup>lt;sup>1</sup> DJ. ins. î. <sup>2</sup> Sp. -ih. <sup>3</sup> DJ. and P. <sup>4</sup> P. om. <sup>8</sup> see P. ins. <sup>6</sup> DJ. seems zim.
<sup>7</sup> DJ. valman; so P.; Sp. avö. <sup>6</sup> so DJ. and P. <sup>8</sup> DJ. seems 'm'. <sup>10</sup> DJ. ghal. <sup>8</sup> so DJ.; Sp. tang. P. impf. <sup>8</sup> DJ. om. <sup>12</sup> see P. addition.

## LIII. 1.

## The Anthem 'the best wish'.

Praise to you, O sacred G4th4s!

Free tr. His best wish has been heard, the prayer of Zartushtar; That Ahura might grant him. The attainments of effort. to him the great Spitama, Grant him them who deceived him. in word and in action !

from Righteousness moved and life which is blessing.

as the Good Faith's true learners

Pahl. transl. Praise to you, O sacred Gathas! (a) The best wish was, or is, the word of Zartusht\*; [that is, of that which they ask for this thing is the best, the Avesta and Zand. (b) That possession of the Spitaman, even his, may he, or one, grant which [is also for me], that prosperity; [that is, may Vishtasp grant me the mobadship of the Mobads #1]. (c) By the help of righteousness may Aûharmazd cause me to live aright, or prosperously, for ever unto all duration; [that is, may he ever give me stoutness-of-heart until the final body]. Even he who is \*2 that deceiver [Aharmôk] is to be instructed in the word and deed of the good Religion. So according to the gloss.

This gloss is probably from a later hand, as it seems to mistake avadih for azâdîh (= nobility, possibly dignity) written with the same characters. Avâdîh, == âyaptâ, could not directly represent 'authority'. Ner. gives a second and alternative translation of avadih by advatam, and renders it thus also elsewhere as his first suggestion. \* in ordinary Pahlavi 'whose is the teaching'; but see the Gathic.

Ner.'s sansk. text. Namo yushmabhyam, he Gathah punyatmanyah! (a) Atah param bhuvanam samihe, vachanam Jarathustrasya (kila, yat idam vanchhaye kithchit etat atah 1 param bhuvanam Avistajandamcha]. (b) Spitamanasya evam idam [leg. imam] dehi sampattini, adyatama, [kila, Vastaspasya grihapateh grihapatitvani dehil. (c) Yat punyam sampattim, Svamin, Mahajiianin! sarvam dehi (sarvam+) yavat dhanyam sarvesham gotrinam dehi [kila, yavat tanoh akshavatvam etesham aparanam dehi]. (d) Tat yat asau vipratarayatis Aharmanahs cishyapayati. Dineh uttamayah vachanam kuru karmana.

2 P. 4 J4 C. aghatâm (?) P. aghatâm (?). 4 J2 haa-ya. 4 C. 4 P.

Ner. transi. Praise to you, O sacred Gathas! I desire the world which is beyond and the word of Jarathustra which leads to it, [that is, this which I desire is this something which is hence, the world which beyond, and the Avista and Jand]. (b) And therefore do Thou grant me this good fortune, which is the priority, or (possibly) the affluence (?) of the Spitamân; [that is, grant me the chieftainship of Vastâspa, the chieftain]. (c) And grant, O Great Wise One, and Lord! that which is righteousness as prosperity, and all else \*1; grant all, as much as is the rice of all the fields; [that is, as long as until \* the indestructibility of the body grant that blessing (or the indestructibility (?)) of these other things]. (d) That in which that Âharmana deceives, and which he teaches, make Thou through action \*2 the word of the highest Din! \*1 or 'all that is righteousness' \*1 possibly 'through Thine action'; but see the Zend and Pahl.

Bundady of the mander of the model of the mo

Trlit. Ad(châ) hôi schantú Mananhâ Khshnúm Mazdúi vahmái á Kavachá Vistáspô Frashaostraschá, Dâonhô erezús pathô Suos(k)yantô, dadád.

ukhdhúis skyaothanáischú fraored yasnäschú Zarathustris Spitúmů,

yam Daênam Ahurô

Verbatim transi. Itaque illi conficiunto [et doctrina restituunto] mente, dictis, factisque (b) placationem Magni-donatori [ad] adorationi[-nem] (ad) [ei] pie [afferendam], sacra-officiaque (c) Kavique\* Vistâspa, Zarathustrius Spitâma, Frashaostraque (d), dantes [suis discipulis] rectas vius (quam) [et eam] Religionem [quam] Dominus (vivus) [ut Religionem nobis] profuturi (si sic scribere licet) [Prophetae \*] det [dabit].

Pahl. text translit. Aétûnoch valman amûkhtishnö (sic) pavan Vohûman milayâ kûnishnö [hanâ aîsh avö pêsh yemalelûnam], (b) afash pavan shnûyîntdârîh avö zak î Aûharmazd nîyâyishnö franâmishnö va 6 yazishnöch (c) Kaî Vishtâspö , Zartushtöch î Spîtâmân, va Frashôshtarich, (d) yehabûnishnö zak î avêjakö râs, [va râs î avö tamman] mûn Dînô Aûharmazd avö sûd-hômandânö yehabûnêd [aîgh, vâchakö 10 avö shapîrânö châshêd]. DJ. ins î. DJ. and P. see P. DJ. and P. om. va.

LIII. 1, I 375

Parsi-persian Ms. trit. Erwivishn [] stume. Ghitchit (ale) 6 asho 1 4 (a) Buland khwahishn sakhun i Zartusht [kû az 🔤 i ô khwâhad] [[chîz[]]] buland Awastâ [wa = ra] Zand] 😝 (b) Spîtâmân [Zartusht = Zartusht] ân am [] [û = valman] dehâd ni'mat [kûm Vishtåsp [] [möhadān mohadī = magöpadān magöpadā] dekad, [kû, paighāmbarī dehad = ágh pédambari dábánéd! 🚓 (c) Az Sawâb madad Örmuzd am hamā tā ān tamâm [n. tr. pro hû-âkhûînâd (sie)] [ku(m) [= âgham] tâ tan i pasîn hamâ [] J-- t (?)) dîlî dehâd] 🌣 (d) Kih ân 💰 û ham frêbtâr Âshmôgh âmûzandah (sic vid) Din î veh pah sakhun kunishu [kunad wa dôhār guftan = vâgûnd va dôp(?)år gavishn &

Free tr. Unto him may they render with mind, words and actions Contentment to Mazda. Kavi o Vishtaspa, with Zartushtar's true princes, Straight paths they bestowing. which Ahura will give!

pure rites to adore Him. Frashaoshtra, the Spitaman,

and the Faith of the Prophet

" see P. " DJ. and P. ins. vs. " DJ. ich; Sp. and P. om. " DJ. -ishno; Sp. and P. -ih. <sup>9</sup> DJ. om. f. <sup>10</sup> P. záhir (an oversight).

Pahl. transl. Thus also his is that teaching through the word and deed of Vohuman; |before \* this person himself do I declare it]. (b) His praise also, and homage, and worship are effective for the propitiation of Aûharmazd, (c) To Kai Vishtasp, Zartûsht, the Spîtâmân, aud Frashôshtar also belongs (d) the bestowal of the pure way [and the path to the world beyond], for this Religion Atharmazd bestows upon the beneficial ones, [that is, he reveals his word to the good]. \* or 'heforehand to'.

Ner.'s sansk, text. Evam vat asau cishyapayati tvam uttamam mano vákyan kuru [yat půrvam² agre uktam]. (b) Sushtutya³(?)tvam¹ [tvám] jánáti 4. tasya Svámípah namaskritím árádbanámcha [-anameha] kuru. (c) Kai Vastāspasya, Jarathustraspitamānasya, Phiracaustrasyacha (d) dehi! Ayani nirmalo márgah 2 ayam yatah 5 Svâmino Dînih eteshâm lábhamatám, dehi! [kila, vakyani idani uttamanani asvadavamil.

P. C. J. J. sushiataya. P. jananti. both 'yata'. P. vakim.

Her. transl. Thus do thou cause the best thought which that one teaches to be uttered [that which was first spoken before men's faces]. (b) Through acceptable \*1 praises he knows thee, therefore fulfil still further the Lord's worship and propitiation. (c) And [grant Thou 42] that thought to Kai Vastaspa, Jarathustra Spitamana, and to Phiracaustra. (d) This is the pure way whence the Din of these, the Lord's useful ones, is acquired; do thou therefore bestow it; [that is, this discourse which I am teaching is that of the highest once (that is, of the good)]. #1 Or sushthutays, thoroughly. # 2 from (d)

Parsi-parsize Ma. trit. Aêdûn ham û â âmûkhtan pah Bahman sakhun kunishn [ [în = and] kas [râ û = râ varman] ûn pêsh guyam] û (b) Azash (sic) pah shinâkhtan ân û ôrmuzd [ ] niyâyîshu-kardan [ ] [khwândan ham [= fravâmishnich (? sic vid.; leg. frauâmishnich)] [wa = va] yazishu-kardan ham] û (6) Kaî Vishtâsp [wa

antitet emanante en partitude | managente 
ம்றை விற-டுதியனுகள் . முன்ற விற்ற படுத்தை பிறியுக்கார். மாதிரமுகள்

Triit. Tēmchā, tā Pouruchistā, Haēchad-aspānā!
Spitāmī yazvī dugedrām Zarathuštrahē
Vanhēuš paityāstēm Mananhā Ashahyā Mazdāoschā
taibyō dād sarem.
Athā hēm-ferashvā Thwā khrathwā spēništā Ār(a)matðiš
budānā vareshvā!

Verbatim transl. Eumque, O tu Pouruchista! O Haêchadaspâna (b) Spitâmt natu-minima filiarum Zarathustrae! (c) Bonae [ut] auxilium-afferentem Mentis, Sanctitatis, Magni-donatorisque, tibi det [ille Dominus (vivus) ut] principem [vel tutelam] (d); ita consule [per] te [tuam] intelligentia [-iam] beneficentissima [-mam] (c) [tuae] Pietatis; [res] de-bono-sapientia [-ientes] fac (vel facta bona sapienter perficiens (?)).

Pahl. text translit. Zakich valman 1¹ lak Pôrûchîstő mûn Haêchadaspăn² (b) Spîtâmân [hômanîh] mûn² zâkő bentman² min⁴ Zartûsht hômanîh (c) pavan zak î Vohûman pavan yekavîmûnishnîh⁴ [frârûnő patih zit⁵ aîtő]. Pavan Aharâyîh, va⁴ dânâkîh zîsh aîtő ash avő lakő dahishnő sardârîh (d), [afash] aétûnő avő ham² hampûrsishnő⁵ pavan hanâ î lak khiradő [pavan dînô î lak]; afash pavan afzûnîkîh bûndak mînishnîh zak î hû-dânâkîhâ [dînô॰ dôshishnő]. ¹ DJ. om. ² P. aspān. ins. tokhm. ² P. ins. at. ⁴ see P. ² DJ.; see P. ° DJ. ins. ¹ P. ich. ° DJ. spells diff. and ins. va. ° DJ. and P. om. va.

Pahl. transl. That one also he gave thee, O Pôrûchîst! who art of the Haêchadaspae (b), of the Spîtâmae, thou who [wast \*] born Zartûsht's daughter (c), and for a steadfast abiding in that which is a good mind

= va] Zartusht i Spítámán wa Frashishtar (d) dahishní án . anatis ráh () ráh i ân ânjâ, kih Dîn Ôrmuzd ân súd-mandân dehad, [kû ] [gâhir == sâhir (sic)] ân yehân cháshad) 🍖

Free tr. Him to thee, Paouruchista! Haechad-aspiau maiden! Zarathushtra's own daughter, Him the triend of the Good Mind. may He, as help, give thee. Counsel well with thy wisdom of prudence wise worker!

a Spitama honoured. of Asha and Mazda, with piety bounteous,

is that authority which is thine, or for thee, correct \$1]. Through Aharayth and the wisdom which is his, with him also is his bestowal of guardianship upon thee. (d) And thus also it is his for conference together with this thy wisdom [with thy religion]. Also [his] with, or through, its increase is the perfect thinking, or devotion, of the wise; [his religion is to be loved (or to love (loving) is his religion)]. • Possibly an alternative translation; if so, then render 'or pious is the sovereignty which is through Thee'.

Ner.'s sansk. text. (a, b) Yat tvan sampurnam Haichad-aspa-spitamam1 | ? -ma], [aste ], chet ajjjanat | ? leg. ajanishta( )] duhita! Jarathustrena. (c) Uttamasya Manasah<sup>2</sup> sthatum | suvyaparam |; evani aste punyasya jilauan, Evam yat1 tvam \* dâtim1 dehi adhipatitvam. (d) Yat1 evam sarvam praçnam te buddhim [dinis[-nim] te], mahattara [svāmin!] sampūrņamanasa sujňánam dátim dehi. 3 J. 2 C.

Wer. transi. (a, b) Because thou art truly # Haichadaspa, the Spitama [it, or she, is thus \*1], if indeed she was born \*2 a daughter of \* Jarathustra. (c) To stand steadfast for # the best mind [is the good work], and thus is the intelligence of sanctity; wherefore do thou thus bestow upon thy lord the gift of authority. (d) And therefore do thou for thy part. O greater lord #3! render every question which she asks (or thou askest) as thy wisdom [as thy din by means of the wise answers]. Through a perfect mind do thou bestow good intelligence as thy gift!

Possibly Ner's, expression for 'iti', \*\* hardly 'she produced'. \*\* or it may be that Ner. understood Ahura as the 'Lord' here addressed.

Parsi-persian Ms. trit. Ân ham û i tû, Pûrûchist! kih Hêchad Aspâh (tukhm 😑 tokhm] (b) i Spîtâmân hastî [] [kat (sic) = mûnat] pêdâ-kurdan dukhtar [] [kih = mûn] i Zartusht hastî 🛊 (c) Pah ân i Rahman pah [ ] [kâîm-mând i = astiehni] [nêk [] [azash = -] ânat []] 🛊 Pah Sawâb dânâî ânash hast ash ân 🖿 dahishn sardârî (d); azash aédún án [] [ham = ich] hampursîd i pah in i tû khirad [pah dîn i tû]; azash (sie) pah afzûnî pur minishnî ân î nêk-dânâîhâ [din [] khwâhîsh-kunad] 🗸 'mânad(?)

له مهري روي واي ميري اورسون واي المسون اورس (مورس الهري ( المري المري وسون المري المري المري وسون المري المري وسون Burgerendidangman (centileret | nadammendangungund השווולה י השחורנות בין שמומות בי קומושוים י שווויותא שתושות בו בשוש ביניול בן ביושן מנושני פלובנישונים ו שיניולנ. Crewment's

Trilt. Tem zî (vē) speredânî varânî ya fedhrê vîdâd Paithyaecha vastryaeibyo Ashâunê ashavabyô hanhus; me bed us. Mazdâo dadâd Aburô yavôi vispâi â.

adchá vaétaové. Mananhô Vanhēus vēnyad

Dačnayái vanhuyái

Verbailm transl. Hunc enim vestrum \*1 aemuler eligamque [id est, amabo]; quo [id est, quum vel quoniam] patris [id est, a patre donante] me obtineat [ille vester princeps]. (b) Domino(que), agricolis sic-etiam cognato-domino (c), probo [et] probis [omnibus] Bonae Mentis [sit] nitens beatitudo; mihi [sit] vere [vel, leg. bavad, sit] mentis-lux! (d) [Et eam] Magni-donator det Dominus (vivus) pro Religioni [-ione] bonae [-na in] durationi [-nem] omni [-nem] (ad)! #1 vos?

Pahl. text translit. Mamman valman 1 zak t lekûm hû-spûrîk dôshishnö [2Dînô]; afash avő2 abidaríh4 bara yehabûnishnő [tanû pavan nêshmanîh, zak 8 Pôrûchîstő] (b); afash valmanich aê abû rát vástryôshánő 7 [va 8 kar î kadak-khûdáî rái]; va actûnöch avo nafshmananös (ash tanû pavan nafshmáníh 10 d hará yehabûnishnő], (c) aharûbő [Pôrûchîstő] avő valman 18 aharúbő [Jámáspő 11], pavan zak 18 Vohúmanő khvéshíh 12, [frárúnő khvéshíh rát, zish<sup>11</sup> aîto]. Sîrîh [bûndakîh 18 î 14 khûrishnö va vastarg 15 mozd pâdadahishno] va masinîdâr 16 hûshîh; [va dânâkîh 17 hûsh]. (d) Aûharmazd dahishnö 18 påvan Dînô í shapîr hamâi 19 vad avö 20 vîspö (zak 21 yekavîmûnâdő 14 pavan Dînô î 21 shapîr râî].

<sup>1</sup> DJ. avě; Sp. and P. valman. <sup>2</sup> DJ. ins. î; P. ins. va. <sup>2</sup> P. ins. madam. <sup>4</sup> DJ. -fh Sp. and P. -dar. \* P. ins. ham. \* so P. reads; Sp. avčeh î abû; DJ. avčeh abû; see P. <sup>1</sup> DJ. and P. -ôsh; Sp. and Gåthå -ånö. <sup>8</sup> DJ. ins. <sup>9</sup> so DJ.; Sp. and P. khweshan. <sup>10</sup> P. napashmani. <sup>11</sup> P. ins. dābūn. <sup>12</sup> see P. <sup>13</sup> DJ. and P. būndak; Sp. -ih. <sup>14</sup> DJ. om. f. <sup>18</sup> P. ins. vs. <sup>18</sup> P. om. <sup>19</sup> P. -ak. <sup>18</sup> P. and DJ. -nö, Sp. -nih. <sup>18</sup> DJ. -âk. 10 P. zak. 22 DJ. ins. î.

Free tr. I will love and vie with him when from father he gains me.
For the master and tiller,
For the pure and the pure ones and mine be the insight;
May Ahura bestow it
May Ahura bestow it
for the good Faith's advancing,
for time everlasting!

Pahl. transl. For his, or that, is your well subjected (?) affection [your Religion], and to him [a body] is to be given up for fatherhood (or to the father ((abidar); so Sp. and Pers.) [in wifehood [that is, that Pôrâchist is to be thus given]. (b) Also by her \*1 this is to be done for him on account of, or for, this father \*2, and the husbandmen [and on account of the duties due \* to the householder which she undertakes]; and so also to her own relations [her body is to be given up in possession or relationship (or possibly by her relationship)] (c), the righteous [Pôrâchîst] to the righteous [Jâmâsp] and this is to be according to Vohûman's ownership [according to that pious ownership which is his \*1; and a repletion; [that is, a complete provision of food and clothing is to be hers \*1 as the recompense and the reward], and the understanding of a magnifier, or glorifier \*3, [the understanding of wisdom]. (d) It is the gift of Aûharmazd in the good Religion for ever unto all duration [and may she abide in the Religion, for it (lit. which) is the property of the good].

\$\Phi\$ One would say more naturally 'by him'; it is impossible to determine the gender here with certainty. \$\Phi\$ alternative translation, or gloss, by the Pahlavi writer, freely for paithya6ch\$ (?). \$\Phi\$ mistaking m6 beed for molbad (?; hardly).

Ner.'s sansk. text. Yat tvam çobhanam paripürnam dânam dehi [yat Dîneh 1] anena pitrā dâtim dattā [-tâm] |tanum striyāh 1 samprāptam |-tâm] |than 1 striyāh 1 samprāptam |-tâm] |than 1 striyāh 2 samprāptam svīyānām |yat tanum pālayati, dâtim muktātmanām, prāpnotu asau muktātma Jāmāspah 3 (c), yat uttamamanā svīyam [suvyāpāram svīyagotrīnām 2 upari aste, tasya] susvādu 1 [sampūrņakhādyam vastramcha 1 prasādam prasādamūrītam] gurukāryam chaitanyam [jīmānatvam sukhana dehi]. (d) Mahājīmānin 1 dehi, Svāmin! Dīnim uttamām sarvam yāvat [kila, eteshām sarveshām apareshām Dīneh uttamāyā 4 uparī sthitir vidyate].

<sup>3</sup> J<sup>2</sup>, J<sup>4</sup>, <sup>2</sup> J<sup>4</sup>, <sup>3</sup> both Jâmâspa, <sup>4</sup> J<sup>4</sup>.

Ner. transl. Give thy brilliant, or good, and complete gift, [which is that given through that gift of the Din] a gift given through this father [viz, a body obtained for a wife (or possibly, begotten from his wife)].

(b) And do thou discharge that duty which the active ones the house-

holders, perform in the house, they who are thus the lords of their own. [Let that pious Jamaspa come, for he protects that body, or person, the pious ones' gift] (c); and do thou, endowed with the Highest, or Good, Mind. perform likewise for him that which is one's own good work for one's own fields. Afford [him \*] good neurishment. [Grant [him \*] complete food and clothing, and that reward which is full of grace [and give him #] the spiritual-mastership as exercised for, or over, thee, and intelligence [which true learning through its goodness, or joy] (d); and grant, O Great Wise Ons! the Din, the highest, [i. e. the best] as much as #2 unto all [that is, the

מששוון ב. פשו לנישון שונינל | פשינוניל ב לשלם ב. ·es of mother of months | fletd tong minimizer of | เมษายนาการและการกา | สภาคเมคาจายนาคา - รู้พระทุก6-พาร<sub>คร</sub>าก | 120 . 4 . And . Senderstrafe | Catro fant . Graffen 망치mann-etj(An)an

Trlit. Sávění vazyamnábyô Khshmaibyáchá vaédemnő; měňchá (f) mázdazdům. Vaêdôdûm Daênâbîk Vanheus Mananhô. Asha vē anyô ainim hushénem anhad.

kainibyô mraomî abyastâ® ahûm yē

vîvênhatû; tad zi hôi

Verbatim transl. Monitiones (?) [in matrimonium] ducendis; [i. e. nuptum-ituris] virginibus dico (b) vobis [ego-] sapiens. [Ad] me (mām\*) que (ad) ea [de \* eis] animos-advertite [vel animum \* 1 (? aegre) ad ea advertite (?)]. (c) Scite [i. e. discite per] praeceptis-religiosis [-praecepta religiosa]; nitemini ad \*2 [eam] vitam qui [quae] Bonae Mentis [vita est]. (d) Sanctitateque vestrum [duorum] alter alteri faveto # [id est, maritus et uxor sibi invicem favente, alter erga alterum fidelis manetol hoc enim el [id est, cuicui vestrum] amoenitas (?) [id est, felicitas in vita conjugali] sit!

ಶ 1 leg. měřická i dazdům 2 Vel abyaseká = hisque; vel etiam devotae.

Pahl. text translit. Zak 11 sakhunan62 vazishnö3 pavan kanikan64 gôbishnő; [aigh Dînô rûbâkîh pavan Hûtôsh]. (b) Zakich il lekûm âkâsîh zîtân 6 dên demanő 7 | dânâkîh, zîtânő 6 dên tanû 1 ach 4 (sic) payan rûs] î 9 Dîn's place is, or is known, as \* highest above all these others]. \* 1 not 'of a woman'; see the Pahl. \* Usually yavat means 'as long as until' with Ner.

Parsi-persian Ma. tru. Chih û ân i Shumâ nêk-minishn du(ô)shêd + khwâhish-kunad, [wa = va] Din; azash (?) ân [awar = madam] pidar bih dahishn; [tan pah [] [khwêshî = napashmanê] ân [ham = ich] i Pûrûchîst] # (b) Azash (?) û ham [] [in = aê] râ [] [vâstryûsh = -ôsh] kûr i [kû = dgh] kadah-khudâî râ; wa aêdûn ham ân khwêshân (?) [ash tan pah [] [khwêshî (?) = napashmanê] bih dâdan (?) ashô Pûrûchîst ân û i ashô Jâmâsp [deh = dâbûn] # (c) Pah ân i Bahman khwêshî = -î], [nêk khwêshî râ] ân ash hast sîrî pur [khûrishn wa wastar, [wa = va] muzd padah (?)-dahishn [] bûsh wa dânâ bûsh # (d) Ôrmusd dahishn pah Din i veh hamâ tâ [] [ân = saê] tamâm; [ân îstâd pah Dîn i veh râ] #

Free tr. Monitions of marriage To you, I who know them; By these laws which I utter the life of the Good Mind! Let each one the other so the home shall be blessed!

I speak to the maidens, then heed ye my sayings. strive and obtain ye

in truth ever cherish,

valman 10+11 minishnöch 12 avö zak [î] kolâ II (dô) minishnö dahishnih 13; [amat 14 mindayam minavad va stih khavîtûnêd, ach (sic) pavan râs î valman] 1. (c) Âkâs-dahishnih 13 î pavan Dînô pavan kolâ II (do) ahvânö î pavan Vohûman [aîgh, zak î kolâ ahvânö rât avâyad kardanö, amat pavan dânâkîh barâ yehevûnêd, ach (sic) pavan râs î valman] (d), 15 amat Aharâyîh lekûm zakâî min valman î zakâî pavan vindishnö 16 vindêd; [aîgh, kirfak, î pavan dâdö râs, atânö 10 khadûk min tanid madam 16 ghal 19 yâtûnêdö, ach pavan râs î valman]; mamman aêtânö valman 16 hû-mânishnîh 20 aîtö [valman 10 î î Hûtôsh 21, gâs î î tamman ash pavan zak râs 23].

<sup>1</sup> DJ. ins. î. <sup>2</sup> P. has separate termin. '-ân'. <sup>2</sup> P. vâjishn. <sup>4</sup> DJ. kînîkânö. <sup>3</sup> P. ins. vâgûnêd. <sup>6</sup> DJ. sît; P. sak tân. <sup>7</sup> P. reads demûn, and ins. 'mahmân vâg-ûnd'. <sup>5</sup> so DJ. P. râs sak tân (?). <sup>5</sup> DJ. om. <sup>16</sup> DJ. and P. valman. <sup>11</sup> DJ. ins. va. (?). <sup>8</sup> P. ins. dâbûnêd. <sup>8</sup> DJ. -ishnö, so P. <sup>14</sup> P. mûn. <sup>18</sup> P. ins. va. <sup>14</sup> DJ. ins. dahishn. <sup>8</sup> P. seems anā (?), so tr. <sup>14</sup> P. ins. dîn. <sup>15</sup> P. ins. dâd. <sup>20</sup> DJ. hû-mânishnih. <sup>8</sup> P. ins. râ. <sup>8</sup> P. ins. yâtûnêd.

Pahl. transl. And words are to be spoken through, or by, the maidens of the marriage, [that is, the progress of the Din is to be furthered by Hûtôsh (the bride's mother, as arranging the ceremonial)] (b), and that also which wour intelligence [which vours] in your abode [the learning which is in your body, or self, is likewise in that way] which is even that thinking for the application of the mind to both things; [that is, when even one understands the matter of the spirit, as well as that of the world, it may also in that way]. (c) And also that information which is for both

worlds, and which comes through the Din itself, and which exists through Vohuman is in that way, [that is, that which one must do for both worlds, if ■ is ■ be done with thorough wisdom, is also in that way] (d) since one of you obtains Aharayih by an acquisition which comes from the other, or since ye obtain it one from the other; [that is, good works, which are practised in the way of the law, come to you each, to the one from the other: i. e. from example; and this is also in that way! for thus is that good abiding, or abede; [that which is Hûtôsh'a. The place beyond # also becomes hers in that way ! I cannot believe that 'gas I tamman' means otherwise than this here; I means thus universally elsewhere.

Ner.'a sanak, text. Etâni vachanâni svâmikâminînâm (?) kenyênânî [dricyatarani] vákyáni: [kila, Dinin pravartamánám bruvanti kurvanti vá âste mahat punyami. Bhavet]. (b) Tvami iñâtâi yat jûânatâ [ayam [leg. imam] me dehi], kila, ubhayor [bhuvanayor] manasa datim [dehi yatha paralokam i halokam sarve jananti] (c); avabodham datim Dineh [uttamamana dehil ubhayor bhuyanayor [abhipsitam 1 karma asya margasya 2 sarve jananti]. (d) Yat punyasya1 te asya labdhim labhet (yat punyam dadyat) margo 'yam ekah syat, [yat punyam kuryat. Punyasya margah1 yat sumanasa diyate margo 'yam]. Mahat punyasya sthanam aste.

<sup>2</sup> C. <sup>3</sup> P. <sup>3</sup> all -yo. <sup>4</sup> P. ins.

Her. transl. These words of the maidens who belong (?) to the lord's spouse (hardly 'who are the lord's spouses') are to be, or should be, uttered more distinctly (lit, visibly); [in fact, great is their sanctity for they declare, or

. Text. onesdennen | tellenten | mondelmeret. ף ( ק מל ..... נטן מטן ישליטי שים ו שוניל שורות. واعدده اعلى درخ وغادم الماسي الماسين الماسين الماسين اعداده الماسين ا \$103396@ #E) EC-670m

Triit. Ithá í haithyá narô, Drůjô hachá ráthemô, vē mê Drůjô âyêsê hôiá pithá Vayû-bered(u)byô duśvarethem Dregvôdebyô (dē)jîd-aretaĉibyô; anâiś â manahîm ahûm merengeduyê.

athá jenayô, spashuthá fráidim. tanvô (tanuvô) pará. năsad vâthrem (huvâthrem) \* cause, the advancing • of the Dîn. And so let it be]. (b) Thou, a knower as thou art of that which is true science, [do thou grant me this]; that is, grant me the gift of both [worlds] to be apprehended by the mind [as all understand the world beyond and that here] (c); [and grant, best-minded as thou art,] that intelligence which is the gift of the Dîn, and which appertains to both the worlds, [for all] understand [the wished-for deed that lies in that path] (d); therefore when one would acquire the acquisition of this Thy sanctity [and when also one would impart the gift of sanctity] let this be the one way, {that one should act righteously. The way of sanctity is this, when this way is bestowed with a good mind]. Great is the abiding or occasion, of sanctity.

Parsi-persian No. trit. Ân i sakbun [ân = ân] \* indecipherable [= vâjishn (sie)] pah sanân gôbishn; [kû, Dîn rawâ [kunad = vâgânêd] pah Hûtôsh] & (b) Ân ham i rakûm âgâhî [] [ân = sak] [-ân (sie) = tân] andar deman (? sie vid.) [= demân] [mihman kunad = mahmân vâgânêd (sie)]] dânâî [] [râh = râs] i ôshan (sie) [= saktân] [andar tan hampab râh i] [] [û = varman] minishn (?) ham [dehad = dâh-inêd] ân ân i har dû minishn dahishnî = -ioân] [] [kih = mân] chîz i minû va gêtî dânad, ach (sie) pah râh i û] & (c) Âgâh-dahishn[î = -ioân] i pah Dîn pah har dû jihân î pah Bahman; [kû, ân i har dû jihân râ, lâyik kardan, kih pah dânâî bih bâshad, ach (sie) pah râh i û] (d); [wa = va] kih Şawâb shumâ digar az û i dîgar pah hâşil-kardan hâşil-kunad; [kû kirîsh i pah dâd râh, [] [anâ = and (sie vid.)] êk az [dû (sie) [= dûd (sie pro tanîd)], awar [din = dîn] û [dâd = dâd] âyad, ach (sie) pah râh i û], chih abdûn [] [û i = varman] nôk- [] [minishn = mînishnî] hast, [] û = varman] i Hûtôsh [râ = râ (sie)] gâh i ânjâ & Ash pah ân râh [âyad = yâtûnêd]] ê

# 1 Meaning 'eakhundn'.

Free tr. Thus real are these things, Against the Drûj, giving progress, Yea, the Drûj's foul hatreds To those borne of Vayu To those deeply evil; ye conquer to ruin! ye men, and ye women!
I guard o'er my faithful; \*
I pray from the body.
her shame marreth honour
and by these the life mental

;or: Thus are ye clearly, ye men and ye women. (From the Druj, O ye twain! do ye thus view promotion?) a etc. One of these lines is probably interpolated.

Verbatim transi. Ita [ego] ca [eas res dans] vere-existentia [-ntes et manifestas], O [vos] viri! ita [etiam], O [vos] mulieres, (b) [ego] Drujis [-je] ex [vel ex occasione Drujis] dux benefaciens [sum], qui mei [id est, pro meis servis] custos \* 1 progressus adjuvans [custodiens sum](c); Drujis exoro [i. e. meis precibus deprecor et exorcizo \* [Drujis] indolis \* (??) odia [ex] corporis [-ore] ultra. (d) [Quod ad eos] a-Vayû-latis [-tos attinet] infamia [leg. dush - vâthrem, vel mala - esca (aegre)] attingebat [vel -gat]

LIII. 6.

honorem [eorum ad eum minuendum] (e) scelestis virtutem-vincentibus \*2. Illis [rebus] (a) spiritualem vitam interficitis.

\*\* Vel altera traductio: Ita ea [eae res] vere-existentia [-ntes sunt, O vos viri! ita [etiam, O vos]mulieres! ((b) [Num ex] Drujis [-je] (ex) [venit] donator-liberalis, [sic] o vos geminî; i. e. ambo! (leg. yēmā) [sic] spectatīs; i. e. existimatis (leg. spasyathā (?)' [venire] promotionem [et auctionem dantem donatorem]? (c) [E contrario ex] Drujis [-je] exoro etc.

Pahl. text transit Aêtânö, chîgûnö pavan zak î kolâ¹ II (dô) [mindavam î² minavad va² stîh] âshkârak¹ va ¹+² gabrâ nêshman³ [pavan shapirîh, aêtânŏ¹ jêh va mar¹ pavan sarîtarîh¹]. (b) ¹Drûjŏ¹ min zak bahar¹; [aîgash nirmad¹ min¹ valman¹], mûnash¹ hamîshak pâspânîh pavan frâsînânîh¹; [aighash¹ aêtânŏ tâbânŏ zîvastanŏ¹, amat pavan avârûnŏîh hû-bôd¹ I \* pavan¹ babâ¹ yakhsenunishnŏ¹+²]. (c) Mûn avŏ Drûjŏ¹ bavihûnêd, [aîgh, avŏ nazdîkîh î Drûj bavihûnêd], ash aûftêd avŏ¹ tanû aôsh¹ pêsh; [aîghash apagayêhê³ yehevûnêd]. (d) Avŏ aôshishnŏ¹ dedrûnyên [rûbânŏ î nafshmanŏ], va¹ dûsh-khûrishnŏ zak jînâk; [aîgash khûrishn î saryâ yehabûnd], aîgh nasînîd yekavîmûnêd; aîgh¹, khvârîh; [aigh, mindavam⁴ I¹ khvârîh 7 tamman lôît]. (e) ¹Darvand¹ Dastôbar zadâr bûndak¹; [aíghash,¹ Dastôbar¹ bûndak¹ zadŏ yekavîmûnêdŏ] anayâtûnîshuîb rûî; [amat barâ avŏ denman Dîno lû yâtûnd]; zak¹ î mînavadân ahvânŏ merenchînishnŏ yehabûnd; [aîgh, Gâs î tamman barâ tapâbînendঙ].

¹ see P. ² DJ. om. ² DJ. and P. ⁴ so DJ.; Sp. -êdő. ª zend characters; DJ. om. 3ª a. ⁴ DJ. I for ich. ² DJ. -ishn. ⁴ DJ. om. last n. 常 West suggests hû-bûd l.

Pahl. trans!. Thus as the husband and wife are manifest, in their goodness, in respect to both [the affairs of the spirit and those of the world, so are the harlot and the felon in their wickedness]. (b) And the Druj is \* from that portion (that of the harlot and the felon), [that is, his favour is from that] which always extended protection to him (the felon) in his prosperity, (that is, he is able to live thus when towards impropriety a good understanding is maintained (or is to be maintained (?)) by him in the house (hardly, when by him a perfume is maintained by impropriety within the house)]. (c) He who seeks after the Druj, [that is, desires nearness of approach to the Drûj, destruction falls upon his body beforehand [that is, it becomes his decease (d); and such sinners will bring [their own souls] to destruction, and to that place of evil food; [that is, they give him (i. e. one) food there which is evil and thus he is destroyed; that is, his comfort is destroyed; [that is, no one particular of comfort is reserved for him there in the other world. (e) The wicked completely a smiter of the Dastur, [that is, the Dastur is thoroughly afflicted by him] on account of his avoidance; [that is, when they do not come fully to this Religion] they bring on the LIII. 6. 385

destruction of the world of the spirits, [that is, they utterly mar the Place which | beyond].

Nor.'s sansk foxt. Evam yathâ yat etat dvayam [kimchit ihalokiyam paralokiyam] prakatam narasya pâryâçcha [uttamam kâranam lekhyakam yat nikrishtasya bhavet]. (b) Drûjah, yat tat dvâram [yasya¹ (?) labhet asau sadaiva vriddhidâtyâ praharakartâ bhavet [kila, evam çaktimân jîvet, paçchât avyâpâram kurvan. Dvâram bibharti]. (c) Yo¹ Drûjam samîhe [-ate], tasya tanoh puratah mrityur bhavet [apagaiahi² apajîvatvam¹ bhavet]. (d) Yat susiddham uttamam¹ bhavet [âtmanah¹ svîyasya] nikrishtakhâdyam, çubham [asmin sthâne khâdyam nikrishtam dadyât; kila, kimchit çubhapramodo 'tra nâ 'sti]. (e) Durgatimatah guravo¹ ghâtaya (?) [-tâya] sampûrnâ. [yat âchâryâh sampûrnâ² hatâh² santi, ye asya [-yâ(h)] Dîner antah] nâ 'gachchhanti, teshâm mâranam dadyât; [kila, sthânam atra vinâçayanti].

Nor. transl. Therefore as this twofold interest [the matter beyond and that herel manifestly concerns both man and woman, flet the best (or the most exalted) deed be written down a that it may become at that of the base through his conversion (?)]. (b) The Druja, because he # has #2 that which is the opportunity (the door) [of that which he, or one, may seize], may always be a watchman , and through a gift of increase; [i. e. he may thus live powerful, afterwards committing sin. He has, or bears, the opportunity, the door]. (c) And yet, if any one (lit, who) desires the Druja, it may be his body's death beforehand (so meaning), fthat is, it may be lifelessness to him, an 'apagaiahi'] (d), because the highest achievement [that of his own soul] may be a kind of vile food, as his glory; [they, or one, may give him vile food in this place; that is, there is no glorious joy for him here \* (there)]. (e) The Dasturs of the wicked are complete for the smiting \*\* [which is that the teachers are fully \* smitten with the smiting], those who do not come [within the Din]; and it may accomplish their slaving, (that is, they (the wicked) are even destroying the place which is here (meaning there (?))].

# Poss. 'and that which is that of the base'. # not 'he gwards the door'; see further on; 'has the opportunity' suits better. # hardly 'wounders', with the Pahl.; see the gloss.

Parsi-persian W. 18. Aêdân, chân pah ân î [] [6î (?) = ân] [] [chîz î raînû, wa gêtî] zâhir [kunad = vâgânand] [], mard zan. [pah veh (sic), nêdûn [pah = pavan] jeh wa râh-zan [wa = va] pah [] [badhû + ya'nî + badtarân = sarîtarân]], b (b) [Pah = pavan] Druj [-ân = -ân] [râ = râ] min (sic) ân [] [baharah = baharah (sic)]; [kûsh khûrishn [] [kih = mân] û, kih [] hamishah pâbânî pah [] [afzûn-dahishnî kunand = frâd (sic) dahishnî vagûnd]; [kûsh [khwêsh tan = napashman tan] aêdûn tuwân [] [dâshtan (?) = dâshtan], kih pah badî [] [ân bih = ân banâ] pah

[] [bih dar (?) dôr = banā rāik (?)] • (c) Kih ān Druj [-ān = -ān] khwāhad, [kû, ān nazdiki i Druj khwāhād] — • uftad ān [pah = pavan] tan hūsh [pah = pavan] pēsh; [kūsh bī-jān bāshad] • (d) Ān [] [nēk-dahishn = hā-dahishn] burand [ruwān i kwēsh], [] bad-khūrishn ān jāi; [kūsh khūrishn i bad dehad]; kū, nīst ēstēd [] āsānī; [kū, chīz [] āsānī ānjā nīst] • (e) [Ū = Varman (sic)] darwand [rā = rā] Dastār

Triit. Adchá vē mîzhdem anhad Yavad âzhus zarzdistô Para(chá) mraochás aoráchá anásad pará, Ivizayathá magēm tem; apēmem vachô!

ahyā Magahyā.
būnôi hakhtyāo
yathrā mainyuá dregvatô
ad yā 'Veyā' anheitî

ad ve 'Vayô' anhaitî

Verbatim tranel. Sed (?) vestrum praemium sit hujus negotii-magni \*.

(b) Quamdiu Azus [i. e. amor venereus (?), ut persona conceptus] in-corde-stans [id est, se habens, situs, vel corde-addictiasimus] in fundo cruris vel pelvis \* (si sic scribere licet) (c) ultraque deorsum-iens [illuc] deorsum-que [protendat] ubi spiritus mali attingat ultra (d) [tamdiu tamen vos, salvà virtute ut filium] gignitis ducem-magnum \* 1 eum. Sic vestrum [-tra in victorià dicta], O Vayu[-ns(?)]!\* erit ultimum [-a] vox [i. e. sic vincentes dicetis]! \* 1 sacram causam religionis sub formà personae. \* 2 vel vaybi = gaudio.(?).

Vel altera traductio: itaque vestrum crit praemium; i. e., supplicium, ejus negotii-magni (b) quamdiu Azus corde-addictissimus [vel in corde situs] in fundo pelvis (c) ultraque iens [illuc] deorsumque [protendat] ubi spiritus mali attingat ultra (d) gignitis [illum vestrum] magnum [vel iliud vestrum megotium magnum], sed vestra: O Vayu [-us?]! erit [in miseria dicta] ultima vox!

Pahl. text translit. Aêtûnöch¹ ash¹ pavan zak î lekûm [jînâk] mozd aîtö; [avö¹ nêshman] pavan¹ magîh; [pavan zak¹ î² avêjakö¹ sarîtarîh¹; aghash pâdafrâs¹ vâdûnâñd] (b); amat¹+³ Azû¹ zak¹ sâtûnêd pavan bûn¹ î hakht¹+⁴; [nêshman⁴-I, amat Yazîshnö barâ vâdûnyên, va lakhvâr yekav-

LIII. 6, 7. 387

zadár bundah [dehad = débûnd (-ûnêd)]; [kû [] [pah pêdáinh == pavan dâm]# Dastô-bar[î == -î] bundah [wa == oo] zad êstêd, nah - âmadan rû; [kih bih ân în Dîn nah-âmadan (?)]; ân î [pavan (sic) == pavan] mînuwân jihân kharâb-kardan dehad (?) [= dâb-ûnd]; kû, gâh î ânjû bih kharâb-kunad] • # no trl.; text 'sah' with 'va vâgând' or with 'ârgând (= argând)' above it.

Free tr. But yours be the recompense For while the fierce passion There before creepeth downwards reaches to ruin, Still ye bring forth the Great One! Ye cry it in triumph \*! that of this Greatness. from the body enflamed where the spirit of evil

Thus your last word is 'Vayu';

imûnêd (!)]. (c) Afash parûnöch mrûchînêd (vel marenchînêd (?)) va¹ hôrûnöch¹; [aîghash¹ hamâi pavan tanû dên vazlûnyên] barâ¹ yâtûnêd va¹ min
zak î² tamman mînavad l² darvandân ayâmtûnishn⁵ barâ¹; (d) afash madam
vâdûnâñd⁶ valman, pavan zak magih; [pavan zak 7 î² avêjakö¹ sarîtarîh
aêtûnö [mindavam ½+8 pavan zak jînâk], pavan dûshahû¹ [aôshishn¹] aîtö
vad zak î afdûm, pavan gôbishnö. ' See variations in P. ² DJ. ins. ² DJ. and
P. ins. \* zend characters. \* so DJ. \* DJ. -âñd; Sp. -d. ³ DJ. om. ² DJ. and P.
chiah (? chîz).

Pahl, transl. Thus also there is a reward for her [for the woman] in your [place] in the Magianship \* [in her unalloyed \* (?) wickedness; i. e. they shall execute chastisement upon her] (b); when the violent desire \* (?) comes into the lower part of the pelvis \*; [that is, it is thus with a woman when they would perform the Yasna, and she holds aloof (c) And they come (lit. one comes, or brings others \*1), and approach her on that side, and on this side; [that is, they would be continually entering her body], and from beyond, from the spirit of the wicked ones is her avoidance \*2 (or non-approach). (d) And they will even inflict this upon her in the Magianship [in her unalloyed \* (?) wickedness], and so [the matter is carried on in that place] in Hell [in destruction] \* until the end through words. \*1 Denom. or causative; possibly 'she slays', marenchinêd, so Ner., but see the Gâthâ and gloss. \*2 this seems most probable in view of 'lakhvar yekav-imunêd'; 'and from the not-coming-on of the spirit of the wicked ones' affords no sense.

Ner.'s sansk. text. Evam¹ kimchit te prasadasya [sthânam] âste, yat iyam [strî] nirmalâ, dehi; [kila, nikrishtâyâh nigraham kuryât]. (b) Sarve lobhena tat pracharet [-eyuh] sampūrņena yat striyâh². (c) Tatra pracharet [mrityum] yatra adrishto durgatimân prâpnoti³; [kila, sarveshâm yat tanor antar bhavati durgatimân mrityum prâpnoti³]. (d) Yat upari karaniyam tat

ayam [idam] mahattaram dvitayam [nirmalam nikrishtamcha] åste; mitratvam sukhataram nidâne vachasā. 1 J4. 2 P. 2 C.

Mer. transl. Thus [position, or occasion], appertains to thy reward. do thou grant it therefore, since this woman is pure; fit is, that she may accomplish the defeat, or effect the punishment, of the degraded one]. (b) May both of them; i. e. may each of them, proceed with full desire to that which appertains to woman . (c) But there may she, the degraded one, advance \$2 [to death] where the invisible (spiritual) wretch is reaching; [that is, the wicked one obtains the death of all when he is within their body]. (d) And what is to be done concerning it, for its relief, that this greater pair, [both pure and base] will do, [that is, in destruction (or in the end itself) friendship becomes more joyous in their reconciliation (?) through speech (sic (?))|. \*1 Or possibly 'may that proceed to (?) both with

.8. யுக்கும்.யார்க்கு | திரையிருந்து வருள்ள விருந்து ..... விருந்து விருந்து விருந்து விருந்து விருந்து விருந்த ) மன்வோள் குக்கியத்தை | அளுக்கிக்கின் காள்ளத்தாக ...பு.ய.யழக்கள்) | மிடிந்திரிரு . கேரிவிக்கியாமான் שיני בינונים בני בל בינו בינונים בניבל. [ويبوسموم בנישליה חרי הניתף מתל היות ל להן לאותישון אף ניים ויה שניים שוניה שניים ויהות היותים ביותר היותר של היותר ה ♥940ammhsMpge

Triit. Anais a duzhvarsnanho Za váchá vispáonhô: Hukhshathráis jéneram khrûneramcha rámamcha áis dadatú Akyéitibyő vizhibyő. Iratů tá dvafshô hvô

moshuchá astů!

dafshuya heñtû khraoseňtám upá

derezá merethyáuá maziátô,

Verbatim transi. [Ab] illis (a) malefactores fallendi [i. e. circumveniendi o sunte (b) extinguendique , [i. e. ad exitium destinati sunt] omnes; crudeliter-clamanto supra. (c) [Per] bonis [-nos] regentibus [-ntes] illam \* 1 (sic) -ferientem crudelemque [nobis] quietem (?) [duram subjectionis dantem-|-que, [per] iis [eos regentes] dato [ille noster tutor vinctam \*2] habitationibus vicis [-que] (d); aggreditor [i. e. fundito hic noster victor] illos [malefactores in] fallaciam [-id corum] ille [per] vinculo [-um] mortis maximus. Moxque [hoc] esto! #1 Vel illum. #1 Vel vinctum.

Pahl. text. translit. Min anayatûnishnö hômand; [aigh, barâ avö1

LIII. 7, 389

full desire which is a woman's'. (c) There may death attain etc. . translating mrûchînêd pracharet and marenchînêd mrityum; i. e. he offers an alternative tr.

Parsi-persian 🗷 titt. Aédûnich (sic) ash pah ân i shumā [jūi] musd hast. [] (9) az = varman min] zanân?] {pah [ân = sak] i khâlisî, [pah [] [Dîn = Din] i khâlis  $[\hat{a}n = rak]$  [] [badtarân] [ $\hat{a} = \hat{a}$ ]; kûsh pâdafrâh [bih = bastá] kunand] & (b) [] [kiyash = amatash] [] [rû - (?) = rûzag (so West, conjecturing)] rawad pah [] [pur = bundah (sic)] jih-zan, [san kih Yaxishn bih kunand, wa awāj (sic) ēstēd] # (c) Azash (?) pêsh ham kharâb-kunad [] [pas ham = afd@mich] kû [] hamâ pah tan andar shawad], bib [rah = rde] ayad, [] az zak i anja mînû i darwandân, nah amadan bib [î û = i varman] (d); azash (?) awar kupad û, pah ûn khâlis [pah ûn i khâlis [dînî pah == dini pavan] hadtari]; aêdûn [] [chieh == chieh], pah ûn jâi] pah [] [Dûsakh == Dûshûn] [ân dahish 4 nabûdagî 🏶 1 [= 📟 dahishn] hast tê ân i âkhir, pah gôbishn 🛊

🏶 \* Alternative translation in case that his fin-dahishm (f) should be read as standing for adahishm (f).

Free tr. To be foiled are the miscreants in their dishonour: To be crushed are they ever Through good rule, the slayer let our champion deliver! Let him rout those deceivers. and swift be the issue!

shricking in anger! to settlements cruel

through death's chain the greatest:

denman Dînô 2 là yatûnê] 1 dûsh-varzidar homand; [aigh, mindavam i avarûn¹ yêdûnênd³] frîvishnő-hômand (b); zanishnő-hômand³ pavan harvisp⁴ damânő va¹ khrûsishnő-hômand¹ madam. (c) Zak¹ î hû-khûdât¹ avŏ⁵ valman jêh va mar i gyikhrûnîh va 1+7 rêsh va i armêshtîh akarih , pavan yâtûnishnő yehabûnishnő, amat avő¹ mânishnő® va¹+\* vis¹ [yâmtûnd]¹º. (d) Aûftênd valmanshân [min mozd1] va frift yehevûnd. Valmanshânö zak 111 shikûft margih [î girâno] 111 mahîsto, [min avârîk anâkîh tizo aîto, aighshano apagayéhê 12 vehevûnêd l.

<sup>1</sup> See variations in P. <sup>2</sup> DJ. om. din. <sup>3</sup> DJ. om. -hômand. <sup>4</sup> DJ. harvist. <sup>5</sup> so DJ. Sp. val. DJ. deh. DJ. om. va. P.; Sp. and DJ. minishn. DJ. see P. 10 DJ. and P. yâtûnêd. DJ. ins. î. 12 Zend characters.

Pahl. transl. From their estrangement [that is, because they do not fully come this Religion, they are malefactors; [that is, they will do an impious thing], and they are also deceitful 1. (b) They are personally violent 2, and keep shricking on at all times. (c) But he who is the good sovereign is in the act of coming and inflicting wounds, lameness, and impotence uponthat harlot and that felon of violence, when [they approach] the dwelling and the village. (d) And they fail of the reward, and are deceived. Theirs ■ the awful \* death, [cruel] and greatest, and more swift than [other torments]; [that is, theirs is the decease]. #1 Or to be deceived. #2 to be smitten (?).

Ner. transi. That one an avoider of the Din, following evil courses [and let him do, or he may be doing (i. e. he may be capable of doing) something unrighteous], he may be a deceiver (b); he may be a smiter, or a contender all times, against, or concerning, the arrangements, or embellishments, of the service. (c) This written sign of the good Lord is accompanied with an approach of joy; and he gives it to the smiter of that lame and impotent one, if perchance this abode here [may become] super-

TX9T .8 etweenstranderef @ Gemisspringeref @ Gem

Triit. Duzhvarenâiś vaêshô râstî Aêshasâ (dē)jîd-aretâ Kû ashavâ Ahurô vasē-itôišchâ?

Tôi narepîs rijîs peshôtan[u]vô. yē îs jyâtēns hēmithyād,

Ad, Mazdû! Tavâ Khshathrem yê erezhejyôi dâhî drigaovê vahyô!

Verbatim transl. [Per] male-credentibus [malas religiones sequentes] vexatio [i. e. adflictor] reddit Tui [Tuos cultores] viros-[hoc est, prophetas], nutrientes [i. e. eis prophetis subvenientes] repudiatores (?) (rijîš) (vel razhūš (?) (b) [per illud] desiderio[-ium] virtutem - vincenti [-ens ] corpus-expulsum 1 - habentis [i. e. per consortem culpae

ior, or improved, thereby. (d) They are falling, [for their reward] may be with deceit. He who [may render # 2] that greater and superior thing midnight darkness and death, [that is, another and different thing, O Lord!] is swifter in reaching his punishment, [it may be an 'apagaighi' to these; i. e. to such as he is; it may effect their decease].

# Possibly 'may be produced'. # or 'may give out, or report, the darkness as superior'.

Parai-peraian Me. trit. Az [ân == de] âmadan hend; [kû, bih { } [ân == sak] în Din nah âmad [Pahl. -ûnd]]; [wa = va] dûsh-varsîdâr hômand (sic); kû, chîz i bad (bih = band (ulc)] [] [kunad = vágánd (?)] firêbandah hast] w (b) Zadan hend pah tamām zamān [] khrdshidār ast + hend awar \* (c) [] [Ormuzd! = Anhomá!] [] [ma = ar (?)] û jih [] râh-san [pah = paoan] gurz [= gavārūni] [] zakhn []! Bî-dast + bî-pâi + wa + ya'nî + lang [wa = va] nâ-kâr [deh =  $d\hat{a}b\hat{u}\hat{n}$ ] [wa = va] pah âmadan dahishu, kih ân [] [mandan wanah = manishu vinas] mad] @ (d) Uftad (?) [= hûftênd] ôshân; az [], firêb bûd; ôshan (sic) ân i [] ['ajâibtar (sic?) = shikû/tûm] (råh = rds], [margi = margia(?)] i giran, meh [as bahi] düshwari + nés + ma (?)] wa + tîz hast; [kûshân bî (?)-jân bâshad] 🗢

Free tr. Through unbelievers the foeman Thine upholders perverteth Through the truth-slaying wish Where's then the lord righteous, from license too hurls them? Mazda, Thine is that kingdom Thou givest, Lord! better!

of the body estranged . who smites these out of living,

whence to poor and right, living

ejust (c) Ubi est sanctus dominus qui eos [i, e. tales ex-] vitae [-tâ] ictuejiciat [et ex] ad-libitum-itionis [-ne] (que) [î, e, ex licentia eorum]. (d) Sic, O Magni-donator! Tui [est] Regnum quo recte-viventi des [dabis] pauneri [rem] melius [-iorem].

#1 Vel fortasse 'corpus (supra) Pontem Judicis non feliciter transiens habentis' (vide Pahl. tauapühar).

Pahl. text translit. Dûshîh hêmnunînîdar hômand bêshishn<sup>a</sup> arastar; faigh, dardó béshishn² rúbák vádúnándl, mún valman³ Lak Dastóbar va rijisînênd (? vel ri(î)zisînênd, sic videtur P.; fortasse rêjînênd) [afash râyinênd (vel rêshînênd 5)] (b); afshân bâvîhûnastö yekavîmûnêdő zadő Dastôbaríh bûndakíh; [aighshân Dastôbaríh bûndakíh zadő yekavíműnéd], va tanâpûharkânő hômand. (c) Kadâr aharûbő khûdâî, mûn valmanshân makhîtûnêd, afshân hamêstârînêd: [aîghshânő min vinâs lakhvår yakhsenunêd] afshân pavan kâmakö kînînêdő. (d) Valman® Aûharmazd hanâ î Lako khûdâyîh; [aighash shalîtâîh" min Lak. Aîto mûn 'avo Lak khûdâyih'"

392 LIII. 9, 10.

yemalelûnêd] mûn 10 avő 11 râstő zivishnő daregûsh va âsânő yehabûnêd; [aîghash nadûkîh padash vâdûnyên].

See Pers. <sup>1</sup> DJ. has space. <sup>2</sup> so P. <sup>3</sup> DJ. va âno or avo. <sup>4</sup> P. va rizisinend (?) or varzasînênd (?) or razpasînênd (?), indecipherable. <sup>5</sup> so P. <sup>6</sup> DJ. a superfluous stroke. <sup>7</sup> DJ. ins. va. <sup>8</sup> DJ. ins. î. <sup>8</sup> DJ. spells diff. <sup>8</sup> so DJ.; Sp. and P. min. <sup>11</sup> so DJ.; Sp. and P. valman.

Pahl. transl. The teachers of evil they are, and preparers \* of the tormenting; |that is, they will cause progress in the torment of anguish] they who are causing Thy Dastur to flee (?), or treating him as 'rîjis' signifies, [that is, they are driving him on, or away, or wounding him (rêshînênd)] (b); also the smiting \* of the Dasturship's completeness is desired by them, [that is, the Dasturship's perfection is smitten by them], and they are unpardonably sinful. (c) Which is the righteous sovereign who is smiting these, and who \* effectively\* opposing them, [that is, who keeps them back from sin], and also takes vengeance on them at will? (d) To that one, O Aûharmazd! belongs this Thy sovereignty; [that is, his sovereignty is from Thee. Some say that the text should be rendered 'the sovereignty is for Thee'], and for righteous living it renders the poor man comfortable; [that is, they shall afford him happiness thereby].

Ner.'s sansk. text. Duhkritena svechchhayâ santî Tava labdhena samârachanâ¹; kila, pîḍâm labdhin pravartamânâm kurute [leg. kurvate]]. (b) Teshâm samîhitam evam² âste yat nihantâram gurûnâm sampûrnânâm. Teshâm 'tanâvaragunâha' âste. (c) Ke muktâtmanâm, Svâmin! yat nihant-

## A study of the

# Five Zarathushtrian (Zoroastrian)

# Gâthâs,

with

# texts and translations,

also with the

Pahlavi translation for the first time edited with collation manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language,

with.

Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation.

alao

with the Persian text contained in Codex 12<sup>b</sup> of the Munich Collection edited in transliteration.

together with

a commentary,

being the literary apparatus and argument to the translation in the XXXI. volume of the Sacred Books of the East

Ъз

### L. H. Mills, D.D., Hon. M.A. Oxon.

Part IV. Commentary.

This work published with the assistance of the Secretary of State for India Council (of Her Britannic Majesty's Government), and also with that of the Trustees of the Parsi Panchayet Translation Fund of Bombay.

To be had **F. A. Brockhaus** in Leipste

Oxford 1892.

Druck der Universitäts - Buchdruckerei von E. Th. Jacob 🖿 Erlangen.

#### Commentary.

As the Gâthic texts have been somewhat extensively treated above, and as further discussion of the Gâthâs, will, it is hoped, be presented, ordinary knowledge as to the Gâthic language is here presupposed. The Pahlavi translations however have necessarily claimed a fuller comment, owing to the circumstances mentioned in the Preface. In the texts and translations above we have the preliminary translations of the Pahlavi made in the light of the glosses, and more in accordance with the rules of ordinary Pahlavi syntax, here however I endeavour to give the final and more accurate treatment with glosses for the most part dropped, and with the flexible Pahlavi words brought as nearly as possible into harmony with their Gâthic originals. But the reader will understand that space for this can only be spared while treating the first few chapters. And even here more space than is occupied would be desirable.

Y. XXVIII, O. This introductory verse is, as of course, of later origin than the Gathas. Its dialect also shows the later termination in  $ah\delta(e)$  (= ahya probably), and also frd for the Gathac frd = frd + u; but except in the possible instance of  $ah\hat{v}(e)$ , the long finals are preserved, and also the more ancient  $v\hat{v}$  for  $v\hat{v}$ .  $G\tilde{e}uvdin = g\tilde{e}uvwaya(e)n$ , as the  $\delta$ , originally and permanently a Pahlavi letter, like many other Zend letters, is a consonant here equalling y, as often in Pahl., and, as also in Pahl., containing inherent a.

The Pahlavi adds glosses which are not objectionable; but genredin (if road) was not rendered with future subjunctive force. Nervosangh adds copiously to the glosses of the Pahlavi with interesting matter however obscurely expressed.

1. Texts. A voc. Mazda in a has been read with many MSS, to avoid the accumulation of genitives; see also the voc. Mazda in verses 2, 6, 7, 9, 10, 11, also the vocatives in 3, 5 and 8. Holding to the gen, with some MSS., we would have 'of Mazda, the bounteous spirit'.

Haug first suggested the rendering vispeng as an acc. pl. neut., otherwise it would be an acc. pl. masc. used adverbially, as often occurs with similar forms. S(k) youthnot accords with the metre.

Acting on the remark made above, I will treat the Pahlavi of this verse with the strictest reference to its original, and indeed will bring its very flexible forms more than elsewhere into harmony with the Gatha.

superstitious veneration for every shattered word-fragment; and thirdly, we must attribute these frequent appearances of error to the general difficulties of the subject which still divide scholars.

Ner. renders his yehabûnêd erroneously as a singular (see vdo, but see also daidid(t)); otherwise his rendering is very valuable, the Pahlavi being understood to have been for the most part his original.

The Parsi-persian misread the Pahlavi yamtunani for yamtunand written with the same signs, and homanani for homanand; otherwise it corroborates the Pahlavi text throughout.

3. If "paour" was pronounced very long, or as two syllables, apaourviyon would disturb the metre; perhaps apacurvyam would be safer. The t retains the force of the Pahl > with inherent a. Îm represents (i)yem, or orm = oryam, open or (quasi four (?) syllables) = dpûrvyam (three). The word qualifies Mazdum, or ufudni as an advertial neut. = 'in an unprecedented manner', 'as never before'. Haug rendered non-primum as in strict antithesis to paourvin. v. 1. The negative of emphasis was first cited by Spiegel from no other than Kossowicz followed by De Harlez, and all who have read apaour. As to the emphatic force, cp. RV. X, 23, 6 stomath ta Indra Vimada ajijanann apurvyam purutamam sudanave; RV. VI. 82, 1 ápůrvyů purutámány · · · váchánsy ásá' · · taksham; RV, VIII, 18, 1 · · · sumnám bhiksheta mártyah adityáram ápúrvyam sávímaní; RV. VIII., 66, 11 Vayán ghá te ápúrvyéndra bráhmáni . . . bharámasi; so with, Agní, Vâyú, and Ushas. I regard aparega as beyond any question a much stronger expression than ndrya, whether applied to a person or a song, Jasata as 3rd sing, conj. would show the secondary ending in the middle which seldom occurs, as reported, in the conj. in Sanskrit.

Aghzhoonvamnem presents a difficulty to all. All however agree as to the sense, following the indication of the l'ahlavi translation. Perhaps is here miswritten for y, and we have a denominative form from \*ghzhaonî (compare Ved. kshopî), \*akshopyamânam = 'the non-flowing', root \*kshu.

The formation of a denom. from a negative may seem unusual here, but compare the frequent Vedic occurrences.

For an instance of a denominative from the noun in short i comp. pátyate from páti. I should say that aghzhaonyamnem was thoroughly possible.

Some simply change the text to aghzhanramnem, in which case we have only to compare kohan, kshanoti.

The Pahlavi translation is thrown out of gear by an error which, from its indirect consequences, is more interesting than many a truth.

The trlr. mistakes the word ufyant for nafshman which is written in Pahlavi with characters somewhat similar; J = ufyant and shows by reading it as a denom. of napesh, that the Pahl. trls. in J = ufyant and shows by reading it as a denom. of napesh, that the Pahl. trls. in J = ufyant and shows the inheritances from more ancient ones by no means following the Gatha-texts at present standing beside them. Here the Gatha-text stood largely in the Pahl. character, a fact of the first importance.

With this error aside, his rendering has value. His fratum may render pavourvim, well as apavourvim which it would be a pity to lose; he gives the proper indication to the meaning of aghzaonvamnem, and, as above intimated, he suggests the very idiomatic rendering of varedaiti as a present fem. part. in agreement with Âr(a)maitiš, zavēig as an acc. of goal. Moreover he adds, what it is all-important to notice, and that is, an alternative translation. It is in this instance an alternative rendering for jasatā. Eliminating the error of nafshman, we might read, without the glosses: · · · you, O Asha and the Good Mind (omit i; see the variations), and Atharmazd also the first, whose authority over them is with an unweakened acquisition [that is, strong], and her also, Spendarmad, the giver of increase. She comes to me with joy on my invoking (adverbial use) (?) [or alternatively, (which alternative rendering seems never to have been recognized), 'when I shall call upon you, come ye on toward me with joy'].

Ner. read i (so DJ.'s MS.), and therefore applies frathm to Vohuman (hence his gloss, differing from the Pahlavi however).

His rendering for unizar, which translates ughzhuonvamnem freely, is difficult. I had thought of a double negative, ananayalabdya = 'with acquisition not irregular, or sinful', (odd forms are familiar in Ner.), but analya = 'undisturbed' (so  $J.^3.J.^4$ ) may suffice; ananya = 'not otherwise' is not well adapted. Some would read  $J.^3$  'lubdhya (sic), as if vandishnth had been seen as rendering van = 'to conquer', 'to desire', but l is clearly written, not lu. Haug's MS. had (?) analya = 'not to be soiled'.

Ner.'s gloss is, however, freely correct. He renders Spendarmad accurately in ■ as genitive, for such it is ■ the gloss is not omitted, and he probably did not omit it. His rendering of his original, the Pahlavi, is valuable.

4. Can urvânem  $m\bar{e}\bar{n} \cdot \cdot \cdot dad\hat{e}(\ell) = \text{'direct the attention of (?) the soul}$  (= self) (to monition  $(gair\hat{e}(\ell), \text{ to } gir, gur)$ ', or 'to awaking' (to gar)?  $M\hat{e}\bar{n} \cdot \cdot \cdot dad\hat{e}(\ell) = animum advertere$ , governs the thing animadverted upon. As to an exception, notice the close contiguity of urvânem and  $m\tilde{e}\bar{n}$ , and the distance from  $dad\hat{e}(\ell)$ . The earlier Pahl. trlr. read  $m\hat{e}ngair\hat{e}(\ell)$ ;  $\tilde{e}\bar{n}$ , in

 $m\bar{e}\tilde{n}$ , is merely the nasal vowel, and often an inexact writing. It may well equal dn, dn(s), as in the acc. pl. masc. 'Devoting (turning) mind and soul to Heaven' is very apt; but cp.  $gar\hat{o}$  demand( $\hat{e}$ ) Y. 51, 15, and  $gar\hat{o}$  nmand( $\hat{e}$ ) Yt. 10, 32. Then  $gar\hat{v}$  might equal Mount (Alborj), acc. of goal = 'to Heaven'. This has met with some approval. Finally  $m\bar{e}\hat{n}$  as =  $m\bar{a}m$  ( $\bar{e}\hat{n}$  = nasalized long  $\hat{a}$ ) may be adverbially used (or a false writing) for  $m\bar{e}n\hat{a}$  = 'my'; so the Pahl. elsewhere, but not here.

Some would read & take(e), an infin. with the following gen. 'to wish for righteousness'. This seems rather forced, while 'in the desire for Sanctity' sounds somewhat advanced and modern. The last is however the natural result of the syntax.

The Pahl trir. recoils as before from the recognition of [azēm] yē = 'I who'. Pavan avākāh as = hathrā = 'with accompaniment' rather than 'with aid'. He also renders isāi as if from is = to wish, as to which he is only sometimes right, although of course be gives his ancient evidence as to the outward forms in earlier texts. Otherwise his rendering is quite rich, giving us the valuable hints of Garāāmāno, and amākhtam (sic), in which last suggestion he has been followed by all, except indeed Haug, who, at the time of his able attempt, was actually, or practically, unacquainted with the Pahlavi.

We may notice the embarrassment caused the trir. by the supposed necessity to attempt to follow the Gâthic word for word, which appears in his rendering of the gen. Mazdão Ahurahyā, inserting pavan zak i A. His translation of hathrā is especially intelligent, giving a change of form and two words. His concrete translation of k(k)yaothananām is noticeable though free.

Ner, from some unknown reason renders  $m\hat{u}n$  as fem, by  $y\hat{a}$  etc. He is also otherwise somewhat free, but affords a valuable rendering of the Pahl.

5. Gatam may well mean 'throne' here (with the Pahlavi), as it generally means 'throne', or the like, in the later Avesta, but Vedic analogies induced Haug to render 'way', and I formerly followed, being still at present unable to shake off my preference for a rendering peculiar to the Gathic here. The word Khrafstra, which may be masc. (one does not willingly accede to a neuter), certainly indicates something to be opposed; and the expression of opposition might seem to us present in vauroimaidi as equalling 'bold off'. But we naturally do not like to place an expression of that kind in immediate connection with what precedes in another tone, especially when var can also be rendered 'choose', 'confess', and even 'teach', the intensive having causative meaning.

I therefore, although regarding mazistem as a suspicious adverb both formerly, when rendering 'hold off', and now, incline last to follow the Pahlavi partly: 'By that mathra we most convert the Khrafstra-polluted

men with tongue'. Or better: 'We cause the polluted ones believe on the greatest (one)'. As to Sranshem, one able scholar renders, 'of the one most helpful toward the obedient one'. All the abstracts cover concretes, but as Ashd subjective here, so is Sranshem (spoken Seranshem; see the metre).

The Pahlavi translator, affording the richest indications throughout. evidently free, and not erroneous, in rendering Sraushem by pavan Srûsh (is he not literal?); and this is proved by the fact that he repeats the word 'knowing', bringing down as it were from line a. His correct freedom is likewise indicated by his accurate rendering of the causative force which may inhere in vauroimaidi. With regard to his exaggerated freedom in rendering the form of and mathra, it should be said that, in view of its original, the Pahlavi might be translated as follows, especially if the oftenomitted izafat is supplied: 'To this mathra the most, to it belongs (genitives by position, especially ask) the giving by tongue of the conversion of him whose intellect is confused'. As to curiosities, the terminations of sevistai and vauroimaids are separately rendered. They were possibly and even probably severed from their stems, or stood otherwise divided in the MS. used by the earlier trlr.; see similar errors in our now surviving MSS. They stood as sev. istai and pauroimai. dt. This accounts for the mischievous khudstår, and the superfluous wehabanishno, which possibly crept into the text from some remote predecessor's note, and might even be bracketed with propriety here. The lengthy paraphrased translation for khrafstra indulges seemingly in etymology, dividing kra = 'mind', from the root of krátu, and strá from star = 'to prostrate'. This is of course literally erroneous, yet it renders the idea. Khodstar would be strictly referred to Ahura, if it were not for its sense 'supplicator', which makes it inapplicable to Abura.

Omitting it for the sake of estimating the degree in which the l'ahl. trl. approaches the Gatha, we may read line b: 'And the throne, or place, of Auharmazd, the bountiful (i sud.), even Srosh; that is, that place is known through Srosh (Obedience)'.

Ner. seems to have seen no den in the first gloss, and he intelligently adds a toam. He also restores the grammatical relation of sevistai, rendering his original the Pahlavi by labhabhilashatah. Otherwise his rendering of his original is close.

6. Ashâdâo is especially in place as describing a person, and also particulary idiomatic, when so understood, as a nom. sg. in agreement with tû, or a voc. in agreement with Mazdâ.

Ashādāo, se reading, would seem to equal ritāni plus das, or ritina (?) plus das. It means 'giving gifts (see dôidi') in accordance with the Righteous

Order'. We might more naturally expect a compositum to read ashaddo; perhaps we have two words here.

Others have preferred regarding do as an acc. pl. = 'gifts'. Haug, veri dationes. One writer thinks it a sg. neut. in agreement, or apposition, with daregayû.

Some able scholars have rendered daregint as 'eternal', while they regard americathd(t) as equalling 'long life'. This seems rather perverse. The original idea of americathd(t) may well have been extreme length of life, but the entire eschatology of the Avesta shows without any doubt at all 'that death-absence' in the 'world of mind', and 'at last', was also inseparably connected with the idea.

Ereshrâis ukhâhâis might equal 'according to thy true promises', but see māthrā srevaš(f)mā in the next verse. The theme of the entire piece seems to be the gift of inspired words; see dāthēūg and sravāo in v. 10. The Pahl, trir. struggles severely in the glosses; dropping them, the sense comes out nearer to the Gâthā.

'(b) Through the true word do Thou give it (see at, and, as authority, if any be needed, for carrying down the force of a word from line a, see khaditinam in the last verse carrying down the force of dareadni from = to b), give it from him who is strong, as a joy; (c) and ours also are these gifts  $\cdot \cdot \cdot \cdot$ .'

The termination of nojonhvad(f) either caused its rendering to be thrown into the ablative, owing to its ontward shape, or caused it to be actually mistaken for an ablative (not so however elsewhere; see zastavad(f) Y. 29, 9, astrad(f) Y. 43, 16, nojonhvad(f) Y. 43, 16, spenvad(f) Y. 51, 21, venvad(f) Y. 53, 4.) The curious error, or careless freedom, occurs here and in Y. 31, 4. Possibly some textual defect misled a previous trir.

Taurvayama, or some word which replaced it, probably appeared to the translator as a present middle participle, and a similar mistake occurs more than once.

Translated as ordinary Pahlavi free and flowing in style (which however is totally contrary to the treatment demanded for these documents forced as they are by a general attempt to follow the literal order of the Gâthâ) the rendering would be, as I formerly produced it: "Grant me, O Ashavahisht, ... the coming of Vohûman into the bodies of persons etc. ... (b) He has shown thee, O Aûharmazd, to Zartûsht . . ... This is of course erroneous as an exegesis of the Gâthâ, although it is far from erroneous when considered aside the Gâthâ, out of which however the translation originally grew.

Yet even this contains the ever-recurring and invaluable hints.

Ner, departs from the original, influenced by komanom. He renders the Pahl. as I it were an ordinary document originally composed, and this I his usual custom.

7. One would say that, if language could indicate a meaning, ddidt the Armaits (4) Visitisphi ishem (or at (4) shem) maiby dehd meant 'grant (our) wish, that is, our prayer, OA., to V. and to me'.

And yet, merely because is stands in the Sansk dictionary as 'power', Haug rendered *Vermögen*, and alternatively *Kraft*, followed by others, and probably himself influenced by a desire to depart from the hint of Ner., which of course was a reproduction of that of the Pahl.

Men did not need 'power' to 'hear the Māthras'; and this, even if them were the critical reading; but at (1) shem, which unquestionably took longer to utter than taken, is here the indicated reading (see the metre), and taka, even in the Vedic, means 'seeking', and 'desire', as does also sometimes the 2nd ish. If there is any one word which we could expect to occur at every point in the Gâthâs, it is the word 'prayer', 'desire'.

Visitaspai. V. was the reigning monarch, and the name probably means 'horse-owner'.

While expressing great respect for those who follow a contrary practice, I yet think that we are hardly warranted in varying the translation of Vohu Manah at every verse. Vanheus Manaho can hardly mean 'the pious congregation' directly and simply in verse 1, and then after that Vohu Manaho cannot well mean 'of devoted mind' directly and simply in verse 2, and then 'graciously' in verse 6, and Vanheus Manaho 'the pious man' directly and simply in verse 7, and then Manascha Vahistem a proper name in verse 9, etc.

The ever-recurring Vohu Manah shows the marvellous subjectivity of the early Zoroastrian Religion. It was the benevolent mind in God and his holy, or 'clean', creatures, chiefly in the saintly human individual. And this was reclaimed from being idealism only by the personification of the idea which was at first poetical (see such passages as verse 5). As being poetical, this personification proves a depth and majesty of conception which surpasses anything of equal antiquity. Gradually however this poetical personification sank into a dogmatic one, perhaps at times even in the Gathas. The Good Mind was therefore a large idea, including beside the benevolence of God, the kindliness of the faithful, and then the faithful himself; see Y. 49, 10, and Vend. 19, 20.

In the Gâthâs the word rings; and in rendering them as poetical compositions we should never omit it, while giving its particular application. It It Thy Good Mind (of Ahura), our Good Mind (of the faithful worshippers),

Thy Good Mind in thy Folk (of the congregation), so of Asha, and the other four. They are the holy attributes of God, and His saints, sometimes half mystically conceived.

To translate this poetical matter absolutely as if it were prose, 'a good disposition', 'the pious man', 'the congregation', etc., leaving the central conception unexpressed, appears to me to be a mistake.

I would cheerfully present an alternative translation for khshayacha as an imperative meaning 'and provide thou', and verfuge (a rendering which is very old, and had long circulated, having its source from high authority, but which was subsequently published by an able writer without the smallest intimation that it was not original with himself). I must however protest that the two imperatives, the last provided with a cha, do not look so idiomatic; and are not elsewhere claimed for the Gathas (see each imper, before with its separate dependent).

A nominal form in the voc. with its chd, as in apposition with Mazda, is far more probable, and so the ancient scholars taught (see padakhshah).

I support my rendering by khshayê Y. 32, 5, and Yt. 13, 18 hô donhâiti zasuštemê khshayê kaschid(f) mashyânăm; cp. for form the Ind. kshaya. Māthrā may be equivalent to māthrēng, as it is in Y. 43, 14,, and as a elsewhere sometimes represents the acc. masc. pl. term. In these cases however the a has been miswritten for the nasalized long vowel.

Otherwise mathrao here, and in Y. 43, 14, would be the better reading, as a neut. pl. acc.; see the MSS. Others have preferred to regard the word as a nom. sg. masc. of mathran.

Srevim (sic) has been read as a first sg. acr. (comparing alramim, and agrabhim = 'I may hear'); then again as a neut. of an adj., or as a subst. = srevyam = announcement (see Spiegel and Geldner).

Srevas(?)md, as an opt. of the a agrist (cp. çaknoti, çakêma), can only mean 'may hear'.

equal the Pahl. 40 which may spell ya in sre(d) cayana. Recall t in general in (sic) as having the force of the Pahl. 4 which may represent y with inherent a. The Pahl. trlr. so read, and "to proclaim" is more in harmony with the context than "to hear". See the previous verse with its aggressive tone, and also fro  $ma \cdot \cdots \cdot sacchanho(\ell)$  in v. 11. Sre(a) cayana improp. conj.

But the first rendering should be 'that we may hear'. A first pl. is obviously demanded by the context,

Raddo, so reading with the majority of MSS., either qualifies vayem

(not  $val(\ell)m$ ) understood, as a nom. pl., or else agrees with mathra (°do) as an acc. pl. m. or n. As a first explanation, we might compare the Indian root radh. As to its possibility as an acc. pl. masc., we may compare ameshdo, which imperfectly represents that form (see Yt. 10, 139), that is, supposing that we accept a stem rada. As ameshdo = ameshas = ameshans = ameshāng, so rada0 might equal \* rada3 = \* rada3 = rada3 = rada6.

Radao would in that case equal \* radams as stavas equals \* stavans, for stavants, etc.

The nasalization in not expressed. Then again we might consider the reading rada, and regard the word as a form not only borrowed from the neuter, but actually a neut. itself in apposition, but not in agreement, with mathra; so also reading radao as an acc. neut.; in might equal radaosi, as sravão equals crávânsi.

But preferring the explanation of radao as a nom. pl., I should first render, 'that we, as helpful (that is, as efficient heralds), may hear your Mathras (in order to proclaim them)'. (Nom. forms in the mass. are especially idiomatic at the end of the sentence). Or else I would render, 'that we may hear (or proclaim (?)) Your beneficent Mathras', (preferring radao in this latter explanation as an acc. mass.). One writer, reading srevim drada, would render the word as a first sg. conj.: 'That I may carry out as a prophet (mathra, nom. of mathran) your announcement', srevim = srevyam; see above.

This interesting but hardly adequate explanation had long circulated; its age is however not improbably in its favour.

Nothing can be more trivial than to reject the most probable rendering because is old. To what would this bring us? As years go by every solution would be abandoned!

The Pahl. trir. takes dyapta as an instr., otherwise pavan equals 'as', or may apply to Vohûman. Min Vishtasp seems to show that Vishtaspad(f) was read, or else it should be rendered 'by Vishtasp' as expressing a wish harboured by him. 'Of Vishtasp' was written by me formerly from an exaggerated reluctance to favour the correctness of the Pahl. as a translation. The reading sta caused the error of staytaar beyond a doubt, the trir. fearing to correct, in this instance, what he saw before him in his sacred text. Without gloss: 'Grant me, I ruler A, I praiser · · ·'.

I had of course rendered pddakhshah as an accus, owing to the gloss Vishtdsp; without that gloss it should certainly be considered as being in the same case with its original, as it may well be a voc. At is to be read with D. J. for I. With rdddo the trir. is free, seeming to divide rd (cp. Sk. rd, rd) + ddo = dhds. Avoiding all favour toward the Pahl., I had read

erdyend; ardyent (same signs) is better; see aroud (\*) ma. Dropping the glosses, which certainly never suggested themselves to the earlier trirs, and bringing the lines together, we have: 'Grant me, O Ashavahisht, that sacred recompense(?) which is as, or through, the gracious help of the Good Mind; and do thou, O Spendarmad, grant me that which wished for by Vishtasp, and what are our wishes also'. Considerable importance attaches to Ner.'s bhaktim. It seems to prove that he understood tarsakash (sic) to mean 'venerating recognition' as involving a 'reward', a 'portion' given; see the P. W. Or did take the word more decidedly in the sense of 'devotion', 'religious worship', which would, on the other hand, tend to show that Ner. saw only the idea of 'holiness' in ashim, and hot that of 'rewarded holiness', 'blessedness', 'recompense'? See other occurrences.

I think that his adhystaya = avadth = ayapta shows that the idea of 'portion' was prominent. In is to be noticed that Ner. renders avadth in Y. 53, 1. by adyatam. He seems to have transliterated axadth instead of avadth there.

Ner. errs in departing from the treatment of Spendarmad by the Pahl. trlr. He does not read sraying, nor yemalelinang, nor does he accept vadingen as an imper., in which last particular he may well be right.

Otherwise his rendering of the Pahl. trir. is important, although, as always, not exactly corresponding to our present Pahl. text. The Parsipersian corroborates D. J.'s að for 1.

8. The u in voumué may be epenthetic, compare vonú.

Otherwise the weak stem varanús, perf. part. of van, furnishes the analogon. The two may be related. The long d reminds one of the perhaps falsely written, but still hardly accidental, long d = vauroimaidi, vauraya, and in ashdun $d(\ell)$  (?) etc. It may have its explanation in the absence of an expressed v, as if vaunus represented vavanus, vauroimaidi vavaroimaidi, vauraya, vavaraya, ashdun $d(\ell)$ , ashavan $d(\ell)$ .

Frashaostrái. F. was the brother (?) of Jâmâspa, and of the family of the Hvôgva. The name was pronounced Ferashaostra causa metri.

The name may mean 'head, or fleet (?) cameis', fra + ās (= pranch) + a + ustra (or to priksh (?)). Raonhanhôi is a second sg. conj. s aor. of râ.

far as its outward appearance is concerned, it might also be a 1st sg. conj. sor. of rdh, 'that I may give it'.

Cp. the 1st sg. conj. aorists in se from present stems, cited however by Whitney as 'difficult'. Hang translates practice first, and du verleihen magst later, and not as alternatives, but this irregularity should not censured. He had changed his mind since the first had been printed, and

the types had been distributed, an inconvenience which is inevitable in extended works on such severe subjects.

The rendering as a 1st person, although sagacious, is, I think, not so probable. Ahura would more naturally be referred to as 'giving for all the age of the Good Mind'. That Z. should pray that he might give the gift for 'all the future' sounds too advanced. We should also at least expect the 1st pl., and not the 1st sg. The last line simply completes the prayer as to the element of time.

Some would recoil from an obvious sense of vanhous manacho as equalling the future career of the beatified people ending in Heaven. Cp. Y. 30, 4. apomen anhus · · · ad(t) ashauno(t) (?) V. M. I do not think that this gen. can equal the frequent adverbial instr. in the sense 'from grace'.

In the Pahl. dishand (same signs as dishant) might read as being less in disagreement with hazacehem, which may however, on the other hand, have been understood as ham zaoshem, a 1st sg. conj. There is no reason to suppose that the trir. mistook the accusative form of Ahurem for the voc.; and, as he had just translated ydsd by bavihunam (see verse 1), it not probable that he was ignorant of its form here in line b, although it of course possible that some other form was present before him. The gloss, like the others which refer to discipleship, is simply the expression of later didactic, and, perhaps priestly, tendencies. Vanua is either freely translated by a form of vid, or else taken literally in the sense of van = 'to conquer', and so 'to obtain'.

The trir. certainly knew what can meant in its sense of 'overcome' (see Y. 31, 4). He renders \*\*id as a particle. \*\*Rdonkanko\*\* was recognized by the trir. as to root and form. Dropping the glosses, we might render: 'Since they have sympathy with the best thing, O thou (omitting \*\* with D. J.) best one! with the best Righteousness, let me gain it over, by, or as, prayer, O A., as appertaining \*\* the man Frashoshtar (gen.; insert the \*\*i), and as my acquisition also. Even \*\* those (certainly free, and not erroneous) may'st thou therefore be bountiful unto all time through the Good Mind'. Some such Pahl. trir. doubtless preceded our present one.

Ner. translates the Pahl. text before him in an interesting manner, and both together gave us, as usual, our first rendering of the passage for the most part followed by all.

9. The reading  $a\hat{\sigma}(\ell)sh\hat{\sigma}$  is more suited to the metre than  $\ell sh\hat{\sigma}$ . Haug remarks, reading  $vaon\hat{\sigma}id(\ell)$  for  $v\hat{\sigma}a$   $n\hat{\sigma}it$  (which everybody accepts), 'Der Form nach ist (vaon $\hat{\sigma}it$ ) ein regelrechter Ablativ eines Thema's vaoni, worin

unschwer das Wedische vani (1) zu erkennen ist, für welches (p. 61) die Bedeutung Gabe, Spende (Gottes an die Menschen) nachgewiesen wurde'.

He would have done better had he accepted the indication of Neryosangh, whom he at times so bitterly ridicules, but later so often followed. But, notwithstanding all, his criticism has been valuable.

