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THE
SACRED BOOKS OF THE EAST

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TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. IV

Second Edition

Orford

AT THE CLARENDON PRESS

1895

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THE ZEND-AVESTA

PART I

THE VENDĪDĀD

TRANSLATED BY

JAMES DARMESTER

Second Edition

xford

AT THE CLARENDON PRESS

1895

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PRINTED IN ENGLAND.

NOTE.

THE completion of this second edition of Professor Darmesteter's translation of the Avesta has been interrupted by the sudden and untimely death of the author. Fortunately, he had already revised the proof-sheets of his translation of the Vendîdâd, and completed his manuscript of the Introduction and Fragments. And, as the original manuscripts and collations, from which the text of the Fragments was derived, are mostly in my possession, the revision of the remaining proof-sheets has been chiefly in my hands, but has been carried out strictly in accordance with the author's views, as ascertained from his French translation of the Avesta. I have only to add that, though differing from my lamented friend in some of his more speculative opinions, I am convinced that it would be difficult to find a sounder scholar, a more brilliant writer, and a more estimable man, all united in the same individual.

E. W. WEST.

May, 1895.

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INTRODUCTION.

CHAPTER I.

THE DISCOVERY OF THE ZEND-AVESTA.

THE Zend-Avesta is the sacred book of the Parsis, that is to say, of the few remaining followers of that religion which reigned over Persia at the time when the second successor of Mohammed overthrew the Sassanian dynasty (642 A. C.)¹, and which has been called Dualism, or Mazdeism, or Magism, or Zoroastrianism, or Fire-worship, according as its main tenet, or its supreme God², or its priests, or its supposed founder, or its apparent object of worship has been most kept in view. In less than a century after their defeat, most of the conquered people were brought over to the faith of their new rulers, either by force, or policy, or the attractive power of a simpler form of creed. But many of those who clung to the faith of their fathers, went and sought abroad for a new home, where they might freely worship their old gods, say their old prayers, and perform their old rites. That home they found at last among the tolerant Hindus, on the western coast of India and in the peninsula of Guzerat³. There they throve and there they live still, while the ranks of their co-religionists in Persia are daily thinning and dwindling away⁴.

¹ At the battle of Nihâvand.

² Ahura Mazda.

³ They settled first at Sangân, not far from Damân; thence they spread over Surat, Nowsâri, Broach, and Kambay; and within the last two centuries they have settled at Bombay, which now contains the bulk of the Parsi people, nearly 90,000 souls (89,887 according to the census in 1891).

⁴ A century ago, it is said, they still numbered nearly 100,000 souls; but

As the Parsis are the ruins of a people, so are their sacred books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendour. Yet great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologian, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Qur'ân. Persia, it is known, had much influence on each of the movements which produced, or proceeded from, those three books; she lent much to the first heresiarchs, much to the Rabbis, much to Mohammed. By help of the Parsi religion and the Avesta, we are enabled to go back to the very heart of that most momentous period in the history of religious thought, which saw the blending of the Aryan mind with the Semitic, and thus opened the second stage of Aryan thought.

Inquiries into the religion of ancient Persia began long ago, and it was the old enemy of Persia, the Greek, who first studied it. Aristotle¹, Hermippus², and many others³ wrote of it in books of which, unfortunately, nothing more than a few fragments or merely the titles have come down to us. We find much valuable information about it, scattered in the accounts of historians and travellers, extending over ten centuries, from Herodotos down to Agathias and Procopius (from 450 B.C. to 550 A.C.)⁴. The clearest and most faithful account of the dualist doctrine is found in the treatise *De Iside et Osiride*, ascribed to Plutarch. But

there now remain no more than 8,000 or 9,000, scattered in Yazd and the surrounding villages (Dosabhoj Framji, *History of the Parsis*.—Houtum-Schindler gave 8,499 in 1879; of that number there were 6,483 in Yazd, 1,756 in Kirmân, 150 in Teherân: see Z. D. M. G., 1882, p. 55).

¹ Diogenes Laertius, *Prooemium* 8.

² Pliny, *Hist. Nat.* XXX, 1, 2. Cf. Windischmann, *Zor. Stud.* p. 288.

³ Dinon, *Theopompus* (the 8th book of his *Philippica*), Hermodorus, *Heraclides Cumanus*.

⁴ All this store of information has been collected by Brisson (see below), Kleuker (see below), and Windischmann (*Zoroastrische Studien*, 260 seq.)

Zoroastrianism was never more eagerly studied than in the first centuries of the Christian era, though without anything of the disinterested and almost scientific curiosity of the earlier times. Religious and philosophic sects, in search of new dogmas, eagerly received whatever came to them bearing the name of Zoroaster. As Xanthos the Lydian, who is said to have lived before Herodotus, had mentioned Zoroastrian *Λόγια*¹, there came to light, in those later times, scores of oracles, styled *Λόγια τοῦ Ζωροάστρου*, or 'Oracula Chaldaica sive Magica,' the work of Neo-Platonists who were but very remote disciples of the Median sage. As his name had become the very emblem of wisdom, they would cover with it the latest inventions of their ever-deepening theosophy. Zoroaster and Plato were treated as if they had been philosophers of the same school, and Hierocles expounded their doctrines in the same book. Proclus collected seventy Tetrads of Zoroaster and wrote commentaries on them²; but we need hardly say that Zoroaster commented on by Proclus was nothing more or less than Proclus commented on by Proclus. Prodicus the Gnostic possessed secret books of Zoroaster³; and, upon the whole, it may be said that in the first centuries of Christianity, the religion of Persia was more studied and less understood than it had ever been before. The real object aimed at, in studying the old religion, was to form a new one.

Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences. It was not until the Renaissance that real inquiry was resumed. The first step was to collect all the information that could be gathered from Greek and Roman writers. That task was undertaken and successfully completed by Barnabé Brisson⁴. A nearer approach to the

¹ See Nicolaus Damascenus, Didot, *Fragm. Hist.* III, 409.

² Fabricius, *Graeca Bibliotheca*, fourth ed. p. 309 seq.

³ Clemens Alexandrinus, *Stromata* I. Cf. Porphyrius, *de vita Plotini*, § 16.

⁴ 'De regio Persarum principatu libri tres,' Paris, 1590. The second book is devoted to the religion and manners of the ancient Persians.

original source was made in the following century by Italian, English, and French travellers in Asia. Pietro della Valle, Henry Lord, Mandelslo, Ovington, Chardin, Gabriel du Chinon, and Tavernier found Zoroaster's last followers in Persia and India, and made known their existence, their manners, and the main features of their belief to Europe. Gabriel du Chinon saw their books and recognised that they were not all written in the same language, their original holy writ being no longer understood except by means of translations and commentaries in another tongue.

In the year 1700, a professor at Oxford, Thomas Hyde, the greatest Orientalist of his time in Europe, made the first systematic attempt to restore the history of the old Persian religion by combining the accounts of the Mohammedan writers with 'the true and genuine monuments of ancient Persia¹.' Unfortunately the so-called genuine monuments of ancient Persia were nothing more than recent Persian compilations or refacimenti². But notwithstanding this defect, which could hardly be avoided then, and a distortion of critical acumen³, the book of Thomas Hyde was the first complete and true picture of modern Parsiism, and it made inquiry into its history the order of the day. A warm appeal made by him to the zeal of travellers, to seek for and procure at any price the sacred books of the Parsis, did not remain ineffectual, and from that time scholars bethought themselves of studying Parsiism in its own home.

¹ 'Veterum Persarum et Parthorum et Medorum religionis historia,' Oxford, 1700.

² The Saddar, an excellent text-book of Parsiism, of which he gave an incorrect edition (the only one still in existence) and an incorrect translation, superseded only lately by West's translation in the Sacred Books of the East.—A Persian metrical translation of the Pahlavi *Arđâ Virâf's* visit to hell.—The *Farhangi Jihângîrî*, a Persian dictionary compiled in 1609 and explaining many Pahlavi and Pazend terms.

³ Being struck with the many analogies between the Zoroastrian and the biblical systems, he recognised in Abraham the first lawgiver of ancient Persia, in Magism a Sabeian corruption of the primeval faith, and in Zoroaster a reformer, who had learnt the forgotten truth from the exiled Jews in Babylon.

Eighteen years later, a countryman of Hyde, George Boucher, received from the Parsis in Surat a copy of the Vendidad Sâda, which was brought to England in 1723 by Richard Cobbe¹. But the old manuscript was a sealed book, and the most that could then be made of it was to hang it by an iron chain to the wall of the Bodleian Library², as a curiosity to be shown to foreigners. A few years later, a Scotchman, named Fraser, went to Surat, with the view of obtaining from the Parsis, not only their books, but also a knowledge of their contents. He was not very successful in the first undertaking, and utterly failed in the second.

In 1754 a young man, twenty years old, Anquetil Duperron, a scholar of the *École des Langues Orientales* in Paris, happened to see a facsimile of four leaves of the Oxford Vendidad, which had been sent from England, a few years before, to Etienne Fourmont, the Orientalist. He determined at once to give to France both the books of Zoroaster and the first European translation of them. Too impatient to set off, to wait for a mission from the government which had been promised to him, he enlisted as a private soldier in the service of the French East India Company; he embarked at Lorient on the 24th of February, 1755, and after three years of endless adventures and dangers through the whole breadth of Hindustan, at the very time when war was waging between France and England, he arrived at last in Surat, where he stayed among the Parsis for three years more. Here began another struggle, not less hard, but more decisive, against the same mistrust and ill-will which had disheartened Fraser; but he came out of it victorious, and prevailed at last on the Parsis to part both with their books and their knowledge. He came back to Paris on the 14th of March, 1764, and deposited on the following day at the *Bibliothèque Royale* the whole of the *Zend-Avesta* and copies of several tradi-

¹ It was entitled: 'Leges sacrae ritus ex liturgia Zoroastri. . . scripsit hunc librum Tched Divdadi filius,' Vendidad (*Gût Dêv Dât*) being mistaken for a man's name. The manuscript was written in the year 1050 of Yazdgard (1680-1681 A.D.)

² It is numbered nowadays, *Orientalia*, 322.

tional books. He spent ten years in studying the material he had collected, and published in 1771 the first European translation of the *Zend-Avesta* ¹.

A violent dispute broke out at once, as half the learned world denied the authenticity of the *Avesta*, which it pronounced a forgery. It was the future founder of the Royal Asiatic Society, William Jones, a young Oxonian then, who opened the war. He had been wounded to the quick by the scornful tone adopted by Anquetil towards Hyde and a few other English scholars: the *Zend-Avesta* suffered for the fault of its introducer, Zoroaster for Anquetil. In a pamphlet written in French ², with a verve and in a style which showed him to be a good disciple of Voltaire, W. Jones pointed out, and dwelt upon, the oddities and absurdities with which the so-called sacred books of Zoroaster teemed. It is true that Anquetil had given full scope to satire by the style he had adopted: he cared very little for literary elegance, and did not mind writing *Zend* and *Persian* in French; so the new and strange ideas he had to express looked stranger still in the outlandish garb he gave them. Yet it was less the style than the ideas that shocked the contemporary of Voltaire ³. His main argument was that books, full of such silly tales, of laws and rules so absurd, of descriptions of gods and demons so grotesque, could not be the work of a sage like Zoroaster, nor the code of a religion so much celebrated for its simplicity, wisdom, and purity. His conclusion was that the *Avesta* was a rhapsody of some modern Guebre. In fact the only thing in which Jones succeeded was to prove in a decisive manner that the ancient Persians were not equal to the *lumières* of the eighteenth century, and that the authors of the *Avesta* had not read the *Encyclopédie*.

Jones's censure was echoed in England by Sir John

¹ 'Zend-Avesta, ouvrage de Zoroastre, contenant les Idées Théologiques, Physiques et Morales de ce Législateur. . . . Traduit en François sur l'Original Zend.' Par M. Anquetil Du Perron, 3 vols. in 4^o, Paris, 1771.

² 'Lettre à M. A*** du P***, dans laquelle est compris l'examen de sa traduction des livres attribués à Zoroastre.'

³ Cf. Voltaire's article on Zoroaster in the *Dictionnaire philosophique*.

Chardin and Richardson, in Germany by Meiners. Richardson tried to give a scientific character to the attacks of Jones by founding them on philological grounds¹. That the Avesta was a fabrication of modern times was shown, he argued, by the number of Arabic words he fancied he found both in the Zend and Pahlavi dialects, as no Arabic element was introduced into the Persian idioms earlier than the seventh century; also by the harsh texture of the Zend, contrasted with the rare euphony of the Persian; and, lastly, by the radical difference between the Zend and Persian, both in words and grammar. To these objections, drawn from the form, he added another derived from the uncommon stupidity of the matter.

In Germany, Meiners, to the charges brought against the newly-found books, added another of a new and unexpected kind, namely, that they spoke of ideas unheard of before, and made known new things. 'Pray, who would dare ascribe to Zoroaster books in which are found numberless names of trees, animals, men, and demons unknown to the ancient Persians; in which are invoked an incredible number of pure animals and other things, which, as appears from the silence of ancient writers, were never known, or at least never worshipped, in Persia? What Greek ever spoke of Hôh, of Jemshîd, and of such other personages as the fabricators of that rhapsody exalt with every kind of praise, as divine heroes²?'

Anquetil and the Avesta found an eager champion in the person of Kleuker, professor in the University of Riga. As soon as the French version of the Avesta appeared, he published a German translation of it, and also of Anquetil's historical dissertations³. Then, in a series of dissertations of his own⁴, he vindicated the authenticity of the Zend

¹ 'A Dissertation on the Languages, Literature, and Manners of Eastern Nations,' Oxford, 1777.

² 'De Zoroastris vita, institutis, doctrina et libris,' in the *Novi Commentarii Societatis Regiæ*, Goettingen, 1778-1779.

³ 'Zend-Avesta . . . nach dem Franzoesischen des Herrn Anquetil Du Perron,' 3 vols. in 4°, 1776.

⁴ 'Anhang zum Zend-Avesta,' 2 vols. in 4°, 1781.

books. Anquetil had already tried to show, in a memoir on Plutarch, that the data of the Avesta fully agree with the account of the Magian religion given in the treatise on 'Isis and Osiris.' Kleuker enlarged the circle of comparison to the whole of ancient literature.

In the field of philology, he showed, as Anquetil had already done, that Zend has no Arabic elements in it, and that Pahlavi itself, which is more modern than Zend, does not contain any Arabic, but only Semitic words of the Aramean dialect, which are easily accounted for by the close relations of Persia with Aramean lands in the time of the Sassanian kings. He showed, lastly, that Arabic words appear only in the very books which Parsi tradition itself considers modern.

Another staunch upholder of the Avesta was the numismatologist Tychsen, who, having begun to read the book with a prejudice against its authenticity, quitted it with a conviction to the contrary. 'There is nothing in it,' he writes, 'but what befits remote ages and a man philosophising in the infancy of the world. Such traces of a recent period as they fancy to have found in it, are either due to misunderstandings, or belong to its later portions. On the whole there is a marvellous accordance between the Zend-Avesta and the accounts of the ancients with regard to the doctrine and institutions of Zoroaster. Plutarch agrees so well with the Zend books that I think no one will deny the close resemblance of doctrines and identity of origin. Add to all this the incontrovertible argument to be drawn from the language, the antiquity of which is established by the fact that it was necessary to translate a part of the Zend books into Pahlavi, a language which was growing obsolete as early as the time of the Sassanides. Lastly, it cannot be denied that Zoroaster left books which were, through centuries, the groundwork of the Magic religion, and which were preserved by the Magi, as shown by a series of documents from the time of Hermippus. Therefore I am unable to see why we should not trust the Magi of our days when they ascribe to Zoroaster those traditional

books of their ancestors, in which nothing is found to indicate fraud or a modern hand ¹.

Two years afterwards, in 1793, was published in Paris a book which, without directly dealing with the Avesta, was the first step taken to make its authenticity incontrovertible. It was the masterly memoir by Sylvestre de Sacy, in which the Pahlavi inscriptions of the first Sassanides were deciphered for the first time and in a decisive manner. De Sacy, in his researches, had chiefly relied on the Pahlavi lexicon published by Anquetil, whose work vindicated itself thus—better than by heaping up arguments—by promoting discoveries. The Pahlavi inscriptions gave the key, as is well known, to the Persian cuneiform inscriptions, which were in return to put beyond all doubt the genuineness of the Zend language.

Tychsen, in an appendix to his Commentaries, pointed to the importance of the new discovery: 'This,' he writes, 'is a proof that the Pahlavi was used during the reign of the Sassanides, for it was from them that these inscriptions emanated, as it was by them—nay, by the first of them, Ardeshîr Bâbagân—that the doctrine of Zoroaster was revived. One can now understand why the Zend books were translated into Pahlavi. Here, too, everything agrees, and speaks loudly for their antiquity and genuineness.'

About the same time Sir William Jones, then president of the Royal Asiatic Society, which he had just founded, resumed in a discourse delivered before that Society the same question he had solved in such an off-hand manner twenty years before. He was no longer the man to say, '*Sied-il à un homme né dans ce siècle de s'infatuer de fables indiennes?*' and although he had still a spite against Anquetil, he spoke of him with more reserve than in 1771. However, his judgment on the Avesta itself was not altered on the whole, although, as he himself declared, he had not thought it necessary to study the text. But a glance at the Zend glossary published by Anquetil suggested to him a remark

¹ '*Commentatio prior observationes historico-criticæ de Zoroastre ejusque scriptis et placitis exhibens.*' Goettingen, in the *Novi Comment. Soc. Reg.* 1791.

which makes Sir William Jones, in spite of himself, the creator of the comparative grammar of Sanskrit and Zend. 'When I perused the Zend glossary,' he writes, 'I was inexpressibly surprised to find that six or seven words in ten are pure Sanscrit, and even some of their inflexions formed by the rules of the Vyácaran¹, as yushmácam, the genitive plural of yushmad. Now M. Anquetil most certainly, and the Persian compiler most probably, had no knowledge of Sanscrit, and could not, therefore, have invented a list of Sanscrit words; it is, therefore, an authentic list of Zend words, which has been preserved in books or by tradition; it follows that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular idioms, which we know to have been spoken in India two thousand years ago².' This conclusion, that Zend is a Sanskrit dialect, was incorrect, the connection assumed being too close; but it was a great thing that the near relationship of the two languages should have been brought to light.

In 1798 Father Paulo de St. Barthélemy further developed Jones's remark in an essay on the antiquity of the Zend language³. He showed its affinity with the Sanskrit by a list of such Zend and Sanskrit words as were least likely to have been borrowed, viz. those that designate the degrees of relationship, the limbs of the body, and the most general and essential ideas. Another list, intended to show, on a special topic, how closely connected the two languages are, contains eighteen words taken from the liturgic language used in India and Persia. This list was not very happily drawn up, as out of the eighteen instances there is not a single one that stands inquiry; yet it was a happy idea, and one which has not even yet yielded all that it promised. His conclusions were that in a far remote antiquity Sanskrit was spoken in Persia and Media, that it gave birth to the Zend language, and that the Zend-Avesta is authentic: 'Were it but a recent compilation,' he writes, 'as Jones

¹ The Sanskrit Grammar.

² Asiatic Researches, II, § 3.

³ 'De antiquitate et affinitate linguæ samscredamicæ et germanicæ,' Rome, 1798.

asserts, how is it that the oldest rites of the Parsis, that the old inscriptions of the Persians, the accounts of the Zoroastrian religion in the classical writers, the liturgic prayers of the Parsis, and, lastly, even their books do not reveal the pure Sanskrit, as written in the land wherein the Parsis live, but a mixed language, which is as different from the other dialects of India as French is from Italian? This amounted, in fact, to saying that the Zend is not derived from the Sanskrit, but that both are derived from another and older language. The Carmelite had a dim notion of that truth, but, as he failed to express it distinctly, it was lost for years, and had to be re-discovered.

The first twenty-five years of this century were void of results, but the old and sterile discussions as to the authenticity of the texts continued in England. In 1808 John Leyden regarded Zend as a Prakrit dialect, parallel to Pali; Pali being identical with the Magadhi dialect and Zend with the Sauraseni¹. In the eyes of Erskine Zend was a Sanskrit dialect, imported from India by the founders of Mazdeism, but never spoken in Persia². His main argument was that Zend is not mentioned among the seven dialects which were current in ancient Persia according to the Farhang-i Jehangiri³, and that Pahlavi and Persian exhibit no close relationship with Zend.

In Germany, Meiners had found no followers. The theologians appealed to the Avesta in their polemics⁴, and Rhode sketched the religious history of Persia after the translations of Anquetil⁵.

Erskine's essay provoked a decisive answer⁶ from Emmanuel Rask, one of the most gifted minds in the new school of philology, who had the honour of being a pre-

¹ Asiatic Researches, X.

² Ibid. X.

³ A large Persian dictionary compiled in India in the reign of Jehangir.

⁴ 'Erläuterungen zum Neuen Testament aus einer neueröffneten Morgenländischen Quelle, 'Ἰσὸν μάγοι ἀπὸ ἀνατολῶν,' Riga, 1775.

⁵ 'Die Heilige Sage . . . des Zend-Volks,' Francfort, 1820.

⁶ 'Ueber das Alter und die Echtheit der Zend-Sprache und des Zend Avesta' (übersetzt von F. H. von der Hagen), Berlin, 1826. Remarks on the Zend Language and the Zend-Avesta (Transactions of the Bombay branch of the Royal Asiatic Society, III, 524).

cursor of both Grimm and Burnouf. He showed that the list of the Jehangiri referred to an epoch later than that to which Zend must have belonged, and to parts of Persia different from those where it must have been spoken ; he showed further that modern Persian is not derived from Zend, but from a dialect closely connected with it ; and, lastly, he showed what was still more important, that Zend was not derived from Sanskrit. As to the system of its sounds, Zend approaches Persian rather than Sanskrit ; and as to its grammatical forms, if they often remind one of Sanskrit, they also often remind one of Greek and Latin, and frequently have a special character of their own. Rask also gave the paradigm of three Zend nouns, belonging to different declensions, as well as the right pronunciation of the Zend letters, several of which had been incorrectly given by Anquetil. This was the first essay on Zend grammar, and it was a masterly one.

The essay published in 1831 by Peter von Bohlen on the origin of the Zend language threw the matter forty years back. According to him, Zend is a Prakrit dialect, as it had been pronounced by Jones, Leyden, and Erskine. His mistake consisted in taking Anquetil's transcriptions of the words, which are often so incorrect as to make them look like corrupted forms when compared with Sanskrit. And, what was worse, he took the proper names in their modern Parsi forms, which often led him to comparisons that would have appalled Ménage. Thus Ahri man became a Sanskrit word ariman, which would have meant 'the fiend ;' yet Bohlen might have seen in Anquetil's work itself that Ahri-man is nothing but the modern form of Angra Mainyu, words which hardly remind one of the Sanskrit ariman. Again, the angel Vohu-manô, or 'good thought,' was reduced, by means of the Parsi form Bahman, to the Sanskrit bâhumân, 'a long-armed god.'

At length came Burnouf. From the time when Anquetil had published his translation, that is to say, during seventy years, no real progress had been made in knowledge of the Avesta texts. The notion that Zend and Sanskrit are two kindred languages was the only new idea that had been

acquired, but no practical advantage for the interpretation of the texts had resulted from it. Anquetil's translation was still the only guide, and as the doubts about the authenticity of the texts grew fainter, the authority of the translation became greater, the trust reposed in the Avesta being reflected on to the work of its interpreter. The Parsis had been the teachers of Anquetil; and who could ever understand the holy writ of the Parsis better than the Parsis themselves? There was no one who even tried to read the texts by the light of Anquetil's translation, to obtain a direct understanding of them.

About 1825 Eugène Burnouf was engaged in a course of researches on the geographical extent of the Aryan languages in India. After he had defined the limits which divide the races speaking Aryan languages from the native non-brahmanical tribes in the south, he wanted to know if a similar boundary had ever existed in the north-west; and if it is outside of India that the origin of the Indian languages and civilisation is to be sought for. He was thus led to study the languages of Persia, and, first of all, the oldest of them, the Zend. But as he tried to read the texts by help of Anquetil's translation, he was surprised to find that this was not the clue he had expected. He saw that two causes had misled Anquetil: on the one hand, his teachers, the Parsi dasturs, either knew little themselves or taught him imperfectly, not only the Zend, but even the Pahlavi intended to explain the meaning of the Zend; so that the tradition on which his work rested, being incorrect in itself, corrupted it from the very beginning; on the other hand, as Sanskrit was unknown to him and comparative grammar did not as yet exist, he could not supply the defects of tradition by their aid. Burnouf, laying aside tradition as found in Anquetil's translation, consulted it as found in a much older and purer form, in a Sanskrit translation of the Yasna made in the fifteenth century by the Parsi Neriosengh in accordance with the old Pahlavi version. The information given by Neriosengh he tested, and either confirmed or corrected, by a comparison of parallel passages and by the help of comparative grammar, which had just

been founded by Bopp, and applied by him successfully to the explanation of Zend forms. Thus he succeeded in tracing the general outlines of the Zend lexicon and in fixing its grammatical forms, and founded the only correct method of interpreting the Avesta. He also gave the first notions of a comparative mythology of the Avesta and the Veda, by showing the identity of the Vedic Yama with the Avesta Yima, and of Traitāna with Thraētaona and Feridūn. Thus he made his 'Commentaire sur le Yasna' a marvellous and unparalleled model of critical insight and steady good sense, equally opposed to the narrowness of mind which clings to matters of fact without rising to their cause and connecting them with the series of associated phenomena, and to the wild and uncontrolled spirit of comparison, which, by comparing everything, confounds everything. Never sacrificing either tradition to comparison or comparison to tradition, he knew how to pass from the one to the other, and was so enabled both to discover facts and to explain them.

At the same time the ancient Persian inscriptions at Persepolis and Behistun were deciphered by Burnouf in Paris, by Lassen in Bonn, and by Sir Henry Rawlinson in Persia. Thus was revealed the existence, at the time of the first Achaemenian kings, of a language closely connected with that of the Avesta, and the last doubts as to the authenticity of the Zend books were at length removed. It would have required more than an ordinary amount of scepticism to look still upon the Zend as an artificial language, of foreign importation, without root in the land where it was written, and in the conscience of the people for whom it was written, at the moment when a twin language, bearing a striking likeness to it in nearly every feature, was suddenly making itself heard from the mouth of Darius, and speaking from the very tomb of the first Achaemenian king. That unexpected voice silenced all controversies, and the last echoes of the loud discussion which had been opened in 1771 died away unheeded¹.

¹ The attacks of John Romer ('Zend: Is it an Original Language?' London,

CHAPTER II.

THE INTERPRETATION OF THE ZEND-AVESTA.

The peace did not last long, and a year after the death of Burnouf a new controversy broke out, which still continues, the battle of the methods, that is, the dispute between those who, to interpret the Avesta, rely chiefly or exclusively on tradition, and those who rely only on comparison with the Vedas. The cause of the rupture was the rapid progress made in the knowledge of the Vedic language and literature: the deeper one penetrated into that oldest form of Indian words and thoughts, the more striking appeared its close affinity with the Avesta words and thoughts. Many a mysterious line in the Avesta received an unlooked-for light from the poems of the Indian *Rishis*, and the long-forgotten past and the origin of many gods and heroes, whom the Parsi worships and extols without knowing who they were and whence they came, were suddenly revealed by the Vedas. Emboldened by its bright discoveries, the comparative method took pity on its slower and less brilliant rival, which was then making its first attempts to unravel the Pahlavi traditional books. Is it worth while, said the Vedic scholars¹, to try slowly and painfully to extract the secret of the old book from that uncouth literature? Nay, is there any hope that its secret is there? Translating the Avesta in accordance with the Pahlavi is not translating the Avesta, but only translating the Pahlavi version, which, wherever it has been deciphered, is found to wander strangely from the true meaning of the original text. Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages. From the time when the Avesta was written to the time when it was translated, many ideas had undergone great changes: such ideas, tradition must needs either

1855) called forth a refutation only in Bombay (Dhanjibai Framji, 'On the Origin and the Authenticity of the Aryan Family of Languages, the Zend-Avesta and the Huzvarash,' 1861).

¹ Roth, Benfey, Haug. Cf. *Revue Critique*, 1877, II, 81.

misunderstand or not understand at all, and tradition is always either new sense or nonsense. The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice. the reflex of one and the same thought : the Vedas, therefore, are both the best lexicon and the best commentary to the Avesta.

The traditional school¹ replied that translating Zend by means of Sanskrit and the Avesta by means of the Vedas, because Zend and the Avesta are closely related to Sanskrit and the Vedas, is forgetting that relationship is not identity, and that what interests the Zend scholar is not to know how far Zend agrees with Sanskrit, but what it is in itself: what he seeks for in the Avesta, is the Avesta, not the Veda. Both the Vedic language and the Vedas are quite unable to teach us what became in Persia of those elements, which are common to the two systems, a thing which tradition alone can teach us. By the comparative method, the Zend *meregha*, which means 'a bird,' would assume the meaning of 'gazelle' to accord with the Sanskrit *mṛiga*; *ratu*, 'a part of the day,' would be extended to 'a season' out of regard for *ritu*; *mainyu*, 'a spirit,' and *dahyu*, 'a province,' would be degraded to 'anger' and to 'a set of thieves,' and 'the demons,' the *Daêvas*, would ascend from their dwelling in hell up to heaven, to meet their philological brothers, the Indian *Devas*. The traditional method, as it starts from matters of fact, moves always in the field of reality; the comparative method starts from an hypothesis, moves in a vacuum, and builds up a fanciful religion and a fanciful language.

Such being the methods of the two schools, it often happened that a passage, translated by two scholars, one of each school, took so different an aspect that a layman would have been quite unable to suspect that it was one and the same passage he had read twice. Yet the divergence between the two methods is more apparent than real, and proceeds from an imperfect notion of the field in

¹ Spiegel, Justi.

which each of them ought to work. They ought not to oppose, but assist one another, as they are not intended to instruct us about the same kind of facts, but about two kinds of facts quite different and independent. No language, no religion, that has lived long and changed much, can be understood at any moment of its development, unless we know what it was before and what it became afterwards. The language and religion of the Avesta record but a moment in the long life of the Iranian language and thought, so that we are unable to understand them, unless we know whence they came and what they became. What they became we learn directly from tradition, since the tradition arose from the very ideas which the Avesta expresses; whence they came we learn indirectly from the Vedas, because the Vedas come from the same source as the Avesta. Therefore it cannot happen that the tradition and the Veda will really contradict one another, if we take care to ask from each only what it knows, from one the present, and from the other the past. Each method is equally right and equally efficacious at its proper time and in its right place. The first place belongs to tradition, as it comes straight from the Avesta. The second inquiry, to be successful, requires infinite prudence and care: the Veda is not the past of the Avesta, as the Avesta is the past of tradition; the Avesta and Veda are not derived from one another, but from one and the same original, diversely altered in each, and, therefore, there are two stages of variation between them, whereas from the Avesta to tradition there is only one. The Veda, if first interrogated, gives no valuable evidence, as the words and gods, common to the two systems, may not have retained in both the same meaning they had in the Indo-Iranian period: they may have preserved it in one and lost it in the other, or they may have both altered it, but each in a different way. The Veda, generally speaking, cannot help us in discovering matters of fact in the Avesta, but only in explaining them when discovered by tradition. If we review the discoveries made by the masters of the comparative school, it will be seen that they have in reality started, without noticing it,

from facts formerly established by tradition. In fact tradition gives the materials, and comparison puts them in order. It is not possible, either to know the Avesta without the former, or to understand it without the latter.

The traditional school, and especially its indefatigable and well-deserving leader, Spiegel, made us acquainted with the nature of the old Iranian religion by gathering together all its materials; the comparative school tried to explain its growth. The traditional school published the text and the traditional translations, and produced the first Parsi grammar, the first Pahlavi grammar, and the first translation of the Avesta which had been made since Anquetil. The danger with it is that it shows itself too apt to stop at tradition, instead of going from it to comparison. When it undertakes to expound the history of the religion, it cannot but be misled by tradition. Any living people, although its existing state of mind is but the result of various and changing states through many successive ages, yet, at any particular moment of its life, keeps the remains of its former stages of thought in order, under the control of the principle that is then predominant. Thus it happens that its ideas are connected together in a way which seldom agrees with their historical sequence: chronological order is lost to sight and replaced by logical order, and the past is read into the present. Comparison alone can enable us to put things in their proper place, to trace their birth, their growth, their changes, their former relations, and lead us from the logical order, which is a shadow, to the historical order, which is the substance.

The comparative school developed Indo-Iranian mythology. Roth showed after Burnouf how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda, the supreme god of Iran, with Varuṇa, the supreme god of the Vedic age. In the same direction Windischmann, in his 'Zoroastrian Essays' and in his studies on Mithra and Anâhita, displayed singular sagacity. But the dangers of the method came to light in the works of Haug, who, giving a definite form to a system still

fluctuating, converted Mazdeism into a religious revolution against Vedic polytheism, found historical allusions to that schism both in the Avesta and in the Veda, pointed out curses against Zoroaster in the Vedas, and, in short, transformed, as it were, the two books into historical pamphlets¹.

In the contest about the authenticity of the Avesta, one party must necessarily have been right and the other wrong; but in the present struggle the issue is not so clear, as both parties are partly right and partly wrong. Both of them, by following their principles, have rendered such services to science as seem to give each a right to cling to its own method more firmly than ever. Yet it is to be hoped that they will see at last that they must be allies, not enemies, and that their common work must be begun by the one and completed by the other.

CHAPTER III.

THE FORMATION OF THE ZEND-AVESTA.

§ 1. The collection of Zend fragments, known as the Zend-Avesta², is divided, in its usual form, into two parts.

The first part, or the Avesta properly so called, contains the Vendîdâd, the Vispêrad, and the Yasna. The Vendîdâd is a compilation of religious laws and of mythical tales; the Vispêrad is a collection of litanies for the sacrifice; and the Yasna is composed of litanies of the same

¹ It would be unjust, when speaking of Haug, not to recall the invaluable services he rendered in the second part of his career, as a Pahlavi scholar. He was the first who thought of illustrating the Pahlavi of the books by the Pahlavi of the inscriptions, and thus determined the reading of the principal elements in the manuscript Pahlavi.

² A very improper designation, as Zend means 'a commentary or explanation,' and was applied only to explanatory texts, to the translations of the Avesta. Avesta (from the old Persian *â bastâ*, 'the law;') see Oppert, *Journal Asiatique*, 1872, Mars) is the proper name of the original texts. What it is customary to call 'the Zend language' ought to be named 'the Avesta language;' the Zend being no language at all; and, if the word be used as the designation of one, it can be rightly applied only to the Pahlavi. The expression 'Avesta and Zend' is often used in the Pahlavi commentary to designate 'the law with its traditional and revealed explanation.'

kind and of five hymns or Gâthas written in a special dialect, older than the general language of the Avesta.

These three books are found in manuscripts in two different forms: either each by itself, in which case they are generally accompanied by a Pahlavi translation; or the three mingled together according to the requirements of the liturgy, as they are not each recited separately in their entirety, but the chapters of the different books are intermingled; and in this case the collection is called the Vendîdâd Sâda or 'Vendidâd pure,' as it exhibits the original text alone, without a translation.

The second part, generally known as the Khorda Avesta or 'Small Avesta,' is composed of short prayers which are recited not only by the priests, but by all the faithful, at certain moments of the day, month, or year, and in presence of the different elements; these prayers are the five Gâh, the thirty formulas of the Sîrôzah, the three Âfrigân, and the six Nyâyis. But it is also usual to include in the Khorda Avesta, though they are no real part of it, the Yasts or hymns of praise and glorification to the several Izads, and a number of fragments, the most important of which is the Hadhókht Nask.

§ 2. That the extent of the sacred literature of Mazdeism was formerly much greater than it is now, appears not only from internal evidence, that is, from the fragmentary character of the book, but is also proved by historical evidence. In the first place, the Arab conquest proved fatal to the religious literature of the Sassanian ages, a great part of which was either destroyed by the fanaticism of the conquerors and the new converts, or lost during the long exodus of the Parsis. Thus the Pahlavi translation of the Vendîdâd, which was not finished before the latter end of the Sassanian dynasty, contains not a few Zend quotations from books which are no longer in existence: whole chapters also, or large quotations, of lost books are preserved in Pahlavi and Parsi tracts, like the Nirangistân and the Aogemaidê; and numerous quotations, from texts unknown before, have recently come to light in a Pahlavi Ravâet discovered in Bombay. It is a tradition with the Parsis,

that the Yasts were originally thirty in number, there having been one for each of the thirty Izads who preside over the thirty days of the month; yet there are only eighteen now extant. The Bundahis contains much matter which is not spoken of in the existing Avesta, but which appears to have been taken from Zend books that were still in the hands of its compiler.

What helped to preserve the Avesta is obvious; taken as a whole, it does not profess to be a religious encyclopedia, but only a liturgical collection, and it bears more likeness to a Prayer Book than to the Bible. It can be readily conceived that the Vendidâd Sâda, which had to be recited every day, would be more carefully preserved than the Yasts, which are generally recited once a month; and these again more carefully than other books, which, however sacred they might be, were not used in the performance of worship. Many texts, no doubt, were lost in consequence of the Arab conquest, but mostly such as would have more importance in the eyes of the theologian than in those of the priest. But we are no longer in the dark as to the character and the contents of that larger literature of which our Avesta is a remnant: that literature is known to us, in its general outlines, through a Pahlavi analysis which was made in the ninth century, two centuries after the Arab conquest and at a time when the sacred literature of the Sassanian times was still in existence. West's translation of that synopsis¹ is the greatest service rendered in the last twenty years in the field of Avesta scholarship, and has for the first time rendered a history of Avesta literature possible.

§ 3. During the Sassanian period, while Zoroastrianism was the state religion, the collection of sacred writings was composed of twenty-one books or Nasks, distributed into three classes, each of seven Nasks; being called respectively the Gâtha group (*gâsân*), the group of the law (*dât*), and the group of the Hadha-mâthra; or the theological group, the legal group, and the mixed group.

¹ Pahlavi Texts, IV (forming vol. xxxvii of the Sacred Books of the East).

The seven Gātha Nasks, thus named because they are mostly a development of the Gāthas, are:—

- The Stôt Yast (Dk. VIII, 46);
- The Sûtkar (Dk. VIII, 2; IX, 2);
- The Varst-mânsar (Dk. VIII, 3; IX, 24);
- The Bak (Dk. VIII, 4; IX, 47);
- The Vastag (Dk. VIII, 12);
- The Hâdhôkht (Dk. VIII, 45);
- The Spand (Dk. VIII, 14).

We possess the Stôt Yast (in Zend Staota yêsnya) in its entirety: it is the core of the aggregate known as the Yasna, and the most holy part of the Avesta. It contains thirty-three chapters, of which twenty-two are metrical and written in an archaic style, these being the Gāthas, properly so called, and the three chief prayers (Ahuna Vairya, Ashem Vohû, and Yênhê hâtâm); eleven chapters are written in prose and in the common dialect¹.

The Sûtkar, the Varst-mânsar, and the Bak contain each twenty-two chapters, answering to the twenty-two Gāthas, of which they are mere commentaries or paraphrases. We possess small fragments of the Sûtkar² and one chapter of the Varst-mânsar³. Three chapters of the Bak, which are commentaries to the three chief prayers aforesaid, have been incorporated in the Yasna⁴.

Nothing is left of the Vastag, of which the Dinkart gives no analysis, as the author had neither its Avesta, nor its Zend (neither its original text, nor its Pahlavi translation), in an authentic form before him.

Of the Hâdhôkht we have three chapters counted as Yasts⁵, and one inserted in the Yasna⁶.

The Spand, which is dedicated to the story of Zoroaster, has been indirectly preserved, in a modern form, in the Zardust Nâma and in *Arđâ Virâf's* visit to hell.

¹ Gāthas (Yasna XXVIII-LIV) and Yasna XIV-XVII, XXII-XXVII, LVI.

² Fragments to Vd. II, 6; Tahmuras' Fragm. LXIV-LXVIII (?).

³ Westergaard's Fragm. IV (= Farg. XXIII of the Varst-mânsar Nask).

⁴ Chapters XIX, XX, XXI.

⁵ Yasts XI and XXI, XXII.

⁶ The so-called Fshûsha-mâthra (Yasna LVIII).

§ 4. The Legal group contains:—

- The Nîkâtûm (Dk. VIII, 16);
- The Ganbâ-sar-nîgat (Dk. VIII, 21);
- The Hûspâram (Dk. VIII, 28);
- The Sakâtûm (Dk. VIII, 38);
- The Vendîdâd (Dk. VIII, 44);
- The Kitradât (Dk. VIII, 13);
- The Bakân Yast (Dk. VIII, 15).

Only the first five of these Nasks are strictly legal; the last two deal with cosmogony and mythology.

Of those five legal Nasks, one has been preserved in its entirety, the Vendîdâd¹. The Nîkâtûm, the Ganbâ-sar-nîgat, and the Sakâtûm are represented by a few fragments. An important section of the Hûspâram has been preserved, in text and translation, in the Pahlavi Erpatistân and Nîrangistân².

The Kitradât, which gives an historical account of mankind and Iran from the creation of the world till the advent of Zoroaster, has been indirectly preserved in part of the Bundahis and in the Shâhnâma.

The Bakân Yast was a collection of prayers in honour of the several Yazatas. From that Nask are derived sixteen of our Yasts, to which may be added the Hôm Yast (Yasna IX-XI) and the Srôsh Yast (Yasna LVII).

§ 5. The third group of Nasks, the Hadhamâthra, is the least known and the least well preserved. It contained:—

- The Dâmdât (Dk. VIII, 5);
- The Nâtar (Dk. VIII, 6);
- The Pâgag (Dk. VIII, 7);
- The Rat-dât-îtag (Dk. VIII, 8);
- The Baris (Dk. VIII, 9);
- The Kaskîsrav (Dk. VIII, 10);
- The Vîstâsp-sâst (Dk. VIII, 11).

The Dâmdât was the Zoroastrian Genesis; the cosmogonic part of the Bundahis is derived from it. There remains one Zend fragment of it³.

¹ See below, the Introduction to the Vendîdâd.

² See below, p. 300 seq.

³ Fragm. Vd. II, 20 c.

We know nothing of the Nâtar, of which the Dinkart has no analysis.

The Gâh and Sîrôza may be derived from the Pâgag that treats of the Gâhânârs and of the relations between the liturgy and the divisions of time.

The Rat-dât-itag treats of the arrangement of the sacrifice. It is represented by two fragments¹.

The Baris is of an ethical character; the Kaskîrav teaches how to prevent the sacrifice being ill-managed and turning to the benefit of the demons. No fragment has been referred to either of these two Nasks with any certainty².

The Vîstâsp-sâst, or 'the Introduction of Vîstâsp,' treated of the conversion of Vîstâsp by Zoroaster and of his wars against Argâsp. It is represented by the Vîstâsp Yast (Yt. XXIV) and the Âfrîn Paighambar Zartûst (Yt. XXIII). It is one of the sources of the Zardust Nâma.

§ 6. From this rapid review we may draw the following conclusions:—

(1) Out of the twenty-one Nasks of the Sassanian Avesta, we possess two in their entirety (the Vendîdâd and the Stôt Yast) and the most important part of a third (the Bakân Yast).

(2) We have a considerable part of four Nasks: the Bak, the Hâdhôkht, the Vîstâsp-sâst, and the Hûspâram; and several fragments of most of the others.

(3) We know indirectly, through the medium of Pahlavi translations or compilations, the contents of many Nasks of which we have few or no remnants in their original language: the Dâmdât, the Vîstâsp-sâst, the Kitradât, and the Spand. In short we possess specimens, more or less considerable, of fifteen Nasks, and the complete text of the two Nasks which were considered all-important. For the Vendîdâd, being the book of purification, was to the priest the chief of the legal Nasks, and this is most

¹ Tahmuras' Fragm. LVIII; Fragm. to Vd. VII, 43.

² The quotations in the Pahlavi Nirangistân may be referred to the Kaskîrav.

likely the reason to which we owe its preservation. As to the Gâthas, they were already to the Zoroastrians of the Sassanian age just what they are to the Parsis of to-day : their paramount sanctity was the same as it is now, and their extent was the same, as appears from the fact that the three Gâthic Nasks which were developed around the Gâthas, or artificially attached to them, are composed each of twenty-two Fargards, answering one by one to the twenty-two Gâthas of our Yasna. Therefore the many losses that the Sassanian Avesta underwent in the last twelve centuries did not bear on the essential parts ; and the loss, however considerable it may be, is neither absolute, as much of the matter survived under a Pahlavi garb, nor perhaps irreparable, as the Zend finds made in the Pahlavi literature afford a hope for fresh and more important recoveries, when that deep quarry, only half opened, has been worked out through all its strata.

§ 7. It is not only the general outlines of the Sassanian Avesta we find sketched in the Dînkart ; it furnishes us also with a history of its formation¹, which may be summed up as follows :—

The twenty-one Nasks were formed by Ahura Mazda himself out of the twenty-one words of the Ahuna Vairya. They were brought by Zoroaster to king Vîstâsp. Two copies of the complete scriptures were written by order of the king : one was deposited in the treasury at Shapîgân, the other in the Record Office².

When Alexander invaded Persia, the copy in the Record Office was burnt, and the one in Shapîgân was carried off by the Greeks, who had it translated into their own language.

One of the Parthian kings, Valkhash, ordered all the scattered remnants of the Avesta, which had been preserved, either in manuscript or by oral tradition, to be searched for and collected.

¹ In two different concordant documents, one at the end of Dînkart III (West, l. l. pp. xxx and xxxi), the other in the beginning of Dînkart IV (ibid. 412-415).

² *dez-f nipist*, 'the fortress for books : ' cf. the Hebrew ספר קריית.

The founder of the Sassanian dynasty, Ardashîr (211-241), called to his court the high-priest Tansar, gave him the commission to gather and complete the scattered fragments, and invested his work with official authority.

Ardashîr's son, Shâhpûhr I (241-272), ordered the documents relating to profane sciences (medicine, astronomy, geography, philosophy), which were scattered amongst the Hindus and the Greeks, to be collected and embodied in the Avesta.

At last Shâhpûhr II, son of Auhrmazd (309-379), to check the sects that were distressing the religion, ordered a general disputation between them: the champion of orthodoxy, Âdarbâd, son of Mahraspand, submitting himself to a fire-ordeal, went through it victoriously, and the king proclaimed: 'Now we have seen the true religion on earth, we will not suffer any false religion,' and he acted accordingly.

§ 8. This account may be divided into two parts, one extending from the origin to the time of Alexander, the other relating to the restoration of the Avesta after the Greek invasion. These two accounts differ widely in character, the first being vague and legendary, the second being precise in its data and its dates, referring also to an historical period. We shall here have to do only with the second document, of which the import is that the Avesta is a collection that was formed on three occasions out of old fragments: the first edition emanating from a Parthian king, Valkhash: the second from the first Sassanian king, Ardashîr Bâbagân (211-241); the third and last from king Shâhpûhr I (241-272). Let us consider each of these three times, one by one.

§ 9. One may be surprised, at first sight, by the part ascribed to an Arsacide prince in this religious evolution¹. Most Byzantine, Parsi, and Muhammedan writers agree that it was the Sassanian dynasty which raised the Zoroastrian religion from the state of humiliation into which the Greek invasion had made it sink, and, while it gave the

¹ Spiegel, *Eranische Alterthumskunde* III, 782, n. 1.

signal for a revival of the old national spirit, made Mazdeism one of the corner stones of the new establishment ¹. Therefore it seems strange to hear that the first step taken to make Mazdeism a state religion was taken by one of those very Philhellenic Parthian princes, who were fully imbued with Greek ideas and manners. Yet this view must not be accepted unreservedly. Ardashîr is nowhere mentioned as professing a religion different from that of his predecessors. In the struggle between Ardavân and Ardashîr, there was no religious interest at stake, but only a political one ; and we are expressly told by Hamza ² that Ardashîr and his adversaries belonged to the same confession. Nay, we shall see that one of the charges brought against him, by his adversaries, was his wanton infraction of the Zoroastrian laws. There is therefore nothing that makes it impossible to admit that in the time and at the court of a Parthian prince a Zoroastrian movement may have originated.

§ 10. There were four kings at least³ who bore the name of Valkhash : the most celebrated and best known of the four was Vologeses I, the contemporary of Nero. Now that Zoroastrianism prevailed with him, or at least around him, we see from the conduct of his brother Tiridates, who was a Magian (Magus) ⁴ ; and by this term we must not understand a magician ⁵, but a Zoroastrian priest. That he was a priest appears from Tacitus' testimony ⁶ ; that he was a Zoroastrian is shown by his scruples about the wor-

¹ S. de Sacy, *Mémoires sur quelques antiquités de la Perse*. Cf. Maçoudi, II, 125.

² Hamzae Ispahensis *Annales*, ed. Göttsch, p. 31 (in the translation).

³ Perhaps five (see de Longpérier, *Mémoire sur la Numismatique des Arsacides*, p. 111).

⁴ 'Magus ad eum Tiridates venerat' (Pliny, *Nat. Hist.* XXX, 6).

⁵ Pliny very often confounds Magism and Magia, Magians and Magicians. We know from Pliny, too, that Tiridates refused to initiate Nero into his art ; but the cause was not, as he assumes, that it was 'a detestable, frivolous, and vain art,' but because Mazdean law forbids the holy knowledge to be revealed to laymen, much more to foreigners (*Yast* IV, 10 ; cf. *Philostrati Vita Soph.* I, 10).

⁶ 'Nec recusaturum Tiridatem accipiendi diademati in urbem venire, nisi sacerdotii religione attineretur' (*Ann.* XV, 24).

ship of the elements. When he came from Asia to Rome to receive the crown of Armenia at the hands of Nero, he avoided coming by sea, and rode along the coasts¹, 'because the Magi are forbidden to defile the sea'². This is quite in the spirit of later Zoroastrianism, and savours much of Mazdeism. That Vologeses himself shared the religious scruples of his brother appears from his answer to Nero, who insisted upon his coming to Rome also: 'Come yourself, it is easier for you to cross such immensity of sea'³. What we know moreover of his personal character qualifies him for taking the initiative in a religious work. He seems to have been a man of contemplative mind rather than a man of action, which often excited the anger or scorn of his people against him; he had the glory of breaking with the family policy of Parthian kings by giving his brothers a share in the empire, instead of strangling them (Tacitus, *Annales*, XV, 1, 2). At that time the East was in religious fermentation; Christianity was in its infancy; gnostic sects were rife: moreover religion was fast becoming part of politics. Vologeses was called by the people of Adiabene against their king Izates, who had turned Jew (Josephus, *Antiq.* XX, 4, 2) and himself offered the help of his cavalry to Vespasian against Jerusalem.

The namesakes of Vologeses I had too short or too uncertain a lease of power for any one of them to be likely to compete with him as the author of that first religious restoration. We shall therefore assume that the Valkhash of the *Dinkart* is the same as Vologeses I⁴, and, in this hypothesis, we will ascribe the first collection of Zoroastrian fragments to the third quarter of the first century (50-75),

¹ He crossed only the Hellespont.

² 'Navigare noluerat, quoniam inspuere in maria, aliisque mortalium necessitatibus violare naturam eam fas non putant' (Pliny, l. l. Cf. *Introductio*, X, 8 seq.)

³ Dio Cassius, LXIII, 4. The answer was mistaken for an insult by Nero, and, as it seems, by Dio himself. In fact Vologeses remained to the last faithful to the memory of Nero (Suet. *Nero*, 57).

⁴ This hypothesis, which was for the first time proposed in the first edition of this translation (1880), seems to have been generally accepted (Gutschmid, 'Persia,' in the *Encyclopaedia Britannica*, XVIII, 603; West, *Pahlavi Texts*, IV, 413, note 5).

which is nearly the time when the first evangelical narratives were written.

§ 11. Between Vologeses and Ardashîr, for nearly two centuries, there is a blank in the religious history of Iran. With Ardashîr, Zoroastrianism became the religion of the state. The founder of the new dynasty belonged, through his grandmother, to one of the local royal families of Persia, the Bazrangis, and through his grandfather, Sâsân, to the sacerdotal race. Sâsân had in his hands the management of the temple of Anâhita (the Iranian Artemis) at Istakhar. By birth a king and a priest, Ardashîr reduced to a formula the throne-and-altar theory: 'Be aware, my son,' he wrote in his political testament, 'that religion and royalty are two brothers that cannot subsist one without the other; for royalty rests on religion and religion has royalty to protect it¹.' Agathias reports that Ardashîr was initiated in the doctrine of the Magi and could himself celebrate their mysteries; that, from his accession to the throne, their race, formerly little honoured, got the upper hand both in public and private affairs; they became his constant counsellors, and had the management of justice in their hands. Whereas the Parthians boasted their title of Philhellenist, the Sassanian king styled himself Mazdayasn, 'Worshipper of Mazda.' It seemed as if Ahura Mazda had ascended the throne with him.

§ 12. Ardashîr had a man of the name of Tansar to help him in his work of religious restoration. He had been one of those petty local sovereigns called Mulûk ut-tavâif, 'Kings of provinces,' among whom the Iranian empire was divided under the nominal suzerainty of the Parthian emperor. 'Belonging to the Platonic sect²,' he had given up his throne to his son and embraced a religious life. When Ardashîr rose up against the Mulûk ut-tavâif, Tansar welcomed him as the saviour of the empire, became his missionary, preached submission to him, and sent preachers in his interest through the provinces³. He had written an

¹ Maçoudi, *Les prairies d'or*, II, 162.

² Maçoudi, II, 161.

³ Kitâb et-tanbîh, ed. de Goeje, 99. Cf. S. de Sacy, in Maçoudi, IX, 329.

apology of Ardashîr in answer to a reproachful letter from one of the princes threatened by Ardashîr's ambition, Gasnâsf, king of Tabaristân. Tansar's letter, translated from the original Pahlavi into Arabic by Ibn al-Muqaffa, in the middle of the eighth century, and nearly five centuries later (1210 A. D.) from Arabic into Persian by Muhammad bin ul-Hasan, author of a history of Tabaristân, has come down to us in its secondary form, not free from interpolations which are easily detected, so that the original authentic text is clearly recognisable under the modern accretions¹.

That letter, which is the oldest and most important record of the religious history of Zoroastrian Persia, sets in a strong light the moral forces that made the success of the Sassanian revolution. Ardashîr was the happy leader of a necessary reaction against the political anarchy of the Parthian system, and against the moral, social, and religious anarchy that was the outcome of the political one.

The Parthian kings, in the last two centuries of the dynasty, had been hardly more than feudal chiefs, only so far recognised by the local princes (the Mulûk ut-tavâif) as they had strength to make themselves recognised. Each province had its own dynasty, old or new. The legend ran that Alexander, on his death-bed, fearing lest Persia, after his death, should revenge her wrongs on Greece, listened to the perfidious advice of his vizier Aristotle and divided Iran between ninety petty sovereigns, to weaken her for ever. Such was at any rate the condition of Iran in the beginning of the third century A. D. It was in order to restore the unity of the Iranian empire that Ardashîr rose. He suppressed those of the Mulûk ut-tavâif who declined to recognise him as king of kings, and sent their heads as trophies to Anâhita's temple². It was decided by a council of Magi that those Mulûk who would come and deposit their crowns at the feet of the Shâhinshâh, to receive

¹ See the text and translation of that letter (*Lettre de Tansar au Roi de Tabaristan*) in the *Journal Asiatique*, 1894, I, 185-250, 502-555.

² Tabari.

them again from his hands, would retain their title of Shâh¹. At the time when Tansar wrote, fourteen years had elapsed since Ardashîr had begun his work: a part of it was done, the unity of the empire was restored: the only political task that remained to be performed was to avenge Dara's murder on Alexander's successors, and to exact from them the old tribute they had formerly paid to Persia for Egypt and Syria².

§ 13. Then remained the work of moral restoration. The Shâhinshâh's second task is to re-establish 'the law of the Ancients' (سنة اولينان³). How shall that ideal of the past be brought again to light? There lay the difficulty, as the Avesta was all but lost, and the tradition of the law had been obliterated by revolutions and anarchy. 'You know that Alexander burnt in Istakhar⁴ our sacred books written on twelve thousand ox-hides. There remained something of it in memory, but it was only legends and traditions⁵: nothing more was known of the religious laws and ordinances⁶; and at last, by the corruption of the men of those times, by the disappearance of the law, the love of novelties and apocrypha⁷ and the wish for notoriety, even those legends and traditions passed away from the memory of the people, so that there was not a particle authentic

¹ Journal Asiatique, l. l. 513-514.

² 'Now the Shâhinshâh intends to go to war against Rôm and he will not rest till he has avenged Dara's blood on the Alexandrides, enriched his own treasury and the treasury of the state, and restored the towns which Alexander spitefully destroyed in Fârs. He must exact from them the tribute which they always paid to our kings for the Coptic country and Syria, which our kings had formerly conquered in the land of the Hebrews, at the time of the invasion of Bokht-Nasr' (l. l. pp. 548-549).—Ardashîr's pretensions are expressed by Herodian in terms remarkably concordant with those in Tansar's letter: 'He pretended to have unquestionable rights to the possession of all the provinces in Asia lying between the Euphrates, the Aegean sea, and the Propontis: as all those countries, as far as Ionia and Caria, had always been governed by satraps of their nation from the days of Cyrus, who transferred the empire from the Medes to the Persians, to the time of Darius, who was conquered by Alexander: therefore by entering into possession of the old heritage of his ancestors he would not wrong the Romans.' (Journal Asiatique, 1894, p. 549.)

³ The Paoiryô d'kaêô in the Avesta.

⁴ Persepolis.

⁵ قصص و احاديث.

⁶ شرايع و احكام.

⁷ حرص بدعت و تموبها.

left. Therefore we must absolutely have an upright and honest man to revise the Religion¹. Tansar himself confesses that Ardashîr does not pretend to re-establish the old order in its entirety, nor even to keep it free from the admixture of new elements. He takes liberties with it, and, whereas he comes forward to correct the new order (sunnati âkhirîn) by the light of the older one, he does not waive the right of correcting what may be wrong in the old law. Therefore, by his own confession, his restoration is an adaptation. How little he was embarrassed in his work by the authority of authentic written texts, Tansar lets us easily guess, 'When the Shâhinshâh wants to suppress any iniquity of the Ancients, which does not suit the necessities of the present, they say: "This is the old custom, it is the rule of the Ancients." Iniquity, past or present, is a thing to be reprovèd, whether it comes from the Ancients or from the Moderns. But the Shâhinshâh has power over the Religion, and God is his ally²; and in this destroying and changing of the order of tyranny, I see him better armed and adorned with more virtues than the Ancients. No king attempted what he did. The Religion being lost and history forgotten, what man could judge him? Besides, even in the times when men had perfect knowledge of their religion and were closely attached to it, they felt the need of a powerful and wise king in times of doubt; for if the Religion is not enlightened by reason, it has no steadiness³.'

It is no wonder therefore that Zoroastrians of the time may have considered Ardashîr a sacrilegious heretic. One of his acts that created the greatest indignation was that he had the sacred fires of the Mulûk ut-tavâif extinguished: a crime that would have cost any other man his life: 'no man before him,' exclaimed king Gasnasf, 'had ventured on such a sacrilege.' Tansar threw back the charge of sacrilege on the shoulders of the Mulûk ut-tavâif: they

¹ Lettre de Tansar, l. l. p. 212.

² و این شاه مسلط است بر دین و حق با او یار

³ دین را تا رای بیان نکند قوامی نباشد

had no right to have a second fire of their own: 'it was a bad innovation, contrary to the custom of the old kings.' It is more likely that the unity of the royal fire was a new dogma, invented on the spur of the moment to serve the usurper's political devices; and Átar himself, when found to favour anarchy, was treated like any other rebel. In fact many were the laws, introduced by Ardashîr, that were disapproved by public opinion as unwarranted innovations: such were the laws on the strict division of the people into classes with their functions, rights, and distinctive marks; and the laws on heredity. His restoring the Law of the Ancients, said Gasnasf, is nothing else than destroying the real Law¹.

§ 14. How far these reforms were represented as resting on the mere will and reason of the king, or on the authority of religious texts, we do not know. As to the religious texts themselves, and their collection into a body of doctrines, the Dînkart has the following: 'Ardashîr had all the scattered teaching (*âmôk-i pargandak*) brought together to the capital under the high authority of Tansar; Tansar came; him alone he accepted (*frâg patirâft*); and from all the others he took away authority.' In other words, among the Zoroastrian schools, there were current several collections of religious texts, more or less authentic, and it was the one taught by Tansar that was stamped by Ardashîr with an official character. From another text in the Dînkart it appears that the Ardashîr compilation contained two classes of texts: texts that were incorporated as they were, and other texts that were conjecturally restored by Tansar, the Pôryôtkêš, so as to make a collection that should be an exact reproduction of the Vîstâsp Avesta, the lost treatise of Shapîgân²: which is as much as saying that the Ardashîr Avesta is a compound of texts anterior to Tansar and texts emanating from Tansar, the whole being an ideal restoration of a primitive Avesta, of the 'old law' or of what was supposed to be the old law, in the time of Ardashîr.

¹ *Journal Asiatique*, 1894, No. 3, p. 514.

² See the text in the Guimet Zend-Avesta, III, p. xxxi, note 2.

§ 15. Ardashīr's collection was not a canon closed. His successor Shāhpūhr I (241-272), the conqueror of Valerianus, had, we are told, the scientific and philosophic fragments, scattered in India and Greece, collected and embodied in the Avesta. This is a confession that part of the Avesta was translated or imitated from foreign sources: but it is a confession that a Zoroastrian might easily make, as it was an accepted legend that Alexander had the Avesta translated into Greek, so that they could borrow back from the Greeks without being indebted to them. To us it tells a different tale, namely, that the scientific Nasks of the Avesta¹, of which unfortunately very little is left², were written under Shāhpūhr I, in imitation of Greek and Sanskrit scientific treatises.

§ 16. It was not to be expected that a body of Scriptures, formed so recently and with such visible accretions, should obtain at once sufficient authority to command universal respect and check the sectarian spirit. In vain did Ardashīr put the secular arm at the service of the new orthodoxy³: the inquisition disgusted the older generation and could not ensure the triumph of one particular system. The old free believers, not yet confined in the immovable limits of orthodox dogma, went on growing and branching off into independent heresies. One of these, Manicheism, became at one moment powerful even at the court of Shāhpūhr. The execution of Manes under Shāhpūhr's successor, Bahrām I (272-276), did not stop the progress of the heresies, and it was only under Shāhpūhr II (309-379) that, through Âdarbâd Mahraspand's devotion, the ortho-

¹ The fragments treating of medicine and astronomy, time and space, nature and creation, generation and corruption (yahvūnishn vinâsishn; γένεσις καὶ φθάρσις; عالم کون و فساد, Tansar, p. 10 b).

² Of the Hadha-māthra Nasks the contents of only one are sufficiently known (the Dâmdâd).

³ 'The Shâhīnshâh has ordered that if a man swerve from the Religion he should be put in prison, and that for a whole year without ceasing the clergy should read to him, and admonish him, and give him proofs and dissipate his doubts. If he repent and confess his error, he is set at liberty; if through obstinacy and pride he harden in infidelity, he is put to death.' (Letter of Tansar, fol. 12 a.)—Cf. Vd. XVIII, 9, 10; Mīnôkhard XV, 22-25.

dox doctrine prevailed in a decisive way. After a public controversy with his opponents, he appealed to God's judgment and had molten brass poured on his breast: he went through the ordeal unscathed, and confounded the heretics. During the ordeal he may have repeated the Gâtha lines:—

'O Good Spirit, Ahura Mazda, by thy fire thou decidest between the opponents, according to the greater degree of piety and sanctity; and many of those who see it believe in thy law' (Yasna XLVII, 6).

The king announced that the true religion having manifested itself in a visible way, any false religion (ag-dînih) could be tolerated no more. That great religious event must have taken place about the year 330; for the persecution of the Christians began in that year. It was about the time when the Fathers at Nicaea organised Christianity into an orthodox state religion.

After Âdarbâd the canon was closed. Whether he added his contribution to the bulk of the sacred texts, like his predecessors under Ardashir and Shâhpûhr, there is no evidence either to prove or disprove: in any case, the Avesta after him underwent no change of any sort. The Parsi tradition makes him the last of the founders of the religion, and, forgetting the teachers between Zoroaster and Âdarbâd, makes these two names the Alpha and Omega of the Avesta history¹.

CHAPTER IV.

PARTHIAN ELEMENTS IN THE AVESTA.

§ I. From the preceding it appears that the Sassanian Avesta, as fixed by Âdarbâd Mahraspand in the beginning

¹ The Patet sums up the religious tradition as follows:—

'I keep steady in the religion which the Lord Hôrmezd and the Amshaspands taught the worshipped Frôhar of Zartusht, the Spitamide;

'which Zartusht taught Vîrtâsp;

'which Vîrtâsp taught Frashôshtar, Jâmâsp, and Isfandyâr;

'which the latter taught the faithful in this world;

'which by a continuous tradition came down to the ordainer of the holy law, Âdarbâd Mahraspand, who for its sake submitted to the ordeal and came out of it victoriously.'

of the fourth century, represents three successive accretions at least, the first due to Vologeses in the middle of the first century, the second to Ardashir and Tansar in the middle of the third century, and the third to Shâhpûhr I, at the end of the same. Now we must inquire whether the texts of these successive editions belong, all or in part, to an older Avesta, anterior to the Greek conquest. The evidence in the Dînkart and in Tansar's letter prepares us to suppose that the post-Alexandrian element, at least as far as the form goes, must be considerable. The internal evidence allows us to give greater precision to that inference.

§ 2. One of the best-known and most brilliant pieces of the Avesta, the Hôrn Yast, appears to contain an allusion to Alexander. It is said of Haoma, the plant-god, whose worship is the centre of the Mazdean liturgy, that 'he overthrew the usurping Keresâni who arose, longing for sovereignty, and said: henceforth no priest will go at his wish through the country to teach the law.' Now, the only persecutor of religion of whom Parsi tradition makes mention before the Arabs is Alexander. He is the third in that trinity of tyrants created by Ahriman, who desired to have made them immortal for the destruction of the world. But the first two, Zohâk and Afrâsyâb, were born and died before Zarathustra was born, so that Alexander alone of the three could appear as an anti-Zoroastrian persecutor; which makes us wonder whether the usurper confounded by Haoma might not be the Greek conqueror. Now that epithet Keresâni, literally a bandit, is translated or transcribed in Pahlavi by Kilisyâk, which is the name given in the Pahlavi literature to the infidels of Rûm. Therefore, for the old mediaeval tradition the Keresâni usurper was neither a dēv nor a Turanian, he was a Greek. If the Keresâni persecutor were a Greek, he could be no other than Alexander. A mediaeval Pahlavi apocalypse, the Bahman Yast (II, 19), passing in review the restorers of religion, begins with the Arsacide who destroyed 'the impious Alexander, the Kilisyâk.'

If the Keresâni is Alexander, the passage quoted and the

whole of the Hôrn Yast, which forms a coherent whole, cannot have been written before the death of Alexander or more accurately before the fall of the Greek domination in Persia. It was about 150 B.C. that Mithridates the Great (B.C. 171-137) dealt the last blow to the Kilisyák. Therefore the Hôrn Yast could hardly have been written before the middle of the second century before our era.

§ 3. If the Avesta, or part of it, were composed under the Arsacidae, an important fact, otherwise unaccounted for, is explained *ipso facto*: namely the fact that the Avesta seems to ignore the existence of an Iranian empire. The highest political unity is the dahyu, a name which in the inscriptions of Darius denoted the satrapies, the provincial kingdoms of Media, Bactriana, Sogdiana, Arachosia, Aria, Parthia, &c. The highest political power is the danhupaiti, the chief of a dahyu. The one universal danhupaiti, the one danhupaiti of all dahyus, is Mithra¹. This refers to a time when there was no real danhupaiti of all dahyus, no Shâhinshâh, when the real power was in the hands of the independent local kings. This is the period of the Provincial kings, the Mulûk ut-tavâif; and this very name, Mulûk ut-tavâif, is nothing less than a literal translation of the Zend danhupaiti.

§ 4. At the time when the Avesta took its definitive form, Chaldaea was inhabited by Arab tribes, it was already a sort of Irâq Arabî. To the writer of the Avesta, Babylon (Bawri) is the residence of Asi Dahâka², and Asi Dahâka represents the Arab race. It is not only in the later Shâhnâma that he is made the son of an Arab king; both the Bundahis, which reproduces old Avesta documents³, and the Avesta book of the Genealogies itself, made him a descendant of Tâg, the eponym of the

¹ Yasna I, 11.

² Yt. V, 29.—Elsewhere, Yt. XV, 19, Asi is described as offering up a sacrifice to Vayu in the unaccessible Kvirîsta. We know from Hamza (p. 32) that this was the name of a palace (the Kulang palace, the fortress of the Stork) which Asi Dahâka had built in Babylon.

³ Son of Khrûtâsp (corrupted to Mardâs in Firdausi), son of Zâinîgâv, son of Virafrhang, son of Tâg (Bund. XXXI, 6).

Tāgik¹. Now the oldest period known when the Arabs settled along the Euphrates and Tigris is the second half of the Arsacide period. We know that at that time Holwân was on the frontier between the Iranians and Arabs. The region east of Holwân 'was in the hands of the Provincial kings (Mulûk ut-tavâif = danhu-paitis) who were all Persians, and did not recognise the authority of the Arabs. Irâq and Savâd remained in the hands of the Arabs, who were waging a perpetual war with one another, as they are used to do².' Therefore the texts in which the Arab *Asi Dahâka* appears as reigning in Babylon belong to a time when Arabs were already settled in Mesopotamia.

A certain Zaini-gâus or Zâinîgâv³ is mentioned once in the Avesta as being conquered and killed by Frangrasyan⁴ who on that one occasion was invested with the royal *Hvarenô* and who, accordingly, in the *Shâhnâma*, is credited with having delivered Iran from an Arab invasion: in the absence of Kai-Kâûs, it says, invaders flowed over Iran from every side, both Turanians and Arabs: 'the Arabs were conquered by the Turanians.' Perhaps the key to the *Afrâsyâb* enigma is here. One can hardly understand how the Turanians beyond the Oxus, whom *Afrâsyâb* is supposed to represent, could repel the Arabs coming from over the Euphrates. But one must bear in mind that *Afrâsyâb*'s career ends on the banks of the *Kaêkasta* lake, in *Âdarbaigân*⁵, north of Mesopotamia. On another side, the legendary history of Yemen tells of the Tubba'h Abû Kurrub's invasions into Mesopotamia and his struggles with

¹ Tâg, a brother of Hôshang and the ancestor of the Tâgiks (*K'itradâd Nask*, in *Dinkart VIII*, 13, 8).

² Tabari, tr. Zotenberg, II, 8-9. The Hatra, Hira, and Ghassanian kingdoms were already flourishing in the first century of our era. The Ghassanians reigned at Damas when Paulus was a prisoner there.

³ Bearing the same name as *Asi Dahâka*'s grandfather (p. xlix).

⁴ Yt. XIX, 93. The translation in the Sacred Books of the East is to be corrected as follows: 'that glory that Frangrasyan, the Turanian, bore, when the wicked Zainigau was killed.' (Cf. *Greater Bundahis*: 'There was a fiend called Zîinîgâv who had poison in his eye: he had come from the country of the Arabs to reign on Iran-Shahr: any man he gazed at with his evil eye, he killed. The Iranians called Frâsyâv into their country, he killed that Zîinîgâv.')

⁵ Yt. XVII, 42.

the Turanians of *Ādarbaigān*¹; so that the wars of *Frangrasyan* and *Zainigāu* may be an echo of the predatory struggles between the Arabs from the south and those Turanians of north-western Iran who were for centuries the plague of that country, and whom *Khusrō Nōshirvān* tried at last to imprison in the Caucasus.

CHAPTER V.

BRĀHMANICAL, BUDDHIST, AND GREEK ELEMENTS.

§ 1. The political and social circumstances which the *Avesta* reflects being those of the Parthian time, one may easily expect to find in its doctrine the reaction of those civilisations, or religions, which flourished during that period either in Iran or in the neighbouring countries. In fact, we find in the *Avesta* either polemics against, or loans from, the great contemporary systems, the Brāhmanical, the Buddhist, the Greek, and the Jewish.

§ 2. The true Zoroastrian is called a *Mazdayasna*, 'a worshipper of Mazda²,' in contradistinction to the *Daēvasna*, 'the worshipper of the *Daēvas*.' *Daēva* is generally understood as 'a demon,' and that is the meaning it has in the derived *dēv* and in most of the *Zend* texts generally; as it is applied to the evil forces of nature, like the *Wind-Daēva*, or to the evil forces of the soul, like *Aēshma*, 'Wrath;' *Akem Manō*, 'Bad Thought;' *Tarōmaiti*, 'Pride.' But it must also have applied to false gods, for the *Daēvasna* is not a bad Zoroastrian, it is a man who does not belong to the Zoroastrian system, it is a foreigner, an *Anaryan*. Doctors must practise on *Daēvasnas* before treating *Mazdayasnas*, which is a rule clear and practical only if the *Daēvasna* is a worshipper of the false gods, of Indian, Assyrian, or Greek idols; for the test is simple enough. The word may have applied first and more

¹ *Tabari*, I, 505; *Hamza*, tr. p. 98.

² The Sassanian kings took on their coins the title of *Mazdayasn*, instead of the *Philhellen* of the *Arsacidae*.

especially to the Indian religions and to the worshippers of Devas.

§ 3. The disparaging meaning of the word *Deva* in Zoroastrianism was formerly interpreted as a sign that Zoroaster's religion was born in an Indo-Iranian period, from a moral reaction against Vedic polytheism, which sent to hell the former gods. This theory, as far as I can see, has no longer any supporter: it has been seen that it all rests on a few lexicographical particularities, not on inner historical evidence. In fact Zoroastrianism has much in common with the Vedic Pantheon; its supreme God, *Ahura Mazda*, is not more different from the great *Asura*, *Varuṇa*, than *Zeus* is from *Jupiter*; the Zoroastrian *Apollo*, *Mithra*, answers exactly to the Vedic *Mitra*. The worship is centred on both sides around the sacred plant (*Soma*—*Haoma*) and the sacred fire (*Agni*—*Ātar*). The mythological struggle between the God of the Lightning, *Indra*, and the serpent *Ahi* is transferred to *Ātar* (the Fire) and *Asi*. *Yama*, son of *Vivasvat*, and *Traitana* revive in *Yima*, son of *Vivanghant*, and *Thraētaona*. How those analogies are to be accounted for, whether they are the relics of an old Indo-Iranian religion, or whether they have been, entirely or partly, borrowed from either side by the other, remains an open question, which we are neither prepared to answer in the negative, nor to answer at all. But thus much is clear that there is not the slightest evidence or symptom of any such inner upheaval, rejecting a Vedic or quasi-Vedic religion, as was supposed to have taken place in prehistoric periods.

§ 4. This only remains, that when Zoroastrianism, with the exclusive character which belongs to moral religions, wanted to brand and condemn the most dangerous rival it encountered amongst its neighbours, it found no more characteristic name to designate the false gods and the demons than the name given to divine beings in the false religions of India which had so many followers in the eastern provinces of the empire. It went so far as to take the names of three Indian devas to designate those arch-demons which it opposes artificially and systematically to the *Amesha-Spentas*; they are *Indra*, *Saurva*, and

Nauinghaithya, given as counterparts to *Asha Vahista*, 'Perfect Righteousness;' *Khshathra Vairya*, 'Good Government;' and *Spenta Ârmaiti*, 'Humility.' There is nothing in their Avesta character that reminds one of Indra the Storm God, of *Sarva* a name of *Siva*, or of *Nâsatya* the *Arvin*; they are Wickedness, Tyranny, and Pride, by the mere fact of their opposition to the three *Amshaspands*, and it appears clear thereby that their present character is not the result of a prolonged evolution in the inner circle of Zoroastrianism.

§ 5. The *Daêva Bûiti* who, by order of *Angra Mainyu*, tries to kill *Zarathustra* on his being born, is according to the Greater *Bundahis* 'the demon who resides in the idols' (*bût*), and is the same as *Bûtâsp* worshipped in India. *Bûtâsp*, the founder of the Samanean or Buddhist sect, is no less a personage than the *Bodhisattva*, from which it follows that *Bûiti* is nothing but the object of the Buddhist worship, the Buddha, or better the *Bodhi*. In fact once *Bûiti* is called *Bûidhi*¹. Therefore, at the time when the legend of *Zarathustra* was written down, Buddhism was one of the religions with which he was supposed to have to struggle. The composer of the nineteenth *Fargard* of the *Vendidâd*, therefore, knew of Buddhism, and this accounts for the striking analogies between the legend of *Zarathustra's* temptation by *Angra Mainyu* and *Sakya's* temptation by *Mâra*. The Zoroastrian writer thought it fair to borrow such an edifying legend from the very religion he opposed.

§ 6. Another passage in the *Yasts* mentions controversies victoriously carried on by Zoroastrians against that impostor *Gaotema*. Here, again, it is striking to find Zoroastrians engaged in religious warfare with an enemy who bears one of the names of Buddha, *Gotama*. Controversies were to the taste of both sects: *Gotama*, in the *Gâtakas*, seems to pass all his life in confounding heretics; and late tradition ascribes to *Zoroaster*, as one of his most

¹ *Farg.* XI, 9.

glorious feats, the defeat and conversion of a great Indian sage *Kanragata*.

§ 7. Buddhism was brought beyond the Indus as early as Asoka's reign, though it was only under the Graeco-Bactrian kings (250-125 B.C.) and under the Indo-Greeks (first century before Christ) that it spread widely in the eastern provinces of Iran. One of the greatest Indo-Greeks, Menander—Milinda, was revered as a Buddhist saint. In the middle of the first century B.C. Bactriana was famed for its Buddhist priests, the *Σαμαναῖοι*, the Shamans. In the first century of our era, Kanishka's coins present, in an instructive eclecticism, all the deities of the Indo-Scythian empire, Greek gods, Brahmanical devas, Buddha, and the principal yazatas of Mazdeism. If therefore the alleged allusions to Buddhism are accepted, the Avesta passages where they occur cannot have been written earlier than the second century before our era, though they may bear a later date, as Buddhism was uprooted from Eastern Iran only by Islam.

§ 8. We have already seen that Alexander was known to the composer of the *Hôm Yast*, nay more, that it must be posterior to the fall of the Greek domination in Iran (about 150 B.C.). There was time enough for Greek influence to permeate the Zoroastrian schools, and so it did.

§ 9. The doctrine of the Magi on the duration of the world prevalent during the Achaemenian period is known from Theopompus, a writer contemporary with Philip and Alexander. The existence of the world is divided into periods of three thousand years. During the first two periods Ormazd and Ahriman reign alternately; during the third period they struggle, and destroy each other's work; at the end, Ahriman is conquered and men live happily, needing no food and casting no shadow.

This same doctrine is found in Zoroastrian books, but with a characteristic difference. The world lasts four periods of three thousand years each: the third period is filled, as in Theopompus, with the mixture and conflict of the two principles; the fourth period, that opens with the apparition of Zoroaster and the true religion, ends with the ruin of

Ahriman, the resurrection and future life. But in the first two periods the agreement ceases. In the pre-Alexandrian conception, each period belongs to each of the two principles in turn; the spirit of the Zoroastrian doctrine is quite mystical. During three thousand years the world had only a spiritual, unseen form, and it remained uncorrupted, unmoving, not perceptible. In the next period of three thousand years, it received material form and began to move, though it was still free from Ahriman.

§ 10. That period of spiritual, ideal existence of the world, preceding its material and sensible apparition, reminds one strikingly of the Platonic ideas, and it can hardly have entered Zoroastrianism before Greek philosophy penetrated the East. This hypothesis will seem less bold than it does at first sight, if we remember that, on the confession of old Parsi tradition itself, texts on 'generation and corruption' (*yahvûnishn u-vînâsishn*), recovered from the Greeks, were embodied in the sacred books as late as the end of the third century of our era; and that the high-priest Tansar, the man who played so important a part in Ardashîr's religious revolution, was expressly represented as a member of the Platonic sect. Without pressing conclusions too hard as to facts and dates, this much can be safely inferred from the preceding, that Platonic doctrines had found their way to Persia in the first centuries of the Christian era.

Platonism of course means Neo-Platonism, that is to say that philosophic compound, inspired by the spirit of Plato, which permeated all the speculations of the centuries before Christ and long after, and which finds its first and most influential expression in Philo Judaeus. In Philo is found, as far as I know, the first exact parallel to the Avesta doctrine mentioned above. As God perceived that no work can be beautiful but from a beautiful model, and that any sensible object needs an ideal archetype, 'when he wanted to create this visible world, he first drew the intelligible one' (*βουληθεὶς τὸν ὄρατὸν τουτοῦ κόσμου δημιουργῆσαι, προεξέτυπον τὸν νοητὸν*). The *ὄρατὸς κόσμος* is the *gaëthya sti*, the *νοητὸς* is the *mainyava*.

§ 11. The first Genius under Ahura is Vohu Manô, 'Good Thought,' who is his first spiritual creation and the moving principle of the world. He was created first of all beings; through him in the beginning Ahura created the world and the religion; and Ahura takes his advice before proceeding to any of his acts. Besides being his first creation and the instrument of his other creations, he is the type of mankind. At last, in the next world, he is the intercessor between Ahura and man.

When we define Vohu Manô in the words of the Avesta, we define the Logos: and inversely Vohu Manô may be defined in the same terms as Philo's Λόγος Θεϊός: 'as the first manifestation of the divine powers, he is the first-born, the first archangel of God; as an ideal type of human nature, he is the perfect man.' Like Vohu Manô in the Gâthas and still more, the Logos is the instrument of creation. Like him, he is the perfect intercessor, for he applies to the Father to obtain for men the forgiveness of sins and plenty of benefits. As Zarathustra applies to Vohu Manô for his first instruction, so is the Logos the messenger of God, his elect, the transmitter of his revelations. Both Philo's Logos and the Avesta Vohu Manô are God's first-born and first instrument, the ideal man, the intercessor, the revealer.

§ 12. If Vohu Manô is a Zoroastrian adaptation of the Logos, it will follow that the Amshaspands themselves are a post-Alexandrian development; for Vohu Manô is the type of the Amshaspands. As Vohu Manô was chosen to represent mankind, so there grew up round this initial ideal divine abstractions that might be attached, somehow, to the other departments of nature to help like Vohu Manô, and with him, in the creation of the world. This is the series of the six Amesha Spentas:

Vohu Manô,	Good Thought,	reigning over Man (and cattle).
Asha Vahista,	Perfect Righteousness,	„ Fire.
Khshathra Vairya,	Good Royalty,	„ Metals.
Spenta Armaiti,	Pious Modesty,	„ Earth.
Haurvatât,	Health,	„ Waters.
Ameretât,	Immortality,	„ Plants.

Here again Philo presents us with a striking parallel.

Between God and the world, the Logos is only the first of a series of divine abstractions or powers (λόγοι, or δυνάμεις): in one passage, unfortunately mutilated, he enumerates six of them, the Θεῖος λόγος being the first. The third, ἡ βασιλική, 'the Royal virtue,' answers literally to the third member of the Zoroastrian series, Khshathra Vairyā. The other members of the Philonian series ποιητική, 'the Creative virtue;' ἄλως, 'the power of Mercy;' νομοθετική, 'the Legislative virtue,' have no counterpart in the Avesta series, which prevents our attributing any particular historical importance to the coincidence of Khshathra Vairyā with the βασιλική: yet the coincidence is not quite accidental: it was made possible only by the fact that both Philo and the organisers of the Avesta system moved in a common atmosphere of moral and metaphysical abstractions. In fact ἄλως, though not one of the Amesha Spentas, might have become one, and in fact is consecrated and invoked with Khshathra Vairyā under the name of Maresdika¹, 'Mercy.' The νομοθετική is sanctified in ἀκαῆσα, 'the Law,' or in Māthra Spenta, 'the Holy Word.'

This is the Gnostic atmosphere, and the Gāthas, which are, on the whole, a poem to the glory of the Amesha Spentas and the virtues they impersonate, may be termed the first monument of Gnosticism, but of practical, purely ethic Gnosticism, permeated by a strong sense of reality and a deep pre-occupation with morality: abstraction here is only a means of edification. Philo is nearer the true Gnostics than the writers of the Gāthas: they were mere moralists, with no metaphysical instinct.

CHAPTER VI.

JEWISH ELEMENTS IN THE RELIGION.

§ 1. The Jewish influence, less visible in the doctrine than the Greek, is prominent in the general views and the form of the book.

¹ Yt. II, 2, 7.

The Avesta and the Pentateuch are the only two religious books known in which legislation descends from the heavens to the earth in a series of conversations between the lawgiver and his God. Without attaching undue importance to this correspondence, we shall be more impressed with the fact that both books have the same object, viz. to write the history of the creation and mankind; and in mankind, more especially, the history of the elect race (the Iranians here, the Hebrews there), and in that race the history of the true religion (the religion of Mazda, revealed by Mazda to Zarathustra, and the religion of Jehovah, revealed by Jehovah to Moses). The ultimate end of both books is to teach the faithful the rule of life.

§ 2. Here is a series of particular concordances that show more clearly the unity of their plan :

(1) Creation of the world.—Jehovah creates the world in six days; he creates successively the light, the heaven, the sea, the earth and the plants, the lights in the firmament, the animals, and lastly man.

Ahura Mazda creates the world in six periods; he creates successively the heaven, the water, the earth, the plants, the animals, and man.

(2) Creation of man.—All the human race, in Genesis, is descended from one couple, man and woman, Adam and Eve (Adam means 'man').

All the human race, in the Avesta, is descended from one couple, man and woman, Mashya and Mashyana (Mashya means 'man').

(3) The Deluge.—Jehovah intends to destroy the human race, on account of its wickedness, and to renew it. He brings about the deluge, but saves one just man, Noah, with his family and a couple of each species of animals. Noah, on his advice, builds an ark, in which he takes refuge, with his people, and from which he goes out afterwards to repeople the earth.

In course of time, the earth shall be laid waste by the snows and rains of three long winters, the Mahrkúsha winters. Ahura, in order to repeople his earth with superior races, orders kind Yima to build an underground

palace, the Var of Yima, where the finest specimens of human, animal, and vegetable species will live till the moment when, the evil days being over, they shall open the doors of the Var and repeople the earth with a better race.

(4) Division of the Earth.—Noah has three sons, Shem, Ham, and Japhet, the ancestors of the three races between which the earth is divided.

Thraëtaona, the avenger and successor of Yima, has three sons, Airya, Sairima, and Tûra, between whom the earth is divided: Airya receives Iran, the centre of the earth's surface, Sairima receives the West, and Tûra the East.

Putting aside the legend of Airya, killed by his brothers, which reminds one, but not closely enough, of Joseph persecuted by his brethren, we arrive at the fact that is the central interest of the two books:

(5) The Revelation. Zarathustra converses with Ahura, as Moses with Jehovah, and receives, like him, the revelation of the laws of every description, on the Mountain of the Holy Conversations, as Moses did on Sinai.

(6) Both Moses and Zarathustra had forerunners.

A first covenant was made by Jehovah with Noah.

The Iranian Noah, Yima, had been first offered to act the part of a lawgiver, which he modestly declined.

Moses was preceded by three patriarchs, Abraham, Isaac, and Jacob. So Zarathustra was preceded by three great saints, who practised before him the worship of Haoma: Vivanghant, Athwya, and Thrita.

§ 3. Certainly it would not be safe to affirm that the coincidences between Genesis and the Avesta are due to a direct action of one on the other. The newly-recovered fragments of a Chaldaean Genesis leave room open for a third medium. However, the myths of the creation and the deluge, the only part of the Biblico-Chaldaean mythology which has, in a rather mutilated form, come down to us, differ so widely in the Bible and the Babylonian tablets, that it is only out of scientific scruple that we leave the Chaldaean door open. For the other points of comparison,

we are obliged, for want of any Chaldaean remains, to let the Bible and the Avesta alone stand face to face.

If the Mazdean Genesis rests on a Chaldaean basis, the date of the loan remains indefinite, as it may virtually have taken place at any date between the time when Iran came into contact with Chaldaeia and the time when the Chaldaean mythology died out. If it rests on the Biblical tradition, the loan can hardly have taken place earlier than the time when Judaism began to spread beyond Palestine, that is to say, the first century before Christ and the first after. There were at that time Jewish communities in Media, Parthia, Susiana, and Mesopotamia; the king of Adiabene, Izates, was converted to Judaism about 58 A.D.; and Jewish schools were flourishing in Babylonia and in the Greek towns. So the Magi could meet with doctors of Judaism as well as with teachers of Platonism.

CHAPTER VII.

ACHAEMENIAN AND EARLIER ELEMENTS.

§ 1. From the preceding disquisitions we assume that the Avesta doctrine is not one and self-sufficient: but it contains elements borrowed from foreign systems, from India, Greece, and Judaea. It directs its polemic against India and borrows from her, though in a hostile spirit. It owes to Greece some of its teaching, and to Judaea its historical views. And all these foreign elements were borrowed in the Parthian period.

But these elements, however important they may be, do not constitute the whole of Zoroastrianism, for there are essential doctrines in it, the existence of which can be traced back far beyond the Parthian period and the Greek conquest, with historical evidence. One may, with certain accuracy, distinguish in Zoroastrianism what is old, pre-Alexandrian, or Achaemenian from what is late, or post-Alexandrian.

§ 2. The fundamental basis of Mazdeism, the belief in a supreme God, the organiser of the world, Ahura Mazda,

is as old as anything we know of Persia. Darius proclaims Auramazda, the greatest of all gods, a powerful God, who made this earth, who made that heaven, who made man, who made Darius king.

The gods invoked with the Persian Zeus (Auramazda) are, according to Herodotos, the Sun, the Moon, the Earth, the Wind, the Waters, that is to say, natural Deities. The two greatest gods, next to him, according to Artaxerxes Mnemon, are Mithra and Anahata (Anáhita), that is to say, a God of the Light and a Goddess of the Waters. There is no allusion to, no mention, no indication whatever, of the Amesha Spentas, nor of that crowd of abstract divinities so characteristic of the later Mazdeism. This is no wonder; as we have seen already that the Amesha Spentas are a Platonic development.

§ 3. The principle of dualism is pre-Alexandrian. This is implied, in the time of Darius, by the great king stating that Ahura 'created welfare (shiyátim) for man¹;' in the time of Herodotos, by the religious war waged by the Magi against the ants, snakes, and other noxious creatures, which shows that the distinction of Ormazdian and Ahrimanian creatures was already in existence. Moreover, at the end of the Achaemenian period, Aristotle knows of a Good Spirit and the Evil One, Zeus—Oromazdes and Ades—Areimanios.

§ 4. Already in the Achaemenian Mazdeism, the existence of the world was limited to twelve thousand years, distributed into four periods, the character of which was altered in the post-Alexandrian period, to humour the Neo-Platonic tendencies of the age. It was already an established dogma that Ahriman would be conquered at last and that men would live again. The belief in resurrection and a future life implies the correlative belief in future rewards and punishments, which plays a great part in the post-Alexandrian religion, but must have belonged to the older stratum.

¹ See Rawlinson, *Journal of the Royal Asiatic Society*, vol. x, p. 291; Benfey, *Die Persischen Keilinschriften*, pp. 63, 95.

§ 5. The practical and utilitarian morality of the Avesta was one of the older traits of the national character. In the eyes of king Darius and the contemporaries of Herodotos, as in those of the writer of Vendidād III, and of all good Parsis of the present day, the two greatest merits of a citizen were the begetting and rearing of a numerous family, and the fruitful tilling of the soil. Truthfulness was already considered the paramount virtue, and the balance of merits and demerits was already known at least to the earthly judge.

§ 6. The worship of the elements, water, fire, and earth, and respect for their purity were already in practice. It was forbidden to sully the waters or the fire, to throw a corpse into the fire, or to bury it in the earth until reduced to a fleshless, incorruptible skeleton.

§ 7. There were two sorts of sacrifices: the bloody sacrifice, of which a survival has lingered to this day in the *Ātash zōhr*, and the bloodless sacrifice, consisting essentially of the *Haoma*-offering and libations, of which there is no direct mention in the classics, but which indirect evidence obliges us to ascribe to the older religion.

§ 8. Thus the principles of the Achaemenian religion may be summed up as follows:

(1) As far as dogma goes: the existence of two conflicting supreme powers, one good and the other evil, Ormazd and Ahriman; the final defeat of Ahriman after twelve thousand years; and the resurrection. Also a number of naturalistic deities, amongst which were Mithra and Anāhita.

(2) Morals: veneration of truth, family, and agriculture.

(3) Liturgy: a bloody sacrifice and a bloodless sacrifice (*Haoma*). Certain laws of purity extending to the waters, the fire, and the earth. Burning or burying corpses forbidden.

§ 9. The Achaemenian religion was practised in the south as well as in the north of Iran, in Persia as well as in Media. It had its centre in Media and its sacerdotal class belonged to a Median tribe, the Magi. The priesthood was hereditary—as it still is nowadays amongst the

Parsis—and the Magi were to Mazdeism what the Levites and Cohanim were to Judaism. The sacerdotal tribe spread wherever Mazdeism extended; and in spite of the intense provincial hatred which the Persians bore to the Medians, their former masters, and which the Pseudo-Smerdis' usurpation was not sufficient to smother, still the Magi were in the Persian idea the only true, authorised priests. No sacrifice was of any value which had not been performed by a Magus: only a Magus could make himself heard by the gods.

§ 10. The supposed founder of the religion was named Zarathustra, a personage that must have been known to the pre-Alexandrian religion, as Dino mentions him, and his protectors, king Vistâspa (Ἰσπασπης) and Vistâspa's brother Zairivairi (Ζαριάρης), were already, in the time of Alexander, heroes of epic songs which were current in Asia. As to the birthplace of Zarathustra, all Zoroastrian texts agree with the old classic tradition in placing it in Media. Whether Zarathustra was an historical or a legendary personage it is difficult to decide, and to some extent useless, as Zoroastrianism no longer appears to be one homogeneous religious monument, since we are confronted with two Zoroastrianisms, one anterior and the other posterior to Alexander. The Pseudo-Xanthos, which is at any rate anterior to the first century B.C., and may be much older, makes Zarathustra the founder of Magism and the first of a series of grand chiefs of Magism who succeeded one another till Alexander's time. Zarathustra would therefore be an old chief of the priestly caste, a Mobedân-Mobed, a Zarathustrôtéma κατ' ἐξοχήν, whether historical or legendary. As his legend is known to us only from Avesta sources, we have no means of distinguishing in it what may be older from what may be a later development.

§ 11. Zoroastrianism, whether prior to Alexander or in its post-Alexandrian form, was never a simple religion; it was the result of an historical elaboration of complex materials. It was a growth in which one easily discerns Aryan elements, which it has in common with India, and new original elements. Its Aryan elements may be termed:

the supreme God, the God of the Heaven, Ahura Mazda ; the God of the heavenly light, Mithra ; the worship of the elementary divinities, Waters, Fire, and Earth ; a number of storm myths and mythical legends ; and the worship of Haoma. Purely Iranian are: the dualistic conception of the world, its limited duration of twelve thousand years with its four periods ; the continual conflict of Ormazd and Ahriman, and the latter's defeat ; the resurrection of the dead, the notion of purity carried to the extreme, the prohibition of burning or burying the dead, and the throwing away of corpses to dogs and birds of prey.

§ 12. Some of the new dogmas may be the independent development of Aryan elements: for instance, the dualistic conception may have grown out of the mythical struggles between gods and demons. But the Great year and the resurrection are things quite new, which seem to betray external influences. Of the Scythian origin of Zoroastrianism it will be idle to speak, till the advocates of the system have brought something like historical or rational evidence in its favour. The only civilisation of which we know in the neighbourhood of Media was that of the Assyro-Chaldaeans, which in many things was the instructor of the Medes and taught them their art, their writing, and their political organisation. Unfortunately, too little is known of the inner aspects of the Chaldaean religion. One may wonder if the Frashô-kereti, that renewal of the world that is to take place at the end of the Great year of twelve millennia, was derived from the Semitic myths of the annual revival of Adonis and Tammuz. Even the idea of resurrection seems to be attested on the so-called Cyrus' cylinder of Babylon. If these hypotheses turn out to be correct, older Magism may be defined as an Aryan growth under Chaldaean influences.