Some scholars apparently held that yandis means 'prayers' literally. But in all languages such an expression as 'harass with these blessings', used a supplication addressed to the Deity, would imply the words 'with prayer for' as understood. It is a pity to split up needlessly the meanings of a word. Hang rendered zaranab(e)ma, incitemus; Ner. and the Pahl. have been followed by all. Dasemb(e) may equal to 'the tenfold' to the sense of 'completeness': 'We have made effort strenuously'. Cp. the Dáçagva, the Demi-gods who help the offering to Indra. But das = 'to worship' may also be the root, plus the suffix ma; read das(s)mb(e) = 'in the offering', see the Pahl. This the more possible as yaithind = \*yetima must be read with its three syllables, and not yaith(s)ma. Two syllables in das(s)mb(e) would permit us to accept the ordinary suffix ma. Hang rendered zeutstaydonho (sic), vocati-bona-praebentes = die Güter der Anrufung habend.

I have been also inclined to refer zeristydoùhô to zu=hu= 'to invoke', and to explain it as meaning 'easy to be invoked'; but the root may well be zu=ju. Also a suffix ishti with irregularly extended termination awkwardly and exceptionally transferred, to the a declension, would here show unusual irregularity. I now accept the root indicated by the Pahl. trlr. He refers the word to the extended (?) ju, that is, to jush (?). Zu+ishtya seems the form. Zush=jush has been strongly objected to on account of the infixed i (zu+i+sh). We need not however be so deeply scandalized by this.

Words like the Indian yesh, beside yas, apparently modify = as if by an i, and the important letter y seems to be infixed in the Indian chyu = Zend shu, or, quite as probably, the Zend shu has lost its y (so Haug). If we could accept the infix, zevish + tya would explain the difficulty. If we prefer zu + ishti, we must regard the suffix for ishtayas (?), reading zevistay&onho (= zevistay&) as a monster transferred to the a declension. Suf. taya is numerical.

Better to accept two suffixes  $i\hat{s} + tya$ . Zevištydonh $\hat{o} = \bullet$  javishtydsus (sic) (four syllables, but donh $\hat{o}$  might be read as three). One writer holds a superl. in  $i\hat{s}tya$  (?).

We might consider it as governing savoinhum = (with change of accent) 'prospering, furthering': 'Ye are promotive toward them who promote your sovereign power'.

But the châ distinctly draws the whole line together. In line b we have vayem (not  $vab(\ell)m$ ) understood, and vb expressed. In line m the second person m emphasized: 'We are strenuous'  $(b) \cdot \cdot \cdot \cdot$ , and (châ) 'ye are propitious, helpful, toward the  $ab(\ell)shb-khshathra$ ' (c); (cp. Y. 29, 9). (Ybithimâ expresses the fact that the worshippers aspired to possess the character of  $ab(\ell)shb-khshathra$ 's).

The meaning of  $a\partial(\ell)sh\partial(a)$  - khshathremchâ, or even of  $tsh\partial(a)$ -khshathremchâ, is put before our faces by the expressions  $vas\bar{e}$  - khshayās,  $vas\bar{e}$ -khshathra, the meaning of which is not the same as that of  $a\ell(\ell)sh\partial(a)$ -khshathrem, but closely allied to it. And yet some writers, following Haug, and animated by a desire to differ from the indications — the ancient translators, prefer two words of closely kindred meaning, ish and kshatrâ 'strength' and 'power', with great loss of point and sense.

The Pahl. trlr. probably erred as to andis, seeing in it a particle, or an adverb which he referred to i = `to go'. He proceeds however to give us our first idea as to what follows, even explaining yandis as 'things prayed for'. He correctly carries down the force of saranas( $\ell$ )ma, but seemingly fails to recognize a perfect in yoithema (sic). He renders its idea by a substantive; and this freedom, or error, may well be excused, as yoithema (sic) would, aside from its context here, suggest a stem yoith( $\epsilon$ )man. There are several instances in the Indian where a stem with a seems to become a stem with  $\epsilon$ . The trlr. is rather strong with his doshako. Read, as the rendering of ordinary Pahl., (c): 'Ye are loving (and not troubled as a foe), and, as to the kingly desire, beneficent'.

Ner.'s punyopachiti needs correction, but his viparydyt seems justifiable. The Parsi-persian errs in kunand, having read vaganand, = vadanand for vadanyên, or vadanand. (It may be well to repeat here that the Pahl. texts cited in the Persian version are all in the traditional transliteration; but jan = gan is a mistransliteration of yan). Khwahad is an erroneous form in o; otherwise the Pers. corroborates my rendering of the Pahlavi.

10. I can no longer see the propriety in printing askaad(t)cha, an obvious corruption which crept into some MSS, from an earlier deficiency in the number of the syllables. We have here an interpolation which disturbs the metre; how did it occur? The text may have stood originally as ashadd(t). Some later reciters pronounced askadd(t), others preferring to emend by cha. The original composer must have sometimes varied by additions of syllables, while, on the other hand, a redundancy of syllables was avoided by reducing the word, when necessary, as in the case of vairyao for vairyaydo (see similar Vedic usage elsewhere cited); later \*datcha\* was imitated.

At the first glance we should be inclined to render dâtheng 'creatures': 'What creatures Thou knowest as just, the creatures of the Good Mind, to these with the gains of blessing, O Ahura, fill the desire' (see Spiegel and Bartholomae). But 'creatures' is here a platitude. In the previous verse the allusion pointedly to 'us'; so in verse 11.

See also Y. 46, 15, where dâthēng · · · adâthāschā are used in the sense of 'lawful' and 'unlawful'; and then observe sravão in line c, which evidently continues the sense; the verb also, vāistā, is better applied to 'laws', 'revelations' than to 'creatures'. The whole connection refers to revelations; see, beside sravão, māthrā srevaē(ē)mā rādāo v. 7; they are also referred to in v. 8 and v. 9, and in fro mā sīshā in v. 11, while v. 6 has its explicit ereshvāiš tā ukhāhāiš, which is itself preceded by and māthrā in v. 5. It is therefore better to take aā(ē)ibyō as the abl. of original causality, and āpanāiš as the instr. of the immediate means. Erethvēng = erethvān (the letter as = English v) may be related to ritāvāni = frārānō; so dāthēng may = \*dāthāni.

As to asand, I can now report the Pahlavi as favouring my rendering. I have heard through Dr. West of an improvement. Asadak should be referred to sadah = 'remiss', 'obsolete'; asadak = 'not remiss': 'If thus one obtains food and clothing by (or as) that which is not remiss, by (or as) that recital'. But the ancient glossist understood 'useless', an important case to prove that the gloss is of greatly inferior importance. Var(s)thyd has been ably compared with sodrtha (= 'well reaching the aim') by Roth.

The suggestion of the Pahl. trir. is perhaps more probable  $\delta ar(e) + thyd = \text{Ind. } tya \ (?) = \text{'having reference to food'}.$ 

Vaintya, van with the same suffix tya, means 'having reference to possessions', 'inspired revelations which lead to food and riches'. Or it might mean 'having reference to supplications'; see vaunus; Bartholomae flehentliche; 'Ich weisz ya, dass bei euch schallende (barethya\*), flehentliche gebete nicht erfolglos sind'. But more is expressed than 'bei euch'. \*See Haug on Y. 81, 20.

The Pahl. trir. everywhere fails to recognize voista in its proper form. He seems to have been quite aware that it might equal vetta, but he doubted as the equivalent of vettha.

As to its radical meaning, he of course gives us our first clue. He seems to render vaintya by 'clothing', but this idea may be part of his rendering of varethya (?). With the exception of vaintya however, he gave us our first idea of the sense of every word, having been thrown out of gear by his misconception of the grammatical form of voista; (he seems to have had no difficulty with voizdam in Y. 33, 8; yehabaned is there a second

plural; see lekum in lines b and c). Line b here is be noticed as free but correct.

Ner. renders our improved view of asúdak well by analaso, and otherwise translates the Pahl. usefully, although seldom with absolute exactness, at least not according to the readings of our present texts.

His ekahelaya is strong as a translation for amat attano, and his parichinohi (for parichinuhi) can only be defended as Vedic Sanskrit. Was he accustomed to read the Veda? Ner. seems to have had a different text before him at c; he does not notice the lekam of the Pahl. nor the  $n\bar{n}$  khshmaibya. The Persian trlr. carelessly reads homanand = hastand, and often elsewhere follows DJ.'s MS. in reading d for i.

11. Haug rendered nipāonhē(ē) protegendum (est), adding: 'An eine erste Person sing., wie Nerios. annimmt, ist nicht zu denken; eie wäre hier und 49, 10 völlig widersinnig'.

An infin. certainly looks possible, and a first person is inadmissible in Y. 49, 10, but according to the valuable indication of the Pahl. trir.  $nipdoihd(\ell)$  is here a 1st sg. conj. aor. in the sense of the future, and is now fully recognized as such, Spiegel leading the way in rendering as a first person in analogy with the other 1st persons in this chapter.

The Pahl, trir. recoils, as usual, from  $y\bar{e}$  as equalling  $dz\bar{e}m$   $y\bar{e}$ , but my rendering of him is perhaps too unfavourable.

'When I shall defend Righteousness · · · may well be free for 'I who shall defend · · · '. Pavan nikirishnö = 'according to observation' means practically 'as one observes', 'as the matter goes' (so Spiegel elsewhere); so dis means 'according to these things', 'thus'. Minavadikih has the position of a gen.; see mainyēus (or manyēus).

When regarded as ordinary Pahl., I would render o; 'A spiritual thing is the Gathic doctrine which is declared from this which is Thine by mouth'.

The general accuracy is to be noted, the glosses being intelligent, or harmless, and, as in every case, possibly from a later hand. This is especially true of the gloss gasanikih in line c, as it probably did not exist in the MS. used by Ner.; and this circumstance is of importance to us in our endeavours to estimate the age of surviving codices. The liturgical notes containing directions regarding the repetitions of verses etc. are not properly Gâthic.

The Persian reports vaganand = vadanand, for vadanyen, or vadanand, instead of vadanam-e, and yemalelan (jamnani) for amazai. Mina occupies the position of a gen., like minavadikih, fortified by the reading zish, but this does not render it at all certain that the trir. understood minai as a gen.

#### Y. XXIX.

See for summary, and for further treatment, S. B. E. XXXI. pp. 3—13. Changes in opinion which have taken place since its composition are however not always noted here.

1. I prefer to read tavischa, as it is quite possible that the nearly universal substitution of e for a may not be original. The exceptional occurrences of a should be preserved by use, or notification; see K.<sup>5</sup> J.<sup>2</sup>

Gerezhda must have the sense of 'plaint' here; cp. raosta in v. 9. Consider also the reading gerezhdum in Y. 51, 17. which may refer back to this place. As to the reading ahishaya (J. etc.), the Pahl. points to ahushaya, while Westergaard and Spiegel reproduced ahushuya (= ahushuva (?)).

In the Persian MS. K.\* the long i and the long i are indistinguishable. Perhaps short i and short i are indistinguishable sometimes in K.

As 33 in MSS, has often notoriously taken the place of 33, cp.  $viduy\ell(\ell)$ ,  $tanuy\ell(\ell)$  etc., so in carelessly written MSS, nothing was easier than the apparent miswriting of 3 for 3.

Notwithstanding then the absence of the syllables aku in the MSS, well reported by Geldner, I would personally prefer a reading ahushaya, as the short i of Pa may represent a short u (see above), and one MS, has short a.

Ahushaya, as a substantive, might be explained as ahu (cp. ahu elsewhere in composition), and shaya from khshi = 'to destroy'. If khshi = 'to dwell' falls into shayati (not shae(e)ti; there is properly no such word), and if shitayo likewise appears from it, we have no difficulty whatever in recognizing a shaya from khshi (cp. Ind. kshaya). The meaning 'with life destruction', thus indicated by the Pahl. trlr. (who, as has been said, like Westg. and Sp., read the MS. before him with ahu-), is especially germane to the connection. Cp. also ma he(e) mairyo geurvayoid(e) · · · ahumerekhi · · · Yt. 8, 59. Cp. also the composite reading ahumisto, ahum in one MS. and usto in another (see my notes Y. 46, 4.), and the Pahl. ahukhned. Ahushaya might be an adverbial instr. effectively thrown in to relieve the throng of nominatives which are subject, as so often, to a heati understood.

But the apparent readings of the surviving MSS, should in no case be hastily abandoned, as was the constant practice among writers, nor should they be abandoned without alternative rendering even for readings plainly indicated by the Pahl. trlr. As an explanation of *abishaya*, so reading with several MSS., we have more lately the suggestion of a  $3^{14}$  sg. perfect from = si (perf. sishaya) = 'to oppress', (a + hishaya) the original Aryan s reappearing in the sh, as it does in forms of had and hach = sad and sach.

in far there would be little difficulty; but what are we to do with

a  $3^{rd}$  sing. verb in agreement with so many subjects? Also the repetition of the preposition d looks suspicious; 'd md  $a\partial(d)$ shem $\partial \cdots d$ -hish $\partial y\partial \cdots$ '.

The probability of this iteration has been most strenuously, and properly, objected to in the other cases. But these difficulties, which are however great, might be overcome.

It is certainly very interesting to us to see that kishdyd(a) corresponds to sishdya, and that, with a little forcing, a  $8^{rd}$  sg. perfect makes sense, but we should not be led away by such a circumstance to believe that the word dhishdyd is actually a  $3^{rd}$  sg. perfect here; and the same remark applies (with emphasis) in many other similar cases. Our first duty in translating is to search for the simplest and most probable rendering of the text as it stands, or as slightly emended. An expressed verbal form is not necessary here; nothing is more idiomatic to the Iranian languages than the presence of one or more nominatives connected with an object by a dat., or gen., or prep., and agreeing with a form of ah = 'to be', understood. Correcting (?) to ahishayd (see the two short a's in different MSS.), I would prefer a nominal form in the adverbial instr.

Perhaps Vedic así might be considered; \*asikshaya = 'destruction with the sword' being compared. It would harmonise well, and ahisaya P(a) immediately suggests forms of ah = as = to hurl, although the sense of the instr. in the first member of a compositum would not be necessarily, or indeed so naturally expressed by an inst. form, according to Sansk. analogy at least, as it would be by the bare stem. As the 'life-destroyer' is suggested by the Pahl.'s ahūkinėd, so the Pahl. trir. also suggests the correction tāyušchā for the very awkward tavišchā. (Ahūkined also = 'disfigures'.)

When the Gâthâ stood in the Pahlavi character, a very slight mark only determined the difference between tavis and tayus (sic). Spiegel keenly suggests that u and y have become inverted. How does tavischa acquire the here needed 'evil' sense, it being a substantive, and generally used in a good sense? The Pahl. word taraftar rests upon taraft = 'hidden', and Ner. (who is a high, although of course not an infallible, authority on the Pahl.) renders stenageka. Vasta as equalling 'nurturer' was first suggested by the old Gujarâtî trir. after the Pahl. which renders 'provider of nourishment'. As to the omission of remô to accommodate the metre, it has been said that it was originally gloss to hazascha, but it is no longer possible to decide with any seriousness as to which word is gloss.

And remô existed in the ancient MSS. used by the Pahl. trlr. Omitting hazaschā, we secure seven syllables, and derešchā counting two, this would leave nine in the last division.

If we read d  $md a \partial (e) sh(e) m \partial$  as containing three syllables (which is

entirely admissible in a case of necessity), and drop the cha of hazascha (which is surely better than dropping an entire word) the line falls into order, but absolute and uniform exactness in the settled number of syllables could never have been original (cp. S. B. E. XXXI. p. xliii). 'Declare Ye to me' is as much as to say: 'Cause ye me to experience (good care for my pastures)', including the skill of general cattle culture, to console the Cow for the privations of capture. She bewails the woes of invaded territory.

The Pahl, further considered, is full of the richest suggestion, having been the source of all later renderings, and being itself remarkably correct, although, like so many modern renderings, never absolutely so. That the Pahl, should appear to render remô differently from remem (?) in Y. 48, 7 is not very important, and there seems much cause to believe that rêskhûn is a false reading for arêskhô(\*un). The difference would be very slight in the Pahl, character, and Ner. appears to have read arêshkô; see his irshyâluḥ. A more serious question is as to râmem in Y. 49, 4. Arêshkô = arashkô(\*un).

How comes it that the trir. saw the same word in both places? Have we here an indication for the correction of a text? Was the trir. there conjecturing an improvement, and holding that ramem should be read remem?

Ner.'s avinirmito does not possess the negative of interrogative emphasis. He probably read id for ii, but could hardly have mistaken md for the prohibitive. Necessarily regarded as free, his rendering of the Pahl. is valuable. He seems to connect the idea of 'protection' rather than of 'nurture' with vdstariddr (sic). The Pahl. text of the Persian MS. has vdstiriddr (sic) rendering parwarish-kunandah. I follow, as vdsnidar (so DJ.) = 'well-wisher' mistranslates vdstd. Vdstariddr may be coined from a denom.

2. I have sometimes allowed the plural word 'kine' a correlative in the singular, 'she', or 'her', for the purpose of avoiding the use of the word 'cow' in a semi-poetical rendering.

Here however I write 'them' for 'her', notwithstanding its awkwardness. As to whether the Tasban geus was other than Ahura (so De Harlez, Bartholomae and others), we may say that the question is like that as to the Spenista Mainyu, which, like the 'Holy Spirit', is now spoken of as a quality of the Deity, now as His co-equal agent.

The Gnostic Demiurge may find its origin from a misconception of this place. The name Geush tashan[a] occurs the later Zoroastrianism, but it is there still more seriously misapprehended. The murderer, or cutter (sic), of the Ox is Angra Mainyu (see Haug's Essays edited by West, 3rd Edition, page 147). There is no question at all but that the Tashan geus at least represents Ahura here, and I think that, when the eagerness for distinctions

has subsided into the calm of judgment, the Tashan geus (in the Gâthâs) will be again regarded (with Roth) as practically Ahura Himself; see remarks on Y. 31, 9, and Y. 51, 7  $y\bar{e}$   $g\bar{a}m$   $tash\delta\cdots$  Mazdâ. Haug, followed by others, renders  $ratu\bar{s}$  as an abstract. I think that the Pahl. trlr. is correct with his  $rad\delta$ . The word is here beyond any doubt  $\blacksquare$  concrete. See  $ah\bar{u}\cdots ratu\bar{s}$  in verse 6, which distinctly refers back to it, just as  $\blacksquare$  refers back  $\blacksquare$  the  $v\bar{a}st\bar{a}$  of line c, verse 1.

Gaodáyô (cp. gódháyasam; go + dhâ = `to nurture') and thwakhshô (cp. tvaksh, tvákshas) are nom. sg. in poetical apposition with  $ratu\hat{s}$ .

For the possibility of nom. masc. forms of the a declension, cp. gaodayê(e)  $h\hat{e}(e)$  (= gaodaychya) and thwakshâi, both of the a declension.

The nominatives appear to me to sound well just in the places which the words occupy. Spiegel took the words as a compositum, 'sich der Viehsucht besteissen'. Haug, bovum-nutritum formando. Justi keenly saw a loc. in gaodâyê (u stem; comp. gaodâyûm), and an acc. neut, in thwakhahê The Pahl, trlr. gave the original clue as usual. (cp. thwakhshanha). Anhad(t) is understood with ratus . . . gooddy0 thwakhsh0. Kem . . ahurem carries out the idea. Although on the whole preferring ustd as a second pl. pret, of vas, I by no means precipitately abandon the more idiomatic usta-ahurem = papan nadûkîh khûdûî as governed by dâta 'whom did ye appoint, etc.' I am inclined to prefer my older rendering 'dominantes' to my later one 'having power'. One scholar seems to prefer taking data as a nom, pl. neut, of the part., or a 3rd pl. aor, mid. in sense of pass., with khshayantô as gen. sing.: 'Is thy regulation (?) for the cow thus that pastures should be given her on the part of the possessor (?), and with them also the care proper for the Kine?

This view seems to take gaodâyô thwakhshô as nom., a great advantage. Dâtâ is a  $2^{nd}$  pl. act. aor. = dahata, or adata.

The Pahl. without glosses would come out still nearer to its original, as man can mean 'by whom', or 'by what', and it should be so rendered, as it translates katha, the meaning of which the trlr. could not mistake. So man again in (b) should be read in the sense of kyad(t). Dado may well mean 'ye set, gave, or appointed'. Padakhshahth (sic(?)) (so DJ.) does not bring us any nearer khshayanto. In it padakhshaht?

Hadd was curiously divided here, (as other words were similarly divided), into ha + dd. Atto, which partly renders it, might be taken as atth equalling 'existence' (cp. also the Sanskrit asti in a similar sense). The trir. may have taken hadd in the sense of 'ever': 'Whose existence-time did ye appoint'; (see other discussions).

Read as ordinary Pahlavi, we should have beyond a doubt; 'who is

thy herd-master [] (b) to whom this authority is given · · · ? and who ■ the one who gives them pasture etc. - · · ?'; so I formerly rendered.

3. As to Asha, we should be almost tempted to emend to Asham. Otherwise I should regard the word as meaning with his sacred truth, a solemn "truly". I am reluctant to accede to a voc. for a nom. As to the commonplace "really", as the mere adverb of emphasis, I regard as very improbable, and as quite impossible when applied to the non-action of an inferior being.

The sacred word is most emphatic, and solemn, and could not be applied in a trivial sense. Sarejā Haug rendered (with  $n\hat{m}id(t)$ ) (vera) non relinquens. Roth with Unterkunft (1871), both to srtj. But the indication of the Pahl., as containing the idea of sar, gives, I think, the directly needed sense. I prefer sar(e) + jan = smiting back (the dval(t) + hah and al(t) + hah) with authority, a determinative compositum with the sense of the instr. in the first member. Of course the bare stem sar(s) is better in place in such a compositum than any other form.

I cannot accede to the interesting rendering of advac(4)sho by nullum-odium-habens (Hang), qui ne leur nuise en rien (De Harlez), wolwollender (Bartholomae).

There is no question here of the good will of the Ratu who was so vehemently desired, but of his power. Could he be a ruler exempt himself from the daibishvatô dva?(f)shdo (Y. 28, 6), and also able to hold those calamities afar (advaê(f)sha) from the threatened people? This was the inquiry.

That the Ratu, the divinely appointed rescuer, would be just and benevolent was a matter of course, what the wailing Cow desired to know was whether he would be an  $a\hat{e}(\hat{e}) sh\hat{a} - khshathra$ , or, on the contrary, an asara (verse 9), one unable 'to strike back the fury of the invaders'. The entire question is as to the origin of sorrows, leading directly to the theosophic Y. 30. The Cow wishes to know why she was created. Her Maker dramatically turns to Asha, who is obliged to confess that there is no ratu  $adva\hat{e}(\hat{e}) sha$ , whereupon she, the Cow, weeps again (v. 9).

Line b requires special attention; and, as in many other cases, I would now modify the conclusions arrived at in S. B. E. XXXI. It is universal custom with scholars engaged on such difficult subjects to claim the liberty recall, or vary, opinions which are somewhat old, most writers in fact changing their views from six months to six months. Line is only in so far certain as to its meaning that it distinctly states that an answer to the question contained in verse 2 is not to be had. At the first glance  $aval(\ell)sham$  seems to contain within its idea the following ya, that is the natural result of the syntax (see also Haug, who however renders viduylic)

by gnarus-sum): 'Of those questions those are not for knowing which · · ·'. But scholars avoid the abstracts where possible, and prefer 'of these people', that is 'by those people', and this, notwithstanding the following yd. Then we stumble on another prejudice; some writers are solicitous to show on every occasion that they are aware that yd may equal ydna. Hence we must have yd entirely severed from aval(\*)shām: 'Of, or by, those people, is that (or it) not to be known how · · ·'. Or, more glibly: 'The people cannot know'. This is very agreeable and pleasing as a solution so far, and may be best to accept it 'in default of better'; but, as we have often the meaning 'things' expressed by the pl. neut. nom. or acc., we ought to recognize its possibility here.

The construction \*avéshâm néd \*vid(v)é yéna is difficult when \*avéshâm néd \*vid(v)é yáni stands beside it, as another reading. This brings us to shavaité(é). Reading the language just as its stands, the first and obvious idea, which it seems intended to convey, is 'what things approach, influence, or move'; nom. neut. with sg. verb (as usual). But here again those who exclude all sense but that of the commonplace, will hear nothing of 'things', 'influences', as being regarded as 'exerting influence'. In face of all syntax and grammar, it must be always 'persons', and indeed 'the people' who do anything. According to this, 'the stars in their courses could not have fought against Sisera'.

Next comes the difficult \$\dot dr\tilde{e}ng\$, to explain which very able scholars simply read the Sansk. \$\dot dhr\tilde{u}n = 'the lower ones', and this, with \$ereshvdonh\tilde{o}\$ = 'the righteous', makes up the good sentence 'how the upright treat the lower ones'. (I think 'upright' however decidedly an inferior rendering here, even when accepting the general view which is presented. \$Ereshvdonh\tilde{o}\$ would be far better when taken in antithesis to \$ddr\tilde{e}ng\$ if rendered 'lower ones'; how the 'lofty' (Amshaspands, \$rishv\tilde{u}sas\$) treat the lower (mortals)'; the idea of 'uprightness', or 'justice', is not at all expressed in the connection; the question is as to 'power'; see above).

But the first difficulty as to this rendering lies in shavaitê(!). I am especially pleased with the recognition of a nom. ereshv@onho at the end of the sentence, however enforced that recognition may be, (for certain able writers seem to sever the syntax of the Avesta from that of the Rig-Veda as regards the simple fact that the nom. falls naturally to the end of the sentence); but what of the verb?

Is shavaitê( $\ell$ ) sg. for pl. (cp. jigerezad( $\ell$ ) (?) and other instances), or the proper reading svaitê( $\ell$ ), after the ad class, and a third pl.? We naturally hesitate to accept this latter suggestion, but the word actually stands in some MSS.

we cannot accept yd = ydni as subject, shavoitê( $\ell$ ) is apparently sg. for pl., or  $\dot{v}ait\hat{c}(\ell)$  (?) is to be read, with Bartholomae, as  $S^{rd}$  pl. mid.; that is, unless  $\dot{k}v\hat{c}$  understood is the subject.

We have then 'how the lofty treat the lowly'. But the difficulty remains as to a avishum néd vid(v)é yani (or yéna). To return now to those words in connection with what follows, our difficulty is not only the forbidden (?) abstract 'influences' (neut.-nom.) as 'exerting influence', but the nom. form of ereshvãonhô, whereas we need the acc. We should be obliged to render: 'Of those things (partitive gen.) are not to be known those which move the lofty âdrēng'. Possibly ereshvãonhô, which is difficult for the metre, should be read ereshvêng. Some emendation seems needed. Then shavaitê(?) may point to hvô; see also the hvô in v. 4 with its vichirô. 'Of those things (or by those people) are not to be known how He moves the lofty âdrēng... (so shall it to us as He shall will)'.

Finally, to reconsider  $adr\tilde{e}ng$ , I have a strong distrust of the copied Sansk. word adhrdn. The 'lower ones' is not a Gathic expression. God's sacred people would not be naturally described thus. One might suspect a shortened  $adar\tilde{e}ng$ , and consider the Indian adardn = 'cares', 'solicitous attentions',  $(rajnd\ kritddaram)$ ; 'how the lofty ones carry out their cares (for men)'. Moreover 'treat' seems no easy meaning for  $shavait\tilde{e}(\tilde{e})$  governing the acc. Shu = chyu means (secondarily) to 'exert moving influence'; 'how they impel, advance, the  $adr\tilde{e}ng$ ' would be closer, even if  $adr\tilde{e}ng$  means 'people'. After all the difficulties, would it not be well to glance at the original translation, shattered though a be?

The hint of the Pahl, trir, has at least one signal advantage; it is certainly concrete. The 'fires' or 'lights' (cp. raochèbié, and perhaps sûchâ Y. 30, 1, 2) are at least physical objects, and, according to some expositors, all the more likely to be mentioned, 'how the lofty ones move the stars (of destiny)', or 'what things move the lofty (creshvēng) fires (stars)', or 'how He moves them'. If adreng means 'fires' or 'lights' (see the Pahl, rôshanô, Persian rûshan), it of course not in its original form. In the first place the dental is made sonant, as, perhaps, in dhrahyâ for thrayâ in raf(e)-dhrahyâ etc.; or cp. a possible Parsi word âdâr cited by Justi. Confusion may also have arisen from the fact that the word once stood in the indefinite Pahl, character in which the same sign sometimes renders t and d; and secondly the termination is nasalized by an inversion of the usual process;  $dtaras [° \delta] = ddaras = ddras$  may have become ddrās = ddrēng; cp. mdtarās(cha), which seems also to show a transfer to the a declension.

No explanation is entirely satisfactory, but, if the text is to stand, I suppose that: 'By (?) these it is not to be known how (?) the lofty ones

carry out their purposes' (?) is about as little wide of the meaning of the composer as any rendering.

Next to that I would place: 'of these things those are not to be known which move the lofty fires' (this, on account of the appearance of  $aval(e)sh\bar{a}m$   $\cdots yd$ ). But yd = yena, and  $areshv\bar{v}ig$  is read, then I would render: 'Of those things those are not to be known by which He executes His purposes; He is the greatest of beings to whom I will come (without seeking an answer to the perplexing questions) with the utterance of invocations'.

Acjistô (cp. mazistem Y. 28, 5, and mairistô) describes Ahura; see the next verse. There can be no objection to including the Deity among the hâtâ in view of acjistô; 'beings' are not necessarily 'creatures'. Even if a separate Geus tashan is meant, he must at all events be regarded as being, like the Spēnista Mainyu (see above), a representative of Ahura. The fact that acjista is applied in the later Avesta to Vayu, Mithra, and to the glorified Zarathustra, should not militate against its application to the Deity, or to Spēnista Mainyu, here in the Gâthâs. To refer the word 'atrongest' to the wailing Cow, or 'her soul', seems a mistake; one writer would render 'greatest of beast' (?).

But if he (or she) was so 'powerful', he would not bellow in his woes as here. (It is 'the Cow', fem., which is elsewhere so prominent in the Gathas). Zavēng at first glance would seem to express the acc. of goal, the things come to (see Spiegel and Bartholomae); but this would force us to separate hatam hvb acjibto from hvb vichiro Ahuro, and from tusha gēus, to which it may well refer as practically equivalent to Mazda, and this notwithstanding the oblique diction in the third person. See the 2nd person in v. 5 following the 3nd in v. 4. It is to be noted that yahmai zavēng is no natural way to express 'to whose calls'.

Yahmdi, with a verb, 'to come', in the immediate connection, can never be dat. for gen.: 'To whom as 'to his calls', would be the proper rendering. Whether Asha can be said 'to come' (jimd) 'with the production of invocations' might be a question, but hardly with those who identify Asha with the 'holy congregation' at every step. The matters in hand are so momentous that Asha might well be represented as making appeals in the matter to Ahura (He being referred to obliquely in the third person). He is immediately declared to be the savârê mairistô, and this seems to contain a certain echo of zavēīg, although not at all in apposition with it.

Otherwise jima must be a nom. pl. of the verbal adj., or noun; cp. masha: 'to whom the coming ones have made (??) invocations', or 'to whom they are (or all are) coming'. I do not think that the difficulty is sufficiently great to force us to suppose a new speaker.

II it were, the Geus tashan might be considered as rejoining to Asha's report that the questions could not be answered; but, while this relieves the difficulty as to zaveng jima, it creates a difficulty as to anyisto. Asha's coming the calls of an anyista equally difficult. And Asha, as expressed in asha, is far more probable than a wholly unexpressed subject.

If hátům hvô aojištô can be separated from the mairištô hvô vichirô Ahurô, athá në anhad(t) yathâ hvô vasad(t), then of course Asha is the Immortal who comes the aojišta's calls, but what would be the aojištô? Gavôi is generally recognized as fem. in the Gâthâs (see above), its masc. use not being probable.

The mass, urvan of the Cow would not be likely to be understood immediately in connection with the word gavôi expressed in the fem.

Keredushā is difficult enough. Some able scholars seem to suppose that we have only to copy any Sansk, word which looks like it, as in the case of âdrēng = âdhrān. Take for instance kṛit = 'to spin out' (an offering), we might hold keredushā to be kṛit(d) (the d for t by sandhi, or false writing; cp. ukhdha) + the suffix us = uŝ, 'in weaving invocations' (cp. ufyānī). Or, if urārudhushā is allowed to stand as an irreg. nom. pl. masc. of the perf. part., we might think of a plural from a possible keret-vah (cp. vīdvāo); 'to whom those who come have made their invocations'. Even a sociative instr. might be considered: 'to whom I will come with the one (?) making invocations'.

Or, looking once more for an outwardly similar word, we might query whether keredusha could be an instr. meaning 'in want', 'in my need'; cp. kridha = 'defective' for meaning; and, for change of suffix, cp. vana and vanas. At last turning to the hints of the Pahl. writer, we may see a form from kar. (Cp. kritvan for meaning, and, partially, for form). I prefer an adverbial instr., kered + us (usa) = 'with zealous' (uttering) (cp. kriti, and, for varying suffix, cp. riti, riti, piti, piti). Keredusha as a noun of action governs zavēnā.

Pahl. Valman, as  $\blacksquare$  may be gen. by position, should be rendered as equivalent to avo valman = ahmdi. The translator evidently had a text reading  $\hat{s}(k)y\hat{e}(\hat{s})i\hat{t}$  before him (or mistook y for  $\blacksquare$  as often), hence his 'peace'.

He elsewhere has no difficulty in rendering shu. He it was who originally taught us that shu equals chyu (see Y. 33, 8), (also determining for us the root meanings of almost the entire Zend language).

As ordinary Pahl. we should be obliged to render, as I did formerly; 'who comes into activity upon invocation, [that is, when they call upon him thus: 'Do duty and good works, they (he) would do them']. But this does violence to man avo zak (which I think here intended to mean 'to whom'),

and perhaps also to vadanyên. In other words the passage cannot be translated as ordinary, and undistorted, Pahlavi.

Ner. misread the ashtth of the Pahl. for ashtdth. He renders man in m by yah, which would be proper if man were considered as if it were occurring in an ordinary Pahl. document.

4. Haug rendered literally savarē = indicans, as a nom. sg. masc. adj. of savare (?), mairišto = scientissimus (?), vaverezôi = pro-operato, as dat, of a noun from the simple perfect stem (?), pairi-chithit = excogitavit (?) (contra (?) devasque hominesque, et quae) pro operaturo = vareshaitê, as dat. of the aor.-fut. participle (?) (1858).

Spiegel, much better, but incompletely (1859): 'Mazda ist es, der sich am besten der Worte erinnert, die er (?) gethan hat (?), vorher ehe Dasvas und Menschen waren · ·'. I say 'incompletely', but see hvo in v. 8 with possible reference to shavaitê(ê).

To explain Haug seems like mockery here, and so, often; but it must not be supposed that satire is my intention. Occasionally his eccentricity and egoism may tempt one to be more full, but, while his statements often need no answer, yet his work was incisive, and has had good results in helping us to understand that the Pahl. and Ner. should never be imitated as to their grammatical forms, which are often intentionally free, often quite erroneous, and often beyond our power to criticize adversely, as they often follow no longer recoverable texts.

In the very proper endeavour to reduce the meaning here to the most common-place aspect which it will bear, we might first translate: 'Mazda is most mindful of the evil laws which have been followed hitherto by Demon worshippers, and of the holy laws followed by holy men, and what laws they shall hereafter fulfil, He is the decider', that is, 'nothing shall escape Him' (mairisto); so to us in His final judgment shall it be, as he shall will'.

But after this reduction of the meaning, it is impossible to deny that the passage is most striking, and may mean much more than what we have rendered. The emphatic  $hv\hat{o}$  and the  $ath\hat{a}\cdots yath\hat{a}$ , with the repeated  $hv\hat{o}$ , (see also the  $hv\hat{o}$   $a\hat{o}ji\hat{s}t\hat{o}$  of v. 3), and the 'sovereign' vasad(t) look as if vasad(t) must express somewhat of the force of the  $su\hat{o}dv\hat{e}$ . Have we here a crying back to doctrines which preceded the Dualism? And is God here declared theologically 'sovereign'?

I cannot believe that this great idea was fully intended here, for in these inestimably valuable records of dualistical speculation, it is hardly possible that Ahura could be absolutely described as 'sovereign' over the  $sa\hat{v}\hat{a}r\bar{e}$  followed by the Daê(ê)vas, or their worshippers; but I think that the idea of 'decree' is strongly present in  $sa\hat{v}dr\bar{e}$ , as well — that of 'command'.

And to defend this, I hold that the allusion to the Daê(ê)vas is somewhat subordinate. For instance, they were certainly not included in the almost sacred no here applying to the 'saints'.

The 'us' can never mean 'all men' in the Gâthâs. The emphasis the verse, or strophe, is first on Mazdão · · mairistô · · hvô · · hvô (see the preceding verse, where He, or His Tashan gous, is also described by a superlative, agjisto), and then the emphasis is on the sabare fulfilled by the saints with subordinate mention of those fulfilled by the demon-worshippers (and this notwithstanding the prior mention of these latter in the verse). The question in the entire piece, as in Y. 30, has reference to matters of fate, rather than to matters of justice. The Cow bewails her fate; Asha answers Abura that there is no Ratu who is exempt from sufferings, or able to avert them (adva8(\$)sha), and that there are things which are 'not to be known'; but that Mazda, the Being addressed, is well aware of what he has predestined for his faithful to do, as well as of what Angra Mainyu has commanded and predestined (?) for his worshippers. Ahura therefore can decide the matter to the woes endured by his saints. He can successfully limit them: 'to us shall it be according as He shall will'. We are in His hands, and, notwithstanding the evil commands and decrees of Angra Mainyu, to us aipt tâis anhaiti usta (Y. 30, 11).

As to the etymology of sabarz, if that must be decided upon, one would naturally think of sah plus the suffix var for van, as in karshvar (?).

Roth however long since made the important comparison with sasvár = 'in secret', (so sasvártá). The meaning of the word must, as always, be determined by the context. Here the etymology is difficult.

The passage is one of the most important of the vestiges of antiquity; and to mention such places without a full discussion of their possible meaning is to allow the possibility of some of the gravest suggestions ever made to escape notice.

The presence of even hints, or half-meanings, is of great importance. For the vague hint of one writer becomes the defined creed of another; and a half-meaning expressing a vague surmise of some profound truth may be present in language which, taken as a whole, utters only a commonplace. Such passages are not translated, where the vague intimation is utterly lost sight of; and they abound in the Avesta.

The Pahl, trir. makes an impression here even on those least familiar with his opinions. He is not followed in his renderings of pairi-chithid(t), aipi-chithid(t) without receiving for once an acknowledgment of his initiative.

5. Haug's views here are again painfully rash. I note the fact solely to put Asiatic investigators on their guard.

Dvaidi is rendered in utraque, explained as literally meaning 'in the twofold', and freely 'both'. Ferasabyo equals adjuvantibus (?) explained as varwarts treibend, erezhijyoi (?) = rectum-amanti (?), and frajyoitis (with more reason) = porro-existentia.

One scholar seems to suggest the readings erezhejyô and fshuyañtô: 'May we not be brought out of the hand of the honourable husbandman into the power of the evil'; frajyâitiś in the sense of Haug (?).

We might consider the reading ahed (for ahed; the word once stood in the Pahl. character, and initial sequals a, or d). 'We two have been beseeching'. Or ahed might be considered as the unaugmented pret., and so, as the improper conj.: 'May we two be praying'.

Then again  $ahv\hat{o}$  (so reading) might equal (a)svás. These suggestions initiated by Roth are, as usual, brillant, if at the same time a little suspicious. Ahvá, or  $ahv\hat{o} = \tilde{a}sva$ , or svás, are, to a certain degree, superfluous, if taken with frinemná as an auxiliary. A verb is certainly needed beside frinemná, but, in instances too frequent for citation, the verb, if it be a form of ah = `to be', is understood.

The Pahl. trlr. is not responsible for my former exclusive, and now alternative, rendering for aheao = 'in, or for, the two worlds'. It was of course Haug's, and was well grounded upon aheao in Y. 28, 2. (See K. J. 2)

Mazdam might possibly equal medham here, m in Y. 40. 1 where a play upon words may be intended; 'asking for wisdom'; but here in the Gathas and with forms of Mazda(°dh) occurring in nearly every verse, it is of course improbable. Azydo = 'the productive', the mother (Cow).

The etymology is obscure. The Pahl. does not discuss, but transcribes. Ner. refers to aj = 'to drive', followed by Spiegel (see below). Haug to jya with the a priv., the *indelebilis* (?) 'The indestructible' is hardly a neat expression for the 'original', or 'mother'.

Justi to  $ah\tilde{\iota}$ , whose indication is followed by Bartholomae; see the P. W.  $ah\tilde{\iota}$  = 'cow'. We might say that this finds its best explanation in the Zend  $az\tilde{\iota}$ ? What has the the sacred 'Cow' to do with the demon  $ah\tilde{\iota}$ ? The Zend word ought to be cited in the Sansk dictionaries. Others might suppose ji, jinv = 'to make alive' present, plus the prefix; cp. the 4th Sansk  $jy\tilde{\iota}$  = 'the earth', and 'mother'; azi = dji = 'the mother', initial a in Pahl representing a, or d, azydo = dzydo (?).  $Dvaid\tilde{\iota}$  has been most sagaciously rendered by Roth as a first dual ("vaid $\tilde{\iota}$  = "vah $\tilde{\iota}$ , as "maid $\tilde{\iota}$  = "mah $\tilde{\iota}$ )  $dvaid\tilde{\iota}$  =  $duvaid\tilde{\iota}$  (which is very possible), as from the root du: 'We two pressed Mazda with questions'. This certainly looks smoother than when  $dvaid\tilde{\iota}$  is regarded as a noun, and the suggestion is of great value; but du is used in the Avesta elsewhere exclusively of evil beings.

The rendering zak i pavan gamanik points to an adverbial instr. dva + di = 'in double-sight', 'in doubt' (cp. Indian dadhi (?) = 'having evil view', and adhi = 'longing', also dvaya = 'the state of being double-tongued').

See the entire connection dealing, as  $\blacksquare$  does, with questions; see v. 2 answered in v. 3; see also the doubt  $\blacksquare$  v. 3  $n\hat{o}id(t)$   $viduy\hat{e}(\hat{e})$   $(vidv\hat{e})$ .

The verb, in this case, would be the frinemad carried down, as often.  $Erexh(e)jy\delta i$  is not difficult of explanation. It is, according to the indication of the Pahl, trir. followed, I believe, by nearly all but Haug, to be brought into its original shape as  $erexh(e)jiv\delta$ , or  $erexh(e)jiv\delta$ . Nothing is commoner than for the constituent parts of the letters y and v (English w) of the become confused in the venerable MSS., and also for some one or other of the pen-strokes to fall out;  $x_i = x_i + x_$ 

It has three syllables ere = ri, and e before the j is superfluous. Frajyditis to jya = 'to overwhelm', the Aryau j again not changing to z, so indicated by the Pahl. trlr., followed by almost all, except Haug, whose suggestion is interesting, but rather too advanced, and alien from the tone of the Gathas: 'Sowie die dus Rechte Liebenden, und die Vermügenden, vom Weiterleben unter den Lügnern befreit werden' (?). One writer cites the Pahl. as rendering vao by avo volman.

A question arises as to what word in the Pahl. trir. translates abva(°40). It has been supposed that takhshākthā renders it (of course freely). But I greatly doubt that opinion. Takhshākthā, like tābānō, may properly express frē = fra (see below). Or it may, like tābānō so often elsewhere, have reference to sastāik, and be either gloss, or emphatic iteration of the idea in dastāh (sic). Is abvā(°āo) translated at all? If not, we may have most significant confirmation of Roth's view. Abvā (or abvō) may not have been translated separately because its force was expressed in frandmam. Otherwise where was the translator's first person taken from? The trir. may have seen abvō · frēnemnā = 'we two are praying'; and freely rendered frandmam = 'I am praying' or 'worshipping'. Or was mē(ɛ) a sufficient expression of the first person to him, as it may be also to us?

Frî was no unknown root to the Pahl. trlr.; see fr(i)yd, fr(i)yd, and fr(i)ydi rendered by  $dost^o$ , we therefore conclude, as it is only possible to conclude, that the trlr. had some such reading as frenemnd (K.5) in his

MSS. before him. Pavan gâmânîk is most valuable, hampûrsênî intelligently free (possibly ferasûbyê was divided ferasû.  $+ \cdot \cdot \cdot$ ). The gloss 'more than the A.' was probably occasioned by the false reading of frinemad.

The other glosses are all intelligent. Nor. slightly modifies frandmam by prabravimi. He refers azydo to az = 'to drive', as describing a cow of three years, and fit for use. Vind, like bard, gives emphasis to the separation of the wicked.

The Persian text reads fravdmam, but this is merely accidental.

6. I am very far indeed from vehemently repudiating the Pahl. translation for vafus, vishupishno. (It may be mentioned in passing that one writer is a little too hasty in casting a slur upon this rendering. He thinks that the Pahl, trir, read vashupishno, the corrupt Pazand form, and, as he supposes vashūpishno to resemble vafūš, he would have us indulge in merriment at the expense of the trlr. for copying the form of the word; but it is very doubtful indeed whether the trlr. was aware of any such lettering as vashūpishno. If he transliterated at all, he may well have understood the syllable vi, which is of prime importance to the word.) 'Ruin', as the object under discussion in the entire chapter, is by far the better meaning for vafus, not so however in Y. 48, 9 where it is also possible, but not so probable. If I were to follow the example of recent writers in other cases, I should suggest two totally different words for the two places. It is well possible that the Pahl. trir. is right in this place, and wrong in the other, Opinions drifted from one document to another, and translations were sometimes mechanically repeated.

I therefore compare the Vedic vdpus in the sense of 'inspired truth', root vd, vi, u (?) = 'to weave'; cp. ufydnt; but I add an emphatic alternative in the sense of the Pahl. trir., not discussing an etymology, except to recall the fact that vap = 'to cast' might well convey the idea of 'overthrow' or 'scattering' in an evil sense, the meaning 'sow' being secondary.

Vyánayá seems awkward; its meaning is however well indicated by the Pahl. followed by Roth and others. I should explain the etymology as vi + d + nayá from ni = 'to lead'; cp. for form, and for meaning, vinayá = 'dividing'. The word is an instr. = 'with discrimination'.

The Pahl trlr. does not render vydnayd in Y. 44, 7 as amat vabdûnêd = "wenn er tut" (!). The exclamation point is not mine. There is no such word as vabdûnêd in the place; but one not surprised at such mistakes, as the Pahlavi alphabet requires close study. Asiatic scholars should be on their guard against Haug's rendering for aêvê - ahê - vistê (?), unam - vitam-possidens.

He renders ratus dominus here, and ratio in v. 2. The word e con-

crete  $\blacksquare$  both cases. Ahû as a nom. masc. is quite important; cp. also  $\delta a \delta(\ell) t \hat{a}$  as possibly in the same form. I am not aware of any exact Indian analogy.

The Pahl. trir. rendered what now stands as  $\bar{e}$  in  $\bar{e}vaochad(t)$ , as  $\blacksquare$  it were separated and more extended, by pavan pilmman.

As he treats  $\bar{e}$ . e. a (?),  $\bar{e}$ . e. and, and  $\bar{e}$ . e. anhd in the same way, it is only reasonable to suppose that he had aonhd, or some other word meaning mouth, we every case before him, or else that he so corrected those meaningless (?) fragments. See just above for substitution of v ishupishnd as a rendering for v afts.

The question of the woes of the kine is never lost sight of. I think that 'possess a Lord' in view of Y. 29, 8 is rather better than 'consider a lord (as an authority)', although the latter is more idiomatic as Pahlavi.

Ner. perhaps meant 'the clearing up of the ruin'. He curiously renders ahuthth vindishno by svāmibhrishtasyu (sic). It is hard to say whether he meant 'the fallen from the lord', seeing vindsishno (?) for vindishno, or nisto (sic) for visto. Or could he have had in his mind's eye bhrijj (!) in the sense of 'prepare', 'provide'? As the Pahl. is intelligently free as to the application of tatashā and thua, so the nirmitavān of Ner. seems to show that he did not fail to recognize the perfect

7. The 'mathra of fatness' (hardly 'of invocation') was the holy revelation, which (indirectly indicated in the volid vastrya Y. 29, 1) protected and prospered husbandry, supplied material for the offering, food for the cattle, and for the consumers (cp. Y. 28, 10  $\delta$ arethya · · · sravao). Hvo urushab( $\delta$ )iby $\delta$  =  $hvo(a)rushab(\delta)iby\delta$ , a reading long since discovered by Darmesteter from the Pahl. trir., is attributed by one writer to another who received it at third hand.

*Eed*, or  $(\bar{e}\ e.\ d.\ vd)$  (sic) are parts of the same shattered word, or words, which we have in Y. 32, 16, and in Y. 47, 2, but in a still more corrupt condition; and they are invariably restored by the Pahl. trlr. to a consistent form; that is, they are translated *pûmman*.

One writer is actually not aware that an attempt is here made by the Pahl. trlr. to render the text; and in fact the mechanical order of the words is inverted. Some, following authority, read  $\bar{e}edvd = avd = dv\bar{u}m$ . This is a brilliant suggestion, but hardly tenable. Haug read  $\bar{e}edvd$  as ydvd (?) = tempore (?).

The case is simply this. Ahura declares that he appoints Zarathuśtra (thwd) as the needed Ratu, who was to declare the provision for salvation, the vohû vâstryû, the barethyû vaiñtyû sravûc Y. 28, 10, the ereshvû ukhûhû Y. 28, 6, the mathrû (rûdûc) of Y. 28, 7, the mathrem dzûitûis Y. 29, 7,

the sasnao (gashata) for which hudemen - sakh(e)dhrahya was needed, Y. 29, 8, etc. In harmony with this we have in Y. 31, 3, (hisvd) through don't = pavan pumman followed by all (inadvertently by some). In Y. 32, III we have eed no restored to its form donke by the pamman of the Pahl. trlr.; so again in Y. 47, 2, we have čed nů: Hizvů ukhdhůjš vanhouš čed nů (donhů; but see below) mananho, till finally (Y. 29, 7 may have been composed later than other sections) we may have the seemingly senseless ¿eå vå reconstructed once more, while, to show the exceeding great probability that the trlr. emends correctly, see the remains of the old error (?) still adhering to donha fully written in Y. 28, 11 mainyeus hacha throa esdonha (sic) following from a staha . . vaochanhe(f). In Y. 29, 6 we have the same conjecture apparently erroneously made which had been correctly made elsewhere several times; or else the trir, reproduces, as often, an ancient Zend text differing from that which stands copied beside his own. As the trlr. had so often hit upon the truth, I think he correctly reconstructs ded vd (?) into donnd, or some lost word meaning 'mouth' here.

But this last case leads me to inquire whether he may not, as to some of the cases, put us on the track of a new stem.  $\tilde{E}(s)d$ , occurring four or five times, might possibly be a corrupt expression for  $\tilde{e}nd$  here, = instr. of  $\tilde{e}(s)na = dnd =$  'mouth'. The letter s elsewhere, more than once, represents nasalized long d ( $\tilde{a}$ ). Compare s energy 
If this conjecture is correct, (it is of course given with reserve) vd would be exceedingly well in place as meaning 'indeed' here (cp. Sansk. vd). We should then regard the  $\tilde{c}(e)d$ . nd (Y. 32, 16 and Y. 47, 2) as equalling  $\tilde{c}nd$  nd, and not needing full reconstruction, while  $\tilde{c}(e)donhd$  would, on the contrary, show the later creeping-in of the form  $\tilde{c}nd$ , and its blending with the text. At all events every fact shows that the Pahl. trlr. indicates the reconstruction of some word meaning 'mouth' in each of these cases where donhd does not clearly stand; and all commentators suggest emendations. The Pahl. read as an ordinary text would be rendered: 'He bestows bounty on the worker'; but val before kardar may represent the verbal prefix 'the worker to', 'the completing artificer'. Maretal( $\hat{c}$ ) iby  $\hat{c}$  may have been rendered with an eye to an etymology, 'mar' being seen as = smar, and the allusion to 'reciting priests' not inapt.

The glosses are harmless but useless. Notice vikticayati = vakhshinêd; so also elsewhere forms of vakhsh are rendered by those of kdç. Spiegel boldly renders Ner. b: 'Ormasd vermehrt'. I confess I am at a loss how render either kaç or káç as 'increase'; but I am nevertheless strongly inclined to think that Prof. v. Spiegel is correct here. An author should be rendered according to his context, and the meanings 'make appear' and 'produce' come together in the word paiddyish = 'production'. Ner. follows the Gâthâ more closely than he does the Pahl., although he is influenced by both.

8. That this strophe, or verse, in immediate answer to the question in v. 7 needs not to be stated. Ahura is the speaker in verse 6, with which this v. 8 has the closest relationship. This requires Mazdão as the proper reading in b, and likewise makes it desirable to take that gen, in the sense of the dat.; (see the dat. in the sense of the gen. in Y. 30, 1, and elsewhere in the Avesta, as well as in the Brahmanas); or else, vice versa, it shows that Ashdicha stands in this sense of the gen. That Mazda, occurring at every point as the name of the Deity, should here be used as an ordinary acc. pl. = cognitiones, Sprüche (Haug), or an instr., and indeed in the sense of 'from memory', I do not regard as probable, (The rendering 'from memory' had long circulated.) The composer's wording obscure enough, but it is not probable that he should positively have intended to mislead his hearers in the Gathas. In the later Avesta we may have play upon words. If the instr. is read at all, the only sense resulting could be 'with the help of me, Mazda', or 'in accompaniment with me' (?), and, 'as my agent', ('I myself, m the source of revelation, really declaring the doctrines'), but the name of God would not naturally stand in the instrumental.

As to the names Zarathuŝtra Spitâma, the last was a family name; the etymology is obscure. I should be inclined to refer it to the root of spayathrahyā; (spi = qvi). The form seems a superlative, the meaning the 'most august'. Zarathuŝtra has only its last member clear, uŝtra = 'a camel'; açpa = 'horse', and uŝtra, were common component parts of names. Zarath might mean 'glowing' and refer to a light colour; 'yellow-camels' might be the sense, as Frashaoŝtra meant 'fleet-camels' (?). The form might be the weak participial stem of zar = hri (cp. haritāçva), zarath = zarat, th = t (irregularly). An erroneous opinion was, that Zarathuŝtra = zar = zairi = 'golden' and tusht (?) = Tiŝtrya = 'the star Tishtar', and so 'golden-star'. Then Haug's views were eccentric, zar = jar 'sing.' and uŝtra = uttara = weiter, and so 'excellent-singer'. His later view is hardly better, jarat = 'old', and uŝtra = 'superior'. A man's name should not be explained from his distinctions, or his history, in cases where it bears a strong

likeness to those of his kinsman. Haug capped the climax of absurdity when he found the name of Zarathuštra in the Rig-Veda. He finds him described R. V. VII, 37, 7 as 'den die Leute von seinem Eigenthum vertrieben haben'; so in R. V. X, 85, 36 he reads Jaradashtir, Zarathuštra. The word means 'old man', 'age', and is so accepted. The name Z. after having been rendered distinguished by its great bearer, acquired sanctity, and was later applied to a class of chiefs, or Dasturs.

The above remarks are made in no hostile sense against the energetic Haug, but as a caution to students in Bombay, where he was well known.

is better to regard charekerethra as equalling 'counsels' rather than 'deeds'. The root of kratu may be accepted for it. Hudenom seems figuratively used as 'position', 'standing', 'good footing' in the community (cp. Sk. dama + su). It contains some of the elements of hushiti; cp. sukshema = 'peaceful times'. Haug referred the word to su + dhma = das Begeisterung weckende Redefeuer (?). Others reading hudenim (for hu + damim) render: 'having good wisdom', 'clever'.

The emendation humendaidudi (cp. L. 20) has been very cleverly suggested: 'er will aus seiner Erinnerung (mazda) vortragen, was ihm 'im Gedächtniss geblieben' von unserer Rede'. Dydi might be 1st sg. pres. mid. of a da = Indian dâ (duáti), cp. niravadâva in the sense 'giving a share': 'Therefore I will endow him with the high station of a prophet'. But | hard to shake off the impression that we have here the remains of a daidyai, infin. for imper, shortened to suit the metre: 'therefore I am to give him . . .'. (rakh(e)dhrahua has three syllables). It is also not impossible that dyai may be a shortened dayai from da = dha; cp. nidhayad(t) etc. Another compares dd = 'to bind', which is hardly used in the needed sense. My text of the Pahlavi, I trust, needs no defence. The Parsi-persian gives the proper version with hi; cp. môi. I read vindid as indicated by the Pahl. text of the Parsi-persian which is vindid, or vinded. (Zak uć · · = 'he, this one'). The Old Pahlavi-Pazand, glossary reports vanditu (sic for vindidő) as a past participle, and, if it be such, of course li vindido may mean 'I obtained'; see the Gatha. The word charako was obviously chosen on account of its resemblance to the first syllable of charekersthrd; but it is not far out of the way, and may possibly be of identical origin with that syllable. trir. refers hudemêm to dâma = 'abode'. The glosses are harmless. Ner. also read with the Per., but he errs, as I think my distinguished predecessor Haug also did, in reading windid as a 3rd person sing, rather than as a first pers. 9. Khshammen eradem, the reading before some earlier Pahl, trlr., would give: 'I who lament' (the verb was understood as being a repetition of raostd), 'I who, being of miserable mind (khshan + man), lament the

will-less (sic) and illiberal one, or, his ard\$\overline{d}\$ being understood \$\mathbb{m}\$ show merely a text once read, \$\verline{e}radem\$ (one MS. has \$\verline{e}\$), we should be perfectly free, while following his indication, to render 'the inefficient' (to \$rddh\$) one. His rendering 'of sorrowful mind' may be of the last importance; see below. As to \$\verline{e}radem\$, it should not be forgotten that the Gathas are excessively elliptical, and \$\verline{e}radem\$ (cp. \$rddhemcha\$ in Y. 9, 23) may be, after all, a noun in agreement with \$ana\$(\$\verline{e})shem\$, and governed by the force of \$raosta\$, as \$\mathbb{m}\$ a form of \$rud\$ understood. The extravagant and ill-prepared \$Polemik\$, which has so long prevailed against the indications of the ancient Asiatic commentators, induces us to pause before rejecting their least probable suggestions. But the reading \$\verline{e}radem\$ followed by some earlier trir. has, as so often, great value aside from his translation of it. It may well be said that the Pahl. trir. has his chief importance as indicating the texts which were before him, and totally apart from the exact views which he took of them.

His perhaps erroneous rendering here raises the interesting question whether we have not the augment before us (cp.  $\bar{e}vaochad(t)$ ); 'I, who broken-hearted, have obtained for myself the will-less (sic) one, the voice · · · I, who indeed (md = smd), or I, for myself (md adverbially used) · · · · But khshānmainē( $\ell$ ) as dative also suits; 'for myself, the one of miserable mind'; see below on the Pahl. I have reported the other excellent rendering 'for the wounding' = 'wounded' with change of accent (cp. for general analogy hamana = 'with a blow'). It is admirably appropriate, but seems now neglected. De Harlez and others have thought khshad present.

Some able writers, following Spiegel's hint, prefer khsham as the related word, and eagerly see an infin. here; m can become n before m, as in aganma from gam. Accordingly we have such a rendering as the following: If I against my will (anaê(\$)shem, adverbially (?)) am to carry out to its satisfying (?) the word of · · ·. Others, following the hint, 'for my satisfying (?) shall I receive the · word of · · ·. The above suggestion seems to demand an interrogative. Haug rendered khshāmmēnē etc. quorum-largitio-optatur as a reduplicated form of han = san (?), radem = feci (well recognizing a verbal form); ishā-khshathrem = opum-possessionem. Anaê(\$)shem is in clear antithesis with aê(\$)shā-khshathrem\*: 'I have obtained one unable to effect his wish, whereas I wish one who has power to bring his desires to effect'. See the remarks on aê(\$)shem, p. 401. (\*Or khshathr?m = 'iyem).

Pahl. That akhvāstār rāi i atūbāno means on account of the non-suppliant, the powerless' proved by pavan tābāno khvahtshnih in line c, (see also Ner.'s gloss). Spiegel had only mānishu before him, hence he was obliged to render the Pahl. he did. Ashāyedo mīnishnih (so DJ. and the Pers. MS.) translates khshānmēn(ē) (kshan + man), a far from improbable hint. But

the trlr. may have seen kishā(s), in an earlier MS, in the Pahl, character, and kh in that character I represented by so, which also represents a. He may therefore have read asha, and thought of a + shd, regarding the n of ashan as accidental and superfluous Sandhi before m, the m also having been supposed to influence the preceding &, as it does in yam and the fem. acc. of the a stem everywhere, as internal Sandhi. Ashānmēn may have equalled to him a + sha + man = 'of sorrowful mind' ('brokenhearted'). In might be supposed that he read ashamains(\$) (see J.2) = 'to me myself the broken-hearted one', but his MS. read z, and as attached to radem = ēradem = arad. I gravely doubt whether his hint ought not to be followed as the only admissible one; it is excessively apt, and significant. Khshanman eradem = 'I sorrowful have obtained'; or khshan(u)maine 'I have established for the broken-hearted' would be his rendering emended (see above); and the number of instances in which his indications give the most critical solution is immense. As to kadd, note that the usual curious translation of the syllable da does not occur close beside chigan; it is removed somewhat by intervening words, and is followed, as in Y. 29, 2, by afto which may have been meant to express 'existence'. See the remarks on the Pahl. verse 2. As to whether atto equals 'is', or (with dahishno) 'dispensation-existence', that is 'the duration of the dispensation', or not, one thing is certain, and it should be carefully noted, and that is, that the idea of duration is most positively intended here. See it expressed in the gloss: 'Is that time ever coming?'

As ordinary Pahlavi, I read formerly: 'It is the unprayerful man on account of whom I am powerless. Unwished-for is the thinking with illiberal giving (?) etc. · · · . (c) How is that giving always (?) etc.'. The glosses are erroneous, but harmless. Ner. did not read am, and therefore of course does not refer ataband to it.

He first considered ashayedo minishnih = ananandamana = ashan (? to sha (cp. chan(?) = 'rejoice'), the  $\bar{a}$  being regarded as possessing a nasalization of Sandhi; and then in his gloss, he renders what he regarded also as gloss, that is, 'atabano.

10. That hushcitis should be read simply because the majority of MSS. so read, while others produce hushitis, is an astounding departure by some able writers from their recent practice, which was to go in the face, not only of the majority of MSS., but of all MSS., and that, at every step.  $A\delta(\theta)iby\delta =$  'to these' (tribesmen represented by the herds). Ya is nom. pl. ntr. referring  $\blacksquare aog\delta$  and khshathremchd. Or it may be instr. sg. connecting avad(t) with  $d\delta d(t)$ ; 'such a ruling that (yéna) it may bestow well-ordered domiciliary-life and happiness'. Aogô is regarded by some as equivalent  $\blacksquare aoj\delta$ ,

otherwise it should be referred to the root of  $\delta kas$ , uch, uchyati. The Pahl., aside from the gloss, might be read  $\blacksquare$  c: 'I of that, O A., of  $\blacksquare$  from, or of Thee, I think the first possession'; so, literally.

11. Masha; nom. pl. ntr. (or masc. (?); cp. perhaps jima (?) Y. 29. 3) in agreement with the three neuters Ashem, Vohucha Mano, and khshathrem. One scholar sees in it masha = 'O ye men (?)'. Another emends (ma) (?) amasha = 'O ye immortals (?)' (Hang's suggestion). The name Amesha Spenta belongs to the later Avesta, we have only the beings, or personified attributes, as yet, in the Gathas. Then again mamasha, so reading, might be a 1st sg. conj. (so Hang, as to form only) of the redup root of maksha, maksh (?) = mash, as taksh = tash; but a first person, although a striking interruption, seems too advanced. Consider also mam (mam) asha, mam as governed by paitt-zanata, but see below.

Frakhshnens(?), root khshnd = jnd (so Haug rendering sapientia, and zum Erkennen). Renderings are: 'Sprechet mich also nur, o Mazda, einem Versorger zu, zu grossem Lohne (?)'; 'nehmt ihr mich auf, o M., in die grosse fürsorgliche bundesgenossenschaft' (?). Better: 'Assign to us your aid' (see below). The Pahl.'s kabed is very general, pointing only to the frdo; but it recalls forms of prikeh, prakehá for instance; and this explains admirably frakhshnê(e), frakhshnî in the sense 'to satisfy us', 'in satisfying'; cp. Yt. 19, 48 frakhshni uštanô-chinahya = 'in the satisfying of his love of life'. That passage has been otherwise inadequately, I think, but still cleverly, explained by an able scholar as 'caring (frakheni = \* prajnit) for the saying (?) of his life'. First, I do not think that chinahya means 'of saving', and secondly, the gen. after \* prajnit = 'caring' would not suit so well as the dat. 'To satisfy his love for life', or, 'in the fulness of his love for life' is better. Moreover in Y. 44, 7 the MSS. show frasné(e)mi, and frakhšnini beside frakhshnê(é). it possible that the reading frakhshnene(e), and frakhshnenem (one MS. at Y. 43, 14 has frakhinenê(e)) should give place to frakhihnê në? One very ancient MS. has "në at Y. 48, 12, frakhshnenem has two variations and we have only Y. 43, 12, 14 and Y. 29, 11 to contend with. This would give us 'to satisfy us', while the short a of one MS. enables us to read frakhshnê(f) në. Otherwise we are confined to the unheard-of suffix onena. I priksh were compared; yet the meaning 'to satisfy', or 'in the fulness' is well adapted everywhere. Possibly frakhshnê(e) | and frakhshnene | nem] have different roots (?).

If however *khshnd* is the root in both, I would not render; 'assign me to a guardian', but 'assign was a helper (avarē with change of accent) for our guiding', dat. infin. in ant; cp. dhillrane. Or, with frükhshnenem in view, might loc. 'in guardian wisdom' (cp. prajūdna).

Ehma, as a 1st pl. pret. of ah (Roth), leads us to the further question, 'can it be conjunctively taken, not as equalling ama, but an unaugmented form, and so the improper conj.?': 'May we be partakers' (ratois as partitive gen.). Still the long ē would more naturally equal a. Looking at all sides of the subject here, ēhma might taken as the pronoun (but see below). Spiegel takes it with ratois, as a compositum, which interesting; 'of your gift for us'. Ehma as instrumental (cp. the dative ahmai) might be a quasi adverbial expression 'the liberality · · with reference to us'. Or we may read ēhmāi = 'for us'. Na nao may be a misreading for nana = nanam, am and an often contracting into a. Or reading na nao, we may recall ahmāi nē in Y. 30, 2, 'now to us for this (great cause)', masti magāi from line b.

The Pahl, trir, might be brought nearer the Gatha, but for serious students this not always continuously necessary. The termination of kudd is rendered as if the word had stood divided ka. da. in the MSS, before the trlr., but dahishn may not have been originally intended to affect the general bearing of the translation (see above on v. 9 where it does not interfere with the expression of 'duration'). The final syllable of yuzhem was possibly treated in the same way by the transcriber of DJ.'s MS., although that is not certain, or indeed probable; for am may be explained by the occurrence of avo is in a. Probably having apare before him as a vare, the trir. regarded the word as a form from car, rendering kamak. He elsewhere shows no difficulty in recognizing ar as equivalent to as in terminations, and avah was of course first explained to us by him, or rather by them, the trirs, as having its accepted meaning, 'aid'. Notwithstanding such blemishes, which have however (so far as they have been observed) unfortunately given great scandal to some readers, the trl. is full of valuable suggestion, having given us for the most part our first conceptions as to the meanings present. We might read b: 'Ye are rewarding · · · they shall bring about my reward'; but the imper. is of course better; see "zanata.

## Y. XXX.

See for summary and additional notes S. B. E. XXXI. pp. 25-35; changes in opinion arrived at since its publication are not always noticed here.

1. Mazdáthá. A mad ■ the root in maz, mad + dáthá a compositum. That in vimádhayáoñtê(e) etc. might also be brought into connection, as ■ is not a critical procedure to require exact correspondence between the meanings of related words. In Sanskrit we have what may well be a degenerated form of the same root in medhã; cp. nédishiha = nazdišta. Whether

the Sansk. mad, mand may be also connected should not be considered an improbable question on account of the particular meanings prominent in mad. The once-suggested change of text (without MSS.) to  $m\tilde{a}zdath\hat{a}$  no longer called for. As the z for d, that in phonetic; d before d becomes z. Another writer prefers a stem  $mazd\hat{a} + tha$ .

I have been somewhat tempted to change my former opinion, rendering hyad(t)chtd(t) vidushd(t) as referring to the attending worshipper, but the persons in the dat. (for gen.) are all superhuman. Others, following Spiegel, refer the word to the human subject; 'wenigstens (hyatcht) für den Verständigen'. Another reports 'was zu marken ist von dem, der es einmal vernommen'. Another brings yû and hyad(t)chtd(t) into relation as in yê · · · haschtd(t) in Y. 49, 5, rendering 'alles'. I can find no better connection for hyad(t)chtd(t) than as the object of vidushd(t) = 'to the knower of whatever (everything)'; recall vidudo elsewhere often applied to Ahura as well as to the 'saint'.

If the datives need any defence, compare the use of dat. for gen. in the Brâhmanas.

Humāzdrā. One able scholar explains as a voc. pl. from the stem māzdar, māzdr after the a declension like vazhdrēng Y. 46, 4. Another prefers  $m\bar{a}zd+ra$ .

We should naturally divide (in view of the sense which is hardly that of a voc. addressed to the worshippers at one end of a strophe in the beginning of which the impulse  $\blacksquare$  exclamatory appeal had been already relieved) hu + mand + tra, the t sonant after the d, and the d later turned by the common usage to the sibilant. Whether any vital objection can lie against this I can hardly believe, as the expression is evidently one more designation of the things promised to be announced. The word means 'the beneficially inspiring truths', or something kindred (Haug valde-felicia (?)).

Some read  $ashayab(\ell)cha$  in line c = 'of Ashi', better 'of the blessed reward'. This is a very valuable, and perhaps the correct, suggestion of Roth. I had taken  $yb(\ell)cha$  as = yachani = 'I will pray for' (with Haug and Hübschmann). But, as 'I will pray for' is a new element in the strophe, we might fall back on the dual nt.  $yab(\ell)cha$  ya as = ybcha yéna, rendering 'the joy-bringing admonitions which are inspired by Asha (Sanctity), and those two doctrines which are those whereby  $(ya = ybna) \cdot \cdot \cdot$ . Cp. the two spirits announced in v. 3.

Some scholars would not hesitate to take aska as the acc. pl. neut. Can be an irreg. dual neut.? 'the two holy verities, which two · · ·'? Cp. the frequent intrusions of irreg. nom. Ved. forms into grammatical positions otherwise foreign to them.

Notice a gradation from the external to the internal, first the staota; then the  $y\ell(\ell)$ enya, then humazara, and asha ya $\ell(\ell)$ cha (if referring to the two elements of doctrine; otherwise ashaya $\ell(\ell)$ cha = 'of the beatitude').

As to urvaza, one writer suggests a nom. sg. fem.; 'and the rapture which one sees with the heavenly luminaries'. Another refers to Ind. 'valka, valkitam, rendering 'enigmatical'. Another regards the meaning as 'heights', 'the heights glisten with light'. Haug, ortus. (Except as noted, Haug follows the indications of Ner., properly only as to the roots present.) Urvaza is of course the usual word = ordza, to varh (barh), or oraj. As to the interesting suggestion 'secret, enigmatical', I think in foreign to the connection. The doctrine of dualism gradually grew; and had long been familiar before in was made the subject of poetical composition.

Pahl. The student is again warned against any attempt to construct a pleasing literary translation of the Pahl. Such a treatment will lead to a gross abuse. The translation only exists as an approximate reproduction of its original. As an offset to any undue depreciation of it, read it as it might be rendered without the glosses: 'Thus these two things are to be spoken' (free for 'I will speak'); they are your prayers (that is, 'ye come seeking'. Perhaps khvahishnö has here literally the force of the present part.; cp. debrûnishnö in Y.28,6) which Aûharmazd gave (probably not following the Zend text now written beside it), and what also is for the intelligent (âkâs should of course be rendered as in an oblique case according to vidushê(!) and the izâfat; or read with DJ.'s text, 'which the intelligent one also gives'), and what is the praise of Aûharmazd, and the Yasna of the Good Mind. And I will declare him who is a thinker of good thoughts . . . etc.' (The force of gôbisha should be felt like that of vakhshyâ throughout).

Many a modern is equally rough and careless; and it is surely not scholarly to deny to the ancient scholar hampered with every disadvantage the same liberties which are taken by ourselves, and sometimes with little semblance of good reason.

Rendered entirely aside from its original, I should read only: 'He who (om.  $\hat{i}$ ) is intelligent [by him priestly studies are to be made], (b) whose are the praises of A. · · ·'. (c) 'He who is · · · etc.'

Whether Ner. meant stotres (= \*ani) and sumants is a question; sumats might be meant for an ancient pl. = \*ani. Between sadschartaram (sic), and, sadscharataram J.\*, we must choose the latter, as neither \*charitaram nor \*charitaram are applicable; the verbal noun was not intended.

2. Ava $\theta(\theta)$  nata needs correction to dea $\theta(\theta)$  nata; but initial  $\alpha$  in Zend shows strong traces in its Pahl, character as  $= \alpha$  or  $\theta$ .

As differing renderings, consider; 'Prove ye with clear (sacha) mind before (?) each, man by man, decides as to the two beliefs' (?); again: 'Look with gaze (sacha) and mind on the decrees' (?); again: 'Conceive in your heart (?) what is clear' (sacha acc. pl. neut.) I take a with the gen. as = apud, (so, often), vichithahya is gen. inf. from chi., so Spiegel, followed by Bartholomae and others. I do not think that we need to increase the difficulty as to varendo by regarding it as a dual gen. with the gen. vichithahya immediately relating to it. Such a heaping-up of genitives is not probable, particularly when nare is also read (without MSS.) as gen.

Vi + chit govern the acc. in the Rig-Veda in the sense of 'know'. Varendo is an acc. pl. neut. from varendh ["nanh]; cp. the reading varenanhäm Yt. 24, 37. Line b falls maturally, and continues the address in line a, dvaê(f)mata might be regarded as understood. Poetical diction is of its nature broken: 'See the flames · · ·; see them in view of the decision to be made as to the beliefs · · ·'.

It seems to me not at all necessary to link \*mar\*m\*, as object, with the far-off baodanto, although this would be admissible, as baodanto may mean 'render attentive'. The sense is not always completed with each line in the Rik and the Avesta, but it is the more frequent use.

Narēm narem are purely adverbial in the familiar form. As the accustorms seem so striking, some would even suggest an emendation,  $nar\bar{e} = nar\bar{e}$ . So many genitives strung together would be suspicious, but not impossible; so one writer reads, and renders 'before the deciding of each man'. An imper. of the verb ah = 'to be' is understood in line e, and the recognition of such forms understood is the secret of a sound exegesis of the Gåthås, as of all other poetical matter.

Some scholars would render: 'Apprehend the most important truth with the ears; look with sight and sense on the conclusions of the decision, man for man, each for his person, to have yourselves taught without great trouble ((?) = para mazē ydonhō), fixing your attention upon me'.

Some would omit  $n\bar{e}$ , and one would read baodanta without MSS.  $N\bar{e}$  certainly seems to disturb the metre; yet synthesis between  $ydonh\delta$  and ahmdi may throw some light on the difficulty, and one superfluous syllable  $\blacksquare$  not always fatal.

Haug, while, as usual, affording many valuable suggestions in his commentary, yet, as too often, decides for a rendering which is truly remarkable for its oddity. Para mazē ydonhô equals, with him, antiquitus magni! qui = (freely) 'Ihr Gewaltigen von Alters her'. Haug referred sazdydi to çad = 'zufallen, sich schicken, übereinstimmen, ad-consentiendum'. Another renders, 'mögen uns zu Theil werden'. Another to çad 'to be helpful'. It

seems to a heresy to refer any z to a sibilant, especially before a d. where generally equals d. Nevertheless it is possible for a z before a sonant I replace an h (s), and I think that the root here is simply sah = cas, cans. 'Be awake to this (our) declaring'. We should regard it as more natural to take 'declaring' not as 'our declaring', but as 'declare to us'. The context however forbids. Saeducti might be infin. for imper. 'I will declare to this one; that is, to each man'; but the separation of baodanto, although introducing an interesting abruptness, seems rather extreme; buodanto (henta) seem to apply somewhat directly to sazdyai, qualified by line b. The Pahl. inverts the order of sraota and geushais. I have little doubt that nyôkhshishn(th) has infin.-imper. force. Even as fut. pass. part, an element of imperative injunction inheres in forms with ishn: 'There is be a listening' = 'listen'; so analogously elsewhere. Is karttand the shadow of an alternative for sraota?, the trir., as so often, understanding 'recite' by the form of ard, araoid (comp. arddano)?; or does he freely explain 'ais' by it?; cp. ais (sic) elsewhere rendered by pavan nikêzishnê. The word vakhshinishnih is probably an alternative translation for vahista, which, if it stood in the Pahl, character, might have been read as a form wakhsh; vahisht stands in Zend characters.

Avinapaak (not avinapaak which disturbs the sense) gave us our first knowledge of the meaning of val(e)n. Sucha is not rendered as an instr. Nikêzênd should be rendered in accordance with its original baodanto, that is, in a subjective sense, 'having intention, or attention' (cp. nikêzishn) rather than, as I formerly rendered, 'expounding'.

Omitting the glosses, we should have a translation nearer the original; but taken even as it is, the rendering is full of valuable suggestion, and has been heeded (at second hand) by all. Ner. renders karttund by vikuçayitā (freely), and sees no a priv. in avaē(é)natā, nor in āvināpāāk = ālokayitāchā, nor instr. in sāchā. The instigations in line a produced the Parsi Religion; hence the stress laid on studying them.

Sadâchâritaram and anâchâritaram rendering frârânŏ, avarânŏ, seem meant for °châra°: see above on v. 1; the verbal noun was not intended.

3. Spiegel, Bartholomae, Geldner, and others, abandon the significant rendering of the neut. dual (with vahyô akemchâ) for an adverbial loc. = 'in the former time'. Objection ■ made to the neut. as being improbable, whereas, if a neut. were certain, it would be of the last importance, as agreeing with the two neuters, vahyô akemchâ, to prove a striking depth of conception. An adverb in the loc. would be hardly less valuable than a neut. dual. 'There were two spirits at first' would show a close habit of logical procedure in statement, beginning with the beginning, but I prefer a more

natural solution. It might be said that the loc. corresponded to manahicha etc. But manahicha defines vahyo akemcha, 'a better being (nt.), or an evil, in thought . . . etc.' 'Thus were the two first spirits' either presupposes one of the many gaps of lost matter which described the two spirits more in detail, or else, what amounts to the same thing, it presupposes a thorough familiarity on the part of the masses addressed with the doctrine of the 'two first spirits'. Moreover the adjective is essential to the force of the expression; 'the first' spirits meant the 'original' spirits, the sources of all later phenomena (see v. 4); and the neut. dual carries the two all-important elements with it, the abstract conception, 'things', 'existences', 'a better existence, and an evil one', and the expression of their originality, (There was no beginning before them which they could exist. They were without beginning, creating life, (the beginning), and non-life.) The true adverb may be seen in paourvim in the next verse: not that papuruy 2(1) cannot be an adverb; see it elsewhere so translated by me; I am only loath to give up the neut. dual, even for the adverb.

But, for those who cannot see the neut, dual, we can fall back on what is stronger, and that is, a nom, dual masc. For I have an explanation which will have weight with many who study the Pahl. Alphabet. The word is properly paouruyya (sic) for paourvya. The letter we (for which we and we are written) is a well-known Pahl. combination, equalling, among other things. uâ. The entire Avesta Alphabet having been originally Pahlavi, we can understand that some of its letters still retain their original application to widely different sounds. I have had occasion to refer to this letter 40 (10 10) more than once in reference to this fact, and of all the Zend-pahlavi letters, this is the most important in this connection. we is here, as elsewhere, a lengthened 43, and equals 36; and the first y is one of those superfluous insertions which are so familiar; cp. also the frequent omissions of u, as in hvarezdo for huvaresdo etc. The awkward insertion of the 22 here was caused by the equally awkward omission of one half of the letter  $\rangle$ ,  $\rangle = u$ being most certainly miswritten for >> = v (or English w (?)). As ■ was defectively written ), so 33 was clumsily overwritten before e = -e = ya; ישתבול (תונג = paouruy should have been שתבול שנה = paouruy. When therefore was written, the so of the sos (ودويع) constituted the overwriting of one half of the Zend-pahlavi letter  $y_0$ , which was actually and literally only a freely written  $y_0$  joined into  $y_0$  in Pahl.  $= y_0$ . We have then the doubly falsely written  $y_0$ ,  $y_0$ ,  $y_0$ ,  $y_0$ ,  $y_0$ , and  $y_0$   $y_0$ , and rejecting the  $y_0$ ; that is, we should correct the clumsy pen-strokes  $y_0$  into  $y_0$ , and neglect the half  $y_0$ ,  $y_0$ ,

The proof of the correctness of these suggestions may be seem in the termination **now**, which is absolutely senseless and impossible when read  $ah\ell(\ell)$ , and which is simply now = ahyd = asya. So also in the word polyue; when transliterated  $hain\ell(\ell)$ , it is impossible as a nom. sg. fem. of the a stem. The word is hainyd = hanyd. (See similar remarks elsewhere.) Justi, with keen insight, long since saw that  $\ell(\ell)$  and  $\ell(\ell)$  must often represent ya, yd, but the fact is that po does not merely represent pa (pa); it is often actually and literally pa, or pa (see S. B. E. XXXI. p. xxxiv), while even the fact that pa (pa) at times represent pa, pa, pa often totally missed; see my explanation of  $haidi = tw\ell = thwayd$ , pa, pa

Regarding then the word as a nom. dual masc., or neut., I would compare the parallelism in Y. 45, 2, 8, 4. See passwyte(\$) (sic) ending the first line in v. 2, then passwyte in the next verse, then vahistem in the following verse; no adverbs appear. I would cite also a rendering which has circulated: 'Und die beiden wranfänglichen Geister · · ·'. One scholar follows the Pers. trl. of the Pahl. yômât, comparing Sk. yāma = 'nightwatch, time', and yāman (loc.) = 'at the time'. I think the yômât an ineffectual transliteration of yēmâ. The y = ys = yô is simply miswritten for so which may well represent yê in transliterating, or else the Gâthâ-text was read yômâ = yamâ; cp. jyôtâm = jyâtâm (jivôtâm, jivâtâm). The letter which, as Pahl., we should read ât, is simply the Zend w = å; see isto also partly in Zend letters (in Y. 46, 18). In the gloss of the Pahl. vinas va kirfak have the place of yômâ before benafshman, obliging us recognize the probability that yômât (sic), or yômâ, was understood as meaning 'the pair', and this notwithstanding the sak i kolâ II (dô) = in

the former part of the verse. This yômái (yômá) was supposed by Ner., and by the Pers. trlr. to be a corrupt form of yôm, or, more probably, it stood divided (yôm á) in Ner.'s MSS. Then the trlrs. translated what stood before them by rázhá and bhámandale ('world' or 'day'). Yēmā = yamā (cp. the Açvins, and Yamā' and Yamā') is nom. dual masc. It is a curious expression here, but its occurrence possesses authority. Vafenā = éa + upanā° = sva + apna® = 'self, or independently (that is, originally, as Deities) operating'. One writer suggests the meaning proper in hvāpāo, Y. 44, 5; cp. svāpas = 'skilful'. This is however not very probable as applied to the Iranian Demons. Their chief was often emphasized as the 'unintelligent Añgra Mainyu'. Another suggests 'in sleep': 'The two were made known to me in my dream'. Another suggests the reading ovafnā = 'sleepless' (cp. Yt. 10, 7. etc.). Asvoātem = 'have been heard'; i. e. 'widely known', as a 3rd dual mid, in a passive sense, so the most. (\*Vafenā defines paouruy\$).

But I hear of a gallant effort to break this spell: 'And the two original spirits understood well (not a mid. passive) the right and wrong in thought, word, and deed; and by them both were the righteous approved of (sic), but not the evil'.

Vis(k) with is to be referred to chi; see the Pahl, vijid, possibly vijed (same signs), from vi(vi) + chi; see also Ner. and the Pers. As to the  $\delta(k)$ (the k merely transcribes the outward appearance of a part of  $y = \delta$ before y) it represents ch before y (Haug); see  $ash(\hat{s}k)y\hat{o}$  translated saritarth ='greater wickedness' (Y. 51, 6), as comparative of aka (ucha) which has the superlative achista. So also  $\delta(k)$  represents Sansk, ch in  $\delta(k)$  yaothna = chyautná. Vis(k)ydta = vt + chyata = vi + chi + ata. After the Pahl. trlr. has positively deciphered the word for us by his vijed(oed), the question remains whether we shall refer it to a root conjugation of chi (comp. cheti beside chinoti), or to a root aor. As Whitney reports achidhvam as a root aor. (of chi), it would seem better to call it a root agr. But the two chi's were originally one. Except for the long &, we have no difficulty in recognizing the word as a of + chi + atd (= ata), a 3rd pl. mid. pret., or improper conj. But then the long & is significant, so the MSS., (see also v. 6). Is this d a miswriting?, or does the long d represent an in the termination. as, for instance, long d in the root jd, jan, etc.? If so, it possible that we may have here an unstrengthened conjunctive  $3^{nd}$  pl. of + chi + dtd =vî + chi + añtâ = ♥ vichyanta; cp. bhuvâni. Surely, ■ we accept âtâ as equalling a 3rd pl. ending, it is better to give it some explanation in harmony with known laws, even if, at the same time, we must accept an exceptionally unstrengthened root.

The Pahl. trir. seems have understood a 3rd sg. mid., but his word may also be rendered 2rd pl. imper. 'do ye choose'. would offer a fine thought if we dared follow his possible hint, and read  $vi\delta(k)yata$  as an imperative of the a sor.; cp. abyat from hi (cp.  $a(a)va\delta(a)$ nata in the preceding verse); yet see  $vi\delta(k)yata$  in verse 6.