CHAPTER VIII.

AGE AND GROWTH OF THE AVESTA.

§ 1. The internal evidence of the doctrines has thus confirmed the half-historical evidence of the texts, and

led us to believe that the Avesta is the embodiment and the fusion of two teachings, one of which belonged to the Achaemenian age, whereas the other could not be older than the fall of the Greek domination in Iran. One might therefore divide the Avesta, so far as the doctrine goes, into pre-Alexandrian and post-Alexandrian texts. The Vendîdâd may be taken as the best specimen of the texts imbued with the pre-Alexandrian spirit, as its general laws are Achaemenian in tone, and a great part of it may be interpreted by means of classical testimonies regarding the Achaemenian age. The Gâthas may be taken as the best specimen of the post-Alexandrian spirit, as they are filled with ideas of post-Alexandrian growth.

§ 2. The date of the Gâthas, if not exactly determinable, may yet be fixed between rather narrow limits. They can hardly be older than the first century before our era, or even before Philo of Alexandria; for the neo-Platonic ideas and beings are found in them just in the Philonian stage. They cannot be dated later than the time of the Scythian kings, Kanishka and Huvishka, who reigned in India between 78 and 130 A.D., and who left on their coins records of many of the Zoroastrian divinities, not only the old elementary ones, like Μειρο—Mithra, Τειρο—Tighri, Οοδο—Vâta, Μασ—Mazungha; but also the new abstract deities, like Οανινδα—Vanaiṅti, Ορλαγνο—Verethraghna, and the Amshaspand Σαορηοαρ—Khshathra Vairya. If it is assumed that the idea Vohu Manô was inspired by Philo or his school, the Gâthas will be thereby ascribed to the first century of our era. It is just the period when we find Vologeses and the first historical mention of an attempt to form a systematic religious code.

The Gâthas present therefore this apparent contradiction, that, being the oldest part of the Avesta, they represent, at the same time, the latest growth of the Zoroastrian spirit. This is contradictory only to those who in a text confound the date of its composition with the date of the ideas it expresses. The Vendîdâd may be at the same time later than the Gâthas in its composition and older in its material. The writer of the Vendîdâd had the Gâthas before his eyes,

though he expressed ideas and facts far anterior to the time when the Gāthas could have been written or thought of.

But if the Gāthas were written in the first century of our era, it follows that they must have been written in a dead language. Names like Vaninda, Oado, Saorêvar, on the Indo-Scythian coins, show that at the end of that century the Zend was no longer a living language, but had already been brought to the level of the popular Pahlavi stage. Though the possibility remains that what we call the Philonian concept may be older than Philo, its best-known exponent; and that the Gāthas may therefore be brought back as far as the first or second century before Christ, an epoch when we find already the neo-Platonic spirit in the later productions of Jewish ethics, like the Proverbs and Ecclesiastes. In this hypothesis, the Zend might have been still a living, or rather a dying, language, judging from its state of decomposition. As to the country to which it belonged, only one thing can be safely affirmed: it was not Persia. It may have been Media, which remained to the last the centre of Zoroastrianism and the Zoroastrian priesthood; it may have been the eastern part of Iran, where a modern dialect, the Afghan, appears to be a lineal descendant of the Zend.

One question remains to be settled. Allowing that a part of the Avesta is post-Alexandrian, is there a part of it which belongs to the pre-Alexandrian age, namely, that part which, so far as its contents go, belongs to the old religious stratum?

Certainly it would be most hazardous to deny the existence of a sacred literature under the Achaemenian kings, though no historical evidence can be brought forward to support its assumption. Nay more, if the Gāthas are supposed to have been written in a dead language, we are obliged to assume the existence of an old literature and the survival of fragments of it; for it is impossible to write in a dead language unless one has under one's eyes models composed at a time when the language was living. But if there has ever been such a thing as an Achaemenian Avesta, and even if fragments of it were in the hands of the

post-Alexandrian Diaskeuasts, one thing is certain ; there is not one page of that older Avesta that is literally reproduced in the newer Avesta. Those theogonies which the Magi in the time of Herodotos sang at the sacrifice have nothing to do with our Gâthas, since our Gâthas contain elements which did not enter the Iranian mind till Iran was overwhelmed by the Greek conquest. Neither were they like our Yasts, because the composition of our Yasts was directed by an historical and chronological principle, of biblical origin. Only the laws of the Vendîdâd, which, most of them, are as old as the older Zoroastrianism, may be supposed to be a partial reproduction of an Achaemenian Avesta ; but even they are presented in a form that implies the new evolution. A Magus of the old days was as energetic as an Avesta Âthravan in protecting the purity of the earth against any defilement ; but he would not have spoken of the earth as *Spenta Ârmaiti*.

CHAPTER IX.

CONCLUSIONS.

§ 1. Zoroastrianism is an historical religion, that is to say, one that has changed in course of time, not only by an inner evolution, but also under the reaction of foreign schools and political events.

§ 2. In the remotest period, the Median priests, the Magi, elaborated on a naturalistic basis, not different from what is found in Indian, Greek, and Italian paganisms, an original system, not free from Semitic elements. Its characteristics are : dualism, the limited duration of the world, the resurrection, the worship of pure elements, and the ethics of labour. That system spread from Media to Persia, and was dominant under the Achaemenians. It is Zoroastrianism proper ; no direct documents of it are left ; but it is known indirectly through the inscriptions, through the testimony of the classics, and through the documents of the neo-Zoroastrianism, which received its dogmas and gave them a new form.

§ 3. Alexander's invasion brought in its wake political and moral anarchy. Zoroastrianism did not perish ; its dogmas, its worship, and part of its mythology survived ; but for want of a sacred authoritative book, there was no Zoroastrian orthodoxy. At the same time, the barriers between East and West being broken, all religions and systems were brought face to face. The religious question became the order of the day. Buddhism and Brāhmanism pushed from the East, Judaism from the West, Hellenism ruled all over Iran. In the systems that from all the four points of the compass spread into Iran, either with a conscious propagandist spirit, or through the slow, blind influences of every-day contacts, Zoroastrianism found both what repelled and what attracted it. Its practical and moral ideal revolted against the inert asceticism of Buddhism, the ethical indifference of Brāhmanism, and the superstitious, low worship of immoral Devas.

§ 4. Greece and Palestine, on the contrary, brought to it novel, fascinating, and edifying thoughts. How far and deep Hellenism made its influence felt is symbolically expressed on the coins of the Philhellen Arsacidae. Not that I think that Zeus impressed in any active way the worshippers of Ahura, though Herodotos and Aristotle had recognised their affinities, as the Sassanians did later on. It was Greek philosophy that reacted on the Zoroastrian schools. Platonism was there, as it was in Western Asia, 'the bond between the East and Greece.' What struck the Mazdean sages most in it was what at the same time impressed the Hellenist Jews so much : the idea of the Logos, that divine intelligence abstracted from God and interposed between him and the world ; also the concept of an ideal world, the heavenly unseen prototype of the material one. After the Iranian Logos, Vohu Manō, rose the Amshaspands, to share with him the government of the soul and the world. Then came a host of divine abstractions, to impersonate all the spiritual and material forces of nature. In spite of the dryness and scholastic rigour with which the doctors invested Mazdeism, one cannot help admiring the practical good sense and idea of proportion

which presided over the choice of these divine abstractions and represented their impulses; and when one contrasts them with the Eons of the Gnostics and the Sephiroth of the Cabbalists, which starting from the same point, the First Intelligence, fell engulfed in mystical nihilism, one can understand why and how Mazdeism was, next to Christianity, the only one among the religious systems inspired with Plato's spirit that lived and deserved to live.

§ 5. Judaism inspired Zoroastrianism in a different, though not less powerful, way. It answered certain questions of which Mazdeism had not thought. Its sacred book supplied the Mazdean doctors with its solutions of those questions. It gave them even its historical and chronological framework. The creation, the deluge, the genealogies, the patriarchs, the division of races, the Revelation were all told in a Zoroastrian spirit. Perhaps the very idea of an Avesta was suggested by the Bible. The very divisions of the Bible were adopted in the Avesta: the classification of the Nasks into Dâta (the Law), Gâtha (metaphysics) and Hadha-mâthra, is the classification of the Biblical texts into Thora (Law), Nebiim (Prophets), and Ketûbim. When Islam assimilated the Zoroastrians to the People of the Book, it evinced a rare historical sense and solved the problem of the origin of the Avesta.

§ 6. Thus, in the centuries about the Christian era, was elaborated in Iran a new religion, not differing essentially from the old one, which, in fact was nothing more than this old religion, adapted to the new necessities of its spiritual and political surroundings, better armed against rivals and made stronger by borrowing from every one of its competitors. All these novelties Zoroastrianism could adopt and assimilate to itself without losing its own physiognomy, and there are few instances of foreign elements and concepts so freely borrowed by a religion and so harmoniously blended in the original mould.

CHAPTER X.
THE VENDĪDĀD.

§ 1. According to Parsi tradition the Vendîdâd¹ is the only Nask, out of the twenty-one, that was preserved in its entirety². This is a statement to which it is difficult to trust; for, if there is anything that shows how right the Parsis are in admitting that the Avesta is only a collection of fragments, it is the fragmentary character of the Vendîdâd that strikes us most.

The Vendîdâd has often been described as the book of the laws of the Parsis; it may be more exactly called the code of purification, a description, however, which is itself only so far correct that the laws of purification are the object of the largest part of the book.

The first two chapters deal with mythical matter, without any direct connection with the general object of the Vendîdâd, and are remnants of an old epic and cosmogonic literature. The first deals with the creations and counter-creations of Ahura Mazda and Angra Mainyu; the second speaks of Yima, the founder of civilisation. Although there was no particular reason for placing them in the Vendîdâd, as soon as they were admitted into it they were naturally put at the beginning, because they referred to the first ages of the world. Three chapters of a mythical character, about the origin of medicine, were put at the end of the book, for want of any better place, but might as well have been kept apart³, as was the so-called Hadhôkht Nask fragment. There is also another mythical Fargard, the nineteenth, which, as it treats of the revelation of the law by Ahura to Zarathustra, would have been more suitably placed at the beginning of the Vendîdâd proper, that is, as the third Fargard.

¹ The word Vendîdâd is a corruption of Vîdaêvô-dâtem (dâtem), the 'anti-demoniac law.' It is sometimes applied to the whole of the law (Vendîdâd Sâda).

² See above, p. xxxii.

³ As an introduction to a code of laws on physicians; see Farg. VII, 36-44.

The other sixteen chapters deal chiefly with religious observances, although mythical fragments, or moral digressions, are met with here and there, which are more or less artificially connected with the text, and which were most probably not written in connection with the passages which they follow¹.

§ 2. A rough attempt at regular order appears in these sixteen chapters: nearly all the matter contained in the eight chapters from V to XII deals with impurity arising from the dead and the way of dispelling it; but the subject is again treated, here and there, in other Fargards², and matter irrelevant to the subject has also found its way into these same eight Fargards³. Fargards XIII and XIV are devoted to the dog, but must be completed with a part of the XVth. Fargards XVI, XVII, and most part of XVIII deal with several sorts of uncleanness, and their proper place should rather have been after the XIIth Fargard. Fargard III is devoted to the earth⁴; Fargard IV stands by itself, as it deals with a matter which is treated only there, namely, civil and penal laws⁵.

No better order prevails within these several parts: prescriptions on one and the same subject are scattered about through several Fargards, without any subject being treated at once in a full and exhaustive way; and this occasions needless repetitions⁶.

The main cause of this disorder was, of course, that the advantage of order is rarely felt by Orientals; but it was further promoted by the very form of exposition adopted by the first composers of the Vendîdâd. The law is revealed by Ahura in a series of answers to questions put to him by

¹ For instance, Farg. V, 15-20; III, 24-29; 30-32; 33; IV, 47-49.

² III, 14-21; 36 seq.; XIX, 11-25.

³ The passages on medicine (VII, 36-44), and on the sea Vouru-kasha (V, 15-20).

⁴ It contains two digressions, the one on funeral laws, the other on husbandry. See Farg. III, *Introd.*

⁵ It contains one digression on physical well-being, which must have belonged originally to Farg. III. See Farg. IV, *Introd.*

⁶ V, 27-30 = VII, 6-9; V, 45-54 = VII, 60-69; V, 57-62 = VII, 17-22.

Zarathustra¹; and as these questions are not of a general character, but refer to details, the matter is much broken up into fragments, each of which, consisting of a question with its answer, stands by itself, as an independent passage.

We shall treat in the following pages, first of the laws of purification, then of the civil laws, and, lastly, of the penalties both religious and civil.

A.

§ 3. The first object of man is purity, *yaosdau*: 'purity for man, next to life, the greatest good².'

Purity and impurity have not in the Vendīdād the exclusively spiritual meaning which they have in our languages: they do not refer to an inward state of the soul, but chiefly to a physical state of the body. Impurity or uncleanness may be described as the state of a person or a thing that is possessed of the demon; and the object of purification is to expel the demon.

The principal means by which uncleanness enters man is death, as death is the triumph of the demon.

When a man dies, as soon as the soul has parted from the body, the *Drug Nasu* or *Corpse-Drug* falls upon the dead from the regions of hell, and whoever thenceforth touches the corpse becomes unclean, and makes unclean whomsoever he touches³.

The *Drug* is expelled from the dead by means of the *Sag-dīd*, 'the look of the dog:' 'a four-eyed dog' or 'a white one with yellow ears' is brought near the body and is made to look at the dead; as soon as he has done so, the *Drug* flees back to hell⁴.

¹ The outward form of the Vendīdād has been often compared with that of the Books of Moses. But in reality, in the Bible, there is no conversation between God and the lawgiver: the law comes down unasked, and God gives commands, but gives no answers. In the Vendīdād, on the contrary, it is the wish of man, not the will of God, that is the first cause of the revelation. Man must ask of Ahura, who knows everything, and is pleased to answer (XVIII, 13 seq.); the law is 'the question to Ahura,' *âhûiri frashnô*.

² *Farg.* V, 21, from *Yasna XLVIII (XLVII)*, 5.

³ *Farg.* VII, 1 seq.

⁴ In the shape of a fly. 'The fly that came to the smell of the dead body was thought to be the corpse-spirit that came to take possession of the dead in the name of Ahriman' (*Justi, Persien*, p. 88).

The Drug is expelled from the living, whom she has seized through their contact with the dead, by a process of washings with ox's urine (*gômêz* or *nîrang*) and with water, combined with the *Sag-dîd*¹.

The real import of these ceremonies is shown by the spells which accompany their performance: 'Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!'

Thus, in the death of a man, there is more involved than the death of one man: the power of death, called forth from hell, threatens from the corpse, as from a stronghold, the whole world of the living, ready to seize whatever may fall within his reach, and 'from the dead defiles the living, and from the living rushes upon the living.' When a man dies in a house, there is danger for three days lest somebody else should die in that house².

The notion or feeling, out of which these ceremonies grew, was far from unknown to the other Indo-European peoples: what was peculiar to Mazdeism was that it carried it to an extreme, and preserved a clearer sense of it, while elsewhere it grew dimmer and dimmer, and faded away. In fact, when the Greek, going out of a house where a dead man lay, sprinkled himself with water from the *ἀρδάνιον* at the door, it was death that he drove away from himself. The Vedic Indian, too, although his rites were intended chiefly for the benefit of the dead, considered himself in danger and, while burning the corpse, cried aloud: 'Away, go away, O Death! injure not our sons and our men!' (*Rig-veda* X, 18, 1.)

§ 4. As to the rites by means of which the Drug is expelled, they are the performance of myths. There is nothing in worship but what existed before in mythology. What we call a practice is only an imitation of gods, an *ὁμολογίς θεῶν*, as man fancies he can bring about the things

¹ *Farg.* VIII, 35-72; IX, 12-36.

² *Saddar* 78.

he wants, by performing the acts which are supposed to have brought about things of the same kind when practised by the gods.

The Parsis, being at a loss to find four-eyed dogs, interpret the name as meaning a dog with two spots above the eyes¹: but it is clear that the two-spotted dog's services are only accepted for want of a four-eyed one, or of a white one with yellow ears, which amounts to saying that there were myths, according to which the death-fiend was driven away by dogs of that description. This reminds one at once of the three-headed Kerberos, watching at the doors of hell, and, still more, of the two brown, four-eyed dogs of Yama, who guard the ways to the realm of death².

The identity of the four-eyed dog of the Parsi with Kerberos and Yama's dogs appears, moreover, from the Parsi tradition that the yellow-eared dog watches at the head of the *Kinvaš* bridge, which leads from this to the next world, and with his barking drives away the fiend from the souls of the holy ones, lest he should drag them to hell³.

Wherever the corpse passes by, death walks with it; all along the way it has gone, from the house to its last resting-place, a spirit of death is breathing and threatening the living. Therefore, no man, no flock, no being whatever that belongs to the world of Ahura, is allowed to pass by

¹ In practice they are still less particular: 'The Sag-dīd may be performed by a shepherd's dog, by a house-dog, by a Vohunazga dog (see Farg. XIII, 19, n.), or by a young dog (a dog four months old),' Comm. ad Farg. VII, 2. As birds of prey are as fiend-smiting as the dog, they are Nasu-smiters like him, and one may appeal to their services, when there is no dog at hand (see Farg. VII, 3, n. 3).

² Rig-veda X, 14, 10 seq.

³ Gr. Rav. p. 592. Allusions to this myth are found in Farg. XIII, 9, and XIX, 30. The Commentary ad Farg. XIII, 17 has: 'There are dogs who watch over the earthly regions; there are others who watch over the fourteen heavenly regions.' The birth of the yellow-eared dog is described in the Ravâet (l. c.) as follows: 'Ormazd, wishing to keep the body of the first man, Gayômart, from the assaults of Ahriman, who tried to kill him, cried out: "O thou yellow-eared dog, arise!" and directly the dog barked and shook his two ears; and the unclean Satan and the fiends, when they saw the dreadful looks of the yellow-eared dog, and heard his barking, were sore afraid and fled down to hell.'

that way until the deadly breath, that blows through it, has been blown away to hell¹. The four-eyed dog is made to go through the way three times, or six times, or nine times, while the priest helps the look of the dog with his spells, dreaded by the Drug.

§ 5. The use of *gômêz* in cleansing the unclean is also derived from old mythic conceptions². The storm floods that cleanse the sky of the dark fiends in it were described in a class of myths as the urine of a gigantic animal in the heavens. As the floods from the bull above drive away the fiend from the god, so do they from man here below, they make him 'free from the death-demon' (*frânasu*), and the death-fiend flees away hellwards, pursued by the fiend-smiting spell: 'Perish thou, O Drug . . . , never more to give over to Death the living world of the good spirit!'

§ 6. As uncleanness is nothing else than the contagion of death, it is at its greatest intensity when life is just departing. The Nasu at that moment defiles ten persons around the corpse³: when a year is over, the corpse defiles no longer⁴. Thus the notion of uncleanness is quite the reverse of what it is elsewhere: the corpse, when rotten, is less unclean than the body still all but warm with life; death defiles least when it looks most hideous, and defiles most when it might look majestic. The cause is that in the latter case the death-demon has just arrived in the fulness of his strength, whereas in the former case time has exhausted his power.

§ 7. As the focus of the contagion is in the corpse, it must be disposed of so that death may not spread abroad. On this point the old Indo-European customs have been completely changed by Mazdeism. The Indo-Europeans either burnt the corpse or buried it: both customs are held to be sacrilegious in the Avesta.

§ 8. This view originated from the notion of the holiness

¹ Farg. VIII, 14-22.

² Orm. Ahr. § 124. The use of *gômêz* has been lately found to be known in Basse-Bretagne (Luzel, *Le Nirang des Parsis en Basse-Bretagne*, Mélusine, 493).

³ Farg. V, 27; cf. n. 5.

⁴ Farg. VIII, 33-34.

of the elements being pushed to an extreme. The elements, fire, earth, and water are holy, and during the Indo-Iranian period they were already considered so, and in the Vedas they are worshipped as godlike beings. Yet this did not prevent the Indian from burning his dead; death did not appear to him so decidedly a work of the demon, and the dead man was a traveller to the other world, whom the fire kindly carried to his heavenly abode 'on his undecaying, flying pinions, wherewith he killed the demons.' The fire was in that, as in the sacrifice, the god that goes from earth to heaven, from man to god, the mediator, the god most friendly to man. In Persia it remains more distant from him; being an earthly form of the eternal, infinite, godly light¹, no death, no uncleanness can be allowed to enter it, as it is here below the purest offspring of the good spirit, the purest part of his pure creation. Its only function is to repel the fiends with its bright blazing. In every place where Parsis are settled, an everlasting fire is kept, the Bahrâm fire, which, 'preserved by a more than Vestal care²,' and ever fed with perfumes and dry well-blazing wood, whichever side its flames are brought by the wind, goes and kills thousands and thousands of fiends, as Bahrâm does in heaven³. If the necessities of life oblige us to employ fire for profane uses, it must be only for a time an exile on our hearth, or in the oven of the potter, and it must go thence to the Right-Place of the fire (Dâityô Gâtu), the altar of the Bahrâm fire, there to be restored to the dignity and rights of its nature⁴.

At least, let no gratuitous and wanton degradation be inflicted upon it: even blowing it with the breath of the mouth is a crime⁵; burning the dead is the most heinous

¹ Ignem coelitus delapsum (Ammian. Marcel. XXVII, 6); Cedrenus; Elisaeus; Recogn. Clement. IV, 29; Clem. Homil. IX, 6; Henry Lord.

² J. Fryer, *A New Account of East India and Persia*, 1698, p. 265.

³ Farg. VIII, 81-96; 79-80.

⁴ Extinguishing it is a mortal sin (Ravâets; Elisaeus; cf. Strabo XV, 14).

⁵ A custom still existing with the Tâzlk, an Iranian tribe in Eastern Persia, (de Khanikoff, *Ethnographie de la Perse*). Strabo XV, 14. Manu has the same prescription (IV, 53). Cf. Farg. XIV, 8, n. 10.

of sins: in the times of Strabo it was a capital crime¹, and the Avesta expresses the same, when putting it in the number of those sins for which there is no atonement².

Water was looked upon in the same light. Bringing dead matter to it is as bad as bringing it to the fire³. The Magi are said to have overthrown a king for having built bath-houses, as they cared more for the cleanness of water than for their own⁴.

§ 9. Not less holy was the earth, or, at least, it became so. There was a goddess who lived in her, *Spenta Armaiti*; no corpse ought to defile her sacred breast: burying the dead is, like burning the dead, a deed for which there is no atonement⁵. It was not always so in Persia: the burning of the dead had been forbidden for years⁶, while the burying was still general. Cambyses had roused the indignation of the Persians by burning the corpse of Amasis: yet, years later, Persians still buried their dead. But the priests already felt scruples, and feared to defile a god. Later on, with the ascendancy of the Magian religion, the sacerdotal observances became the general law⁷.

§ 10. Therefore the corpse is laid on the summit of a mountain, far from man, from water, from tree, from fire, and from the earth itself, as it is separated from it by a layer of stones or bricks⁸. Special buildings, the *Dakhmas*,

¹ Strabo XV, 14; cf. Herod. III, 16.

² Farg. I, 17; cf. Farg. VIII, 74.

³ Farg. VII, 25-27; Strabo XV, 14; Herod. I, 138.

⁴ King Balâsh (Josué le Stylite, traduction Martin, § xx). It seems as if there were a confusion between Balâsh and Kavât; at any rate, it shows that bathing smacked of heresy. Jews were forbidden to perform the legal ablutions (Fürst, *Culturgeschichte der Juden*, 9).

⁵ Farg. I, 13.

⁶ From the reign of Cyrus.

⁷ Still the worship of the earth seems not to have so deeply penetrated the general religion as the worship of fire. The laws about the disposal of the dead were interpreted by many, it would seem, as intended only to secure the purity of water and fire, and they thought that they might be at peace with religion if they had taken care to bury the corpse, so that no part of it might be taken by animals to fire or water (Farg. III, 41, n. 7).

⁸ Farg. VI, 44 seq.; VIII, 10 seq. Cf. IX, 11, n. 5. Moreover, the *Dakhma* is ideally separated from the ground by means of a golden thread, which is supposed to keep it suspended in the air (Ravâet, ap. Spiegel, *Uebersetzung des Avesta* II, XXXVI).

were erected for this purpose¹. There far from the world the dead were left to lie, beholding the sun².

§ 11. Not every corpse defiles man, but only those of such beings as belong to the world of Ahura. They are the only ones in whose death the demon triumphs. The corpse of an Ahrimanic creature does not defile; as its life was incarnate death, the spring of death that was in it is dried up with its last breath: it killed while alive, it can do so no more when dead; it becomes clean by dying³. None of the faithful are defiled by the corpse of an Ashemaogha or of a Khrafstra. Nay, killing them is a pious work, as it is killing Ahriman himself.

§ 12. Not only real death makes one unclean, but partial death too. Everything that goes out of the body of man is dead, and becomes the property of the demon. The going breath is unclean, it is forbidden to blow the fire with it⁴, and even to approach the fire without screening it from the contagion with a Penôm⁵. Parings of nails and cuttings or shavings of hair are unclean, and become weapons in the hands of the demons unless they have been protected by certain rites and spells⁶. Any phenomenon by which the bodily nature is altered, whether accompanied with danger to health or not, was viewed as a work of the demon, and made the person unclean in whom it took place. One of these phenomena, which is a special object of attention

¹ 'The Dakhma is a round building, and is designated by some writers, "The Tower of Silence." A round pit, about six feet deep, is surrounded by an annular stone pavement, about seven feet wide, on which the dead bodies are placed. This place is enclosed all round by a stone wall some twenty feet high, with a small door on one side for taking the body in. The whole is built up of and paved with stone. The pit has communication with three or more closed pits, at some distance, into which the rain washes out the liquids and the remains of the dead bodies' (Dadabhai Naoroji, *The Manners and Customs of the Parsees*, Bombay, 1864, p. 16). Cf. Farg. VI, 50. A Dakhma is the first building the Parsis erect when settling in a new place (Dosabhoj Framji).

² The Avesta and the Commentator attach great importance to that point: it is as if the dead man's life were thus prolonged, since he can still behold the sun. 'Grant us that we may long behold the sun,' said the Indian *Rishi*.

³ Farg. V, 35 seq.

⁴ See above, p. lxxvi.

⁵ See Farg. XIV, 8, n. 10.

⁶ Farg. XVII.

in the Vendîdâd, is the uncleanness of women during their menses. The menses are sent by Ahriman¹, especially when they last beyond the usual time: therefore a woman, as long as they last, is unclean and possessed of the demon: she must be kept confined, apart from the faithful whom her touch would defile, and from the fire which her very look would injure; she is not allowed to eat as much as she wishes, as the strength she might acquire would accrue to the fiends. Her food is not given to her from hand to hand, but is passed to her from a distance², in a long leaden spoon. The origin of all these notions is in certain physical instincts, in physiological psychology, which is the reason why they are found among peoples very far removed from one another by race or religion³. But they took in Persia a new meaning as they were made a logical part of the whole religious system.

§ 13. A woman that has just been delivered of a child is also unclean⁴, although it would seem that she ought to be considered pure amongst the pure, since life has been increased by her in the world, and she has enlarged the realm of Ormazd. But the strength of old instincts overcame the drift of new principles. Only the case when the woman has been delivered of a still-born child is examined in the Vendîdâd. She is unclean as having been in contact with a dead creature; and she must first drink gômêz to wash over the grave in her womb. So utterly unclean is she, that she is not even allowed to drink water, unless she is in danger of death; and even then, as the sacred element has been defiled, she is liable to the penalty of a Peshô-tanu⁵. It appears from modern customs that the treatment is the same when the child is born alive: the reason of which is that, in any case, during the first three days after delivery she is in danger of death⁶. A great fire is lighted

¹ Farg. I, 18-19; XVI, 11. Cf. Bund. III.

² Farg. XVI, 15.

³ Cf. Leviticus. See Pliny VII, 13.

⁴ Farg. V, 45 seq.

⁵ Farg. VII, 70 seq.

⁶ When there is a pregnant woman in a house, one must take care that there be fire continually in it; when the child is brought forth, one must burn

to keep away the fiends, who use then their utmost efforts to kill her and her child¹. She is unclean only because the death-fiend is in her.

§ 14. Logic required that the sick man should be treated as an unclean one, that is, as one possessed. Sickness, being sent by Ahriman, ought to be cured like all his other works, by washings and spells. In fact, the medicine of spells was considered the most powerful of all², and although it did not oust the medicine of the lancet and that of drugs, yet it was more highly esteemed and less mistrusted. The commentator on the Vendīdād very sensibly observes that if it does not relieve, it will surely do no harm³, which seems not to have been a matter of course with those who heal by the knife and physic. It appears from the last Fargard that all or, at least, many diseases might be cured by spells and Barashnūm washing. It appears from Herodotos and Agathias that contagious diseases required the same treatment as uncleanness: the sick man was excluded from the community of the faithful⁴, until cured and cleansed according to the rites⁵.

§ 15. The unclean are confined in a particular place, apart from all clean persons and objects, the Armēst-gāh⁶, which may be described, therefore, as the Dakhma for the living. All the unclean, all those struck with temporary death, the man who has touched dead matter, the woman in her menses, or just delivered of child, the leper⁷, or the man who has made himself unclean for ever by carrying a corpse alone⁸, stay there all the time of their uncleanness.

§ 16. Thus far for general principles. From the diversity

a candle, or, better still, a fire, for three days and three nights, to render the Dēvs and Drugs unable to harm the child; for there is great danger during those three days and nights after the birth of the child' (Saddar 16).

¹ 'When the child is being born, one brandishes a sword on the four sides, lest fairy Aal kill it' (Polack, *Persien I*, 223). In Rome, three gods, Intercidona, Pilumnus, and Deverra, keep her threshold, lest Sylvanus come in and harm her (Augustinus, *De Civ. D. VI*, 9).

² Farg. VII, 44.

³ *Ibid.*

⁴ Herod. I, 138.

⁵ Agathias II, 23.

⁶ The Armēst-gāh for women in their menses is called Dashtānistān.

⁷ Herod. I. I.; Farg. II, 29.

⁸ Farg. III, 19.

of circumstances arises a system of casuistry, the development of which may be followed first through the glosses to the Vendîdâd, in which the labours of several generations of theologians are embodied, and, later on, through the Ravâets. We will give a few instances of it, as found in the Vendîdâd itself.

The process of the cleansing varies according to the degree of uncleanness; and, again, the degree of uncleanness depends on the state of the thing that defiles and the nature of the thing that is defiled.

The uncleanness from the dead is the worst of all, and it is at its utmost when contracted before the Nasu has been expelled from the corpse by the Sag-dîd¹: it can be cured only by means of the most complicated system of cleansing, the nine nights' Barashnûm².

If the Nasu has already been expelled from the corpse, as the defiling power was less, a simple washing once made, the Ghosel, is enough³.

The defiling power of the Nasu reaches farther, if the death has just taken place, and if the dying creature occupied a higher rank in the scale of beings⁴; for the more recent the victory of the demon, or the higher the being he has overcome, the stronger he must have been himself.

Menstruous women are cleansed by the Ghosel⁵.

As for things they are more or less deeply defiled according to their degree of penetrability: metal vessels can be cleansed, earthen vessels cannot⁶; leather is more easily cleansed than woven cloth⁷; hard wood than soft wood⁸. Wet matter is a better conductor of uncleanness than dry matter, and corpses cease to defile after a year⁹.

¹ Farg. VIII, 35-36; 98-99; cf. VII, 29-30, and n. 6 to 30.

² Farg. IX. The Barashnûm, originally meant to remove the uncleanness from the dead, became a general instrument of holiness. Children when putting on the Kôstî (Farg. XVIII, 9, n. 3) perform it to be cleansed from the natural uncleanness they have contracted in the womb of their mothers. It is good for every one to perform it once a year.

³ Farg. VIII, 36.

⁴ Farg. V, 27 seq.; VII, 1 seq.

⁵ Farg. XVI, 12.

⁶ Farg. VII, 73 seq.

⁷ Farg. VII, 14 seq.

⁸ Farg. VII, 28 seq.

⁹ Farg. VIII, 33-34.

B.

§ 17. In the cases heretofore reviewed, religious purposes are alone concerned. There is another order of laws, in which, although religion interferes, yet it is not the root of the matter; namely, the laws about contracts and assaults, to which the fourth Fargard is devoted, and which are the only remains extant of the civil and penal legislation of Zoroastrianism.

The contracts were divided into two classes, according to their mode, and according to the value of their object¹. As to their mode they are word-contracts or hand-contracts: as to their object, they are sheep-contracts, ox-contracts, man-contracts, or field-contracts, which being estimated in money value are contracts to the amount of 3, 12, 500 istirs, and upwards².

No contract can be made void by the will of one party alone; he who breaks a contract is obliged to pay the value of the contract next higher in value.

The family and the next of kin are, it would seem, answerable for the fulfilment of a contract, a principle of the old Indo-European civil law³.

§ 18. Assaults are of seven degrees: *âgerepta*, *avaoirista*⁴, stroke, sore wound, bloody wound, broken bone, and manslaughter. The gravity of the guilt does not depend on the gravity of the deed only, but also on its frequency. Each of these seven crimes amounts, by its being repeated without having been atoned for, to the crime that immediately follows in the scale, so that an *âgerepta* seven times repeated amounts to manslaughter.

C.

§ 19. Every crime makes the guilty man liable to two penalties, one here below, and another in the next world.

¹ See p. 35, n. 3.

² An *istir* (*στάρηρ*) is as much as four dirhems (*δραχμή*). The dirhem is estimated by modern tradition as a little more than a rupee, but the authority is doubtful (see *Sacred Books of the East*, vol. xviii, p. 180, n. 2).

³ Farg. IV, 5 seq.

⁴ Two different sorts of menaces; see IV, 17.

The penalty here below consists of a certain number of stripes with the *Aspahê-astra* or the *Sraoshô-karana*¹.

The unit for heavy penalties is two hundred stripes; the crime and the criminal thus punished are called *Peshô-tanu* or *Tanu-peretha* (Parsi: *Tanâfûhr*). The two words literally mean, 'one who pays with his own body,' and 'payment with one's body,' and seem to have originally amounted to 'worthy of death, worthiness of death;' and in effect the word *Peshô-tanu* is often interpreted in the Pahlavi Commentary by *margarzân*, 'worthy of death.' But, on the whole, it was attached to the technical meaning of 'one who has to receive two hundred strokes with the horse-whip².' The lowest penalty in the *Vendîdâd* is five stripes, and the degrees from five stripes to *Peshôtanu* are ten, fifteen, thirty, fifty, seventy, ninety, two hundred. For instance, *âgerepta* is punished with five stripes, *avaoirista* with ten, stroke with fifteen, sore wound with thirty, bloody wound with fifty, broken bone with seventy, manslaughter with ninety; a second manslaughter, committed without the former being atoned for, is punished with the *Peshôtanu* penalty. In the same way the six other crimes, repeated eight, or seven, or six, or five, or four, or three times make the committer go through the whole series of penalties up to the *Peshôtanu* penalty.

¹ The general formula is literally, 'Let (the priest; probably, the *Sraoshâ-varez*) strike so many strokes with the *Aspahê-astra*, so many strokes with the *Sraoshô-karana*.' *Astra* means in Sanskrit 'a goad,' so that *Aspahê-astra* may mean 'a horse-goad;' but *Aspândiârji* translates it by *durra*, 'a thong,' which suits the sense better, and agrees with etymology too ('an instrument to drive a horse, a whip;'² *astra*, from the root *az*, 'to drive;'² it is the *Aspahê-astra* which is referred to by *Sozomenos II*, 13: *ἰμάσιν ἀμοῖς χαλεπῶς αὐτὸν ἱερασιασάν οἱ μάγοι* (the *Sraoshâ-varez*), *βιαζόμενοι προσκυνῆσαι τὸν ἥλιον*). *Sraoshô-karana* is translated by *kâbuk*, 'a whip,' which agrees with the Sanskrit translation of the *sî-srôshô-karanâm sin*, 'yat tribhir go-karmasâ/aghâtâis prâyas-kityam bhavati tâvanmâtram, a sin to be punished with three strokes with a whip.' It seems to follow that *Aspahê-astra* and *Sraoshô-karana* are one and the same instrument, designated with two names, first in reference to its shape, and then to its use (*Sraoshô-karana* meaning 'the instrument for penalty,' or 'the instrument of the *Sraoshâ-varez*?'). The *Aspahê-astra* is once called *astra ma irya*, 'the *astra* for the account to be given,' that is, 'for the payment of the penalty' (*Farg. XVIII*, 4).

² *Farg. IV*, 20, 21, 24, 25, 28, 29, 32, 33, 35, 36, 38, 39, 41, 42; *V*, 44; *VI*, 5, 9, 19, 48, &c.

§ 20. If one reviews the different crimes described in the Vendídád, and the respective penalties prescribed for them, one cannot but wonder at first sight at the strange inequality between crime and penalty. Beccaria would have felt uncomfortable while reading the Vendídád. It is safer to kill a man than to serve bad food to a shepherd's dog, for the manslayer gets off with ninety stripes, whereas the bad master is at once a Peshôtanu¹, and will receive two hundred stripes. Two hundred stripes are awarded if one tills land in which a corpse has been buried within the year², if a woman just delivered of a child drinks water³, if one suppresses the menses of a woman⁴, if one performs a sacrifice in a house where a man has just died⁵, if one neglects fastening the corpse of a dead man so that birds or dogs may not take dead matter to trees and rivers⁶. Two hundred stripes if one throws on the ground a bone of a man's corpse, or of a dog's carcase, as big as two ribs; four hundred if one throws a bone as big as an arm bone, six hundred if one throws a skull, one thousand if the whole corpse⁷. Four hundred stripes if one, being in a state of uncleanness, touches water or trees⁸, four hundred if one covers with a cloth a dead man's feet, six hundred if one covers his legs, one thousand if the whole body⁹ be so covered. Five hundred stripes for killing a whelp, six hundred for killing a stray dog, seven hundred for a house-dog, eight hundred for a shepherd's dog, one thousand stripes for killing a Vanghâpara dog¹⁰, ten thousand stripes for killing a water-dog¹¹.

Capital punishment is expressly pronounced only against the false cleanser¹² and the 'carrier alone'¹³.

Yet any one who bethinks himself of the spirit of the old Aryan legislation will easily conceive that there may be in

¹ Farg. IV, 40, and XIII, 24.

² Farg. VII, 70 seq.

³ Farg. V, 39-44.

⁴ Farg. VI, 18 seq.

⁵ Farg. VIII, 23 seq.

⁶ Farg. XIV, 1 seq.

⁷ Farg. III, 14 seq.

⁸ Farg. VI, 5.

⁹ Farg. XVI, 13 seq.

¹⁰ Farg. VI, 47 seq.

¹¹ Farg. VIII, 104 seq.

¹² Farg. XIII, 8 seq. and 4.

¹³ Farg. IX, 47 seq.

¹⁴ Yet there were other capital crimes. See below, § 23.

its eyes many crimes more heinous, and to be punished more severely, than manslaughter: offences against man injure only one man; offences against gods endanger all mankind. No one should wonder at the unqualified cleanser being put to death who reads Demosthenes' Neaera; the Persians who defiled the ground by burying a corpse were not more severely punished than the Greeks were for defiling with corpses the holy ground of Delos¹, or than the conquerors at Arginousae; nor would the Athenians, who put to death Atarbes², have much stared at the awful revenge taken for the murder of the sacred dog. There is hardly any prescription in the Vendîdâd, however odd and absurd it may seem, but has its counterpart or its explanation in other Aryan legislations: if we had a Latin or a Greek Vendîdâd, I doubt whether it would look more rational.

§ 21. Yet, if theoretically the very absurdity of its principles is nothing peculiar to the Mazdean law, nay, is a proof of its authenticity, it may be doubted whether it could ever have been actually applied in the form stated in the texts. It may be doubted whether the murder of a shepherd's dog could have actually been punished with eight hundred stripes, much more whether the murder of a water-dog could have been really punished with ten thousand stripes, unless we suppose that human endurance was different in ancient Persia from what it is elsewhere, or even in modern Persia herself³. Now as we see that in modern tradition bodily punishment is estimated in money value, that is to say, converted into fines, a conversion which is alluded to in the Pahlavi translation⁴, it may readily be admitted that as early as the time of the last edition of the Vendîdâd, that conversion had already been made. In the Ravâets, two hundred stripes, or a Tanâfôhr, are estimated as equal to three hundred istîrs or twelve hundred dirhems, or thirteen hundred and fifty rupees;

¹ Diodor. XII, 58.

² Aelianus, Hist. Var. V, 17.

³ In the time of Chardin, the number of stripes inflicted on the guilty never exceeded three hundred; in the old German law, two hundred; in the Hebrew law, forty.

⁴ Ad Farg. XIV, 2.

a stripe is therefore about equal to six rupees¹. How far that system prevailed in practice, whether the guilty might take advantage of this commutation of his own accord, or only with the assent of the judge, we cannot decide. It is very likely that the riches of the fire-temples came for the most part from that source, and that the sound of the dirhems often made the Sraoshô-*karana* fall from the hands of the Mobeds. That the system of financial penalties did not, however, suppress the system of bodily penalties, appears from the customs of the Parsis who apply both, and from the Pahlavi Commentary which expressly distinguishes three sorts of atonement: the atonement by money (*khvâstak*), the atonement by the Sraoshô-*karana*, and the atonement by cleansing.

§ 22. This third element of atonement is strictly religious. It consists in repentance, which is manifested by avowal of the guilt and by the recital of a formula of repentance, the *Patet*. The performance of the *Patet* has only a religious effect: it saves the sinner from penalties in the other world, but not from those here below; it delivers him before God, but not before man. When the sacrilegious cleanser has repented his sin, he is not the less flayed and beheaded, but his soul is saved². Yet, although it has no efficacy in causing the sin to be remitted, the absence of it has power to cause it to be aggravated³.

§ 23. Thus far for sins that can be atoned for. There are some that are *anâperetha*, 'inexpiable,' which means, as it seems, that they are punished with death here below, and with torments in the other world.

Amongst the *anâperetha* sins are named the burning of the dead, the burying of the dead⁴, the eating dead matter⁵, unnatural sin⁶, and self-pollution⁷. Although

¹ In later Parsism every sin (and every good deed) has its value in money fixed, and may thus be weighed in the scales of Rashnu. If the number of the good-deed dirhems outweigh the number of sin dirhems, the soul is saved. Herodotos noticed the same principle of compensation in the Persian law of his time (I, 137; cf. VII, 194).

² Farg. IX, 49, n.; cf. III, 20 seq.

⁴ Farg. I, 13, 17; Strabo XV, 14.

⁶ Farg. I, 12; cf. VIII, 32.

³ Farg. IV, 20, 24, 28, 32, 35, &c.

⁵ Farg. VII, 23 seq.

⁷ Farg. VIII, 27.

it is not expressly declared that these sins were punished with death, yet we know it of several of them, either from Greek accounts or from Parsi tradition. There are also whole classes of sinners whose life, it would seem, can be taken by any one who detects them in the act, such as the courtesan, the highwayman, the Sodomite, and the corpse-burner¹.

§ 24. Such are the most important principles of the Mazdean law that can be gathered from the Vendîdâd. These details, incomplete as they are, may give us an idea, if not of the Sassanian practice, at least of the Sassanian ideal. That it was an ideal which intended to pass into practice, we know from the religious wars against Armenia, and from the fact that very often the superintendence of justice and the highest offices of the state were committed to Mobeds.

We must now add a few words on the plan of the following translation. As to our method we beg to refer to the second chapter above. It rests on the Parsi tradition, corrected or confirmed by the comparative method. The Parsi tradition is found in the Pahlavi Commentary², the understanding of which was facilitated to us first by the Gujarati translation and paraphrase of Aspendiârji³, and by a Persian transliteration and translation belonging to the Haug Collection in Munich⁴, for the use of which we were indebted to the obliging kindness of the Director of the State Library in Munich, Professor von Halm. The

¹ See p. 113, n. 4; Farg. XVIII, 65.

² Our quotations refer to the text given in Spiegel's edition, but corrected after the London manuscript.

³ Bombay, 1842, 2 vols. in 8vo.

⁴ Unfortunately the copy is incomplete: there are two lacunae, one from I, 11 to the end of the chapter; the other, more extensive, from VI, 26 to IX. The perfect accordance of this Persian translation with the Gujarati of Aspendiârji shows that both are derived from one and the same source. Their accordance is striking even in mistakes; for instance, the Pahlavi *avâstar* 𐬀𐬎𐬎𐬎𐬎𐬎, a transliteration of the Zend *a-vâstra*, 'without pastures' (VII, 26), is misread by the Persian translator *âvâstâr*, خواسٔتار 'he who wishes,' owing to the ambiguity of the Pahlavi letter 𐬎 (*av* or *âv*), and it is translated by Aspendiârji *âhânâr*, 'the wisher.'

Ravâets and the Saddar¹ frequently gave us valuable information as to the traditional meaning of doubtful passages. As for the works of European scholars, we are much indebted to the Commentary on the Avesta by Professor Spiegel, and to the translations in the second edition of Martin Haug's Essays.

We have followed the text of the Avesta as given by Westergaard; the division into paragraphs is according to Westergaard; but we have given in brackets the corresponding divisions of Professor Spiegel's edition. The singularly exact analysis of the Vendîdâd contained in the Dînkart has proved of great value. For the first chapter we owe much to the Commentary in an unpublished chapter of the Great Bundahis. The analyses of the Nasks in the Dînkart, the Great Bundahis and the essay of Jiwanji Modi on the funeral customs of the Parsis have thrown valuable light on many points of detail.

Many passages in the Vendîdâd Sâda are mere quotations from the Pahlavi Commentary which have crept into the Sâda text: we have not admitted them into the text. They are generally known to be spurious from their not being translated in the Commentary²: yet the absence of a Pahlavi translation is not always an unmistakable sign of such spuriousness. Sometimes the translation has been lost in our manuscripts, or omitted as having already been given in identical or nearly identical terms. When we thought that this was the case, we have admitted the untranslated passages into the text, but in brackets³.

We have divided the principal Fargards into several sections according to the matter they contain: this division, which is meant as an attempt to resolve the Vendîdâd into its primitive fragments, has, of course, no traditional

¹ The prose Saddar (as found in the Great Ravâet), which differs considerably from the Saddar in verse, as translated by Hyde.

² Without speaking of their not being connected with the context. See Farg. I, 4, 15, 20; II, 6, 20; V, 4; VII, 53-54.

³ Farg. VII, 3; VIII, 95. Formulae and enumerations are often left untranslated, although they must be considered part of the text (VIII, 72; XI, 9, 12; XX, 6, &c.)

authority, the divisions into paragraphs being the only ones that rest upon the authority of the manuscripts.

The translation will be found, in many passages, to differ greatly from the translations published heretofore¹. The nature of this series of translations did not allow us to give full justificatory notes: but we have endeavoured in most cases to make the explanatory notes commend to scholars the new meanings we have adopted; and, in some instances, we hope that the original text, read anew, will by itself justify our translation.

We must not conclude this introduction without tendering our warmest thanks to Mr. E. W. West, who kindly revised the MS. of the translation before it went to press, and who has, we hope, succeeded in making our often imperfect English more acceptable to English readers.

JAMES DARMESTER.

PARIS:

October, 1894.

¹ Complete translations of the Vendidad have been published by Anquetil Duperron in France (Paris, 1771); by Professor Spiegel in Germany (Leipzig, 1852); by Canon de Harlez in Belgium (Louvain, 1877). The translation of Professor Spiegel was translated into English by Professor Bleeck, who added useful information from inedited Gujarati translations (Hertford, 1864).

A LIST OF THE PRINCIPAL ABBREVIATIONS
USED IN THIS VOLUME.

Asp. = Aspendiârji's translation.

Bund. = Bundahis; Arabic numbers refer to the chapter (according to Justi's edition); Roman numbers refer to the page and line.

Comm. = The Pahlavi Commentary.

Gr. Rav. = Le Grand Ravâet (in the Bibliothèque Nationale in Paris, Supplément Persan, No. 47).

Orm. Ahr. = Ormazd et Ahriman, Paris, Vieweg, 1877.

VENDÍDÂD.

VENDÎDÂD.

FARGARD I.

THIS chapter is an enumeration of sixteen perfect lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes¹. But there is nothing in the text to support such wide inferences. We have here nothing more than a geographical description of Iran, seen from the religious point of view.

Of these sixteen lands there are nine, as follows:—

ZEND NAME.	OLD PERSIAN.	GREEK.	MODERN NAME.
Sughdha (2)	Suguda	Σογδιανή	Soghd سغد (Samarkand)
Môuru (3)	Margu	Μαρτυριανή	Marv مرو
Bâkhdhi (4)	Bâkhtri	Βάκτρα	Balkh بلخ
Harôyu (6)	Haraiva	*Αρεια	Haré(rūd) هری
Vehrâna (9)	Varkâna	*Υρκανία	Gurgân, Gorgân جرجان گرگان
Harahvaiti (10)	Harauvati	*Αραχωσία	Ar-rokhag اروخج Arghand-(âb) ارغندآب
Haêtumant (11)		*Ερύμανθος	Helmend هلمند
Ragha (12)	Ragâ ²	*Ραγαι	Raï ری
Hapta hindu (15)	Hindava	*Ἰνδοί	Hind هند (Pañgâb),

which can be identified with certainty, as we are able to follow their

¹ Rhode, *Die heilige Sage des Zendvolks*, p. 61; Heeren, *Ideen zur Geschichte*, I, p. 498; Lassen, *Indische Alterthumskunde* I, p. 526; Haug in Bunsen's work, *Aegypten's Stellung*, V, 2nd part, p. 104; Kiepert, *Monatsberichte der Berliner Akademie*, 1856, p. 621. Cf. the mythological interpretation by M. Bréal, 'De la géographie de l'Avesta' (in the *Mélanges de mythologie et de linguistique*, p. 187 seq.)

² See however § 16, note 3.

names from the records of the Achaemenian kings or the works of classical writers down to the map of modern Iran.

For the other lands we are confined for information to the Pahlavi Commentary, from which we get :

ZEND NAME.	PAHLAVI NAME.	MODERN NAME.
Vaêkereta (7)	Kâpûl	كابل Kâbul
Urva (8)	Mêshan	Mesene
Varena (14)	Patashkhvârgar or Dailam	Tabaristân or Gilân
Rangha (16)	Arvastâni Rûm	Eastern Mesopotamia

The identification of Nisâya (5) and Kakhra (13) remains an open question, as there were several cities of that name. We know, however, that Nisâya lay between Balkh and Marv. The first province Airyanem Vaêgô, or Irân-Vêg, we identify with the mediaeval Arrân (nowadays known as Karabagh).

There must have been some systematical idea in the order followed, though it is not apparent, except in the succession of Sughdha, Môuru, Bâkhdhi, Nisâya, Harôyu, Vaêkereta (numbers 2-7), which form one compact group of north-eastern provinces; the last two provinces, Hiñdu and Rangha (numbers 15-16), are the two limitroph provinces, east and west (Indus and Tigris); and the Rangha brings us back to the first province, Irân-Vêg, whose chief river, the Vanguhi Dâitya, or Aras, springs from the same mountains as the Rangha-Tigris.

The several plagues created by Angra Mainyu to mar the native perfection of Ahura's creations give instructive information on the religious condition of several of the Iranian countries at the time when this Fargard was written. Harât seems to have been the seat of puritan sects that pushed rigorism to the extreme in the law of purification. Sorcery was prevalent in the basin of the Helmand river, and the Paris were powerful in Cabul, which is a Zoroastrian way of saying that the Hindu civilisation prevailed in those parts, which in fact in the two centuries before and after Christ were known as White India, and remained more Indian than Iranian till the Musulman conquest.

1. Ahura Mazda spake unto Spitama ¹ Zarathustra, saying :

¹ Or Spitamide. Zarathustra was descended from Spitama at the fifth generation.

I have made every land dear (to its people), even though it had no charms whatever in it¹: had I not made every land dear (to its people), even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaêgô².

3 (5). The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaêgô³, by the Vanguhi Dâitya⁴.

¹ 'Every one fancies that the land where he was born and has been brought up is the best and fairest land that I have created' (Comm.)

² Greater Bundahish: 'It is said in the Sacred Book: had I not created the Genius of the native place, all mankind would have gone to Erân-Vêg, on account of its pleasantness.'—On Airyanem Vaêgô or Erân-Vêg, see following note.—Clause 2 in the Vendîdâd Sâda is composed of Zend quotations in the Commentary that illustrate the alternative process of the creation: 'First, Ahura Mazda would create a land of such kind that its dwellers might like it, and there could be nothing more delightful. Then he who is all death would bring against it a counter-creation.'

³ Airyanem Vaêgô, Irân-Vêg, is the holy land of Zoroastrianism: Zoroaster was born and founded his religion there (Bund. XX, 32; XXXII, 3): the first animal couple appeared there (Bund. XIV, 4; Zâd Sparam, IX, 8). From its name, 'the Iranian seed,' it seems to have been considered as the original seat of the Iranian race. It has been generally supposed to belong to Eastern Iran, like the provinces which are enumerated after it, chiefly on account of the name of its river, the Vanguhi Dâitya, which was in the Sassanian times (as Vêh) the name of the Oxus. But the Bundahish distinctly states that Irân-Vêg is 'bordering upon Adarbaigân' (XXIX, 12); now, Adarbaigân is bordered by the Caspian Sea on the east, by the Rangha provinces on the west, by Media proper on the south, and by Arrân on the north. The Rangha provinces are out of question, since they are mentioned at the end of the Fargard (§ 20), and the climatic conditions of Irân-Vêg with its long winter likewise exclude Media and suit Arrân, where the summer lasts hardly two months (cf. § 4, note 6). The very name agrees, as the country

⁴ For this note see next page.

Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river ⁵ and Winter, a work of the Daêvas ⁶.

4 (9). There are ten winter months there, two summer months ⁷; and those are cold for the waters ⁸, cold for the earth, cold for the trees ⁹. Winter falls there, the worst of all plagues.

5 (13). The second of the good lands and countries which I, Ahura Mazda, created, was the plain ¹⁰ which the Sughdhas inhabit ¹¹.

Thereupon came Angra Mainyu, who is all death,

known as Arrân seems to have been known to the Greeks as *Ἀρῶν* (Stephanus Byz.), which brings it close to our Airyanem. On the Vanguhi Dâitya, see following note.

⁴ The Vanguhi Dâitya, belonging to Arrân, must be the modern Aras (the classic Araxes). The Aras was named Vanguhi, like the Oxus, but distinguished from it by the addition Dâitya, which made it 'the Vanguhi of the Law' (the Vanguhi by which Zoroaster received the Law).

⁵ 'There are many Khrafstras in the Dâitk, as it is said, The Dâitk full of Khrafstras' (Bund. XX, 13). Snakes abound on the banks of the Araxes (Morier, *A Second Journey*, p. 250) nowadays as much as in the time of Pompeius, to whom they barred the way from Albania to Hyrcania (Plut.).

⁶ Arrân (Karabagh) is celebrated for its cold winter as well as for its beauty. At the Naurôz (first day of spring) the fields still lie under the snow. The temperature does not become milder before the second fortnight of April; no flower is seen before May. Summer, which is marked by the migration of the nomads from the plain to the mountains, begins about the 20th of June and ends in the middle of August.

⁷ Vendîdâd Sâda: 'It is known that [in the ordinary course of nature] there are seven months of summer and five of winter' (see Bund. XXV).

⁸ Some say: 'Even those two months of summer are cold for the waters . . .' (Comm.; cf. Mainyô-i-khard XLIV, 20).

⁹ Vend. Sâda: 'There reigns the core and heart of winter.'

¹⁰ Doubtful.

¹¹ Old P. Suguda; Sogdiana.

and he counter-created the locust¹, which brings death unto cattle and plants.

6 (17). The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Môuru².

Thereupon came Angra Mainyu, who is all death, and he counter-created plunder and sin³.

7 (21). The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bâkhdhi⁴ with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created the ants and the ant-hills⁵.

8 (25). The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisâya⁶, that lies between Môuru and Bâkhdhi.

¹ 'The plague that fell to that country was the bad locust: it devours the plants and death comes to the cattle' (Gr. Bund.)

² Margu; *Μαργαυή*; Marv.

³ Doubtful.—The Gr. Bd. has: 'The plague that fell to that country was the coming and going of troops: for there is always there an evil concourse of horsemen, thieves, robbers, and heretics, who speak untruth and oppress the righteous.'—Marv continued to be the resort of Turanian plunderers till the recent Russian annexation.

⁴ Bâkhtri; *Βάκτρα*; Balkh.

⁵ 'The corn-carrying ants' (Asp.; cf. Farg. XIV, 5).

⁶ By contradistinction to other places of the same name. There was a Nisâya, in Media, where Darius put to death the Mage Gaumâta (Bahistûn I, 58). There was also a Nisâ in Fârs, another in Kirmân, a third again on the way from Amol to Marv (Tabari, tr. Noeldeke, p. 101, 2), which may be the same as *Nisaiia*, the capital of Parthia (*Παρθαίνισα* ap. Isid. of Charax 12); cf. Pliny VI, 25 (29). One may therefore be tempted to translate, 'Nisâya between which and Bâkhdhi Môuru lies;' but the text hardly admits of that construction, and we must suppose the existence of another Nisâya on the way from Balkh to Marv.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of unbelief¹.

9 (29). The sixth of the good lands and countries which I, Ahura Mazda, created, was the house-deserting Harôyu².

Thereupon came Angra Mainyu, who is all death, and he counter-created tears and wailing³.

10 (33). The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaêkereta⁴, of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created the Pairika Knâthaiti, who clave unto Keresâspa⁵.

¹ There are people there 'who doubt the existence of God' (Comm.)

² Harôyu, Old P. Haraiva (transcribed in Greek and Latin 'Apeia Aria instead of 'Apeia Haria, by a confusion with the name of the Aryans); P. Harê (in Firdausi and in Harê-rûd; Harât is an Arabised form.—'The house-deserting Harê: because there, when a man dies in a house, the people of the house leave it and go. We keep the ordinances for nine days or a month: they leave the house and absent themselves from it for nine days or a month' (Gr. Bd.) Cf. Vd. V, 42.

³ 'The tears and wailing for the dead,' the voceros. The tears shed over a dead man grow to a river that prevents his crossing the Kinvat bridge (Saddar 96; Ardâ Virâf XVI, 7, 10).

⁴ Vaêkereta, an older name of Kâbul (Kâpûl: Comm. and Gr. Bd.); perhaps the Ptolemeian Βαγάρδα in Paropanisus (Ptol. VI, 18).

⁵ The Pairika, in Zoroastrian mythology, symbolises idolatry (uzdês-parastîh). The land of Kâbul, till the Musulman invasion, belonged to the Indian civilisation and was mostly of Brahmanical and Buddhistic religion. The Pairika Khnâthaiti will be destroyed at the end of the world by Saoshyaft, the unborn son of Zarathustra (when all false religions vanish before the true one; Vd. XIX, 5).—Sâma Keresâspa, the Garshâsp of later tradition, is the type of impious heroism: he let himself be seduced to the Daêva-worship, and Zoroaster saw him punished in hell for his contempt of Zoroastrian observances.

11 (37). The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures¹.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of pride².

12 (41). The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnešta which the Vehrkānas³ inhabit.

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the unnatural sin⁴.

13 (45). The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti⁵.

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the burying of the dead⁶.

14 (49). The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haētumant⁷.

¹ Urva, according to Gr. Bd. Mēshan, that is to say Mesene (Μεσηνή), the region of lower Euphrates, famous for its fertility (Herodotos I, 193): it was for four centuries (from about 150 B.C. to 225 A.D.) the seat of a flourishing commercial state.

² 'The people of Mēshan are proud: there are no people worse than they' (Gr. Bd.)

³ 'Khnešta is a river in Vehrkāna (Hyrkania)' (Comm.); consequently the river *Gorgān*.

⁴ See Farg. VIII, 31-32.

⁵ Harauvati; Ἁραχωσία; corrupted into Ar-rokhag (name of the country in the Arabic literature) and Arghand (in the modern name of the river Arghand-âb).

⁶ See Farg. III, 36 seq.

⁷ The basin of the Ἐρύμανθος or Erymanthus, now Hermend, Helmend, that is to say, the region of Saistân.

Thereupon came Angra Mainyu, who is all death, and he counter-created the evil work of witchcraft.

15 (53). And this is the sign by which it is known, this is that by which it is seen at once : wheresoever they may go and raise a cry of sorcery, there ¹ the worst works of witchcraft go forth. From there they come to kill and strike at heart, and they bring locusts as many as they want ².

16 (59). The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha ³ of the three races ⁴.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of utter unbelief ⁵.

17 (63). The thirteenth of the good lands and countries which I, Ahura Mazda, created, was the strong, holy *Kakhra* ⁶.

Thereupon came Angra Mainyu, who is all death,

¹ In *Haētumant*.—‘The plague created against Saistân is abundance of witchcraft : and that character appears from this, that all people from that place practise astrology : those wizards produce . . . snow, hail, spiders, and locusts’ (Gr. Bd.) Saistân, like Kâbul, was half Indian (*Maçoudi*, II, 79–82), and Brahmans and Buddhists have the credit of being proficient in the darker sciences.

² This clause seems to be a quotation in the Pahlavi Commentary.

³ Ragha, transcribed Râk and identified by the Commentary with Adarbaigân and ‘according to some’ with Rai (the Greek *Ῥαῖαί* in Media). There were apparently two Raghas, one in Atropatene, another in Media.

⁴ ‘That means that the three classes, priests, warriors, and husbandmen, were well organised there’ (Comm. and Gr. Bd.)

⁵ ‘They doubt themselves and cause other people to doubt’ (Comm.)

⁶ There were two towns of that name (*Karkh*), one in Khorasan, and the other in Ghaznin.

and he counter-created a sin for which there is no atonement, the cooking of corpses¹.

18 (67). The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena², for which was born Thraëtaona, who smote Azi Dahâka.

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women³ and barbarian oppression⁴.

19 (72). The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers⁵.

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women and excessive heat.

20 (76). The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the sources (?) of the Rangha⁶, where people live who have no chiefs⁷.

¹ 'Cooking a corpse and eating it. They cook foxes and weasels and eat them' (Gr. Bd.) See Farg. VIII, 73-74.

² Varn, identified by the Comm. either with Patashkhvârgar or with Dailam (that is to say Tabaristân or Gîlân). The Gr. Bd. identifies it with Mount Damâvand (which belongs to Patashkhvârgar): this is the mountain where Azi Dahâka was bound with iron bonds by Thraëtaona.—'Four-cornered': Tabaristân has rudely the shape of a quadrilateral.

³ Farg. XVI, 11 seq.

⁴ The aborigines of the Caspian littoral were Anarian savages, the so-called 'Demons of Mâzana.'

⁵ Hapta hindava, the basin of the affluents of the Indus, the modern Pañgâb (=the Five Rivers), formerly called Hind, by contradistinction to Sindh, the basin of the lower river.

⁶ 'Arvastân-i-Rûm (Roman Mesopotamia)' (Comm.), that is to say, the basin of the upper Tigris (Rangha = Arvand = Tigris).

⁷ 'People who do not hold the chief for a chief' (Comm.), which

Thereupon came Angra Mainyu, who is all death, and he counter-created Winter¹, a work of the Daévas².

21 (81). There are still other lands and countries³, beautiful and deep, longing and asking for the good, and bright.

FARGARD II.

Yima (*Gamshêd*).

This Fargard may be divided into two parts.

First part (1-20). Ahura Mazda proposes to Yima, the son of Vîvanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the finest representatives of every kind of animals and plants, and they live there a life of perfect happiness.

It is difficult not to acknowledge in the latter legend a Zoroastrian adaptation of the deluge, whether it was borrowed from the Bible or from the Chaldaean mythology. The similitude is so striking that it did not escape the Musulmans, and Maçoudi states that certain authors place the date of the deluge in the time of *Gamshêd*. There are essential and necessary differences between the two legends, the chief one being that in the monotheistic narration the

is the translation for *asraosha* (Comm. ad XVI, 18), 'rebel against the law,' and would well apply to the non-Mazdean people of Arvastân-i-Rôm.

¹ The severe winters in the upper valleys of the Tigris.

² The Vendîdâd Sâda has here: *taozyâka danheus aiwistâra*, which the Gr. Bd. understands as: 'and the Tâjik (the Arabs) are oppressive there.'

³ 'Some say: Persis' (Comm.)

deluge is sent as a punishment from God, whereas in the dualistic version it is a plague from the Daêvas : but the core of the two legends is the same : the hero in both is a righteous man who, forewarned by God, builds a refuge to receive choice specimens of mankind, intended some day to replace an imperfect humanity, destroyed by a universal calamity.

I.

1. Zarathustra asked Ahura Mazda :

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

Who was the first mortal, before myself, Zarathustra, with whom thou, Ahura Mazda, didst converse¹, whom thou didst teach the Religion of Ahura, the Religion of Zarathustra?

2 (4). Ahura Mazda answered :

The fair Yima, the good shepherd², O holy Zarathustra! he was the first mortal, before thee, Zarathustra, with whom I, Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathustra.

3 (7). Unto him, O Zarathustra, I, Ahura Mazda, spake, saying : ' Well, fair Yima, son of Vtvanghat, be thou the preacher and the bearer of my Religion! '

And the fair Yima, O Zarathustra, replied unto me, saying :

' I was not born, I was not taught to be the preacher and the bearer of thy Religion.'

4 (11). Then I, Ahura Mazda, said thus unto him, O Zarathustra :

¹ ' On the Religion ' (Comm.)

² ' His being a good shepherd means that he held in good condition herds of men and herds of animals ' (Comm.)

‘Since thou dost not consent to be the preacher and the bearer of my Religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world.’

5 (14). And the fair Yima replied unto me, O Zarathustra, saying :

‘Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death.’

7 (17)¹. Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold². Behold, here Yima bears the royal sway!

8 (20). Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

9. Then I warned the fair Yima, saying: ‘O fair Yima, son of Vtvanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.’

¹ § 6 is composed of unconnected Zend quotations, which are no part of the text and are introduced by the commentator for the purpose of showing that ‘although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too (?)’. See FRAGMENTS to the Vendīdād.

² As the symbol and the instrument of sovereignty. ‘He reigned supreme by the strength of the ring and of the poniard’ (Asp.) Thus Farīdūn gives royal investiture to Irag ‘with the sword and the seal, the ring and the crown’ (Firdausi).—The king is master ‘of the sword, the throne, and the ring.’

10. Then Yima stepped forward, in light¹, southwards², on the way of the sun³, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus :

‘ O *Spezta Ârmaiti*⁴, kindly⁵ open asunder and stretch thyself afar, to bear flocks and herds and men.’

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

12 (23). Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

13. And I warned the fair Yima, saying: ‘ O fair Yima, son of *Vtvanghat*, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.’

14. Then Yima stepped forward, in light, south-

¹ That is to say, his body being all resplendent with light. Cf. *Albîrûni's Chronology* (tr. by Sachau, p. 202): ‘ Jam rose on that day (*Naurôz*) like the sun, the light beaming forth from him, as though he shone like the sun.’

² The warm South is the region of Paradise (*Yasht XXII, 7*): the North is the seat of the cold winds, of the demons and hell (*Vd. XIX, 1*; *VII, 2*).

³ Thence is derived the following tradition recorded by G. du Chinon: ‘ Ils en nomment un qui s'allait tous les jours promener dans le Ciel du Soleil d'où il apportait la science des Astres, aprez les avoir visités de si prez. Ils nomment ce grand personnage *Gemachid*’ (*Relations nouvelles du Levant, Lyon, 1671, p. 478*).

⁴ The Genius of the Earth.

⁵ ‘ Do this out of kindness to the creatures’ (*Comm.*)

wards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus :

‘O Spenta Ārmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.’

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

16 (26). Thus, under the sway of Yima, nine hundred winters passed away¹, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

17 (28). And I warned the fair Yima, saying : ‘O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men.’

18 (31). Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus :

‘O Spenta Ārmaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.’

19 (37). And Yima made the earth grow larger by three-thirds than it was before, and there came

¹ Yima, according to Yt. IX, 10, made immortality reign on the earth for a thousand years. The remaining century was spent in the Vara (‘for a hundred years, Gim was in the Var,’ says the Gr. Bund.) On Yima’s fall, see Yt. XIX, 34 ; cf. Yt. V, 25-31.

flocks and herds and men, at their will and wish, as many as he wished.

II.

21 (42)¹. The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaêgô of high renown, by the Vanguhi Dâitya².

The fair Yima, the good shepherd, called together a meeting of the best of the mortals³, in the Airyana Vaêgô of high renown, by the Vanguhi Dâitya.

To that meeting came Ahura Mazda, in the Airyana Vaêgô of high renown, by the Vanguhi Dâitya; he came together with the celestial Yazatas.

To that meeting came the fair Yima, the good shepherd, in the Airyana Vaêgô of high renown, by the Vanguhi Dâitya; he came together with the best of the mortals.

22 (46). And Ahura Mazda spake unto Yima, saying:

‘O fair Yima, son of Vîvanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters⁴ are about to fall, that shall

¹ § 20 belongs to the Commentary. See FRAGMENTS to the Vendidad.

² See Farg. I, notes to § 2.

³ The best types of mankind, chosen to live in the Var during the Malkôsrân and repeople the earth when the Var opens.

⁴ The Commentary has here Malkôsrân, a word wrongly identified with the Hebrew Malqôr, which designates the beneficent autumn rains. Malkôsrân are the winters let loose by a demon or wizard named Malkôr, in Zend Mahrkûsha ‘the death-causing’ (see Westergaard’s Fragments, VIII).

make snow-flakes fall thick, even an aredvī deep on the highest tops of mountains¹.

23 (52). 'And the beasts that live in the wilderness², and those that live on the tops of the mountains³, and those that live in the bosom of the dale⁴ shall take shelter in underground abodes.

24 (57). 'Before that winter, the country would bear plenty of grass for cattle, before the waters had flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.

25 (61). 'Therefore make thee a Vara, long as a riding-ground on every side of the square⁵, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires⁶.

'Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

26 (65) 'There thou shalt make waters flow in a bed a hâthra long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery⁷.

¹ 'Even where it (the snow) is least, it will be one Vîtasti two fingers deep' (Comm.); that is, fourteen fingers deep.

² The Comm. has, strangely enough, 'for instance, Ispâhân.'

³ 'For instance, Apârsên (the UPAIRISAËNA or Hindû-Kûsh).'

⁴ 'For instance, Khorastân (the plain of Khorasan).'

⁵ 'Two hâthras long on every side' (Comm.) A hâthra is about an English mile.

⁶ That is to say, specimens of each species.

⁷ The last three words are *ἀπαξ λεγόμενα* of doubtful meaning.

27 (70). 'Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth¹; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

28 (74). 'Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth²; thither thou shalt bring the seeds of every kind of fruit, the best of savour and sweetest of odour³. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29 (80). 'There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up⁴, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals⁵.

30 (87). 'In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hun-

¹ The best specimens of mankind, to be the origin of the more perfect races of the latter days.

² 'The highest of size, like the cypress and the plane-tree; the sweetest of odour, like the rose and the jessamine' (Comm.)

³ 'The best of savour, like the date; the sweetest of odour, like the citron' (Comm.)

⁴ 'A man, afflicted with leprosy, is not allowed to enter a town and mix with the other Persians' (Herod. I, 138; he was supposed to have sinned against the sun). Ctesias has a tale of how Megabyzes escaped his enemies by simulating leprosy.

⁵ In order that the new mankind may be exempt from all moral and physical deformities.

dred; to the streets of the smallest part, three hundred¹. That Vara thou shalt seal up with thy golden seal, and thou shalt make a door, and a window self-shining within.'

31 (93). Then Yima said within himself: 'How shall I manage to make that Vara which Ahura Mazda has commanded me to make?'

And Ahura Mazda said unto Yima: 'O fair Yima, son of Vivanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay².'

[32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay³.]

33 (97). And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

34 (101). There he made waters flow in a bed a hâthra long; there he settled birds, on the green that never fades, with food that never fails. There

¹ This division of the Var into three quarters very likely answers the distinction of the three classes.

² In the Shâh Nâmah Gamshîd teaches the Dîvs to make and knead clay 'by mixing the earth with water;' and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Musulmans to identify him with Solomon.

³ From the Vendîdâd Sâda.

he established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

35 (106). There he brought the seeds of men and women, of the greatest, best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

36 (110). There he brought the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth; there he brought the seeds of every kind of fruit, the best of savour and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37 (116). And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38 (123). In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39 (129). O Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?

40 (131). Ahura Mazda answered: 'There are uncreated lights and created lights¹. The one

¹ The endless light, which is eternal, and artificial lights. The Commentary has here the following Zend quotation: 'The un-

thing missed there is the sight of the stars, the moon, and the sun¹, and a year seems only as a day².

41 (133). 'Every fortieth year, to every couple two are born, a male and a female³. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life⁴.'

42 (137). O Maker of the material world, thou Holy One! Who is he who brought the Religion of Mazda into the Vara which Yima made?

Ahura Mazda answered: 'It was the bird Karshipta⁵, O holy Zarathustra!'

43 (140). O Maker of the material world, thou

created light shines from above; all the created lights shine from below.'

¹ The people in the Var cannot see them, since the Var is underground. That is why the Var has lights of its own.

² As there is no daily revolution of the sun.

³ Cf. the description of Irân-vêg according to a later source, the Mainyô-i-khard (as translated by West): 'Hôrmezd created *Ērâ-vêg* better than the remaining places and districts; and its goodness was this, that men's life is three hundred years; and cattle and sheep, one hundred and fifty years; and their pain and sickness are little, and they do not circulate falsehood, and they make no lamentation and weeping; and the sovereignty of the demon of Avarice, in their body, is little, and in ten men, if they eat one loaf, they are satisfied; and in every forty years, from one woman and one man, one child is born; and their law is goodness, and religion the primeval religion, and when they die, they are righteous (= blessed); and their chief is Gôpatshâh, and the ruler and king is Srôsh' (XLIV, 24).

⁴ 'They live there for 150 years; some say, they never die' (Comm.)

⁵ 'The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the Religion into the Var of Yima, and recites the Avesta in the language of birds' (Bund. XIX and XXIV). The Comm. identifies the Karshiptan with the *Kakhravâk*, that is the *Kakravâka* of poetical reputation in India.

Holy One! Who are the Lord and the Master there?

Ahura Mazda answered: 'Urvataḍ-nara¹, O Zarathustra! and thyself, Zarathustra.'

FARGARD III.

The Earth.

'Les Guèbres,' says Chardin (ed. Langlès, VIII, 358), 'regardent l'agriculture, non seulement comme une profession belle et innocente, mais aussi comme méritoire et noble, et ils croient que c'est la première de toutes les vocations, celle pour quoi le Dieu souverain et les dieux inférieurs, comme ils parlent, ont le plus de complaisance et qu'ils récompensent le plus largement. Cette opinion, tournée en créance parmi eux, fait qu'ils se portent naturellement à travailler à la terre et qu'ils s'y exercent le plus: leurs prêtres leur enseignent que la plus vertueuse activité est d'engendrer des enfants (cf. Farg. IV, 47) et après de cultiver une terre qui serait en friche (cf. infra, § 4), de planter un arbre soit fruitier, soit autre.'

The classical writers (Xenophon, *Oeconomica*, IV, 4 seq.; Polybius, X, 28, quoted § 4, note) express themselves to the same effect, and their testimony has been lately corroborated, in a most unexpected way, by a Greek inscription², emanating from no less an authority than King Darius himself, who congratulates his satrap in Asia Minor, Gadates, 'for working well the King's earth and transplanting in lower Asia the fruits of the country beyond

¹ Zarathustra had three sons during his lifetime, *Isaḍ-vâstra*, *Hvare-kithra*, and *Urvataḍ-nara*, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. *Urvataḍ-nara*, as a husbandman, was chosen to be the *ahu* or temporal Lord of the *Var*, on account of the *Var* being underground. Zarathustra, as a heavenly priest, was, by right, the *ratu* or Spiritual Lord in *Airyana Vaêgôd*, where he founded the Religion by a sacrifice (*Bund.* XXXIII and *Introd.* III, 15).

² Discovered at Deremendjik, near Magnesia, on the Maeander: by Cousin and Deschamps (*Bulletin de Correspondance hellénique*, XIII, 529).

Euphrates (ὅτι τὴν ἐμὴν ἐκπονεῖς γῆν, τοὺς πέραν Εὐφράτου καρποὺς ἐπὶ τὰ κάτω τῆς Ἀσίας μέρη καταφυτεύων).

The third Fargard may serve as a Commentary to those texts. The principal subject is, as the Dīnkard has it :

What comforts most the Genius of the Earth (§§ 1-6)?

What discomfords most the Genius of the Earth (§§ 7-11)?

What rejoices the Earth most (§§ 12-35)?

In each of these three developments a series of five objects is considered. Series I and II, though expressed in symmetrical terms, do not answer one another : there is greater symmetry, as to the ideas, between the second series and the third. Series I and II are a dry enumeration. The third series contains two interesting digressions, one on the funeral laws (§§ 14-21), and the other on the sanctity of husbandry (§§ 24-33).

The Fargard ends with a development forbidding the burial of the dead (§§ 36-42) : it is a sort of commentary to § 8.

The subject of this chapter has become a commonplace topic with the Parsis, who have treated it more or less antithetically in the Mainyō-i-khard (chaps. V and VI) and in the Ravâets (Gr. Rav. pp. 434-437).

I.

1. O Maker of the material world, thou Holy One ! Which is the first place where the Earth¹ feels most happy ?

Ahura Mazda answered : ' It is the place whereon one of the faithful steps forward, O Spitama Zarathustra ! with the log in his hand², the Baresma³ in his hand, the milk⁴ in his hand, the mortar⁵ in his

¹ 'The Genius of the Earth' (Comm.)

² The wood for the fire altar.

³ The Baresma (now called barsom) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. (See Farg. XIX, 18 seq. and notes.)

⁴ The so-called gîv or gîvâṃ, one of the elements of the Haoma sacrifice.

⁵ The Hâvana or mortar used in crushing the Haoma or Hōm.

hand, lifting up his voice in good accord with religion, and beseeching Mithra¹, the lord of the rolling country-side, and Râma *Hvâstra*².'

2, 3 (6-10). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place whereon one of the faithful erects a house with a priest within³, with cattle, with a wife, with children, and good herds within; and wherein afterwards the cattle continue to thrive, virtue to thrive⁴, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive.'

4 (11). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathustra! where he waters ground that is dry, or drains ground that is too wet⁵.'

¹ Mithra, the Persian Apollo, sometimes like him identified with the Sun, is invoked here as making the earth fertile. 'Why do not you worship the Sun? asked king Yazdgard the Christians. Is he not the god who lights up with his rays all the world, and through whose warmth the food of men and cattle grows ripe?' (Elisaeus.)

² The god that gives food its savour: he is an acolyte to Mithra.

³ With the domestic chaplain (the Panthak?).

⁴ By the performance of worship.

⁵ Under the Achaemanian kings countrymen who brought water to places naturally dry received the usufruct of the ground for five generations (Polybius, X, 28). But for those underground canals (called Kanâts), which bring water from the mountains all through the Iranian desert, Persia would starve.

5 (15). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where there is most increase of flocks and herds.'

6 (18). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels most happy?

Ahura Mazda answered: 'It is the place where flocks and herds yield most dung.'

II.

7 (21). O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the neck of Arezûra¹, whereon the hosts of fiends rush forth from the burrow of the Drug².'

8 (25). O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein most corpses of dogs and of men lie buried³.'

¹ The neck of Arezûra (*Arezûrahê grîva*) is 'a mount at the gate of hell, whence the demons rush forth' (Bund. XII, 8; Dâdistân XXXIII, 5); it is also called 'the head of Arezûra' (Farg. XIX, 45), or 'the back of Arezûra' (Bund. XII, 2). Arezûra was a fiend, son of Ahriman, who was killed by the first man, Gayômarđ (*Mainyô-i-khard* XXVII, 15). The mount named from him lies in the North (which is the seat of the demons): it seems to belong to the Alborz chain, like the Damâvand (Bund. XII, 8), where Asi Dahâka was bound (Farg. I, 18, notes).

² Hell, the Drug being assimilated to a burrowing Khrashtra. Cf. Farg. VII, 24.

³ 'It is declared in the good religion, that, when they conceal

9 (28). O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited¹.'

10 (31). O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place wherein are most burrows of the creatures of Angra Mainyu².'

11 (34). O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: 'It is the place whereon

a corpse beneath the ground, Spendârmad, the archangel, shudders; it is just as severe as a serpent or scorpion would be to any one in a sleeping-garment, and it is also just like that to the ground. When thou makest a corpse beneath the ground as it were apparent, thou makest the ground liberated from that affliction' (Saddar XXXIII, tr. by West, in the Sacred Books of the East, XXIV). Cf. Vd. VI, 51; VII, 45.

¹ With regard to Dakhmas, see Farg. VI, 45. 'Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again till the day of resurrection' (Gr. Rav. 435, 437). Although the erection of Dakhmas is enjoined by the law, yet the Dakhma in itself is as unclean as any spot on the earth can be, since it is always in contact with the dead (cf. Farg. VII, 55). The impurity which would otherwise be scattered over the whole world, is thus brought together to one and the same spot. Yet even that spot, in spite of the Ravâet, is not to lie defiled for ever, as every fifty years the Dakhmas ought to be pulled down, so that their sites may be restored to their natural purity (see Farg. VII, 49 seq. and this Farg. § 13).

² 'Where there are most Khrafstras' (noxious animals).

the wife and children of one of the faithful¹, O Spitama Zarathustra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing.'

III.

12 (38). O Maker of the material world, thou Holy One! Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who digs out of it most corpses of dogs and men².'

13 (41). O Maker of the material world, thou Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who pulls down most of those Dakhmas on which the corpses of men are deposited³.'

14 (44). Let no man alone by himself⁴ carry a corpse⁵. If a man alone by himself carry a corpse,

¹ Killed by an enemy.

² This joy answers the second grief of the earth (§ 8; cf. note). There is no counterpart given to the first grief (§ 7), because, as the Commentary naively expresses it, 'it is not possible now so to dig out hell,' which will be done at the end of the world (Bund. XXX, 32).

³ This answers the third grief (§ 9; cf. note).

⁴ No ceremony in general can be performed by one man alone. Two Mobeds are wanted to perform the VendĪdād service, two priests for the Barashnūm, two persons for the Sag-dīd (Anquetil, II, 584 n.) It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it. Never is the danger greater than in the present case, when the fiend is close at hand, and in direct contact with the faithful.

⁵ A corpse from which the Nasu has not been expelled by the Sag-dīd ceremony (described Vd. VIII, 14-22).

the Nasu¹ rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organs, from the hinder parts. This Drug Nasu falls upon him, [stains him] even to the end of the nails, and he is unclean, thenceforth, for ever and ever.

15 (49). O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse [alone]²?

Ahura Mazda answered: 'It shall be the place on this earth wherein is least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful³.'

16 (55). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

17 (57). Ahura Mazda answered: 'Thirty paces⁴ from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful.'

¹ The word Nasu has two meanings: it means either the corpse (*nasâi*), or the corpse-demon (the Drug Nasu, that is to say the demon who takes possession of the dead body and makes his presence felt by the decomposition of the body and infection).

² He cannot purify himself like the *Nasâ-sâlâr* (Vd. VIII, 13). 'He who carries a man, knowing that the man is dead and that the *Sag-dîd* has not been performed, commits a sin worthy of death (*margarzân*).' As the absence of *Sag-dîd* makes the infection worse, it is the same crime as if a man were to introduce a plague into the country.

³ To avoid any contact of that man with pure beings.

⁴ A pace (*gâma*) is as much as three feet (*pâdha*; Vd. IX, 8).

18, 19 (58-63). 'There, on that place, shall the worshippers of Mazda erect an enclosure¹, and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a Hana, or of a Zaurura, or of a Pairista-khshudra².

20, 21 (64-71). 'And when he has grown to the age of a Hana, or of a Zaurura³, or of a Pairista-khshudra, then the worshippers of Mazda shall order a man strong, vigorous, and skilful⁴, to cut the head off his neck⁵, in his enclosure on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words: "The man here has repented of all his evil thoughts, words, and deeds. If he has committed any other evil deed, it is remitted by his repentance⁶: if he has committed no other evil deed, he is absolved by his repentance, for ever and ever."'

¹ The Armešt-gâh, the place for the unclean; see *Introd. V, 15*.

² Hana means, literally, 'an old man;' Zaurura, 'a man broken down by age;' Pairista-khshudra, 'one whose seed is dried up.' These words have acquired the technical meanings of 'fifty, sixty, and seventy years old.'

³ When he is near his death. The carrier alone (*êvak-bar*), being *margarzân* (see p. 27, n. 2), ought to have been put to death at once. The rigour of theory was abated in practice and delayed to the moment when the guilty man was to have paid to nature the debt due to religion.

⁴ 'Trained to operations of that sort' (*Comm.*); a headsmen.

⁵ Perhaps: 'to slay him alive and cut off his head.' Cf. *Farg. IX, 49*, text and note.

⁶ By the performance of the *Patet*.

22 (72). O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who fills up most burrows of the creatures of Angra Mainyu¹.'

23 (75). O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: 'It is he who sows most corn, grass, and fruit, O Spitama Zarathustra! who waters ground that is dry, or drains ground that is too wet².'

24 (79). 'Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25 (84). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, the earth will bring forth plenty of fruit³.'

26, 27 (87-90). 'He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left, here shall I ever go on bearing, bring-

¹ This joy answers the fourth grief of the earth (§ 10).

² This is identical with § 4, which is developed in the following clauses (§§ 24-34).

³ The text has: 'she brings either a son or plenty of fruit,' she being either the woman or the earth.

ing forth all manner of food, bringing corn first to thee¹."

28, 29 (91-95). 'He who does not till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are brought unto thee², brought by those who have profusion of wealth."'

30 (96). O Maker of the material world, thou Holy One! What is the food that fills the Religion of Mazda³?

Ahura Mazda answered: 'It is sowing corn again and again, O Spitama Zarathustra!

31 (99). 'He who sows corn, sows righteousness: he makes the Religion of Mazda walk, he suckles the Religion of Mazda; as well as he could do with a hundred man's feet, with a thousand woman's breasts⁴, with ten thousand sacrificial formulas⁵.

32 (105). 'When barley was created, the Daêvas

¹ 'When something good grows up, it will grow up for thee first' (Comm.) Perhaps: 'bringing to thee profusion of corn' ('some say, she will bring to thee 15 for 10;' Comm.)

² 'They take for themselves what is good and send to thee what is bad' (Comm.)

³ Literally, 'What is the stomach of the law?'

⁴ 'He makes the Religion of Mazda as fat as a child could be made by means of a hundred feet, that is to say, of fifty servants walking to rock him; of a thousand breasts, that is, of five hundred nurses' (Comm.)

⁵ With the recitation of 10,000 Yēnghê hâtām, that is to say, as if one had performed for his weal as many sacrifices as contain 10,000 Yēnghê hâtām.

started up¹; when it grew², then fainted the Daêvas' hearts; when the knots came³, the Daêvas groaned; when the ear came, the Daêvas flew away⁴. In that house the Daêvas stay, wherein wheat perishes⁵. It is as though red hot iron were turned about in their throats, when there is plenty of corn⁶.

33 (111). 'Then let people learn by heart this holy saying: "No one who does not eat, has strength to do heavy works of holiness⁷, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away."'

34 (116). O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

Ahura Mazda answered: '[It is he who kindly and piously gives⁸ to one of the faithful who tills the earth,] O Spitama Zarathustra!

35 (118). 'He who would not kindly and piously give to one of the faithful who tills the earth, O Spitama Zarathustra! Spenta Ârmaiti⁹ will throw him down into darkness, down into the world of woe, the world of hell, down into the deep abyss¹⁰.'

¹ John Barleycorn got up again,
And sore surpris'd them all.

² Doubtful.

³ Doubtful.

⁴ The general meaning of the sentence is how the Dêvs are broken down 'by the growing, the increasing, and the ripening of the corn' (Dînkard, l. l. § 10).

⁵ Doubtful.

⁶ Doubtful.

⁷ 'Like the performance of the dvâzda hômâst' (the longest and most cumbersome of all Zoroastrian ceremonies).

⁸ The Ashô-dâd or alms. The bracketed clause is from the Vendîdâd Sâda.

⁹ The Genius of the Earth offended.

¹⁰ Conjectural translation.

IV.

36 (122). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-*astra*¹, five hundred stripes with the Sraoshê-*karana*¹.'

37 (126). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-*astra*, a thousand stripes with the Sraoshê-*karana*.'

38 (130). O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

39 (135). Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

40 (137). When is it so?

'It is so, if the sinner be a professor of the

¹ See Introduction.

Religion of Mazda, or one who has been taught in it¹.

'But if he be not a professor of the Religion of Mazda, nor one who has been taught in it², then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds³.

41 (142). 'The Religion of Mazda indeed, O Spitama Zarathustra! takes away from him who makes confession of it the bonds of his sin⁴; it takes away (the sin of) breach of trust⁵; it takes away (the sin of) murdering one of the faithful⁶; it takes away (the sin of) burying a corpse⁷; it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury⁸; it takes away any sin that may be sinned.

¹ A born Zoroastrian or a catechist: in both cases, he must have known that he was committing sin.

² He did not know that he was committing sin.

³ He makes Pat et and says to himself, 'I will never henceforth sin again' (Comm.)

⁴ If not knowingly committed; see § 40 and the following notes.

⁵ Doubtful. From the Commentary it appears that draosha must have meant a different sort of robbery: 'He knows that it is forbidden to steal, but he fancies that robbing the rich to give to the poor is a pious deed' (Comm.)

⁶ Or better, 'a Mazdean,' but one who has committed a capital crime; 'he knows that it is allowed to kill the margarzân, but he does not know that it is not allowed to do so without an order from the judge.' Cf. VIII, 74 note.

⁷ 'He knows that it is forbidden to bury a corpse; but he fancies that if one manages so that dogs or foxes may not take it to the fire and to the water, he behaves piously' (Comm.)—He fancies that the prohibition of burying the dead is meant only for the protection of the fire and the water, not of the earth herself.

⁸ Or, possibly, 'the sin of usury.' 'He knows that it is lawful

42 (149). 'In the same way the Religion of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain¹.

'So let all the deeds he doeth be henceforth good, O Zarathustra! a full atonement for his sin is effected by means of the Religion of Mazda.'

FARGARD IV.

Contracts and Outrages.

This Fargard is the only one in the Vendîdâd that deals strictly with legal objects.

I a. Classification of the contracts according to the value of their object (§ 2).—A contract is cancelled by paying the amount of the contract higher by one degree (§§ 3-4).

Religious responsibility of the family for the breach of a contract by one of its members (§§ 5-10).

Punishment of the Mihir-Drug (one who breaks a contract), (§§ 11-16).

II a. Definition of the outrages known as âgerepta (threatening attitude), avaoirista (assault), aredur (blows), (§ 17).

Penalties for menaces (§§ 18-21); for assaults (§§ 22-25); for blows (§§ 26-29); for wounds (§§ 30-33); for wounds causing blood to flow (§§ 34-36); for broken bones (§§ 37-39); for manslaughter (§§ 40-43).

III a. Contract of charity to co-religionists (§§ 44-45).

IV a. Heinousness of false oath (§ 46).

III b. Dignity of wealth; of marriage; of physical weal (§§ 47-49 a).

IV b. Heinousness of false oath. Ordeal (§§ 49 b-55).

Part of this Fargard has been made unduly obscure by the transposition of § 46, wrongly inserted between the clause on charity (§§ 44-45) and the corresponding development on the dignity of material goods. This transposition is found in all known manuscripts and belonged to the older text from which they are derived.

to take high interest, but he does not know that it is not lawful to do so from the faithful' (Comm.)

¹ 'From chaff' (Comm.)

I.

1. He that does not restore a loan to the man who lent it, steals the thing and robs the man¹. This he doeth every day, every night, as long as he keep in his house his neighbour's property, as though it were his own².

I a.

2 (4). O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda ?

Ahura Mazda answered: 'They are six in number, O holy Zarathustra³. The first is the word-contract⁴; the second is the hand-contract⁵; the third is the contract to the amount of a sheep⁶; the

¹ 'He is a thief when he takes with a view not to restore; he is a robber when, being asked to restore, he answers, I will not' (Comm.)

² Every moment that he holds it unlawfully, he steals it anew. 'The basest thing with Persians is to lie; the next to it is to be in debt, for this reason among many others, that he who is so, must needs sink to lying at last' (Herod. I, 183). The debtor in question is of course the debtor of bad faith, 'he who says to a man, Give me this, I will restore it to thee at the proper time, and he says to himself, I will not restore it' (Comm.)

³ At first view it seems as if the classification were twofold, the contracts being defined in the first two clauses by their mode of being entered into, and in the last four by their amount. Yet it appears from the following clauses that even the word-contract and the hand-contract are indicative of a certain amount, which, however, the commentators did not, or were unable to, determine.

⁴ The word-contract may be a contract of which the object are words: the contract of *jâ dangôi* (*ukhdhô - va kâh*), by which one offers to speak and intervene for some one's benefit, or the contract between master and pupil (for teaching the sacred texts).

⁵ The contract for hiring labour (?).

⁶ 'Viz. to the amount of 3 *istîrs* [in weight],' (Comm.) An *istîr* (*στανήρ*) is as much as 4 dirhems (*δραχμή*).

fourth is the contract to the amount of an ox ¹; the fifth is the contract to the amount of a man ²; the sixth is the contract to the amount of a field ³, a field in good land, a fruitful one, in good bearing ⁴.

3 (13). The word-contract is fulfilled by words of mouth.

It is cancelled by the hand-contract; he shall give as damages the amount of the hand-contract.

4 (16). The hand-contract is cancelled by the sheep-contract; he shall give as damages the amount of the sheep-contract.

The sheep-contract is cancelled by the ox-contract; he shall give as damages the amount of the ox-contract.

The ox-contract is cancelled by the man-contract; he shall give as damages the amount of the man-contract.

The man-contract is cancelled by the field-contract; he shall give as damages the amount of the field-contract.

5 (24). O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin ⁵?

¹ 'To the amount of 12 istīrs (= 48 dirhems),' (Comm.)

² 'To the amount of 500 dirhems.' The exact translation would be rather, 'The contract to the amount of a human being' (promise of marriage).

³ 'Upwards of 500 istīrs.'

⁴ A sort of gloss added to define more accurately the value of the object, and to indicate that it is greater than that of the preceding one.

⁵ Literally, how much is involved? The joint responsibility of the family was a principle in the Persian law: 'Leges apud eos impendio formidatæ, et abominandæ aliæ, per quas ob noxam unius omnis propinquitæ perit' (Am. Marcellinus XXIII, 6).

Ahura Mazda answered: 'His sin makes his Nabânazdistas¹ answerable for three hundred (years)².'

6 (26). O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for six hundred (years)³.'

7 (28). O Maker of the material world, thou Holy One! If a man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for seven hundred (years)⁴.'

8 (30). O Maker of the material world, thou Holy One! If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for eight hundred (years)⁵.'

¹ The next of kin to the ninth degree.

² See § 11. This passage seems to have puzzled tradition. The Commentary says, 'How long, how many years, has one to fear for the breach of a word-contract?—the Nabânazdistas have to fear for three hundred years;' but it does not explain farther the nature of that fear; it only tries to reduce the circle of that liability to narrower limits: 'only the son born after the breach is liable for it; the righteous are not liable for it; when the father dies, the son, if righteous, has nothing to fear from it.' And finally, the Ravâets leave the kinsmen wholly aside; the penalty falling entirely upon the real offender, and the number denoting only the duration of his punishment in hell: 'He who breaks a word-contract, his soul shall abide for three hundred years in hell' (Gr. Rav. 94).

³ See § 12. 'His soul shall abide for six hundred years in hell' (Gr. Rav. l. 1.)

⁴ See § 13. 'His soul shall abide for seven hundred years in hell' (Gr. Rav. l. 1.)

⁵ See § 14. 'His soul shall abide for eight hundred years in hell.'

9 (32). O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for nine hundred (years) ¹.'

10 (34). O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: 'His sin makes his Nabânazdistas answerable for a thousand (years) ².'

11 (36). O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Three hundred stripes with the Aspahê-astra, three hundred stripes with the Sraoshô-karana ³.'

12 (39). O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana ⁴.'

13 (42). O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana ⁵.'

¹ See § 15. 'His soul shall abide for nine hundred years in hell.'

² See § 16. 'His soul shall abide for a thousand years in hell.'

³ One tanâfûhr and a half, that is 1800 dirhems. See *Introd.*

⁴ Three tanâfûhrs, or 3600 dirhems.

⁵ Three tanâfûhrs and a half, or 4200 dirhems.

14 (45). O Maker of the material world, thou Holy One! If a man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana ¹.'

15 (48). O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'Nine hundred stripes with the Aspahê-astra, nine hundred stripes with the Sraoshô-karana ².'

16 (51). O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana ³.'

II a.

17 (54). If a man rise up with a weapon in his hand, it is an Âgerepta ⁴. If he brandish it, it is

¹ Four tanâfûhrs, or 4800 dirhems.

² Four tanâfûhrs and a half, or 5400 dirhems.

³ Five tanâfûhrs, or 6000 dirhems.

⁴ In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in a Sanskrit translation of a Patet (Paris, Bibl. Nat. f. B. 5, 154), in which their etymological meanings are better preserved than in the Zend definition itself:—

Âgerepta, 'seizing,' is when a man seizes a weapon with a view to smite another.

Avaorista, 'brandishing,' is when a man brandishes a weapon with a view to smite another.

Aredus is when a man actually smites another with a weapon,

an Avaoirista. If he actually smite a man with malicious aforethought, it is an Aredus. Upon the fifth Aredus¹ he becomes a Peshôtanu².

18 (58). O Maker of the material world, thou Holy One! He that committeth an Âgerepta, what penalty shall he pay?

Ahura Mazda answered: 'Five stripes with the Aspahê-astra, five stripes with the Sraoshô-karana;

'On the second Âgerepta, ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana;

'On the third, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

19 (63). 'On the fourth, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana;

'On the fifth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

'On the sixth, sixty stripes with the Aspahê-astra, sixty stripes with the Sraoshô-karana;

'On the seventh, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

20 (67). If a man commit an Âgerepta for the eighth time, without having atoned for the preceding³, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

but without wounding him, or inflicts a wound which is healed within three days.

¹ Viz. on the sixth commission of it, as appears from § 28.

² He shall receive two hundred stripes, or shall pay 1200 dirhems (see Introd.)

³ Literally, 'without having undone the preceding.'

21 (70). If a man commit an Âgerepta¹, and refuse to atone for it², what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

22 (73). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, what penalty shall he pay?

Ahura Mazda answered: 'Ten stripes with the Aspahê-astra, ten stripes with the Sraoshô-karana;

'On the second Avaoirista, fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.

23 (75). 'On the third, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana;

'On the fourth, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

'On the fifth, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

'On the sixth, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

24 (76). O Maker of the material world, thou Holy One! If a man commit an Avaoirista for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

25 (77). O Maker of the material world, thou Holy One! If a man commit an Avaoirista, and refuse to atone for it, what penalty shall he pay?

¹ Even though the Âgerepta has been committed for the first time.

² Literally, 'and does not undo it.' If he does not offer himself to bear the penalty, and does not perform the Patet (see Introd.)

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

26 (79). O Maker of the material world, thou Holy One! If a man commit an Aredus, what penalty shall he pay?

Ahura Mazda answered: 'Fifteen stripes with the Aspahê-astra, fifteen stripes with the Sraoshô-karana.'

27 (81). 'On the second Aredus, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana ;

'On the third, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana ;

'On the fourth, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana ;

'On the fifth, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

28. O Maker of the material world, thou Holy One! If a man commit an Aredus for the sixth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

29 (82). O Maker of the material world, thou Holy One! If a man commit an Aredus, and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

30 (85). O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31 (87). Ahura Mazda answered: 'Thirty stripes

with the Aspahê-astra, thirty stripes with the Sraoshô-karana;

‘The second time, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

‘The third time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

‘The fourth time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.’

32 (89). If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: ‘He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.’

33 (90). If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: ‘He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.’

34 (93). O Maker of the material world, thou Holy One! If a man smite another so that the blood come, what is the penalty that he shall pay?

Ahura Mazda answered: ‘Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana;

‘The second time, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana;

‘The third time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.’

35 (95). If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: ‘He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.’

36 (96). O Maker of the material world, thou Holy One! If a man smite another so that the blood come, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-*karana*.'

37 (99). O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-*karana*;

'The second time, ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-*karana*.'

38 (102). If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-*karana*.'

39 (104). O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-*karana*.'

40 (106). O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-*karana*.'

41 (109). If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-~~zarana~~.'

42 (112). O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-~~zarana~~.'

43 (115). And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

III a¹.

44 (118). If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods², or a wife³, or knowledge⁴, let him who desires goods

¹ We return here to contracts; the logical place of §§ 44-45 would be after § 16.

² The analysis of the Vendidâd in the Dînkard has here: 'a proof that one professes the Religion well is to grant bountifully to the brethren in the faith any benefit they may ask for.'

³ Woman is an object of contract, like cattle or fields: she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle. 'Instances are not wanting of the betrothal of a boy of three years of age to a girl of two' (see Dosabhoy Framjee's work on *The Parsees*, p. 77; cf. 'A Bill to Define and Amend the Law relating to Succession, Inheritance, Marriage, &c.,' Bombay, 1864).

⁴ On the holiness of the contract between pupil and teacher, see *Yt. X*, 116. Cf. above, p. 35, n. 4.

have them delivered to him; let him who desires a wife receive and wed her; let him who desires knowledge be taught the holy word,

45 (123). during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in intelligence and wax strong in holiness. So shall he sit up, in devotion and prayers, that he may be increased in intelligence: he shall rest during the middle part of the day, during the middle part of the night¹, and thus shall he continue until he can say all the words which former Aêthrapaitis² have said.

IV a.

46 (128). Before the boiling water publicly prepared³, O Spitama Zarathustra! let no one make bold to deny having received [from his neighbour] the ox or the garment in his possession.

III b.

47 (130)⁴. Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who lives in continence⁵; he who keeps a house is far above him who has none; he who has

¹ He sleeps 'the third part of the day and the third part of the night' (Yasna LXII, 5).

² A teaching priest (Parsi Hêrbad).

³ This clause is intended against false oaths taken in the so-called Var-ordeal (see § 54 n.) It ought to be placed before § 49 bis, where the penalty for a false oath is given.

⁴ §§ 47-49 are a sort of commentary to the beginning of § 44.

⁵ What king Yazdgard found most offensive in Christianity was 'that the Christians praise death and despise life, set no value upon fecundity and extol sterility, so that if their disciples would listen to

children is far above the childless man¹; he who has riches is far above him who has none.

48 (134). And of two men, he who fills himself with meat receives in him Vohu Manô² much better than he who does not do so³; the latter is all but dead; the former is above him by the worth of an Asperena⁴, by the worth of a sheep, by the worth of an ox, by the worth of a man⁵.

49 (137). This man can strive against the onsets of Astô-vidhôtu⁶; he can strive against the well-darted arrow; he can strive against the winter

them, they would no longer have any intercourse with women and the world would end' (Elisaeus).

¹ 'In Persia there are prizes given by the king to those who have most children' (Herod. I, 136). 'He who has no child, the bridge (of Paradise) shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if the answer be, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow' (Saddar 18; Hyde 19). The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

² Vohu Manô is at the same time the god of good thoughts and the god of cattle.

³ 'There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word: . . . in other religions, they fast from bread; in ours, we fast from sin' (Saddar 83).—'The Zoroastrians have no fasting at all. He who fasts commits a sin, and must, by way of expiation, give food to a number of poor people' (Albîrûnî, Chronology, p. 217).

⁴ A dirhem.

⁵ Or: 'is worth an Asperena, worth a sheep, worth an ox, worth a man,' which means, according to the Commentary: 'deserves the gift of an Asperena, of a sheep's value, an ox's value, a man's value.'

⁶ Astô-vidhôtu, the demon of death (Farg. V, 8). The man who eats well has greater vitality.

fiend, with thinnest garment on; he can strive against the wicked tyrant and smite him on the head; he can strive against the ungodly fasting Ashemaogha¹.

IV b.

49 (bis). On the very first time when that deed² has been done, without waiting until it is done again,

50 (143). down there³ the pain for that deed shall be as hard as any in this world: even as if one should cut off the limbs from his perishable body with knives of brass, or still worse;

51 (146). down there the pain for that deed shall be as hard as any in this world: even as if one should nail⁴ his perishable body with nails of brass, or still worse;

52 (149). down there the pain for that deed shall be as hard as any in this world: even as if one should by force throw his perishable body headlong down a precipice a hundred times the height of a man, or still worse;

53 (152). down there the pain for that deed shall be as hard as any in this world: even as if one should by force impale⁵ his perishable body, or still worse.

54 (154). Down there the pain for his deed shall be as hard as any in this world: to wit, the deed of

¹ The Commentary has: 'like Mazdak, son of Bāmdāt,' the communistic heresiarch who flourished under Kobād (488-531) and was put to death under Noshirvan.

² The taking of a false oath. Cf. § 46.

³ In hell.

⁴ Doubtful.

⁵ Doubtful.

a man, who, knowingly lying, confronts the brimstoned, golden¹, truth-knowing water with an appeal unto Rashnu² and a lie unto Mithra³.

55 (156). O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay⁴?

Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD V.

This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and with the means of removing it from men and things.

The subjects treated in this Fargard are as follows:—

I (1-7). If a man defile the fire or the earth with dead matter (Nasu), involuntarily or unconsciously, it is no sin.

II (8-9). Water and fire do not kill.

III (10-14). Disposal of the dead during winter when it is not possible to take them to the Dakhma.

IV (15-20). Why Ahura, while forbidding man to defile water, sends water from the heavens down to the Dakhmas, covered with corpses. How he purifies that water.

¹ The water before which the oath is taken contains some incense, brimstone, and one danak of molten gold (Gr. Rav. 101).

² The god of truth (Yt. XII). The formula is as follows: 'Before the Amshaspand Bahman, before the Amshaspand Ardibehesht, here lighted up . . . &c., I swear that I have nothing of what is thine, N. son of N., neither gold, nor silver, nor brass, nor clothes, nor any of the things created by Ormazd' (l. l. 96). Cf. above, § 46.

³ He is a Mithra-drug, 'one who lies to Mithra.'

⁴ In this world.

V (21-26). On the excellence of purity and of the law that shows how to recover purity, when lost.

VI (27-38). On the defiling power of the Nasu being greater or less, according to the greater or less dignity of the being that dies.

VII (39-44). On the management of sacrificial implements defiled with Nasu.

VIII (45-62). On the treatment of a woman who has been delivered of a still-born child; and what is to be done with her clothes.

I a.

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it feeds on the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits and deposits dung.

2 (7). Now, lo! here is a man coming up from the depths of the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he intends to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty that he shall pay¹?

3 (11). Ahura Mazda answered: 'There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4 (12). 'For were there sin upon a man for any Nasu that might have been brought by dogs, by

¹ For defiling the fire by bringing dead matter into it (see Farg. VII, 25 seq.) contrarily to the rule, 'Put ye only proper and well-examined fuel (in the fire).' For the purification of unclean wood, see Farg. VII, 28 seq.

birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one Peshôtanu¹, bent on the destruction of righteousness, and whose soul will cry and wail²! so numberless are the beings that die upon the face of the earth.'

I b.

5 (15). O Maker of the material world, thou Holy One! Here is a man watering a corn-field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries some Nasu into the bed of the stream: what is the penalty that the man shall pay³?

6 (19). Ahura Mazda answered: 'There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7 (20). 'For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one Peshôtanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth.'

¹ 'People guilty of death' (Comm.) Cf. Yasna LIII, 9 b.

² After their death, 'When the soul, crying and beaten off, is driven far away from Paradise' (Comm.) This is imitated from the Gâthas (Yasna XLVI, 11 c; LI, 13 b; cf. Vd. XIII, 8-9).

³ For defiling the earth and the water: 'If a man wants to irrigate a field, he must first look after the water-channel, whether there is dead matter in it or not. . . . If the water, unknown to him, comes upon a corpse, there is no sin upon him. If he has not looked after the rivulet and the stream, he is unclean' (Saddar 75).

II a.

8 (23). O Maker of the material world, thou Holy One! Does water kill¹?

Ahura Mazda answered: 'Water kills no man: Astô-vîdhôtu binds him, and, thus bound², Vayu³ carries him off; and the flood takes him up⁴, the flood takes him down⁵, the flood throws him ashore; then birds feed upon him. When he goes away⁶, it is by the will of Fate he goes.'

II b.

9 (29). O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: 'Fire kills no man: Astô-vîdhôtu binds him, and, thus bound, Vayu carries him off; and the fire burns up life and limb. When he goes away, it is by the will of Fate he goes.'

¹ Water and fire belong to the holy part of the world, and come from God: how then is it that they kill? 'Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burnt.' Even the Mobeds, if we may trust Eliseus, complained that the fire would burn them without regard for their piety, when to adore it they came too near (Vartan's War, p. 211 of the French translation by l'Abbé Garabed). The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. 'Nothing whatever that I created in the world, said Ormazd, does harm to man; it is the bad Nâi (read Vâi) that kills the man' (Gr. Rav. 124).

² 'Astî-vahât is the bad Vâi who seizes the life (of man): when his hand strokes him, it is lethargy; when he casts his shadow upon him, it is fever; when he looks in his eyes, he destroys life and it is called Death' (Bund. XXVIII, 35). Cf. Farg. IV, 49; XIX, 29.

³ 'The bad Vâi' (Comm.) Vâi (Vayu) being the Genius of Destiny, good or evil.

⁴ To the surface. ⁵ To the bottom. ⁶ When he departs.

III.

10 (34). O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshippers of Mazda do¹?

Ahura Mazda answered: 'In every house, in every borough, they shall raise three rooms for the dead².'

11 (37). O Maker of the material world, thou Holy One! How large shall be those rooms for the dead?

Ahura Mazda answered: 'Large enough not to strike the skull of the man, if he³ should stand erect, or his feet or his hands stretched out: such shall be, according to the law, the rooms for the dead.'

12 (41). 'And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly⁴, the plants to grow, the hidden floods⁵ to flow, and the wind to dry up the earth⁶.'

¹ In case a man dies during the snowy season, while it is difficult or impossible to take the corpse to the Dakhma, which usually stands far from inhabited places. The same case is treated again in Farg. VIII, 4 seq.

² One for men, another for women, a third for children. As not every house is considerable or rich enough to have these three accommodations, there will be a common Zâd-marg for the village. The Zâd-marg is a small mud house where the corpse is laid, to lie there till it can be taken to the Dakhma (Anquetil, *Zend-Avesta* II, 583). The Zâd-marg is still used in Persia, and in the Gugarati provinces (where it is called Nasâ-khâna, 'house for corpses'). In Bombay they use the simpler and more economical method given in Farg. VIII, 8.

³ 'Being in life' (Comm.)

⁴ To come back.

⁵ They were hidden under the earth.

⁶ 'Until the winter is past' (Comm.)

13 (44). 'And as soon as the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall lay down the dead (on the Dakhma), his eyes towards the sun.

14 (46). 'If the worshippers of Mazda have not, within a year, laid down the dead (on the Dakhma), his eyes towards the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful¹; until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse.'

IV.

15 (49). O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, seizest the waters from the sea Vouru-kasha² with the wind and the clouds?

16 (51). That thou, Ahura Mazda, takest them down to the corpses³? that thou, Ahura Mazda, takest them down to the Dakhmas? that thou, Ahura Mazda, takest them down to the unclean remains? that thou, Ahura Mazda, takest them down to the bones? and that then thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Pûitika⁴?

¹ See Farg. III, 41, note; cf. below, §§ 21-26.

² Vouru-kasha or Frâkh-kart, the Ocean, wherefrom all waters come and whereto they return (Farg. XXI, 4).

³ Zoroaster wonders that Ormazd fears so little to infringe his own laws by defiling waters with the dead. In a Ravâet, he asks him bluntly why he forbids men to take corpses to the water, while he himself sends rain to the Dakhmas (Gr. Rav. 125).

⁴ The sea where waters are purified before going back to their

17 (53). Ahura Mazda answered : 'It is even so as thou hast said, O righteous Zarathustra! I, Ahura Mazda, seize the waters from the sea Vouru-kasha with the wind and the clouds.

18 (55). 'I, Ahura Mazda, take them to the corpses; I, Ahura Mazda, take them down to the Dakhmas; I, Ahura Mazda, take them down to the unclean remains; I, Ahura Mazda, take them down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Pûitika.

19 (56). 'The waters stand there boiling, boiling up in the heart of the sea Pûitika, and, when cleansed there, they run back again from the sea Pûitika to the sea Vouru-kasha, towards the well-watered tree¹, whereon grow the seeds of my plants of every kind by hundreds, by thousands, by hundreds of thousands.

20 (60). 'Those plants, I, Ahura Mazda, rain down upon the earth¹, to bring food to the faithful, and fodder to the beneficent cow; to bring food to

gathering place, the sea Vouru-kasha (see § 19). 'All the thickness, salt, and impurity of the sea Pûtk wishes to go to the Frâkh-kart sea; but a mighty high wind, blowing from the Var Satvês, drives it away: whatever is clean and movable passes to the Frâkh-kart sea, and the rest (the unclean element) flows back to the Pûtik' (Bund. XIII, 10).

¹ The tree of all seeds (Harvisptokhm), which grows in the middle of the sea Vouru-kasha; the seeds of all plants are on it. There is a godlike bird, the Sinamru, sitting on that tree; whenever he flies off the tree, there grow out of it a thousand boughs; whenever he alights on it, there break a thousand boughs, the seeds of which are scattered about, and rained down on the earth by Tistar (Tistrya), the rain-god (Yt. XII, 17; Minokhired LXII, 37 seq.; Bundahis XXVII; cf. Farg. XX, 4 seq.)

my people that they may live on it, and fodder to the beneficent cow.'

V.

21 (63). 'This¹ is the best, this is the fairest of all things, even as thou hast said, O pure [Zarathustra]!'

With these words the holy Ahura Mazda rejoiced the holy Zarathustra²: 'Purity is for man, next to life, the greatest good³, that purity, O Zarathustra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds⁴.'

22 (68). O Maker of the material world, thou Holy One! This Law, this fiend-destroying Law of Zarathustra⁵, by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23 (69). Ahura Mazda answered: 'As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.'

24 (71). 'As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.'

¹ The cleansing, the purification.

² 'When Zoroaster saw that man is able to escape sin by performing good works, he was filled with joy' (Comm.)

³ Quotation from the Gâthas (Yasna XLVIII, 5 c).

⁴ That is to say, 'Who performs the rites of cleansing according to the prescriptions of the law.'

⁵ The Law (Dâtem), that part of the religious system of

‘As high as the great tree¹ stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.

25 (73). ‘As high as heaven is above the earth that it compasses around, so high above all other utterances is this Law, this fiend-destroying Law of Mazda.

‘[Therefore], he will apply to the Ratu², he will apply to the Sraoshâ-varez³; whether for a draona-service⁴ that should have been undertaken⁵ and has not been undertaken⁶; or for a draona that should have been offered up and has not been offered up; or for a draona that should have been entrusted and has not been entrusted⁷.

which the Vendîdâd is the specimen, and the object of which is the purification of man.

¹ ‘The royal cypress above small herbs’ (Comm.)

² ‘To take the rule’ (Comm.), which probably means, ‘to know what sort of penance he must undergo;’ as, when a man has sinned with the tongue or with the hand, the Dastur (or Ratu) must prescribe for him the expiation that the sin requires. The Ratu is the chief priest, the spiritual head of the community.

³ ‘To weep for his crime’ (Comm.), which may mean, ‘to recite to him the Patet, or, to receive at his hand the proper number of stripes.’ The Sraoshâ-varez is the priest that superintends the sacrifice. He receives the confession of the guilty man and very likely wields the Sraoshô-karana.

⁴ The Srôsh-darûn, a service in honour of any of the angels, or of deceased persons, in which small cakes, called draona, are consecrated in their names, and then given to those present to eat.

⁵ When it ought not to be.

⁶ When it ought to be.

⁷ The meaning of the sentence is not certain. The Commentary has: ‘Whether he has thought what he ought not to have thought, or has not thought what he ought to have thought; whether he has said what he ought not to have said, or has not

26 (81). 'The Ratu has power to remit him one-third of his penalty¹: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever².'

VI.

27 (82). O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Drug Nasu³ envelope with corruption, infection, and pollution?

28 (86). Ahura Mazda answered: 'If the dead one be a priest, the Drug Nasu rushes forth⁴, O Spitama Zarathustra! she goes as far as the eleventh and defiles the ten⁵.

said what he ought to have said; whether he has done what he ought not to have done, or has not done what he ought to have done.'

¹ When the Ratu remits one-third of the sin, God remits the whole of it (Saddar 29).

² Cf. Farg. III, 41.

³ Nasu (*vékus*) designates both the corpse and the corpse-demon (the Drug that produces the corruption and infection of the dead body).

⁴ In opposition to the case when the dead one is an Ashemaogha (§ 35), as no Nasu issues then.

⁵ Literally, 'If she goes as far as the eleventh, she defiles the tenth.' That is to say, she stops at the eleventh and defiles the next ten. In the Ravâets, the Avesta distinctions are lost, and the defiling power of the Nasu is the same, whatever may have been the rank of the dead: 'If there be a number of people sleeping in the same place, and if one of them happen to die, all those around him, in any direction, as far as the eleventh, become unclean if they have been in contact with one another' (Gr. Rav. 470).

'If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the tenth and defiles the nine.

'If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the ninth and defiles the eight.

29 (92). 'If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the eighth and defiles the seven.

'If it be a house-dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the seventh and defiles the six.

30 (96). 'If it be a Vohunazga dog¹, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the sixth and defiles the five.

'If it be a Tauruna dog², the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the fifth and defiles the four.

31 (100). 'If it be a porcupine dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the fourth and defiles the three.

'If it be a Gazu dog³, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the third and defiles the two.

32 (104). 'If it be an Aiwizu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the second and defiles the next.

'If it be a Vizu dog, the Drug Nasu rushes forth, O Spitama Zarathustra! she goes as far as the next, she defiles the next.'

¹ A dog without a master (see Farg. XIII, 19).

² A hunting-dog.

³ This name and the two following, Aiwizu and Vizu, are left untranslated in the Pahlavi translation.

33 (108). O Maker of the material world, thou Holy One! If it be a weasel¹, how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile?

34 (110). Ahura Mazda answered: 'A weasel does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kills it; to him the uncleanness clings for ever and ever².'

35 (113)³. O Maker of the material world, thou Holy One! If the dead one be such a wicked, two-footed ruffian, as an ungodly Ashemaogha⁴, how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile?

36 (115). Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year⁵. Whilst alive, indeed, O Spitama Zarathustra! such a wicked, two-legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.

37 (119). 'Whilst alive he smites the water⁶; whilst alive he blows out the fire⁷; whilst alive he

¹ A weasel. The weasel is one of the creatures of Ahura, for 'it has been created to fight against the serpent garza and the other khrafstras that live in holes' (Bund. XIX, 27).

² Not that the unclean one cannot be cleansed, but that his uncleanness does not pass from him to another.

³ §§ 35-38; cf. Farg. XII, 21-24.

⁴ Ashemaogha, a heretic.

⁵ The frog is a creature of Ahriman's, and one of the most hateful. Cf. Farg. XIV, 5.

⁶ By defiling it (a capital crime; see Farg. VII, 25).

⁷ He extinguishes the Bahrām fire (a capital crime; cf. Farg. VII, 25).

carries off the cow¹; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body²; not so will he do when dead.

38 (120). 'Whilst alive, indeed, O Spitama Zarathustra! such a wicked, two-legged ruffian as an ungodly Ashemaogha robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels³; not so will he do when dead⁴.'

VII.

39 (122). O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the Baresma, the cups, the Haoma, and the mortar⁵, O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshippers of Mazda do?

40 (125). Ahura Mazda answered: 'Out of the house, O Spitama Zarathustra! shall they take the fire, the Baresma, the cups, the Haoma, and the mortar; they shall take the dead one out to the proper place⁶ whereto, according to the law, corpses must be brought, to be devoured there.'

41 (128). O Maker of the material world, thou Holy One! When shall they bring back the fire into the house wherein the man has died?

¹ As a cattle-lifter.

² As an assassin.

³ By defiling them, he deprives the faithful of their use.

⁴ 'When a wicked man dies, the Drug who was with him during his lifetime, seizes him and drags him down to Ahriman; therefore, his body, as the Drug is no longer with it, becomes pure. On the contrary, when it is a righteous man that dies, the Amshâspands take his soul to Ormazd and the Drug settles in the house of the body and makes it impure' (Gujastak Abalish).

⁵ In order to perform a sacrifice.

⁶ The Dakhma.

42 (129). Ahura Mazda answered: 'They shall wait for nine nights in winter, for a month in summer¹, and then they shall bring back the fire to the house wherein the man has died.'

43 (131). O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44 (134). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-*astr*a, two hundred stripes with the Sraoshê-*karana*.'

VIII.

45 (135)². O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone³, she bring forth a still-born child, what shall the worshippers of Mazda do?

46 (139). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;—

47 (143). O Maker of the material world, thou Holy One! How far from the fire? How far from

¹ Corruption being worse in summer.

² §§ 45-54 = Farg. VII, 60-69.

³ The pregnancy, without lasting more than nine calendar months (9 times 30 days), generally extends along ten months on the calendar (for instance from January 10 to October 10).

the water? How far from the consecrated bundles of Baresma? How far from the faithful?

48 (144). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful'¹;—

49 (145). 'On that place shall the worshippers of Mazda erect an enclosure², and therein shall they establish her with food, therein shall they establish her with clothes.'

50 (147). O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51 (148). Ahura Mazda answered: 'Gômêz³ mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb⁴.

52 (151). 'Afterwards she may drink boiling⁵ milk of mares, cows, sheep, or goats, with pap or without pap⁶; she may take cooked milk without

¹ The carrier alone is kept thirty feet from the faithful (Farg. III, 18), as he is cut off from the community: his food is not brought to him, he has a store prepared for him. The woman, when armêst, is only temporarily isolated; she stays in the house and her food is brought to her all but from hand to hand (Farg. XVI, 6).

² The place for the man or woman in state of uncleanness, or Armêst-gâh.

³ Urine of the ox: the so-called Nîrang-dîn; cf. Farg. VIII, 37; XIX, 21. 'Three cups, or six, or nine, according to her strength' (Asp.)

⁴ Her womb is a Dakhma, as it contained a dead body.—These nine draughts of gômêz mixed with ashes are like an interior Barashnûm, as the Barashnûm consists of nine successive purifications with gômêz and dust.

⁵ Doubtful.

⁶ Doubtful.

water, meal without water, and wine without water¹.

53 (154). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

54 (155). Ahura Mazda answered: 'Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes², and thus shall she be clean.'

55 (157). O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing?

56 (158). Ahura Mazda answered: 'Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshippers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with gômêz and water³.'

¹ 'The water would be defiled;' cf. Farg. VII, 70 seq.

² She shall perform the nine nights' Barashnûm, for the details of which see Farg. IX. That Barashnûm is taken forty days after the delivery.

³ 'If a woman brings forth a still-born child, after a pregnancy of one month to ten months, the first food she shall take is nîrang (=gômêz) . . . fire and ashes; and she is not allowed until the fourth day to take water or salt, or any food that is cooked with water or salt: on the fourth day they give her nîrang, that she may cleanse herself and wash her clothes with it, and she is not

57 (160)¹. O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnatar, or by a Rathwiskar, or by a Sraoshâ-varez², or by any priest, warrior, or husbandman³?

58 (162). Ahura Mazda answered: 'Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnatar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

59 (164). 'But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work⁴, and who must sit in the place of infirmity⁵, those clothes shall serve for their

allowed to wash herself and her clothes with water until the forty-first day' (Gr. Rav. 568).

¹ §§ 57-62 = Farg. VII, 17-22.

² These are the names of the different priests who were engaged in the sacrifices. The Hâvanan strains the Haoma; the Âtare-vakhsha kindles the fire; the Frabaretar brings to the Zaotar all that he needs; the Âbered brings the water; the Âsnatar washes and strains the Haoma; the Rathwiskar mixes the Haoma and the milk; the Zaotar chants the hymns and says the prayers; the Sraoshâ-varez superintends the sacrifice. Nowadays there are only two priests, the Zaotar (Zâtî) and the Rathwiskar (Raspî), the latter performing all the accessory services formerly performed by several priests. Cf. Nîrangistân, §§ 71 sq.

³ In short, by any of the faithful, when in state of purity.

⁴ An Armêst; literally, 'an infirm person,' that is to say, one who is unclean, during the time of his uncleanness (Farg. IX, 33 seq.), when all work is forbidden to him.

⁵ The Armêst-gâh, the place of seclusion of the Armêst.

coverings and for their sheets¹, until they can withdraw their hands for prayer².

60 (168). 'Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an Asperena's³ weight of thread, not even so much as a maid lets fall in spinning.

61 (171). 'Whosoever throws any clothing on a dead body⁴, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

62 (174). 'He makes himself a viaticum unto the world of the wicked, into that world⁵, made of

¹ The clothing defiled by the dead can only serve for Dashtân women, even after it has been washed and exposed for six months to the light of the sun and of the moon (Saddar 91; cf. Farg. VII, 10 seq.)

² Until they are clean. The unclean must have their hands wrapped in an old piece of linen, lest they should touch and defile anything clean.

³ See Farg. IV, 48, note 4.

⁴ Cf. Farg. VIII, 23 seq. It appears from those passages that the dead must lie on the mountain naked, or 'clothed only with the light of heaven' (Farg. VI, 51). The modern custom is to clothe them with old clothing (Dadabhai Naoroji, *Manners and Customs of the Parsis*, p. 15). 'When a man dies and receives the order (to depart), the older the shroud they make for him, the better. It must be old, worn out, but well washed: they must not lay anything new on the dead. For it is said in the Zend Vendidâd, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which thou madest for me has become food for worms and vermin' (Saddar 12). After the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life (Saddar 87).

⁵ 'Where darkness can be seized with the hand' (Comm.; cf. Aogemaidê 28); something more than the 'visible darkness.'

darkness, the offspring of darkness¹, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners²!

FARGARD VI.

I (1-9). How long the earth remains unclean, when defiled by the dead.

II (10-25). Penalties for defiling the ground with dead matter.

III (26-41). Purification of the different sorts of water, when defiled by the dead.

IV (42-43). Purification of the Haoma.

V (44-51). The place for corpses; the Dakhmas.

I.

1. How long shall the piece of ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: 'A year long shall the piece of ground lie fallow whereon dogs or men have died, O holy Zarathustra!

2 (3). 'A year long shall no worshipper of Mazda sow or water that piece of ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes³.

3 (5). 'If within the year they shall sow or water the piece of ground whereon dogs or men have died, they are guilty of the sin of "burying the dead"

¹ The Commentary has, 'the place of those who impregnate darkness, for the Drug who conceives seed from the sinner comes from that place' (cf. Farg. XVIII, 30 seq.)

² Quotation from the Gáthas (Yasna XXXI, 20).

³ Cf. Farg. VII, 45 seq.

towards the water, towards the earth, and towards the plants¹.

4 (7). O Maker of the material world, thou Holy One! If worshippers of Mazda shall sow or water, within the year, the piece of ground whereon dogs or men have died, what is the penalty that they shall pay?

5 (9). Ahura Mazda answered: 'They are Peshôtanus: two hundred stripes with the Aspahê-astara, two hundred stripes with the Sraoshê-karana².'

6 (10). O Maker of the material world, thou Holy One! If worshippers of Mazda want to till that piece of ground again³, to water it, to sow it, and to plough it, what shall they do?

7 (12). Ahura Mazda answered: 'They shall look on the ground for any bones, hair, dung, urine, or blood that may be there.'

8 (13). O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, dung, urine, or blood that may be there, what is the penalty that they shall pay?

9 (15). Ahura Mazda answered: 'They are Peshôtanus: two hundred stripes with the Aspahê-astara, two hundred stripes with the Sraoshê-karana.'

II.

10 (16). O Maker of the material world, thou Holy One! If a man shall throw on the ground

¹ 'To the water which they pour out, to the earth which they plough, to the plants which they sow' (Comm.)

² 'If they plough and sow it, one tanâfûhr (see Introd. V, 19); if they pour water on it, one tanâfûhr; if they plough, sow, and water it, two tanâfûhrs' (Comm.)

³ Even when a year's space is past, the ground is not free ipso facto.

a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11 (18). Ahura Mazda answered: 'Thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana.'

12 (20). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the fore-finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13 (24). Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.'

14 (25). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15 (29). Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.'

16 (30). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17 (34). Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.'

18 (35). O Maker of the material world, thou

Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as two fingers or as two ribs, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

19 (39). Ahura Mazda answered: 'He is a Peshô-tanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.'

20 (40). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as an arm-bone or as a thigh-bone, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

21 (44). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

22 (45). O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as a man's skull, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

23 (49). Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

24 (50). O Maker of the material world, thou Holy One! If a man shall throw on the ground the whole body of a dead dog, or of a dead man, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

25 (53). Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

III.

26 (54). O Maker of the material world, thou Holy One! If a worshipper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water, what shall he do?

27 (56). Ahura Mazda answered: 'Taking off his shoes, putting off his clothes, while the others wait¹, O Zarathustra! he shall enter the river, and take the dead out of the water; he shall go down into the water ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body².'

28 (61). O Maker of the material world, thou Holy One! If, however, the body be already falling to pieces and rotting, what shall the worshipper of Mazda do?

29 (63). Ahura Mazda answered: 'He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, dung, urine, or blood that may drop back into the water.'

30 (65). O Maker of the material world, thou Holy One! What part of the water in a pond does the Drug Nasu defile with corruption, infection, and pollution?

31 (66). Ahura Mazda answered: 'Six steps on each of the four sides. As long as the corpse has

¹ Ready to help him in case of need.

² 'If he is able to draw out the corpse and does so, it is a pious deed worth a *tanâfûhr* (that is, one by which a *tanâfûhr* sin can be cancelled); if he is able to draw it out and does not do so, it is a *tanâfûhr* sin. Gûgôsrasp says, It is a *margarzân* sin (a capital crime)' (Comm.)

not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the pond, and lay it down on the dry ground.

32 (69). 'And of the water they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

33 (72). O Maker of the material world, thou Holy One! What part of the water in a well does the Drug Nasu defile with corruption, infection, and pollution?

34 (73). Ahura Mazda answered: 'As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the well, and lay it down on the dry ground.'

35 (73). 'And of the water in the well they shall draw off the half, or the third, or the fourth, or the fifth part, according as they are able or not; and after the corpse has been taken out and the water has been drawn off, the rest of the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

36 (74). O Maker of the material world, thou Holy One! What part of a sheet of snow or hail does the Drug Nasu defile with corruption, infection, and pollution?

37 (75). Ahura Mazda answered: 'Three steps'¹

¹ Nine feet on the four sides.

on each of the four sides. As long as the corpse has not been taken out of the water, so long shall that water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.

38 (78). 'After the corpse has been taken out, and the snow or the hail has melted, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

39 (79). O Maker of the material world, thou Holy One! What part of the water of a running stream does the Drug Nasu defile with corruption, infection, and pollution?

40 (80). Ahura Mazda answered: 'Three steps down the stream, nine steps up the stream, six steps across. As long as the corpse has not been taken out of the water, so long shall the water be unclean and unfit to drink. They shall, therefore, take the corpse out of the water, and lay it down on the dry ground.'

41 (83). 'After the corpse has been taken out and the stream has flowed three times¹, the water is clean, and both cattle and men may drink of it at their pleasure, as before.'

IV.

42 (84). O Maker of the material world, thou Holy One! Can the Haoma that has been touched with Nasu from a dead dog, or from a dead man, be made clean again?

43 (85). Ahura Mazda answered: 'It can, O holy Zarathustra! If it has been prepared for the

¹ Three times the measure up the stream (that is nine feet).

sacrifice¹, there is to it no corruption, no death, no touch of any Nasu². If it has not been prepared for the sacrifice, [the stem] is defiled the length of four fingers³: it⁴ shall be laid down on⁵ the ground, in the middle of the house, for a year long. When the year is passed, the faithful may drink of its juice at their pleasure, as before.'

V.

44 (92). O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bodies of the dead⁶, O Ahura Mazda?

45 (93). Ahura Mazda answered: 'On the highest summits⁷, where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra!

46 (95). 'There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or clay, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees.

47 (98). 'If they shall not fasten the corpse, so that the corpse-eating dogs and the corpse-eating

¹ Pounded and strained.

² Because the Haoma is the plant of life; when strained for the sacrifice, it is the king of healing plants (Bund. XXIV); the dead shall become immortal by tasting of the white Haoma (ib. XXXI).

³ Four fingers from the point touched by the Nasu. That part of the stem shall be cut off (Frâmjî): the rest can be made clean.

⁴ What is left of the stem.

⁵ Perhaps: in the ground (it shall be buried).

⁶ In places where there are no Dakhmas; for instance, in the country.

⁷ 'On the top of a mountain' (Comm.) Cf. VIII, 10.

birds may go and carry the bones to the water and to the trees, what is the penalty that they shall pay ?'

48 (100). Ahura Mazda answered: 'They shall be Peshôtanus: two hundred stripes with the Aspahê-âstra, two hundred stripes with the Sraoshô-*karana*.'

49 (101). O Maker of the material world, thou Holy One! Whither shall we bring, where shall we lay the bones¹ of the dead, O Ahura Mazda ?

50 (102). Ahura Mazda answered: 'The worshippers of Mazda shall make a receptacle² out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay.

51 (105). 'They shall make it, if they can afford it, with stones, plaster, or earth³; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun⁴.'

¹ When the flesh has been stripped off the bones, they may be collected in a stone ossuary. See following note.

² 'When the corpse-eating birds have eaten the fat, that fat which, when it is not possible to eat it, becomes rotten, offensive, and fraught with noxious creatures, then men shall properly convey the bones away to the bone-receptacle (*astôdân*), which one is to elevate so from the ground, and over which a roof so stands, that in no way does the rain fall upon the dead matter, nor the water reach up to it therein, nor are the dog and fox able to go to it, and for the sake of light coming to it a hole is made therein' (*Dâdistân XVIII*, 3; tr. West).

³ Such stone ossuaries have been found at Bushir; by Mr. Malcolm; earth ossuaries, found at Susa, were brought to the Louvre by M. Dieulafoy.

⁴ The dead must see the sun: that is why the *astôdân* has holes for letting the light in (see note 2 above).

FARGARD VII.

I (1-5). How long after death the Drug Nasu takes possession of the corpse.

II (6-9 = V, 27-30). How far the defiling power of the Drug Nasu extends.

III (10-22). Cleansing of clothes defiled by the dead.

IV (23-24). Eating of Nasu an abomination.

V (25-27). Bringing Nasu to fire or water an abomination.

VI (28-35). Cleansing of wood and corn defiled by the dead.

VII a (36-40). Physicians; their probation.

VII b (41-44). Their fees.

VIII (45-59). Purification of the earth, of the Dakhmas. The Dakhmas and the Daêvas.

IX (60-72; 66-69 = V, 45-54). Treatment of a woman who has brought forth a still-born child.

X (73-75). Cleansing of vessels defiled by the dead.

XI (76). Cleansing of the cow.

XII (78). Unclean libations.

This chapter would offer tolerable unity, but for a digression on medicine, which would be better placed as an introduction to the last three chapters. Sections II and IX, parts of which have already been found in Fargard V, are more suitably placed here. This chapter, as a whole, deals with the action of the Drug Nasu, from the moment she takes hold of the corpse, and shows how and when the several objects she has defiled become clean, namely, clothes, wood, corn, earth, women, vessels, and cows.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! When a man dies, at what moment does the Drug Nasu rush upon him?'

2 (3). Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north¹, in

¹ Hell lies in the north; cf. II, 10 n.; III, 7 n.; XIX, 1 Yt. XXII, 25; Bundahis XV, 19.

the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras¹.

[3. 'On him she stays until the dog has seen the corpse² or eaten it up, or until the flesh-eating birds have taken flight towards it³. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasu rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.']

4 (5). O Maker of the material world, thou Holy One! If the man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred⁴, or by falling down a precipice, or by the law⁵, or by calumny⁶, or by the noose⁷, how long after death does the Drug Nasu come and rush upon the dead?

5 (6). Ahura Mazda answered: 'At the next watch after death⁸, the Drug Nasu comes and

¹ Khrafstra is a general denomination for noxious animals.

² Until the Sag-dîd has been performed (see VIII, 16 seq.)

³ The Sag-dîd may be performed by birds of prey as well as by dogs. The dog smites the Nasu when it brings its muzzle near to the dead, the bird (mountain hawk, sparrow (?), or eagle) when its shadow passes over the body (Comm. ad § 2; cf. § 29). § 3 is from the Vendidad Sâda.

⁴ 'By poison' (Comm.)

⁵ Literally, 'by men;' that is to say, put to death by the community according to law (Comm.)

⁶ If he has been condemned unjustly.

⁷ If he has strangled himself.

⁸ The day is divided into five watches or ratu. If the man dies a natural death, the Drug comes directly; if the death be violent and unlooked for, the Drug comes later (as the corruption does not set in so quickly).

rushes upon the dead, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.'

II¹.

6 (7). O Maker of the material world, thou Holy One ! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another ; and of those people one happens to die ; how many of them does the Drug Nasu envelope with corruption, infection, and pollution ?

7 (11). Ahura Mazda answered : ' If the dead one be a priest, the Drug Nasu rushes forth, O Spitama Zarathustra ! she goes as far as the eleventh and defiles the ten.

' If the dead one be a warrior, the Drug Nasu rushes forth, O Spitama Zarathustra ! she goes as far as the tenth and defiles the nine.

' If the dead one be a husbandman, the Drug Nasu rushes forth, O Spitama Zarathustra ! she goes as far as the ninth and defiles the eight.

8 (17). ' If it be a shepherd's dog, the Drug Nasu rushes forth, O Spitama Zarathustra ! she goes as far as the eighth and defiles the seven.

' If it be a house dog, the Drug Nasu rushes forth, O Spitama Zarathustra ! she goes as far as the seventh and defiles the six.

9 (21). ' If it be a Vohunazga dog, the Drug Nasu rushes forth, O Spitama Zarathustra ! she goes as far as the sixth and defiles the five.

' If it be a Tauruna dog, the Drug Nasu rushes forth, O Spitama Zarathustra ! she goes as far as the fifth and defiles the four ².'

¹ §§ 6-9 = Farg. V, 27-30.

² This enumeration is less complete than that in the fifth Fargard, as it comprises only the first four sorts of dogs ; the rest is to be supplied as in Farg. V, 31-38.

. . . 'Those clothes shall serve for their coverings and for their sheets'. . .

III.

10 (26). O Maker of the material world, thou Holy One! What part of his bedding² and pillow does the Drug Nasu defile with corruption, infection, and pollution?

11 (27). Ahura Mazda answered: 'The Drug Nasu defiles with corruption, infection, and pollution the upper sheet and the inner garment³.'

12 (28). O Maker of the material world, thou Holy One! Can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcase of a dog or the corpse of a man?

13 (29). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If there be on the garment seed, or blood, or dirt, or vomit, the worshippers of Mazda shall rend it to pieces, and bury it under the ground⁴.

14 (33). 'But if there be no seed [on the garment], nor blood, nor dirt, nor vomit, then the worshippers of Mazda shall wash it with gômêz.

15 (35). 'If it be leather, they shall wash it with gômêz three times, they shall rub it with earth three

¹ This phrase, which forms part of § 19, is wrongly inserted here.

² The bedding on which he has died.

³ The upper sheet of the bed and the inner garment of the body, that is to say, only those clothes which have been in direct contact with the dead.

⁴ According to the Commentary only that part which has been defiled is rent off; the rest may still be used.

times, they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

‘If it be woven cloth, they shall wash it with gômêz six times¹, they shall rub it with earth six times, they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

16 (37). ‘The spring named Ardvī Sûra, O Spītama Zarathustra! that spring of mine, purifies the seed of males, the womb of females, the milk of females².’

17³ (41). O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman?

18 (43). Ahura Mazda answered: ‘Never can those clothes, even when washed and cleansed, be used either by a Zaotar, or by a Hâvanan, or by an Âtare-vakhsha, or by a Frabaretar, or by an Âbered, or by an Âsnâtar, or by a Rathwiskar, or by a Sraoshâ-varez, or by any priest, warrior, or husbandman.

19 (45). ‘But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets, until they can withdraw their hands for prayer.

20 (49). ‘Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so

¹ See Farg. XIX, 21.

² This clause is a quotation from Yasna LXV, 5, intended to illustrate the cleansing power of water. Ardvī Sûra is the goddess of the waters. Cf. Farg. XXI, 6 notes.

³ §§ 17-22 = Farg. V, 57-62.

much as an *Asperena's* weight of thread, not even so much as a maid lets fall in spinning.

21 (52). 'Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

22 (55). 'He makes himself a viaticum unto the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!'

IV.

23 (59). O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcase of a dog or of the corpse of a man¹?

24 (60). Ahura Mazda answered: 'He cannot, O holy Zarathustra! His burrow² shall be dug out, his heart shall be torn out, his bright eyes shall be put out; the Drug Nasu falls upon him, takes hold of him even to the end of the nails, and he is unclean, thenceforth, for ever and ever³.'

¹ The carcase-eater lodges the Nasu in himself; he becomes a Nasu, and therefore must be destroyed; cf. below, § 76 seq.

² His house, as he is assimilated to a devouring *Khrafstra*; cf. *Farg.* III, 7.

³ Till the resurrection. 'It is prescribed in the *Vendidād* that if a man shall eat of a carcase, his house and family shall be destroyed, his heart shall be torn out of his body, his eyes shall be put out, and his soul shall abide in hell till the resurrection' (*Saddar* 71). 'He who eats of a carcase with sinful intent is both unclean and *margarzân*; *Barashnûm* and *Nîrâng* are of no avail for him, he must die. If there has been no sinful intent, he may wash himself; one may give him the ashes and the *gômêz* (*Comm.*); he is unclean, he is not *margarzân*' (*Old Rav.* 115 b).

V.

25 (65). O Maker of the material world, thou Holy One! Can he be clean again, O holy Ahura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

26 (66). Ahura Mazda answered: 'He cannot, O holy Zarathustra! Those wicked ones it is, those Nasu-cutters, that most increase spiders and locusts¹; those wicked ones it is, those Nasu-cutters, that most increase the grass-destroying drought².

27 (69). 'Those wicked ones it is, those Nasu-cutters, that increase most the power of the winter³, produced by the fiends, the cattle-killing, thick-snowing, overflowing, the piercing, fierce, mischievous winter³. Upon them comes and rushes the Drug Nasu, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever⁴.'

¹ 'It is said in the Avesta that when there are many gnats and locusts it is owing to corpses having been brought to water and to fire' (Saddar 72).

² § 26 refers chiefly to the damage produced by the defilement of the waters, and § 27 to that produced by the defilement of the fire.

³ 'In the same way (by the bringing of corpses to water and to fire), winter grows colder, and summer grows warmer' (Saddar 72).

⁴ 'Whoever shall do that deed, shall pay for it in this world and in the next; they shall flay his body in the presence of the assembly, they shall tear him limb from limb, and his corpse shall be thrown away to dogs and ravens, . . . and when his soul comes to the other world, he shall suffer tortures from the Dēvs. If he has not made his Patet, his soul shall remain in hell till the day of resurrection' (Gr. Rav. p. 123).

VI.

28 (72). O Maker of the material world, thou Holy One! Can the wood be made clean, O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man?

29 (73). Ahura Mazda answered: 'It can, O holy Zarathustra!'

How so?

'If the Nasu has not yet been expelled¹ by the corpse-eating dogs, or by the corpse-eating birds², they shall lay down, apart on the ground, all the wood on a Vítasti³ all around, if the wood be dry; on a Frárâthni⁴ all around, if it be wet; then they shall sprinkle it once over with water, and it shall be clean⁵.

30 (78). 'But if the Nasu has already been expelled⁶ by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the wood on a Frárâthni all around, if the wood be dry; on a Frâbâzu⁷ all around, if it

¹ That is to say, if the Sag-dîd has not yet been performed. Read: 'If the Nasu has been expelled . . .' (that is to say, if the Sag-dîd has been performed). See note 6.

² See above, p. 77, n. 3.

³ Twelve fingers; a span.

⁴ The Frárâthni is, as it seems, as much as a forearm.

⁵ 'After a year,' according to the Commentary.

⁶ Read: 'But if the Nasu has not yet been expelled.' It appears from the similar passages (VIII, 35, 36, and 98, 99) and from the general principles of uncleanness that the words 'If the Nasu has not yet been expelled,' in § 29, have been misplaced there from § 30, and that the corresponding words in § 30 belong to § 29; because uncleanness spreads less far, when the Sag-dîd has taken place.

⁷ A measure of unknown extent; 'an arm's length,' it would seem.

be wet ; then they shall sprinkle it once over with water, and it shall be clean.

31 (81). ' Thus much of the wood around the dead shall they lay down, apart on the ground, according as the wood is dry or wet ; as it is hard or soft ; they shall sprinkle it once over with water, and it shall be clean.'

32 (83). O Maker of the material world, thou Holy One! Can the corn or the fodder be made clean, O holy Ahura Mazda! whereunto Nasu has been brought from a dead dog, or from a dead man ?

33 (84). Ahura Mazda answered : ' It can, O holy Zarathustra !'

How so ?

' If the Nasu has not yet been expelled¹ by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the corn on a Frârâthni all around, if the corn be dry ; on a Frâbâzu all around, if it be wet ; then they shall sprinkle it once over with water, and it shall be clean.

34 (89). ' But if the Nasu has already been expelled² by the corpse-eating dogs, or by the corpse-eating birds, they shall lay down, apart on the ground, all the corn on a Frâbâzu all around, if the corn be dry ; on a Vîbâzu³ all around, if it be wet ; then they shall sprinkle it once over with water, and it shall be clean.

35 (92). ' Thus much of the corn around the dead

¹ Read : ' If the Nasu has already been expelled . . . ' See § 29 note.

² Read : ' If the Nasu has not yet been expelled . . . ' See § 30 note.

³ A measure of unknown extent ; ' an ell,' it would seem.

shall they lay down, apart on the ground, according as the corn is dry or wet; as it is sown or not sown; as it is reaped or not reaped; [as it is beaten or not beaten]¹; as it is winnowed or not winnowed²; [as it is ground or not ground]³; as it is kneaded [or not kneaded]³; they shall sprinkle it once over with water, and it shall be clean.'

VII a.

36 (94). O Maker of the material world, thou Holy One! If a worshipper of Mazda want to practise the art of healing, on whom shall he first prove his skill? on worshippers of Mazda or on worshippers of the Daêvas⁴?

37 (96). Ahura Mazda answered: 'On worshippers of the Daêvas shall he first prove himself, rather than on worshippers of Mazda. If he treat with the knife a worshipper of the Daêvas and he die; if he treat with the knife a second worshipper of the Daêvas and he die; if he treat with the knife for the third time a worshipper of the Daêvas and he die, he is unfit for ever and ever.

38 (99). 'Let him therefore never attend any worshipper of Mazda; let him never treat with the knife any worshipper of Mazda, nor wound him with the knife. If he shall ever attend any worshipper of Mazda, if he shall ever treat with the knife any worshipper of Mazda, and wound him with the knife,

¹ From the Vendidad Sâda.

² Doubtful.

³ This is supplied, as it seems to be required by the context and by the Pahlavi translation.

⁴ On Zoroastrians or on idolaters (or, what is tantamount, on Iranians or on non-Iranians).

he shall pay for his wound the penalty for wilful murder¹.

39 (102). 'If he treat with the knife a worshipper of the Daêvas and he recover; if he treat with the knife a second worshipper of the Daêvas and he recover; if for the third time he treat with the knife a worshipper of the Daêvas and he recover; then he is fit for ever and ever².

40 (104). 'He may henceforth at his will attend worshippers of Mazda; he may at his will treat with the knife worshippers of Mazda, and heal them with the knife.

VII b.

41 (105). 'A healer shall heal a priest for a blessing of the just³; he shall heal the master of a house for the value of an ox of low value; he shall heal the lord of a borough⁴ for the value of an ox of average value; he shall heal the lord of a town for the value of an ox of high value; he shall heal the lord of a province for the value of a chariot and four⁵.

42 (110). 'He shall heal the wife of the master of a house for the value of a she-ass; he shall heal the wife of the lord of a borough for the value of

¹ For *baodhō-varsta*, literally, 'done with full conscience.'

² 'Some say, One who has been qualified may become disqualified; one who has been disqualified shall never become qualified' (Comm. ad § 43).

³ The priest will say to him: Be holy! (that is to say, be one of the blest!) 'Thus he will become holy (i.e. he will go to Paradise); there is no equivalent in money. Some say, It is given when the priest has not 3000 stîrs' (Comm.)

⁴ A group of several houses; *Aspendiârji* and *Anquetil* say, 'a street.'

⁵ 'A value of seventy stîrs' (Comm.)

a cow; he shall heal the wife of the lord of a town for the value of a mare; he shall heal the wife of the lord of a province for the value of a she-camel.

43 (114). 'He shall heal the heir of a great house for the value of an ox of high value; he shall heal an ox of high value for the value of an ox of average value; he shall heal an ox of average value for the value of an ox of low value; he shall heal an ox of low value for the value of a sheep; he shall heal a sheep for the value of a piece of meat ¹.

44 (118). 'If several healers offer themselves together, O Spitama Zarathustra! namely, one who heals with the knife, one who heals with herbs, and one who heals with the Holy Word ², let one apply to the healing by the Holy Word: for this one is the best-healing of all healers who heals with the Holy Word; he will best drive away sickness from the body of the faithful ³.'

VIII.

45 (122). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on the ground, clothed with the light of heaven and beholding the sun, is the ground clean again ⁴?

¹ Cf. the tariff of fees for the cleanser, Farg. IX, 37 seq.

² 'By spells' (Comm.; cf. *Odyssea* XIX, 457). This classification was not unknown to Asclepius: he relieved the sick 'now with caressing spells, now with soothing drink or balsam, now with the knife' (*Pindaros*, *Pyth.* III, 51).

³ Cf. *Yt.* III, 6. The treatment by the Holy Word seems not to consist only in the recitation of spells, but the spells must be accompanied by the ceremony of the *Barashnûm* (see Farg. XXII).

⁴ Restored to the purity of its nature, and fit to till; as it remains *Nasu* till that time.

46 (123). Ahura Mazda answered: 'When the corpse of a dead man has lain on the ground for a year, clothed with the light of heaven, and beholding the sun, then the ground is clean again, O holy Zarathustra ¹!'

47 (124). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been buried in the earth, is the earth clean again?

48 (125). Ahura Mazda answered: 'When the corpse of a dead man has lain buried in the earth for fifty years ², O Spitama Zarathustra! then the earth is clean again ³.'

49 (126). O Maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a Dakhma, is the ground, whereon the Dakhma stands, clean again?

50 (127). Ahura Mazda answered: 'Not until the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth ⁴. Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas ⁵.

51 (129). 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet; his sins in thought, word, and deed are undone ⁶.

52 (132). 'Not for his soul shall the two spirits

¹ See Farg. VI, 1 seq.

² The time necessary to consume the corpse to its last particle.

³ Cf. Farg. III, 36 seq.

⁴ A space of time estimated at fifty years (Comm.) Cf. Farg. III, 13.

⁵ Cf. Farg. III, 9, text and note, and § 13.

⁶ 'A tanâfûhr sin is remitted thereby' (Comm.)

wage war with one another¹; and when he enters Paradise, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: "Hail, O man! thou who hast just passed from the decaying world into the undecaying one²!"

55³ (137). O Maker of the material world, thou Holy One! Where are there Daêvas? Where is it they offer worship to the Daêvas? What is the place whereon troops of Daêvas rush together, whereon troops of Daêvas come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads?

56 (138). Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place where there are Daêvas, that is the place whereon troops of Daêvas

¹ When a man dies, hell and Paradise, fiends and gods struggle for the possession of his soul: Astôvidhôtus, Vîzaresha, and the bad Vayu drag the souls of the wicked to hell; Mithra, Sraosha, Rashnu, and the good Vayu take the souls of the good to Paradise (see Farg. XIX, 29 seq.; Yt. XXII; Mainyô-i-khard II). The struggle lasts for three days and three nights (the *sadis*), during which time the relatives of the dead offer up prayers and sacrifices to Sraosha, Rashnu, and Vayu, to assure him their protection (cf. IX, 56).

² Cf. Yt. XXII, 16 and Farg. XIX, 31.

³ §§ 53, 54 belong to the Commentary; they are composed of disconnected quotations, part of which refers to the different deeds by which a *tanâfûhr* sin may be redeemed, while the other part refers to the rules of what may be called the book-keeping of good actions and sins.

rush together; whereon troops of Daêvas come rushing along; whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.

57 (140). 'On those Dakhmas, O Spitama Zarathustra! those Daêvas take food and void filth. As you, men, in the material world, you cook meal and eat cooked meat, so do they. It is, as it were, the smell of their feeding that you smell there, O men!

58 (143). 'For thus they go on revelling, until that stench is rooted in the Dakhmas. In those Dakhmas arise the infection of diseases, itch, hot fever, naêza¹, cold fever, rickets, and hair untimely white². On those Dakhmas meet the worst murderers, from the hour when the sun is down³.

59 (148). 'And people of small understanding who do not seek for better understanding⁴, the Gainis⁵ make those diseases grow stronger by a third⁶, on their thighs, on their hands, on their three-plaited hair⁷.'

¹ Doubtful.

² Albinism was regarded as sent by the demons. When Zâl was born with white hair, his father Sâm exposed on the Alborz 'that child of Dêv, with an old man's head' (Firdausi).

³ Cemeteries are the meeting-place of robbers and murderers.

⁴ 'Who do not seek for instruction.'

⁵ 'The Gahi' (Comm.) The Gaini seems to be the Gahi as 'killing,' as bringing sickness.

⁶ The general meaning of the sentence seems to be that, for want of hygiene, diseases grow worse through the infection from the Dakhmas.

⁷ Doubtful.

IX.

60¹ (151). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshippers of Mazda do?

61 (155). Ahura Mazda answered: 'The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful;—

62 (158). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of baresma? How far from the faithful?

63 (159). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;—

64 (160). 'On that place shall the worshippers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes.'

65 (162). O Maker of the material word, thou Holy One! What is the food that the woman shall first take?

66 (163). Ahura Mazda answered: 'Gômêz mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

67 (166). 'Afterwards she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water.'

68 (169). O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

¹ §§ 60–69 = Farg. V, 45–54. See the Commentary there.

69 (170). Ahura Mazda answered : ' Three nights long shall she remain so ; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with gômêz and water, by the nine holes, and thus shall she be clean.'

70 (172). O Maker of the material world, thou Holy One! But if fever befall her unclean body, if these two worst pains, hunger and thirst, befall her, may she be allowed to drink water¹?

71 (175). Ahura Mazda answered : ' She may ; the first thing for her is to have her life saved. From the hands of one of the holy men, a holy faithful man, who knows the holy knowledge², she shall drink of the strength-giving water. But you, worshippers of Mazda, fix ye the penalty for it. The Ratu being applied to, the Sraoshâ-varez being applied to³, shall prescribe the penalty to be paid⁴.'

72 (181). What is the penalty to be paid?

Ahura Mazda answered : ' The deed is that of a Peshôtanu : two hundred stripes with the Aspahê-*astra*, two hundred stripes with the Sraoshô-*karana*⁵.'

X.

73 (183). O Maker of the material world, thou Holy One! Can the eating-vessels be made clean

¹ Before those three days have passed.

² If there is near her a pious and intelligent man, who recognises that her life would be endangered by too strict an adherence to the rule, he will let her depart from it.

³ See Farg. V, 25. ⁴ For the water having been defiled.

⁵ A penalty to be undergone by the husband, at least in modern practice : ' If through fear of death or of serious illness she has drunk water before the appointed time, her husband shall make Patet for her fault before the Dastur ' (Old Rav. 98 b).

that have been touched by Nasu from a dog, or Nasu from a man ?

74 (184). Ahura Mazda answered : ' They can, O holy Zarathustra !'

How so ?

' If they be of gold, you shall wash them once with gômêz, you shall rub them once with earth, you shall wash them once with water, and they shall be clean.

' If they be of silver, you shall wash them twice with gômêz, you shall rub them twice with earth, you shall wash them twice with water, and they shall be clean.

[75. ' If they be of brass, you shall wash them thrice with gômêz, you shall rub them thrice with earth, you shall wash them thrice with water, and they shall be clean.

' If they be of steel, you shall wash them four times with gômêz, you shall rub them four times with earth, you shall wash them four times with water, and they shall be clean.

' If they be of stone, you shall wash them six times with gômêz, you shall rub them six times with earth, you shall wash them six times with water, and they shall be clean¹.]

' If they be of earth, of wood, or of clay, they are unclean for ever and ever².'

XI.

76 (189). O Maker of the material world, thou Holy One ! Can the cow be made clean that has

¹ From the Vendîdâd Sâda.

² The power of resistance to uncleanness follows the value of the materials : gold, silver, iron, steel, stone, earth, wood, clay.

eaten of the carcase of a dog, or of the corpse of a man?

77 (190). Ahura Mazda answered: 'She can, O holy Zarathustra! The priest shall not, within a year, take from her either milk or cheese for the libation, nor meat for the libation and the Baresma¹. When a year has passed, then the faithful may eat of her as before².'

XII.

78 (193). Who is he, O holy Ahura Mazda! who, meaning well and desiring righteousness, prevents righteousness? Who is he who, meaning well, falls into the ways of the Drug³?

79 (194). Ahura Mazda answered: 'This one, meaning well and desiring righteousness, prevents righteousness; this one, meaning well, falls into the ways of the Drug, who offers up water defiled by the dead and unfit for libation; or who offers up in the dead of the night water unfit for libation⁴.'

¹ The libation waters (Zaothra) are mixed with milk (*gîv*). The cheese (or butter) and the meat are elements of the *darûn* as *gôshôdâ*.

² 'Whatever comes from her, if dropped, is clean; if taken, unclean. If she be big with young, the young is born clean, if conceived before her eating of the corpse; if conceived afterwards, it is born unclean' (Comm.)

³ Possibly, 'works for the Drug.'

⁴ 'From what hour may sacrifice to the Good Waters be offered? From sunrise to sunset. . . . He who offers up libations to the Good Waters after sunset, before sunrise, does no better deed than if he should throw them downright into the jaws of a venomous snake' (Nîrangistân, § 48).

FARGARD VIII.

- I (1-3). Purification of the house where a man has died.
 II (4-13). Funerals.
 III (14-22). Purification of the ways along which the corpse has been carried.
 IV (23-25). No clothes to be thrown on a corpse.
 V (26-32). Unlawful lusts.
 VI (33-34). A corpse when dried up does not contaminate.
 VII (35-72). Purification of the man defiled by the dead.
 VIII (73-80). Purification of the fire defiled by the dead.
 IX (81-96). The Bahrâm fire.
 X (97-107). Purification in the wilderness.

This chapter, putting aside section V, may be entitled : Funerals and Purification. Logical order may easily be introduced into it, by arranging the sections as follows : I, IV, II, III, VI, VII, X, VIII, IX.

I.

1. If a dog or a man die under a hut of wood or a hut of felt¹, what shall the worshippers of Mazda do²?

2 (4). Ahura Mazda answered : ' They shall search for a Dakhma, they shall look for a Dakhma all around³. If they find it easier to remove the dead, they shall take out the dead, they shall let the house stand, and shall perfume it with Urvâsna or Vohû-

¹ A movable shelter, by contradistinction to a fixed abode, something like the *oba* of the Tartars, one of those huts made of boards or felt and called *thâruma* by the Arabs, which served as pavilions for princes as well as tents for nomads.

² That sort of abode, having only one room, can have no chamber for the dead (Farg. V, 10).

³ If there is a Dakhma in the proximity, they remove the corpse at once. If there is no Dakhma or the season prevents its access, they purify the hut first.

gaona, or Vohû-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant¹.

3 (8). 'If they find it easier to remove the house, they shall take away the house, they shall let the dead lie on the spot, and shall perfume the house with Urvâsna, or Vohû-gaona, or Vohû-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant.'

II.

4 (11). O Maker of the material world, thou Holy One! If in the house of a worshipper of Mazda a dog or a man happens to die, and it is raining², or snowing, or blowing³, or it is dark, or the day is at its end, when flocks and men lose their way, what shall the worshippers of Mazda do³?

5 (14). Ahura Mazda answered: 'The place in that house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful;—

6 (16). O Maker of the material world, thou Holy One! How far from the fire? How far from the

¹ 'So, when a dog or a man dies, the first thing to do is to take the corpse out (from the house), and to purify the house, inside and outside, with perfumes burnt on the fire' (Comm.) Cf. XI, 4. Urvâsna is the râsan plant, a sort of garlic; Vohû-gaona, Vohû-kereti, and Hadhâ-naêpata are respectively (according to Frâmji) benzoin, aloe, and pomegranate.

² 'No corpse must be taken to the Dakhma when rain is falling, or threatening. If one is overtaken by rain on the way, if there be a place to lay it down, they shall lay it down; if there be none, they must go on and take it to the Dakhma, they must not retrace their steps. . . . When arrived at the Dakhma, if they find it full of water, they may nevertheless lay down the corpse' (Comm.)

³ If it is the season of rain or snow. Cf. V, 10 seq.

water? How far from the consecrated bundles of Baresma? How far from the faithful?

7 (17). Ahura Mazda answered: 'Thirty paces from the fire; thirty paces from the water; thirty paces from the consecrated bundles of Baresma; three paces from the faithful;—

8 (18). 'On that place they shall dig a grave¹, half a foot deep if the earth be hard, half the height of a man if it be soft²; [they shall cover the surface of the grave with ashes or cowdung]³; they shall cover the surface of it with dust of bricks, of stones, or of dry earth⁴.

9 (21)⁵. 'And they shall let the lifeless body lie there, for two nights, or three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.

10 (23). 'And when the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshippers of Mazda shall make a breach in the wall of the house⁶,

¹ This is the case when the house is too small for containing a special chamber for the dead (as prescribed Farg. V, 10). Nowadays they dispense even with that grave: the corpse is laid on the floor, on a slab of marble, by which it is sufficiently isolated from the ground to prevent its being defiled.

² Soft earth, being not impervious to liquids, lets contagion through more easily.

³ Vendidad Sâda.

⁴ Substances more impervious.

⁵ §§ 9-10; cf. Farg. V, 12-13.

⁶ 'The master and mistress of the house are carried away through a breach (made in the wall of the house); others through the door' (Comm.)—'The more scrupulous parties have it [the body] removed by a side, in preference to the usual general entrance' (H. G. Briggs, *The Parsis*, 1852, p. 50).

and two men, strong and skilful¹, having stripped their clothes off², shall take up the body from the clay or the stones, or from the plastered house³, and they shall lay it down on a place where they know there are always corpse-eating dogs and corpse-eating birds.

11 (29). 'Afterwards the corpse-bearers shall sit down, three paces from the dead, and the holy Ratu⁴ shall proclaim to the worshippers of Mazda thus: "Worshippers of Mazda, let the urine be brought here wherewith the corpse-bearers there shall wash their hair and their bodies!"'

12 (32). O Maker of the material world, thou Holy One! Which is the urine wherewith the corpse-bearers shall wash their hair and their bodies? Is it of sheep or of oxen? Is it of man or of woman?

13 (35). Ahura Mazda answered: 'It is of sheep or of oxen; not of man nor of woman, except a man or a woman who has married the next-of-kin⁵: these

¹ The corpse-bearers or *nasu-kasha* (*Khândiyas*). 'The corpse must be carried by two persons (see *Farg.* III, 13 seq.), no matter who they are; they may be a man and a woman, or two women' (Comm.)

² 'As they are exchanged for the special clothes in which they carry corpses' (Comm.), the so-called *gâma-i dakhma*, 'the *Dakhma* clothes.'

³ The *Dakhma* (see *Farg.* VI, 50 seq.)

⁴ The priest who directs the funerals, 'the chief of the *Nasu-kashas*' (Comm.), the so-called *Nasâ-sâlâr*.

⁵ The next-of-kin marriage or *Hvaêtvadatha* (*Khêtûdâd*) is one of the good works that *Ahriman* dreads most (*Shâyast lâ-shâyast* XVIII; West, *Pahlavi Texts*, I, 389). 'Aharman and the demons are less predominant in the body of him who practises *Khêtûdâd*' (West, II, 422). Therefore their *maêsmâ* is as powerful as the *gômêz*.

shall therefore procure the urine wherewith the corpse-bearers shall wash their hair and their bodies¹.

III.

14 (38). O Maker of the material world, thou Holy One! Can the way, whereon the carcasses of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful?

15 (40). Ahura Mazda answered: 'It cannot be passed through again by flocks and herds, nor by men and women, nor by the fire of Ahura Mazda, nor by the consecrated bundles of Baresma, nor by the faithful².

16 (41). 'They shall therefore cause a yellow dog with four eyes³, or a white dog with yellow ears, to go three times through that way⁴. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras⁵.]

¹ 'When back in the village they perform the regular Barash-nûm with consecrated gômêz' (Comm.)

² The way by which the corpse has passed is haunted by the Drug Nasu: the Drug is expelled from it by the same proceeding as it was expelled from the dead, by the Sag-dîd. The Sag-dîd for the purification of the way seems to have fallen into desuetude.

³ A dog with two spots above the eyes.

⁴ 'Afrag says, the dog goes straight along the length of the way; Mailyô-mâh says, he goes across it from side to side' (Comm.)

⁵ Cf. Farg. VII, 3.

17 (45). 'If the dog goes unwillingly, O Spitama Zarathustra, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go six times¹ through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.]

18 (47). 'If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.]

19 (49). 'An Âthra van shall first go along the way and shall say aloud these victorious words: "Yathâ ahû vairyô² :—The will of the Lord is the law of righteousness.

" "The gifts of Vohu-manô³ to the deeds done in this world for Mazda.

¹ 'Three times suffice if the dog goes of his own accord; if he goes by force, it counts as nothing; if he goes but with reluctance, that shall suffice' (Comm. ad § 18).

² A prayer in frequent use, and considered of great efficacy, generally known as the Ahuna Vairya or Honover. It was by reciting it that Ormazd in his first conflict with Ahriman drove him back to hell (Bund. I).

³ Of Paradise, as Vohu-manô (Good Thought) is the doorkeeper of heaven (cf. Farg. XIX, 31).

“ He who relieves the poor makes Ahura king.

20 (52). “ *Kem-nâ mazdâ*¹:—What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy *Âtar* and *Vohu-manô*², through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule³!

“ *Kē verethrem-gâ*⁴:—Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May *Sraosha* come with *Vohu-manô* and help whomsoever thou pleasest, O Mazda!

21 (60). “ Keep us from our hater, O Mazda and *Ârmaiti Spenta*! Perish, O fiendish *Drug*! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O *Drug*! Rush away, O *Drug*! Perish away, O *Drug*! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!”

22 (63). ‘Then the worshippers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of *Baresma*, and the faithful.

¹ *Yasna XLVI*, 7.

² I have no protection to expect but from my virtue (*Vohu-manô*, ‘Good Thought’) and from thy fire, which in the fire ordeal (*Var Nîrang*) will show my innocence.

³ That is to say, one must take Religion as one’s rule.

⁴ *Yasna XLIV*, 16. This stanza, which in the original *Gâtha* refers to the human incarnation of *Sraosha*, that is to say, to king *Vistâspa*, the victorious protector of the Prophet and his Religion, is applied here to the god *Sraosha*, as a protector of the soul in its passage from this world to the other (*Farg. VII*, 52).

‘The worshippers of Mazda may afterwards¹ prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.’

IV.

23 (65). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body², enough to cover the feet, what is the penalty that he shall pay³?

Ahura Mazda answered: ‘Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.’

24 (68). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover both legs, what is the penalty that he shall pay?

Ahura Mazda answered: ‘Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.’

25 (71). O Maker of the material world, thou Holy One! If a man shall throw clothes, either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?

Ahura Mazda answered: ‘A thousand stripes

¹ On the fourth day. For three days and nights after the death it is forbidden to cook meat in the house (Comm.)

² The dead must be stripped of his clothes and is exposed on the heights ‘clothed with the light of heaven’ (Farg. VI, 51).—The modern use is to have him wrapped in a shroud as old and as much worn out as possible (Farg. V, 61).

³ See Farg. V, 60; VII, 20.

with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

V.

26 (74). O Maker of the material world, thou Holy One! If a man, by force, commits the unnatural sin, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the Aspahê-astra, eight hundred stripes with the Sraoshô-karana.'

27 (77). O Maker of the material world, thou Holy One! If a man voluntarily commits the unnatural sin, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

Ahura Mazda answered: 'For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, for ever and ever.'

28 (83)¹. When is it so?

'It is so, if the sinner be a professor of the Religion of Mazda, or one who has been taught in it.

'But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

29 (88). 'The Religion of Mazda indeed, O Spitama Zarathustra! takes away from him who makes confession of it the bonds of his sin; it takes away (the sin of) breach of trust; it takes away (the sin of) murdering one of the faithful; it takes away (the sin of) burying a corpse; it takes away (the sin of) deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.

¹ See Farg. III, 38-42, text and notes.

30 (95). 'In the same way the Religion of Mazda, O Spitama Zarathustra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

'So let all the deeds he doeth be henceforth good, O Zarathustra! a full atonement for his sin is effected by means of the Religion of Mazda.'

31 (98). O Maker of the material world, thou Holy One! Who is the man that is a Daêva? Who is he that is a worshipper of the Daêvas? that is a male paramour of the Daêvas? that is a female paramour of the Daêvas? that is a wife to the Daêva¹? that is as bad as a Daêva? that is in his whole being a Daêva? Who is he that is a Daêva before he dies, and becomes one of the unseen Daêvas after death²?

32 (102). Ahura Mazda answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daêva; this one is the man that is a worshipper of the Daêvas, that is a male paramour of the Daêvas, that is a female paramour of the Daêvas, that is a wife to the Daêva; this is the man that is as bad as a Daêva, that is in his whole being a Daêva; this is the man that is a Daêva before he dies, and becomes one of the unseen Daêvas after death: so is he, whether he has lain with mankind as mankind, or as womankind³.'

¹ 'As a wife is obedient to her husband, so is he to the Daêvas' (Comm.)

² Demons are often the restless souls of the wicked, excluded from heaven. The Persian sect of the Mahâbâdians believed that the soul that had not spoken and done good became an Ahriman or *gin* (Dabistân).

³ The guilty may be killed by any one, without an order from

VI.

33 (107). O Maker of the material world, thou Holy One! Shall the man be clean who has touched a corpse that has been dried up and dead more than a year¹?

34 (108). Ahura Mazda answered: 'He shall. The dry mingles not with the dry². Should the dry mingle with the dry, how soon all this material world of mine would be only one Peshôtanu, bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth³.'

VII.

35 (111). O Maker of the material world, thou Holy One! Can the man be made clean that has

the Dastur (see § 74 n.), and by this execution an ordinary capital crime may be redeemed (Comm. ad VII, 52).

¹ The corpse, dried up, contains no longer any of the solid and liquid elements that generate corruption and infection (see above, p. 75, n. 2).

² This principle still prevails even with Musulman Persians: 'Pour encourir leur immondicité dans l'attouchement des Chrétiens et autres idolâtres, il est nécessaire que s'ils les touchent, leurs vêtements soient mouillés. C'est à cause, disent-ils, qu'étans secs l'immondicité ne s'attache pas; . . . ce qui est cause que dans les villes où leurs Mullas et Docteurs ont plus d'autorité, ils font parfois défendre par leurs Kans que lorsqu'il pleut, les Chrétiens ne sortent pas de leurs maisons, de crainte que par accident, venans à les heurter, ils ne soient rendus immondes' (G. du Chinon, p. 88 seq.; cf. Chardin). Still nowadays, in Persia, the Jews are not allowed to go out of their house on a rainy day, lest the religious impurity, conducted through the rain, should pass from the Jew to the Musulman.

³ See Farg. V, 4.

touched the corpse of a dog or the corpse of a man?

36 (113). Ahura Mazda answered: 'He can, O holy Zarathustra!'

How so?

'If the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, he shall cleanse his body with gômêz and water, and he shall be clean¹.

37 (117). 'If the Nasu has not yet been expelled by the corpse-eating dogs, or by the corpse-eating birds², then the worshippers of Mazda shall dig three holes in the ground³, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog⁴, they shall bring him (thus shall it be done and not otherwise) in front [of the man]⁵.

38 (121). 'The worshippers of Mazda shall dig three other holes⁶ in the ground, and he shall thereupon wash his body with gômêz, not with water. They shall then lift and bring my dog, they shall bring him (thus shall it be done and not otherwise) in front [of the man]. Then shall they wait until he

¹ If the Sag-dîd has been performed, a simple ghosel is enough. Cf. Farg. VII, 29, notes 1 and 5.

² If the Sag-dîd has not been performed, the Barashnûm is necessary.

³ The first three holes, which contain gômêz. For the disposition of the holes, see the following Fargard.

Three times; every time that the unclean one passes from one hole to another (Comm. ad IX, 32).

⁴ To look at him, or, rather, at the Nasu in him, whilst the priest sings the spells that drive the Nasu.

⁶ Containing gômêz too.

is dried¹ even to the last hair on the top of his head.

39 (125). 'They shall dig three more holes² in the ground, three paces away from the preceding, and he shall thereupon wash his body with water³, not with gômêz.

40 (127). 'He shall first wash his hands; if his hands be not first washed, he makes the whole of his body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle with water⁴ the forepart of his skull⁵.'

41 (131). O Maker of the material world, thou Holy One! When the good waters reach the forepart of the skull, whereon does the Drug Nasu rush⁶?

¹ He rubs himself dry with handfuls of dust (see IX, 29 seq.)

² Containing water.

³ As a master does not take away the dunghill from his house with his own hands, but has it taken away by his servants, so the water, being of higher dignity than the gômêz, has the worst of the impurity taken by the gômêz, and intervenes only when there is nothing left that can attain it (Abalish, tr. Barthelemy, ch. V and note 29).

⁴ The water is shed from a spoon, tied to a long stick, 'the stick with nine knots' (Farg. IX, 14).

⁵ Bareshnûm; from which word the whole of the operation has taken its name.

⁶ The Nasu is expelled symmetrically, from limb to limb, from the right side of the body to the left, from the forepart to the back parts, and she flies, thus pursued, downwards from the top of the head to the tips of the toes. The retreating order of the Nasu is just the reverse of the order in which she invaded the different members of the first man: she entered Gayomart by the little toe of the left foot, then went up to the heart, then to the shoulder, at last to the summit of the head (Gr. Bund.) Death still seizes the foot first.

Ahura Mazda answered: 'In front, between the brows, the Drug Nasu rushes.'

42 (134). O Maker of the material world, thou Holy One! When the good waters reach in front, between the brows, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'On the back part of the skull the Drug Nasu rushes.'

43 (137). O Maker of the material world, thou Holy One! When the good waters reach the back part of the skull, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, on the jaws, the Drug Nasu rushes.'

44 (140). O Maker of the material world, thou Holy One! When the good waters reach in front, on the jaws, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ear the Drug Nasu rushes.'

45 (143). O Maker of the material world, thou Holy One! When the good waters reach the right ear, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left ear the Drug Nasu rushes.'

46 (146). O Maker of the material world, thou Holy One! When the good waters reach the left ear, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right shoulder the Drug Nasu rushes.'

47 (149). O Maker of the material world, thou Holy One! When the good waters reach the right shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left shoulder the Drug Nasu rushes.'

48 (152). O Maker of the material world, thou

Holy One! When the good waters reach the left shoulder, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right arm-pit the Drug Nasu rushes.'

49 (155). O Maker of the material world, thou Holy One! When the good waters reach the right arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left arm-pit the Drug Nasu rushes.'

50 (158). O Maker of the material world, thou Holy One! When the good waters reach the left arm-pit, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'In front, upon the chest, the Drug Nasu rushes.'

51 (161). O Maker of the material world, thou Holy One! When the good waters reach the chest in front, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the back the Drug Nasu rushes.'

52 (164). O Maker of the material world, thou Holy One! When the good waters reach the back, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right nipple the Drug Nasu rushes.'

53 (167). O Maker of the material world, thou Holy One! When the good waters reach the right nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left nipple the Drug Nasu rushes.'

54 (170). O Maker of the material world, thou Holy One! When the good waters reach the left nipple, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right rib the Drug Nasu rushes.'

55 (173). O Maker of the material world, thou Holy One! When the good waters reach the right rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left rib the Drug Nasu rushes.'

56 (176). O Maker of the material world, thou Holy One! When the good waters reach the left rib, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right hip the Drug Nasu rushes.'

57 (179). O Maker of the material world, thou Holy One! When the good waters reach the right hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left hip the Drug Nasu rushes.'

58 (182). O Maker of the material world, thou Holy One! When the good waters reach the left hip, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the sexual parts the Drug Nasu rushes. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind.'

59 (187). O Maker of the material world, thou Holy One! When the good waters reach the sexual parts, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right thigh the Drug Nasu rushes.'

60 (190). O Maker of the material world, thou Holy One! When the good waters reach the right thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left thigh the Drug Nasu rushes.'

61 (193). O Maker of the material world, thou

Holy One! When the good waters reach the left thigh, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right knee the Drug Nasu rushes.'

62 (196). O Maker of the material world, thou Holy One! When the good waters reach the right knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left knee the Drug Nasu rushes.'

63 (199). O Maker of the material world, thou Holy One! When the good waters reach the left knee, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right leg the Drug Nasu rushes.'

64 (202). O Maker of the material world, thou Holy One! When the good waters reach the right leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left leg the Drug Nasu rushes.'

65 (205). O Maker of the material world, thou Holy One! When the good waters reach the left leg, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right ankle the Drug Nasu rushes.'

66 (208). O Maker of the material world, thou Holy One! When the good waters reach the right ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left ankle the Drug Nasu rushes.'

67 (211). O Maker of the material world, thou Holy One! When the good waters reach the left ankle, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the right instep the Drug Nasu rushes.'

68 (214). O Maker of the material world, thou Holy One! When the good waters reach the right instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'Upon the left instep the Drug Nasu rushes.'

69 (217). O Maker of the material world, thou Holy One! When the good waters reach the left instep, whereon does the Drug Nasu rush?

Ahura Mazda answered: 'She turns round under the sole of the foot; it looks like the wing of a fly.'

70 (220). 'He shall press his toes upon the ground, and shall raise up his heels; thou shalt sprinkle his right sole with water; then the Drug Nasu rushes upon the left sole. Thou shalt sprinkle the left sole with water; then the Drug Nasu turns round under the toes; it looks like the wing of a fly.'

71 (225). 'He shall press his heels upon the ground, and shall raise up his toes; thou shalt sprinkle his right toe with water; then the Drug Nasu rushes upon the left toe. Thou shalt sprinkle the left toe with water; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.'

[72. 'And thou shalt say aloud these victorious, most healing words:

"The will of the Lord is the law of holiness," &c.

"What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" &c.

“Who is the victorious who will protect thy teaching?” &c.¹

“Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of Righteousness²!”]

VIII.

73 (229). O Maker of the material world, thou Holy One! If worshippers of Mazda, walking, or running, or riding, or driving, come upon a Nasu-burning fire, whereon Nasu is being burnt or cooked³, what shall they do?

74 (233). Ahura Mazda answered: ‘They shall kill the man that cooks the Nasu; surely they shall kill him⁴. They shall take off the cauldron, they shall take off the tripod.

75 (237). ‘Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them, or bundles of the very wood that was prepared for that fire; then they shall take it farther and disperse it, that it may die out the sooner⁵.

¹ As in §§ 19, 20.

² From the Vendîdâd Sâda; cf. § 21.

³ For food. Cf. Farg. VII, 23-24.

⁴ ‘He who burns Nasâ (dead matter) must be killed. Burning or cooking Nasâ from the dead is a capital crime. . . . Four men can be put to death by any one without an order from the Dastur: the Nasâ-burner, the highwayman, the Sodomite, and the criminal taken in the deed’ (Comm.)

⁵ A new fire is kindled from the Nasu-burning fire: this new fire is disposed in such a way that it should die out soon: before it has died out, they kindle a new fire from it and so on for nine times: the ninth fire, derived from the one impure, through seven inter-

76 (242). ' Thus they shall lay a first bundle on the ground¹, a Vītasti² away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

77 (245). ' They shall lay down a second bundle on the ground, a Vītasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

' They shall lay down a third bundle on the ground, a Vītasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

' They shall lay down a fourth bundle on the ground, a Vītasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

' They shall lay down a fifth bundle on the ground, a Vītasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

' They shall lay down a sixth bundle on the ground, a Vītasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

mediate fires, more and more distant from the original impurity, will represent the fire in its native purity and can enter into the composition of a Bahrām fire.—On the modern process, see Dosabhoy Frāmjī, *History of the Parsis*, II, 213.

¹ In a hole dug for that purpose; such is at least the custom nowadays. The ceremony is thus made an imitation of the Barashnūm. The unclean fire, represented by the nine bundles, passes through the nine holes, as the unclean man does (see above, § 37 seq. and Farg. IX, 12 seq.), and leaves at each of them some of the uncleanness it has contracted.

² A span of twelve fingers.

‘They shall lay down a seventh bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

‘They shall lay down an eighth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

78 (245). ‘They shall lay down a ninth bundle on the ground, a Vitasti away from the Nasu-burning fire; then they shall take it farther and disperse it, that it may die out the sooner.

79 (246). ‘If a man shall then piously bring unto the fire, O Spitama Zarathustra! wood of Urvâsna, or Vohû-gaona, or Vohû-kereti, or Hadhâ-naêpata, or any other sweet-smelling wood;

80 (248). ‘Wheresoever the wind shall bring the perfume of the fire, thereunto the fire of Ahura Mazda shall go and kill thousands of unseen Daêvas, thousands of fiends, the brood of darkness, thousands of couples of Yâtus and Pairikas¹.’

IX.

81 (251). O Maker of the material world, thou Holy One! If a man bring a Nasu-burning fire to the Dâityô-gâtu², what shall be his reward when his soul has parted with his body?

¹ It will have all the power of the Bahrâm fire.

² ‘The proper abode,’ the Bahrâm fire. The Bahrâm fire is composed of a thousand and one fires belonging to sixteen different classes (ninety-one corpse-burning fires, eighty dyers’ fires, &c.) As the earthly representative of the heavenly fire, it is the sacred centre to which every earthly fire longs to return, in order to be united again, as much as possible, with its native abode. The

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten thousand fire-brands to the Dâityô-gâtu.'

82 (254). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein impure liquid has been burnt¹, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a thousand fire-brands to the Dâityô-gâtu.'

83 (257). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire wherein dung has been burnt², what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought five hundred fire-brands to the Dâityô-gâtu.'

84 (258). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the kiln of a potter, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought four hundred fire-brands to the Dâityô-gâtu.'

more it has been defiled by worldly uses, the greater is the merit acquired by freeing it from defilement.

¹ The hêhr, that is to say all sort of impurity that comes from the body.

² 'The fire of a bath,' according to Frâmjî; the use of the bath was prohibited; according to Josuah the Stylite (ch. XX, tr. Martin), king Balash (484-488) was overthrown by the Magi for having built bath-houses. The reason of this prohibition was probably that it entailed the defilement of the fire, as they were warmed with cowdung.

85 (259). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from a glazier's kiln, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were glasses [brought to that fire]¹.'

86 (260). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from the aonya parô-beregya², what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought to the Dâityô-gâtu as many fire-brands as there were plants¹.'

87 (261). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a goldsmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought a hundred fire-brands to the Dâityô-gâtu.'

88 (262). O Makêr of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a silversmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ninety fire-brands to the Dâityô-gâtu.'

¹ Doubtful.

² Meaning unknown. Perhaps a fire for burning weeds.

89 (263). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a blacksmith, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought eighty fire-brands to the Dâityô-gâtu.'

90 (264). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under the puncheon of a worker in steel, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought seventy fire-brands to the Dâityô-gâtu.'

91 (265). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of an oven¹, what shall be his reward when his soul has parted from his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought sixty fire-brands to the Dâityô-gâtu.'

92 (266). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire from under a cauldron², what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought fifty fire-brands to the Dâityô-gâtu.'

93 (267). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the

¹ A baker's fire.

² The kitchen-fire.

fire from an aonya takhairya¹, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought forty fire-brands to the Dâityô-gâtu.'

94 (268). O Maker of the material world, thou Holy One! If a man bring a herdsman's fire to the Dâityô-gâtu, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought thirty fire-brands to the Dâityô-gâtu.'

[95 (269)². O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of the field³, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought twenty fire-brands to the Dâityô-gâtu.']

96 (270). O Maker of the material world, thou Holy One! If a man bring to the Dâityô-gâtu the fire of his own hearth⁴, what shall be his reward when his soul has parted with his body?

Ahura Mazda answered: 'His reward shall be the same as if he had, here below, brought ten fire-brands to the Dâityô-gâtu.'

X.

97 (271). O Maker of the material world, thou Holy One! Can a man be made clean, O holy

¹ Meaning unknown.

² From the Vendîdâd Sâda.

³ The hunter's fire, an encampment's fire.

⁴ By which one warms one's self; the fire least exposed to uncleanness.

Ahura Mazda! who has touched a corpse in a distant place in the wilderness¹?

98 (272). Ahura Mazda answered: 'He can, O holy Zarathustra.'

How so?

'If the Nasu has already been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it thirty times, he shall rub it dry with the hand thirty times, beginning every time with the head².

99 (278). 'If the Nasu has not yet been expelled by the corpse-eating dogs or the corpse-eating birds, he shall wash his body with gômêz; he shall wash it fifteen times, he shall rub it dry with the hand fifteen times³.

100 (280). 'Then he shall run a distance of a Hâthra⁴. He shall run until he meets some man on his way, and he shall cry out aloud: "Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand⁵. Do make me clean." Thus shall he run until he overtakes the man. If the man

¹ Where the regular process of purification cannot be performed.—The Pahlavi Commentary to this chapter will be found in West, Pahlavi Texts, II, p. 455.

² Perhaps better: 'this is as good as the chief purification' (that is to say as a regular Barashnûm).—If the Sag-dîd has been performed, the Sî-shû (thirtyfold washing) is enough. Cf. above, §§ 35, 36.

³ If the Sag-dîd has not been performed, he cleanses himself in a summary way till he comes to a place where the Barashnûm can be performed.

⁴ See p. 15, n. 6.

⁵ On account of my uncleanness, I am armêst, excluded from active life and unfit for any work.

will not cleanse him, he remits him the third of his trespass¹.

101 (287). 'Then he shall run another Hâthra, he shall run off again until he overtakes a man; if the man will not cleanse him, he remits him the half of his trespass².

102 (291). 'Then he shall run a third Hâthra, he shall run off a third time until he overtakes a man; if the man will not cleanse him, he remits him the whole of his trespass.

103 (294). 'Thus shall he run forwards until he comes near a house, a borough, a town, an inhabited district, and he shall cry out with a loud voice: "Here am I, one who has touched the corpse of a man, and who is powerless in mind, powerless in tongue, powerless in hand. Do make me clean." If they will not cleanse him, he shall cleanse his body with gômêz and water; thus shall he be clean³.'

104 (300). O Maker of the material world, thou Holy One! If he find water on his way and the water make him subject to a penalty⁴, what is the penalty that he shall pay?

105 (303). Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.'

106 (304). O Maker of the material world, thou Holy One! If he find trees⁵ on his way and the

¹ As he takes it upon his own head.

² The half of the remnant, that is the second third.

³ 'He may then attend to his business; he may work and till; some say he must abstain from sacrifice (till he has undergone the Barashnûm)' (Comm.)

⁴ As he defiled it by crossing it.

⁵ 'Trees fit for the fire' (Comm.) If he touches those trees, the fire to which they are brought becomes unclean by his fault.

fire make him subject to a penalty, what is the penalty that he shall pay?

Ahura Mazda answered: 'Four hundred stripes with the Aspahê-astra, four hundred stripes with the Sraoshô-karana.

107 (308). 'This is the penalty, this is the atonement which saves the faithful man who submits to it, not him who does not submit to it. Such a one shall surely be an inhabitant in the mansion of the Drug¹.'

FARGARD IX.

The Nine Nights' Barashnûm.

I a (1-11). Description of the place for cleansing the unclean (the Barashnûm-gâh).

I b (12-36). Description of the cleansing.

II (37-44). Fees of the cleanser.

III (47-57). The false cleanser; his punishment.

§§ 45, 46 belong better to the following Fargard.

The ceremony described in this Fargard is known among the Parsis as Barashnûm nû shaba, or 'nine nights' Barashnûm,' because it lasts for nine nights (see § 35)². It is the great purification, the most efficacious of all; it not only makes the defiled man clean, but it opens to him the heavens (see Farg. XIX, 33). So, although it was formerly intended only for the man defiled by the dead, it became, during the Parsi period, a pious work which might be performed without any corpse having been touched; nay, its performance was prescribed, once at least, at the time of the Nû zûdî (at the age of fifteen, when the young Parsi becomes a member of the community), in order to wash away the natural uncleanness that has been contracted in the maternal womb (Saddar 36)³. It must also be undergone by a priest who wants

¹ Hell. Imitated from Yasna XLIX, 11 d. Cf. Farg. XIV, 18.

² On the name Barashnûm, see p. 107, note 5.

³ For the plan of the Barashnûm-gâh, see West, Pahlavi Texts, II, p. 435.

to appear before the Bahrâm fire or perform the Yasna or the Vendidad office.

I a.

1. Zarathustra asked Ahura Mazda: 'O most beneficent Spirit, Maker of the material world, thou Holy One! To whom shall they apply here below, who want to cleanse their body defiled by the dead?'

2 (4). Ahura Mazda answered: 'To a pious man¹, O Spitama Zarathustra! who knows how to speak, who speaks truth, who has learned the Holy Word, who is pious, and knows best the rites of cleansing according to the law of Mazda. That man shall fell the trees off the surface of the ground on a space of nine Vibâzus² square;

3 (9). 'in that part of the ground where there is least water and where there are fewest trees, the part which is the cleanest and driest, and the least passed through by sheep and oxen, and by the fire of Ahura Mazda, by the consecrated bundles of Baresma, and by the faithful.'

4 (11). How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

5 (12). Ahura Mazda answered: 'Thirty paces from the fire, thirty paces from the water, thirty paces from the consecrated bundles of Baresma, three paces from the faithful.'

6 (13). 'Then thou shalt dig a hole³, two fingers

¹ A priest.

² Nine ells (?). See Farg. VII, 34.

³ Those holes are intended to receive the liquid trickling from the body. In summer, the air and the earth being dry the hole may be less deep, as it is certain that it will be empty and will have room enough for that liquid.

deep if the summer has come, four fingers deep if the winter and ice have come.

7 (14). 'Thou shalt dig a second hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a third hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fourth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a fifth hole, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.

'Thou shalt dig a sixth hole¹, two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

8 (14). How far from one another?

'One pace.'

How much is the pace?

'As much as three feet.

9 (16). 'Then thou shalt dig three holes more², two fingers deep if the summer has come, four fingers deep if the winter and ice have come.'