The meaning 'selves' was first seen by the Pahl trlr. With glosses dropped the effect better. As ordinary Pahl read line b (with glosses): 'Both thought thoughts, spoke words, and did deeds, the one who seem good, and the one who is evil []'. Possibly a: 'Thus the two spirits, the first, were themselves heard, (or known)  $\cdot \cdot \cdot$ '.

4. There is not much difference of opinion here. Some would however take ajyditim in the sense of 'the continuance beyond this life': 'And, as these two spirits of old counselled together, to establish the earthly life, and also the continuance beyond, and that, at the end, the worst condition should be the portion of the wicked, but for the righteous the highest rejoicing of the soul'.

There is some question as to whether we may take pacuroim as qualifying  $jasa\theta(\ell)tem$ , or  $dazd\theta(\ell)$ . Looking at its position I should say  $dazd\theta(\ell)$ ; but this would be a little too minute, pacuroim and apëmem in antithesis. Pacuroim qualifies the whole verse, and also v. 5.

The Pahl. trir. renders dazdê as an infin. (\* dadh + tê(ê)). Otherwise one is strongly tempted to regard the word as a 3-d dual with Justi, Hübschmann, and Geldner, and as a perf. with the last two, dadâte (cp. dadhâte), shortened by later corruption to fit the metre. As it stands, it is a regular 3-d sg. pres.; 'each establishes for himself'. The accusatives forbid a passive sense, and an infin. leaves the sense uncompleted. Some finite verb expressed, or understood, is needed. The next verse may however possibly supply one. One writer would narrow the sense of the 'best mind' to the 'good conscience'. It was not only 'conscience', but correct mental insight as to all particulars, as subjective beatification in the future state, apēma anhu; see vîspâi yavê(ê) Vanhēuš Mananhâ, Y. 28, 8.

Reading on after Aharmano (with Sp.), in the Pahl, might be rendered: 'The worst characteristic of the wicked, [and the devastation owing to Aharman and the wicked are fully seen], and so, on the other hand, the best thought of the pure accompanies [A. everlastingly]; so I rendered formerly more naturally as Pahl.; but see the Gatha and Ner. The last line needs the force of some form of khaditaniano understood.

5. Varata, Hang as imperative (?); the Pahl., followed by Spiegel and others, gives the proper indication. Some would regard verezyô as an infin., or would even change the text to verezayôs. Others, abandoning an

infin., hold to an acc. pl. of an adj. verezi, yet not reading verezayô with two MSS. I have very little doubt that verezyô is an adjective in the sense of 'effecting'. Its position at the end of the sentence highly favours a nominative form, as does the symmetry of the construction, varatô - · · verezyô · · ·  $sp\bar{e}ni\hat{s}t\hat{v}$  · · ·  $vast\hat{e}(\hat{r})$ . Another form of verezyô occurs in mathra verezya in a good sense, here the sense is evil.

For vastê( $\ell$ ) the Pahl trlr. renders nihûftő, which gives the idea of 'covering', 'clothing on'; cp. Yt. 13, 3. Haithydiś must have a meaning approximating 'good', or it may mean 'real' merely, and find its associate in fraor( $\epsilon$ ) $d(\ell)$ . This latter was considered the weak form of the present participle of var + fra taken adverbially, by Haug, Justi, and others, and the metre favours three (?) syllables. But it is better taken as = fravrit, adv. neut. adj. from vri (var). This suggestion had long circulated, and was later published with, however, the meaning potius, lieber. I take the meaning to be that indicated in fra  $t\hat{e}(\ell)$  veren $\ell(\ell)$  etc., and so 'piously', 'believingly'; see the Pahl, rendering in Y. 53, 2, frandmishnö.

Some scholars were formerly inclined to render: 'Of those two spirits, the evil one chose to do (?) the worst action, but the holiest spirit, the right  $\cdot \cdot \cdot$ , and those who gladly (?) rejoice M. with their upright actions'.

The Pahl., strictly in the light of the Gatha, might even be read: 'Of these two spirits by him was loved (or chosen) by him, who was wicked, whose was the worse action', or, not impossibly, 'the worse acting one'. Varzishno might be taken, as West with Haug took debranishno in Y. 28, 6, that is, as = the pres. part. = 'performing', verexyo being regarded as nom. sg. masc. Totally aside from its original, we might have: '... loved, or loves, (doshod) him (?) who is the worse in his action [Aharmana, him (?) whose desire ... '], (quite erroneous). Then b (without gloss) might be; 'when also by him the hard stone was covered'; (dsmanich being, strictly, gloss). Otherwise; 'the hard stone-covered [sky] was made by him'.

Fraored(f) does not seem translated by the Pahl. here; Ner.'s apapaily however renders its idea, showing the probability that he had  $\blacksquare$  different text. Apapaily is hardly gloss, or alternative translation, in addition to his prakataicha; see his rendering in Y. 53, 2, where he seems to render the idea of fraored(f) as are defined. Dropping the glosses, the whole strophe in the Pahl. comes out much closer to its original. If however the lines are not brought together, f would be naturally rendered: 'He who propitiates Atharmazd, [his desire also  $\blacksquare$  that of A.], etc.'

6. It safest to regard vis(k)yiti as the same word which meets us in v. 3. It cannot be an imperative here, and would be difficult as such anywhere.

Debaomd\* I now regard, with Spiegel, De Harlez, and Bartholomae, as the noun in man, and I would no longer (as in S. B. E. XXXI) offer an alternative in the sense of the verbal form, with Haug, Justi, Hübschmann, and Bartholomae (as formerly). I however strongly adhere the view that the word is in the nom. rather than in the acc., and, as the subject of jasad(t), also in apposition with achisten mand. (\*A to 15, or read \$ddeb\*.)

Verenata. I can only explain the long a, if the word is a pl., by the supposition that it stands for an in a conj. term. data (nd conjugation). But the word may be a 3rd sg. conj. mid. for passive, also with secondary term. Achistem mano are, like (d) debaoma, nom. sg., and stand in apposition: 'Deceit came upon those consulting ones, even the Worst Mind, that he might be chosen'. If verenata be a pl., I would still hold achistem mano to be a nom. rather than acc.; 'Deception came upon those consulting, even the Worst Mind, that they might choose him'. (With another verenata is 3rd pl. pret.)

Some able writers almost uniformly avoid the recognition of the possibility of a nom. in the Gâthâs at the end, or after part, of the line, or sentence, accepting for the Gâthâ the dull sentence-formation of the Behistun Inscriptions. I hold exactly the reverse. Not only are nominatives possible at the end of sentences, but that is the natural place for them (see remarks elsewhere). Haug rendered bănayen praedicabant, to bhan = 'to speak'. The Pahl. gave the true indication, well followed by Spiegel, Geldner, and others. Others prefer a shade of meaning more directly expressed by the Sansk. van. Haug's text, aha, with its translation vitas-duas, is not desirable. The Pahl. gave the proper indication, followed by most. Ner.'s gloss is however influential in the rendering, 'die Menschen um's Leben im jenseits zu bringen'.

Maretano seems an irreg. gen., but otherwise its place is that of a nom., a form which however does not here afford the proper sense.

Some would render: 'Then were the Daê(ê)vas not approved of by them both, because Satan approached those who went about with deceit, to whom (Satan) they had turned, and they united themselves in strife, to rob men of the life beyond'.

Here vis(k)ydtd as  $\blacksquare$  stands, or more probably with its form emended,  $\blacksquare$  taken as a middle in a passive sense.

Aside from its original read the Pahl. a: 'and every one whom they deceived [they who are Demons have (?) deceived them  $\cdots$ ]'; (or the gloss may be intended as alternative translation, so, probably: 'and those who are deceived by them [or those who are Demons are deceived]'). Also line b: 'Some have approached to ask them'.

I should suppose that Ner. meant \*vivicati, or \*vivijati, by his vivijanti = vijinėnd = vi $\delta(k)$ yūtā, but nasalized terminations with the redup. root sometimes occur irregularly.

7. Ahmâichâ, meaning 'to this one', or 'to us', would indicate the loss of some verse, or verses. Haug rendered: 'Und diesem irdischen Leben kam Armaiti mit irdischer Macht, der Wahrheit und dem guten Sinn zu Hilfe; sie, die Ewige schuf die Körperwelt, der Geist aber ist bei Dir (änmå aðshäm tôi á anhaf) - in der Zeit das Erste bei den Schöpfungen'. Spiegel, contemporaneously, (b): 'Kraft gab dem Körper Â., beständig. Möge es den deinen so gehen, wie (damals), als du zuerst kamet zum Schaffen'.

Some scholars, reading utaytists, rendered: 'And to us (ours) was a kingdom with a pious people (manaiha voha), and with order (asha), but Â. laid inflexible (utaytists) sorrows ((?) = anma) in the body: That shall fasten on thy limbs as with iron ((?) ayanha) bonds ((?) dadnats)'. Another following partly: 'A. placed lasting endurance (?) (utaytists) in his body and soul (? ānma, following Haug), that he might go on before with sword (?) and bands (?)'. Another, boldly defying all etymology (often a most proper procedure) but at the same time disregarding ānmaint and ānmaint(s), translates ānma the earth'. (Probably Haug's twice repeated irdischo gave this idea). Ānmā, according to the natural swing of a Gāthic, or Vedic pada, has the place of a nom. Cp. the Vedic feminines in man; the root may be ān = in = 'to press on'; cp. akhah = tksh. As to the very possible ān (= an) + man = 'soul', it seems improbable in view of urvan, the familiar word for 'soul'. The two accusatives would also be difficult.

But the Pahl. trlr.'s (?) 'a + nam' is by no means so impossible as has been supposed, and, as coming from him, it should possess increased claims to attention rather than supercilious rejection. The nasalization of a before a nasal too common for decisive objection. The root vowel disappears in jmdn from gam = 'road', kshmd from ksham; cp. also the root mnd from man + d, so nm might be the remains of nam; a + namd = 'the unbending' = stabo = 'not confused'. If the form is nom. sg. fem. in agreement with  $\hat{A}$ , which also qualified by stayditis, we escape daddd(t) with the two accus.

Nothing seems to me more foreign to the connection than 'the iron and bonds', or 'sword and bonds'. Ayanha is a  $2^{nd}$  imperf. (or conj.) mid. of i = 'to go', 'proceed', or 'come'. 'Possessions' II a far better rendering than 'bonds' for 4ddndis.

De Harlez: 'Qu'il soit fait en sorte que tu abondes des dons de ces (génies)'. Bartholomas: 'Von ihnen mög' es dir zu teil werden, dass du

an besitztimern allen voranschreitest'. I prefer however 'creations', as the whole section deals with the ultimate origin and result of things under the divine initiative and protection. Other sections deal with slaughter by the heroic faithful. Line c merely expresses the hope, or prayer, that the beneficence indicated may continue to the end.

An earlier Pahl, trlr., rendering assess twice by astab, which gives the correct idea, had evidently another MS., or other reasons, before him in the third case. Are we to find fault with a deviation as to one third of the cases, when we ourselves render the same words in closely contiguous occurrences by translations often rash and fanciful, and with absolutely no regard to what the word means in other connections? If the Pahl, texts render a word twice out of three times correctly, we should attribute the apparent failure in the third case to differing MSS. The real trlr. of course never saw the paper on which the trl. and Zend text now stand copied.

It we by no means impossible that  $takhishn\delta$  (sic) in such a document as this Pahl, trl. may have adj. force qualifying Spendarmad $\delta = \hat{A}r(a)maiti\delta$ . Pavan astabih is admirably free for astab $\delta$ .

As ordinary Pahl., read o: 'Those who are Thine come to that person thus [that is, they come thus to that person] etc.'. But asto stands in M.1 and DJ.'s text, and the Parsi-pers. had yeheowned for actuno (text); so the Gatha; see Ner.'s santi.

In Ner. the ancient MSS. J.<sup>2</sup>, J.<sup>4</sup> have the interesting reading aniarthe which seems to point (a)nyartha; cp. also nirritha = 'destruction'.

Otherwise atiarthe (sic) might equal 'in an extraordinary degree'; but see the Pahl, and the Gatha.

8. Voividaité(é). The mid. seems especially called for. As so often in the Rik, and in the Gathas (which, while heterogeneous as to contents, are greatly similar in form), each line here completes an idea. I see no necessity for dragging in an infin. (sasté(é), as infin. of sad) in c. There also no reason all why sasté(é) (or sasté) should not be the finite form; we are simply in doubt as to its subject, which might be the pers. pron. understood referring to Voha-Mananha, or sasté(é) might be taken as a pass.: 'The Kingdom agained, and proclaimed to these'.

Nothing seems to me clumsier than Haug's loc. in-vituperatione, or an instr.; see Y. 46,  $\blacksquare$   $a\delta(\ell)iby\delta$  refederati Mazdao sasti (or  ${}^{\circ}t\delta(\ell)$ ) Aburo. One scholar has rendered: 'ihnen befiehlt Abura (n. s. m) (read Aburo?) · · ·'. I see no necessity for referring sast $\ell$  ('ti)  $\blacksquare$  sad, cp. sazdyāi. Because sah is of very frequent occurrence is so much the more in its favour. The interpretation of the Gåthås should not depend upon a wayward preference

for the less usual root. If however sad | possibly present, 'helps' would

be a good meaning.

Pahl. Here the frequent separate translation of the syliable  $dd \equiv$  scarcely to be regretted. Line  $b \equiv$  evidently free; see the varying Sansk. The trlr., while failing  $\equiv$  recognize vid here in võividaitê( $\ell$ ), elsewhere, as usual, gave us our first information as to its presence.

As ordinary Pahl., read 6: 'Who is for Thy sovereignty . . .', c: 'Through their teaching of Auharmazd . . . etc.'; but see the Gatha and Ner.

9. Frashim. We may accept Justi's etymology resting, as it does so often correctly, on the Pahl.; cp. frāš = prānch, (pra + ach, anch) = 'forwards facing'. Frašim is better than 'ēm, or 'em, as im = yam, the letter is having been original Pahlavi i which possesses inherent is when equalling y. But the Zend letter which corresponds to Sk. ch before y is  $\hat{s}(sh)$ , or  $(\hat{s}k)$ , as Haug first noticed; cp.  $ash(\hat{s}k)y\hat{o} = achy\hat{o}$  (cp. achista), and  $\hat{s}(k)yaothna = chyautna$ . Otherwise ch would properly remain Zend ch (as in achista). The word is really frāšyam, or frāšyam; cp. prāchyam = praūchyam (see also Bartholomae Z. D. M. G. 38, s. 131).

Are Mazdâoschâ Ahurdonhô to be referred to the sphere of humanity (?); cp. ahurem in that sense in Y. 29, 2. If we had merely ahurdonhô, 'lords' might be admissible. But the two words together are rather formidable in that sense. Haug rendered Sapientesque vivi (efficient (?)) promoventia (?) auxilia (?) veraque; Hübschmann as pl. voc. of majesty, for the singular 'O Ahura Mazda'; Barth.: 'O Mazdâh and ye Gods'! (See Haug's suggestion of dual formation in Y. 28, 2); Geldner, 'O Mazda and Asha, ye spirits!'; I (in S. B. E. XXXI) 'as the Ahuras of M. even'.

As to syntax, I should take Ahurdonho as in agreement with a  $2^{nd}$  pl. of ah = 'to be' understood with barand etc. (see below). Or M. A. might be nominatives absolute: 'May we be promoters, M. A. bringing us aid with Asha, · · ·'.

Ambyastrá has been correctly referred to mit (mith) first by the hint of the confused Pahl., hanjamantkih (cp. for analogy perhaps hamidhpatôis, Yt. 13, 105); secondly by Spiegel who mentions mit, mith = 'bind', followed by others. I do not regard the word as being in its original form, which may have been âmestrâ, or âmôistrâ = \* âmettra; see the metre. Others prefer referring it to Sk. mid = 'to attach one's self to'; cp. medin = 'companion'. Amôyastrâ = a (or interject.) + myastrâ (mid having been originally myad). Hamistô, and hamat(é)star containing mit(d(?)), are not harmonious with the meaning 'friendly help', which latter rather reminds one of

mitra, referred by some scholars to mid. In so far the suggestion of the Sansk. mid has a decided advantage. At the same time all readers of the Rig-Veda will hesitate before they reject a good etymological explanation reporting a Zend word as related to another Zend word, on account of a difference in the meanings of derivatives. How many Vedic words have two diametrically opposed definitions, both accepted by leading authorities. A difference in the meanings of derivatives is to be expected.

Baraná is regarded as a 2<sup>nd</sup> pl. (?) imperative by some scholars; and the traces of the termination here recognized are supposed to be visible in the endings thana, tana.

The word is a nom. pl. masc. of the pres. mid. part. of bar, conjugated bharti, or, as a root agrist.

It was Spiegel's keen-sighted view that hathra-mando  $\blacksquare$  a nom. sg. of a compositum, following Ner., and followed himself by others. But I think this opinion, on the whole, not so probable, as that mando is a nom. pl. neut., hathra and yathra being obviously related, 'there · · · where'. Mas( $\theta$ )tha (= mas( $\theta$ )thana), is an adverbial instr. Some render it 'perverted': 'For there will be the steadfast-minded one where knowledge was perverted('), a keen suggestion emanating from a high source, but see notes on Y. 31, 12; Y. 33, 9.

Some scholars would render as follows: 'And we would be such as arrange this world according to that order (asha comprehended within frashlm or frashlm). May Mazda, and the Ahuras, afford us support and instructions, that the mind may be accordant, where (now) the faith is astray'.

The Pahl. trlr. preferred  $t\delta i =$  'thine'; see  $taiby\delta$  in v. 8. He was in doubt as  $\blacksquare$  (d) $m\delta yastra$ , and translated the word as  $\blacksquare$  stood divided before him in some text older than those now copied beside him;  $dm^\circ$  was read as  $ham^\circ$ , a fragment (the letters d and h in Pahl. being both expressed by h), and then reading  $m\delta yastra$  (sic),  $\blacksquare$  translated hanjamanikih as recognizing the root mif, or mid (?), a shattered rendering, but showing an original recognition of the root. Yedranishn $\delta = barana$ . Hathra was rendered by him,  $\blacksquare$  we should at first sight say, erroneously.

Asâr = 'endiess (?)' would seem to show that he saw the a priv. in the  $\omega$ , which, as so often, expressed the  $\omega$  of the Zend word hathrâ  $\omega$  the Pahl, character, in which the Zend word may have stood in earlier MSS. But the letters th are expressed in Pahl by  $\omega = s$  (?) directly, or indirectly; cp. mansar = mathra. Hence his asâr, hasa, seems almost hasâr, for

hasrā. (Words in the Pahl, almost universally end in consonants; the frequent final short  $\ddot{o}$  is not organic). Hasār, = hasrā = hathrā, would therefore seem a transliteration rather than a translation.

Ner. saw no asar in the Pahl. text; nor could the Parsi-persian trlr. accept any such expression. I have therefore very little doubt that asar = 'endless', as a full explanation, is a total mistake. The word an abortive transliteration. In Y. 28, 4 no asar appears in the Pahl. for hathra. We should render at least alternatively; 'since (man = amat = hyad(t)) here is his thought (or he is present-minded; i. e. well-regulated), · his knowledge is beyond'. But it is also not impossible, however improbable, that the meaning of the word hathra, entirely aside from its appearance, may account for the word hasa, not only as a transliteration, but also additionally as a translation (whether by accident, or not, it is hard to say). Vedic satra has a sense well expressing 'entirety'. 'Endless' in the sense of 'ever' may possibly be useful. Had Ner. man, beside denman, before him in a?; see man Lak. He sees no asar = 'endless' in the Pahl., but renders asar(?)-minishno as = hathra-manao in the sense of Spiegel.

10. Ava = 'down' (Hang, illa = sie (?) to chistis). Avo is an interpolated repetition of ava (Haug, auxilium (?)). Skeudo = 'injury'. Spayathrohyd is admirably referred by the indirect suggestion of the Pahl, trlr. to spi = pi (cp. spas = pac) = 'to swell', or to spi = svi = cvi = 'toswell out' (so perhaps better; cp. spenia = quanta). Spaya + tra = 'the host', 'the throng'; so the Pabl. sipah. Here, as may be observed, I reverse my former view as probabilities. The double suffix, spa + ya + tra = 'destruction', 'fall' is more awkward. The meaning however 'injury causing destruction' is not amiss, and may be entitled to alternative adoption, Asieta (Mf2.) n. pl. masc. = 'most swift'. The apparent short a of most MSS. ■ here, as in many other places, to be explained as Pahl, initial # = a, or a. Hang rendered perfecta = vollkommenes, a + cish 'nicht zurückgelassen'. One scholar renders 'in hope', Sansk, 4 + cas. Others also render as a loc. of a(d) sisti, = 'in instruction'; cp. a(d) et stês Y, 44, 9. Asista as rendered by its Pahl. equivalent, together with yaozanti(ote) (J.) and its Pahl. translation, gives the more concrete sense: 'thereon most swift the righteons will hasten (yuz) to the good abode of the Good Mind, that is, to Heaven'.

Yaozañtê( $\ell$ ), or yaojañtê( $\ell$ ), (; yuz or yuj) gunated present of the a stem; cp. yojate as pres. with Delbruck and Grassmann, or as nor. pres., or root nor. conj. with future sense. Two MSS. reproduce yaos<sup>2</sup>., and the

mistake of the other surviving MSS, if it be a mistake, as seems probable from the inferior sense which their readings afford, may well have arisen from the fact that the texts once stood partly in the Pahl. character, and the same letter e, in that character, may represent either j or z.

Some scholars have rendered lines a and b as follows: 'Then took place the fall of the wicked into Hell, yet the righteous remain undisturbed together in the happy land of the pious congregation · · ·'.

Zazeniś(ś); Pahl. vakhdánd, possibly vádánd (the signs are the same). This latter points to zan: 'they are produced in glorious fame'. Vakhdánd elsewhere renders zaze.buyê(ş) Y. 62, 6, and may mean 'hold on in the sense of 'hold on in the way', i.e. 'proceed' (compare hd, jihits) so, better.

Other scholars prefer to abandon the excellent concrete of the Pahl. trl. 'in good fame' followed by Haug, Spiegel, and Hübschmann. They render; 'qui versent dans la sainte doctrine'; and more originally, 'welche sich aufmachen nach der heilbringenden Offenbarung des Mazda und Aska'. Ner.'s kricatarapatākintkah should render the Pahl. I was formerly tempted to emend sunivâsatayâ to an accus.; but see the Pahl.

11. Viticha eneits remain a difficulty. Hyad(t)cha separates them from what follows. The long since circulated view that hu-its an-its mean 'for good and for ill' (lit. for good progress, and for non-progress (hindrance), seems rather mechanical and improbable, the more so, as hyad(t)cha commences a new expression of ideas.

The Pahl. has \*\*Job (\*\*Job ) in Pahl. letters, adding nahinih in letters apparently Zend (so Sp.); but DJ.'s MS., reads \*\*Job (\*\*Lob\*) in Pahlavi, with ahinh clearly written as decipherment (?) over it in Zend. There should however be no hesitation in reading some of the Zend letters as having Pahl. value, if we were led on to such a view by sufficiently positive indications; and as a should be \*\*Job (?) as = Job , and might suppose it possibly intended to express \*\*khvaên\* (see Y. 32, 7, (Pahl.) where the Parsi-persian probably saw \*\*Job ), and consider \*\*ahinh\* as gloss, regarding the final \*\*h\* as an accidental anticipation of the following Pahlavi letter which, although properly equaling a, may express \*\*h. So deciphering, we should have \*\*khvaên\* [ahin] = 'glittering [dart]', ahin to hi = si(?) = 'to hurl' (asi). But this sheds no light on \*\*btichd &neit\*; nor does it gain any light from those words, owing to \*\*hyad(t)chd\* which interposes between \*\*rashô\* and the first line which has no reference to the wicked, or to punishment. It is to be noticed that two purely Pahlavi letters correspond with the first two of the Gåthå, \*\*b(n), ahinh,

or nahinih (Sp.) being Avesta characters). But the manich must also not forgotten, as it repeats the \*cha. Does the trlr. freely render \*iti by man, referring it to the reflexive pronoun?, so that the \*i in \*it\* could partially compared with the \*i pronouns, hi = si, im, (cp. yim(?) for yem, or  $y\bar{e}m$ ). Have we here \*iti = \*ia + ti = \*sva + \*suffix? This also sheds light on \*iat(\*)ta\*. Where does the \*iat\* come from, opposed to \*ia, \*iat\* ? \*Val(\*)ta\* contains a gunated \*i\*. Here in \*iticha\* it is not gunated. The meaning 'of himself' is admirably in place, as has long since been shown by Hang and Spiegel. For a quasi suffix to \*ia = \*sva compare the clumsy \*iapaithyad(t), a compositum; cp. the Sk. suffix ti when without numeral value. (But an exact correspondence between Zend and Sansk, suffixes is not to be expected).

As to ensitt, we at once think, with Justi, of ainiti = ainiticha (an +

in + i + it) = 'with absence of severity'. Here however we have less possible trace of the a priv. If in is present at all, it is in the sense of 'furtherance'; 'from himself, and to bless us'. It might be called an infin. Or (if we emend to  $\partial naitt$ ) we might see a finite verbal form, and consider an = 'to' breathe' (Haug): 'from himself he inspires ('breathes') them'; or, more probably, he 'propagates them' ( $\partial naitt$  to  $\partial na = in$ , as  $\partial naitt$  to  $\partial na = in$ , as  $\partial naitt$  to  $\partial na = in$ , as  $\partial$ 

in Zend 394 = hvi. The Avesta letters nahinih (?), or nahinh, would then represent gloss, or be perhaps resolvable into na + ahinih, for na att \*ahini = 'there is no violence' (recall na-mard, na-durust, na-umid, also vylig, etc.), a rendering for èneiti in the sense of ainiticha, Y. 58, 4. Âmükhtishnö would render énaiti (sic) in the sense of either 'inspire (?)', or 'propagate', or indeed èneiti as an infin. noun. But no reasonable certainty can be arrived at as to the matter, and both Gâthâ and Pahlavi are obscure. No sincerc and judicious commentator will affect to be confident, much less to dogunatize in such a case.

Aipi is taken merely in the sense of 'also' by some writers; 'also by these things'. The meaning of aipi should be 'after', but perhaps in the sense of 'in addition to (these things)'; cp. aipi.chithid(f).

Some are inclined to colour: 'If ye, O men, lay to heart the prayers which Mazda gave for welfare and security, namely misfortune for

the evil, and prosperity for the righteous, then one day salvation shall be your portion by that means'.

## Y. XXXL

See for introductory summary S. B. E. XXXI., pp. 36-53. Changes in opinion decided upon since its composition are not always noted here.

1. With Roth (followed by De Harlez and Jackson) marento means predominantly 'remembering'. Hang's dicentes is, I think, here to be preferred, so Spiegel's hersagend; cp. Pahl. hoshmarom, radically the same word (see hismarento). Recitation was the only mode of memorizing, and transmitting ancient doctrines and their documents. The composer was in no danger of 'forgetting'. The Vedic occurrences of smar (smri) do not refer to human beings about to announce doctrines, but to Indra and Soma VII, 104, 7, and to the Agvins X. 106, 9; but see the later Sansk. meanings 'teach', 'assert', also the smriti in the sense of 'explained as', or 'named'. See Y. 55, 6, where framaremna must mean 'being recited', also A. 3, 5 (or 4, 5) framarditi rapithw(v)inem. There is reason to suppose that the Aryan mar (smar) meant to 'count', hence to 'recollect'.

Vimerenchaité( $\phi$ ), a 8<sup>rd</sup> pl. athematically conjugated (beside merenchanté( $\phi$ )). Spiegel, Justi, and others formerly placed it in the sg.

Pahl. Omit avô (so DJ.), avoiding the improbable meaning 'to You'. 'As Yours' is not at all too stiff for these cramped and fettered texts. In b 'to those' =  $a\hat{e}(\ell)iby\hat{o}$  is preferable to 'those' as I formerly rendered. So in c, valmanshan = 'to those'; see also the gloss. Valmanshan is oblique (in case) by position; and in these translations such pronouns, when translating datives or ablatives, should be considered as elastic as ash, am etc. The trir. could not possibly be ignorant of the case; see  $t\delta i$ ,  $ta\hat{e}(\ell)chid(\ell) = valmanshanich$  (Y. 32, 11),  $a\hat{e}(\ell)iby\hat{o} = pavan valmanshan$  in Y. 28, 10, and Y. 30, 8, and =  $av\hat{o}$  valmanshan in Y. 29, 10, and 32, 12, and = min valmanshan in Y. 34, 8; see  $a\hat{e}(\ell)sham = min$  valmanshan (Y. 34, 1), and the loc.  $ya\hat{e}(\ell)sha = d\hat{e}n$  zak (sg. for pl.) in Y. 33, 5. The position of a Pahl. word often determines its case.

Zarazdão (see avõ zak libbemman W. 31, 12) seems here freely referred to zaresh = 'to draw (?)', the word chosen having been determined, as often, by the outward shape of the words catching the eye. I prefer; 'proclaim blessings for the Druja', transitive for the intransitive 'appear'. Ner.'s pl. of majesty (?) Mahājūānibhyaḥ is noticeable. The translations, harmless glosses and freedom aside, have formed the basis for all later ones.

2. Spiegel and Justi, following the Pahl., render urvanê(?) as an infin., and 'for believing' may be correct. Others also elsewhere accept a root

urva (urvaidyai). As dat. of errors., the form unusually full; cp. urune(e). An infin. might well be cognate to the noun errors as possibly meaning 'the mysterious speaker'; cp. rutajāa = 'knower of the (mysterious) humming', 'augur'. The idea of the soul also might well have been connected with that of internal humming, sounds in the ears, etc.

Advao; stem advah, (or adva, stem adva) = 'undoubted truths'. Cf. Y. 29, 5; cp. Ind. ádvayat, ádvayas = 'true', and drayá = 'falseness'. (Otherwise nom. sg. of adhvan = 'way' (?)). The allusion is to the urvata agusta in v. 1. Asòt.deresta (cp. aibt.deresta Y. 50, 5) II a nom. pl. neut. in agreement with advao. As a loc. sg. aibt.deresta was a keen suggestion of Roth's. But a loc. of an abstract, or a quasi abstract, is not so well in place as qualifying the existence (asti) of an object. An adverbal locative would III far more in place qualifying a verb expressed, and, in fact, any other verb understood except 'to be'. Changing the text to aibt.deresto, and reading adva, the language would seem less modern, but even then the 'better way seen for the soul' is rather suspiciously deep, although it may well be possible.

Vabydo may well be a nom. pl. neut. = vdsydnsi (as mando = mdndnsi in agreement advdo); otherwise it = nom. sg. in agreement with advd = 'way'(?), or, once more, nom. sg. masc. in agreement with azēm understood (to dydi), 'as the more effective, I will come'.

Spiegel, De Harlez, Jackson, and others, take ratum in the concrete (as a person); I should prefer Roth's Bestimmung. The word refers to the subject in the verse, 'the law'.

Asaydo = 'of the two parties'; see randibyd in v. 3, or 'of the two fates'. The holy ritual and moral truth refers to the evil as well as to the good.

Parsi scholars should be on their guard against Haug's si his non efficanti-dicta (?) in-viis-duabus (? for advão) pugnatum est (for aibt,derestd) vestris (for vavyão). But tum ad vos - ibo for dyôi makes amends for much, also quum legem (80, far better) vivus scit Sapiens harum-duarum partium (admirable); but note quâ ex perpuitate (? for ashâi hachâ) vivimus.

Pahl. Ais, as a particle, = pavan militrishno = 'according to observation', or 'thus'. Urvāno(s) an infin. rendered freely as a pres. = 'believes'. Others, in accepting elsewhere a root wvd (?) = 'to believe', inadvertently follow this indication of the Pahl. Adodo = (freely) pavan agamānikih; āsayāo erroneously, as if from as plus a form of i, it probably stood divided in some earlier MS. (see ās askutā also treated as if divided in Y. 48, 1, there however properly). Hackā = mis · · · avākīh intelligently

free. (If it necessary prove that the trir. knew that hachd meant min, see Y. 47, 1). As ordinary Pahl. read: 'He who does not believe merely because he observes remains in what is to him no doubtfulness'. Otherwise my translation was, as often, too severely unfavourable to the exactness of the Pahl. as a translation of the Gatha: 'When (so man often man and; see Ner.'s man Gathic man according to observation (= 'as one observes'), one does not believe (= 'it is not for believing'; cp. the use of the infin. for imper.) what no one no doubtfulness (= man possibly man of the infin. for imper.) what no one no doubtfulness (= man not man one man of the infin. for imper.) what no one no doubtfulness (= man not man one man of the infin. From some defect in the MSS, used he read man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder; see the next verse where he renders man is no simple blunder;

Rânbibya = 'from the two arani', kindling sticks, so Haug accepted by Roth, keen, interesting, and perhaps true, the Pahl, might also accord, 'the contending ones', being the 'violently rubbed' sticks; but it is curious that the arani should not have more prominently survived. See asawao just preceding, and randidyo, not the dual, in Y. 43, 12, for the meaning 'for the two contending sides'. As to the suggestion that randibya = 'the two helping Rana' (cited and adopted by Dr. Jackson in his interesting book on Yasna XXXI) that rendering would relieve us of the necessity to accede to the idea of a 'satisfaction' even in the shape of an adverse decision accorded to the wicked. But it is contrary to usage for the names of two personalities, coupled historically together in one idea by a dual form, to vary, like those which are proposed, now 'the Fire and the Spirit', and now, in the Gathas themselves, again, the Fire, and the quak khahusta; cp. the Acvins. After generations one of the pair might have possibly become superseded, but not within a few years, or contemporaneously. Here however we have three helpers, the spirit, the Fire, and the Rita. See moreover, what is constantly overlooked in our eager conjectures, and that is the form of the sentence, randibut separated from mainut athracha, and brought near, as a dative would be, to khshnûtem. When keen men, who have long and vehemently maintained Hang's view, at last reverse their opinion. would seem as if the demand for the exhaustive examination of all materials had become imperative.

Students should be on their guard against Hang's cujus for chôis, and protegas for vauraya.

Pahl. We might render; 'what the Fire gave etc.'; but see the Gatha and afat. Ya in c, not translated, might be supplied by man, but a fully rounded trl. in not to be expected.

standing a certain awkwardness which such a rendering involves in the treatment of yemaleianid (i is to be applied to la atto, 'that also, OA, which not, and that which is'. A scholarly friend modifies a former reading havairth = 'good judgment' by hanvarth comparing hanv(w)dr = 'smooth', 'even', and hanbar = 'fair', 'good'. The Parsi-persian seems avo rashan (?) (is it Rashn) = rast. M¹ seems avo arch; cp. archakht = erezhukhdhai. As more ordinary Pahl., read b: 'and which is mine through what is his, and that which is · · · also', and in c: 'Even A. declares · · ·'. Ner.'s achchhedah probably rests on êreshië (sic), an a priv.; cp. ēvidudo. (Achchhedah (so I think J².)

6. Ahmai and Mazdai belong obviously together. Spiegel and De Harlez have rendered vakistem in the sense of a 'reward', Jackson regarding the word as understood. To reduce the verse to the expression of a 'reward for the man who declares the truth', and 'the promise of the kingdom of Mazda', as that 'reward', seems to take the passage wholly out of its connection. Ye môi vidvão vaochad(t) has obvious reference to tad(t) môi vichiduâi vaochá of the previous v. uttered pot by the worshipper, but by the Divine Being. This v. 6 means that what Ahura had uttered, or may utter, as His mathra, in answer to v. 5, was to him a vahista; see Y. 45, 3; ad(t) fravakhshy $\theta \rightarrow \cdot \cdot paourvim [dal(t)nām(?)] \cdot \cdot tm \cdot \cdot \cdot māthrem$ (apposition); see v. 6 here, Y. 45, 4 Ad(t) fravakhshyd ... vahistem (poss.to mathrem(?)), v. 5 yyad(t) (hyad(t)) mbi mraod(t) specititem $b \cdots maretab(t)$  iby b vahibtem, certainly of inspired revelation, you moi ahmdi araoshem dan. The vahistem was only indirectly a reward as of course; but its sense is peculiar = summum. The vanhous vahyo = summum bonum (free) was applied to, or included, the 'reward', but vahistem represents a larger, and supreme, conception; cp. Y. 28, 8; Y. 43, 2, 11; Y. 45, 4, 5; Y. 47, 2; Y. 49, 12; Y. 51, 22. Line a is intended as encouragement in the struggle. No reader needs to be warned against Hang's dicere-potest for vakhshat. The general indications of the Pahl. and Ner. have been followed by all. Valman, as being the former part of the sentence, should be read as having gen. force; see its orig. As the trlr. has translated ahmdi avo valman in Y. 43, 2; Y. 44, 19; Y. 45, 10 etc., it is impossible to attribute ignorance to him here. He either intended palman = 'his' = 'to him', or his text corrupt, or he is intentionally free. So of Atharmazd beyond all question; It renders Mozdái, as being itself gen, by position = 'belonging to A.'; see Mazddi = ! A., Y. 28, 5, pavan zak ! A., Y. 31, 1; val. . . . A., Y. 33, 14. avč zak i A., Y. 53, 2. As to the gloss b, see Haug's essays, Ed. West., 3rd, p. 350 note: 'In fifty-seven years Soshans (and his companions) prepare I the dead; all men arise, both (those) who are

righteous, and (those) who are wicked'.  $\blacksquare$  Ner. viledçoyati = vakhehêd; so elsewhere vakhak = kac.

7. In line a a yd = yéna = ut might relieve difficulty, reading: 'He who these things conceived, as the first One, in order that, like the heavens (?), they might be clothed | light'; or a chd, omitted on account of the metre, might be supplied: 'He conceived these things, and, as a propitious sign, the heavens were clothed (pret. for once) with light, or stars'. Cp. Y. 30, 1. ya raochēbis daresatā urvāzā, where, in connection with references to the chants and sacrifices, the stars (?) were invoked to appear as propitious. It will not do to force the construction. Ta = ting = ut seems forced; see its position: 'He who first willed that the spaces of heaven should clothe themselves in light' is hardly expressed in the language. The context shows that 'glorious' spiritual privileges and possessions were at least included within the idea of odthrd. That word refers back to ta: ta refers back to tachta(t) in v. 5, and alludes likewise to mathrem, and to khshathrem just preceding (; see vakhshad(t) in one verse. and ukhshy6 in the other). As Ahura is clothed with stars (Yt. 13, 3 Yim Mazdao vaste(e) punhanem stehr.pae(e)sankem mainyu.tastem (notice mainyu and manta), so he clothes the Immortals in beautiful forms, Yt. 13. 81; see also Y. 12. 1. Vathra does not mean, directly and exclusively the physical heavens', although Roth's fine suggestion is most valuable. Its root is indeed ban; see S. B. E. XXXI. p. 18; but see Y. 28, 2; Y. 43, 2; Y. 50. 5. Vathra was here far more morally than physically 'heaven'; i. e. it was a state, or scene, into which the beatified were introduced. Vathrem was a thing 'given' or 'taken' in Y. 48, 2; and to render the 'physical heaven' as a 'thing given' would hardly do. 'He who conceived of them (and, in accordance with his conception, they were as glorious (heavenly) truths, (as the mathra, khshathra, the combined blessings of the sacred polity) clothed in (the) light (of manifestation)) . . . ...

As to  $r\ddot{o}ith\omega(v)en$  (hardly an infin.), one would expect the middle, but the meaning is literally 'flowed', or 'may flow'. The chid(t) of  $n\dot{u}r\ddot{e}mchid(t)$  better taken in a generalizing sense.

Amid valuable suggestions, Haug is rather wild with his multitudinem for rôthwen, and suo-igne for qáthrá (ôáthrá).

Pahl. Yastā rendered by a participle is less startling than many a modern error. Mantā was not mistaken for a noun, although rendered by paḍmānō; see Y. 43. throughout. Freedom, and not radical error, likewise accounts for roithnosn as gamikhtō, and bāthrā as khvārth (notice in passing that khvārth, elsewhere = 'peace and comfort', here means 'bril-

liancy' beyond any doubt). Observe the order of words in b as not corresponding with that in the Gâthâ. A scholarly friend was inclined to regard ham khūdāt as meaning 'lord of both', and he therefore preferred that reading to hamāt which DJ. reports. My former rendering line was too unfavourable.

Ner., as usual, renders the Pahl. as his chief text, and more as ordinary language.

Stoi [(hardly an infin. here: 'I think thee 'to be' (?) first', which seems as awkward as 'I wish it to come' in Y. 43, 1)] = (with Roth) 'for the land, or people'. The meaning sthat in RV. is vague, but see dsta, and sti, for meaning, and poss. partial analogy; root sta, or ak = as (for  $stay \ell$ (?)).

Haithim (sic for haithyam (or "em)) = satyam hardly = 'eternal', desirable as such an equivalent would be; 'real' is also suspicious from its depth; 'truly good' would be better, the 'real', and the 'good' approaching each other in Zoroastrian ideas; cp. Y. 43, 3; see also the Sansk meaning 'good', 'beneficial'.

The earlier trir. read yazam (not yazyum) here, as he did  $y\ell(\ell)zv\ell$  in Y. 53, 3, rendering  $z\ell k\ell h$ , as = Ved.  $yah\ell = 'son'$ , so also in Y. 53, 3. And was just this error of his in translation which threw his treatment out of gear, leading him to force the meaning, and change (so to speak) his text. Observe his correct suggestions in b, and the certainty of freedom, as against error, in c. Ner. follows his pavan  $z\ell k\ell h$  in  $yonitay\ell a$ .

9. We should at first sight render thuôi = thuô(ệ) = tvê loc., but
■ nom. sg. fem.; cp. ôē = ôô, n. s. m., ôaê(ệ)châ (apparently = ôôi +
châ) fem.; so here thuô = thuô nom. sg. masc., and thuôi for thuô(ệ) fem.
Thuôi cannot be n. ■ £ in that shape; it would ■ loc., or even irreg. dat.

But  $\delta i$  here represents  $\mu_0$ ,  $\mu_0$ ; these, while generally expressing  $(e)(\ell)$ , do not by any means always express them;  $\mu_0$ ,  $\mu_0$ , were originally Pahlavi signs, modified  $\mu_0$  ( $\mu_0$  to express length), and originally represented (as  $\mu_0$ ) either  $\mu_0$ , or  $\mu_0$ , or  $\mu_0$ , beside other sounds. Understood as this latter, they express what we call  $\ell(e,\ell)$ , the so-called Zend letter; but the signs  $\mu_0$ ,  $\mu_0$ , represent also obviously  $\mu_0$  here and elsewhere; thub =  $\mu_0$  ( $\mu_0$ ) =  $\mu_0$  ( $\mu_0$ ); the  $\mu_0$  having inherent  $\mu_0$ , as often in Pahl.,  $\mu_0$  = through  $\mu_0$ , so that  $\mu_0$  is the  $\mu_0$  having inherent  $\mu_0$ , as often in Pahl.,  $\mu_0$  is see above,  $\mu_0$ , 436 fig., and on  $\mu_0$ , 46, 11.

as each the line reads most naturally, and voc., as some hold of Aska in Y. 29, 3 possibly stands sometimes for nom. Also is not d an interjection (cp. N. P. d), 'O creator' its force explaining the apparent nom. May not d in taskd also = an, as often; 4 · · · tashd = 4 tashan? Otherwise 4 goes with as, thud(4) not being a loc, Spiegel (followed by De Harlez, Barthelomae and others) regarded the form of the word as expressing its syntactical force, the Pahl, trlr, having placed the idea originally before him. This is of course the first impression made by the line. 'Thine was the creator . . . the spiritual wisdom, or wisdom of the spirit'. But why should Ahura require a second creator for the most sacred object in nature next to the saintly Iranian citizen? He himself is positively said (Y. 51, 7) to create the Cow. yë gam tasho? Common sense should furnish the answer. As Ahura is elsewhere said to act through this mainers, (so possibly in Y. 51, 7; see also v. 3; Y. 48, 6; Y. 44, 2 (?); Y. 45, 6; Y. 47, 1, 5, (?)), so here His khratu mainyëus, or mainyus is rhetorically and poetically mentioned as the direct agent, the tashon, instead of the indirect instrument. Or else the Gēus tashan, like the Spēnista Mainyu, may be vaguely personified, like the concept 'Holy Spirit' in parts of the Semitic Scriptures, as a Being who is in a sense a part of the Deity, but whom he may yet be said to possess as an attribute. The passage emphasizes the fact that Ahura alone with His spiritual wisdom was the source of the existence of the 'clean' creation as represented by the 'mother Cow', who also subordinately represents the 'holy people'. Hang renders c: 'kommi sie odn dem Landmanne her zu dem, der noch nicht Landmann war, und geht an ihm vorbei', supposing the subject to be the Erdgöttin, therefore Armaiti. Both he and Spiegel understand Armaiti a abydi. De Harlez starts the inquiry whether abydi

can refer to the earth on which the paths were made. This is quite interesting. Roth however, as I think correctly, understands the Cow, but emending to vastriyai, and reading dita(!) ditat as an infin. As it natural for a sentence generally (far from always) to begin a line,  $d + it\theta(!) = a$  3rd sg. of i = 'to go'. Some prefer 'to leave the husbandman', but the abl. may well here that of the cause, and vastrya may be read with some MSS. The 'paths', as elsewhere, are the 'ways of life', the pastures of the cattle, and the village roads; cp. Y. 33, 5 paths yat(!) sha M. A. shat(!) it (shayat!) (figurative application).

Owing to the stint in the use of words great uncertainty prevails as to the last half of line c; but however we may interpret it, it seems to show the possibility of the sacred Cow 'going to' the noid(t) vastrya, or 'being aided' by him. If we could regard the two va as possessing only the emphatic sense, we might render; 'she leaves the vastrya indeed, who werely no vastrya (in faithfulness)'; but a rebuke to the faithless, or idle, is not place here; the talk is of the Cow, and the next verse shows that she is called upon to make a choice. It was a case of momentous decision, as in Y. 30, 6. But here, unlike the Daê(ê)vas who chose wrongly, she chooses aright.

Pahl. Notice the undoubted freedom as opposed to error in the trl. of dadão pathām. The erroneous glosses are mischievous chiefly in forcing our renderings. Ayāf = va has dropped out of the defective MSS. Ner. however possessed a better one; see his va.

As more ordinary Pahlavi, read c: 'and it is given to him who approaches with husbandry, [that is, to him who fulfils duty and charity], but for him who is not a husbandman, etc.'.

10. Some prefer following the Pahl. on to me the two things. Haug takes Ar(a) maiti as expressed in At, followed by De Harlez. Ht looks difficult as a nome, but see the context; it refers to the Cow. In the Veda the corresponding word has ceased to be a pronoun; we can only compare hd, sd. Chis both masc, and fem. There is nothing gained by altering the text arbitrarily. For ahydis as reflexive, see ahyd v. 12. Ahurem ashavanem gives strong support to the significant concrete suggested by the Pahl. trlr. in Y. 29, 2 usta-ahurem 'a salvation-Lord' (see B. E. XXX. p. 7, note 2), which I so reluctantly put in the second place.

Spiegel's suggested emendation of fuhēnght in fuhēnghtm has been justified by the MSS. Fuhēnghtm = fuhēnghyam (or "iyem?); cp. fuhēnghya (Schleicher's suggestions). Roth compared the root sphi = 'to become fat', and, for form, dhási, rendering Wartung, all of which is easily reconcileable with the Pahl. fuheg. and was of course originally suggested by it. I cp.

pså; cp. fedratu; cp. viçvápenia, 80 fedra = peu; cp. ápeavas, RV. VII, 4, 6 (50 all).

Roth correctly followed the ancient rendering  $\blacksquare$  daväschinā, which would still be preferred,  $\blacksquare$  it were not ancient. Haug's daëväçchinā (?) = deos quosque colens is not defensible. Others 'striving' (du = 'to press').

Humeretôis, the Iranian smriti [(enemriti) (not in its later narrowed sense; cp. marentô)], is the body of memorized, and recited doctrine, aguita to the Druj-worshippers, but vahista to the heart-devoted (Y. 31, 1). The sentiment of v. 1 is repeated m a different form here.

As ordinary Pahl, aside from its original, read a: 'They assign to that husbandman  $\cdot \cdot \cdot$ ' so, the perhaps later gloss, and also (naturally) Ner., but see the Gåthå forms which the Pahl, trlr. could not have mistaken. Fravdfield freely for fravareta etc. The last gloss seems not to m relevant. Aside from its original, line c; 'Aûharmazd does not allot to him who is that idle persecuting heretic and deceiver any share in the good recited lore'.

In Nor. mitrikritam is free for fravareta. Vispharayitre expresses the idea in fisheg = fishenghim. Haug's rendering for vispharayata (?) is mistaken; "tre = 'to the extender' is better. Pravarshati, in the rare figurative use of vrish (no varidan, as elsewhere, in the Pahl.).

11.  $Gat(\ell)$  theoreta is better in the concrete sense of 'settlements', and  $dat(\ell)$  ndoschd = 'laws' here rather than 'consciences'. See the three intelligently related ideas, the people, their laws, and their comprehension of them.

Skyaothandcha are the sacred actions of obedience to the law, moral, ceremonial, and civil. Varencing combines the idea of the religious choice, the creed, with individual religious volitions; cp. a varendo vichithahya, Y. 30, 2; Y. 48. 4. Dayê(?)itê(?) may be a better reading than dâitê(?) (cp. dâyamāna), as it adds a syllable to the line. Dâyê(?)tā(?) (or dâit?) = 'takes', 'accepts'; varencing, the articles of his creed; lit. his choices. Otherwise 'may place his faith', 'settle his choices'. Others 'whereby every man may carry out his views', and 'whereby one may freely express his belief'. Haug is better with his Ubi optiones vir-liber facit: Spiegel more concrete, defining 'die Wünsche nach dem Jenseits'.

As  $\blacksquare$  is most unscholarly to criticize the free deviations of the Pahl. trlrs., with whom exact reproduction was next to impossible, the Pahl. trl. should be regarded here as remarkably faithful, except in c, where however  $\blacksquare$  gave us the first needed indications.  $\blacksquare$  Ner. trayi = tradity.

12. Abyd, as reflexive, sheds light on abyas v. 10. Some render c: 'The one striving (?) after insight (?) (Armaiti) tests in spirit on which side the error is'. Mainst equals the two spirits, whose contrasted influence

had just been mentioned; cp. Y. 30, S. As to mat(\*)tha, the unvarying testimony of the Pahl. points to mat(\*)tha = mat(\*)thana. See also Y. 33, 9 tathra mat(\*)tha maya vahista bareta manand; see also Y. 34, 6. For the idea of 'abiding', 'abode', cp. Y. 33, 5; 43, 3; 46, 16. Spiegel has retained the correct general sense of mat(\*)tha, although he takes the word positively as a pl. noun; I think it is adverbial instr., or nom. dual. adj. = 'abiding'\*.

Pahl. Baland for baraits is of course no attempt - direct translation. The 'highness' of the voice renders the idea of 'lifts', the form of the word having been possibly suggested by its likeness to bard, as the I is better rendered in Pahlavi by what we understand to be now the Zend letter r. II proof is required that the Pahl. trlrs. knew the meaning of bar = bhri. see Y. 50. 6, where the identical words vachim baraits = gobishno vedrand. I had followed the Pers. and Ner., as literally understood, in transliterating khêzishnö(?) and khêzêm (?), but see Ennihakhê, and the words, as transliterated below, correspond also elsewhere to hakhi (see Spiegel's Comm. vol. 1. pp. 223. 437) and are radically related to it; they should be rendered as Haug has done (Essays, page 350) by 'solicitation'. I would modify by 'arouse'. Here then we have a case where the Pahl. trir. seems to be utterly at fault, but on examination it turns out that he was one of the excitest foreigners who knew the origin of the Sanskrit word daushok. The pronuntiation might have been haiem, hakhchem (?), or hakhjem. May not the origin of the intransitive khêzêm, khêzishnö, be found here, as from hakhsh = hach + s, cp. afrázad from afrákihtan (ruch), súsad súkhtan (such = ouch), etc.? (c) 'who takes counsel with his perfect mind, and with the spirit, his is the abode beyond', is certainly free as opposed to being erroneous.  $\hat{Ar}(a)$  maitis admirably rendered in the concrete, as 'the man with the perfect mind'. Ner. refers hamparsédo toman, and not to minavad. (\*Notice Zend athra, gathra).

13. Âr(a)maiti may be the subject here (so De Harlez followed by Jackson); see the foregoing perenditê(?). But maê(!)that mot to be understood with dois(k)ya and taya, not having any such sense here as 'faults'. Roth (who however regards maê(!)that as meaning 'faults') renders, after the proper indications, "Die Anschläge, die man offen oder im stillen abredet, o Mazda · · ·".

Frast (inst. ag., or acc. pl. nt.); perestité(s) refers to the discussions and inquiries (see v. 1, 2, 3, 5, 9, 11, 12). Antithesis prevails throughout (a form of rhetoric having its origin in the antithetic dualism of the doctrine); here it lies between the true examiner of facts, the otchiro has, Y. 46, 5, and the heedless judge 'who hinds on the heaviest penance', and not between the 'open and secret questions'; that antithesis is subordinate. The man who, with Armaiti (his piety), questions the open and the difficult

the vidudo, the vistrya v. 9, and fshuyant (the good have the first place in the antitheses), and the ye va kaseus is the vidudo, and the avastrya; see v. 17. Peresditê(ê) may be middle for passive, but this is indifferent; 'what are asked', or 'what questions she asks'. The middle ayamaitê(ê) (read dyam'; so has Pahlavi initial value = a or d) gives colour to the rendering 'who binds on himself the greatest penance for a little fault' (De Harlez and Jackson); but such exaggerated virtue on not probable. The middle may refer to the fact that the action referred ultimately to the subject. Chashmeng = chashman, loc. wig = an; cp. kdrman etc. Thu(v)isra is also locative from thuisri; cp. Ved. agna, udita, aprata. Others render voc. (De Harlez and Jackson), but 'glittering' applies better to the eye than to the entire person of the apostrophized Deity. Also the voc. and nom., standing side by side, are a little difficult.

Haug here again relapses into rash conclusions in his anxiety to differ from the indications of Ner., frast = caetera (porro) (?), Mazdt = res sapientes (?), bûjem = voluptatem (?). Roth justly (as so frequently throughout his masterly Y. XXXI) follows the hint, or indication, of Ner. as to the root meanings of each word here where Haug abandons Ner., and in fact as to every word in the verse save one.

As ordinary Pahl., render: 'He who consults etc.'; but such a rendering is not complete in the case of these translations. The Pahl. in b is keen and concrete, but I must differ. Chashmeng seems recognized as a loc. Thu(v)isrd seems read as some form of dva,  $dvi^o$ . Or was the idea of tvish rendered by that of gamejako, a 'mixing' recalling an 'agitation', 'vibration'? Ner.'s prachchhannena = nthantk = tayd. Ekahelayd, = 'with one impulse\*', for gamejako, contains a word somewhat kindred to thu(v)isrd.

14. I think dist should be taken in its more natural sense 'goes, 'are passing by' (neut. pl. subject). Haug rendered: quae preces conduntur ab (?) oreatoribus (?) veracis (veracibus) et quae Sapiens! a mendacibus, ut hae sint perfectae ita!; more freely: 'Dies will ich dich fragen, Lebendiger! für jetzt und für die Zukunft, wie die Gebete, die von den wahrhaftigen Schöpfern und welche von den Lügnern gegeben sind, gedichtet wurden'. (?) Roth (keenly): 'Ich frage dich daher, o Mazda, über das was gilt und gelten soll: wenn Abbitten geleistet werden statt des Loskaufs, sei es einem gläubigen oder auch den ungläubigen, o Mazda, wie die in Ihrer Fassung sein sollen'. Others: 'I ask thee · · · what claims in the entries above shall be made upon the righteous, and what upon the wicked, and how these will stand when the entries are balanced?'. It maked gratifying to see the evidence of the Pahlavi writers beginning to work its way, as the rendering of ishudo as conveying

the idea of andm, rinam. The only question as to whether the idea of debt owing to the offerer, or by the offerer, expressed. Here I would modify my former opinion. Debts to the offerer seem indicated. Elsewhere however the verbal form expresses perhaps confession of debt. Dathranam (also with the Pahl. trlr.) here equals Ved. datra rather than a Sansk. dhatra, as in Vd. 19, 27. I fear I can hardly follow the very narrowed sense in tentries. The dathra(nam) were the entire series of holy efforts of the righteous referred to in the chapter and culminating in the religious offerings as their outward expression. 'What prayer-debts are paid for the holy efforts of the righteous' seems the sense, 'and what are the debts due to the wicked, and how shall they be in the summing up.'

The Pahl. angardists should be taken etymologically (cp. Zend han-karays(e)mi) = 'completed reckoning'; see Ner.'s vipakata, = 'completed result'; cp. vipaka.

Apart from its original, render the Pahl.: 'who pays a debt of the lenders, that is, gives of that to him who is righteous · · · , and he also who gives to the wicked, is as they are; so the judgment I this'.

15. Mat(θ)mis to Sk. meni (so Jackson admirably), the Gathic word affording perhaps the true explanation of the Vedic one. Sp. compared μηνες. The meni may have been a shaft hurled in just vengeance. Advaganto should be understood in the concrete; see S. B. E. XXXI, p. 49.

Roth has brilliantly solved the difficulty of hanar(s) by taking the traditional (sic) sense of the word as it occurs in Y. 47, 5. He renders c however (last part) withrend Vich und Mann ihm nichts zu Leide thun. Passus virahya (?) adrujanto, as gen, absolutes. Hanar(e) may, I think, contain the same elements as sine. Hang rendered quae cogitatio (Gestinnung) . . . (et quae cogitatio ejus sit) qui non vitam ullum (ullo modo) (?) destruit (?) · · . Spiegel (as usual) better, but taking hanges, like Haug (of course independently), as from han = san = sin noming (freely). The abl, term, of the a declension when followed by cha is written dad(t)cha with much regularity; but I think that later cases (as that here where "dad(t)cha disturbs the metre) are imitations from occurrences where the metre required \$dd(t)cha to be spoken as dad(f)chd; see remarks on p. 407. The Pahl, pavan vindeishno may well be a simple enlargement by anticipation of the rendering padafras for mas(e)nis, or, again, it may be the original translation, padafras being alternative. Hance(s), correctly rendered in Y. 47, 5, seems here curiously mistaken, as I hold, for a form of han = son, in its sense of 'gain', and was so mistaken, as I think, owing to the following vid in ofnasts, which was first explained to us as a form of sid by the Pahl. trir. here and elsewhere, an important grammatical datum. The word usually transliterated nicekinedo may be properly nicedinedo rendering niced(2)dhayê(e)mi, notice the New Persian naveid (sic). The misapprehension of hanare threw the renderings into disorder, yet see the correctness in lines a and c. The question arises, 'is hangre translated at all.'? I regard at as far from certain that pavanich mozd is not quasi gloss emphasizing nivekinedo (sic). We must seriously consider whether bard = 'away', 'off' in the gloss is not the echo of a lost rendering for honors, so that in the inaccurate gloss we have a trace of the correct rendering of handre, as in Y. 47, 5. Else where did bard shikonyen possibly come from? Even the limited idea of 'announcing' without the added inherent idea of 'offered acquisition' does not contain any hint of 'freeing', 'separating', 'letting go'. Bard shikonyen contains additional translation as well as worthless gloss. (Of course we must understand in speaking of 'traces of lost translation, or text' that the Pahl, trls. have no certain connection at all with the Zend texts now written on the same paper with them, we might even say that it was extremely improbable that the real trir, had before him exactly the Zend texts which now appear transcribed in our MSS, beside his text, copylsts did nothing but copy; and the arrangers and compilers (editors) handed down Pahl, trls, from predecessors who saw MSS, hundreds of years older than those now extant. They worked these ancient opinions over doubtless, thus doing much mischief, and destroying much real tradition; see similar remarks elsewhere). As to Ner.'s lamcha, see Spiegel's Ner., also West's Mainyo-f-khard II, 176 lonche = para.

- 16. A root dd = 'to know' is not needed for huddnus, dd = dhd, suffices for 'the well disposing', 'the wise'. To Haug we owe the valuable rendering of yd- $\delta(k)yaothanaschd$  as a compositum in the masc.; cp. yd-varend Y. 12, 7. This masc. may seem very easy and obvious at present, but that is the case with most discoveries. The Pahl, trlr., as too often in similar cases, when explained by the mischievous gloss, seems to doubt the augment in asperesatd, committing the unpardonable offence of rendering as an a priv. It however always probable, or possible, that his text may be older than the gloss; and if that be the case, the text may have been intended to be read disastifier = 'emphatically a striver', or 'a striver against'; then the gloss only would be erroneous, and this supposition is imperatively necessary. If, however, the actual translator here really fails to see the augment, which a rarely expressed in Zend texts, as yet, as ever, our first lexicographer as to the root meaning; he saw sperse in the sense of sprih.
  - 17. Haug's velaman-faciat (celet) für aipide-bavayat (sic) is again rash

and incorrect. The solution of this word we owe to Neryosangh spart from the Pahl, trir. He was ably followed by Justi, Roth, and others; the root is the curiously extended dab, debu a denom. (?); cp. root of roithwen. seems a desecration to the memory of Benfey to question sdt as equalling edhi, a degeneration from \*as-dhi, but ah = 'to say' might recur in Zend as az in which case we should have zdf for azdf. 2nd sg. imper. = 'inform us', suiting fradakhita which follows, and mracta which precedes. See the Pahl, here, and in Y. 50, 1. The Pahl, trlr., while, as usual, giving us our earliest intimations, has yet, from some accidental cause, treated the de in debavayad(t) like the de in dejamaspa, and the de in debazaitt, and perhaps also in demanakyd or demanakyd (which may however be from dam); he renders bave  $vad(t) = vehevandi \cdot vad^{\circ}$ , not noticing the  $d\bar{e}$  which probably stood detached in the ancient MS. before him, which MS. probably differed more, or less, from that in which his own trl. now stands preserved to us. (Not so Ner. who renders as a form of dab by yato vipratârakât.) The Pahl, trirs, often render forms of dab with correct recognition, and giving us our earliest information on the subject. I had written asino, but DJ.'s azdino might be a quasi denom., imitating zdi here, and the azda in Y. 50, 1. Reading aztro (if we could so correct), or Spiegel's azedo (so in both places), we have less difficulty; it might equal sdt, from as = 'to say' (see above), 'tell us'. Or else 'inform us' is free for 'be an instructor'. It seems improbable to refer azino, or azedo, simply to the Zend az, yet z = z in Zend and Pahl.; ep. vdz = bdzd. The instrumentals in Ner. should be often rendered 'as regards', 'according to'; so paran. Yato corresponds to vad. and is a good instance to show the impossibility of reading Ner. without his originals.

- 18. Dushita, loc. sg. of \*ti to a \*duḥkshita. Otherwise, with Roth, cp. duriti, following the Pahl. through Ner. The Pahl. trlr. renders sazdam as if from sa(ça) = 'to sharpen'. The MSS. are in confusion as in the reading in a; J.\* sadbhyo, J.\* bhavadbhyo, (so I think J.\* means, as a correction of sadbhyo in J.\* which was its original; see Y. 34, 7.) Ner., as should be well marked, renders alternatively, by vighâtaya = 'smite', 'kill', and, in the gloss, by drachayata (so Haug) with the Pahl. The reading drayet (J.\*) might however point to dr as a verb of motion in the sense of arpayet = 'send out', 'let fly (a blow)'. I note this, as Haug's text of Ner. In so excessively erroneous that there is danger in trusting it; see his own apology for it. J.\* has here what seems a corrected daarayet, or dehâr'.
- 19. Ahūbiš, or ahūmbiš. Ahūmbiš, ahūmbiš stand in the MSS. here (K<sup>p</sup> has ahūbiš at Y. 44, 16). Ahūm was probably a separated ahu, provided by the early scholiast with the case sign of the acc. Cp. the case

signs elsewhere before the suffix wasaê(ê)tâttê(ê), avaê(ê)tât (\*tâts). The Pahl, trirs. who have given us such rich emendations as well as decisive renderings, might be trusted here, as they were by Westergaard. But ahûmbis of the MSS, must be considered. As = 'healer of the world' | sounds rather advanced for the document, although thoroughly possible. Justi and Spiegel having long since pointed out bis = 'healing' in vispôbis. hubis. eredher(v)dbis (names of plants). Akambis is grammatically possible in some places, but it is not probable in Y. 44, 16 chithra moi dam ahabis ratum chizhdi, where ahubisem would be required, unless the word were applied to Ahura, but 'healer of world' would apply rather to the prophet; also its position between dam and ratum does not favour a voc. Ahambis = \*asubhiksh = 'seeking after life' (for the people) might be considered. But the word as = ahabis means for 'the people' (so, long since privately circulated), or 'the worlds'. As to the pl. apparently for dual. I may be said that no dual was in view. Ahodo = 'of two lives', but 'the worlds' might include Heaven, Earth and Hell, or the hamistakan (?) might constitute a 3rd state: see also ahvaha Y, 51, 9. As to instr. for dat., cp. dregvodebis Y, 29, 2, Y. 48, 11. There is of course a syntactical difficulty in holding erezhukhdhai to be governed, as would seem so natural, by gasta (which governs the dat. of the person and the accus, of the thing); we should not expect to find the nom., which is quite natural before ereskukhdhdi, emerging far off in khshayamano, with erezhukhdhdi referring to the same person before it. I had therefore severed erezhukhdhdi from guita, and regarded it as expressing the object of the energetic kaskayamand kized.vasd, 'the person' here, but preferring 'the thing' in S.B.E. XXXI. But one does not know what to expect in the Gathas. Perhaps the meaning is: 'Let him listen to the truthful speaker, who conceived of Asha, etc. - - powerful over words, and free of speech' . . . (?). Of course this is greatly to be preferred, if it is possible, and it may not be impossible. Haug makes the vidvão the hearer (?). Spiegel (far better) takes the middle in the sense of the passive: 'let the wise A. (but voc. for nom. (?)) be heard · · · who rules with truly spoken words, who has power in his tongue', explaining; 'he needs only to speak, it happens'. Hang: Vachanham khshayamanê hizvê, vasê = 'dessen Zunge frei sich bewegt'. Roth gives an admirable suggestion that gusta is understood; '(horet) auf seine Versicherung. Der Worte ist er mächtig, beherrscht seine Zunge'. De Harlez: 'qui parle en maître'. Jackson; 'who will have power at will over the words of his tongue—so that they will be verified . . . ' (see Spiegel). I prefer to regard the words as affording the reason for the admonition; the ye manta ashem | declared | have absolute command speech, to give the infallible and inspired directions which are heard. Erezhukhdhái (S. B. E. XXXI, p. 51, infin. (?)) concrete; cp. the erespectate contrasted with mithabeachdo v. 12. But who the videdo . . . khshayamanô hizoô.vasô? Almost everything points the prophet' of the 'holy Faith', as opposed the dregvant v. 18, save only v. 7. Mazda also needs to be accounted for, and cannot well be termed an instr. (It is however possibly in place as a prayerful exclamation not affecting the syntax). Yas to manta - . Ashem (v. 7) almost forces us to refer the same words here to the same Divine Being whose activity had already been expressed by them in an earlier verse of the same hymn, Able writers, who have bewailed the obscurity of the Gathas, regard it as the critical procedure to seize every expression that bears any resemblance language applying to the human subject, and to force all grammatical analogies, and parallel passages, which refer the words to the Deity, with one sweep out of the way. I myself also certainly hold that an alternative translation should be rendered in all cases where the words fit a human subject, and I also hold strongly that the text should be slightly changed where indicated, and alternative renderings afforded in emended texts: but the question is as to our first translation. I hold that the frequent intentional obscurity of the Gathic composer, or composers, should be critically held in view, and oblique address in the 3rd person should be recognized as possible when made to Ahura, or a description in the 3rd person made, with an address in the voc. in the midst of it. Can then ye manta Ashem be referred to Mazda with a voc. Mazda in c? See him referred to in the 3rd person in two lines of v. 7, and in the voc. (2nd person) in the 3rd line. Then in Y. 32, 16, according to a disinterested criticism, yeleshyd md aithtschid(t) dvat(t)tha may well refer to some superhuman power; yet we have in this same Y. 32, 16 vocatives, Mazda Ahurd, thrown in. See also the curious structure in Y. 44, 1, and the voc. Mazda in Y. 44, 2; see especially Y. 45, 4. I therefore conclude that the Deity was addressed in the Gathas sometimes with affected and intentional obscurity of diction, and that in view of the strong expression we manita . . ahabis vidodo, Ahura Mazda may be here indicated (possibly as representing his prophet). But I would add a most emphatic alternative in the other sense. Vidata might well | loc, of a vidaiti, but it seems needed as in agreement with athra. At first sight vanhau seems loc. with vidata, but see the parallel Y, 47, 8 athra vanhau  $v\hat{i}ddit\hat{i}m$  (or  ${}^{\circ}t\hat{e}(\theta)$ ). Vanhau is, like  $u\hat{s}t\hat{a}$ , a loc. used adverbially. The form of gusta perplexed the Pahl. trlr., as it has others. But I rendered him formerly far too much in the sense of ordinary Pahlavi. Nyôkhshishnîh (practically = nyôkhshishnö) is one of the frequent infinitives for imper. (see Ner.'s grotavyam), indicating 'propriety', I not 'obligation'. As ordinary

Pahl. I would render as formerly: 'He whose listening is the hearing which miscretion and righteenaness · · · · (b) The authority of speech rightly spoken, etc'. Vanhau in seems not rendered. Airid was formerly read and rendered 'pure' by me from excess of carefulness; better dirid (?) = 'the thoroughly impure'; cp. Pers. ridon, still better dirikht (so DJ. in Y. 51, 9, and probably also here) which might be intended to express d + irikhta (irich = rich); or again we have had West's agiratid = 'undecided'; see Essays, p. 353. Ner. and the Parsi-pers. afford the proper meaning. Bükht (= 'certain' in the sense of 'holy', a frequent association of ideas) being in antithesis, our word, whatever it may exactly be, means 'unstable', or 'unholy'. I do not follow Hang's bhuvandvayor (sic); see recurring forms of deaya.

20. As to the reading dyad(t), I agree entirely with Roth that ddyad(t) is the allein brauchbar. The rendering 'who comes over to the righteous' I regard as very improbable.

Divammen explained as doamnen from a du = Sk. 1st du, middle, = 'to suffer torture', (' Wer einen gerechten erdulden lässt') was long followed by many. Now a root \*du = 'to remove' is suggested, altering the entire cast of the verse: 'from him the long endurance of misery and darkness shall be spared (removed (?))'. The Pahl, suggests div in the sense of 'deceive' (cp. dab). Aparem khahayo = 'the uttermost of rain' (?) is interesting. The Pahl, trlr. suggests dpara in the sense 'later', so Spiegel and Jackson. Khehayê. Y. 71, 17 speaks strongly for a gen, with daregem ayû. Its position, it is true, also well indicates a nom. according to every Vedic analogy. For that reason I formerly rendered alternatively as a nom, masc., 'one otherwise ruling'; cp. Mazda khshayacha, Y. 28, 7 (see also Haug). Later I followed, with Darmesteter, the significant shipon = 'lamentation'. and am still unwilling | twist the sentence out of a natural shape, and, supposing the existence of a khshayah, or a khshaya, I would compare kshaya from the second keki. Vacho cannot be gen., but, if we emend to edcho, 'woe of speech' becomes possible. Avaê(é)tas is the noun in the nom.,  $ava\delta(\ell)tdts$ ; cp. ameretatds, also  $yava\delta(\ell)tdit\delta(\ell)$  (from  $yava\delta(\ell)tds[\circ tdts]$ ), etc. It would then be either in apposition with sacks having adjective force, or, reading vacho, we should render 'lowness', that is, 'vileness of speech'. The syntactical reference of this line b to ashavanem . . . hoi in the sense 'removed from' seems to me erroneous, see above. (It is foreign not only to the spirit of poetical diction, but of all ancient original matter, to have these marked particulars strikingly alluded to at length, and then separated from the person who escapes them by a feeble separating word, while the wretch whom they belong, as a punishment, is mentioned in the next line. The entire verse refers to the idolatrous Daê(ê)va-worshipper who would deceive the saint in the interest of the Lie-demon; and thesis to the preceding verse, which expresses the truth of Ahura, and his prophetic adherent.) Haug's eradicet for nachat is strikingly out of the way.  $Na\hat{e}(\delta) shad(t)$  is a 3rd sg. sor. of mi(mi) = to lead. The Pahl, trir. read dyad(t). His shivan = 'lamentation' may be literally, and not merely figuratively, a translation of khahoyo (cp. Darmesteter's études). From rubishno we see that he took avai(e)tas as a compound of ava with a form of i = 'to go' (see also Haug). The Pahl. trir. renders: 'he says (that is, his word is) 'a vile proceeding'. In tem = 'darkness' in c we seem to have an amusing error. But, as tem is correctly used for temanho in the line immediately preceding, the only sensible conclusion in that the trir, arbitrarily repeated the word from the foregoing line, allowing himself to choose that procedure simply because the word tem in the Gathic reminded him of the temanhô just preceding. And this is of importance we explain other similar cases. Here ignorance is excluded as an explanation, and yet the outward shape of a word seems to have determined a free insertion, or a rendering! Ner., according to all the MSS, except that used by Haug, follows; but Haug reports tam . . . bhuvanam (as a masc., possibly having the 2nd bhuvana in view). It is possible that this tam may not only render the Gatha, but a now lost Pahl, reading zak, or denman, in which case our amusing error would turn out to be a corruption from the original, no tem = 'darkness' having ever been written by the earlier, and more original trirs.

21. Taking Haurvato Ameretátaschá as gen., we should have the most formidable heap of genitives in literature, no less than six in a string, followed closely by a seventh. Moreover Ahura's 'store of Weal and Deathlessness' a somewhat strained and artificial expression, but his Asha, which included all his legal and ceremonial provisions for the welfare of His faithful, naturally has a 'store'. The words are acc. pl. used for acc. duals, as perhaps ahabis used for the dual. The absence of the dual number tells also nearly (if not quite) as much against the words when regarded as gen. II gen. (?) render: 'May M. A. establish from the fulness of Weal and Immortality (long life unbroken by death), and from the fulness of His holy Order the protecting headship of his own Sovereignty'. The gen. bardis naturally suggests the rendering out of the fulness of His holiness', and doubtless the form was chosen on that account; but the gen. with d properly means apud; the two shades of meaning are easily harmonized; cp. a varendo eschithahya. For bapaithyad(t) with the gen., cp. v. 15 otra(a)d(t)cha with adrujanto, mainyous with pahistad(t) Y. 33, 6. As to

saro, its obvious meaning, as the original of the Pahlavi-pers, sar, has long been familiar. The derived meaning custos = Wächter (Haug), or 'refuge' (Ved. cárman) was adopted by Hang at a time when he had not yet investigated the authority of the Pahl. commentary, or the Pahl, language. The meaning 'headship', 'rule' actually needed to explain the Parsi-persian word. As to the form, I should regard an accus. pl. fem. as the most improbable. It might be an accus, sg. neut.; but sar6 occupies the place of a nom. sg. in a Gâthic, or Vedic, sentence, and may be nom. sg. masc. (cp. its exact expression as such in screened). There is no reason why should not be even nom. sg. neut., in apposition, but not agreement, with Ahuro, theme sarank (sarah); cp. Yt. 10, 40 Karetachid(t) ab(t) sham hufrayukhta yôi nighráirê(e) sarahu maš(k)yákanām ashemnő.janő bavainti. (In Y. 49. 3. I regard sare as hardly possible as a gen. on the same ground as that on which a gen. Mazdão has been so generally rejected in Y. 28, 1. It would be a heaping-up of genitives. In the canhous sare isydi mananho, vanhēus obviously applies to mananho. Sarē is acc. sg. neut. = saro from saranh (sarah)). There are three stems sar (loc. sairs, if read with most MSS.), sarah (saranh) in Yt. 10, 40, here, and in Y. 49, 3, and possibly sara may be the stem here. It is hardly necessary to cite instances of the different genders from the same roots, but cp. Sk. dyu, m. and dyus, n., jana, m. and janas, n.; cp. the genders changed with change of accent, apas, m. and dpas, n., tydjas, n. and tydgd, m., rakshas n., and rakshas m. (injurer), or even without change of accent, apás, m. and apás n. As to a stem sara beside sarah, cp. Ind. hédas n. s. neut. and hédas n. s. m., stem héda; cp. gépas n. masc., and cépas nom. sg. neut. See Lanman, Noun-inflection in the Veda, p. 549 for further examples. The form is either an acc. sg. neut. (?), or a nom. sg. masc. from sara, and the syntax gives such strong evidence that this case alone might establish the existence of a stem in the a declension (or else it is a nom. sg. neut. in apposition (?)). For Mazda (or masedd) in apposition with a neut., cp. Yt. 1, 8 dasemb yad(t) ahmi spano, with an abstract, cp. Yt. 1, 7 khštoo yad(t) ahmi khratus. chistis. In apposition with a pl. neutr. (?), cp. Yt. 1, 7 Thirya (ahmi) aska vahista (ashem vahistem (?)). This is however the later Zend of interpolation. As to vazdvarē, which, comparing agarē, sabārē, etc. one would naturally call a neutr. pl., but which, as indeclinable, may be a sg., it is hard to resist the impression that vaz = vak is the root extended by d + the suffix van =varē; cp. karšvan, karshvarē, and the meaning is 'strength from abundance', and prosperity'; see the Pahl, as rendered by Ner. Haug takes haurvatô ameretôtaschâ as accus., but  $\ell$  apaithyad(t) as = e (suis) bonis = seiner Güter Wohlstand. The Pahl, might, as usual be readered much closer to the Gatha. Yet lame as the rendering is, save the clue to the meaning of every word. Bûrôis = bûndak, which latter is properly gen. by position; and avo should strictly be taken = referring to it, see a: 'to the full one, that one who Righteousness'. Vâpaithyâd(t) = nafshman = 'own', and patih, which is hardly to = referred to khahathrahyâ = zak t valman t khâdât; sarô = sardârîh, so, uniformly. Urvathô = dôstô, giving us our earliest information. Vazdvarîh may be merely transcribed, but there is always danger in talking about the 'mere transliteration' of the words of a mother language into those of the daughter dialect. Mother and daughter are really one. It vazdvarê was Zend, vazdvarîh was Pahl. ipso facto. Ner. knew what vasdvarîh meant; his pîvaratvam at least is no transliteration. Avô, if read in o, might even be regarded as carrying its force so far as dôstô, 'to his own soul' is not the needed sense; valman would be better read to escape this last.

22. Astil. = datil, might properly be referred to sta = stha as = 'stand by', 'helper'; cp. Vedic pratishthis, but I think it is hardly desirable to depart from the MSS. simply to show that we are aware that a may become i, as in Ind. sthiti etc., etc. The simple and concrete explanation of the Pahl. trlr. comparing asthi = 'bone' is more probable, because not so advanced as the idea of 'helper', 'stand-by' (to the Deity). Cp. also Y. 33, 2 where the MSS. also read astim, and Y. 46, 11; Y. 49, 11, where the astaya are in Hell, a locality where assistance to the Deity could scarcely be rendered. Pedaktha may possibly be a pl. in 'tha, and so a literal rendering for chithra; see the Parsi-pers. which does not see the adverb, also Ner.'s prakatavam 'manifest things to (DJ. aco) the wise (are these)'. See the certain freedom, as opposed to error, in what follows. The concrete khuddi in this particular phrase is not bad for khshathra; see the certainly free vadanyan = hapti. Vilokayita Ner. is also not bad for hapti.

## XXXII.

See for summary and additional notes S. B. E. XXXI. pp. 54—67, changes in opinion decided upon since its composition are however not uniformly noted.

1. Ahydchd (so to be read) refers to the subject ■ paouru (or pouru). aê(ê)ndo v. 6, in naê(ê)chid(t) vidvdo ■ v. 7, to dušsastiš in v. 9, to the subject in yaschd vadarē võizhdad(t) ashdunê(ê) in v. 10. This person represented his evil vaê(ê)tu, verezēna, and airyaman; see Y. 33, 4 (?), Y. 46, 1, Y. 46, 5. Yāsad(t) = 'prayed' (not 'wished'); cp. yārā, Y. 28, 1. Spiegel's important mahmi = smāsi is, notwithstanding its interesting character, hardly tenable. Hang, following the Pahl, indirectly, ■ correct. Mahmi

manôi are both loc. in meaning (Justi), and there in o reason whatever (except a desire to differ for the sake of differing) why manôi should not be compared with the Indian \*mana, or even with the fem. manô. The latter by a familiar transition might well account for a masc. mana. Manahyācha (Y. 71, 3) proves the certainty of a stem mana Zend, as manayê points to the fem. and manaê(?)iòyô(?) to the masc. Others insist upon a dat. infin., but. If such be the form, the word is still used the sense of the loc.

Mahmi = 'through me' is improbable. The pressic attempt made by able scholars to string lines a and b together is, I think, a mistake, as is the neglect to supply the ever-recurring form of ah = 'to be', where indicated as in line b, with Dad(e)od (hent), and with mahmi manhi, the latter words being obviously intended to agree. Antithesis, a chief agent poetical diction, present in abydehd and mahmi: 'His bad(e)th prayed (as the holy prophet did in Y. 28, 1); his are the Dad(e)th but in my venerating thought is the friendship, or friend, of Mazda'. That a and b should be addressed to the Devils (the Demons, informing them (even in deflance) that the community desire to know the disposition of Ahura Mazda is, I think, unlikely. Haug's ad ortus = urodsem d is not desirable; his mahmi manhi = 'in my opinion' is better. Pahl Zak is gen. by position; see ahydehd, and Ner.'s asya; ydn gloss; see Ner.; read '··· in his proprietorship, or kinship (that is, as lord, or kinsman) ···'.

(A propos of varying Zend texts attested by the Pahl. tris. in this and other chapters, I repeat once more that the Pahl. tris. which appear in our MSS, are very improbably the untouched work of any original Pahlavi commentator. They were unquestionably modified at every rearrangement, and finally transcribed by a copyist who often blundered, and paid little regard to the correspondence, or want of correspondence, between Gâthâ text and Pahl. tri.)

In Ner. I supply 'we are' from the 'I am' of his gloss, as his glosses are, unlike many of those of the Pahlavi, probably contemporaneous with his text.

2. Saremnô, according to Haug's one-sided investigation, was simply from sar = Sk. cri = 'to lean', 'to seek shelter', a sense akin to the Iranian, but by no means dominating it. According to the latest comparative philology, sar would be more original than cri. The verb sar = 'to head', 'protect', 'rule' came from the noun sar which is degenerated in circumstant can the Deity be said to 'lean toward' some manah, while khshathrad(t) hachâ is taken merely to modify 'answered'?: 'He answered from His Kingdom'. How much better to yield to the evidence of a comparative philology which takes in the Persian and Pahlavi, and not in a comparative philo-

logy built up on a total disregard of the Iranian languages. I think therefore that we had better follow the ancient scholar in his admirably free pavan sardarth. Otherwise sard in Y. 31, 21 has a meaning radically opposed to sdremet. Ahura 'rules' from His kingdom'. He does not 'answer from His kingdom'. This verse moreover confirms my recognition of the antithesis in v. 1. Verse 1 is a graphic contest between two supplicants petitioning, not from the same Deity, but from opposed Deities. The evil party, whose &ad(s)tu, as in Y. 46, 1, works for them, prays, and naturally enough the answer of the Devils (Daê(é)vas) is not reported in the holy hymn. They are already spurned in line c. v. 1. Ahura now utters his sharply pointed: 'We have chosen your Ready Mind; according wyour prayer; Ours shall she be'. And v. 3 is an indirect answer of Ahura to the petition of the Daė(ė)vas contained in the ydsad(t) of v. 1. Afigra Mainyu not reported as answering, but Ahura answers, and the entire chapter expresses what has to say. Haug, for the most part, well follows the general indications of Ner., properly disregarding his syntax.

The Pahl, trlr., rendering many forms literally, proceeds on the whole freely. Omitting so with DJ.  $A. \cdots hamkhák nadák kardő may be rendered: 'A. made a good friend'. I had rendered: 'And A., the good, he made his good friend'. Lekám rót should of course equal <math>v \ge 1$  doubtfully add 'on your account'. I should think that viçashats in Ner. (cp. cashant. Whitney's Verbs, also viçasha = 'distinction') ought to mean 'He makes a distinction'; see the text to which it is gloss. But I have later thought of 'he distinguishes himself by his teachership' explaining the preceding saharevarât = 'sovereignty'. According to the later Parsi Spenta Ar(a)-mati = Spendarmad was a name for the earth; see Y. 47, 3.

3. Haug, in his Latin rendering, well followed the general indications of Ner., except m to  $\delta(k)$  yaomām, for which he reads saomām = Somam = Rauschtrank (der eurer Lüge und eurer Täuschung Rauschtrank für hochheilig hält). As to this last he has been followed by none.  $\delta(k)$  yaomām = "man, loc. sg. with aipt, closely related to  $\delta(k)$  yaothna, to  $\delta(k)$  yu = chyu. De Harlez and Geldner give the sense of 'action', the first taking aipt in the sense of  $dpi = ainsi\ que$ , the last taking it as governing  $\delta(k)$  yaomām. As to daibitānd some writers, laudably seeking novelty, divide daibitā = 'a deceiver' and nd = 'a man'; but ydiš requires explanation. Yaiš may equal yéna = 'wherefore', but not where a probable neut, pl. immediately precedes. See Y. 28, 2 dyaptā  $\cdots$  yāiš rapañtā  $\cdots$ , this chapter, v. 6, yāiš  $\cdots$  this (hardly both particles), v. 7. hādrāyā yā  $\cdots$  yāiš  $\cdots$  yaiš  $\cdots$  yaiš  $\cdots$  yais  $\cdots$  has na looks a little unusual in the Gāthās as an enclitic to a noun,

although frequently so used with pronouns; see mana v. 10; kasna Y. 44, 3, (māna Y. 50, 1 is gen.) At first sight it seems to explain the Latin \*nam in quidna(m) (?); but is not that suffix on the contrary explained by it? As to haptaithê(?), the earth was divided into seven quarters, or continents; cp. the seven Indian dvîpas. The two ideas had of course a common origin. If either could be called older, the Iranian conception the more original, as the Indian Aryans were emigrants from the regions inhabited by the Iranians.