How far from the former six?

'Three paces.'

What sort of paces?

'Such as are taken in walking.'

How much are those (three) paces?

'As much as nine feet.

10 (22). 'Then thou shalt draw a furrow all around with a metal knife.'

¹ These six holes contain gô mēz. 'The holes must be dug from the north to the south' (Comm.)

² The three holes to contain water.

How far from the holes ?

' Three paces.'

What sort of paces ?

' Such as are taken in walking.'

How much are those (three) paces ?

' As much as nine feet.

11 (24). ' Then thou shalt draw twelve furrows¹; three of which thou shalt draw to surround and divide [from the rest] (the first) three holes; three thou shalt draw to surround and divide (the first) six holes; three thou shalt draw to surround and divide the nine holes; three thou shalt draw around the [three] inferior holes, outside the [six other] holes². At each of the three times nine feet³, thou shalt place stones as steps to the holes; or potsherds, or stumps⁴, or clods, or any hard matter⁵.'

¹ ' The furrows must be drawn during the day; they must be drawn with a knife; they must be drawn with recitation of spells. While drawing the furrows the cleanser recites three Ashem-vohus ("holiness is the best of all good," &c.), the Fravarânê ("I declare myself a worshipper of Mazda, a follower of Zarathustra, a foe of the fiend," &c.), the Khshnûman of Serosh, and the Bâg of Serosh; they must be drawn from the north' (Comm. ad § 32). The furrow, or kesh, plays a greater part in the Mazdean liturgy than in any other. By means of the furrow, drawn with proper spells, and according to the laws of spiritual war, man either besieges the fiend or intrenches himself against him (cf. Farg. XVII, 5). In the present case the Drug, being shut up inside the kesh and thus excluded from the world outside, and being driven back, step by step, by the strength of the holy water and spells, finds at last no place of refuge but hell.

² ' The three holes for water, the six holes for gômêz' (Comm.)

³ The nine feet between the holes containing gômêz and those containing water, the nine feet between the first holes and the furrows, and the nine feet between the last hole and the furrows.

⁴ Dâdara.

⁵ That the foot of the unclean one may not touch the earth.

I b.

12 (31). 'Then the man defiled shall walk to the holes; thou, O Zarathustra! shalt stand outside by the furrow, and thou shalt recite, *Nemasċâ yâ ârmaitis izâċâ*¹; and the man defiled shall repeat, *Nemasċâ yâ ârmaitis izâċâ*.

13 (35). 'The Drug becomes weaker and weaker at every one of those words which are a weapon to smite the fiend *Angra Mainyu*, to smite *Aêshma* of the murderous spear², to smite the *Mâzainya* fiends³, to smite all the fiends.

14 (40). 'Then thou shalt take for the *gômêz* a spoon of brass or of lead. When thou takest a stick with nine knots⁴, O *Spitama Zarathustra!* to sprinkle (the *gômêz*) from that spoon, thou shalt fasten the spoon to the end of the stick.

15 (43). 'They shall wash his hands first. If his hands be not washed first, he makes his whole body unclean. When he has washed his hands three times, after his hands have been washed, thou shalt sprinkle the forepart of his skull⁵; then the Drug *Nasu* rushes in front, between his brows⁶.

16 (50). 'Thou shalt sprinkle him in front between the brows; then the Drug *Nasu* rushes upon the back part of the skull.

'Thou shalt sprinkle the back part of the skull; then the Drug *Nasu* rushes upon the jaws.

¹ Yasna XLIX, 10 c.

² See Farg. X, 13.

³ See Farg. X, 16.

⁴ So long that the cleanser may take *gômêz* or water from the holes and sprinkle the unclean one, without touching him and without going inside the furrows.

⁵ With *gômêz* at the first six holes, with water at the next three.

⁶ Cf. Farg. VIII, 40-71.

'Thou shalt sprinkle the jaws; then the Drug Nasu rushes upon the right ear.

17 (56). 'Thou shalt sprinkle the right ear; then the Drug Nasu rushes upon the left ear.

'Thou shalt sprinkle the left ear; then the Drug Nasu rushes upon the right shoulder.

'Thou shalt sprinkle the right shoulder; then the Drug Nasu rushes upon the left shoulder.

'Thou shalt sprinkle the left shoulder; then the Drug Nasu rushes upon the right arm-pit.

18 (64). 'Thou shalt sprinkle the right arm-pit; then the Drug Nasu rushes upon the left arm-pit.

'Thou shalt sprinkle the left arm-pit; then the Drug Nasu rushes upon the chest.

'Thou shalt sprinkle the chest; then the Drug Nasu rushes upon the back.

19 (70). 'Thou shalt sprinkle the back; then the Drug Nasu rushes upon the right nipple.

'Thou shalt sprinkle the right nipple; then the Drug Nasu rushes upon the left nipple.

'Thou shalt sprinkle the left nipple; then the Drug Nasu rushes upon the right rib.

20 (76). 'Thou shalt sprinkle the right rib; then the Drug Nasu rushes upon the left rib.

'Thou shalt sprinkle the left rib; then the Drug Nasu rushes upon the right hip.

'Thou shalt sprinkle the right hip; then the Drug Nasu rushes upon the left hip.

21 (82). 'Thou shalt sprinkle the left hip; then the Drug Nasu rushes upon the sexual parts.

'Thou shalt sprinkle the sexual parts. If the unclean one be a man, thou shalt sprinkle him first behind, then before; if the unclean one be a woman, thou shalt sprinkle her first before, then behind;

then the Drug Nasu rushes upon the right thigh.

22 (88). 'Thou shalt sprinkle the right thigh; then the Drug Nasu rushes upon the left thigh.

'Thou shalt sprinkle the left thigh; then the Drug Nasu rushes upon the right knee.

'Thou shalt sprinkle the right knee; then the Drug Nasu rushes upon the left knee.

23 (94). 'Thou shalt sprinkle the left knee; then the Drug Nasu rushes upon the right leg.

'Thou shalt sprinkle the right leg; then the Drug Nasu rushes upon the left leg.

'Thou shalt sprinkle the left leg; then the Drug Nasu rushes upon the right ankle.

'Thou shalt sprinkle the right ankle; then the Drug Nasu rushes upon the left ankle.

24 (102). 'Thou shalt sprinkle the left ankle; then the Drug Nasu rushes upon the right instep.

'Thou shalt sprinkle the right instep; then the Drug Nasu rushes upon the left instep.

'Thou shalt sprinkle the left instep; then the Drug Nasu turns round under the sole of the foot; it looks like the wing of a fly.

25 (108). 'He shall press his toes upon the ground and shall raise up his heels; thou shalt sprinkle his right sole; then the Drug Nasu rushes upon the left sole.

'Thou shalt sprinkle the left sole; then the Drug Nasu turns round under the toes; it looks like the wing of a fly.

26 (113). 'He shall press his heels upon the ground and shall raise up his toes; thou shalt sprinkle his right toe; then the Drug Nasu rushes upon the left toe.

'Thou shalt sprinkle the left toe ; then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.

27 (118). 'And thou shalt say these victorious, most healing words:—

"Yathâ ahû vairyô:—The will of the Lord is the law of righteousness.

"The gifts of Vohu-manô to deeds done in this world for Mazda.

"He who relieves the poor makes Ahura king.

"K ϵ m-nâ mazdâ:—What protector hadst thou given unto me, O Mazda ! while the hate of the wicked encompasses me ? Whom, but thy Âtar and Vohu-manô, through whose work I keep on the world of Righteousness ? Reveal therefore to me thy Religion as thy rule !

"K ϵ verethrem-gâ:—Who is the victorious who will protect thy teaching ? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-manô and help whomsoever thou pleasest, O Mazda !

"Keep us from our hater, O Mazda and Ârmaiti Spenta ! Perish, O fiendish Drug ! Perish, O brood of the fiend ! Perish, O world of the fiend ! Perish away, O Drug ! Rush away, O Drug ! Perish away, O Drug ! Perish away to the regions of the north, never more to give unto death the living world of Righteousness¹ !"

28 (119). 'At the first hole the man becomes freer from the Nasu ; then thou shalt say those victorious, most healing words:—"Yathâ ahû vairyô," &c.²

'At the second hole he becomes freer from the Nasu ; then thou shalt say those victorious, most healing words:—"Yathâ ahû vairyô," &c.

¹ Cf. Farg. VIII, 19-21.

² As in preceding clause.

‘At the third hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words:—
“Yathâ ahû vairyô,” &c.

‘At the fourth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words:—
“Yathâ ahû vairyô,” &c.

‘At the fifth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words:—
“Yathâ ahû vairyô,” &c.

‘At the sixth hole he becomes freer from the Nasu; then thou shalt say those victorious, most healing words:—
“Yathâ ahû vairyô,” &c.

29 (120). ‘Afterwards the man defiled shall sit down, inside the furrows¹, outside the furrows of the six holes, four fingers from those furrows. There he shall cleanse his body with thick handfuls of dust.

30 (123). ‘Fifteen times shall they take up dust from the ground for him to rub his body, and they shall wait there until he is dry even to the last hair on his head.

31 (125). ‘When his body is dry with dust, then he shall step over the holes (containing water). At the first hole he shall wash his body once with water; at the second hole he shall wash his body twice with water; at the third hole he shall wash his body thrice with water.

32 (130). ‘Then he shall perfume (his body) with Urvâsna, or Vohû-gaona, or Vohû-kereti, or Hadhâ-naêpata, or any other sweet-smelling plant; then he shall put on his clothes, and shall go back to his house.

¹ Between the furrows of the six holes containing gômêz and the furrows of the holes containing water.

33 (133). 'He shall sit down there in the place of infirmity¹, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until three nights have passed. When three nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

34 (137). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue until six nights have passed. When six nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

35 (141). 'Then he shall sit down again in the place of infirmity, inside the house, apart from the other worshippers of Mazda. He shall not go near the fire, nor near the water, nor near the earth, nor near the cow, nor near the trees, nor near the faithful, either man or woman. Thus shall he continue, until nine nights have passed. When nine nights have passed, he shall wash his body, he shall wash his clothes with gômêz and water to make them clean.

36 (145). 'He may thenceforth go near the fire, near the water, near the earth, near the cow, near the trees, and near the faithful, either man or woman.

¹ The Armêst-gâh (see Farg. V, 59, note 4).

II.¹

37 (146). 'Thou shalt cleanse a priest for a blessing of the just².

'Thou shalt cleanse the lord of a province for the value of a camel of high value.

'Thou shalt cleanse the lord of a town for the value of a stallion of high value.

'Thou shalt cleanse the lord of a borough for the value of a bull of high value.

'Thou shalt cleanse the master of a house for the value of a cow three years old.

38 (151). 'Thou shalt cleanse the wife of the master of a house for the value of a ploughing² cow.

'Thou shalt cleanse a menial for the value of a draught cow.

'Thou shalt cleanse a young child for the value of a lamb.

39 (154). 'These are the heads of cattle—flocks or herds—that the worshippers of Mazda shall give to the man who has cleansed them, if they can afford it; if they cannot afford it, they shall give him any other value that may make him leave their houses well pleased with them, and free from anger.

40 (157). 'For if the man who has cleansed them leave their houses displeased with them, and full of anger, then the Drug Nasu enters them from the nose [of the dead], from the eyes, from the tongue, from the jaws, from the sexual organs, from the hinder parts.

¹ Cf. the tariff for the fees of physicians, Farg. VII, 41-43.

² See Farg. VII, 41, note 3.

³ Doubtful.

41 (159). 'And the Drug Nasu rushes upon them even to the end of the nails, and they are unclean thenceforth for ever and ever.

'It grieves the sun indeed, O Spitama Zarathustra! to shine upon a man defiled by the dead; it grieves the moon, it grieves the stars.

42 (162). 'That man delights them, O Spitama Zarathustra! who cleanses from the Nasu the man defiled by the dead; he delights the fire, he delights the water, he delights the earth, he delights the cow, he delights the trees, he delights the faithful, both men and women.'

43 (164). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What shall be his reward, after his soul has parted from his body, who has cleansed from the Nasu the man defiled by the dead?'

44 (166). Ahura Mazda answered: 'The welfare' of Paradise thou canst promise to that man, for his reward in the other world.'

45² (167). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Nasu who from the dead defiles the living?'

46 (169). Ahura Mazda answered: 'Say aloud those words in the Gâthas that are to be said twice³.

¹ Literally, 'the grease.'

² This clause and the following one as far as 'and the Drug shall fly away' are further developed in the following Fargard.

³ The Bis-âmrûta formulas, as enumerated in the following Fargard.

‘ Say aloud those words in the Gâthas that are to be said thrice ¹. ’

‘ Say aloud those words in the Gâthas that are to be said four times ¹. ’

‘ And the Drug shall fly away like the well-darted arrow, like the felt of last year ², like the annual garment ³ of the earth. ’

III.

47 (172). O Maker of the material world, thou Holy One! If a man who does not know the rites of cleansing according to the law of Mazda, offers to cleanse the unclean, how shall I then fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?

48 (175). Ahura Mazda answered: ‘ Then, O Spitama Zarathustra! the Drug Nasu appears to wax stronger than she was before. Stronger then are sickness and death and the working of the fiend than they were before ⁴. ’

49 (177). O Maker of the material world, thou Holy One! What is the penalty that he shall pay?

Ahura Mazda answered: ‘ The worshippers of Mazda shall bind him; they shall bind his hands first; then they shall strip him of his clothes, they shall cut the head off his neck, and they shall give over his corpse unto the greediest of the corpse-

¹ The *Thris-âmrûta* and *Kathrus-âmrûta* formulas, as enumerated in the following Fargard.

² The felt of an oba made for a season (?). Cf. Farg. VIII, 1.

³ The grass.

⁴ The plague and contagion are stronger than ever.

eating creatures made by the beneficent Spirit, unto the vultures, with these words¹:—

“The man here has repented of all his evil thoughts, words, and deeds.

50 (183). “If he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance for ever and ever².”

51 (187). Who is he, O Ahura Mazda! who threatens to take away fulness and increase from the world, and to bring in sickness and death?

52 (188). Ahura Mazda answered: ‘It is the ungodly Ashemaogha³, O Spitama Zarathustra! who in this material world cleanses the unclean without knowing the rites of cleansing according to the law of Mazda.

53 (190). ‘For until then, O Spitama Zarathustra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass⁴.’

54 (191). O Maker of the material world, thou

¹ ‘The cleanser who has not performed the cleansing according to the rites, shall be taken to a desert place; there they shall nail him with four nails, they shall take off the skin from his body, and cut off his head. If he has performed Patet for his sin, he shall be holy (that is, he shall go to Paradise); if he has not performed Patet, he shall stay in hell till the day of resurrection’ (Fraser Ravâet, p. 398). Cf. Farg. III, 20–21 and note 5.

² See Farg. III, 20 seq.

³ See Farg. V, 35

⁴ Cf. XIII, 52 seq. The false cleanser is punished as would be a man who would introduce an epidemic. He undergoes the same penalty as the êvak-bar, but with none of the mitigation allowed in the case of the latter, on account of the sacrilegious character of his usurpation.

Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

55, 56 (192, 193). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until that ungodly Ashemaogha has been smitten to death on the spot, and the holy Sraosha of that place has been offered up a sacrifice¹, for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared.

57 (196). 'Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

FARGARD X.

Nowadays, before laying the dead in the coffin, two priests recite the Ahunavaiti Gātha (Yasna XXVIII-XXXIV): it is the so-called Gāh sārṇā (chanting of the Gathas: gāthāo srāvayēiti). From the following Fargard it appears that formerly all the five Gāthas and the Yasna Haptanghāiti were recited. Certain stanzas were recited several times and with a certain emphasis (framrava): and they were followed with certain spells. The object of this Fargard is to show which are those stanzas, how many times each was recited, and to give the corresponding spells.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent Spirit, Maker of the ma-

¹ The sadis sacrifice, that is to say, the sacrifice that is offered up to Sraosha for three days and three nights after the death of a man for the salvation of his soul.

terial world, thou Holy One! How shall I fight against that Drug who from the dead rushes upon the living? How shall I fight against that Drug who from the dead defiles the living?’

2 (3). Ahura Mazda answered: ‘Say aloud those words in the Gâthas that are to be said twice¹.

‘Say aloud those words in the Gâthas that are to be said thrice².

‘Say aloud those words in the Gâthas that are to be said four times³.’

3 (7). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said twice?

4 (10). Ahura Mazda answered: ‘These are the words in the Gâthas that are to be said twice, and thou shalt twice say them aloud⁴:—

ahyâ yâsâ . . . urvânem (Yasna XXVIII, 2).

humatenãm . . . mahî (Yas. XXXV, 2),
ashahyâ âad sairê . . . ahubyâ (Yas. XXXV, 8),
yathâ tû i . . . ahurâ (Yas. XXXIX, 4),
humâim thwâ . . . hudæustemâ (Yas. XLI, 3),
thwôi staotaraskâ . . . ahurâ (Yas. XLI, 5).

ustâ ahmâi . . . mananghô (Yas. XLIII, 1),
spentâ mainyû . . . ahurô (Yas. XLVII, 1),
vohu khshathrem . . . vareshânê (Yas. LI, 1),
vahistâ tistis . . . skyaothanâkâ (Yas. LIII, 1).

5 (10). ‘And after thou hast twice said those Bis-âmrûtas, thou shalt say aloud these victorious, most healing words:—

¹ The so-called Bis-âmrûta.

² The Thris-âmrûta.

³ The Kathrus-âmrûta.

⁴ The Bis-âmrûta are the opening stanzas of the five Gâthas and five stanzas in the Yasna Haptanghâiti.

“ I drive away Angra Mainyu¹ from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

6 (12). “ I drive away the Nasu², I drive away direct defilement, I drive away indirect defilement, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.”

7 (13). O Maker of the material world, thou Holy One! Which are those words in the Gâthas that are to be said thrice?

8 (16). Ahura Mazda answered: ‘ These are the words in the Gâthas that are to be said thrice, and thou shalt thrice say them aloud:—

ashem vohû . . . (Yas. XXVII, 14),

ye sêvistô . . . paiti (Yas. XXXIII, 11),

hukhshathrôtemâi . . . vahistâi (Yas. XXXV, 5),

duzvarenâis . . . vahyô (Yas. LIII, 9).

9 (16). ‘ After thou hast thrice said those Thris-âm-rûtas, thou shalt say aloud these victorious, most healing words:—

¹ The chief demon, the Daêva of the Daêvas.

² The very demon with whom one has to do in the present case.

“I drive away Indra¹, I drive away Sauru¹, I drive away the daêva Nəunghaithya¹, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

10 (18). “I drive away Tauru¹, I drive away Zairi¹, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the holy world.”

11 (19). O Maker of the material world, thou Holy One! Which are those words in the Gāthas that are to be said four times?

12 (22). Ahura Mazda answered: ‘These are the words in the Gāthas that are to be said four times, and thou shalt four times say them aloud:—

yathâ ahû vairyô . . .² (Yas. XXVII, 13),

¹ Indra, Sauru, Nəunghaithya, Tauru, and Zairi are (with Akem-manô, here replaced by the Nasu), the six chief demons, and stand to the Amesha Spentas in the same relation as Angra Mainyu to Spenta Mainyu. Indra opposes Asha Vahista and turns men's hearts from good works; Sauru opposes Khshathra Vairya, he presides over bad government; Nəunghaithya opposes Spenta Ârmaiti, he is the demon of discontent; Tauru and Zairi oppose Haurvatât and Ameretât and poison the waters and the plants.—Akem-manô, Bad Thought, opposes Vohu-manô, Good Thought.

² Translated Farg. VIII, 19. .

mazdâ ad' môi . . . dau ahûm¹ (Yas. XXXIV, 15),
â airyamâ ishyô . . . masatâ mazdau² (Yas. LIV. 1).

13 (22). 'After thou hast said those *Kathrus-âm-rûtas* four times, thou shalt say aloud these victorious, most healing words:—

“I drive away *Aêshma*, the fiend of the murderous spear³, I drive away the *daêva Akatasha*⁴, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.

14 (24). “I drive away the *Varenya daêvas*⁵, I drive away the wind-*daêva*, from this house, from this borough, from this town, from this land; from the very body of the man defiled by the dead, from the very body of the woman defiled by the dead; from the master of the house, from the lord of the borough, from the lord of the town, from the lord of the land; from the whole of the world of Righteousness.”

15 (25). 'These are the words in the *Gâthas* that

¹ Translated Farg. XI, 14.

² Translated Farg. XX, 11; cf. XI, 7.

³ *Aêshma*, *Khishm*, the incarnation of anger: he sows quarrel and war. 'He is the chief source of evil for the creatures of Ormazd, and the Kayani heroes mostly perished through him' (Bund. XXVIII, 17).

⁴ The fiend who corrupts and perverts men.

⁵ The fiendish inhabitants of *Varena* (*Gilân*). *Varena*, like the neighbouring *Mâzana* (*Mâzandarân*), was peopled with savage, non-Aryan natives, who were considered men-demons. Cf. Farg. I, 18 and notes.

are to be said twice; these are the words in the Gâthas that are to be said thrice; these are the words in the Gâthas that are to be said four times.

16 (26). 'These are the words that smite down Angra Mainyu; these are the words that smite down Aêshma, the fiend of the murderous spear; these are the words that smite down the daêvas of Mâzana¹; these are the words that smite down all the daêvas.

17 (30). 'These are the words that stand against that Drug, against that Nasu, who from the dead rushes upon the living, who from the dead defiles the living.

18 (32). 'Therefore, O Zarathustra! thou shalt dig nine holes² in the part of the ground where there is least water and where there are fewest trees; where there is nothing that may be food either for man or beast; "for purity is for man, next to life, the greatest good, that purity, O Zarathustra, that is in the Religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds³."

19 (38). 'Make thy own self pure, O righteous man! any one in the world here below can win purity for his own self, namely, when he cleanses his own self with good thoughts, words, and deeds.

20. "Yathâ ahû vairyô:—The will of the Lord is the law of righteousness," &c.⁴

"Kem-nâ mazdâ:—What protector hast thou given

¹ The demoniac races of Mâzandarân; Mâzandarân was known in popular tradition as a land of fiends and sorcerers.

² The nine holes for the Barashnûm; see above, p. 123, § 6 seq.

³ Cf. Farg. V, 21.

⁴ The rest as in Farg. VIII, 19, 20.

unto me, O Mazda! while the hate of the wicked encompasses me?" &c.

"Ke verethrem-gâ:—Who is the victorious who will protect thy teaching?" &c.

"Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! . . . Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"

FARGARD XI.

- This chapter, like the preceding, is composed of spells intended to drive away the Nasu. But they are of a more special character, as they refer to the particular objects to be cleansed, such as the house, the fire, the water, the earth, the animals, the plants, the man defiled with the dead. Each incantation consists of two parts, a line from the Gâthas which alludes, or rather is made to allude, to the particular object (§§ 4, 5, 6, 7), and a general exorcism, in the usual dialect (§§ 8–20), which is the same for all the objects.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, Maker of the material world, thou Holy One! How shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman? how the stars? how the moon? how the sun? how the boundless light? how all good things, made by Mazda, the offspring of the holy principle?'

2 (4). Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless

light, clean all good things, made by Mazda, the offspring of the holy principle.

3 (7). ['So thou shalt say these victorious, most healing words]; thou shalt chant the Ahuna-Vairya five times: "The will of the Lord is the law of righteousness," &c.

'The Ahuna-Vairya preserves the person of man:

"Yathâ ahû vairyô:—The will of the Lord is the law of righteousness," &c.

"Kəm-nâ mazdâ:—What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me?" &c.

"Kē verethrem-gâ:—Who is the victorious who will protect thy teaching?" &c.

"Keep us from our hater, O Mazda and Ârmaiti Spenta!" &c.¹

4 (9). 'If thou wantest to cleanse the house, say these words aloud: "As long as the sickness lasts my great protector [is he who teaches virtue to the perverse]²."

'If thou wantest to cleanse the fire, say these words aloud: "Thy fire, first of all, do we approach with worship, O Ahura Mazda³!"

5 (13). 'If thou wantest to cleanse the water, say these words aloud: "Waters we worship, the Maê-kaiñti waters, the Hebvaiñti waters, the Fravazah waters⁴."

'If thou wantest to cleanse the earth, say these

¹ As in Farg. VIII, 19, 20.

² Yasna XLIX, 1. The allusion is not quite clear. This line was recited by the Genius of the sky at the moment when Ahriman was invading the sky (Gr. Bd.) Perhaps the small house of man is compared here with that large house, the world.

³ Yasna XXXVI, 1.

⁴ Yasna XXXVIII, 3.

words aloud: "This earth we worship, this earth with the women, this earth which bears us and those women who are thine, O Ahura¹!"

6 (17). 'If thou wantest to cleanse the cow, say these words aloud: "The best of all works we will fulfil while we order both the learned and the unlearned, both masters and servants to secure for the cattle a good resting-place and fodder²."

'If thou wantest to cleanse the trees, say these words aloud: "For him³, as a reward, Mazda made the plants grow up⁴."

7 (21). 'If thou wantest to cleanse the faithful man or the faithful woman, say these words aloud: "May the vow-fulfilling Airyaman come hither, for the men and women of Zarathustra to rejoice, for Vohu-manô to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura⁵!"

8 (25). 'Then thou shalt say these victorious, most healing words. Thou shalt chant the Ahuna-Vairya eight times:—

¹ Yasna XXXVIII, 1. 'Who are thine,' that is, 'who are thy wives.'

² Yasna XXXV, 4. 'Let those excellent deeds be done for the behoof of cattle, that is to say, let stables be made, and water and fodder be given' (Comm.)

³ 'For him,' that is to say, to feed him; also 'out of him;' for it was from the body of the first-born bull that, after his death, grew up all kinds of plants (Bund. IV).

⁴ Yasna XLVIII, 6. Cf. Farg. XVII, 5.

⁵ Yasna LIV, 1. Cf. Farg. XX, 11. There is no special spell for the cleansing of the sun, the moon, the stars, and the boundless light (see §§ 1, 2), because they are not defiled by the unclean one, they are only pained by seeing him (Farg. IX, 41); as soon as he is clean, they are freed from the pain.

“Yathâ ahû vairyô :—The will of the Lord is the law of righteousness,” &c.

“Kəm-nâ mazdâ :—Whom hast thou placed to protect me, O Mazda ?” &c.

“Kə verethrem-gâ :—What protector hast thou given unto me ?” &c.

“Who is the victorious ?” &c.

“Keep us from our hater, O Mazda !” &c.¹

9 (26). ‘I drive away Aêshma², I drive away the Nasu, I drive away direct defilement, I drive away indirect defilement.

[‘I drive away Khrû, I drive away Khrûighni³.

‘I drive away Bûidhi, I drive away the offspring of Bûidhi⁴.

‘I drive away Kuzdi, I drive away the offspring of Kuzdi⁵.]

‘I drive away the gaunt Bûshyâsta, I drive away the long-handed Bûshyâsta⁶; [I drive away Mûidhi⁷, I drive away Kapasti⁸.]

‘I drive away the Pairika⁹ that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. I drive away the uncleanness that

¹ As in Farg. VIII, 19, 20.

² See Farg. X, 13.

³ Khrû and Khrûighni are not met with elsewhere; their names mean, apparently, ‘wound’ and ‘the wounding one.’ They may have been mere names or epithets of Aêshma khrûidru, ‘Aêshma of the murderous spear.’

⁴ Bûidhi may be another pronunciation of Bûiti (see Farg. XIX, 1).

⁵ Kuzdi is very likely the same as Kuzda (Vd. XIX, 41, 138) who is the riding-stock of the sorcerers (Bd. XXVIII, 42).

⁶ See Farg. XVIII, 16.

⁷ A demon unknown. Perhaps Intoxication.

⁸ Unknown. Perhaps Colocynth, the type of the bitter plants

⁹ A female demon, the modern Parî, often associated with Yâtu, ‘the wizard.’

comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

10 (32). 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

11 (33). 'Then thou shalt say these victorious, most healing words; thou shalt chant four Ahuna-Vairyas:—

'“Yathâ ahû vairyô :—The will of the Lord is the law of righteousness,” &c.

'“Kem-nâ mazdâ:—What protector hast thou given unto me?” &c.

'“Ke verethrem-gâ :—Who is the victorious?” &c.

'“Keep us from our hater, O Mazda!” &c.¹

12 (34). 'Aêshma is driven away; away the Nasu; away direct defilement, away indirect defilement.

[‘Khrû is driven away, away Khrûighni; away Bûidhi, away the offspring of Bûidhi; away Kundi, away the offspring of Kundi.]

'The gaunt Bûshyâsta is driven away; away Bûshyâsta, the long-handed; [away Mûidhi, away Kapasti.]

'The Pairika is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree. The uncleanness is driven away that comes upon the fire, upon the water, upon the earth, upon the cow, upon the tree.

¹ As in Farg. VIII, 19, 20.

13 (40). 'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water, from the earth, from the cow, from the tree, from the faithful man and from the faithful woman, from the stars, from the moon, from the sun, from the boundless light, from all good things, made by Mazda, the offspring of the holy principle.

14 (41). 'Then thou shalt say these victorious, most healing words; thou shalt chant "Mazdâ ad môi" four times: "O Mazda! say unto me the excellent words and the excellent works, that through the good thought and the holiness of him who offers thee the due meed of praise, thou mayest, O Lord! make the world of Resurrection appear, at thy will, under thy sovereign rule¹."

15. 'I drive away Aêshma, I drive away the Nasu,' &c.²

16. 'I drive thee away, O mischievous Angra Mainyu! from the fire, from the water,' &c.³

17. 'Then thou shalt say these victorious, most healing words; thou shalt chant the Airyama Ishyô four times: "May the vow-fulfilling Airyaman come hither!"' &c.⁴

18. 'Aêshma is driven away; away the Nasu,' &c.⁵

19. 'Thou art driven away, O mischievous Angra Mainyu! from the fire, from the water,' &c.⁶

20. 'Then thou shalt say these victorious, most healing words; thou shalt chant five Ahuna-Vairyas:—

'"Yathâ ahû vairyô:—The will of the Lord is the law of righteousness," &c.

'"Kê m-nâ mazdâ:—Whom hast thou placed to protect me?" &c.

¹ Yasna XXXIV, 15.

² The rest as in § 10.

³ As in § 12.

⁴ The rest as in § 9.

⁵ As in § 7.

⁶ As in § 13.

“Kē verethrem-gâ:—Who is he who will smite the fiend?” &c.¹

“Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!”

FARGARD XII.

This chapter is found only in the Vendîdâd Sâda; it is missing in the Zend-Pahlavi Vendîdâd. This is owing, as it seems, only to the accidental loss of some folios in the one manuscript from which all the copies as yet known have been derived; and, in fact, even in the most ancient manuscripts the following Fargard is numbered the thirteenth (Westergaard, *Zend-Avesta*, preface, p. 5).

The directions in the preceding chapter are general, and do not depend on the relationship of the faithful with the deceased person; whereas those in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of ‘staying’ (upaman) should last for different relatives. What is meant by this word is not explained; but, as the word upaman is usually employed to indicate the staying of the unclean in the Armêst-gâh, apart from the faithful and from every clean object, that word upaman seems to show a certain period of mourning, marked by abstention from usual avocations.

The length of the upaman varies with the degrees of relationship; and at every degree it is double for relations who have died in a state of sin (that is, with a sin not redeemed by the Patet: cf. p. 135, note 1). The relative length of the upaman is as follows:—

For the head of a family (§ 7): 6 months (or a year).

First degree. { For father or mother (§ 1) }
 { For son or daughter (§ 3) } 30 days (or 60).
 { For brother or sister (§ 5) }

¹ See Farg. VIII, 19, 20.

Second degree.	{ For grandfather or grand- mother (§ 9) For grandson or grand- daughter (§ 11)	} 25 days (or 50).
Third degree.	For uncle or aunt (§ 13): 20 days (or 40).	
Fourth degree.	{ For male cousin or female cousin (§ 15)	} 15 days (or 30).
Fifth degree.	{ For the son or daughter of a cousin (§ 17)	} 10 days (or 20).
Sixth degree.	{ For the grandson or the grand- daughter of a cousin (§ 19).	} 5 days (or 10).

1. If one's father or mother dies, how long shall they stay [in mourning], the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners¹?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

2 (5). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gâthas three times; you shall offer up a sacrifice to my Fire, you shall bind the bundles of Baresma, you shall bring libations to the good waters²; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter³, O Spitama Zarathustra!'

¹ How long if the dead person died in a state of holiness (a dahma)? How long if in the state of a Peshôtanu?

² This refers probably to the sacrifice that is offered on each of the three days that follow the death of a Zoroastrian for the salvation of his soul.

³ All the other objects over which the Amesha-Spentas preside (such as the cow, the metals, &c.)

3 (9). If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

4 (13). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gāthas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra!'

5 (17). If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay thirty days for the righteous, sixty days for the sinners.'

6 (21). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gāthas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra!'

7 (25). If the master of the house¹ dies, or if the

¹ The chief of the family, the paterfamilias. The Zoroastrian family is organised on the patriarchal system.

mistress of the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They¹ shall stay six months for the righteous, a year for the sinners.'

8 (28). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gâthas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra!'

9 (31). If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay twenty-five days for the righteous, fifty days for the sinners.'

10 (34). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gâthas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra!'

¹ All the familia, both relatives and servants.

11 (37). If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered : ' They shall stay twenty-five days for the righteous, fifty days for the sinners.'

12 (40). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered : ' You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gâthas three times ; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters ; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra !'

13 (43). If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered : ' They shall stay twenty days for the righteous, forty days for the sinners.'

14 (45). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered : ' You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gâthas three times ; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters ; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra !'

15 (48). If one's male cousin or female cousin

dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay fifteen days for the righteous, thirty days for the sinners.'

16 (50). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gâthas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra!'

17 (53). If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: 'They shall stay ten days for the righteous, twenty days for the sinners.'

18 (55). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: 'You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gâthas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra!'

19 (58). If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered : ' They shall stay five days for the righteous, ten days for the sinners.'

20 (60). O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered : ' You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gāthas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of Baresma, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathustra!'

21 (63). If a man dies, of whatever race he is, who does not belong to the true faith, or the true law¹, what part of the creation of the good spirit does he directly defile? What part does he indirectly defile?

22² (65). Ahura Mazda answered : ' No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathustra! such wicked, two-legged ruffian as an ungodly Ashemaogha, directly defiles the creatures of the Good Spirit, and indirectly defiles them.

23 (70). ' Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24 (71). ' Whilst alive, indeed, O Spitama Zarathustra! such wicked, two-legged ruffian as an

¹ An infidel, whether he is a relation or not.

² §§ 22-24 = Farg. V, 36-38, text and notes.

ungodly Ashemaogha, robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead.'

FARGARD XIII.

The Dog.

I (1-7). The dog of Ormazd and the dog of Ahriman.

(a. 1-4). Holiness of the dog Vanghâpara ('the hedgehog').

(b. 5-7). Hatredfulness of the dog Zairimyangura ('the tortoise').

II (8-16). The several kinds of dogs. Penalties for the murder of a dog.

III (17-19). On the duties of the shepherd's dog and the house-dog.

IV (20-28). On the food due to the dog.

V (29-38). On the mad dog and the dog diseased; how they are to be kept, and cured.

VI (39-40). On the excellence of the dog.

VII (41-43). On the wolf-dog.

VIII (44-48). On the virtues and vices of the dog.

IX (49-50). Praise of the dog.

X (50-54). The water-dog.

This Fargard is the only complete fragment, still in existence, of a large canine literature: a whole section of the Ganbâ-sar-nigat Nask was dedicated to the dog (the so-called Fargard Pasûs-haûrvastân; West, *Dinkard* (Pahlavi Texts, IV), VIII, 23; 24, 5; 33, &c.)

I a.

1. Which is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit?

2 (3). Ahura Mazda answered: 'The dog with the prickly back, with the long and thin muzzle, the

dog Vanghâpara¹, which evil-speaking people call the Duzaka²; this is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit.

3 (6). 'And whosoever, O Zarathustra! shall kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, kills his own soul for nine generations, nor shall he find a way over the *K'invad* bridge³, unless he has, while alive, atoned for his sin⁴.'

4 (10). O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog Vanghâpara, which evil-speaking people call the Duzaka, what is the penalty that he shall pay?

¹ The hedgehog. 'The hedgehog, according to the Bund. XIX, 28, is created in opposition to the ant that carries off grain, as it says that the hedgehog, every time that it voids urine into an ant's nest, will destroy a thousand ants' (Bund. XIX, 28; cf. Sad-dar 57). When the Arabs conquered Saistan, the inhabitants submitted on the condition that hedgehogs should not be killed nor hunted for, as they got rid of the vipers which swarm in that country. Every house had its hedgehog (Yaqout, Dictionnaire de la Perse, p. 303). Plutarch counts the hedgehog amongst the animals sacred to the Magi (Quaestiones Conviviales, IV, 5, 2: τοὺς δ' ἀπὸ Ζωροάστρου μάγους τιμᾶν μὲν ἐν τοῖς μάλιστα τὸν χερσαῖον ἐχίνον).

² Duzaka is the popular name of the hedgehog (Pers. *susa*). It is not without importance which name is given to a being: 'When called by its high name, it is powerful' (Comm.); cf. § 6, and Farg. XVIII, 15.

³ The bridge leading to Paradise; see Farg. XIX, 30.

⁴ Cf. § 54. Frâmjî translates: 'He cannot atone for it in his life even by performing a sacrifice to Sraosha' (cf. Farg. IX, 56, text and note).

Ahura Mazda answered: 'A thousand stripes with the Aspahê-astra, a thousand stripes with the Sraoshô-karana.'

I b.

5 (13). Which is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit?

6 (15). Ahura Mazda answered: 'The daêva Zairimyangura¹, which evil-speaking people call the Zairimyâka², this is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit.'

7 (18). 'And whosoever, O Zarathustra! shall kill the daêva Zairimyangura, which evil-speaking people call the Zairimyâka, his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for³.

II.

8 (21). 'Whosoever shall smite either a shepherd's dog, or a house-dog, or a Vohunazga dog⁴, or a trained dog⁵, his soul when passing to the other world, shall fly⁶ howling louder and more sorely grieved than the sheep does in the lofty forest where the wolf ranges.'

¹ The tortoise (Frâmjî and Rivâyats).

² 'When not so called it is less strong' (Comm.) Zairimyâka is a lucky name, and means, as it seems, who lives in verdure; Zairimyangura seems to mean 'the verdure-devourer.'

³ Cf. Farg. XIV, 5.

⁴ See § 19, n. 2.

⁵ A hunting-dog.

⁶ 'From Paradise' (Comm.)

9 (24). 'No soul will come and meet his departing soul and help it, howling and grieved in the other world; nor will the dogs that keep the [*Kinvad*] bridge¹ help his departing soul howling and grieved in the other world.

10 (26). 'If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [sheep] from the fold, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding².

11 (31). 'If a man shall smite a house-dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away [anything] from the house, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding².'

12 (36). O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog, so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Eight hundred stripes with the *Aspahê-astra*, eight hundred stripes with the *Sraoshô-karana*.'

13 (39). O Maker of the material world, thou Holy One! If a man shall smite a house-dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seven hundred stripes

¹ See *Farg. XIX*, 30.

² *Baodhô-varsta*; see *Farg. VII*, 38 n.

with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

14 (42). O Maker of the material world, thou Holy One! If a man shall smite a Vohunazga dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Six hundred stripes with the Aspahê-astra, six hundred stripes with the Sraoshô-karana.'

15 (45). O Maker of the material world, thou Holy One! If a man shall smite a Tauruna dog¹ so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: 'Five hundred stripes with the Aspahê-astra, five hundred stripes with the Sraoshô-karana.'

16 (48). 'This is the penalty for the murder of a Gazu dog, of a Vîzu dog², of a porcupine dog³, of a sharp-toothed weasel⁴, of a swift-running fox; this is the penalty for the murder of any of the creatures of the Good Spirit belonging to the dog kind, except the water-dog⁵.'

III.

17 (49). O Maker of the material world, thou Holy One! What is the place of the shepherd's dog?

¹ Tauruna seems to be another name of the trained or hunting-dog (cf. § 8 compared with §§ 12-15), though tradition translates it 'a dog not older than four months.'

² Unknown. Cf. V, 31, 32.

³ A porcupine. Cf. V, 31.

⁴ A weasel. Cf. V, 33.

⁵ The otter. 'For the penalty in that case is most heavy' (Comm.) Cf. § 52 seq. and Farg. XIV.

Ahura Mazda answered: 'He comes and goes a Yugyēsti¹ round about the fold, watching for the thief and the wolf.'

18 (51). O Maker of the material world, thou Holy One! What is the place of the house-dog?

Ahura Mazda answered: 'He comes and goes a Hâthra round about the house, watching for the thief and the wolf.'

19 (53). O Maker of the material world, thou Holy One! What is the place of the Vohunazga dog?

Ahura Mazda answered: 'He claims none of those talents, and only seeks for his subsistence².'

IV.

20 (55). O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of the first rank³.'

21 (57). O Maker of the material world, thou Holy One! If a man give bad food to a house-dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself

¹ A distance of sixteen Hâthras (16,000 paces).

² 'He cannot do the same as the shepherd's dog and the house-dog do, but he catches Khrasfras and smites the Nasu' (Comm.) It is 'the dog without a master' (gharîb), the vagrant dog; he is held in great esteem (§ 22), and is one of the dogs which can be used for the Sag-dîd.

³ Invited as a guest.

guilty of the same guilt as though he should serve bad food to a master of a house of middle rank.'

22 (59). O Maker of the material world, thou Holy One! If a man give bad food to a Vohunazga dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a holy man, who should come to his house in the character of a priest¹.'

23 (61). O Maker of the material world, thou Holy One! If a man give bad food to a Tauruna dog, of what sin does he make himself guilty?

Ahura Mazda answered: 'He makes himself guilty of the same guilt as though he should serve bad food to a young man, born of pious parents, and who can already answer for his deeds².'

24 (63). O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana³.'

¹ The Vohunazga dog has no domicile, therefore he is not compared with the master of a house, but with a wandering friar, who lives on charity.

² Probably, 'Who has performed the nû-zûd, fifteen years old.' The young dog enters the community of the faithful at the age of four months, when he is fit for the Sag-dîd and can expel the Nasu.

³ 'I also saw the soul of a man, whom demons, just like dogs, ever tear. That man gives bread to the dogs, and they eat it not; but they ever devour the breast, legs, belly, and thighs of the man. And I asked thus: What sin was committed by this body, whose soul suffers so severe a punishment? Srôsh the pious and Âtarô the angel said thus: This is the soul of that wicked man who, in

25 (66). O Maker of the material world, thou Holy One! If a man shall give bad food to a house-dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-*karana*.'

26 (69). O Maker of the material world, thou Holy One! If a man shall give bad food to a Vohunazga dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-*karana*.'

27 (72). O Maker of the material world, thou Holy One! If a man shall give bad food to a Tauruna dog, what is the penalty that he shall pay?

Ahura Mazda answered: 'Fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-*karana*.'

28 (75). 'For in this material world, O Spitama Zarathustra! it is the dog, of all the creatures of the Good Spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat¹; this is the right food for the dog².'

the world, kept back the food of the dogs of shepherds and householders; or beat and killed them' (*Arđâ Vîrâf* XLVIII, translated by Haug).

¹ The same food as recommended for the dog by Columella (*Ordacea farina cum sero*, VII, 12; cf. Virgil, *Pasce sero pingui*, *Georg.* III, 406).

² 'Whenever one eats bread one must put aside three mouthfuls and give them to the dog . . . for among all the poor there is none poorer than the dog' (*Saddar* 31).

V.

29 (80). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog that bites without barking, what shall the worshippers of Mazda do?

30 (82). Ahura Mazda answered: 'They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an asti¹ thick if the wood be hard, two astis thick if it be soft. To that collar they shall tie it; by the two sides² of the collar they shall tie it.

31 (86). 'If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, the dog shall pay for the wound of the wounded as for wilful murder³.

32 (88). 'If the dog shall smite a sheep or wound a man, they shall cut off his right ear.

'If he shall smite another sheep or wound another man, they shall cut off his left ear.

33 (90). 'If he shall smite a third sheep or wound a third man, they shall make a cut in his right foot⁴. If he shall smite a fourth sheep or wound a fourth man, they shall make a cut in his left foot.

34 (92). 'If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

¹ A measure of unknown amount. Frâmjî reads isti, 'a brick' thick.

² By the left and the right side of it.

³ According to Solon's law, the dog who had bitten a man was to be delivered to him tied up to a block four cubits long (Plutarchus, Solon 24). The Book of Deuteronomy orders the ox who has killed a man to be put to death.

⁴ 'They only cut off a piece of flesh from the foot' (Brouillons d'Anquetil).

‘Therefore they shall tie a muzzle to the collar; by the two sides of the collar they shall tie it. If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, he shall pay for the wound of the wounded as for wilful murder.’

35 (97). O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a mad dog, who has no scent, what shall the worshippers of Mazda do?

Ahura Mazda answered: ‘They shall attend him to heal him, in the same manner as they would do for one of the faithful.’

36 (100). O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshippers of Mazda do?

37 (102). Ahura Mazda answered: ‘They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an asti thick if the wood be hard, two astis thick if it be soft. To that collar they shall tie it; by the two sides of the collar they shall tie it.’

38 (102). ‘If they shall not do so, the scentless dog may fall into a hole, or a well, or a precipice, or a river, or a canal, and come to grief: if he come to grief so, they shall be therefore Peshôtanus.’

VI.

39 (106). ‘The dog, O Spitama Zarathustra! I, Ahura Mazda, have made self-clothed and self-shod; watchful and wakeful; and sharp-toothed; born to take his food from man and to watch over man’s goods. I, Ahura Mazda, have made the dog strong

of body against the evil-doer, when sound of mind and watchful over your goods.

40 (112). 'And whosoever shall awake at his voice, O Spitama Zarathustra! neither shall the thief nor the wolf carry anything from his house, without his being warned; the wolf shall be smitten and torn to pieces; he is driven away, he melts away like snow!'

VII.

41 (115). O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that a he-dog begets of a she-wolf, or the one that a he-wolf begets of a she-dog?

Ahura Mazda answered: 'Of these two wolves, the one that a he-dog begets of a she-wolf deserves more to be killed than the one that a he-wolf begets of a she-dog.'

42 (117). 'For the dogs born therefrom fall on the shepherd's dog, on the house-dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such dogs are more murderous, more mischievous, more destructive to the folds than any other dogs².

43 (121). 'And the wolves born therefrom fall on the shepherd's dog, on the house-dog, on the Vohunazga dog, on the trained dog, and destroy the folds; such wolves are more murderous, more

¹ Doubtful.

²

'Ultrouque gravis succedere tigrim
Ausa canis, majore tulit de sanguine foetum.
Sed praeceps virtus ipsa venabitur aula:
Ille tibi et pecudum multo cum sanguine crescet.'

Gratius Faliscus, Cyneg. 165 seq.

mischievous, more destructive to the folds than any other wolves.

VIII.

44 (124). 'A dog has the characters of eight sorts of people:—

- 'He has the character of a priest,
- 'He has the character of a warrior,
- 'He has the character of a husbandman,
- 'He has the character of a strolling singer,
- 'He has the character of a thief,
- 'He has the character of a disu,
- 'He has the character of a courtezan,
- 'He has the character of a child.

45 (126). 'He eats the refuse, like a priest¹; he is easily satisfied², like a priest; he is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

'He marches in front, like a warrior; he fights for the beneficent cow, like a warrior³; he goes first out of the house, like a warrior⁴; in these things he is like unto a warrior.

46 (135). 'He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman⁵; he returns last into the house, like a husbandman⁶; in these things he is like unto a husbandman.

'He is fond of singing, like a strolling singer⁷;

¹ A wandering priest (see p. 161, n. 1).

² 'Good treatment makes him joyous' (Comm.)

³ 'He keeps away the wolf and the thief' (Comm.)

⁴ This clause is, as it seems, repeated here by mistake from § 46.

⁵ When taking the cattle out of the stables.

⁶ When bringing the cattle back to the stables.

⁷ The so-called Looris لوری of nowadays.

he wounds him who gets too near¹, like a strolling singer; he is ill-trained, like a strolling singer; he is changeful, like a strolling singer; in these things he is like unto a strolling singer.

47 (143). 'He is fond of darkness, like a thief; he prowls about in darkness, like a thief; he is a shameless eater, like a thief; he is therefore an unfaithful keeper, like a thief²; in these things he is like unto a thief.

'He is fond of darkness, like a disu³; he prowls about in darkness, like a disu; he is a shameless eater, like a disu; he is therefore an unfaithful keeper, like a disu; in these things he is like unto a disu.

48 (153). 'He is fond of singing, like a courtezan; he wounds him who gets too near, like a courtezan; he roams along the roads, like a courtezan; he is ill-trained, like a courtezan; he is changeful, like a courtezan⁴; in these things he is like unto a courtezan.

'He is fond of sleep, like a child; he is tender like snow⁵, like a child; he is full of tongue, like a child; he digs the earth with his paws⁶, like a child; in these things he is like unto a child.

¹ He insults or robs the passer by, like a Loori.—'The Looris wander in the world, seeking their life, bed-fellows and fellow-travellers of the dogs and the wolves, ever on the roads to rob day and night' (Firdausi).

² 'When one trusts him with something, he eats it up' (Comm.)

³ According to Frámjǫf, 'a wild beast.'

⁴ The description of the courtezan follows closely that of the singer: in the East a public songstress is generally a prostitute. Loori means both a singer and a prostitute.

⁵ Doubtful.

IX.

49 (163). 'If those two dogs of mine, the shepherd's dog and the house-dog, pass by any of my houses, let them never be kept away from it.

'For no housē could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house-dog¹.'

X.

50 (166). O Maker of the material world, thou Holy One! When a dog dies, with marrow and seed² dried up, whereto does his ghost go?

51 (167). Ahura Mazda answered: 'It passes to the spring of the waters³, O Spitama Zarathustra! and there out of them two water-dogs are formed: out of every thousand dogs and every thousand she-dogs, a couple is formed, a water-dog and a water she-dog⁴.

52 (170). 'He who kills a water-dog brings about a drought that dries up pastures.

'Until then, O Spitama Zarathustra! sweetness and

¹ 'But for the dog not a single head of cattle would remain in existence' (Saddar 31).

² Marrow is the seat of life, the spine is 'the column and the spring of life' (Yt. X, 71); the sperm comes from it (Bundahis XVI). The same theory prevailed in India, where the sperm is called *maggâ-samudbhava*, 'what is born from marrow'; it was followed by Plato (*Timaeus* 74, 91; cf. *Censorinus, De die natali*, 5), and disproved by Aristotle (*De Part. Anim.* III, 7).

³ To the spring of Ardvî Sûra, the goddess of waters.

⁴ There is therefore in a single water-dog as much life and holiness as in a thousand dogs. This accounts for the following.—The water-dog (*udra upâpa*; Persian *sag-fâbf*) is the otter.

fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass.'

53 (171). O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55 (172). Ahura Mazda answered: 'Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water-dog has been smitten to death on the spot, and the holy soul of the dog has been offered up a sacrifice, for three days and three nights, with fire blazing, with Baresma tied up, and with Haoma prepared¹.

56 (174). ['Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass².']

FARGARD XIV.

This Fargard is nothing more than an appendix to the last clauses in the preceding Fargard (§ 50 seq.) How the murder of a water-dog (an otter) may be atoned for is described in it at full length. The extravagance of the penalties prescribed may well make it doubtful whether the legislation of the Vendidad had ever any substantial existence in practice. These exorbitant prescriptions seem to be intended only to impress on the mind of the faithful the heinousness of the offence to be avoided.

¹ See p. 136, n. 1.

² Cf. Farg. IX, 53-57.

1. Zarathustra asked Ahura Mazda : 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water-dogs that are born one from a thousand dogs and a thousand she-dogs¹, so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?'

2 (4). Ahura Mazda answered: 'He shall pay ten thousand stripes with the Aspahê-astra, ten thousand stripes with the Sraoshô-karana².

'He shall godly and piously bring unto the fire of Ahura Mazda³ ten thousand loads of hard, well dried, well examined⁴ wood, to redeem his own soul.

3 (6). 'He shall godly and piously bring unto the fire of Ahura Mazda ten thousand loads of soft wood, of Urvâsna, Vohû-gaona, Vohû-kereti, Hadhâ-naêpata⁵, or any sweet-scented plant, to redeem his own soul.

4 (7). 'He shall godly and piously tie ten thousand bundles of Baresma, to redeem his own soul.

¹ See preceding Fargard, § 51.

² He shall pay 50 tanâfûhrs (= 15,000 istîrs = 60,000 dirhems). 'If he can afford it, he will atone in the manner stated in the Avesta; if he cannot afford it, it will be sufficient to perform a complete Izasnê (sacrifice),' (Comm.)

³ To the altar of the Bahrâm fire.

⁴ 'It is forbidden to take any ill-smelling thing to the fire and to kindle it thereon; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it' (Gr. Rav.) Although the pious Arđâ Vîrâf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered Paradise, Atar, the genius of fire, showed him reproachfully a large tank full of the water which that wood had exuded (see Arđâ Vîrâf X).

⁵ See above, p. 96, n. 1.

‘He shall offer up to the Good Waters ten thousand Zaothra libations with the Haoma and the milk, cleanly prepared and well strained, cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as Hadhâ-naêpata, to redeem his own soul.

5 (9). ‘He shall kill ten thousand snakes of those that go upon the belly. He shall kill ten thousand Kahrpus, who are snakes with the shape of a dog¹. He shall kill ten thousand tortoises². He shall kill ten thousand land-frogs³; he shall kill ten thousand water-frogs. He shall kill ten thousand corn-carrying ants⁴;

¹ ‘Mâr bânak snakes: they are dog-like, because they sit on their hindparts’ (Comm.) The cat (gurba = Kahrpu) seems to be the animal intended. In a paraphrase of this passage in a Parsi Ravâet, the cat is numbered amongst the Khrasfras which it is enjoined to kill to redeem a sin (India Office Library, VIII, 13); cf. G. du Chinon, p. 462: ‘Les animaux que les Gaures ont en horreur sont les serpents, les couleuvres, les lezars, et autres de cette espece, les crapaux, les grenouilles, les écrevisses, les rats et souris, et sur tout le chat.’

² Cf. Farg. XIII, 6-7.

³ ‘Those that can go out of water and live on the dry ground’ (Comm.) ‘Pour les grenouilles et crapaux, ils disent que ce sont ceux (eux?) qui sont cause de ce que les hommes meurent, gâtans les eaus où ils habitent continuellement, et que d’autant plus qu’il y en a dans le païs, d’autant plus les eaus causent-elles des maladies et enfin la mort,’ G. du Chinon, p. 465.

⁴ Herodotus already mentions the war waged by the Magi against snakes and ants (I, 140).—‘Un jour que j’étois surpris de la guerre qu’ils font aux fourmis, ils me dirent que ces animaux ne faisaient que voler par des amas des grains plus qu’il n’étoit nécessaire pour leur nourriture,’ G. du Chinon, p. 464. Firdausi protested against the proscription: ‘Do no harm to the corn-carrying ant; a living thing it is, and its life is dear to it.’ The celebrated high-priest of the Parsis, the late Moola Firooz, entered those lines into his Pand Nâmah, which may betoken better days for the wise little creature.

he shall kill ten thousand ants of the small, venomous mischievous kind ¹.

6 (16). 'He shall kill ten thousand worms of those that live on dirt; he shall kill ten thousand raging flies ².

'He shall fill up ten thousand holes for the unclean ³.

'He shall godly and piously give to godly men ⁴ twice the set of seven implements for the fire ⁵, to redeem his own soul, namely:—

7 (20). 'The two answering implements for fire ⁶; a broom ⁷; a pair of tongs; a pair of round bellows extended at the bottom, contracted at the top; a sharp-edged sharp-pointed ⁸ adze; a sharp-toothed sharp-pointed saw; by means of which the worshippers of Mazda procure wood for the fire of Ahura Mazda.

8 (26). 'He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, to redeem his own soul, namely: The Astra ⁹; the meat-vessel; the Paitidâna ¹⁰; the

¹ Perhaps: 'of the small, venomous kind, with a mischievous track' (Bund. XIX, 28: 'when the grain-carrier travels over the earth, it produces a hollow track: when the hedgehog travels over it, the track goes away from it and it becomes level: cf. Farg. XIII, 2, note).

² Corpse-flies; cf. Farg. VII, 2.

³ 'The holes at which the unclean are washed' (Comm.; cf. Farg. IX, 6 seq.)

⁴ To priests.

⁵ For the sacred fire.

⁶ Two receptacles, one for the wood, another for the incense.

⁷ To cleanse the Atash-dân or fire-vessel (Yasna IX, 1).

⁸ Literally, 'sharp-kneed.'

⁹ The Aspahê-astra.

¹⁰ As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the

Khrafstraghna¹; the Sraoshô-karana²; the cup for the Myazda³; the cups for mixing and dividing⁴; the regular mortar⁵; the Haoma cups⁶; and the Baresma.

9 (32). 'He shall godly and piously give to godly men a set of all the war implements of which the warriors make use, to redeem his own soul;

'The first being a javelin, the second a sword, the third a club, the fourth a bow, the fifth a saddle with a quiver and thirty brass-headed arrows, the sixth a sling with arm-string and with thirty sling stones⁷;

'The seventh a cuirass, the eighth a hauberk⁸, the ninth a tunic⁹, the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves.

10 (41). 'He shall godly and piously give to godly men a set of all the implements of which the

Paitidâna (Parsi Penôm), consisting 'of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head' (Haug, *Essays*, 2nd ed. p. 243, n. 1; cf. *Comm.* ad Farg. XVIII, 1, and Anquetil II, 530).

¹ The 'Khrafstra-killer'; an instrument for killing snakes, &c. It is a stick with a leather thong at its end, something like the Indian fly-flap.

² See General Introduction.

³ Doubtful.

⁴ The cup in which the juice of the hôm and of the urvarâm (the twigs of hadhâ-naêpata which are pounded together with the hôm) is received from the mortar (*Comm.*)

⁵ The mortar with its pestle.

⁶ The cup on which twigs of Haoma are laid before being pounded, the so-called tashtah (Anquetil II, 533); 'some say, the hôm-strainer' [a saucer with nine holes], *Comm.*

⁷ These are six offensive arms: the next six are defensive arms.—Cf. W. Jackson: *Herodotus VII*, 61, or the *Arms of the Ancient Persians illustrated from Iranian Sources*; New York, 1894.

⁸ 'Going from the helm to the cuirass' (*Comm.*)

⁹ 'Under the cuirass' (*Comm.*)

husbandmen make use, to redeem his own soul, namely: A plough with yoke and . . .¹; a goad for ox; a mortar of stone; a round-headed hand-mill for grinding corn;

11 (48). 'A spade for digging and tilling; one measure of silver and one measure of gold.'

O Maker of the material world, thou Holy One!
How much silver?

Ahura Mazda answered: 'The price of a stallion.'

O Maker of the material world, thou Holy One!
How much gold?

Ahura Mazda answered: 'The price of a he-camel.'

12 (54). 'He shall godly and piously procure a rill of running water² for godly husbandmen, to redeem his own soul.'

O Maker of the material world, thou Holy One!
How large is the rill?

Ahura Mazda answered: 'The depth of a dog, and the breadth of a dog³.'

13 (57). 'He shall godly and piously give a piece of arable land to godly men, to redeem his own soul.'

O Maker of the material world, thou Holy One!
How large is the piece of land?

Ahura Mazda answered: 'As much as can be watered with such a rill divided into two canals⁴.'

14 (60). 'He shall godly and piously procure for godly men a stable for oxen, with nine hâthras and nine nematas⁵, to redeem his own soul.'

¹ Yuyô-semi ayazhâna pairi-darezâna.

² The most precious of all gifts in such a dry place as Iran. Water is obtained either through canals of derivation or through underground canals (kârêz, kanât).

³ Which is estimated 'a foot deep, a foot broad' (Comm.)

⁴ Doubtful.

⁵ Meaning unknown.

O Maker of the material world, thou Holy One!
How large is the stable?

Ahura Mazda answered: 'It shall have twelve alleys¹ in the largest part of the house, nine alleys in the middle part, six alleys in the smallest part.

'He shall godly and piously give to godly men goodly beds with sheets and cushions, to redeem his own soul.

15 (64). 'He shall godly and piously give in marriage to a godly man a virgin maid, whom no man has known², to redeem his own soul.'

O Maker of the material world, thou Holy One!
What sort of maid?

Ahura Mazda answered: 'A sister or a daughter of his, at the age of puberty, with ear-rings in her ears, and past her fifteenth year.

16 (67). 'He shall godly and piously give to holy men twice seven head of small cattle, to redeem his own soul.

'He shall bring up twice seven whelps.

'He shall throw twice seven bridges over canals.

17 (70). 'He shall put into repair twice nine stables that are out of repair.

'He shall cleanse twice nine dogs from stipti, anâiriti, and vyangura³, and all the diseases that are produced on the body of a dog.

'He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

18 (73). 'This is the penalty, this is the atonement which saves the faithful man who submits to it, not him who does not submit to it. Such a

¹ Twelve ranks of stalls (?).

² Match-making is a good work (Farg. IV, 44).

³ Meaning unknown.

one shall surely be an inhabitant in the mansion of the Drug¹.'

FARGARD XV.

I (1-8). On five sins the commission of which makes the sinner a Peshôtanu.

II a (9-12). On unlawful unions and attempts to procure miscarriage.

II b (13-19). On the obligations of the illegitimate father towards the mother and the child.

III (20-45). On the treatment of a bitch big with young.

IV (46-51). On the breeding of dogs.

I.

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a Peshôtanu²?

2 (4). Ahura Mazda answered: 'There are five such sins, O holy Zarathustra! It is the first of these sins that men commit when a man teaches one of the faithful another faith, another law³, a lower doctrine, and he leads him astray with a full knowledge and conscience of the sin: the man who has done the deed becomes a Peshôtanu.

3 (9). 'It is the second of these sins when a man gives bones too hard or food too hot to a shepherd's dog or to a house-dog;

4 (11). 'If the bones stick in the dog's teeth or stop in his throat; or if the food too hot burn his

¹ Cf. Farg. VIII, 107.

² That is to say: he shall receive two hundred strokes with the Aspahê-astra or the Sraoshô-karana; or pay three hundred istîrs.

³ The Commentary has, 'that is, a creed that is not ours.'

mouth or his tongue, he may come to grief thereby; if he come to grief thereby, the man who has done the deed becomes a Peshôtanu ¹.

5 (16). 'It is the third of these sins when a man smites a bitch big with young or affrights her by running after her, or shouting or clapping with the hands;

6 (18). 'If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, she may come to grief thereby; if she come to grief thereby, the man who has done the deed becomes a Peshôtanu ².

7 (22). 'It is the fourth of these sins when a man has intercourse with a woman who has the whites or sees the blood, the man that has done the deed becomes a Peshôtanu ³.

8 (25). 'It is the fifth of these sins when a man has intercourse with a woman quick with child ⁴, whether the milk has already come to her breasts or has not yet come: she may come to grief thereby; if she come to grief thereby ⁵, the man who has done the deed becomes a Peshôtanu.

¹ He who gives too hot food to a dog so as to burn his throat is margarzân (guilty of death); he who gives bones to a dog so as to tear his throat is margarzân (Gr. Rav. 639).

² If a bitch is big with young and a man shouts or throws stones at her, so that the whelps come to mischief and die, he is margarzân (Gr. Rav. 639).

³ See Farg. XVI, 14 seq.

⁴ When she has been pregnant for four months and ten days, as it is then that the child is formed and a soul is added to its body (Anquetil II, 563).

⁵ Or better, 'if the child die.' 'If a man come to his wife [during her pregnancy] so that she is injured and bring forth a still-born child, he is margarzân' (Old Rav. 115 b).

II a.

9 (30). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered¹, and she conceives by him, let her not, being ashamed of the people, produce in herself the menses, against the course of nature, by means of water and plants².

10 (34). 'And if the damsel, being ashamed of the people, shall produce in herself the menses against the course of nature, by means of water and plants, it is a fresh sin as heavy [as the first]³.

11 (36). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, let her not, being ashamed of the people, destroy the fruit in her womb.

12 (38). 'And if the damsel, being ashamed of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder

¹ 'Whether she has a husband in the house of her own parents or has none; whether she has entered from the house of her own parents into the house of a husband [depending on another chief of family] or has not' (Comm.)

² By means of drugs.

³ 'It is a tanâfûhr sin for her: it is sin on sin' (the first sin being to have allowed herself to be seduced), Comm. 'If there has been no sin in her (if she has been forced), and if a man, knowing her shame, wants to take it off her, he shall call together her father, mother, sisters, brothers, husband, the servants, the menials, and the master and the mistress of the house, and he shall say, "This woman is with child by me, and I rejoice in it;" and they shall answer, "We know it, and we are glad that her shame is taken off her;" and he shall support her as a husband does' (Comm.)

is on both the father and herself ; both the father and herself shall pay the penalty for wilful murder ¹.

II b.

13 (40). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, and she says, "I have conceived by thee;" and he replies, "Go then to the old woman² and apply to her for one of her drugs, that she may procure thee miscarriage;"

14 (43). 'And the damsel goes to the old woman and applies to her for one of her drugs, that she may procure her miscarriage ; and the old woman brings her some Banga, or Shaëta, a drug that kills in the womb or one that expels out of the womb³, or some other of the drugs that produce miscarriage and [the man says], "Cause thy fruit to perish!" and she causes her fruit to perish ; the sin is on the head of all three, the man, the damsel, and the old woman.

15 (49). 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born.

16 (51). 'If he shall not support her, so that the child comes to grief⁴, for want of proper support, he shall pay for it the penalty for wilful murder.'

¹ For baodhó-varsta ; cf. VII, 38.

² The nurse (Frámjǫ) or the midwife.

³ Banga is bang or mang, a narcotic made from hempseed, shaëta is another sort of narcotic.

⁴ And dies.

17 (54). O Maker of the material world, thou Holy One! If she be near her time, which is the worshipper of Mazda that shall support her?

18 (56). Ahura Mazda answered: 'If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered [unto a husband] or not delivered, and she conceives by him, so long shall he support her, until the child be born¹.

19 (58). 'If he shall not support her²

'It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, two-footed woman or four-footed bitch.'

III.

20 (61). O Maker of the material world, thou Holy One! If (a bitch³) be near her time, which is the worshipper of Mazda that shall support her?

21 (63). Ahura Mazda answered: 'He whose house stands nearest, the care of supporting her is his⁴; so long shall he support her, until the whelps be born.

22 (65). 'If he shall not support her, so that the

¹ § 18=§ 15.

² The sentence is left unfinished: Frāmji fills it with the words in § 16, 'so that the child,' &c. It seems as if §§ 17, 18 were no part of the original text, and as if § 17 were a mere repetition of § 20, which being wrongly interpreted as referring to a woman would have brought about the repetition of § 15 as an answer. See § 20.

³ The subject is wanting in the text: it is supplied from the Commentary and from the sense.

⁴ 'The bitch is lying on the high road: the man whose house has its door nearest shall take care of her. If she dies, he shall carry her off [to dispose of the body according to the law]. One must support her for at least three nights: if one cannot support her any longer, one intrusts her to a richer man' (Comm. and Frāmji).

whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

23 (68). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for camels, which is the worshipper of Mazda that shall support her?

24 (70). Ahura Mazda answered: 'He who built the stable for camels or whoso holds it¹, the care of supporting her is his; so long shall he support her, until the whelps be born.

25 (76). 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

26 (77). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for horses, which is the worshipper of Mazda that shall support her?

27 (78). Ahura Mazda answered: 'He who built the stable for horses or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

28 (81). 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

29 (84). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for oxen, which is the worshipper of Mazda that shall support her?

30 (86). Ahura Mazda answered: 'He who built the stable for oxen or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

¹ 'In pledge or for rent' (Frâmjf).

31 (89). 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

32 (92). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshipper of Mazda that shall support her?

33 (94). Ahura Mazda answered: 'He who built the sheep-fold or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.'

34 (97). 'If he shall not support her so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

35 (100). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall¹, which is the worshipper of Mazda that shall support her?

36 (102). Ahura Mazda answered: 'He who erected the wall or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.'

37 (105). 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

38 (108). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat², which is the worshipper of Mazda that shall support her?

39 (110). Ahura Mazda answered: 'He who dug the moat or whoso holds it, the care of supporting

¹ The wall around the house.

² The moat before the earth-wall.

her is his; so long shall he support her, until the whelps be born.

40 (112). 'If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.'

41 (113). O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshipper of Mazda that shall support her?

42 (115). Ahura Mazda answered: 'He who sowed the pasture-field or whoso holds it, the care of supporting her is his; [so long shall he support her, until the whelps be born. If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.]

43 (117). 'He shall take her to rest upon a litter of *nemôvanta* or of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defence and self-subsistence.'

44 (122). O Maker of the material world, thou Holy One! When are the dogs capable of self-defence and self-subsistence?

45 (123). Ahura Mazda answered: 'When they are able to run about in a circuit of twice seven houses around¹. Then they may be let loose, whether it be winter or summer.

'Young dogs ought to be supported for six months², children for seven years³.

¹ Probably the distance of one *yugyêsti*; cf. Farg. XIII, 17.

² *Catulos sex mensibus primis dum corroborentur emitti non oportet . . .* (Columella, *De re agraria*, VII, 12).

³ The age when they are invested with the *Kosti* and *Sadere*, and become members of the Zoroastrian community.

‘Ātar¹, the son of Ahura Mazda, watches as well (over a pregnant bitch) as he does over a woman.’

IV.

46 (127). O Maker of the material world, thou Holy One! If worshippers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

47 (129). Ahura Mazda answered: ‘They shall dig a hole in the earth, in the middle of the fold, half a foot deep if the earth be hard, half the height of a man if the earth be soft.’

48 (131). ‘They shall first tie up [the bitch] there, far from children and from the Fire, the son of Ahura Mazda², and they shall watch by her until a dog comes there from anywhere; then another again, and then a third again³, each being kept apart from the former, lest they should assail one another.’

49 (134)⁴. ‘The bitch being thus covered by

¹ ‘When a woman becomes pregnant in a house, it is necessary to make an endeavour so that there may be a continual fire in that house, and to maintain a good watch over it. And, when the child becomes separate from the mother, it is necessary to burn a lamp for three nights and days—if they burn a fire it would be better—so that the demons and fiends may not be able to do any damage and harm; because, when a child is born, it is exceedingly delicate for those three days’ (Saddar XVI; West, Pahlavi Texts, III, 277).

² ‘From children, lest she shall bite them; from the fire, lest it shall hurt her’ (Comm.)

³ Cf. Justinus III, 4: *maturiore[m] futuram conceptionem rati, si eam singulae per plures viros experirentur.*

⁴ The text of this and the following clause is corrupt, and the meaning is doubtful.

three dogs, grows big with young, and the milk comes to her teats and she brings forth a young one that is born from several dogs.'

50 (135). If a man smite a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from several dogs, what is the penalty that he shall pay?

51 (137). Ahura Mazda answered: 'Seven hundred stripes with the Aspahê-astra, seven hundred stripes with the Sraoshô-karana.'

FARGARD XVI.

I (1-7). On the uncleanness of women during their sickness.

II (8-12). What is to be done if that state lasts too long.

III (13-18). Sundry laws relating to the same matter. See *Introd.* V, 12.

I.

1. O Maker of the material world, thou Holy One! If there be in the house of a worshipper of Mazda a woman who has the whites or sees blood, what shall the worshippers of Mazda do?

2 (3). Ahura Mazda answered: 'They shall clear the way¹ of the wood there, both plants and trees²; they shall strew dry dust on the ground³; and they shall isolate a half, or a third, or a fourth, or a fifth

¹ The way to the Dashtânistân.

² Lest the wood shall be touched and defiled by the woman on her way to the Dashtânistân.

³ Lest the earth shall be touched and defiled by her. Cf. *Farg.* IX, 11.

part of the house¹, lest her look should fall upon the fire.'

3 (9). O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of Baresma? How far from the faithful?

4 (10). Ahura Mazda answered: 'Fifteen paces from the fire, fifteen paces from the water, fifteen paces from the consecrated bundles of Baresma, three paces from the faithful.'

5 (11). O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has the whites or sees the blood?

6 (12). Ahura Mazda answered: 'Three paces² from her shall he stay, who brings food to a woman who has the whites or sees the blood.'

In what kind of vessels shall he bring her bread? In what kind of vessels shall he bring her barley-drink?

'In vessels of brass, or of lead, or of any common metal³.'

7 (15). How much bread shall he bring to her? How much barley-drink shall he bring?

'Two danares⁴ of dry bread, and one danare of liquor, lest she should get too weak⁵.'

¹ Nowadays a room on the ground-floor is reserved for that use.

² The food is held out to her from a distance in a metal spoon.

³ Earthen vessels, when defiled, cannot be made clean; but metal vessels can (see Farg. VII, 73 seq.)

⁴ A danare is, according to Anquetil, as much as four tolas; a tola is from 105 to 175 grains.

⁵ 'Sōshyōs says: For three nights cooked meat is not allowed to her, lest the issue shall grow stronger.'

‘If a child has just touched her, they shall first wash his hands and then his body¹.

II.

8 (21). ‘If she still see blood after three nights have passed, she shall sit in the place of infirmity until four nights have passed.

‘If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

9. ‘If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

‘If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. ‘If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

‘If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. ‘If she still see blood after nine nights have passed, this is a work of the Daēvas which they have performed for the worship and glorification of the Daēvas².

¹ A child whom she suckles. The meaning is, Even a child, if he has touched her, must undergo the rites of cleansing. The general rule is given in the Commentary: ‘Whoever has touched a Dashtān woman must wash his body and his clothes with gômêz and water.’ The ceremony in question is the simple Ghosel, not the Barashnûm, since the woman herself performs the former only (see below, § 11 seq.)

² Abnormal issues are a creation of Ahriman’s (Farg. I, 18).

‘The worshippers of Mazda shall clear the way¹ of the wood there, both plants and trees²;

12 (26). ‘They shall dig three holes in the earth, and they shall wash the woman with gômêz by two of those holes and with water by the third.

‘They shall kill Khrafstras, to wit: two hundred corn-carrying ants³, if it be summer; two hundred of any other sort of the Khrafstras made by Angra Mainyu, if it be winter.’

III.

13 (30). If a worshipper of Mazda shall suppress the issue of a woman who has the whites or sees blood, what is the penalty that he shall pay?

Ahura Mazda answered: ‘He is a Peshôtanu: two hundred stripes with the Aspahê-astra, two hundred stripes with the Sraoshô-karana.’

14 (33). O Maker of the material world, thou Holy One! If a man shall again and again lasciviously touch the body of a woman who has the whites or sees blood, so that the whites turn to the blood or the blood turns to the whites, what is the penalty that he shall pay?

15 (36). Ahura Mazda answered: ‘For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the Aspahê-astra, thirty stripes with the Sraoshô-karana.

‘For the second time he comes near unto her, for the second time he lies by her, fifty stripes with the Aspahê-astra, fifty stripes with the Sraoshô-karana.

¹ The way to the Barashnûm-gâh, where the cleansing takes place.

² See Farg. IX, 3 seq.

³ Cf. Farg. XIV, 5.

‘For the third time he comes near unto her, for the third time he lies by her, seventy stripes with the Aspahê-astra, seventy stripes with the Sraoshô-karana.’

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall go in between the unclean thighs, but without sexual intercourse, what is the penalty that he shall pay?

Ahura Mazda answered: ‘Ninety stripes with the Aspahê-astra, ninety stripes with the Sraoshô-karana.’

17 (39). ‘Whosoever shall lie in sexual intercourse with a woman who has the whites or sees blood, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of naêza¹, and drop its fat into the fire².’

18 (41). ‘All wicked, embodiments of the Drug, are scorners of the judge: all scorners of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death³.’

¹ A disease (Farg. VII, 58). There is another word nâeza, ‘a spear,’ so that one may translate also ‘killed by the spear’ (Asp.)

² ‘Not that the two deeds are equal, but neither is good’ (Comm.) The sin in question is a simple tanâfûhr (Farg. XV, 7), and therefore can be atoned for by punishment and repentance, whereas the burning of a corpse is a crime for which there is no atonement (Farg. I, 17; VIII, 73 seq.)

³ Literally, ‘is a Peshôtanu;’ ‘he is a tanâfûhr sinner, that is to say, margarzân (worthy of death),’ Comm.

FARGARD XVII.

Hair and Nails.

Anything that has been separated from the body of man is considered dead matter (*nasu*), and is accordingly unclean. As soon as hair and nails are cut off, the demon takes hold of them and has to be driven away from them by spells, in the same way as he is from the bodies of the dead¹.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man offers up a sacrifice to the *Daêvas*²?'

2 (3). Ahura Mazda answered: 'It is when a man here below, combing his hair or shaving it off, or paring off his nails, drops them³ in a hole or in a crack⁴.

3 (6). 'Then by this transgression of the rites, *Daêvas* are produced in the earth; by this transgression of the rites, those *Khrafstras* are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4 (10). 'Therefore, thou, O Zarathustra! whenever here below thou shalt comb thy hair or shave

¹ On similar views and customs in different countries, see *Notes and Queries*, 3rd series, X, 146; *Aulus Gellius*, X, 15, 15; *Mélusine*, 1878, pp. 79, 549, 583; *L. de Rosny, Histoire des dynasties divines*, 308.

² Any offence to religion is considered an offering to the *Daêvas*, whose strength is thereby increased. Cf. *Yt. V*, 95.

³ Without performing the requisite ceremonies.

⁴ Doubtful.

it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of Baresma.

5 (13). 'Then thou shalt dig a hole, a *disti*¹ deep if the earth be hard, a *vîtasti* deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these victorious words: "For him, as a reward, Mazda made the plants grow up²."

6 (17). 'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

II.

7 (19). 'For the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take the nails down there and thou shalt say aloud these victorious words: "The things that the pure proclaim through Asha and Vohu-manô³."

8 (24). 'Then thou shalt draw three furrows with

¹ A *disti*=ten fingers. A *vîtasti*=twelve fingers.

² See above, XI, 6; the choice of this line was determined by the presence of the word plants in it: man was considered a microcosm, and every element in him had its counterpart in nature; the skin is like the sky, the flesh is like the earth, the bones are like the mountains, the veins are like the rivers, the blood in the body is like the water in the sea, the hair is like the plants, the more hairy parts are like the forests (Gr. Bund.) Cf. Rig-veda X, 16, 3; Ilias VII, 99; Empedocles, fr. 378; Epicharmus ap. Plut. Consol. ad Apoll. 15; Edda, Grimnismal, 40.

³ Yasna XXXIII, 7; understood (with a play upon the word *sruyê*, 'is heard,' and 'nails of both hands') as: 'O Asha, with Vohu-manô, the nails of the pure [are for you].'

a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairyā three times, or six, or nine.

9 (26). 'And then: "O Ashô-zusta bird¹! these nails I announce and consecrate unto thee. May they be for thee so many spears and knives, so many bows and falcon-winged arrows, and so many sling-stones against the Mâzainya Daêvas²!"

10 (29). 'If those nails have not been consecrated (to the bird), they shall be in the hands of the Mâzainya Daêvas so many spears and knives, so many bows and falcon-winged arrows, and so many sling-stones (against the Mâzainya Daêvas)³.

11 (30). 'All wicked, embodiments of the Drug, are scorners of the judge: all scorners of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death⁴.'

¹ 'The owl,' according to modern tradition. The word literally means 'friend of holiness.' 'For the bird Ashô-zusta they recite the Avesta formula; if they recite it, the fiends tremble and do not take up the nails; but if the nails have had no spell uttered over them, the fiends and wizards use them as arrows against the bird Ashô-zusta and kill him. Therefore, when the nails have had a spell uttered over them, the bird takes and eats them up, that the fiends may not do any harm by their means' (Bundahis XIX). The bird Ashô-zusta is also called Bird of Bahman (Saddar 14), both names being taken from the first words of the line quoted above.

² See above, p. 140, n. 5; p. 141, n. 1. The nails are cut in two and the fragments are put in the hole with the point directed towards the north, that is to say, against the breasts of the Dêvs (see above, p. 76, n. 1). See Anquetil, *Zend-Avesta* II, 117; India Office Library, VIII, 80.

³ Repeated by mistake from § 10.

⁴ See preceding Fargard, § 18.

FARGARD XVIII.

I (1-13). On the unworthy priest and enticers to heresy.

II (14-29). The holiness of the cock, the bird of Sraosha, who awakes the world for prayer and for the protection of Atar.

III (30-59). On the four sins that make the Drug pregnant with a brood of fiends.

IV (60-65). On the evil caused by the *Gahi* (the prostitute).

V (66-76). How intercourse with a *Dashtân* woman is to be atoned for.

I.

1. 'There is many a one, O holy Zarathustra!' said Ahura Mazda, 'who wears a wrong Paitidâna¹, and who has not girded his loins with the Religion²; when such a man says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

2 (5). 'He holds a wrong Khrafstraghna³ in his hand and he has not girded his loins with the Religion; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

3 (7). 'He holds a wrong twig⁴ in his hand and he has not girded his loins with the Religion; when he says, "I am an Âthravan," he lies; do not call him an Âthravan, O holy Zarathustra!' thus said Ahura Mazda.

¹ See above, p. 172, n. 10.

² The word translated girded is the word used of the *Kôstî*, the sacred girdle which the Parsi must never part with (see § 54); the full meaning, therefore, is, 'girded with the law as with a *Kôstî*' (cf. *Yasna IX*, 26 [81]), that is to say, 'never forsaking the law,' or, as the Commentary expresses it, 'one whose thought is all on the law' (cf. § 5).

³ See above, p. 173, n. 1.

⁴ The bundles of *Baresma* or the *urvarâm* (see p. 22, n. 3; p. 173, n. 4).

4 (9). 'He wields a wrong *Astra mairya*¹ and he has not girded his loins with the Religion; when he says, "I am an *Âthravan*," he lies; do not call him an *Âthravan*, O holy Zarathustra!' thus said Ahura Mazda.

5 (11). 'He who sleeps on throughout the night, neither performing the *Yasna* nor chanting the hymns, worshipping neither by word nor by deed, neither learning nor teaching, with a longing for (everlasting) life, he lies when he says, "I am an *Âthravan*," do not call him an *Âthravan*, O holy Zarathustra!' thus said Ahura Mazda.

6 (14). 'Him thou shalt call an *Âthravan*, O holy Zarathustra! who throughout the night sits up and demands of the holy Wisdom², which makes man free from anxiety, and wide of heart, and easy of conscience at the head of the *Kīnvaŋ* 'bridge'³, and which makes him reach that world, that holy world, that excellent world of Paradise.

7 (18). '(Therefore) demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

8 (21). Zarathustra asked Ahura Mazda: 'O Maker of the material world, thou Holy One! What is it that brings in the unseen power of Death?'

¹ The *astra* (*Aspahê-astra*) with which the priest, as a *Sraoshâvarež*, chastises the guilty.

² That is to say, studies the law and learns from those who know it.

³ See *Farg.* XIX, 30. 'It gives him a stout heart, when standing before the *Kīnvaŋ* bridge' (Comm.)

9 (22). Ahura Mazda answered: 'It is the man that teaches a wrong Religion¹; it is the man who continues for three springs² without wearing the sacred girdle³, without chanting the Gâthas, without worshipping the Good Waters.

10 (25). 'And he who should set that man at liberty, when bound in prison⁴, does no better deed than if he should cut a man's head off his neck⁵.

¹ 'The deceiver Ashemaogha' (Comm.); the heretic. Cf. Farg. XV, 2.

² 'For three years' (Comm.)

³ The Kôstî, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, § 54 seq.); it is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow-believers. He who does not wear it must be refused water and bread by the members of the community; he who wears it becomes a participator in the merit of all the good deeds performed all over the Zarathustrian world (Saddar 10 and 46). The Kôstî consists 'of seventy-two interwoven filaments, and should three times circumvent the waist. . . . Each of the threads is equal in value to one of the seventy-two Hâhs of the Izashnê; each of the twelve threads in the six lesser cords is equal in value to the dawâzdih hamâist . . . ; each of the lesser cords is equal in value to one of the six Gahanbârs; each of the three circumventions of the loins is equal in value to humat, good thought, hukhat, good speech, huaresta, good work; the binding of each of the four knots upon it confers pleasure on each of the four elements, fire, air, water, and the earth' (Edal Daru, apud Wilson, *The Parsi Religion Unfolded*, p. 163).

Another piece of clothing which every Parsi is enjoined to wear is the Sadara, or sacred shirt, a muslin shirt with short sleeves, that does not reach lower than the hips, with a small pocket at the opening in front of the shirt, the so-called girîbân or kissai karfa, 'the pocket for good deeds.' The faithful man must, while putting on his Sadara, look at the girîbân and ask himself whether it is full of good deeds.

⁴ See *Introd.* III, 10. Cf. § 12.

⁵ Doubtful. The Commentary seems to understand the sentence as follows: 'He who should free him from hell would thus per-

11 (27). 'For the blessing uttered by a wicked, ungodly Ashemaogha does not go past the mouth (of the blesser); the blessing of two Ashemaoghas¹ does not go past the tongue; the blessing of three¹ is nothing; the blessing of four¹ turns to self-cursing.

12 (29). 'Whosoever should give to a wicked, ungodly Ashemaogha either some Haoma prepared, or some Myazda consecrated with blessings, does no better deed than if he should lead a thousand horse against the boroughs of the worshippers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

13 (32). 'Demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier.'

II.

14 (33). Zarathustra asked Ahura Mazda: 'Who is the Sraoshâ-varez² of Sraosha? the holy, strong Sraosha, who is Obedience incarnate, a Sovereign with an astounding weapon³.'

form no less a feat than if he should cut off the head of a man and then make him alive again.'

¹ Perhaps better: 'The second . . . , the third . . . , the fourth blessing of an Ashemaogha.'

² 'Who is he who sets the world in motion?' (Comm.) Cf. p. 57, n. 3.

³ Sraosha, Srôsh, the Genius of Active Piety. He first tied the Baresma, sacrificed to Ahura, and sang the Gâthas. Thrice in each day and each night he descends upon the earth to smite Angra Mainyu and his crew of demons. With his club uplifted he

15 (34). Ahura Mazda answered: 'It is the bird named Parôdars¹, which ill-speaking people call Kahrkatâs², O holy Zarathustra! the bird that lifts up his voice against the mighty Ushah³:

16 (37). "Arise, O men! recite the Ashem yad vahistem that smites down the Daêvas⁴. Lo! here is Bûshyâsta, the long-handed⁵, coming upon you, who lulls to sleep again the whole living world, as soon as it has awoken: 'Sleep!' [she says,] 'O poor man! the time⁶ is not yet come.'"

17 (41). "On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever

protects the world from the demons of the night, and the dead from the terrors of death and from the assaults of Angra Mainyu and Astô-vidôtu. It is through a sacrifice performed by Ormazd, as a Zôtî, and Srôsh, as a Râspî, that at the end of time Ahriman will be for ever vanquished and brought to nought (Yasna LVII; Yt. XI, &c.)

¹ 'He who foreshows the coming dawn; the cock.'

² 'When he is not called so, he is powerful' (Comm.) Cf. Farg. XIII, 2, 6.

³ Ushah, the second half of the night, from midnight to the dawn.

⁴ 'The cock is 'the drum of the world.' As crowing in the dawn that dazzles away the fiends, he crows away the demons: 'The cock was created to fight against the fiends and wizards; . . . he is with the dog an ally of Srôsh against demons' (Bundahis XIX). 'No demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a demon, and move his tongue to chaunt the praises of the glorious and exalted Creator, that instant the evil spirit takes to flight' (Mirkhond, History of the Early Kings of Persia, translated by Shea, p. 57; cf. Saddar 32, and J. Ovington, A Voyage to Suratt, 1696, p. 371).

⁵ The demon of sleep, laziness, procrastination. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer.

⁶ 'To perform thy religious duties' (Comm.)

intent, namely, bad thoughts, bad words, and bad deeds."

18 (43). 'On the first part of the night, Atar, the son of Ahura Mazda, calls the master of the house for help, saying :

19 (43). "'Up! arise, thou master of the house! put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands¹. Here comes Âzi², made by the Daêvas, who consumes me and wants to put me out of the world."

20 (46). 'On the second part of the night, Atar, the son of Ahura Mazda, calls the husbandman for help, saying :

21 (46). "'Up! arise, thou husbandman! Put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands. Here comes Âzi, made by the Daêvas, who consumes me and wants to put me out of the world."

22 (48). 'On the third part of the night, Atar, the son of Ahura Mazda, calls the holy Sraosha for help, saying: "Come thou, holy, well-formed Sraosha, [then he brings unto me some clean wood with his well-washed hands³.] Here comes Âzi, made by the Daêvas, who consumes me and wants to put me out of the world."

¹ The Parsi, as soon as he has risen, must put on the Kôstf, wash his hands, and put wood on the fire.

² Âzi, the demon of avidity; he extinguishes the fire, while he devours the wood.

³ The text seems to be corrupt: it must probably be emended into 'bring into me . . .'

23 (51). 'And then the holy Sraosha wakes up the bird named Parôdars, which ill-speaking people call Kahrkatâs, and the bird lifts up his voice against the mighty Ushah :

24 (52). "Arise, O men! recite the *Ashem yad vahistem* and the *Nâismi daêvô*¹. Lo! here is *Bûshyâsta*, the long-handed, coming upon you, who lulls to sleep again the whole living world as soon as it has awoke: 'Sleep!' [she says,] 'O poor man! the time is not yet come.'

25 (52). "On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever intent, namely, bad thoughts, bad words, and bad deeds."

26 (53). 'And then bed-fellows address one another: "Rise up, here is the cock calling me up." Whichever of the two first gets up shall first enter Paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto Atar, the son of Ahura Mazda, Atar, well pleased with him and not angry, and fed as it required, will thus bless him :

27 (58). "May herds of oxen and sons accrue to thee: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of thy soul all the nights of thy life."

'This is the blessing which Atar speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

¹ The prayer: 'Righteousness is the best of all good . . .' (the *Ashem vohû*), and the profession of faith: 'I scorn the *Daêvas* . . .' (*Yasna XII, 1*).

28 (64). 'And whosoever will kindly and piously present one of the faithful with a pair of these my Parôdars birds, a male and a female, O Spitama Zarathustra! it is as though he had given¹ a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29 (67). 'And whosoever shall give meat to one of the faithful, as much of it as the body of this Parôdars bird of mine, I, Ahura Mazda, need not interrogate him twice; he shall directly go to Paradise.'

III.

30 (70). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

31 (74). The Drug demon answered: 'O holy, well-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32 (77). 'For there are four males of mine; and they make me conceive progeny as other males make their females conceive by their seed².'

33 (78). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug! Who is the first of those males of thine?'

34 (79). The Drug demon answered: 'O holy,

¹ 'In the day of recompense' (Comm.); he shall be rewarded as though he had given a house, &c. . . . he shall receive such a house in Paradise.

² Sin makes the Drug mother of a spontaneous progeny, as the sinner is 'the brood of the Drug' (Yasna LXI, 10).

well-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up¹.

35 (82). 'That man makes me conceive progeny as other males make their females conceive by their seed.'

36 (83). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug! What is the thing that can undo that?'

37 (84). The Drug demon answered: 'O holy, well-formed Sraosha! This is the thing that undoes it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38 (87). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

39 (88). The holy Sraosha, letting down his club upon her, asked the Drug: 'O thou wretched, worthless Drug! Who is the second of those males of thine?'

40 (89). The Drug demon answered: 'O holy, well-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41 (92). 'That man makes me conceive progeny as other males make their females conceive by their seed.'

42 (93). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug! What is the thing that can undo that?'

¹ Cf. Farg. III, 34.

43 (94). The Drug demon answered: 'O holy, well-formed Sraosha! This is the thing that undoes it, namely, when the man rising up¹ and stepping three steps further off, shall say three Ahuna-Vairya², two humatanām³, three hukhshathrō-temām⁴, and then chant the Ahuna-Vairya⁵ and offer up one Yêzhê hâtām⁶.

44 (98). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb.'

45 (99). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug! Who is the third of those males of thine?'

46 (100). The Drug demon answered: 'O holy, well-formed Sraosha! He is the third of my males who during his sleep emits seed.'

47 (102). 'That man makes me conceive progeny as other males make their females conceive progeny by their seed.'

48 (103). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug! What is the thing that can undo that?'

¹ 'Nec stando mingens . . . facile visitur Persa' (Amm. Marc. XXIII, 6); *Arđā Vīrāf* XXIV; *Mainyō-i-khard* II, 39; *Saddar* 56. Cf. *Manu* IV, 47 seq., and *Polack, Persien* I, 67: 'Von einem in Paris weilenden Perser hinterbrachte man dem König, um seine Emancipation und Abtrünnigkeit vom Gesetz zu beweisen, dass er Schweinefleisch esse und stehend die Function verrichte.'

² See *Farg.* VIII, 19.

³ *Yasna* XXXV, 2: one of the *Bis-âmrûta* (*Farg.* X, 4).

⁴ *Yasna* XXXV, 5: one of the *Thris-âmrûta* (*Farg.* X, 8).

⁵ Making four Ahuna-Vairya in all; cf. *Farg.* X, 12.

⁶ See *Yasna* XXI.

49 (104). The Drug demon answered: 'O holy, well-formed Sraosha! this is the thing that undoes it, namely, if the man, when he has risen from sleep, shall say three Ahuna-Vairya, two humatanãm, three hukhshathrôtemãm, and then chant the Ahuna-Vairya and offer up one Yêzhê hâtãm¹.

50 (107). 'He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb.'

51 (108). Then he shall speak unto Spenta Ârmaiti², saying: 'O Spenta Ârmaiti, this man do I deliver unto thee³; this man deliver thou back unto me, against the happy day of resurrection; deliver him back as one who knows the Gâthas, who knows the Yasna⁴, and the revealed Law⁵, a wise and clever man, who is Obedience incarnate.

52 (112). 'Then thou shalt call his name "Fire-creature, Fire-seed, Fire-offspring, Fire-land," or any name wherein is the word Fire⁶.'

53 (113). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug! Who is the fourth of those males of thine?'

54 (114). The Drug demon answered: 'O holy,

¹ See § 43 and notes.

² The Genius of the Earth (cf. Farg. II, 10).

³ In the same way as she received the seed of the dying Gayomart, from which she let grow, in the shape of a plant, the first human couple, Mashya and Mashyâna (Bund. XV, 1-2).

⁴ The Yasna Haptazhâiti.

⁵ Literally, 'the answers made to the questions (of Zarathustra).'

⁶ Atar, the Fire, is the ideal father of the son to be born, as Spenta Armaiti, the Earth, is his ideal mother. The fire is considered male (Dinkard, apud West, Pahlavi Texts, II, 410) and (as Apâm Napât) has made and shaped man (Yt. XIX, 52).

well-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt¹.

55 (115). 'At the fourth step² we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yâtus and the Zandas³.'

56 (117). The holy Sraosha, letting his club down upon her, asked the Drug: 'O thou wretched, worthless Drug, what is the thing that can undo that?'

57 (118). The Drug demon answered: 'O holy, well-formed Sraosha! There is no means of undoing it;

58 (120). 'When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

59 (120). 'At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yâtus and the Zandas.'

IV.

60 (122). Demand of me, thou upright one! of me who am the Maker, the most beneficent of all

¹ The Kôstî and the Sadara; see above, p. 195, n. 3. It is the sin known as kushâd duvârisnî (Mainyô-i-khard II, 35; *Arđâ Vîrâf* XXV, 6).

² 'Going three steps without Kôstî is only a three Sraoshô-karana sin; from the fourth step, it is a tanâfûhr sin' (Comm.)

³ The Yâtu is a sorcerer; the Zanda is an apostle of Ahriman.

beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61 (123). Zarathustra asked Ahura Mazda: 'Who grieves thee with the sorest grief? Who pains thee with the sorest pain?'

62 (124). Ahura Mazda answered: 'It is the *Gahi*¹, O Spitama Zarathustra! who mixes in her the seed of the faithful and the unfaithful, of the worshippers of Mazda and the worshippers of the *Daévas*, of the wicked and the righteous².

63 (125). 'Her look dries up one-third of the mighty floods that run from the mountains, O Zarathustra; her look withers one-third of the beautiful, golden-hued, growing plants, O Zarathustra;

64 (127). 'Her look withers one-third of the strength of *Spenta Ârmaiti*³; and her touch withers in the faithful one-third of his good thoughts, of his good words, of his good deeds, one-third of his strength, of his victorious power, and of his holiness⁴.

65 (129). 'Verily I say unto thee, O Spitama Zarathustra! such creatures ought to be killed even

¹ The courtesan, as an incarnation of the female demon *Gahi*.

² '[Whether she gives up her body to the faithful or to the unfaithful], there is no difference; when she has been with three men, she is guilty of death' (Comm.)

³ The earth.

⁴ 'If a *Gahi* (courtesan) look at running waters, they fall; if at trees, they are stunted; if she converse with a pious man, his intelligence and his holiness are withered by it' (Saddar 67). Cf. *Manu* IV, 40 seq.

more than gliding snakes¹, than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood.'

V.

66 (133). Demand of me, thou upright one! of me who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67-68 (133). Zarathustra asked Ahura Mazda: 'If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly², and she allows it wilfully, wittingly, and knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?'

69 (136). Ahura Mazda answered: 'If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly;

70 (137). 'He shall slay a thousand head of small cattle; he shall godly and piously offer up to the

¹ It is written in the law (the Avesta): 'O Zartust Isfitamân! with regard to woman, I say to thee that any woman that has given up her body to two men in one day is sooner to be killed than a wolf, a lion, or a snake: any one who kills such a woman will gain as much merit by it as if he had provided with wood a thousand fire-temples, or destroyed the dens of adders, scorpions, lions, wolves, or snakes' (Old Rav. 59 b).

² 'Knowing her state and knowing that it is a sin' (Comm.)

fire¹ the entrails² thereof together with Zaothra-libations³; he shall bring the shoulder bones to the Good Waters⁴.

71 (140). 'He shall godly and piously bring unto the fire a thousand loads of soft wood, of Urvâsna, Vohû-gaona, Vohû-kereti, Hadhâ-naêpata, or of any sweet-scented plant⁵.

72 (142). 'He shall tie and consecrate a thousand bundles of Baresma; he shall godly and piously offer up to the Good Waters a thousand Zaothra-libations, together with the Haoma and the milk, cleanly prepared and well strained,—cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as Hadhâ-naêpata⁶.

73 (144). 'He shall kill a thousand snakes of those that go upon the belly, two thousand of the other kind; he shall kill a thousand land-frogs and two thousand water-frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind⁷.

¹ To the Bahrâm fire.

² The *omentum* (afsmān) or epipleon. Catullus, describing the sacrifice of the Magi, has (LXXXIX):

' Accepto veneretur carmine divos

Omentum in flamma pingue liquefaciens.'

Strabo XV, 13: τοῦ ἐπίπλου τι μικρὸν τιθέασι, ὡς λέγουσὶ τινες, ἐπὶ τὸ πῦρ. 'Ascending six steps they showed me in a Room adjoining to the temple, their Fire which they fed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail.' A Voyage Round the World, Dr. J. F. Gemelli, 1698.

³ The ceremony here described is nearly fallen into desuetude: it is the so-called Zôhr-âdash (zaothra for the fire), which is for the fire what the Zôhr-âb is for the waters.

⁴ This is the Zôhr-âb. According to the Shâyast (XI, 4), when an animal is immolated, the heart is offered to the fire and the shoulder is offered to the waters.

⁵ Cf. Farg. XIV, 3 seq.

⁶ Cf. Farg. XIV, 4, and p. 173, n. 4.

⁷ Cf. Farg. XIV, 5.

74 (147). 'He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the Aspahê-astara, a thousand stripes with the Sraoshô-karana¹.

75 (149). 'This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76 (150). 'If he shall pay it, he makes himself a viaticum into the world of the holy ones; if he shall not pay it, he makes himself a viaticum into the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self².'

FARGARD XIX.

I. Angra Mainyu sends the demon Bûiti to kill Zarathustra: Zarathustra sings aloud the Ahuna-Vairya, and the demon flies away, confounded by the sacred words and by the Glory of Zarathustra (§§ 1-3).

I a. Angra Mainyu himself attacks him and propounds riddles to be solved under pain of death. The Prophet rejects him with heavenly stones, given by Ahura, and announces to him that he will destroy his creation. The demon promises him the empire of the world if he adores him, as his ancestors have done, and abjures the religion of Mazda. Zarathustra rejects his offers scornfully. He announces he will destroy him with the arms given by Ahura, namely, the sacrificial implements and the sacred words. Then he recites the *Tad thwâ peresâ*, that is to say the Gâtha in which he asks Ahura for instruction on all the mysteries of the material and spiritual world (§§ 4-10).

The rest of the Fargard contains specimens of the several questions asked by Zarathustra and the answers given by Ahura. It is an abridgement of the Revelation (cf. Yt. XXIV).

¹ Five tanâfûhrs, that is six thousand dirhems.

² Cf. Farg. V, 62.

II (11-17). How to destroy the uncleanness born from a contact with the dead?—By invoking the Mazdean Religion. A series of invocations taught by Ahura and developed by Zarathustra (15-16).

III (18-19). How to promote the prosperity of the creation?—By the rites of the Baresman.

IV (20-25). How to purify man and clothes defiled by the dead?—With gômêz, water, and perfume.

V (26-34). On the remuneration of deeds after death; on the fate of the wicked and the righteous; the *Kinvad* bridge.

II a (34-42). Another series of invocations.

VI (43-47). The demons, dismayed by the birth of the Prophet, rush back into hell.

As may be seen from the preceding analysis, the essential part of this Fargard are sections I and VI, the rest being an indefinite development. It appears also from section VI, that the attacks of Bûiti and Angra Mainyu against Zarathustra and the attempt to seduce him are supposed to take place at the moment when he was born, which is confirmed by the testimony of the Nask Varsht-mânsar (West, Pahlavi Texts, IV, 226 seq.)

I.

I. From the region of the north, from the regions of the north¹, forth rushed Angra Mainyu, the deadly, the Daêva of the Daêvas². And thus spake the evil-doer Angra Mainyu, the deadly. 'Drug, rush down and kill him,' O holy Zarathustra! The Drug came rushing along, the demon Bûiti³, who is deceiving, unseen death⁴.

2 (5). Zarathustra chanted aloud the Ahuna-

¹ From hell; cf. p. 76, n. 1.

² 'The fiend of fiends,' the arch-fiend.

³ Bûiti is identified by the Greater Bundahish with the Bût, the idol, worshipped by Bûdâsp (a corruption of Bodhisattva). Bûiti would be therefore a personification of Buddhism, which was flourishing in Eastern Iran in the two centuries before and after Christ. Bûidhi (Farg. XI, 9) may be another and more correct pronunciation of Bodhi.

⁴ Idolatry (cf. note 3) being the death of the soul.

Vairya¹: 'The will of the Lord is the law of righteousness. The gifts of Vohu-manô to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.'

He offered the sacrifice to the good waters of the good Dâitya²! He recited the profession of the worshippers of Mazda³!

The Drug dismayed, rushed away, the demon Bûiti, who is deceiving, unseen death.

3 (7). And the Drug said unto Angra Mainyu: 'Thou, tormenter, Angra Mainyu! I see no way to kill Spitama Zarathustra, so great is the glory of the holy Zarathustra.'

Zarathustra saw (all this) within his soul: 'The wicked, the evil-doing Daêvas (thought he) take counsel together for my death.'

I a.

4 (11). Up started Zarathustra, forward went Zarathustra, unabated by Akem-manô⁴, by the hardness of his malignant riddles⁵; he went swinging stones in his hand, stones as big as a house⁶, which he obtained from the Maker, Ahura Mazda, he the holy Zarathustra.

¹ See above, p. 100, n. 2.

² The river in Airyana Vaêgô; see Farg. I, 3.

³ The Fravarânê (Yasna XI, 16). ⁴ See Farg. X, 10, n. 1.

⁵ This is a fragment of an old legend in which Zarathustra and Angra Mainyu played respectively the parts of Oedipus and the Sphinx. Cf. Yt. V, 81, where the same legend is told in nearly the same terms of the sorcerer Akhtya and Yôista Fryananâm.

⁶ The Commentary has, 'Some say, those stones are the Ahuna-Vairya.' If one keeps in mind how much the Musulman legend of Ibrahim owes to the legend of Zoroaster, one may easily admit that this passage in our text is the origin of the story of how Iblis tempted Ibrahim, and was pelted away, whence he was named 'the stoned One' (ar-ragimû).

‘Whereat on this wide, round earth, whose ends lie afar, whereat dost thou swing (those stones), thou who standest by the upper bank of the river Darega¹, in the mansion of Pourusaspā²?’

5 (16). Thus Zarathustra answered Angra Mainyu: ‘O evil-doer, Angra Mainyu! I will smite the creation of the Daêva; I will smite the Nasu, a creature of the Daêva; I will smite the Pairika Knāthaiti³, till the victorious Saoshyant come up to life⁴ out of the lake Kāsava⁵, from the region of the dawn, from the regions of the dawn.’

6 (20). Again to him said the Maker of the evil world, Angra Mainyu: ‘Do not destroy my creatures, O holy Zarathustra! Thou art the son of Pourusaspā⁶; by thy mother I was invoked⁷. Renounce the good Religion of the worshippers of Mazda, and thou shalt gain such a boon as Vadhaghna⁸ gained, the ruler of the nations.’

¹ ‘The Dārāga is the chief of the rivers, because the house of Zartūst’s father stood on its bank and Zartūst was born there’ (Bund. XXIV, 15).

² The father of Zarathustra.

³ The incarnation of idolatry; cf. Farg. I, 10.

⁴ The unborn son of Zoroaster, who, at the end of time, will destroy Ahriman and bring about the resurrection of the dead. See Yt. XIII, 62; XIX, 92, 94 seq.

⁵ The Zarah sea in Saistān. Cf. Yt. XV, 66.

⁶ ‘I know thee’ (Comm.)

⁷ The Commentary has, ‘Some explain thus: Thy forefathers worshipped me: worship me also.’ Zoroaster’s forefathers must naturally have followed a false religion, since he announces the true one.

⁸ *Asi Dahāka* or *Zohāk*, who, as a legendary king, is said to have ruled the world for a thousand years. Cf. *Mīnōkhard* LVII, 24–25: ‘Ahriman shouted to Zartūst thus: “If thou desist from this good religion of the Mazda-worshippers, then I will give thee

7 (24). Spitama Zarathustra said in answer: 'No! never will I renounce the good Religion of the worshippers of Mazda, either for body or life, though they should tear away the breath!'

8 (27). Again to him said the Maker of the evil world, Angra Mainyu: 'By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures (strike and repel) my creation, who am Angra Mainyu?'

9 (29). Spitama Zarathustra said in answer: 'The sacred mortar, the sacred cups, the Haoma, the Word taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon will the good creatures (strike and repel thee), O evil-doer, Angra Mainyu! The Good Spirit made the creation¹; he made it in the boundless Time. The Amesha-Spentas made the creation, the good, the wise Sovereigns.'

10 (35). Zarathustra chanted aloud the Ahuna-Vairya.

The holy Zarathustra said aloud: 'This I ask thee: teach me the truth, O Lord²! . . .'

II.

11 (37). Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent spirit, Maker of the

a thousand years' dominion of the worldly existence, as was given to the Vadakân monarch Dahâk''' (West, Pahlavi Texts, III, 103).

¹ The first duty of every good Mazda-worshipper is to think of Ormazd as the creator, and of Ahriman as the destroyer (Minôkhard II, 9).

² This verse is the beginning of the *Tad thwâ peresâ Gâtha* (Yasna XLIV); cf. the Introduction to the Fargard.

material world, thou Holy One! [he was sitting by the upper bank of the Darega¹, before Ahura Mazda, before the good Vohu-manô, before Asha Vahista, Khshathra Vairya, and Spenta Ârmaiti;]

12 (39). 'How shall I free the world from that Drug, from that evil-doer, Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshippers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?'

13 (42). Ahura Mazda answered: 'Invoke, O Zarathustra! the good Religion of Mazda.

'Invoke, O Zarathustra! though thou see them not, the Amesha-Spentas who rule over the seven Karshvares of the earth².

'Invoke, O Zarathustra! the sovereign Heaven, the boundless Time³, and Vayu⁴, whose action is most high.

'Invoke, O Zarathustra! the powerful Wind, made by Mazda; and Spenta [Ârmaiti]⁵, the fair daughter of Ahura Mazda.

14 (46). 'Invoke, O Zarathustra! my Fravashi⁶, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word⁷!

¹ See p. 211, note 1.

² See § 39.

³ By contradistinction to the duration of the world, which is limited to 12,000 years (Bund. XXXIV, 1).

⁴ The Genius of Destiny; cf. Farg. V, 9.

⁵ The fourth Amesha-Spenta, who in her spiritual character is an incarnation of pious humility and in her material character the Genius of the Earth; cf. Farg. II, 10.

⁶ On the Fravashis, see Yt. XIII.

⁷ Cf. Yasna I, 1.

‘Invoke, O Zarathustra! this creation of mine, who am Ahura Mazda.’

15 (50). Zarathustra imitated my words from me, (and said): ‘I invoke the holy creation of Ahura Mazda.

‘I invoke Mithra¹, the lord of the rolling countryside, a god armed with beautiful weapons, with the most glorious of all weapons, with the most victorious of all weapons.

‘I invoke the holy, well-formed Sraosha², who wields a club in his hand, to bear upon the heads of the fiends³.

16 (54). ‘I invoke the most glorious Holy Word.

‘I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

‘I invoke the mighty Wind, made by Mazda, and Spenta (Ârmaiti), the fair daughter of Ahura Mazda.

‘I invoke the good Religion of Mazda, the fiend-destroying Law of Zarathustra.’

III.

17 (58). Zarathustra asked Ahura Mazda: ‘O Maker of the good world, Ahura Mazda! With what manner of sacrifice shall I worship, with what manner of sacrifice shall I make people worship this creation of Ahura Mazda⁴?’

18 (60). Ahura Mazda answered: ‘Go, O Spitama

¹ See p. 23, n. 1.

² See Farg. XVIII, 14, note.

³ Cf. Farg. XVIII, 22 seq.; Yasna LVII, 19 seq.; Yasht XI.

⁴ The sacrifice intended is a sacrifice to nature. The Baresman, as representative of the vegetal nature, receives the zaothralibations, which are representative of the fertilizing rains.

Zarathustra! towards the high-growing trees¹, and before one of them that is beautiful, high-growing, and mighty, say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem vohu²!"

19 (63). '[The priest] shall cut off a twig of Baresma, long as an aêsha, thick as a yava³. The faithful one, holding it in his left hand, shall keep his eyes upon it without ceasing⁴, whilst he is offering up to Ahura Mazda and to the Amesha-Spentas, the high and beautiful golden Haomas, and Good Thought and the good Râta⁵, made by Mazda, holy and excellent.'

IV.

20 (67). Zarathustra asked Ahura Mazda: 'O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-manô⁶

¹ The tree, whatever it is, from which the Baresma is taken. See p. 22, n. 3.

² See § 22.

³ Perhaps: 'long as a ploughshare, thick as a barleycorn.' Cf. the English system of measures, in which three barleycorns=one inch.—Cf. Nîrangistân 90.

⁴ The Parsis are recommended to keep their eyes on the Baresma during the sacrifice: 'A man is offering the Darûn, he has said all the required Avesta, but he has not looked at the Baresma: what is the rule? It would have been better if he had looked at it: however he may proceed to the meal' (Old Rav. 97 b). Cf. Tahmuras' Fragments, XXX-XXXI.

⁵ Râta impersonates the liberalities done by men to God (as offerings) and by God to men (as riches, &c.)

⁶ Vohu-manô is often used as a designation of the faithful one, literally, 'the good-minded;' this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs to it in the second part of § 25; but in the first part of the same clause it is translated 'clothes,' a meaning which is not unlikely

gets directly defiled: Vohu-manô gets indirectly defiled; the Daêvas defile him from the bodies smitten by the Daêvas¹: let Vohu-manô be made clean.'

21 (70). Ahura Mazda answered: 'Thou shalt take some gômêz from a bull ungeded and such as the law requires it². Thou shalt take the man who is to be cleansed to the field made by Ahura³, and the man that is to cleanse him shall draw the furrows⁴.

22 (73). 'He shall recite a hundred Ashem vohu: "Holiness is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness!"

'He shall chant two hundred Ahuna-Vairya: "The will of the Lord is the law of righteousness. The gifts of Vohu-manô to the deeds done in this world for Mazda! He who relieves the poor makes Ahura king."

'He shall wash himself four times with the

in itself, as Vohu-manô, being the Amshaspand of cattle, may designate, and in fact did designate, the skins of cattle and leather (Comm. ad Farg. XVIII, 2). On the whole the description in the text applies to the cleansing both of the man and of the clothes, and Vohu-manô sometimes means the one, and sometimes the other.—From the first meaning is derived the modern use of Vâhman, 'Such a one,' 'N.'

¹ From dead bodies.

² The so-called Varasiô; 'it must be of a white colour; if a single hair on its body be found other than white, the animal is rejected as unfit for the purpose' (Sorâbji Kâvasji Khambâtâ, in the Indian Antiquary, VII, 180). On the preparation of the gômêz, see Wilson, Parsi Religion Unfolded, pp. 434-435.

³ The place of the cleansing, the Barashnûm-gâh (see Farg. IX, 3).

⁴ See Farg. IX, 10.

gômêz from the ox, and twice with the water made by Mazda¹.

23 (76). ' Thus Vohu-manô shall be made clean, and clean shall be the man. The man shall take up Vohu-manô² with the left arm and the right, with the right arm and the left : and thou shalt lay down Vohu-manô under the mighty light of the heavens, by the light of the stars made by the gods, until nine nights have passed away³.

24 (80). ' When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohû-gaona unto the fire, and thou shalt perfume Vohu-manô therewith.

25 (82). ' Thus shall Vohu-manô be made clean, and clean shall be the man⁴. He shall take up Vohu-manô with the right arm and the left, with the left arm and the right, and Vohu-manô⁵ shall say aloud : " Glory be to Ahura Mazda ! Glory be to the Amesha-Spentas ! Glory be to all the other holy beings." '

V.

26 (85). Zarathustra asked Ahura Mazda : ' O thou all-knowing Ahura Mazda : Should I urge

¹ ' Or better six times with the gômêz and thrice with the water ' (Comm. ; cf. Farg. VIII, 37 seq. ; IX, 28 seq.)

² ' The clothes ' (Comm.)

³ The clothes of the unclean shall be exposed to the air for nine nights, all the time while he himself is confined in the Armêst-gâh. The rules for the cleansing of clothes that have been worn by the dead himself are different (see Farg. VII, 12 seq.)

⁴ ' Thus Vohu-manô shall be clean—the clothes ; thus the man shall be clean—he who wears those clothes ' (Comm.)

⁵ The faithful one.

upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daêva-worshipper who lives in sin, to give the earth made by Ahura, the water that runs, the corn that grows, and all the rest of their wealth¹?’

Ahura Mazda answered: ‘Thou shouldst, O holy Zarathustra.’

27 (89). O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, during their life in the material world, they have won for their souls?

28 (90). Ahura Mazda answered: ‘When the man is dead, when his time is over, then the wicked, evil-doing Daêvas cut off his eyesight. On the third night, when the dawn appears and brightens up, when Mithra, the god with beautiful weapons, reaches the all-happy mountains, and the sun is rising:

29 (94). ‘Then the fiend, named Vizaresha², O Spitama Zarathustra, carries off in bonds³ the souls of the wicked Daêva-worshippers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the *Kinvad* bridge, the holy bridge

¹ Cf. § 29 end.

² The demon Vizaresh is he who, during that struggle of three days and three nights with the souls of the departed, carries terror on them and beats them: he sits at the gate of hell (Bund. XXVIII, 18).

³ ‘Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked, they drag him with that noose down into hell’ (Comm.; cf. Farg. V, 8).

made by Mazda¹, they ask for their spirits and souls the reward for the worldly goods which they gave away here below².

30 (98). 'Then comes the beautiful, well-shapen, strong and well-formed maid³, with the dogs at her sides⁴, one who can distinguish⁵, who has many children⁶, happy, and of high understanding.

'She makes the soul of the righteous one go up above the Hara-berezaiti⁷; above the *Kinvađ*

¹ The *Kinvađ* bridge extends over hell and leads to Paradise; for the souls of the righteous it widens to the length of nine javelins; for the souls of the wicked it narrows to a thread, and they fall down into hell (cf. *Arđâ Virâf* V, 1; *Dinkard* IX, 20, 3). The *Kinvađ* bridge has become the Sirath bridge of the Musulmans. Not long ago they sang in Yorkshire of 'the Brig o' Dread, na brader than a thread' (Thoms, *Anecdotes*, 89), and even now-a-days the peasant in Nièvre tells of a little board—

'Pas pu longue, pas pu large
Qu'un ch'veu de la Sainte Viarge,'

which was put by Saint Jean d'Archange between the earth and Paradise :

'Ceux qu'saront la raison (=l'oraison?) d'Dieu
Par dessus passeront.
Ceux qu'la sauront pas
Au bout mourront.' (Mélusine, p. 70.)

² Cf. § 26, and *Farg.* III, 34, 35; XVIII, 33 seq.

³ The soul of the dead, on the fourth day, finds itself in the presence of a maid, of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his own *Daêna*, his Religion, that is the sum of his religious deeds, good or evil (*Yasht* XXII).

⁴ The dogs that keep the *Kinvađ* bridge (see *Farg.* XIII, 9).

⁵ The good from the wicked.

⁶ Doubtful. Those children would be the righteous, as the sons of the *Drug* are the wicked (*Farg.* XVIII, 30 seq.)

⁷ The *Kinvađ* bridge rests by one end on the Alborz (*Hara-berezaiti*) and by the other on the *Kikâd Dâitfk* in Irân Vêg (*Comm.* ad § 101 ed. Sp.; *Dinkard* IX, 20, 3).

bridge she places it in the presence of the heavenly gods themselves.

31 (102). 'Up rises Vohu-manô¹ from his golden seat; Vohu-manô exclaims: "How hast thou come to us, thou Holy One, from that decaying world into this undecaying one²?"'

32 (105). 'Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Speñtas, to the Garô-nmânem³, the abode of Ahura Mazda, the abode of the Amesha-Speñtas, the abode of all the other holy beings.

33 (108). 'As to the godly man that has been cleansed⁴, the wicked evil-doing Daêvas tremble at the perfume of his soul after death, as doth a sheep on which a wolf is pouncing⁵.

34 (110). 'The souls of the righteous are gathered together there: Nairyô-sangha⁶ is with them; a messenger of Ahura Mazda is Nairyô-sangha.

II a.

'Invoke, O Zarathustra! this very creation of Ahura Mazda.'

35 (114). Zarathustra imitated those words of

¹ The doorkeeper of Paradise; a Zoroastrian Saint-Pierre.

² Cf. Farg. VII, 52; Yt. XXII, 16.

³ The Garothmân of the Parsis; literally, 'the house of songs;' it is the highest Paradise.

⁴ That has performed the Barashnôm.

⁵ Ormazd is all perfume, Ahriman is infection and stench (Bundahis I; Eznig, Refutatio Haeresiarum II); the souls of their followers partake of the same qualities, and by the performance of the Barashnôm both the body and the soul are perfumed and sweetened.

⁶ Cf. Farg. XXII, 7.

mine : 'I invoke the holy world, made by Ahura Mazda.

'I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

'I invoke the sea Vouru-kasha¹.

'I invoke the beautiful Heaven².

'I invoke the endless and sovereign Light³.'

36 (120). 'I invoke the bright, blissful Paradise of the Holy Ones.

'I invoke the Garô-nmânem, the abode of Ahura Mazda, the abode of the Amesha-Spêntas, the abode of all the other holy beings.

'I invoke the sovereign Place of Eternal Weal⁴, and the *Kînvad* bridge made by Mazda.

37 (123). 'I invoke the good Saoka⁵, who has the good eye.

'I invoke the whole creation of weal.

'I invoke the mighty Fravashis⁶ of the righteous.

'I invoke Verethraghna⁷, made by Ahura, who wears the Glory made by Mazda⁸.

¹ See Farg. V, 15 seq.

² Asman, the highest heaven, as distinguished from the firmament (*thwâsha*) that lies nearer the earth.

³ The endless Light is 'the place of Ormazd' (Bund. I); it is Infinite Space conceived as luminous.

⁴ *Misvâna gâtva*, another name of the heavenly spaces; it designates heaven as the abode and source of all blessings, of all *savah*, or *saoka*.

⁵ A Genius defined, 'Genius of the good eye,' by opposition to 'the bad eye.' *Saoka* (*Sôk*) is an auxiliary to *Mithra* (*Mîhr*); she receives first, from above, all the good destined to man, and transmits it to the lower sky or firmament (which is the seat of Destiny) through the moon and *Ardvîsûr* (Gr. Bund.)

⁶ See Yt. XIII.

⁷ The Genius of Victory (*Bahrâm*). See Yt. XIV.

⁸ The *hwarenô* (*Khurra* or *Farr*) or light of sovereignty. Cf. § 39 and see Yt. XIX.

‘ I invoke Tistrya ¹, the bright and glorious star, in the shape of a golden-horned bull ².

38 (127). ‘ I invoke the holy, beneficent Gâthas ³, who rule over the Ratus ⁴:

‘ I invoke the Ahunavaiti Gâtha ;

‘ I invoke the Ustavaiti Gâtha ;

‘ I invoke the Spenta-mainyu Gâtha ;

‘ I invoke the Vohu-khshathra Gâtha ;

‘ I invoke the Vahistôisti Gâtha.

39 (129). ‘ I invoke the Karshvares of Arzahê and Savahê ;

‘ I invoke the Karshvares of Fradadhafshu and Vidadhafshu ;

‘ I invoke the Karshvares of Vourubaresti and Vouruzaresti ;

‘ I invoke the bright *Hvaniratha* ⁵ ;

‘ I invoke the bright, glorious *Haêtumant* ⁶ ;

‘ I invoke the good *Ashi* ⁷ ;

[‘ I invoke the good *Kisti* ⁸ ;]

¹ Tistrya (Tîr), the star of rain. See Yt. VIII.

² Tistrya appears successively under three forms, during the month named from him (the first month of summer, 21 June–21 July): ten days as a man, ten days as a bull, ten days as a horse. ‘As a bull he is most to be invoked’ (Comm.), to prepare his final victory over the demon of Drought, Apaosha.

³ The five collections of hymns which form the oldest and holiest part of the Yasna and of the Avesta (Yasna XXVIII–XXXIV; XLIII–XLVI; XLVII–L; LI; LIII); they are named after their initial words.

⁴ The chiefs of creation ; ‘they rule over the Ratus inasmuch as it is by their means that these other Ratus are invoked’ (Comm.)

⁵ The earth is divided into seven Karshvares, of which the central one, *Hvaniratha*, is the finest and contains Iran.

⁶ See Farg. I, 14.

⁷ *Ashi* (Ashishvang), the Genius that imparts riches to the righteous : see Yt. XVII.

⁸ An angel of religious knowledge.

'I invoke the most pure *Kīsta*¹;

'I invoke the Glory of the Aryan regions²;

'I invoke the Glory of the bright *Yima*, the good shepherd³.

40 (133). 'Let him be worshipped with sacrifice, let him be gladdened, gratified, and satisfied, the holy *Sraosha*, the well-formed, victorious, holy *Sraosha*⁴.

'Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of *Vohū-gaona* unto the Fire.

'Offer up the sacrifice to the *Vāzista* fire⁵, which smites the fiend *Spengāghra*⁶: bring unto it the cooked meat and full overflowing libations⁷.

41 (137). 'Offer up the sacrifice to the holy *Sraosha*, that the holy *Sraosha* may smite down the fiend *Kuṇda*⁸, who is drunken without drinking⁹, and throws down into the Hell of the *Druǵ* the wicked *Daēva*-worshippers, who live in sin.

[42¹⁰. 'I invoke the *Kara* fish¹¹, who lives beneath waters in the bottom of the deep lakes.

¹ Religious knowledge: invoked with *Daēna* (Religion; *Sīrōza*, 24).

² The light of sovereignty, *hvareṇδ*, which if secured by the Aryans makes them rule over their enemies (cf. § 37 and *Yt.* XIX, 56-93).

³ See *Farg.* II, 2.

⁴ That he may smite *Aēshma* and the other fiends.

⁵ The fire of lightning.

⁶ The demon that prevents the fall of rain; a companion in arms of *Apaosha*.

⁷ Doubtful.

⁸ The same as *Kuṇdi*; see *Farg.* XI, 9.

⁹ Whereas *Aēshma*, the other arch-enemy of *Sraosha*, borrows part of his strength from drunkenness (*Yasna* X, 8).

¹⁰ From the *Vendīdād Sāda*. The clause may have belonged to the original text; it is preceded by another clause which certainly

¹¹ For this note see next page.

'I invoke the ancient and sovereign Merezū¹², the most warlike of the creatures of the two Spirits¹³.

'I invoke the seven bright Sru¹⁴ . . .'

VI.

43. 'They cried about, their minds wavered to and fro¹⁵, Angra Mainyu the deadly, the Daēva of the Daēvas; *Indra* the Daēva, *Sāuru* the Daēva, *Naunghaithya* the Daēva, *Taurvi* and *Zairi*¹⁶; *Aēshma* of the murderous spear¹⁷; *Akatasha* the Daēva¹⁸; Winter, made by the Daēvas; the deceiving, unseen Death; *Zaurva*¹⁹, baneful to the fathers; *Būiti* the Daēva²⁰; *Driwi*²¹ the Daēva; *Daiwi*²² the Daēva; *Kasvi*²³ the Daēva; *Paitisha*²⁴ the most Daēva-like amongst the Daēvas.]

did not belong to it, and part of which is cited in the Commentary ad Farg. VIII, 103, where it would have been more suitably placed: 'When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and as food for the ox.'

¹¹ The *Kar-māhē*, the Ratu or chief of the creatures that live in water. Cf. Farg. XX, 4, note; Yt. XIV, 29.

¹² *Ἄ παλαιότατον*. From its two epithets, 'ancient' and 'sovereign,' it appears that it must designate one of the first principles, that is to say, some form of Heaven, Light, Space, or Time.

¹³ Doubtful.

¹⁴ *Hapta sravō bāmya hanauṅhō puthraunghō pusaunghō bavaiṅti*.

¹⁵ Up and down, in hope and despair.

¹⁶ See Farg. X, 9-10.

¹⁷ See Farg. X, 13.

¹⁸ See Farg. X, 13.

¹⁹ Old age.

²⁰ See above, p. 209, n. 3.

²¹ Malice; see above, Farg. II, 29.

²² Lying; see above, Farg. II, 29.

²³ Spite; see above, Farg. II, 29.

²⁴ Opposition, or counter-action, the same as *Paityāra*; a personification of the doings of *Ahriman* and of his marring power.

44 (140). 'And the evil-doing Daêva, Angra Mainyu, the deadly, said: "What! let the wicked, evil-doing Daêvas gather together at the head of Arezûra!"'

45 (141). 'They rush away shouting, the wicked, evil-doing Daêvas; they run away shouting, the wicked, evil-doing Daêvas; they run away casting the Evil Eye, the wicked, evil-doing Daêvas: "Let us gather together at the head of Arezûra!"'

46 (143). '"For he is just born the holy Zarathustra, in the house of Pourusaspâ. How can we procure his death? He is the weapon that fells the fiends: he is a counter-fiend to the fiends; he is a Drug to the Drug. Vanished are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking Lie!"'

47 (147). 'They rush away shouting, the wicked, evil-doing Daêvas, into the depths of the dark, raging world of hell.

'Ashem vohû: Holiness is the best of all good.'

FARGARD XX.

Thrita, the First Healer.

It has already been seen (Farg. VII, 44) that there are three kinds of medicine: one that heals with the knife, one that heals with herbs, and one that heals with sacred spells. The present Fargard deals with the origin of medicine, particularly the herbs-medicine. Its inventor was Thrita, of the Sâma family, to whom Ahura Mazda brought down from heaven ten thousand healing

¹ At the gate of hell; see above, p. 24, n. 1.

plants that had been growing up around the tree of eternal life, the white Hôrn or Gaokerena (§ 4).

This Thrīta is mentioned only once again in the Avesta, in Yasna IX, 7, where he appears to have been one of the first priests of Haoma. This accounts for his medical skill; as Haoma is the plant of eternal life, it is but natural that one of his first priests should have been the first healer.

This Fargard has only an allusion to the origin of the knife-medicine, which was, as it seems, revealed by Khshathra Vairya (§ 3). The last paragraphs (§§ 5-12) deal with the spell-medicine.

The functions ascribed here to Thrīta were sometimes conferred on his semi-namesake Thraêtaona¹. Hamza makes Thraêtaona the inventor of medicine²; the Tavîds³ against sickness are inscribed with his name, and we find in the Avesta itself his Fravashi invoked 'against itch, hot fever, humours, cold fever⁴, incontinence, against the plagues created by the serpent⁵.' We see from the last words of this passage that disease was understood as coming from the serpent; in other words, that it was considered a sort of poisoning⁶, and this is the reason why the killer of the serpent (Azi Dahâka) was invoked to act against it.

1. Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Who was he who first of the healers⁷, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhâtas⁸, drove back sickness to sickness, drove back death to death⁹; and first turned away the point of

¹ See the Westergaard Fragments, II.

² Ed. Gottwaldt, p. 23; cf. Mirkhond, Early Kings of Persia, tr. by Shea, p. 152.

³ Formulas of exorcism.

⁴ Cf. Farg. VII, 58.

⁵ Yasht XIII, 131.

⁶ This theory, which modern science would not utterly reject, accounts for the great part which the serpent plays in the worship of Asklepios; as sickness comes from him, from him too must or may come the healing.

⁷ 'Those who knew how to take care of their own bodies, like Isfandyâr: some say that no sword could wound him' (Comm.)

⁸ The Paradhâta or Pêshdâd, the kings of the first Iranian dynasty.

⁹ 'That is to say, who kept sickness in bonds, who kept death in bonds' (Comm.)

the sword and the fire of fever from the bodies of mortals?’

2 (11). Ahura Mazda answered: ‘Thrita it was who first of the healers, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhâtas, drove back sickness to sickness, drove back death to death, and first turned away the point of the sword and the fire of fever from the bodies of mortals.

3 (12). ‘He asked for a source of remedies; he obtained it from Khshathra-Vairya¹, to withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sârana and to withstand Sârastya²; to withstand Azana and to withstand Azahva; to withstand Kurugha and to withstand Azivâka; to withstand Duruka and to withstand Astairya; to withstand the evil eye, rottenness, and infection which Angra Mainyu had created against the bodies of mortals.

4 (15). ‘And I Ahura Mazda brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one Gaokerena³.

¹ As Khshathra-Vairya presides over metals, it was a knife he received, ‘of which the point and the base were set in gold.’ He was therefore the first who healed with the knife, as well as the first who healed with herbs. As for the healing with the holy word, see §§ 5 and seq.

² Headache and cold fever.

³ There are two Haomas: one is the yellow or golden Haoma, which is the earthly Haoma, and which, when prepared for the sacrifice, is the king of healing plants; the other is the white Haoma or Gaokerena, which grows up in the middle of the sea Vouru-Kasha, where it is surrounded by the ten thousand healing

5 (18). 'All this do we achieve; all this do we order; all these prayers do we utter, for the benefit of the bodies of mortals¹;

6. 'To withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand Sârana and to withstand Sârastya; to withstand Azana and to withstand Azahva; to withstand Kurugha and to withstand Azivâka; to withstand Duruka and to withstand Astairya; to withstand the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

7 (19). 'To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Evil Eye, I say avaunt! to thee, O Sârana, I say avaunt! and to thee, O Sârastya, I say avaunt! to thee, O Azana, I say avaunt! and to thee, O Azahva, I say avaunt! to thee, O Kurugha, I say avaunt! and to thee, O Azivâka, I say avaunt! to thee, O Duruka, I say avaunt! and to thee, O Astairya, I say avaunt!

8 (21). 'Give us, O Ahura, that powerful sovereignty, by the strength of which we may smite down the Drug! By its might may we smite the Drug²!

plants, created by Ormazd in order to oppose so many diseases that had been created by Ahriman (Bundahis IX; cf. Farg. XXII, 2). A frog goes swimming around the Gaokerena to gnaw it down: but two Kar Mâhî (Farg. XIX, 42) keep watch and circle around the tree, so that the head of one of them is continually towards the frog (Bund. XVIII).

¹ We do all that is necessary for healing; we give, as Dastobar (Dastûr), the necessary prescriptions; we recite the needed prayers.—This section is a transition to the spell-medicine.

² This clause is borrowed, with some alteration, from Yasna

9 (23). 'I drive away Ishirê and I drive away Aghûirê; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sârana and I drive away Sârastya; I drive away Azana and I drive away Azahva; I drive away Kurugha and I drive away Azivâka; I drive away Duruka and I drive away Astairya; I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

10 (25). 'I drive away all manner of sickness and death, all the Yâtus and Pairikas¹, and all the wicked Gainis².

11 (26). 'Â Airyamâ ishyô. May the vow-fulfilling Airyaman³ come here, for the men and women of Zarathustra to rejoice, for Vohu-manô to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

12 (29). 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yâtus and Pairikas, and all the wicked Gainis.'

[13. Yathâ ahû vairyo:—The will of the Lord is the law of righteousness.

The gifts of Vohu-manô to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.

XXXI, 4; the original text is, 'May that strong power come to me, by the might of which we may smite down the Drug!'

¹ See Farg. XI, 9.

² 'Gai' (Comm.), that is Gahi; cf. Farg. XVIII, 62, and Farg. XXII, 2, note.— Clause 10 is imitated from clause 12.

³ On Airyaman, see Farg. XXII. Clauses 11–12 are borrowed from Yasna LIV, 1, and form the prayer known as Airyamâ-isshyô.

Kem-nâ mazdâ :—What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy *Âtar* and *Vohu-manô*, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule!

Ke verethrem-gâ :—Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May *Sraosha* come with *Vohu-manô* and help whomsoever thou pleasest, O Mazda!

Keep us from our hater, O Mazda and *Ârmaiti Spenta*! Perish, O fiendish *Drug*! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O *Drug*! Perish away to the regions of the north, never more to give unto death the living world of Righteousness¹!]

FARGARD XXI.

I (1). Praise of the holy bull.

II (2-3). Invocation addressed to rain as a healing power.

III a (4-7). Joint invocation addressed to the waters and to the light of the sun.

III b (8-11). Joint invocation addressed to the waters and to the light of the moon.

III c (12-17). Joint invocation addressed to the waters and to the light of the stars.

IV (18-21). Spells against disease.

The largest part of this Fargard is filled with a uniform spell, intended, as it seems, for the protection of lying-in women (§§ 6-7, 10-11, 14-15), who are under the special care of *Ardivi Sûra Anâhita*, the great goddess of the waters. That spell is repeated three times, in a joint invocation to the sun, to the moon, and to the stars respectively; that strange association is perhaps owing to the fact that both the light and the waters spring up from the *Hara Berezaiti* and return there (see p. 232, note 1).

¹ See Farg. VIII, 19-20.

I.

1. Hail, bounteous bull¹! Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow his part² upon the righteous faithful, and wilt bestow it on the faithful yet unborn! Hail to thee, whom the *Gahi* kills³, and the ungodly *Ashemaogha*, and the wicked tyrant⁴.

II.

2 (3). 'Come, come on, O clouds, from up above, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathustra! 'to destroy sickness, to destroy death, to destroy the sickness that kills⁵, to destroy death that kills, to destroy *Gadha* and *Apagadha*⁶.

3 (9). 'If death come after noon, may healing come at eve!

'If death come at eve, may healing come at night!

'If death come at night, may healing come at dawn!

'And showers shower down new water, new earth, new plants, new healing powers, and new healing.

III a.

4 (15). 'As the sea *Vouru-kasha* is the gathering

¹ The primeval bull who was created by Ormazd and killed by *Ahriman* with the help of the *Gahi*.—Clause 1 is to be recited when one meets an ox or any kind of cattle, Gr. Rav. 386.

² Possibly, 'who dost kill the *Gahi*' (by means of *gômêz*).

³ His daily food.

⁴ The wicked kills animals, out of mere cruelty, beyond his needs (*Yasna* XXIX, 1; XXXII, 12, 14; XLVIII, 7).

⁵ Cf. *Bund.* III, 3, 6, 4.

⁶ Names of diseases.

place of the waters¹, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way²: thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way.

5 (20). 'Up! rise up and roll along! thou swift-horsed Sun, above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem³)⁴, along the path made by Mazda, along the way made by the gods, the watery way they opened.

6 (23). 'And the Holy Word shall keep away the evil⁵: Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee rich in children and rich in milk;

¹ Waters and light are believed to flow from the same spring and in the same bed: 'As the light comes in through Alborz (Hara Berezaiti) and goes out through Alborz, so water also comes out through Alborz and goes away through Alborz' (Bund. XX, 4). Every day the sun, moon, and stars rise up from Alborz, and every day all the waters on the earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alborz (Gr. Rav. 431). As light comes from three different sources (the sun, the moon, and the stars), the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements of light.

² Waters come down from the sky to the earth and rise back from the earth to the sky (see Farg. V, 15 seq.)

³ 'If thou art a righteous man' (Comm.)

⁴ The translation of this clause is doubtful.

⁵ The spell refers to the cleansing and generative power of the waters; cf. the invocation to Ardvī Sûra, Farg. VII, 16: the waters are supposed to make females fertile as they make the earth. This spell was probably pronounced to facilitate childbirth.

7 (27). 'Rich in seed, in milk¹, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child.

III b.

8 (30). 'As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way :

' Thus rise up and roll along ! thou in whose rising and growing Ahura Mazda made the earth.

9 (31). 'Up! rise up, thou Moon, that dost keep in thee the seed of the bull² ;

' Rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man!] rise up there, if thou art to abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

10 (32). 'And the Holy Word shall keep away the evil : Of thee [O child !] I will cleanse the birth and growth ; of thee [O woman!] I will make the body and the strength pure ; I make thee rich in children and rich in milk ;

11 (32). 'Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that give food to the child.

III c.

12 (32). 'As the sea Vouru-kasha is the gathering place

¹ There are, in the text, two words for 'milk,' the one referring to the milk of women, the other to the milk of cows.

² When the primeval bull died, 'what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals' (Bund. IV, X).

of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way :

‘ Thus rise up and roll along ! thou in whose rising and growing Ahura Mazda made everything that grows ¹.

13 (33). ‘ Up ! rise up, ye deep Stars, that have in you the seed of waters ² ;

‘ Rise up above Hara Berezaiti, and produce light for the world (and mayst thou [O man !] rise up there, if thou art to abide in Garô-nmânem), along the path made by Mazda, along the way made by the gods, the watery way they opened.

14 (34). ‘ And the Holy Word shall keep away the evil : Of thee [O child !] I will cleanse the birth and growth ; of thee [O woman !] I will make the body and the strength pure ; I make thee rich in children and rich in milk ;

15 (34). ‘ Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running towards the pastures that will give food to the child.

16 (34). ‘ As the sea Vouru-kasha is the gathering place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way :

‘ Thus rise up and roll along ! ye in whose rising and growing Ahura Mazda made everything that rises.

17 (35). ‘ In your rising away will the *Kahvuzi* ³ fly and cry, away will the *Ayêhi* ⁴ fly and cry, away will the *Gahi*, who follows the *Yâtu*, fly and cry.

¹ The plants that grow under the action of ‘ those stars that have in them the seed of waters ’ (cf. § 13).

² Cf. Yt. XII, 29.

³ ‘ He who diminishes glory, Ahriman ’ (Comm.)

⁴ ‘ Sterility, Ahriman ’ (Comm.)

IV.

[18¹. 'I drive away Ishirê and I drive away Aghûirê ; I drive away Aghra and I drive away Ughra ; I drive away sickness and I drive away death ; I drive away pain and I drive away fever ; I drive away Sârana and I drive away Sârastya. I drive away Ašana and I drive away Ašahva ; I drive away Kurugha and I drive away Ašivâka ; I drive away Duruka and I drive away Astairya ; I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

19. 'I drive away all manner of sickness and death, all the Yâtus and Pairikas, and all the wicked Gainis.

20. 'Â Airyamâ ishyô:—May the vow-fulfilling Airyaman come here, for the men and women of Zarathustra to rejoice, for Vohu-manô to rejoice ; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura !

21. 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yâtus and Pairikas, and all the wicked Gainis.

22. 'Yathâ ahû vairyô:—The will of the Lord is the law of righteousness !

'Kem-nâ mazdâ:—What protector hast thou given unto me . . . ?

'Ke verethrem-gâ:—Who is the victorious who will protect thy teaching . . . ?

23. 'Keep us from our hater, O Mazda and Ârmaiti Spenta ! Perish, O fiendish Drug ! Perish, O brood of the fiend ! Perish, O world of the fiend ! Perish away, O Drug ! Perish away to the regions of the north, never more to give unto death the living world of Righteousness !]

¹ §§ 18–23 = Farg. XX, 9–13.

FARGARD XXII.

It has already been seen that of all healers, the most powerful is the one who treats with the Holy Word (*Māthra Spenta*), that is with sacred spells (*Farg. VII, 44*). Of all sacred spells, the most efficacious is the *Airyamā ishyδ*, which forms the fifty-fourth *Há* of the *Yasna*. This is expressed under a mythological form in the following *Fargard* (cf. *Westergaard's Fragments, IV*).

Angra Mainyu having created 99,999 diseases, *Ahura* applies for remedy to the Holy Word (*Māthra Spenta*; §§ 1-5).—How shall I manage? asks *Māthra Spenta* (§ 16). *Ahura* sends his messenger to *Airyaman* with the same request.

This *Fargard* is unfinished or, more correctly, the end of it is understood. *Airyaman* comes at once to *Ahura's* call, and digs nine furrows. It is no doubt in order to perform the *Barashnūm*¹, by the virtue of which the strength of the demon and of the demon's work will be broken. The *Fargard* ends therefore with spells against sickness and against death, added to the usual spells of the ordinary *Barashnūm*.

I.

1. *Ahura Mazda* spake unto *Spitama Zarathustra*, saying: 'I, *Ahura Mazda*, the Maker of all good things, when I made this mansion², the beautiful, the shining, seen afar (there may I go up, there may I arrive!)

2 (5). 'Then the ruffian looked at me³; the ruffian *Angra Mainyu*, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, thou most glorious *Māthra Spenta*!

3 (8). 'Unto thee will I give in return a thou-

¹ See *Farg. IX*. ² 'The *Garōtmān*' (*Comm.*), *Paradise*.

³ And cast on me the evil eye; 'it was by casting the evil eye on the good creatures of *Ormazd* that *Ahriman* corrupted them' (*Eznig, Refutatio Haeresiarum II*). Cf. *Farg. XX, 3*.

sand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka¹, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

4 (12). 'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand females big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

5 (16). 'And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6 (20). 'Māthra Spenta, the all-glorious, replied unto me: "How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?"'

II.

7 (22). The Maker Ahura Mazda called for Nairyô-sangha²: Go thou, Nairyô-sangha, the herald, and drive towards the mansion of Airyaman, and speak thus unto him:

¹ The Genius of the good eye; see Farg. XIX, 37, and note.

² The messenger of Ahura Mazda. He is a form of Âtar, the Fire (Yasna XVII, 11 [68]).

8 (23). Thus speaks Ahura Mazda, the Holy One, unto thee :

‘I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I ascend, there may I arrive !)

9 (24). ‘Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand. and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow-fulfiller !

10 (26). ‘Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

‘Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

11 (30). ‘Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

‘Unto thee will I give in return a thousand females big with young, of all species of small cattle. I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

12 (34). ‘And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.’

III.

13 (38). In obedience to Ahura’s words he went, Nairyô-sangha, the herald; he drove towards the mansion of Airyaman, he spake unto Airyaman, saying :

14 (38). Thus speaks Ahura Mazda, the Holy One, unto thee : ‘I, Ahura Mazda, the Maker of all good things, when I made this mansion, the

beautiful, the shining, seen afar (there may I go up, there may I arrive!)

15 (39). 'Then the ruffian looked at me; the ruffián Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow-fulfiller!

16 (40). 'Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

17 (44). 'Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

'Unto thee will I give in return a thousand females, big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

18 (48). 'And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.'

IV.

19 (52). Quickly was it done, nor was it long, eagerly set off the vow-fulfilling Airyaman, towards

the mountain of the holy Questions¹, towards the forest of the holy Questions.

20 (54). Nine kinds of stallions brought he with him, the vow-fulfilling Airyaman².

Nine kinds of camels brought he with him, the vow-fulfilling Airyaman.

Nine kinds of bulls brought he with him, the vow-fulfilling Airyaman.

Nine kinds of small cattle brought he with him, the vow-fulfilling Airyaman.

He brought with him the nine twigs³; he drew along nine furrows⁴.

[21⁵. 'I drive away Ishirê and I drive away Aghûirê; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away Sârana and I drive away Sârastya; I drive away Azana and I drive away Azahva; I drive away Kurugha and I drive away Ašivâka; I drive away Duruka and I drive away Astairya. I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

22. 'I drive away all manner of sickness and death, all the Yâtus and Pairikas, and all the wicked Gainis.

23. 'May the vow-fulfilling Airyaman come here, for the men and women of Zarathustra to rejoice, for Vohu-

¹ The mountain where 'the holy conversations' between Ormazd and Zoroaster took place (cf. Farg. XIX, 11).

² According to Frâmjî, 'He brought with him the strength of nine stallions,' to infuse it into the sick man (cf. Yasht VIII, 24).

³ That is to say, 'the nine-knotted stick' (Frâmjî; cf. Farg. IX, 14).

⁴ To perform the Barashnûm, 'the great service of the Nirang-Dîn, through which all evil, moral and natural, including evil passions, disease, and death will be removed' (Wilson, *The Parsi Religion*, p. 341).

⁵ From the Vendidâd Sâda; as Farg. XX, 9-13.

manô to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura.

24. 'May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yâtus and Pairikas, and all the wicked Gainis.

25. 'Yathâ ahû vairiyô:—The will of the Lord is the law of righteousness. The gifts of Vohu-manô to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.

'Kəm-nâ mazdâ:—What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Âtar and Vohu-manô, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!

'Kē verethrem-gâ:—Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-manô and help whomsoever thou pleasest, O Mazda!

'Keep us from our hater, O Mazda and Ârmaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!']

FRAGMENTS OF THE NASKS.

I.

WESTERGAARD'S FRAGMENTS.

These are the fragments, nine in number, published by Westergaard in his edition of the *Zend-Avesta* (pp. 331-334).

I.

This formula, according to a modern *Ravâyat*, is recited while putting on new clothes.

1. Along with *Vohu Manô*, *Asha Vahista*, and *Khshathra Vairya*, pronounce thou, for the men and women of the holy *Zarathustra*¹, a word of celebration and sacrifice, with a modest (?) voice.

2. Pronounce thou that word, O *Zarathustra*, for sacrifice and prayer unto us, the *Amesha-Spentas*², that thereby sacrifice may accrue unto the Waters and the Plants, and unto the *Fravashis* of the righteous, and unto the *Yazatas* of the spiritual world and of this world, divine creatures, beneficent and holy.

II.

FARÎDÛN YAST.

The following formulas are exactly conceived in the style of the *Yast* formulas. The Iranian Hercules, *Thraêtaona-Farîdûn*, as conqueror of *Azi Dahâka*, is invoked against brigands.—*Azi* being

¹ For the faithful.

² The *Amesha-Spentas*, presiding over the different regions of nature, may be supposed to furnish the substance, of animal or vegetable origin, of which clothes are made. Cf. *Fragments to Vd. XVIII, 2.*

a Serpent, Thraêtaona appeared as well in a medical as in a heroic character: his Fravashi is invoked against itch and other diseases (Yt. XIII, 131), and his name is invoked in Tavîds (talismans) against illness, fever, and poison.

1. Fravarânê. I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura ;

For sacrifice, prayer, gratification, and glorification [unto Hâvani, &c.]

Khshnaothra. Gratification unto the Fravashi of the holy Thraêtaona, son of Âthwya.

Yathâ ahû vairyô.—The Râspi: The wish of the Lord ... (let this Zaotar proclaim it!)

The Zôt: Is the rule of Righteousness. Let the righteous man who knows it proclaim it!

2. We sacrifice unto Thraêtaona, son of Âthwya, holy, master of holiness, to save the pious worshippers from the brigand, from the robber, from the Karapans¹.

3. Yathâ ahû vairyô.

Yasnemêa. I bless the sacrifice and prayer and the strength and vigour of the Fravashi of Thraêtaona, son of Âthwya.

Ashem vohû. Ahmâi raêsêa².

III.

VÎSPA HUMATA.

A prayer which it is recommended to recite every morning, after the prayer of the Hâvan-gâh, and every night before going to bed.

1. All good thoughts, all good words, all good deeds I do willingly.

All evil thoughts, all evil words, all evil deeds I do unwillingly.

¹ 'The blind,' those who are blind to the Law of Ahura.

² The same formula as Yast III, 19.

2. All good thoughts, all good words, all good deeds will reach Paradise.

All evil thoughts, all evil words, all evil deeds will reach Hell.

And all good thoughts, all good words, all good deeds are the badge of the righteous for Paradise.

IV.

GLORIFICATION OF THE AIRYAMA ISHYÔ PRAYER.

This fragment is the twenty-third and last Fargard of one of the Gâthic Nasks, the Varshtmânsar, which was a commentary in vulgar Zend on the Gâtha texts. Its Pahlavi translation is found in the Dinkart, IX, 46. See the Airyama Ishyô itself, Yasna LIV, Vendîdâd XX, 11.

1. The Airyama Ishyô I declare, O pure Spitama, the greatest of all words; I created it as the most triumphant of all words. That is the word that the Saosyants¹ will pronounce.

2. Through it, I proclaim it, O Spitama, I become sovereign over my creation, I, Ahura Mazda; and through it Angra Mainyu, of the bad religion, shall lose the sovereignty over his own creation, O Spitama Zarathustra.

3. Angra Mainyu shall hide under the earth; under the earth shall the demons hide. The dead shall rise up, life shall come back to the bodies and they shall keep the breath.

V.

This fragment is composed of two series of invocations which differ only in the same manner as the Lesser Sîrôza differs from

¹ The great saints of Mazdeism, whose virtue and merits are to bring about the decisive victory of Ahura over Angra Mainyu and the production of the resurrection.

the Greater one, that is to say, the first is introduced by the word *Khshnaothra*¹, and the second by the word *yazamaidê*². These are two forms of *Khshnûman* for a *Darûn* celebrated on the *Bahrâm* day for the benefit of a member of the family who is travelling.

1. [*Khshnaothra*. Gratification] to Ahura Mazda, bright and glorious;

To the *Amesha-Spentas*;

To the well-shapen and tall-formed Strength;

To *Verethraghna*, made by Ahura, and to the crushing Ascendant;

To the Safety of the roads;

To the golden instrument³ and to the *Saokenta* mount, made by Mazda³;

To all the Gods.

2. We sacrifice (*yazamaidê*) to Ahura Mazda, bright and glorious.

We sacrifice to the *Amesha-Spentas*;

We sacrifice to the well-shapen and tall-formed Strength;

We sacrifice to *Verethraghna*, made by Ahura, and to the crushing Ascendant;

We sacrifice to the Safety of the roads;

We sacrifice to the golden instrument and to the *Saokenta* mount, made by Mazda;

We sacrifice to all the holy [Gods].

VI.

These are the formulas recited in the preparation of the *gîvâm* (the milk that mixed with *urvarâm* and *hôm* makes the *parâ-hôm*). Those formulas are found in the Pahlavi Commentary to the *Nîrangistân*, § 68. The milch-goat which is going to yield the

¹ Not expressed; the object is in the genitive case.

² 'We worship, we sacrifice to' (the object being in the accusative case).

³ See *Khôrshêd Nyâyis*, 8 (*Zend-Avesta*, part ii).

milk, is introduced into the Urvîs-gâh, whereupon the Mobed, after reciting three Khshnaothra and one Ashem vohû, pronounces the Fravarânê in the honour of the present Gâh and of the animal which is milked.

Fravarânê. I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura; [for sacrifice, prayer, gratification, and glorification unto Hâvani, &c.]

Khshnaothra. Gratification, for sacrifice, prayer, gratification, and glorification,

[If there is only one animal:]

To the Body of the Bull¹, to the Soul of the Bull; to thy soul, to thee (tava), O Beneficent Bull.

Yathâ ahû vairyô. The will of the Lord, &c. . . .

[If there are two of them:]

To the Body of the Bull, to the Soul of the Bull; to the soul of you both (yuvâkem), O Beneficent Bulls.

Yathâ ahû vairyô . . .

[If there are three of them:]

To the Body of the Bull, to the Soul of the Bull; to your soul (yushmâkem), O Beneficent Bulls.

Yathâ ahû vairyô . . .

VII.

These are the formulas pronounced during the preparation of the holy water or Zaothra. They are found in the Pahlavi Commentary to Nîrangistân, § 48.

The Mobed, taking in hand the two Zaothra cups, recites a Khshnaothra to the waters.

¹ *Gaur* has become the general name of all animal species. Cf. Vd. XXI, 1, n. 1.

1. Khshnaothra. Gratification, for sacrifice, prayer, gratification, and glorification,

To the Good Waters¹ and to all the waters created by Mazda ;

To the great Sovereign Apãm Napâd'², and to the water created by Mazda ;

To thee, O Ahurâni ³, [O Water] of Ahura !

Yathâ ahû vairyô.

[He puts the two cups on the surface of the water and says :]

2. We praise thee, O Ahurâni, [Water] of Ahura ; we offer unto thee good sacrifices and good prayers, good offerings, offerings of assistance.

[Then he dips them, takes them up and puts them upon the Urvîs-stone while he pronounces the following words :]

Yazatanãm, thwâ, ashaonãm, kukhshntîsha, us-bîbarâmi, rathwasêa berezatô, gâthâosêa srâvayôid :
'I take thee up, may'st thou gratify the holy Gods and the great Ratu.—Let him sing the Gâthas !'

VIII.

The following fragment, the text of which is most corrupt and defies translation, seems to be a curse to destroy an enemy.

1. May he perish in the year, in the month !

I, worshipper of Mazda, desire to make him perish by my spells. If a man utter them, the evildoer shall perish thereby quick and soon . . . May none be seized by that Drug !

¹ The waters of the present sacrifice.

² See Yasts and Sîrôzas, p. 6, n. 1.

³ The waters of the bowl from which the priest draws water. Cf. the Guimet Zend-Avesta, i, 409, n. 2 ; 416.

2. when Mahrkûsha¹ shall perish
and the army of the Drug shall be thrown down
and broken.

IX.

This fragment is as corrupt as the preceding one. It seems to be meant as a glorification of the Ahuna Vairya.

1. Yathâ ahû vairyô.

Give, O Mazda, the desired reward²,—a royalty befriending what is good³,—the desired reward that Religion deserves⁴.

2. Yathâ ahû vairyô. This is the Word pronounced by Mazda, the lordly Word, the Māthra Spenta, the undestructible and unfailing; the victorious, evil-destroying, healing Word; the victorious Word pronounced by Mazda; which utters and uttered health; victorious amongst all.

3. In it were uttered strength, victory, health, healing, prosperity, waxing and increase, according to that word in the Gāthas: 'all that can be wished for by your loyal servants⁵.'

He who relieves the poor makes Ahura King⁶.

4⁷. Let all the World of the Good Principle listen to this sacrifice, to this prayer, to this gratification, to this glorification!

We sacrifice to the pious Sraosha.

We sacrifice to the Great Master, Ahura Mazda

¹ Mahrkûsha, the demon who is going to send the deathly winters in prevision of which Yima is ordered to build the Var (see Vd. II, 22 and notes).

² From Yasna XXXIV, 14 a.

³ Yasna LI, 1 a.

⁴ Yasna LIV, 1 (Airyama ishyô).

⁵ Yasna LXV, 14 (= L, 11 d).

⁶ The last line of the Ahuna Vairya.

⁷ Yasna LXX, 6-7.

II.
ZEND FRAGMENTS IN THE ZEND-
PAHLAVI FARHANG.

The oldest Zend dictionary in existence, the so-called Zend-Pahlavi Farhang or Oyum-yak Farhang¹, contains a number of Zend sentences or fragments of sentences, which are adduced as instances of the Zend words. They amount to the number of seventy, of which forty-eight are new. We thought it necessary to give the translation of these forty-eight fragments only. The indications of pages refer to the printed edition.

1 a (pp. 6-7). aêdha. The skin on the head.

There are two, one greater and one lesser, as it is said in the Nîkâtûm²:

Which is the greater aêdha?—That one which is on the posterior part of the skull.

Which is the lesser one?—That one which is on the anterior part of the skull.

1 b (p. 7). The head (vaghghanem) of a man.
One bone of the skull.

¹ Haug-Hoshangji, *An Old Zend-Pahlavi Glossary*, Bombay, 1867.

² The Nîkâtûm is the fifteenth Nask, the first of the seven Legal Nasks. It contained thirty Fargards, the third of which, named Rêshistan (a treatise on the wounds), gave an enumeration of the divers members of the body, numbering seventy-six. The fragments 1 a-1 b are very likely taken from that Fargard.—For an analysis of the Nîkâtûm, see *Dinkart VIII*, ch. 16-20 (in *West, Pahlavi Texts, IV*).

All the strokes that [have pierced] the skull are counted [tanâfûhr]¹.

The others shall pay the *hvara*² penalty.

2 a (p. 9). With victorious eloquence.

2 b. A fine, well considered, well balanced, obedient³ speech.

2 c. An honest man who knows how to speak, for instance, a wise man who makes intercession⁴.

2 d. One whose words are accepted.

3 (p. 11). Sovereign, unopposed.

4 (p. 11). Good renown here below, and long bliss to the soul⁵.

5 (p. 11). All the bodily world shall become free from old age and death, from corruption and rot, for ever and ever⁶.

6 (p. 12). A horse of first value, amongst the finest of the country, is as much as four oxen and four cows three years old.

7 (p. 12). As much as this earth.

¹ Which implies a punishment of two hundred Sraoshô-karana strokes. The words in brackets are wanting in the text: they are supplied from the Pahlavi translation.

² The *hvara* or *khôr* penalty: thirty strokes with the Sraoshô-karana (Vd. IV, 30, 31).

³ In accordance with the instructions of the Ratu or Dastûr.

⁴ Who makes *Gâdangô*: see Tahmuras' Fragments, XLVII, note.

⁵ Good renown in this world and bliss in the other. Cf. Yasna LXII, 6; Yast XVII, 22, and Tansar's letter to the King of Tabaristan: 'He may be called a great king who takes more to heart the weal of the future than the present time, in order to deserve a good name in this world and a good seat in the next.' (Journal Asiatique, 1894, I, 512-513).

⁶ Cf. Yast XIX, 11, 23, 89; XXIV, 45.

8 (p. 12). The smallest of those stars is as large as the head of a man of middle size ¹.

9 (p. 12). An ashti in front, as much in depth ².

10 (p. 13). There where the sun rises.

11 (p. 13). There where Ahura Mazda will give you prosperity.

12 (p. 14) ³. He who to a plaintiff does not proffer place, ordeal, and time of appointment ⁴;

and all the operations of justice, conformable to the law and the rule, worked out by the Ahu and the Ratu, according to the laws of Asha Vahista . . .

13 (p. 14). He who says to a man : Make amends unto me.

14 (p. 14). When two men appoint a time ⁵ . . .

15 (pp. 14-15). As long as he has life.

16. And the young Gayô-Maratan ⁶.

17. In the time when those men were, O Zarathustra !

¹ ' Amongst the stars (says the Greater Bundahish), the larger ones are as large as a *ka-kâi*-house (?); the middle stars are as large as a *cahârakân naptishu* (?); the lesser ones are as large as the head of a domestic ox. The moon is as large as a riding-ground, two *hâsars* long; the sun is as large as *Irân-Vêg*' (thus in Anaxagoras' astronomy the sun has the dimensions of Peloponnesus).—From a comparison between the Greater Bundahish and the Zend passage quoted in the Farhang it appears that the measurement of the stars was discussed several times and not without slight variations in the Avesta (most likely in the cosmological *Dâmdât Nask*).

² Cf. Vd. XIII, 30.

³ This fragment and the two following seem to be taken from the *Nikâtûm Nask*.

⁴ The defendant, if conscious of his innocence, will propose that he should go through the whole process of one of the judicial ordeals.

⁵ For an ordeal.

⁶ *Gayô-Maratan*, *Gayômar*d, the first man. Cf. Yt. XIII, 87.

- 18 (p. 15). To the lesser man labour, to the greater one, commandment (?).
19. On went Pourusaspa, on go these sons of Thraêtaona's (?).
20. He makes himself guilty of the yâta sin ¹.
- 21 a (p. 16). A year's delay for a vîrô-mazô contract ².
- 21 b. They ³ boiled up, they fell back.
22. yaêtus zaêmanô (?)
23. yaosêina surahê (?)
24. Let one pluck stems, three stems ⁴.
25. The edge of a razor.
26. If they have come [or have not come].
27. The progeny and son of Ahura Mazda.
- 28 (p. 17). The several sorts of corn.
29. I offer up the sacrifice to the Frazdâna waters ⁵.
30. Who is the judge who knows the law ?
It is the one who sees the due decision ⁶.
- 31 (p. 18). And clothes magnificently wrought.
32. Lands fit for tillage.
- 33 (p. 19). All the agreements in the world.
- 34 (p. 23). . . . happiness with his eyes ⁷.
- 35 (p. 30). Goods carried by force.
- 36 (p. 31). gathwô-stakad.

¹ Yâta, yât: the sin of breaking a man's leg.

² A contract to the amount of a man (valued 150 istirs=500 dirhems).

³ The waters. ⁴ For the Baresman (Yasna LVII, 6).

⁵ A river or lake in Saistan, where Vishtâspa sacrificed to the Goddess of Waters (Yt. V, 108).

⁶ He sees the right and legal decision which results from the facts of the case.—Cf. West, Pahlavi Texts, IV, 64, note.

⁷ This refers to the good eye, to some beneficent being who sends luck with his look: cf. Yt. XIX, 94, and reversely Yasna IX, 29.

37. thwām khratus (?)
38. Which, recited to Mazda, protects the end¹.
- 39 (p. 38). The fire of Ahura Mazda receives food three times in summer, twice in winter²; thus does the fire of the faithful man³.
- 40 (p. 39). Fifteen sheep, their hind-feet.
- 41 (p. 40). Anywhere in this world.—Whosoever in the bodily world.—Whatsoever of the world of the good principle.
- 42 (p. 41). *kvaiti aêtshaya* (K°. *aêtshaya*).
43. As much as twelve steps *antare thwām* (?)
44. Twice a *Dakshmaiti* is a *Yugyasti*⁴.
Twice as much as a *Hâthra* is a *Takara*⁵.
- 45 (p. 42). From the coming of the light⁶ . . .
- 46 (p. 43). The longest day is the day of twelve *Hâthras*⁷.
47. The shortest *Hâthra* is of three words⁸.

¹ This refers perhaps to the *Ashem Vohû*, which, being recited by a man with his dying breath, saves his soul (Yt. XXI, 15).

² The fire is fed three times a day in summer, at the three *Gâhs* of the day; only twice in winter, as in winter there are only two *Gâhs*, the *Rapithvin* being included in *Hâvan*.

³ There will be two meals in winter, one in the morning, another in the evening. In summer there is a third meal, at noon (cf. *Yasna IX*, 11).—The passage thirty-nine is taken from the *Sakâtûm Nask* (cf. *West, Pahlavi Texts, IV*, 480).

⁴ A *Yugyasti* being 16,000 paces, a *Dakshmaiti* is 8,000 paces (cf. *West, ibid.* 56, note).

⁵ A *Hâthra* being 1,000 paces, a *Takara* is as much as 2,000 paces.

⁶ The coming of the light (*raotanghâm fragati*) is the name of the last watch of the night.

⁷ *Hâthra* is a measure for time as well as for space. 'A summer day (says the *Bundahis*, XXV, 5) is of twelve *hâsars*; a winter day is of six *hâsars*.'

⁸ The uses and values of the *Hâthra* are most diverse: as a measure for short intervals of time, it is the time needed to pronounce three words.

48. Three steps of that sort of steps ¹.
Here is for the judge, here is for the witness ².
Here is for the suit, here is for the suitors.

¹ The complete meaning of the sentence would seem to be :
'The judge and the witness stand in a circle of three steps' (Farhang).

² The Farhang has : 'All the speeches of the suit ought to be held within three steps ; and both pleaders—both defendant and plaintiff—should stand within a circle of three steps ;' so that everybody may hear distinctly the whole of the debate.

III.

ZEND FRAGMENTS QUOTED IN THE PAHLAVI COMMENTARY OF THE YASNA.

YASNA IX, 1, 3¹.

Mithrô zayâd Zarathustrem.

‘Mitra armis (?) Zoroastrem . . .’

These words are found in the Commentary to the beginning of the Hôrn Yasht: Haoma approached Zarathustra ‘while he was washing the fire-altar and singing the Gâthas,’ and Zarathustra asked him who he was. The Commentary here observes that Zarathustra had recognised Haoma; ‘as it appears from the passage, Mithrô zayâd Zarathustrem, that he knew him, that he had already had appointments with most of the Izeds and was well acquainted with them.’—That passage, quoted as usual by its first words, is very likely taken from the Spand, the Nask occupied with the legend of Zoroaster.

YASNA IX, 1, 4.

amereza gayêhê stûna.

This quotation refers to the time when everybody will be immortal without a body. It may be translated by conjecture.

‘The column of life² [made] marrowless.’

YASNA IX, 8, 27.

Kô thwãm yim Ahurem Mazdãm.—‘Quis te, Ahura Mazda . . .?’

This quotation comes after the description of the three-headed

¹ The first Arabic number refers to Geldner’s, the second to Spiegel’s edition.

² The spine.

serpent, *Asi Dahâka*. Its beginning reminds one of a similar and perhaps identical question in *Vendîdâd XVIII, 61*: *Kô thwãm yim Ahurem Mazdãm mazistaya inti inaoti*, 'Who grieves thee, Ahura Mazda, with the sorest grief?'

YASNA IX, 11, 35.

K hshvaêpaya vaênaya baresna (or *barenus*).

The horned serpent, *Asi Srvara*, whom *Keresâspa* killed, had yellow poison, a thumb thick, streaming over its body, *khshvaêpaya vaênaya baresna*, 'by the anus, by the nose, by the head (?).'

YASNA XVII, 55 (ed. Spiegel).

apagayêhê.—Privation of life . . .

First word of a quotation which appears in passages intended either to prolong life and deprecate the death of a friend (generally under the form: may there be no room for *apagayêhê*, *XLI, 7*; *XLII, 1*), or to wish death to an enemy (*XLV, 4*; *XLVIII, 10*; *LII, 8*; *LXI, 10*; ed. Sp.)

YASNA XXXI, 20 b (ed. Spiegel).

višhâka (= *višhâadka*, 'also of poison,' at the end of *XLVIII, 11 d*, in the best MSS.)

Descriptive of the bad food supplied to the wicked in hell, the *vishayâadka vish-gaitayâadka* of *Yt. XXII, 36*.

YASNA LVI, 1, 1 (ed. Spiegel).

barôithrô-taêzem.—See Fragments at *Vd. XVIII, 14, 33* (Sp.)

YASNA LXIV, 48 (ed. Spiegel).

pâdhavê zâvare gava aza srûma.

A corrupt quotation in the MSS., from *Yt. XVI, 7*.

IV.
ZEND FRAGMENTS QUOTED IN THE
PAHLAVI COMMENTARY OF
THE VENDÎDÂD.

VENDÎDÂD I, 2¹.

asô râmô-dâitfm nôid' aogô-râmistãm.

‘A place that gives pleasure, though not absolute pleasure.’

This refers to the present condition of the countries, marred by Ahriman's operations; every man finds his own country delightful, however much its charm may have been spoiled by Ahriman.

paoirfm bitfm.—‘Firstly, secondly.’

‘Firstly, the good operation was done for that country; secondly, after the Genius of the Earth had done all its operations in that country, the work of opposition came against it. In other terms, two things: one at the time of creation, the other afterwards.’

âad ahê paityârem.—‘Then to this an opposition.’
mash mâ rava shathãm haitfm.—(?)

VENDÎDÂD I, 4.

It is known that [in the ordinary course of nature] there are seven months of summer and five of winter².

¹ The last five lines in note 2, page 3 above are to be replaced by the following: Clause 2, in the Vendîdâd Sâda, is composed of Zend quotations in the Commentary: for which, see below, Fragments to the Vendîdâd.

² Whereas in Airyana Vaêgô there are ten months of winter and two of summer.

VENDÎDÂD I, 15.

From there¹ they come to kill and strike at heart, and they bring locusts as many as they want.

VENDÎDÂD I, 16.

vaêdhanghō nôid uzôis².—Of knowledge, not of love (?)³.

Refers to 'Ragha of the three races,' the native place of Zoroaster's mother.

VENDÎDÂD I, 19.

'From the Eastern river to the Western one' (= Yt. X, 104).

VENDÎDÂD I, 20.

'And the taozya (?)⁴ oppression of the country.'

VENDÎDÂD II, 6 (see above, p. 12, note 1).

'Although Yima did not teach the law and train pupils, he was nevertheless one of the faithful and a holy man, and rendered men holy too(?).'

'That he was one of the faithful⁵ appears from this passage:

¹ From the Haêtumant country (Saistân). See above, Vd. I, 15, note 1.

² The word dahâkâi, found only in K², is probably an unfortunate accretion to uzôis read as asôis.

³ Ragha knows the truth, but does not like it. Unbelief is dominant there (Vd. I, 16).

⁴ According to the greater Bundahis, taozya means tâgîk, 'Arabic.' Arab tribes were established in the basin of the Rangha (the Tigris) long before the Arab conquest.

⁵ vêh-dîn, a member of the Zoroastrian community (though prematurely so).

mrûidhi tad mâthwem yad aêmêid yô daêva.—

“ Say that formula which even the Daêvas . . . ”

‘ That he was holy¹ appears from this passage :

“ We sacrifice to the Fravashi of the holy Yima, son of Vîvanghat”’ (Yt. XIII, 130).

‘ That he rendered men holy too (?)² appears from this passage:

abaresnva pasêaêta asâra mashyâkaêibyô³.’

The Commentary then proceeds to state that Yima lost by his sin the gift of immortality, and remarks that Gim and Kâûs were both created immortal (a-ôsh) and became mortal by their own fault.

‘ For Gim this appears from the following passage :

“ Soon he changed this⁴ to death by the fault of his tongue⁵.”’

‘ For Kâûs it appears from this passage :

“ Thereupon he⁶ let him flee away ; whereupon mortal he became⁷.”’

¹ ahlav, that is, ‘one of the blessed.’

² Literally, ‘he put the distinctive character of it in the body of man.’

³ Literally, ‘without a head, afterwards, without a chief, for men.’

⁴ His immortality.

⁵ ‘When he took delight in words of falsehood and error’ (Yt. XIX, 34) ; when he claimed the name and the worship of a god.

⁶ Neryosengh, who was in the act of putting Kâûs to death.

⁷ A quotation from the Sâtakar Nask, in which the legend of the greatness and fall of Kaî-Kâûs was told in full detail. Kaî-Kâûs had become king of the seven Karvares of the Earth (cf. Yt. V, 46), and all demons and men were obedient to his word ; he built seven palaces in the middle of Alborz, one of gold, two of silver, two of steel, two of crystal ; and if men, broken down by age and on the point of breathing their last, were taken round his palace, they recovered at once strength and youth. But the demons, whom he kept in bonds, took counsel how to get rid of him ; and to achieve

VENDĪDĀD II, 16.

The Commentary infers from the threefold proceeding of Yima towards the South that, on entering upon any new enterprise, one must go three steps southwards and recite an ahuna vairya.

‘That his creation [of the earth] became more beautiful [towards the South] appears from the passage :

usehistaḍ gāus barad danhus.—“The ox rose up, the land bore [fruits].”’

‘That one must recite an Avesta text appears from the passage in the Pa[sû]shûrûn¹:

srīra ukhdha vaēau sāsanghām.—?’

‘That that text is the Ahunvar appears from the passage Ahunô vairyo².’

his ruin inspired him with a disgust of his earthly sovereignty and a longing for the Kingdom of the Gods. Accordingly he went over Alborz with an army of demons and wicked men, and rushed down to the border of Darkness : there he erected a statue of clay to the Fortune of the Kaianides. Then he entered into a struggle with the Gods, and the Creator recalled to himself the royal Glory of the Kaianides, and Kâûs’ army fell from above down to the earth; Kâûs himself being carried along the Frâkh-kart Sea (the Caspian Sea). And a man, closely united to him, ran after him, and after that man ran the messenger of Auhmazd, Neryosengh. And that man, who was the still unborn Kai-Khosrav, cried out: ‘Kill him not, O Neryosengh! For if thou killest him, there will be no destroyer of the chief of Tûrân: for to this man Syâvakhsh shall be born, and to Syâvakhsh, I, Kai-Khosrav, shall be born, who am going to destroy Tûrân and its king and its armies.’ Neryosengh, rejoiced by these words, thereupon let Kai-Kâûs away; thereupon he became mortal (Dînkart IX, 22, 4-12).

¹ Perhaps the Pasûs-haurvastân Fargard in the Ganbâ-sar-nigat Nask (West, Dînkart VIII, 23, § 19?).

² Perhaps the passage meant is Vd. XI, 3: ‘The Ahuna Vairya preserves the person of man.’

VENDĪDĀD II, 20 a (Westergaard).

‘Then Yima drew to a close the holy first millennium of years¹.’

VENDĪDĀD II, 20 b.

avaiti bāzô.—‘Of the same thickness . . .’

‘That Gim, three times, made the earth as large as it was before, appears from the passage :

avaiti bāzô.’

VENDĪDĀD II, 20 c.

‘Auhrmazd kept this world for three thousand years in a spiritual shape ; for three thousand years he kept it in a material shape, but without any opposition ; three thousand years elapsed from the coming of the Opposition to the coming of the Religion ; three thousand years will elapse from the coming of the Religion to the resurrection. As follows from the passage :

Kvantem zrvānem mainyava stis ashaoni dāta as.

“How long did the holy creation remain in a spiritual form ?”’

VENDĪDĀD III, 14.

nôid makhshi-beretô.—‘Nor brought by flies’ (= Vd. V, 3 ; see above, p. 50).

yô vîsad aêtayām² zaotrām âtarem â frabarôid.

‘It appears from this passage that if a man throw his

¹ For three times three hundred years Yima had governed and increased the earth : the last century of his millennial reign was passed in building and organising the Var. (Cf. above, p. 14, note 1.)

² aêtayām in M¹ and B¹ (West) ; Spiegel has aêyām, Westergaard has aêvām.

dast-shô¹ into the water, it is as if he had thrown hêhr into the fire.'

yatha narem duskâ zaretem.—'A righteous man bowed down with age' (see the passage given in full in the Tahmuras Fragments, § 38).

'It appears from this passage that throwing hêhr into water or fire is as bad as casting nasâ (dead matter) on one of the faithful.'

paoiryâ upaiti paoiryâ nishasta.—'For the first time he comes near unto her, for the first time he lies by her' (= Vd. XVI, 15).

VENDĪDĀD III, 15.

yâ nars hvâ-aothremahê yatô.—?

Words inserted in the London manuscript (L⁴) after the word huskô-zemôtememka, as also in Vd. V, 46.

VENDĪDĀD III, 27.

bâdha idha âfrasâni danhubyô.—?

VENDĪDĀD III, 40.

yôi henti ainhau zemô kanenti.

'Those who bury [corpses] in this earth.'

yô nars ashaonô iririthushô zemê kehrpa nikainti.

'He who buries the corpse of a righteous man who has departed . . .'

This passage is quoted by Vindâd-gûshnasp, as establishing that for every one of the worms that eat up the buried corpse, the man who did the burying is liable to a tanâfûhr penalty.

¹ The water in which he has washed his hands.

VENDĪDĀD III, 42.

spayēiti.—‘ It takes away.’

An abridged expression of the principle that the Zoroastrian religion has an atonement for every crime, and that it takes away his sin from the man who confesses and expiates it (see Vd. III, 41 seq.)

parā kavahmād nered.—‘ Away from any man.’

nōid marām pairistem.—. . . ?

vanghavē mananghē.—‘ To Vohu Manō.’

tūiryanām dahyunām.—‘ Of the Turanian nations.’

‘ Gō-gūshnasp said : “ In every religion there are righteous men, as appears from the passage—Of the Turanian nations ; ” ’ (that is to say, from the passage : ‘ We worship the Fravashis of the holy men of the Turanian nations ; ’ Yt. XIII, 143).

VENDĪDĀD IV, 1.

yad nā kasvikāmēina.—‘ The man who [entreated by one of the faithful,] does not [give him] anything, be it ever so little, [of the riches he has treasured up] (quoted from Vd. XVIII, 34).

yavad vā aētē vata framrvāna maēthemnahē hvai pairi geurvayēiti.

‘ While he pronounces these words: “ as long as he keep in his house (his neighbour’s property), as though it were his own ” ’ (Vd. IV, 1).

VENDĪDĀD IV, 10.

nava drugaiti khshathraēibyō.

‘ The Mihir-drug (the man who does not keep his word) does harm ; nava drugaiti khshathraēibyō (khshōithraēibyō ?).’

That is to say, the evil consequences of his perjury extend to nine cities around ; he ruins his own city and the neighbouring ones (cf. Mihir Yast, 18).

West proposes to translate *khshathraëibyô* 'guardianships, holdings of property, *sardârîh.*' 'The breach of promise subsists in one's offspring (*zîyâk*, *MI*⁹), *nava drugaiti khshathraëibyô*, "it deceives for nine holdings of property," that is to say, for nine generations. West observes this would agree with Neryosengh's definition of *nabânazdistâ*. It agrees also with the next quotation :

nerebyô hô dâdrakhti.—[That sin] 'takes root in men.'

'The sin of perjury subsists in the child born after the perjury : *nerebyô hô dâdrakhti.*'

pairi aogastarô zî ahmâd.—'It becomes more violent than that (or thereby).'

VENDĪDĀD V, 2, 4.

dâyata dâitya pairisti (read *pairista*).—'Give lawful, well-examined wood¹.'

vtasti-drâgô frârâthni-drâgô.—'On a *Vtasti* all around [if the wood be dry], on a *Frârâthni* all around [if it be wet].—An abridged quotation from *Vd. VII, 29*.

VENDĪDĀD V, 7.

yêzi vasen mazdayasna zâm raodhayen.

'If worshippers of Mazda want to till that piece of ground again' (from *Vd. VI, 6*).

On the text : 'When a man goes away, it is by the will of Fate he goes' (*Vd. V, 9*), the Commentary observes :

'The boon that has not been destined for a man never comes to him, as appears from the passage :

¹ Wood perfectly dry and ready for the fire ; cf. *Vd. XIV, 2*, note 4.

gairi masô anghô aêtahê.— . . . ?

‘The boon that has been destined for him comes to him through his own active merit :

anyô eredvô-zangô hvarenô.—“Another man, of a steady leg¹, [conquers] glory.”

‘He loses it by his own fault² :

âad hvarenô frapiryêiti.—“He loses his Glory.”

‘If evil has been destined for him, he can repel it through his own active merit :

‘[I see no way to kill Spitama Zarathustra], “so great is the glory of the holy Zarathustra” (Vd. XIX, 3).

aêshâmka narãm.—“Of these men . . .”’

VENDÎDÂD V, 19, 21.

kaïti henti urvaranãm saredha.—‘How many sorts of plants are there?’

anghvãm daênãm.—‘His soul and his religion³.’

VENDÎDÂD V, 34.

‘Let no man alone by himself carry a corpse’ (= Vd. III, 14).

‘[If the Nasu] has [already] been expelled’ (= Vd. VII, 30).

VENDÎDÂD VI, 26.

barô aspô vazô rasô.—*barô* applies to horse-riding, *vazô* applies to chariot-driving.

¹ A sign of strength and agility (Yasna LXII, 5 ; Yt. X, 6r).

² Like *Gim* or *Kâûs* ; see above, p. 262.

³ His life, the whole of his actions, judged from the religious point of view.

VENDĪDĀD VII, 43.

bivakayêhê.

This seems to be the name given in the Rat-dât-ît Nask to two passages in the Vendîdâd on medical examinations and doctors' fees (Vd. VII, 36-40; 41-43), or to a passage in that Nask treating of the same subjects.

stavanô vâ pûiti pâidhi davaisnê vâ.—?

VENDĪDĀD VII, 52.

§§ 53-54 in the Vendîdâd Sâda are composed of quotations in the Pahlavi Commentary in support of §§ 51, 52: 'He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet (paititem); his sins in thought, word, and deed are atoned for (uzvarstem).'

paititem u vaêô-urvaitis u yaêka (read yavaêka).—
'Patet and right of speech and for ever and ever'.

'Wherever the Avesta has paititem, or vaêô-urvaitis, or yaêka (read yavaêka), it means that the margarzân sinner has a tanâfûhr sin suppressed and a merit (karfak) of the same value substituted for it.'

adhaka henti paretô-tanunâm syaothnanâm uzvarstayô.—'And these are the ways of undoing deeds that make one peshôtanu.'

yathaka dim ganad Spitama Zarathustra yim viptem vâ.—'And if he kill the sodomite, O Spitama Zarathustra!' (cf. p. 113, n. 4).

'From this passage it appears that killing a sodomite is equal to paititem.'

¹ Paititem represents the formula, 'his sins in thought, word, and deed are remitted as they would be by a Patet.'—vaêô-urvaitis appears to stand for some formula meaning that the sinner is henceforth vaêô-urvaitis, that is to say, his word recovers authority (cf. Afrîngân Gâhânbar, VIII b).—yaêka (read yavaêka) means that his sin is cancelled for ever.

yaska dim ganad Spitama Zarathustra vehrkem yim bizangrem daêvayasnem peshô-tanvê.—‘And he who should kill, O Spitama Zarathustra! a two-footed wolf, a Daêva-worshipper, for a peshôtanu deed.’

‘From this passage it appears that killing an infidel (anêr-ê) is as much as *yavaêka*, that is to say, his sin is rooted out of him [for ever].’

vakô-urvaitis.—‘The right of speech.’

haithim ashavana bavatem.—‘Both become manifestly holy¹.’

vispem tad paiti framarezaiti dusmatemka.

[The celebration of the Avesta office] ‘cleanses the faithful from every evil thought,’ [word, and deed]² . . .

The following quotations refer to the balance of deeds, the rules of which are stated in the *Arđâ Virâf*:

‘For every one whose good works are three *Srôshô-karanâm* more than his sin, goes to heaven; they whose sin is more, go to hell; they in whom both are equal, remain among these *Hamêstagân* till the future existence³.’

‘*Gô-gûshnasp* says: during the *sitôsh*⁴, sin and merit are compared:

yad hê avad paourum ubgyâitê.—“If it outweighs so much . . .”

‘If sins outweigh the merits by three *Srôshô-karanâm*, [he shall stay] in hell till the day of resurrection:

âtare vanghaud vanad.—?

‘If sins and merits are equal, [he shall stay] in the *hamêstagân*.

¹ Their salvation is assured.

² Cf. *Vd.* III, 42.

³ *Arđâ Virâf* VI, 9–11.

⁴ The *sadis*, or the three nights that follow death.

hām-yāsaiti.—[The man in whom falsehood and purity] “meet equally” (= Yasna XXXIII, 1 c).

‘If the merits outweigh the sins by three *Srōshō-karanām*, [he shall go] to the heavens :

ainhau âtare vanâd.—?

‘If he has offered up a sacrifice, his merits are above his sins by one *tanâfûhr*, and he goes to the *Garôthmân* :

aêtahê thnasad d’bishanguha.—?

‘Afrag says: the words

avavadkiâ yatha hvô peresahê

show that more than one *tanâfûhr* is needed. Some say four *tanâfûhrs* are needed :

yô tûiryâbis.—“*Qui quartis*.”

tishrâm khshapanâm.—[The tortures] “of the three nights¹.”

VENDÎDÂD VII, 72.

yêzi aêshâm patarô ishare-stâitya.—‘If their fathers at once . . .’

The Pahlavi text is too corrupt for the connection between the quotation and the Zend text to be clear.

VENDÎDÂD VIII, 22, 74.

yatha makhshyau perenem yatha vâ aperenahê.—‘As much as a fly’s wing, or of a wingless . . .’ (?)

74. Burning a corpse is a capital crime. Is it allowable to burn the living?

‘*Gô-gûshnasp* said: If it is for punishment, it must be done

yad ahmi (or hama) ava (avi) nôid aoshem nadhō saosunkâyô.—“In such a way that death should not be produced by burning.”’

¹ Cf. Yt. XXII, 19–36; or Bundahis XXX, 16.

VENDĪDĀD VIII, 80.

The domestic fire smites the demons only at midnight; the Bahrām fire, if called by its name Bahrām (Varahrân, victorious), smites them by thousands at every moment. That appears from the passage :

aogaiti.—‘ He calls him . . . ’

VENDĪDĀD VIII, 103.

fravairi (r. frakairi) frakerenaod vâstrê verezyôid.
—‘ He may then sow and till the pasture fields ’ (cf. below, Vd. XIX, 41).

VENDĪDĀD IX, 32.

nava vibâzva drâgô.—‘ A space of nine Vibâzus square ’ (Vd. IX, 2).

pankadasa zemô han̄kanayen.—‘ Fifteen times shall they take up dust from the ground ’ [for him to rub his body ; Vd. IX, 30]

‘ If the man who is being cleansed does not perform the *pankadasa*, the whole of the operation is null and void.’

VENDĪDĀD XII, 7.

kaininô hvatô puthrem.—‘ A young woman [who kills] her own child . . . ’

This is very likely a quotation, similar to Vd. XV, 10, which crept from the old Commentary to Vd. XII, now lost, into the Sâda text.

VENDĪDĀD XIII, 9.

If a man kill a dog, the dogs that guard the *Kinvad* bridge will not help him against the demons in his passage from this world to the next. ‘ Some mean thereby the divine keepers of the bridge,

yayau asti anyô Rashnus Razistô.—“ Of whom one is Rashnu Razista ¹.” ’

¹ See Yast XII.

VENDĪDĀD XIII, 34.

vaēibya naēmaēibya.—‘By the two sides’ [of the collar they shall tie it; Vd. XIII, 30].

VENDĪDĀD XIII, 48.

spānahē.—‘Of the dog-kind.’

VENDĪDĀD XV, 10.

‘If an unmarried woman bear a child, without fault of her own, and a relation, to save her honour, acknowledges the child, and the members of the family acquiesce in it, from that time they shall protect her,

avavata aogangha yatha yad *panka* narô.—“With as much energy as five men.”’

VENDĪDĀD XVIII, 1.

‘The paitidāna or padām¹ falls by two fingers below the mouth. That appears from the passage :

baē-erezu-frathanghem. . .—“On a length of two fingers.”’

VENDĪDĀD XVIII, 2.

baē-erezu âi ashâum Zarathustra.—‘By two fingers, O holy Zarathustra!’ (see preceding fragment).

‘The serpent-killer (*khrafstraghna*, *mâr-kûn*) may be made of any substance; leather is better, as appears from the passage :

Vohu Manangha *ganaiti apemkîd* Angrô Mainyus.—“He repels Angra Mainyu with Vohu Manô².”’

¹ See above, p. 172, note 10.

² Vohu Manô as the Amshaspand of cattle; see above, pp. 215-216, note 6.

VENDÎDÂD XVIII, 14.

barôithrô-taêzem.—‘His sharp-pointed weapon.’

Said of Sraosha, ‘who goes through the bright *Hvaniratha* Karshvare, holding in his hands his sharp-pointed weapon’ (*Yasna* LVII, 31).

*hvtâ*¹ *frashusaiti* *Sraoshô* *ashyô*.—‘The pious, sovereign Sraosha advances’ [over *Arezahi* and *Savahi*].

VENDÎDÂD XVIII, 44.

‘As large as the top joint of the little finger’ (*Vd.* VI, 10).

VENDÎDÂD XVIII, 70.

The word *afsmanivau*² is interpreted :

yad antare veredhka marega (*W. asma-rega* ; read *sparega* (?) = Persian *siparz*).—‘What is between the kidneys and the spleen.’

VENDÎDÂD XIX, 41.

nazdistâd *danhâvô* *yaozdâthryâd* *haka* *frakairê* *frakerenaod* *vâstrê* *verezyôid* *pasus-hvarethem* *gavê* *hvarethem*.—‘When he has been cleansed in the next inhabited place, he may then sow and till the pasture fields, as food for the sheep and food for the ox³.’

¹ *hvtâ* is the Pâzand transcription of *khûtâi*, translating *âhûirya*.

² *afsmanivau*, entrails (?); see above, p. 207, note 2.

³ Quoted, in an abridged form, in *Farg.* VIII, 103, with reference to the unclean man who finds himself in the country, far from any inhabited place.

V. TAHMURAS' FRAGMENTS.

These fifty-three Zend fragments, of which only ten were already known, are found in a sort of Pahlavi catechism of questions and answers, contained in a manuscript belonging to the well-known Pahlavi scholar, Tahmuras Dinshawji Anklesaria, at Bombay, who most kindly let me have a copy of the Zend texts. These texts are quotations introduced into the answers in support of the dogmatic statements contained in those replies; and sometimes they are not given in full, but only announced by their first or some other typical words. We had not the whole of the treatise at hand, so that the circumstances of which the Zend quotations were explanatory are unknown. However, the Pahlavi translation which accompanies the Zend text, and which, in the cases when the quotation is abridged, is more complete than the fragment given, offers generally sufficient help for a correct understanding of the original.

Tahmuras' manuscript is Irânt (written in Persia): it was finished on the 19th day (Farvardîn) of the 8th month (Âvân) of the year 978 after the 20th year of Yazdgard, that is to say, in 1629, by Frêdûn Marzpân. It was copied from his father's copy of a manuscript written by Gôpatshâh Rustam, who himself transcribed from a manuscript by Kai Khosrav Syâvakhsh, who lived in the last quarter of the fifteenth century. The text is sufficiently correct to allow of the task of translation, as most of the barbarous forms, in which it is not deficient, generally find their explanation in the Pahlavi translation. Though we have already published the text in our French translation of the Avesta, yet as it has not been hitherto incorporated in any general edition of the Avesta, we have thought it useful to have it reprinted here, for the use of those who have not access to the editio princeps. As to the Pahlavi translation, which was our principal and best guide in the interpretation of the text, we beg to refer to the Commentary in our French Avesta, where it is given in full.

V. TAHMURAS' FRAGMENTS.

V.

1. *Mazdau avad od ol vakhshad mananghau* (Yasna XXXI, 6 c).

VI.

2. *Frôtâis vispâis kanvatô frafrâ peretûm* (Yasna XLVI, 10 e).

VII.

3. *Vehrkâi hizvãm adadhâiti yô razrazdâi* (read *azrazdâi*) *mãthrem kistê*.

VIII.

4. *Mã kis ad ve dregvatô mãthrãskã gústã sãs-nauskã* (Yasna XXXI, 18 a).

5. *Åzi demãnem visem vã shôithrem vã dahyûm vã ádad* (ibid., b).

6. *Dusitãkã marekaekã athã is rústãk sãzdûm snaethisã* (ibid., c).

¹ The missing paragraphs are those which contain no Zend quotations.

² Mazda reigns in man when Good Thought (Vohu Manô) is predominant in him; that is to say, he reigns in the righteous and through the righteous.