I formerly read dzar-minishniar, comparing Pers. dzar, crude form of dzardan sometimes used as a noun. I would now follow the Persi-persian MS. (cp. avartani, or awartani). Š(k)yaomām probably stood divided as \$(k)yao, mām in some MSS. before the original, or earlier, translator (which MS. may of course have differed widely from that now written beside the Pahl, text in the surviving MSS.), hence the mān of the Pahl, trlr. It is correctly referred to chyn by satinined. The gloss, unless rejected, forces us to consider satūnined and asrayishnih yehabūnēd as 3rd sing. Min akharih might be meant to express, 'he is causing us to come from behind (to escape?) that deceit; see the gloss. Daibitana = frifiehno; asrūdum, to srū; the rarely used augment appeared incredible, hence the a privative. Gavamanastaragcha J.\* (J.\* garv\*), also partly supported by the gapamanas (sic) of P., does not need the suggested apamānastaragcha. \*Garvamanas = 'proud of mind', has point, but no translation is so well suited as a possible meaning of \*gavamanas is in such an irregular document as Ner.'s trl.; cp. P. W. 8rd gu.

Yasta (so reading) explains the Pahl, dyazishno (so possibly), and this latter might indicate the proper rendering: ,'Wherefore ye, 'aroused' (yuz, yasta) are preparing . .. Although the correction of the Pahl. trlr. in frdz minishn vardinid = man mathd, (for mê(ê)mathd) = 'ye are turning, or perverting, the mind' (matha adj. nom. pl. masc.) gives us a rich concrete in no degree so rash and hazardous as many modern suggestions, I would now, on the whole, put it in the second place. Vakhshentê(e) (s aor.) or vakhshyente(é) (fut.), formerly rendered 'flourish' by some, is now referred to vach by Spiegel and Geldner in accordance with the Pahl. shente(6) as mid, may have passive sense, = 'are said to be', so Spiegel and Geldner (see also vakhthyantif(f)), but this is by no means necessary, as the speaking was ultimately for the speakers themselves, and 'are said to be' is flat in the connection; by whom 'were they said to be'?; surely only by the party of the composer; better to read vakhahaitf J.2, if necessary to the meaning 'who utter'; cp. the dussastis who taught, the mithahvachah who raised his 'voice'; see also the next verse: 'Ye deceive vachanha 'with voice', and in fact the entire Gathas which treat of rival agitators, striving

to propagate their themes. I was formerly inclined to regard  $dat(\ell)v\delta.zusta$  as an acc. pl. neut., but the Pahl. trlr. must not be followed closely  $\blacksquare$  to forms. An acc. nt. pl. is grammatically quite as probable as a masc.,  $\blacksquare$  not more so, but it is better always to prefer a masc., where possible, to a neuter, as more concrete and personal. Haug here, except as to framimatha, follows the radical meanings suggested by Ner.

5. Some might prefer  $\delta(k)$ yaothanem as governed by frachinas(t) (two acc.), but I think an adv. acc. looks less clumsy and more idiomatic. Khshayô, taurvayô, verezyô, and savayô are hardly infin. Khshayô is a nom. sg., as its place at the end of the sentence would suggest. In is parallel with, but not in direct apposition with, akaschâ mainyuô, which are also in their correct position as undoubted nominatives at the end of the sentence. The word khshayô means 'a ruler', as in Y. 28, 7, Mazdâ khshayâchâ.

Man should equal amat = hyad(t), Ner.'s yat. For thorough scholars the Pahl, is invaluable even when in grammatical disorder, but read as alternative, and nearer the syntax of the Gatha: 'Since you the worse thought is teaching · ·' (understood by anticipation from c, fraz chashed being understood as 'he teaches'). Ner. mistook frifad for a verb in the third pers.

6. Endkhita from its increased form would seem a 2<sup>nd</sup> pl. act. s aor. rather than a 3<sup>nd</sup> sg. mid. See also the incipient 2<sup>nd</sup> plurals of verses 3, 4, 5. Paouru-aê(\*)nāo would then be acc. pl. neut. 'Ye have reached your multitudinous injuries' (by such means as are reported)'. But paouru-aê(\*)nāo in itself is more probable as a nom. sg. masc. Bahuvrīhi compositum. And just at this strophe may begin the allusions to individuals; see the 3<sup>nd</sup>

singulars in v. 7, 8, 9, 10, 11. Yais aravayê(e)itê(e) must also have a personal subject (see below), and some verses may well have fallen out. Notwithstanding then its increased form, we may take ēnākhštā as a sg. mid. Is it a desiderative? (Hang). Certainly not, without a change of text; cp. inokhsati etc. See however the desiderative idea in the Pahl. Poss. to naksh (athem.).

The more concrete sense of the Pahl, as from mas = 'to destroy', is for from impossible, as was is sometimes transitive in Zend. Otherwise 'He has attained his ends'; 'be has succeeded as a great injurer, wherefore he is famed'. You's ardrayê(e)itê(ê), and wais aravî (next v.) obviously belong together. Happily their rendering by 'as is known' (váiš = véna) is for the most part abandoned. The composer with his succinct diction could ill afford to waste five syllables on a parenthentic platitude. Ya woja senghaite(e) is kindred to both expressions. As to an infin. srdvahyeiti (sic) from oh, I do not think that suggestion will commend itself to maturer judgment. Marand(\$) looks far more like an infin. in the sense 'to mark' (cp. smarana). It might be a loc. noun infinitively used. Haug, as 1st sg. coni. = 'dicam'. But hata marenis, actually cited from this place in the Avesta itself, as a positive name for Ahura, although in the much interpolated Yt. 1, 8, gives colour to the view that we have a voc. here. unlikely that the interpolator should have invented a word which so neatly fits this  $mar an \theta(\theta)$  (corrected (?)). (This by the way, proves the genuine vitality of the language at the date of the composition of Yt. 1). As to selight in the sense of 'praiser', and as a nom, sg., I like the idea, but I fear it is not defensible. Senghô is either acc. pl. fem. from eengh, or a loc. from senghu. It is of course possible as a nom, sg., but unlikely. Vidam, to  $d\hat{a} = dh\hat{a} + vi$ ; cp.  $y\hat{a}$  vf (or  $v\hat{v}$ ) ashlé savôi vldûyûd(t). 'To extend the doctrines in the holy state'; see the other expression to 'establish', or 'produce' the praises in Garodman: ad(t) hôi vahmeng demanê(t) garo nidama. But so simple an explanation is no longer to the taste of some Zendists. Da = dd, and dd = dhd are the commonest verbs in the language; hence we must put into the mouth of the ancient sage something fresher. Perhaps vid in its sense of 'gain' would excite less prejudice than da, as the accepted root: 'I will discover', that is, 'learn your holy utterances'; (cp. yd ve mathra screvat(e)ma raddo). Others would bring in widh = 'to venerate, serve'; but what becomes of the quasi parallel vakmeng demane(e) gard nidand?

As ordinary Pahl., read as of course: 'Upon many haters hatred desired · · · (b) An open enumerator is A. · · · · , but in dealing with such a fettered document we must look at its original. Atha = asar reminds us of hathra, Y. 30, 9 rendered by the same word asar. We have at least a quasi transliteration here; the th of atha suggested the s asar; and

secondly the r (consonant generally at the end in Pahl. save in a few cases) seems show that the Pahl. trlr. read hathra or athra, and not atha (see for reasons remarks on Y. 30, 9). The trlr. knew well enough how to render atha as it stood before him at Y. 29, 4, 31, 18; 44, 6. etc. I should render as a curiously reproduced athra (isht is also reproduced without translation) if it were possible to get rid of the gloss. The history of the gloss was evidently this. An earlier transcriber had an uncertain Zend text, and transliterated asar for an uncertain athra, or hathra. A later scholar added the gloss which explained the Pahl. asar, and not the badly transliterated Zend athra (or hathra), which was imperfectly reproduced in the same letters as the true Pahl. asar = 'endless'. Ner., as an ordinary document, would be read: 'Much hatred he beseeches for these haters · · · '; but see the Pahl. and Gâthâ.

7. Some have rendered somewhat to the following effect: 'Not even an experienced person (vidvão) is able (that is, is 'endowed with completeness') to say (aojôi) how many living (wa javiya (?)) he cuts (sēnghaitē(ē)) with his bright steel, of whose fury thou art most cognizant'. This contains suggestions well worth weighing. But  $na\hat{e}(\hat{e})ch\hat{t}d(t)$  eldedo hardly means 'not even an experienced, or a clever one', as it refers to the constant subject throughout; cp. ahyd of v. 1, yaschd of verse 3, the paouru.aê(€)ndo (?) of v. 6. the duseastis of v. 9, the hvo - - na of v. 10, ahya grāhmo in v. 14.  $Nat(\ell)chid(t)$  means 'nothing', as  $nat(\ell)chii$  Y. 48, 6, 13. means 'nobody'. 'Not able (vidvão) to say' must be carefully considered, as acidi is certainly more simple in its grammatical form than dioi, the reading selected by the last Pahl. trlr. At the same time such an expression seems a platitude. I strongly incline to retain, at least as an alternative, my earlier opinion that djoi = zanishno is simply correct in the significant, and well adapted sense, 'to be smitten'. Ajôi seems at first glance only explicable (in the sense of zanishno) when regarded as a dat, inf. from jan = 'to slay', the form being compared with the dative of  $j\vec{a} =$  'child' from jan = 'to produce', or 'be born'. [(Or  $di\theta i$  might =  $diay\theta(\theta)$ , infin. of ji = 'to conquer'; see the metre. Infinitives in \$(?) are not to be expected in i verbs, but 0i = δ(ℓ) in khshathrûi etc., and δ(ℓ) μ, μ, are positively the Pahl. combination ya, as in kainya erroneously transliterated e (or e). J, like e in gēurvāin = gēurwayan("en), may have inherent a, like all Zend Pahl. consonants; the following  $\omega$  ( $\omega$ ) would then = yd(djayd pl. nom. (?)). But this use of 45 = 15 (13) once begun, the conditions were not strictly held to, we should not think of objecting to so = ya, whereas originally was actu-

ally ya, nor to its representing ye, which would be its value in vayem, a transliteration of cue which would be strictly sayon for vayam. If then the two letters  $y + \mathbf{z}(\ell)$ , viz.  $\mathbf{z}_0$ , can = ys, we easily understand that the original force of  $w_1 = yd$  could be further violated, and  $w_2$  may =  $y\hat{e}(\ell)$ . This explains the actual later infin.  $t\bar{e} = tay\hat{e}(\ell)$ . Strictly according to orig. use,  $t \in \hat{e}(\ell)$  is  $t \in a$ ; but  $\bar{e}$  became used for a, and a for  $y\hat{e}(\hat{e}), y\hat{e}(\hat{e})$ . From this, with j as possessing an inherent vowel, as other Zend consonants sometimes have, and as all Pahlavi consonants have, we should read  $j \hat{w} = j \alpha y \hat{e}(\hat{r})$ , dat. infin. noun in  $i(\hat{r})$ .)] The evil teacher is not aware that his so-called victorious hosts are destined (hadroyd) . be smitten', or 'he is not able to describe (aojôi (?)) his victorious hadroya, (hyperbole'). Hadroya is difficult, if \*sadhrya is strictly compared. Changing the text to hadryd, it might be an adverbial instr. = 'with fixedness, completely'. But this seems like a mechanical imitation of sadhrya, and would show the waste of three syllables, by the succinct Gâthic writer, on a useless adverb. Hadroya may be a transition form from hadri to the a declension (cp. prithu-jrdya from jri) as an acc. pl. neut. = 'the collected possessions', 'the mass of the military and politico-religious forces at hand'. 'About the destruction (ajoi - - irikhtem) of these forces he is ignorant'. An acc. with the infin. would be indicated; 'he does not know that his forces are to be smitten'. There is a reading ahyâ drôyâ which would fill out the defective number of syllables. Droyd like odthroyd may show the frequently miswritten = (y = v; cp. tanuy = tanue, etc.). The word may be dravê (cp. drávinas = possessions): 'He does not know that his possessions are to be smitten'. Some render irikhtem 'sin'. I prefer, with the Pahl. trlr., a rendering more in accordance with Iranian etymology; cp. rich (i in iri has no value, cp. u in wru). The reading friftak should be corrected by raspatak, or read ristak (?), DJ, om, 'f'. In Y. 44, 2 the irikhtem does not mean 'sin'. Like abyacha and mahmi in v. 1, like the antitheses between Y. 31, 15 and 31, 16, Y. 31, 19, and Y. 31, 20, etc., etc., nat(f)chid(f) vidvão · · · and vač(ệ) distô ahê are unquestionably opposed, one meaning 'knowing nothing', and the other meaning 'knowing everything'. Haug's in-acie castrorum-duorum quae auxilia (sint) for ajoi hadroya ya joya has been followed by no one, also his suo ipsius modo for quend ayanha. The indications of the Pahl, trir, have been followed largely by all here. Haug, except as above, well follows, as usual, the general indications, or hints, of Ner.

Once more we have clear traces of a Gatha text in the Pahl. character;

hadroya (sic) would have initial m = h, or a(d); the trir. probably transliterated adroya, see adroig in Y. 29, 3 which he similarly translated roshano. Jiya = zanishno does not refer that word positively to jan = han. Ji = 'to conquer' is fairly rendered by zanishno. Irikhtem = raspatak. Aside from its original, read b; 'who inculcate a smiting · · · who have proclaimed · · ·'. Ner. of course means 'smiting' by vighatam = zanishno. 'Their smiting in the soul' (gloss b) shows that merely physical suffering was not borne in mind. Ner. seems to take it as meaning 'cruel action', perhaps understanding 'terrible execution of punishment'.

8. Some able writers recoil from recognizing as evil sense in chikhshnusho; where one is spoken of as 'contenting' it mot likely (so it is thought) that person could be regarded as causing evil to result through this 'contenting'. But the other alternative is equally difficult; i. e. if an as(4)mah were said to be a benefactor. One scholar has seen the idea of 'cannibalism' here, 'who having appetite for our men'. I think 'desiring to ingratiate our men' is a better meaning, even if we must note the unhappy result.  $A\ell(\ell)sh\bar{a}mchtd(t)$  a (the gen. with d) equals 'apud' with the accus., 'From among them, I am to be separated'. Vichithrôi is to be preferred to vichithii as loc. inf., ep. vichithrahyd. A reading nd, if occurring, might tempt us to render; 'among these I am not in thy discernment (as thou seest me)'; but the reading does not seem to be reasserted, and we have all suddenly ceased conjecture frequent corrections. Is line possibly a question of deprecative denial? Haug's rendering of the last line seems to me to contain error: 'er, der die Menschen durch seine Gaben beglückte, und unsere Theile der Erde mit seinem Lichte erfüllte. Auch ich bin in Ihnen, nach deiner Entscheidung, Weiser!'

The Pahl. at b, aside from its original should be read: 'Eat ye our flesh · according to the size of breast, or arm' = 'as much as stomach can hold, or arm take'. 'The breast-piece and fore-leg-piece' were hardly meant. There is a question whether proktavān was not intended to express a passive idea, cp. srād = srāvi, 'was proclaimed'. Otherwise we should call it, naturally, active 'having proclaimed'. Bajishnō = bagā was rendered by dakhshinayā, as a sharing in the offering, and not as a mechanical dividing of the flesh.

9. Jyátēuš (ji(t)vatēuš) · · · khratēm = 'my scheme of life as revealed in my teachings for myself and my adherents', in the better meaning. The opposer contradicts this, and so tends 'to destroy' it through his teachings. As to ištim, I follow the indication of the Pahl. as explained by Ner. As the preposition apa in apayanta introduces two superfluous syllables, it is better to regard it as one in the similar frequent glosses. The verbal

prefix may, as in the Vedic Sanskrit, be separated from the verb, and yanta the nom, sg. masc. of the verbal noun of yam and not, as was formerly held, a third pl. impf. It means 'a taker (away)' in apposition with duscastis. Omitting apo, apayanta, as a 3rd pl., might afford us an instance of causative from i (cp. Ind. adhydpayati from i); 'they cause may go away' = 'they take away'. The ukhda are better as instr. sg. than as adverbially used acc. nt. pl. (after Greek fashion). They might however be governed by gerezê(s); cp. RV. IV, 3, watha ha tad Varundya tram Agne katha dive garhase.

The Pahl, trir, saw no second apa as in the reported apayanta, thus showing himself to be the first expurgator of the interpolated prepositions which make such havoc with the metre. He followed an earlier text, not that now written beside him. Had his renderings been more critically studied, many a correct emendation would have been made much earlier. Dropping the glosses in b, we should have; 'by whom my wealth, which desired by a good mind, is borne away, etc. . . [] which is longed-for (?) . . . etc'. The gloss spoils everything. Mahyd, untranslated in c. is taken up in the gloss, and the garzid which by itself might be read garzid, as a 3rd sg., or 2nd pl., is positively fixed as a first sg. in the gloss, which otherwise would show alternative translation as from a later hand. Such instances are of the last importance in forming a critical estimate of the Pahl, trl. Aside from its original we should undoubtedly render; 'it must be had in that way which is pleasing to Vohûman . . . , which is spiritually that of Ashavahisht'. Ner,'s satim should be read in the light of hditim rendered atto. Otherwise we should naturally render 'pleasing object'. His rendering of o improves on the Pahl.

10. I can hardly accept the rendering 'who makes the righteous wicked'. 'Who establishes the appointed institutions of the wicked', or, simply, 'who offers the gifts of the wicked' is the obvious meaning; cp. the Vedic dâta in toā-dâtam; cp. also dâtad. The Pahl. trìr. distinctly notices the meaning 'correct institution', as opposed to 'incorrect institution' 
Y. 46, 15; we might expect a similar notice here. The dâthēng dregvatā equal the adāthāschā. As to vivāpad(t), see S. B. E. XXXI, page 62. note 6, p. 67. supplementary note. V is miswritten for y, as so often 
for v. We have the word in Parsi-pahlavi literature, and not merely here in the Pahlavi commentary. It is viyāpad(t) = 'to deprive of water', 'to render desert', 'waste'. Carried over, it means 'to devastate'; 
is a denom. without sign.

The Pahl. viyavanined restores to us both text and meaning in viyapad(t) for the otherwise difficult vivapad(t). It is not certain that pavan periods the

renders vadare; the Persian emits it, it probably gloss. Abshishn vehabland renders voizhdad, which, as in so many cases, appears to have stood divided in the MSS. used by the earlier trlr. It probably seemed superfluous to translate vadare, as its idea was included in abshishno. It is surprising that Haug does not criticize more contemptuously what he supposes to be Ner.'s text here, and what may perhaps have really been his text, ajábhih = 'with goats' (see below). Had he possessed a knowledge of the Pahl, trl., he would have seen that Ner, probably intended akshabhih (for akshabhyam, or akshibhyam), as he has akshibhyam = ash = ashibya in Y. 9, 91 (Sp.), and he would not himself have given us the very improbable suggestion that ashibya = nequities; but, on the other hand, we might not have had his valuable remark as to k, ch, =  $\delta$ , sh (before y). He ought to have examined the source of Ner.'s error, which, whether Ner, read es = az, and thought of 3/8 = goat, or not, would have infallibly led to the recognition of the Pahl. ash = 'eyes'. Of course Ner. may have meant after all 'goats'; see the gloss which speaks of five-year-olds as well as three-year-olds; the former must refer to some animal. The gloss may be from a later hand, but this not so likely in the case of Ner. Ner, misread venishno for gôbishnô, or for some word equalling wachasd.

11. Chid(t) means 'to perceive', as well as 'to call attention to', which properly a causative meaning. It means here 'who have counselled' (the Pahl, is excessively free; Hang, apparentes-sunt (?)). The tendency to take such a word as mazibit. an instr. sociative in the pl. as a mere forceless adverbial equalling 'emphatically', I regard as exaggerated. The cause seems to be a feeling that drequato must be an acc. pl. (possibly because we have some gen. singulars with the original Aryan antô), but surely, if berezato and amavato are genitives, so may dregoato be. Dregvato is also obviously the hed of v. 10, the duscastis of v. 9, and the drequantem of v. and of v. 14, and the dregoato of v. 16. Mazibis means with the chiefs', and in antithesis to anhausche for anhausche which, notwithstanding the unusual form of anhvascha (cp. dhenvas). I still hold to be the better reading as both gen. (see, for the meaning v. 9) with apay8(e)its. The most unfortunate neglect of the close of sentences seems to me illustrated in the rendering of some able men here. At times indeed whole strophes belong together in syntax, and even more than one strophe, but in the large preponderance of cases the sense is closed with the line, or in a few words passing the end of the line; cp. Homeric usage, etc. As striking examples of short sentences, see v. 10, 9, 8, 6. Especially | the accusative object not pushed far away from the beginning, dragging out the sentence

heavily. See verse 10 with the object in achistem vas(\$) manh\$(\$), and with gam after it, but in quasi apposition; see sravdo, tstim. I would therefore not drag the 3rd sg. apayê(e)itl (agreeing with dregodo understood) into service as an infin. (although not an accus.) from yam; 'who have taught the wicked to ... to take away ... '(?). Can  $a(\hat{a})pay\hat{e}(e)$  its be a denom. from dp = 'toreach', and so 'to take'? It would indeed be a great satisfaction if we could refer apayê(e)itî to yam, as a dat. infin. \*apayatî; cp. yáti and the datives in i, but this was probably not very seriously suggested. It seems also most clumsy to attempt to explain the word as a formation from the preposition (or verbal prefix apa); and one cannot resist a suspicion of it when explained as a causative of i = 'to go'; that is, 'to cause the possession of wealth to leave the householder'. As to the sing, form, it simply refers back to a dregodo understood as the nom. sg. of dregoutô, Or, if we wish to abandon anheuscha for anheuscha anheuscha (Haug and Geldner), they might still be explained as accus.; see apt ma (acc. (?)) in v. 9: 'he takes from the house-mistresses and the masters the possession of wealth'. Rûres(k) wan I would explain as a redup, form of rash with degeneration of a to e (cp. yak(f)she = Sk. yaksh, as a partial analagon, proving however too much), or as possessing an irreg. redup. syllable rd for ri and = rires(k)y as an optative perf. with intens. force, whereas we should expect rivis(k) won (rish). Vahistad(t) · · · mananho may be the abl. of cause 'on account of his best mind they would assail him'; or rares(k) wan having the receptive sense of rish: 'from the best mind of the holy may they receive injury'. Some might see a pass, notwithstanding the apparently active form of the term.: 'Who are severely chastized by the better animus of the holy'; or, finally 'who would utterly turn aside (sense carried over) the holy from the best mind'. As to this last, which, had we the proper verb, would seem the simplest from the syntax, it may be said, that, exegetically it is not so probable that the wicked either here, or in the next verse, should be said to cause 'the saints' to apostatize. (To make this sense more easy rares(k) wan has been read as from eras, erans by some.)

Pahl. More aside from the Gâthâ read; '-- this which mine [] -- they say that living existence is thus -- (b) The house-master and mistreas speak thus: 'We are chiefs of householders -- (c) and they wound him who is best and righteous -- '. Did the Pahl. trlr. really mean his kâshînênd (?) for chi = 'to lay out in order' and so 'to discriminate'. The original trlr. may have seen chiktîya (bi = ê, yz) = (a)ya) with the term. teres separated, as so often, in the text before the real author of the trl., which was probably not exactly that which now stands written before his own text. Or else he renders chikôiteres as a whole by kâshînênd (?), and added tarth as

an alternative note pointing to the separated \*teres, which in all human probability appeared in some early text. (He not only knew what chit meant. but, by recognizing it in chinasti, he introduced us to the entire subject of the variation in the modes of conjugations in the two sister tongues.) II is curious that he read yelepitt and not apayelepitt, which last is however quite necessary, both for sense and metre. Hankhetund bard explained in the later (gloss) in the sense of 'established' may possibly mean in the text 'uprooted', burd might have here the force of pard (not its original): cp. the orig. Sem. sense of the verb. Over-translation occurs in the rendering of the syllable rd in rares(k) wan by radth. It probably stood separated in the early codex used. Aside from his original, I would render Ner. a: 'They are committing base sins hugely . . . , and commit sin with precedence'; but see the Pahl. gloss. 12. Yd hardly = yona = 'wherefore', or quia, at the beginning of the strophe; it equals wina (with aravanha), or vani. But 'what things men (maretano as nom.) would deliver (sic) apart from the best deed' might refer to the urvakhi-ukhii treacherously spoken; see the emphatic at(4)iby6 sharply pointing to maretano, poss. as the object of blame. Then rah, if present, might equal 'take', 'render away'. Reading (s)raonhayen, some follow the long cince circulated suggestion of sras, srans, = (s)ras (see above, v. 11) = 'cause men to fall' (?), srah = (s)rah. We might read rash (with the Pahl., and alternatively) as = 'hinder' ('harm', or 'cripple from' (sic)). Îshanam, gen. pl. of isha, cp. (gav)ishas, etc.; it is not desirable to suppose an irregular shortened form.

Hang, while ably recognizing the possibility of a nom. in maretano, falls into error by neglecting some of the keen suggestions of Ner., which are now practically followed by all. Edictum-dicendo is bad for urvákháukht. We can forgive his oversight ur = ud = `out'; urv equals vr, and it is merely an ancient editor's (sic) error. But he misses altogether the fine rendering of the Pahl. trlr. and Ner. for ashád(f) varata = 'chosen above', 'chosen rather than', he, Hang, rendering contra-verum se-circumdedit. He, however, with Spiegel, ably recognizes tshanām, both of course following the hint of Ner. and the Pahl. as to the root idea.

Pahl. Man should be rendered according to ya, and that, notwith-standing the ye of Ner. The trlr. read (?) rashayen, see rares(k)yan v. 11. Some would render his Grehmak(h) as a 'bribe', see Ner., and the Parsi-persian, but in the more original Pahl. from which our last texts were taken it may well be a proper name. With the glosses dropped, the Pahl. is closer to the Gatha. In Ner. jivonimatian, a clumsy abstract, might seem meant for a gen. pl., but see the Gatha, Pahl. and Per. Ichchhaidm however improves on the Pahl.

13. Khshathra instr., or acc. pl. nt., see khshathrem in v. 12. In view of varata one is tempted to correct hishasad(t) to atshasad(t) (sic);  $\bullet \bullet \bullet = Pahl. \bullet \bullet$ = 4; cp.  $i(qerezad(t) kam \ell(\ell))$ . A desid. of sad = 'desired to seat himself (in theabode)' long circulated, and was finally published, but hishasad(t) | transitive. One is strongly tempted read markhtarô gen, in apposition with mananhô. A nom. pl, requires hents understood, Yuê(é)châ, as acc. dual, might refer to the khehathrem, and the Gaus. As nom pl., it would refer to the marekhtaro with irreg. sg. verb. or read jigerezen. Notice the undoubted sentiment present, a mournful and hopeless wish for what the faithful possessed of prestige; this savours of civil war. Reading marekhtaro, we should have: 'Which things (his hoped-for resources) the G. desired, or will desire (?) as acquired by his power in the abode of the Worst Mind, the destroyer of the world, which two things (the Power, and the emblematic Herds, or possibly the authority, with the armed power) the G. was lamenting in his baffled desire, (and he was also lamenting with envious desire) the office of Thy prophet . . . . Haug's departures from the indications of Ner., form, as usual, the measure of his more striking error; he renders hishaeat = tradidit (?), jigerezat = contumelia-affecit (?), daresat = ab-impets (?); but his incisive pioneer suggestions abound,

Pahl, Aside from the Gâthâ render as of course: 'He who desires ... by him is desired that which is in the abode . . .', etc. (as ordinary Pahl.). Marenchinidar may be taken as sg. for pl. in accordance with hômand and tapāhinēnd. Gôbāk first explained dâtīm to us. I had rendered 'talkative', but 'spokesman' is much better. Pēshpāī may be taken as sg. for pl.; or, if ash is read, as equalling 'chieftainship'. Valmanshān in c would naturally be read as nom., but see the Gâthâ. I offer however the alternative 'those are keeping him (or it (?)), (or (again) them) . .'. In Ner. the emphasis in barā is reproduced by viçeshena. Pratiskhalanti = 'impede'. J.'s has the better reading dyā' (sic); see dyātatvam (sic) explaining rāyīntāār in v. 1; notice gōbāk there rendering dātāonhā, Ner. stôtā, or stātā (sic), J.'s.

14. Some might suggest, 'let his G. subject · · ·'; but the G. was evidently on the same side with the Kavi. For that reason, and taking Kdvayas (chid((f)), with most scholars, as a nom. sg., I was forced to suppose that the schemes of the Kavi and the Grēhma brought on their own ruin. This ■ suspicious, as expressing too much meaning; but recall the reproaches of the sinner's own conscience, Y. 46, 11, and, as still more in point, the penal destruction induced by their own actions, Y. 31, 20. I would now prefer Kdvayas as an acc. pl. Khratuŝ, a somewhat sacred word (cp. hvð jydtēuŝ sēñghanáiš khratûm in this same hymn (v. 9)), would be far better referred to the righteous and orthodox party than to G. (cp. khratavô

Y. 46, 3): 'Let our policy (that which protects the Cow (line c)) cast down the Kavis'.

More in detail. I regard it as very erroneous to turn the sense in favour of the infidel, referring ahyd the holy prophet. Ahyd is characteristic. Is is the repeated abyacha of v. 1, the paouru-ab(e)nao of v. 6, the hvô of v. 9, 10. 'His is the Grehma' is exactly parallel to 'his (are (?) the) Dat(t)vas', v. 1, and it is greatly to be deplored that the constant omission of the expression of the forms of the verb which translates 'to be' in Iranian poetry (where those forms are to be understood) should be so much overlooked; for where forms of ah = 'to be' are understood, much becomes plain that was otherwise obscure; and it is also to be deplored that the antithesis should be so utterly missed as it is in many translations. Notwithstanding my change of opinion as to hôithwôi. I do not repudiate my former text with any vehemence. The enclitic hôi might possibly stand with the preposition in the Avesta, and thubi is some seven times repeated in the MSS.: 'His is Grehma, even his, but for Thee, ...'. Reading holithwoi, we might render 'in the fettering' (Haug) loc. ag. nt., cp. 1st si = 'to bind', or better, cp. a 2nd si (?), 'in the hurling down'. Or kôitôi, infin. in tôi, tệ, 'for casting down', (or 'for binding'), that is, 'to be cast down', ad subjiciendum. The masth of the Pahl, trlr. seems to point to a reading abuthwoi = 'in this domination', or 'lordship'; recall aukēušchā above, and anhuthw(v)em in Yt. 8, 1. This suggestion is quite possible, and a similar one has been made without reference to the Pahl.; but we are bound to respect the MSS, in our first renderings. I would therefore modify S. B. E. XXXI, 64, putting 'to be cast down', or 'bound', in the first place, with the other suggestion 'even to him' doubtfully in the second place. As to emasculating ni Kávayaschid(t) khratuš [°48 (?)] dadad(t) so far as to render: 'The G. has fixed his attention' on oppressing, etc., see the expressions in the next verse where  $\blacksquare$  takes the place of nt; and, for nt with dt = dkt in a hostile sense, cp. Y. 44, 14 katha Ashai Drujem dyam zastayô, ní; Y. 48, 7 ní Aê(é)uhmô dyatam . . . . Even in the sense of 'deposit', in tad(t)cha, Mazda, thwahmi ddam nipdonhe(e), Y. 49, 10, we may have a different and stronger expression than merely 'directing, placing'; cp. Ved. dhd + ni. Also Kâvayaschîd(t) is pl. both here, and in Y. 46, 11 khshathrâiê jûjên Karapanê Kávayaschá. It is not 'to direct his attention', but to have attention directed to him, and that in a most positive manner. As to varechao, cp. S. B. E. XXXI, 65. Then the mechanical resemblance (Haug) between fraidiva and pradivas = 'long since' is, in my opinion, entirely to be rejected. (There no indication that the evils discussed were long past.) The word one of those forms of die = 'to deceive' for which we have no certain analogon

in the Ved.; cp. perhaps a second div. (P.W.). The meaning has been elsewhere maintained by the Pahl, trlr.; cp. divammem. Fro = Ved. pra = 'very', as in prakalpya, also praçardha. I regard it as a great mistake to take the sentences as strung together throughout the verses (strophes), contrary to all poetical usage. Huad(t) viscutû etc. falls in subordinately, and to explain the foregoing, and is causal, showing the object for which at Kavayaschid(t) khratus dadad(t). And = 'aid, aiding' (infin.). As to c, see S. B. E. XXXI, 65. The deceit (fraiding) is the false statement in line c. Is jaidydi (so) better to jan (han)? The nasal holds in infin, hantave beside hata, gántave beside gatá (see gámadhuni), vántave beside vatá, etc. For ungunated jidydi, cp. chidydi, sodicijdi, and Ved. vrijddydi, etc. Haug directly inverts the sense of c: "Der Erde schried man die Sieg zu · · · . The Pahl. trlr. gives the only tolerable general sense, followed by all, Spiegel well leading the way. Valman gen, by position = ahud (not so Ner.). Strictly and without gloss, read a: 'His it is (om, mun) in accordance with the G. (or the greatness of the G.) . .'. Avarûn dândkûnö seem to be an amplified rendering for the dual. In the difficulties of the place the trir, thought that hiche referred to 'the evil and the wise (the good)'. I should read alternatively in this sense with the Gatha more strictly held in view. I had rendered padirend rigidly in its more usual sense, but in this tri, it should be translated 'go to meet', see vissitä. Saochayud(t) was read vaochayad(t), or more probably såchayad(t), hence gûfto, vakti. The tris, are here naturally far from literal. But to those who use them properly they are full of suggestion. Var(s)chdo is determined to potentia rather than to luminosu. This sheds light on a not unimportant Vedic word as to which scholars are not yet quite decided, some regarding 'light' as the idea present, others 'power'.

15. If the reading nonded can be regarded as naturally equalling nanded, we should have the interesting sg. perf., agreeing with a nom. pl. neut. yd. I think however that a first person is rather indicated, as well as present, or future, event. See the throng of first personals in the chapter. The K. had not yet 'gone under', far from it. It is pity to modify the translations of the Avesta merely in order to show one more interesting likeness to a perf. form. Ninded is 1s sg. conj. redup. acrist. of nas in the causative sense (cp. Vedic riradha 1st (?) sg. imper. for form; force intensive; cp. for meaning Y. 44, 13 katha Drujem nis ahmad(t) a nashama. Ya Karapataoscha Kerticoscha a distinct Iranian usage (see the middle Persian, Pahlavi or Pâzand, language everywhere): 'I will drive hence what are the K. and K'. The K. K. might be abstract nom. pl. fem. for concretes (cp. the English ty, in 'commonalty'), or they are nom. sg. feminines; 'taoscha = "tascha for 'tats + cha, (cp. astentaoscha = astentas

+ chd = astentâts + chd), so, better. See further as to lines b and m S. B. E. XXXI, p. 65, 66. But  $demdn\ell(\ell)$  is positively decisive against the comparison of  $ma\ell(\ell)thd$  as to meaning with the Sansk. mithu,  $mithy\tilde{u}$ . From the  $barst\tilde{u}$  in Y. 33, 9, and  $bairydont\ell(\ell)$  here, we see that  $demdn\ell(\ell)$  is a mere 'change off' for  $ma\ell(\ell)thd$ . The spirits of the chiefs are to be borne to heaven, so here. See Y. 34, 6.

Pahl. Barâ =  $v\hat{t}$  = 'apart'; as ordinary Pahl. 'they will be'. Madam =  $aib\hat{t}$  should apply to valmanshân; otherwise, as ordinary Pahl.,  $\blacksquare$  should simply qualify yehabânêd; 'and so  $i\hat{t}$  is when one gives to them'. In  $\blacksquare$  Valman avo might support the better rendering; 'Those two are bearing that one to Thee'. Ner.'s unirîkshanîyâ is an alternative for antigamanatoât, dis is rendered pavan niktrishno = sunirîkshanatayâ Y. 28, 11, in Y. 81,  $\blacksquare$  nirîkshanêna, in Y. 83, 1 sunirîkshya, in Y. 53, 8 by dgamanena = pavan yâtânishno, that is to say, he renders at times as a particle meaning 'according  $\blacksquare$  these things', 'as one observes', and at times as  $\blacksquare$  particle containing the idea of a prep. of approach (not necessarily thinking of i = 'to go' at all); i. e. he renders alternatively. Antis = anagantâ = anayâtânishnoh râi in Y. 28, 9, nâ 'gachchhanti = lâ yâtând in Y. 53, 6, and anagantâ = min unayâtânishno in Y. 53, 8, while here we have anirîkshanîyâ and anagamatvât, alternatives.

16. Haug correctly follows the etymology suggested by the Pahl. trlr. as reported by Ner. for ushuruys. Accepting the reading syaschet, he could only render adjacens, or similarly. Cuius me ad rem-omnino for ushud ma dithischtt is hardly judicious. Spiegel, as to this last, boldly follows tradition (sic). I however can only venture to put its suggestions in the second place. Hang's Adeundos faciam has had no followers as a translation for ishyeng anhaya. See S.B.E. XXXI, p. 66. Ushuruyê(é) is, I now think, a miswriting for with  $+ wruv \theta(\xi)$  (cp. the frequent miswriting of y for v elsewhere, usht being a dat. (cp. Ind. uti), and urwel(6) = urdve. or urvel(8) (cp. ciçve); by synthesis with three syllables, (yē) ushyurvē, the meaning being 'for wide enlightenment, that is, teaching'. We should not indeed hesitate to overlook etymology where it is imperative to do so, but the father of Zend etymology, the Pahl. trir., should not be too hastily abandoned here. (It is to be hoped that even the most inactive student is aware that the one characteristic which all must praise in the Pahl trlr, is a never ceasing and, in the overwhelming number of instances, correct effort to indicate the etymology, his real, or supposed, errors lying in grammatical connection). 'With enlarged intelligence' is especially applicable in Y. 34, 7, with vaê(ê)d° in one line, and naê(ê)chîm têm anyêm yûshmad(t) vaê(ê)dû 🖿 another. Reading schyaschid(t), it is especially in place here.  $\hat{A}ithi\delta$ ,

see S. B. E. XXXI, p. 67. Deal( $\ell$ )tha, poss. to bi = to fear', = 'terrors', d being not organic,  $val(\ell)tha = bal(\ell)tha$ ; cp. non-organic t in  $t(d)bal(\ell)sh$ .

For the shattered reduct here and in Y. 47, 2 (cp. also redouble Y. 28, 11, and red od in Y. 29, 7) we may say that except here, the context everywhere speaks for the restoration of double, or red, and here also it is rather favourable than the contrary. We have 'with words from the mouth', 'declare from the mouth', 'and delivering doctrinal statements from the mouth (?)', and here 'missives  $(i\hat{s}(k)y\hat{e}ig = \frac{a_{eshydni}}{2})$ , as otspeng may equal viçudni, in Y. 28, 1, from the mouth'; see the entire context with its denunciations. No causative of ah = as occurs in Zend, or Vedic; this is however no argument at all against the possibility of such a formation here.

The Pahl. ham, rendered 'equally', in accordance with the glossaries, may, I think, mean 'all' in these translations. See Ner.'s sarvam, otherwise Ner. saw hamak in the MS. before him. The trlr. evidently read schyaschid(!). 'By the sovereignty of A.' fairly rendered: 'A. as ruling well'. Kino and (so D.) = 'vengeance for'. The idea of iš(k)yēng is tentatively rendered by khvāstār. The idea of anhayā, as a form of ah, so understood, and therefore as expressing 'existence' seems to account for arjānkāh. 'Non-existence' was the synonym of demerit with the Parsis of a thousand years ago. Amat, corresponding to yo, seems to show that the Pahl. MS. used by Ner. read man for amat, as our present MSS. frequently do.

## Y. XXXIII.

See for summary and further remarks S. B. E. XXXI, pp. 68 — 79. Changes in opinion arrived at since its composition are not invariably noted here,

1. That ratus is the proper reading, as equalting the personal subject, I regard as being beyond a doubt. As observed S. B. E. XXXI, p. 72, I follow the Pahl, here with great reluctance. My alternative translation there sees in yê(e)hyáchá · · · mithahyá (a partitive gen. governed by hēmyásaitê(e), and yáchá hôi à erezvá, the needed antithesis; but the antithesis is also recognized in my accepted rendering here. In my rendering above I escape taking mithahyá as a (most suspicious) nom. pl. neutr., but I must accept a change of structure for yáchá hôi à erezvá. I would modify my alternative rendering now. Yáchá hôi à erezvá may be adverbially used, as so often, (cp. the constant usage in Greek); 'and according to what things seem him just (in the other)'. But it may well be, on the other hand, that s(k)yaothaná (syaothná) is understood, with a transfer of subject in line c from line b: 'The deeds of whose fraud (the frauds of the one) he will reach (he administers justice to), and what are (or seem) to him the right-

eous deeds II the other'. Yasaitê(?) to yam + hēm (governing the gen. mithahya, or acc.  $\delta(k)$ yaothna understood) = 'come up with', 'overtake'. Otherwise yat + ham = 'strive in rivalry together'; 'whose good and evil deeds are balanced', 'strive together', so in S. B. E. XXXI, of the Hamistakan. Otherwise  $h\bar{\epsilon}m(e)myasaite(e)$  = 'are mixed', to mis, mais, so, some scholars. But the doctrine of the Hamistakan is anything but Gathic, as is also the distinction between good and evil Zoroastrians. This latter belongs entirely to the later Avesta; in the Gathas we have the struggle for existence as against the Daê(e)va-worshipping foe. I therefore prefer my original explanation, and regard my later one in S. B. E. XXXI, 72, as the doubtful alternative. Mithahya is a most suspicious neut. pl. in view of  $y\ell(e)hya$ . Haug here equals the acknowledged, or supposed oddity of 'tradition' by his perficienti for vareshaite( $\ell$ ), and his totam-rem colenti for  $h\bar{e}m$ 'm (sic)  $jdsait\ell(\ell)$ .

The Pahl. renders dis as 'by the observation of', or better 'in consideration of these things'; a merely amplified instr. (so elsewhere). Aside from the Gatha read: (b) 'In the case of a lord, his actions are to be done righteously; [with a Dastur] who is wicked, one prays that he may become righteous, [and with a righteous Dastur, one desires him to become even more righteous], etc'.

- 2. Notice the adverbial loc. vanhau used exactly as in Y. 47, 6. See also the adverbial loc. in vanhau gravaht in Y. 30, 10. Astim = tanûm = 'person' or 'people'; with some, astim = destinem = 'stand-by, help', d + std (= sthd); so, possibly, but cp. Y. 46, 12. where simply 'person' is the better meaning; to ásthi (?) = 'bone'. I see no reason for abandoning the far more natural rendering of zaoshê(e) 'in the friendship, love' for the colder, if more theological, 'in Thy will'. It is not very probable that Ahura should be besought (v. 10) to grant all the hujiti, 'blessings of life', 'in, or according to His will', or to 'please Himself'. Zaoshê(e) means I think there 'in His good will', 'friendship', or 'love' to the believer beyond any doubt. And here it similarly refers, with change of subject, to the love of the believer for his God. See the loc, in both places. Varai might more properly express the will of Ahura; but I think a more commonplace conception probable. Radentt, to Ind. radh. Haug, well following the hints of Ner. in general his verbatim trl., is unfortunate in departing from him in non-existentiam for astim, and in propugnaculo for earli.
- 3.  $Val(\ell)ta$  seems to be a nom. masc. in a (comp. aha). The absence of the s is to be remarked as having no analogy in the Sk. a nouns. It is of course not impossibly a soc. instr. Verezense = 'working-class' may be well compared, as form, with evijania. Vidas, part. pres. from second

vid = 'inventive', 'clever in acquisition'; cp. vidatgovao. Some seem prefer the meaning 'devoted', to vidh (?), or vi-dayās to — (?) (possibly dâ). Vāstrē(?) = 'in the field', 'in the sacred service of Vohu Manah as representing the holy commonwealth'. Haug, while for the most part well following the hints of Ner. as to the root ideas present, is yet I think mistaken in domesticorum-duorum vel servorum-duorum clientium-duorum for valida và aiva (sic) verezēnyô airyamnā. He well abandons Ner. in his hint as to valida.

The earlier Pahl. trlr. had some form of vaklsh before him, or, more probably, misread the Pahl. letters in which vahisto stood in his ancient MS., far older than that now written beside him (the letter me might equal kh, or h.). Vakhshinishno is however itself no evil rendering for vahisto. There is no reason at all why pavan khveshih, pavan variath and pavan ayarmanth (notice the regularity) should not be regarded as intentionally free for the nom, which the trlr. could not mistake, see similar usage elsewhere; the relation, labourer, and loyal friend act 'with relationship', 'laboriousness', and 'loyalty'. All the pavan's might be rendered 'as'. Vichayarita (C.) as = 'establisher', 'completer', seems to render varzidar well enough. All the MSS, report forms of char.

The abl. thread(t) is obviously the abl. of aversion in conjunction with the verbal postfix and, and casting light on a possible adverbial abl. of aversion in Y. 82, 12. Nazdistam would seem most naturally rendered as their 'most familiar fault', but, if a is at all possible, we should avoid any such a reference to the Druj., I will suggest a comparison with Y. 50, 3. Yam nazdistam gal(e)tham dregvao bakhshaitt, and propose 'the Lie-demon who approaches nearest to the saint for harm'. Then nadento would have to be taken as acc. pl. (which is however doubtful). Still the composer may not be recognizing the faults in his people, but may be praying that offences against them may not occur: 'I deprecate stubborn disobedience from Thee, and I deprecate contempt from my relationship, and the nearness of Satan from my district; and I deprecate the complainers from my airyaman, and bad care from my cow; let not these evils befall Thee, nor my relationship, nor my district . . . , etc. But, on the other hand, the composer may mean this verse as in antithesis to the last, and referring not to a  $\hat{v}a\hat{e}(\hat{e})tu$ , etc., as vahista to an ashamê( $\hat{e}$ ), but to the evil  $\hat{v}a\hat{e}(\hat{e})tu$ , verezena, and airyaman. Airyamanascha nadentô look like two genitives, and the only positive ablatives are throad(t) and vdstrdd(t). 'I who am deprecating disobedience - - toward Thee, the evil prince's contempt (see Y. 45, 11), the Lie that most easily beguiles the villager, and the captious

peer (all offences to be deprecated as from the Deity throad(t), as sins against Him)\*; then comes the offence against the sacred cattle. The grammatical relations favour this view, taremaissm and drujem as subjective in the bas(t)tu, verezena and airyaman, and assussism and mantam as objective, things to be deprecated from the Deity and the Herd. Haug, well following the hints of Ner., proceeds correctly enough till he reaches the last words, when he renders a-campo pessimam cogitationem = von der Erde Flur die verderblichste Gesinnung (?). \*In S. B E. XXXI I preferred tare\*, etc. thus, as subjective.

Pahl. It is far from certain that the trir. failed to see min = ye (I) who; see barâ yazishnö hômanam = yazâi apâ. Mûnich after the noun in dar is naturally rendered 'with whom', but 'what also' is far from impossible. Mantûm, although not from  $m\hat{a}$ , is well rendered by padmânö,

For Ner.'s adhamatapramana read perhaps adhamapramanah.

5. Avaihant(\$\epsilon\$) dat. inf. in and (cp. dhillrane(?)) from a denom. avaih; cp. savaihaitis, ab(\$\epsilon\$) nanhaitis. Another prefers a dat. inf. from av in sanai. Others seem inclined to regard ava as a verbal prefix plus "inhant = sane = 'to remain'; 'I call - - - to remain'. Another modifies this by 'at the end of the journey', avasine. Apano, mid. part. \$\hat{A}\$ (b) with the accus. seems to have the force of the Latin in with the acc. as in saccula saccularum, whereas one would more naturally connect \$a\$ in line \$c\$ with ashad(\$t\$)\$, leaving eresult patho, as governed directly by the force of apano understood. Otherwise we should have the causal abl., and \$a \cdots \cdot patho as \$a\$ Khshathrem. 'In the paths, and continuing on in them', as 'in the kingdom from the sacred regulating authority of the Good Mind'. Save as to yaste(\$\epsilon\$) and apano, Haug follows the indications of Ner. as to the root-ideas present. As to the first, he improves upon Ner., but his diripientis for apano is not judicious.

The Pahl. trir. errs, as elsewhere, in regarding  $yastê(\ell)$  as a verbal form. He read (?) apd  $n\bar{c}$  in b. Avdyand may express possibility, but here 'they are necessitated', or 'they shall' seems the best rendering. Dropping the glosses, the tri. of b and c is very close. Ner., recognizing  $t\hat{c}(\ell)$  in  $yast\hat{c}(\ell)$  in the personal pronoun, still does not abandon his master, the Pahl. trir. with regard to yas. He seems to take the Pahl. infin. yamtanishno (for  $\blacksquare$  may be regarded as an infin.) in the frequent Vedic sense of the imperative. By pacchatys, or vs, he meant pacchattarc.

6. Ava mananha is a varying expression for the 'good mind', and was used on account of, and mallusion to, the mention of V. M. as possessing the khshathra in verse 5, but still more, on account of the extended discussion of the mental attitude described all along from verse 1, and especially in verse 4, where it is most emphatic. Its result and incidence makes

tôi  $izyd(\hat{a}i)$ ; cp.  $gad(\underline{t})$  tôi  $vas(e)m^2$  in Y. 43, 1. Some would seem inclined to take  $vahistad(\underline{t})$  in the later sense reported by the Pahl. trlr.; I think this will hardly do for the older Gåthå. We might also desire to point lines b and  $\blacksquare$  to mean that information was sought as to what particular fields to work; 'those (fields) will I seek according to Thy direction'. But this is hardly expressed here. Haug, departing from the hints of Ner. as to the root ideas present in kayd and izyd, curiously renders those words by inessentia and venerabor.

The Pahl, does not necessarily mistake the case of mainyēus, as Nermight lead us to suppose. Minavadān may well be taken as a gen. by position under the circumstances, and in view of the Gâthâ; 'that one who seeks from the Vahisht of the spirits'. Otherwise, as of course, if the Pahl is read aside from its original, he seems also to fail to see a first person in kayâ; 'he who desires the spirits from heaven'; but in c he recognizes the first person, showing that he in all probability did not miss it altogether in a. Alygārinēdō shows that and was mistaken for an imper. — 'help thou'. Ner. seems to show that the idea of 'better than another man' may lurk in gabrā i shapir gabrā; strictly alygārinēdō should be understood here. Gabrā should not equal 'a man's (labour)'; 'a man who is a good man' is gloss.

7. Vaithyacha (sic) would seem to free us from the awkward  $\delta(\theta)$  in  $\delta a \hat{e}(\hat{e}) thy dcha$ . It is simpler to have to deal only with hva + tya; but  $\delta u \hat{e}(\ell) t u$  remains to be accounted for; and  $\delta a \hat{e}(\ell) t^{\circ}$  is gunated  $\delta i t^{\circ}$ . may be reluctant to recognize so abstract a rendering as ma (possessive) vahibta bal(e)thyacha' = 'to these my best interests, or possessions', but see the immediately preceding, to toi, very possibly a neut. pl., referring back to an equally undoubted nent. pl., ya, which has reference to what I hold to be also an undoubted neut, vokû vástryá (Y. 29, 1). Then see the abstracts in v. 4 asruštim, akemcha mano, tarēmaitim, akem in v. 2 with the pl. neut. in v. 1; while, if we look at what follows, we come immediately upon arethra ta ya with the strangely significant maingum . . . hakurenem in v. 9. If any neutr. plurals are possible, and no one fails to recognize them often, and, if abstracts are possible, and no one doubts but that the Avesta, as indeed the Veda, often deals in them, I think we can find no reason for twisting the texts, or the syntax, here. Dareshad(t) must refer back to ahmdd(t) vahistdd(t) mainyeus, or to some subject in a lost verse. No MS. gives us Mazdão. Yû = yéna = 'how'. Magaonô (maghônas) is to be understood as in S. B. E. XXXI, p. 75, note 2. The composer wishes the Holy Immortals to come to the offering, and behold his success in rallying the monarch with his chiefs. In passing, we may notice that  $sruy\ell(\ell)$  ( $sruv\ell$ ) = 'I am heard, obeyed' (the words were no longer agusta,

but vahista) makes possible that assussim should be meant in an objective sense; that is, he deprecated disobedience toward himself as God's prophet, and prepresenting Him. It was a negative Sraosha. If we wish to bring our rendering down to the closest detail, we might regard não antar(e) as meaning 'between us two', the magaran and Z., the nemabaitt's referring to the humble loyalty of Z., and the chithrao ratayô to the munificence of the magaran. But such detail, interesting as it is, is hardly expressed in the language. Haug follows, as often, the hints of Ner. as to root ideas present, and as usual for the most part corrects his syntactical errors; but his text performed in darestachâ, and his trl., in modi = râtayô.

To bring the Pahl, nearer to the Gatha ydtunishno might be taken as an infin for imper, (see v. 6), were it not for the disturbing gloss. 'Be ye in coming to that which is me' (sic; recall the Pahi. usage). It hard to say whether pavan pamman . . . navak is an intelligent free expression for  $\delta a \theta(\theta) thy d c h d$ , or whether d n d = 'with the mouth' (see remarks on p. 425) was seen in the incipient letters  $\omega_{pq} = \delta a$ , or, in Pahl., possibly and. The syllable dam probably stood, as so often, separated in the MS. used by the trir, from whose text our present Pahl, trl. was transcribed, hence his unfortunate, and perhaps superstitious, translation of a separated syllable. I had rendered (in the face of Ner.'s second persons) yenialelûnêdö as a 3rd sg. from a determined purpose to avoid favouring the tilr. first gloss necessitates a bad rendering of a, so with Ner., but he avenges himself by rendering nikêzishn as an infin, for imper., notwithstanding dareshad(t). Of course Ner.'s gloss, being most probably contemporaneous with his text, forces us to render agamane, 'in my coming'. I preferred atmaprakatah = 'manifest to yourself', as 'in the soul' does not occur in the Pahl. Notice Ner.'s improvement on the Pahl, in line c.

Fravôizdúm = \*fraveddhvam (Haug provenite (?)). Arethá is obviously the collective of which yasnem, staomyá, vacháo etc. are the particulars. I am strongly tempted to regard dátá as a nom. pl. neutr., reading Ameretáoschá and Haurvotás as nominatives: 'Your gifts are Immortality and Weal, the eternal two, Your possession'. Utayáití is thus better accounted for. Otherwise: 'Give Ye the eternal two, Your offered-possession of Immortality ('taschá) and Weal (haurvatatá)'. Draonó a nom., or acc. of draonah, and may be compared with drávinas, but many might prefer connecting the word with the soma-bowls, drónáni, taken to express the offering. It better exegesis to derive words from familiar objects where possible, and I would present an emphatic alternative in the sense of 'sacred objects', or 'offering', figuratively used; cp. 'the māthra of fatness'; 'Your sacred gifts i.e. Weal and Immortality'; see the Pahl. Are A. and H.voc.?: 'Give ye, O.A. and H.'(?).

The Pahl trlr., seeing the proper root and form also of fravôizdâm, reports as his first translation a dat. infin. in  $\delta(k)yavdi$ , understanding: 'Give ye forth for my instruction, or proclamation, those things which are for the approaching me (?) by V.M.'. And this last he rendered by 'let Vohuman approach me'. But an alternative translation may well be present in the gloss; see its first pers. Và seems to have been rendered, or read, as vào in b. Staomyà is freely rendered, or was read, staumt a, sandhi having been seen. Or it seems to show that the Gâthâ word stood before the trlr. here in the indefinite Pahl, character. The Gâthâ texts now written before the Pahl, trl. were not those seen by the original trlr. In Ner., fearing to favour the subject, some might render prakrishtanivedanayà at once too literally, and too far from nivedayâmi. Prakrishta means simply 'forth', and with 'nivedanayà [-nend] equals simply 'announcement'.

9. As we desire to render mainsûm as objectively as possible. I suggest that the spenta mainys may be here alluded to; but the most timid scholar will not venture to deny that the efficiency of the maineu. Inspiring the two chieftains, is of course, as in every occurrence of similar concretes, included. The poetical personification of the animus (to a great extent the theme throughout) of the two chiefs (probably Jámáspa and Vistaspa (Y. 49, 9)) with to be borne to Heaven. Sar(e)dyaydo =lit. 'of the two chieftains' (or abstract for concrete) 'of the two chieftainships (?)'; cp. Ved. cardha, sardhya, a formation with the suffix ya from sard = gardh (gridh). Vathra mat(t)that are acc. pl. neutrs. (acc. of goal); maya is adverbial instr. Bareta has a subject in a lost, or past, verse; see perhaps a magard; or it is merely impersonal with a quasi allusion to Ameretatâd(t) and Haurvatâd(t), ses v. 8, 'let them bear', equalling bairy@onte(e); see Y. 32, 15. To those who insist on comparing mithu, a device will not be wanting to make that impossible meaning fit here; but I do not think that this opinion will be permanently established. Vathra mae(e)tha are evidently 'the shining, or heavenly, abodes'. Ârbi, a loc. sg. nt., for meaning cp. âra(maiti), 'in readiness, completeness'; see the Pahl. The union of souls in the future state recalls the sublime Yt. 7, 10, where the Bountiful Immortals are described as being 'of one thought, and word, and deed'. What they were 'on high' their adherents were also on earth, and in Heaven. undoubted depth and refinement of the conceptions. Haug, failing to follow the hints of Ner. as to saredyayûo, vâthrû, mâyû, baretû, and hû-kwrunem, rendered respectively per-totum-annum-efficacium suo-igne · · · origine · · · , indole . . . , praeparatio - . - (?).

Dropping the gloss of the Pahl., and bringing line a into syntactical connection with b, read, as nearer the Gatha: 'Thus as Thine, (or to Thee)

who art A. let them bear (sic from line b) the spirit of the giving of (1 understood) the chieftainship (which appertains to (sic) = of) the increasing of right-eousness (gen. by position); to the abode of glory with wise judgment let them bear even a good mind, which is the perfect cooperation of those when their souls are in harmony'. I would notice once more the fact that the sign of the instr. may have been, as often, carelessly omitted from Vohûman.

Notice Ner.'s curious freedom; avikritamanasi for dedrûnûnd Vohûman, baretû mananhû.

10. Stôi (= \*sthê) would more naturally be regarded as a dat. from stâ than a loc., and, and a dat., its use would only vary slightly. But it may be referred to a radical stem in d(a) in the loc.; compare Lanman's Noun-inflection in the Veda, p. 449. dáça-gve, sam-sthé, also khé. No example of the masc. locative in i from a radical à stem occurs in the Veda. One scholar has read vispãos tôi = 'all thy · '.' Uštá loc. adverbial = 'in the blessing, of salvation' rather than 'according to Thy will'. It is perhaps better to render it with tanâm as a compositum; cp. uštâ-ahurem\*(?) in Y. 29, 1. Others take the word as = 'joyful'. Haug avoids his usual rashness here, following the hints of Ner. as to roots, and reducing vague freedom to order. \*Uštâ loses inflectional force cp. Y. 43, 1.

The Pahl, trlr. is certainly free as to pavon harvispo. I suppose 'that they are for this duty' is an alternative translation conveying the idea of 'holy life' as against that of 'mere prosperity' in hu-zivishnih. As to stoi, I should say that the trir. saw an infin., and rendered freely in the conj. for imper.; see Ner.'s samtishthantu, recognizing the fact that an infin. may express an imper. He did not at all suppose stoi to be a 3rd pl. coni.: see Y. 31, ■ where he renders by a 3rd sg. pres., so at Y. 45, 10; 49, 2. In Y. 46, 16 he renders as an infin., hastishn. In 50, I he omits in the text, in the gloss perhaps rendering 'in time'; that is, as infin. 'in being', in Y. 50, 6 again as an infin. 'hastishnih'. We might almost hope that these syntactically more correct renderings show freedom, or at least exceptional and accidental error in our present passage. Notice the similarity of the line a as to the structure of the first words here with that in v. 11. The trlr, did not seriously intend to render abakhshohva literally as a 3rd pl. He was aware that "hvd = "sva, as the 2nd sg. mid. imper, term. (see for instance, dâhvâ = yehabûnêd pl. for sg., Y. 50, 2); see its gloss frâz vakhth which is literally a 2nd ag. imper. He may be said even to make the distinction between 'being' and 'becoming', hents and baraints. Ukhshud | recognized as a 2nd sg. imper. Vakhshindi is certainly a 2nd sg., and I think that we have a conj. It should be remarked however that imperatives in a

sometimes give the trirs, trouble. 

is difficult to say whether Ner. meant 'the blessings of life' by sujfvanayah, or disciples.

11. For merezhdata we may choose the meaning 'pardon', or 'purify'. 'Pardon' is the more objective, and therefore the more probable. Surely it ought not to be necessary to cite this verse to prove that the 'Immortals' were poetically, and perhaps dogmatically, personified in the Gathas; see however, beside other passages, Y. 28, 3, 5, 7; Y. 29, 2, 11; Y. 34, 5, 6; Y. 48, 5; Y. 50, 5; Y. 51, 2, where others beside Ahura are addressed. As to adai, some have been inclined to recognize a root ad = ' to pray', noticing azda as a possible participle. Id might possibly be compared with an ad (as in with an an, in anma etc.); cp. also akhsh = tksh. One scholar preferred: 'Be merciful to me in every care' (reading adya instr. of adi = ddh?). But the second dd, dhû is the obvious root, the form being a dative by transfer to the a declension. There appear to be no forms of the dat. neut, from a roots in the Rig Veda; but cp. the infin. craddhs. 'For every service rendered is the sense, including prayer, offering, and activity in the holy cause. See the idea more closely defined in the next verse with reference to zavô(@da).

The Pahl., proceeding with much correctness throughout, falls into disorder by taking paits as = paits = 'chieftain' (instr. or dat.; comp. at?). 'For the deed, or gift, = adds' may have been thought to be equivalent to a dat. inf. for imper.: 'Be ye for the giving of everything to me', rendered by; 'give me whatever (sovereignty) there is' (?). With Ner. spendarmad means 'the earth'. He errs in crinoms, having read am nyôkhshidō, which may be a 1st sg. pret., and rendering the pret. freely as pres. Kshamayāms following out his error in crinoms equals 'I assume the attitude of patience', or 'I ask indulgence' (âmûrzîdō li (?) read for âmûrzêdō li). Mattah of the gloss, which is however omitted by Hang's MS., would forbid of course the rendering 'I pardon', even if that were otherwise possible.

12. Haug is judicious here. His viva Armaiti also raises an interesting question; does ahurā refer to Armaiti? It is possible, but on the whole hardly probable. Zavo.dda. = hava + adhā, as an instr. of the noun in radical ā. Fre-ratām; frē-occurs in three MSS. in Y. 39, 5, and sometimes is written for ā, as in yēng. free = frē = psā. But it may not be necessary to select the less frequent readings. If the ā can vanish altogether, as in vicoā-penyāya, vicoā-penyasya, there is no difficulty about its becoming a under exceptional circumstances, and may appear even as e before r, as it ends a syllable; freeatu = \*psā-ritu = \*psa-ritu = \*psa-ritu. So free or free = fahu, as psā = psu (see prāras and psurus). (S gets into

the shape of sh, as it does  $\blacksquare$  fahēbis from pas = pac; consider also Sansk. kdcd = kashd from a kac = kash(?). (In this connection I beg to express my doubts as to the propriety of referring pacu to a pac = 'to bind' (?) the process was the reverse; pac + u may have meant the 'browser', 'the grazing cow', the original form of the word being our  $fs\bar{c}$ ; and from the fact that it had a 'tether' came the notion of 'to bind'. Pac(?) meant 'to tether (the cow)'; and I strongly suspect a connection between Vedic psd and pac (?) mediated as above. The idea that primitive speech developed from verbal roots is, it  $\blacksquare$  to be hoped, now past.  $Fs\bar{c}$  is then the grazing cow (as is fshu)). Ratu may well be the original of ritu. We may take it as concrete, or abstract; see the other abstracts; but cp. the ratu of Y. 29, 2, 6 who was to nurture and tend the sacred Cow, the agricultural chief of Y. 29, 1 (see Y. 51, 4). In the abstract it was the law representing the regulator; so in Y. 31, 2; 48, 6.

The earlier Pahl. trir. grievously errs as to dreshed, probably having had a reshed before him in his MSS., or at least certainly so dividing, he renders reshed, naturally enough, as if it were from a stem in ouan. Am boads, in the gloss, may indeed be alternative trl. for ar(s)shea (ar), and it is very possible that a later ancient scholar, in working over the texts which lay before him, should have felt necessitated to work-in the alternative translation, so as to make a readable whole. Am bôzůi, if gloss, expresses the Parsi doctrine that purification was needed in connection with bloody wounds. Min zak would then be properly gloss with bozat; the original Pahl. trlr. may have read: 'Up Ahura, from the inflictor of wounds deliver me' (li = môi); and then alternatively: 'Up, Ahura, purify me' (ar in the sense 'perfect me'); see its form as 2nd sg. imper. (2nd cl.). Also bundakminishno may well have been meant as a voc., some scholars also holding that  $\hat{Ar}(a)$  maits, which it literally renders, may be in that form. Otherwise Ar(a)mait is taken a comitative rather than as a pure instr.: 'Give me energy together with a perfect mind, that is, give me energy and a perfect mind (acc.)'. From what text, or error, did his vohuman griftur arise? The reading vanhu (vohu) yazavô ada (sic) might have been considered = equalling: 'May I establish', or 'take' (notwithstanding an active form) 'the benefit from the venerated being'. The trlr. could not credit haze in a good sense, hence his avo stahamak and gloss. There may be some question as to whether Ner.'s codhaya simply renders bôzas repeated in the gloss, or whether he read a form of ruch; cudh might well render forms of ruch. Ner. seems to have partly detected the error of the Pahl. trl., for he puts pîdâkarât in the gloss. Haug's text of Ner. is chiefly helpful I that it proves, as usual, that his MS. was independent.

13. Vouru-chashanê(?) may perhaps = 'that I may see at my will' (Darm.). If vouru = uru (so the later Av.), it occurs in the Gâthâs only here Ved. jêshî, jêshî, as to their outward form, are not to be exactly comp. with dêishî = \*dec + si, a gunated imperatively used pres. of dis = 'show'; use = jêshî jêshî (?). (Yêtsî from consonantal root gunated supplies the analogon). Abifrâ; cp. astabifrem = asta-abifrem, Vd. 13, 44 = 'not double', 'undoubtful' = 'distinct characteristic'; cp. âdvayantam, âdvayum (dva), so bî = dvi; 'frem (pra) = 'full'; cp. (sprîdhas) jaranî-prâs. Ashîs = (more properly) 'sacred rewards' here, otherwise, 'the boly ritusls', and originally purae-indoles. Daê(ş)ndo may possibly = 'souls' here, but see fradakhŝtâ in Y. 31, 17 in the sense of 'revealer'. Fra in fradakhshayâ seems genuine and emphatic iteration, and is not interpolated like similar prefixes elsewhere.

Vouru- in the Pahl. is rendered perhaps freely by kamak, chashant(4) by chashishn referred by West to chaksh = 'to tell' in the Sansk. (also in the Veda), more 'to see' in both. In the Pahl. chastano seems to mean for the most part, if not exclusively 'to teach'; 'in a teaching according to desire'; i. e. perhaps freely = 'in a wide teaching' ('wide' to the root in vouru(kasha) etc. Pavan patakih = abifra, as if abifra meant the 'stead-fast characteristic', 'the not-twofold', or 'not-doubtful thing'. Line = is very close. Dropping the glosses, read: 'Grant me, since joy is to be taught, or seen, with desire, that which is thoroughly yours with power, (b) yea that which is in Your Kingdom of Auharmazd which is venerating recognition (or reward) on account of a good mind. Ner.'s constructions are here more Pahlavi than Sanskrit; Spiegel well suggested caktya for cakta in Ner.; see the Pahl.

14. Ábyő rátábyő zaothrábyő seems sufficient warrant for taking rátám as an acc. fem. sg.

The datives, Mazdái, and ashái, are perhaps preferable to the vocatives. Yachá repeats the Iranian usage; 'and what are the obedience, and princely power, in the sacred commonwealth'; neuters, or attracted accusatives, from rátām and uštanem. The Pahl. trlr. is admirably free, and did not mistake the 1st for the 3st pers. Pavan rádík is free, or lit. Val · · · Atharmazd shows a dat., not a voc. in the MS. used.

## XXXIV.

See for summary and further remarks S. B. E. XXXI. pp. 80-92. Changes in opinion arrived at since its publication are not always noted here.

1. Ddonha as a 1<sup>st</sup> sg. conj. aor. seems unmanageable without reconstruction of the context. There is no reason whatever for denying that  $\bar{e}$  may equal  $\equiv$  in ahma (cp.  $y\bar{e}m = yam$ ,  $ak\bar{e}m = akam$ , etc.) as an instr. to

ahmdi, while at the same time we assert that that z equals d in ahmd = Asma = 'we were', 'we may be'. In all human probability had \(\bar{e}hmd = \) 'we may he' been first suggested, those who have advocated it would now prefer the instr. as a keen discovery. There does not happen to be any Ved, asmá surviving to correspond with the asmé dat, or loc., but thmá, as equalling 'we may be', is especially undesirable on account of the apparent necessity which it entails to take dastê(e) as an infin. See S. B. E. p. 83. Pagurutemáis refere back to pagurvatatem; it is sociative. In Y. 38, 14 the prophet offers his initiative as a chieftain, as he does his life; and here he offers them in company with the chiefs of his party Daste(e) is a 3rd sg. pres. mid. (for passive) with a nom. pl. neut. understood, which belongs to the partitive gen. as(e)sham 'of these'; that is, 'of the equivalents to these gifts  $d\hat{a}t\hat{a}$  by us are given'. With  $\hat{c}hm\hat{a}\cdot \cdot \cdot dast\hat{c}(\hat{c}) =$  'we are to be granted', consider: 'those whom I can help through deeds, words, and the sacrifice (of my goods?) . . . with ever-repeating gift by all of these we shall be given favours' (?).

The Pahl, trir., recognizing  $\bar{e}hma$  as an instr. of the first personal, found difficulty in accounting for ddoiha as in the second person in line b. He seems to have regarded it as a first sg. subj. sor., which of course it may be, aside from its context. He was the more easily led astray, as his MSS, seem to have read  $taiby\hat{v}$  for  $ta\hat{e}(\hat{e})iby\hat{v}$ , throwing his rendering into the 1st and 2st pers. Read e possibly; 'and of these to thee we are giving as the more favoured'. (Plehtar sg. for pl. as often.) 'We give' is critically free for 'by us are given', or 'we are to give'. Ner. renders the Pahl, intelligently. Spiegel well restores udakanam for udakan in Ner.

2. Mainyous vanhous here recall the mainyou of the two pious chiefs (cp. Y. 33, 9; Y. 43, 16), but mainyous is taken here more in the concrete, and as nearly paralleled with the spentalyocha neres. Some writers prefer taking \$(k)yaothana as a nom. pl.; 'all the deeds · · · are offered'; but as other things beside deeds had just been mentioned as offered, I think better to take \$(k)yaoth(a)na, as an instr. sg. Pairi.gad(e)thd(e), a compositum agreeing with vahma(e) the short i of pairi showing connection; cp. parikshit, parigramiku. I means that worship was celebrated in hearty manner, and as the expression of national feeling. One scholar has well considered the possibility of vahma(e) as = vahmya, not surmising however that the inight actually be read ya, I such a text were necessary. Looking to the Ved. vahmi for an analogon to vahma(e), we should expect vazma(e) but the Aryan h of the original word has held, the sibilant element having perished. We might also consider vah (vanh) as in vivenhata

- (Y. 53, 5), or the 7th (?) vas = 'to aim'; cp. ishlidy' as = 'the aiming of confessing prayers'. Statem = 'of hymns', or 'of praisers'. Aside from the gloss, minavadich might be regarded as gen. Afam is properly gloss. Having noticed the correct reproductions of the Pahl, we may notice his apparent mishap at gaê(?)thê(!) = barê yêmtênam; but a 1th pres. may render a loc. + ahm? understood. Did the trlr. have gaê(!)thê(!) before him? It is greatly to be doubted. He renders forms of gaê(!)tha by those of gêhênô elsewhere; see the next strophe, also Y. 31, 1; 43, 6; 43, 7, etc. He we quite right in supposing a 1th pers. implied here; see ēhmê, and dêmê in verses 1 and 3. Eliminating this real, or supposed, error, he comes out fairly close to his original.
- 3. Some take oaê(ê)thûo vîspûo as nom, in apposition with 'we' understood as the subject of dana, while a defines khshathroi, but a occurs constantly as a postposition; cp. Y. 28, 11 with instr.; 29, 5 with dat.; 29, 9 (?) with acc. (?); 30, 7 with gen., or dat.; 31, 13 gen.; 31, 21 gen.; 32, 8 gen.; 33, 1 dat.(?); 33, 6 abl. gen.; here; 34, 10 loc.; 34, 11 instr.; 43. 3 acc. yēng d; 44. 1 dat., or acc.; 44. 11 tēng d; 44. 12 katarēm d; 45, 9 abl.; 46, 2 dat. (?); 46, 8 tanvēm 4; 46, 10, dat.; 48, 11 kēng 4; 51, 4 gen.; 51, 14 gen.; 53, 1 dat.; 53, 2 dat.; 53, 6 instr., while as prep. with acc., see 33, 5. I therefore prefer quê(e)thao . . . a. On the other hand, a nom, is not impossible, and a with a loc. (this same khshathrói) is used at least once, cp. Y. 49, 8; once more, on the contrary, khshathr0i occurs some four times without d either as prep., or postposition, and once with it as postposition (Y. 34, 10). Vedic usage favours & with the loc. only as a postposition. Consider the rendering; 'we all the inhabitants (?) in the kingdom'. Thraosta is a 8rd sg. mid, with fem. pl. as with neutr., or, if we recoil from this, it is safer as a 2nd pl. 'which ye have protected'. It cannot be a 2nd sg. (with Hang and others). But I can hardly take droi . . pispais = with exclusion (Ved. are) of all others (is there help with thee for the righteous)'. Arôi is the same word which is found in Ar(a)maiti: cp. ara in Ved. aramati. Ara is a very special Gathic expression. As to its general sense there can be little doubt. In is hardly desirable to take huddonhô as a gen. sg.; it is a nom. pl. 'we, the well, or wisely, doing'  $(2^{nd} da = dha).$

Notice the general correctness of the Pahl. Ner.'s swadhinataya (sic) was probably intended for atayam, or taya. Ya seems to refer naturally to samriddhim which represents gehano rather as wealth than as population. Ner. varies in rendering gehano; see Y. 31, 1 jagatyah; Y. 43, 6, 7 bhavibhateh; Y. 50, 3 prithivyah.

4. Reading the a of asistem short, Hang rendered potentem = 'not

left (a + cish). But, as has been more than once remarked, when the Avesta text stood partly, or wholly in its original Pahl. character, initial # represented long, or short, a. The rendering 'instruction', likewise requires emended detailm. But I think the idea of 'instruction' singularly out of The strophe is one of the few in the Gathas which breathes the spirit of the Rik. The fire is 'quick' with its darting flames, and 'shining', and, in the form of lightning casts bolts as 'if from the hand', Rap = rabh = (in the Gathas) 'to receive joyfully':  $rapante(\ell)$ , or rapente(é), = 'to the joyfully receiving (people)'. Some able scholars would see the acc, with the infin. in Otarem stoi =  $st^2(\ell)$ ; 'we wish that thy Fire should be'. (Stor from sta in the sense of ah = 'to be'). One might seriously suspect an infin. in Y. 31, 8. ad(t) thud menght passerum. ue(e)zim stôi mananha; but nothing makes the expressions more heavy than a clumsy and useless infin. As an infin., the word would be either a dat. =  $st\theta(\ell)$  =  $sth\ell$  = 'to stand' in the sense of 'to be', or some might conjecture a weakened astate, infin. of ah = 'to be'. We have before us a nominal form from radical std in the dat. The meaning of the Sansk, sthd = 'the stationary' is too restricted, but is not foreign to 'world', 'people'; or the word might be a loc, from sta (by transfer in Zend to a). The sense is that of the Vedic sti, as Roth long ago showed of sidi in Y. 31. [(It | also not impossible that the letter t in st contains an inherent a, and that the  $\partial i$  of  $st \partial i = \ell(\ell)$  in  $st \ell(\ell)$ , is in reality (a)  $y \ell$ , so that we should have stays. There is strong reason to suspect at every turn that we we may have the force of the Pahl. letter 44 (see elsewhere). This letter in Pahl. does not in fact ever represent  $y\ell(\ell)$ , but its use once begun as a letter in Zend with Pabl. varying value, it retains somewhat of this force, even where it does not retain all of it. For instance in case the letter we = ya or ye, whereas in energy = kainya, it has its full value ya. If staye is before us, we may call it a dat. of sti.)] Cp. Y. 45, 10 Ahmai stoi dan tevishi utayûiti = 'for this land . . . the enduring mighty two'; cp. Y. 46, 16 Athra tû ar(e)drûis idî Hvôgva tais yeng usvahî usta etbi; shall we render 'go with those whom we gladly wish to be (?) in blessedness'? The words obviously mean 'whom we pray for as usta (cp. usta ahmai yahmai usta kahmaichid(t)) as 'salvation' (adverbial) for the land'. Cp. Y. 49, 2  $n \delta i d(t)$  spēntām dorešt akmāi stôi  $\hat{A}r(a)$ maitīm = 'for this land', not 'to be for us'; so Y. 50, 2 ye kim ahmdi vastravaitim stôi usydd(t), = not 'to III for us', but 'for this land'. See especially Y. 50, 6 dâtâ khratēuš hisvô.ratthêm stôi = 'not giver of understanding 'to be'', but 'giver of wise voice-guidance for the land (or people). (In stôis we have the gen. of the fem. word sti.) Chitrâ-avanhem in poetical parallelism and ryhme with derestâ-aê(ê)nanhem. One might hesitate to decide whether a 'steady determined vengeance', or 'a visible vengeance' is the better rendering for derestâ (from dar(e)z or dar(e)s). We should naturally advocate the latter on account of the fire and chithra; a chithra help, and a chithra (derestâ = seen) 'curse'. This seems decidedly better; and I would therefore put 'steadfast', 'steady', in the second place, as the alternative. Haug's qui commisit-peccatum for derestâ-aênanhem is not desirable.

Khûrsandîh freely and not improperly, although obscurely, expresses the sense of usemahî (see the gloss for the 1st pers. The trir. was not ignorant of the term. mahî (see for instance Y. 31, 1 seughâmahî = âmûzêm). Stôi was taken as an infin. of stâ 'for the abiding' as = 'which abides'. Aside from its original read in  $b \cdot \cdot$  'who stands by a friend, to him makes joy manifest'. The gloss 'who has tormented the fire' is useless and harmful. Pavan tâbânô for zastâ is not ignorant error (see yadman = 'zastâ, Y. 28, 1). It is a frequent free rendering, see remarks on Y. 43, 4. Iŝtâiŝ erroneously to ish = 'to wish'. There is no 1st pers. in the gloss of Ner. Zastâ.iŝtâiŝ = hastechchhayâ shows that Ner.'s eye was on both Gâthâ and Pahl.

5. I very much prefer the reading ahmi, which stood before the Pahl. trir., to either hami, hakhmi, or hahmi. Haug's vaokhmi is not justified. Vdo is here possessive, as so often; whether it is grammatically the equivalent of vē, is doubtful. That iiii means 'wealth' here, as the Pahl. trir. saw, is obvious from the connection. 'Power' and 'wealth' were needed for the protection and sustenance of the poor. Haug's ad-triplicem-faciendam trinitatem vestram as = thrajbidydi drighm yashmakem was rather peculiar. We must also modify his rendering of line c.: 'Schon lange redeten wir enretwillen gegen die bösen Geister, die Fleischfresser, und die (bösen) Menschen'. The meaning of parë vaokhema was seen by the Pahl. translator before all, as so often. Parë is here nearly equivalent antarë in antarë · · · mrûyê(°vê), see Y. 49, 3. Here it equals (?) para. Some scholars seem inclined to take vē in the sense of the Vedic vai; and š(k)yaothanāiš as simply meaning 'in fact'. Some would drop vaokhe)md on account of the metre instead of the second parē; but I may be here mistaken.

I should say that *oddinant* should be read for *oddinand* (characters closely similar, not identical), and *aharayindni* for *odnd* (char. identical). The approximately correct Pahl. trl. with its interesting gloss needs only the remark that a far less literal rendering would still give the invaluable indications. The idiomatic *parë* is here first critically rendered (see above).

Yet some writers have missed the hint entirely, rendering pare merely as indicating priority of announcement.

- 6. Some would render: 'If ye are well-inclined, O Mazda, and Asha'. Dakhstem might mean the 'means', as well as the 'sign', I prefer the latter. Maê(é)thá is most obviously adverbial instrumental, meaning 'during my dwelling', 'abode'. There is no indication whatsoever of the idea of 'perversion', 'wrong' here. Some would prefer an acc. pl. 'that I may go to the abodes of this people'. Comparing ameshão as having at least the place of an accus. pl., I formerly rendered urvaidydo here according to the context as an accus, taking the hint of the Pahl, trir, which is closely in accord with the connection. Now however, as in S. B. E. XXXI, p. 86, I prefer a nom, sg. masc, of the comparative from a root adj., equalling 'to magnify' in the sense of mimaghaho, Y. 45, 10. Urvdidydo may equal ordidydo. as urvazê equals orazê, and orâdh, in a transitive sense, might be compared. Some prefer urvadydo, and changing that reading to urvadydi, see an infin. of a root of wrod = 'to believe'; see the Pahl, of Y. 31, 2, where ureand(e) is similarly taken. Some may exclaim at the error of stf for sta; but the error was not ignorant; see Asmantd in Y. 32, 3 made certain as a 2nd by atôno, and otôno in the gloss. Had he not a different reading here?; or did he not change (sic) his text? Possibly, as Sp. suggests, he regarded std as a loc. of sti. In Ner. stadiyenacha seems for stadiyecha.
- Some are inclined to regard lines a and b as expressions of repudiation: 'Hast thou as helpers those who deliver the possessions of the pious community, the doctrines, the property, the cattle (?) asvēn (?) in an evil manner, to robbery? Thou hast not'. I think however that this rendering possesses equal difficulty with one constructed on simpler principles. The strophe expresses a momentary discouragement (comp. the preceding verse). The sage rhetorically complains of the absence of the aredra who turn every aspēn(chid(f)) (?) and even sadra into admonitions which result in prosperity (treasures) by their proselyting zeal. So I rendered formerly, allowing perhaps much meaning. Evil described as being turned into good elsewhere, as where the Fryana, the converted Turks, are mentioned in Y. 46. But we might perhaps better take aspēnchid(t)(?) sadrachid(t) adverbially 'in our misery and our woe', or, very much better, read  $dsp\bar{e}nch\hat{t}d(t)$ with the Pahl, trir, not forgetting that the text once stood in the Pahl, characters, and that initial x = a, or d, 'in prosperity, or in woe' that was what the composer meant. Seight's might well equal cansus (see Haug) 3rd pl. perf.; . . who as the instructed of the Good Mind have proclaimed blessings we us, producing the treasures of the Good Mind (recall the ishti)

in weal or wee'. Chakhrayê to châkri (not 2nd sg. with H.). I can see no valid reason at all for distorting the plain words ushi-ura. Ushi (sic) and ura might well both be instr., or, taken together, they might well be a descriptive compositum with the adjective last, a form seldom or never found in Sanskrit. And 'with wide apprehension' should be no more considered an improbable meaning than uruçânsa = 'commanding afar'. I hardly like Haug's possessa = vaêdemna.

Pahl. The concrete areard rendered by the abstract radih. The trir. was not ignorant that  $y \hat{v} = m dn$ . If havarishno were indeed figuratively applied to  $rad(\ell)khndo$ , it would be a fine rendering, but it is difficult to believe that it was so intended. No a priv. is seen in aspenohial(t). It was read aspenohial(t), probably affording an important emendation. Chakhrayo was referred to its proper root (cp. chakri). I had read aharayinand on account of vadanand, and Ner.'s gloss., but aharayinan is better in case we venture on the easy emendation vadanand. Without gloss read: 'when I shall fulfil righteousness, do ye then bestow deliverance upon us'.

8. I formerly read bayantê( $\ell$ ) = bhdyante, rendering: 'They are terrified by these our actions'; but see the connection, the apprehension expressed in v. 7, and the rest of v. 8. It is our duty in exegesis to render from the context, or else to deny that the context is original. 'By these actions they terrify us' reading bayaints as having transitive sense, disturbs the analogy with bhavante, but this cannot be helped. See Yt. 17, Al(e)sham aspaoihi bavainti asavo ravo-frathmano etc.; here bavainti cannot mean 'take fright'; (or read bavainti (?)). Allebaham ustrdonho bavainteli) v. 15. In the Vedic the transitive sense has disappeared except in the cau-Yôi nôid(i) ashem mainyanta is a varying expression for the dregvants who were opposed to the 'Holy Order' of the cause. The absence of Asha from these has its parallelism in the next verse. Indian students should be on their guard against Haug's affligas cognatum (inimicum) tui Sapiens! angore edicto, for asaojydo naidydonhem thwahyd Mazda asta urvätahyå, more freely; den nahverwandten Feind mögest du durch deinen Ausspruch, Weiser! angstigen: ,. die, etc. His suggestion that we have a citation is however well worth considering. His text cond asmand = alucente coelo is again misleading.