³ 'All those whom I shall impel to address their prayers to you, O Ahura Mazda!' that is to say, all those whom I shall win to Ahura's worship.

⁴ 'The Aharmôk (the heretic): thereby the Aharmôk grows more violent in the world' (Comm.)

V. TAHMURAS' FRAGMENTS.

V¹.

1. For Mazda reigns according as Vohu Manô² waxeth (Yasna XXXI, 6 c).

VI.

2. For all of them³ shall a path be opened across the *Kinvađ* bridge (Yasna XLVI, 10 e).

VII.

3. He gives a tongue to the wolf⁴, who imparteth the Holy Word to the heretic⁵.

VIII.

4. Hearken not to the Law and the Doctrine in the mouth of the unrighteous⁶;

5. He would bring unto the house, the borough, the district, and the country

6. Misfortune and death. Teach him with the thrust of the sword⁷! (Yasna XXXI, 18).

⁵ A quotation from the Nîrangistân, or rather Erpatistân; see below, Nîrang. § 17.

⁶ 'Hear not the Avesta and Zand (the Holy Scripture and its interpretation) from the mouth of the heretic' (Comm.)

⁷ The good old principle of king Saint-Louis: 'Nulz, se il n'est très bon clers, ne doit disputer à aus (the Jews); mais li hom lays, quant il ot mesdire de la loy crestienne, ne doit pas défendre la loy crestienne, ne mais de l'espée, de quoy i doit donner parmi le ventre dedens, tant comme elle y peut entrer' (Joinville). The word *rûstâk*, in the text, must have been a Pahlavi gloss to the Avesta *shôithrem* in § 5.

IX.

7. Paôiryêhê mithôhitahê thri maêsmã shamãn ashamâd;

8. Bithyêhê khshavash thrityêhê nava tûiryêhê thrt vâ azaiti sraoshôkaranaya astraya.

X.

9. Nôid marahê nôid gahikayau nôid sînô nôid hukshathrahê nôid daêvayasnô nôid tanuperethahê.

XI.

10. Hishemnô vâ aunghânô vâ dathânô vâ barem-nô vâ vazemnô vâ aiwyâstô atha ratufris (Nirangistân, § 37).

XII (Nirangistân, § 109).

11. Vangharetaskid maghneñtaskid srâvayôis,

12. Yêzii istê nôid isti nôid ashavanem ainishtis âstârayêiti.

XIII-XVI.

XIII.—13. Humad (read ahumad) ratumad vahistem vaokatâ Spetama Zarathustra,

14. Kemkid angheus astvatô aôî.

¹ It is not likely that a 'false word' means here a 'lie'; it means more probably a verbal mistake in the recitation or study of the Avesta text, which, when accidental, is atoned for by gômêz; but when repeated, through want of attention, is punished with the Sraoshô-karana.

² The same as gômêz or nîrang-dîn.

³ As long as he wears the Kosti and Sadere (Vd. XVIII, 54).

⁴ § 10 = Nirangistân 37.

⁵ 'Even if he wear not the Kosti and Sadere, even if stark

IX.

7. At the first false word¹ he shall drink three sips of maêsmâ²;

8. At the second, six; at the third, nine; at the fourth he shall be smitten with three strokes of the Sraoshô-karana or Astra.

X.

9. Neither of a snake, nor of a whore, nor of a hound, nor of a wild boar, nor of a Daêva-worshipper, nor of a Pesôtanu.

XI.

10. Standing, or sitting, or lying down, riding or driving, so as he wears the girdle³, he has gratified the Lord⁴.

XII.

11. Even uncovered and naked he will chant,

12. If he have the means⁵. If he have no means, his poverty shall not be counted for unrighteousness to the godly⁶.

XIII-XVI.

XIII.—13. Declare that the most excellent of all things, O Spitama Zarathustra! is to have an Ahu and a Ratu⁷,

14. For every man of this world here below.

naked, he will chant (that is, he will celebrate the festivity), if he can' (Comm.)

² §§ 11-12 = Nîrangistân 109.

⁷ There is no well-ordered society that does not rest upon the authority of the prince and the priest, the temporal Lord (ahu = khûtâi) and the spiritual Lord (ratu = magûpat, dastôbar).— Sometimes the ratu is also called ahu.—Cf. §§ 72-74.

15. Marentem verezantem sikhshentem sâkayan-
tem paiteshentem gaêthâbyô astvaêtibyô ashahê.

XIV.—16. Anaunghô aratvô akistem ;

17. Duzanghavô.

XV.—18. Nôid¹ zi kis asraôshyanãm tanunãm
ashahê urva êithiâi vîdâiti.

19. Nôid¹ kayadhém handaraitê.

XVI.—20. Zad (read *yad*?) daênayau mâzda-
yasnôis sravô.

21. Srâvayôis staôta yêsnya.

XVII.

22. Mâ zi ahmi nmânê mâ anhê vtsê mâ ahmi
zantavô mâ anhê danhvô frim vaôkêta mãm yim
Ahurem Mazdãm,

23. Yatha mê nôid¹ âtars Ahurahê Mazdau fryô
anghad nâka ashava frâyô-humatô frâyô-hûkhtô
frâyô-hvarstô.

XVIII.

24. Tanu-mazô ashayâiti yô tanu-mazô biraoshad²
(read draoshad).

25. Tanu-mazô zi aetyãmêid² ashayãm pfrê (read
pafre).

26. Yau nôid¹ yava mithô mamnê nôid¹ mithô
vavakê nôid¹ vavareza.

XIX.

27. Aêibyô yô id¹ atha verezyân yathâ id¹ asti
(Yasna XXXV, 6 ; Sp. 18).

¹ 'For the man who has no guide, being unable to do good works according to the advice of his Dastôbar, cannot redeem his soul with his holiness ; that is to say, cannot undo his evil deeds with good deeds' (Comm.) Cf. §§ 24-26.

² §§ 22-23 = §§ 85-86.

15. (An Ahu and a Ratu) studious and communicant, learning and teaching, loving with a love for ever renewed, in the bodily world of Righteousness.

XIV.—16. (Declare) that the worst of all evils is to have no Ahu and no Ratu ;

17. Or to have an evil Ahu.

XV.—18. For the soul of them who have no guide¹ can never offer up a merit to expiate a sin.

19. XVI. 20, 21. ?

XVII.

22². Say not they treat me friendly, me, Ahura Mazda, in the house, in the borough, in the district, in the country,

23. Where they treat not friendly the Fire of me, Ahura Mazda, and the holy man, rich in good thoughts, rich in good words, rich in good deeds³.

XVIII.

24. He must accomplish an act of merit of the value of a tanu-mazô⁴, he who hath committed a falsehood of the value of a tanu-mazô.

25. For he layeth up the merit of a tanu-mazô,

26. While he never sinneth a sin of a tanu-mazô, in false thoughts, in false words, in false deeds.

XIX.

27⁵. [That which a man or a woman knoweth clearly to be right, let him or her declare as he knoweth it, let him enact it, let him teach it]

¹ Cf. Srôsh Yast 14.

⁴ Tanu-mazô, lit. 'of the value of a tanu-peretha,' means a deed evil or good, which deserves or redeems a tanu-peretha (tanâfûhr) penalty (200 strokes with the Sraoshô-karana).

⁵ §§ 27-28 = Yasna XXXV, 6-7.

28. Ahurá zi *ad* vi Mazdau yasnemka vahmemka vahistem (ibid. 7 ; Sp. 19, 20).

XX.

29. Imâ âd ukhdhâ vakau Ahura Mazdau ashem manyau vahyau frâvaðkâmau (Yasna XXXV, 9 ; Sp. 24).

30. Thwãm *ad* aêshãm paityâstâremkâ fradahstâremkâ dademaidê (ibid. 9 ; Sp. 25).

31. [Ashâ] ashâ *adkâ* [read ashâ*adkâ*] hakâ vangheuskâ mananghò vangheuskâ khshathrâd (ibid. 10 ; Sp. 26).

XXI.

32. Niwyêiti zi Spetama Zarathustra âtars Ahurahê Mazdau haka yashtibyò aiwyò.

33. Mānayan ahê yatha nâ snaithis asné nighmatem paiti-vaênô*id*,

34. Ishûm vâ arshtim vâ fradakshtanãm vâ avad paiti pâpayamnò,

35. Vidvâ avad hava khrathwa yêzi mâ hâu nâ ava snaithis aôi ava asnavâd vi mãm urvaêsayâd astakâ ustânaka.

XXII.

36. Yaska mê tâyauska hazahska vtvâpauska vtvârauska draoginò-baretauskâ zaòthrau frabarâd,

¹ §§ 29-31 = Yasna XXXV, 9-10.

² The whole of the sacred words, 'the Religion of Auhmazd' (Comm.)

³ 'From thee of all the Amshaspands we receive most' (knowledge and truth) (Comm.)

⁴ Ahura is the best and most demonstrative teacher ; (cf. Yasna LI, 3 c).

⁵ The first three Amesha Spentas.

To others who shall perform it in their turn, even as he or she hath declared it.

28. Now, that which we consider as the best of all things, O Ahura Mazda ! is prayer and sacrifice offered to Ahura Mazda.

XX.

29¹. And these words ², O Ahura Mazda ! we utter with the perfect intention of holiness.

30. And amongst them (the Amesha Spentas), we look chiefly unto thee, to grant unto us ³ and to instruct us ⁴;

31. For more than Asha, more than Vohu Manô, more than the righteous Khshathra ⁵ [thy glorification is above all glorification . . .].

XXI.

32. For, O Spitama Zarathustra ! the fire of Ahura Mazda trembles in front of boiling water ⁶;

33. Like a man who seeth a weapon which comes nigh him,

34. Or an arrow or lance, or a stone from a sling, and who avoideth the blow,

35. Saying to himself : 'If that man strike me with his weapon, my body and soul will part asunder.'

XXII.

36. And he who offers me the libations of a thief ⁷, or a robber, or a ravisher, . . . or libations offered by a liar,

⁶ For fear of its boiling over. If it does so and extinguishes the fire, the person in charge is guilty of a tanu-peretha sin (Saddar XLVIII).

⁷ The priest who offers me libations for a thief.

37. *Dizad* zi mām avavata dakhsha y tha ana masyhâkâ angrahê mainyœus astiskâ.

XXIII.

38. Sterenôiti ana avava starem aina yatha narem ashavanem duskâ zaretem uparâd naêmâd nasus aôi ava thrauid.

39. Naêka paskaêta haô nâ ahmad haka gâtaod isaêta frashûtôid nôid apashûtôid thrayâm kina gâmanãm.

XXIV.

40. Aêvayakid aêsmô-bereitê aêvayakid baresmô-stereiti,

41. Barezyô ashava zarahê his drugem.

42. Frâdhâiti ashem

43. Vtspem ashavanem vahistem â ahôm â baraiti

44. (cf. § 74) Shâtem dadaiti urvânem ashaonô irfritânahê.

XXV, XXVI.

XXV.—45. Hâuka ithra Spitama Zarathustra takhmanãm tankistô paiti-gasâd yô aêta hiskyâta hiskyânaôtemem paiti-gasâd,

46. Arem maiti mata mamnê arem mûkhti (read ûkhti) khûkhti (read hûkhti) arem varsti hvaresta.

¹ 'A man burning with fever' (which is a fire sent by Ahriman).

² This fragment, which refers to the same subject as fragment XXI, is quoted in an abridged form in the Pahlavi Vendîdâd III, 14 (see Fragments to the Vendîdâd), to show that throwing hêhr (water soiled) into water or fire is as bad as casting nasâ (dead matter) on one of the faithful.

³ The old man defiled with the Nasu.

⁴ As he cannot venture into contact with the faithful till he has been purified (cf. Vd. VIII, 35 sq.)

⁵ It looks as if the five quotations of which this fragment is

37. He burneth me with the same burning that burneth a man possessed by Angra Mainyu¹.

XXIII².

38. And he sins towards the Fire the same sin as if he cast the Nasu upon a righteous man bowed down with age;

39. And thenceforth from that place, such a one³ shall not go three steps forwards nor three steps backwards⁴.

XXIV⁵.

40. For a single gift of wood, for a single offering of Baresman,

41. The Righteous is exalted and the Drug is weakened.

42. For by such things waxeth the Asha⁶,

43. And every Righteous man is borne up to Paradise,

44. And joy is given to the soul of the Righteous man who has departed⁷.

XXV, XXVI⁸.

XXV.—45. Such a one, O Spitama Zarathustra! shall arrive there as the strongest of the strong, who here below most powerfully impelleth the righteous unto good works,

46. To think perfect thoughts, speak perfect words, and do perfect deeds.

composed did not form a continuous sentence. Only the last three seem to form a coherent whole.

¹ The Pahlavi translation adds here: 'waxeth the flock, waxeth the fire,' as if the Zend text were incomplete. Cf. Vd. III, 3.

⁷ Cf. § 74.

⁸ The general meaning of these two fragments is that the man who impels his brethren to do good will enter Paradise.

XXVI.—47. Hâu aithra (read ithra) Spetama Zarathustra ukhdhō-vaḱām ukhdhō-vaḱastemō paiti-gasād drughīmka drivīmka arathwyō-beretē baremnē

48. Hvām *kiḍ* ahmi hvām *kiḍ* khshathrē avad kōista.

49. Yēnhē vaḱanghō nemanghō spnāthrem (read khshnaothrem).

50. Âhishti (read âkhshti) sahethrem (read sakhethrem).

51. Ârmaitē darethrem.

52. Frârâiti viidm.

53. Ainitis aēsō vâhs (read vâkhs).

XXVII.

54. Kad tē asti Ahunahē vairyēhē haithīm ?

55. Paiti-sē ukhtâ Ahurō Mazdau manō bâ vohu Zarathustra ad aōyemnem ad aōyamnād kh rataod ;

56. Zazusu vīspaēsu vanghusō zazusu vīspaēsu ashō-kithraēsu.

¹ There above, in the heavens.

² 'That is to say, he has made much *gâtakgôbîh* (*gâdangôî*) for the sake of the poor, men and women' (Comm.) Making *gâdangôî* is collecting money for the poor, or for any pious work. If a man come to me and say, 'I have no work to do, give me work,' and I apply to somebody else who gives him work, I have done *gâdangôî*, and the merit is the same as if I had given it myself (Saddar XXII).

³ In his sphere of influence.

⁴ The celebrated Dastûr under Shâhpûhr II, the last editor of the Avesta : cf. General Introduction.

⁵ A treatise lost, in Pahlavi.

⁶ The five following disconnected lines are abridged Zend quotations, answering to the five terms of Âtûrpât's phrase, and refer each to one of the five virtues that are recommended.

XXVI.—47. Such a one, O Spitama Zarathustra ! shall arrive there¹ as the best of intercessors, who here below intercedeth for the poor man and the poor woman in their distress² ;

48. Who doeth it himself and teaches it to others in his kingdom³.

The blessed Âtûrpât, son of Mahraspand⁴, in his Instruction to a disciple⁵, says: 'Be a man of prayer; a man of peace, a man of perfect piety, a man of liberality, and without rancour. These are the virtues one must acquire, as it is said in the Scriptures :

49⁶. . . whose words of prayer rejoice [the gods]⁷.

50. Teaching in peace⁸.

51. In perfect piety keeping (Religion)⁹.

52. Science in giving¹⁰.

53. His word is without rancour¹¹.'

XXVII.

54. In what fashion is manifest thy Ahuna Vairya¹² ?

55. Ahura Mazda made answer: By Good Thought in perfect unity with Reason, O Zarathustra !

56. Taking all good things, taking all that is the offspring of the Good Principle¹³.

⁷ Answering to the words, 'man of prayer,' in Âtûrpât's sentence.

⁸ Answering to the words, 'man of peace.'

⁹ Answering to the words, 'man of perfect piety.' Cf. Vp. II, 5 (Sp. 10).

¹⁰ Answering to the words, 'man of liberality.'

¹¹ Answering to the words, 'and without rancour.'

¹² The Zoroastrian prayer *κατ' ἐξοχήν* (Vd. VIII, 19, note 2). The question amounts to: 'How does it become clear that a man is devoted to religion?' (Comm.)

¹³ Doubtful.

XXVIII.

57. Mananghaskā ahumaiti (read humaiti) hizvaskā hūkhata zastayasēta varsti arathwyô-varsti (read rathwyô-varsti).

58. Nazdyô ahmi Zarathustra azem yô Ahurô Mazdau vîspahê anghæus astvatô mamanauskā vaśaskā shôthnaka,

59. Yatha aunga (read naunga) haka gaosaēibyô yatha vâ gaosa haka thranghibyô.

XXIX.

60. Garaôis haðnem (read haomem) Zarathustra bisaremka thresaremka yatha thresarem nitemem.

XXX, XXXI.

XXX.—61. Vîspaēka antare ashem upa haush-tuayau,

62. Fraored frakhni (read frakhshni) aôî manô zarazdâtôid anghuyad haka.

XXXI.—63. Vîspau antare vyânîs.

XXXII.

64. Yēiti katika Spetama Zarathustra dahmô ashava haurvî ratûs dathad,

65. Ad kid dim aiwyâiti yâ dahma vanghi âfritis ustrahê kehrpa aghryêhê aghryô madhi-mastemahê.

¹ This fragment belonged to the Rat-dât-it Nask, which treated of 'the proximity of Aûhrmazd to the thoughts, words, and deeds of the material world' (Dînkart VIII, viii, 4).

² The Qur'ân (4, 15) has a formula which strangely reminds one of this sentence: 'But we created man, and we know what his soul whispers; for we are nigher to him than his jugular vein.'

³ 'At the third time, take least. The Dastûrs have said: each time take three-fi'ths' (of what there is). This refers very likely to the tasting of Haoma in the Haoma sacrifice (Yasna XI, 11).

XXVIII.

57. Of the mind, good thoughts ; of the tongue, good words ; of the hand, good works, make the virtuous life.

58¹. I, Ahura Mazda, am closer, O Zarathustra ! to that which all the bodily world thinketh, speaketh, and worketh,

59. Than the nose is to the ears, or than the ears are to the mouth².

XXIX.

60. Take of the Haoma, O Zarathustra ! twice or thrice ; but the third time be sparing³.

XXX, XXXI⁴.

XXX.—61. In the interval⁵, nothing but fair recitations of the Ashem Vohû⁶,

62. Done with a fervent conviction and a devoted soul ;

XXXI.—63. And in the interval do nothing but look on⁷.

XXXII, XXXIII.

XXXII.—64. Each time, O Spitama Zarathustra ! that the righteous, the godly man offers the sacrifice complete ;

65. Then cometh unto him the good, godly Âfrî⁸, in the shape of a camel of price, in full heat⁹.

⁴ These two fragments seem to refer to the plucking of the Baresma twigs.

⁵ While the different twigs are plucked. Cf. Vd. XIX, 18.

⁶ A prayer, next in holiness to the Ahuna Vairya. See its translation, Vd. XIX, 22. ⁷ Cf. Vd. XIX, 19 ; Nfr. 97 seq.

⁸ The Âfrîⁿ Dahmân, a prayer of blessing on the house of the faithful (cf. Yasna LX).

⁹ The camel in heat is strongest (Yt. XIV, 12 seq.) and therefore the best symbol of the strength that the Âfrîⁿ Dahmân brings with it. Cf. Dinkart IX, 22, 2.

XXXIII.—66. *Nôid* tê *ahmâd* *drâgôyêitlm* *fram-*
raômi *Spetama* *Zarathustra* *yâm* *dahmâm* *vanghm*
âfritim,

67. *Yûnad* *haka* *hahi* *humananghad* *hvakanghad*
hushyauthnad *hudaênad*,

68. *Yatha* *paôurvô* *aêvô* *savô* *aêvô* *armô* *ranghâm*
ava *nâyêintlm* *savavau* *ded* (or *bed*) *kis* *âitê*.

XXXIV.

69. *Kad* tê *râzarê* *kad* *zi* *Mazda* (*Yasna* XXXIV,
12 a).

70. *Ad* *môi* *ad* *râtâm* *ukhdhahyâkâ* *sraôshem*
khshathremkâ (*Yasna* XXXIII, 14).

71. *Para* tê *gaôspaunta* *gaôhudau* *baôdhaska* *urvâ-*
nemka *fraêshyâmahê* *nazdista* *upa* *thwaresta* *raokau*
nars *kashmanau* *sûkem*.

XXXV.

72. *Ashâi* *vahistâi* *yad* *huferehwem* *dâstô-ratô*,

73. *Berezad-varezi* *haômananghem*,

74. *Yad* *iririthânê* *ashaonô* *shâtem* *dathâiti* *urvâ-*
nem.

XXXVI.

75. *Âviska* *nau* *antare* *hentû* *nemahvaêtis* *kithrau*
râtayô (*Yasna* XXXIII, 7 c)!

76. *Tau* *âvis* *yau* *râtayô* *antare* *ameshesa* *spente*
saoshyantaska ;

Yasna XXXIV, 12 a, 'A query of Zartusht, asking for wisdom'
(Comm.)

² Ahura is supposed to speak of Zarathustra. The quotation is
altered from *Yasna* XXXIII, 14.

³ The primeval Bull, *Gaush aêvôdata* (*Vd.* XXI, 1).

⁴ His soul, after his death, was sent to Heaven as *Gaush urvan*
(*Goshûrûn*), the deity that takes care of domestic animals.

XXXIII.—66. I declare unto thee, O Spitama Zarathustra! the holy Benediction of the Righteous shall not fail (?) thee more,

67. O youth of good thoughts, of good words, of good works, and the good Religion,

68. Than ?

XXXIV.

69. How hast thou ordained things? How, O Mazda¹!

70. To me he gives obedience to and ruling through the holy Word².

71. Thy sense and thy soul, O Bull beneficent³! giver of good things, we send towards the heavenly luminaries⁴ and thy sight within the eyes of man⁵.

XXXV.

72. Asha Vahista giveth a good passage to whoso hath a spiritual Master⁶,

73. For his noble deeds and for his virtuous thoughts,

74. And he giveth joy to the soul of the righteous man that has departed⁷.

XXXVI.

75. Grant that the gifts we pray for appear before us⁸!

76. The gifts manifest between the Amesha Spentas and the Saoshyants⁹;

¹ Doubtful.

⁶ Cf. §§ 13-19.

⁷ Cf. § 44.

⁸ Yasna XXXIII, 7 c.

⁹ This seems to mean: the gifts which the Amesha Spentas reserve for the Saoshyants (the great saints).

77. Frárâittsêka vîdûshausêka antare hvâdaênau ashaonts.

XXXVII, XXXVIII.

XXXVII.—78. Âad yô aêtahmi anghvô yad astavanti Spetama Zarathustra upairi hunarem manô barâd,

79. Vîspem aêtem paiti zrvânem astarem urva kâsayâd.

XXXVIII.—80. Âad yad hê manahê paiti barâd,

81. Âad yad hê manahi paiti ava baraitê,

82. Paskâêta azem yô Ahurô Mazdau aôî urunê urvâsma daêsayêni,

83. Vahistemêka ahûm anaghraka raôkêau afrasanghânêka hvâthra,

84. Vîspâ yûmêka ustatâs yâ nars sâdra dregvatô.

85, 86 = 22, 23.

XXXIX.

87. Para mê aêtahmi anghvô yad astvainti Spetama Zarathustra thriskîd vahista anghê astvaitê visata :

88. Manêka yasnem yad Ahurahê Mazdau âthrasêka Ahurahê Mazdau yasnemêka vahmemêka hubereitîmêka usta-bereitîmêka vanta-bereitîmêka ;

89. Narsêka ashaonô khshnûitîmêka â reitîmêka vyâdasêka paiti paitizaintyasêka frâyô-humatahê frâyô-hûkhtahê frâyô-hvareshtahê.

¹ Mutual Charity due from and to Mazdeans.

² Literally, 'his soul carries sin.' ³ I will give bliss to his soul.

⁴ No man absolutely deserves bliss. Cf. Yasna LXII, 6 : 'O Fire, son of Ahura Mazda ! give me, however unworthy I am, now and for ever, the bright, all-happy Paradise of the righteous.'

⁵ 'The righteous are rewarded, while the wicked are punished' (Comm. ad Visparad XVIII, 2). The line is from Yasna XLV, 7.

⁶ The three best things in the world are respect shown to Ahura, respect shown to the fire, and respect shown to the righteous.

77. The holy liberality and bounteousness that reign between brethren in the Faith ¹.

XXXVII, XXXVIII.

XXXVII.—78. He who in this bodily world, O Spitama Zarathustra! deemeth overweening well of his own merit,

79. All the time that he doeth this, his soul becomes burdened with sin ².

XXXVIII.—80. But if he deemeth justly of his own merit,

81. Or if he rate it lower than the truth,

82. Then I, the Maker Ahura Mazda, will make his soul see Joy ³,

83. And Paradise, boundless Light, undeserved felicity ⁴,

84. And Happiness eternal, while the wicked is in pain ⁵.

85, 86 = 22, 23.

XXXIX.

87. As for me in this bodily world, O Spitama Zarathustra! the three best things of the world are ⁶:

88. The sacrifice offered to me, Ahura Mazda; the sacrifice and prayer, the bounteous free offering, the free offering of pleasure ⁷, the free offering of assistance ⁸ made unto the fire of Ahura Mazda;

89. And the pleasure, the graciousness, the gifts, the deference shown unto the righteous, rich in good thoughts, rich in good words, rich in good works.

⁷ The offering that rejoices the fire (that increases the brightness and gaiety of its light and its sound).

⁸ The offering that feeds him and makes him stronger.

XL, XLI.

XL.—90. *Mâka* tê ithra Spetama Zarathustra astvatahê anghêus didrezvô pîsa manahîm paiti raêkhsîsa.

XLI.—91. *Yô zi* Spetama Zarathustra astvahê anghêus didrezvô pîsa mananghîm ahûm paiti erenâisti,
92. *Nôid* hê gâus *bvad* *nôid* ashem *nôid* raokô *nôid* vahistô anghus *yô* mana *yad* Ahurahê Mazdau.

93. *Bvad* vîspanâm asha-kîthranâm paôishestemka *yad* ereghad daoanghum.

XLII.

94. *Yavad* nû asha *vakaiti* (read *vandaiti*?) Spetama Zarathustra vîspa tarsuka khshudraka vnaiti (read *vandaiti*) anamasnaka vanghunaka thrayanaka.

XLIII.

95. *Nôid* nmânô-bakhtem *nôid* vîspê-bakhtem *noid* zantu-bakhtem *nôid* danhu-bakhtem ;

96. *Nôid* framanîm brâthranâm âtzustê ;

97. *Nôid* astô htastîm (read *hutastîm*) *nôid* tanvô huraôîm (read *huraoidîm*).

98. *Tad* zi ashava Zarathustra *kinma* kahyâkîd anghêus astvatô *yô* ashahê *kinma* vastemô anghad.

XLIV.

99. *Nôid* nû aêtahmi anghvô *yad* astvanti Spên-

¹ 'To get treasures of gold and silver' (Comm.)

² The other world, Paradise.

³ He will not see Goshûrûn, who sits in the sphere of the sun (Bundahis IV).

⁴ He will not see Asha Vahishta (Ardibahisht), who is both the second Amshaspand and the impersonation of holiness and subsequent bliss.

⁵ Asha, righteousness, obtains everything ; that is to say, that all the good things of the world are a reward that attends piety.

XL, XLI.

XL.—90. To obtain the treasures of the material world¹, O Spitama Zarathustra! forego not the world of the Spirit².

XLI.—91. For he who, O Spitama Zarathustra! to obtain the treasures of the material world destroyeth the world of the Spirit,

92. Such a one shall possess neither the Bull³, nor Asha⁴, neither the Celestial Light, nor the Paradise of me, Ahura Mazda.

93. But he shall possess the filthiest of all things, horrible Hell.

XLII.

94. All these things Asha obtaineth⁵, O Spitama Zarathustra! it obtaineth everything good, corn and drinks, ever so great, so good, so goodly.

XLIII.

95. One cannot have for the wishing the power of head of the house, head of the borough, head of the district, head of the province⁶;

96. Neither authority over brethren⁷;

97. Neither a well set up frame and a lofty stature⁸.

98. But there is one thing that every man in this world below may love, O Spitama Zarathustra! he may love Virtue.

XLIV.

99. [But]⁹ at present in this world below, O Spi-

¹ This is a privilege the possession of which does not depend on our free will, as it depends on heredity or the will of the prince.

² This depends on age.

³ This depends on nature's caprice.

⁴ We add 'but' on the assumption that this fragment is the continuation of the preceding.

tama Zarathustra aêvô nôid dva nôid thrâyô nôid frâyanghô ashahê.

100. Nôid ashayau frâsenti yô nôid drighôš ashô-
dkaêsahê avanghas̄ta thrâthrah̄s̄ta (read thrâthran-
ghas̄ta) pesauntê (read peresauntê).

XLV.

101. Paôurus darena (read karena) apadâta afra-
kêts hôi urunê afravaôkêts hava hizva,

102. Yô nôid mǎthrad̄ spentau.

XLVI–XLIX.

XLVI.—103. Nôid hâu sûrô Zarathustra nôid
asha sûrô.

XLVII.—104. Nôid hâu tahmô yô nôid ash-
tahmô.

XLVIII.—105. Nôid hâu âs vaozê Zarathustra
nôid ahmâd vashâta,

106. Yô nôid ashahê vahistahê beregi framare-
tahê mayau vaozê.

XLIX.—107. Yô nôid narem ashavanem hvâhva
athâhva jasentem khsnaôsta vâ khsnâvayêitê vâ.

108. Taêka Spitama Zarathustra anghêus vahis-
tahê kithrê paityauntê,

109. Yôi anghê nerebyô ashavabyô ayaptô-dâte-
maska asperézô-dâtemaska.

L.

110. Hô dadhô ashem upa raodhayêitê yô drvaitê
dadhâitê.

111. Gâthwôis taskîd vana :

¹ There are many truths which can be conceived or expressed only through Revelation.

² ' He has promoted nothing good ' (Comm.)

tama Zarathustra! there is not one just man, not two, nor three, nor several.

100. They seek not after righteousness, they seek not to succour and maintain the poor follower of the Holy Law.

XLV.

101. There be many works of wisdom which the soul may not conceive nor the tongue declare,

102. Without the Holy Word¹.

XLVI-XLIX.

XLVI.—103. He is not mighty, O Zarathustra! who is not mighty in righteousness.

XLVII.—104. He is not strong, who is not strong in righteousness.

XLVIII.—105. He has promoted nought², O Zarathustra! and he shall promote nought,

106. Who does not promote the laws of perfect holiness, pondered in his heart³;

XLIX.—107. Who hath not rejoiced, who rejoiceth not the righteous man who cometh within his gates⁴.

108. For they, O Spitama Zarathustra! shall behold the Paradise,

109. Who are most bounteous to the righteous and least vex their souls.

L.

110. He who giveth to the Ungodly harmeth Asha⁵.

111. Even as it is written in the Gâtha :

³ 'Who does not undertake to promote religion and good deeds as he ought' (Comm.)

⁴ Lit. 'on his property.'

⁵ He does harm to virtue, or to the Genius of virtue.

112. Hvô zi drvau ye drvaitê vahistô (Yasna XLVI, 6 c).

LI.

113. Ashem vohû vahistem asti.

LII.

114. Ashâd kid hakâ vangheus dazdâ.

LIII.

115. Apaskâ dâd urvarauskâ vanghis (Yasna XXXVII, 1).

LIV.

116. Yad kid dim dava dâtôis uzrâtis,

117. Nôid aêtahê uzarenô naêda varô avavâitê.

LVI.

118. Nôid hê tahmô anavahim gayad

119. Nôid adhâiti frârâithyanâm urvidyêiti

120. Taunghrô daregha dâta ashaonô Zarathustrahê.

LVII.

121. Vtsaiti ainyô usyô nôid ainyô evlsemnô âstryaêitê.

122. Ava vaêsaêitê naêta kid âstryêitê.

LVIII.

123, 124. Daresa nâ pairyaokhtaka uzustanzu âdareyêitê nyêté ustanavaitis (124) vispau frasumaitis.

¹ Yasna XLVI, 6 c (Gâtha ustavaiti).

² First line of the Ashem vohû.

³ From the Ahuna vairya (see the whole of the prayer, Vd. VIII, 19).

⁴ Yasna XXXVII, 1.

⁵ The var, the ordeal, of which there were thirty-three. The most usual was the one which Âdarbâd Mahraspand underwent

112. 'He is unrighteous who is good to the unrighteous ¹.'

LI.

113. Holiness is the best of all good ².

LII.

114. [The wish of the Lord is the rule] of Holiness.

The gifts of Vohu Manô . . . ³.

LIII.

115. He has made the good waters and the good plants ⁴.

LIV.

116. And though he may bribe the judge with presents,

117. He cannot bribe the ordeal ⁵ and escape it.

LVI.

118-120. ?

LVII ⁶.

121. If the one accept and not the other, he who refuseth is in fault.

122. If both accept, there is no fault.

LVIII.

123, 124. With glance and with speech, a man superintendeth his worldly wealth, inanimate and animate, goods and chattels ⁷.

successfully, when he confounded the heretics and manifested the orthodox doctrine by having molten metal poured upon his breast.

⁶ This fragment seems to refer to the proposal made by one of the litigants to have recourse to an ordeal (cf. Fragments in the Farhang, 15).

⁷ He superintends his inanimate property with his look, and his animate property with speech.

VI.

THE ERPATISTĀN AND NĪRANGISTĀN.

Of all the lost Nasks, the one of which the largest fragments have been preserved is the seventeenth one called the Hūspāram. It was composed of sixty-four Fargards, of which two of the first thirty were called Erpatistān, 'the Sacerdotal Code,' and Nīrangistān, 'the Ritual Code;' the former dealing chiefly with clerical organisation, and the latter with a portion of the ritual. Their general contents are known from the analysis of the Nasks given in the Dīnkart (VIII, ch. 28, 29; West, Pahlavi Texts, IV, 92-97).

These two Zend treatises were treated like the Vendīdād, that is to say, were translated and commented on in Pahlavi, at least partially. They have not come to us in any Sāda manuscript, but are to be recovered from their Pahlavi expansion, the so-called Pahlavi Nīrangistān¹, which presents nearly the same aspect as the Pahlavi Vendīdād, that is to say, it contains the Zend original text with a Pahlavi translation, and a lengthy commentary, in which latter many connected questions are treated and a considerable number of Zend quotations from other Nasks are adduced. The first thing to do is to distinguish what belongs to the principal text, which is the object of the commentary, and what are the Zend quotations adduced from elsewhere by the commentator. The distinction of the two components is easily seen, as the principal text is always accompanied by a translation, whereas the quotations are not. They are either formulas recited during the performance of the ceremonies, or texts adduced as demonstrative or explanatory of such or such statement². These quotations once removed, there remains a continuous text which answers closely to the analysis in the Dīnkart. But a comparison with that analysis, as well as internal evidence, shows that only a part of the original text is preserved, and that

¹ It has been long known under that title, but ought to be called 'Erpatistān and Nīrangistān.'

² They are adduced with the uniform words . . . min . . . padtāk yahvūnēt, 'it appears from the passage: . . .'

the Pahlavi manuscript, as it has come to us, is the juxtaposition of portions of two independent books, the Erpatistân and the Nîrangistân proper, the beginning and end of both being lost. In other terms, it contains a part in the middle of the Erpatistân¹ and the greater part of the Nîrangistân, the end of the latter being lost as well as a short passage at its beginning². All the manuscripts of the Nîrangistân, known to be in existence, present the same juxtaposition, as they are descended from one and the same manuscript, of which the copyist, having in his hands a fragment of the Erpatistân and a more complete Nîrangistân, copied the two as one and the same book, which took the name of the larger fragment. This leaves room to hope for the further discovery of older independent manuscripts of either book.

Here is a summary of the matter treated of, with references to the analysis in the Dînkart:—

FARGARD I.

FIRST PART (FRAGMENT OF THE ERPATISTÂN).

- I. §§ 1-9. The priest on duty out (Dînkart VIII, ch. 28, § 2?).
- II. §§ 10-18. The student priest (Dk. *ibid.* § 3?).

SECOND PART (NÎRANGISTÂN PROPER).

- I. §§ 19-27. The Zôt and the Râspî (Dk. VIII, ch. 29, § 1).
- II. § 28. The Darûn (Dk. *ibid.* § 2).
- III. §§ 29, 30. Strong drink forbidden during the sacrifice (Dk. § 3).
- IV. §§ 31-37. The recitation of the Gâthas (Dk. § 4).
- V. §§ 38-40. The sacrifice performed by a Zôt, or a Râspî, in a state of sin (Dk. §§ 5, 6).

FARGARD II.

- I. §§ 41-45. The celebration of the Gâhân bârs (Dk. §§ 7, 8).
- II. §§ 46-51. The limits of the several Gâhs (§ 46, Gâh

¹ §§ 1-18 belong to the Erpatistân.

² Of the twenty-five paragraphs in the Dînkart analysis, part of § 1, the whole of §§ 2-16, and part of § 17 are represented in the extant Nîrangistân. But one must bear in mind that the analysis in the Dînkart was not based on the Zend Nasks, but on their Pahlavi commentaries, so that it refers occasionally to matter not treated of in the Sâda text.

Ushahin.—§§ 47, 48, Gâh Hâvan.—§ 49, Gâh Rapithwin.—§ 50, Gâh Uzîrin.—§ 51, Gâh Aiwisrûthrem.—Dk. § 9).

III. §§ 52-64. The offerings for the Gâhânbars (Dk. § 10).

IV. §§ 65-71. The libations (Dk. § 11).

V. §§ 72-84. The functions and place of the Zôt and Râspis at the sacrifice (Dk. §§ 13, 14).

FARGARD III.

I. §§ 85-87, 91-96. The Kôstf and Sadara (Dk. § 15).

II. §§ 88-90, 97-104. The preparation of the Baresman (Dk. § 16).

III. §§ 105-109. The firewood and the implements for the sacrifice (Dk. § 17).

The interpretation of these texts is beset with no ordinary difficulties, the first being the technical character of the matter treated of, which no amount of philological ingenuity, left to its own devices, can elucidate, then the corrupt state of the text. No standard translation of the Zend can be expected till the whole of the Pahlavi Nîrangistân has been deciphered and translated. However, with the help of the Dînkart analysis and of the Pahlavi Nîrangistân, as far as I could make it out, I believe I have succeeded in presenting a rough partial translation, which may give a correct general idea of the whole, and may help to some extent to clear the ground and be useful even in a further exploration of the Pahlavi Nîrangistân.

All known copies of the Nîrangistân—which are indeed few in number—are descended from two manuscripts. One, belonging to Dr. Hoshangji of Poona (MS. H), was copied in India, in the year 1727, from a manuscript which was brought from Iran in 1720 by Dastur Jâmâsp Vilâyati and seems to have been written in 1471. The other, belonging to Tahmuras D. Anklesaria (MS. T), was written in Iran. Its date is unknown, though it is certainly older than Dr. Hoshangji's manuscript. Both manuscripts belong to the same family, as they both present the same juxtaposition of the Erpatistân and Nîrangistân. Tahmuras' copy has lost several pages at the end; from § 91 onwards, we are dependent only on Hoshangji's copy. But Tahmuras' manuscript, besides being more complete in the rest of the text, is by far more correct; and how far this is the case the reader may judge for himself by a glance at the translation: from § 91 onwards we have been obliged to leave most of the text untranslated as hopelessly corrupt.

In February, 1887, having been asked by the Parsi community

at Bombay to deliver a lecture on the Parsi literature, I took advantage of the approaching Jubilee of the Queen to recommend the creation of a Victoria Jubilee Fund for the publication of the unedited Pahlavi literature. The appeal was readily answered, a fund raised, and it was decided that the publication should begin with the Nîrangistân. Unfortunately, in the realisation of the plan, the scientific experience of the young Parsi school did not prove quite equal to its good will. Instead of printing from the better manuscript, with the various readings of the inferior one in foot-notes, the committee for publication had the less good manuscript phot zincographed. We have not yet in hand the Jubilee edition, but may hope that at least the variants of Tahmuras' manuscript have been annexed to it. We have thought it advisable, meanwhile, to give here for the use of scholars the Zend text, of which only a few manuscript copies are extant in Europe ¹.

¹ We have already published it in our French Avesta, but that edition is too scarce and too expensive to be of general use.—The text given represents essentially Tahmuras' copy, corrected here and there from Hoshangji's manuscript. The barbarous forms are many, and a considerable number of them might be easily corrected: however, whenever they did not make the meaning more obscure, we thought it better to let them stand as they were, because in the degenerate stage in which the Zend language presents itself to us, there is no uniform standard from which one may view and to which one may reduce the erring forms.

VI. ERPATISTÂN AND NÎRANGISTÂN.

FARGARD I, FIRST PART.

ERPATISTÂN.

I. The priest officiating out of his house.

1. Knmô (read kemô) nmânahê athaurunem pârayâd?

Yô ashâi beregyâstemô,

Hvôistô vâ yôistô;

Yim vâ ainim hapô-gaêtha (read hadhô-gaêtha);

Hazaosyâ paungha (read paungha) kayân (read kayãm).

2. Para paoiryô âiti, para bityô âiti, para thrityô âiti.

Aêta parâyaiti yathâ gaêthâbyô henti (read henti).

Aêsô gaêthanãm irishantinãm (H.—T. irishantanãm) raêsê (read raêsê kikayad)^a.

3. Katârem âthravana athaurunem vâ pârayad gaêthanãm vâ asperenô avad?

^a Kad dâtahê Zarathustrôis.

Maghnô mâthró.

Thrikhsaparem hathráknem.

Gaêthanãm vâ asperenô avôid (see § 3).

Yôi avapa aiwyâsti (see § 15).

Â paiti beretím erekistem.

Nôid fráurusti.

Mastem âthrnentem âstâtha.

Paiti beretis (H.—T. beretim) arstistim.

VI. ERPATISTÂN AND NÎRANGISTÂN.

FARGARD I, FIRST PART.

ERPATISTÂN.

I. The priest officiating out of his house.

1. Who is he in the house who shall officiate as priest¹?

—He who longeth most after holiness²,

Be he great, or small;

Or another, his partner³;

By his own will or directed by the brethren.

2. The first goeth forth, the second goeth forth, the third goeth forth.

[If] he goeth forth who is in charge of the estate⁴,

He shall pay for the damage done to the estate.

3. Shall the priest officiate as a priest or shall he see to the good management of the estate?

¹ Out of the house.

² The most zealous.

³ The sacerdotal community forms a religious and commercial association. The profits accruing from the divers ceremonies are divided between the members. These in Nausâri, which is the metropolis of Zoroastrianism, and whose Parsi population is all of sacerdotal origin, are called Bhagarias, 'the partners.'

⁴ Somebody must stay at home to take care of the common estate; he must not go and officiate abroad.

Gaëthanãm asperenô avôid^a.

4. *Kvad* nâ âthrava athaurunem ha~~ka~~ gâthâbis
(read gaëthâbis) parayâd?

Yad his thris yâ hmâ (read hamâ) aiwis iti^b.

Kvad aiwistem parayad?

Thrikhsaparem hathrâkem khsvas khsafnô âka
para~~ka~~^c.

Yô baôyô aëtahmâd parâiti

Nôid pas~~kaita~~ anaiwistim âstryanti.

5. Katârô athaurunem parayâd nâirika vâ nmânô-
paitis vâ?

Yêzika vâ gaëthau vimâ katâr (read katârô) parayâd^d?

Nmânô-paitis gaëthau nâirika parayâd.

Nâirikâi gaëthau vis nmânô-paitis parayâd^e.

6. Yô anyahê nâirika anahakhtô athaurunem
paranghâiti (read parangha~~kaiti~~),

Kad hê vâ ashem verezyâd yâ nâirika nmânô-paiti
verezyanti?

Verezyâd usaiti nôid anusaiti.

Ahakhtô parangha~~kaiti~~,

Verezyâd usaitika anusaityitika (read anusaitika).

Frôid vare parangha~~kaitê~~ âkau (H.—T. âdau)
hazanguha anâkausê tâyus^f.

^a Yêzaka . . . aësaya daênê.

Yêzaka vehrkô gaëthanãm (cf. Vd. XIII, 10).

Yêzika aësaya daênê.

Yêzika aësaya daênê.

Yêzika vehrkô gaëthau (cf. Vd. XIII, 10).

Paoiryãm him varem âderezayôid hê yâhya hê hvanem
ahôk.

^b Athaurunãmka.

^c Thrishôm âsnãm khsafnãmka (Yasna LXII, 5, gloss).

^d Nairyô ratus kara.

Nôid avakinô dâitim vinâd.

Aëvâkina dâitim vinânthad.

Hakhtô u anahakhtô.

Pan[ka]dayasaya sareide.

Let him see to the good management of the estate ¹.

4. How often shall the priest officiate beyond the limits of the estate ?

—He may go three times in the year.

How far may he go to teach (the Word) ?

—So far as a three nights' journey ²: six nights, there and back.

Farther than that

If he refuse to go and teach, he is not guilty.

5. Which of the two shall officiate as priest, the mistress or the master of the house ³ ?

And if either be fit to take charge of the estate, which shall go forth ?

If the master of the house take charge of the estate, the woman shall go forth.

If the woman take charge of the estate, the master of the house shall go forth.

6. If a man should take with him as priest ⁴ the wife of another, without (her husband's) leave,

May the woman fulfil the holy office ?

—Yea, if she is willing ; nay, if she is not willing.

If a man take her with him by (the husband's) leave,

¹ The managing priest renders more service to the community by preserving and increasing the common property than by performing his ritual functions. 'Supervising the property is better than officiating as a priest.' (Comm.)

² The Avesta counts by nights instead of days : 'three nights' means 'three times twenty-four hours.' Three nights' distance is valued at thirty farsakhs or parasangs (ninety miles or thirty leagues).

³ Women, in case of need, were allowed, like men, to perform certain ritual ceremonies (cf. § 40) and to act as Râspî (assistant-priest), and even as Zôst (officiating priest) (Anquetil, *Zend-Avesta* II, 553).

⁴ As assistant-priest.

7. Yô anyêhê aperenâyûkahê anakhtô (read anâh-akhtô) athaurunem paranghakâi (read paranghakâiti),
Pasca hâra (read yâra ?) tanûm parayêiti.

Yad aêsa yôî aperenâyûkô sraosi vâ anutakaitê,
Aokhtô vâ hê aokhtê thwâd pairi anguha (read pairi-angha),

Pasêa hathra â fra-sruti (read afrasruti) sê paiti tanûm parayêitê^a.

8. Ahmi nmânê anghê visê ahmi zantvô anghê danghvô kvad bis ayau vîtayau (read vîkayau) anghen ?

Yugayastis haka nmâd atha danghôið visad hâthrem zantaod â danghaod,

Yatha dâityâ spasanya,

Yatha para vayêô nmânemka visemka zanteuska dangheuska.

9. Âad yad hê aokhtê aêsa yênhê aperenâyûkô :
Hakanguha mê hana (read ana ?) aperenâyûka,

Yatha vaşhi atha hakhshaêtê,

Vana pasêaiti uzdanguhukid patha hakhtôið,

Kvad anâbdôistem ayanem paranghakaitê?

Yâ frayarena vâ uzayêirinê vâ avân aiwyâstis anghad.

^a Yênhê aokhtô aêsa yênhê aperenâyûkâi.

¹ To have illicit intercourse with her, by force or otherwise.

² By force.

³ Without leave from the parent on whom the child depends.

⁴ As assistant-priest; cf. § 40.

⁵ If the child goes willingly, not by force.

⁶ Or perhaps: 'if [the child] say.'

⁷ A mile.

⁸ 'Without singing' the Gâthas, that is to say, without performing the ceremony for which he has taken the child with him. Taking the child farther would amount to kidnapping.

Willing or unwilling, she shall fulfil the holy office.

If the man take her with him to enjoy her body ¹, if he do this openly ², he is a highwayman; if in secret, he is a thief.

7. He who, without leave ³, taketh away the child of another to officiate as priest ⁴, he shall become Peshôtanu for a whole year (?).

If the child obey and go gladly ⁵,
Or if [the man] say ⁶: 'I go with thee,'

And he goeth a hâthra ⁷ without singing ⁸, he shall be Peshôtanu.

8. In this house, in this borough, in this district, in this country, how far afield may they go ⁹?

—The length of a yugyêsti from the house or the borough ¹⁰; the length of a hâthra from the district or the country ¹¹, within a sphere of protection,

So that they remain in sight of the house, of the borough, of the district, of the country.

9. But if he who owneth the child shall say:

'Go with him, my child,

The child shall follow at thy will,

He may follow along the roads out of the country,'

—How far away, at most, may one lead him?

So far as one can go in a morning or an afternoon.

⁹ How far can a man take with him a child without proper authorisation?

¹⁰ The length of sixteen hâthras (sixteen thousand steps; see above, p. 160) from the house or the borough, within the limits of the same district.

¹¹ At the distance of one hâthra only, if on the border of the district; otherwise they would enter a strange place where the child is not known, and the danger of his being lost or kidnapped would be greater.

Yô aêtahmâd paranghâkâiti,
 Nabânazdistem hê para pasêaiti raêsaka adhwa-
 dâityaska âstrâinti.

II. The student priest.

10 a. Âad hvatâm aba aêthrapaitm
 Yênhê nisritem frâra
 Âhi anastritim
 Yêzi âad hê nôid aighsritlm frâra
 Nôid ainisritlm âstryênti.
 Yathra apereyûkô (read aperenâyûkô)
 Nôid hê anisris
 Atha aiwyanghem [yathra ratus thwayanghem]
 yathra aperenâyûkô.
 Âhê aithisritlm staryêiti.
 Adha yad vâ yathra thwayanghem vâ thwayan-
 ghem vâ.

10 b. Daêvayasnahê vâ tanu-perethahê vâ aperenâ-
 yûka paranghâkâitê
 Nisritad aêtahê âstryêiti nôid asriti^a.

11. Kvad nâ aithra-paititim (read aêthrapaitm)
 upaôisâd yâre drâgô?

Thrizaremaêm khratûm ashavanem aiwyaunghad^b.

Yêzi antarâd naêmâd aêtahê drengayêiti (H.—
 deregayêiti T.) para paityâiti vîraodhayêiti (H.—
 vîraozayêiti T.),

Hâthrô nuuê (read hathra nû?) ainem aêthrapaitim
 upôisôid âthra (atha H.) thritlm upôisôid aêvatha
 tûirim upôisôid;

Yêzi avad vaêthad vaênatha antarâd naêmâd
 hâthrahê drengayâadka naêmka paskaiti vîrôidhi^c.

^a A mat hâd amat nisritad.

Yatha dahmahê frangharezôid.

If the man lead him farther,
He is guilty in sight of the nearest kinsman¹ of
the sin of adhwadâitya².

II. The student priest.

10 a.

10 b.

11. How many years shall the student consult
the aêthrapaiti³?

— Three springtides⁴ shall he gird on Holy
Wisdom⁵.

If, while he learns by heart, he forget and miss
a part,

He shall try again a second time, a third time,
a fourth time;

And when he knows his text, he shall be able to
say it all and miss nothing.

Yavatahê nâfò anvathwaristô.

^b Spayêiti.

Vispaêibyô aperenâyûbyô nôid kahmâi aperenâyunâm...
barô.

Yênhê aêtadha mazdayasnanâm nâirika avayau khsudrau
hâm raéthwayêiti mazdayasnanâmka daêvayasnanâmka.

^c Thrikhsafarem dâzhdhrem.

¹ The nearest kinsman of the child.

² The adhwadâitya or atapdât, literally 'improper journey,' is properly the sin of giving insufficient food to an animal or to a traveller. In this passage it means enforcing upon a child a journey beyond his strength.

³ The aêthrapaiti, the teaching priest; cf. Vd. IV, 45.

⁴ For three years; cf. Vd. XVIII, 9.

⁵ As a Kôstî; cf. Vd. XVIII, 1, note 2. He shall study for three years.

12. Kem aêmad aêthrapaitim upayad apnôtem (H.—apôtem T.) dahmem (H.—dâtem T.)?

Yêsê tâd apayêiti pâranstarem isôid.

Yavad aêtahmya zru staotanâm yêsnyanâm dâd-râgôis,

Yatha tad âfrimari nemô hyâd atha tad âfrimnô âstârayêiti;

Aêtavadka aêsaskid âstârayêitê.

13. Yô hê aperemnâi (read âperemnâi) nôid visâiti frâmruiti,

Kô hê paôurunâm aêthrapaitinâm afraôkhtê (H.—âf. T.) âstryêiti? nabânazdistô.

Âad havatâm nana yahmi pareiti;

[Vîspaêsu parenti] vîspaêsu afrôti (read afraokhti) âstryêiti.

14. Yô asrud-gaosô vâ afravaôkê vâ nôid ôim êinem vâkim aiwyâis,

Nôid pastaiti anaivisti âstryêiti.

Yêziâad ôyum pê vâkim aiwyâis anaiwisti âstryêiti^a.

15. Yô avadha nôid aiwyâsti ashaonê aradusa havayanghem akhtem,

Daretô vâ anangrô tâya vâ,

Ynâ (read snâ?) vâ aodra vâ tarsnâ vâ aurvas angra vâ aodra vâ tarsna,

^a Ithâ âd yaza. ashêm vôhû.

¹ Who is the best teacher?

² Until you know by heart the Staota Yêsnya, the Nask that formed the essential part of the Yasna, containing the Gâthas, the Yasna Haptanghâiti, and a few other Hâs (see our French Zend-Avesta, I, lxxxvii).

³ The meaning seems to be that he must teach at least the nemô hyâd (the Nyâyish?).

⁴ That is the minimum the master is bound in duty to teach him.

12. Who is the aêthrapaiti to whom he shall go as the highest ¹?

—Even he who

Until thou hast by heart the Staota Yêsnya²,

.³

In this measure is the master guilty ⁴.

13. If one answer not the student's objections ⁵,

Which of the many aêthrapaitis is guilty?—He who is nearest of kin ⁶.

.

For all objections, for all the answers denied he is guilty.

14. If he whose ear heareth not, or who has no voice, repeat not a word ⁷,

He is not guilty for not repeating.

If he can repeat, were it only one word, for not repeating it he is guilty.

15. If he repeat not because he suffers from a wound,

Or for any physical pain, or

Or by reason of drought, or cold, or thirst, or . . .

Or by reason of the hard fare of travel,

If he repeat not, he is not guilty ⁸.

¹ The case is when a pupil finding the text obscure or contradictory asks for an explanation.

² If this is the right translation, it would import that not every aêthrapaiti is bound to answer his pupil's objections; he has only to teach him the text, not to interpret it; but from a next-of-kin aêthrapaiti a pupil has a right to exact an answer to his doubts. One must bear in mind that the priesthood is hereditary, and that most priests of a place belong to one, or at least to a very few families. All the Mobeds in India are supposed to be descendants of one common ancestor (see the Guimet Zend-Avesta, I, lvii).

³ The pupils repeat the text, word by word, after the teacher.

⁴ Because he suffers from an overwhelming cause.

Anguha *vâka* tangro-pithwau (read *aungha-vâ ka tarô-pithwô*) ahmâd paiti adhwâ,

Nôid aêâvisti (aênavisti H.—read *anaivisti*) âs tryêiti.

Vâthmaini asayâ *hvfna* vâ anaivisti âstryêitê.

16. Kad vâ daêvayasnâd vâ tanu-perethâd aêth-rapatôid pairi aiwyanghad?

Frasrâvayô ava dâthra yem dim vaênâd evisaêusva vandânem.

Nôid âva yâ vistaêsva.

Nôid hê ashaônê syaothananâm verezyôid.

17. Nâ daêvayasnâi vâ tanuperethâi vâ aêthrayâi kashâiti?

Dahmô niuruzdô adhâityô-draonô,

Dâityêhê draonanghô upa ganaungha,

Pairi-gereftayâd paiti zman[a]yau, nôid api-gereftayâd paiti.

Kvaiti sê aêsa zimana anghad? yatha gâus fravaiti.

Vehrkâi hizvâm dadhâiti yô azrazdâi mêthrem (read *mâthrem*) kâstê.

18. Kad nâ daêvayasnâi vâ tanuperethât vâ geus adhâitya âstryêiti? nôid âstryêiti,

Anyô ahmâd yô hê gavâ vares daidhld aêtahmâi.

NĪRANGISTĀN.

FARGARD I, SECOND PART.

I. The Zôt and the Râspî.

19. Dahmô dahmâi aokhtê :

Frâma neregâ rayôis (read *frâ mê nere gârayôis*) yad ratus fritôis âsâd.

¹ Because he might and ought to have controlled his weariness.

² A Daêvayasna, a worshipper of the Daêvas, that is to say, a worshipper of false gods (a Brâhman, a Buddhist, a Greek, &c.)

If he repeat not by reason of weariness, sadness, or slumber, he is guilty ¹.

16.

17. Shall he teach a disciple, if he be a heathen ² or a sinner ³?

— The righteous man in his misery, if he have not wherewithal to be fed,

And wants wherewithal to be fed,

(May teach) for a salary, but not without a salary ⁴.

— What shall be the salary?—The price of what an ox ploughs ⁵.

But he gives a tongue to the wolf, who imparteth the Holy Word to the heretic ⁶.

18. He that refuseth food to the heathen and the sinner, is he guilty?—He is not guilty,

Unless he refuse it to the labourer in his service ⁷.

FARGARD I, SECOND PART.

Here begins the Nrangistân proper.

I. The Zôt and the Râspî.

19. The pious man warns the pious man ⁸;

‘Rouse me, O man! when the festival of the masters arrives ⁹.’

¹ A Peshôtanu, a Zoroastrian in a state of mortal sin.

² He may teach a Daêvayasna or a Peshôtanu, but only to gain his bread, when reduced to starvation; in no case, and on no account whatever, may he teach a heretic.

³ ‘The price of a day’s work’ (Comm.); just enough to live on the day he teaches.

⁴ An Ashemaogha: cf. Tahmuras’ Fragments, § 3.

⁵ His meed is due to the labourer, even if a heathen or a sinner.

⁶ Cf. Vd. XVIII, 26.

⁷ Raturfriti, literally, ‘the blessing of the Ratus’ or the various masters of the year, is applied to the celebration of the Gâhânbars.

Visaiti dem fraghrârayô nôid fraghrâghrâyéiti,
Aêsô ratufris yô gaghâra.

20. Kvaiti narâm akhtô (read hakhtô) zaota ratu-
fris

Ahunem vairim frasraôsyêhê ?

Vispaëibyô aëibyô yôî hê madhemyâ vaka [vaka]
frasrâvayamnahê vâ upa surunvanti yad vâ yasnem
yazemnahê ^a.

21. Surunaôiti zaodha (read zaota) upa sraotara-
nâm,

Nôid upa sraotarô zaotarô,

Zaota ratufres;

Aêtavô upa sraotârô yavad framarentem.

Nôid zaota upa sraotaranâm,

Upa sraotârô ratufryô ;

Aêtavatô zaota yavad framaraitê ^b.

22. Sraothrana gâthanâm ratufres,

Paiti-astika yasnashê adha frasôsô-mâthrahê ;

Ahê zi nâ sravanghem aframarenti âstryêitê,

Yatha gâthanâmêid ^c.

Gâthau srâvayô yasnem yazentem paitistaiti,

^a Frâmâ nere (cf. § 19, line 2).

Haourvô pasêik.

Frastuyê.

Ashem vohû 3 fravarânê mazdayasnô.

Vispâi.

Ashaya nô paiti gamyâd Amesha Spenta.

Ashem vohû 3 aiwi-garedhmahê apâm vanghinâm.

Ashem vohû 3 fravarânê mazdayasnô Zarathustres.

^b Ashaya dadhâmi.

^c Manô maretanâmêâ.

Vakô maretanâmêâ.

¹ Ratufrish, literally, 'he has blessed the masters,' he has done his duty; he is all right.

If one rouse, and the other rise not,
The one who roused is accepted ¹.

20. How many assistants ² can the Zaotar lawfully
have in the recitation of the Ahuna Vairya ?

As many as repeat after him in a hushed voice
while he sings aloud or recites the Yasna.

21. If the Zaotar listen to the assistants,
And his assistants listen not to the Zaotar,
The Zaotar is accepted ;

And so are his assistants for all that they recite
themselves ³.

If the Zaotar listen not to his assistants,
The assistants are accepted ;

And so is the Zaotar for all that he recites him-
self ⁴.

22. The assistant ⁵ is accepted who sings the
Gâthas,

And follows inwardly the Yasna ⁶ and the Fshûshô-
mâthra ⁷ ;

For the man is guilty who does not follow the
(prose) texts ⁸,

Even as the Gâthas.

If he sing the Gâthas and follow inwardly the Yasna,

¹ 'How many Râspîs ?' (Comm.)—One of the offices of the Râspî is to make the responses to the Zôt, and to answer *atha ratus* in the Ahuna Vairya recited as a dialogue.

² Not for what has been recited by the Zaotar.

³ Not for what has been recited by the Râspîs.

⁴ The Râspî assisting the Zôt in the recitation of the Gâthas. For instance, at the end of each Gathic Hâ, he repeats with the Zôt the initial stanza.

⁵ The Yasna Haptanghâiti.

⁷ The *Tad sôidhir Hâ* (Yasna LVIII).

⁸ *Sravanghem* ; the prose texts, what is not Gâtha. He must repeat aloud the Gâtha texts and follow the rest inwardly.

Vlspanām gāthanām ratufres.

Yasnem yazāiti gāthanām srāvamnām paitisti (read paitistaiti),

Yasnahê aêvahê ratuftris aratuftris gāthanām ^a.

23. Yâ gāthau afsmainya rayatô va ratuftris.

Vakastastivad srāyamnô (read srāvayamnô) aêta-
vatô ktarâkîd ratuftris yavad framarenti ^b.

24. Yâ yasnem yazebenti afsmainyân vâ vakastasti-
vad vâ va fratufrya (read ratufrya).

Hām-srud vâkayādhi yêzietva (read vâka yêzi
yêzyâd va) aratufrya.

Kad hām-srud vâkimka ?

Yad hakad ârmutô (read âmrûtô) afsmainiivânka
vakasta (read vakasastivat).

Avakyô surunvainti nôid ainyô,

Aêsô ratuftris yô nôid aiwisrunâiti ^c.

25. Yô gāthanām anumaiti vâ anu mainaiti,

Ainyêhê vâ srāvayantô paitistanti,

Anyô vâ hê dahmô srutô-gāthau dadhâiti aratuftris,

Asrutau dadhâiti.

26. Yô gāthau srāvayêiti apô vâ paitis hvainê,

Raodhanghô vâ keresām vâ sadhôtanām (read
gadhôtânām),

Gāthanām vâ vayantanām,

Yêzi hvaêibyô usibyô aiwisrunvaiti ratuftris.

Yêzi âad nôid hvaêibya usibya aiwisurunvaiti
rapayâd (read apayâd);

^a Yâ syaothenâ yâ vakanghâ.

Humatanām.

^b Ahyâ yâsâ nemanghâ ustânazastô.

Ahyâ nemanghâ.

^c Hakad.

¹ The Zôt and the Râspî.

² Detached verses (?).

He is accepted for all the Gâthas.

If he recite the Yasna and follow inwardly the Gâthas, he is accepted only for the Yasna, he is not accepted for the Gâthas.

23. If the two priests¹ sing together Gâtha verses², both are accepted.

If they sing stanzas, both are accepted in the proportion that they recite (?).

24. If two priests³ celebrate together the Yasna verse by verse, or stanza by stanza, both are accepted.

If they hear the words of one another, they are not accepted⁴.

What is hearing one another's words ?

It is when they recite together verses or stanzas.

If one listen and the other listen not,

The one who does not listen is accepted.

25. If he think the Gâthas inwardly⁵,

Or listen to another's singing,

Or get another of the faithful to sing them,—he is not accepted, as he does not sing them himself.

26. If he sing the Gâthas near a water-spring⁶,

Or near a river, or among a gang of rioters,

Or during the passing of a caravan,

If he can hear himself with his own ears, he is accepted.

If he cannot hear his own voice, let him try to raise (it above the noise);

¹ Two different Zootars perform at the same time two independent offices. The place for the office, the so-called *Izishn-gâh*, is arranged in such a way that the celebration of several offices can take place at the same time.

⁴ As they disturb one another, and their attention is not undivided.

⁵ Without singing them himself. ⁶ Which drowns his voice.

Yêzi apôid âad nôid apôî (read apôid) is,
 Aêtadha mamdhyâ (read madhmya) vakô frama-
 remnô ratufris^a.

27. *Kvad* nâ netema vaka gâthau srâvayô ratufris?
 Yêzi hê nazdistô dahmô vi surunvaiti yavad vâ
 aêm aêm havaêibya usibya.

II. The Darûn.

28. *Gantumô* yavanãm ratufres^b.

III. Strong drink forbidden during the sacrifice.

29. Yôî aêtêê (read aêtê) maidhyanãm parô
hvarêtôid pâthau (read gâthau) nôid srâvayêiti,
 Paoithya (read paoirya) varista aêsãm syaothanemêa
 akêithôiristem.

30. *Tad* *hvarenô* bâdha asti :
 Dahmô hurãm *hvaraiti* madhô aspyâ payanghô,
 Dâityâ draonau *hvarô* madhô *hvaraiti*,

^a Aêtadha madhmya vaka.

^b Ashaya dadhâmi *hvarethem* myazdem : haurvata ameretâta.

Ahurahê mazdau.

Ashaya nô paiti *gamyâd*.

Hvarata narô.

Ashaya nô paiti *gamyâd*.

Aêtâm âyâtâmnahê.

Nemô Ahurâi ashem vohû 3.

Khsnaothra khsnaothra Amesha Spenta.

Ithâ âd yazamaidê *hvarethem* myazdem.

Haurvata ameretâta gâus hudhau âpê.

Urvara haurvata ameretâta.

Aêsmi baoidhi *hvarethem* myazdem.

Ama humatâkâ hûkhtâkâ ithâ.

Nôid his barôid upa kashem.

9 Ashem vohû ithâ ashem vohû ashem ithâ.

If he can raise (it so, all well) ; if he cannot,
He shall recite with a medium voice and will be
accepted.

27. How loud at the least shall he sing the Gâthas
in order to be accepted ?

Loud enough for the nearest of the faithful, for
this one or that one, to hear him with his own ears.

II. The Darûn.

28. Amongst grains, (the draonô¹) made with corn
is accepted².

III. Strong drink forbidden during the sacrifice³.

29. Those who, from drinking too much strong
drink, have not sung the Gâthas⁴,

On the first time it happens⁵, have not to atone
for it.

30. This is thy way of feeding :

When a pious man drinks strong drink, wine or
mare's milk, and eating with moderation drinks with

¹ The draonô, darûn, is a consecrated round little cake which is
tasted by the Zôt at the end of the Srôsh darûn (Yasna VIII, 4) :
it is a sort of Zoroastrian host.

² This sentence does not really belong to the Zend Nîrangistân ;
it is a quotation from some other Fargard, inserted in the Pahlavi
commentary, though the analysis in the Dînkart, being based upon
the Pahlavi text, mentions it among the matters treated in the
Nîrangistân (Dînkart VIII, 29, 2 : ' concerning the darûn, &c.').

³ ' About abstaining from drinking strong wine during the sacri-
fice ' (Dînkart VIII, 29, 3).

⁴ ' They drink wine, get drunk, and do not celebrate the Gâ-
hânâbâr. ' (Comm.)

⁵ The first time they did not know the consequences of their in-
temperance, and are not considered responsible for them.

Nôid' gâthanām asruti āstryēti.
 Fradhau-draonô hvarô madhaitê,
 Nâ gâthanām asruti.

IV. The recitation of the Gâthas.

31. Yô bis hastarem srāvayēiti ratufryô.

Thris hastrem, srāvayenti (read srāvayenti aratufris).

Kvad nitemem hastrem anghad' ratufryeê? thris^a.

32. Yô gâthau pairi ukhshayēiti srāvayanti

Yēzi arastrem pairi [akhta (read aokhta) pairi]
 âdha

Vâ vakad' apayanta aratufrya

Paska vâ parô vâ pairi âdha [a]ratufryô.

33. Katha zaotha gâthau frasrāvayāiti? naēmô
 vakastasti madhimya vaka Zarathustri mana;

Yēzika aētēē vakô apayaēiti yôî henti gâthâhva
 bisâmṛta thrisâmṛtaka kathrusâmṛtaka,

Daēvanām kereta,

Aētaēsām vakām aratufryô.

34. Kaya panti (read hanti) vaka bisâmṛta?

Ahyâ yāsâ—humatanām—ashahyâ âad—yathâ tû
 t — humâim thwâ izem — thwôî staotaraskâ — ustâ

^a *Sad' vâstrahê Zarathustrôis nemô* :—'Homage to Isad-vâstra, son of Zarathustra.'

Vispau gaéthau.

Ahurahê Mazdau raēvatô hvarenanghatô ashâunām.

Ahurahê Mazdau gâthabyô ashâunām. gâthâbyô.

Ahurahê Mazdau ashâunām yau visâdha âvayanti.

Ahurahê Mazdau Mithrahê vispaēsām ashaonām.

Ahurahê Mazdau Mithrahê vispaēsâm gâthâbyô ashao-
 nām.

moderation too, if he sing not the Gâthas¹, he is not guilty.

If he eat too much and get drunk, for not singing the Gâthas [he is guilty].

IV. The recitation of the Gâthas².

31. If the priest sing for two assemblies, he is accepted.

If he sing for three assemblies, he is not accepted.

Which is the smallest assembly for which singing is accepted? Three (of the faithful).

32.

33. How will the Zaotar sing the Gâthas? He will sing half a stanza³ in a moderate voice with Zarathustra's rhythm;

And if he omit⁴ those words in the Gâthas which are twice, thrice, or four times to be said⁵,

Those words that cut the demons to pieces,

For those words he is not accepted.

34. Which are the words twice to be said?

Ahyâ yâsâ;

Yathâ tû t;

Humatanãm;

Humâim thwâ tzem;

Ashahyâ âad;

Thwôi staotaraskâ;

¹ 'If in spite of his moderation, the little he drank makes him tipsy so that he does not celebrate the Gâhânâbâr, he is not in a state of sin' (Comm.)

² 'Concerning the quality (sâmân) of the voice in reciting the Avesta in a ceremonial, and the Avesta which is twice recited and thrice or four times recited' (West, Dînkart, l. 1. § 4).

³ The first half of the stanza.

⁴ If he omit to recite them the due number of times.

⁵ The so-called Bis-âmrûtas, Thris-âmrûtas, Kathrus-âmrûtas; cf. Vd. X.

ahmâi—Spentâ mainyû—Vohû khsathrem vairim—
Vahistâ Istis.

35. Kaya thrisâmrûta ?

Ashem vohû—ye sevistô—hukhsathrôtemâi—duz-
varenâis.

36. Kaya kathrusâmrûta ?

Yathâ ahû vairyô—Mazdâ ad moi vahistâ—â
airyemâ.

37. Kanghãm [H.—T. sanghãm] nâ gâthanãm
srutanãm aratufris ?

Yâ yaêzô (read maêzô) vâ fravashâimnô (read fra
vâ shâimnô) srâyêiti (read srâvayêiti),

Aêtaêšãm vaêšãm aratufris.

Adhaêka uiti yatha kathaêka dahmô staota y[ê]snya
haurva dadhaiti,

Paurvâd vâ naêmâd aparâd vâ,

Myô (read ayô) vâ taêka vâ histanemnô (read
histemnô) vâ aunghânô vâ dathânô vâ baremnô vâ
vazemnô vâ aiwyâstô athâ ratufris^a.

V. The sacrifice performed by a Zôt or a Râspt
in a state of sin.

38. Dahmô zaota tanuperetha upasraotârô,

Yêzi dis tanuperethô vaêdha,

Aêvatô ratufris yavad framaraiti.

Yêzi âad dis nôid tanuperethô vaêdha,

Vtspanãm gâthanãm ratufris.

^a Barô aspô vazô rathô (Fragment Vd. VI, 26).

Fravarânê—âthrô Ahurahê Mazdau puthra tava âtars
puthra Ahurahê Mazdau khsnaothra—ashem vohû 3, fra-
varânê—yathâ ahû vairyô yô zaotâ, yathâ ahû vairyô yô
âtravakhsô athâ ratus—yathâ ahû vairyô yô âtravakhsô yô
zaotâ athâ ratus—yô bityô zaotâ.

Ashem vohû—yathâ ahû vairyô—fravarânê—frastuyê.

Ustâ ahmâi ; Vohû khsathrem vairim ;
Spentâ mainyû ; Vahistâ istis ¹.

35. Which are the words thrice to be said ?

Ashem vohû ; Hukhsathrôtemâi ;
Ye sevistô ; Duzvarenâis ².

36. Which are the words four times to be said ?

Yathâ ahû vairyô ; Â airymâ ³.

Mazdâ ad' môi vahistâ ;

37. When is it that the Gâthas which a priest sings are not accepted ?

The words he sings while doing the necessities of nature,

These words are not accepted.

Otherwise, in whatever fashion the pious man may offer the Staota yêsnya ⁴,

In the earlier part of the office or in the latter part of it (?),

Whether walking or running ; standing, sitting, or lying ; riding or driving ; as long as he has his girdle on ⁵, he is accepted.

V. The sacrifice performed by a Zôt or a Râspi in a state of sin ⁶.

38. If the Zaotar be righteous and his assistants be in a state of sin,

If he know that they are in a state of sin,

What he recites himself is accepted.

If he know not that they are in a state of sin, the whole of the Gâthas is accepted.

¹ Vd. X, 4.

² Vd. X, 8.

³ Vd. X, 12.

⁴ See above, page 312, note 2.

⁵ His Kôstî ; cf. Vd. XVIII, 1 (note 2), 54.

⁶ Dînkart, l. 1. § 5.

39. Tanuperetha zaota dahma upasraotârô,
 Yêzi dim tanuperethem vtvare (read vtdare),
 Aêtavatô ratufris yava*d* framerenti.
 Yêzi âad dim nôid tanuperethem vtvare,
 Vispanãm gâthanãm ratufris.
 Dahmô zaota dahmô upasraotârô vvspê ratufryô.
 Tanuperethô zaota tanuperethô upasraotârô vvspê
 aratufryô.
40. Kayâkid nâ dahmanãm zaotrâdha ratufris,
 Nâirikausêid aperenâyûkahêka,
 Yêzi vaêtha hâthanãm (read hâitinãm ?) thware-
 seska frataurunauska,
 Antare hâitisu yasnem frâizis^a.

NÎRANGISTÂN.

FARGARD II.

I. The celebration of the Gâhânbârs.

41. Yô gâthau asrâvayô âstâ vâ tarômaiti vâ
 tanûm pereyêiti.
 Kô âstâ katârô maiti (read kê tarômaiti) ?
 Yâ hakâ daênayâ*d* mâzdayasnôid apastûitis^b.
42. Yô gâthau asrâvayô yâre drâgô apa tanûm
 pairyêiti.

^a Nôid tâ nâirika kasu-khrathwa.

Ashem vohû vahistem astî, ustâ astî ustâ ahmâi.

Hyad ashâi vahistâi ashem.

^b Yô haka daênayâ*d* mâzdayasnôid apastôid,

Thris vaghæibis hakarad vipaitikid.

¹ 'Concerning the functions of a Zôt performed by a woman or a child' (Dînkart, l. l. § 6).

² See above, §§ 5-9 and notes.

39. If the Zaotar be in a state of sin and the assistants be righteous,

If they know that he is in a state of sin,
What they recite themselves is accepted.

If they know not that he is in a state of sin, the whole of the Gâthas is accepted.

If the Zaotar be righteous and the assistants be righteous, the whole is accepted.

If the Zaotar be in a state of sin and the assistants be also in a state of sin, neither the one nor the other is accepted.

40¹. Any one of the faithful is accepted as a Zaotar,

Even a woman² or a child,

If he know the ends and the heads of the chapters³,
And know how to perform the acts of ritual between the chapters.

NÎRANGISTÂN.

FARGARD II.

I. The celebration of the Gâhânbars.

41. He who does not sing the Gâthas, either out of unbelief, or out of impiety, becomes a Peshôtanu.

What is unbelief⁴? What is impiety⁵?

It is renouncing the Religion of Mazda.

42⁶. He who stays the year through without singing the Gâthas becomes a Peshôtanu.

¹ As there are certain repetitions of stanzas and certain ceremonial acts at the end of most of the Hâs.

² *âsta*: 'negation; when he says, there is no such thing as Religion' (Comm.)

³ *tarômaiti*: 'when he says, it exists, but it is no good.'

⁴ 'On the sin of him who does not celebrate the Gâhânbars, and how they are to be celebrated' (Dînkart, l. l. § 8).

Yêzi aunghãm ôyãm pêvâkim framaraiti,
 Pairi sê hô paretô-tanunãm staunghaiti (H.—T.
 staônghaiti),

Yahmad haka tem ava raodhenti^a.

Yô gâthanãm ôyem vâkim apayâiti aêvãm vâ
 vakastastim,

Thri vâ azâiti ayare drâgô vâ vâstryâd;

Atha bityau atha thrityau,

Atha vîspem â ahmâd yad hê hangasanta yatha
 kathrusem yau gâthau asrâvayô hyad aradusa hê
 syaothanem.

Thrishûm tarô hvaraya naêmem tarô bâzugataya
 vîspem tarô yâre drâgê hê him yâtem âstryêiti.

Yadkid paskaiti aêvãm ratufritim ava raodhayêiti
 tanûm pairyêiti.

43. Yô gâthanãm aêvãm ratufritim ava raodhayêiti
 thri vâ âzaiti ayare drâgô vâ vâstryâd;

Atha vîspem â ahmâd yad hê hangasaiti yatha
 thrishûm yau gaêthau asrâvayô od tanûm pairyêiti.

44. Yô gâthau asrâvayô naêmem yâre drâgô,

Tad paiti aênem dahmem gâthanãm sraothrau
 pairistayêiti,

Yadhôid naêm yau gaêthau (read gâthau) asrâvayô
 hyad atha u âstryêiti ;

^a Sârahê.

Panka tîsrô dasa u rathwãm.

Hazangrem maêsanãm (Âfrîngân Gâhânbâr, 7).

Hazangrem gavaãm (ibid. 8).

Rathwãm.

¹ According to the commentator Sôshyans : 'If he recite the whole in bâg and only one word aloud.'

² If he has passed the fourth part of the year without celebrating the Gâhânbâr, any verbal fault he may afterwards commit shall be punished as an Aredus, that is to say, with fifteen strokes of the Sraoshô-karana (Vd. IV, 26).

If he recite, were it only a word of them ¹,
He escapes being in the number of the Peshô-
tanus,—

.

He who shall omit a word of the Gâthas or a stanza,
Shall pay with three strokes (of the Sraoshô-
karana) or a day's work ;

The same on the second omission, the same on
the third,

And so on until he let a fourth part of the year
go without singing the Gâthas, when it becomes an
aredus sin ².

If he let a third part of the year go, his guilt is
a *hvara* ³; if he let a half go, his guilt is a *bâzu* ⁴;
if he let a whole year go, his guilt is a *yâta* ⁵.

If afterwards he miss a *ratufriti* ⁶, he becomes a
Peshôtanu.

43. If a man miss a *ratufriti* of the Gâthas, he
shall pay for it with three (strokes) or a day's work ;

And so on until he let a third part of the year go
without singing the Gâthas⁷ he
becomes a Peshôtanu.

44. If a man stay a half year without singing the
Gâthas ⁸,

And also prevents another of the faithful from
singing the Gâthas,

For the half year when he did not sing the
Gâthas, he shall be in a state of sin ;

¹ Punished with thirty strokes.

² The sin of breaking an arm : fifty strokes.

³ The sin of breaking a leg : seventy strokes.

⁴ One of the formulas of glorification to any of the *ratus* (?).

⁷ To be filled up as in § 42.

⁸ ' Without celebrating the *Gâhânbars* ' (Comm.)

Paourum vâ naêmem yâ aparem vâ pairyastayêiti
pisotanus^a.

45. Yô gâthau asrâvayô naêmem yau
Tad paiti aênem dahmem gainiti
Ardus vâ aghryô [staorem] vâ bistaorem yâ yad
mazanghem vâ hvarem
Hvarôid hê anghad kithayaêka upa-beretayaêka.

II. The limits of the several Gâhs.

II a. Gâh Ushahin.

46. Kahmâd haka ushahinanâm gâthanâm ratufris
fragasaiti ?

Haka maidhyâyâi khsapad huvakhsâi pairi-sakaiti ;
Atha aiwigâmi.

Âad hama yêzi para huvakhsad ahunavadka
gâthâm srâvayêiti,

Yasnemka haptanghâitlm ustavaitlm hâitlmka,

Anâsteretô paskaita avau yau anyau srâvayôid
âmaêidhyâd fr. yârad (read frayârad)^b.

^a Pairâu arstau khed.

^b Ashem vohû 3, fravarânê Mazdayasnô—Ahurahê Mazdau
raêvatô hvarenanghatô khsnaothra od frasastayaêka—
ashem vohû—khsnaothra Ahurahê Mazdau—humatanâm
hûkhtanam hvarestanâm—nâ yasta.

Naratô kerethen.

Ashem vohû—yathâ ahû vairyô—ashem vohû 3 fravarânê
mazdayasnô—haomahê ashavazanghê khsnaothra od fra-
sastayaêka—ashem vohû 3 fravarânê—Zarathustrahê Spen-
tamahê ashaonô fravashê khsnaothra od frasastayaêka—
ahurâi mazdâi—imem haomem yaunghâmka—Y. A. V.
—A. V.—haoma pairi hareshyanti—syaothananâm—khsa-
thremkâ—khsathremkâ—âdâi kahyâkid paiti—Y. A. V.—
A. V.—A. V. 3, Fr.—tava âtars puthra Ahurahê Mazdau
khsnaothra (âthrô Ahurahê Mazdau puthra tava Atars

And for the half of the year, whether earlier or later, when he prevents (their being sung), he becomes a Peshôtanu.

45.

II. The limits of the several Gâhs¹.

II a. The Ushahin Gâh.

46. At what hour does the celebration of the Ushahina Gâthas begin?

It continues from midnight to sunrise; thus in winter time.

In summer time, if one sing the Ahunavaiti Gâtha before sunrise,

As well as the Yasna Haptanghâiti and the Ustavaiti Hâ,

He may, without guilt, sing the rest of the Gâthas till the middle of the forenoon.

puthra Ahurahê Mazdau khsnaothra)—A. V.—frastuyê—staomî ashem—staomî—A. V.—staomî ashem—vasasêa te Ahura Mazda.

Amesha Spenta — imad Baresma hadhazaothrem min

¹ On the limits of the five Gâhs of the day and night, and the ceremonies of the same (Dînkart, l. l. § 9). The five Gâhs (asnya), it will be remembered, are—

1. Ushahina (Ushahin), from midnight to the extinction of the stars, or Dawn.

2. Hâvani (Hâvan), the morning Gâh, beginning at dawn.

3. Rapithwina (Rapithwin), the midday Gâh.

4. Uzayêirina (Uzêirin), the afternoon Gâh, from Rapithwin to the appearance of the stars.

5. Aiwisrûthrima (Aipisrûsrim), from the appearance of the stars to midnight.

In winter there are only four Gâhs, Hâvani and Rapithwina being united.

II b. Gâh Hâvan.

47. *Kahmâd havanem gâthanâm ratufris fraga-saiti ?*

*Haka hû-vakhsad maidhyâi frayarâi pairi-sakaiti ;
Hamatha itha.*

Âad aiwi-gâmi maidhyâi uzayarâi

Yad vâ yatha uzarem yad yatha khsaparem ^a.

Ahurâi Mazdâi od dathusô aêta*d* dim od vanghuka vanghauska.

Aêthraya varestâm—imad baresma—frastuyê—Y. A. V. —ashaya nô paiti gamyâ*d*—hvarata narô—nadatum.

Gâm.

Nemô Haomâi mazdadhâtâi vanghus Haomô hudhâtô.

Hâvanânem âstâya—azem visâi—yô nô aêvô ad tû.

Pairi tê Haoma ashem vohû—A. V. —vanghuka vanghauska—yênhê mê ashâ*d* hakâ—syaothananâm.

Sastika—Ahurâi Mazdâi—Ameshâ Spentâ—imem haomem—yaunghâmka.

—Khsathremka—âthretim khsathrô kereta hê gaosô berezô us shâvayô*id*.

Ashem vohû—yênhê mê ashâ*d* hakâ—haomanâmka haresyamnanâm —arsukhdhanâmka vakanghâm —athâ zî nû humâyôtara anghen—syaothananâm—âdâi kahyâ*kid* paiti —us môi uzâresvâ Ahurâ Ârmaiti tevishim dasvâ—ashaya dadhâmi imâm zaotrâm haomavaitim gaomavaitim hadhânaêpatavaitim od tava Ahurânê Ahurahê vahistâbyô zaotrâbyô—tava Ahurânê adhi.

^a Vohû ukhshyâ mananghâ imau raokau barezistem barezimanâm yahmi Spentâ thwâ mainyû urvaêsê gasô.

Ravaska hvâthremka âfrînâmi vispayau ashaonô stôis âzaska dusâthremka âfrînâmi vispayau drvatô stôis. A. V. 3 vayôis uparôkairyêhê taradhâtô anyâis dâmân aêta*d* tê vayô yad tê asti spentô khsnaothra—yazâi apemka baghâmka.

Haurvatâtô rathwô yâiryayau husitôis saredhaêibyô ashaê ratubyô ayaranâmka asnyanâmka mâhyanâmka yâ-

II b. The Hâvan Gâh.

47. At what hour does the celebration of the Hâvani Gâthas begin?

It continues from sunrise to the middle of the forenoon;

Thus in summer time.

In winter time till the middle of the afternoon.

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iryanāmka saredhanāmka vîspaêsâm yazatanâm pun yazamaidê ayara ashahê rathwô ratufretis yaz. asnya ashahê rathwô ratufretis yaz. mâhya ashahê rathwô ratufretis yaz.

Yâirya ashahê rathwô ratufretis yaz.

Saredha ashava ashahê rathwô ratufretis yaz.

Âzât-mart guft havâ-t: ayara ashavana ashahê rathwô ratufretis yaz.

Âthrô Ahurahê Mazdau puthra.

Khsathrô nafedhrô Nairyô-sanghahê.

Mad vîspaëibyô âterebyô.

Âthrô Ahurahê Mazdau puthra amat dû âthrô Ahurahê Mazdau mad vîspaëibyô âterebyô.

Âthrô Ahurahê Mazdau puthra.

Khsnûmainê maunghahê [gao od] khsnûmainê dathusô.

Apâm-vakhdûnisn aspô karpâm (read aspô-kehrpâm) pun minisn yakhsûnêt.

Tîr yôm khsnûmainê danâ Tistryêhê stârô raêvatô hvarenanghatô Satavisahê frâpahê sûrahê mazdadhâtahê.

Tistryêhê—Vanantô.

Tistryêhê—Tistryêhê vâtahê ashâunâm.

Âthrô Ahurahê Mazdau puthra mad vîspaëibyô âterebyô Tistryêhê Vanantô geus tasni vîspaêsâm.

Khsnûmainê amahê.

Pathayau hvâsty[au] zarenumantô sûrahê Saokantahê-ka garôis mazdadhâtahê pathâm hvâstâitîm yaz.

Zarenumantem sûrem yaz. Saokantem gairîm mazdadhâtem yaz.

Râmanô hvâstrahê—thwâsahê.

48. *Kahmâd ahêka* (read *haka*) *apâm vanghnâm frâtis fragasaiti* ?

Haka hû-vakhsâd â hu-frâshmô-dâitôid pairi-sakaiti ;

Tad hama tad aiwêgâma.

Yô âpê zaotrâm frabaraitê,

Pasêka hû-frâshmô-dâim para hû-vakhsâd,

Nôid vanghô ahmâd syaothanâm verezyêiti,

Yatha yad htm azôis vishâpahê vastrem (read astrem ?) paityâpta karsôid^a.

II c. Gâh Rapithwin.

49. *Kahmâd haka rapithwanâm* (H.—ratufrithwanâm T.) *gâthanâm ratufris fragasaiti* ?

Haka rapithwayâd maidhyâi uzayarâi pairi-sakaiti^b.

II d. Gâh Uztrin.

50. *Kahmâd haka uzayairanâm gâthanâm ratufris fragasaiti* ?

Haka maidhyâi uzaryarâd hu-frâshmô-dâiteê pairi-sakaiti ;

Hama itha.

Âad aiwigâmi yêzi para hû-frâshmô-dâtôid ahunâsêka vairyâ frasarvayêiti,

Tistryêhê—Vanantô.

Khsnûmainê ashôis vanghuyau kistôis vanghuyau erethê vanghuyau.

Vispaêsâm—2 berezatô, 2 dathusô.

• *Apâm vispaêsâm.*

Vispaêsâm—haomyâm.

A. V. 3, *fravarânê* : *mâ gâs yakhsûnêt. aiwyô vanghibyô vispanâmka apâm Mazdadhâtanâm berezatô Ahurahê nafedhrô apâm apasêka mazdadhâtayau tava Ahurânê*

48. From what hour may the sacrifice to the Good Waters ¹ be offered?

It continues from sunrise to sunset;

Thus both in summer time and in winter time.

He who offers libations to the Good Waters,

After sunset and before sunrise,

Does no better deed

Than if he should throw them downright into the jaws of a venomous snake ².

II c. The Rapithwin Gâh.

49. At what hour does the celebration of the Rapithwina Gâthas begin?

From Rapithwa to the middle of the afternoon.

II d. The Uztrin Gâh.

50. At what hour does the celebration of the Uzayêirina Gâthas begin?

From the middle of the afternoon to sunset;

Thus it is in summer.

In winter, if, before sunset, one sing the Ahuna Vairya,

Ahurahê khsnaothra [yasnâika] od frasastayaêka apash vâg vakhdûnisn.

Frâ te staomaidê Ahurâne Ahurahê vangheus yasnâska vahmâska huberetiska usta-beretiska vanta-beretiska yazatanâm, thwâ ashaonâm kukhsnisa us bi barâmi, rathwaska berezatô, gâthauska srâvayôid frâ te staomaidi.

Miâ i razâgâda.

^b Ashahê vahistahê âthraska Ahurahê Mazdau vispaêsâm.

Ashahê vahistahê âthraska Ahurahê Mazdau puthra.

¹ The so-called âp-zôhr (Yasna LXIII seq.; see the Guimet Zend-Avesta, I, 392-425).

² Cf. Vd. VII, 79.

Apaska frâitê,
Spentâ Mainyûmka vakastastem khsvas vahistem
srâvayti ;

Anâsteretô paskaita avau (H.—avad T.) yau
anyau srâvayôid â maidhyâd khsapad^a.

II e. Gâh Aiwisrûthrem.

51. Kahmâd aiwisrûthremananâm gâthanâm ratu-
fris fragasaiti ?

Haka hû-vakhâd-frâshmô-dâitêê (read hû-frâshmô-
dâitêê) maidhyâi khsapê pairi-sakaiti :

Tad hama tad aiwi-gâmi^b.

III. The offerings for the Gâhânbârs.

52. Yôi dâitya yaona (H.—yôna T.) hvarenta
(read karenta),

Gavâstraka varesnau verezantô khratûmka asha-
vanem aiwishantô,

Adhâityô-draonanghaska henta,

Dâitîm geus draonô upa isemnô ava apangha-
bdenti ;

Framarentem aêsâm,

Nôid aêtaêsâm ratufris ratufraitîm thweresâiti ;

Yadhôid aêtê framarenti yadhôid ratufryô^c.

53. Âad aêtaya (read aêta ya) frakarenti keresâska
gadhôittsêka,

Daêvtsêka handaramana upa mraodesêka vtspô-
khsapô,

^a Y. A.V.—ad tâ vakhsyâ.

^b Aêdha aiwyastkêid paiti apathrestememkad ptarenta.

^c Hazangrem maêsânâm dânunâm paiti-puthranâm narâm
ashaonâm ashaya vanghuya urunê kithîm nisirinuyâd
(Âfring. Gâhân. 7).

And offer the libations to the Waters,
And sing the six stanzas of the Gâtha Spentâ-
mainyu ;

He may, without guilt, sing the rest of the Gâthas
after sunset.

II e. The Aiwisrûthrim Gâh.

51. From what hour does the celebration of the
Aiwisrûthrima Gâthas proceed ?

It continues from sunset to midnight ;

Thus both in summer time and in winter time.

III. The offerings for the Gâhânbars.

52. If an honest man,

Working hard and teaching the Holy Wisdom ¹,

Have no sufficient living,

And dream of getting sufficient meat ² ;

If such a one only ³ recite (the prayers),

He who celebrates the festival ⁴ cannot charge
him with non-celebration ;

For as far as he recites (the prayers), he has
celebrated the festival ⁵.

53. But men who live like robbers and highway-
men,

In knavery, brigandage, and debauchery every
night,

¹ A profession which brings no great income to those who exercise it.

² 'They have bread, they have no meat,' and cannot therefore offer any meat for the Gâhânbar.

³ Without making any offering.

⁴ The rich man who provides the offerings.

⁵ 'He has as much merit as if he had presented pious people with a thousand goats big with kids' (Comm.), which is the reward promised for the celebration of the first Gâhânbar (Afrîngân Gâhân. § 7).

Dâityô-draonanghaska hantô,
Fradhâitlm dâitlm gaus draonô upôisemnô adha
avanghabdemnô ;

Aframarentem aêsãm,
Aêtaêsãm ratufris ratufritlm thwiresaitl.

54. Kâhya âg[a]va ratufris ?

Yau avangha avau yau nâiryau yau puthrahê
aperenâyôis.

Yau tanu-perethahê aparaothemnahê aghaurvaya
ratufres.

Yau haka daêvayasnaêibyô ava urvaitya apa bara
aya ratufris ;

Tadha yad paiti barenti yâ aredusâd apaiti tad
(read apaititad) âgaghaurva ;

Yâhu varanghana ;

Yâ adhâiti fravaityanâm (read fraraityanâm) frapa

Yâ nôid vistem drvatô

Yad paiti barauti

Nôid apaita nôid paiti kaya ratufres.

55. Ratufris apaityânô kâhya (H.— T. dâhya)

Ratufris havâ yâ nmânahê paiti rikyêihê

Yêzi vis hvâvôis dazdê ratufris ^a

Hvaretha yêzi aratufris.

56. Nôid pasuska bazda nôid irista anazdya ratufris.

Abanta airista anadya pairistanghara ratufris.

57. Ratufris pasuyebis hvâstâiska ahvâstâiska
zâyeska azâyêska (H. zyâiska azyâiska).

Ratufris patus (read pitus) hvâstâis nôid [anastâ-
iska azyâis nôid] anazyâis.

Ratufris snâkeniska vîzuska hvâstâiska nôid ana-
hvâstâis azyâis nôid anazyâis ^b.

^a Yêzi âad his nôid his hvâvôya dazdê [a]ratufris yâ
adhang[ang]hê—yêzi—hvaretha yazata ratufris.

Who have plentiful living,
 And dream of a surplus of meat ;
 If such men recite not (the prayers) ¹,
 He who celebrates the festival can charge them
 with non-celebration.

54. Whose meat-offering is accepted ?

The offering of a man, of a woman, of a child.

The property seized on a criminal is accepted.

The property seized on heathens ² who have
 broken a treaty is accepted ;

Also the property that is brought having been
 seized on the committer of an unexpiated areduš ;

The property seized in consequence of an ordeal ;

.

55.

56. Sheep diseased, wounded, or lean, are not
 accepted.

Sheep not diseased, not wounded, and not lean-
 fleshed, are accepted.

57. Milk cooked or not cooked, from a fat cow or
 from a lean cow, is accepted.

Meat is accepted ; cooked, not uncooked ; from
 fat cattle, not from lean cattle.

. . . and . . . are accepted ; cooked, not uncooked ;
 fat, not lean . . .

^b Paê aênýâikid (paêmainýâikid?) zaothraya.

58. hvô istaêsva pasus hvis.

Yô pasûm avâi vînaoiti [paska] hû-frâshmô-dâitîm asao-
kantad paiti âthrád.