The Pahl. trlr. is free, or erroneous in the difficult b with the word which I could only decipher in view of its original, as 'nihddad' (?) (Sp. n, h, d, t, t). D.'s MS. might be read nihddino (sic). I formerly corrected to nihddo in accordance with Ner. and the Pers.: Sp. suggests nihon. But I think it more than probable that we have here a partial so-called transliteration rather than a translation. The letters of D. might possibly be read n, d, h, d, y, b, n, (?)

dahishn. Ner. understood a nagā (?) in the sense of nihān, that is, as a word given up, the root being loosely indicated. Nad might well be a Pahl. word descended from the Zend. As more ordinary Pahl. read: 'to whom yet in that which happens there great destruction · · · (b with nihādad) · · · the one who conceals the gifts which belong to Thy disciples, etc'.

 Yôi is curious in view of avazazad(t), but it is attested by aê(ê)ibyô. Vidusho is not from oid = 'to worship', and this is proved by its antithesis misti (which however some would render 'behind the back' (of the congregation, V. M.). If the long # of vidusho points toward the nasalized vid, we must answer that in the older language of the Avesta the distinction between the two forms had not worked itself out as in the Vedic. Vaê(ê)demnô has the two senses being 'known', and found, 'obtained', also 'knowing', 'possessing', Avazazad(!) is irregularly the sg. with the pl. pronoun, not a neut. See v. 3 where the fem. pl. may possibly agree (?) with the sg. verb; see also Y. 32, 13 where marekhtarb . . . jigerezad(t) is found, apparently a pl. masc. with sg. verb. Perhaps a correction is here indicated to oan, oen. But is it critical to suppose that no irregularities ever occurred in ancient grammar?; cp. Greek pl. fem. with sg. verb. The word is obviously from  $z\hat{a} = h\hat{a}$ , as is proved by the varying expression syazdud(t). As to mas, it is an acc. sg. neut. adverbially used, meaning, meaning, the Pahl. trir. long since indicated, 'much'. It stands related to mazoi as hvares (= huvares) is related to sraosha - vereza. Reading mash, we might compare maksh (cp. tash = taksh), and as possessing the meaning 'suddenly', mox.

This would agree quite well enough with the kabed of the Pahl. The o of moshucha = Y. 53, 8 is occasioned by an epenthetic u before u of the termination, moshucha = mokshucha = maukehucha (so moghu = maughu). The meaning 'man', a very old suggestion, is difficult here, as it is in Y. 32, 3. As to an Aryan marts; there is at least no Vedic root in mextended by t or min the noun; t is an extension of i, u, and ri. Asha nom. pl. neut. is the subject of syazdaq(f). Y. 32, 3, and this line e of v. 9 constitute an obvious parallelism to verse 8. As 'Vohu Manah' remains aloof in the one verse, 'Asha's blessings' depart in the other. Haug, avazazat = progignendo (?)  $\cdots$  ahmad(t) = ex hoc (?), auruna = discurrentes (?). Some might render: 'Who (yô) contemptuously injures (?) the holy faith which is highly prized by Thy devoted one, behind the back (in the ignorance) (?) of the pious congregation, such a man must fly before us, as the wild beasts'.

The first hômand in the Pahl. I difficult. I ventured to suggest that it might be used as a suffix afzūnīk-būndak-mīnishnō-hômand; otherwise I should introduce an ākās understood. Perhaps hômand = 'is' should be read. 'Theirs is the bountiful and perfect mind - . .'. For the pl. sed-

kûnyên we might emend valman to valmanshûn, but even in ordinary Pahl. nothing is more common than sg. for pl., especially after a pl. has been once expressed. In c ahmad(t) was read as ahmad(t), possibly an improvement, and khrafstrû at taken comitatively. In Ner. satûm is possibly meant as a gen. pl., but it difficult. We should expect \*kshepsyanti\* in view of the Pahl.

10. Haitham is an impossible reading. I do not see any gain from hitam, although Ner, seems to hint in that direction. Hatam (Haug = substantiam (?)) is not so probable. But the correction haithyam 📓 clearly indicated by haithim (haithyem) ashahya damim (Y. 31, 8). As to the difficult a voyathra, all are at a loss. One suggestion might be the reading and rendering dvdyd athrd with sandhi dvdydthrd = 'here and there', cp. dvdya, Yt. 19, 63. Haug suggested quae moventur (?) which I formerly followed as to root idea only. But I think in this confusion we may in the main accept the bint of the Pahl, trlr., who sees the element of retribution pointing werses 9 and 8 (amidst otherwise genial allusion). I think that the word is bayathra from bi. The interchange of b and v is too familiar to need defence (cp. vadh and badh, etc.) and 0 often displaces a. The word is baya + tra. nom. pl. neut. 'All these things are the elements of terror (cp. bayaints(8). v. 8) within Thy kingdom' for these  $(a\ell(\ell)iby\delta)$  whom Asha deserts (v. 9), and from whom Vohu Manah is afar (v. 8). See also the reference to defence against fees amidst the genial allusions of the next verse. The Pahl, seems to have seen the presence of the adverb ava = 'down'. Some would render: . . . the holy Obedience (Armaitim), the true originator (or dwelling (?)) of rectitude · · ·. All these good gifts are in thy kingdom here and there' (valuable suggestions).

The Pahl. trir. could not credit geredom, or else he reports an earlier reading grabem. This he had rendered in Y. 31, 8 as here also (freely). Hû-khirad naturally means 'the beneficently wise', yet see the gloss, or alternative. Haithyām = hômnunishnö; was haithyām, if here read, regarded as in its true sense 'what I real', 'the accredited creature of A'? Hêmnunishnö goes back to a Semitic word meaning 'true', and 'realizing as true', i. e. 'believing', used also in connection with wrvata. Elsewhere haithim = haithyem is expressed in Pahl. by dshkārak = 'evidently real'. Âvôyathrā (?) is freely rendered as if an adverbial form from ava were seen. The passive kāshī att resulted from a more modern doubt as to the propriety of any active 'striking down' within the Holy kingdom; or perhaps render literally 'is a striking down' within the Holy kingdom; or perhaps render literally 'is a striking down', so, exceptionally, but, I think, possibly, in this exceptional Pahlavi. Ner. renders the Pahl more as an ordinary document. He seems to have read hū-demūnishnö; see the Parsi-persian veh'. Ner.'s

nikhātāyate (sic) I suppose to be for nighāt\*, or an intended denom, from \*khāta. It was probably understood passively, possibly in the sense 'bored into', 'pierced'.

11. Haurväoscha (for haurvatatscha) and Ameretataoscha (for ameretatatscha) must from their form be nom. sg.'s, yet one is not surprised to see them emended as acc. duals; see utaytiti after vakist taken transitively. But nakhit is oftener intransitive. Utaviiti tevishi are characteristic and especially express the lasting beatitude of the faithful. I have a strong objection to the adverbial instr. sg. for utayuiti tevishi, not that the corresponding Haurvatata Ameretatata may not be in the instr. on occasion. Varethái à seemed to me doubtful here in its usual sense; but, on the whole. I return now to the indication of the Pahl. trir. Eternal for utavaits. and, as a literal sense, may well be called suspicious; that however which is 'continuous' may be called 'eternal' in this connection. Vidva?(f)sham Thwoi aht seems clumsy enough. Vidothām might give some relief as a gen, pl., stem vidvis(sh); one might be inclined to suggest vidvae(e)shamthwoi. an abstract (am = falsely masalized a); 'with these art thou in friendliness', a very desirable rendering, if the proper text were at hand. As the words stand, their form reminds us of  $a\hat{e}(\hat{e})sh\tilde{a}m$  to  $\hat{a}$  anhad(t), Y. 30, 7. They can only be rendered 'thou belongest to Thy defending devotees' (stem videti(sh)): i. e. 'Thou hast devoted defenders, who are, like the desired Ratu of Y. 29, 3, advab(f)sha, exempt from hostile-oppression, and the vengeful passions which it must awake, and also able to avert them from the faithful'. Thuôi here may equal todyi for the dat. = (simply) 'Thy'. Haug barethas = in splendorem. Some would bring the meaning to the following: 'Strength and long life inhere in nourishment; in the kingdom of the pious congregation faith (?) grows together with good order in increasing power; with these thou standest, Mazda, on friendly terms'.

I should say that tūbānīkthā was a pl. rather than an adverb here; see its original. The trir. takes vidvaē(ė) shām (?) etymologically, and adverbially. Ner. renders vakhshēd here, as he does its sister forms elsewhere, by a form of kāç. Did he understand 'causing light' as a spiritual 'increasing'; or was ukhsh possibly regarded as related to ush?; cp. ukhshā. Could he have intended kaç in the sense of 'to speak', mistaking vakhshēd (= vakhšt) for a form from vach? Tvam cannot be the abstract suffix here; see lak.

12. Rázarē = regulations (Haug arcanum (?) = Geheimniss). We might take yd as equalling yina, and vidaydd(t) with impersonal subject in the sense of 'take'; but such a view is not at all necessary. 'The regulations which may establish Your ashi's', is quite tenable as a translation. Here ashi may well mean the sacred regulations, and not merely one of their results, a 'reward'. Perhaps I have been somewhat too positive in S.B. E.

XXXI, p. 83. Ráshnām is, I think without any doubt, the equivalent of ráznām, the sonant z becoming a mute before the nasal as in rashnu. The stem would be râzan, of which râzar( $\bar{e}$ ) is a varying form (cp. áhni and aharbhis, stems áhan and áhar). Haug rendered custodum (to raksh (?)). Some would give the sense 'how one regulates the sanctity of the feasts'.  $Va\hat{e}(\hat{e})t\bar{e}n\bar{g} = *svatāns$ , preserving a suffix ta, not reported from the Vedic in this connection; so also we have the suffix tu in  $\delta a\hat{e}(\hat{e})tu$ . This of course recalls  $\delta \hat{v}ti(ch\hat{a})$  in Y. 30, 11.  $Va\hat{e}(\hat{e})t^{o}$  is a gunated  $\delta \hat{v}t^{o}$ . As an alternative suggestion, we might consider  $hu + \hat{a} + ita = \text{'gladly trod'}$ , Haug, 'self-trod' (qa = sva); but the influence of  $\delta a\hat{e}(\hat{e})tu$  is too positive.

He would be an instance of an adversary blinded by prejudice who would object to the free 1st pres. nyôkhsham as rendering the dat. infin. here. 'I am listening, speak' is very intelligent for 'speak for my listening'. We might even say that the literal amazāi = sishā is not really freer from error than the seemingly careless nyôkhsham. Pavan V.khvēshih II free for bat(e)tēng M. The meaning 'it is possible' might be justified for shāyad. In c. J.\* has chetasi for chetsi. Sammārjanam = 'arrangement' rather than 'purification'. Ilaug might mislead when he says that bat(e)tēng is 'given' by Ner. as nyāyavantam. Its proper translation is of course svādhīnam.

13. By an oversight in S. B. E. XXXI, p. 89, I did not sufficiently express the doce nos understood, which I had printed several years before, Stahd in v. 12 precedes mraos here, as sas in Y. 43, 11 precedes mraota and mraos. The advancm is here described, with an intelligence almost modern, as the holy precepts of the 'Insight'. Hakereta has been freely taken as the verbal noun, by many critics in spite of its ungunated form; hakar(e)ta is of course preferable unless a neut. pl. is seen. As we should avoid the more abstract 'good deeds' if possible, we naturally prefer the possibility of the verbal noun, but an acc. pl. neut, with sg. verb is also very possible. As to urvákshad(t), (3rd sg. aor. conj. of vraz = vraj) I do not think it necessary to compare oraj, and to render 'to go' especially because a 'way' is spoken of. Ahura is said, Y. 33, 5, 'to dwell in paths'. It is not well to run poetical diction into close prosaic precision, but oraj is to be compared as satisfying the conditions under which urvakhshad(t) appears; 'to progress' is 'to prosper'. The rendering, 'the way whereby the well-doer may proceed from his righteousness', in itself admirable, does not express the force of chid(t) = 'even'. 'The way is the precepts by which the well-doer may by A. even (addition of idea) prosper' more probable; see the last line. He 'prospers' because 'it assigns to the just ■ reward which Ahura will certainly see be given'. This seems bereft of force,

II urvåkhshad(f) = 'walk'; see also vraj vaordzathå, Y. 50, 5. No literal 'walking' is meant there. Hang errs as to urvåkhshat = enata-sunt. Some might give the following colour: 'Mayest Thou teach me, A. M. that way which is that of the pious congregation, and the manner of its prominent members, on which well-ordered way (or through a good regulator) it may walk aright; for this promises to the righteous a reward which thou, Mazda, dost confirm'.

Without glosses we might render the Pahl: 'Tell me that way which is provided by the Good Mind,  $(\delta)$  that is, the Religion of the benefactors. He who is in that way which is with good work, his is joyful-mindedness from righteousness  $\cdot \cdot \cdot$  since by Thee a reward has been 'declared to him who is wise, in which way it is given by Thee (omit  $\ell$  with DJ. before lak) to that one'. 'Where' is closer to the Pahl in translating Ner.'s trl., line c, than 'by which means'.

14. Tad(t) refers of course back syntactically to mizhdem, but the 'way' is implied, and is referred to in huchistim. That veresent(e) and verezend are the same word in different forms admits no doubt. The devout sage would not think of a pun in such a serious composition, although he might call in the aid of alliteration and jingle, as in Y. 28, 8. Yôi, as the plural of majesty, might refer to Mazda, as the subject of data, but the makes it impossible. The yoi refers back to the hakareta, a sg., just as môi in v. 13 refers back to não in v. 12. I ought to have expressed 'for' in S. B. E. XXXI. p. 90. Undoubtedly a dative is understood before woi: 'to these well-doers who are furthering Your beneficent plans, O Ahura, through the holy (asha a noun used adjectively, or an adverbial instr. meaning, 'with the help of Sanctity') service of their plans and intentions'. 'In the stall of the kine' (?) had long since been suggested, while verezend is taken as an acc. pl. neut, in the sense of 'villages'. If verezene(e) means 'in the (cattle) culture' as a locative infinitive (?), or noun, verezend must mean 'through the furtherance, with khratëus'. I now prefer fradt as plural, although I formerly preferred a singular which is also possible with Mazdá, ta dathrem, stsha ndo, and the following v. 15. in view. Azudo I prefer as the 'mother' Cow, although 'drivable' seems grammatically simpler; see page 421. Haug's propugnaculum for vairim is not desirable, nor I tuitus-es for frado. Some would colour: 'What a glorious gift, Mazda, thou dost impart to earthly beings (that is) to those who · · · bring up your villages'.

Pahl. Omitting the 'am' of a with DJ., and dropping the gloss, we have: 'For that, O.A., which is the desire (desired thing) for that which bodily and living, granted'; see the Gâthâ; but to silence all cavil I had refrained too much from favouring the trlr. So b without glosses '... him

whose is the deed with a good mind, by whom service rendered for the Cow Az · · · . In karmane used by Ner. as = 'for the doer'?; see dehdrayitre, but see also kanishno and  $\hat{s}(k)$ yaothana. Ner. seems to collect two ancient opinions in sumirvanajna(na)taya; ka-farzanakih contains farzan, and as z and j are expressed by the same character in Pahl. the idea of farjam = 'end' struck some early scholar (possibly having a defective MS), but Ner. blends the two ideas, rendering both 'end', nirvana = farjam and  $\hat{j}$ nā(na)tayā = pavan farzānakih = 'with knowledge'. P. has ' $\hat{j}$ nānat' in Y. 46, 4.

15. On ishudem see Y. 31,14. Some take vasud as qualifying 'answering(?)'; 'make the world assenting (?)'. It is very possible that we may have here an indication that the early Zoroastrians held that the future life was to be a continuation of an improved present. Others would colour: 'Mazda, tell me the best words with word and work; for that pray I thee (reading tâ tê · · · ishudyem) · · ·'. 'Make the world also consenting for the duration of Thy kingdom'. Ishudem with the Pahl. trir. involves an expression of defect. Dâo as (freely) = yehabûnî-aît is not error; see Y. 43, 5 where dâo is rendered amatat yehabûnd. Ner.'s svechchhayd = pavan kâmakŏ = vasnâ should properly be referred to Ahura.

## The Gatha Ustavaiti(1), Yasna 43-46.

## Yasna 43.

For summary and additional notes see S. B. E. XXXI, pp. 91—106. Changes in opinion decided upon since its composition are not always noticed here.

1. The rendering in the gloss, of the Pahl, is no longer to be followed as to its fine ides, Read Pahl, (not as in Z. D. M. G. 42, s. 443): 'Blessed is that one; blessing to him who is that one, to whomsoever' (poss., 'to every member of the holy community'). Usta is loc. of usti used adverbially. (Haug, curiously, as imper,  $2^{nd}$  pl. from the prep. us = seid auf. Gud(t)[(not in  $gad(t)\hat{o}i = gat\hat{e}$  infin., nor loc. in analogy with  $urva\hat{e}(\hat{e})s\hat{e}(\hat{e})$ ] is either = ged(t) = gha + id, or an exclamatory form having its origin in gdd(t) 'may be, come', a quasi amen. For vas with the dat, in the sense of 'wish from thee' cp. RV, 1, 30, 12 táthá tád astu somapáh sákhe vajrin táthá krinu yáthá 🔳 (te) uçmást' shtáys. RV. 8, 45, 6 utá tvám maghavañ chhrinu yas te vashti, vavákski tát, Hang (followed by De Harlez and Geldner) brought lines a and b together. One scholar loses sight of the exclamatory character of usta. Line a is complete in itself. For utayaiti tevishi see Y. 34, 11; 45, 10; 51, 7. Reading Ar(a) mail? we might avoid a voc., but see the connection.  $Ray \hat{o} = \text{`glorious distinctions'}$  (not 'riches'; cp.  $ra\hat{e}(\hat{e})vant$ ) applied to Ahura some 9 times, to the sun about 4 times, to stars 7 times,

to the Aryan glory (ahê(e) raya barenanhacha) some thirty odd times, to the camel, to Haoma, and to Zarathustra, and in the sense of 'rich' once. So in the secondary stage of the Zend, the Pahl. parsi, rayê-hômand universally = 'glorious' and the like. Guê(f)m II a false transliteration; gaya(e)m is the word, we = we = yê, or (by usage) = ya (ye). The 'life of the good mind' was the sum of the interests of the orthodox citizen. Pahl. Mûn gen. by position = dat. Tûkh(sh)ishnō î tâbânîkihâ should equal utayûitî tevîshî as to form, otherwise '- of the powerful ones'. The dahishnō in d is positively harmless, or auxiliary, as always, although doubtless used on account of d in 'dyâi. Tursakâi (sic) = 'venerating recognition of merit' (?). Ner.'s kebhyaçchit was meant to equal 'every one'. Râjyam can hardly be brought nearer the Pahl. as adverbial. Ner. saw tûkh(sh)ishnō t to as gen. by position, here erroneously. Ârmaitî = 'earth', but explained in gloss. Zâk ? rayê-hômand ? tarsakâi (sic) = gen. by pos. erroneously, but note the fact of the case. As to hâvisht-hômandth see Z. D. M. G. 42, s. 443.

2. I like the rendering: 'To him be the best of all things; let the beatified man receive the beatitude; but is it tenable? Vathroud = bathrova (y miswritten for v, as often, (cp.  $mruy\hat{e}(\hat{e})$  for  $mruv\hat{e}(\hat{e})$  etc.), and  $\hat{e} = a$ before the labial) is from bathrovan. Haug and others, as a denom, bathra + ya. Another as an adverb  $= \dot{v}athraya$  (cp. vasaya) = 'with desire for  $\dot{v}athra$ '. Is third possibly = third = third = turn (tiern); cp. tedm, nom. sg. = 'thou'? Or is it acc. pl. nt. = 'Thy (truths)', or finally an inst, with spenista mainya? Daidtta 3rd sg. opt. mid., sense of 'give' to avoid a reflexive uhmai (but see above); cp. dasva etc. mid. = 'give', also da mid. in the Ved. and Sansk. = 'give' at times, not 'take' (with prefixes). Otherwise it = 'take, establish (for him (or us?))'. Hang and others 'sibi-det' or 'take'. The middle for active is more used in the Avesta than elsewhere: a slavish imitation of Vedic translations should be avoided. Chichithwa [(poss (?) owao continuing the sense of vathrova, 'the beatified man perceiving') not as qualifying the subject of dûo, nor yet as chichi, suffixless ungunated imperat. (?+ thud) in 1, nor as instr. of chichitu (; cp. chikitu) is a perf. imperat. (= \*chikitsva; cp. chikiddhi, vavritsva) miswritten for chichit.h(s)vd (see the Pahl. followed by Justi) hardly = 'perceive Thou, O M.'; chit must here = 'indicate', 'reveal'. a gerand from an unmodified redup, root possible, chíchí + tvů = 'guarding'?; see hafshî. Mâyâo, Ved. mâyű (hardly = 'joys'). Aydrē = aydr (cp. rdzarē = rdzar) indeclinable with vispā instr., or neut. pl. adverbially. Urvadanha to vradh.

Kvarih-hômand = iathrôva (so read). Ner. understood yehabaned in d as a 3rd sg. II was possibly so intended, 'what he gives', but see the

 $2^{nd}$  sg.'s preceding, and  $da_0$ . Madam yehabûnishnö  $\blacksquare$  an expressive, if not valuable, auxiliary, replacing the usual dahishnö, yet (N. B.) it was, as often similarly, occasioned by the d in  $^{\circ}danha$ !

3. Vahuô is neut. acc. of goal. As to pathô, notice the depth of the conceptions. For anheus understood with mananhascha, cp. vanheus gae(f)m mananho, v. 1. As sti is fem. in other occurrences, it is proposed to read astis = 'subjects'; 'A dwells with his subjects'. But sti is masc. in the Rig Veda, while a seems needed as a preposition to complete the sense. Stis = 'worlds', or 'habitations', here = stins (f = nasalized f, as i in poits = oin, cp. A. 1, 14)? See also the immediately preceding anhēus expressed. the two words 'of the bodily' and 'the mental' implying also an additional anhous understood. On also abodo in Y. 28, 2. The meanings 'bodily and mental lives' were, as in English, closely approaching to the bodily and mental 'worlds'; hence the a stis. Line e, in spite of d, is better referred to the human subject. huzzūtus suggests hu + zaūtu = 'the good citizen'. although santu is unknown to the Gathas as describing a division of the population. Possibly the meaning is (with the Pahl.) the 'beneficently wise', for form, cp. janti. One able writer would render: 'he who is pious as Thou art (?) true and holy, O M'. Theodvant meant 'like thee' only as = 'Thyself'. Otherwise it means 'thy servant', 'worthy of thee'. It never institutes a comparison. Perhaps huzēntus = 'noble-hearted', cp. sujana,

Omit avo, valman = hvo. Gabrá, as ordinary Pahl., to shapir, otherwise on no account to shapir, which is of importance. As the Pahl. is nearly verbatim, 'for him who is the good man' is absolutely erroneous, although the natural result as ordinary Pahl. For gloss in c; cp. p. 454. Ner. renders as ordinary Pahl. Qikshapayati is not meant for a caus. from a desid., but more probably for a denom. from ciksha. Nirmalatard = roshano is meant to equal 'more manifest'; so forms of cudh. Quddhasatkarta seems to indicate some form of shadytdano in the Pahl.; so sat + karo in Y. 28, 1; Y. 30, 5; 46, 1, 13, 18; but see Y. 46, 5; Y. 49, 5.

4. Zastā is translated by param tābāno as elsewhere. The use of zastā to express 'energy' is constant; cp. ustānazastō Y. 28, 1; 50, 8; (of prayer) etc. especially see zastavaā(t) Y. 29, 9; zastā.ištāiš Y. 34, 4, zastā-ištā Y. 50, 5. Hafshī is 2nd sg., cp. sap. sāpati; hap here athematically conjugated. Ashīš is remarkable as applied to the wicked; but note that the mention of the ashāvan in immediate connection. Ashīš, the holy regulation as to rewards, 'the blessing', could never mean 'punishments' for the wicked except in such a connection as the present. Garenā is inst. sg.

Pahl.  $Zak \ i \ kola$  is natural for ta (=  $t \notin (?)$ ), and an error of such  $\blacksquare$  kind should be absolutely unnoticed, or else favourably noticed, as it refers

intelligently to the two lives in v. 3. Papan tabano is expressively free for zastá: cp. pavan túbůně = nastavůd(t), Y. 29, 9; 80 = zastů, Y. 34, 4; Y. 50. 5: otherwise zasta = yadman (lit.) four times, dastik (sic) once, while the dual is lit, expressed twice; ignorance | not present, yadman need not be supplied. Benafshman = hafsht shows the existence of Pahl. character wholly, or partly, in the Zend text used by earlier translators, which was not that now written before the trl. in our MSS. amplus = Juga, which also = afesh(i); some mark on the paper made ndfesh(i), suggesting nupesh t = 'self who'. This error is of more value than many correct suggestions combined, showing that the Gatha once stood partly, or wholly, in the Pahl, character, and solving innumerable difficulties; cp. v. 8. also Y. 28. 3. Yehubûnêd, 2nd pl. or 3rd sg. Airid, agirdid (?), or. better a' dirikht, was formerly, from an excessive scrupulousness, rendered by me as having a priv., but see Pers. and Ner. Sashans is an ancient Parsi commentator quoted on account of haze elsewhere = 'evil force' and yet associated with V. M.: but Gathic Zoroastrianism was not so sensitive.

b. Zāthôi, or zāthôi (cp. jánivam) is a significant poetical image; we should render 'birth', not 'production'; puourvim = paourvyem may be adj., or adverb. But if adv., it does not qualify daresem, but means 'the birth at first', and the antithesis is in urvaê(¢)ee(¢) apēmê(¢). One scholar would see the 'new-birth of life' here. Roth took paourvim as in Y. XXXI, 8 as adj., so also Haug here as not adv., primum = Urgrund. Hesitating to accept văn = vâni, one might think of mîzhdavān = van. The rewards, established at the first, were to have their effect throughout probation, and their final result in the urvaê(¢)eê(¢) apēmê(¢). Akēm (hardly fem., an evil ashi), is undoubtedly the fine abstract. Humarê is poetical, rich with anthropomorphism, and should not be diluted. One scholar prefers 'by thy favours'. Also the 'turning of creation' in its crisis should not be understood merely as dinte.

Pahl. The verbatim order is not followed in a or e. Zanishnö avö zadår is admirably free. Tarsakåih = tarsākāsīh = something as opposed to zanishnö, hence = 'revering recompense'. Urvað( $\ell$ )s $\ell(\ell)$  was not understood as  $\blacksquare$  verbal form; vardåd is free (with forsaken verbatim order);  $urvað(\ell)s\dot{\ell}(\ell)$   $\blacksquare$  lit. rendered vardishnö in v. 6. Ner.'s paribhramati, so better, = 'turns' = vardåd. The restricted meaning 'change' is not indicated,  $\blacksquare$  'turning at an end' is the idea present.

6. Here Spenta thud mainya better as adverbial, not sociative, instr. than voc. which is however also perfectly possible, cp. v. 2. Khshathra, here especially in place, was par eminence the 'Immortal' of

the Restoration, 'the Divine Royal Power', 'the Kingdom'. All four of the 'Immortals', here mentioned, represent of course these abstract attributes as incarnate in the faithful. Notice that Aramaiti discharges functions for the people; in Y. 47, 3 she is 'given for the pasture'. Spiegel and Geldner take ratis as (lehrt) die Führer, and herren (ernennen).

- Pahl. A man = yahmi has undoubtedly fallen out. Pavan and vardishm belong positively together (see the Gåthå); and yet this would be impossible according to ordinary Pahl. Hence, as my second rendering, read; 'in which (min) changing (end) ye come'. So din zak = ahmi should = 'in that changing'. Even Nohaman should be taken with pavan notwithstanding intervening matter, but I do not so translate. Ahardyih also should be taken as lit. = ashdi; but I refrain again. Valmanshdn ought certainly, as oblique by pos., to equal ai(i)ibyi; rado generally = 'master' should be rendered 'law' = <math>rathi; om. pavan with P. Read d 'to these to whom the perfect mind is teaching a regulation'. Mahattaratvam (Haug) is not good, against other MSS. Paribhramati, or paribhram' (?), = vardishni = uvvai(i)-si(i) = 'turning', 'changing (?)'. 'Taught by the master' is better in d.
- 7. Sraosha is probably the missing subject in b; see v. 12, and parahyad(t) môi à jimad(t) Sraoshô · · ·; see also Y. 44, 16. Ayêrê is adverbial neut, = 'day by day', or 'to day'. Dakhshara shows a double suffix a + ra (cp. våsarå, etc.), acc. pl., or instr., Spiegel; as compos. ayare-dakhshårå Geldner, as instr. Disha, 'shall I show' (cp. Pahl.) 1st sg. unstrengthened nor, conj. of dis (dic, \*dikshd). Another regards it 2nd sg. opt. of dd. This may be considered a test case for estimating the value of the Pabl. trl. What could possibly be suggested more appropriate to the word 'signs' on the one side than the word 'show' on the other. It would even call for a change of text in its favour. Aibi obviously = quoad. Note that Z. came from one of the gaê(ô)tha's; he was not from a foreign province. Tanushio is a transition from a u stem to one in us or ush; cp. the transitions from Sk. stems in a to those in as. Pahl. Vohûman, free for pavan V., or supply pavan. omitted because the Gathic instr. stood in full sight on the paper used by the last transcriber. You, gen, or adverbial; the gloss you is misleading. Numid y, shows the root of disha, and dakhshak oddanam shows the 1st pers. Madam = aibî properly = 'concerning', but lit. 'on', Rdî is really superfluous, yet it improves on madam as expressing the case.
- 8. The Pahl trlr, takes  $is \partial y \partial t$  as a denom of is; so Haug and others, Y is here, as in  $\dot{v}\partial thr \dot{v}\partial t$ , miswritten for v., the stem being  $is \dot{v}\partial v$ , is avan (for form cp. maghdvan). Another regards  $\blacksquare$  as an opt.  $= is vy\partial v$ . Notice the undoubted abstract,  $rafen \partial v$ , as the predicate of the first personal pronoun, a necessary and unavoidable diction with abstracts, proving, if proof were

necessary, the depth and refinement of conceptions. Bâstis seems to have the meaning of bhash with d = 'to be active on behalf of', 'to care for'. Others, following Hang's suggestion elsewhere, bhuj, prefer 'enjoyments'. Vasas(e) = vasah (?) before k, cp. 'ascha = ahcha, vasas-khshathrahya, compos., or we might emend vasē, reading vasē-khshathrahya; see vasē and vasê(!) in MSS. Vasast brings 12 syllables. Hang suggested the possibility of a pres. part. stem; cp. stavas; Geldner, following, prefers vasass = vasas, nom. sg. But vasē-khshathrahya is characteristic; cp. vasē-khshayās, v. 1. Dāyāi, so emending dyāi, dayā (MSS.) is 1st sg. conj. mid., stem dāya (cp. dāyamāna). Dyā would bring 10 syllables, disturbing the metre. Dayā with ābūštiš would = 'I will establish the supports'.

Pahl. I add the alternative, 'I am Z.' for fairness, but hômanam otherwise without correspondent equals ego, as often elsewhere in the trls. of the Avesta. The term, of acionhvad(t) curiously and accidentally caused the abl. (not in D. and Pers.), so in Y. 28, 6; Y. 31, 4; not so for zastavad(t), Y. 29, 9,  $ext{emavad}(t)$ , Y. 38, 12,  $ext{vad}(t)$ , Y. 43, 16,  $ext{aojouhvad}(t)$  Y. 43, 16,  $ext{spenvad}(t)$ Y. 51, 21, benvad(t) Y. 53, 4. Râmînam = rafenê hyem is of course admirable. although a noun is rendered in a verb (objected to by some). Yehevaned = the separated bu (sic), nadúkih = "uktik (sic) orig. long û = a = >> = u, u, = n here (bu.uštiš), hence yehevûnêd = bu + nadnkîh = uštiš; or obtib may account for nadákik, bá as in Pahl, char, recalling bava (1 = 4 or v); b and v in Pahl. may have both inherent a, or other short vowel. Ufyd again suggested nafsk, as and in Pahl. = ufyd, or nafsk (nepesk) clearly proving that the Gathic word as stood as Pahl. 4441 before the original trirs., hence his invaluable (sic) mistake; cp. nafshmaninam (DJ.) = ufyê(e)mi) in Y. 26, 1. I formerly rendered khoêshînishnö, 'an appropriating'; see Ner., but I conclude otherwise. Yadrichchhaya J.3 may well stand as against Haug's yad ichchhaya, and that, notwithstanding yavad ichchhaya. Prachardmi (strictly 'I advance') should here = 'produce'; see dedrûnum, Haug's cobhayishyati (?) might seem meant for a denom. = yehevînêd nadûkîh (see nadúkth = çûbham v. 1 (?)). Additional is Prakrishta vak Jarathuçtrasya, praçnaçcha (J.3) Hormijdasya, pratyuttara[d] vák Jarathuçtrasya.

9. Vividuyê(é) = + vidvê, infin. = 'to know thoroughly', or 'to possess(?)'; others, 'for whom wilt thou decide(?)'. Manydi, 1st sg. conj. mid., governs râtăm nemanhô ânhâhya, as the answer to kahmâi vividuyê vashî: 'I will ponder the proper offering, - order that I may know it'. Or read manâydi = 'I will cause men to ponder'; others, 'to make A. comprehensible', infin., manydi. infin. (?). - not impossible that the anthor meant to express again the idea of offering which we have in Y. 33, 14 where the expressions are

scarcely paralleled, even in Semitic religious lore. Ma (adverbial accus., or instr., cp. tva) may refer to this offering 'by himself' rather than 'for himself'. Y. 33, 14 permits, and enforces, the most subtle and profound conception. Usually it is better to render in a sense as material as possible.

Pahl. Valman & A. in c. might indicate that Vohûman was intended as an instr. in b. pavan being omitted because the Gathic Voha . . . Mananha stood on the same paper. If V, was recognized as subject in b, why was A. suggested for which continues the subject? If then Vohuman can be instr. with unexpressed pavan, a multitude of like forms may be similarly and most critically explained. At all events it is not supposable that the trlr. could mistake a form in one line which he renders in the next. Li parsido freely = ahyû frasêm, or possibly he saw peresem; ferasem standing before him in Pahl. char., ca) = ferasem, or peresem. (At) kamak (att) well = vashi. The m of ratam again induced a not incorrect free addition of homanam = 'I am', or, 'I'. Aharayth should be gen. by pos. Itali, as ever, to is = to wish (?). I formerly rendered s 'for on Righteousness I am meditating, and will so do as long as I am a suppliant'. Nor.'s ename may refer to a mam understood (?), as Pahl. It is not otherwise noticed. Haug's vicishte juane looks preferable to vicishtujuane, yet see akas-dahishnih (Haug): 'wessen Verlangen ist nach deiner ausgezeichneten (?) Erkenntniss?'; cp. Gatha.

10. In S. B. E. XXXI, p. 90, I suggested a corruption from daidhts, dais, causa metri. Now I would advocate a vriddhled 2nd sg. s acr. of dis = \*ddiksh(s) (sic, see disha in v. 7). 'Show me thy Sanctity'; cp. Y. 28, 5 Asha kud(t) thua daresant. Or dais(s) might be the s acr. of dt, cp. for form bhais bhi (loss of the personal ending). Others: 'Thou shouldst see my righteousness since I call it here', drem = "dram in abhydram (?). Arem is here used in distinct allusion to the adjacent Âr(a)mait. 'Ask us that we may be asked by thee (2hma = dsma)' seems very improbable here in the Gathas. I do not think that we ought to shrink from thma as a pronom. form, possessive or instr.; cp. khshma. Ehma = ahma, cp. ahma = asme. For t = e, cp. aktm = akem. An able scholar more lately returns to a closely similar view. He however regards the word as a gen. pl. (?). One renders: da man in der lage ist (khshayās), dich, den māchtigen herrn, zufrieden (at(\$\tilde{e}\$)shom) zu stellen. (\*If dais is from dt, it = 'see after', 'provide for me'; thua acc. of goal(?).)

Pahl. 'Bestow' is a good general expression for ddis. The intensive is expressed by karitanishno k. The t of amatat is gloss. See two glosses in b. Avakih = 'accompaniment' here rather than 'aid', see hachimno. In Z. D. M. G. Vol. 42, s. 454, I made an oversight in hastily comparing my text which was originally zak lak with my former text avo lak, and so accidently changed the proper text at the last moment before mailing.

11. Khshma-ukhdhais, a compos.; cp. yushma-dattasya, yushma-nttas. Didainhe(e) in form would seem a redup. pres. 1st sg.; but pret. meaning seems needed. Can it be a perf. with rarer redup.; cp. vivakedins(?); a 3rd pers. is most simple. It is of course most regularly a 1st sg. redup, aor, mid.-pass., or again in form it might be a pres. redup. 3rd sg. in  $\mathcal{E}(\ell)$ . Sis seems to be objected to because as does not become sig, but modes of writing are not vital. The orig. trl. of it as a sg. pret. of sah, sanh, cp. cans (Pahl.) seems indicated by ukhdhūiš, mraotā, etc. One scholar renders as = chhants, to chhand = 'seemed' (see the well-known hymn); 'trusting in men appeared to me destruction' (?). Interior (or poss. initial) Sansk, chh may = Zend s; rad, t may fall out. Another, abandoning any attempt at afialogy (often most proper), renders; 'my faith' (zarazdditis) 'prepared' for me sufferings among men'. Zarazdáitis (hrid + dd) = 'heart-devotion', or concretely 'heartdevoted one' = 'the one who approached', made certain in v. 12 as Sraosha = 'obedience' poetically personified, a mere variant for zarazdditis. The following infin., whether taken as an immediate imper. = 'do thou do', or with a repeated sas understood, gives the clue to the treatment of uzireidyai (twice), and vôizdyāi. Spiegel however, taking it as infin. for imper., followed by others, renders keenly 'that will I do'; but 'that to do' was probably the 'painful thing'; 'that one commanded me to do' is more natural.

Pahl. Zarazdůitiš (apparently) = rûbûk-dahishnîh, so zarazdůo in Y. 31, 1. First we must show from zeredacha = libbemman in Y. 31, 12 that the trir, was perfectly aware of the proper word for 'heart' in Zend-Pahl. Then we must acknowledge that his rûbûk dahishnîh seems strangely free. Rubûk is a corrupted translation, or text. Leb = 17 = 'heart' is the Semitic original of libbemman, and it is possible that 1) was reproduced in the and b of rabak; but I have little doubt that rabanik-dahishnih = 'devotion of the soul' was the original. In Y. 53, 7 we have satunado (same element of 'progress') = Zarazdištô; the idea of rûbûk had become firmly implanted in the ancient exegesis. Verezeidydi (?) was divided verezei (cp. varezi.ndo (MSS.), Y. 45, 9) and dydi, hence the mischievous yehabûnam which spoils the smoothness of the rendering; but mark well that the trir, saw a first sg. pres. (=imper.-fut.) in the infin. for he could only have rendered sg. pres. after seeing infin. for imper. Hang has prarohinapraropita = lasst . . hervorwachsen (?). Ropita (or \*ta) would seem part. of the causative conjugation. But a 3rd pers. seems needed; see Pahl, and Gåthå; I therefore had thought of two corrections. If yûyâm | left (but see khahmû, and didainhê(ê)), \*prûropitû would need mending praropayata, imper., or "ropayita = 'elevator'. Haug

read pishmdcha for vishamdmcha against the other MSS.; and possibly misreading Sansk. p for v.

12. I agree alternatively with the Pahl. (here followed by Spiegel and Geldner) which introduces jaso frakhshnene(&) as the thing said, mraos: 'Weil du mir befohlen hast: \_komme zum Reinen - ", but see v. 10. Ad(f) tû môi dûis ashem hyad(t) mû zaozaomî, with no break; see also frûkhshnenem in no citation in v. 14. Frâkhshnenê(ê) to khshnû (jûû) with Haug. As to the agreeable rendering asrusta = '(not) in my disobedience', i. e. 'not without my obeying', it needs more language. Then as to the rendering: 'Arise before my Sraosha will appear', why 'before'? The meaning cannot be: 'Thou did'st (?) not call me in my disobedience: 'arise', before my obedience, or my obedient one, came, or will come, to me'. A fault would also lie in referring assusta to the speaker, with the following Sraosho in view, meaning 'I was obedient at first, obedience came to me before thou (?) didst (?) declare'. Such a cumbrous and twisted diction is excessively improbable, and the imperative pairmoghzad makes it impossible. The meaning is that obedient followers stood ready before he was ordered to march. The infin. for imper. presents no difficulty, as it exists in many languages: 'Do not declare to me unheard-of things, to go forth to · · · ' (= 'go thou forth'. 'You told me to go' = 'you told me, 'go''). Asrweta (with Spiegel and Geldner loc. of asrusti) is more naturally acc. pl. nt., another word for ugusta, Y. 31, 1. It may well mean 'not gladly, or obediently, heard'. Pairyuoghzha, 2nd sg. imper. sa aor, of aog = vech; some would render 'Thou did'st call'(?). For uzireidyāi, externally only like irādhyāi, cp. for sense, Vedic ar, or trate, trayadhydi; 'arise', or, 'go forth', possibly 'arouse'. Sraosho indicates the missing subject in v. 7, 9, 11, 13, 15. Aski (here hardly personified) means with a blessing as a recompense. Masaraya is now again read by some, and rendered 'wealthy'; better as 'glorious'; cp. bathrova, or divided maza raya 'with great splendour'. 'Bribing the chiefe through the wealthy Ashi' is not indicated, nor could maza raya mean 'with much money'. Randibyô (so with most MSS., not in the dual) is, together with the absence of the Fire, adverse to Haug's brilliant comparison with the arani: one scholar prefers 'with the associated ones', see on Y. 31, 1, 2, Compare the asaydo of Y. 31, 2. In Y. 31, 3; 51, 9 it is khshnûtem 'satisfaction', 'settling of the dispute' to the two sides. khshnutem being used. in spite of the evil character of one of the disputing parties, on account of the holy character of the other. So here ashis, the sacred blessings as reward, are used because one of the rana was the holy party in the struggle. See also the striking yao dao ashis dregvaite(e) ashaunae(e)cha; cp. also Y. 31. where  $\hat{A}r(a)maiti$  questions the two spirits, one of them the mithah-

vachdo, in their abode, maéléthá, an expression elsewhere used in a good sense, and described by tathra. So also the dat, inf. savoi is used in view of the righteous element in rancibyc. As to Geldner's welcome, but hardly tenable, suggestion with regard to randibyo, see on Y. 31, 2. Yamtanishno, strictly a fut, pass, part, but here as infin. for imper, is better; see jasô. DJ.'s min . . li should not be inserted in line b, but li is essential, see however the Parsi-pers, which has the entire insertion, almost enforcing a text in that sense. Spiegel having no word for môi (so also M.1). I take ■ from DJ.'s text. With DJ.'s full text min zak i li (see also Ner, and the Parsi-pers.) we have the inferior, (b) 'it was from no refusal on my part to hear Thee that it was declared by Thee'; see also the gloss. Yehabantano in the gloss points to varzishno vehabûnam in e v. 11. 'The lifting up' henjishn(th), infin, for imper, = uzireidyâi, Râst = ashî (insufficiently). The gloss [va Vishtasp forces the translation of munash . ratu .. Ratu so. according to authority. I should suggest rado (so tano for tand). Or read rado (diff. word) see Ner., and the Parsi-pers. (which would would render a rad) 'with whom is the great liberal one', less foreign to the original which, with some, might = 'with great gift' (?). The gloss however carries us wide. Rath elsewhere (not here) = guruh (Ner.) (rad in the Parsi-pers.), not \*datra as here, and that in spite of the gloss. In Y. 33, 7 rado = Sk. dakehinah = Parsi-pers. rad = ratayo, In Y. 33, 14 pavan radih renders ratam, Sansk, dakshinaya = Parai-pers. pah radi; in v. 9 ratum is rendered rado, Sansk. dakshini, Paraipers. eakhaw(v)at; I think therefore that the Sansk. and Parsi-pers. indicate an emendation of rado for rata (rado) here. Levatman well renders the idea of hachimno, so elsewhere. The trir., as ever, sees the 'strivers' in rancibyo, whether offering the relics of a rendering which recognized the 'rubbing sticks', I will not say. Without glosses: 'When also Ye said to me; 'by thee (there should be) an abundant coming to righteonsness: (b) thus by Thee not-hearing (the not-obeyed-thing) was not declared to me; '(let there be) an arousing' (lift up'); this was not said by You before Srosk (obedience) the righteous comes me, the holy thing whose is, in accompaniment, the great liberal one (rado (?)), whereby he will give justice for the advantage of the strivers'. Haug's text was unfortunate in line a of Ner. "Einen - vorzüglichen Mann" is not Ner.'s rendering for frakhshnene, hardly even according to Haug's text of Ner. Ner. read the text of DJ. . . In line b. Did he see the very MS.? Of course Ner. rendering the Pahl, as his chief, I not only, text, repeats its syntactical error, but reproduces nevertheless its correct indications as to the roots present, or else he improves (?) upon it, as in the case of mahadâtrâ (see above); so, of the Parsi-pers. 13. Hang c: 'lasst mir die Dinge werden (?) die ich erwänscht'. Spiegel; 'damit ich lehre die richtige Lenkung

des Willens'. Geldner: 'als er · · · erschien, um die ziele meines wünsches zu erfahren'. All the other emphatic infinitives with expression of desire (see v. 9. 3) refer to the human subject. Arethd . . . kamahya are, I think. far more than 'the objects of my desire'. (Hyad(t) mbi, etc. is mere recurring formula, and is separated from võizhdydi. Aretha is sanctified and definite, quasi technical, and so defined in Y. 33, 8 (see also võizhdûm there) vasnem, M. . . staomya, vachao . . . Amereto . . . Ho. Aretha does not express desire only, but the holy offices. Voizhdum and voizhdudi = 'know'. or 'reveal'. The Divine Being did not need to 'know' these, that knowledge was the tem (kûmem (Spiegel), yûnem (Justi)) prayed-for. Dûrstû itê, so Hang detineat itione (hint of Ner, from Pahl.). Gold, darest ite in das einzugehen niemand euch abnöthigen kann; to dar, cp. dôrest (?)\*. I, with others, had taken (for lack of better) dårstaits(\$) as denom. If Spiegel's dar(\$) \$aiti(\$) could be verified. I would prefer it, or derest, root agr., deresta, root cl., cp. dhrishant. Yem vao, etc. looks very unnatural as 'iuto which to go no one such abnothioen kann'. 'Which no one can audaciously extort from (?) you' seems far more probable; cp. for partial analogy RV. V. 85, # imfin a na kavitamasya máyam mahim devásya nákir a dadharsha. Vairydo = vairyayao shortened for metre, as so often; cp. vedhum for vedhumm, surudhus for surudhasas, maham for mahantam; cp. mahina, prathina, etc. with loss of m. Co. the omitted 'a's to be restored in reading the dat, infin. in-ane; cp. Whitney, Sansk. gram. p. 143. See also yand for yavand. This strophe has no exclusive reference to the future world; the composer is praying for the success of the holy cause in the perfected State. (\* Haug's darsh (?) = detinere (?) is followed as to meaning by those who cp. dôrest).

Pahl. The gloss, as usual, forces an unnecessarily erroneous syntax, kâmakö should of course be taken as a gen. after kâmakyâ, if by no other means, then by supplying the izâfat. Mozd, also a gloss, is nearly equally mischievous. So also as to pavan tanû î pasînö. The roots present are however correctly indicated except that in dârŝiâ(?) ite, or dârŝi(?)ite(f)(?), here the trir. not unnaturally sees dares(?) = 'to see'. Stôiš was most certainly not supposed to be either a part. or a third sg. conj.; yekavêminâd may be either. Perhaps stôiš was regarded as a gen. infin. for a dat., and that as an imper.; 'it is to (= let it) be from desire'. Dropping the almost certainly later glosses we have (c): 'Be he, or be thou, an announcer of the decree of, or as to, the desire, that do ye grant to me · · · . (e) According to desire let it happen, also as belonging to it, Thy kingdom is declared'. As ordinary Pahl. we might render: 'Grant me the desire of that announcer of decrees · · · .'

14.  $Va\hat{e}(\hat{\epsilon})demn\hat{o}$ . Vid, in its two senses, was not yet firmly distinguished.  $Va\hat{e}(\hat{\epsilon})demn\hat{o}$  may well equal 'knowing', 'intelligent'; but it seems

here determined by isoa, daidid(t), fryai, and rafeno, to the sense 'obtaining', 'finding', 'possessing', see Y. 28, 6, 'finding - - - the way'(?). Whereas in Y. 53, 5 'knowing' is rather indicated, so va2(\$)do in Y. 31, 22, Y. 34, 7, Y. 48, 3, and in Y. 51, 19. Rafeno, acc. sg. neut., object of dason understood, in apposition is frükhshnenem, khshna (with Haug), object given, or 'prayed-for instruction'. Or with Geldner nom. and subject: "mir ward, o M, zu einer hilfe wie" etc. Frasta. The form might point to the verbal noun of as + pra. 'I, as 'reaching forth' 'attaining influence', 'having authority'. But it may be frås (not frås; cp. apås; see the MSS, parås at Y, 9, 11) + stå sg.: cn. sthû + pra + achhû; cp. RV. IV, 34, 3 (330, 3) prá tó 'chhû jujushûnűsê asthur dbhûta viçve agriydid vájáh.  $S + s = \hat{s}$ , sh; cp. dishû from dis etc... and s of course is in order where internal Ind. chchh occurs. Frās + stâ = frakta. In the difficulty I formerly suggested frakksta. One writer prefers azē to azēm (but see the 1st pers. in every v.) azē = azô (a noun, or  $2^{nd}$  pers.). from az = in sense of 'come'. Erhebe dich, fasse vertrauen (? saredanto). Spiegel and Geldner take uzireidydi in the often familiar sense of imper. as above. It is here infin. of aim, or perhaps better as 1st sg. imper.; 'I will forth to', or 'arouse'. Saredando is a nom, sg. masc, of saredanas: cn. cardh + suffix and transferred to the as declension. Or, it is may acc. pl. masc.; cp. ameshão; see p. 403; 'I take my stand to approach the chiefs'. See S. B. E. XXXI. p. 105. The general sense is unmistakable, the Palil. trlr, having, as usual, long since indicated the correct idea. Mathra, or perhaps better, mathrao; cp. Y. 28, 7, which is interesting as showing a possible neut, beside the masc. Marenti or marente(f) with most MSS. Notice the clearly indicated sense 'recite', 'fervently repeat', 'hold to as their creed'. De Harlez, Geldner, and others render more exclusively in the sense be mindful'; see notes on Y. 31, 1, p. 449. I prefer the middle as the 'reciting' included 'memorizing' which, like man to 'mind', we naturally think of as middle. The disturbing said vadanyen, which seems to advise that the first line should be taken m a maxim, had better be read 'afford (2nd sg. imper.) an advantage'; see the other gloss. Min can always be rendered as = amat when equalling hyad(t) or yyad(t) these tris. Khshatraver ought, I firmly believe, be taken in the case of its original, and farmûdo may fall back on a li, or am, understood. Notice that the infin. for imper. was positively understood by the trir. Azēm may not have been translated (but see Ner.). If azē was read, it may have been understood as 'pressing on'; or satunano may be altern. for uziro. (infin.). Î dânâk is an instance of the translation of part of a word which may have stood divided in the earlier sacred text, sare dândo. Read as alternative: 'When one who is (see Pers.) instructed gives to a friend -- was commanded (possibly by me (?))', 'who is

wise' seems  $\blacksquare$  translate the "d\u00e3 of "dan\u00e3o! As ordinary Pahl. read c; 'that which Khshatraver ordered for Thee with the help of righteousness'.

15. Us(k)ud (or us(k)udi, so Spiegel and Geldner) adverbial instr. or dat. infin. = 'with understanding', or 'for understanding'. Tusha with maitis a variant for dramaitis; cp. Indian tushnim, adv., fem. of a tushna, cp. tush and tuc. Or tusna-maitis might be taken in the concrete = 'The contented one'; cp. zarazdáitis. Sraoska, or the divine messenger, alluded to Yt. 13, 139. Vahista more idiomatic as instr. with ushya, or it may be acc. pl. Pacurus; pourus has been regarded by some as a pl. of p(a)ouru = paru; but it would have to be taken as equalling p(a)ourans, which in case of necessity might well be allowed. Notice the awkwardness of 'let not a man men evil ingratiate'. It is either = primarius, or = 'to an exceeding degree'; see RV. VIII. 63, 1. Sá půrvyo mahiinám venáh krátubhir dnaje. One writer reports: 'let no one please the infidel hordes. Then they make all the righteous recreant'. I do not think that 'many' paoura's would be apt to be emphasized. The two throngs (cp. asauao) were in armed conflict. But one leader, or chief, might be too conciliating in his policy, better read the sg.; see S. B. E. XXXI, p. 106. Line e means 'they have considered all Thy foes as holy (in their adulation)'; or 'thus (obeying what I say) they render all Thy foes converted', or, finally; 'they render all the saints recreant' (not probable). One writer suggested vispenia anarenia as neut.: 'Thus they do evil things to thy saints' (later retracted). Dakhshak, rendering only the idea of dakhskad(t), does not prove that the Pahl. trir. was ignorant as to the term. ad(f). Twind probably stood divided in the MS. before the earlier trirs, as tub.nd, or else with a minute (or superstitious) industry he rendered each syllable. Vakhshinishnö shows accidental error, the Gatha being read by an earlier trlr. in the Pahl. character; weeks would be expressed by weeken, letters which also spell vakhsht d. Line (a) is important, and may be correct. Aside from the Gatha one might render c: 'a sign with intelligence is a mental enlargement of the energetic man'. but tushid if = 'energetic', is a blunder. Chaitanyena J2., J4. J.\* = pavan hush =  $u\hat{s}(k)yd$ . (In all occurrences before this read J.\* for J.\*) Samunmilatu again associates 'giving light' with 'increasing'; see pakhshinishno. Haug's satharya for satkarta is not desirable. Sananda is difficult (sa (sam(?)) + ananda); we should expect \*ena (see the Pahl.) or \*an, Balishthataran(? curious redup.),

16. To be more concrete, we may suppose the spenista mainyu to be here alluded to, but cp. Y. 33, 9. As to  $yast\ell(\ell)$  or  $ytel\ell$  ( $yest\ell$ ) I now he situate somewhat before deciding too positively for the sense adorat (Haug). S = chehh, and  $yest\ell$  would equal yachehhts, but no unthematic form of yachehh

(from vam) occurs in Sansk. This of course is not decisive by any means, for the Avesta in some respects dominates the Veda, and if s positively == chehh here, this occurrence might be cited in critical comparative grammars. But the reading waste(e) (was tê(e)) must mast considered. Geldner (most philosophically, as often) proposing an alternative to the reading in his valuable edition, boldly follows Spiegel (Comm.) and De Harlez, and refers this 'who is thy . . most bountiful' to mainyam K. Z. XXX(X), S. 334. Z. erwählt für sich ieden heiligaten geist von dir, o A. M. But this is hazardous. These generalizing expressions in the Gathas apply to human subjects, cp. ahmdi, yahmdi kahmdi chill(t), Y. 43, 1; Z.'s representative character is here noticed. 'Z. and whoever is most bountiful (holy (?) also loves and chooses'. I was formerly far too wide and general in applying being . khshathroi. The expression more probably designates the sacred political system. 'The realm especially blest with the sacred favour of the Sun' is the meaning; cp. the rays, ashis, the bathroya (bathrova) etc. Ashim is 'sacred reward', 'blessing as recompense'. Notice the obvious character of the strophe. The leading important composer may well have constructed many such closing verses as in Y. 28, 11: Y. 30, 11; Y. 31, 22; Y. 32, 16; Y. 33, 14; Y. 34, 15; Y. 44, 20; Y. 45, 11; Y. 46, 19; Y. 48, 12; Y. 49, 11; Y. 50, 11; Y. 51, 22; Y. 53, 9. They are homogeneous in style and tone with many strophes not final in their character. Yet if any verses are to be attributed to leading successors, such final ones irresistibly suggest themselves. This strophe (among many others) is of the utmost value to prove that the Pahl, trlrs. were capable of intelligent freedom. That the trlr. supposed \$00, etc. to express literally the first pers., it is no longer necessary to deny. He intelligently saw that Z. was represented by the Gathic composer as speaking concerning himself. Verentê(ê) as a sg. points to a stem veren which is here first recognized by the Pahl, trlr, in dosham (for doshad). Pavan attikih = 'in reality' = expressive, but we may have here at + ik + ik in the sense 'in continuance' = 'for ever', which is so probable where att occurs as translating words implying duration of time; see the remarks on p. 413, and this in spite of Ner.'s sattaya and the Parsi-pers. hed (?) dakya. That careless freedom, or accidental confusion.  $\blacksquare$  the reason why hudd(t) = alt(?), is proved by hydd(t) =  $h\partial mandd$  in v. 15. I do not doubt that  $aoj - h\partial mandhdtar$ was originally abj-hômond changed to qualify dôcham. In view of the Gâthâ and with glosses aside, read; 'in it, that which has the Sun's manifestation (khûrshêd-pêdakîh (adj.)) which is the kingdom, it (that is, Righteousness) is his through the perfect-minded-one . . . As ordinary Pahl, read b: 'by him is [the reward] of the Sun's manifestation given'.

## Y. XLIV.

- See S. B. E. XXXI, pp. 107 121 for summary and additional comments; changes in opinion here are not always emphasized. The mechanical division of the lines in the Gatha texts in my former printing of this chapter was intended to be wholly informal, and merely meant to assist ordinary readers in noticing a supposed strong stress on the 7th syllable. Great doubt exists as to the proper division of the lines, hence I abandoned the attempt to fix the caesura positively at the 4th syllable, with no further pause. An interesting suggestion is; 'as I range act of praise beside act of praise . . . . Some scholars would render: 'Mayest thou (a being such as thou art), O. M. teach a friend like me. Then are friendly helps to be given us in truth, that we may have success'. Another prefers fry@ in line d and no in line s, and changing to hakurena without MSS., would turn the sense of lines d and e in an inverted direction: 'Then shall offering asha (apparently as pl. neut.) and songs of praise  $(k\hat{v}r(?) = 2 kar = kir)$  be devoted as often (?) as he comes to us, etc'. Ad(t)  $n\bar{\epsilon} \cdot \cdot \cdot dasdydi$  may indeed well have for its subject hakurena; so are friendly cooperations to be given us'. Or it is inf. for imper., and the 3rd for the 2nd sg., 'then let this friend; that is, Thyself, deliver to us through Asha (instrumental, as almost always when not voc.) his friendly fellow help by his teaching (salyaf) in order that (see Vedic ydthd with the conj.) he may thus approach us with his good mind'. Observe the analogy with the frequent hyad(t), or yyad(t)md Voha pairijusad(t) Mananha of Y, 43.
- Pahl. Hômand paran amárandth presupposes a text  $\delta$ marait $\delta(\theta)$  (sic). Marait $\delta(\theta)$  in Y. 46,  $7 = av\delta$  ii. The trlr. read d lit. 'thus curs are through righteousness friendly cooperations for giving' (at is free addition). He understood 'ours' as possessive, not as recipient, and this he rendered freely.
- 2. To vary our view we might give alternatively the following cast with some: 'How best shall the desire for the best life find success, his, who strives after it. For Thou art a conscientious observer of transgression with all creatures (ahabis)'. Another renders: 'whether already before the best life good deeds shall be available to the salvation of those who do them'. Paourvim (hardly = 'beforehand' or 'the beginning' here (Spiegel and others)) undoubtedly has the sense sometimes of 'supreme' as well as 'at first', and was so accepted by Roth in Y. 31, 8. I think this meaning is here plainly indicated. See Y. 29, 10; Y. 31, 8. So also possibly RV. 10, 13, 1 Yujé vâm brâhma pûrvyâm · · ·; see P.W., and for other not impossible occurrences, see also Grassmann. I had intended at the time of my former printing to explain kâthê(!) as = kathâ possibly, hence my

former quo mode; see katha P.11, and notice the characteristic repetitions of the piece, kasná, kasná, v. 3, kasná, kē, kasná v. 4, kē, w. 5. But I prefer now kathe(e) as loc, or dat, inf. of kan(m), ka, = 'in subserving', 'in pleasing', or 'to subserve', 'to please'. Were it not for the Pahl. trlr. I should adhere to my former opinion. Káthé(é) may mean 'in pleasing', or 'to please' as thrown in to heighten the meaning of stidydi which infin. for 1st sg. imper.; 'how in pleasing to serve' = precisely the English 'how to serve' = 'how am I to serve?'. It is dangerous to accept the later written-in word dayad(t), as I did in S. B. E. XXXI, p. 112, where I was temp-The gap might be filled by reading i as = i - i, and paitited to insert. ishad(t) as so pronounced in reciting; cp. ferd for frd, etc. Paitishad(t) to ish = to 'wish', 'who may desire', so better than 'who may send'. Irikhtem (with some, = 'misdeed') = 'desolation', 'emptiness', to rick. It we governed by the force in haro; 'a guardian, guarding, i. e. averting, ruin from the people'. Ahûbis sheds light on the peculiar reading ahûm.bhis of many MSS. It seems very likely that it is instr. pl. for dat. pl., or dual. As had long been taught in private, ahabis may = 'living beings', 'people'. 'The two worlds' were also borne in mind, and they are explained in Y. 28, 2 as astvatascha hyad(t)cha mananho. See Y. 31, 19 and v. 16. Possibly a third world was held in view, as that of the hamistakûn, and hence the pl.; but the idea of the hamistakan was as yet only beginning to form itself. Ahûmbis (sic) = 'healing (?) the world', 'or desiring after life' (to biksh). Paourvim may possibly refer to Visidapa(?), but see following strophes.

The Pahl. trir. corrects me as to kathe(e), see above. As to the duhishn, it is no longer necessary to state that its addition is no serious defect. It is generally associated with a syllable da,  $d^{\circ}$ . Also, as to paitishdd(t), I would now, as in S. B. E. XXXI, accede to the indication of the trlr. As to raspatako = vinde-kårdår 1 still differ, while many follow. I must apologize for my doubtful words on p. 477: 'I prefer with the Pahl, trir, a rendering more in accordance with Iranian etymology'. Of course this only applies in case we read ristak, which is doubtfully proper. Afzayinad(t) =spento seems to show that afrank, which generally renders it, means 'bountiful' rather than 'majestic'. Dropping glosses, read: 'What, or how (man = amat), according to his desire is the giving # the advantage to him who desires it as to both these two things, (d) for according to righteousness will bless (?) in regard to (?) the sinner, as regards all, a chief in spirituality for both the worlds, the friendship (om, f) of A'. The marring element raspatako. Ner. reads more as ordinary Pahl., but the mistake of the Pahl. trlr. consists in his failure to connect irikhtem with hard its object, and this mars both translations, as to their

literal character, in d and e, while the glosses, as usual, do the mischief elsewhere.

- 3, Kasnā; enclitic nā = if = vir, may still explaim Lat. onam; zāthā, or zāthiod might be better read, cp. a \*jantod (= "und) from jantú (cp. paçvd) = 'who, in his race'; otherwise the verbal noun with De Harlez and Bartholomae might be conjectured, but two equivalent words would stand together 'generator', 'father'. Veng = "svan = svar. It might be gen. as a "svans, cp. súar, gen. (so long since privately circulated); but then starem would need to be oam, or em = am (so, possibly but not probably): 'who has fixed (dhd) the way of the sun and stars'. A double acc, is better; cp. yô spânem tarô-pithwem (adj.(?)) dasti, Vd. 13, 20. Nerefsaiti; what Sk. equivalent? cp. a nasalized árbha as nac = ac(?). Thread(t) might = tvad from tva = ' many'; cp. RV. VII. 101. ■ tvad · · tvad; starīr u tvad bhávati sūta u tvad; so here; 'now waxes, now wanes'; but this single throad(t) = anyô throad(t); see however Caland, K. Z. Bd. XXX(X). s. 536. Pahl. Observe approximate literal correctness, not forgetting however that literal correctness is not so desirable as the traces of former texts. Fravardarih might rather mean 'education' than, as more originally, 'nourishment'. The instr. ya freely = amat; 'from whom is it when ...'. Ner. a read Svamin; or, retaining Svaminah (P. C.), render: 'This ask I of Thee, the Lord, tell me · · ·'.
- 4. Dereta, pret. of dar (dhri, dhar), cp. dkrita. Adē (= ad0 = adhds) is hardly to be modified so as to = the more natural ádhi. It must = '(holding up) = from under'. The Pahl. trlr. probably did not regard the syllable dē as organic, it being taken for the Dē, = in Dējāmāspa. The trlr. certainly renders it probable that a text ēnabācechā once existed, and this he referred to nābhi; i. e. 'without supporting centre', adārishnih. Avapastoiš (to pat), like so many nouns, is also an infin. Âsā, (?) (with others) = 'the swift ones', 'the lightnings' (?), may be a dual: 'who yoked the two swift ones, yoking with the winds to the clouds'. RV. 122, 11. Ádha gmántā nāhusho hávam sārēh grótā rājāno amritasya mandrāh nabhojāvo · ·. The latter may mean 'driving the cloud' (so Roth and Grassmann). Dvānmaibyaschā, hardly to dhāmā = 'smoke'. 'Yoking the swift' would favour a meaning 'rushing'; cp. dvās; but cp. Zend dunma. Spiegel led the way in applying the meaning 'man' to Vohu Manah here.

Pahl. Nabloscha to nabhi, 'the navel of heaven and earth', 'affording support like the hub of a wheel'; 'nabh, as in nabhas, does not seem to have been thought of. Abara auftishno might be gen. by position; or the force of pavan should be brought down, 'in its not-falling, this'. I had rendered d with rigour as not favouring a literal correctness, but position gives

the force of a gen. in Pahl., and the izafat should be often understood. From whom is it when (a thing happened) admirably free for 'who did (the thing)'. Read former printing nait. Ner. warns us by upakramanti that ayajend might be read dyazend in the Pahl. character. Did the trlr. read the Gathic\* yaoz(j)ed(t) = 'who hastens the swift ones with winds and clouds?' j and z are expressed by the same letter in Pahl.; and the Gathic text often stood in the Pahl. character. Haug's depreciating remark as to Ner.'s translation was based on his erroneous text, arbudaccha for ambudaccha.

5. There was probably a formal caesura after the fourth syllable in the lines throughout; but, as the sense does not by any means undeviatingly indicate such a division, I formerly omitted it as understood. The division of the lines at the 7th syllable was intended to show a possible accent (see elsewhere) guiding laymen in catching the rhythm. Hvapao = svapas, su-dpas, cp. RV. IV, 56, 3; sá it svapa bhúvaneshv dsa ya ime dydvaprithivi jajūna. Manaothris, acc. pl. fem. of \*tar; cp. RV. II, 9, 4 tvám hy dsi rayipáti rayipām tvám cukrásya váchaso manótā. Manaothrim = 'head' in Vd. 13, 30, 37; Yt. 5, 127 is striking. Applications of meaning generally pass from the concrete to the abstract; here we have the reverse. Arethahyā = 'holy duties'.

The Pahl, trir. goes back  $\blacksquare$  his etymology not only to apas, but to its root, rendering a 'good attaining' rather than 'good workmanship'; the difference is not great. Manaothris  $\rightleftharpoons$  padman s valman s as a that been needlessly unfavourable to the trir. in s; read: 'which are the rules of memory (?) of him who is the distinguisher of the decree'.

6. Formal caesura after the 4th syllable, yet see the difficulty of such a division especially in . My old division at the 6th syllable was again wholly informal, and intended to mark a stress of voice on the 7th. Notice the doubt expressed in b; recall the scepticism of the Rik as to Indra etc. Debazaiti. The prefixed de (dē) is used to facilitate some form of pronunciation, as in debazanha, Y. 47, 6, Dejamaepa, perhaps also in demanem, ondi, one. Cp. Indian bahu which goes back on bank, bak, bak; cp. also the idea in spenta = coanta, 'increasing', 'glorifying'. Some might prefer chinas as a 2nd sg. of chit, no conjugation (see the 2nd sg. in the following tashô), chinas for chinats, whereas we should expect chinat(s). Alternatively I suggested a pres. part., so better, chinas = chinas. But a 3rd sg. of chit, na conjug. stands expressed in chinas as it | | | = chinat(t); t before t = s, and the personal ending t falling off, subject  $\hat{A}r(a)$  maitis. Azim; see p. 421. I formerly yielded to the more simple etymology from az = 'to drive', 'drivable', 'mature', er 'docile', better 'mother'. Ranyo, skereitim. Ranyo, to ran = 'to take delight'; skereitim to skur = kur; cp. spac = pac; cp. rana-kṛit, ranya-vichas. Some scholars gave the following cast: 'Does A. powerfully ( $\delta(k)yaothnai\delta$ ) support the righteous (Askem)? Dost Thou assign the Dominion to Thyself with perceptive sense? For what men didst Thou make the unconquerable Cow, the one that shuns (?) the wilderness (ranyo), ranya)?'

Pahl. Only the etymological root of debazaits in stavar, chinas is put in the  $3^{rd}$  pers. Radih = 'gift' is I think not so desirable for  $rany\hat{o}^{\circ}$ . The glosses are intelligent, or harmless. As to remarks on Ner.'s MSS., p. 490, correct the MSS. P. C. to paçchatye. I should say that 'manasata was quite formable.

7. Formal caesura after the 4th, yet see the awkwardness in c, synthesis may help out kēuz(e)mēm chôrēd(t), but see e. Read beatam in my former verbatim. I formerly printed profluentiae as a concession to the Pahl.'s kabed; it was superfluous. Berekhdhām = 'blessed', 'beloved', to bhrāj (?). Uzemēm, 'beloved', or 'revering', so 'dear', to Ind. ûh bhats. Vyānayā; see on Y. 29, 6 where the Pahl. trlr. gives the meaning vijārishnö followed by all. Here he seems to start with the idea of vid. Whether he means 'causes the son to be discriminating', recall vijārishnō, or 'causes to the son to acquire', vid, vind, or simply, 'who made the friendly love when the father gets the son', is hard to determine. The gloss is indifferent, see Ner. Frakhshnē(t) to khshnā, dat. infin., see on p. 430, whether possibly to prīksh(?) is a question. We should at once decide on priksh, rendering 'for satisfaction' from frakhshan, but frākhshnē(t) makes khshnā certain in that form. Have we prīksh in frakhshnē(t), and khshnā \*khshnē(t)?

The Pahl, levatman = mad occurs after khuddyth in accordance with the Gatha, but fearing to favour the literalness of the rendering. I had translated without reference to this fact, levatman being generally a preposition. I would now regard it as (unusually) a postposition. Vindinad corresponds to vudnaud, reproducing its general idea; see also Y. 29, where vyanaya equals vijarishno. The mere outward shape of words not unnaturally determined the choice of the early scholar, even when freely rendering; and here we have a free rendering which is sufficiently intelligent. 'To cause one to understand', or even 'to be an abundant acquirer', certainly implies vyanaya. So in avami, the first two syllables, doubtless separated from m? the MS, before the early scribe, suggested a form of av = 'to come to help', hence aisyarth, and he was only able to suggest minam as giving point the isolated omt. It is quite impossible to suppose than any of the Pahl, trirs, could regard such a rendering to be literal; see min lako; which is certainly free for thou. As proof that he knew that av was a verb, see avan, or avdin (in Y. 57, 10, 2) = satund.

This curious translation of the separated syllables of a familiar word had probably descended from generation to generation, having originated from mechanical causes. Kabed may well be regarded now as mere general rendering of the force of frakhshnê(?) (so, elsewhere). Haug's text of Ner., pratyakarot is not to be desired in view of dôstîh. Ner. renders grihnâti reading vindinêd, or vindêd.

8. Mēndaidyti seems literally = 'animadvertere' hardly as men + d, but men + da; cp. crat-dha. Adistis = 'doctrinal direction', as to the substance of the Faith and the course of religious political action; cp. dishti, smád-dishti; RV, III, 45, 5 Indra · · · smáddishtih · · · bhává nah sucrdvastamah. Frasht. I now prefer a 1st sg. of the s sor. of pares, a suggestion which bad circulated privately for many years. My former rendering interrogatum est is well possible, but not so desirable: 'what revelations were sought for with questioning'. Frashi refers characteristically to the questions of this chapter and the Avesta generally; cp. Y. 13, 5; 'in all the questions, and conferences in which they two conversed together Mazda and Z'. Arem is the familiar are as in Ar(a) maiti (aramati), and is a characteristic Gathic expression. Vaê(t)dydi is the dat, of the infin, noun = 'to know', or 'to attain to'; kd = kéna = per quam. Urvákhshad(t), so better than urvashad(f), does not necessarily, or even so probably, mean 'may go' because of agemad(t); it is  $3^{rd}$  sg. see aor., or conj. s aor. of wraz. if = 'may go', then the meaning is in the sense, 'prosperous progress', and not mere motion. One writer takes urvakhahat as pres, part, neut, with volue = 'the prespering'. In accordance with a suggestion privately circulated years ago some prefer to emend to deematd. To may well = téna (kėna · · tėna). Another cast to this line would be: 'How shall my soul proceed (urvakhshat) toward this good, and reach it (agemata)',

The Pahl, curiously read pēndaidyāi, p for m, the two letters might be confounded in a careless Sasanian MS., but see Ner.'s me dâtim. Frashî is freely rendered as an aor. pass. Shâyaḍ(t) is rendered çakyate by Ner. West has remarked that shâyaḍ(t) has not been positively limited in its meaning as yet. Prabhâvena is free for râs. Ner. may have chosen the word from the idea which inheres in prabhatva, 'reaching over to'. Haug's text might help in offering bhavaneshu = 'in the (pure) worlds'. Read Mahâjūanin in a, yan me in e, misprinted in my former text.

9. Formal caesura was probably intended after the  $4^{th}$ , yet see b, c, and s. Former divisions after the seventh were wholly mechanical, to mark the supposed stress on the  $7^{th}$ . We should not too contemptuously repudiate the Pahl. trlr. here, who saw a possible fem. of the superl., see dst in v. 4 and

the Pahl, tiz. I would not however follow. Read sacrations in my former verbat, and sakyad, vokucha, emending my former printing. yaos is, as in most, if not all similar cases probably a later interpolation, but see the metre which without it requires date mam with three syllables, and yaos with two. Yaos = yos is indeclinable. It casts light on the Vedic word. We desire naturally to read dač(€)nām here meaning 'soul'. 'How shall I hallow the soul', but the syntax is too pointed; yam sahyad(t) seems to compel the more common meaning of daê(e)nam. Danê(e) 1st sg. mid. conj., a form lost in the Veda, 'The hallowing' of the Faith was the conducting it to triumph over the opposing creed of the dregvant. ideas of sanctity and prosperity were closely associated in early Zoroastrian ideas, cp. the shade of meaning in specita; see the next v. Ereshva khshathra might be voc.; but this seems awkward in view of huddnaus paitis . . khshathrahya. Paitis . Thwavas is merely an oblique 'Thou, a ruler': 'O true ruler' would hardly be added. Astatta = datatta, hardly the fem. of a superl, of dess with the Pahl. Cp. the forms from the Indian cds cishta. ocishti pracis. Some would prefer the meaning 'rejoicing' for skuas, but see hademôi which is decisive. Some might colour as follows: 'How shall I regulate my doctrine of faith which the Lord of a well-ordered land emphasizes with powerful might, an energetic ruler like Thee, O M., in commonwith the pious, rejoicing therein in truth'? Asistis (K.\*, etc.) might = 'a commander'.

The Pahl. trlr., etymologizing vigorously here, seems to see the root of asu, in a(a) states, a fem. of the superl. which is not impossible. Read havand in former d. Notice the general correctness of the Pahl. The MS. text of Ner. is difficult as to sahasakhayataya (\*sakhya + ta). Haug suggested \*(?) sakhyaya, having sahasakhayaya before him. Read Dinir iyam in c in my former printing.

10. Read a formal caesura after the 4th syllable; former divisions at the 7th marked a supposed accent. My former optatio, desiderans should have read, ego desiderans. The Daê(â)na is here still the Holy Insight, the Faith. Fradôid(f) throws light on the yaos · · · dânê(f) of v. 9. The hallowing was the deeper consecration of the Holy Faith in his own (môi) mind, and in that of the people. Some prefer to render hachemnê 'being followed', i. e. 'obeyed' rather than 'following'. Îstis usen. In the Latin transl. I formerly transcribed what I thought, and think still may be the form of usen; that is, a present participle (so Haug); but I carefully separated it from the fem. Istis by a comma. Îstis is only probable as a masc. with usen when regarded as an exceptional form, and I obviously did not suppose îstis and usen to be in agreement. Usen = uçan as a part. would be at the Vedic stage, its oldest form would be usants; cp. khehayās =

khshayants. The & of bard, etc. is the relic of an as degenerated from \$\tilde{a}s = ants\$, and \$\boldsymbol{\tilde{n}}\$ more primitive than the Vedic nom. \*an (which has lost both \$t\$ and \$s\$). I now greatly prefer the reading \$\tilde{s}it\tilde{s}\$ as an irregular nom. pl. fem. by transition to the \$t\$ declension, cp. Ved. \$\tilde{b}k\tilde{a}mts\$. \$Us\tilde{e}n\$ would then equal \$uc\tilde{a}n\$, 'My enlightened supplications will seek for Thee, O M.'; cp. \$d\tilde{o}isht\$ m\tilde{v}i y\tilde{v} v\tilde{s} abifr\tilde{a}; \$Ash\tilde{a} kad(t)\$ thut daresant. One scholar regards \$us\tilde{e}n\$ as a neut. pl. from \$usan\$; see on Y. 45, 9 (a very old suggestion). As some writers justly hold to a shifting caesura, there should be no objection to an enclitic \$thut\tilde{a}\$. Some would refer \$daidyad(t)\$ to \$dhyt\$, or \$dht(?): 'He should with his action rightly consider the words \$\cdot\$ be who \$\boldsymbol{u}\$ striving after \$(\tilde{t}itil)\$ nom. sg. masc.) thy \$(thut\tilde{a}\$ acc. pl. neut.) commands \$(us\tilde{e}n\$ acc. pl. neut.)'. Others (long previously) have given the following colour: 'That doctrine, the best of existing ones, when it \$\boldsymbol{u}\$ correctly followed, blesses my people; through the commands of obedience it correctly brings actions to pass; from thee I desire \$(t\tilde{t}til)\$ nom. sg. masc. (?)) the guidance \$(us\tilde{e}n\$ n. pl. nt.) of my mind'.

No one should object to the easy freedom of the Pahl trir, in interchanging the forms of fraddid(t) hackemed. Rendering one by a noun and the other by a verb, he shows that he could not have been ignorant of the forms, and was free with both. Possibly vaddingen may have been meant as the 2nd ag. imper.; so possibly in the next gloss. The trir. had great difficulty with this is under a do all, and with no contemptible decision he separated the words, beginning a new phrase with usen. In this he may well have shown us the correct solution. Ner.'s datte is undoubtedly meant as an equivalent of yehabaned, and in the sense 'produces', not in the sense 'receives'. Of course, if tubhyam refers to the Deity, it must be rendered 'for Thee'. The reward could not be given to the Deity. Read my former text, Dinir iyam.

11. A type had broken in my former with an and paramyo, correcting a misprint in my old transliteration. Read enuntiabitur for my former careless enuntiatur. Paramyo = paramyo recalls paramyo and the leaders Y. 33, 14 and parameter in the holy struggle. No vanity or egoism attached to the 'priority in the cause'. The leaders were the true representatives of the people; and without them Gâthic life was nothing. Some render paramyo (?) 'at first'. Throû = thro? = (10) 10000 = throaya; 10 = 10 = 10, 10000 = throaya; 10 = 10 = 10, 10000 = throw of the prior-cognitus-sum to my former translation, but the mid. often occurs in active sense. Draê (?) shanha is, as one would naturally

suppose, an instr. sg. It is however taken by one writer as an acc. pl. neut.: 'I regard all others as opposers' (?). Another suggested: 'Do Thou behold all the others with the hate of Thy spirit'.

Man, too rigidly rendered in c. should equal wall bibyo in the sense 'to whom' they appounce, and with the change of d to d, vemaleland would be passive. Whether the trlr. really intended to represent what he had before him in the place of fravoivide(e) as an imper. a question. Hewas able to render the perf. form, as is shown in v. 20, a. At the same time his freedom here, while reproducing the roots present, entirely turns the point of the sense. Many another might propose an alteration of text from mainyous to the acc. pl., as the trir. does here. In Y. 28, 1 he recognizes the word as a sg., in Y. 32, 9 probably as a gen. sg. freely rendered by a gen. pl., so in Y. 47, 4. Ignorance as to sg., or pl., is here absolutely impossible. And any who would seriously crititize the trlr, as to this particular would show his own want of knowledge. And after all the min may very possibly apply to mainyous, affording an exactly literal rendering. Certain it is that the Pahl. trir. did not mistake the ofending anyētīg for abl. gen. As to f beshidder, it would not be in place to satirize the trir., since dvae(f)shanka has been rendered even by a modern occidental as an acc, pl. neut. As alternative read: 'Of (against) the spirit of all others, as their hater, I keep my guard'. I have been formerly unnecessarily hostile to Ner. in not accepting his prayatnayami in the sense of Spiegel, as against lisur's less experienced remark, who finds the word auffallend (probably and naturally because the Pahlavi was then practically unknown to him). Read with Spiegel 'I take care', or at least 'I make effort' rather than 'I resist'; cp. prayatna.

12. Improvements to my former texts; caesura after the 4th, yet see e; disregard the informal divisions in the lines; omit et, and read tua for te de; read se opponit. Yais peresai may = 'of those with whom I am now questioning, debating', better as adverbial. Ma is used with thead sava, the latter being taken like a Greek adverbial: 'Who, as the enemy in the Faith, opposing me in the matter of Thy blessed provisions of grace for Thy people'. It might also = sma, but see peresa. Chyanhad(t) in completely in order as chi instr. of chi (chis) and anhad(t) (or possibly chi = chit) = qui fit, an idiomatic expression like the colloquial 'may be'. 'How, by what means, does it happen?' Some would render; '. . . Which in the righteous, he with whom I have intercourse, or the evil? Which of the two avails? . . Am I the evil, or in the faithless the evil, who hinders me in Thy cause? . . .'. Others, partly following: 'Which of them with whom I here speak, a friend of the truth, which of the lie?'

I have been rigidly impartial  $\blacksquare$  line b, but hamparsido may represent the  $1^{st}$  person as well as the  $3^{rd}$ , and that the trir. was not ignorant that person was a first person is proved by the preceding line, and the first lines throughout. Gandk will not of course at present be questioned as a regular form and proper name. Line e contains the original exegesis of chyanhad(t) which all have followed, but which I have first explained; see S. B. E. XXXI, p. 117. Att  $\blacksquare$  here, as so constantly, understood, from whence is it, = cht + anhad(t). In e pavan yatanishno is apparently an alternative translation for what of ayem may have stood in the MS. used by the earlier Pahl. trir. He first rendered correctly but freely valmanshan, and then he (or more probably some successor) inserted the pavan yatanishno, suspecting the presence of some form of  $i = {}^{t}$  to go'. Mainyé(e)te( $\theta$ ) was not mistaken for a first person. The  $3^{rd}$  pers., with the passive, freely expresses  $1^{st}$ ,  $2^{rd}$ , or  $3^{rd}$ .  $\blacksquare$  is also not impossible that m of ayem, being detached from the other letters, gave the suggestion which accidently led to the free use of the first person.

13. Caesura after the 4th, yet see the awkwardness in d and e; disregard my former informal divisions of the lines; read \*yéiñtt. Read nobis rather than follow the less accredited reading ahmād(f), and perhaps illustrant is more exact. Nāshāmā, 1th pl. s aor. conj. of nas; ādivyê(e)iñtt, to div, divya; cp. sudivas. The Pahl. trlr. seems also to have seen the word in a similar sense. Others see the root dû as in duvásas, and render 'do not strive after'. One reads hachēnā as an acc. pl. in agreement with Ashā. Hachēmnā might be the middle participle from a thematic stem. Some would give the following cast: 'How shall we drive from hence the evil one (Satan) hence to those who, full of opposition, do not zealously strive after the right, and will know nothing of intercourse with the faithful'?

The Pahl. with a natural blunder refers perendoinhô to par = 'to battle'. The second may be an echo from the first, and may therefore not indicate that the trlr. read an a priv. in addinge(e)intl. Ner. does not notice the second la. The idea of mental illumination is conveyed by nikêzênd, and by Ner.'s pratipadayanto (so better than Haug's "nte(?) as the part. expresses amat). Amatshan is difficult; 'when in them they observe', 'when to them they speak it'. Châkhaarê is freely but correctly rendered.

14. Notice the highly developed tone of the language 'to slay the Druj-party with the Mäthras'; 'to kill the Lie with holy words'.  $Sa(i)n\bar{a}m$ , to sa(si) = 'to cut', see the Pahl.  $And\bar{s}(sh)\partial(\ell)$  might seem a negative infin. from the aor. stem of nas, or with  $nds = n\bar{a}s$ ; a suff.  $s\partial(\ell)$  would produce  $an\bar{a}\bar{s}(sh)\ell =$  'to the non-attaining' a sort of acc. infin., 'that the dvafsha should not attain'; we are reminded of the Latin gerundives. For a neg. infin. cp.  $nahi \cdot parindse(1,54,1)$ . Better to emend  $dnd\bar{s}(sh)\ell = dn\bar{a}\bar{s}(sh)\ell =$  'that I may reach

(to punish)', or 'to-reach', infin. (cp.  $\delta ndkh\delta td$  possibly in that sense); or  $\delta nd\delta (sh)\ell$  might be  $d+nas+s\ell$ , s agr. inf. (?) of nas= 'that they may perish', or 'that I may destroy(?)'. One scholar solves the difficulties by taking  $dvafsh\ell ng$  and dstdschd as neuters. Others would colour somewhat as follows: 'How could I give the evil into the hands of the pious, that he should threaten him with the words of Thy commands; that he should attain to  $(ddv\delta i)$  mighty power over the unbelieving, that he should seize the deceivers and termentors (or, 'I will seize')'.

Observe the extended explanation of Ashai in the Pahl. I had rendered c without favour and syntactically in the light of Ner., but an alternative is positively necessary in the sense of the Gatha: so also in the gloss. Dino burdaran may be nom., and not acc. Valman i gand (ganak, D. (?)) gloss, and is also highly characteristic, as applied to Ganrak (or anak) Minavad. The infin. dâvôi is taken, as so often correctly, as a finite, and as expressing continuous action. Line a is broken up, as I think, quite on modern principles, for facility of reproduction. Andi(sh)&(&) was recognized as an infin. with the a priv. To recast c, read: 'Whom those who teach this Thy word will slay, and they are producing a mighty destruction of the wicked [] the producers of profanity are deceived, O A.; they are of the non-approaching'. Ner. of course reproduces the Pahl, when taken as ordinary language, and without considering that it is hampered at every word by a supposed necessity to follow the literal order of the Gatha. Haug was entirely mistaken, when he supposed that deafsho in Y. 53. 8 was rendered by Ner, by prasadah, which is gloss (= mozd), the rendering being in the same sense as here; chhadmena = Pahl. frift. Sydma (C. (?) P.) referring to yekavimunêm is obviously preferable to emays, although this latter is corredorated by J.a, J.a, J.a. Without yekavimûnêm in the Pahl. smaye might be better, as not introducing a 1st pers.

16. Ahya refers to the situation. I would, as in S. B. E. XXXI, p. 118, recall my former rendering cum for mad(t) as being only possibly correct. Pôi mad(t) either pôimad(t) = madpôi, pronoun in composition, = 'for my protection', or it is ablat. for gen.; 'if thou hast power over me (my fate) for protection', cp. Y. 48, 9 Kada vaê(t)da yê(t)zî chahya khshayatha; or finally pôi may possibly be used without the immediate object, 'to hold it off from me'. Then also mad(t) may possibly be the prep. Khshayê(t)hi = (with some merely) 'art Thou able'. It seems to possess more meaning in the Avesta. Avâis urvâtâis, the instr. of relation or causality, 'on account of the institutions' which both parties, the Ashavan's, and the Daê(t)va-party also claimed (after a fashion) as their own. Some seem take the instr. as meaning 'according to the predeterminations which Thou hast fixed';

De Harlez, par les lois, Bartholomae, gemäsz den Bestimmungen, but the urvåtå, a modification of the orată, were plainly the institutions of religion in a special sense. The expression seems a half appeal to Ahura in the sense, 'the oratăni which Thou dost desire to maintain, therefore surely Thou wilt give the day to the righteous party struggling in the Holy Cause'. Vananăm, acc. sg. fem. from van = 'to conquer', or 'to desire'. Some scholars would render: 'Whether you can really take notice  $(? = p\hat{o}i \text{ from } p\hat{a} \text{ in that Vedic sense})$  of my person; when the hitherto irreconcileable hosts become united (?) under the conditions which Thou wilt fix for them, to which of them wilt Thou then give the predominance?'

What text may have stood before the Pahl, trlr. I cannot well conjecture. He knew what pôi meant as from på (see v. 16). Perhaps he thought fit to vary here, rendering 'in manifestation', as what is 'guarded' should w'kept in sight'. According to Spiegel's text, anaochanha is merely rendered by the Pahl. at avô (so we should naturally decipher). In Dastur Jamaspji's MS. the letters are posses, which, in view of anaochanha, may be read Parsi a, n, d, f, dn = 'the torments', or andkdn = 'the (mutually) evil'. D.'s MS, has at khanako = 'this house' (?), or at-ahanko = 'having this intention' (?), or perhaps a transliteration. Ner.'s anaquaran shows that he may have seen the letter s, and not s, reading perhaps anasati (?) = 'undecaying', and as "nhd is regarded by some modern writers as an acc. pl. neut. suffix, the plural \* dn should not be regarded as scandalously free. Or Ner. may possibly have seen anoshan (?) in the word, reconstructing according to the gloss of the Pahl. which, as I hold, gives a mischievous misdirection. It is not at all certain that the Pahl, trir, read a form of darss (?) for what now stands as diders(gh)zhô; for the emphatic (see the recognition of the reduplication) 'expounding' of the doctrines might have expressed 'sustaining them'. Vananam was vaguely but not unnaturally rendered by 'shapirih'. In Ner. we have prarchina again. Here it must equal pavan nikêzishnö, Bo in Y. 43, 11.

16. Formal caesura after the fourth, but see d and e where the sense opposes. Read my former texts tuitioni = [in tuitionem], potestatem (-habens) (?), and also pro civibus for pro vitis. My former translation records the opinion that in jathnod we might have the absolutive, cp. hatvd. This relieves the awkwardness of thod, but on the contrary it demands a 'certat' understood. It ■ better to divide verethrem.jd, as I do in S. B. E. XXXI, p. 119. This supplies the verb; 'smiting with victory (cp. verethraja) to save all who are of, or for, Thy doctrine', the instr. in the same sense as ■ the previous verse. Theod. • senght would then qualify yôi heift, which of

course can hardly be left in this concrete connection = equal the Vedic ye santi = 'all beings'. Even taking theed senght instrumentally in immediate connection with verethremia (smiting victoriously by means of thy doctrine (cp. the unmistakable ni him merazhdudi thwahud Mathrdis senahahud) a rendering by no means improbable) the voi heats gather from attraction a concrete sense. The words mean 'those who are of the party whose weapons are the holy Mathra's'. Haug's gallant effort to emend ka verethrem jath voa poiseña, ha · · chithra = quis daemones-inimicos necavitve forma qui sunt diversà . . . is not judicious. Cithrà . . . chizhdi stand in alliterated relation, and do not mean 'promise', but like chichithwd (?) in Y. 43, 2 = 'reveal', 'show', cp. RV. VIII, 39, 3, sá devéshu prá chikiddhi. Dam by some eagerly cherished as an acc. infin. is closely related to deng, as ratûm to patûis; cp. dansu-patni. Ahûbis, inst. for dat., better = 'for the people' (as taught privately many years ago), than for 'the worlds', although this latter is specially Gathic. Ratum is concrete, as in Y. 29, 2; Y. 83, 1. Sraosho janta is another indication as to what is the missing subject in Y. 43, 7, 9, 11, 13, 15. Ahmdi yahmdi - - - kahmdichtd(t) recall Y. 43, 1, line a. The rate could be one of several prominent chiefs whom Ahura might choose; so very possibly also in Y. 43, 1, 'May holy obedience be rendered to that saving governor, whomsoever thou may'st select'. Some would turn the sense somewhat as follows: 'Who has the predominance? Those whom Thou through Thy command hast appointed to protect? Grant an understanding (môi dim = medhûm (?)) prince to the people'.

II we regard chishnih as practically an infin., which we may well do, then the infin., as often with the trir., may represent the imperative; we should then have; 'let the teaching be clear', which would not be far from chizhdi = designa. As Spiegel well suggests, ye santi in Ner. belongs in the text, and in J.\* it does not appear in the gloss. C. J.\* and Haug read hantaram patarah, and appear, one or all, to leave out tava rakshayd, which stands clearly in the original MS. J.\* It would certainly be an advantage to get rid of tava, if we hold jathwa to be the better reading, but see the Pahl. Is cikshayam, (see J.\*?), an advantage? The ihaloke paraloke of J.\* should be read.

17. I would now read [ad eam] in  $\blacksquare$  for my former rendering -ad [sam]; for my former rendering in d, me in principatu; and for rathemô, viam-sacram-indicans-dux. Zarem, to Ved. jar = char (?), sense 'terms of your convenant'. The Pahl read askereitim as a closer definition of zarem [- $\bar{e}m$ ], 'the agreed-to consummation'; cp. dekrds for form, and partly for meaning. Reading askaitim (?), a + sak + ati we have 'convenanted companionship'; with dekitim (Asketim (P)) we might have 'that this (?) word

(válchš-ač(é)shô) reach Your abode' (Haug in habitationem vestram). With the Pahl. I read vákhá-að(é)shó as a compos, að(é)sha with aor, stem of vach, cp. hyad(t) môi, etc. of v. 18. II noun forms occur from the reduplicated root, cp. chikit, sasrut, didyit, juhii; and with intensive reduplication, cp. jogû, varivádh, vántvan, why cannot an aorist stem exist as a noun form, in composition, or separated? Another, 'dass mein Lied wolgemut erschalle'. Consider also vakhsh = vakhsh, vakhs; 'that my prayer may be prospered'. In value probable as oach + sign, of nom, s?, cp. ch + s = khsh, as ch + sin merekhshana, etc.?  $A\theta(\ell)$ sho hardly = 'fulfilled (?) wish'. Saroi, as infin. (?) hardly = 'for ever'; the Pahl. sar, sar(dar) is the identical word at the next stage of the language. Haug's in-tutela = sarôi has been widely followed, Bûzhdyûi as = bhujé (Haug's sug.): 'to enjoy Weal and Deathlessness' is interesting, but sarôi would be awkward. The j of bhuj also holds as in bunjayad(t) Vd. 7, 71, bajem, Y. 31, 13 (see also the meaning 'suffer' for bhojam RV. II, 28, 9 All 'ham - anyakritena bhojam'). Buzhdydi might be aor. infin.; cp. prabhūsháni, 'that W. and A. should be to the chief', or a formation like the Latin 'for the chief-being', i. e. 'to be a chief endowed with blessedness and immortality'. But although j holds, j + s might become zh (?), an aor. infin. of bhuj governing the acc. duals H. and A. Haurvata and A may of course be inst. sg., see Y. 31, 20, where some see gen. sg. But bhash might be thought of in the sense 'to seek to grant H. and A. to the chief', cp. devéshu ydço mártáya bhilshan RV. IX, 94, 3 (806, 8). Rathemo, cp. hizvô, raithim, Y. 50, 6, is literally = rathird = 'wagoner', 'guide', cp. Y. 53, 6, ratha + ma. Or the Pahl, trlr. may be right. referring = rad (cp. dad = dath (?)). Ye rathemo may perhaps refer to saroi, cp. the ratam of v. 16, but the syntax indicates the Mathra which guides: cp. Y. 34, 13 tem advanem ahura yem mbi mraos vanheus mananho das(e)ndo saos(k) yantam · · · . Some would render e; 'who live completely, or perfectly, according to Thy word'. Some would give the following cast: 'How can I enter into personal intercourse with you, and (how is it possible) that my word should reach to your abode, in order that he who lives entirely according to Thy law may enjoy happiness and life in his house'.

The Pahl. trir. seems to fail to see a first person in charáni, if indeed he possessed such a text. He well knew however what "ani meant. Possibly he omitted the expression of the first person being obvious; see it in line a. Omitting va in d with DJ. and the Pers., we might read; 'when also (mûn = amat = hyad(i)châ, but see Ner.) that which is my beseeching (? khvâstâr) word(s) shall be verified' (see the gloss). Pâcchâtyasya well renders i pasino. I do not think that Haug's unsupported pacchât asya is justified view of the Pahl., and other frequent occurrences of vya.

Read prawrittih in former printing. One is naturally surprised to see the older form dadanti, and one would therefore prefer Hang's dadati (so J.\*), but a pl. is required.

- 18. Most MSS, have handed, read apivaits. Katha, like 'how' in English, is often scarcely more than a sign of interrogation. Mizhdem may have its more original sense, cp. midha, the animals being expected booty: cp. RV. 169, 2 svårmilhasya pradhánasya. Apivaiti, so better, 3rd sg. pass, agr. of vat. Some seem to have seen a form of pi, pinu here, Hauredta and A, can hardly be nom. dual with a sg. verb; they might be quasi predicates: "Since it, the reward, was aunounced me as equalling Welfare and Deathless life'; or an instr. (which is in itself thoroughly possible, with mereferring to the two parts of the treasured reward, the mares and the camel) might express 'by, or in accordance with, the Divine H. and A.' Or, finally, H, and A. might be simply the means by which the blessing was assured: 'It was made known to me by my happy fate that I . .' Some scholars would give the following cast: 'Shall I really (kathá ashá(?)) give away (? handns) as a reward, the ten pregnant mares and the camel. which grew (form of pi, pinu (?)) to me unconsumed and living, (H. A. (?)), that I should give them to another'. Hôman, in d of the Pahl. was corrected after the Persian, but I might of course have written the verbal form hômanam, which may = 'I'. The pers. pronoun is here well in place, and 'I thoroughly know H. and A.' = 'H. and A. are made known to me'. supposing that the trir. took that view of line d. I had translated 'when I am thus' from excessive cantiousness, as the use of 'I am' for 'I' was probably mediated by some such understanding. There is no doubt that the trlr, read taibys in e (see Ner.) with am understood; 'are given to Thee by me'.
- 19. Caesura after the 4th, yet see c; read yas tad(t); disregard my former divisions of lines except as marking the stress on the 7th. Some scholars who render handnt, or handnt(t) in the preceding verse 'shall I really give away' render hancute here: 'to him who ought to receive it' (so, correctly). Some scholars seem to read erezhukhdhdi as = 'to the one who has kept his promise'. This follows a very old suggestion long privately circulated, but erezhukhdhdi is probably a special and concrete term for 'the orthodox disciple', cp. Y. 31, 12; Y. 31, 19, and especially adrujanti in Y. 31, 15; the truth-speaker in antithesis to the adherent to the Lie-Demon. Notice the idiomatic tem for ahmdi, also im. Mal(t)nis (so better than mainis; cp. Ved. menim) = 'anger blow', cp. a Ved. sense of manyi. But, as id(t) · na = noid(t) is suspicious with "ukhdhd (so) nd, read: 'When one does

not give the appointed prize to him who has earned a right to it, who verily as a loyal saint does not give it - -'; or yē - - no (quasi enclitic).

The Pahl. trlr., amid much correctness, manages to insert a madb, as an alternative not affecting the sense. He probably wished to show that he was aware that yasta could be a part. (cp. yatta). It is hardly probable that he actually thought yasta (so he must have read) such a form. Else whence his man which must = yas. The same thing occurs in Y. 31, 7; see manash there after madash. But his rendering for na = gabra may well be excused as enclitic with erszhukhahai, for so he read. If I could be omitted, rasto would be nom. = \*ukhaha (so), and gabra regular. Mat(!)nis (or mainis) is rendered in its result. Notice that Ner. varies his naro by na.

20. Chithend interrog, particle, possibly originally = in quo modo, or with force of English 'how ever'. Hukhshathrd, better as nom, pl. with the Pahl., although an instr. sg. adv. is not impossible; pl. mascs. in & are possible. but irregular.  $Da\ell(\ell)v\hat{a} = Da\ell(\ell)va$ -worshippers (yet cp. sukshatra applied to Varuna, Mitra, Indra, and cp. the Devásas sukshatrásas). Kam = kam; (irregularly spelt) placed after the dat. for emphasis: otherwise, if in order, it might refer to a gam understood, 'what cow' (have they possessed)? Haug's existentiam not desirable. Data 3rd pl. aor. mid. = 'they have taken', or poss, 'given'. Anmaine(4), correctly rendered by the Pahl., root an = in (but even nam + a is not so impossible; see p. 442) is dat. for instr. or loc, adv. Urûdûyatû is 3rd sg. pret. caus. mid. of rud, or also possibly irreg. 3rd pl. with Kapa in a collective sense, and as feeling the influence of the subjects preceding, the K. and U.; see also the pl. mizen. Some would render: 'Have the infidels ever been good agriculturalists? Ask those only who observe them (seeing a form of pag = spag in  $pek(k)y\hat{e}(e)i\hat{n}ii$  (?)) how (udis) the stupid, passionate, and abandoned to wrath, cause the Cow to groan (rud = 'to weep'). Never do they favour her aright . . . . . Chique = chithend. 'How' | often merely a sign of a question in English and in other languages. Are the trirs, right in seeing a form of pd in  $pe\hat{s}(k)^{\circ}$  (pd =padirarinend Y. 32, 13). Yemaleland aigh is gloss, see Nor., the evil party saw something laudatory in the transcribed word usikhshcha. The dative is I think expressed in Kheshme (or Alshe) avoch . . . Astabo is very valuable. Ranckih daddr may be intended to convey a correct idea of urudoyata. The everrecurring form of dadano for a Zend syllable with a d, should be condoned as harmless, the trirs. fearing to omit the smallest particle on which hang a meaning. Searching for misunderstandings, see again urûdôyatû; ru (= sru) = 'to go' may have caught the trir.'s attention, hence ranakih. Many might scandalized at mozd for misen, but the two words may be

radically connected. J.<sup>2</sup> has kâyân (?), others "yan (?), but J.<sup>4</sup> reported as kâyanti; see Burnouf, Dict. Sans. J.<sup>4</sup> seems nirvitmâna (?), nir+vid+man(?); J.<sup>2</sup> nirviâtmân (a?); see anirvinne = astâbă. Line = added from later hands. Pradadanti, reported by Haug, is an improvement. Haug persistently writes sadh for sadv; whether he, or his MS., was to blame, remains = question.

## Yasna 45.

See for summary and additional translation and comment S. B. E. XXXI. pp. 122—130. Changes in opinion arrived at since its composition are not always noted here.

1. Chitrē = chithrûni with vispû; ē = ē from (which was miswritten )

= ēñ = án (cp. in ameshē = ameshân); the i has disappeared as from mîzhdavân = mîzhdavâni. Otherwise ē may = am, or even âm (fem.) with îm (?). Îm (only a particle in the RV.) has retained life as a pron. in the Av., (cp. ii), and may refer to daë(i)nd understood (see v. 3), it is also possibly a particle, while elsewhere a living pronoun. Mazdânhôdâm (valuable correction of Roth's long privately circulated) = madh + dê, 2 pl. sa. aor. mid. \*madh + dhê + sa(s) + dhvam, or mad\*. Âveretê active sense, as hizvê is more than soc. instr. ('hemmed in with his tongue') 'confessing' seems the better sense; the word is a sort of deponent, not impossibly part. perf., otherwise âvaretê from 'tar = 'confessor'. My former free trl. depended on the old reading which was universally current at the time of printing, read it: 'Now therefore all things well do ye ponder'. As a slightly different cast read; 'for ye can now mark all things, for it is to be understood that the false teacher will not for the second time · '.

The Pahl. trir., glosses aside, may be considered as proceeding with substantial correctness. Ishatha is taken in its sense of 'wish' (see the gloss), and freely as a 3rd sg., but basihaned is also a 2rd pl. The trir. had frequently rendered the term. \*tha, and could not have departed from his other renderings from pure ignorance. Read b alternatively; 'and ye who are desiring from near and from afar'. The divided mazdaonhodum misled the trir. as it did all his successors till a recent period, and this should afford an explanation of many similar errors. In mazdaonho (sic) he sees, the clumsy meaning necessary to that text. Pêdâk = prakatam = chitrē. The conj. in merās(k)yād(t) was recognized in marenchinād, and dvereto was reproduced as active and transitive in the word hēmnunēd. Haug, not aware of the Pahl. free forms, declared Ner. to have rendered gāshodām as a noun in the dual. Ner. was rendering gāsh dēn in the gl. = nyōkshishnō in the text. The Pahl. renders infin. for imper. Ner. more graphic with his

noun in the text, while the Pahl. trlr. places goal den the gloss. Read my former misprint "kriyate; dushtacishydyita seems in order as a denom. not needing alteration, although "yapita is in analogy with an arthapayati, cp. Max Müller's Sanak. Gram. German. trl. s. 319. Is durgatiyam meant for a comparative with primary suffix, for "iyah?; see the Pahl. comparative form; or it is a needless variation?

- 2. Paouruyê(ê) = paouruyê acc. du. masc., see p. 436; = yê. I will proclaim the two spirits 'at first' is weak and improbable. Some would render 'earlier than the world'. See Y. 30, 4 vahistem manê, and Y. 30, 6 achistem manê. Spanyêo · añgress corresponds to vahyê, akemchê in Y. 30, 3. Disregard the divisions of the lines at the 6th syllable which were formerly printed to guide non-experts in catching the supposed rhythm. Read my former text urvênê.
- J.\* has advyapara, J.\* (?) the same, or adhy, but the same characters represent adv in yadvayam (sic) v.6, c. One MS., which is properly J.\* not J.\*, is reported by a friend to have acadvyapari in 2 d. Either read avyapar throughout with Sp.'s MSS. C. and P., or correct to acadvyaparo where needed. This latter is of course the better reading, if it were really genuine. Read antar bhu, nacha 'imanah, In the Parsi-pers. the wa in the interior after man had better be u, and this notwithstanding the curious, and one would say positively erroneous, Pazand u, which intrudes every where, even at the beginnings of sentences, while the Pahl, va, its original holds, as we suppose, throughout, and not only at the beginnings of sentences. For this latter reason I had formerly preferred reading wa (= va) throughout in this mixed Parsi and Persian. But with some u is orig. uta.
- 3. Caesura after the 4th syllable, yet see lines c, d, s. Read in my old free trl. b; 'Which unto  $\cdot$  '; s 'Theirs'. All the divisions of the lines are wholly informal. Avoi is loc.; Is purely adverbial, or = in miseria? Read my former text pavan shan in s. In Ner. adau = frutum. Read my former printing antar bhuvans.
- 4. Formal caesura after the fourth, yet see c. My former volens in e should be supplemented with aspiciens. Great obscurity is here present. Some scholars, chiefly anxious to differ from predecessors, do not hesitate at a first-personal valletode of course thoroughly possible, but see videao in v. 3 referring to Ahurb. A voc. Mazda is also not so probable just here; see Mazda A. in the 3rd pers. nom. in v. 3, 5, 6, 7, 9, 10. The nom. is characteristic, and the formal address is to the people; see the voc. only in v. 11. But who is the 'father of the Good Mind', 'the father of the saints', possibly the saintly monarch whose daughter "'Piety'. Then comes

line e with the mention of A. as 'undeceivable', a repetition of the idea in line b.,  $va\ell(\ell)dd$ . The Monarch could only be referred to as priestly, and representing all virtues in his person; possibly Zarathuŝtra is meant; hence he referred immediately after the mention of the Mathra which delivered. We might be tempted to regard d of Mazda (so) as having lost its nasalization, Mazdo = Mazdom: 'I know Mazda, who appointed him . .'. Finally have we here oblique diction, 'the Father of the Good Mind and of Piety' strongly suggests Ahura. Shall we render: 'I know M. the Father, etc'. Or finally, can the meaning be: 'M. A. knows, who appointed = 'constituted Himself' by His gracious revelation the Father, ('begetting them again by the living word'). • Vispā-hishas might be taken as a compositum, or not. Hishas seems a reduplicated root noun from shas; i. e. unless we can correct m d ishas, ep stood as Pahl. so = h or d, to ish, ishasd, Y. 31, 4; ishasbid(t), Y. 50, 2. For meaning see the Pahl., followed by very many; 'not deceived and all-searching' (or, 'all viewing'). Some might give the following cast: 'I will now make known what is the dearest thing in this world to him: I know well (ashdd(t) hachd) the father of the diligent pious man, who has established it. But his daughter is Obedience which expresses itself in good deeds; Ahura is not to be deceived, the one present to all'.

We can easily forgive the khvêtûk-das (or °dath) of the Pahl. glossist; I read varzid in c, and omit va in d. The old-fashioned Sansk. letter, which looks so much like ris, is o, shuaetuo° is the word, not shuaeturte°.

5. Consider: 'They who render me obedience · · · in this come to Weal and Immortality (acc. du. of goal) for the deeds of the good spirit. I (?) say (?) it, Ahura (?). Ahure has thus no verb; but see franakhshya, Can Ahurô be its subject? Improbable; see mraod(t) spentôtemô. Reading jimem.; 'to them I will come with W. and I. for their action done in a good spirit'. But the 1st pers. 'I. Ahura' would be isolated in the piece; see the 3rd verse. See Ahuro-[com] in v. 3, 4, 6, 7, 8, 9, 10. A first person also improbable as Ahura, on account of line a with its first pers. verb, with another subject. I defend as altern, my rendering, now several years old, that the duals combined plus Akuro are the subject, if jimen is read; and He elsewhere 'comes'. Otherwise I would accede to the very suspicious 1st sg. jimem, in spite of the 1st pers. of the speaker expressed throughout in fravakhshyd. There I a question whether we may not have the pres. part. in jimes 'to them A. is coming'. Pahl, Read without gloss: 'who renders Srôsh obedience to me, and inculcates [it] - -'. This is of importance to show the havor in these tris. made by glosses. Chayascha rendered by a verbal form should scandalize no competent scholar; perhaps a present

part. was seen. 'Offering obedience and attention' involved transmitting the doctrine. Chayascha, if standing in the Pahl. character, may have accidentally suggested chish. Ner. Line b was formerly rendered freely of course by me; vachah was not intended to be rendered as a gen. sg., but as a nom. pl. in agreement with deyah. Samlape of itself expresses 'in the course of speech'; and I corrected the vachah of the MSS. (with Spiegel) on account of deyah which is otherwise unmanageable, having had also an eye to vak in a; see also ya(h). Lit. 'the utterances to be delivered in discourse, which express.'. Read my former text idam eva, also the bracket after anyesham.

6. Disregard my former informal division at the sixth syllable. Consider; 'those who exist', i. e. 'the holy Immortals', and for my former noun form, or interrogatum est, which were thoroughly possible, read consultans interrogavi; 'in praise of whom I have consulted with the Good Mind in His saints, i. e. with Rim and His holier representatives'. Frash? is a 1st sg. mid. s aor. of pares = prachh;  $s + s = \hat{s}$ , sh; cp. frasta, nashima, fracirisaiti, dareshad(t), etc. The word was formerly held by authors to be a 3rd sg, pass, aor., and the view that it is a 1st sg, had long privately circulated before its later publication. You heats in the sense 'all who exist', so in the RV., seems rather unsubstantial, but may be correct; hudto understood would be safer. Ruddo (suddle) may allude to the Bountiful Immortals who are so frequently termed huddo in the Avesta. Some might colour: 'Now will I make known the most important truth of all, righteously thanking Him who rightly guides all the living through His holy spirit. Let A. M. hear me, in whose glorification, I, of pious mind, concern myself · · · .

The somewhat harmless glosses of the Pahl. trlr. should not scandalize the critical reader. The gloss [Atharmazd nafshman] (so read) spoils line b. No reasonable critic will be hard on the free, 'O A. hear' for 'let A. hear'. More fault might be found with the tame amazend, press for impers in e. Read spenak in e. Stutt was perhaps intended for stutih(r). Naisargikām always = dsn; has otherwise never been explained. In an inverted nairyosangh its base?

7. Caesura at the 4th syllable. Joû = jioû, or jioû. J was regarded as having inherent i. Read my former text ishûoûtî. With some râdanh0 is gen. sg. with yô(e)hyû; better concrete n. pl. masc. subj. to ishûoûtî. Yô(e)hyû refers obviously • the personal ahyû of v. 6. Ishûoûtî (which some render 'enjoy') = 'will pray for', or 'let the offerers pray for'. The verse • an encouragement to prayer for the liberal adherents. B(a)vaûtî may well = 'become', and so 'shall be'. Aô(e)shô may = 'enjoying' on

account of 'the state of perfection', but as ishdonit better = 'seek', aê(e)shô. its noun, may = 'seeking'; the soul progresses; see Yt. 22, etc. Neras in its form can hardly be other than acc. pl. \*nrins. Or we may read a gen. with dreguato: see K. seres (sic by transfer(?) of declension). The acc. would be the object of the force in sadra, needing no prep. between. rendered by able scholars as loc. (?) 'with an utayûtê in the noun sense'. 'in a wretched continuance', but A. was a sanctified idea which abhorred an 'evil' adj. Tacha khshatra, keenly rendered 'these two places', has the same objection. The sanctified word could hardly be applied to Hell. Ahura is difficult as 'appointing Hell', but this would be more possible in the Gathas, which the extreme dualism may have been modified by previous monotheism; see aski applied to the wicked, but never without mention of the ashavan. Some might possibly render at second hand: 'The fruits of which devotion those who have been, and are, in life shall enjoy ishdonts (?); the soul of the pious shall be a participant (a8(4)shb = 'enjoying') in Immortality. but the soul of the wicked (neres) will be a participant (as(\$)sh6) in a continuance (utavata not with Amo) which is tormented (sadra loc. of sadrs), and these two places A. M. determines'. Yd is hardly sufficiently explained here.

The Pahl. trir., I should say with little doubt, saw ishdonit divided, hence his first personal. Otherwise he is free; see the gloss in the first person thrown in after the 3rd pers. • b. It is quite out of the question to suppose that he could mistake ishdonit for a first personal. Avo is mischievous in c. The expositors probably did not think the 'soul praying' a natural idea, or avo might apply to khodstar. Takh(sh)ishno(?) is again very pardonable for utaytiit [\*td], as 'persistent energy' expresses 'persisting continuance'. If avo could be corrected, and the freedom of the first pers. is accepted in a, the line would fall into a shape closely approximating its original. The loc. of Ameretait is recognized in the gloss; omit va in d. Ner. of course follows the Pahl. Yogya as nom. pl. masc. 'they are fit' (to smite anew); the MSS, have yogra (?) == yoga (?).

8. See line b as to caesura. Some scholars, properly seeking new renderings, might take vivareshô as = vrij (varj) + a: 'I am desiring to turn Him toward us', cp. RV. I, 33,  $1 \cdot   gávâm kétam páram âvárjate nah; but cp. staoidis nemanhô â vivareshô with yôi îm vē nôid(t) ithâ māthrem var(e)shenti, v. 3. Var(e)z is used in its usual sense 'of performance of duty toward (a) Him with hymns of self-humiliating praise'. See the position of nê as against that of nas in RV. I, 33, 1. Yet the suggestion is a fine one, if still not so probable. Var(e)z (varj) is far more restricted in its use in the Avesta than in the Rig Veds. Some might colour as follows: 'Him do I strive with worshipful songs to turn toward me, for well have

I seen him with the eyesight of thought, and word, and deed, knowing him with as A.M. May we make our songs to reach to the place of praise'.

The lanman in line a was regarded by the Pahl, trir. as a sufficient expression for the first person in syddaresem. The gloss yehevanêd enforces a needless interruption in the syntax. That the Pahl, trir. was able to render a 1<sup>st</sup> pl. opt. freely seems proved by Y. 30, 9, and other places, yet, unless we read yehabûnd in e, and understand the distant lanman with difficulty from a, it would seem that the trir. fails to render the 1<sup>st</sup> pret.-conj. here. See Ner. line e. Without gloss, omitting i, read d'knowing A. in truth', see the Gâthâ. Notice the force of bard effectively rendered in Ner. by tato 'dhikam, which may be intended to mean merely 'up'. He follows of course the 3<sup>st</sup> personals of the Pahl., concluding however with his 1<sup>st</sup> pers. nidadâmahe in e. Notice that the sense must necessarily be active here, notwithstanding the form. Perhaps cettâ should be understood after yah; 'who is a knower of M.', see the Gâthâ.

9. See line e as to the caesura. With some forgetfulness of the difference in tone between Gatha and Rik, we might render verezend(nt.) 'stalls'; but a vrijana(m.) may='strength' (L. G.) even in the Rik as well as 'stalls', and var(e)z = varj, vrij expresses 'energy' far oftener than 'enclosures'. The Gathic party did not need herds, stalls, etc. like the freebooting Daê(ê)va-worshippers. Their Dhenú was on the defensive; they wished to save what they had (cp. Y. 29, etc.). Reading perezenydo as = a prijanydn(s)(m.) in the sense 'householders', 'community', cp. 'jana(h) RV. VII, 32, 27 (of hostile hordes), (also of citizens), cp. dharma bhuvad vrijanyàsya(nt.) raja..., RV. IX, 97, 28. I formerly yielded to the force of verezi in verezi-doithra, etc., rendering; 'endow us with energy', and in view of vivareshô, v. 8, and Mathrem vareshenti, v. 3, together with the well-nigh universal sense of var(e)s in the Avesta. I thought that view at least a desirable alternative. But I now doubt the existence of such a word as verezi; s = Pahl, v with inherent a: the word is verezua. Husāthwūd(t) to huzēntu = 'good citizen'(?) interesting, but the zaniu is not Gathic. Sujata, sujaniman, and sujatata may be recalled, and huzāthwacha, of Sraosha, Y. 57, 23, is suggestive as well as anhēus zāthwôi (or zāthôi) paouruyê(e)hya, Y. 48, 6. I should either render 'by the nobleness of His Good Mind', or 'by the revival of it'. Usen looks more like an acc. pl. neut. (?) here than in Y. 44, 10. If were such, I should compare Ved. uca, as weddhak. But it is altogether improbable that no instances of the defective Ved. term. an, n. s. m. of the pres. part., should appear beside the terminations  $\delta$  for as  $= \bar{a}s = ants$ , which, together with its fuller form, preserves the sign of the nom. s, lost the Sanak, uncovered term.; cp. node of Agni, Indra, etc. Some scholars

render khshathra in the sense of 'fields', but shoithra = kshetrani would be the more natural text for that. Ved. kshatra, used of Varuna, Indra, and others, hardly descends to the fields, and in the Gâthâs Khshathra, as the personified Sovereign Power of the Iranian Deity, is actually besought 'to come' to the invoker in formal association with Vohu Manah, Asha, and Âr(a)maiti. Read my former printing, every thing, and, ours. Some able scholars would colour: 'Him will I propitiate in common with the faithful: may He afford them, as they wish it, plenty and success. May M. A. grant lands and fields for our nourishment, till the faithful in reality form an intelligent community'.

Pahl. Whereas we have a 2nd sg. imper. rendered by a 3nd sg. elsewhere, we have in line c the 3nd sg. conj. rendered by 2nd sg. imper. Vâdûnyên might better be taken as an imper. 2nd sg. with pânakîh, as iteration of idea in yehabûndî. Pânakîh is intelligent gloss. Frâdahishnö hômanam seems to show that the prophet was supposed to pray for gruce that he might further the prosperity of his people. Haozāthwād(t) was read hazā. The trir. had elsewhere no difficulty in rendering huo, as in Y. 32, hâ-zîvishnîh = hujyātôiš, etc. As to "zāthwād(t), see zāthwā = zākō Y. 44, 3, etc. Correct of course Ner.'s asmah, read my former printing yat. But the impossible (?) yam is now explained by the original MS. J.'s as a part of vayam; "cha should be read va; vayam smah, and this in spite of a desired cha. Sansk. could be easily misread ch, and one MS., J\*., is especially doubtful.

10. Anmaini would be naturally compared with anna Y. 28, 7, and  $anmain\theta(\theta)$  in Y. 44, 20, but the suggestion of the Pahl. may lead us to a still better explanation; \*anûmnî (sic) might be loc, adverbial = '(famed) beyond our power to name': 'who is heard of in unnamed measure'. My rendering in S. B. E. XXXI, where dan is taken for dam, acc, infin., and also my alternative rendering here must both of them labour under the difficulty that the two dat. hôi with a verb, like chôist (see also ahmdi stôi), would seem to bear especial receptive dative force, the infin. (?) don (dom) being unusually distant. Unwilling to violate the language, I had previously taken chôist as expressing the act of the worshipper, whose offering explained the extension of Ahura's fame. don also expressing the ascription of Weal and Immortality to Ahura, which he possessed for His people. I now once more think dan suspicious as an infin., for it may well be a pres. part. (or aor. pres. part.); cp. usēn (ucán), as ii is improbable that the loss of s from \*ucáns, etc. should not have begun in the Zend. Line c, hyad(t) hôi Asha Voluchá chôist Manachá might be parenthetic, dan being in agreement with Ahurô understood from b; see Y. 43, 3 where line e comes in awkwardly

after Ahurd. Some might render, with alight change of text: 'With these festive words of devotion will I rejoice Him who is called A. M., as He really in grace has promised to grant in the kingdom Welfare and Life (?), and to the people power and help'. J.\* has chôista = 'sacrifices are directed'.

Notice the rendering of the reduplication in mimaghzhô by hamîshak. The trir., having twice rendered forms of annan by astabo, here from some unknown reading renders a form of names with the a priv. and translated with especial intelligence what he understood as a word meaning 'in his unnamed character' by 'in his 'other' name', also curiously departing from his nearly universal custom, in that he renders Muzdao Ahûro, not as a mere proper name. As to the syntax of the (syntactically only) difficult c, he relieves himself with a gloss alghash guft, and by the above-mentioned description of Mazdão Ahurô, as if it might represent some other person than the supreme Deity. He could not credit chôist . . . hôi (see above) nor hoi. In line e he gives positively an alternative rendering: stôi was regarded as a dat. infin. of std, and rendered as a pres., expressive of 'condition'. But the trir. at the same time would not reject a meaning 'for the land' which had descended in tradition; accordingly he adds Spendarmado. which he understood, as Ner, so often does, as a synonym for 'earth'. Dan was probably taken as the pres. part., and rendered 'he gives', and his valman might well be regarded as in oblique case by position, omitting wa with MSS. I formerly used a too severe impartiality. Read alternatively: 'That one is to be magnified by us, etc. - - (c) who revealed to that one righteousness and the good mind, the royal power, weal and immortality, to him (= his) is the giving one (= he who gives) the energy which is (f) the powerful characteristic(s)'. Alternative gloss 'to Spendarmad (= 'earth'. 'land') 'who gives', etc. Critically treated the syntax should follow the Gatha with almost total disregard of the ordinary syntactical force of the mechanically enforced sequence of the words. In Ner. J.\*, J.\* have caktimatah. Agni is mentioned because the 'fire' in the later Avesta was closely associated with Ashavahishta. Read my former printing tasya 'smakam, sadai 'va, ghafita 'si, so, better. Adhyavyavasayusya J.4, C., P., is not an impossible form: cp. vud\*.

11. As to caesura after the  $4^{th}$ , see d, and s(?). If v. 10 originally preceded v. 11, yas must recall  $y\bar{e}$  of v. 10, and refer  $\blacksquare$  Ahura, then  $y\bar{e}$  hôi would refer to the saint who was excepted and severed (anyēng ahmādd(t)) from the alien masses (aparô.maš(k)yāschā) who profanely despised Ahura. If no connection exists (1) between v. 11 and  $t\bar{e}m \cdot y\bar{e}$  in v. 10,  $t\bar{e}m \cdot y\bar{e}$  in v. 9,  $t\bar{e}m \equiv v$ . 8,  $y\bar{e}(r)hy\bar{e}$  in v.'s 7, 6, etc., then of course yas may refer to the worshipping leader, for, axide from all connection, that would be

the natural view. Deng = dans, to dansu; etc., otherwise to dan (?), dámpati. Some prefer daž(é)ná as a nom., and as describing the conscience of the Saos(k) nant, with spenta = 'pure'. P(a)ta | difficult as applied to a leader, in view of p(a) tarem if possibly applied to Ahura (?) in v. 4. One would suspect intentional obscurity, which is often elsewhere also apparent. I was formerly even inclined to suppose brata to be applied a most unusual way. Some might render: 'If one despises the Dat(e) was and foreigners who despise him with the exception of him who showed him veneration, such a commanding protector's conscience can be pure (feeling itself guiltless). He iii a true brother and father of thy folk., M. A.' The Pahl. trir, here, as so often, mistakes yasta for a participial form, easily seen how very much closer to its original the Pahl. trl, would be, if this error were corrected. Sad-homandani Dastobar should be strictly regarded as gen. by position, also Ner. rendering the first word at least in that form. Read my former printing in c 'is different', 'beneficial ones', Hormijda; also # in the Parsi-Pers. (e), as better, notwithstanding the mixed dialects.

## Yasna XLVI.

For summary, and additional comments, see S. B. E. XXXI, pp. 130-144. Changes in opinion arrived at since its publication are not always noticed here.

1. For caesura in s read Thund (Thund). J.\* has nombi twice.

Pairi has been read para, or taken in that sense after a suggestion which had circulated for years. Para would indeed relieve difficulty: 'they cast me out from'; but pairi can hardly equal pard. In Y. 19, 7 Pairi dim tanuva azem yo A. M. urvanem hacha vahistad(t) anhaod(t) and in Y. 71, 15 pairi  $t\hat{e}(\ell)$  · · · hacha achistad(t) anhaod(t), the exclusion is expressed by the strongest form of the abl. hacha . . . \*dd(f), not by the pairi; cp. dha + pari = 'to enclose', paridhi = 'enclosure'. Pairi means here either 'among' apud, or 'on the part of'; Sk, meanings approach. Z. was not 'cast out' by the hostile bas(e)th connection. He had long waged open and defiant war with it, and in Y. 44, 15 we have allusion to actual battle; and as to the friendly  $\delta a \delta(\ell)/u$ , see v.'s 14, 15 fig. in this particular hymn where the most prominent members are on his side. He is complaining of the general indifference, with the evil and openly adverse tyrants in climax. Khshndus is either a noun khshndu + s, or a 3rd sg. s aor, of khshnu, and = khsndušt, cp. dôrešt. Khshnduš as 3rd sg. is difficult in Y. 51, 13, and t does not fall off from \$. Verezend = vrijana = 'the (lower) masses', as 'householders', or 'workmen'; cp. also vrijúna =

'strength'.  $H\bar{e}chd$  I had thought better as equalling  $ha\ell(\ell)chd$  ( $h\hat{o}i+chd$ ) in the sense (mihi) talique; but  $h\bar{e}chd$  may be irreg. for haschd, see Y. 58, 4, and may be an exclamatory, 'such an one'. Possibly hachd is the proper reading, see the Pahl.

Those who are anxious to render 'they exclude me from' might gather support from the Pahl, bard, which may even more naturally mean 'out of' than 'up', I had rendered bard however in the light of Ner. Khvêshûnö and avarmanan are gen, by position, see their originals. No one, it is to be hoped, will venture to doubt that yshabund hômanam = 'I am given (up, or forth)' i free = 'they give me'. The form was chosen by a quasi attraction. Khshndus was taken as the verbal form, and rendered in the pl. in view of its subject. Varunikich is difficult. As however varhomand may mean 'productive' it is possible that its root also present in this word here; and that root may be bar, as b interchanges, freely with v. Otherwise var may be the root, 'the devoted class'. Hamsdyakich freely expresses 'the connection', probably rendering the reading hachd = 'the accompanying', or 'connected'. Samuidanti (J.\*, J.\*, etc.) seems to show that shndyend was not deciphered, but shndsend from shndkhtano = 'to know'. and this would hold even if "vind" is read. Yet the Pahl, root in shnavinam = khnaoshai is correctly rendered by Ner, by satkarayami in his usual manner. He could not have seen a difference between the rootmeanings of shndyend and shndyenam, so rendering them, one by 'recognize', and the other by 'propitiate'. Or did he mean samuindanti (sic) in nearly the same sense satkûrayûmi, that is, in the sense of 'accept', and so 'conciliate'? Or, finally, seeing the same root in shudyend and shudyfnam, did he render differently intentionally, and as if alternatively?

2. As to caesura, see s. One is tempted to refer kammafshvå to "van; with u absorbed in the v, but må would then look as if = små, which in the Rig Veda never appears at the beginning of a pada, or a sentence. Some prefer a nom. pl. neut. I prefer causal instr. sg. stem u; 'on account of my poverty in wealth (i. e. flocks)'. A nom. (so I formerly held) is rather clumsy. Chagvão to azēm understood as the subject of gerezôi, 'I beseeching', syntactically it would seem to belong to Ahurâ, 'Thou searching out for me'. Âkhsô should be taken in its proper sense; cp. Y. 65, 9, Y. 28, 5. 'Declare to me', i. e. 'let me experience', 'teach me'. The tôti (wealth) antithesis to the poverty just described, cp. Y. 34, 5. The rendering nimm wahr is very old and had long circulated among learners, which is however rather in its favour. Read my former printing cupiens. Read the Pahl. b 'since small flocks are mine', kam-ramak as a compositum, and 'since I am possessed of fewest men', kam-gabrâ also a compositum. Was the correct

am used because of the letter m in rafedhrem? It = 'my', but see Ner. Chaqvão seems to have been regarded as unmanageable in its difficult sense as a nom. sg. = 'desiring', 'seeking' in agreement(?) with the subject who 'bestows'. It was either taken as a nom, absolute, 'I desiring', or its root idea was simply expressed by kâmako. Read 'gives his friend'. Âkhsô was probably taken as the pres. part. rather than freely as the 2nd sg. conj. 'In the teaching' = 'teaching', or 'in the teaching may'st Thou give me' = 'may'st Thou teach me'. The difficult translation of Ner, requires alternatives. Ner.'s kimchit, which generally renders 'thing', is here used to express 'little' = kam. But the na would then be superfluous. 'I am not possessed of a little company' is not meant. Kimchana (J.3) would relieve all difficulty as to the sense, but see kam in the Pahl, and kimchittard. If kimchit na is to stand, its sense must correspond to that of kim cha na, and this in spite of its enforced use as practically = kam\*. That Ner. meant something intelligible is quite as probable as that he had his eye on the Pahl. The passage presents a puzzle. Haug's reading narachayah is mistaken in its trl., and is against other MSS, and the Pahl., vet it may be preferable. My former text wa = 'not' certainly afforded an admirable sense, if samchayah can be taken as an adj., but see the Pahl. with no la, yet the na in the Gatha, kumnae, may have given rise to this negative. Or perhaps no was intended, and read irregularly as in a compositum with same. Haug errs in supposing kimchit to mean in veglichem Ding, Kimchit (= 'little' = kam) + na + samchayah might mean irregularly, 'a man having little wealth'. There is no gabra after kam, but see the syllable na in khamnafshva. Aside from the Pahl. =: 'I am little provided with masses of men', but see kimchit naro as a quasi compositum, its true sense being 'having few men'; so I read as alternatively; also the Pahl. kam-gabra is a bahuvrihi. Read my former printing yad asmi, iti(b), tad, etad, yan mitram, so, better; read its reward, \*Poss.: 'Iam not even(?) a little . .'.

3. Caesura after the 4th; line a has only ten syllables; asnām may have been pronounced asnaam; verenē, two syll. Read my former asterisk-marked words for ukhshānō and verezdāiš illustrantes, and sublimibus. Kadā, like similar forms in the Rig Veda and the English, is here merely rhetorical. 'When are?' = 'are?'; so, similarly often elsewhere. Some would render; 'when are the mornings coming?', a pleasing and long familiar suggestion.

As noticed in S. B. E. XXXI, p. 135. I prefer at present the view offered in the Pahl. trl. at Y. 50, 10. The trir. there reports the rendering 'enlighteners'. As Ludwig says of Sâyana, we must emend the Pahlavi translations from their own suggestions. The expression is used figuratively for the salvation-schemes of the Saoś(k)yants 'who bring religious light'.

'Increasers of the days' would convey the same idea as 'enlighteners', 'increasers of the light of mental dawn till it reached twilight and full day'. For anhõus darethrās, cp. yē ahūm ishasās aibt, Y. 51, 19. The expressions, 'life', 'world', both conveyed the idea of the world as governed by the precepts of the Holy Faith. Some would colour a, b, 'when, O A, will the auroras of the days come when the good kingdom is established'? Verezdāis corresponds as to form, and perhaps meaning too, with eriddhās, but a form of vrij extended by d in not impossible as the analogou. J.\* has sāstrā = 'O ruler'.

Here the Pahl, trlr. again positively explains his superfluous dahishno. He either shows that he means 'time' by it, or else he means to show that, by translating the syllable odd by it, he on no account means to imply that he fails to see the meaning of kadd as the interrogative adverb of time. His vakhshinidar should not be too seriously taken, as the ideas of 'increase' and 'illumination' often interchange with him, or Ner. Cp. Ner.'s renderings of forms of vakhah by those of kac, as also here. Pavan pêdakth does not necessarily show that the trir. saw a form from dares in darethrili (cp. however the often expressed in Pahl. by : darethrai stood in the Pahl. char.). płdák may express what | 'produced', as well as what is 'evident'. The freedom, carelessness, or mistake, of sad without the sign of the dat. may be accounted for by the fact that the final \*di of athai in its Pahl. form as is the same character as the & of a Zend nom, fem., and Pahlavi characters still appeared frequently in the Zend text before the trir. Ner.'s vikûcayitryo (so) is very welcome, as supporting the better rendering 'enlighteners' for ukhshano, but this support is somewhat illusory, forms of kac, as just stated, rendering those of vakhsh, and casting suspicion on our natural rendering of Ner.'s expressions when he uses forms of kac under other circumstances. Prabruvanti, as equalling a misread Pahl. franûmênd. see fravamend, should be taken in its sense of 'praise' rather than in its more literal sense.

4. The metre of sis greatly disturbed, especially by hās, which may be interpolated. Here my former long since printed renderings may well stand as alternatives, but read \*usis. I preferred referring vashdrēnig to vas (see the Pahl.). Others seem to take it as a weakened form of vastrēng. Some preferred frorentôis (root ram) = 'from comfort', which is now abandoned. Some would read dushdoba = dushdoba 'an evil deceiver'. In my widely circulated edition, I suggested many years ago su = ha, and was inclined read dush(a)soba = dushsova = 'evil-invoking'. I later preferred the hint of the Pahl. trr., supposing the original form to have been dushasonhva = 'endowed with evil power'. This would however require the

omission of has, see the metre, but has may well have slipped in from v. 5. Some prefer akēmuštô, and render 'not desired'. Others have compared Vedic mush, and rendered 'the false-image of a lord'. Others again, too much inclined to read every s as a d render ahemusto (so reading) as nefandus = a + sam + udita. I preferred ahûm + usto from ush 'to burn'. 'consume', cp. aoshah, 'destruction'; so the (here somewhat shattered) Pahl. trl., indicates. Otherwise we might compare mush, and render 'plunderer of our life', cp. ahushayê (?) Y. 29, 1. I had rendered pathmēng vias with chardd(t) in view, and also gdo froretois. He will go the ways of prosperous wisdom, with the symbolic Cow', cp. Y. 31, 9. But char means 'execute' at times in the Rig Veda, and often in the later Indian. Pathmēng as = 'provision', might still be referred to pāthas for an etymology. The 'paths' for the Cow (Y. 31, 9) were as her pasture and her fodder. Even if we were obliged to use pathmainvôtemô in a different sense, it is now the fashion to see diff, meanings in the same word, and that when occurring in the closest connection. 'Providing (stores) for the kine made with wise forethought' is a most probable rendering; and I would so emend alternatively, as in S. B. E. XXXI, p. 136. The suggestion fro.gdo = 'goer on before' is very old, which is of course in its favour; but I think that fró gáo is poetic iteration from gáo fróretôis. Some might colour: 'The sinner circumscribes the boundaries of the righteous · · · being an impostor · · · he who strips him of his land, or power, and his life, he goes on before the faithful . . .. J. \* has patha men.

Notice once more that the Pahl, trlr. first explained the (to many) so difficult pdd(t) in its sense of 'detaining from good'. Dush stahamak shows that dushasôbûo was taken as dush + hasah + vdo. Ahûm, literally emitted in the text, is literally expressed in the gloss (apa)gaybhl(t). In line d, the frequently recurring rendering of yas + ta in its different forms by mado once more helps to mar the effect as that of an approximately literal translation. The important word jydlöus is not at all reproduced (see also Ner.), and yet many would criticize these trls. as invariably intended to be closely literal. In e mûn is a marring element, having no literal correspondent in the Gâthâ. It would be however unscholarly in the extreme to look for unbroken literal exactness here. In Ner. I have rendered pâpât anyathâ in accordance with the Pahl. Read my former printing deceshu vâ, grâmeshu vâ. The MSS, with one exception read 'jûânatayâ in e, I correct elsewhere after this reading.

5. Caesura after the  $4^{u_0}$ , yet see b; Urvâtôi $\hat{s}$  should be pronounced  $vrâtôi\hat{s}$ , cp.  $urvât\hat{a}=vrat\hat{a}$ ; then the caesura would fall after hu-(?). Read my former printing propter-superbiam ejus, vel fortasse ad eum ejiciendum,

also de verbis suis. Following the indication of the Pahl, trlr, in this difficult verse. I refer dritt to dor (dir) = 'to shatter', cp. for form critt from cri (to cir). Ayantom with the ablative, as 'leaving his faith and companions' (?) seems to me an extremely improbable suggestion. Others, modifying an old suggestion, would render availtem with urvatois mithroibyo. as 'withdrawing himself from the wroditi and mithra (= 'oaths and treaties') · · ·, one who holds to them (huzentus)', etc. Urvatois · · mithroibyô obviously belong to the husentus. Javas shows Pahl, writing in the Zend text, the j having been understood as a Pahl, consonant which often has inherent short vowel, this time i; but this i was not understood by the transliterator into Zend, and he chose the more common inherent a: read fivăs. Usuithyôi is taken by some as uz + zûithyôi = ud + hû + tyai = 'calling out', dat. infin. of zu = hû, hoû, 'publicly to call out (?) his name, so should be punish him  $(khranyad(t))^2$ . Another prefers uz + nithyoi, a dat. from us + diti = 'to helping out'. I am of the opinion that the  $\delta a \ell(\ell) t u$ here, as in v. 1, is hostile, and therefore following a simple and commonplace suggestion, I compare uzūithydoschū, zu + uc = 'to rush out', here figuratively, as = 'for his (enforced) headlong flight', i. e. 'his expulsion', or possibly mentally 'in his outburst' (so in English), 'for his outburst of audacity', cp. the fig. use of jûtyû, cp. jûtûye for form. So taken, we should regard \*yûi as a shortened (?) dat, for uzzúithayûi (?), cp. erezejyûi. Uzûithydosch $d(f_i)$  may be a transition to the i declension. Some take khrûnydd(t)as abl. = 'bad treatment'; this, probably to avoid a new sentence in s, but s is the thing said. Some have coloured: 'When one in the course of ordinary life has observed one coming with speed upon the companions of the association, or of his own tribe, as soon as the pious perceives the wicked he should mention it at once to the connection, to rescue them from bad treatment'. The Pahl, trlr. seems to have read vão for va. Adas may well be correctly rendered by ayehabûnishnö. Uzûithyôi is rendered in the sense of the prefix uz = ud. As an alternative to my former most impartial, I not partially unfavourable rendering, read as closer, and without gloss: 'He whose is authority derived [] through You is no bestower of favours [] in the following case: The injurer comes, [] (b) but he remains in the beneficent wisdom and in the covenant of the blessed doctrine (qen. by position) []. (c) In his just living he is righteous, and him who is evil[] (d) has judged, and that is thus [] his proclaiming to his own (his relation) [1 (e), whom A. has lifted up (equalling 'in his lifting up') from implety (khranyad(t) as abl. (so others)) [1'. Read perhaps guikhranih for the avdranth of D. and Pers. Spiegel well suggested att for actano in d; see has, and asti, and render accordingly. As an alternative I had rendered

jivaniyah with an asterisk of doubt as in the usual sense of the suffix, but Ner, may have meant 'living' by the word (jivas); but again see zîvînishno which seems causative. Whether it can mean, 'who ought to live (according to to the truth)' is doubtful. See the gloss for the justification of my (however doubted) rendering. In view of the context I can only correct to váchyal; Sp. transcribes P. vákyyal; (?); see gôbishně, other MSS. vábhyal; (?), and vydkabhya (?). 6. Caesura after the fourth, but see e: disregard as usual my former informal divisions. Some writers render line a: 'Who does not come to help, although he can' (?). We should naturally call dûmân a loc. sg., but this is improbable here with a verb of motion; here daman = dâmâni, acc. pl. neut., cp. dhamâni; for 'to the creatures' in my former printing read ad habitationes, so, better. Haithad as = 'truly' seems to me a waste of a word on a forceless adverb. Also see the metre. I follow the older MS., as the Pahl. trlr. seems to have read an imperfectly written שושאליששנעש, or does he afford us a better reading, baê(f)thahyâ = 'of terror', or 'terror-inspirer'? The masc. form of 'thanya would show it to be in apposition, not in agreement, with Drujo. Or the word may be neither in agreement nor apposition with Drajd. Some writers would render the last line: 'as Thon did'st constitute the souls (?) at first' (?), a very old suggestion. Those who regard literal exactness in the Pahl, tri. = essential to its value as an evidence to radical meanings may be again scandalized by the persistent addition of the forms of madano to his translation of vas. Yas is translated by man here, and also elsewhere; yet an alternative trl. was added for yustem (sic), zak mado yekavîmûnêd, cp. Y. 43, 16; 44, 19. This of course throws his whole rendering into confusion as a syntactical reproduction. Ismano is referred to is = ichchh = 'to wish', probably erroneously. Bac(f)thahyd, or some form from bi = bhi = 'to fear', was read for had(e)thahyd, perhaps an improvement. Hitham if read, Y. 34, 10, and hithaos, Y. 48, 7, are not rendered by the trir. by any forms of bt. The letters ey and have become confused in our surviving MSS. Vad in line e, together with the gloss, turns the rendering toward the future. One would naturally render sampraptam 'acquisition', either as equalling sampraptim, or as the past part, but see its original. Haug read trusumiyalı (so), and rendered der zittern muss. Ner. prob. wrote trasayaniyah (sic) perhaps meaning 'he must be feared' (so), the gloss may be doubtful. Pahl, and Gâthà favour this. Ner, seems to have had his eye on the Gatha rather than on the Pahl, in vikacquità. He read vahistô as a form of vakhsh, showing that it probably stood wholly, or partly, in the Pahlavi character; and he renders

vakhsh generally by kaç. I render alternatively, 'who causes the wicked  $\blacksquare$  prosper'. I correct the impossible grah of the MSS, to yah  $\blacksquare$  d, see mûn and yahmâi; I have found gr elsewhere miswritten for y.

7. Caesura after the 4th, here less difficult. Disregarding informal divisions after the 6th, read my former printing mavaitê(\$\epsilon\$), anyds tvatto, and alternative dabit, tenebit. One writer would prefer referring didareshata to darsh (Ind. dharsh) as a reduplicated aor. 'when the superstitious dares to do me a harm · · · when the time is fulfilled · ·' (thraosta loc. of °ti 'in the fulfilling', but see pâyûm). Regarding my former printing as an alternative, I now offer another; read dadhão, as nã seems merely enclitic: 'whom hast Thou set?' I would also modify my former spectabat for didareshatā. The word may be an s aor. of dar(s)z 'held (or 'will hold') me for harm'. Some hazardously follow authority with a 2nd pers. Thraostā is 8nd sg. mid. s aor. See S. B. E. XXXI, p. 138. Others had rendered: 'What help can one bring me? when an evil man marks me · · · make known this marvellous power to my soul'. One writer would render das(\$\epsilon\$) nayêi, 'that I may lay it to heart'.

The Pahl, trir. saw a form of dar in didareskata. Thraosta was recognized as mid. for pass. by the trir. with the first pers. pronoun understood in the instr., so at least intelligently. I do not think that the concrete dasiôbar for the abstract dastvam ought to arouse irritation, not even when we see that the syilable das probably induced the choice of the word dastbbar, and that, notwithstanding also that the words are not etymologically connected. They are kindred in idea. Ner.'s anyds tvattas I should say was intended to express anye patarah toattas = 'other protectors than Thee . .'. Yushman may be meant for yushmat. I should say that Ner. meant (as frequently) to form durgati (cp. abhimatin). Haug would correct to oir, following the dictionaries, which should be done only with great caution here. Haug renders, 'der schlechte' A., but durgati a nonn. I have rendered vidited with necessary freedom, so Haug. Ner. returns to an abstract in rendering dastram. Durgatin is a common word with Ner., as Haug ought to have known, and he ought to have corrected his MS, to off not "tir.

8. Formal cassura perhaps after the  $4^{th}$ , yet see a, b. Attris  $\blacksquare$  dtar, cp. the Ved. proper name dtri = 'consumer'. Frôsyad(t) = fra + u (= frô) + asyad(t). One writer would render paityaoged(t) 'contrariwise'. Others refer it to Ved. At related to vah, rendering 'it is turned back'; paityaoged $(t) \blacksquare$  is supposed = paiti-aogdd, but see paityaoget in Yt. 8, 51. Examining Y. 7, 24, we should refer it to the curious forms aog, aoj (+t, or t) kindred to vach; see also Y. 41, 5, Y. 50, 11; paiti-aog would seem to

equal prdti-vach. Otherwise compare the root of bjas; rendering 'using force against'. We should naturally render 'in retaliation' which obviously fits this connection, and also the common meaning of paiti = prdti. Yet see the four times repeated paiti = Yt. 8, 51. There, 'back' does not apply in three cases. It is a pity indeed lose the good meaning 'retaliation', but was it expressed? The items of defensive aggression do not contain the word  $a\hat{e}(\hat{e})$  mak here. To must be neut. pl. with  $y\hat{a}$ , poss. referring to  $\hat{s}(k)$  yaothanâis. As to the form of paityaoged(t) we have difficulty. Sansk. roots in similar consonants are not extended by t; d(t) in ftd(t), fraored(t) (var (vri) + t), does not carry us through, as i and ri are often extended by t. A neut. of the pres. part. seems almost equally improbable. A 3rd sg. would be superfluous beside jastid(t), see also Yt. 8, 51. I hold the word to be an adverbial expression, whether retaliative, or not, cannot be said, nor whether the word is an extended root-form, or a neut. of the pres. part.

Asar resh, although an intelligent rendering for athris, is properly a transliteration accompanied with a translation. As shown above (p. 445), in Pahl. = th in Zend here, and initial in may = a. Athar is an approximate transliteration for athris, and resh is good, although from "ris. I render asar, "endless", only under protest. The root as = "reach" may have been recognized as in a causative and transitive sense in frospad(t), but I should say that ransingly homenam could not have been intended for the needed sense "impelling toward me". The trl., while elsewhere teaching us that pd may mean 'to hold from good' as well as "from evil", is here thrown into syntactical error by rendering "protect". In s he may have meant Atharmazd as a voc.: "He is not, O A., in any particular (damano is gloss) a tormentor". With glosses dropped, of course the trl. approaches nearer its original. Ner. means 'always' by his kadachit = pavan kadarchat damano, so, everywhere with analogous forms.

9. Caesura at the 4th, yet see the difficulty in c. Some prefer rendering: 'Who first, as a ready helper regarded me, as we first conceived Thee as the one to be invoked'. Another: 'Who first believed me that we should reverence Thee as the mightiest'. I was very loath to abandon the ancient rendering for zevištim; see S. B. E. XXXI, p. 139, note 2, and I recur to my earlier view that ju is the root (in an Iranian sense (cp. dost)). We have either a root vowel modified by i, or two suffixes is + tya, zevištyam = \*javishtyam, so for form. Others prefer a superlat. in ištya (sic); see p. 406. As to chid(t), it often means 'indicate', or the like, in Iranian (see Y. 33, 2), also probably at times in the Indian. Line d might seem

to some decisive for the positive distinction between Ahura and the Geus tashan, others would regard as a plain case of poetic iteration, alluding to Ahura obliquely, vá tôi - - - vá are Ahura's; His Tashan Geus, = Himself, practically speaks for Him. If there is any distinction, it is such as prevails between Ahura, and His spēništa mainyu, who is at times referred to as identical with Him, see above p. 457. Some would prefer reading the second asha, ashai. I do not however at all recoil from recognizing the poetic iteration. I also recognize the pl. neutr. of ashem somewhat unwillingly as = 'holy regulations'. Read however as alternative: 'what ordinances of Thine, yea, what the Kine's creator has uttered for the holy order'. In S. B. E. XXXI, p. 139, I take ma as possessive and in an abl. sense, 'They seek as mine', or 'from me'. But I offer as alternative my long since printed; 'these things are impelling me (md, acc.) toward Thee'. Another would suggest ma as = sma. It was probably owing to Nor,'s asvadayati that I formerly transliterated chashedo. Chashado is nearer the Gatha. As to dochishno for revision, see above. Notice that the glossist here saw the meaning kôvishto in Ashavahishto, either reading some of the characters differently, or else seeing the 'disciple' in Ashi(a), as the orthodox citizen is called Vohu Manah, because inspired by that divine attribute. See also the gloss (?) in Y. 43, 1, c.

10. Caesurs at the 4th, yet see b. We might well suspect ashim to retain its original sense here as puram indolem. A reward even in the shape of a blessing seems rather out of place as coming from the 'men or women': and a recognition of his character seems the more probable idea, But on the other hand princely men and women who might give recompense. at least in the form of contributions, are alluded to in the Gathas. Ashim ashdi is exactly parallel with akem akti . ashim vanhavê(ê) Y. 43, 5. His vahista may be those elements of material aid for the 'cause', the absence of which he bewails in v. 1, 2. Hakhshâi is also somewhat too definitively rendered 'convert'. I think that a past conversion is implied in daydd(t) vahista, 'Incite' is the more proper sense of hakhsh, an extension of hach expressing 'incitation through example', 'encouragement'. For tarsakásh Sp. (?) and D., tarsakáish (sic) DJ. and M1, we need an abstract, as the Pers. seems to understand. I suggest tarsakasak written often in these MSS. tarsakûsîh, Y. 28, 7, etc. It has been thought that tarsdûî might be read. This would be an abstract, and also valuable as containing the idea of 'bestowal' which inheres in ashi, but I am now doubtful as to the form. Hajam (or hacham (?), hakhcham (?) or khêzam (?) (meaning only certain)) correctly renders hakhshai. If pavan is irregularly a postposition, fravâmênd should be deciphered fravâmênî (same signs) as literally

equalling frafra, 'I will go with them to the Ch.'. The closeness of the Pahl, trir. to his original here (glosses aside) should lead no critical inquirer to expect the same elsewhere. The trir. is sometimes of most value when it contains some indispensable hint amidst chaotic debris. This remark should be constantly borne in mind. Bhaktya (bhakta J. cannot be read, see pavan tarsakasth(?)) in its sense of 'portion' may indicate a closer conception of the true meaning of ashi. I should have claimed the meaning 'they praise' in my former printing for prubruvanti. Ner. misread n for v in deciphering fravamend, hence his 'they praise', but see the Pers. Read na(a)maskritaye (J.\*, J.\*) as better than namastutaye (P.). Haug ought to have known that prakfisham means pra in Ner.

11. Disregard as usual my former informal divisions after the 6th syllable. Yûjên may seem suspicious in a reflexive sense, but see Y. 49, 9  $hyad(t) da\ell(t) não vahiste(t) yûjen mîzhde(t).$  Other verbs of gesture have reflexive sense in the active; viçvam asyd nûndma chikshase, RV. 1, 48, 8. The i of mashim is the old Pahlavi character s which has the force of ya at times; the word is, I think, marshyam = martyam. 25 may be sometimes, and perhaps was originally, an 49 + ); cp. Asha = rita. As to  $\hat{v}u\hat{e}(\ell)c\hat{u}\hat{a}$ , we should properly read  $\hat{v}ay\hat{a}c\hat{u}\hat{a}$ , cp.  $\hat{v}aya(m)$ ,  $\hat{V}a\hat{r}(\ell)=\delta\delta\hat{a}$ , as  $yu\delta(\ell)=y\delta i$  (before  $ch\delta i$ ), and  $\delta i=\delta(\ell)$  as in khshathr $\delta i={}^{\circ}thr\delta(\ell)$ . But  $\mu_0$  is in the present case mistransliterated.  $\hat{V}\theta(\hat{r})$  as nom, sg. fem. is senseless. We here = 30, a lengthened 40 which is actually a united + 3, written together in a loop and =  $y\hat{a}$ . The word without  $ch\hat{a}$  and in Pahl. char. would be you, w = hv with inherent a, as often, and yo = yd, hvayd, n. s. f., see pp. 436, 457. Khraozhdad(t), so the oldest MSS. with the Pahl, trl., seems a vriddhied and extended form of khrus (Ved. kruc). I would therefore amend my former rendering se induret in the sense of the free trl., 'utter cries'; cp. Yt. 22, where the soul's own self confronts and affrights the wicked, and where evil spirits howl at him revilingly. Reading khraodad(t) we have; 'whose soul will rage'. Demanai. One scholar prefers demana; 'the houses (astaya) of Satan become forever their abodes'. One writer prefers hadema, dam, domus, as the related words, suffix ana. But I think it by no means impossible that nmana should be compared, the de being regarded as no more organic than the n. The dat. form would favour, 'subjects (astayô) to the abode of the D.'. Otherwise I should take the dat. in the sense of the loc. In S. B. E. XXXI. I followed the Pahl, rendering 'habitations'; but I do not think that Zend Philology becomes any more respectable by rejecting good suggestions simply and solely because they have been once made; astayô would be far more probable as 'bodies', to asthi; the souls are represented figuratively as 'advancing bodily' in v. 10, here as 'coming'; 'bodies' is appropriate. Khrasishnö yehabûnd affords both text and trl. here, and in Y. 51, 13. Astishnö = astayô not impossibly affording the more correct idea. Being formerly confined to C. and P. for texts, I was obliged to read karanah, now J.3, J.4, offer Karanah. Karanah is however in so far useful that it explains perhaps the curious kar = 'deaf' in the gloss at Y. 48, 10; see also Ner. here and at Y. 51, 14, I should say that some Pahl. MSS. read kar detached; hence the mistake of 'deaf'. Kar in Karan.' would not have caused this.

12. Formal caesura after the 4th, yet see b, d. All divisions are uncertain. Unwilling to reject a probable suggestion merely because it had been already made by another, I had regarded uzjān as a false reading for  $(uz)j\delta n = (uz)jayen$ , to a ji (j having inherent  $a_1$  and  $g_2 = a_2$  here = ge) ji = 'to live' + ud = 'to arise'; uz = us is gloss. But I now accede to a valuable suggestion which had circulated unpublished for years; uzjēn might be a 3rd sg. pret. improp. conj. of jan, in the sense of the future, the # having fallen off; cp. Ved. han + ud, in the sense of 'emerge', subject expressed in, or in apposition with, fradô nom. sg. The reading uzen (see the many MSS.) = uzzēn is perhaps better; to zan = jan, 3rd sg. with loss of t; cp. gan(t) (to gam) and ayan(t) (to yam), etc.: 'when one, furthering, the settlements, is born (so, although act.) (?) among, etc.'. The plural th refers to naptyat(f)shil and nufshuchil, see also gat(f)thilo, as it may be fem., but see the masc, al(d)iby6. Frado might possibly be gen. sg. fem. with Ar(a)matôis. Frâdô as nom. pl. is more difficult, and impossible with the more probably sg. wzjen(t), or wzzen(t). I have a strong reluctance to follow the Pahl, trir, in his indication as to the root meaning of acivaê(e)shû. Is it (with Haug) a doubly irreg, trans. compar, in ya from an uj (orig. j holding) = 'exert force'? The power of the F. was emphasized as 'heaven-sent' on his. or their, conversion, but as the word stands it = 'worthy to be named', cp. anamns (?), so read by the trlr, in Y. 45, 10 for anmains. Some had rendered privately many years ago: 'When the laws (Asha (?)) strike through (us + jen(t) = ud + han(t) sg. verb subject in the nt. pl.) among the children and descendants of the T. F. worthy of renown (acjyae(é)shû, to uoj = 'to speak') through the care of a devoted mind which furthers (frâdû as gen. sg.), etc. - - '. I cannot however shake off ■ reluctance to take Asha otherwise than as ritina in this place. Moist to mith, or mit, sense 'meets', possibly 'dwells with'. The Pahl. trlr., amidst his many

correct suggestions, insists also on acipal(!) sha as a form of acip = 'to speak', and he followed indirectly through Ner. by many others (see above). Nabher is better, but see the Pahl. Ner. transliterated what we read as Fryanano in the Pahl., as a form of parsidano, that is, misled by the Pahl. gafto, he took Zend 33 for 20, 21 in the Pahl. = f or p.

- 13. Caesura after the 4th, yet see a and c. Read my former printing Ahurô, concilians [-avit] det [dabit (dabat (?))], promoveat [-ebit (augebut (?))]. Free: 'Worthy is he himself 'midst men proclaimed'. As to khuhuus see on v. 1. Frasrûidyâi offers some choice; first we think of cru + pra, in the sense 'to be heard of' (mid.), 'to become known', 'distinguished'. Then 'to be heard', 'listened to' is not impossible, then 'to hear' is to be considered, 'satisfying Z. as worthily listening to the claims of the Cause', so in v. 14 possibly; 'who is willing to listen?' But in Iranian 'for the hearing' may be the sense; i. e. 'to effect the hearing', 'to proclaim', cp. srûdanö, at the next stage of the Zend, the Pahl., meaning 'to announce'; see also perhaps the meaning zuerkennen, versprechen as present in Sansk. cru, cp. âcruta, and pratisamgrutya. The Pahl. trir., or glossist, regarded frasrûidyâi as in the Sansk. sense 'to be (well) known'. Spitamajâya J.' is a great improvement on our former Spitamâvâya (sic); read my former printing sadai 'va; 'with the gift of being praised forth', 'with laudation'.
- 14. Observe the difficulties as to the caesura in c. hob must be pronounced huvo, more properly huwo in English. Read my former printing. 'Tis: whom in the council Thou, O Lord, (free). Some scholars suppose Ahura to interpose at kast2(2), and certainly the voc. A. in d is significant; but I prefer on the whole a human subject, dramatically understood. piece was composed for delivery at an assemblage, and verses may have fallen out which explain who the represented person was. It is again very difficult to decide as to the precise sense of frasraidyai, but it must of course be the same here and in v. 13. Yaki as a loc. (with wdonho) is very neat indeed, but that meaning in somewhat forced. What has the loc. to do just here? The word is a nom., as the ancient trlr. long since suggested. Minas, minas, or manas, manas (?), which is preferable? Our first thought is for a minafit, mit, after the na conj., t before t = s, minas[t], and final t falling off, minas results; but a 2rd pers. is needed. Can as result from \*at\$; minat\$, then t becoming s before \$(?), minat\$ == minas\$, then (the final s falling off) = minas = 'thou mayst (or didst(?) meet', cp. datsvå = dassvå (?) = dasvå? ■ this seems difficult, then we must accept a root mis = miksh = 'assemble', lit. 'mix' (?). This after the na conj. would minas[s], with loss of s minas, As to manas (act. (?)) we might accept an

orig. Iranian term.  $a\hat{s} = \text{Sansk.}$  as, the term. not becoming  $\delta$  as usually in Zend. It seems most improbable that orig. as should invariably become  $\delta$ ; some have even seen a  $2^{\text{nd}}$  sg. in thravità, Y. 34, 3, whereas the usual Zend term. a sa, a sha(a). For meaning (cp. a use of man (mid) in RV. V. 6, 1) 'whom thou wilt (didst(?)) honour'; so I formerly preferred, marking however with an asterisk of doubt, and giving an altern. in the sense of a is 'to edify' conjugated with a stem a seem a and a conjecture. I think that a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spite of the gloss (P.). The trir. did not suppose a should equal 'warrier' in spit

15. The last line of this verse has perished, if it ever possessed one. which is on the whole probable; yet see the neat conclusion of the sense, also the exceptional vigour and animation of the diction. Caesura after the 4th. Read my former printing dicam vobis, Spitamae [or -ides]. Sanctitutem. Vobis [ipsis] accipitis, quibus institutis. Daduyê(e) (= dadvê(e)) is 2nd pl., formerly regarded as an inf., cp. dêvôi, vidvê(ê). I would now modify my former rendering of a in the sense of my former alternative vobis; see S. B. E. XXXI, p. 142; 'to you will I speak'. Others, 'of you I will declare'; others again; 'I will name you, O H. and you, ye S.'. As to c, I would now rather prefer my alternative as in S. B. E. XXXI, and that notwithstanding khahmaibyd, the personal in the sense of the reflexive: 'By these actions ve = wis (?) take to yourselves (?) (khshmaibyd) a righteous character'. But  $y\hat{a}\hat{s} - \hat{s}(k)yaoth(a)n\hat{a}\hat{s}$  may be better taken as a compositum; yas, stem without suffix (cp. máteakhi, etc.) in composition, and the expressed nom.  $\blacksquare$  not necessary for daduy $\ell(\ell) = dadv\ell$ . The infin.  $daduy\ell(\ell)$ = °vê is not however impossible, and an alternative should be offered in that sense: 'I will speak to you - . . to establish for you Righteousness, or the Holy constitution, through Your actions'; we thus escape khshmaibyd as reflexive. Pahl, The form of gobishno is indecisive as to the speaker, but vakhshya and fravakhshya should settle the point. I had rendered dahishno and adahishno in a severely impartial manner, fearing to favour the literal exactness of the trl., but a meaning nearer to the original is almost necessary; 'what is the regulation, and against regulation'. Read my former printing, yours. Vivinaktum beside vivektum is noticeable; cp. the inf. with n, na, na, but see the acc. form. In J. the anusvara is faint, but vivinaktu gives little relief. I should say that vivinaktum was an oversight occasioned by the use of vivinakti in v. 17. We should read a 2<sup>nd</sup> pl. Read yours is the word, in my former printing.

- 16. Notice the difficulties as caesura in d. Pronounce Huwbawa (?). or Huvôgvá (?), at all events with three syllables. With some ustá stôi is reduced to 'of whom we two wish that it may go well' (stôi infin.). Usta however the hosannah of the Gâthâs, and really an adverbial loc. as interjection, 'salvation', also I think sometimes used as we might use 'salvation a people'; that is, 'salvation-bringers'. Ista, according to a very old suggestion long circulated, would be a loc. of isti: but if khahathra | read with K. , the word is a pl. of the participle. As I have said in the other work, tštá khshathrá might cover a var(s)demäm = oman, as a loc. in my former alternative sense of 'choice abode'. Cp. also Y. 37, 3  $t\bar{s}m$  ad(t)Shuirya nament mazdavard spenitotema yasamaide(e); cp. the name bijavara (the best of the grains), also the names Buddhivara, Brahmanavara; cp. also the throng of words with the first member vara. So much for my former alternative; my preferred one is, 'in fulness of power', to vridh (vardh), loc. of var(s)dman (two syllables); others 'in the glory', also 'in the citadel'. As altern, trl. with the reading khshathrem as nom. sg., render; 'where the kingdom is in the possession (?ištā) of the good spirit'. Hastisha reproduces stoi as if an infin. The root idea only of wevalt, whose rare form does not seem recognized, is rendered by kharsandth in connection with a 2nd sg. Read Huoguajah in my former printing. Tam prasadam must be an accidental mistake. I should still prefer to correct to a nom. Îpsâno (80) renders khvâsto wekâvîmûnêd as a perf.
- 17. Caesura at the 4th, yet notice the difficulty at a. former printing [secundum recte] comparatas - - redditam comparatas sunt. For afshmani the sense of the Pahl, is nearly universally accepted; possibly ap is the root, and the idea of 'elaboration' is expressed. Metrical composition was sacred to the Deity; notice the use of dous as expressing the sacred functions of the altar. The word may be \*apasman, loc. with weakened stem; anafshmam = "man is also loc., cp. Vedic occurrences of loc. in an. Schhani may be also loc.; an acc. pl. nt. is also not impossible, Y. 53, 6, or, lastly, the word may be a 1st sg. conj. The suggestion has been made that anafshmam may be a gen. pl. (?). Some scholars might be disposed to regard vista (so) as a 2nd pl. = witta (so): 'Did you ever obtain'. One writer prefers reading vēstā vē(s) + tā (cp. yēngstā); 'with this "Your" obedience the pious praises'. Vis = 'to come', 'to be' has been thought of, hadd vista (80) = 'together being'. Vista-vahmeng might well in a compos.: but vista (so) not impossibly an instr. with Sraosha 'with accepted, i. e. recognized, obedience'. Our translations should be based upon sound judgment.

and not sacrificed to a wish to exhibit fresh but improbable possibilities. These should be presented, if anywhere, in notes. One writer prefers manta as noun of the agent, 'with his clever (danged) 'observer', Asha'. I prefer Asha as adverb. instr. abstract, although, as ever, with latent personality. Sraosha has been regarded as a 1st sg. aor. conj. (sru) by some, 'that I might hear' (?). Can manta possibly be a verbal form in the active (Indian mid.)? Differences between Indian and Iranian equally great exist, and the connection temptingly calls for the verbal form. As to pavan atto-dahishnih formerly rendered literally with the sign. of warning, cp. p. 413, and read 'in the continuing existence'. Padmino for manta is followed in my former alternative sapientia. Ner. at least testifies negatively against the acceptation atto as = 'is'; sahadatya = atto-dahishnih. Dakshini as a formation is possible, and may well have been meant. Read my former printing Huogudjah.

18. Read my former text vichithem. Some writers, observing yaus the agrist of yu, have suggested; 'who unites himself with me' (?), Yaok, like the Indian you, is indeclinable, we might take it as nom., or acc. Read as alternative: 'Who is holy (?) toward me : . .'. As chid is found in the Indian after verbs, ep. RV. 185, 9, it looks the less strange in aschid(t), or can as = 'verily'(?) + chid(t), strengthening?  $\tilde{A}std(so)$  we should naturally suppose to be a nom. of astar = 'oppressor'; but it not impossibly an acc. pl. Daidtta as 3rd sg. mid. opt., we should naturally render 'who may accept us', that is, 'treat us' as an oppressor'. But in the Gathas, as well as in the Indian, we are often forced to accept substantially an active sense for the middle of dd (= dd, or dhd); see on p. 510. And it is a question whether the purposely varied accus. pl. in asta, if the form be such (?), may not have literally as well as implicitly the sense: 'I will send affliction upon him, who may send afflictions upon us'. This suggestion is however alternative. Reading astai, with other MSS., we have: 'who may hold us for oppression'. Vichithem is better in view of Y. 30, 2. Read my former printing . [injuriam] . .; [id] . . . The Parsi-pers., reading jan, renders 'life' (not so in Y. 28, 0 where yan = ydnim). Ydn accords better with yaos. Pavan tand (tano) = 'in reality', freely for aschid(t); or for some form of asti. Chashedb, so according to the gloss difficult. Dropping the gloss, chashido (same signs, cp. chashidar), might equal 'I taught'. Andeth expressed, or was associated with, oppression, yet asta read as anstal may have suggested the form chosen. Pahl.

 $\mu = h$  or a, or d;  $\mu = \mu = ansid$  or anastih (sic) (not anastih). The gloss  $din\delta$  (so) mars c. Read my former printing ydn, sadai 'va.

19. Caesura at the 4th; disregard all former divisions after the 6th syllable as wholly informal, and intended to mark for the non-specialist a stress of voice on the 7th. Manē.visidis = mano.visidis must mean mentecomparatis, or something similar. A valuable suggestion, long privately circulated, was 'with all that the heart can desire'. We might consider the reading vistdis (so) to vis = 'arrived in the mind', or vistdis (so) might equal vi + stais = 'pervading (extended in) the mind', to sta, root declension with transition to a. I formerly thought that the change to mend might be preferable. See the Pahl, Also ma nivistais (see the MS, K.4(?) mani) might be considered; 'together with | things announced by me for the sake of (instr. in the sense of 'concerning') the mother kine'. One scholar would render gava azt as duals, referring to the later use of the expression azi in the Vend. I think that the akt go was the same whose soul bewails in Y. 29, 1. Of course all other documents are inferior to the Gathas on this point. The Indian ah? finds its explanation here; see also above, p. 421. One scholar would refer sas to sad = 'execute'. I was formerly inclined to take sas as the nom, of the root, but it is better to take it with Spiegel. Justi, and Bartholomae (in A. I. Verbum) as the usual sg. with loss of &. 'Thou hast declared to me, O M. as the most wise'; see above, p. 516. Read my former printing mente-comparatis . . . . nuntiabas [-ties, -abis] . . The Pahl, trir, seems to have read mend for mane. His 'announcing' must be understood in the sense 'inviting by announcing', and so 'acquiring', 'gaining'; see Ner.'s gribtuh (sic). The root vid I think is present, even in the form nivêkêd which I consider a corruption. For sas he probably read vās. Sās is correctly rendered by gaft in Y. 43, 11, whereas forms of vas are freely rendered by combinations with kharsandih, at the root of usuali is correctly seen, and freely rendered in v. 16.

## Gâtha(a) Speñtamainyû(u).

## Yasna 47.

For introduction, summary, and further comment see S. B. E. XXXI, pp. 145—147.

1. Caesura after the  $4^{th}$ , yet see c; stress on the  $7^{th}$  syllable. Ahmâi = 'to this one' refers to some subject in a lost verse, cp. the vathrôy(v) of Y. 43, 2; see ahmâi in v. 3, ashaonê(varphi) (?) v. 4, ashâunê(varphi) (sic) v. 5. Otherwise = equals 'to us'; exegetical difference nil, 'to a representative saint' = 'to us'. I had formerly preferred regarding  $d\tilde{a}(d\tilde{a}n)$  as the pres. part. from the stem da in mutilated Vedic form; that is, with no sign of the nom.,

- and in agreement with Mazdão · · · Ahurô, or as 3rd pl. of improper conj. aor., agreeing with the subjects involved in the instrs. + Ahurô. The verse is purposely and artificially crowded with the names of all the Ameshôspends (Vahištā Mananhā being of course only a variant for Vohā M.), hence the possibly pl. form. Some hold an acc. infin., leaving the strophe without a finite verb. Read Ârmaiti in my former free trl., and Sapiens as alternative in all occurrences of Magni-donator. The glosses alone prevent a closeness in the translation. Many follow amānō who do not adequately estimate the Pahl. elsewhere. As per contra, see ahmāi in v. 3, v. 6, and ashāmā(?) in v. 5 which gathers up the sense of the previous verses. Mainyā was not mistaken for a voc. Read nikīrīdō, khvēshān. Ner. renders ahmāi in the 1rd pers. Mahājāāninaḥ does not accord with svāmī. Read °manyaḥ. Mahattarāt adrieyatvāt, poss. nigērend.
- 2. Esdn $\hat{a}$  (?) = dn $\hat{a}$  n $\hat{a}$  (?), or donk $\hat{a}$  (?) = 'with mouth'; see the Pahl.; with others, a corruption from any which is referred to verezyad(t); see on Y. 29, 7. Oyd = ayd (Spiegel), otherwise = avayd. gloss induces an awkward separation of d. Zak i farzanak is corrected (as to form) by pavan dânâkth which seems to have rendered an instr. mazdâ not taken as the proper name. (N. B. the Pahl. trlr. was the first author of this suggestion which some follow mother places as a brilliant innovation: see Ner.) Read va pamman with D. and also DJ.'s va pamman, 2nd occurrence. I did not read it formerly because DJ, seemed to have no va in the first occurrence. D. supplies dod i, substantiating my conjecture, but it is a modern MS. Perhaps I have erred in following P.'s correction to mukhenacha which I did in view of the 2nd mukhenacha, yet see the awkward loc. jihvdydm, which probably occasioned the more sensible instr. in the gloss. J.\*, although here very carelessly written, affords the excellent emendation vaktum for kartum in b gloss. Read; 'what it is fitting to declare with tongue and mouth, he declares as the better work, or 'in a more beneficent manner'. I had corrected to nirvane with Sp., as I had only his MSS. generously loaned to me; read nirodnajūdni (J.2), also dahan, pēdaish, or paidavish.
- 3. As improvements since my former printing, read mainyēuš, skereitīm. Read as alternative ille for illa, and 'he' for 'she' in my former printing: (d) 'Since he with good mind's wisdom counsel taketh'. I would now prefer referring hēm-fraštā to the subject in ahmāi (unless rendered 'to us', in which case the Cow (Kine, though pl., was used to avoid the poetic use of 'cow') representing the tribes, would be the questioner, as in Y. 29). 'To us' difficult with the sg. fraštā. Here we have perhaps the origin of the mythical identification of Āramaiti with the earth. Ahura appointed Piety

as the ultimate cause of agricultural prosperity. But the sacred passage was afterwards rendered literally. Pahl. The sequence of words in a proves accident, or freedom. The trlr. was not ignorant that  $ahl = h \hat{o} manih$ ; see Y. 32, 7; Y. 34, 11; Y. 51, 3; see Ner.'s asi. Ner. also renders ahm di again in the 1<sup>st</sup> pers. Omit the hyphen after b, which was a clumsy indication of connection. Samartham (so all) is a fair case to show that Ner.'s Sanskrit requires special treatment; here 'corresponding', 'good', cannot be the meaning. Nor is there any word in the Gåthå which gives a clue. The word is here used in the sense of kold; yet some have supposed that Ner.'s text needs no translation. Gdu with some as more orig., or gdv; xiydd.