Yatha vâ azô skâênis yatha hus peresô.

¹ However rich may be their offerings.

² Foreigners, non-Zoroastrians.

Ratufriš *karemanāmka* pasu-vastranāmka,
 Upa raēsatnāis fraōiritarād naēmād;
 Marātanām nōid amarātanām azayanām nōid ana-
 zayanām ^a.

59. Ratufriš nāirikayau kehrpa nōid payanghō,
 Nōid sunō kehrpa payanghō;

Ratufriš vehrkayau kehrpayau payanghaka hadhō
 vspanāmka daēvayasnanām [tanu]-perethanām dūm
 hathra baodhō angha fraurvaēsyō.

60. Yō aēvō hadhō-gaēthanām yō baresmaka
 frastarenti *geuska* paiti-bairaiti,

Adhād ainyē antarad naēmād hāthrahē vakaska
 framavainti (read framravainti) gavāstryāka varesmau
 verezenti,

Vispaēsāmka aiwi-surunvaiti vīspē ratufryō ^b.

Yēzi āad nōid aiwi-srunvanti aēsō [ratufrišō] rat[u]-
 f[r]iisō yō baresma frasterenti *geuska* paiti-baraiti ^c.

61. Kahmād haka mazdayasnanām (read myazda-
 vanām) myazdē ra[ē]thwaiti ?

Yā khsudru yad vā yaz[a]nti yad vā hām-raē-
 thwenti,

Yad vā frā uithētātō peresenti,

Yad vā aēsām anyō aētahmāi dāiti dadhāiti ^d.

^a *Geus* vā aspahē vā varesahē.

A. V. 3, fravarānē [mazdayasnō zarathustris vidaēvō
 Ahurahē akaēsō].

—Ahurahē Mazdau raēvatō *hvarenanghatō* khsnaothra
 y. v. kh. fr.—A. V.

^b Athā ratus ashād *kid* hākā frā ashava vīdhvau mraotū.

^c Hazangrem maēsanām (Afrīng. Gāhān. § 7).

Yaēsām anghenka thwārō mazdista (read anghen *kathwārō*
 nazdista).

^d Ashem vōhū 3, fravarānē. mā gās yakhsanūnēt khsnū-
 man. Sraosahē ashyéhē takmahē tanu-māthrahē dareshi-

58. Leather is accepted from the skin of an animal,

From under the raésatna ;

If supple, not if not supple ; if from a fat animal, not from a lean one.

59. Woman's milk is not accepted,

Nor bitch's milk ;

A she-wolf's milk is accepted ;

60. Of priests of one partnership¹ if one bind the bundle of Baresman and bring the offering of milk,

And the others, within a Hâthra distance, recite the words and perform the ritual acts,

And all make the responses², all are accepted.

If they make not the responses, the one who has bound the Baresman and brought the offering of milk is accepted.

61.

draos ahûiryêhê khsnaothra yasnâika od frasastayaêka
3 dûkânak kartak yô paoiryô mazdau dâmân apas
âfrînegân pun rôisâ nôk nâpar A. V. 3, fravarânê.
mâ gâs : hâvanê u sâvanghê rathwâm. khsnûman
Ahurahê Mazdau raêvatô kartak î Ahurem Mazdâm
ashavanem ashahê ratûm yaz. . . hudhæunghem mazistem
yazatem yim sevistem frâdad-gaêthem od ad zayênê
(Y. XVI, 10). Apas âfrînegân pun rôisâ : rathwô
berezad ashem vôhû 3, fravarânê. Pun Hâtôkht hadhao-
khdhâi. pun Vîspôrat hâvanê. khsnûman rathwô
berezad, kartakî dâtâka aêtê Mazdayasna. Apas âfrîna-
gân âi pun rôisâ pun mân-i sapîrân [u] mâni-
âtâsân : Ashem vôhû 3, fravarânê, mâ gâs yakhsûnêt
khsnûman dahmayau vanghuyau âfritôis ughrâi dâmôis

¹ Cf. page 305, note 3.

² Cf. § 20 ; in particular the atha ratus in the recitation of the Ahuna Vairya.

62. *Kahmâd haka myazdavanãm myazdê rathwaiti?*
Yâ pâpithwa vasô akisteê,
Yad pairi baresman hangasantê âad ratufriteê.
Yad yazanti yad vâ hãm raéthwayêinti^a.
Yad vâ aêsãm anyô aêtahmâi dâiti dadhâiti.
63. *Yaska mê aêtaêsãm mazdayasnanãm myazdavanãm aêtanghãm yad myazdanãm anahakhtô para-baraiti,*
Nôid tâyus nôid hazangha bavad;
Aiwikikishmnâi âkakithamanãm stayâd.
Ainyô kaskid anghêus astvatô para-baraiti âkau hazangha anakausê tâyus.
64. *Yâ nara hãmô-hvaretha hamô-gaodana hamãm aêtê khshâudrunem zaotrãm barâtô hamãm pâipithwãm (H.—pâiptwãm T.—read pâipithwãm).*
Paitinãm hãmô-hvaretha paitikâ gaodana,
Paitinãm aêtê khsadrem (read khshâudrem) zaotrãm barâtô hamãm pâipithwãm.
Paitinãm hvaretha hãmô-gaodana,
Hamãm aêtê khsaudrem zaotrãm barâtô paitinãm (H.) pâipithwãm.
Paitinãm hvaretha paitinãm [hvaretha hãmô] gaodana,
Paitinãm (H.) aêtê khsudrim zaotrãm barâtô paitinãm pâipithwãm^b.

upamanâi khsnothra y. v. kh. fr. dûkânak kartan apas tau ahmi nmânê [apas] âfrinagân pun rôisâ zag-i io yôm pun Farvartigân zag-i pang yôm [fartûm] A. V. 3, fravarânê. mâ gâs yakhsûnêt khsnûman. Ahurahê Mazdau ashâunãm, kartak-i yau visâdha âvayanti; apas âfrinâmi pun rôisâ zag-i pang yôm dar gâs aê A. V. 3, fravarânê [mâ gâs] yakhsûnêt khsnûmainê Ahurahê Mazdau gâthâbyô uashâunãm apas kartaki yau visâdha apas âfrinagân-i pun rôisâ pun stôtih

62.

63. If one of the Mazda-worshippers who share in the Myazda ¹ carry off part of it without due leave,

He is no thief, he is no highwayman ² ;

He shall pay the penalty they may exact.

Any other man in this world who shall do that ³, if he does it openly is a highwayman ; if secretly, he is a thief ⁴.

64 ⁵. If two men have the same food and the same plates, they shall offer the same libation of wine and the same meat.

If they have the same food and separate plates, they shall offer separate libations of wine and the same meat.

If they have separate food and the same plates, they shall offer the same libation of wine and separate meat.

If they have separate food and separate plates, they shall offer separate libations of wine and separate meat.

A. V. 3, fravarânê. mâ gâs yakhsûnêt apas khsnûman Sraosahê asyêhê ; kartak yô vananô.

^a *Yad* athavatha veresô nôid verezenti a yû p aiwithweres—mruâka—yaskâ.

^b Haurvô pasô Frasaostrô naêmo paithwa Zarathustrô.

¹ The public religious banquet which is one of the characteristics of the Gâhânbar festival. It is given at the expense of the rich, and both rich and poor take part in it.

² As he has a general right to it, though he ought not to have taken it without authority.

³ A man who does not belong to that Myazda.

⁴ See above, page 35, note 1.

⁵ The case foreseen in this obscure paragraph seems to be that of two men, members of the same Myazda, according as they each bring their separate fare or not.

IV. The Libations.

65. *Kaiti nâ aêvahê pasvô zaotrâd* (read *zaothrau*) *barâd?* *katangrô.*

Atha dvau atha thryãm;

Katurãm aêvãm kahyâikid tadha frayanghãm.

Kvad gaonahê avabarâd?

Yâ dvaêibya erezubya hangerefad (H.—*hangereftâd* T.),

Dashenem â vâ gaonavatô,

Baresnô vâ paiti vaghdhanahê^a.

Vispaêsãm antare (read *âtarem?*) *paiti-narôid* (read *paiti-barôid*)^b.

66. *Kvad nâ âpa* (read *apê*) *fratad karetê khsâudrem payanghãm paiti-barâd?* *yatha tâsta zaotrôbarana.*

Âad tûirinãm yatha thris hvarethema raêthwis baginô (H.—*baganaô* T.);

Âad paiteus (read *piteus*) *yatha kathwârô asti masô ainaidkim nâzau.*

67. *Kvad nâ apê armaêstaya khsâudrinãm payanghãm paiti-barâd?* *yatha thris hvarema raêthwa baginô.*

^a *Pourukid uthahê* (H.—*uthdhahê* T.) *amat kî kabad ûth yad aêtad hangasauntê paouru-gaonahê uthahêka.*

^b *Tarô yasnem haptanghâitîm yêzentem nôid âthrô fravattimka yad nôid geus vîmatim.*

Yad franata bun.

Yaunghãmka aêtausêtê âtere zaothrau.

Pasvâ zanghem âstaya.

Dasina paiti aredhangha.

Kathwaresatem gaoshem frâyazâmaidê.

Tad kithremka.

Ithrishûm aunghâd uthem sadayâd.

IV. The Libations¹.

65. How many Zaothras shall a man bring for one head of cattle?—Four.

As many for two, as many for three;

For four, one more for each head.

How much gaona² shall he pull out?

As much as he can seize on a space of two fingers,

Either on the right hand of the gaona part³,

Or on the summit of the head.

Of all of them he shall throw the gaona into the fire.

66. Of liquid milk how much shall the man bring to a running stream⁴?—As much as a cup for libation⁵ contains.

Of milk in cheese three times as much as the cup for mixing and dividing⁶ contains;

Of meat as much as four asti (?) . . .

67. Of liquid milk how much shall he bring to the water in a pond? Three times as much as the cup for mixing and dividing contains.

Âthrô ahurahê mazdau puthra mad vispaëibyô âterebyô garôis usi-darenahê mazdadhâtahe asha-hvâthrahê.

Yaunghâmâtâ—yazamaidê—Ahurem Mazdâm—Amešâ Speztâ—humatanâm—srîrem (H.—srîm T.) aredumem.

Yênhê hâtâm—humatanâm—4 Y. A. V. 3 A. V.

¹ 'On the number of zôhrs [to be taken] from a head of cattle' (Dñkart, l. l. § 11). The goat furnishes the milky element, the gîv, for the zôhr.

² Hair?

³ The hairy part?

⁴ As an âp-zôhr to a running stream.

⁵ A zaothrô-barana (zôhr-barân; Visp. X, 2).

⁶ Cf. Vd. XIV, 8.

Avi (H.—ava T.) gereftem paitim (read pitum)
gerebyâd;

Fradaristakid tûirinâm fradarayôid.

Nâvayayâi itha apê;

Âad nâvayâi,

Avaêzô aêtanghau frabareta dâstra masô paiti-barô
(H.—pai-barô T.)^a,

Aipi gaghaurvatâm aspayanâmka payanghâm gâ-
vayanâmka maêsininâmka buzinanâmka^b.

Avaêzô pasûm hãm pukhdhem mananghô (read
zemananghô) nôid payanghô

Uska âpê shauô gâvayâis

Khshvas vaghzibis antare barôid

Yatha nôid aêti nidâitika airisyâ

Âzt dim aêtaêsâm daonô- (H.—baonô- T.; read
baodhô-) gaitis astâraiti^c.

68. Avatha frabereta zaothrau frabarôid,

Atha hâvana haomân hunyâd,

Yatha havad vaêthad atha mê zaothrê yêtê (read
zaothrau yantê) raokahê nôid antare temahê.

Vtdâyâd zi yatha hô ashis anghad;

Vlspanâm zit asraskintem parâka (H.—prâka T.)
aêsrayamananâm daêva raêzaêtê upa [n]ukhturusu
tuthraêsu asrâvayamnâd paiti Ahunâd vairyâd;

Athâ yô dim frahankintare âtaremka baresmaka,

Anairyanâm tad dahyunâm verethrâi uzgasaiti^d.

^a Fridhast âzau.

Avaêzô pasûm hãm pukhdhem (cf. infra).

Kithrem kid (H.; T. kikêthrem kid).

^b Taurva payau bavâd aspayâadka khrayâadka.

A. V. 3, Fr.

Geus tasnê geus urunê.

Tava geus hudhæunghô urunê.

There he shall dip and take up the same quantity of meat ¹ ;

There he shall hold out cheese.

The same shall it be for river water ;

But for river water,

The Frabaretar ² may bring, without guilt, for a half, Boiling milk of mares, cows, sheep, or goats.

.

68. The Frabaretar shall bring the libations,

The Hâvanan shall prepare the Haoma,

In such a way that the libations, prepared to the best of their knowledge, come to me by daylight, not in the darkness ³.

For there is no piety without knowledge ⁴ ;

For all libations poured out and presented, that are poured in the darkness of night, and without singing the Ahuna Vairya, flow to the benefit of the Daêvas ⁵ ;

And if one pour them without looking at the fire and the Baresman,

They accrue for the victory of the Anaryan countries ⁶.

Yavâkem gæus.

Khsnaothra.

Ashasara manangha.

Ashasara vačangha ashasara syaothana.

¹ Yênhê mê ashâd' hačâ vahistem—yêsnê—paitî.

² Ashemčâ dapasčâ hû-frâsmô-dâitîm.

¹ As prescribed for a running stream.

² See § 68.

³ Cf. § 48, and Vd. VII, 79.

⁴ Offering up the sacrifice without a proper knowledge of its rules and practice is no piety.

⁵ Cf. Vd. VII, 79.

⁶ The hostile countries.

69. Yô paiti apê barâiti nôid baresmainê,
Yêzi baresma antarâd naêmâd aêsô draogyêhê
yavô frathyêhê,

Paiti baresmakid paiti-barôid;

Yêzi nôid thri vâ paiti âzâiti ayare drâgô vâ vâstryâd.

Yô paiti baresmainê nôid apê,

Yêzi âfês (réad âfs) antarâd naêmâd thrigâmahê,

Paiti apaêkid (H.—apaêmâd T.) barôid;

Yêzi nôid paiti-baraiti thri vâ âzâiti ayare drâgô vâ
vâstryâd^a.

70. Yad baresma aêsô drâgô yavô frathô kavakid
aêtahê paiti-barôid.

Yad masyô aêtahmâd baresma,

Yatha aêtahê frasterenâiti atha aêta hê paiti-barôid.

Yad zaota Ahurem Mazdãm yazâiti madhimâi
baresmãn paiti-barôid;

Ameshe Spente yazâiti frâtemâi baresmãn paiti-
baroid;

Apô ad yazamaidê haotemâi baresmãn paiti-barôid;

Ashâunãmka urunaska fravashiska yazamaidê ash-
nôtemâi baresmãn paiti-barôid.

Vispaëibyô yasnô-keretaëibyô madhemâi baresmê
paiti-barôid^b.

^a Apô vyaudau mâtarô gîtayô. Râtôis.

Avavad tadha yatha kathwârô erezvô.

Surunuyau.

Vispaya âfrinâmi.

^b Kudô-zâtanãmêid, narâmka, nâirinãmka, yaêsâm vahêhis,
daênau, vanainti [thrakhti] vanghen, vaonare, khsathremkâ.

Yâis azâthâ mahmâi hyâtâ avanghê mad vau padâis yâis
frasrûttau izayau pairigasâi.

¹ If the libations are intended for the water, not for the Baresman.

² The words 'a yava's breadth' seem to be out of place here. They may have crept in from the usual formula 'an aêsa long, a yava thick' (cf. Vd. XIX, 19; infra §§ 70, 90).

69. If he bring the libations to the water and not to the Baresman ¹,

If the Baresman be distant an aêsa's length, a yava's breadth ²,

He shall bring them over the Baresman ;

If not, he shall pay three strokes (of the Sraoshô-karana) or a day's work.

If he bring the libations to the Baresman and not to the water,

If the water be distant three steps,

He shall bring them over the water ;

If not, he shall pay three strokes (of the Sraoshô-karana) or a day's work.

70. If the Baresman be an aêsa long, a yava thick ³, one may bring them on any part of the Baresman.

If the Baresman's size be larger,

He shall bring them on the point where the bundle is tied.

While the Zaotar sacrifices to Ahura Mazda ⁴, he brings them on the middle of the Baresman ;

While he sacrifices to the Ameshaspentas ⁵, he brings them before the Baresman ;

While he says : ' We sacrifice to the Waters ⁶,' he brings them on the left side of the Baresman ;

While he says : ' We sacrifice to the souls and Fravashis of the Holy Ones ⁷,' he brings them on the right side of the Baresman.

¹ If it has the normal dimensions.

⁴ When he recites the formula : ' We sacrifice to Ahura Mazda ' (Ahurem Mazdâm . . . yazamaidê ; Yasna LXIII).

⁵ While he pronounces the words : ' We sacrifice to the Ameshaspentas ' (Ameshâ Spentâ yazamaidê, *ibid.*)

⁶ Yasna LXIII.

⁷ *Ibid.*

Dakhsamaêstim aêta*d* baresma yad paiti-âpem
frânayantema ^a.

71. Apa adhâ*d* frabareta aêtaibyô zaotrâbyô
yâiti

Yaunghâm nôi*d* aiwyô vanghibyô frabaravad (read
frabarad?)

Frâ aêtau zaotrâu barô*d*

Zaota geus pâityâi pô*d* (read paityâpô*d*) paairyô
frangharô*d*

Mrûiti aêta zaota imãm vakô ^b.

.
.
.

Frasa adhâ*d* . . . arâ*d* naêmâ*d* yoguyastôis pai
. . . asenti aêsmâsêta baresêta ^c.

V. Functions and places of the Zôt and Râspôs at the Sacrifice.

72. Kis zaotars kairim anghad mazdôis (H.—
mazdayasnô*d* T.—read myazdôis) ain?

Gausêta (read gâthausêta) frasrâvayâiti vakimêta
anghê astvâiti paiti adhayâ*d*: athâ ratus.

Âad hâvanânô (H.—hâvayâ*d* nânô T.) [yad]
haomemêta ahunavad anghavanemêta vaêmanâ*d*.

73. Âad âtravakhshahê yad âtremêta aiwa-vakh-
sayad âthrasêta tistrô thrakhtis yaozdathad,

Zaothrasêta vâkim paiti adhayâ*d*: athâ ratus.

74. Âad fraberetars yad âthrasêta aêvãm thrakhtim
yaozdathad,

Baresmânêta frakem âthraêta yasnô-keretaêibyô
paiti-barâ*d*.

75. Âad âsnatâra yad haomemêta âsnayâ*d* hao-
memêta paiti-harezâ*d* ^d.

At all the sacrificial formulas¹ he brings them to the middle of the Baresman².

.
71.
.

V. Functions and places of the Zôst and Râspts at the Sacrifice³.

72. What shall the Zaotar do on the day of a Myazda⁴?

He shall sing the Gâthas and shall give response to the people: athâ ratus⁵.

The Hâvanan

73. The Âtravakhsha shall feed the fire and cleanse the three faces of the fire-altar, and shall give response to the Zaotar: athâ ratus.

74. The Frabaretar shall cleanse the fourth side of the fire-altar,

And shall bring the transverse stem of Baresman⁶ and shall bring the incense to the fire at all the sacrificial formulas (all the yênhê hâtâm).

75. The Âsnâtar shall wash the Haoma and shall strain the Haoma.

^a Yazâi âpem.

Tava âthró—tava âthró âhurahê.

^b Amesha Spenta daëna mâzdayasna.

^c Yâta raësam frâyû tem vanghad' aëtadha upa gerembayân.

^d Vispauska âthró.

¹ At all the Yênhê hâtâm.

² See, on these ceremonies, the Guimet Zend-Avesta, I, 395-397.

³ Dînkart, l. l. § 13.

⁴ In a Gâhânbar office.

⁵ See above, p. 341, note 2.

⁶ The baresmân frakem or frâkh-gâm, frâgâm, a stem that rests on the feet of the Barsomdân or Mâhrû.

76. *Åad* raéthwis-karahê *yad* haomemka gava
rathwayád bakhshayáadka.

77. *Åpem* â-beres â-barád. Sraosávarezo aiwyákh-
sayád.

78. Zootara dáityô-gátus
Madhemya nmánahê madhemád aráthraod apa
sritô.

79. Stuiukhtis hávanânô dáityô-gátus
Dasinem upa srakhtim fratarãm baresmán aparãm
áthró.

Haoyád haê naémád ásnatárs.

Åtravakhsahê dáityô-gátus

Dasanem upa thrakhtem fratarãm áthró.

Fraberetars dáityô-gátus

Haomyãm upa srakhtim fratarãn baresmán.

Dasinád haê naémád raéthwiskarahê.

Anaiwi-eretavô (H.—erezvo T.) gátus aéta ábe-
reta sraosávarezahê vltarayatem.

80. *Yêzika* aêti ratavô anahakhti pairigayanti,

Zaota víspara ratu thwáis rashayanti

Aévadha ásnáthrad hávaynânê raéthwayêiti.

Zaota anahakhtô parayád dāhistái arsvakastemái
zaothrem raékhsaiti.

81. *Yad* aévô zaota frayazâiti mayazdahê ain
zaotars gátava,

Aétaya myazdê aiwi-vaidhayêiti rathwaêka myaz-
daêka rathwaêka,

¹ In the modern sacrifice there are only two priests who divide between them the functions of the eight priests. The Râspî, who takes his name from the Rathwiskare, represents rather the Atravakhsa whose place he occupies near the fire, and who, of all the assistants of the Zootar, is the one whose services can least be dispensed with (see, however, § 81).

76. The Raêthwiskara shall mix the Haoma and the milk, and shall divide the mixture.

77. The Âberet shall bring the water. The Sraoshâvarez shall superintend.

78. The right place of the Zaotar
Is in the middle of the house, . . .

79. . . . the right place of the Hâvanan
Is on the right side, opposite the Baresman,
behind the fire.

On his left-hand side shall the Âsnâtar stand.

The right place of the Âtravakhsha
Is on the right side, opposite the fire.

The right place of the Frabaretar
Is on the left side, before the Baresman.

On his right-hand side shall the Raêthwiskara stand.

The places of the Âberet and the Sraoshâvarez
are not fixed; they come and go.

80. If these assistants¹ go without the leave of the Ratu,

The Zaotar may make all the mixtures

Without the Âsnâtar and the Hâvanan.

If the Zaotar go without leave, the preparation of the Zaothra shall fall to the wisest and truest² of the assistant priests.

81. If the Zaotar sacrifice alone³ on a Myazda day, at the place of the Zaotar⁴,

He shall announce that Myazda to the Lord (of the festival) and to the Lord of the Myazda⁵,

¹ The most respectable of the priests present.

² Without his seven assistants.

⁴ At his ordinary seat.

⁵ He announces the banquet to the Ratu of the Gâhânâbâr, that is to say, to the Genius of the Gâhânâbâr which is being celebrated, and to the Genius of the religious banquet itself.

Vtspayzu sãkadhka ashaonô stôis yasnâika vah-
mâika khsnaothrâika frasastayaêka.

Zaotars gâtava Ahunem vairim frasrâvayôid.

Syaothanô-tâitya hâvanaêibyô paiti-ganghôiid,

Hâvanânô gâtûm.

Âtravakhsahê gâtava âtrem aiwi-vakhsayôid.

Fraberetars gâtûm [yasnem haptanghâitim] frâya-
zaiti.

82. Yaska aêtaêsãm rathwãm paairyô paiti (â)
gasâd hâvanânem aêtem âstayêiti ;

Bitim âtravakhsem ; thritim fraberetârem ; tûirim
dânazvâzem (H.—dânazvânem T.) ;

Pukhdhem âsnatârem ; khstûm raêthwiskarem ;
haptathem Sraoshâvarezem.

83. Adhâd anyaêsãm rathwãm paiti âdhayôid

Aêtaêsãm ratavô azdâi

Thrigâmi antare anantare atha antare patatha

Yad antare vâ âad antare vâ paiti vâ thri vâ âzâiti
ayare drâgô vâ vâstryâd *

Zaothranãm paitista sti myazdôis (H.—paitista
stimyazdôis) ain ^b.

84. Avayô vananti Spitama Zarathustra yô fraurva-
êrkhtê (read fraurvakhstê ?) hava [hê vanainti]!

Âvoya druyanti (read druganti) Spitama Zara-
thustra yô fraurvaikhti havahê urunô druzaitê (H.—
druzahê T.)

* Yadhôiid gaêm yavad erezva.

Thri-gâmi aiwyâstâd haka baresma parâiti.

Varstaskid.

Vangharstaskid (cf. § 109).

^b Ratur râuininãm dâthranãm srâvananãmka pasu vastra-
nãmka ahaowâ.

¹ One of the words in the second line of the Ahuna Vairya.

For sacrifice, prayer, gratification, and glorification to all the creation of the Good Spirit.

He shall sing the Ahuna Vairya in the place of the Zaoatar.

At the word shyaothananām¹ he shall spring to seize the mortar,

Into the place of the Hâvanan².

From the place of the Âtravakhsha he shall feed the fire.

From the place of the Frabaretar he shall celebrate the Yasna Haptanghâiti.

82. And of those masters he who comes first represents the Hâvanan³;

Secondly, the Âtravakhsha; thirdly, the Frabaretar; fourthly, the Dânazvâza⁴;

Fifthly, the Âsnâtar; sixthly, the Raêthwiskara; seventhly, the Sraoshâvarez.

83.

84⁵. Woe to the struggler who struggles for the joy of his own soul⁶, O Spitama Zarathustra!

Woe to the deceiver who deceives for the joy of his own soul⁷, O Spitama Zarathustra!

¹ The Hâvanan being the priest who holds the mortar and pounds the Haoma and the Urvarâm.

² The case here is the most ordinary one, when besides the Zaoatar there is one Râspî who represents, one after the other, the seven assistant priests.

³ The Dânazvâza, 'the water-bearer,' is the same as the Âberet.

⁴ 'That the best of sacrifices is to give presents to the righteous, to teach and study the Law' (lit. the Intelligence of the Righteous), Dînkart, l. l. § 14.

⁵ 'Any evildoer who helps to do evil; some say, the warrior that helps the evil deed and does not repress it' (Comm.)

⁷ 'Any man who does evil with his tongue; some say, the priest that teaches error' (Comm.)

Åvoya [dârem (read dâthrem)] dadhâiti Spitama
Zarathustra yÊN[hê dâ]thrahê dâiti *kôid* hava urva
vâ râza (read urvâza ?)

Dâthri zi paiti nivâitis vîspahê anghaus astvatô
humataêsuka hûkhtaêsuka hvarestaêsuka.

Aêsa zaothernâm mazistaka vahistaka sraêstaka

Yâ nairi ashaonê dasti aiwika haithi kishânâika

Paitika pâresmanâi khratûm ashavanem.

Ashem vohû.

NĪRANGISTÂN.

FARGARD III.

I. The Kôsti and Sadara.

85. Aiwyâsta mazdayasna gâthau srâvayad nôid
anaiwyâsta.

Kva ithra aiwyau[ngayau]nti ? adhairi kasaêibya.

Kvad aiwyaunghayaunti ?

Yad aêsâm aredvaê gavastryâ varistkau vere-
zantâm nôid avangrâsayâd adhairi harethraêibyô *.

86. Nanetema vastrahê aiwyâstô ratufris ?

Yatha âthranvô bis paii (read paiti) bis maidhyô-
paitistânô.

87. Kva tâkîd aêtahê aiwyâstô ratufris.

Yad masyô aêtahmâd vâstrem,

Aêtava[tô] aêtahê nistema (read nitema) aiwyâstô
ratufris.

Yô aiwyaunghayêâitê kareteska aratufryô

Paska aiwyâstem nitaosayêiti ratufryô.

88. Yêzi thris hâthrau têô (read hathraunkêô)
yâtayentê ratufryô.

Yêzi âad nôid hathraunkêô yâtayanti aratufryô.

* Threuitasti aspayau paourvô azyau aregô.

Woe to the giver who gives for the joy of his own soul ¹, O Spitama Zarathustra!

For the gift that delivers all the bodily world consists in good thoughts, good words, and good deeds.

And the best and finest of all libations

Is the gift to the righteous man who teaches clear truth and consults the Holy Wisdom ².

NÎRANGISTÂN.

FARGARD III.

I. The Kôstî and Sadara ³.

85. The Mazda-worshippers shall sing the Gâthas with their girdle on, never without their girdle ⁴.

Where shall they gird it?—Under the armpits.

How much of it shall they gird around?

So much that, while they work standing, the ends should not embarrass them below the skirts.

86. What is the least garment he shall wear [in order that his offering should be] accepted?

A pair of drawers reaching to mid-leg.

87. However poor the garment be, he is accepted.

If the garment be of higher value,

He is, however, accepted only if it is that size at least.

88 ⁵. :

¹ The Pahlavi translator read *nôid* instead of *kôid*: 'he gives gifts of woe, for which he shall have no joy.'

² Who studies the Law; cf. Vd. XVIII, 6.

³ Dînkart, l. l. § 15.

⁴ Cf. Vd. XVIII, 1-4, 54-59.

⁵ This paragraph and the two following, referring to the preparation of the Baresman, appear to have been misplaced, as §§ 91-96 continue the remarks on the Zoroastrian's garment, and the Baresman is again the subject of §§ 97 seq. The right order therefore would be: 87, 91-96, 88-90, 97.

89. Yô anu aêsãm baresma frastarenti yatha ashava
Gâmâspô frastarenaêta ratuftris.

90. *Kvad* nânitima baresmana ratuftris ? thris
urvara.

Kyau vâitisa (read *kyau* vaitis ?) aêtayau urva-
rayau anghen ?

Tarô denârô varesô stavanghô,

Âad upema aêso drâganga yavô frathangha.

91. Yô vanghenti keretiskâ,

Paiti vanghâskâ khre uru baouriskâ,

Yêzi antarem asperenô vastrahê aiwyaunghayaunti
ratufryô ;

Anasperenô vastrahê aiwyaunghayaunti aratufryô.

92. Yô vanghaiti varenauskâ pairi-urusvaistis,

Ad keska (read *atkeska*) frazusô sanghaska upara-
smanâi,

Yêzi azarem aiwyaunghyaunti ratufryô ;

Aparem aiwyaunghyaunti aratufryô.

Anyâmka sutem vanghânahê narem na aratufryô.

93. Yô vastra vastrem aiwyaunti,

Uzbarenti aratufryô ;

Uparâd naêmâd ava-barenti atha aiwyaungha-
yaunti ratufryô.

94. Yêzi uzgeresnâvayô (read uzgeresnâ-vagh-
dhanô) nivanti,

Yêzi antarâd naêmâd

Yâ hama aiwyaunghaka aiwyaunghayaunti,

Yêzi antare brengayâiti (read derezyâiti) va
ratufryô ;

Yêzi â nôid antare derezyâiti va aratufryô.

95. Yô aiwyaunghayaunti ruska nmânâi nmâna-
yâskâ,

Yêzi taraskâ aiwyaunghana aipi-verekainti ratu-
fryô ;

89. He who binds the bundles of Baresman as the holy *Gâmâspa*¹ did, is accepted.

90. How many stems of Baresman, at the least, are needed for the offering to be accepted?—Three².

What shall they be like?

. . . . as thick as a hair,

At the outside an *aêsa* long, a *yava* broad.

91. Those who are clothed with rags,

.

If the inner garment be complete, they are accepted;

If they wear not a complete (inner) garment, they are not accepted.

92.

93. When they put on the garment over the garment³,

If they put it on from below, they are not accepted⁴;

If they put it on from above⁵, and then gird it on with the girdle, they are accepted.

94.

95.

¹ According to the proper orthodox rite: *Gâmâspa* was one of the first converts to Zarathustra's doctrine.

² Cf. *Yasna* LVII, 6; *Yt.* XII, 3.

³ The *Sadara* on the *Kôstî*.

⁴ As the garment has passed by the regions of the body where *Ahriman* is supposed to reign.

⁵ It slips from the head on to the shoulders and breast.

Paska vâ pairi barenti aratufryô.

Yô vanghaiti nadheska sâdhayantiska karemânka huki,

Maghanâm tinâm (read tanum) aiwyâstâm iriris nôid anaiwyâsti astarenti ;

Yêzi âad nôid maghnâm tanu aiwyâstâm ririshiâ anaiwyâsta strenti.

96. Yô gâthâ ratuftris paiti parayanti,

Yêzi asperentô (read asperenô) vastrahê aiwyâstem dâdarayô â anaiwyâsti strenti ;

Yêzi âad nôid asperenô vastrahê aiwyâstem dâdarayô nôid anaiwyâstô.

II. The preparation of the Baresman.

97. Yô baresmân frastarenti haomâska varedheska thanvaska antare dâta,

Yêzi thris hâthra ke bis (read hâthrakaêbis) ya-yêinti (read yâtayêinti) ratufryô ;

Yêzi âad thris (?) nôid thris hâthrâkebis yâtayanti aratufryô^a.

98. Yô urvarâm baresma frastarenti hamô-vare-shegim paouru-fravâkhsem,

Vî-barô fravâkhsô ratuftris, nôid vî-barô.

Paouris paouri-fravâkhsô frastarenti,

Vî naraska (read vî-baraska) avî-bareska ratus.

99. Yô baresma anahmâd naêmâd hãm srishâiti hãm vâ darezayêiti,

Vî-barô ratuftris, nôid vî-barô.

Atha yatha yô hãm vaêsya hãm vaêskeyêiti vanaêma hãm srisaiti vareska iverbareska ratuftris.

100. Yô baresma taoshyêiti draos vâ paiti sôinma, Unâm vâ kadkid vâ paiti sidaranâm,

Yêzi tîsrô dinânô hâthrâkis nis-his kantifratuftris (read nis-histanti aratuftris).

96.

II. The preparation of the Baresman¹.

97-101.

^a *Yô ratheska pasvarezdeska baresmaênê hãm varentayenti.*
Naratô karaithin.
Zata ratus frenk.
Kâmkiđ vá vakhshisãm.
Zatô fren.

¹ 'On the way of gathering and tying the Baresman' (Dinkart, l. l. § 16).

Yô urvarayau ava vaêkenti,

Yêzi tistrô tarô denânô (read denârô) hathra kis
(read hathrakis) barenti fratuftris (read ratuftris);

Yêzi âad nôid tistrô tarô denânô (read denârô)
hathra kis (read hathrakis) barenti aratuftris.

101. Yô zemo tistrô kareshau frakârayêiti,

Ava itha barenti yavahê vâ gavanahê vâ,

Yêzi tistrô dtarô (read tarô) denânô (read denârô)
hathrakis antara spenti (read handarezanti ?) ratuftris;

Yêzi âad nôid tistrô tarô dedânô (read denârô)
handarezanti aratuftris.

Yô anyêhê as-hya baresma frastarenti,

Yêzi paiti shau uravarau upa dadhâiti ratuftris;

Parô upa dâtau frastarenti aratuftris.

102. Hapta henti hâvana ratavô baresma stere-
naêiti :

Paoiryâ yênhê mê ashâd hakâ ;

Bityâ ahunanãm vairyanãm ;

Thrityâ dâidî moi ;

Tûiryâ ustavaityau vâ spentâ mainyus vâ hâtôis
handâtâ ;

Pukhdha yênhê mê ashâd hakâ ;

Khstvô dâidî moi ;

Haptatha ustavaityau vâ spentâ mainyus vâ
hâtôis handâtâ.

Âad anyâhu ratufrisu katangrô danghauskavid
(read kanghauskôid) baresmãn frastaraityô :

Paoiryâ yênhê mê ;

Bityâ ahunãn vâirân ;

. . . dâidî moi ye gãm ;

Tûiryâ ustavaêtayau gâthayau vâ Spentâ main-
yus vâ ^a.

Kvaê aêtãm asmem (read aêsmem) paiti-barâd
antare ahuna airyanemna ^b ?

102. There are seven Lords of Hâvani for whom one lays down the Baresman¹.

The first is at *yênhê mê ashâd hača* (Yasna XV, 2).

The second is at the Ahuna Vairyas.

The third is at *dâidî moi* (Yasna XVIII, 1).

The fourth is at the end of the Hâ Ustavaiti (Yasna XLIII), or of the Hâ Spentâ Mainyu (Yasna XLVII).

The fifth is at *yênhê mê ashâd hača* (Yasna LI, 22).

The sixth is at *dâidî moi* (Yasna LXV, 15).

The seventh is at the end of the Hâ Ustavaiti, or of the Hâ Spentâ Mainyu.

In the other rites² the Baresman is laid down four times.

The first time at *yênhê mê*; the second time at the Ahuna Vairyas; [the third time at]³ *dâidî moi ye gãm*; the fourth time at the Gâtha Ustavaiti, or the Gâtha Spentâ Mainyu.

103.

^a 103. *Dâityâi pairistâi* pairisti.

Frâ Rathnê drâ ganghō varis-stanghaska.

^b *Khsnaothra* yazamaidē yasnemka.

Barata beretem akyauskangha âtars aêsmem dâityô-aêsmân.

Nivaêd hayêmi yatha yim Ahurem Mazdâm fradathâi nemō vîvahua u yasangha âtars baoidhîm aêtâm baoidhîm dâityô-baoidhyô.

¹ This seems to mean that there are seven passages of the Yasna in the celebration at the Hâvan Gâh, at which the Zaothar lays down on the Mâhrû the Baresman which he holds in his hand. Cf. the Guimet Zend-Avesta.

² In the Visperad and the Dvâzdâhômâst.

³ The words *ahunân vâirân* are in Pahlavi, and thiriyâ is omitted.

Umem*kid* (read ôyum*kid*) ava vâ*kim* gâthanâm
asrutem paiti-barô aratufri*s*.

Pas*ta* vâ pari vâ pairi bare*nti* aratufri*s*^a.

Od, fra*karâtô* aêva Mazdayasna baresmân ster*enti*,
Yô anu aê*sâm tad* ahma (read hama) *tad* aêvê
gâma.

Â*ad* aêsa yô aremôidô (read aremô*i-sâdô*) aiwie-
retô gâtus,

Aêvayaya*kid* aêso baresmô steraiti ratufri*s*.

Frashâvayô aiwigâmi ratufri*s* paiti nô*id* afrashâ-
vayô.

Kâ frashûitis yad kvad^b ?

Frâ vâ apa vâ shâvayêiti,

Â*ad* hama yau paiti frayad tau paiti â*ad* baresmân
upa-baraiti.

104. Yô anyêhê dahmahê baresma frastare*nti*
fragasaiti,

Yêzi hôi dahmô antarâ*d* naêmâ*d* hâthrahê aratu-
fri*s*.

Yêzi â*ad* nô*id* dahmô antarâ*d* naêmâ*d* hâthrahê
barô (read narô) hâthrâ*d*

Frathrâthvayô (read frasrâvayô) ratufri*s* nô*id*
athrâvayô (read asrâvayô).

III. The firewood and implements of Sacrifice.

105. Yô kem*kid* dahmanâm aperenâyunâm astem
dasti,

Hâ : mê bara aêsma*ka* baresma*ka* ;

Yêzi sê dâiti dadhâiti aratufri*s* (read ratufri*s*)^c.

Yêzi â*ad* hê nô*id* dâiti dadhâiti aratufri*s*.

Nâirikâm vâ aperenâyûkm (read aperenâyûkem
vâ) astem dasti,

Havâi rathwê pathayêiti.

Daêvayasnem vâ tanuperethem vâ astem dasti,

104. If a man come and tie the Baresman of another of the faithful¹,

If the latter be within a hâthra distance, the former is not accepted².

If the latter be not within a hâthra distance³, the former man is accepted if he sing the hymns⁴; if not, he is not accepted.

III. The firewood and implements of Sacrifice.

105. If a man give a charge to a child of a pious family⁵,

And say : 'bring me wood and Baresman ;'

If the child bring wood already cut⁶, the worship is accepted.

If the child do not bring wood already cut, the worship is not accepted.

If he give the charge to a woman or to a child,

.

If he give the charge to a Daêva-worshipper, or to a man in a state of sin,

¹ Athâ ratus mazdayasnô ahmî mazdayasnô Zarathustris, od, âstûitis nemô ve gâthæu ashaonîs ustâ ahmâi.

² Khsvar vaghzibîs (cf. § 67, end).

³ Nôiđ thryâm upamanâm frâkhsashyanâm (read fravâkhsashyanâm).

¹ A priest has prepared everything for the sacrifice, when another priest comes, possesses himself of the apparatus, and offers up the sacrifice.

² He could easily have asked for the permission of his fellow-priest and had no right to act without it.

³ So that he could not be easily asked for permission.

⁴ If he performs the whole of the ceremony.

⁵ Of a good sacerdotal family. The child serves him as a ratunaya (a sacerdotal servant).

⁶ It is not certain that the young ratunaya could do it properly.

Paoiryâi dahmanãm pairi-geremyâi pathayêiti^a.

106. *Kvad* nâ nitema aêsmahê paitibarô ratufris?
Yatha vareshnahê kehrrpahê deus.

107. Havanaêibya ratufris ayanghanaêibya zemaênaêibya,

Yêzi anusvau anta.

Nôid astaênaêibya nôid draonibya ratufris nôid
fravâkhsnaêibya ratufris.

Dâityô aényô havanô adâityô (read dâityô) aêibyô
(read aényô)^b.

108. *Kvad*bya kâ nitemaêibya hâvanaêibya aratuf-
fris (read ratufris) ?

Yâthra yâstuma (read yâ thrayâstuma) huitlm his
hivistô.

Kyâvantô aêtêê (read aêtê) âsavô anghen ?

Bashidraganghô aogê (read aêvô-?) varesô.

Kad hãm thrisa vîbarâd nôid ?

Thrayãm kvakid upabarô ratufris.

Aêtavad âpô yavad aêtaêibyô upangharesteê.

Kva tâkid geus vlêithra paiti-barô (a)ratufris.

Asânaênaêibya (read asânaêibya) nâ havaêibyâka
(read havanaêibyâka) nâ vanghavaêibyâska (read nâ
vâ anghavaêibyâska);

Atha haomya atha apa (read apa atha varesa)
atha aiwyaunghana ;

(read hava gava) havahê aêsma hava baresmana.

109. *Kvad* aêtaêsãm ahûrânê kâkid upa isâd-
yavad hâthrem

Yô aêtaêsãm nôid kâkid upô isâd aêtavad apayaêsa

^a Nôid thrayãm upamanãm fravâkhsryanãm upa-thweresôid.
Athweresaya aêtahê thwãm.

^b Yatha vadhâityô (read va dâityô) hita.

.
106. What is the least load of wood accepted ?

.
107. One may use a mortar of [silver], metal, or earth,

If it let nothing through (?)¹.

One of bone, wood, or lead is not accepted.

Such is the rule for both parts of the mortar².

108. Of what size at the least must a mortar be to be accepted ?

Large enough for three stems of Haoma to be prepared [therein].

What shall those stems be like ?

As long as a joint of a finger, as thin as a hair.

Shall he put them in at three times or not ?

As long as he puts in three stems³, he is accepted.

Also water enough to overflow them⁴.

However little milk he puts in⁵, he is accepted.

He may use either his own mortar, or one that is not his own ;

And so it is as to the Haoma, the water, the Varesa⁶, and the tie⁷ ;

But the milk must be his⁸, the wood must be his, the Baresman must be his.

109.

¹ 'If it let anything escape, it is good for nothing' (Comm)

² The mortar proper and the pestle.

³ Whether he puts them all in at once or otherwise.

⁴ For the straining. ⁵ A few drops of gîv are enough.

⁶ Supplied from the Pahlavi translation (î tûn vars).

⁷ The vegetable tie that is bound around the Baresman, the so-called Aiwyzunghana (Evânghin).

⁸ Supplied from the Pahlavi translation (barâ zag-î nafshâ basryâ).

Antare hathremkîd aêteê anya upa isôid
Yêzi nôid upôisaiti thri vâ âzâiti ayare drâgô vâ
vâstryâd

Yô upôisôid nôid vanasti

Anaskaiti (read *anâstaraiti*)

Varestaska min aigh ntaskid (read *varestaska*
maghnentaskid) *srâvayôid*. (Tahmuras' Fragments,
 XII, 11.)

Yêzi iska nôid iska nôid anashavanem (read *asha-*
vanem) *aênistem âstâraitî* ^a. (Tahmuras' Fragments,
 XII, 12.)

^a *Vangharetaskid*.

Rathikê upasu varezikê.

Ashem vohû vahistem astî ustâ astî ustâ ahmâi hyad ashâi
vahistâi ashem.

VII. SUNDRY FRAGMENTS.

1.

Kithrem buyâd.

Found in a Parsi prayer known as *Kithrem buyâd* from its first two words. It was published by Tîr Andâz in his *Khorda Avesta* (Bombay, p. 374 seq.) and by Sachau in his *Neue Beiträge* (Vienna, 1871, p. 823).

Kithrem buyâd ahmya nmânê
Pitum buyâd ahmya nmânê
Thwãm pitûm buyâd ahmya nmânê.
May welfare appear in this house !
May plenty of food be in this house !
May plenty of food be in thy house !

2.

The first of the following three lines, and sometimes the first two, are found in many of the Pahlavi colophons at the end of Zend manuscripts. The complete formula is found only in the colophon of the old Yasna of Kopenhagen (*K⁶*; see Geldner, *Yasna LXXII*, 11; West, *Dinkart*, 484).

Aêvô pantau yô ashahê
Vîspê anyaêshãm apantãm
Angrahê mainyeus nasistãm daênãm daêvayasna-
nãm parâgîtm mashyânãm frâkereitm.

There is only one way of Righteousness¹;

All other ways are no ways :

It is Religion, that destroyer of Angra Mainyu, which tears to pieces the Daêva-worshippers, the men who live in sin.

3.

A formula found in several colophons.

Nôid kahmi zazva yô nôid urunê zazva

Nôid kahmi zazusha [yô nôid urvâni gazush]

Naêkis adha Zarathustra sûs yathâ [hîm] âdare masyâka².

He has gained nothing who has not gained the soul,

He shall gain nothing who shall not gain the soul³.

There is no good for man to receive of him⁴,
O Zarathustra !

4.

This fragment from the Hâdhôkht Nask is quoted in the Sad-dar (ch. xl) to impress on children the respect due to their parents and masters.

Mâ âzârayôis Zarathustra mâ Pourushaspem mâ Dughdhôvãm mâ aêthrapaitis.

¹ 'The way of the Pôryôtkêsh' (Paairyô-*zkaêsha*; *Arâ* Virâf, CI, 15), that is, the pure orthodox religion, as founded by Zarathustra and followed by his first disciples.

² For various readings, see the Guimet Zend-Avesta, III, 150-151.

³ The salvation of his soul, a place in Paradise. The *Minôkhard* (I, 28-32) quotes the same passage with the following commentary: 'For the spiritual world and the material one are like two fortresses, of which one can clearly take the one, but not the other' (at the same time).

⁴ Of Ahriman. 'There is no profit to expect from the demons nor from the wicked: for if there be profit in the beginning, at the end there will be ruin' (Comm.)

Do not afflict, O Zarathustra! either Pourushaspa¹, or Dughdhava², or thy teachers.

5.

Kathrâyâim âthraiãm (Shâyast lâ-Shâyast XIII, 17).

The manifestation by the fire³.

6.

Anaomô mananghê kya vîsâi kva parô⁴?

7.

This is an Avestâ-î mâr zadan (or text to be recited while killing a serpent). 'If one recite it while killing a serpent, one gathers thereby the same merit as if one had killed a heretic' (Gr. Ravâyat, p. 383). The text is too corrupt to allow of any translation, but it contains allusions to Varshna, son of Hanghaurvæungh, son of Gâmâspa, whose Fravashi is invoked in the Frôhars Yast, § 104, to withstand the evil Pairikas, and who, from the present formula, appears to have been a dragon-destroyer.

Varshnahê thwãm anghrô Urushnôis Gâmâspanahê puthrahê puthrem apaitighni amâ yim davata Ashis apathatô paitm âpem dâmnâsvyãm nôid hvâzâtô nôid zâniti nôid amau arenau hvâis âteê yaza agithô ânem sâyaêti yvaêka yavaêtâtaêka. Ashem vohû.

¹ His father.

² His mother.

³ The manifestation of the truth by the fire-ordeal.

⁴ A quotation in the *Kîm-î gâsân* 6 (West, Pahlavi Texts, I, 356, with the various readings in note 1).

VIII. AOGEMAIDÊ.

‘THE Aogemaidê,’ says Dastur Jâmâspji, ‘is a treatise that inculcates a sort of serene resignation to death.’ It is a sermon on death, originally written in Pahlavi, but preserved to us in a Parsi transcription; in which original Zend texts are developed or paraphrased. These Zend quotations amount to twenty-nine, of which twenty-four are new. A good edition of the Parsi text, with a Sanskrit translation, based upon a manuscript of A. D. 1497, has been published by Prof. Geiger (Erlangen, 1879). Dastur Jâmâspji possesses two Pahlavi retrancriptions of an independent Parsi manuscript, which contain useful corrections and additions. We have thought it necessary to give here a complete translation of the treatise as the Zend quotations by themselves do not present either a continuous or a complete text. Unlike the Zend in the Nîrangistân, they are not the principal, but only the secondary text.

1. Aogemaidêta usmahika vîsâmadaêta¹ (‘We come, rejoice, and submit²’).

I come, I accept, I resign³;

2. I come into this world, I accept evil, I resign myself to death⁴;

¹ Yasna XLI, 5. According to Dastur Peshotan, these words were uttered by the first man, Gayô-Maretan, before his coming into the world, as a promise that he would never resort to suicide in order to free himself from pain (Andarze Atrepât, p. 6, note 1). Cf. § 104.

² Direct translation of the Zend text.

³ Parsi translation of the Zend text.

⁴ Parsi gloss to the translation.

3. Shâtô-manau vahistô-urvânô (' With the mind in joy and the soul in bliss ¹ '):

In joy is he who realises the wish of his soul ².

4. May the accursed Ganâ Mainyô ³ be smitten, destroyed, and broken, he who has no knowledge, who has evil knowledge, who is full of death,

5. Who destroys the body of the immortal soul!

6. May the immortal soul have its share in Paradise!

7. And may the pleasure and comfort that will dissipate the pain of the immortal soul come to us!

8. At the fourth dawn ⁴, may the holy, strong Sraosha ⁵, and Rashn Râst ⁶, and the good Vaê ⁷, and Ashtâd ⁸ the victorious, and Mihir ⁹ of the rolling country-side, and the Fravashis of the righteous ¹⁰, and the other virtuous spirits come to meet the soul of the blessed one,

9. And make the immortal soul pass over the *Kinvađ* bridge ¹¹ easily, happily, and fearlessly!

10. And may Vahman, the Amshaspand ¹², intercede for the soul of the blessed one,

¹ Direct translation of the Zend text.

² A gloss to the Zend text.

³ For Zanâ Mainyô, the same as Ahriman.

⁴ Literally at the third day-break (the day-break, ôshbam, belonging to the preceding day, the following dawn belongs to the fourth day). On the state of the soul during the first three days-and-nights, or sadis, see Yt. XXII, and above, pp. 218-220.

⁵ See above, p. 89, note 1; p. 196, note 3.

⁶ See Yt. XII.

⁷ See Yt. XV, and above, p. 52, note 3. The Good Vaê or Vái is the Good destiny, that takes the soul to Paradise.

⁸ See Yt. XVIII.

⁹ See Yt. X.

¹⁰ See Yt. XIII.

¹¹ See above, p. 219, note 1.

¹² See above, p. 220, note 1.

11. And introduce it to Auhmazd and the Amshaspands!

12. Usehistad Vohû-Manô ha \acute{c} a gâtvô zaranyô-keretô ('Up rises Vohû-Manô from his golden throne¹').

13. He will take the blessed one by the hand,

14. And make him rejoice as much as does the man who rejoices most when on the pinnacle of nobility and glory.

15. And the Fravashis of the righteous will bring to the soul of the blessed those blessed aliments that are made at the time of Maidyô-zarm²:

16. Hvarethanãm hê beretãm zaremayêhê raoghna \acute{h} ê ('Let them bring unto him the butter of Maidhyô-i-zaremaya³!').

Aliments of waters, wine, sugar, and honey!

17. Yatha vâ erezatô paiti, yatha vâ zaranyô paiti, yatha vâ kâkid gaonanãm ('Of silver, or gold, or any other kind⁴').

The Amshaspand Vahman will give to the soul of the blessed one clothes embroidered with gold and a golden throne;

18. And the demon Ahriman will be powerless to inflict any harm or damage on the soul of the blessed one.

19. Paska parairistim daêva drvantô duzdaunghô baodhem avatha frateresenti, yatha maêshi vehrkavaiti vehrkâd ha \acute{c} a frateresaiti ('The wicked evil-

¹ Vd. XIX, 31.

² See Yt. XXII, p. 318, note 1.

³ Yt. XXII, 18.

⁴ This refers to the following details: silver, gold, &c. are the materials of which the throne is made.

doing Daêvas tremble at his perfume after death, as doth a sheep on which a wolf is pouncing¹).

As the sheep, on which the wolf is pouncing, tremble at the odour of the wolf, so these *Druges* tremble at the perfume of the blessed one.

20. For whosoever has been born and whosoever shall be born must act in such a way that, when the moment comes to leave this world, he may have Paradise as his portion and *Garôthmân* as his reward.

21. There is a passage in which *Hôrmazd* said to *Zarathustra*: 'I created, O *Spitama Zarathustra*! good renown and salvation of the soul;'

22. (That is to say, good renown in this world and salvation of the soul in the next²).

And in case of doubt we must consider as being saved³,

23. Him who, for all we have seen and known, has been a believer in body and soul, and has rejoiced *Hôrmazd* and afflicted *Ahriman*,

24. And whoever has had this for his main object, or has been the source of this benefit, that from him should flow prosperity and joy, and from him should flow no harm and no pain.

And there is a passage in which the soul says to the body⁴:

25. *Āad māṃ tanvô ithyêganguhaiti manya manangha humatem.*

¹ Vd. XIX, 33, and notes 4, 5.

² See above, p. 253, § 4, note 5.

³ *Asho*, 'holy, blessed, saved; ' in opposition to *drvant*, 'wicked, damned.'

⁴ Supplied from the Pahlavi transcription.

O thou, my perishable body, think good thoughts with thy mind!

26. *Āad mām tanvô ithyêganguhaiti hizva mrûidhi hûkhtem.*

O thou, my perishable body, speak good words with thy tongue!

27. *Āad mām tanvô ithyêganguhaiti zastaêibya vareza hvarestem shyaothanem.*

O thou, my perishable body, do good deeds with thy hands!

28. *Mâ mām tanvô ithyêganguhaiti angrâi vairê fraspayôis yim khrvantem âithivantem, yim daêvim afraderesavantem frâkerentad angrô mainyus pôurumahrkô bunem anghêus temanghahê yad ereghatô daoanghahê.*

O thou, my perishable body, do not throw me down into the Var of Angra Mainyu¹, terrible, dreadful, (frightful), dark, undiscernible (for the darkness there is so dense that it can be grasped with the hand²), which Ganâ Mainyu fabricated at the bottom of the dark world of endless hell.

29. There is a passage in which Hôrmazd says to Zarathustra :

30. I created, O Spitama Zarathustra! the stars, the moon, the sun, and the red burning fire, the dogs, the birds, and the five kinds of animals³; but, better and greater than all, I created the righteous man who has truly received from me the Praise of Asha⁴ in the good Religion.

31. But without any reason men adhere to that

¹ Hell. ² See above, p. 66, note 5. Cf. *Arđâ Vîrâf* XVIII.

³ See *Yt.* XIII, 10 and note.

⁴ The recitation of the *Ashem Vohû*, the epitome of religion.

evil guide, Passion, created by the demons ; so that they do not think of Fate,

32. And by the bent of their nature they forget death.

33. They do not keep in mind the working of Time and the transientness of the body,

34. They ever go wandering about on the way of desire,

35. They are tossed in doubt by evil Passion,

36. They clothe themselves with spite, in the course of strife, for the sake of vanishing goods ;

37. They are intoxicated with pride in their youth,

38. And shall be full of regrets at the end of their time.

39. For if one say : ' On this earth of the seven Karsvares there is somebody going to die,' everybody ought to think : ' Perhaps it is I,'

40. Had he sense enough to know that every creature that has been created and has had existence shall die, and that the unseen, deceiving Astivihâd¹ comes for every one.

41. *Hamaskîd*² parô avanghô isentê mashyâ-kaunghô (' All men wish for supplies').

(Now) when a man sets out on a journey, he takes provisions with him ;

42. If it be for one day's march, he takes provisions for two days ;

43. If it be for two days' march, he takes provisions for three ;

¹ Astivihâd, Astî-vahât, Astô-vidhôtû ; see Vd. V, 8 and note 2.

² From the Pahlavi transcription. The printed edition has *ameshakîd*.

44. If it be for ten days' march, he takes provisions for fifteen ;

45. And he thinks that he will come back in health to his well-beloved friends, parents, and brethren.

46. How then is it that men take no provisions for that unavoidable journey,

47. On which one must go once for all, for all eternity ?

48. *Kim aoshanghæu aoshanguhaiti æstem isaiti tanva, kim uruna, kim frazainti, kim vâ gaëthâhvô mahrkathem ?*

How is it that a mortal can wish for another mortal the annihilation of his body (that his body should be no more ¹), or of his soul (that his soul should be damned ¹), or death for his children or for his cattle (that his cattle should perish ¹), if he has sense enough to know that he himself is mortal ?

49. *Anâmarezdikô zî asti havâi marezdikâi.*

For he is pitiless to himself (he does not pity himself ¹) and none of the others shall pity him.

50. Blind are all those who, on this earth, do not follow the religion, do not benefit the living, and do not commemorate the dead.

51. *Oiuim tad' vâ ayare âgasaiti, Spitama Zarathustra! aëva vâ khshapa* ('For there comes a day, O Spitama Zarathustra! or a night').

There comes a day, O Spitama Zarathustra! or a night, when the master leaves the cattle, or the cattle leave the master, or the soul leaves that body full of desires ;

52. But his virtue, which is of all existences the

¹ A gloss.

greatest, the best, the finest, never parts from a man.

53. *Ayare* âmithnâiti *guyê tanus frayaêrê ayân bavaiti hubadhrô hupaitiznâtô*¹, adha aparê ayân *duzâthrem* ('Every day the living man ought to think that in the forenoon he is happy and in credit; in the afternoon disgrace may come').

Every day every living body ought to think (for that may happen any day): in the forenoon I am happy, rich, in credit (that is to say, well treated by the king);

54. And every day other people eagerly wish him evil; that he should be torn away from his palace, that he should have his head cut off and his wealth seized upon. Every day the living body is thrown for food to the birds that fly in the empty sky.

55. This is the way of things on this earth.

56. *Deusdâtayau fraêsta drvantô duzdaunghô* ('It is ignorance that ruins most people, those ill-informed').

It is ignorance² that ruins most people, those ill-informed; both amongst those who have died, and those who shall die.

57. *Âad mraod Ahurô Mazdau frâkerestô Astôvidhôtus zirigau* (read *zivigau*?) *apairiayô* ('Ahura Mazda said: Astôvidhôtus has been created a destroyer of the living and one whom none escape').

Hôrmazd said: Astivihâd has been created for the destruction of mortals (when the mortals see him, they tremble so much that they are unable to

¹ Corrected from *hupaitianâtô* (translated *padfraft*).

² Ignorance of their mortal destiny.

struggle with the Drug) and no one escapes him (as said before)¹.

58. *Yahmad haka naêkis bungayâd aoshanguhatâm masyânâm* ('From whom not one of mortal men can escape').

From whom not one of mortal men can escape; no one has escaped to this day, and no one will escape hereafter.

59. *Nôid aêthrapatayô, nôid danhupatayô, nôid sâsevistau, nôid asevistau* ('Neither aêthrapaitis, nor chiefs of countries, neither well-doers, nor evil-doers').

Neither the herbed (the Mobedân Mobed²), nor the chief of the country (the King of kings³), neither well-doers, nor evil-doers.

60. *Nôid usyâstakô, nôid niyã* ('Neither those who run up, nor those who go down').

Neither those who run up (those who fly in the empty sky), like Kahôs⁴; with all his strength and kingly glory, he could not escape from Astivihâd.

61. Nor those who go down deep (who hide themselves under the earth), like Afrâsyâb the Turk, who made himself an iron palace under the earth, a thousand times the height of a man, with a hundred columns⁵;

62. In that palace he made the stars, the moon, and the sun go round, making the light of day.

63. In that palace he did everything at his pleasure,

64. And he lived the happiest life.

¹ Cf. § 40.

² The chief of the religion, the high-priest.

³ The Shâhanshâh.

⁴ Cf. above, p. 262, note 7.

⁵ See Yt. V, 41 and notes 1, 2.

65. With all his strength and witchcraft, he could not escape from Astivihâd.

66. Naêdha frakanem an~~h~~au zemô yad' pathanayau skarenayau dûraêpârayau.

Nor he who dug this wide, round earth, with extremities that lie afar, like Dahâk,

67. Who went from the East to the West, searching for immortality and did not find it.

68. With all his strength and power, he could not escape from Astivihâd.

69. Anyê anghaus frashô-karethrau ('Except the producers of the world of resurrection'¹).

Thus until the author of the resurrection, Saoshyôs²: until Saoshyôs comes, no one shall escape from Astivihâd.

70. To every one comes the unseen, deceiving Astivihâd,

71. Who accepts neither compliments, nor bribe,

72. Who is no respecter of persons,

73. And ruthlessly makes men perish.

74. And this glorious One³ must go the way he never went,

75. See what he never saw,

76. And discuss with him whom no one can deceive or mislead.

77. Pairithwô bavaiti pantau yim dânus pâiti fra bunâd takintis; hau did' aêvô apairithwô, yô vyaos anamarezdikhê:—

The way may be traversed which is barred by

¹ No others will escape death.

² Thus shall it be till the days of Saoshyôs (Saoshyant; Vd. XIX, 5, note 4).

³ This King, this man of power.

a river springing from the deep; but one way cannot be traversed, namely, the way of the pitiless Vayu¹.

78. Pairithwô bavaiti *pantau* yim azis pâiti *gau-stavau*, *aspanghâdhô*, *viranghâdhô*, *viraga*, *anamarezdikô*; *hau did' aêvô apairithwô*, *yô vayos anamarezdikahê* :—

The way may be traversed which is barred by a serpent as big as an ox, horse-devouring, man-devouring, man-killing, and pitiless; but one way cannot be traversed, namely, the way of the pitiless Vayu.

79. Pairithwô bavaiti *pantau* yim areshô pâiti *akhshaênô anamarezdikô*; *hau did' aêvô apairithwô*, *yô vayos anamarezdikahê* :—

The way may be traversed which is barred by a brown bear, [with a white forehead, man-killing, and] pitiless; but one way cannot be traversed, namely, the way of the pitiless Vayu.

80. Pairithwô bavaiti *pantau* yim *mashyô gadhó pâiti aêvôganô anamarezdikô*; *hau did' aêvô apairithwô*, *yô vayos anamarezdikahê* :—The way may be traversed which is defended by a highwayman who kills at one stroke, (who stops the way and lets no one pass alive); but one way cannot be traversed, namely, the way of the pitiless Vayu.

81. Pairithwô bavaiti *pantau* *yô haênayau kakhra-vaityau vyâzdayau*; *hau did' aêvô apairithwô*, *yô vayos anamarezdikahê* :—

The way may be traversed which is held by a horde armed with discs, and uplifted spears (that is, carrying spears to pierce men); but one way

¹ The way of Destiny.

cannot be traversed, namely, the way of the pitiless Vayu.

81 bis. *Âad mraod Ahurô Mazdau : duskhratûm apairi gaêthâm athrâvayađ gâthâm*¹.

82. *Yatha drvau gaom isti, uta drvau aspem isti, uta drvau maêshinem yavanghem isti :—*

The wicked acquire cattle, the wicked acquire horses, the wicked acquire sheep and corn ; but the wicked tyrant does not acquire a store of good deeds.

83. *Seek ye for a store of good deeds, O Zarathustra, men and women ! for a store of good deeds is full of salvation, O Zarathustra !*

84. *Pâsnus gavô, pâsnus aspa, pâsnus erezatem zaranim, pâsnus narô kiryô takhmô :—*

(For) the ox turns to dust, the horse turns to dust, silver and gold turn to dust, the valiant strong man turns to dust ; [the bodies of all men mingle with the dust. What do not mingle with the dust are the Ashem-vohû which a man recites in this world and his almsgiving to the holy and righteous]².

85. *For if there were or could be any escape from death, the first of the world, Gayômarđ, king of the Mountain*³, [would have escaped],

¹ This incomplete quotation is found only in the Pahlavi transcription, with a corrupt paraphrase as follows :—‘ Hormazd said, “ The man without intelligence (that is, with a bad intelligence) . . . who has not sung the Gâthas (that is, who has not performed the sacrifice ; cf. Nirang. § 41) has no good renown on this earth nor bliss in heaven (cf. §§ 21, 22) , . . . ’

² Cf. *Arđâ Vitrâf* CI, 20.

³ Gar-shâh, king of Mount Damâvand (Albîrûnî, Chronology, p. 28), or Gibâl, the mountainous part of Media. Later chronicles corrupted Gar-shâh into Gil-shâh, king of clay, which was interpreted as king of the earth.

86. Who for three thousand years kept the world free from death and old age, from hunger, thirst, and evil¹;

87. Yet, when death came over him, he delivered up his body and could not struggle with death.

88. Or there was Hôshang, the Pêshdâdian,

89. Who destroyed two-thirds of all the evil creatures of Ahriman²;

90. Yet, when death came over him, he delivered up his body and could not struggle with death.

91. Or there was Tahmûraf, the well-armed, the son of Vivanghat,

92. Who made the Demon of demons, Ganâ Mainyô, his steed³, and extorted from him the seven kinds of writing⁴;

93. Yet, when death came over him, he delivered up his body and could not struggle with death.

94. Or there was Gim, the Shêd, the good shepherd, the son of Vivanghat; (he was Shêd, that is to say, shining; he was a good shepherd, that is to say,

¹ Bundahis XXXIV, 1, 2.

² See Yt. V, 22, 23.

³ See Yt. XV, 11-13. In the Sanskrit translation this is interpreted as an allegory: 'Tahmûraf rode on Ahriman; that means that he subdued the bad Ahriman in himself.' Cf. Mirkhond, in the History of the Early Kings of Persia, tr. by Shea, p. 98.

⁴ According to Firdausi, Tahmuras obliged the Dêvs he had conquered to teach him some thirty kinds of writing, the Rûmî, the Tâzî, the Pârsî, the Sogdhî, the Chinese, the Pahlavi, &c. According to the Mînôkhard (XXVII, 23) he brought to light the seven kinds of writing that the demon kept hidden. Hence is derived the legend in Albîrûnî, p. 28, that when Tahmuras was warned about the Deluge, 'he ordered all scientific books to be preserved for posterity, and to be buried in the least exposed place;' in favour of which report, Albîrûnî mentions the discovery of many loads of unintelligible bark-manuscripts in buildings under ground, at Ispahan, in his own time.

he kept in good condition troops of men and herds of animals)¹;

95. Who, for 616 years, 6 months and 13 days², kept this world free from death and old age, and kept away greed and need from the creation of Hôrmazd;

96. Yet, when death came over him, he delivered up his body and could not struggle with death.

97. Or there was Dahâk³, he of the evil religion, who kept the world under his tyranny during a thousand years, less one day,

98. And introduced into the world many ways of witchcraft and evil-doing;

99. Yet, when death came over him, he delivered up his body and could not struggle with death.

100. Or there was Frêdûn, the Âthwyan,

101. Who smote and bound Azi Dahâk, that great evil-doer⁴; he put in chains the Dêvs of Mâzandarân⁵, and introduced into the world a number of talismans⁶;

102. Yet, when death came over him, he delivered up his body and could not struggle with death.

103. I am grateful to the Lord Hôrmazd.

104. I think thus in a grateful spirit: the beast of burden does not throw off its burden: fate has come, it cannot be thrown away.

¹ See above, p. 11, note 2. On Gim or Yima, see Farg. II, and Yt. V, 25, 26; XV, 15-17.

² The Pahlavi transcription and Mfnôkhard XXVII, 25, have sixteen days.

³ Azi Dahâka, see Yt. V, 29-31; XV, 19-21.

⁴ See Yt. V, 33-35.

⁵ See above, p. 9, note 4; p. 141, note 1.

⁶ See above, p. 246.

105. May the blessed one have Paradise as his portion!

106. As to the righteous man who has come to this banquet¹, who has shared this banquet, may he for each step² get nearer to the bright Paradise, the all-happy Garôthmân, by twelve hundred steps!

107. When he is approaching it, may his merits increase!

108. When he is leaving it, may his sin be uprooted!

109. May righteousness and goodness prevail³!

110. May his soul enter the Garôthmân!

111. I am one of the righteous⁴.

Atha *gamyâd* :—May it happen according to this wish of mine⁵!

Humatanãm⁶. All the good thoughts, good words, and good deeds, done or to be done, here or elsewhere, we seize upon and we transmit them⁷, that we may be in the number of the righteous.

¹ To this *myazd*, or religious banquet. The following formulas are those found at the end of the *Âfrin Gâhânbar*.

² For each of his steps to this banquet.

³ May the good prevail over the evil in his account, so that he may be saved (see above, p. 270).

⁴ *Ashô*; I am one of the blessed, I am saved.

⁵ *Yasna LXVIII*, 19. ⁶ *Yasna LXVIII*, 20 (XXXV, 2).

⁷ We teach them; the good deeds of our disciples are accounted ours (*Dînkart IX*, 57, 1).

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
	Gutturales.									
1 Tenuis	k			क	𐬀	𐬀	𐬀	𐬀	𐤀	k
2 " aspirata	kh			ख	𐬁	𐬁	𐬁	𐬁	𐤁	kh
3 Media	g			ग	𐬂	𐬂	𐬂	𐬂	𐤂	
4 " aspirata	gh			घ	𐬃	𐬃	𐬃	𐬃	𐤃	
5 Gutturo-labialis	q									
6 Nasalis	h (ng)			ङ	{ 𐬄 (ng) 𐬅 (N)					
7 Spiritus asper	h			ह	𐬆 (ḥ)				𐤆	h, hs
8 " lenis	,									
9 " asper faucalis	ʔ									
10 " lenis faucalis	ʔh									
11 " asper fricatus	'h									
12 " lenis fricatus	'h									
Gutturales modificatae (palatales, &c.)										
13 Tenuis	k			क	𐬀	𐬀	𐬀	𐬀	𐤀	k
14 " aspirata	kh			ख	𐬁	𐬁	𐬁	𐬁	𐤁	kh
15 Media	g			ग	𐬂	𐬂	𐬂	𐬂	𐤂	
16 " aspirata	gh			घ	𐬃	𐬃	𐬃	𐬃	𐤃	
17 " Nasalis	ḥ			ह	𐬆	𐬆	𐬆	𐬆	𐤆	

CONSONANTS (pronounced)	MISCELLANEOUS ALPHABETS:			Sanskrit.	Zand.	Pehliet.	Persian.	Arabic.	Hebrew.	Chinese.	
	I Class.										
	I Class.	II Class.	III Class.								
18 Semivocalis	y	.....	.....	य	دد [init. دو]	و	ي	ي	י	γ
19 Spiritus asper		(y)	.....							.....
20 " lenis		(y)	.....							.....
21 " asper assibilatus		s	.....	श	س	ش	ش	ش	ש	.....
22 " lenis assibilatus		s	.....		س	س	س	س	ס	.....
Dentales.											
23 Tenuis	t	.....	.....	त	ط	ت	ت	ت	ת	t
24 " aspirata	th	.....	.....	थ	ط	ت	ت	ت	ת	th
25 " assibilata		TH	.....							.....
26 Media	d	.....	.....	द						.....
27 " aspirata	dh	.....	.....	ध						.....
28 " assibilata		DH	.....							.....
29 Nasalis	n	.....	.....	न						n
30 Semivocalis	l	.....	.....	ल						l
31 " mollis 1		l	.....							.....
32 " mollis 2		L	.....							.....
33 Spiritus asper 1	s	.....	.....	स						s
34 " asper 2		S	.....							.....
35 " lenis	z	.....	.....	ज						z
36 " asperimus 1		z (d)	.....							.....
37 " asperimus 2		z (d)	.....							.....

Dentales modificatae (linguales, &c.)																	
38 Tenuis	f																f
39 " aspirata	th																th
40 Media	d																d
41 " aspirata	dh																dh
42 Nasalis	n																n
43 Semivocalis	r																r
44 " fricata																	f
45 " discritica																	sh
46 Spiritus asper																	zh
47 " lenis																	
Labiales.																	
48 Tenuis																	p
49 " aspirata																	ph
50 Media																	b
51 " aspirata																	hh
52 Tenuissima																	m
53 Nasalis																	w
54 Semivocalis																	hw
55 " aspirata																	f
56 Spiritus asper																	v
57 " lenis																	
58 Anusvara																	m
59 Visarga																	h

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Fehleri.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
	1 Neutralis	o								
2 Laryngo-palatalis	ø									
3 " labialis	ö									
4 Gutturalis brevis	a	(a)		अ	ا	ا	ا	ا	א	a
5 " longa	ā			आ	آ	آ	آ	آ	א	ā
6 Palatalis brevis	i	(i)		इ	ی	ی	ی	ی	י	i
7 " longa	ī			ई	ی	ی	ی	ی	י	ī
8 Dentalis brevis	h			ह						
9 " longa	h̄			ह						
10 Lingualis brevis	ri			रि						
11 " longa	rī			रि						
12 Labialis brevis	u			उ						u
13 " longa	ū	(u)		ऊ						ū
14 Gutturo-palatalis brevis	e			ए	ع	ع	ع	ع		e
15 " longa	é	(é)		ए	ع	ع	ع	ع		é
16 Diphthongus gutturo-palatalis	ai	(ai)		ऐ	ع	ع	ع	ع		ai
17 " " " "	ei	(ei)		ई	ع	ع	ع	ع		ei
18 " " " "	oi	(ou)		औ	ع	ع	ع	ع		oi
19 Gutturo-labialis brevis	o			ओ	ع	ع	ع	ع		o
20 " longa	ô	(o)		औ	ع	ع	ع	ع		ô
21 Diphthongus gutturo-labialis	au	(au)		औ	ع	ع	ع	ع		au
22 " " " "	eu	(eu)		औ	ع	ع	ع	ع		eu
23 " " " "	ou	(ou)		औ	ع	ع	ع	ع		ou
24 Gutturalls fracta	ā			अ						
25 Palatalis fracta	i			इ						
26 Labialis fracta	il			उ						
27 Gutturo-labialis fracta	ô			ओ						

THE
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TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS'

AND EDITED BY

F. MAX MÜLLER

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THE ZEND-AVESTA

PART II

THE SÎRÔZAHS, YASTS, AND NYÂYIS

TRANSLATED BY

JAMES DARMESTETER

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INTRODUCTION.

THE present volume contains a translation of the *Sîrôzahs* and *Yasts*, and of the *Nyâyis*. This part of the *Avesta* treats chiefly of the mythical and legendary lore of Zoroastrianism.

For a satisfactory translation of these texts, the etymological and comparative method is generally considered as the best or as the only possible one, on account of the entire absence of any traditional interpretation. I have tried, however, to reduce the sphere of etymological guesswork to its narrowest limits, with the help of different Pahlavi, Persian, and Sanskrit translations, which are as yet unpublished, and have been neglected by former translators. I found such translations for the *Sîrôzahs*, for *Yasts* I, VI, VII, XI, XXIII, XXIV, and for the *Nyâyis*¹ (besides the already published translations of *Yasts* XXI and XXII).

Of the remaining *Yasts*, which are mostly of an epical character, there is no direct translation available; but a close comparison of the legends in Firdausi's *Shâh Nâmah* seems to throw some light, even as regards philological points, on not a few obscure and important passages. This has enabled me, I believe, to restore a few myths to their original form, and to frame a more correct idea of others².

In this volume, as in the preceding one, I have to thank Mr. West for his kind assistance in making my translation more readable, as well as for valuable hints in the interpretation of several passages.

JAMES DARMESTETER.

PARIS,

13 December, 1882.

¹ These translations have been edited in our *Études Iraniennes*, II, 253 seq. (Paris, Vieweg, 1883).

² See *ibidem*, II, 206 seq.

YASTS AND SÎRÔZAHS.

YASTS AND SÎRÔZAH.

THE word *yast*, in Zend *yêsti*, means properly 'the act of worshipping,' the performance of the *yasna*; and it is often used in Parsi tradition as synonymous with *yasna*. But it has also been particularly applied to a certain number of writings in which the several *Izeds* are praised and magnified. These writings are generally of a higher poetical and epical character than the rest of the *Avesta*, and are most valuable records of the old mythology and historical legends of Iran.

The Parsis believe that formerly every *Amshaspand* and every *Ized* had his particular *Yast*, but we now possess only twenty *Yasts* and fragments of another¹. The writings known as *Yast* fragments, the *Âfrîn Zartust*, and *Vîstâsp Yast* (printed as *Yasts XXI, XXII, XXIII, XXIV* in Westergaard's edition), are not proper *Yasts*, and have no liturgical character; they are not devoted to the praise of any *Ized*.

The order in which the *Yasts* have been arranged by the Parsis follows exactly the order of the *Sîrôzah*, which is the proper introduction to the *Yasts*.

SÎRÔZAH.

Sîrôzah means 'thirty days:' it is the name of a prayer composed of thirty invocations addressed to the several *Izeds* who preside over the thirty days of the month.

There are two *Sîrôzahs*, but the only difference between them is that the formulas in the former are shorter², and there is also, occasionally, some difference in the epithets, which are fuller in the latter.

¹ The *Bahman Yast* (see *Yt. I*, §§ 24 and following).

² In the greater *Sîrôzah* the names of the gods invoked are introduced with the word *yazamaidê*, 'we sacrifice to;' in the lesser *Sîrôzah* there is no introductory word, the word *khshnao-thra*, 'propitiation,' being understood, as can be seen from the introductory formulas to the several *Yasts*.

In India the Sîrôzah is recited in honour of the dead, on the thirtieth day after the death, on the thirtieth day of the sixth month, on the thirtieth day of the twelfth month, and then every year on the thirtieth day from the anniversary day (Anquetil, *Zend-Avesta*, II, 315).

The correspondence between the formulas of the Sîrôzah and the Yasts is as follows :

1. Ormazd.	Ormazd Yast (I, 1-23).
2. Bahman.	Bahman Yast (I, 24-33).
3. Ardibehest.	Ardibehest Yast (III).
4. Shahrêvar.	
5. Sapendârmad.	
6. Khordâd.	Khordâd Yast (IV).
7. Murdâd.	
8. Dai pa Âdar.	
9. Âdar.	
10. Âbân.	Âbân Yast (V).
11. Khorshêd.	Khorshêd Yast (VI).
12. Mâh.	Mâh Yast (VII).
13. Tîr.	Tîr Yast (VIII).
14. Gôs.	Gôs Yast (IX).
15. Dai pa Mihir.	
16. Mihir.	Mihir Yast (X).
17. Srôsh.	Srôsh Yast (XI).
18. Rashn.	Rashn Yast (XII).
19. Farvardîn.	Farvardîn Yast (XIII).
20. Bahrâm.	Bahrâm Yast (XIV).
21. Râm.	Râm Yast (XV).
22. Bâd.	
23. Dai pa Dîn.	
24. Dîn.	Dîn Yast (XVI).
25. Ard.	Ashi Yast (XVII).
26. Âstâd.	Âstâd Yast (XVIII).
27. Âsmân.	
28. Zemyâd.	Zemyâd Yast (XIX).
29. Mahraspand.	
30. Anêrân.	

The Yasts that have been lost are, therefore, those of Khshathra-vairya, Spenta-Ârmaiti, Ameretâz, Âtar, Vâta, Asman, Mâthra-Spenta, and Anaghra raokâzu. The second Yast, or Yast of the seven Amshaspands, appears to have been no independent Yast: it was common to all the seven Yasts devoted to the several

Amshaspands, and, accordingly, it is recited on the first seven days of the month. One might suppose that it was originally a part of the Ormazd Yast, as the Amesha-Speñtas are invoked in company with Ahura Mazda (Sîrôzah I, 8, 15, 23). There may, indeed, have been several Yasts for one and the same formula of the Sîrôzah, as in all of these formulas more than one Ized are invoked: this would apply not only to the Yast of the seven Amshaspands, but also to the *Vanant* Yast (Yast XX), which, in that case, ought to follow the Tîr Yast (see Sîrôzah 13).

Not every Yast, however, is devoted to the Ized whose name it bears: thus the Ardibehest Yast is mostly devoted to Airyaman; the Râm-Yast and the Zemyâd-Yast are devoted to Vayu and to the *Hvarenô*: but Airyaman, Vayu, and the *Hvarenô* are invoked in the same Sîrôzah formulas as Ardibehest, Râm, and Zemyâd, and a Yast is named from the opening name in the correspondent Sîrôzah formula.

The systematic order so apparent in the Sîrôzah pervades the rest of the liturgy to a great extent: the enumeration of Izeds in Yasna XVII, 12-42 (XVI, 3-6) follows exactly the order of the Sîrôzah, except that it gives only the first name of each formula; and the question may be raised whether this passage in the Yasna is taken from the Sîrôzah, or whether the Sîrôzah is developed from the Yasna.

The very idea of the Sîrôzah, that is to say the attribution of each of the thirty days of the month to certain gods, seems to have been borrowed from the Semites: the tablets found in the library of Assurbanipal contain an Assyrian Sîrôzah, that is, a complete list of the Assyrian gods that preside over the thirty days of the month¹.

SÎRÔZAH I.

1. Ormazd.

To Ahura Mazda, bright and glorious², and to the Amesha-Speñtas³.

¹ J. Halévy, *Revue des Études Juives*, 1881, October, p. 188.

² See Yt. I, 1-23.

³ See Yt. II.

2. Bahman.

To Vohu-Manô¹; to Peace², whose breath is friendly³, and who is more powerful to destroy than all other creatures⁴; to the heavenly Wisdom⁵, made by Mazda; and to the Wisdom acquired through the ear⁶, made by Mazda.

3. Ardibehest.

To Asha-Vahista, the fairest⁶; to the much-desired Airyaman, made by Mazda⁷; to the instrument made by Mazda⁸; and to the good Saoka⁹, with eyes of love¹⁰, made by Mazda and holy.

¹ See Yt. I, 24-33.

² *Ākḥsti* does not so much mean Peace as the power that secures peace; see note 4.

³ *Hām-vaiṅti*, from *hām-vâ* (Yt. X, 141); possibly from *van*, to strike: 'Peace that smites.'

⁴ *Taradhâtem anyâis dâmân*, interpreted: *tarvînitârtûm min zakî ân dâmân pun anâshtîh akâr kartan* (Phl. Comm.), 'more destroying than other creatures, to make Non-peace (*Anâkḥsti*) powerless.'

⁵ *Āsnya khratu*, the inborn intellect, intuition, contrasted with *gaoshô-srûta khratu*, the knowledge acquired by hearing and learning. There is between the two nearly the same relation as between the *parâvidyâ* and *aparâvidyâ* in Brahmanism, the former reaching Brahma in se (*parabrahma*), the latter *sabda-brahma*, the word-Brahma (Brahma as taught and revealed). The Mobeds of later times interpreted their name *Magûs*, مغوش, as meaning, 'men without ears,' ماگوش, 'pour insinuer que leur Docteur avait puisé toute sa science dans le ciel et qu'il ne l'avait pas apprise par l'ouïe comme les autres hommes' (Chardin, III, 130; ed. Amsterdam).

⁶ See Yt. III.

⁷ See Vend. XXII.

⁸ The 'golden instrument' mentioned in *Nyâyis* I, 8.

⁹ A personification of the Ormazdean weal; cf. Vend. XXII, 3 [8], and Yt. XIII, 42.

¹⁰ *Vouru-dôithra*, *kâmak dôisr*; she is 'the genius of the good

4. Shahrêvar.

To Khshathra-vairya; to the metals¹; to Mercy and Charity.

5. Sapendârmad.

To the good Spenta-Ârmaiti², and to the good Râta³, with eyes of love, made by Mazda and holy.

6. Khordâd.

To Haurvatât⁴, the master; to the prosperity of the seasons and to the years, the masters of holiness.

7. Murdâd.

To Ameretât⁵, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaoke-rena⁶, made by Mazda.

(At the gâh⁷ Hâvan): to Mithra⁸, the lord of wide pastures and to Râma Hvâstra⁹.

(At the gâh Rapithwin): to Asha-Vahista and to Âtar¹⁰, the son of Ahura Mazda¹¹.

eye, *mîndî huksmîh'* (Vend. XIX, 36 [123]), the reverse of the evil eye (Yasna LXVII, 62 [LXVIII, 22]; cf. *Études Iraniennes*, II, 182).

¹ Vend. Introd. IV, 33; Ormazd et Ahriman, §§ 202-206.

² Ibid.

³ Vend. Introd. IV, 30.

⁴ See Yt. IV.

⁵ See Vend. Introd. IV, 34.

⁶ The white Hôrn, or plant of immortality; see Vend. Introd. IV, 28.

⁷ See Gâhs.

⁸ See Yt. X.

⁹ See Yt. XV. Cf. Yasna I, 3 (7-9), where Mithra and Râma are invoked in company with the genius of the Hâvani period of the day.

¹⁰ The Genius of Fire.

¹¹ Cf. Yasna I, 4 (10-12), where Asha-Vahista and Âtar are invoked in company with the genius of the Rapithwin period of the day.

(At the gâh Uzren): to Apām Napât¹, the tall lord, and to the water made by Mazda².

(At the gâh Aiwisrûthrem): to the Fravashis³ of the faithful, and to the females that bring forth flocks of males⁴; to the prosperity of the seasons; to the well-shapen and tall-formed Strength, to Verethraghna⁵, made by Ahura, and to the crushing Ascendant⁶.

(At the gâh Ushahin): to the holy, devout, fiend-smiting Sraosha⁷, who makes the world grow; to Rashnu Razista⁸, and to Arstât⁹, who makes the world grow, who makes the world increase¹⁰.

8. Dai pa Âdar¹¹.

To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spentas.

¹ Literally 'the Son of the Waters;' he was originally the Fire of lightning, as born in the clouds (like the Vedic Apâm napât); he still appears in that character, Yt. VIII, 34; he is for that reason 'the lord of the females' because the waters were considered as females (cf. Yasna XXXVIII, 1 [2]). But, as napât means also 'navel' (the same words having often the two meanings of 'navel' and 'offspring;' cf. nâbhi in the Vedas and the Zend nâfyô, 'offspring,' from nâfa 'navel'), Apâm Napât was interpreted as 'the spring of the waters, the navel of the waters,' which was supposed to be at the source of the Arvand (the Tigris; Neriosengh ad Yasna I, 5 [15]); cf. Yt. V, 72.

² Cf. Yasna I, 5 [13-15].

³ See Yt. XIII.

⁴ Perhaps better: 'to the flocks of Fravashis of the faithful, men and women.'

⁵ The Genius of Victory; see Yt. XIV.

⁶ Cf. Yasna I, 6 [16-19].

⁷ See Yt. XI and Vend. Introd. IV, 31; Farg. XVIII, 14 seq.

⁸ The Genius of Truth; see Yt. XII.

⁹ Truth; see Yt. XVIII.

¹⁰ Cf. Yasna I, 7 [20-23].

¹¹ The day before Âdar (Dai is the Persian دی, 'yesterday,' which is the same word as the Sanskrit hyas, Latin heri). The eighth, fifteenth, and twenty-third days of the month are under the

9. Âdar.

To Âtar, the son of Ahura Mazda; to the Glory and to the Weal, made by Mazda; to the Glory of the Aryas¹, made by Mazda; to the awful Glory of the Kavis², made by Mazda.

To Âtar, the son of Ahura Mazda; to king Husravah³; to the lake of Husravah⁴; to Mount Âsnavant⁵, made by Mazda; to Lake *Kaêkasta*⁶, made by Mazda; to the Glory of the Kavis, made by Mazda⁷.

rule of Ahura and the Amesha-Spentas, like the first day; they have therefore no name of their own and are named from the day that follows. The month was divided into four weeks, the first two numbering seven days, the last two numbering eight.

¹ Or better 'the Glories of the Aryas' (*Eramdesarîrâm*): the Glory or *Hvarenô* (*Vend. Introd. IV, 11, p. lxiii, note 1*) is threefold, according as it illuminates the priest, the warrior, or the husbandman. *Yast XIX* is devoted to the praise of the *Hvarenô*.

² Or 'the awful kingly glory:' Kavi means a king, but it is particularly used of the kings belonging to the second and most celebrated of the two mythical dynasties of Iran. The Kavis succeeded the *Paradhâta* or *Pêshdâdians*, and *Darius Codomanes* was supposed to be the last of them. For an enumeration of the principal Kavis, see *Yt. XIII, 132 seq.* The *Hvarenô* alluded to in this clause is the *Hvarenô* of the priest; 'it is the fire known as *Âdaraprâ* [*Âdar Frobâ*]; or better *Âdar Farnbag*: see *Études Iraniennes, II, 84*; its object is the science of the priests; by its help priests become learned and clever' (*Sanskrit transl. to the Âtash Nyâyish*).

³ See *Yt. V, 41, note*.

⁴ See *Yt. XIX, 56*.

⁵ A mountain in *Adarbaigân* (*Bundahis XII, 26*), where king Husravah settled the fire *Gushasp*.

⁶ See *Yt. V, 49*.

⁷ The glory of the warriors, the fire known as *Âdar Gushasp* or *Gushnasp*; with its help king Husravah destroyed the idol-temples near Lake *Kêkasta*, and he settled it on Mount *Âsnavant* (*Bund. XVII, 7*).

To Âtar, the son of Ahura Mazda; to Mount Raêvant¹, made by Mazda; to the Glory of the Kavis, made by Mazda².

To Âtar, the beneficent, the warrior; the God who is a full source of Glory, the God who is a full source of healing.

To Âtar, the son of Ahura Mazda, with all Âtars³; to the God Nairyô-Sangha⁴, who dwells in the navel of kings⁵.

10. Âbân.

To the good Waters, made by Mazda; to the holy water-spring Ardvi Anâhita⁶; to all waters made by Mazda; to all plants made by Mazda.

11. Khorshêd.

To the undying, shining, swift-horsed Sun⁷.

12. Mâh.

To the Moon that keeps in it the seed of the Bull⁸; to the only-created Bull⁹; to the Bull of many species¹⁰.

¹ A mountain in Khorâsân on which the Burzîn fire is settled (Bund. XII, 18).

² 'The fire known as Âdaraburagâmihira [Âdar Burzîn Mihir]; its object is the science of husbandry.' King Gurtâsp established it on Mount Raêvant (Bund. XVII, 8).

³ All sorts of fires. See another classification, Yasna XVII, 11 [63-67] and Bundahis XVII, 1.

⁴ See Vend. XXII, 7.

⁵ The fire Nairyô-sangha, as the messenger of Ahura, burns hereditarily in the bosom of his earthly representative, the king.

⁶ See Yt. V.

⁷ See Yt. VI.

⁸ See Yt. VII and Vend. XXI, 1, text and note.

⁹ Aêvô-dâta gâus; see Vend. I. I. and Bundahis IV.

¹⁰ Pouru-saredha gâus: the couple born of the seed of the

13. Tîr.

To Tistrya¹, the bright and glorious star; to the powerful Satavaêsa², made by Mazda, who pushes waters forward; to the stars, made by Mazda, that have in them the seed of the waters, the seed of the earth, the seed of the plants³; to the star Vanant⁴, made by Mazda; to those stars that are seven in number, the Haptôiringas⁵, made by Mazda, glorious and healing.

14. Gôs.

To the body of the Cow, to the soul of the Cow, to the powerful Drvâspa⁶, made by Mazda and holy.

15. Dai pa Mihir.

To the Maker Ahura Mazda, bright and glorious, and to the Amesha-Spentas.

16. Mihir.

To Mithra⁸, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; to Râma Hvâstra⁷.

17. Srôsh.

To the holy, strong Sraosha⁸, who is the incarnate Word, a mighty-speared and lordly God.

18. Rashn.

To Rashnu Razista⁹; to Arstât¹⁰, who makes the

only-created Bull, and from which arose two hundred and eighty species (Bund. XI, 3).

¹ See Yt. VIII.

² See Yt. XII, 29-31.

³ See Yt. IX.

⁷ See Yt. XV.

⁸ See Yt. XII.

³ See Yt. VIII, 9.

⁴ See Yt. VIII, 12.

⁵ See Yt. X.

⁸ See Yt. XI.

¹⁰ See Yt. XVIII.

world grow, who makes the world increase; to the true-spoken speech, that makes the world grow.

19. Farvardîn.

To the awful, overpowering Fravashis of the holy ones¹.

20. Bahrâm.

To the well-shapen, tall-formed Strength; to Verethraghna², made by Ahura; to the crushing Ascendant.

21. Râm.

To Râma *Hvâstra*³; to Vayu³, who works highly⁴ and is more powerful to destroy than all other creatures: to that part of thee, O Vayu, that belongs to Spenta-Mainyu⁵; to the sovereign Sky, to the Boundless Time⁶, to the sovereign Time of the long Period⁶.

22. Bâd.

To the bounteous Wind, that blows below, above, before, and behind; to the manly Courage.

23. Dai pa Dîn.

To the Maker, Ahura Mazda, bright and glorious; to the Amesha-Spentas.

24. Dîn.

To the most right *Kîsta*⁷, made by Mazda and holy; to the good Law⁷ of the worshippers of Mazda.

¹ See Yt. XIII.

² See Yt. XV.

³ See Yt. XV, 1.

⁴ See Vend. Introd. IV, 39 and lxxxii, 1.

⁵ See Yt. XVI.

⁶ See Yt. XIV.

⁴ Powerfully.

25. Ard.

To Ashi Vanguhi¹; to the good *Kisti*²; to the good *Erethe*³; to the good *Rasāstāt*⁴; to the Weal and Glory, made by Mazda; to *Pārendi*⁵, of the light chariot; to the Glory of the Aryas made by Mazda; to the kingly Glory made by Mazda; to that Glory that cannot be forcibly seized⁶, made by Mazda; to the Glory of Zarathustra, made by Mazda.

26. *Āstād*.

To *Arstāt*⁷, who makes the world grow; to Mount *Ushi-darena*⁸, made by Mazda, the seat of holy happiness.

27. *Āsmân*.

To the high, powerful Heavens; to the bright, all-happy, blissful abode of the holy ones.

28. *Zemyād*⁹.

To the bounteous Earth; to these places, to these fields; to Mount *Ushi-darena*⁸, made by Mazda, the seat of holy happiness; to all the mountains made by Mazda, that are seats of holy happiness, of full happiness; to the kingly Glory made by Mazda;

¹ See Yt. XVII.

² Religious knowledge, wisdom (*fargânak*; *nirvânagnânam*).

³ Thought (*kittam*).

⁴ Thoughtfulness (*kittasthiti*).

⁵ The keeper of treasures; cf. Vend. Introd. IV, 30.

⁶ *Ahvaretem hvarenô*: 'the *hvarenô* of the priests: that it cannot be forcibly seized means that one must take possession of it through virtue and righteous exertion' (Neriosengh and Pahl. Comm. to Yasna I and IV, 14 [42]).

⁷ See Yt. XVIII.

⁸ See Yt. I, 31, text and note.

⁹ See Yt. XIX.

to that Glory that cannot be forcibly seized¹, made by Mazda.

29. Mahraspand.

To the holy, righteousness-performing Māthra Spenta²; to the Law opposed to the Daēvas, the Law of Zarathustra; to the long-traditional teaching³; to the good Law of the worshippers of Mazda; to the Devotion to the Māthra Spenta; to the understanding that keeps⁴ the Law of the worshippers of Mazda; to the knowledge of the Māthra Spenta; to the heavenly Wisdom made by Mazda; to the Wisdom acquired through the ear⁵ and made by Mazda.