4. Caesura at the 4th; final 40, om. former misprinted '?'. Regarding the trl. above as secondary, read as preferred alternative. Ab hoc spiritu vulnerantur scelesti [-daemonibus servientes (dregvanto)], O M. (leg. Mazda) benefico [spiritu], non sic sancti [fideles]. Exigui[-ae] etiam [dignitatis] vir sancto ad gratificandum erat [sit vel erit], possidens etiam ens magni [-nas dignitatis | malus scelesto-infideli, [ad serviendum est]. Free trl.: 'From Mazda's bounteous one, not thus the pure, Though feeble men alone would serve the righteous, yet for the wicked stands the great in power'. Rares(k) vanit (so) must be taken as an intens. with subject named in a lost verse, or else for dregvatô we must read dregvantô with many MSS. 'The wicked are injured (that is, impeded and overthrown)', cp. Y. 32, 13. There are elsewhere passive forms in it instead of te; cp. also Vedic ranydthas ((?) active term.), RV. 1, 112, 18. As to the last two lines, see S. B. E. XXXI, p. 149, note 5. We have from an able writer the very easy solution: 'A man of small means is at the service of the righteous, but even one of large means is hostile (?) to the wicked'. But ake is thus referred to a member of the orthodox community in the good sense of 'hostile to the wicked' which is very difficult, as akd was an emphatic adjective singularly confined in its application to evil beings, and it is altogether impossible in this good sense with the energetic Akdd(t) · · Mananhô in the next strophe. 'A man of little means only (recall kamadad Y. 46, 2) is at the service of the righteous (this expresses the worldliness of the wicked, whose punishment | threatened from the maineu, but when it is (or, he is) a man of means (isváchld(t)), yea, of much means (paraos) the wicked is at the service  $(kath\theta(\ell))$  necessarily understood) of the wicked'. That is, the cause is suffering from the feebleness of its supporters (cp. Y. 46, 1) while the destructive combination has its wicked men of wealth to help them. In the next verse the consolation is extended. Ashaone(?) K. (cp. maghons) is far more critical than the conventional ashdune of most MSS, which I have so reluctantly followed elsewhere. Had I not been hampered by former printing,

I should reject this ashdund(f) everywhere. But du probably arose from the accented syllable. Pahl. 'Because of that' = 'influenced by'. Aharmôk collective sg., as is Sheda. I should like to get rid of va (with the Pers.), but I should have separated (not omitted) Sp.'s first stroke. Atharmazd in b. should be oblique by pos., and gabra is strictly gloss. Read without gloss in the light of the Gatha, 'from the bountiful A.'s spirit'. The dat. ashaon $\ell(\ell)$  (or according to convention ashaun $\ell(\ell)$  (?)) should determine  $\ell$ aharabo (or with omitted 1; see D.J.) in the gen. of position with gabra = na. Read without gloss: 'For the sake of a little one a supplicant for the righteous'; see the certain freedom of d. Isvachtd(t) is mistaken for a form of is = 'to wish'. Zadar = akô does indicate the sense 'hostile'. Zanishn avo zádár = akēm akāi shows 'injurer' to be the sense, = a variant for 'wicked'; see also zaniska = akâ in Y. 32, 12, Paraoš III misread pathis (?), possibly owing to MSS., but see Ner. Read chigan shand in a; read pakritaya sti . . Abhildshukuccha 'sti. Read 'though' in a. As to prakritaya which I had emended with Sp. from pakritasya which Prof. v. Spiegel saw in P. and C., I naturally recoiled from the forms in the MSS. J. seems pâttatayâ (?). Pâktatayâ (?) might mean (cp. pâka) 'though his honesty' (?). J.4 is reported mead yatritaya (?), recall yata = 'course', 'with his energy'(?). But see khrastar. Ner.'s gloss affords the clue. That glossist, whether Ner. himself, or not, shows by his rakshati that he saw på somewhere. It was in the barbaric \*påkritayå = 'through his effecting of protection' (sic), and so we must read, or at least some form with pd. Ner. never read khodeter in this place, see it correctly rendered in abhilashukaçcha 'sti in d. Possibly he saw the idea of 'protection' in **1** = kan. Whether I have been wrong in following Spiegel's correction atyartham for an anyartham (sic), or not, it well suits prachurataram. Madonadan, traditional translit; read perhaps nihad,

5. As to caesura, see and c. Notice that chôis does not need an infin. to complete its sense. It does not mean here 'promise', but 'adjust for', 'assign to', 'attribute', 'bestow', cp. RV. VIII, 7, 2, 14 yūmam gubhrā āchidhvam, sense 'found out', 'decided upon' 'for yourselves' however, not for 'others'. The rendering paulum should be interpreted by 'far'; see the free metrical. The abl. is for gen., or else render 'from', that is, 'influenced by' (the evil Mind). Pahl. The gloss in a refers to v. 4, cp. rādth rēshēnā. Chôis was read chôis(t). In Ner. dadhate = yakhsenund = 'possess' not 'give', error (?) occasioned by varshanti and the sense of abhīpsitena, Ner. having taken bakhshēnā receptively; I took the mid. as meant for act., poss. correctly, but it is evident from my note that my former printing 'bestow' was an oversight. Is jivīd, better?; read vinas. Ner. J.4, J.\*,

read \*krishtatamatam, samthitan, and J.\* (as reported) clears away the a priv. of P. and C. by a, read anisasat. Read my former text asya 'gatatvam. 6. As to caesura, see a. Correct the antiquated Asabydo in the long since printed word. As to ranbibya (om. period) see p. 470, and read alternatively 'through the two arani'. Reading olddite(e), I formerly preferred taking spento maingus as understood from the previous line. I now prefer vidaiti. as in S. B. E. XXXI, p. 150. We may understand the meaning to be special, but I hardly think the final vidatti, as the judgment, I intended; see on Y. 31, 19. Vanhau is a loc. adverbial; cp. Sansk. sthane = 'suitably', unless indeed in #ddite(e) (so reading) e, as in kainud (erroneously written kaine) represents ya (directly, and not by false writing), and this ya (like yd in the dat, dual term, byd) may equal ydm. We should then have vanhau vidaitya (= "yam) = 'in the good distribution'. I hardly like an accus. pl. paouras (so) in the sense for she causes men (cp. para) who come to her to believe'. With paourus as fem (?) nom. sg., cp. RV. III. 62. 2 audm u vâm purutâmo raviyáñ chhaçvattamám dvase johavíti. I would however prefer pourds = older passurans, 'many she causes to believe', so in S. B. E. XXXI.  $Vdurdit\hat{e}(\hat{e}) = vavardit\hat{e}$  intens. with caus. meaning.

With great deliberation, in view of Ner. and the Pers. I formerly read atrid; see however p. 487, and read atrikht = 'impure'. Astavar should be read, see my former trl., Ner., and Pers. Read my former text nikirend, hemnun[in]end, omit [anam] in my former printing. Read busing ('k in MS.), nig'(?).

### Yasna XLVIIL

For introduction and summary see S. B. E. XXXI, pp. 151 to 159, Changes in opinion arrived at since its publication are not always noticed here.

1. A(d)ddis instr. pl. of °dd transferred to the a declension perhaps better = 'instrumentalities' (to d + dhd) than donis. Asashutd is, I think, a false writing for as(t) dshutd or shutd (see the metre); cp.  $\dot{s}(k)yavdi$  (J.2) (old writing shavdi), root  $\dot{s}(k)yu = chyu$ , subject neut. pl. I now prefer 'have been advanced' for as(t) dshutd. Others would alter to  $dsa\dot{s}(u)td$  redup. as = ac, omitting u, or to  $\ddot{a}sashuutd$ ; better drop the superfluous prep. a(d), which could easily have been added. Datvaischd mashydis  $(ma\dot{s}(k)ydi\dot{s})$  I think may apply to frackhtd (pronounced by Daė(ė)vas, for it is too decided to render, 'that the things proclaimed as deceits' if they were advantageous, 'were brought to pass (as(t) dshutd) by means of Daė(ė)vas (demons), and by men'); 'with reference to Daė(ė)vas and (evil) men' = perhaps the meaning, instr. in quasi dat. sense (see Pahl. and Ner.). Pavan

zak dahishnö explained by pavan tand (tano) i pasino is of importance as positively proving that the frequent superfluous trl. of the syllable dâ did not mean the senseless 'giving' in every case; see also p. 416. I ventured to read odak for characters which from the length of the last one, would more naturally spell gondar. I did this as following the Pers. anderk or andara (so far as \*k), but West preferred Andar = Indra, and D,'s MS. (later acquired) has precisely that reading. 'Stinking' would be very natural as an epithet here, but as we have a text Andar, read accordingly, at least alternatively. I rigidly rendered amarg-rabishnih, even adding K. s's &, but I must add that the word may be oblique by pos., and therefore vaguely expressive of a loc, for dên ao, this looseness being permitted because the loc, stood full in view on the paper used by the last copyist. In Ner. J.\* read datau(?), so, better; talayati, J.\* (and later on the margin, J.4), is not to be preferred, although it is interesting; badhakarah might be simpler, so J. seems. (I should say J. hardly read badhyakarah (J. ), it is however not impossible.) Dinih J., P. is simpler than Dineh, C. Read No 'chyate in former printing, also cikshayanti for the misprinted cikshyanti; read 'in the world', 'in the creation'. Ner. regards chiefly, if not only, the Pahl, here. Andark in the Pers. is for andarg; Ormuzd sometimes, and sometimes Hôrmuzd; the first is really better, but perhaps less used.

2. Read dkereitis, for the older eretis Meng (eng = the nasal vowel as ēn, ā, and also sometimes ē, cp. ameshē = "an(s) spentē ("ans)). It may equal mam adverbially used for mand. Then ma might = smd = 'verily'. enclitic. Mêng might be possess, acc. pl. masc., cp. tvá, tulbis possess., 'before he (?) comes to aid my struggles'. Or mên (so) may be m in mêndadyûi; meng.perethd, neut.(?); 'before what are my mental battles come'. The Pahl. trlr. possibly read a loc. of peretu = 'on the Bridge'; that is, the 'Chinvad(t) Bridge', the last strait of life, representing also the severe crises of life which precede it; 'before those (trials) which are on the bridge of my life approach me'. His indication may be correct. The other meaning 'expiation' for peretha is not so good, see venhad(t). Akereitis = askereitis, to kar = skar, as pag = spag. Possibly read yemalel@n@nd for o@nf more with Gatha, yet see Ner. Pavan damik vadarg expresses a familiar idea originating in the Gathas, 'the bridge of earth' = 'crisis', so 'bridge of winter' and 'the bridge of Judgment'. (d) Read 'the final body appertains to this'. D. has pavan with DJ. and Pers., and vahisht va do. Sarve of the MSS. is curious enough, see Pahl. and Gatha. I read purve as a loc. awkwardly = pesh min, so Sp. With sarve, read, 'all (?) men are coming on the interval (enclosure, or strait i. e. bridge) on the earth'. J.s =

strangely deficient in reading svarakasyacha (sic), so J.\*, while J.4 is not reported as varying from P. J.4 must be more than a 'copy' of J.3. All read antal (amtal) (so). Read 'the evident (not 'pure') place' in d. Both Ner. and the Pers. transliterated the Pahl. syllable a) of pu) as veh; see uttama, but, as so often, the word was twice rendered by the additional vadanti, which shows that Ner. saw vang; the Pahl. text preserved by the Pers. text may well have existed at the time of Ner. But what I now restore as vehad (so better than an) has the actual letters v. h. d. expressed in Pahl. by July which also spell vag; and this, like sag for sang (see on Y. 30, 5), may be written for vang. This is one explanation for Ner.'s vadanti.

3. Sēnhāonhô (cp. sēnhāschā) Y. 31, 11, may certainly be masc, as = 'doctrines', and quarti likewise masc. I had translated yat(t) chid(t) quaecunque simply as agreeing with the Latin doctrinae. Read quicunque [quae]. Guzra-senhaniho may also be a compositum in the nom, masc. pl.; see S. B. E. XXXI, p. 154. Recoiling from the ellipsis necessary for this sense. I formerly regarded the words as separated, 'secret (that is till now secret, aquehta) doctrines'; cp. Y. 31, 11 hyad(t) hkyaothanacha selighascha nathra varenena vasao days(e)its(e). I incline now to this original opinion, as above expressed. In S. B. E. XXXI, p. 154, I have referred thwavds to the fahuyant, or Saos(k) want, as in Y. 43, 2, and I would still do so, but it is far from certain here, as there, that the line may not refer to Ahuro. At all events it is positive that the nom. Akure and the voc. Mazda occur in the same strophe, and the fact is to be noted. From excessive cantiousness I read valman with DJ. (so also D.). K.5 (Sp.) and M.1 read avo akasdahishno. I render: 'Thus to the one endowed with intelligence, to him is the best doctrine'. Asrpato, ? Asharo freely in the gen., shows interesting priestcraft. Dropping it, we have possibly; 'which to him the beneficently wise one, who is A., teaches, (c) bountiful intelligent, as to what that is also which is the secret words [], etc'. D. read Aharmokth, see Pers. and Ner. M.1 has atto for asno; was it in the sense of 'continuousness'?; see elsewhere. I had followed Spiegel in reading first cikshet (see the other (P., C.)) but we should expect cishydt; otherwise, for meaning see amazed, and read cishuat. I had read so after P., but it appears in no other MS. Read my former misprint, vriddhih. Haug's adhogâminah = 'going under (to Hell' (?)) might be an improvement, if it could be rendered 'secretly approaching': J.4 has adhyoo. I would not at present follow Sp. in correcting suvyapara to sado against the MSS, since acquired. Hêrbud (?), and Hirbid (?), are sometimes written; agadah(?) might be miswritten for agandah = 'full', agah occurs for agah, so poss, here, yet it would be superfluous as adj. to khirad.

4. Read a\$(k)yasch@; also \$(k)yaothn@ch@ with J.\*, etc. ■ better; see the metre; read final 10. Regarding my trl. above alternative, I now prefer: 'his decision ustis will follow his religious professions, and in Thine understanding opinion he will in many ways nana (in mind, faith, deeds, words, religious professions) be set apart at last (from the wicked'; see v. 1. 2. 5. 7. 10. 11. cp. ahmî Thwahmî · · vîchithôi, Y. 32. 8). Yet we must guard against changing the sense of khratdo too abruptly from that of khrathwa in v. 3. It is the 'understanding of the Deity', not only discerning the character, but also imparting its own enlightened wisdom, as in khrathwa, 'Abiding in the understanding of God', 'dwelling in God, "and He in him'. But then, the Pahl, may well be right as to 'everyone' for nand, cp. naram narem, Y. 30, 2. Its free expression is 'man and woman', so in Y. 30, 2; see the generalizing tone in yal(e)chid(t) (v. 3), if personal. I cannot follow the Pahl, trlr, in referring  $a\dot{s}(k)yascha to aka (\dot{s}(k) simply = \dot{s} bef. y);$  who makes his mind better and worse (avò sarttarth)', will hardly do.  $A\hat{s}(k)y\hat{a} = {}^{\circ}yas$ may also be a comp. of aska in an adj. sense, notwithstanding the deriv. stem; for yas cp. navyas beside naviyas. The passage is much forced in being referred to the hamistakan, reading b, 'who also makes his Faith better and worse · · · . In S. B. E. XXXI, p. 155, I rendered 'who bends his mind to the better thing'; cp. mēndaidydi yd tôi · · ddistis, Y. 44, 8, and mēnchû 1(?) dazdûm, Y,53,5, where mēnddidyli and mēndazdûm govern the acc, directly. I rendered thus, recoiling from the very fine sentiment which lies in the rendering 'who makes our mind, or his mind, better and holier, he also helps the holy Religion to a better course'. I feared to accept more meaning than actually lies in the words. But the sense above is so forcible that I now allow it to stand as an emphatic alternative. My free translation for was painfully literal, but see S. B. E. XXXI, p. 155, and read: 'His intention (i. e. his will, ustis) follows (i. e. it should follow) his religiously professed love (for holy things); i. e. he should act up to his creed'. Pahl. The sense in a is important; 'turning the attention' is an idea (whether correct, or not) emphatically followed by some. D. has va manich for va amatich, 'and who also turns his attention to the more evil thing'. In c Man . . . ash = 'whose': 'whose decisive desire accompanies (is with) that which is affection toward goodness, (hardly 'toward a benefit')'; see also Ner. Read the free gabra neshman without brackets. Having acquired J.3 in Oxford in April 1890. I can now bring Ner. more into harmony with his chief original; read nikrishtataram; but J.4, P., C. and J.\*, all seem to have utkrisht. J. has also yat tat dehi; dehi freely = yehabunêd erroneously read as 2nd pl. We might suspect sundaratvum to mean

- 'benefit', as cubham often = nadúkth, but perhaps means 'goodness', as nearer its usual Sansk meaning 'beauty, etc.'. Perhaps Ner.'s abhiláshayet may be denominatively rather than causatively taken, 'let one desire', or Haug's abhiláshaya might be considered, but his text otherwise is very imperfect, and all read 'ayet. Read my former text karyena. Read kih ham, 6 (?) khwāhisha, and perhaps ākhar, but usage differs.
- 5. Read  $\delta(k)$  worth, and mas(k) y. As line a is overloaded with syllables. I preferred to emend khshayañtam to khshayeñtam, not liking khshëntam (see the frequent khshaya"). I dropped the last khshënta as understood. But on the whole I return to Westergaard's and Geldner's reading khehēntum ma nē . . . khehēsta, as 12 syllables occur sometimes in both Gathic and Vedic Trishtup. Read in my former printing: Boni-rectorss imperanto, ne nobis mali-rectores imperent, perhaps labora(?), and final 49. (9) with Westerg, was customary formerly; I felt committed to no by earlier printing). With Armoitt, read alternatively 'through Ar(a)maiti'; yaozhdao then to subject of fshuyo. Aipt zathem I had taken as substantially meaning 'during life'; see zātkôi in the next verse. In S. B. E. XXXI, p. 155, I prefer 'for offspring', which is however more in the spirit of the Vedas than in that of the Gathas. The words might be a composition 'sanctifying to men their posterity (?), O thou best one', or 'through the best one'. It is rather too aerial to render, 'the later birth, beginning the future life'. If  $\hat{Ar}(a)mait\hat{e}(\hat{e})$  is read, vaozhdão may be  $2^{nd}$  sg. aor, conj.: 'may'st thou hallow to men their happiness (vâhistâ) during life', see fshuyê; but both might be n. pl. qualifying the subj'ts. in khshentum; and verezuatum (not pl.) may be 8rd pass. == 'let toil be used'; or fehuyô might well be nom. sg. part. pres. = fehuyāso. 'Let the holy agriculturalist labour (mid.) for the Cow, foddering her for us for food'. Pahl, Al well = ma; bandak-minishnih (later quite a proper name) has here not as yet lost its literal meaning, see bundak-minishntha. 'After birth', or 'next to birth' (?). Verezydtam as freely = gen, of duty, (not as pl. of part.). Fshung by infin. for imper. Read avindsth. Ner. saw no lanman = ne. or freely rendered without. Mand curiously = griham, as = 'abode' (to a man(?)). J.4 seems to read nikrishtanam(?) for dushtarajyum. I had read nirodnam, see the Pahl, but J., J., and P. report "ne = 'in the end, or final state'; avabodham seems explained by the reading dkash (akasth(?)) in D. (avo (or ano) akash(?) for avinasth). J.4 seems to have a gloss to sphitayati, ki(e)layati = 'he makes white', thinking of Zend spitio. J.4 read vardhayitum. Read pådishåh in my former printing. I should have cited the Pers. Pahl, text alas (or agas), so it is meant, hence agah written akah.

6. See the difficulties as to caesura in a, c, d; omitting the  $2^{nd}$  as interpolated, we have cleven syllables. Read final 49. Hushôithemâ, acc. sg. neut. freely=amoenitates, or, cp. kshéma, pl.(?). Berekhálkê(é) I rendered 'in the longing desire, or prayer' in S. B. E. XXXI, p. 156; see the Pahl.; consider my former in gaudio as altern., poss. 'in the blessing'. Others regard the word as nom., but that could only be the case if  $49 = y\hat{a}$  (see on p. 436), and  $y\hat{a}$  would be here a specially awkward term.; 100 loc. is well in place. It 100 syntactically most natural to refer ahyâi (so read) to 100 År(a)maiti, especially in view of the emphatic poetic iteration, 100, 100, which could not so well apply to the Cow. We should then have 'the fruits of the earth' matured as a reward for Pious obedience. Piety and the fertile meadows are elsewhere associated (cp. Y. 47, 3); and these poetic ideas determined the later identification of 'Piety' with 'the earth'. If the Cow can be meant in 100 with 100 means 100 me

Notice vakhshad(t) again in a trans. sense. Min göspendán (gloss) most intelligently repeats gavôi from v. 5. What DJ, and Mi.'s kirûk means I do not venture to say, possibly a formation from ktr = membrum virile, and so = 'manly', 'manly vigour'; hardly from kirth = memoria. I have corrected tikhishn everywhere, but there may be such a form; the meaning is clear. For my former tarsdahih read tarsakasih with D. (later acquired) which alone helps us fully out here. I rendered formerly 'toward him' on account of the gloss; otherwise probably 'her'. D. has dakhshak alternatively. J. read vichitrata, or otam, so P. This might refer to the pubhapramodam in the sense 'entertaining quality', 'being amusing'. Ekd controls the syntax erroneously. Dadarasya = Atharmazd must mean 'creator' here. I had followed Sp.'s januarir as against the MSS, but junanijatah (J.\*) = 'engendered in birth' is perfectly proper, and presents one word for zak. Kût = 'vigour', as well as 'food'. Gau, or gav (so better (?)). West has a Parsi ewadê = aevôdûta (M. i K.); ayûkdad (traditional translit.) reproduces the same characters as khadilko; ummid was misprinted.

7. Notice the difficulty as  $\blacksquare$  caesura in a, b, and perhaps d. Read repurcutite, paiti, final  $\bullet$  in my former printing. The second nt and the second paiti are interpolated, see the metre. Hithdus has traditional authority, but hithaus = setos. Ictum for remem is poss., and still to be retained as an emphatic altern. I superseded it however in S. B. E. XXXI, p. 156, by the suggestion of the Pahl. I prefer this still, 'the blow of envy' personified, for  $\blacksquare$  possibly related word, cp. ramidan = 'to be in consternation'; see above, p. 412. Didraghahoduyt(t) = t00t0, 33 miswritten, as

often, for )), 2nd pl. desid. of dragh, cp., for form, dragh. Vyam. Viam looks especially doubtful as a meaning on account of its close similarity to the Gathic word. We have however of = 'go' also in the Veda, and may well have inherent a, as being originally Pahl. letter; read vayum (suffix a). The meaning 'course', 'procedure' is well possible and appropriate, cp. adw(v)anem. Looking for an altern., cp. vyd. vf = 'to cover', 'to protect', 'refuge' (so Roth). But the Pahl, trlr. with his navid (or navidih) may give us the true solution in a restoration to vidyam (neut., not vidyam, cp. for form Ved. pati-vidya); 'ye who would hold fast that true imparted knowledge as tidings in the presence of, or by the side of, the good mind'. Yê(e)hyû to Ashû, or V. M., poss. to a neut. or masc. vayam. evam; hoi, best to na. Damam = "man (cp. dhaman), loc, = in the abode', or = man, acc. pl. (?), transition to a = ' creatures'(?), or = dhllmdni(cp. mizhdavān = "vāni) = 'regulations', 'laws' of the association, hithaos'.  $D\tilde{a}m$ , 1st sg. improp. conj.; cp. (a)  $dh\tilde{a}m$ .  $Ar\tilde{c}shk\delta$  (so D.) = remem seems to differ from Y. 29, 1, but see notes there. Didraghshoduyê(é) = "dve was first recognized as a 2nd pl. by the Pahl. trl.; see mantano, aightano, with the infin., (dahishno by this time should be recognized as a mere noting of a syllable, here the redup. df). Translate merely; 'you whose is the holding (c) of the navidih = vyam' (?). The later discovery of the 2nd pl. oduyê(e) = odef was a rediscovery. Navidik, or navid, = cassis freely; or the first s being taken = d (so possibly as a Pahl. letter), and the  $2^{nd} s = y$  $(Pahl.) = vidy \tilde{a}(a)m$ , we have a possible correction. I am no longer able to cite DJ, as reading hêmnunishnö; the word may be asae, or asaminishnö, so D. and Pers. Probably hithaos was referred to hita; cp. hi in sense of 'favour', 'be friendly toward', hence 'quiet-minded', or again it may be a + sahm + m° = 'the not-terrible-minded' hardly 'the thoroughly terrible-minded', & + sahm + m°. If DJ. really read hémnunishno, haith' was probably seen. Read khêshm, or Aleho, and navid (?). Yo 'pramanam. J.3 J.4, etc., would not make sense with vadati, but vadhati = nasined (mistaken for a 3rd sg.) indicated; so read with apramanam; 'smites beyond measure'. All have solyam = nafshman. I had rendered manonyam according to manyonyan = manikano = maibyô in v. 8, but (see notes there); manonyam (sic) may be meant for manenyam (?) (one pen-stroke too much), so = navid (or \*ih) = vyām. Ner. read haith\*, see prakatam. I would now decipher simply defined, not definant = definition (?) for defiread agh sometimes miswritten in the MS. The handwriting obscure.

8. As to caesura, see lines a and b. Read my former old-fashioned lettering Threahydo and iš(k)yd, so \$(k)yaoth\*; I now prefer mainytus. Read

altern, possessio? (b) Quae [est] Tibi [vel Tui] beatitudinis [vel sacri praemii] Tuae mihi [pro me], A? Per quam [precem] Tui [Tuos] per sanctitatem propitioaccessu offeriores-adjuvantes optabo et exorabo · · ·?. Owing to khshathrahya as = 'the sacred sovereign power of God'. I had rendered ashôis here in its original sense, see line e; but the idea of 'reward' may be admitted, see S. B. E. XXXI, p. 157. Akdo seems loc in Y. 51, 13, poss, also in Y. 50, 4, cp. aké = 'in the vicinity'. If acc. pl., = akans = aka s written akas (sic), and then akao. Throni=thron=thronya=oan, acc. pl. m. so, better. His prayer 'How shall I search for the aredra' is a repetition of kuthra Toi aredra M.?, Y. 34, 7; see Y. 50, 4. I am inclined now to prefer aredra as the 'helping priestly leaders', so read as altern.; see S. B. E. XXXI. p. 157, but 'the sacrifices which gain access (akao)' is also m necessary alternative. Javaro is one of the multitude of instances of false transliteration into the clear Zend from the obscure Pahl. J had the inherent vowel i, this was mistaken by the transcribers for the more common inherent a. cp.  $jav\bar{u}s = jiv\bar{u}s$  Y. 46, 5. The form is jiv + a + ra, cp. patard, etc., the supposed root ju = 'to live' has no existence. Pahl. D. has also am bard usmalelan, see Pers. I can now dispense with tarsdakth, so deciphered for want of better, read tarsakush (cp. v. 9, d). Strictly tarsdahth (sic for tureakash) should be gen. = ashôis. 'Of the generous' was forced by the gloss: read 'for'. Yakshenuniddrih is certainly very free, or shows another text. Forms of jiv (jivarô) were easily recognized by the trlr. khvahishno, and yakshemunidarih in my old text. Ner. seems to render ka freely as kéna rather than kudár. J., J., J. read yat for ye; 'when do I seek for Thy devotees; that is, as mine?'(?). Manonuan (see v. 7) I had referred to manikano, see maibyo; but, reading manonyan = manenyan, man may have been seen in manikano, see the short a in mano (manas + nya (?) is not probable, manyonyan (J.4) gives no relief). After prasadam J.3, J.\*, and perhaps J.4, read te = 'Thy reward'. Train induced me to write the monster dakshinayatvam (C. aic), and certainly tram is only explicable as in a parenthesis from which I recoiled. But I would now read: dukshina(h) (sic) ayam (so J.\*, J.\*, J.\*, P.) [tvam (see avo Lak)] prakatah = 'when this bountiful one [thou] (?) shall be manifest', "uamtvorm (J.4) as a compos. with yam is not impossible. Suvydparend with most MSS., but J.3 may have sado. Pers. máyán, so, plainly, = 'mine (?)', manikáno,

9. Read  $Sao\delta(k)y\ddot{a}s$  in my former printing. J.\*, J.\* have  $y\hat{e}(e)n\hat{h}\hat{e}(e)$  chahya = 'over whatsoever'. I had once set chahya in types as beginning another question, but I concluded against it, and am still of this opinion. One might say that  $y\hat{e}(e)hya$  was governed by khshayatha (in view of chahya)

= 'over that thing which - . .'. Otherwise it is syntactically connected with dithis . . = 'whose is'. It may refer to chahyd: 'If ye have power over any one from whom', etc. Asti understood. Yê(e)hyâ to Mazdâ. or asha is not objectionable, cp. Y. 32, 16, also as to dithis dvaê(e)tha. Ucham, to the root of okas, uch, uchyati. Vafus, see on Y. 29, 5. Ashis, better as 'beatitude', 'sacred reward', 'attainment of holy ambition', never as merely secular 'good fortune' in the Gâthâs. The superfluous dahishn again harmless; see aimat = kadā. Chiqûmchûi may more closely equal chahya. Âithis dva2(2)tha may find here its only correct explanation, so vafus, see p. 423. Ucham seems referred to okas in the sense of 'amenity', see zivishnih. D. has tarsakûsih in d; we may correct the tentative tarsdahth after this. Read vishūpishno, vishūftan. One lexicographer has tzad. and fradên as pl. of it, citing yazdên (or yazadên) as a separate word; others treat yazdan as pl. of tzad. (Chodzko writes stzid). Persian usage often varies according to time and place, like that of all other languages. Read padishah, har kas, agh, ziyam (so better),

10. I would correct my former printing by dahyunam, and read final 60. Man(a)rbis (sic; see the metre), man + ri. This suffix indeed occurs with w in Ved., or in words which show a preceding u. It is also possible that two suffixes are present, a and ri, the line being a twelvesyllabled one. Ajen; is it possibly a sg. from jan = han, cp. (uz) jen, Y. 46, 12? Irreg. sg. for pl. should be avoided where poss. (Jd = hd) + dhas been suggested in the sense 'leave off'. I think that orig. j holds here, or that an Aryan orig. z has fallen away, while an orig. j has held contrary to the rule. Ai = Sk, ai = 'drive away', see the Pahl. We might suspect in (u)rûpayê(e)inîtî a causative of ruk ropayanti; 'by which the K. have aroused (their hosts)'. This is to be considered; but urupi, as the name of a hunting dog, points to the predatory idea, ropayanti (rup) may be the analogon. The Pahl, trir, had ma, narôis before him, or was at a loss for an etymology, and so divided purposely as md narô. The form of visenta(4), as need hardly be said, was not mistaken for that of padirishn which renders it: 'conciliating approach' was expressed. D. has aimat, so the Pers. in b, and magih in a form, which (without discritical dots (often misplaced)) might be read madth = madahya = 'intoxication'. 'Unalloyed wickedness' has a parallel in the Shikand Gûmânîk Vijâr. Kar va kôr refer to kar in karapo. Urūpayė(e)inti seems la have been seen as uru = 'wide', 'afar', and a form of pû = 'to protect' = 'they protect only afar' (sic) = 'they expel protectors'. But see on Y. 44, 20. The word may be translated, first as raniand freely, and then also inaccurately, but alternatively

- panakth, as merely noting a possible root idea. D. has "did, written with the sign of a long d; no types are available to show this interesting variation. Pratikaranath in ordinary Sansk. would naturally convey the idea of 'opposition' here absent; form abstract nom. fem. = 'helping (party)', or adj. in ata (cp. darçath, etc.) nom. pl. Can it be meant for m formation from karna? It probably is an imitation of padtrishn = 'a friendly coming to'. Haug's bhavati in b would be simpler, avoiding a question as m a pl. in nikrishtatarh, see however a. Read [yat nihanthrah santi]. Kimchit hanikarthrah (so J.\*, J.\*) adarçakh santi is gloss, raninênd is not rendered. Yazadan was not recognized, perhaps nihân was read, render as altern, 'workers of injury in the matter', kimchit = mindavam. Agh is written in the MS. for agh sometimes, but it is better corrected. That khwahan, (so, plainly) was meant to express 'pouring out as through a funnel' is hardly probable. Jasinênd might be meant for jashinênd, sense 'boil', 'agitate'; it is the trad. translit. for jund'. D. has gandk in c.
- 11. As to caesural division, see c and d. Read final us. Dregvôdebiš khrūrāiš, a quasi soc. instr., has its approximate parallel in the English, 'when shall we be done with these cruel sinners'? The instr. used as abl, must of course be understood as an emphatic alternative: 'Who shall give us rest from these bloodthirsty infidels'? See also hukhshathráis . . . ramamcha dis dadatú Y. 53, 8. If the instr. is used for the dat., the sense is 'cessation (rest in this sense) to them'. Pahl. See dahishnö = oda once more harmless, and not disturbing the full rendering of kadû by almat. Kûr should = 'agricultural labour', cp. vûstryû and vastravaits. D. might have guikhranth, except that we stands for w. I strongly suspect resh to render the detached syllable "rais, while armeshith (so D. with the Pers.) and akûrîh = rûmām = '(enforced) rest'. Read as altern.: 'who imposes lameness, or impotence, upon the wound of the cruelty of the wicked' (om. va). Ashavahishto = prakatam; Sp.'s emendation karye looks interesting. J.3 seems karyakartra or "kartta; "kartra 'materials used in magic' is not in harmony. The t must, as often, be erroneously doubled. The sense 'priest' (karta) would not be so well adapted here as 'agriculturalist' which is however not an ordinary Sansk, meaning; so read as altern.
- 12. As to caesura see b which  $\blacksquare$  awkward. Read dahyunām for the antiquated spelling, also  $sao\hat{s}(k)^{\circ}$ ,  $\hat{s}(k)yaoth^{\circ}$ , and final  $\bigcirc$ , in the small print abshemem for abshem, and actionibus [suis per] in my former printing. Some would apply khshnām to the distant  $s\bar{s}nhahya$ , but khshnām

Mazddo, Y. 53, 2 relieves us from such a risk. My decipherment shadsintddrih was an instance of what, I hope, I may without immodesty call my former excessive caution in rendering the Pahl. as being far from the Gâthâ. I considered Ner. and the Pers., and perhaps they are right; but shndyinidárth simpler transliteration, and in Y. 49, 12 DJ. reads shnáyinidárih an equivalent variation for stayidarth (see also Ner. there). Read here shnavinidarih = 'worship', 'propitiating reverence', so read shnavinênd; 'that is, men render reverent worship with piety'. Forms of hach are elsewhere expressed by the corresponding prep. There is intelligent freedom. and no error, in devatman = hachdonte(f). D. has hamestar = 'opposer(s)' (so better). DJ,'s avo is perhaps better. Anydyinal must be error for nydyinah. Kopanam (Haug) would afford an object for dadantah, but see the cases of & Khêshmö (Aêshmö) and Aê(ê)shmahyā. Ristākēz is of course better than the prevailing pronunciation, rasto. The letters which I rendered khushndsi = for ha + shndsi look most like khish-mahdil. If it were not for shndishn = 'honour' in the gl., I should have little doubt as to khushndsi; yet the gl, may be purposely altern. See Ner. who renders shudsinidarth, while shadyo stands in the Pahl, of the Pers. For khu = ha, cp. khusrabt.

### Yasna XLIX.

For introduction and summary see S. B. E., pp. 159—162, and for verse 12, p. 170. Changes in opinion since arrived at should be noticed.

 Formal caesura after the 4th, final 40, and \$(k)y for sky and \$y. also Sapiens as altern, for Magni-donator throughout; stress of voice on the seventh. Bēndvo. Agreeing with others, I was inclined to regard this word as meaning the entire connection of the opposers, comparing bandhu; and this may well be the truth; cp. for change of form paidvá = 'belonging to Pedú'. But, as usual on continued reflection, the significance of the hints of the ancient trlr, overpower other suggestions. Badh, or bandh (?), seems to express 'oppression from disease' in the Avesta, and an embittered nickname for a detested and feared neighbour was not unnatural. 'The polluted one', 'diseased' with one of the foul diseases common to middle Asia, may be the idea lying in the name. Dus. erethris, an unusual masc. = orethrins, unexpressed masalization (as often). Influenced by the context I preferred referring chikhshnusho (reading \*nushô) to Bēndvô, but otherwise the syntax enforces a 1 $^{*}$  sg. conj. Âdd instr. of root dd = dd, or dha. For add in a reversed direction, cp. Y. 33, 12. Arapa, ■ objected to as possessing the a priv. might be explained as dropt (Pahl. initial = d or a, and the word first stood in Pahl.), or read rand 2nd ag, imper.; 'help

me with joy-inspiring help'. As an acc. pl. nt., cp. ajushidni, ajushii. For 'come to my aid', cp. us môi âr(s)shvâ, Y. 33, 12, also the frequent Ved. & gahi. Vida perhaps best = vinda. The lengthened i compensates the loss of the nasal; as we have vindáti (á class) vindá may be 2nd sg. imper., or vidû may equal \*mindd as 1st sg. conj.-imper. = \*dni. In having formerly printed da, I followed an opinion current at the time. It may be regarded as a general expression for vida = vinda as a poss, imper, = 'obtain for me'; see the free 'send to'; so, in view of gaids, and poss. imper. (a)rapa, better, 'may I obtain'. Pahl. [Damano] = [yuge], and pafre, mistaken for a form of pa, caused disorder of syntax. Badtum may well hint aright. b is not exact, but recovers the general sense. Without gloss i shapir is gen. = vanhēus; yamtūninishno infin. for imper. = gaids; araminidar, verb. noun for verb; raminidar yeksvandd (almost beyond doubt an exegetical gloss) = 'it, the reading, may be rapa' (so), khavitunishno infin. for imper. Without gl. all but a is fairly close. Om. zit, c =: 'Let there be the giving of the good, a bringing of that which is a not-gladdener (it may be a gladdener (so the Pahl.) (d) Let there be a knowing of the destruction' etc. D. corroborates humdi, algham, ghal (a), dûsh-nikirdî b, zit i, algh li (so M.1), (c) adds madam sarya after aramînîdar. Read dûsh-niktraî. Atra perhaps points to zak, otherwise antar with H. Correct my former misprint to raksham with the MSS. Hang was mistaken in censuring praphoti for grapa; it renders yamtuninishnö = gaidi. Jüünatü refers adah = aosho to ushi (?) so = 'enlightenment' (?); see the Pers. Arapá (= arâminidár, or râmo) is replaced by Bahmanasya. Om. my former first#1. Read dah.

2. Read haesitaverim and Tkaeshô (for the antiquated Do) in my former printing. Raresho is hardly so probably a 2nd sg.; 'may'st thou wound'; see the 3rd sg. before, and the 3rd sg. after. It is more probably a nom. sg. from the intens., 'receiving much injury'; cp. Ved. rish; or = 'wounding much'. Manayê(e)iti is more naturally from man = 'pause with hesitating thought'. It is doubtful whether mamanyât (active), RV. X. 31, 2 can be compared. \* the original idea of man 'to stop', hence 'to think'? It is not likely that so abstract a conception as 'thinking' was original. Stôi seems dat. from sta, cp. Y. 31, 8; with others infin. of ah = 'to be': 'He has not maintained Piety to be (?) for as'. See Roth on Y. 31, s. 23, who prefers 'for this land'. The Pahl, preserves only the root. Some might render: 'The evil-minded spokesman of this connection makes me reproaches, the impostor, recreant from the Law. He tolerates no holy zeal amongst us, nor pious assemblies with the faithful'. Pahl. without gloss: 'Thus me by his diseased impurity he causes to be retarded'. Vimdrih may shed important light on the nickname of the enemy. Manined could not natur-

- ally = 'cause to be anxious' (man). Dôrest was read from dares. Stôi may have been seen as dat. infin., freely = yekavîmûnêd (see stôi = (h)astishnîh in Y. 50, 6, etc.). D. has vâdûndûld hanû ash î avô levînő in a, afash in b gl., vâdûndûld in c, om. va before lâch, pavan frârûnőih (no lâ) d. Read âgh, lâyik' (?); firîb (?), or farîb(?) might be read for frêb, as the usual Parsi is frêv, I ventured on frêb as nearer Parsi. Ner. Drishtântam points to mânînêd as = 'causes to think'. Nyâyî is not amiss, with widened sense. Chhadmakah, cp. chhadman. J. has upari chhedah. Durâgachchhan occurs in Y. 30, 6 (there pl.) = dâbârêdő what the sense of it here?; see the Pahl.; Ner. referred dôrest to dvâr (!), ô may have stood in the Pahlavi character, j = b, or v with inherent a; hence the durâgachchhan, as dûbârastanő goes back on dvar; Ner.'s mistake is most interesting. Read âgh.
- 3. As to caesura, see ahmdi and varendi divided by the formal pause. Read final  $\omega$ .  $D(t)ka\ell(t)shdi$  is naturally 'the evil lore' (less probably 'the evil law-giver') in antithesis with varendi. Sare = sard, nt. acc. from sarah, cp. sarahsu, Yt. 10, 40; others take it as gen, with izud. Antare · · mruub(6) = ouve was first explained by the Pahl, trlr. Read illi delectui in my former printing. Pahl. D. has aftanoch zak i avo (a), ask i for aish (b), om. i after andarg (d). Read more lit.: 'And thus, O Lord, for that religious desire he, or it, has been settled', etc. Kamak (+ am ait understood) renders izya well. The idiomatic antare mruyê(f) was first explained by the trlr. Read hamkhakth (so DJ., D. and M.1; two types formerly failed to act in the press). Avabodham, too rigidly rendered 'vigilance', should equal 'knowledge', see varendi. I have corrected the judyali of the MS. (with Sp.) after nydy: = dastôbar, see ? dastôbar here corresponding to our word. Sadai 'va is an error for hamai' falsely read in hamkhakih, or possibly for a mistaken min hamishak (?); but see the correct altern. trl. mitratao in the gloss.(M.1 has pavan Aûhar zak in v. 2, d, D, dahishn dastô (b), dôstîh l' here).
- 4. Râmem is better taken as personified with  $A\hat{e}(\hat{r})$ shemem, and we cannot do better than follow the Pahl. as to meaning, and perhaps as to text likewise; reading remem, see Y. 48, 7, and Y. 29, 1. In Y. 48, 11 and Y. 53, 8 we have of course a totally diff. word = armêshtîh + akârîh. Vās cannot be better explained than as Justi did so long ago as = vânchh (root noun), and following the Pahl. trlr. who recognized the word centuries before a Sanskrit word was known in Europe. Others seem to prefer the root van + s (?) in the sense 'overcome'. Dān, to dhâ perhaps better than  $\blacksquare d\hat{a}$ ; 'they establish' the D.'. Some have suggested: 'Whose evil deeds (duzhvarŝtâ) one can never overbid with good deeds, these bring the Daê(ê)vas their evil character'. Pahl. The gloss forces 'upon whom',

- without it, 'by whom'. Poss. vahrid (?) better than varid = vareden. Arêskêch better, elsewhere araskê or 'kun. The trir. may have understood b; 'by their own tongues among the increasers of the decreasing one'. Read fshûvînîdanê (D.). Dân is paraphrazed freely and intelligently. D. and M.', ve) for ve). Read khêshmê, or aêshmê. Ner.'s varshantah is figurative, but = vûrîd; sammârjanam hardly = arêskêch (?) but some mistaken form of a priv. + rêsh, or poss. rich = 'the not injurious'; sammârjanam = vîrâyishnê = râzarê, Y. 34, 12, = vîrâstanê, 45, 3 gl.; sammârjayati, Y. 29, 1 = sâzêd = sāstâ. No fshûvînênd was (D.) supposed = equal vînâçanam etc. Let it be remembered that may = v, and vîshêvêd = vîshêpêd, fshûv and vîshêv might have the same characters. Ner. deciphered as a form of vîshûftanê = 'to destroy', or pas, hênatan = 'to scatter' might have been surmised in an 'evîl' sense. Parsis of old had trouble with the shifting letters. Çubhoditâ, as with hû-varsht, seems to show a reading hû-rêst. Fîrîb, or farîb would be more Pers.; read îkhtiyêr.
- 5. Read as altern for huzentus bonus civis, see above on Y. 43, 3, and cum his omnibus, for the instr. as altern. As to line d, I now prefer my rendering of this visphis in the sociative sense; see S. B. E. XXXI, p. 164; 'with all those in Thy kingdom, O A'. D. om. safter valman in a, ins. safter valm in b, read valunand (so in c), has diff. sign for m in kaylarchai. Valungen in the glosses may be imper.; see Ner. Glosses and Ner. aside, the trl. comes out nearer the Gatha. J. read kurute in b gloss, which seems to fit the text, but see the Pahl. and c. Kuru = valungen as imper. may have an alternative trl. in kurute (J., J., c) which is at least in the 3rd pers. Satharo, generally renders forms of shudyintano, and makes it possible, if not probable, that such a root was seen in what now stands as shintsakth. Shirint, so for shiro.
- 6. As to caesura, see b; read fraêś(k)yd. Read in me as altern. for mihi, and Vestri-devoti; in the free; That Insight of Your faithful one, O Lord. Can fraê(ℓ)š(k)yd = 'now I declare forth'? The view that mrûitê(ℓ) an infin. had circulated privately for years; and also, so far as I know, the objection that it stands at the end of the line was first suggested by a private remark of my own to a friend in 1882. Before that I had never heard, or read, the smallest allusion among Zendists to the form of the Gâthic sentence. The voc. Mazda standing where it does, and the place of Ashemcha militates against an infin. mrûitê(ℓ). Fra vao ashemcha vaochanhê(ℓ) Mazda fraê(ℓ)š(k)ya would look more like an infin. sentence. Srâvayaê(ℓ)mâ tăm daē(ℓ)nām casts light on Y. 28, 7. Perhaps khshmāvatô had better be rendered 'your servant' here in view of sraotā in the next v.

Some might render: 'I call on You, O Mazda and Asha, to declare what as emanation (amananha)(?) of your will is rightly to be comprehended, that I may declare that doctrine, that of your servant, O A'. Pahl. Mrave(e) was read for mraite(e). Notice vichidudi intelligently rendered as 1st sg. fut. (I now prefer vijinam). The 1st sg. for 1st pl. is hardly a variation to be noted in such a document, and êm may be sg. or pl. D. has curiously vadanamam (so elsewhere). Parisphutam = Ashavakishtoch (so v. 7, and Y. 51, 4, otherwise = ashkarak) arises from the association of A. with the Fire, hence 'brightness', 'manifestation', or A. may have been misread for ashna (so). Vazinam, so for vaj', also in other forms.

- 7. As to clesura, see work apart from managind. As practa without expressed subject, some would read sraota. But khshmavant in the very possible sense 'your servant' may be understood from v. 6, or better the verse belongs after v. 9, see aruota . . fshēnghyo. Notice the three, airyaman, δαθ(θ)tu, and verezēna once more. I now prefer legibus, 'laws and institutions' to donis. Many recoil from a religious sense for frasastim, preferring famam, but the word is associated with wasna and value. Some might render: 'Hear (sraotd) that graciously, O M., hear Thou (sraos tu) (?), O A.: listen Thou. O Ahura, what association for protection, what kith, is it which through its attitude gives good reputation to the circuit?'. Pahl, Read khvéshth. D. om, am in a, but spelt, with DJ. and M.1, nyúkshédő; D. has nyôkshash (sie vid.) in b, vâdûnûñd in c, mûn tâno for mûn at avo, and kardő í lak (M.1 i kurdő lak) in d. Read khvéshih. Let V. listen, and · · · = 'since V.' = amat + pres. Am proves freedom. 'A listening with V. M. and Ashavahisht' = 'V. M. listens and Ashave listens', instr. sociative. As bak(e)teuk airymanascha, and verezena = khvekhand, ayarmanan, varantkich in Y. 46, 1, etc. I have rendered aryamanih, khveshih, and varzishno too rigidly here; the abstracts are here free for concrete; read: 'Who, as client, kinsman-propietor, is a bestower on me, who to the working-class (varzishno concrete (?)) [for thee (oat is gloss)], etc. I can only explain samp@dayita as a free rendering. Why the Parsi-pers, renders mashhar is hard to explain. I read shunavad as older than shino; irmani, so in the MS. for yar.
- 8. Fraê(e)stâonhô to frê (prê) = 'most influential (in a friendly sense)'. Others frequentissimi; see fraê(e)stem even applied to 'evils' in Vd. 1, 4, but beneficial influences in Vd. 3, 12 (= 'most'). Some might render: 'Grant to F. a steadfast abiding place (?) (in heaven) on account of his piety, and also to me. In Thy Holy kingdom may we be ever the most numerous (?)'. Pahl. The trir. already thought of the Fire urvaz, hence his garmâk (so); with am understood an orig. barhântê (so deciphering) would = 1st pers., so Ner. read, but see the gloss. Knowing well maibyê, the trir.

freely renders, as elsewhere (see Y. 28, 7), by manikano also with free gloss. Sg. 1st for pl. 1st is very frequent, as in homanani, see the gl. The text of the MSS. Appeal sym is accidental; Y. 48, 3, c we have red sy, so, correctly. D. has vadunaid for vadun (a), dar for baba, (b), afrayinend (c) homanand, i in gl. (d). M. has manikanoch. Ner.'s vanaspater agnet refers to garmak, and urvaritäm; the Fire urvarita was 'in plants'. Yachayami yasa may indicate a decipherment (am) bavihanid. J. J. have dvareshu which explains the senseless "dvareshe of P.; J. has man before yo in c. I had rendered adecakarinal naturally, but in view of farmanato it should rather = 'enforcing commands', adecikataya (so) however in Y. 33, 3 = pavan ayarmanih, and adecikanam in Y. 33, 4 = manich ayarmanan. Deh (so preferred by Chodzko (?); others dih) seems more original as Parsi.

9. Read final 49. Dadas, with some = 'taking'; so S. B. E., XXXI, p. 167, but, for the meaning 'establishing the chieftainship with, that is, together with the wicked and associated with him, and for his benefit' (the instr. in a sociative and quasi dat. sense as elsewhere) cp. the direct analogon, Y. 31, 15 'who prepares the throne for the wicked'. Following the valuable hint of another. I have construed wakhte as a dual with Dejamaspa, waht being irregularly left in the sg. or as being a dual from a stem yahi (msc.), or again as having suffered mutilation from yahind. It is a pity to abandon the dual; cp. wiayatti tevishi. But I would now suggest a loc. of yth (cp. ydonho and manahi from manah). 'In truth the two Jamaspa's (Frashaostra and J.) are united in the arduous cause'. Or again; 'since the souls will become united with the best reward (or since the precepts, see sasnao (=  $da\ell(\ell)nao(2)$ ) in being obsered, gain the best reward), and through their sanctity the Yahin (that is, Vistaspa (Y, 46, 14)) and Dejamaspa (read Dejamdepo) are in very truth united with it'. Pahl. The pres. with amat may be meant (see v. 7) to express a feeble imper., 'let him listen, and..., = 'since he listens'. D. corroborates the Pers. tashidar, Read fisheq = fsheng for pah. Fsheg sud tashidar = 'the one prosperous through thrift is the creator of prosperity'; cp. fsheg = visphdrayitre in Y. 31, 10. D. om. the i's (a), has va rdi for ld(b), om, pavan, ins. i before pdhlim(c), om i (d). Rasto-gobishno may well be nom. masc. concrete. I have rendered too unfavourably; and makes trouble in (b). Om, papers in with Pers, and D. Âyûjêd (so, better) expressed by the same characters as ayûjêd. Read (b): 'That truthful speaker (the orthodox) - - (c) whose Din (sic) joins the best . . .'. Crinu at least is imper. Sundarena is altern, trl, of much interest, notwithstanding its error. The word was first deciphered nucleah, so read; but the same characters spell nadúkih (!), which | accordingly

rendered as nadúk is in Y. 43, 1 by a form of sundara. It should be bracketed both in text and trl. Pacchát is a gross blunder, fsheg being read as Pers. pas. Kushishn stands in the MS., otherwise one might think of kashish.

- 10. Ashaunam is the usage of more MSS., but our J.\*, and K.\*, have Ashaoo. Read more positively in the free: 'The living saint' for 'the mind that's best', in the probable concrete sense of mand volat as = 'living saint' in antithesis with urunascha = 'the souls of the dead', cp. Vd. 19, 20, S. B. E. XXXI, p. 167. In d all is conjectural and my tris. above are all altern. See S. B. E. XXXI, p. 167. It may be: 'I deliver my praise · · · and establish Thy great kingdom (pl. of majesty) with undying (cp. for form quimithris) power' (see the Pahl.): or: 'I approach (avēmi) . Thy kingdom with great power and wealth (rd)'. Or again: 'Great kingdoms (or the Mazanian (??) kingdoms) perish through the great power of Ar(a)maiti'. As to my first suggestion as printed above, I would now regard it as the least probable of all: I allowed it as simply from the language as it stands. Some might render d; 'also respect, and pious devotion and laboriousness. I strive after (avēm?) authority well-ordered together with the revenues due (māzā · · rā)'. D. has zāk î, "mad ī, om. hand (c), D. M.1 have vāzīnēd. D. ī bef. and aft. avarûno, D., DJ., yemttûnd (d). Nipdonhê(ê), which in Y. 28, 11, taken as a 1st sg. s aor. mid. (?), is here freely rendered by the indefinite 3rd pl. fut. Man was seen in maza; possibly the Mazendran Daê(ê)vas were thought of. Ner. gives the lit. 1st pers. palayami; see the Gatha. Pagyati shows (once more) that Ner, used a MS, which differed from K.\*, J.2, see the Paul. of the Pers. a(d)vinid(?) which is also indirectly referred to vain (bidan) by the Parsi-pers. trir. It is evident that the Pahl, trir., followed, or heeded, by Ner. and the Pers. trir., was troubled, as we are, at the 'good' meaning of vazdanha. I deciphered avinêd (so) solely in view of pacyuti.
- 11. Read \*\$\(\delta(k)\)yaoth\* and final \(\ell.\). Demánê(\(\ell)\), with two syllables; see the metre. Astay\(\delta\) = 'bodies', or possibly 'abodes', so I preferred in S. B. E. XXXI, cp. Ved. \(\delta sta\), and sti; see on Y. 46, 11, and Yt. 22. Some might colour: 'Their souls meet the evil · with rough treatment; their abiding home will be in the house of Satan'. D. \(\delta\) before \(dish-din\)\(\delta(\delta)\) (b) after \(zak\), \(\delta tandand\), adding \(\siz \) \(\delta tandand\) (sic) \(yehab\) and (c). Unless we can take \(z\delta tandand\), adding \(\siz \) \(\delta tandand\) (sic) \(yehab\) and (c). Unless we can get along without a transitive verb. 'To him those who have the worst food come meeting, even meeting his soul' might do as a trl.; but in the orig. \(urv\vec{a}n\vec{a}\) \(\text{the subject.}\) \(Rab\vec{a}n\vec{a}\) which is sg., is free for pl.; see Ner. Changing to \(\delta tanan\vec{a}\) without MSS., we should have: 'the worse food comes to

meet the souls'. The MSS., as in Y. 34, 11, have curiously shidyam. J.<sup>3</sup> has sa before antar. J.<sup>4</sup> corroborates vidyants, see the Pahl. The apparent reading of the Parsi-pers., din valman rill looks III first sight out of connection, but recall Yt. 22 where the sinners dai(!)na (soul) is met. That is the meaning of this din. The full meaning 'soul' not having been apprehended by the ancient scholar, he found it necessary to add valman ril. This strophe is one of the originals of Yt. 22.

12. Read final & Read, as altern in d, quod vestrum in possessione (vel volebatis [velitis]) optimum. Free: 'Imploring that Your choicest (adv. loc. of oti, or inst. of ota, lit. 'best through choice') gift for us'. Kad(t) like 'what' is the mere sign of interrog.; 'What hast Thou' = 'Hast Thou any?'. Some might render a, b: 'Are Thine helpers (or aids (avanh6)) invoked (mid. for pass.) together with, or by, the holy order for Z.? Are they invoked with Good Mind?' That Z. was intended = the speaker is the more probable from ye . . . frindi. It recalls the reiterated ye of Y. 28. Ista might be 2nd pl. pret. or improp. conj. of is (root conjug., cp. ita, etc.); or perhaps better loc. of oti, or instr. adv. otd (cp. ustd) = 'choicest', or loc. of "is from yaz(yaj) = 'in Your offering'. Some might render c, d: 'When I praise Thee with hymns, I pray for that highest good, which in Your possession (this). Read Yours in my free. Here at least no reader can fail to see that the Pahl, trlr. is intelligently free. It is simple incompetence to suppose that he was ignorant of forms which he had often rendered. Zbay8(e)iitê(ê) whatever it was thought to be, was not thought to be a 1st pers., nor was Zarathuktrai supposed to be a nom. The final strophe of Y. 33, 14 has the first pers, correctly but freely for the 3rd; so the last of Y. 43. D. has man for amat = 40, but this D. is suspiciously intelligent, and not old. It is a modern improvement. D. has stdyfdarth, D. barthananam (sic) in c; M.1 has khrastano, D. barthanast (d. gl.). I would on the whole recall Trâm (sic), but see Lak and the Parsi-pers. Tû. Read: 'As I know Thy bright one' (parisphutam = Ashav', as the Fire). Prakatam is altern. trl. or gl. As Bahmanah masc., see manasya in v. 3, I suppose uttamamandasah to be nom. sg. m. = "mand(h); but it seems gen. sg. nt. in Y, 48, 6 and perhaps Y, 48, 9. Aradhanam might poss, refer to ciksham: 'His soul makes Thy doctrine propitious', but see dradhayati. Read ta'rif.

#### Yasna L

For introduction and summary, etc., see S. B. E. XXXI, p. 167—170, where however v. 

of Y. 49 is also treated.

1. Caesura after the 4th, stress on the 4th, and final 16. Sapiens as

altern, for Magni-denator throughout. Have we one question in a, or two? I have provided the alternative cujus for cujusvis. I had formerly printed the proof-sheet curve in the text, preferring two questions; but I displaced it. No has no emphasis, and enclitic: 'What other person but Asha have I?' Asda with some = addka ='truly' (d before  $d = \epsilon$ ). I have rendered az + da (= dha) 'desire-creating', as the position of the word is emphatic, and no useless adverb would have been placed at the beginning of the line. A root ad = 'to pray to' has been suggested: we might compare id, see ir and ar. But read as altern, 'tell ve me', as = ak = 'to say'; see the Pahl., and note 1, S. B. E. XXXI, p. 171; said, voc. ag. or also pl., poss. loc. of saiti, = 'in my invocation'. Pahl. I have differed as to  $is\delta(t)$ ; yet see v. 2 with ishasbid(t), usydd(t). Avanhô in Pahl. char. "pw also = hvar" (eating) = tūshakŏ, 'provisions' (or for tūkhahūkŏ; see tabano = Parsi-pers. tuwan (so)). (b) Without gl. read; 'Who, or. how, for my flock?' Azdin (DJ., D., M.1 Pers.) might give the greatly needed clue; see above, and khavitunin. Poss. azido-khim = 'of declared (or desired) nature', or azedo (Sp., K.) khim = 'make known (?) Your nature'. All but the Pers. have khim, see also Ner. Zata as instr., or loc. by pavan karitunishnö; possibly decipher minent (?) = 'when I shall ponder it'. All but Sp. have alware; D. has zakat. I would naturally regard sambalasya as = thehako in the sense of 'provisions'; see also kut, but sambala may here = sdbala. Probably we have altern. trl. for tûshakê tûkhshûkê (80), while with the Lexica kat may also mean 'energy'; see tabano and caktiman, and further, which is significant, see sambalam rendering takhshaktha, although probably as an adv., and Pers. kushishn in Y. 51, 19. Otherwise 'provisions' might apply figuratively. Diner is of course from the mistaken reading az din, proving however azdin to be ancient. I am tempted to render karyam = 'to be invoked' (sic) = karitanishno, so, as altern., yet see karyam (karomi) = kar in a. The Pahl, of the Pers. aparint, D., aparintk, seems only explicable as a + par + in + ik = 'of a not hostilenature', or a + bur + in 'not cleaving'. Andrik is written by D. in Y. 28, 8 and Y. 30, 4, so that D. and the Pers. text of the Pahl., which very often coincide, evidently mean something. 'Other (friendly help)' not so probable as 'unhurtful friendliness', 'friendliness without alloy'. Danda (so read) should be in order as imper. of the caus. (or pres. part. (?)).

2. Read \*akereitim and as altern. \*pisyaså, or paisyaså; see the MSS.; stoi with some = astoi infin. of ah = 'to be', 'who will wish her be, etc.'; better as dat. of sta = 'abiding place'; 'land'; see stëng (transfer a declension); erezhjiš = \*inš. Whether pourusha (so) = parushu = 'among men (that share the sacred sunbeams)' a question. Otherwise paourusha;

as the omission of the wais senseless. It is ever inserted. Aka may be acc, pl. masc, for akan(s) shortened on account of the full term, in steng, or, perhaps better, akd.steng is a compos. I would now render more in the sense of the Pahl, as 'evident' in the sense of 'illuminated', root however ach, 'enlightened'; see hvarë-pis(k)yasû (so, or better, paisy'). I think pis is the best adapted root as giving the proper idea in hvare.po, or \*paisyasû. Others have seen the root pas = spas here 'among the men 'seeing the sun'. The case-form would seem accidental retention of original su for ha, loc. Such recurrences to originals should be expected. Ma, instr., cp. Ved. tvd, or possessive (or possibly = sma). Nishasya, ni + han (s, Aryan as in san reappearing (hardly nis + han)); but, reading nishasya. We might recall ishasa, ni(t) + ishasya. Lines c, d may well contain the answer to katha of a: 'How shall the prophet seek for the prosperity of the holy herd, (representing the united tribes), he who desires her wellpastured for this land? How? Just-living lands which lie bathed in the recurring splendours of the sacred Sun (cp. Y. 43, 16); do thou grant these to be obtained by me (; the prosperous herds will follow)'. As bavthunam is quite impossibly a deliberate error from ignorance (1et pers. for 3rd), the trlr, must have understood ishasoid(t) as an indefinite  $8^{rd}$  pers., rendering in the sense of his khrastar homanam (v. 1). Khim shows that him stood with a Pahl, h = w which also represents kh. It is doubtful whether it ought not to be bracketed, being itself alternative trl., or else mere citation; him is translated sufficiently by denman. It is further explained as gospend. Parzidar points to vastravaitim, the fields, and the agriculturalist. For pis(k) yash pho must have been read, hence pho, or peske from par was seen in the sense of 'defensive battle'. Can vadaniayên (D. has 'and) be a pass. form for all persons? If not, where else is the pl. subject? Is it the collective gûspend: 'for whose liberal bestowal they, the herds, would be produced'? D. has hand for ac in c. Line d is a puzzle. The word formerly deciphered maskih, or naskash, I now consider gloss. All is tentative, but I strongly suspect that something like va dehakth (sic, cp. dihkan) was intended. The Parsi-pers. Pahl. text has letters which might = va dehi; see its trl. Read as altern. e. 'Make ye the creation manifest [and that which is its hamlets] as an abode (?) to me in the world, and more' (vêsh, D. and P.; see Ner.). The word deciphered with doubt as visastag may be nasastak or nisastak = 'abode' (see Ner.) so written through mistaking nishāsyd for a form of had (nishastan seems sometimes carelessly written nasastan. M.1 has or vio). This suits the following words den ahvano. Notice that khudrih = hvore cannot mean 'comfort' here. Ner. probably read lak (for sak) = tram, and again sak = ayam, the last alternatively.

Khîm = çîlam, vâdânîdyên was rendered as = vâdânyên by kûrayet. J.\*, J.\* and C. have khâdyamtvam (sic). Khâdanam renders khvârîh mistaken for a form of khûrdanö. Read razâmandî for the formerly misprinted word (î of unity, or of the abstract).

3. This strophe continues the prayer, but obliquely, passing to the 3rd pers. Mazda is hardly instr. Anhaiti has for its subject 'the joy-creating Cow' of v. 2, or a gaê(é)thâ understood; see âka ntēng in v. 2. 'The Cow' and the beatified settlements closely approached each other in association of ideas. Chôist, we should first say, finds its subject in už: see S. B. E. XXXI, p. 172, but this looks like too close a following of the syntax. Perhaps Ashem understood is meant. Ashois, less in the sense of 'reward' than usual; 'God's sacred blessing' is the sense, 'prospered righteousness'. Read beatitudinis ut praentii sacri, so better. One scholar adopts 'earthly lot and possession' for ashi; this might well be the sense sometimes in the later Zend, but cp. Vsp. 9, 1 where ashôis occurs with chistôis, and as qualified by bac(e)shaza, 'with the healing virtue of the sacred blessing Ashi'. '(Yea.) may the prophetic supplicator attain to his desire, the prospered and orthodox settlement which Asha, the holy order, has promised, or may make sure to him (or 'which he has gained for himself(?)") the supplicator (nd enclitic) who may indeed cause that settlement to prosper through the power of Mazda's holy blessing'. The last line shows vigorous idiom. The dregount did not of course 'share the string of settlements', but they were border farms, the nearest to his territory. He possessed, that is, he had, them as his neighbours. It seems to approach the use of the idiom used in the previous verse. He prayed for the Cow which he already possessed, but he wished to possess her as ranyo-skereitim and västravaitim. D. offers tarsakasih, and tarsakasih i lanman yakhsenuned in the gl. Other variations; D. om. first # in a, has rat in gl. (so M.1), om. va and pavan in c, has min valman t, and ins, t before don, has yansegûnûnd in d. Read nazdisto. Arjanik occurs elsewhere for anhaya as from ah, 'to be'. Here pavan Aharauth makes it more explicable. Energetic normal 'being' had an element of 'merit' with the later Zoroastrianism, see Y. 32, 16, Pahl. The trlr. himself corrects our mistaken consures in the gloss of b. K. and V. M. as subjects, or objects, do not imply that the instr. K. and V. M. were thought nom, or acc. Não (J.2) stood for nã in the MS, used. 'He increases' is better understood than 'he obtains'. I had followed advice in transliterating tarsdahth, as no MS. then accessible afforded the needed abstract term. th. J. (?), J. have samamo (?) in c. Haug's text of d not to be defended in view of MSS., Pahl., and Gatha. Vibhanjandm here = vibhanam. I strongly suspect that a fut, of grabh, grah, was earlier read in d, gl.: J.

is reported abrahayet (sic); see the Pahl., cp. (a)grahishyati). I read arateshtar as nearer its original. Read gav(f), or gaa (?); I had written gaa as nearer its orig., following certain authors. Read jihan or jahan; the first  $\blacksquare$  more orig.

- Read final 49. Read as altern. d; 'let me hear the offerers (so I now prefer) face I face (akao as loc. adv.) in the Abede of Song', or again, 'in the attained-to (loc. of adj.) Abode of song', or akdo may qualify the offerers, see S. B. E. XXXI, p. 172. One writer boldly renders; that the prayer might stand on its path to the heavenly spaces (akdo)'. with aredreng as gen. pl. (?). This sounds Vedic, but I would still take isho = concrete. Akdo, if acc. pl. masc., = dkds = dkdns, cp. ameshao = odns; otherwise loc. sg. adv. of dku, cp. loc. dké = 'near' (root ach); poss, loc, with demanê(ê), Aredreng, more naturally = 'things heard', co. vahmēna demanê(£) garû nidama, Y. 45, 8, yet aredrēna is generally concrete. Sraoshane, as 1st eg. conj. s aor. = 'may I hear', or possibly infin. in sane (?) for imper. in that frequent use; 'may I be destined to hear'. Another, 'that the prayer 'may be heard''. Pahl. Var. D. ghal (b), valman 1. astined (hardly attyuned) for yekavimunined (c), ask (so also M.1) before erdyem (so for stdyem, Sp.) valman for ghal, and vadanamam (sic), (d). Students who are capable of objecting that the trir, renders a pres. part. by a 1st sg. indic. are careless, especially when a 1st sg. renders a 1st sg. in a foregoing word. Once more pavan atto dahishnth = hada: here dahishnth = 'dispensation'. See atto p. 413; read 'in the dispensation of continuous existence'. Notice levatman which brings A. and V. into the instr. Srayêm = 'make heard' may correct us; or does srayêm here = 'hear'? Ner. does not see sada in hada, nor does he distinctly recognize the element of time = elsewhere. Prakatatá = A, (Pahl.), expresses the element of 'light-giving' referring to the 'Fire' associated with Ashavahisht. Kâryam was the difficult reading, not kârya. The idea of astînêd = 'Cause to stand' = 'cause to attain' seems intended to be expressed in samprapatteh (so I read with C.; J.4, J.\* seem so likewise, but J.3, P. have samttapatteh (sic) hardly miswritten for \*krap\* (an element of dolourousness)). (Samprd) patteh (= 'course', 'foot-traveller') (not 'prapteh = 'attainment') is in harmony with forms of char used by Ner. to render forms of sta elsewhere. Read as altern.; 'this is the path of him that approaches on foot', or 'of him that stands inclining towards'.
  - 5. Read dviš(k)yd, also final  $\phi$ . We have hardly 'O Mazda and Asha, ye Gods' with the pl. verb. The dual in such a case would infallibly occur; cp. RV. in very numerous instances. I should say that aibi-deresta

was far more naturally taken as an instr. here (with dots(k)) d avanha zastaista) than as a loc. from \*ti. If an instr. of the part, here, I may be the part. in Y. 31, 2, which see. Pahl. A 1st pers. of homan is intelligently understood with arbi. Vacrazatha was read pavarazatha, or varvarazatha. the first syllable having recalled a form of burdan, see yesrunishnih (so) used to express the emphasis of the redup, not any portion of what now appears as vaordzatha being actually mistaken, although sav = 11 might also = var\*. Or can we claim mansar-yesranishnth (so) as a bahuvrihi = 'the one having the bearing of the Mathra', 'the prophet'? No MS. gives us tarsakasth, but we may so read, getting rid of tarsdakth (D., M.1 and DJ. have tarsakateh (sic)). D., M.1 have hū-ravākh-minēd; read: 'when Ye are joyfully-minded, (and so 'propitious') toward him who has the bearing on of Your Mathra'. D. has vadunand, (M.1 vaduninishnik (sic)) (b); D. om. la (c), and last five words in d. Nikezid (same char, as ezed) would be nearer the Gatha. Pavan tabano is a frequent and correct rendering for sasta, 'Beatitude given to us' is not very far from 'he may place us in beatitude'. Read khvahishnih. Ner., as in Y. 32, 16, read co with M.1, D., Pers., in the sense of hama or hamak = sarve (so sarva in the Majnyo t Kh.), but amat seems also altern, read and rendered wat, b, and gl. Vanchhayet might point to a recognition of var, or vraz. Is avistavant here an irreg, bahuvribi: 'what the Avista-declarer desires?" But see v. 6, also Y. 30, 1; 31, 1. Arogyatûm (80) points to khvdrih = \$\delta dthrê(\epsilon)\$ in the sense of 'welfare', 'ease'. Samthe points to khvahtshnth which takes istd in the corresponding sense, \*var = bar,

6. Raithim = 'yam. a once stood here as Pahl. s = y with inherent a, so in all similar cases, cp. ráthyam, cp. also ráthemô, Y. 44, 17; 53, 6. Mahya, literally 'of mine', the gen, of the possess, ma (cp. the possess, tvabis in the RV.) is here used for 'of me', 'mine', as the dat. mavaite(\$\epsilon\$), lit. = 'to mine', equals 'to me'. As to the historical questions arising out of the words . . . mahya razīng . . . salkād(t), see especially S. B. E. XXXI, pp. 167, 168, 169. Pahl. Notice the intelligent freedom in 'when they utter' for 'he who utters'; ignorance is here impossible. See Z. as the speaker in the gloss; see also the 1st pers. in v. 5 and 7. See data referred to Mazda in yehabanai, which however shows a 2nd pl. preferred. Ras points to an etymology for raithim, and astishnth to an infin, (?) in stôi. 'His is the teaching' a frequent and not improper mode of rendering 'he teaches'. The forms in ishn often express the force of the pres. part. in these tris. Read astisnth, or hastishnth. Var. D. has yedrandiid, or dedo (a), shapirano, (b), om. li (d), has vadûndûd (gl.). Ner. Reading yas ■ with J.\*, render, 'I who to Thee am effering', but see aigh. Ner. may have had vadundn't before

him for "nand. Perhaps 'I am affording praise and friendship to the holy bestower of protection' would be better in b. Bhavami inclined me to render homanam = 'am'; otherwise it might mean simply 'I'. Prakrishta-hadasya seems meant for an imitation of farhakhtih (Pars. faraghti (?), so poss.), it is the Pahl. tentatively transcribed. Aradhanam may refer to avistava, but see yazishno. Read a, 'Since he establishes the regulation' (karoti). Cishyam might stand with a fem. noun understood, but see ciksha, Y. 32, 6, ciksham, Y. 34, 7 = amakhtishn (sic). J.\* has yas to (a), J.\* yat ste, J.\* Jarathuctrasya (b), J.\* cishyanam (d). Burand, as more orig. Parsi, bur being undoubtedly the orig. of bar as crude form; see the altern. bur in Arda V. Gl.; otherwise of course barand. Sitadan seems here written, and sitadan in v. 5. Farahati, or faratt may be best; the actual letters cannot be deciphered apart from the Pahl., for the difficulty in deciphering may be estimated when another scholar made the words out frahatani = bisyar bast-dan, 'knowing very much'. Read yedrand in my former printing.

7. Read zeviktyeng, \*tayeng having crept in to fill out the metre, also final 149. As neither Sp. nor Westg. gave the reading of our J.2 (now an Oxford MS.), nor the many others with awo, I was forced to accept an urvatho formerly; see urvatho, v. 6. But I conjectured also the correct text, aurvaté after the Pahl.; see my altern.; see also S. B. E. XXXI, pp. 173, 4. Comes was of course pl. of omis. Yaoja, 1st sg., or poss. 2nd sg. imper. to Mazdd, the pl., as in d, often following a sg. in the same strophe, or Asha may woc., thus suggesting a pl. in d; we should however expect the dual. An instr. Asha is here especially well in place. The powerful chiefs were enlisted through the inspiration of the Holy Order, and as passionately devoted to its maintenance (Ashem deredydi, Y. 43, 1). Zevtši(a)yčiig; cp. Y. 28, 9. The meaning 'well-incited', 'fleet' may be allowed here as differing by a shade from 'willing', 'with willing zeal', etc.; see aurvato. Juditis, to jud, cp. Y. 29, 5, sense carried over. Or read jaydis (?) instr., 'through the incitement'; cp. acouhayair - námobhíh, RV. IX, 96, 2; práty ardhir yajnünüm açvahayo ráthûnûm rishih sá yo munurhito viprasya yavayatsakhth, RV. X, 26, 5. Perethite, a characteristic Iranian conception, meaning 'the straits of life ending in the Chinvat passage', 'the Bridge the other world', an idea already well marked in the Gathas; it is pl. of distinction. Others take the word as qualifying auroato in the sense of 'stout', etc. I prefer of course my former altern, and the rendering in S. B. E., putting my first trl, in the second place. The Pahl, trlr. gives text and meaning in around; yamtanishno = jyaitis, 'a coming to' = 'a gaining'. Vadara = perethûs, chîr = ugrêng. Vakhdûndâr (see the Pahl.

- trl. in v. 8 d) shows correct freedom, or else a differing reading; 'may I be a receiver of your aid' shows a sufficiently vigorous grasp of the sense of 'be ye for my aid'. I now prefer ayûjem; notice yûis azûthû not rendered, showing freedom. Var. D. dûdistûnö, dôshak M.¹ D.; D. om. first va gl., D. î avô î in both b, and gl.; D. va chîr · aê (so M.¹) c, gl., D. giriftûr, zaham î (d), î lekûm gl. Ashavahishtö is again rendered, as often, parisphutam by Ner., probable allusion to the 'fire' with which A. was associated; see on v. 8. One might consider Haug's na çaknomi (d, gl.) as giving the better sense, but see the Pahl. and the leading MSS., çaknoti, P. °amti (3rd pl.). All but J.³ have wava (so); see î Lekûm; n and t could be easily confused in MSS. J.³, sâhayatâ (?), so P. (d, gl.). Hastînd (?), or hastênd for hastend (?), or hastand (°ind occurs as a Pâzaud term.).
- 8. Read aredrahyacha. Izhayao, to ida, or to th, that the idea of 'worship' is of course present; see S. B. E. XXXI, p. 174. Aredrahyacha is quite possible, and perhaps better, as concrete, 'helpful and devoted worshipper', see S. B. E. XXXI. 'Virtue' of course bears an active sense here, see the altern, for the Pahl, word 'efficiency', possibly including also 'insight', cp. the New Pers. No one should object to the 1st pers. srayêm (followed by the 1st ag. in b), reproducing the participle. The glossist, if not the orig, trlr., mistakes, I think, the 'metrical feet'. Aside from the gloss, read b as continuing a, no new sentence. Minishnik, as in Y. 28, 1, is an intelligent expression, shutting out a religion of gestures. Line c shows freedom, the gen, being better rendered by adj. and verb. In d rábishníh has clear reference to yamtanam in b, yet the termination of hunaretata (etata), looking like some forms of i = 'to go', may have suggested it! Hunarth is rendered etymologically on account of the connection, otherwise read 'skill'. D. has pût 🔳 a, om. pavan, has yadmanîh for the dastih of Sp. and M.1. M.1 and DJ. have manishnik (?) (b); D. transposes like the Pers. in c; D. ins. rdi, (d). While the Pahl. trir. or glossist renders paddis doubtfully. Ner. seems to plunge headlong into blunder with his 'two feet', but J.4's padwa(a)bhwam shows a slight modification. Sp. is bold and perhaps correct in taking vikhyâto' smi actively; see the Pahl. If he is correct, what care Ner. requires! Haug mistakes, I think, in rendering avistavanim 'the Avesta and Zend'. Jand renders the Zand (Zend) elsewhere. Zohar, rendered balam, was misread (as few indeed would perceive) for zavár (properly zavar). Nivásanam points to DJ.'s mánishník (sic for minishnik); parisphutam, for Ashavahishi associated with the fire, might perhaps be rendered 'brilliantly' here. Also note that vahisht would be expressed by course, so also vakhsh(t); and vahisht = 'heaven' suggests 'light',

while vakhsh often rendered by Ner. as kaq. Does this similarity of vakhsht and vahisht explain this kaq? Read gayam.

9. Read my antiquated translit, in my former printing mahydo, hyem, and as preferred altern, for my former tri. beatitudinis ut prasmii sacri, Ashois, Here again, as every where in the Gathas, we must adhere to the meaning 'sacred' 'blessing', 'benefit', and to this as verging upon the sense of 'reward'. But here, as the context shows, the idea must be stretched as far as possible toward purae-indolie, the lit. meaning. The worshipper declares that he will approach the Deity with his Yasnas, and the ceremonial and morally righteous deeds inculcated and inspired by the Good Mind, and then, when he has become possessed of the sacred blessing of holy character, the consequence will follow; he will become the recipient of the wise man's (or the good offerer's) reward. It is illogical and senseless to render: 'When I get my property, I will be its recipient'. It is rather bold to render huddendus (hu + dd = dhd = 'the well-disposer', or 'offerer') as governed directly by gerazda hyem; 'then I shall eagerly attain to the beneficent reward'. If it were not for the meaning 'beneficent' (so), 'seizer of' with the gen, would be admirable. Ishawas would fit the metre better, which is important, but cp. the Ved. stem of 1st ish, ishya, and ishyan, the sense need not interfere, as the two ish's are related. Gerezda, to gridh = 'approach eagerly with desire'. Whether the influence of the important Y. 29, 1 induced a use of gar(s)z (gark) for exclamatory prayer when no adverse circumstances were prominent in the connection, is a question, cp. Y. 51, 17. The Pahl. trlr. is free as to the case of tdis; he was not ignorant of the instr. No one should object to 'I come toward Your sacrifice with praise' for 'I will come praising to you with sacrifices'. Yadâ = pavan dahishno well = 'in that dispensation or time', see amat = 'when', and yet dahishno was used simply because of the syllable da (as often in similar cases, a correct use caused by an outward form!). For tarsdahth correct tarsakásik (so) without MSS.; see Ner.'s takshmin which shows a sense of acquisition recognized in ashôis. Hômanam pádakhshah should be considered a good rendering; see mahydo absorbed with freedom in homanum. Huddadus as gen, is managed fairly. D. has t in a, tareakatsh (sic), or tareaganth (?), "agan" (80) for "akas" (80), vadanamam (? sic), padakhenah and \*shahth (c). Aradhanam may be meant, as adj., yet see the Pahl. An illustration of Haug's seemingly absolute want of acquaintance with the Pahl. trl. at the date of his Gathas | curiously given in his remark on sammukham and paidd (80); the word renders padtrako. Can Ner, mean suddninam as to ad dna, cp. 3rd dd = 'cut', or a 7th (?) dd = 'to purify'?; or was mi imitating kuddadus, cp. dant? J.\* fails to write anusvara in

stutim as often elsewhere, J. has lakshmim which is also only added by later hand. 10. With a laudable desire to recognize = fully as possible everything which the composer of the Gâthâs has written in a feeling for nature. some would render varesha 'woods', and change the text of ais skyaothana to diskata (= mountains) without the authority of MSS. I fear however that the word s(k) yaothand interprets the foregoing varesha as a 1st s aor. conj. of var(e)z in the sense 'What I shall do at first, and what later as supplementing (= besides) these things (pairi dis)'. Ashd preceding Mazda. renders a conjunction of the two in Ahurd (= 'Ye Gods') very improbable: in fact the voc. Asha is suspicious, perhaps adv. instr. is better. The hosh of the Pahl. trlr. here (for uksha) corrects his vakhshinidar at Y. 46, 3. Pairt m rendered by pish = 'before', in the sense 'in view of', or 'on account of'. D. pesho, or peshon (?) (oan (?)); see Pers. Valmanshan proves that the trlr, distinguished between dis as a particle, and dis as a pronoun (see Y, 81, 2). The loc, chashmam = "man was first seen and explained by the Pahl, trlr.: see also Ner. Roshan + êd (for aît) is best. Sp.'s text (K.\*) seems nearest to roshined (sic). M.1, D. have rodined (so) = 'causes to grow': cp. vakhsh rendering ukhsh also rendered here as 'light', arus, see dakhshak. Arejad(t) may well have been read arédad(t) (ardh); one MS, gives a hint in arezdad(t). Or D. might seem ross (sic) + ed, in D., separated, for roshan + aito. M.1 has also aighshan. Pavan may = 'as', or 'by'. Arus has been unnecessarily transliterated khrûs = 'a cock'. Ner. had no such conception, For tarsdahih written in default of better for what seems tarsaklish (?), or eagdhi(?), I would now correct to ekasih from other places, gl. aside, case oblique. Ner.'s yasya may be alternative for wat. Hosk (hûsh) is rendered as in a figurative sense by chaitanyam. Samarachandin = 'order' in the sense of 'embellishment', or 'rechandm' (J.2, J.4) = 'purification' (?). All have manushydnam. Ner. must not be considered in his turn ignorant of all Pahl, grammar from his freedom in d. Read peshinagan for the misprinted decipherment of the confused writing; read khris perhaps, but 'cock' was certainly not meant; cp. khraozho, also old Pahl.-paz. gl. khrûshd (so), khrashêd might better be khrôo. I meant hûshhan (?) + ya'nî, etc.

11. As to caesura see b. Aojdi might = 'I will name myself', better mid.-pass., as so often. Perhaps we should read isdahd (act), so J.2, J.3, so also J.\*, but it is corrected to "sdi. Varitam is either gen. pl. shortened on account of the metre (cp. devām for devānām, etc.), or it is a 3rd sg. mid. imper. (so, long privately taught) with neut. pl. subject, or with data understood as subject. 'Let these truly righteous acts of praise be accomplished', or, 'let the Creator of the world accomplish for Himself what may be most prospering for the cause through grace'. Pahl. M.1 gives us

the needed actuno = ad(t), D. yakhsenunam, M.1 darem (a), D. yehabûnêd in d, see DJ. The trir. had aojô before him, or read aojôi as a verbal form from the root of aojo, and this is a solution well worth considering; see tandchd isdichd. 'As your praiser I will have power in the future, and I have been your praiser so far as I can and may'. The trlr. was not ignorant of a root aoj = 'to say'; see Y. 43, 8 where aoj! = hômanam ... gift. He may well also have recognized the form as well as the root of staota; 'Your praising is strength to me' may be free for 'I as Your praiser will have strength'. See also the roundabout perf. in the gloss, showing unquestioned freedom in atto. Isai (or isa), as ever, to ish = ichchh probably erroneously, but always possibly correctly; here the trir, may have recoiled from tautology; see tavd. Data he took as imper.  $2^{na}$  pl.; aredad(t) was probably divided are.dad(t) in his MSS., and probably (not certainly) regarded as a puzzling neut. But, on the contrary, these seeming errors may be each and all mere freedom, or inherited views which he feared to change. Varêtam was seen as gen. pl., and rendered in the concrete. He notices the superl. frashûtemem. Ner. has his eye on aûjo alt, and blundering, or correcting us; J.4 has date; J.4, J.\* have bhavdmi for karomi. J.3 om. yat in b; J. antah sampurna (?) uttamasya manasuh. In d, gl. I followed C. as nearer the Pahl,, but still wehabaned may be imper. J. has evamin prasadam prasadaparitum (80) dehi pravahena, J.º bhavami; P. has svamina (?) and as J.1. J.4 is reported as spâmin yat krimah (?) yah prasidah pûritam (80) prasiddam dadyst yat provihena J. (?) bhavami bhavet ayan probhavahe (80) çîghram bhavûmi. J." corresponds with J.4 from svâmin on save as to pûrstam (sic), dadyat (sic), also pravahe for prabavahe (so). C. follows J. till bhavet, then yam pravâhe cîghram bhavâmi. Tat (d) is a mistaken word. I think, I misreading Sp.'s handwriting; omit it. Parsi-pers.; deham and dehad as more orig.; otherwise read dike, deke also in other MSS.; so badluk in other MSS.

# The Gatha(a) vohukhshathra(a).

### Yasna LI.

For introduction, altern. trl., etc., see S. B. E., pp. 176-187.

1. Read final J.\* has vidush,  $\hat{s}(k)yaothn^{\circ}$ . With some khshathrem = 'field', (?), better kshétra = shôithra. As to the reading vidishemnáis (see the MSS.), poss. to an aor. of die, with monstrous transition; 'actions that are being well discriminated' (it agrees with  $\hat{s}(k)yaoth(a)ndi\hat{s}$  without doubt); or it is a formation from the aor. of dhá 'actions that produce it', or 'arrange it'. Reading 'dush', consider dúvas as pointing: to a root

du in the positive sense, 'actions which inspire it with zeal', etc. Then consider vidus as the stem, see vidushê(ê) in v. 8. I to dush = 'afflict', then antare-charaiti is in analogy with antare mruye(\$) (also with the instr.) = 'interdict', 'goes between, as holding off on each side', so, 'opposes'. Some prefer the dat. "emnai, but see \$(k) waoth(a) nais. Probability almost inclines to dush in the 'good' sense, but then antare ch. = 'enters', or 'pervades' (?). Some might take varshane(e) as dat, infin., with ahms or mahs understood = 'I will do', 'let us do', better as aor, conj. mid. Some would emend a: 'He afforded (abibar) as the best lot wished-for by us (istem) . .'. D. ins. î, khûdâî in a, om. avô, and va in a gl., om. va in b, om. i's, has yehevûnd in c. M.1 as K.3 (Sp.); the usual liturgical notes follow. Read avayad. The Pahl, is intentionally free with axom. Vidushemndis seems referred to a du, = 'to favour', extended by 'sh'. The root ideas are indicated, bahar = bâgem, afzûnő = îzhû, kevanich = nûchîd(t); even vâdûnyên points to char in one of its meanings. The glosses break up the otherwise easily established connection. Haug's kamine, although against the other MSS., should be read at least as an alternative. I had proposed an altern, masc. in uttamasvûmikûmine as feeling the influence of upari; see the gloss. (I do not of course see a masc. in vibhatiin in agreement with okaminam, but upari may possible govern it.) Notice varsh (orish) in the rare sense of 'bestowing'. Kuru = varzishn as infin. for imper. Baharah as more original; otherwise bahrah; burishn as older; otherwise barishn; see altern, crude form bur in Gl. to Arda Viraf. Read advad for the misprint.

2. The seems sometimes dual nt. in the Gathas = tê, referring to khshathrem and bagem; but with bagem, masc. ta = tau would be natural. Otherwise td = tena = eo.  $Y\ell(e)ch\ell$  is either 1st sg. indic. or conj., cp. yacha(mi)(?); or read yar(e)cha with many MSS., acc. dual neut. We might think of Ashayaê(e)chû = 'and to Ashi' for Ashû yêchû (yaêchû). Dûis is 2nd sg. opt. from aor, stem of då transferred to the a conjug.; otherwise doish@ as 2nd sg. gunated sa aor. imper. of dis = 'show me'. Some might suggest: 'To You primarily, O M. A., and for Ashi, may we arrange (dôisand (?)) the district (khshathrem (?)) in our possession (istois); may we through grace partake of (vahmāidāidi as corruption from vanghāmaidi (?), or some similar form, to aor, of van, vans) your support', D. ins. f with DJ. (a) has vadunamam curiously again (b), also isht i, om. va before first sud (c); M. as Sp. (K. 5). No  $y\hat{e}(e)ch\hat{a} = y\hat{a}ch\hat{a}$  in the Pahl.; see also Y. 30, 1. Was dôis rendered in the 3rd pers. as if an aor. of dis? Dâidt, which might be regarded as = dôis, as a 2nd sg. = yehabûndi in Y. 28, 7, here freely = °êd. Îsht stands in Zend characters in all MSS. Ner.'s prithivuûm should hardly be within the brackets; the more correct sampramanasa

the needed actuno = ad(t), D. yakhsenunam, M.1 darem (a), D. yehabûnêd in d, see DJ. The trir. had aojô before him, or read aojâi as a verbal form from the root of acio, and this is a solution well worth considering; see tandcha isdicha. 'As your praiser I will have power in the future, and I have been your praiser so far as I can and may'. The trlr. was not ignorant of a root goi = 'to say'; see Y. 43, 8 where goit = hômanam ... guift. He may well also have recognized the form as well as the root of stacta; 'Your praising is strength to me' may be free for 'I as Your praiser will have strength'. See also the roundabout perf. in the gloss, showing unquestioned freedom in afto. Isai (or isa), as ever, to ish = ichchh probably erroneously, but always possibly correctly; here the trir. may have recoiled from tautology; see tavd. Data he took as imper.  $2^{nd}$  pl.; aredad(t) was probably divided are.dad(t) in his MSS., and probably (not certainly) regarded as a puzzling neut. But, on the contrary, these seeming errors may be each and all mere freedom, or inherited views which he feared to change. Varŝtām was seen as gen. pl., and rendered in the concrete. He notices the superl, frashotemem. Ner. has his eve on abjo att, and blundering. or correcting us; J.4 has dete; J.4, J.\* have bhavdmi for karomi. J.\* om. yat in b; J. antah sampurna (?) uttamasya manasah. In d, gi, I followed C. as nearer the Pahl., but still yehabanêd may be imper. J. has svamin prasadam prasadaparitum (80) dehi pravahena, J.º bhavami; P. has svamina (?) and as J.s. J. is reported as svamin yat krimah (?) yah prasadah paritam (so) prasadam dadyst vot pravshena J. (?) bhavêmi bhavet ayam probhêvahe (80) cîghram bhavami. J.\* corresponds with J.\* from svamin on save as to partiam (sic). dadyat (sic), also pravile for prabavake (so). C. follows J. till bhavet, then yam pravâhe cîghram bhavâmi. Tat (d) is a mistaken word, I think, I misreading Sp.'s handwriting; omit it. Parsi-pers.; deham and dehad as more orig.; otherwise read diho, deho also in other MSS.; so badlah in other MSS.

# The Gatha(a) vohukhshathra(a).

### Yasna LI.

For introduction, altern. trl., etc., see S. B. E., pp. 176-187.

1. Read final  $\bullet$  J.\* has oldush,  $\delta(k)$ yaothn. With some khshathrem = 'field', (?), better kshétra = shôithra. As to the reading vidishemndis (see the MSS.), poss. to an aor. of dic, with monstrous transition; 'actions that are being well discriminated' (it agrees with  $\delta(k)$ yaoth(a)ndis without doubt); or it is a formation from the aor. of dha 'actions that produce it', or 'arrange it'. Reading 'dush', consider discas as pointing to a root

du in the positive sense, 'actions which inspire it with zeal', etc. Then consider vidus as the stem, see vidushê(e) in v. 8. If to dush = 'afflict', then antare-charaiti is in analogy with antare mruyê(!) (also with the instr.) = 'interdict', 'goes between, as holding off on each side', so, 'opposes'. Some prefer the dat. "smndi, but see \$(k)yaoth(a)ndis. Probability almost inclines to dush in the 'good' sense, but then autore ch. = 'enters', or 'pervades' (?). Some might take varshane(e) as dat. infin., with ahms or mahi understood = 'I will do', 'let us do', better as aor, conj. mid. Some would emend a: 'He afforded (abibar) as the best lot wished-for by us (istem) . .'. D. ins. t, khadat in a, om. avo, and va in a gl., om. va in b, om. t's, has yehevand in c. M.1 as K.5 (Sp.); the usual liturgical notes follow. Read avayad. The Pahl, is intentionally free with arom. Vidushemndis seems referred to a du, = 'to favour', extended by 'sh'. The root ideas are indicated, bahar = bagem, afzano = izha, kevanich = nachid(t); even vadanyen points to char in one of its meanings. The glosses break up the otherwise easily established connection. Haug's kâmine, although against the other MSS., should be read at least as an alternative. I had proposed an altern. masc. in uttamasvamikamino as feeling the influence of upari; see the gloss. (I do not of course see a masc. in vibhatim in agreement with okaminam, but upari may possible govern it.) Notice varsh (vrish) in the rare sense of 'bestowing'. Knru = varzishn as infin. for imper. Baharah as more original; otherwise bahrah; burishn as older; otherwise barishn; see altern, crude form bur in Gl. to Arda Viraf. Read galvad for the misprint.

Ta seems sometimes dual nt. in the Gathas = te. referring to khshathrem and bagem; but with bagem, masc, ta = tau would be natural. Otherwise td = tena = eo.  $Y\ell(e)chd$  is either 1\* sg. indic. or conj., cp. yacha(mi) (?); or read yaê(ê)châ with many MSS., acc. dual neut. We might think of Ashayaê(e)chû = 'and to Ashi' for Ashû yêchû (yaêchû). Dôiê is 2nd sg. opt. from aor, stem of da transferred to the a conjug.; otherwise doishd as 2nd sg. gunated sa aor. imper. of dis = 'show me'. Some might suggest: 'To You primarily, O M. A., and for Ashi, may we arrange (dôisâmâ (?)) the district (khshuthrem (?)) in our possession (ištôiš); may we through grace partake of (vahmāidāidi as corruption from vanghāmaidī (?), or some similar form, to aor. of van, vans) your support'. D. ins. ? with DJ. (a) has vaddinamam curiously again (b), also isht i, om. va before first sud (c); M.1 as Sp. (K.5). No  $\psi \hat{e}(e) ch \hat{a} = \psi \hat{a} ch \hat{a}$  in the Pahl.; see also Y. 30, 1. Was dois rendered in the 3rd pers. as if an aor, of dis? Daidi, which might be regarded as = dôis, as a 2nd sg. = yehabiladi in Y. 28, 7, here freely = °êd. Îsht stands in Zend characters in all MSS. Ner.'s prithivyam should hardly be within the brackets; the more correct samprnamanasa

was his second thought. Vänchhitam (?) is for fahi transcribed only by the Pahl. trlr. Tram (so also J.\*) points to Lekum.

- 3. Read final 199. Grusha adverbially used 'to You let them assemble with the ear (that is, to hear) who are guided by Your (ceremonially prescribed (sic) moral) actions'. Some prefer the Vedic sense of ghosha, 'with loud call' (cp. Yt. 10, 85), but cp. also geushdie, Y. 30, 2, I now prefer hēmyanta = 'let them come'. Whether ve can be the object which the pious 'lean upon', 'hold to' is a question; but read as a possible 'altern .: 'who incline W You (sarente(\$)) in their actions', or 'are governed by You (gen. for abl. (?)) as to their actions'. Ukhdhdis as 'chanted words of the ritual', 'hymns and recitations'. D. and M.1 have vadundaid in c. gl. Notwithstanding and, ham-satunishno might be infin. for imper, conj., and so render "yantu: but a conj. imper. only would literally render "yantu. 'Would'st provide' for vadanai (also equalling 'may'st thou', or 'provide thou') points to homanih. Ner.'s labhah seems to render khursandih (so read); nyôkshtdår was prob. translit. nadûkîh° = cubhena; but sarve renders (?) hēm = ham (sic). Karomi shows that he read hôman for kômand, Parisphutam for Ashavahishtö again prob. points to association with the Fire. Prithak karo renders dakhshakino; elsewhere chihna is used. Karoti can hardly stand in o; read 'Thou makest distinctly separated'. J.4 has karmanal (80). Shuntda(4)r as more orig., otherwise shane. Read gunah.
- 4. Read hyön. Kuthrā and (= 'whither' and 'where'), like their English equivalents, often express mere despondent interrogative. But in English the fuller form is much more expressive: 'Where is the fseratu (see p. 495, concrete, or abstract 'thrift') by the side of the āri (cp. ari). This is the same thing as 'is there a fseratu · · ·?', but much better expressed. Some prefer ārōiś ā = 'with preparation', 'easily', and merezhākā, as nom. D. has vādūnāūā aigh in a, va aigh yāmi\* t in b, jīnāk t va, gl., M.¹ om. aigh jīnāk, (b) gl. D. has aigh Vohūman i, hanā t lak c. Aigh Ashavahishtö would be better as gl. J.\* has also kila; J.\*, J.\*, J.\*, om. Mahāj' in c. Parisphuṭam may be once more rendered 'bright', or 'brilliant' as = Ashavahishtö\* (the Fire); "bhuvanam shows that pāhlūm was taken as = vahisht = 'heaven'. Buna' is probably miswritten for bundah which occurs in MSS. \*Ashnā for a part of the char. in Ashavahisht leaves the last unexplained.
- 5. Vidad(t), poss, to vidk = 'cherish with veneration', or to vi + dd sense of 'produce' (?), 'develope the cattle-culture', 'multiplying the herd', or vidad(t) = vindad(t), 'acquire as a blessing', not as 'wailing' Y.29, 1, or 'get additional herds'; see the previous v., cp. Y. 50, 2. Elsewhere I have remarked that 'gaining' was less the object than 'preserving' the threatened

herds; yet acquisition was of course desired. Namanha with some = 'with modesty'. I would not abandon the religious sense. Dathat(&)ibuô with some rather = 'those established in character', 'the willing'. Khshayas with some = 'being able', but the pastrya was a representative saint, an ideal agricultural chief; his office was conceived as blessing the 'clean' creation. Some prefer ashivdo, 'endowed with blessings, or rewards', or again with 'property'; but if ever askavan is in place it is here with the vastrya. D. has zak pürsih, aighat levatman (a), homand, M.1 homan (b); D. has valman t, DJ, and D, padakhshahth for shalttath, M.1 zakash in c. The Pahl. trlr. had probably before him the reading yd thwd = munat, hence his pursih. It is hardly probable, although it is possible that peresas standing before him as peresus(\$) as a 2nd sg. = peres0 may have influenced him; see has = 3rd ag. homanad (freely). Each of the present participles is rendered in different places freely, possibly on account of the rareness of the use of the present part, in Pahl. One would suppose that avo, notwithstanding its position, ought to apply to dahishno, and that c might be read: 'and to the creation in the sovereignty'. 'As righteous (or endowed with blessings) he wisely designated' should be considered fairly reproduced by 'His is wisdom through righteousness, whose is he who is the just rad for the creation' (so). Ner. was not misled by manat. It is curious that he does not notice either pursih, or peresus. J. has kuryat in b gl.; and J. kuryati (sic) in c. Haug's MS, partly corrected the Sandhi, Read perhaps akhar.

6. Read  $a\delta(k)y\hat{v}$ , and final  $y\hat{v}$ . 'The better than the good' = summum bonum to the worshipper. This is certain; he approaches it in Y. 42, 3, and the chd carries on the connection, 'who also gives, or completes (rddh) that according to his, the vastrya's prayer, vardi is A. M.'. With dazdi(\$): 'Who receives (?) the highest beatitude . .'; this must be the vastrya, and this destroys the sense unless we change the language, reading Mazda with the best MSS., but Ahurb is alone reported. D. has shapirih . valman i in a, vadak, î 's as DJ., aigh min . . î valman . . vâdûndûd in b, gl., rai in c, and vadanaid (so M.1), in c, gl. Varai with radad(t) should be considered fairly rendered. Ahuro M. is thrown into the gen, with no impropriety whatever. According the gloss, and aside from the Gatha, vidaiti refers to punishment, but aside from the gloss, 'by whom the radih is not fully given Him . . .. Ner. varies greatly from both Gatha and Pahl, Uttamanam uttamatvam might be intended to render vahyo vanhēus as 'that bestness (sic) of the best things' rather than the Pahl. dative sense. Paribhramati means here 'turns' in the sense of 'ending a straight course'; and not 'wanders about'; see its Pahl, and Gâthic. J.\*, J.\* have

- kuryati (sic) in b, J. nikrishia in c. Read perhaps akhir; we may accept the doubtful word as bundah.
- 7. Read final **Co.** Immortality arising from the idea of excessively prolonged life, as the name of the Seven. Amesha meant 'eternally deathless'. Health and Wholeness = 'total weal'. Spēništā m. poss. instr. Tēvīshī u. duals in apposition with A. and H., not instr. sg. Sēnhē(ē) with some, 'I pray for', 'I hope for'. Aside from the gl. Amerôdād and H. would be acc. of course, also tāk(sh)ishnō (is it tvakshishnō?). Read c altern.; '.. which energy, etc., is in the teaching (loc.) of the Good Mind'. D. has yehabānāi .. tāshidār, va for first ach, has hārvarich (or aār°), om. t; K.! tvakshidār (?) (or tākhsho), hōmanāt in a; D. ach, for î, om. t after mīna°; in b; D. ins. t bef. tābāno in c. J.\* is defective here, so J.\*; their orig. was probably in bad condition. J.\* is complete. Perhaps c, gl. is better thus; 'since that is learned by assiduous study, that which it is necessary .. to do'. Dehī as more orig. Parsi, otherwise dihī (?); we should expect dih, or deh; see the Pahl.
- 8. Read final \$\epsilon\$. The two vidush\$\tilde{e}(\tilde{e})\$ would naturally refer to \$t\tilde{o}i\$. Akby\$\tilde{a}\$ (if not a denom. from \$aka\$ (?) = 'I will do evil to') is in antithesis to \$u\tilde{s}t\tilde{a}\$, and both are adverbial, one instr. (?), the other loc., and not further declined. If \$akby\$\tilde{a}\$ seems suspicious as a fem. instr., consider \$akbv\$\tilde{a}\$, by divergent declension, or with the suffix \$va\$, an instr.; \$\tilde{s}\$ is often miswritten for \$\tilde{s}\$; cp. \$mruy\$\tilde{a}(t)\$ = \$mruv\$\tilde{a}(t)\$. Read as altern: 'To Thee will I speak \$\cdot\$ for he is satisfied with his counsel (?) who speaks to the wise'. D. \$zak\$ \$akds\$ (a)\$; D. om. \$t\$ and the two \$va\$'s in \$b\$, D. \$zak\$ \$mansar \$\cdot\$ \$zak\$ \$t\$ \$akds \$\cdot\$ \$\cdot\$ \$t\$ \$danak\$ in \$c\$. Without gl. as altern.: 'For thus this which is Thine is to be spoken (\$vakshy\$\tilde{a}\$ as fut. part. or freely as fut. \$1\pi\$ ag.); (b) there is a smiter of the wicked, and in happiness (see the loc.) is Righteousness to be maintained (c) for that is the Manthra's bestoned gratification \$\cdot\$ '. If \$iyam\$ is read with \$J\$, P. in \$c\$, then \$dtil\_t\$ is understood from \$a\$, gl. Does sam-\$adhanayet\$ mean 'set in motion', 'cause to stir, or advance'? Or is it a denom. from the noun? Read \$gdyad\$.
- 9. Read final  $\ell$ . As to rânôibyâ see p. 450 on Y. 31, 2. Khehnûtem is, with my alternative, perhaps better understood in its secondary sense of 'satisfaction'. It can be referred to the two parties, one of them being the 'evil' party, just as ashîs can; see Y. 43, 12. The sanctity of the holy one of the two daaydo carries off the awkwardness of attributing  $mathbb{m}$  khehnûd(f) and an 'ashi', or possibly also a 'râma' to the evil. If it were not for the presence of the righteous in one of the râna (rânôibyâ) the expression

khshnûtem would not have been applied to both; its application to both difficult. Khshusta need not at all necessarily mean 'melted' only. Its primary and Gathic meaning is 'beaten out'. Tapayê(e)iti, Yt. 17, 20 is not at all decisive; the forged instrument was 'hot'. Or, if molten iron was there intended, then the word was applied to 'melted' metal only in the later Avesta. Dakhshia | clearly referred to 'utensils' in the later Avesta; the Pabl. associates the word with the utensils of the offering. and Khshathra was the god presiding over metals positively without exclusive reference to melted iron or brass, while yet he bears the name authhibusta. cp. Yt. 2, 2, S. 1, 4. The 'bath of melted brass' was a development of the later Zoroastrianism. Abraha, if equalling 'in the (two) worlds' (cp. Y. 28, 2, and Y. 29, 5 (?)) is a transfer to the a declension. We should expect anhvor (anhvo), or anhusa. We might possibly read aibt-ahvahi.  $1^{nt}$  dual (ah + aibt) = will we two use the iron (cp. Ind. as + abht) to make a weapon, (davoi from da = dha). Savayo (read savayo) is, (see dao), a 2nd sg., caus., or denom. of sw; with some a gen, inf. = 'to help'. Some might colour; 'let us (Vistaspa + Z.) two take pains (?) with the forged iron to have a weapon'. D. has "tarih, M.1 seems shadyinidarih in a, D. om. 1. has bûkhtö vo. M.1 dîrikht (so I prefer at present), D., 1 sûkhar a, gl.; D. has asino f - · pavan kold · · sak p. o in b. I prefer now atrid, if to redano. The init, a's should be distinguished, whether a priv., or d. Yezbekhûnishnö = dukhêtem considered as one of the sacrificial implements. J.3 may read juoto; anupakarinam may be explained by a false translit, of asino as adino = 'the lawless'. Did nicchavena = a read nivishto?; no letters like n, p appear in the MSS. Could the syllable mis = 'apart' have been associated with 'striking apart' in forging the iron? Gadham shows that DJ's pavan sakht was read. Dehad as more orig. Parsi; otherwise dihad. Jihûn, or jahûn; jio is more original.

10. Read final  $\ell$ . Marchehaitê( $\ell$ ) is well in place in its natural sense after v. 9. With some anyatha ahmad( $\ell$ ) sic (see the MSS.) = 'without occasion from us'. Hunus'; hunavô, and hunusivoyô (so) seem proper names in Yt. 13, 100, Yt. 19, 86; so poss. here. Some have thought of the Huns(?); we certainly have the Turks in Tura. Gad( $\ell$ ) (cp. Y. 43, 1) poss. exclamatory = 'so may it be', Amen; or = ghed( $\ell$ ), but  $\ell \partial(\ell)$  final is difficult. (Gatê( $\ell$ ) as infin. 'I pray for Asha with the Good Ashi to come' had circulated for many years as a suggested reading; later  $gab(\ell)thb(\ell)$  was suggested as a conjecture). Some might colour: 'Therefore the man who will destroy me without occasion from our side (anyatha ahmad( $\ell$ ), O M. is a son of the house of the enemy · · · for myself I call the Law here with a happy lot

- in my tribe (gaệth?). D. has zaldi · I min zah A. in a, amö(?) or am va in a, gl.; zak dâm · hûnôshakō (so M.¹) î (b). î gandk, gl., la for li · , î shapîr in c. Vâdûnyên may = 'do thou'. The gl. and the î (om. by D.) spoil this trl. Read: 'Thus the man who slays me in a different manner from that, O A., that one I the H. of the D.'s creation · ·'. Yo is Sp.'s insertion = mûn = (?) yôi. J.³ (?), J.⁴, J.\* read sapratipaksham, doing away with the aprati<sup>a</sup> of C., P. Read note I in accordance. The sense in my trl. I preserved. We may consider dyinah imperfectly written in the MS., as an equivalent of dyin. Paiddyish would be more in New Pers. fashion, but I transcribe as Parsi.
- 11. Achistâ may mean 'who has declared himself' or 'who is declared', 3rd sg. pret. mid. of chid(f) with augment or prepositional prefix a = a (original Pahl. initial a = a or a; the word stood in the Pahl.). Some might colour: 'Who, O M. is true to Sp. Z.? who is seriously (ashâ) his disciple? Where is devoted Obedience? And who has distinguished himself in honesty (V. M.) as true toward the revelation'? D. has valman l, (a) va mûn (b), pavan radîh, (b, gl.) mûn mûn (?) aigh for va pavan (c). Of course we might read: 'Who is Z.'s friendly man?' The trir. read vâo; (see the MSS.) = Lekûm, so in c; he shows no ignorance of vâ, so Ner.; in Y. 31, 9 Ner. renders vâ = vâ, and the Pahl. trir. does not render Lekûm. Ner. has his eye rather on the Gâthâ here. He may have read javid for dôstô (see the char.) = 'apart from men', 'separated among them'; cp. añtare in the sense of 'division', yet also = 'among'. One might suspect nirmalatayâ to = 'with clearness'; but see the Pahl. Bundah m.° occurs in other MSS.
- 12. The differences of opinion as to this verse are very great. I refer  $Va\theta(\phi)py\theta$  to vip gunated, plus the suffix ya in the sense of the Persian ghôlâmbûrah, paederast. Others as = relictus ab omnibus. Peretô I refer to peretão of the next v., as a loc. sing. of 'tu in the sense of 'strait', 'time of trial', orig. sense 'bridge', cp. the Chinvad(t), or possibly, cp. Y. 48, 2 mõng perethâ(o). A very interesting opinion has long circulated privately that pereto-zemô = 'exiled from the land', in itself a very possible rendering, but see the next verse. I take urûraost as = ruraodt (so) = 'grew up'. Others regard the root as rudh ruṇadho = 'was barred out', 'hindered'; 'when he was hindered from abiding in it' (astô as gen. inf. from ah). I take astô as simply equalling 'body', 'when grown was his body in it, the scene of temptation'. Vâzâ is taken by some as the Ved. vâjâ in the sense of the 'two horses'. Zôishenâ as connected with jeh = 'to snap the lips'; aodereschâ as = 'of water', gen. of aodare (cp. ûdhar as possibly = 'rain-water', cp. mar, neres). 'Although his two horses snapping after

water, turn in here, toward this place from which he was shut out'. I think that the dual charatesche may more probably refer the two names, if not to the two parties, Vallepub and Kevino. 'When they two approach him (dramatic present for past) with the impure strength of venereal passion'. Zôishenû (cp. vîzôistām, Pahl. pāktûm). I cp. adhar in the sense of 'bosom' (reference to the organ involved in the crime of paederasty). will be seen that I prefer to proceed with the exercise of the faculty of judgment, rather to construct renderings which have only the merit of differing from predecessors. These latter are however always valuable as alternative conjectures to keep the inventive faculty in play. D. om. first 1. (a), has alghash, afum, (b), gl. M.1 has alsh udio: D. has mûn dên (?) man, (c). Shadwined Kik is better, so D. Ahmi is erroneously taken as the verbal Urúraost, like urûdôyatû, Y. 44, 20 (which see) I rendered by ranako, but in what sense? Does it mean 'incite my development', 'further my growth' in the body? Or does the Persian (see a) give the correct clue? Perhaps 'in the cold which is accustomed sin' (c) would be better; cold of itself in the later Zoroastrianism is the work of the Evil One. The trlr. read sarato (?) which suggested 'cold' (see a). The letters o, d in Pahl. might also spell vad = 'bad', hence possibly 'sin', or else the meaning suggested 'sin'; or acderes may have recalled acta as = 'cold'. But charatas might be rendered by vadined, and zbishena more naturally suggests 'sin', but see the order. The Parsi-pers. trir. took peretô in the sense of 'atreet'. Read gundh, and perhaps dyinah. J. inserts jananti in a, gl.; J. reads "kale na mitratâm (?) pra°. Ner. transliterated shudsined, pl. jananti as seeing two subjects, curiously both omitted. Jatio may point to the meaning of aodereścha.

13. The may = the (rather than the last line was intended to express the action of the soul (?), or religion, of the just. Such skippings are not unknown in the Avesta, cp. Y. 43, 3, where the last line does not appear in refer to the one immediately preceding. Read as altern:

'Then the soul of the righteous crushes that of the wicked truly, whose soul makes reproaches openly on the C. Bridge, the soul of the righteous by his deeds and his words reaching the paths of Asha (beyond the Bridge)'. D. reads jeh in a, has zak t valman in b, M.1 om. nafshman in c, D. has pavan Aharo. The dual of the Pahl, with the gloss, recalls the sins alluded to in v. 12. Mar va jêk may be altern. trl. for maredo, mar rendering the 1st syllable, and daiti being misread. The real trl. of mared is hoshmar. And rubano might be read; see the Pers.; 'that soul of whom'. J. has yor, J.3 seems diner (so read). J.4 shows signs of jihvdydm; J.\* has jihvdm. Correcting to "vdyam or "caya, we might read: 'the path of right" is destroyed by their tongue . . Ner. prob. read Pahl. gett: see the Pahl. of the Pers, (the Pers, being itself obscure); see bhuvana. Lekhyakam . . ganangin (80) reflect hoshmur"; bumban is onomatopoetic. Perhaps I must abandon jeh in the Parsi-pers. Gttt (?) = gttt (so sometimes) is probably written, but see Y. 53, 6. Ruwan as more Parsi, otherwise rawan (ravan). Khrûshêd is probably a clerical blunder, or it may be meant for a Parsi 3rd sg.

14. Possibly, 'not faithful to the precepts'. Some might render: 'Not obedient to the establishments or to the institutions are the K., far (?) (arēm?, cp. aré) from field labour, injuring (sēādā to sad as in sādrā) the herd without any occasion (?) (drois d, i. e. readily) in spite of their actions and their vows; yea this vow (yê sẽnhô = 'which vow') will bring them at last into Satan's house'. I take arem as in the sense of ara (cp. Ar(a)maiti = ardo). Arôis à I take in a kindred sense as equalling in the matter of complete well-being for the kine injuring, or not inculcating (favouring) (the noid carried down from line a) . .. Sanho as loc. of ou. We might suspect to senko; 'who shall present these (irrational) praises at last in Hell'; cp. the reverse in Y. 45, 8. Read szinkdiścha, and final 10. D. has the insertion in b, gl. with yekavimund; M.1 has amuned in b, gl.; D, va mun valmo in c. Kar = 'husbandry' here as the 'duty'. Through some accident arbis, often correctly recognized, is rendered as possessing a priv, or is the force of 14 felt from a? In Y. 38, 5 sendo is rendered by a word kindred to dmakhtend (sic). But note apadında kashishnih as an altern. pointing to a poss. connection with the root sadra. C might be read aside from its orig. and with gloss; 'which teachings are delivering them [their own souls] to the . .. J. has cikhapayanti (sic), and cishyapayanti, J. has cikhyo in the first instance; J.3 bas cikhydo in the second instance, all in b; J. J. \* have cikhydo in c; J. has cishydo. Nirodne curiously corresponds to apadman, but see = afdam, apamem in c. We might render c; 'because (but see the Pahl.) they are teaching thus, the household (?) of the

- D. in their end deliver [their own soul(s)] to the castigation'; but "sannatām (acc. of goal) should be read. Burand as more orig. Parsi; otherwise barand. Esteu written under amaz" was intended to follow amakht. Read perhaps akhar. I supposed the very imperfect letters in c to be an attempted imitation of demānö; but such is their wretched condition that I now think bad-khānah may have been meant!
- 15. Or we might colour: 'What reward Z. promised beforehand, Mazda, will meet (will fulfil, vouch for) in Garodman. That I promise myself (chivishi) from V. M. and your real (Ashāchā) helps'. I hardly think however that this excellent meaning lies directly in the words. Chivishi poss. a chiv, 1st sg. mid. ish aor; 'I will take', or 'I will speak, declare these things'. But I think chivishi must at least have originated from a use of chôish = chôsh, as a strengthened chish; the ô once introduced, was changed into the cognate v; chôist may have been the cause of the confusion; form 3st sg. pass. aor, like aceshi. Whether a 1st sg. ish aor, of chi is the real form = chôishi = chêshi = chayishi (?) like acayisho, is doubtful. Read final ... D. has man mosed in a, and posh in b, sak lekām in c.
- 16. Some might render magahyd khshathra: 'owing to the force of his devotion'. I would never render klishatkra without attaching its meaning more or less directly to the sense in which it is most prominently used. A commonplace 'by force of' is hardly poss, in the Gatha. Atha në sasdydi wifd, according to some scholars is: 'thus will it be to us pleasing that he should command us'. Uzta (orig. loc. of oti), is, I think, exclamatory, quasi indeclinable, and used here as the subject to asti understood. The infin. is predicative. D. has khûddyth, javidich, in a; M.1 zisk in b, (but may not zakash (so M.1) be the true reading?). D, has i with DJ, in b, and mindagam f in b, gl.; D., as DJ. in c. Read as altern, without gl.: 'V. is successfully deserving (gaining) through the sovereignty of the Magianship · · · it is that which is (aft man) wise (= chistim) according to A's estimate (= 'as he conceived by, or with, A.'), He the bountiful Ahura, (t in altunot is gl.) · · . Avarmand, cp. Y. 32, 13 poss. = 'the haughty'. Levatman pa = paddis, Y. 50, 8 (see also Visp. 16, 2, Sp.) shows that the trlr. did not err here from ignorance; he distrusted an obvious trl., and fell back upon patôis = padih (Y. 45, 11). J.4 has Kat, J.\* Kai Vio, J.4 Kai, Nirvâne shows again the interesting mistransliteration; farze was read farje suggesting farjam; c freely conveys the general idea.
- 17. Some might be inclined to consider, hardly to adopt, the desiderative of dhd, didhish as an emendation for dad(f)dbist; cp. the adject. nominal

form didhishá; (cp. RV., X, 18, 8 hastagrábhásya didhishós táve 'dám pátyur ianitvám abhí sám babhatha) 'This F. the H. has presented to me a beloved person that I should wed her, as A. M. can bestow a desired gift upon a good being (? dat(!) naydi vanhuydi) to attain the desire (cp. gridh) of Righteousness'. The Pahl, trlr. (with the later Avesta, and the later tradition) names the wife of Z. Hvôgvi, obviously a fem. of Hvôgva. We may then suppose that Frashaostra was an elder brother, or father (so the Pahl. trlr.), and presented her to Z., which would place this composition celebrating the event at an earlier period in Z.'s life, whereas Y. 53, as celebrating the marriage of his daughter would fall some fifteen years later. That Z.'s daughter. Pouruchista, was afterwards married to a Janiaspa, and that Frashaostra and a Jâmâspa were supposed to have been brothers makes scarcely any difficulty, as names have in all ages constantly descended from father to son; also an elder brother might present a bride. Perhaps this bride's name was Chisti (cp. paouruchista); or she may have been regarded as impersonating 'wisdom'; cp. similar Semitic use; see Y. 29, 1. There the Kine (i. e. the people) wail (gerezhdû) for the help of Asha. If this piece were composed at the marriage stage of Z.'s life, the troubles were fresh to him; few victories had been won; and the wailing cry was appropriate. Read is(k)yam. D. has frashoshtar t . . nikezad kerpat in a, yshabûnûd, gl.; dînő î shapîr · · va zak î ûnő, or avő (?) b, om. va (so M.1) in c. Read bentman as better than bartman. The trlr. saw the intens... also improp. conj. (see D.), also the imper. rendered by the conj. Arzūko here perhaps = 'the desired thing'. Gereze, as = grihe, suggested griha, hence the blunder in e; oridh is the underlying word, or garh. J.\* has also Haogo (the letter resembling rte is an old fashioned o). J.\* has also mulyena and prob. patardinito, or jndo (anusyara omitted). J. is reported patardjnamcha. Ner. inserted sadai'va on account of the syllable "am, which in Pahl, char, might be read ham, suggesting hamd. Yachundm = 'the object of prayer' here, = 'the thing to be desired'. Dehi points to yehabûnêd (?) as a 2nd pl. imper. Better 'through (or as) the worth, the valued price of Righteousness'. I suppose that pata must have reference to house-furniture; house-drapery. I had followed Sp.'s grihao in the uncertainty. I had no intention to maintain (myself personally) any connection between cariram and ciras.

18. Read final and Religionem suam. Some scholars would take barendo as nom. sg. masc., and I think this well possible. Also khshathrem mananhô vanhēus is rendered, as paourvatātem in Y. 33, 14 ought to be; i. e. as 'predominance in piety' (?). Rapēn might be a pres part., 'I re-

joicing in Thee', Verente(e) 3rd sg. (cp. oriette, see also Y. 43, 16) or again 3rd pl. (stem vera). Read as altern,: 'O De J. Hv. they are choosing . . .; they obtaining' (vidô pl.), etc.; see S. B. E. XXXI, p. 185. Rapēn should equal 'joyfully receive' perhaps; 'which Thine (Thy saints) joyfully receive'. Or, reading rapem (see MSS.); 'that I may rejoicingly . . . D. om. f after zak. has gadman va, otherwise as DJ., but has frarûno, and i lak. M.1 as K.5 (Sp.). As Pahl. without Gatha, read; 'He who is . .'. Vidô is taken as abl. gen. of origin or causality; (c) is free, perhaps, 'a making of joy to (of. or for) this one who is Thine'; rapes as pres. part. = 'Thou making joy'. Nirvanajñah is not accidental; two renderings again blend in it; farjao and farza, the first suggesting farjam = 'end', are spelt by the same Pahl. char., see elsewhere. Hustabhyam shows yadman read for gadman (same characters in Pahl.). J.\* has abhildshapsayd (sic); uttamamanah was intended: the visarga was accidentally omitted. For 'through the person (man) of', read 'as regards the person'; i. e. 'for him'; or 'as established by the person of superior . .'. Manyata is one of Ner.'s abstracts, or poss. a pres. part. act., cp. munyants (prop. name); 'through his thoughtful (?) good conduct' (see the Pahl.). I cannot improve on khôr-i-ma; but it is barely possible that h may be the letter deciphered m, and carelessly scrawled for h, (ha, the pl.), or again khurhd (?) = nourishment' =  $\delta$  arendo to  $\delta$  ar (?) = 'to eat'.

19. Some scholars might prefer: 'That should every (?) man take (?) to himself (?) (ahmdi, see the Pahl.), gaining it as his possession, who seeks after the heavenly life. He should recognize Mazda's commands the best for his actions in life'. Tud(t) refers back to tad(t) in v. 18. Mid. forms of da, dha occur in active sense in the Veda, and oftener in the Gatha: for 'gives' we need not read dazdi (J.2 now an Oxford MS.). Vaê(ê)demnê poss. = 'acquiring', but see the connection. Ahmdi poss. = 'to us', better 'to him'... who (u2)'. 'Seeking after life' recalls ahûmbis as = \*asumbhiksh. By 'through the deeds the better' understand, 'the highest good' (= vanhēus vahyo elsewhere) which is realized by obeying the laws in the 'deeds of life'. Read final 149. D. has maidyôk', mûn min, om. ash (a), zak i din i, om. i bef. pavan (b), has i shapir (c). M.1 as K.3. I had ventured on mozdo, but read as altern, mozd va. The trir. seems to render dazde(e) by 'gift received'; see and nafshman. But for the gl. akas-dahishnih might be an adj. (bahuv.) =  $va\theta(\ell)d^{\circ}$ . Read in c (lit.) 'through the deed of his life good', jan of course gen. J.\* has avabodhanam, J.\*, J.\*, P. jivitavyam, J.\* vidadhyate (so), J.\* J.\* jîvitavyam vi\*; J.\* as J.\* in c, gL except kambalam for samo; J.\* as J.\*. Ner.'s anayoh is pure error. Perhaps c. gl. better thus; 'he makes energetic by (in) deed what is spoken by word'. Sambalam must = tūkhshdk\*\*, see Parsi-pers. kushishn. I have read jivitasya, after C.'s jivitasyam ((?)so reported). \*Or tūshakö was read altern., cp. Y. 50, 1.

20. Daidudi infin. sense of imper.: heatt understood. In S. B. XXXI, p. 196 I render Ashem the acc, Perhaps my verbatim here better. Ashem. nom. with V. M. (sociative instr.), and then Aramaiti (obliquely mentioned). These three represent the Immortals, who are referred also in verse 22, and they are hazaozha like the seven in Yt. 13, 83. Some scholars refer all directly to the neonle. 'Then are ve all in common with us to afford advancement with the congregation (Vohu Mananha), and the Law (Askem) in that manner in which (?) (= ydis) Ar(a)maiti | prescribed to us (ukhdhe nom. sg. fem.?), while ye pray, lowly in mind (nemanhe) for the help of Mazda, desiring it'. Yazemndonko may of course = 'being sacrificed to'. Chagedo, formerly thought to be a dual, is a nom. pl. from a stem, chaged probably related to MI (kan), poss. by reduplication. Can it be a deponent participle?, co. doareto. Some might colour: 'Do Ye with united powers afford all service to the Faith (Ashem) | common with the congregation (Vohu M.), as (ydib) the religious devotion (Ar.) is prescribed (ukhdhd), since Ye are praying for M.'s help, lewly in mind (nemanhd), desiring it'. I would now modify: 'Ye, or they, the Holy Order, (personified), together with the Good Mind (personified) are of one accord (with each other) to afford us (i. e. let them afford us) Your help, being sacrificed to, and desiring for us (cp. Y. 46, 2) Mazda's . .'. D. as DJ., but om. first f in a. Chagedo is accidentally rendered by oddandas (so, better than odnd (same char.). The trir. understood chagodo, Y. 46, 2, and chagema, Y. 38, 3, see his kâmak, J. samparnena. One does not expect oachanam karantyam in the sense 'the word is to be executed': 'to be obeyed', and so 'heard' is better. Punyam seems governed by daddmi, but 'sanctity is to be practised so long as until the word is to be fulfilled with . . .; so possibly.

21. Some might render: 'That man, who through disposition, word, and deed of faith (\$\hat{Ar}(a)mat\thetais\$) is ennobled (\*spent\theta) will himself of his own person (\$\dataaa(t)nd\$) exalt (\*spenvaq(t) as a verb) the law (\$Ashem\$), from grace (\*voha mananha\*) will A. give him the power (\*khahathrem\*) thereto. I will pray \text{Him}(Mazda [\*ddh]) for the happy contingency, or reward'. \$Spenvaq(t)\$, looks more like a neut. adj. or part.; see \$Ashem\$. In the effort to dissever this word from the root of spenta (\*spa = \$\cap{ca}\$, \$\cap{ca}\$), some might think of pan (cp. \*shar = kar, \*spaq = paq)\$; 'he will glorify Asha by his religious wisdom, words, and deeds', etc. D. has \$\cap{cabra}\$ in \$a\$, \$\macda \cap{cabra}\$ (or \$m^\*va\$), \$man valman, and \$\tarsakatsh\$ (sic vid.) in \$c\$, \$M.^1\$ as \$K.^5\$ (\$\mathbf{c}\$). I was too unfavourable to the trlr. in \$\data\$; read; 'and of the sovereignty through V.'. Perhaps 'recompense and the reward' would be better everywhere. I have been too cautious

perhaps in reading min; the clumsy man valuam of D. and the Parsi-pers. In better; see Ner., or drop the man, as it is quite absurd to treat the Pahl without the slightest emendation; 'that I pray for as, or in regard to (pavan) the good revering recognition'. J.\* has samparna, Ner.'s vec. in c is a natural transition. He takes tarsakash (\*akash) too literally, as was natural. I have elsewhere given reasons why tarsakash should express 'venerating recognition in the sense of recompense'.

22.  $Vad(\ell)dd$ , reminds us of Ashdd(t) hachd Mazddo (?)  $val(\ell)dd$  ys im ddd(t). Ahura should not be said 'to know' Himself; although one of the Seven might be meant. Some might colour: 'Since to me upon my prayer M. A. according to His custom  $(ashdd(t) \ hachd)$  assigns  $(val(\ell)dd)$  the best, he and the eternal ones,  $I \cdot \cdot \cdot$  approach Him with prayer'. But Z. here instigating the faithful to liberality in the sacrifice. Naments is a peculiar instr. Whether a transfer to the a declension (; read 'ndis) explains it is a question; perhaps the word, like usid, had become indeclinably fixed., or the word is namebis, the letter f having lost its end became f formula for the most probable. D. has yezbekhûnam, om. f in f in f is f in the latter mûn has fallen out. The gl. in f is harmless enough. That in f is correct and important. f have train in f is harmless enough. The formation f is decours often with Ner. f also has 'mattamam. f is plainly written, not yazdûn or yazadûn.

## Gatha(a) Vahishtőiáti(i).

For introduction, summary, and further comments, see S. B. E. vol. XXXI, p. 187—189. Changes opinions arrived at since its publication are not always noted here, and it is taken for granted that the contents of the other work are carefully read, as they form an integral part of this exposition.

1. Some scholars suggest: 'The dearest wish of Z. runs thus .'.' Others see an historical past in srdvt, supposing that it proves Z. to have been no longer living. Some suggest sis before yute(f)chd, 'and to those'; this is well possible. Some recoil so decidedly from dates in the sense of 'deceived' that they would alter the text without authority from MSS. to daden. I have also given an alternative to this effect. Others would reduce dates to duen (cp. daibishents from dvish). This duen is referred to a root du = 'to have desire for' (?); 'and to all those who desire (?) the word and works of his good religion, and learn them', comparing Sansk. dvivas(?).

- the line must be shortened, omit the cha of saskacha, particularly with the sense 'discipulos'; 'and those (or to those) who constitute themselves (daden) disciples, (or secure converts for him) in the words and deeds of the good religion'. Reading daben, cp. MSS. and the Pahl, we have conversions, as in Y. 31, 3, Y. 46, 12, cp. the 'Friendlies', the Fryana, a converted border tribe. It is far from improbable that the priestly warrior Z. had 'converted' many by the sword, and hoped to convert still more, and, as the language stands in the MSS., such an idea would seem to be before us in the present verse, hence my strict rendering. I prefer ukhdha etc. as instr., although the acc. pl. is also very possible. I do not prefer the acc. at the end of the sentence. If saskā is a verbal form. then: 'and may they who deceived him learn, or fulfil, the words and actions of the good religion'. The reading saskacha is of course shortened from saśakencha. I have preferred it as the reading of the two oldest MSS. Saškāchā = saškan or oan, cannot be in its orig, shape. If it were saska. we see at once sasakan redup. (sasako) and this sasko is offered by several MS, which read saskemcha\*. The readings sasen° would afford us perhaps too easy a solution; sas can be easily explained as = saksh s aor, stem of sak (sach). Some scholars might think it an impf. for sady =  $sachy^{\circ}$  (?) as  $\dot{s} = \dot{s}(k)y = chy$  in  $\dot{s}avdi$ , etc. Read as altern, d, 'and those (or to those) who gave contributions, and will learn the words · · '. D. has aharûbő f . . t srûbő . . ghal for avő, M. 1 mindavam I. D. t denman . . va sand (a). D. has valman for avo, and manpator "tan (so) (b). M.1 has hû-dhûtnêd, D. tag-dilth (c), D. zak valmanich t, d. The glosses destroy the trl. as a reproduction, but there is only a single word of the orig. trl. which does not give the root meaning; and these, as ever, were our first sources of information as to the Zend language, and its literature. Zim expresses yt misread as ye, or rendered as a dual neut.; m is gl.; at determined the outward form of zim lazily written. The trlr. well know that yele et = hat, see Y. 44, 6, b, etc. Only accidental error is present. Of course the first personal cast throughout is no error at all, but most intelligent freedom, in Y. 43, 16, etc. Ner. freely takes up the first pers. in a, see Y. 43, 16 and elsewhere where Z. speaks in the 3rd pers. Perhaps Ner. meant. adhyatam; but 'priority' suits at least the Pahl. trl.'s mistaken gl. Yavôi suggested yáva, hence dhányam, etc. Read dehâd, kû paigho as better; frêbtar as nearer old Parsi than firêbe: vâgûnad might be intended, but I hesitated from the absence of the vowel sign.\* J.\* has saskāchā (important).
- 2. We should expect seven syllables in c,  $1^{\pm}$  division, Viita-aspô was probably spoken. Some scholars would render: 'And they give themselves trouble to content (khohulm) Him, and rather (Him than Satan)

- for his praise'. Khehnam, like any other action-noun may be sometimes infin. in its use, here hardly so. As is seen elsewhere, I prefer my altern. 'propitiating worship' at Y. 48, 12, so read S. B. E. XXXI, p. 159. I there decide on a corresponding reading of the Pahl. as against Ner. Fraored(t) (var + fra (\*pravri(t)) = 'confessing', and so 'piously'; others 'rather', 'preferring'. Saoŝ(k)yaūtô, with some in dat. sense 'to the S.', is gen. with the Din. D. has va kūnishnö, atah t, (a), has as DJ. but franāmishnöich in b. M.¹ has va Z. in c, D. has rās rās (d). The trìr. took schaūtû directly in the sense of 'teaching', 'establish by teaching'. J.\* om. asau, J.\* has mānā, Haug manasâ, J.\*, J.\*, C., have sushṭatayā, P. only sushṭutayā, I suggested su + stutyā as = shnāytnīḍārth, and in view of ntyāyishnö franāmishnö; J.\* has dehi from a later hand. J.\* seems to have it struck out; J.\* has yat, J.\*, yata, so C., P. (d). Read the misprinted word khālis.
- 3. Read the final 149- 149 was very reluctantly written long after it was disapproved of by me, and solely in order to present a uniformity in usage throughout, as I had adopted it after Westergaard in portions printed very long ago. I regard this scrupulousness now as wholly mistaken in an extended work of this kind, necessarily occupying so long a period in printing: improvements should be freely adopted under these circumstances even at the sacrifice of uniformity, due notice being given in the notes. is fem., cp. Ved yahk. I was inclined to refer paitydstem to yat, \*pratiyattam (t becoming a before t) in the sense of 'striver', 'assister', so aibhyasta v. b (so reading), \*abhiyatta (from yat, cp. yam); but the word may well possibly be referred at at = as, = 'to be' in the sense indicated. Is it páti + ásta = 'householder'? We have however two superfluous syllables. dstēm to be read? If so it must be in this sense of 'householder'. 'house-lord'; the prep, seems needed for the sense 'helper'. Hudana = su + dhd, 'well establishing', and, in this sense 'wise', or indeed simply 'liberal', 'beneficent things'. The letter », instead of b, was probably occasioned by the false synthesis to huddhvareshvd. It should of course be resolved, and be should restored. D. has zakich i in a, munat in b, astishnth, etsh (so M.1) in c, hampterstdan, or "purstdo - va bundak, om, va after dino (so) in d. Reserving alternatives for this place, I rendered the text with severe impartiality. Omitting f with DJ. and Ner. we have: 'And him, O thou - - 'daughter born', 'one of the daughters', yazvî = = záko (not exact). Vokáman is gon. by pos.; pavan-yekavíműnishnih may well be a compos.; patth is altern, trir, rather than mere gl. Read: 'According to that which is V.'s abiding-by thee for according to that correct.

or pious, authority which | for thee | according to righteousness, and the wisdom . .'. (Notice well that the Pahl, trir. again translates the word Mazdaoscha (a) as an abstract, showing himself the pioneer here also, and the noun mazda undoubtedly sometimes = medha). Omitting afash twice as gl., we can escape the marring 3rd pers. Apo hampursishno may well be infin. for imper. Read: 'then consult thou (thine in the consulting) with thy wisdom with the increase of the perfect mind; that which exists in a beneficently wise manner [the dia] do thou love', (dishishao infin. for imper. and referring to var). Some accidental cause exists for Ner.'s omission to render Porachisto. He here gives the first syllable = samparnam. In v. 4 he does not name her, calling her merely the sampraptam (nt.) in a, and again he avoids the name in b. c. of v. 4, using his intelligent propnotu. Pahl. MS, must have been deficient, or he doubted the proper name. He has Jamaspah. There could be no difficulty in writing the word P. in Sansk. as a proper name. J, has ajijato(?)janat, J.4 ajtjatajanat, C., the same, but P. has jata crossed out. I must apologize for my former chaotic misprint. Unfortunately at the last moment I left in the proof-sheet the remains of an emendation to ajanishthah (see the Pahl.), but I preferred a 8rd pers.; see my trl., and read ajanishia; or with ajanishihd(h) ((?)so) translate, 'thou wast born (?)'. I am unable to give a very satisfactory explanation of ajtiata', whether = anijijata = 'born of the genital organ(?)'; cp, anji = 'slippery' a question. Possibly 'born of the sender (?)', 'the disposing head' anji = aji(?), Pedd, so, as more Parsi than paidd. Read Pahl, bentman.

4. We was another antiquated character which I had erroneously allowed to stand in order to avoid a breach of uniformity, and from the lack of a type; read now  $p = \delta$ , and  $p = \delta$ , also the final  $p = \delta$ . I erroneously felt myself committed to  $p = \delta$  or k by having printed early parts of this work before the distinction had been noticed by scholars. Westergaard used  $p = \delta$ , Spiegel  $p = \delta$  or k. This verse is a graphic response, of the bride to the pious injunctions of  $p = \delta$ . This verse is a graphic response, of the bride to the pious injunctions of  $p = \delta$ . The polyiously the poetical repetition of  $\delta \delta m$  in the previous verse, and on no account to be violated without authority from MSS.  $p = \delta m$  when in the sense of 'since', or 'when'; 'when he shall obtain me from my father'; that is, 'as I become his wife'. Some would refer  $p = \delta m$  for the sake of variety. I still prefer the more obvious meaning.  $p = \delta m$  superfluous, but may mean 'your offered bridgeroom'. All the datives, in accordance with poetic diction and Iranian usage, refer to  $\delta \delta m \log(f)$ 

hanhus (asta understood).  $B\bar{e}d(t)$  is the Vedic bdt = 'verily'; or  $b\bar{e}ed(t)$ may a miswriting for basad(t), in which case we need no asta understood. I have acceded to the reading ashdunt in S. B. E. XXXI, p. 192, but I now prefer as above: 'to the righteous one, the master' to the righteous ones, the vastrya?(f)ibyô (poetic repetition). Then in antithesis, and in allusion to the injunctions in v. 3, me (read mbi) bed(t)(?) us; 'to me \bigcircle the understanding which you enjoin upon me (see the preceding verse). Hanhus = strik. For etymology cp. perhaps Ved. sasá = 'grass', 'food'. with changed suffix would be \*sasú == hanku (?). One writer regards the word as a reduplication of the root han = san (cp. Ved. sati). For us I compare ushi (Pahlavi hūshih). The Pahlavi read mēbēet us. Otherwise one might think; of a perfect, 'bēduš', to bandh 'for me binding (?) the solemn convenant, may Ahura bestow the blessing'. Or we might regard the various readings for me which suggest mena, connecting it with daddd(f) as men.daddd(f): 'May Ahura, confirming this (bedus), give attention to the good soul for ever'. At this difficult place all suggestions are welcome. Me may represent môi, or mêm may represent mâm, or mean, mend (gen.). Others put the strophe in the mouth of the bridegroom changing tem to tum without MSS., and omitting the two ont's render: 'I will love her with ardour (speredd) who will serve my father, and her husband, and the servants, and the connection . . ' (The good lady would have been well occupied). D. has afash valmanich t, nesmanth (80); M.1 seems sannth possibly for zanth = 'cohabitation' in b, D. mozd va, va mazdinidar (?), or va mazdayasnidar (?), or namazdinidar (?) and hushih twice in c, and dino (dino) i in d, gi. I have as usual been too adverse to the Pahl. Huspurik = 'well-subjected' is far from certain. Sipurdan = 'to trust' might suggest 'well-trusting', or an active 'well-subjecting' would be nearer the Gatha. We should hardly venture to compare sabarah = catamitus, paedicator as figuratively used in such a connection as this: 'the violently ardent affection' (?). The 1st conj. is not rendered. Paithyad(e)cha without being mistaken for fedhro, = abidarth or abidar, was yet reproduced by aba, the ideas of 'master' and 'father' not having been considered far apart. Vēnoad(f) was read as from the reflexive pron., many others being baffled. Hankus well = sirih; masinidar or mazdyasniddr(?) or mazdinidar points to me bed(t) suggesting mobad (a purely-parsi word!); see also Ner.'s gurukaryam (the 1st pers. pron. was not seen'). J. om. tvam, (a) has suevâdu (80), (c) om. sarveshâm, (d). Cobhanam = hûspûrîk. Ner. seems | have seen kû + siparth = 'perfection', hence his paripurnam, and read dahishno for doshishno. Aba rai is not rendered, being probably discarded as an error. Prapactu may correspond mechanically in its

place to the word *Pôrûchistö*, white species after *pâlayati*, but it iself so proper and sensible that it cannot be intended as a translation of *Pôruchistö*. shows however the curious reluctance on the part of Ner. reproduce the name. *Deh* is corrected from *dehad*; istad, or istad.

5. Savent stands in close connection with savare, the suffix only being different; how to explain the formation is difficult, sak + vān as a pl. nt. (?) The reading vademno if to vad, 'I speaking', stultifies mraoms to vadha, 'I about to marry advise you marrying ones' it would seem sententious for the place, whereas val(6)demnô is very Gathic, and goes with val(6)dôdûm, Aibyasta (so I would now prefer) is either = aibi-yatta (se naturally) to yat = 'strive after', athematic. conjug. (exceptionally), or nom. voc. pl. of the past part. (of wat), or 2nd pl. of ah = as, cp. as + abhi, 'gain', 'get in your power' ah = as + abhi. This I would explain as in the sense of · · viculny abhy detu saubhaga · · RV. VIII, 1, 32. But as ever, the old reading must not be too contemptuously disregarded; abyascha may equal 'from these things' irreg, abl. for instr. being placed after the noun for, emphasis. With ahûm . . vanhēuš mananhô, cp. Y. 43, 1. The & of ainsm (sic) is the so-called Pahlavi letter s with inherent a = ya. The word does not represent ainyam, it is ainyam, and should be so written. Vivenhata to Ved. vivdsati, Hushenem corresponds mechanically with sushand = 'easy to be gained', and 'good reward', but it is far more in the spirit of the context to compare ksha = 'dwelling place', and to regard nem as the usual suffix, "sukshana = home-happiness'; hôi = 'to him' or 'to her'. D. has I sukhûnûn (? or "ûn apo az" (?)); Hûtûsk in a, zak ich I . . zak tûn (M.1 zit), valman minishno, mindavam i in b. D. va amat, kirfak i, ras i atano, valman hantnishnih (so M.1) valman Hatos, gas t in d. The Pahl. trlr. did not omit am with gobishno = mraomi from ignorance; as need hardly be said, accidental causes existed of course. Perhaps pavan = 'on account of', 'for the benefit of the maidens' (force of dat). Demano I not gl. is primary altern. trl. for meno to a man = 'dwell'. Minishno also (?) =, mēñ° and māz°, alone of itself makes this Pahl. trl. of this strophe to competent scholars of more importance than much otherwise closer trl., for it proves that the Pahl. trir. was the first author of the rendering mencha (māz)dazdūm = animadveri\*. Elsewhere the trlr. erroneously (?) renders mēn, mēng = li, but these minishno's (as translated by Ner.) gave the indication on which Haug rendered men = mentes. Even as to their form, it mecessary to say that they may, as alternatively, be infin. for 2nd pl. imper; see the preceding "tan, and read; "let there a turning (application, dahishnih) of the thoughts by you (= 'turn ye your thoughts') both

- the worlds (= 1) [when ye understand (khavitanid may be 2nd pl.) · · ·]'. Vivinhatû, was referred to van, in the sense of 'acquisition', he notices the reduplication as elsewhere. All but J. and P. om. ihalokam. J.\* has margasya without the usual irrational gr for g; J. has syât yatah punyam, J.\* punya (so) margah (d). Ner. well avoids the trl. of demand which adds to the probability that I is gl. Mahat punyam (a) seems a free trl. of Hûtûsh; Ner. may mean; 'and it is (that is, the meaning of the name is) 'great sanctity'; so let it be understood'. One might put the ] before yat sumanasd (= a hû-mînishnîh); and mahat-punyasya (so) again = t Hûtûsh. 'The place of the greatly righteous one'; so on the whole better. Poss. vâgûnad\* is a better translit. (?); rakûm = lekûm is the Pahl. printed by oversight for shumû; the is preferred as more Parsi, otherwise yak. \*Pahl. 3nd sg. \*êd induced vâgûnêd (so).
- 6. Read w for the antiquated w, and final w. This verse offers special difficulties, and an entire line seems interpolated. One writer would eliminate drūjô hachā, as gloss, following authority. Another cast, widely diverging from certainty and depending on radical changes in the text might be somewhat as follows: 'Here are honest men, there honest women · · · He who is an adherent of the lie, shall not tread (enter patat (?) for pithd) the holy circle (Ind. pradhim). If you act kindly (? vayû.bere $d(u)by\delta$ ), want will vanish from you; but comfort will vanish ((?)ndsad(t)) when you heretically neglect your duty, through these ye destroy the heavenly life'. Others more correctly, and following me partly: 'Thus is it true, ye men and women. I, the righteous (?) whom ye see here, I rob Satan of success. Far from their (or your) person, from the loving (? = vaya,bereduby6) may want remain, and welfare from those forgetful of duty . . '. The tendency is to eliminate the difficulties. I think it more probable that the first line, which is clear, was a formula taken from a lost verse. 'These things are true' would be a natural heading, well adapted to the context. I restrict emendations as usual, I of course meant to read ye mê (= môi) which ■ no emendation; see the MSS. (since reported); rath(e)mo I refer to ratha, figuratively, 'a waggoner', 'a guide'. Spashutha I regarded alternatively as an irregular form of the verbal noun = 'an (over)seer', or 'guardian', or alternatively as a second plural, 'ye view'. I now prefer this latter, ) miswritten for J also = y with inherent = ya, \*yatha. Then yemi, weme, or weme (see the MSS.) might refer to the two sexes just mentioned, the verb however continuing pl., and having as subject the narô · · · jēnayô, yēmē (?) being merely in apposition (yēmâ might be read).  $\hat{A}y\delta(e)s\delta(\ell)$  - pard with the abl, in the sense of 'exorcize'; root yam, yas = yachchh as elsewhere. Hôiš was regarded by Haug as a gen.

of hi. But we have no analoga by which to estimate the gen. of hi. I suggested for lack of better a root form from hi = si, st. = 'to bind', declined after the i declension, meaning 'the fixed characteristic', 'the nature', or (as | S. B. E. XXXI, p. 192) perhaps better as 'the association', 'the allied party' of the D. Vaya, as the proper name, better in the 'evil' sense: there are the two senses. Others, as if to of, or od = can, 'to those who cherish inclination'. Dusbarethem to bar in the sense of 'light' = 'dishonour', or to var = to eat'. Nasad(t) in a natural if 'evil' sense; others read nasad(t) (?) = '(want) will vanish'. I take  $(d\bar{s})id(t).arstab(t)ibyb$ as a poetical parallelism, or repetition of vay&bered(u)by6, a principle greatly neglected in the prosaic exegesis of ancient poetical matter. D. om # kold, has neshman (so M.1), has the vowels of jeh (a), has frad (? sic) dahishnth atghash nafsman tanû (tanö) attûnö · ·, dashtanö (see Pers.) (b), has nafshman t, om. second aigh (d) has darvand t, gds t tamman (e). Read sak findk in the gl. We must be grateful for hints in this shattered trl., and these hints may be the echoes of original truth. Ratheme = bahar, to radh (?), or ra; hamishak (not brackets) may possibly reflect a form of yam, (yê mê (me, mê(ê) were never seen), but yê also = mûn (ash).  $Ay\hat{e}(e)s\hat{e}(\hat{e})$ as infin. = 'for, or in the desire' = 'desires' (the D.). If hois = ash, Hang's gen. of hi = si (?) was anticipated. Adited, if = paths (J.\*, etc.) might recall pat = 'to fall'; vayû = abshished suggests destructive influence. Andié as in Y. 29, 9; 32, 15, and in v. 8, as adv. = 'toward' with a priv. (?); manahim as = 'spiritual' (i minavadán). The glosses increase the divergence from literal exactness here. J.\* seems naryaschit; b, c, in J.4 are written on the margin by a second hand; J.4 seems birbhártti (sic), J.\* seems bibhakti (sic), J.\* seems yat for yo in c; J.\*, J.\* J.\* have apagatahi; J. has eshadyam for ekhe; J. J. J. maranam, C., P., mare. Mar in the Pahl. gl. was mistaken for mar = 'calculation', hence lekho. Bahar was evidently confused with baba also = dvaram. Praharakarta without doubt takes up the idea in paspanth; the gl. senseless. Ner. takes Vaya in the good sense, reading the Pahl. Ac-dahishn (so poss.) = suciddham (so), whereas bered was read beres = uttamam, sampurna(h) or oparnam. Mino would look more like Parsi; perhaps kunand was meant as = vagunand (the MS. | obscure); hamishah, so for hami'; Read pasbani for the misprint, and perhaps kunad = vaquinad (?), read nazdiki, burand as more orig., as Pers. better barand. I hesitated to write dabanad, vaganad; pêddish as more Parsi; Pers. paiddyish.

7. Some scholars would change the text radically here; but the difficulty lies almost wholly in (i) etsayatha magem tem and Vayo. How can yatha maingué desgoato said of the same subject? Magem is perhaps

the most sacred of expressions, for 'the holy cause', or 'the Saviour'. Common sense must here come to our relief. As in the case of dabon (v. 1), we must understand something like saird virtute. Some very able writers seem to hold that no transition of tone from condemnation to praise can take place in the same connection here, while yet their exegesis at times proposes the most startling changes. Some would render (more agreeably than my necessitated rendering); 'while trustful devotion remains in the hearts, in the character, of the wedded pair (bûnôi hakhtaydo) . . . . But dzhuś beyond all doubt an evil expression, see Mainyo-i-khard (West) 2. 13, 14 4zh kamat ma kun; kut azh dev ne freved, see also 8, 15; 15, 31, etc., showing the life of the idea. Here I refer to no translation of the Avesta, but to Parsi literature. The later meaning was 'greed', 'avarice', often personified as a demon. The original and oldest, that is, the Gathic, meaning included, as we see here, the idea of lust, or else the idea of lust was the only earlier meaning. Manifestly 'avarice' cannot be the meaning here. Reading hakhtydo with K.\*, we have the loc. dual of hakhti meaning 'the two thighs', 'in the root of the two thighs'; cp. RV., X, 86, 16, nd séce udava rámbate 'ntarli sakthyá' káprit, séd tçe yásya romaçám nishedúsho vijrimbhate · · · (I much regret allusion to indecencies), 'Sensual desire seated in the heart, and in the sexual organ' is indicated. It is not likely that a demon should be spoken of as 'seated in the foundation of the character of the wedded'. Moreover this latter view necessitates taking and and ad(t) as if for an and ad(t): 'while there in the heart the spirit of evil ... will vanish (?)'. Seldom, if ever was a form of wac (= 'to vanish') written like the agrist of mag (= 'to reach'), that is, with the masal; op. nanci? In parachá · · · aordchá we have strong analogy with para avara = 'above and below'; to this we may well accede. Maingué dregvato is obviously the azhus directly preceding. (1)vizayatha is referred by some to ji = 'to conquer'; 'Ye conquer your devotion'. Others 'ye defend the maga (the association)'. Having an eye to the sexual allusions, and to the marriage occasion, I refer the word to zan = 'bring forth'. 'Ye bring forth the Maga (concrete), we bring forth one of the royal line of saving princes, Saos(k)vants, and not the offspring of adultery and deception (the Druj)'. For the sense 'produce', the stem jaya (from jan) + vf, varying from the meaning 'be born', cp. pumansam jayate putram among other unstances; see P. W. What other sense can be given? To assume that ji = 'to conquer' here becomes zi, whereas it elsewhere universally remains jt in the Zend is permissible, but difficult. As to the last line, some very radical changes have been suggested, such perhaps as valyo for vayo, and vanheus for vacho. Vayoi is read by others as a dative infin. from vt, cp. vayas

'and the assenting word will be to you in the end as joy'. I cannot disconnect vayo from vaya.bered(u)byo (see the remarks on v. 6). That expression might perhaps refer to the evil Vayu (recall the two natures Vayu).\* Il Vayu is 'evil' in v. 6, he must be so here. The voc. form suits the connection well. It must be intended for an expression of triumph. Or, if we are forced to take mizhdem in an evil sense, and magem also as representing the false Saos(k)yant (one of the line), we must then consider Vayo = an exclamation uttered in misery. D. has valman neshman papan zak i magih (a), amash (30 M.1), azúlkö (sie M.1 as K.5) papan bûn t (b), aigh hamát, vazlúnéd, ayamtúnishnő (so M.1) (c), altúnoch ash, d. The trir, regards the mizhdem as = supplicium. Satanêd is peculiar for sarzdisto, see the idea of motion in rubak dahishno = zarazdao in Y, 31, 1, 'Unalloyed' is verified by the Shikand Gumanik V. in the sense indicated. There is no question that Azû (or Azûtk, see D.) is applied to the venereal proclivity rather than to cupidity by the aucient Pahl. scholar here. The demons may be alluded to as 'entering the body' of the female. to b is natural; but  $a(!) + ydmtunishno might be relieved by <math>dydm^{\circ}$ ; init.  $\mu = d$  or a, 'from there is the arrival of the spirit of the wicked'; but see Ner. Doshishn is spelt with the same letters as dushahu, and I had set in this place fortified in my opinion by Ner.'s mitratvam, but see the Parsipers. Ner. also mistransliterated abshishs with ha-dahishs (same letters). My 'DJ, and P, ine,' refers to ask afterward struck out from the text which was in type. The gloss sthanam makes the trl. still more awkward. Ner. takes the view that the gl. in a refers to the virtuous female. Sarve points to hamat, so, erroneously deciphered from cas of amat., poss. from the amash, or hamash of DJ, and M.1; see hamds in Pahl. gl. Notice Ner.'s treatment of avejako saritarih Ner. read att = aste mitrato (semi-colon before date). As to the improbable mitrateam sukhao see above. Zanda as Parsi pl., but the MS, is indistinct. Jik seems more Persian, jek as more Parsi. Read  $\hat{u} = varman \, \hat{t}(c)$ . Akhir is used by some for the noun, others pronounce dkhar. \*If Vaya be present (?), he is the only later God in the Gatha.

8. Andis points to hukhshathrais. Dafshnya to dab. Zahyacha (so transcribe) was referred many years ago to jas; jēn(e)rām, of two syllables is apparently fem.; khrān(e)rām likewise of two syllables. The cha may be regarded superfluous. The Demoness of the evil mentioned in v. 6 is probably referred as inspiring, or associated with the enemy, or we may have false writing. At all events a gap of lost verses is to be accepted. In what sense is the delivering (dadata) the female (?) smiter mentioned? Doubtless deresa = 'in bonds' gives the answer. Rāmām we

should naturally render 'rest from them' to the homes, and . .', so poss.; see S. B. E. XXXI, p. 193, but the same verb governs 'the foe' and this 'peace'; and the Pahl. trlr., both here and in Y. 49, 1, insists on 'enforced inactivity', 'pause', 'check in his invading career' as the meaning. This may well be the truth. 'Let him deliver the bloody assailant in chains. and let him grant his (her) helplessness (his (her) fettering) to the farms and the hamlets'. It is also not at all impossible that ramon is altogether a diff. word from rama = 'rest', and possibly a false writing was induced by the term. of khrûneramehû, ramehû, and the word is remem or ramem (cp. remô of Y. 29, 1 and ramem of Y. 49, 4) 'bloody smiter and envious (?) assailant'. Aid need not be taken merely as a particle. It may be a poetical repetition: see andis. Or it may mean 'in this matter', 'by occasion of these things'. Dvafsho, if in its original form, is difficult of explanation. The hint of the Pahl, trlr. coincides with the context both here and in Y. 44, 14. 'Deceivers' is a good rendering. Seeking other explanations, we may have a compos.: recall Ved. dhu in a sense 'agitate', 'scatter' + afs (as in afschithra, etc.). Nothing is more consonant with the usage of language than the carrying-over of such a sense as 'disperse the water (of irrigation)' or 'with desolation flood the land with rivers by destroying their confines', cp. the Parsi word vtâvān, P. biyaban, applied even in the sense 'misled', 'seduced', originally meaning 'desert', 'waterless', so dvafsho might = 'desolators'; even a literal sense might well apply, (cp. vivapad(f) Y. 32, 11 = viyapad(f), and vidpotemen = viyap"). Consider the root of dods, + fsha for fsha as for ped (cp. fehu for psu) 'attackers of the flocks'(?). With vigorous changes of text (anesha for anais a, naram for jeneram) some might propose: 'Powerless shall be the malefactors, and the deceivers, and to be deprived of every advantage (lit. starved out). Let them all cry aloud. Through good rulers of men · · let one give quiet to land and to people. Let the deceiver run into the bands of death .. '(?). M.1 has vadûnyên (a), D va sanishn, om, va before khrûse (b), has m for d in hû-khûdût, avô for val, va mar t, om, va before resh, has va pavan, manishno, va vis yatand (c) M. va min, D. va frift, t shikuftum ras, i mahisto, M.1 margih, D. om. (d). Any one who would find fault with this Pahl, trlr., rich as it | valuable hints, would manifest a fatal lack of judgment. Where error is most mixed with truth, there the truth may be most precious. Ancis, as ever, erroneously as a neg. adverbial expression. Zanishn is free. Jeh oa mar go together as well explaining the 'sinners'; they may have suggested themselves on account of the outward form of jeneram; but we can hardly accept this explanation here, as they occur in Y. 51, 13, which see. At all events they freely describe jen(e)ram as applying to the evil. Guikhranih on resh = khranerämchá; armishtih and akárth = rámämchá; áiš erroneously (?) as prep. or adv. of motion, etc. Aftend (aside from the mistaken gl.) might = pat in the sense of 'fall upon', 'rush'; see trata; Shikaft as = dereza is free, the enchaining being 'terrible', or it erroneous; possibly dar(e)sh = 'daring' was seen. I don't know that it would be fair to read J.3's samdran(n)am (80) (a) as a corruption from samarana" = 'battle', and so nearer the idea of 'hostile shricking'; the variation may be accidental, According to samdrach' (J.4) he read khritso as = arits (same char.) = at(t)urus, see Y. 50, 10; 'sound' was hardly indicated. Jeh (in the Pahl. char.) may have suggested the first syllable of dakhshak, else whence chihnam, or did jeh = 'harlot' suggest some corporeal fluid expressed by a word meaning 'sign'? cp. dakhshta' = 'menstruation', and 'sign' (so, better). Mar was mistaken for mar = 'calculation', 'record', Chhedakartari renders guikhrûnîh and rêsh, etc. Prabhûtô shows that vesh was read for vis; ghorandhakaram is free, but exaggerated for shikuft. Firebo, or firib, is probably older than faribo; khroshidar more orig.; otherwise with some khurûsh", and kharûsho; wandh (sic).

9. Read as altern.: 'With false believers the tormentor makes Thy helpers rejected'. Some scholars, following a very old suggestion, render vaê(¢)shô simply 'hell' properly comparing Vd. 8, 35; I prefer a concrete. An agent is present. Our first impression is to read dva@(@)sho for va@(@)sho (with the Pahl. trlr.), and our last opinion does not differ much from that, Compare the addition of a dental in dbuj, dbish. If a dental may be added at one stage of the language, a dental may fall off at another; see also the word in the daughter language, beah. Otherwise Ved, bhish(a) (= 'with terror') might throw light on the matter; 'the terrible one'. Reading visho, we might possibly understand 'poison', with allusion to the poison brought to the wicked by the spirits of the lost on their entrance into Hell, and transferred to the figurative and concrete sense of 'evil-minded' (cp. the vishavasit dragon, Y. 9, 11, also the 'poison-casting', azhôis vishôvas(\$)pahé(é), Y. 9, 80). Some scholars, reading râsti (emended) as a form equivalent to the Vedic rish + ni = 'to stick full', 'to fill', would render: 'Hell is full of unbelievers'. Others: 'To the unbelieving belongs (Sk. radh) hell'. Tôi as a nom. pl. is a great mistake. Narepts is taken by one scholar as 'men-expelling', to 'those who expelled Z.'. I prefer 'herosupporting', 'adherents to the cause', nar + pi (= 'to nourish'). Rijit, so I prefer with some of the oldest MS., and with the Pahl. trir, I can only refer it to Ved. rich = 'to abandon', as = 'rejected', 'exiled', cp. the hostile combination who were adverse to Z., Y. 46, 1. Rasti (to rad); I translate 'renders'; cp. Ved. radh in the sense of 'bring to a state', in the Rik generally however in the 'good' sense, but here rasti must express some

'evil' result. Others suggest rajis, n. pl. in the sense 'men of Ragha', comparing rajoid(t). 'The men of Ragha who expel their heroes narepis (?) are peshôtanuvô, damned' (?) (so one scholar). There is little probability however that Z. was ever expelled from Ragha, if indeed he was (as Y. 19, seems to indicate) a native of the place. The later documents are never to be trusted on historical points. A2(4) shast shows the curiously extended form. We should expect  $a\hat{e}(\hat{\epsilon})sh\hat{a}=\hat{\epsilon}sha$ . But, as ishdsa, we have both the sh of ish (esh), and the s = chchh, of ichchha, see on Y. 31, 4. I render. 'through the wish', that is, 'the evil prayers of the opposed creed which strives to conquer the holy order'. De is a more help which is sometimes still used in pronouncing, or writing, j, as in the word, Djamaspa: jtd(t)areta (instr.) equals areta - jid(t)a = `virtue-conquering', `truth-slaying','opposed to the holy order of the Zarathustrian creed'. Peshôtan(u)vô (gen.) is the Peshotan, the reprobate, either the 'excluded person', or the 'Bridgeperson', one who cannot pass the Chinvad(t) (or "vant); so, distinctly in the Pahl, 'a person without; i. e. not passing over' the Bridge', Others prefer a nom. pl.: 'Those forgetful of duty (n. pl.) are excluded, or damned'. I have translated as ever, as directly as possible, and with no desire to repudiate the most probable renderings simply because they have been suggested before by the Pahl, trlr. Some have coloured: 'Hell is full of unbelievers . . those forgetful of duty are excommunicated. Is it the righteous Lord who deprives them of life and freedom?' D. has va beshishn. M.1 va vēshishno, M.1 vadanyen, D. and M.1 reshinend (a), D. zito bef, yeko (b), D., aigh pådakhshahih, mûn valman, spells daregush va åsånö diff. (d), Hemnuninidar may be denom, = 'believers' (?). Rast is freely recognized in arastar by the Pahl, trlr. Rijisinend (? rejinend) points to rijis in an etymological sense.  $A\theta(\theta)$  shash to barthan = 'wish'; j d d(t) freely = zado. Dastôbarth helps out bûndakth = areta, from dastôbar above. Peshûtan(u)vô one of the most familiar ideas to the Parais of all ages is rendered by 'persons without the Bridge', i. e. those who cannot pass the Chinvad(t). Jyatēus was probably included with  $h\bar{e}mithyad(t)$ , and freely rendered by makhîtûnêd (juûtu itself had been easily recognized; see Y. 31, 15; Y. 32, 12, etc.). Hēmithyad(t) was again and further expressed by humestarineit. Whence come kininêdo (Ner. doeshasya) for itôischû? Yatôis (3 as Pahl, y with inherent a) would not help much; yati hardly accounts for kino. Possibly it is pure gloss, kámak being regarded as expressing vasē-itôišchá. Asano seems free for vahyo. I suppose dubbritena (so) must be intelligently free; of what is it the imitation?  $Va\hat{e}(\hat{e})sh\hat{o} = p\hat{e}d\hat{a}m$ ;  $samdrachan\hat{a}(h) =$ drastar (this time) = rajis (80); labdho = narepis (with "rep" (80) = rap = labdh!); tandvaragundha = 'the tandpahar = 'sin' + ha(d), Pers. sign of pl.

Theirs is the evil' should refer to the sinners, cp. teshûm tandear. For the last time let me say that censure expressed upon these ancient native translations on account of the shattered condition of their syntax uncalledfor, and may be now said to be abandoned by all scholars who understand them. Sometimes no syntax is attempted in them, and often they follow texts which have long since disappeared; but, as indicating the root-ideas present, they have taught us the beginnings of Zend Philology, and therefore should be studied in all their bearings for additional light.

## improvements, alternatives and corrections.

The full notice of the errata of pp. 1—153 will ■ given later together with those of pp. 154 — 393 not yet fully in type; p. 398, read gairim, and âmûkhtan; p. 399, read mathra for mathra; p. 404, p. 407, read yôith, viparyayî; p. 408. read sravêni: asûdak and vôizhdûm; p. 409, âis, and yemalelûnt. 4th line from bottom; p. 411, stenaccha; p. 415, svésbâm; p. 422, jiv for jív; p. 425, val tashidar, not kardar; p. 427, vindid and vinded; p. 430 3rd line from the bottom read 'change of application' for 'change of accent'; p. 435 álokayitácha; p. 441, Â not A; p. 444, read 1st pl. 13th line from bottom: p. 450, middle, read vahyāo; p. 452, read tarsagāt, not for tarsakasi; p. 454, read achchhedah only; p. 457 read 'as (not d) having inherent a'; p. 459, dayê(e)itê(ê); p. 460, read afrûkhtan, and pronunciation; after hampûrsêdő insert (so reading). I attempted an extreme economy in words: p. 473, read min akharih (? or akharash), also asrûdûm: p. 474, read 's(k)yaothnem', and 'at the end of the line' (not sentence); p. 478, read 4th from top raspatak\* (as in Y. 44, 2); also insert 'if we read 'kritam' after 'Ner. seems', 9th line from top. There is little choice between vichithrôi and othoi, it was after printing page 478 that I finally selected othoi, and "thahya as in the texts; p. 479, read viyavaninid; p. 482, read 'since'; p. 487, read 'hamâk'; p. 489 middle, read vichârayitâ for vichâyo, a shocking misprint such as I had hoped that a friend who saw the proof-sheet would notice and report me; p. 490, read 'pacchatve' with later acquired MSS., omit the rest; p. 492, vij is hardly to be considered with fravôizhdûm; the perfect is intensive; p. 493, hâ-kurunem, read hâ-kurenem; p. 494, omit comma after blessing; p. 499, read "tâyai for "tayâ, 5th line from bottom; p. 505, I meant of course that Ner. saw the exaggeration demun\*(?) = demano which seems to occur(?); p. 510. I now by all means prefer tarsagái, so in v. 5; p. 512, tarsagáin for tarsagái, but this is more doubtful, perhaps it is tarsagâi ash; notice that it is something given by a superior to a receiver, and therefore not 'reverence' in the usual sense; p. 534, last line read heatt; p. 539, nyôkhshishnö; but either has authority; p. 544, vrijanyan(s); p. 584, read uttamamanasah 6th line from the bottom; p. 589, I now prefer transliterate tarsagifh, or tarsagabih, tarsakaish, 10th line from the top (Dec. 1890).

<sup>\*1</sup> Some of these misprints have been later corrected.

Page 10. read Sanctitatis; p. 11, Ardibahisht; p. 12, rådho; p. 13, Zaratho for Zartho, or 'onamanase = to the perfect. m.', but I now prefer sampurnamanase, voc., 'O perfect-minded'; p. 21, yushmat; p. 23, la'lk; p. 29, edan; p. 37, line 9th 'abundant' for 'excellent'; p. 47, agh; p. 52, 'ordeal' for 'service', gazishno as in the Parsi-persian for yazo, 'in case that in the ordeal the biting may not be for me'; p. 74, avam; p. 80, ahûmbis; p. 96, as altern. read 'Bos (masc. (?)) parte' (frustatim, per partes); p. 121, 'let them'; p. 345, gunah (Parsi-p); p. 353, gayad; p. 359, gunah; p. 361, or 'barand', âmûkht-êstêd + mî-âmûzad; p. 375, dehâd, 'vâgûnd' or 'vågûnad', or 'fartbtar'; p. 376, bentman; p. 377, khâlis, or 'janishthâh', kå'im-mand; p. 379, paripurnam; p. 383, or 'vågunad'\* (sic), or 'dåbunad'\* (sic); p. 385, hamishah, påsbåni; p. 386, nazdiki, or 'barand'; p. 387, or 'dâbûnad'\* (sic); p. 388, zahyâchâ; p. 389, 'jih' or 'jeh'; p. 391, or 'khurushidar", or 'faribandah' or 'firi", or 'farib' (farôb). Pages 355 - 393 have been printed many years, hence the more frequent alternatives and improvements suggested. As stated provisionally on page XXV in 1892, I have used the proper v instead of w = v in the entire Gatha Ustavaiti for the reasons there given and while warning readers as to the peculiar w = v in the rest of the book. I have elsewhere also purposely varied from S.B.E. XXXI (1887), and even from the Commentary (1890) here and there as opinions have advanced. The student should of course prefer the later opinion where two vary from each other. It would have been beneath the dignity of this most difficult subject had I refrained from improvements up to the last deterred by a regard for a petty uniformity as to every minute detail, an error into which I fell in my earlier edition. It is mechanically impossible to print such a work in a distant country without a lapse of time during which opinions change. I would repeat again what I formerly intimated, which is that I have studiously avoided the foolish if fashionable custom of stating emphatically views which I do not believe to be true; up to the last I give the less probable suggestions in the notes, or in the frequent alternatives. Finally I would remind my readers that my dictionary of the Gathas has long been in manuscript, and that I hope now to furnish it, only delaying to complete a Sanskrit rendering as a preliminary study. My dictionary will be curtailed, and if time is given, will cover the entire Avesta texts. (Feb. 1894).