30. Anêrân.

To the eternal⁶ and sovereign luminous space⁷; to the bright Garô-nmâna⁸; to the sovereign place of eternal Weal⁹; to the Kīnvaŧ-bridge¹⁰, made by Mazda; to the tall lord Apām Napât¹¹ and to the water made by Mazda; to Haoma¹², of holy birth; to the pious and good Blessing; to the awful cursing thought of the wise¹³; to all the holy Gods of the

¹ See p. 11, note 6.

² The Holy Word.

³ Daregha upayana: the Genius of Teaching (sixâm adrīsyarūpīnīm; Yasna I, 12 [40]).

⁴ In memory.

⁵ See above, § 2.

⁶ Or boundless (anaghra; the Parsi anêrân).

⁷ Or Infinite Light; see Vend. Introd. p. lxxxii and Bund. I. 2.

⁸ The abode of Ahura Mazda; see Vend. XIX, 32.

⁹ See Vend. XIX, 36, note 1.

¹⁰ See Vend. XIX, 29, note 3.

¹¹ See Sfrōzah II, 7, note.

¹² See Vend. Introd. IV, 28.

¹³ 'The blessing (âfriti) is twofold: one by thought, one by words; the blessing by words is the more powerful; the curse

heavenly world and of the material one; to the awful, overpowering Fravashis of the faithful, to the Fravashis of the first men of the law, to the Fravashis of the next-of-kin¹; to every God invoked by his own name².

SĪRŌZAH II.

1. Ormazd.

We sacrifice unto the bright and glorious Ahura Mazda; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

2. Bahman.

We sacrifice unto Vohu-Manō, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures. We sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by Mazda.

3. Ardibehest.

We sacrifice unto Asha-Vahista, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.

(upamana) in thought is the more powerful' (Neriosengh ad Yasna I, 15 [44]). Upamana is the same as the Vedic manyu.

¹ See Yt. XIII, o.

² In contradistinction to general invocations.

4. Shahrêvar.

We sacrifice unto Khshathra-Vairya, the Amsha-Spenta; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

5. Sapendârmad.

We sacrifice unto the good Spenta Ârmaiti; we sacrifice unto the good Râta, with eyes of love, made by Mazda and holy.

6. Khordâd.

We sacrifice unto Haurvatât, the Amsha-Spenta; we sacrifice unto the prosperity of the seasons. We sacrifice unto the years, the holy and masters of holiness.

7. Murdâd.

We sacrifice unto Ameretât, the Amsha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

(At the gâh Hâvan): We sacrifice unto Mithra, the lord of wide pastures; we sacrifice unto Râma Hvâstra.

(At the gâh Rapithwin): We sacrifice unto Asha-Vahista and unto Âtar, the son of Ahura Mazda.

(At the gâh Uzîren): We sacrifice unto Apãm Napât, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the water made by Mazda and holy.

(At the gâh Aiwisrûthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the holy ones; we sacrifice unto the females that bring forth flocks of males; we sacrifice unto the thrift of the

seasons ; we sacrifice unto the well-shapen and tall-formed Strength ; we sacrifice unto Verethraghna, made by Mazda ; we sacrifice unto the crushing Ascendant.

(At the gâh Ushahin) : We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world grow, the holy and master of holiness ; we sacrifice unto Rashnu Razista ; we sacrifice unto Arstât, who makes the world grow, who makes the world increase.

8. Dai pa Âdar.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious ; we sacrifice unto the Ameshaspentas, the all-ruling, the all-beneficent.

9. Âdar.

We sacrifice unto Âtar, the son of Ahura Mazda ; we sacrifice unto the Glory, made by Mazda ; we sacrifice unto the Weal, made by Mazda ; we sacrifice unto the Glory of the Aryas, made by Mazda ; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda ; we sacrifice unto king Husravah ; we sacrifice unto the lake of Husravah ; we sacrifice unto Mount Âsnavant, made by Mazda ; we sacrifice unto Lake Kaêkasta, made by Mazda ; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda ; we sacrifice unto Mount Raêvant, made by Mazda ; we sacrifice unto the awful Glory of the Kavis, made by Mazda.

We sacrifice unto Âtar, the son of Ahura Mazda ; we sacrifice unto Âtar, the beneficent, the warrior.

We sacrifice unto that God, who is a full source of glory. We sacrifice unto that God, who is a full source of healing.

We sacrifice unto Âtar, the son of Ahura Mazda ; we sacrifice unto all Fires ; we sacrifice unto the God, Nairyô-Sangha, who dwells in the navel of kings.

10. Âbân.

We sacrifice unto the good Waters, made by Mazda and holy ; we sacrifice unto the holy water-spring Ardvi Anâhita ; we sacrifice unto all waters, made by Mazda and holy ; we sacrifice unto all plants, made by Mazda and holy.

11. Khorshêd.

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

12. Mâh.

We sacrifice unto the Moon that keeps in it the seed of the Bull. We sacrifice unto the Soul and Fravashi of the only-created Bull ; we sacrifice unto the Soul and Fravashi of the Bull of many species.

13. Tîr.

We sacrifice unto Tistrya, the bright and glorious star ; we sacrifice unto the powerful Satavaêsa, made by Mazda, who pushes waters forward ; we sacrifice unto all the Stars that have in them the seed of the waters ; we sacrifice unto all the Stars that have in them the seed of the earth ; we sacrifice unto all the Stars that have in them the seeds of the plants ; we sacrifice unto the Star Vanant, made by Mazda ; we sacrifice unto those stars that are seven in number, the Haptôiringas, made by Mazda, glorious and healing ; in order to oppose the Yâtus and Pairikas.

14. Gôš.

We sacrifice unto the soul of the bounteous Cow ; we sacrifice unto the powerful Drvâspa, made by Mazda and holy.

15. Dai pa Mihir.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious ; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

16. Mihir.

We sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name ; we sacrifice unto Râma *Hvâstra*.

17. Srôsh.

We sacrifice unto the holy, tall-formed, fiend-smiting, world-increasing Sraosha, holy and master of holiness.

18. Rashn.

We sacrifice unto Rashnu Razista ; we sacrifice unto Arstât, who makes the world grow, who makes the world increase ; we sacrifice unto the true-spoken speech that makes the world grow.

19. Farvardîn.

We sacrifice unto the good, strong, beneficent Fravashis of the holy ones.

20. Bahrâm.

We sacrifice unto the well-shapen, tall-formed Strength ; we sacrifice unto Verethraghna, made by Ahura ; we sacrifice unto the crushing Ascendant.

21. Râm.

We sacrifice unto Râma *Hvâstra*; we sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly and is more powerful to destroy than all other creatures. Unto that part of thee do we sacrifice, O Vayu, that belongs to *Spenta-Mainyu*. We sacrifice unto the sovereign Sky; we sacrifice unto the Boundless Time; we sacrifice unto the sovereign Time of the long Period.

22. Bâd.

We sacrifice unto the beneficent, bounteous Wind; we sacrifice unto the wind that blows below; we sacrifice unto the wind that blows above; we sacrifice unto the wind that blows before; we sacrifice unto the wind that blows behind. We sacrifice unto the manly Courage.

23. Dai pa Dîn.

We sacrifice unto the Maker Ahura Mazda, the bright and glorious; we sacrifice unto the *Amesha-Spentas*.

24. Dîn.

We sacrifice unto the most right *Kîsta*, made by Mazda and holy; we sacrifice unto the good Law of the worshippers of Mazda.

25. Ard.

We sacrifice unto *Ashi Vanguhi*, the bright, high, strong, tall-formed, and merciful; we sacrifice unto the Glory made by Mazda; we sacrifice unto the Weal made by Mazda. We sacrifice unto *Pârenđi*, of the light chariot; we sacrifice unto the Glory of the Aryas, made by Mazda; we sacrifice

unto the awful kingly Glory, made by Mazda; we sacrifice unto that awful Glory, that cannot be forcibly seized, made by Mazda; we sacrifice unto the Glory of Zarathustra, made by Mazda.

26. Âstâd.

We sacrifice unto Arstâz, who makes the world grow; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness.

27. Âsmân.

We sacrifice unto the shining Heavens; we sacrifice unto the bright, all-happy, blissful abode of the holy ones.

28. Zemyâd.

We sacrifice unto the Earth, a beneficent God; we sacrifice unto these places, unto these fields; we sacrifice unto Mount Ushi-darena, made by Mazda, a God of holy happiness; we sacrifice unto all the mountains, that are seats of holy happiness, of full happiness, made by Mazda, the holy and masters of holiness; we sacrifice unto the awful kingly Glory, made by Mazda; we sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda.

29. Mahraspand.

We sacrifice unto the Mâthra Spenta, of high glory; we sacrifice unto the Law opposed to the Daévas; we sacrifice unto the Law of Zarathustra; we sacrifice unto the long-traditional teaching; we sacrifice unto the good Law of the worshippers of Mazda; we sacrifice unto the Devotion to the Mâthra Spenta; we sacrifice unto the understanding that keeps the Law of the worshippers of Mazda; we sacrifice unto

the knowledge of the *Māthra Spenta*; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear and made by Mazda.

30. Anêrân.

We sacrifice unto the eternal and sovereign luminous space; we sacrifice unto the bright *Garônmâna*; we sacrifice unto the sovereign place of eternal Weal; we sacrifice unto the *Kinvał*-bridge, made by Mazda; we sacrifice unto *Apām Napât*, the swift-horsed, the high and shining lord, who has many wives; and we sacrifice unto the water, made by Mazda and holy; we sacrifice unto the golden and tall *Haoma*; we sacrifice unto the enlivening *Haoma*, who makes the world grow; we sacrifice unto *Haoma*, who keeps death far away; we sacrifice unto the pious and good Blessing; we sacrifice unto the awful, powerful, cursing thought of the wise, a God; we sacrifice unto all the holy Gods of the heavenly world; we sacrifice unto all the holy Gods of the material world.

I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent *Fravashis* of the holy ones¹.

¹ Cf. *Yasna XXVI, 1*.

I. ORMAZD YAST.

The Ormazd Yast, properly so called, ends with § 23. The rest of the Yast, from § 24 to the end, is wanting in several manuscripts, and is supposed by the Parsis to be a fragment of the Bahman Yast.

The Ormazd Yast is exclusively devoted to an enumeration of the names of Ahura and to a laudation of their virtues and efficacy: the recitation of these names is the best defence against all dangers.

§§ 1-6. The names of Ahura Mazda are the most powerful part of the Holy Word.

§§ 7-8. The twenty names of Ahura Mazda are enumerated.

§§ 9-11. Efficacy of these names.

§§ 12-15. Another list of names.

§§ 16-19. Efficacy of Ahura's names.

§§ 20-23. Sundry formulas of invocation.

As may be seen from this summary, the subject has been treated twice over, first in §§ 1-11, and then in §§ 12-19; yet it does not appear that this Yast was formed out of two independent treatises, and it is more likely that the vague and indefinite enumeration in §§ 12-15, which interrupts so clumsily the train of ideas, is due either to an interpolation or simply to the literary deficiency of the writer himself.

The Ormazd Yast is recited every day at the Hâvan Gâh, after the morning prayer (Anquetil, *Zend-Avesta*, II, 143): it is well also to recite it when going to sleep and when changing one's residence (§ 17).

Speculations on the mystical powers of God's names have always been common among Orientals. The number of these names went on increasing: Dastûr Nôshîrvân wrote on the 101 names of God; Dastûr Marzbân on his 125 names. With the Musulmans, Allah had 1001 names. On the names of God among the Jews, see *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXV, pp. 162, 532.

We have three native translations of this Yast; one in Pahlavi (East India Office, XII, 39, and St. Petersburg, XCIX, 39; edited by Carl Salemann), one in Persian (East India Office, XXII, 43), and one in Sanskrit (Paris, fonds Burnouf, V, 66); the last two edited in our *Études Iraniennes*, II, 255).

The second part of the Yast, the so-called Bahman Yast fragment, is in a state of the utmost corruption. It is difficult to trace any connection in the ideas, yet §§ 28, 29, 30 seem to point rather clearly to the final struggle between Ormazd and Ahriman and to the annihilation of the Daêvas, and, thereby, some connection is established between this fragment and the Pahlavi Bahman Yast¹, which deals with the same subject. If that correspondence be real, § 26 might refer to the beginning of the Pahlavi Bahman Yast, in which Zarathustra is shown by Ahura the times to come and the end of the world.

Of this fragment we have only a bad Pahlavi translation in the St. Petersburg manuscript mentioned above.

o². May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed! by those who do truly what is the foremost wish (of God³).

I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds.

I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fulness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life⁴.

I recite the 'Praise of Holiness⁵':

'Ashem Vohû: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!'

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura⁶;

¹ Translated by West (Pahlavi Texts, I).

² The formulas of this section serve as an introduction to all Yasts.

³ The last clause of this sentence is imitated from Yasna XLVI [XLV], 19: 'he who does truly in holiness what was the foremost wish of Zarathustra' (that is, what he ordered most earnestly; Pahl. Comm.).

⁴ 'If I must give up my life for the sake of my soul, I give it up' (Pahl. Comm.). The two sentences, 'I praise . . .,' 'I give unto you . . .,' are taken from Yasna XI, 17, 18 [XII].

⁵ The Ashem Vohû, one of the holiest and most frequently recited prayers.

⁶ The Fravarânê or profession of faith of the Zoroastrian (Yasna I, 23 [65-68]).

For sacrifice¹, prayer, propitiation, and glorification unto [Hâvani]², the holy and master of holiness ;

For sacrifice, prayer, propitiation, and glorification unto [Sâvan-ghi and Visya]³, the holy and masters of holiness ;

For sacrifice, prayer, propitiation, and glorification unto the Masters of the days, of the periods of the day, of the months, of the seasons, and of the years⁴ ;

Unto AHURA MAZDA, bright and glorious, be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô : The will of the Lord is the law of holiness: the riches of Vohû-Manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor.

1. Zarathustra asked Ahura Mazda : 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What of the Holy Word is the strongest? What is the most victorious? What is the most glorious? What is the most effective?

2. 'What is the most fiend-smiting? What is the best-healing? What destroyeth best the malice of Daêvas and Men? What maketh the material world best come to the fulfilment of its wishes⁵? What freeth the material world best from the anxieties of the heart⁶?'

¹ He shows himself a Zoroastrian by offering sacrifice

² The actual Gâh during which the Yast is being recited must be mentioned here. Hâvani is the first Gâh (see Gâhs).

³ The Genii who co-operate with Hâvani, his hamkârs; for each Gâh the names of its proper hamkârs should be mentioned (see Gâhs).

⁴ See Vendîdâd VIII, 19, text and notes.

⁵ Pun mñishn ft barâ matârtûm, mandûm frârûn (Phl. tr.); manasas asti prâpakatarâ (Sansk. tr.); مراد رساننده (Pers. tr.).

⁶ Pun akhû ft barâ mûshîrtûm : pîm(?) u mandûm f apârûn

3. Ahura Mazda answered : 'Our Name, O Spitama Zarathustra! who are the Amesha-Spentas, that is the strongest part of the Holy Word ; that is the most victorious ; that is the most glorious ; that is the most effective ;

4. 'That is the most fiend-smiting ; that is the best-healing ; that destroyeth best the malice of Daêvas and Men ; that maketh the material world best come to the fulfilment of its wishes ; that freeth the material world best from the anxieties of the heart.'

5. Then Zarathustra said : 'Reveal unto me that name of thine, O Ahura Mazda ! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daêvas and Men ;

6. 'That I may afflict all Daêvas and Men ; that I may afflict all Yâtus and Pairikas¹ ; that neither Daêvas nor Men may be able to afflict me ; neither Yâtus nor Pairikas.'

7. Ahura Mazda replied unto him : 'My name is the One of whom questions are asked², O holy Zarathustra !

'My second name is the Herd-giver³.

'My third name is the Strong One⁴.

(Phl. tr.); vitarkânâm asti mûshakatarâ (Sansk. tr.); خیا لات دفع کننده بیم چیزی اوارون (Pers. tr.).

¹ See Vendîdâd, Intro. IV, 20-21.

² As the revealer of the law, which is generally expounded by a process of questions from Zarathustra and answers from Ahura. The revelation itself is called spentô frasna, 'the holy questions' (Vendîdâd XXII, 19).

³ 'That is, I give herds of men and cattle' (Phl. tr.).

⁴ 'Strong, that is, I have strength for the works of the law' (Phl. tr.); the Sanskrit translation has, 'powerful, that is, I have power to create.'

'My fourth name is Perfect Holiness¹.

'My fifth name is All good things created by Mazda, the offspring of the holy principle.

'My sixth name is Understanding²;

'My seventh name is the One with understanding.

'My eighth name is Knowledge;

'My ninth name is the One with Knowledge.

8. 'My tenth name is Weal;

'My eleventh name is He who produces weal.

'My twelfth name is AHURA (the Lord)³.

'My thirteenth name is the most Beneficent.

'My fourteenth name is He in whom there is no harm⁴.

'My fifteenth name is the unconquerable One.

'My sixteenth name is He who makes the true account⁵.

'My seventeenth name is the All-seeing One.

'My eighteenth name is the healing One.

'My nineteenth name is the Creator.

'My twentieth name is MAZDA (the All-knowing One).

9. 'Worship me, O Zarathustra, by day and by

¹ Asha-Vahista, which is the name of the second Ameshaspenta too. The commentary has: 'That is, my own being is all holiness.'

² Literally: 'My sixth name is that I am Understanding.' The same construction is used with regard to the eighth, the tenth, and the nineteenth names.

³ 'It follows from this passage that a man is not fit to be a king, unless he possesses twelve virtues' (Phl. tr.).

⁴ 'Some say: I keep harm from man' (Phl. tr.).

⁵ 'That is, I make the account of good works and sins' (Phl. tr.); *praka'am ganānākaras kila puṇyapāpayos saṅkhyām aham karomi* (Sansk. tr.). Cf. Yasna XXXII, 6, b.

night, with offerings of libations well accepted¹. I will come unto thee for help and joy, I, Ahura Mazda; the good, holy Sraosha will come unto thee for help and joy; the waters, the plants, and the Fravashis of the holy ones will come unto thee for help and joy.

10. 'If thou wantest, O Zarathustra, to destroy the malice of Daēvas and Men, of the Yātus and Pairikas, of the oppressors, of the blind and of the deaf², of the two-legged ruffians³, of the two-legged Ashemaoghas⁴, of the four-legged wolves;

11. 'And of the hordes with the wide front, with the many spears⁵, with the straight spears, with the spears uplifted, bearing the spear of havock; then, recite thou these my names every day and every night.

¹ Yasô-bereta: prâptena dâna; یافتہ ذمشن زور.

² The Kavis and the Karapans, the blind and the deaf, are those 'who cannot see nor hear anything of God.' Those terms were current in the theological language of the Sassanian times to designate the unbelievers. An edict, promulgated by king Yazd-gard III (fifth century A.C.) to make Zoroastrism the state religion in Armenia, had the following words: 'You must know that any man who does not follow the religion of Mazda is deaf, blind, and deceived by Ahriman's devs' (Elisaeus, The War of Vartan).

³ Or murderers (mairya); according to the Parsis highway-men (راه زن).

⁴ The heretics. Casuists distinguish three kinds of Ashemaogha: the deceiver (friftâr), the self-willed (khôt dôshak), and the deceived (friftak). The first and worst is one who knowingly leads people astray, making forbidden what is lawful, and lawful what is forbidden; the second is one who follows his own will and reason, instead of applying to a Dastûr (a spiritual guide) for direction; the third is one who has been led astray by another.

⁵ Drafsa means also banner: the Persian درفش, derived from drafsa, has preserved the two meanings. The Sanskrit translation has sastra, the Persian has سلاح.

12. 'I am the Keeper¹; I am the Creator and the Maintainer²; I am the Discerner³; I am the most beneficent Spirit.

'My name is the bestower of health; my name is the best bestower of health.

'My name is the *Âthravan*⁴; my name is the most *Âthravan*-like of all *Âthravans*.

'My name is Ahura (the Lord).

'My name is *Mazdau* (the all-knowing).

'My name is the Holy; my name is the most Holy.

'My name is the Glorious; my name is the most Glorious.

'My name is the Full-seeing; my name is the Fullest-seeing.

'My name is the Far-seeing; my name is the Farthest-seeing.

13. 'My name is the Protector; my name is the Well-wisher; my name is the Creator; my name is the Keeper; my name is the Maintainer.

'My name is the Discerner; my name is the Best Discerner.

'My name is the Prosperity-producer⁵; my name is the Word of Prosperity⁶.

'My name is the King who rules at his will;

¹ 'I keep the creation' (Phl. tr.).

² 'I created the world and I maintain it' (ibid.).

³ 'I can know what is useful and what is hurtful' (ibid.).

⁴ 'The priest.'

⁵ 'I impart increase to the righteous' (Phl. tr.).

⁶ Doubtful. *Fsûsô-mâthrô* is used in several passages as the name of a part of the Avesta, Yasna LVIII [LVII], which appears to be called so from the presence in it of the words *fsûsa*, *fsûmanî*, 'thriving, causing to thrive,' which aptly express its contents.

my name is the King who rules most at his will.

‘My name is the liberal King¹; my name is the most liberal King.

14. ‘My name is He who does not deceive; my name is He who is not deceived.

‘My name is the good Keeper; my name is He who destroys malice; my name is He who conquers at once; my name is He who conquers everything; my name is He who has shaped everything².

‘My name is All weal; my name is Full weal; my name is the Master of weal.

15. ‘My name is He who can benefit at his wish; my name is He who can best benefit at his wish.

‘My name is the Beneficent One; my name is the Energetic One; my name is the most Beneficent.

‘My name is Holiness; my name is the Great One; my name is the good Sovereign; my name is the Best of Sovereigns.

‘My name is the Wise One; my name is the Wisest of the Wise; my name is He who does good for a long time.

16. ‘These are my names.

‘And he who in this material world, O Spitama Zarathustra! shall recite and pronounce those names of mine³ either by day or by night;

¹ Nâma, translated âpât, and interpreted Khutâi rât. The Sanskrit translator has misread âzât for âpât, and translated svatantra, independent.

² The commentator observes orthodoxly, ‘everything good.’

³ That is to say, who will recite this Yast.

17. 'He who shall pronounce them, when he rises up or when he lays him down; when he lays him down or when he rises up; when he binds on the sacred girdle¹ or when he unbinds the sacred girdle; when he goes out of his dwelling-place, or when he goes out of his town, or when he goes out of his country and comes into another country;

18. 'That man, neither in that day nor in that night, shall be wounded by the weapons of the foe who rushes Aêshma-like² and is Drug-minded; not the knife, not the cross-bow, not the arrow, not the sword, not the club, not the sling-stone³ shall reach and wound him.

19. 'But those names shall come in to keep him from behind and to keep him in front⁴, from the Drug unseen, from the female Varenya fiend⁵, from the evil-doer⁶ bent on mischief⁷, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man⁸.

20. "'Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy

¹ The aiwyâonghanem or kôsti (see Vendîdâd XVIII, p. 191, note 4).

² Or 'with anger.'

³ Akavô, kâkavô, ishavô, kareta, vazra, translated kartari, kakra, sara, sastrikâ, vagra.

⁴ Min akhar u lôfn (Phl. tr.); *prishtha*[ta]s *purataska* (Sansk. tr.).

⁵ Interpreted as the demon of lust and envy. Cf. Vendîdâd, Introd. IV, 23.

⁶ Kayadha, translated kâstâr (Phl.), 'the impairer;' *kadarthaka* (Sansk.), 'he who holds for nothing, who makes slight of.'

⁷ Doubtful. The Phl. tr. has 'who impairs living creatures,' etc.

⁸ Cf. Yt. XIII, 71.

rules for this world and for the next, that Sraosha may come with Vohu-Manō and help whomsoever thou pleasest ¹."

21. 'Hail to the Glory of the Kavis ²! Hail to the Airyanem Vaēgah ³! Hail to the Saoka ⁴, made by Mazda! Hail to the waters of the Dāitya ⁵! Hail to Ardvi ⁶, the undefiled well! Hail to the whole world of the holy Spirit!

'Yathâ ahû vairyô: The will of the Lord⁷

'Ashem Vohû: Holiness is the best of all good⁸

22. 'We worship the Ahuna Vairya ⁹. We worship Asha-Vahista, most fair, undying, and beneficent ¹⁰. We worship Strength and Prosperity and Might and Victory and Glory and Vigour ¹¹. We worship Ahura Mazda, bright and glorious.

'Yēnghê hâtām ¹²: All those beings ¹³ of whom Ahura Mazda knows the goodness ¹⁴ for a sacrifice

¹ From Yasna XLIV, 16; cf. Vendîdâd VIII, 20.

² See Śīrōzah I, 9, p. 7, note 2.

³ Irân Vêg; see Vendîdâd, p. 3.

⁴ Saoka; see Śīrōzah I, 3.

⁵ See Vendîdâd, p. 5, note 2.

⁶ Ardvi Sûra Anâhita, the great goddess of the waters; see Yt. V.

⁷ See above, p. 23.

⁸ See above, p. 22.

⁹ The prayer yathâ ahû vairyô, known as Ahuna vairya (Honover), from the first words in it: ahû vairyô. See above, p. 23.

¹⁰ Or 'the fairest Amesha-Spenta;' cf. Vend. Introd. IV, 7.

¹¹ Impersonated as gods, to obtain from them the benefits of which they are the impersonations.

¹² A formula found at the end of most chapters of the Yasna and imitated from Yasna LI [L], 22.

¹³ The Amesha-Spentas (Pahl. Comm. ad Yasna XXVII, fin.).

¹⁴ The benefits of which they dispose, and which they impart as rewards to the righteous.

[performed] in holiness, all those beings, males¹ and females², do we worship.

23. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'I bless the sacrifice and the prayer unto Ahura Mazda, bright and glorious, and his strength and vigour³.'

(Bahman Yast⁴.)

24. 'O Zarathustra! keep thou for ever that man who is friendly [to me] from the foe unfriendly [to me]! Do not give up that friend unto the stroke (of the foe), unto vexations to be borne; wish no harm unto that man who would offer me a sacrifice, be it ever so great or ever so small, if it has reached unto us, the Amesha-Spentas.

25. 'Here is Vohu-Manô, my creature, O Zarathustra! here is Asha-Vahista, my creature, O Zarathustra! here is Khsathra-Vairya, my creature, O Zarathustra! here is Spenta-Ârmaiti, my creature, O Zarathustra! here are Haurvatât and Ameretât, who are the reward of the holy ones⁵, when freed from their bodies, my creatures, O Zarathustra!

26. 'Thou knowest this, and how it is, O holy Zarathustra! from my understanding and from my knowledge; namely, how the world first began⁶, and how it will end⁷.

¹ The first three.

² The last three, whose names are feminine.

³ Which he will impart in return to his worshippers.

⁴ See above, p. 21.

⁵ As the Genii who preside over plants and waters, they are very likely entrusted with the care of feeding the righteous in Paradise. Cf. Yt. XXII, 18.

⁶ From Yasna XXVIII, 12.

⁷ Cf. Yasna XXX, 4.

'A thousand remedies, ten thousand remedies¹!

'A thousand remedies, ten thousand remedies!

'A thousand remedies, ten thousand remedies!

27. '[We worship] the well-shapen, tall-formed Strength; Verethraghna, made by Ahura; the crushing Ascendant², and Spenta-Ârmaiti.

28. 'And with the help of Spenta-Ârmaiti, break ye³ asunder their⁴ malice, turn their minds astray, bind their hands, make their knees quake against one another, bind their tongues⁵.

'When, O Mazda! shall the faithful smite the wicked⁶? When shall the faithful smite the Drug? When shall the faithful smite the wicked?'

29. Then Zarathustra said: 'I threw you back into the earth⁷, and by the eyes of Spenta-Ârmaiti⁸ the ruffian was made powerless⁹.

30. 'We worship the powerful Gaokerena¹⁰, made by Mazda; the powerful Gaokerena, made by Mazda.

31. 'We worship the memory of Ahura Mazda, to keep the Holy Word.

'We worship the understanding of Ahura Mazda, to study the Holy Word.

'We worship the tongue of Ahura Mazda, to speak forth the Holy Word.

¹ Yasna LXVIII, 15 (LXVII, 50).

² See Sîrôzah I, 20.

³ Refers probably to the Izeds mentioned in the preceding paragraph.

⁴ Of the foes alluded to § 24.

⁵ Derezvan; see Yt. XI, 2.

⁶ Cf. Yasna XLVIII [XLVII], 2.

⁷ I follow the reading *zamerena*, which is followed by the Pahlavi translation too. In the Yasna IX, 15 (46) Zarathustra is said to have obliged the Daêvas to hide themselves in the earth.

⁸ Cf. Yt. XIX, 94.

⁹ Cf. Vend. IX, 12-13.

¹⁰ See Sîrôzah I, 7.

'We worship the mountain that gives understanding, that preserves understanding¹; [we worship it] by day and by night, with offerings of libations well-accepted².

32. 'We worship that creation [of Ahura's], Spenta-Ârmaiti; and the holy creations of that creature and of Asha [Vahista], that are foremost in holiness³.

'Here I take as lord and master⁴ the greatest of all, Ahura Mazda; to smite the fiend Angra Mainyu; to smite Aêsmâ of the wounding spear⁵; to smite the Mâzainya fiends⁶; to smite all the Daêvas and the Varenya fiends⁶; to increase Ahura Mazda,

¹ That mount is called in later literature Mount Ôsdâstâr (the Pahlavi translation of *ushi-darena*, the keeper of understanding). According to the Bundahis (XII, 15), it stands in Seistan. High mountains, being nearer heaven, are apt to become in the spirit of mythology the seat of heavenly beings or treasures. It was on the top of a mountain that Ahura revealed the law (see Vd. XXII, 19 [53]); the first man and king, Gayomarth, ruled on a mountain and was called Gar-shâh, the king of the mountain. When the Kayanian family failed, the Iranians went to Mount Alborz and found there Kai Kobâd waiting for his fate.

² The order of the text differs in one series of manuscripts, in which it begins with § 31; then comes § 29 with the following additional words:

'A thousand remedies, ten thousand remedies! (three times; cf. above, § 26.)

We worship the Fravashi of the man whose name is *Asmô-hvanant*; then I will worship the Fravashis of the other holy ones who were strong of faith' (Yt. XXII, 37).

Asmô-hvanant was one of the first followers of Zarathustra, and with his name begins the enumeration of the Fravashis (Yt. XIII, 96).

Then follows § 30, and then again § 31 with the *Ashem Vohû*; and then the additional passage, 'We worship . . . ,' is repeated twice.

³ *Vispêrad* XIX, 2.

⁴ As *ahu* and *ratu*, that is, as temporal chief and spiritual guide.

⁵ See *Vend. Introd.* IV, 22.

⁶ *Ibid.* 23.

bright and glorious ; to increase the Amesha-Spentas ; to increase the star Tistrya ¹, the bright and glorious ; to increase the faithful men ; to increase all the holy creatures of the Beneficent Spirit.

'Ashem Vohû : Holiness is the best of all good'

33. '[Give] unto that man ² brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous ⁴ offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones ⁵.

'May it come according to my blessing ⁶ !

'A thousand remedies, ten thousand remedies ⁷ !
(three times.)

'Come to me for help, O Mazda !

'We worship the well-shapen, tall-formed Strength, and Verethraghna, made by Mazda, and the crushing Ascendant ⁸.

'We worship Râma Hvâstra, and Vayu who works highly and is more powerful to destroy than all other creatures. That part of thee do we worship, O Vayu, that belongs to Spenta Mainyu. We worship the sovereign Sky, the boundless Time, and the sovereign Time of the long Period ⁹.

'Ashem Vohû : Holiness is the best of all good'

¹ See Yast VIII.

² As above, p. 22.

³ Who shall offer thee a sacrifice. This paragraph is taken from Yasna LXVIII, 11 (LXVII, 32), where it is addressed to the Waters : 'Ye, good waters, give unto that man who will offer you a sacrifice'

⁴ Su sfla (Sansk. tr. ad Yasna LXI, 13).

⁵ This clause serves as a conclusion to all Yasts.

⁶ From Yasna LXVIII, 20 (LXVII, 52).

⁷ Cf. above, § 26.

⁸ Cf. Sîrôzah I, 20

⁹ Ibid. 21.

II. HAPTÂN YAST.

The Yast of the seven Amshaspands is recited on the first seven days of the week, that is to say, on the days consecrated to the Amesha-Spentas. In fact it is nothing more than an extract from the Sîrôzahs, being composed of the first seven formulas in their two forms: §§ 1-5 = Sîrôzah I, 1-7; §§ 6-10 = Sîrôzah II, 1-7. Then come four sections which are the original part of the Yast (§§ 11-15).

o. May Ahura Mazda be rejoiced¹ !

Ashem Vohû: Holiness is the best of all good¹

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness¹

I.

1². To Ahura Mazda, bright and glorious, and to the Amesha-Spentas;

To Vohu-Manô; to Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; to the heavenly Wisdom, made by Mazda, and to the Wisdom acquired through the ear, made by Mazda;

2³. To Asha-Vahista, the fairest; to the much-desired Airyaman; to the instrument made by Mazda; and to the good Saoka, with eyes of love, made by Mazda and holy;

¹ The rest as above, Yt. I, o.

² Sîrôzah I, 1-2.

³ Sîrôzah I, 3-4.

To Khshathra-Vairya; to the metals; to Mercy and Charity.

3¹. To the good Spenta-Ârmaiti, and to the good Râta, with eyes of love, made by Mazda and holy;

To Haurvatât, the master; to the prosperity of the seasons and to the years, the masters of holiness;

And to Ameretât, the master; to fatness and flocks; to the plenty of corn; and to the powerful Gaokerena, made by Mazda.

4². (At the Gâh Hâvan): To Mithra, the lord of wide pastures and to Râma Hvâstra.

(At the Gâh Rapithwin): To Asha-Vahista and to Âtar, the son of Ahura Mazda.

(At the Gâh Uzren): To Apâm Napât, the tall lord, and to water, made by Mazda.

5³. (At the Gâh Aiwisrûthrem): To the Fravashis of the faithful and to the females that bring forth flocks of males; to the prosperity of the seasons; to the well-shapen and tall-formed Strength; to Vere-thraghna, made by Ahura, and to the crushing Ascendant.

(At the Gâh Usahin): To the holy, devout, fiend-smiting Sraosha, who makes the world grow; to Rashnu-Razista and to Arstât, who makes the world grow, who makes the world increase³;

Be propitiation, with sacrifice, prayer, propitiation, and glorification!

Yathâ ahû vairyô: The will of the Lord is the law of holiness

¹ Sîrôzah I, 5-7.

² Sîrôzah I, 7.

³ Sîrôzah I, 7.

II.

6¹. We sacrifice unto Ahura Mazda, bright and glorious; we sacrifice unto the Amesha-Spentas, the all-ruling, the all-beneficent.

We sacrifice unto Vohu-Manô, the Amesha-Spenta; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures; we sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the wisdom acquired through the ear, made by Mazda.

7². We sacrifice unto Asha-Vahista, the fairest, the Amesha-Spenta; we sacrifice unto the much-desired Airyaman; we sacrifice unto the instrument made by Mazda; we sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.

We sacrifice unto Khshathra-Vairya; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

8³. We sacrifice unto the good Spenta-Ârmaiti; we sacrifice unto the good Râta, with eyes of love, made by Mazda and holy.

We sacrifice unto Haurvatât, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness.

We sacrifice unto Ameretât, the Amesha-Spenta; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful Gaokerena, made by Mazda.

9⁴. (At the Gâh Hâvan): We sacrifice unto

¹ Sîrôzah II, 1-2.

² Sîrôzah II, 3-4.

³ Sîrôzah II, 5-7.

⁴ Sîrôzah II, 7.

Mithra, the lord of wide pastures; we sacrifice unto Râma *Hvâstra*.

(At the Gâh Rapithwin): We sacrifice unto Asha-Vahista and Âtar, the son of Ahura Mazda.

(At the Gâh Uztren): We sacrifice unto Apâm Napât, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the holy waters, made by Mazda.

10¹. (At the Gâh Aiwisrûthrem): We sacrifice unto the good, powerful, beneficent Fravashis of the faithful; we sacrifice unto the females who bring forth flocks of males; we sacrifice unto the prosperity of the seasons; we sacrifice unto the well-shapen, tall-formed Strength; we sacrifice unto Verethraghna, made by Mazda; we sacrifice unto the crushing Ascendant.

(At the Gâh Usahin): We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world grow, the holy and master of holiness; we sacrifice unto Rashnu-Razista; we sacrifice unto Arstât, who makes the world grow, who makes the world increase.

III.

11. Let the Yâtus be crushed, O Zarathustra¹! both Daêvas and men².

Who is he in whose house, O Spitama Zarathustra! every Drug is destroyed, every Drug perishes, when he pronounces these words⁴:

12⁵. ?

13. It is he who takes the seven Amesha-Spentas,

¹ Sîrôzah II, 7.

² Or: Let Zarathustra crush the Yâtus.

³ The Yâtus are either demons or men: the man-Yâtu is the sorcerer, the wizard. Cf. Yt. VIII, 44.

⁴ Doubtful.

⁵ I am unable to make anything of this section.

the all-ruling, the all-beneficent, as a shield¹ against his enemies.

We worship the Law of the worshippers of Mazda ; we worship the waters coming in the shape of a horse², made by Mazda.

14-15. He has renounced trespasses and faults, O Zarathustra ! he has renounced all trespasses and faults³, O Zarathustra ! when he throws down⁴ the destroyer of Vohu-Manô and his words⁵, with a hundred times hundredfold, with a many times manifold preaching and smiting, and he takes away the Law of Mazda, that was carried away as a prisoner⁶, from the hands of the [ungodly], who are destroyed by his strength.

Ashem Vohû : Holiness is the best of all good

16. Yathâ ahû vairyô : The will of the Lord is the law of holiness

I bless the sacrifice and the prayer, the strength and vigour

Of Ahura Mazda, bright and glorious, and of the Amesha-Spentas ;

Of Vohu-Manô ; of Peace, whose breath is friendly⁷

¹ Doubtful.

² See Yt. VIII, 5, 42 ; cf. § 20.

³ Âtare-vîtaremaibyâ . . . vimraoŕ ; cf. âtarâish . . . vî sarema mruyê (Yasna XII, 4 [XIII, 16]) : âtareman seems to be a sin by commission, vîtareman a sin by omission.

⁴ Doubtful (fraspâvares : fraspâ is generally translated ramî-tûntan).

⁵ Doubtful.

⁶ Cf. Yt. XIII, 100 ; XIX, 86 ; fravašnâam is the reverse of uzvazhaŕ (l.l.).

⁷ The rest as above, § 1.

Of Asha-Vahista, the fairest; of the much-desired Airyaman¹

Of Khshathra-Vairya, of the metals¹

Of the good Spenta-Ârmaiti and of the good Râta²

Of Haurvatât, the master²

Of Ameretât, the master²

(At the Gâh Hâvan): Of Mithra³

(At the Gâh Rapithwin): Of Asha-Vahista³

(At the Gâh Uzren): Of the high lord Apâm Napât³

(At the Gâh Aiwisrûthrem): Of the Fravashis of the faithful⁴

(At the Gâh Usahin): Of the holy, devout, fiend-smiting Sraosha, who makes the world grow; of Rashnu-Razista and of Arstât, who makes the world grow, who makes the world increase.

Ashem Vohû: Holiness is the best of all good

Give unto that man⁵ brightness and glory, give him health of body, give him sturdiness of body, give him victorious strength of body, give him full welfare of wealth, give him a virtuous offspring, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

¹ The rest as above, § 2.

² The rest as above, § 3.

³ The rest as above, § 4.

⁴ The rest as above, § 5.

⁵ Who shall offer a sacrifice to the Amshaspands.

III. ARDIBEHIST¹ YAST.

This Yast is for a great part devoted to the praise of the Airyaman prayer, which is described as driving away all the diseases and plagues that have been brought upon the world by Angra Mainyu; and when the writer passes from the glorification of Airyaman to that of Asha-Vahista, which is put into the mouth of Angra Mainyu himself (§§ 13 seq.), he makes him speak of Asha-Vahista just in the same way, and ascribe him just the same powers, as he himself has done with regard to Airyaman. This is owing to the fact of Airyaman being invoked in company with Asha-Vahista in the second formula of the Sîrôzah².

The powers ascribed to Asha-Vahista have their origin in the twofold nature of that Amesha-Spen~~ta~~, who being, in his abstract character, the impersonation of the highest element in Mazdeism, Divine Order and Holiness³, and in his concrete character, the genius who presides over the mightiest of physical elements, Fire⁴, is one of the most powerful and dreaded opponents of Angra Mainyu⁵. On the other hand, Airyaman is the genius to whom Ahura Mazda applied to heal the nine, and ninety, and nine hundred and nine thousand diseases created by Angra Mainyu⁶.

This Yast is recited every day at the Gâhs Hâvan, Rapithwin, and Aiwisrûthrem (Anquetil).

o. May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness⁷

¹ Ard-î-behist is the Parsi form for Asha vahista, ard being derived from arta, the Persian form corresponding to the Zend asha.

² See Sîrôzah I, 3, and below the introductory formula.

³ See Vend. Introd. IV, 30.

⁴ Ibid. 33.

⁵ See Yt. XVII, 18.

⁶ Fargard XXII and Introd.

⁷ As above, Yt. I, o.

Unto Asha-Vahista, the fairest; unto the much-desired Airyaman, made by Mazda, and unto the good Saoka, with eyes of love, made by Mazda and holy¹;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness²

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'That thou mayest increase Asha-Vahista, O Spitama Zarathustra! with hymns of praise, with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration—once to abide in the shining luminous space, in the beautiful abodes³—for the sacrifice and invocation of us, the Ameshaspen⁴'

2. Zarathustra said: 'Say unto me the right words, such as they are, O Ahura Mazda! that I may increase Asha-Vahista, with hymns of praise,

¹ Sîrôzah I, 3.

² Several manuscripts add here the full invocation of the greater Sîrôzah:

'We sacrifice unto Asha-Vahista, the fairest, the Ameshaspen⁴;

We sacrifice unto the much-desired Airyaman;

We sacrifice unto the instrument, made by Mazda;

We sacrifice unto the good Saoka, with eyes of love, made by Mazda and holy.'

³ The Garô-nmânem or Paradise; see Yasna XVI, 7 [XVII, 42], Phl. tr.

⁴ The principal clause appears to be wanting, unless Zarathustra is supposed to interrupt Ahura. One might also understand the sentence in an optative sense: 'Mayest thou increase'

with performance of the office, with invocations, holy words, sacrifice, blessings, and adoration,—once to abide in the shining luminous space, in the beautiful abodes,—for the sacrifice and invocation of you, the Amesha-Spentas.

3¹. ‘ . . . I proclaim Asha-Vahista : if I proclaim Asha-Vahista, then easy is the way to the abode of the other Amesha-Spentas ², which Ahura Mazda keeps with Good Thoughts, which Ahura Mazda keeps with Good Words, which Ahura Mazda keeps with Good Deeds ³;

4. ‘ (Easy is the way to the Garô-nmâna of Ahura Mazda) : the Garô-nmâna is for the holy souls, and no one of the wicked can enter the Garô-nmâna and its bright, wide, holy ways ; (no one of them can go) to Ahura Mazda.

II.

5. ‘ The Airyaman prayer ⁴ smites down the strength of all the creatures of Angra Mainyu, of the Yâtus and Pairikas ⁵. It is the greatest of spells, the best of spells, the very best of all spells ; the

¹ Here again it seems as if a paragraph had been lost : ‘ Ahura Mazda answered : Proclaim thou Asha-Vahista ; if thou proclaimest Asha-Vahista . . . —Then Zarathustra replied : I proclaim Asha-Vahista . . . ’

² The Garôthmân.

³ An allusion to the three Paradises of Humat, Hûkht, Hvarst, through which the souls of the blessed pass to Garôthmân (Yt. XXII, 15).

⁴ The prayer known as Airyama-ishyô ; see Vendîdâd XXI, 11-12.

⁵ See Vend. Introd. IV, 20-21.

fairest of spells, the very fairest of all spells; the fearful one amongst spells, the most fearful of all spells; the firm one amongst spells, the firmest of all spells; the victorious one amongst spells, the most victorious of all spells; the healing one amongst spells, the best-healing of all spells.

6. 'One may heal with Holiness, one may heal with the Law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word: amongst all remedies this one is the healing one that heals with the Holy Word; this one it is that will best drive away sickness from the body of the faithful: for this one is the best-healing of all remedies¹.

7. 'Sickness fled away [before it], Death fled away; the Daêva fled away, the Daêva's counter-work² fled away; the unholy Ashemaogha³ fled away, the oppressor of men fled away.

8. 'The brood of the Snake fled away; the brood of the Wolf fled away; the brood of the Two-legged⁴ fled away. Pride fled away; Scorn fled away; Hot Fever fled away; Slander fled away; Discord fled away; the Evil Eye fled away.

9. 'The most lying words of falsehood fled away; the Gahi⁵, addicted to the Yâtu, fled away; the

¹ Cf. Vendîdâd VII, 44 (118). That Airyaman made use of the Holy Word (of spells) to cure diseases appears from Vend. XXII, 6 seq.

² Paityâra: every work of Ahura was opposed and spoiled by a counter-work of Angra Mainyu. Cf. Bundahîs I, 23 seq.; III, 13 seq.; Vend. I; see Ormazd et Ahriman, §§ 195 seq.

³ See Yt. I, 10 and note 4.

⁴ The Ahrimanic creatures belonging to mankind, the Mairyas and Ashemaoghas (Yt. I, 10).

⁵ The courtesan; cf. Vend. XXI, 17 (35), and Introd. I V, 25.

Gahi, who makes one pine¹, fled away; the wind that blows from the North² fled away; the wind that blows from the North vanished away.

10. 'He it is who smites me that brood of the Snake, and who might smite those Daêvas by thousands of thousands, by ten thousands of ten thousands; he smites sickness, he smites death, he smites the Daêvas, he smites the Daêva's counter-work, he smites the unholy Ashemaogha, he smites the oppressor of men.

11. 'He smites the brood of the Snake; he smites the brood of the Wolf; he smites the brood of the Two-legged. He smites Pride; he smites Scorn; he smites Hot Fever; he smites Slander; he smites Discord; he smites the Evil Eye.

12. 'He smites the most lying words of falsehood; he smites the Gahi, addicted to the Yâtu; he smites the Gahi, who makes one pine. He smites the wind that blows from the North; the wind that blows from the North vanished away.

13. 'He it is who smites me that brood of the Two-legged, and who might smite those Daêvas, by thousands of thousands, by ten thousands of ten thousands. Angra Mainyu, who is all death, the worst-lying of all Daêvas, rushed from before him:

14. 'He exclaimed, did Angra Mainyu: "Woe is me! Here is the god Asha-Vahista, who will smite the sickliest of all sicknesses, who will afflict the sickliest of all sicknesses;

¹ The Zend is Kahvaredhaini, a synonym of which, Kahvaredha, Yasna LXI, 2 [LX, 7], is translated impairer of Glory, which means very likely: he who makes one 'dwindle, peak, and pine' (cf. Vend. XVIII, 62-64).

² From the country of hell; cf. Vend. VII, 2; XIX, 1; Yt. XXII, 25.

“ He will smite the deadliest of all deaths, he will afflict the deadliest of all deaths ;

“ He will smite the most fiendish of all fiends, he will afflict the most fiendish of all fiends ;

“ He will smite the most counter-working of all counter-works, he will afflict the most counter-working of all counter-works ;

“ He will smite the unholy Ashemaogha, he will afflict the unholy Ashemaogha ;

“ He will smite the most oppressive of the oppressors of men, he will afflict the most oppressive of the oppressors of men.

15. “ He will smite the snakiest of the Snake's brood, he will afflict the snakiest of the Snake's brood ;

“ He will smite the most wolfish of the Wolf's brood, he will afflict the most wolfish of the Wolf's brood ;

“ He will smite the worst of the two-legged brood, he will afflict the worst of the two-legged brood ;

“ He will smite Pride, he will afflict Pride ;

“ He will smite Scorn, he will afflict Scorn ;

“ He will smite the hottest of hot fevers, he will afflict the hottest of hot fevers ;

“ He will smite the most slanderous of slanders, he will afflict the most slanderous of slanders ;

“ He will smite the most discordant of discords, he will afflict the most discordant of discords ;

“ He will smite the worst of the Evil Eye, he will afflict the worst of the Evil Eye.

16. “ He will smite the most lying words of falsehood, he will afflict the most lying words of falsehood ;

“ He will smite the *Gahi*, addicted to the *Yātu*, he will afflict the *Gahi*, addicted to the *Yātu* ;

“ He will smite the *Gahi*, who makes one pine, he will afflict the *Gahi*, who makes one pine ;

“ He will smite the wind that blows from the North, he will afflict the wind that blows from the North.”

17¹. ‘ The Drug will perish away, the Drug will perish ; the Drug will rush, the Drug will vanish. Thou perishest away to the regions of the North, never more to give unto death the living world of the holy spirit ².

18. ‘ For his brightness and glory I will offer unto him a sacrifice worth being heard ³, namely, unto *Asha-Vahista*, the fairest, the *Amesha-Spenta*. Unto *Asha-Vahista*, the fairest, the *Amesha-Spenta*, we offer up the libations, the *Haoma* and meat ⁴, the *baresma* ⁵, the wisdom of the tongue ⁶, the holy spells ⁷, the speech, the deeds ⁸, the libations, and the rightly-spoken words.

‘ *Yêzhê hâtām* : All those beings of whom *Ahura Mazda* knows the goodness ⁹

19. ‘ *Yathâ ahû vairyo* : The will of the Lord is the law of holiness

¹ One set of manuscripts insert : ‘ He will smite the wind that blows against the North, he will afflict the wind that blows against the North ; the wind that blows against the North [will perish].’ This is most likely an interpolation, as the wind that blows against the North (if this is the right meaning of *aparô apâkhtara*, as opposed to *pourvô apâkhtara*) blows against *Angra Mainyu*.

² Cf. *Vendîdâd VIII, 21*.

³ That is to say, worth being accepted : cf. *Yt. X, 32* ; the Parsis translate, ‘ a sacrifice heard [from the lips of the *Dastûrs*]’ (به شنیده) *یزشن از زبان دستوران* ; *East India Office, XXV, 42*).

⁴ The *Haoma* and *Myazda*.

⁵ See *Vend. III, 1, note 2*.

⁶ *Hizvô danghah* : *huzvân dânâkîh* (*Phl. tr.*) means ‘ the right formulas.’

⁷ ‘ The *Avestâ*’ (*Phl. tr.*).

⁸ The several operations of the sacrifice.

⁹ As above, *Yt. I, 22*.

'I bless the sacrifice and prayer and the strength and vigour of Asha-Vahista, the fairest ; of the much-desired Airyaman, made by Mazda ; and of the good Saoka, with eyes of love, made by Mazda and holy¹.

'Ashem Vohû: Holiness is the best of all good²

'[Give] unto that man³ brightness and glory, give him health of body ; give him the bright, all-happy, blissful abode of the holy Ones.'

IV. KHORDÂD YAST.

Only the first two sections of this Yast refer to its nominal object, Haurvatât, the Genius of Health and Waters (Vend. Intro. IV, 7, 33). The rest of the Yast refers to the performance of the Bareshnûm ceremony as being the test of the true Zoroastrian. As the Bareshnûm purification was performed by Airyaman to drive away the myriads of diseases created by Angra Mainyu⁴, its laudation is not quite unaptly inserted in a Yast devoted to the Genius of Health.

The Khordâd Yast can be recited at any time. It is better to recite it during the Gâh Usahin, on the day Khordâd (Anquetil).

The text is corrupt.

o. May Ahura Mazda be rejoiced !

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura ;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness⁵

Unto Haurvatât, the master ; unto the prosperity

¹ Cf. Sîrôzah I, 2.

² As above, p. 22.

³ Who shall offer a sacrifice to Asha-Vahista ; cf. Yt. I, 33 and notes.

⁴ Vend. XXII, 20 [54].

⁵ As above, p. 22 and notes.

of the seasons and unto the years, the masters of holiness¹,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

We sacrifice unto Haurvatât, the Amesha-Spenta; we sacrifice unto the prosperity of the seasons; we sacrifice unto the years, the holy and masters of holiness².

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'I created for the faithful the help, the enjoyments, the comforts, and the pleasures of Haurvatât. We unite them with him who would come up to thee as one of the Amesha-Spentas, as he would come to any of the Amesha-Spentas, Vohu-Manô, Asha-Vahista, Khshathra-Vairya, Spenta-Ârmaiti, Haurvatât, and Ameretât.

2. 'He who against the thousands of thousands of those Daêvas, against their ten thousands of ten thousands, against their numberless myriads would invoke the name of Haurvatât, as one of the Amesha-Spentas, he would smite the Nasu, he would smite Hasi³, he would smite Basi³, he would smite Saêni³, he would smite Bûgi³.

3⁴. 'I proclaim the faithful man as the first [of men]; if I proclaim the faithful man as the first

¹ Sîrôzah I, 6.

² Sîrôzah II, 6.

³ Names of Daêvas. According to the Parsi translator of the Dînkart (vol. ii, p. 65), Hasi is 'he who makes sceptical;' Basi is 'he who gives rise to the barking disease;' Saêni is 'he who causes harm;' Bûgi is 'he who preys upon.'

⁴ The translation of this paragraph is quite conjectural.

[of men]¹, then Rashnu Razista², then every heavenly Yazata of male nature in company with the Amesha-Spentas will free the faithful man³

4. 'From the Nasu, from Hasi, from Gasi⁴, from Saēni, from Būgi; from the hordes with the wide front, from the hordes with the many spears uplifted, from the evil man who oppresses, from the wilful sinner⁵, from the oppressor of men, from the Yātu, from the Pairika, from the straying way.

5. 'How does the way of the faithful turn and part from the way of the wicked⁶?'

Ahura Mazda answered: 'It is when a man pronouncing my spell, either reading⁷ or reciting it by heart, draws the furrows⁸ and hides⁹ there himself, [saying]:

6. "I will smite thee, O Drug! whomsoever thou art, whomsoever thou art amongst the Druges that come in an open way, whomsoever thou art amongst the Druges that come by hidden ways, whomsoever thou art amongst the Druges that defile by contact; whatsoever Drug thou art, I smite thee away from the Aryan countries; whatsoever Drug thou art, I bind thee; I smite thee down, O Drug! I throw thee down below, O Drug!"

¹ If I am one of the faithful.

² The Genius of Truth, Yt. XII.

³ Will free me as one of the faithful.

⁴ Sic; cf. § 2.

⁵ Starâi; cf. *Études Iraniennes*, II, 135.

⁶ How is the wicked known from the faithful one?

⁷ Marâo: Phl. *ôsmôrt*, Sansk. *adhyeti*; *safarûnit*, *poshayati* (*pustakayati*? *Yasna XIX*, 6 [9]).

⁸ The furrows for the Bareshnûm purification (*Vend. IX*).

⁹ Doubtful: *gaozaiti*; read *ya ozdâiti* (? he cleanses).

7. 'He draws [then] three furrows¹: I proclaim him one of the faithful; he draws six furrows¹: I proclaim him one of the faithful; he draws nine furrows¹: I proclaim him one of the faithful.

8. 'The names of those (Amesha-Spentas) smite the men turned to Nasus² by the Druges; the seed and kin of the deaf³ are smitten, the scornful⁴ are dead, as the Zaotar Zarathustra blows them away to woe⁵, however fierce, at his will and wish, as many as he wishes.

9. 'From the time when the sun is down he smites them with bruising blows; from the time when the sun is no longer up, he deals deadly blows on the Nasu with his club struck down, for the propitiation and glorification of the heavenly gods.

10. 'O Zarathustra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Âthraivan to his pupil⁶ in black hair, devoted to the good law, who, devoted to the good law, holy⁷ and brave, stills all the Druges⁸.

11. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Haurvatât, the Amesha-Spenta. Unto Haurvatât, the Amesha-Spenta, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the

¹ To perform the Bareshnôm; cf. Vend. XXII, 20 [54].

² Reading nasôm kereta; cf. nasu-kereta (Vend. VII, 26 [67]).

³ See above, p. 26, note 2.

⁴ Saoka; cf. Yt. XXII, 13.

⁵ Duzavât: both the reading and the meaning are doubtful. Mr. West suggests, 'sends to hell' (reading duzanghvât or duzanghaŝ).

⁶ Doubtful.

⁷ Reading ashava instead of asô ava.

⁸ Cf. Yt. XIV, 46.

holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

12. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'I bless the sacrifice and prayer, and the strength and vigour of Haurvatâz, the master; of the prosperity of the seasons and of the years, the masters of holiness.

'Ashem Vohû: Holiness is the best of all good

'[Give] unto that man ¹ brightness and glory, give him the bright, all happy, blissful abode of the holy Ones.'

V. ÂBÂN YAST.

The Âbân Yast (or Yast of the Waters) is devoted to the great goddess of the waters, the celebrated Ardvi Sûra Anâhita, the 'Anaitis of the Greeks. Ardvi Sûra Anâhita ('the high, powerful, undefiled') is the heavenly spring from which all waters on the earth flow down; her fountains are on the top of the mythical mountain, the Hukairya, in the star region. Her descent from the heavens is described in §§ 85 seq.; it reminds one of the Indian legend of the celestial Gaṅgâ.

This Yast contains much valuable information about the historical legends of Iran, as it enumerates the several heroes who worshipped Ardvi Sûra and asked for her help. First of all is Ahura himself (§ 16); then came Haoshyangha (§ 21), Yima (§ 25), Azi Dahâka (§ 29), Thraêtaona (§ 33), Keresâspa (§ 37), Franghrasyan (§ 41), Kava Usa (§ 45), Husravah (§ 49), Tusa (§ 53), Vaêsaka's sons (§ 57), Vafra Navâza (§ 61), Gâmâspa (§ 68), Ashavazdah, the son of Pourudhâkhti, and Ashavazdah and Thrita, the sons of Sâyuzdri (§ 72), Vistauru (§ 76), Yôista (§ 81); the Hvôvas and the Naotaras (§ 98), Zarathustra (§ 103), Kava Vîrâtâspa (§ 107), Zairivairi (§ 112), Arega-aspa and Vandaremâini (§ 116).

This enumeration is interrupted by a description of the descent of Ardvi Sûra from the heavens (§§ 85-89), and of certain rules for her sacrifice given by herself to Zarathustra (§§ 90-97). This interruption may have been intentional, as it takes place just when

¹ Who shall have sacrificed to Haurvatâz.

the course of the enumeration brings us to the times of Zarathustra and of the institution of the new religion.

The Yast is opened with a laudation of the benefits bestowed by Ardvi Sūtra (§§ 1-16), and it closes with a description of her garments and apparel.

The first record of the worship of Ardvi Sūtra is in a cuneiform inscription by Artaxerxes Mnemon (404-361), in which her name is corrupted into Anahata. Artaxerxes Mnemon appears to have been an eager promoter of her worship, as he is said 'to have first erected the statues of Venus-Anâhita (Ἀφροδίτης, Ἀναΐτιδος) in Babylon, Suza, and Ecbatana, and to have taught her worship to the Persians, the Bactrians, and the people of Damas and Sardes' (Clemens Alexandrinus, Protrept. 5, on the authority of Berosus; about 260 B.C.). My friend M. Halévy suggests to me that the detailed and circumstantial description of Anâhita's appearance and costume (in §§ 126-131) shows that the writer must have described her from a consecrated type of statuary.

The principal data of the Greek writers on Anâhita will be found in Windischmann's Essay (Die persische Anahita oder Anaïtis, 1856). One must be cautious in the use of the Greek sources, as the Greeks, with the eclectic turn of their mind, were inclined to confound under the name of Anâhita all the great female deities of Asia Minor, and her name became a common appellation for the Aphrodites as well as for the Artemides of the East.

o. May Ahura Mazda be rejoiced !

Ashem Vohû : Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura ;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness

Unto the good Waters, made by Mazda ; unto the holy water-spring ARDVI ANÂHITA ; unto all waters, made by Mazda ; unto all plants, made by Mazda ¹,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô : The will of the Lord is the law of holiness

¹ Sfrôzah I, 10.

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita, the wide-expanding¹ and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing² and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

2. 'Who makes the seed of all males pure³, who makes the womb of all females pure for bringing forth⁴, who makes all females bring forth in safety, who puts milk into the breasts of all females in the right measure and the right quality;

3. 'The large river, known afar, that is as large as the whole of the waters that run along the earth; that runs powerfully from the height Hukairya⁵ down to the sea Vouru-Kasha⁶.

4. 'All the shores of the sea Vouru-Kasha are

¹ 'As she comes down to all places' (Phl. tr. ad Yasna LXV, 1 [LXVI, 2]).

² Âdhu, translated *gân*; 'she makes life longer' (Aspendiârji). Perhaps âdhu will be better translated springs, rivers (reading *gûy* instead of *gân*; cf. Yt. VIII, 29).

³ 'Pure and sound, without blood and filth' (Phl. tr.).

⁴ 'So that it may conceive again' (Phl. tr.).

⁵ 'Hûgar the lofty is that from which the water of Arêdvîvsûr leaps down the height of a thousand men' (Bundahis XII, 5, tr. West); cf. infra, §§ 96, 121, 126; Yt. XIII, 24. The Hukairya is mentioned again § 25 and Yt. IX, 8; Yt. X, 88; Yt. XV, 15; Yt. XVII, 28. It appears to be situated in the west (Bundahis XXIV, 17; II, 7; Minokhired XLIV, 12).

⁶ The earth-surrounding Ocean; cf. Vendîdâd V, 15 (49) seq., text and notes.

boiling over, all the middle of it is boiling over, when she runs down there, when she streams down there, she, Ardvi Sûra Anâhita, who has a thousand cells and a thousand channels¹: the extent of each of those cells, of each of those channels is as much as a man can ride in forty days, riding on a good horse.

5. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts.

6. 'I, Ahura Mazda, brought it down with mighty vigour, for the increase of the house, of the borough, of the town, of the country, to keep them, to maintain them, to look over them, to keep and maintain them close.

7. 'Then Ardvi Sûra Anâhita, O Spitama Zarathustra! proceeded forth from the Maker Mazda. Beautiful were her white arms, thick as a horse's shoulder or still thicker; beautiful was her², and thus came she, strong, with thick arms, thinking thus in her heart:

8. "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"³

9. 'For her brightness and glory, I will offer her

¹ See the description § 101 seq.

² *Zaosa* or *zusa*, an ἀπαξ λεγόμενον, seems to designate a part of the body; cf. § 126.

³ Cf. §§ 11, 124.

a sacrifice worth being heard; I will offer up unto the holy Ardvi Sûra Anâhita a good sacrifice with an offering of libations;—thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped, O Ardvi Sûra Anâhita! with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

‘Yêzhê hâtãm¹: All those beings of whom Ahura Mazda

II.

10. ‘Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita, the wide-expanding and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy²;

11. ‘Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for men³ and thinking thus in her heart: “Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?”

‘For her brightness and glory, I will offer her a sacrifice, worth being heard⁴

¹ As above, p. 30; § 9 is repeated at the end of every chapter.

² § 10=§ 2.

³ Viz. for their worshipping; cf. Yasna XXIII, 2 [5], *paitisma-reñti*=Phl. *hûmîtinft*, they hope, they expect. Cf. § 123.

⁴ As above, § 9.

III.

12. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita¹. . . .

13. 'Whom four horses carry, all white, of one and the same colour, of the same blood, tall, crushing down the hates of all haters, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, of the blind and of the deaf².

'For her brightness and glory, I will offer her a sacrifice

IV.

14. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

15. 'Strong and bright, tall and beautiful of form, who sends down by day and by night a flow of motherly³ waters as large as the whole of the waters that run along the earth, and who runs powerfully⁴.

'For her brightness and glory, I will offer her a sacrifice

V.

16. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

17. 'To her did the Maker Ahura Mazda offer up a sacrifice⁵ in the Airyana Vaêgah, by the good river Dâitya⁶; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words⁷.

¹ As above, § 10.

² Cf. p. 26, note 2.

³ Doubtful; cf. Yt. VIII, 47.

⁴ Cf. above, § 3.

⁵ Cf. Vend. Introd. IV, 9, 40. This is the heavenly prototype of the Mazdean sacrifice as it was later shown to men by Zarathustra; cf. § 101.

⁶ Cf. Yt. I, 4 and notes.

⁷ Cf. Yt. III, 18.

18. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may bring the son of Pourushaspa, the holy Zarathustra, to think after my law, to speak after my law, to do after my law!"

19. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and begging that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . .

VI.

20. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . .

21. 'To her did Haoshyangha, the Paradhâta¹, offer up a sacrifice on the enclosure² of the Hara³, with a hundred male horses, a thousand oxen, and ten thousand lambs.

22. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the

¹ Haoshyangha was the first king of the Paradhâta (Pêsh-dâdyan) dynasty (cf. above, p. 7, note 2, and Bundahis XXXI, 1). It is related in Firdausi's Shâh Nâmah that he was the grandson of Gayomarth, the first man and king, and the son of Syâmak; that his father having been killed by the black Dêv, he encountered him at the head of an army of lions, tigers, birds, and Paris, and destroyed him; he then succeeded his grandfather, and reigned supreme over the seven Keshvars of the earth.

² Doubtful: upabda=upabanda, as thribda (Yt. VIII, 55)=thribanda; it appears from Yt. XV, 7 that the place meant here is the Taêra which is said in the Bundahis (V, 7) to be surrounded by the Albôrz (the Hara).

³ The Hara berezaiti or Albôrz, in Mâzandarân, south of the Caspian Sea, was supposed to surround the earth; cf. Yt. X, 56.

Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may smite down two thirds¹ of the Daêvas of Mâzana² and of the fiends of Varena³.”

23. ‘Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

‘For her brightness and glory, I will offer her a sacrifice . . .

VII.

24. ‘Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . .

25. ‘To her did Yima Khshaêta⁴, the good shepherd, offer up a sacrifice from the height Hukairya⁵, with a hundred male horses, a thousand oxen, ten thousand lambs.

26. ‘He begged of her a boon, saying: “Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may take from the Daêvas both

¹ A formula frequently used, not only in the Avesta, but also in the Shâh Nâmah.

² The Daêvas in Mâzandarân. Mâzandarân was held a place of resort for demons and sorcerers, and was in the Iranian legend nearly the same as Ceylon is in the Râmâyana. The Damâvand mountain, to which Azi Dahâka was bound, is the southern boundary of Mâzandarân.

³ See Vend. Introd. IV, 23; cf. this Yast, § 33.

⁴ Yima Khshaêta (*Gemshîd*), as an earthly king, ruled over the world for a thousand years, while he made immortality reign in it (Yt. IX, 8; XV, 15; cf. Vendîdâd II, Introd.).

⁵ See above, § 3.

riches and welfare, both fatness and flocks, both weal and Glory¹."

27. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . .

VIII.

28. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . .

29. 'To her did Azi Dahâka², the three-mouthed, offer up a sacrifice in the land of Bawri³, with a

¹ After his brother Takhma Urupa, who reigned before him, had been killed and devoured by Angra Mainyu (Yt. IV, 11, note).

² When Yima began to sin and lost the *Hvarenô* (Glory), he was overthrown by Azi Dahâka (Zohâk), who seized the power and reigned in his place for a thousand years (cf. Yt. XIX, 33 seq.).

Azi Dahâka, literally 'the fiendish snake,' was first a mythical personage; he was the 'snake' of the storm-cloud, and a counterpart of the Vedic Ahi or *Vritra*. He appears still in that character in Yast XIX seq., where he is described struggling for the *Hvarenô* against *Âtar* (Fire), in the sea *Vourukasha* (*Vendidad*, Introd. IV, 38; cf. this Yast, § 90). His struggle with Yima *Khshaëta* bore at first the same mythological character, 'the shining Yima' being originally, like the Vedic Yama, a solar hero: when Yima was turned into an earthly king, Azi underwent the same fate. In the *Shâh Nâmah* he is described as a man with two snakes springing from his shoulders: they grew there through a kiss of *Ahriman's*. For the myths referring to Azi, see *Ormazd et Ahriman*, §§ 91-95.

³ Babylon (cf. Yt. XV, 19). The usurper Azi, being a non-Aryan, was identified with the hereditary foe, the Chaldæans: the name of Babylon united in it, at the same time, a dim historical record of the old Assyrian oppression, then shaken off and forgotten, and an actual expression of the national antipathy of the Iranians for their Semitic neighbours in Chaldæa. After the conquest of Persia by the Musulmans, Azi was turned at last into an Arab. The original seat of the Azi myths was on the southern coast of the Caspian Sea (*Études Iraniennes*, II, 210).

hundred male horses, a thousand oxen, and ten thousand lambs.

30. 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sûra Anâhita! that I may make all the seven Karshvares of the earth empty of men."

31. 'Ardvi Sûra Anâhita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

IX.

32. 'Offer up a sacrifice, O Spitama Zarathustra! unto Ardvi Sûra Anâhita

33. 'To her did Thraêtaona¹, the heir² of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena³, with a hundred male horses, a thousand oxen, ten thousand lambs.

34. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses⁴, that most powerful, fiendish Drug,

¹ Thraêtaona (Ferîdûn), son of Âthwya, conquered Azi and bound him to Mount Damâvand, where he is to stay till the end of the world, when he shall be let loose and then killed by Keresâspa (Vendîdâd, Introd. IV, 12, 18; Bahman Yast III, 55 seq.; Bund. XXIX, 8 seq.).

² Vîsô-puthra = Pahlavi barbîtâ (see *Études Iraniennes*, II, 139).

³ Cf. Vend. I, 18 and Introd. IV, 12. Modern tradition supposes Varena to have been the region of Ghilan (very likely on account of its proximity to Mâzandarân and Mount Damâvand).

⁴ See Yt. X, 82, note.

that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle¹; and that I may deliver his two wives, Savanghavâk and Erenavâk², who are the fairest of body amongst women, and the most wonderful creatures in the world³."

35. 'Arđvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

X.

36. 'Offer up a sacrifice, O Spitama Zarathustra! unto Arđvi Sûra Anâhita

37. 'To her did Keresâspa⁴, the manly-hearted, offer up a sacrifice behind the Vairi Pisanah⁵, with a

¹ Cf. Yt. XIX, 37.

² The two daughters of Yima, who had been ravished by Azi: they are called in the Shâh Nâmah Shahrinâz and Arnavâz (see *Études Iraniennes*, II, 213, Savanghavâk et Erenavâk). Thraêtaona delivered them, and then married them; he had a son, Airyu, from Arnavâz, and two sons from Shahrinâz, Tura and Sairima; Airyu, Tura, and Sairima became the kings of Irân, Tûrân, and Rûm.

³ Cf. Yt. IX, 14; XV, 24; XVII, 34.

⁴ Keresâspa (Garshâsp), one of the greatest heroes in the Avestean romance, although Firdausi has all but passed him over in silence. See his feats, Yt. XIX, 38 seq.; cf. Yt. V, 27 seq.; Yasna IX, 10 (29); Vend. I, 10 (36).

⁵ The Pisîn valley, south of Cabool. It was in the land of Cabool that the Keresâspa legend had its rise, or at least it was localised there. It is in the plain near the Pisîn valley that Keresâspa lies asleep, till the end of the world comes (see Yt. XIII, 61, note).

hundred male horses, a thousand oxen, ten thousand lambs.

38. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the golden-heeled *Gandarewa*¹, though all the shores of the sea *Vouru-Kasha* are boiling over; and that I may run up to the stronghold of the fiend on the wide, round earth, whose ends lie afar."

39. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

¹ A Parsi poem, of a very late date, gives further details about *Gandarewa*. It was a monster who lived 'in the sea, on the mountain, and in the valley;' he was called *Pâshnah zarah*, because the sea did not go above his heel (a misinterpretation of his Avestean epithet *zairi pâshna*, golden-heeled, the Zend *zairi* being mistaken for the Persian *zarah* زاره, sea); his head would rise to the sun and rub the sky; he could swallow up twelve men at once. *Keresâspa* fought him for nine days and nine nights together; he drew him at last from the bottom of the sea and smashed his head with his club: when he fell on the ground, many countries were spoiled by his fall (*Spiegel, Die traditionelle Literatur der Parsen*, p. 339, and *West, Pahlavi Texts*, II, pp. 369 seq.).

In the Vedic mythology the *Gandharva* is the keeper of Soma, and is described now as a god, now as a fiend, according as he is a heavenly Soma-priest or a jealous possessor who grudges it to man. What was the original form of the myth in Mazdeism is not clear. In the *Shâh Nâmah* he appears as the minister of *Azi Dahâka*. Cf. *Yt. XV*, 27 seq., and *Ormazd et Ahriman*, pp. 99, note 5; 215, note 1.

XI.

40. 'Offer up a sacrifice, O Spitama Zarathustra ! unto this spring of mine, Ardvi Sûra Anâhita

41. 'To her did the Turanian murderer, Frangrasyan¹, offer up a sacrifice in his cave under the earth², with a hundred male horses, a thousand oxen, ten thousand lambs.

42. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may seize hold of that Glory³, that is waving in the middle of the sea Vouru-Kasha³ and

¹ Frangrasyan (Afrâsyâb) was king of Tûrân for two hundred years. The perpetual struggle between Irân and Tûrân, which lasts to this day, was represented in the legend by the deadly and endless wars between Afrâsyâb and the Iranian kings from Mino-âihir down to Kai Khosrav (Kavi Husravah). The chief cause of the feud was the murder of Syâvakhsh (Syâvarshâna) by Afrâsyâb; Syâvakhsh, son of Kai Kaus (Kava Usa), having been exiled by his father, at the instigation of his mother-in-law, took refuge with Afrâsyâb, who received him with honour, and gave him his daughter in marriage: but the fortune of Syâvakhsh raised the jealousy of Afrâsyâb's brother, Karsîvaz (Keresavazda), who by means of calumnious accusations extorted from Afrâsyâb an order for putting him to death (see Yt. XIX, 77). Syâvakhsh was revenged by his son, Kai Khosrav, the grandson of Afrâsyâb (Yt. IX, 22).

² Hanzkanê: Firdausi speaks of a cave on the top of a mountain, near Barda (on the frontier of Adarbaigân), where Afrâsyâb, when defeated, took refuge, and was discovered by Kai Khosrav; that cave was called 'the cave of Afrâsyâb' (hang i Afrâsiâb; Shâh Nâmah, IV, 196). In an older form of the legend, that cave was a palace built under-ground, with walls of iron and a hundred columns: its height was a thousand times a man's size (Aogemaidê, § 61; cf. Bund. XII, 20: see Études Iraniennes, II, 225; Le Hang d'Afrâsyâb).

³ Yt. XIX, 56 seq.

that belongs to the Aryan people, to those born and to those not yet born, and to the holy Zarathustra."

43. 'Ardvi Sûra Anâhita did not grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

XII.

44. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

45. 'To her did the great, most wise Kavi Usa¹ offer up a sacrifice from Mount Erezifya², with a hundred male horses, a thousand oxen, ten thousand lambs.

46. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of the Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf."

47. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

XIII.

48. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

49. 'To her did the gallant Husravah³, he who

¹ Kavi Usa (Kai Kaus), the son of Kavi Kavâta (Kai Kobâd) and the father of Syâvakhsh (see p. 64, note 1), was the second king of the Kayanian dynasty.

² Mount Erezifya has been supposed to be the same as the Sariphi Montes in Ptolemaeus, which stretch between Margiana and Ariana (Burnouf, *Commentaire sur le Yasna*, p. 436).

³ Kai Khosrav; cf. p. 64, notes 1 and 2.

united the Aryan nations into one kingdom¹, offer up a sacrifice behind the *Kaêkasta* lake², the deep lake, of salt waters³, with a hundred male horses, a thousand oxen, ten thousand lambs.

50. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may become the sovereign lord of all countries, of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind and the deaf; and that I may have the lead in front of all the teams⁴ and that he may not pass through⁵ the forest⁶, he, the murderer⁷, who now is fiercely⁸ striving against me⁹ on horseback¹⁰."

51. 'Ardvi Sûra Anâhita granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . .

XIV.

52. 'Offer up a sacrifice, O Spitama Zarathustra! unto this *spring* of minê, Ardvi Sûra Anâhita . . .

53. 'To her did the valiant warrior Tusa¹¹ offer

¹ Doubtful.

² A lake in Adarbaigân, with salt water: fish cannot live in it (Bundahis XXII, 2). It is the same as Lake Urumiah. Its name is miswritten in Firdausi (Khangast for *Kêgast*, *خنجست* for *چنجست*).

³ Doubtful; see *Études Iraniennes*, II, uruyâpa, p. 179.

⁴ In pursuing his adversary.

⁵ Doubtful (cf. Yt. XV, 32).

⁶ The White Forest (ibid.).

⁷ Aurvasâra (ibid.).

⁸ Doubtful.

⁹ Trying to flee and escape.

¹⁰ Possibly, 'vieing in horses' (for the swiftness of the race): cf. Yt. XIX, 77.

¹¹ Tusa, in the *Shâh Nâmah Tus*; one of the most celebrated Pahlavans of Kai Khosrav; he was the son of king Naotara (Nôdar).

worship on the back of his horse¹, begging swift-ness for his teams, health for his own body, and that he might watch with full success² those who hated him, smite down his foes, and destroy at one stroke his adversaries, his enemies, and those who hated him³.

54. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome the gallant sons of Vaêsaka⁴, by the castle Khshathrô-saoka, that stands high up on the lofty, holy Kangha⁵; that I may smite of the Turanian people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

55. 'Ardvi Sûra Anâhita granted him that boon⁶, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . .

¹ He offers not a full sacrifice, being on horseback.

² Not to be taken by surprise.

³ Cf. Yt. X, 11, 94, 114.

⁴ Vaêsaka was the head of the Vîsah family, whose foremost member was Pîrân Vîsah, the clever and upright minister of Afrâsyâb, the Turanian Nestor; but his counsels were despised for the common ruin, and himself perished with all his sons in the war against Irân.

⁵ Kangha was a town founded by Syâvarshâna, during his exile, in a part of the land of Khvârizm, which is described as an earthly paradise. This city was built on the top of a high mountain (Axtare-Kangha, Yt. XIX, 4). The Khshathrô-saoka castle is called in the Shâh Nâmah Kang dez, 'the fortress of Kangha;' and, possibly, Khshathrô-saoka is a mere epithet of dvarem, 'the castle of kingly welfare.'

⁶ According to the Shâh Nâmah, Kang dez was stormed by Kai Khosrav himself.

XV.

56. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

57. 'To her did the gallant sons of Vaêsaka offer up a sacrifice in the castle Khshathrô-saoka, that stands high up on the lofty, holy Kangha, with a hundred male horses, a thousand oxen, ten thousand lambs.

58. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may overcome the valiant warrior Tusa, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads!'"

59. 'Ardvi Sûra Anâhita did not grant them that boon.

'For her brightness and glory, I will offer her a sacrifice

XVI.

60. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

61. 'The old² Vafra Navâza worshipped her, when the strong fiend-smiter, Thraêtaona, flung him up in the air in the shape of a bird, of a vulture³.

¹ Cf. §§ 53-54.

² Doubtful (pourvô); perhaps 'the man of the primitive faith' (the paairyô-*fkaêsha*; cf. Yt. XIII, 0, note): the sacrifice he offers is quite a Zoroastrian one (cf. §§ 17, 104, and note 2 to the latter).

³ An allusion is made here to a myth, belonging to the Thraêtaona cyclus, of which no other trace is found in the Avesta (except in Yt. XXIII, 4). It referred most likely to the time when

62. 'He went on flying, for three days and three nights, towards his own house; but he could not, he could not turn down. At the end of the third night, when the beneficent dawn came dawning up, then he prayed unto Ardvi Sûra Anâhita, saying:

63. "Ardvi Sûra Anâhita! do thou quickly hasten helpfully and bring me assistance at once. I will offer thee a thousand libations, cleanly prepared and well strained, along with Haomas and meat, by the brink of the river Rangha, if I reach alive the earth made by Ahura and my own house."

64. 'Ardvi Sûra Anâhita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, wearing a golden¹, and radiant ².

65. 'She seized him by the arm: quickly was it done, nor was it long till, speeding, he arrived at the earth made by Mazda and at his own house, safe, unhurt, unwounded, just as he was before.

[66. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, entreating that she would grant him that boon ³.]

'For her brightness and glory, I will offer her a sacrifice

Thraêtaona, on his march to Bawri, the capital of Azi (cf. § 29), arrived at the Tigris (the Rangha); an angel then came and taught him magic to enable him to baffle the sortileges of Azi (Shâh Nâmah). We have in this passage an instance of his talents as a wizard, and one which helps us to understand why Thraêtaona is considered as the inventor of magic, and his name is invoked in spells and incantations (Hamzah Ispahanensis, p. 101; Anquetil, II, pp. 135 seq.). Cf. Yt. XIV, 40 and note

¹ *Urvîkhsna*, a word of doubtful meaning.

² Cf. Yt. V, 78, 126.

³ This clause is no doubt spurious here.

XVII.

67. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

68. 'To her did Gâmâspa¹ offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, when he saw the army of the wicked, of the worshippers of the Daêvas, coming from afar in battle array.

69. 'He asked of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may be as constantly victorious as any one of all the Aryans²."

70. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

XVIII.

71. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

72. 'To her did Ashavazdah, the son of Pouru-

¹ Gâmâspa, the prime minister of Vistâspa (Kai Gûstâsp), appears here in the character of a warrior, though generally he is described as a sage and a prophet (Yasna XLIX [XLVIII], 9; LI [L], 8; Zardûst Nâmah; yet cf. Yt. XXIII, 2). The Shâh Nâmah has an episode which recalls this one, although very different in its spirit, and more in accordance with the general character of Gâmâspa. At the moment when the two armies meet together, Gûstâsp asks Gâmâsp to reveal to him the issue of the encounter: Gâmâsp obeys reluctantly, as the issue is to be fatal to the Iranians. Gâmâsp belonged to the Hvôva family.

² Or, 'as all the rest of the Aryans together.'

dhâkhsti¹, and Ashavazdah and Thrita, the sons of Sâyuzdri², offer up a sacrifice, with a hundred horses, a thousand oxen, ten thousand lambs, by Apãm Napât, the tall lord, the lord of the females, the bright and swift-horsed³.

73. 'They begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may overcome the assemblers of the Turanian Dânus⁴, Kara Asabana⁵, and Vara Asabana, and the most mighty Dûraêkaêta, in the battles of this world⁶."

74. 'Ardvi Sûra Anâhita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon.

'For her brightness and glory, I will offer her a sacrifice

XIX.

75. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

76. 'Vistauru, the son of Naotara⁷, worshipped

¹ Cf. Yt. XIII, 112. Ashavazdah, the son of Pourudhâkhsti, is one of the immortals who will come forth to help Saoshyant in the final struggle (Bundahis XXIX, 6; Yt. XIX, 95).

² Cf. Yt. XIII, 113.

³ Cf. above, p. 6, note 1.

⁴ A Turanian tribe, Yt. XIII, 37-38.

⁵ Asabana is very likely an epithet; possibly, 'who kills with a stone' (asan-ban); the sling was, as it seems, the favourite weapon of the Dânus (Yt. XIII, 38).

⁶ This section is the only fragment left of the legend of Ashavazdah, which must have been an important one, since Ashavazdah is one of the immortals (Yt. XIX, 95).

⁷ Cf. Yt. XIII, 102. Vistauru, being the son of Naotara, is the brother of Tusa, which identifies him with the Gustahm (گستهم) in the Shâh Nâmâh: Nôdar had two sons, Tus and Gustahm.

her by the brink of the river Vîtanghuhaiti¹, with well-spoken words, speaking thus :

77. "This is true, this is truly spoken, that I have smitten as many of the worshippers of the Daévas as the hairs I bear on my head. Do thou then, O Ardvi Sûra Anâhita! leave me a dry passage, to pass over the good Vîtanghuhaiti."

78. 'Ardvi Sûra Anâhita hastened unto him in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of a glorious race, wearing shoes up to the ankle, with all sorts of ornaments and radiant². A part of the waters she made stand still, a part of the waters she made flow forward, and she left him a dry passage to pass over the good Vîtanghuhaiti³.

[79. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon⁴.]

'For her brightness and glory, I will offer her a sacrifice . . .

XX.

80. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . .

81. 'To her did Yôista, one of the Fryanas⁵,

¹ A river not mentioned elsewhere.

² Cf. §§ 64, 126.

³ Firdausi has no mention of this episode.

⁴ Spurious.

⁵ This legend is fully told in the Pahlavi tale of Gôsti Fryân (edited and translated by West): a sorcerer, named Akht, comes with an immense army to the city of the enigma-expounders, threatening to make it a beaten track for elephants, if his enigmas are not solved. A Mazdayasnian, named Gôsti Fryân, guesses the

offer up a sacrifice with a hundred horses, a thousand oxen, ten thousand lambs on the *Pədvaêpa*¹ of the Rangha.

82. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent *Ardvi Sûra Anâhita*! that I may overcome the evil-doing *Akhtya*, the offspring of darkness, and that I may answer the ninety-nine hard riddles that he asks me maliciously, the evil-doing *Akhtya*, the offspring of darkness."

83. '*Ardvi Sûra Anâhita* granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice . . .

XXI.

84. 'Offer up a sacrifice, O *Spitama Zarathustra*! unto this spring of mine, *Ardvi Sûra Anâhita* . . .

85. 'Whom *Ahura Mazda* the merciful ordered thus, saying: "Come, O *Ardvi Sûra Anâhita*, come from those stars² down to the earth made by *Ahura*,

thirty-three riddles proposed by *Akht*; then, in his turn, he proposes him three riddles which the sorcerer is unable to guess, and, in the end, he destroys him by the strength of a *Nîrang*. Cf. *Yt. XIII*, 120. This tale, which belongs to the same widespread cycle as the myth of *Oedipus* and the Germanic legend of the *Wartburg* battle, is found in the *Zarathustra* legend too (*Vendîdâd XIX*, 4).

¹ Perhaps an affluent of the Rangha (cf. *Yt. XIII*, 19, 19; *XV*, 27).

² Between the earth and the region of infinite light there are three intermediate regions, the star region, the moon region, and the sun region. The star region is the nearest to the earth, and the sun region is the remotest from it. *Ardvi Sûra* has her seat in the star region (*Yasna LXV* [*LXIV*], 1; *Phl. tr.*; cf. *Yt. V*, 132.

that the great lords may worship thee, the masters of the countries, and their sons.

86. "The men of strength ¹ will beg of thee swift horses and supremacy of Glory.

"The Âthravans who read ² and the pupils of the Âthravans will beg of thee knowledge and prosperity, the Victory made by Ahura, and the crushing Ascendant.

87. "The maids of barren womb ³, longing for a lord ³, will beg of thee a strong husband ;

"Women, on the point of bringing forth, will beg of thee a good delivery.

"All this wilt thou grant unto them, as it lies in thy power, O Ardvi Sûra Anâhita !"

88. 'Then Ardvi Sûra Anâhita came forth, O Zarathustra! down from those stars to the earth made by Mazda; and Ardvi Sûra Anâhita spake thus :

89. "O pure, holy Zarathustra! Ahura Mazda has established thee as the master of the material world: Ahura Mazda has established me to keep the whole of the holy creation.

"Through my brightness and glory flocks and herds and two-legged men go on, upon the earth: I, forsooth, keep all good things, made by Mazda, the offspring of the holy principle, just as a shepherd keeps his flock."

90. 'Zarathustra asked Ardvi Sûra Anâhita: "O Ardvi Sûra Anâhita! With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I worship and forward thee? So that Mazda may make thee run down (to the earth), that

¹ The warriors.

² To teach.

³ Doubtful.

he may not make thee run up into the heavens, above the sun¹; and that the Serpent² may not injure thee with . . . ³, with . . . ⁴, with . . . ⁵, and . . . poisons⁶."

91. 'Arđvi Sūra Anāhita answered: "O pure, holy Spitama! this is the sacrifice wherewith thou shalt worship me, this is the sacrifice wherewith thou shalt worship and forward me, from the time when the sun is rising to the time when the sun is setting.

"Of this libation of mine thou shalt drink, thou who art an Āthraivan, who hast asked and learnt the revealed law, who art wise, clever, and the Word incarnate.

92. "Of this libation of mine let no foe drink, no man fever-sick, no liar, no coward, no jealous one, no woman, no faithful one who does not sing the Gāthas, no leper to be confined⁷.

93. "I do not accept those libations that are drunk in my honour by the blind, by the deaf, by the wicked, by the destroyers, by the niggards, by the . . . ⁸, nor any of those stamped with those characters which have no strength for the holy Word⁹.

¹ When the beds of the rivers are dry, the cause is that Arđvi Sūra sends up her waters to the higher heavens (to the sun region) instead of sending them down to the earth (cf. p. 73, note 2).

² The serpent, Azi, is here Azi in his original naturalistic character, the storm-fiend (cf. Vend. Introd. IV, 38 and this Yast, § 29, note). The uncleanness and unhealthiness of the rivers are ascribed to his poison.

³ Arethna, an ἀπαξ λεγόμενον.

⁴ Vawzaka, idem.

⁵ Varenva, idem.

⁶ Varenva poisons.

⁷ Cf. Vend. II, 29.

⁸ ? Ranghau.

⁹ Which incapacitate one for religious works.

“Let no one drink of these my libations who is hump-backed or bulged forward; no fiend with decayed teeth¹.”

94. ‘Then Zarathustra asked Ardvi Sûra Anâhita: “O Ardvi Sûra Anâhita! What becomes of those libations which the wicked worshippers of the Daêvas bring unto thee after the sun has set²?”’

95. ‘Ardvi Sûra Anâhita answered: “O pure, holy Spitama Zarathustra! howling, clapping, hopping, and shouting³, six hundred and a thousand Daêvas, who ought not to receive that sacrifice⁴, receive those libations⁵ that men bring unto me after [the sun has set]⁶.”’

96. ‘I will worship the height Hukairya, of the deep precipices⁷, made of gold, wherefrom this mine Ardvi Sûra Anâhita leaps, from a hundred times the height of a man⁸, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully⁹.

‘For her brightness and glory, I will offer her a sacrifice . . .

XXII.

97. ‘Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita . . .

98. ‘Before whom the worshippers of Mazda

¹ Cf. Vend. II, 29.

² Cf. Vend. VII, 79 and note 2; cf. above, § 91.

³ For joy. The translations of those several words are not certain.

⁴ Doubtful.

⁵ Perhaps, those cups (*yamau*).

⁶ Filled up from § 94.

⁷ The text here has *vīspô-vahmem*, ‘worthy of all prayer;’ the reading *vīspô-vaêmem* from Yt. XII, 24 seems to be better.

⁸ Cf. §§ 102, 121.

⁹ Cf. §§ 4, 102, 121.

stand with baresma in their hands: the Hvôvas did worship her, the Naotaras did worship her¹; the Hvôvas asked for riches, the Naotaras asked for swift horses. Quickly was Hvôva blessed with riches and full prosperity; quickly became Vîstâspa, the Naotaride, the lord of the swiftest horses in these countries².

99. ['Arđvi Sûra Anâhita granted them that boon, as they were offering up libations, giving gifts, sacrificing, and entreating that she would grant them that boon³.]

'For her brightness and glory, I will offer her a sacrifice

XXIII.

100. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Arđvi Sûra Anâhita

101. 'Who has a thousand cells and a thousand channels: the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse⁴. In each channel there stands a palace, well-founded, shining with a hundred windows, with a thousand columns, well-built, with ten thousand balconies, and mighty.

102. 'In each of those palaces there lies a well-laid, well-scented bed, covered with pillows, and

¹ The Hvôva or Hvôgva family plays as great a part in the religious legend, as the Naotara family in the heroic one. Two of the Hvôvas, Frashaostra and Gâmâspa, were among the first disciples of Zarathustra and the prophet married Frashaostra's daughter, Hvôgvi (cf. Yt. XIII, 139). For the Naotaras, see above, §§ 53, 76. According to the Bundahis, Vîstâspa did not belong to the Naotara family (XXXI, 28): perhaps he was considered a Naotaride on account of his wife Hutaosa, who was one (Yt. XV, 35).

² His very name means 'He who has many horses.'

³ Spurious.

⁴ Cf. § 4.

Ardvi Sûra Anâhita, O Zarathustra! runs down there from a thousand times the height of a man, and she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully ¹.

XXIV.

103. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

104. 'Unto her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words ².

105. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may bring the son of Aurvat-aspa ³, the valiant Kavi Vîstâspa, to think according to the law, to speak according to the law, to do according to the law ⁴."

106. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

¹ Cf. § 96.

² Cf. § 17. It is to be noticed that only Ahura and Zarathustra (and perhaps Vafra Navâza; see p. 68, note 2) offer the pure Zoroastrian sacrifice.

³ Called Lôhrâsp in Parsi tradition.

⁴ Cf. § 18. The conversion of Vîstâspa by Zarathustra is the turning-point in the earthly history of Mazdeism, as the conversion of Zarathustra by Ahura himself is in its heavenly history. Cf. Yt. XXIV and IX, 26.

XXV.

107. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

108. 'Unto her did the tall¹ Kavi Vîstâspa² offer up a sacrifice behind Lake Frazdânava³, with a hundred male horses, a thousand oxen, ten thousand lambs.

109. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Tâthravant, of the bad law, and Peshana, the worshipper of the Daêvas, and the wicked Aregat-aspa⁴, in the battles of this world!"

110. 'Ardvi Sûra Anâhita granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

¹ Berezaidhi, translated buland (Yasna LVII, 11 [LVI, 5, 2]).

² See Yt. XIII, 99; V, 98, 105.

³ A lake in Seistan (Bundahîs XXII, 5); from that lake will rise Hôshêdar Bâmf (Ukhshyat-ereta), the first of the three sons of Zarathustra, not yet born (Bahman Yast III, 13; cf. Yt. XIII, 98).

⁴ Of these three, Aregat-aspa alone is known to Firdausi; he is the celebrated Argâsp, who waged a deadly war against Gûstâsp to suppress the new religion: he stormed Balkh, slaughtered Lôhrâsp and Zartûst (Zarathustra), and was at last defeated and killed by Gûstâsp's son, Isfendyâr. He is the Afrâsyâb of the Zoroastrian period. In the Avesta he is not called a Turanian (Tura), but a *Hvyaona*; see Yt. IX, 30.

XXVI.

111. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

112. 'Unto her did Zairi-vairi¹, who fought on horseback, offer up a sacrifice behind the river Dâitya², with a hundred male horses, a thousand oxen, ten thousand lambs.

113. 'He begged of her a boon, saying: "Grant me this, O good, most beneficent Ardvi Sûra Anâhita! that I may overcome Peshô-Kangha the corpse-burier³, Humâyaka⁴ the worshipper of the Daêvas, and the wicked Aregat-aspa⁵, in the battles of this world.

114. 'Ardvi Sûra Anâhita granted him that boon⁶, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

'For her brightness and glory, I will offer her a sacrifice

XXVII.

115. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

116. 'Unto her did Aregat-aspa and Vandaremaini⁷

¹ Zarîr in Firdausi, the brother of Vîstâspa; cf. Yt. V, 117; XIII, 101.

² The Araxes (Vendîdâd I, 3).

³ Doubtful (cf. Vend. III, 36 seq.).

⁴ This is perhaps an epithet to Peshô-Kangha, 'the most malicious.'

⁵ See p. 79, note 4.

⁶ If we may trust the Shâh Nâmah, she did not grant her favour to the last, as Zarîr was killed by one of the generals of Argâsp, Bîdirafsh.

⁷ A brother of Argâsp's: his name is slightly altered in Firdausi (Andarfîmân miswritten for Vandarîmân, *وندریمان* for *اندریمان*; see *Études Iraniennes*, p. 228).

offer up a sacrifice by the sea Vouru-Kasha, with a hundred male horses, a thousand oxen, ten thousand lambs.

117. 'They¹ begged of her a boon, saying: "Grant us this, O good, most beneficent Ardvi Sûra Anâhita! that we may conquer the valiant Kavi Vîstâspa and Zairivairi who fights on horseback, and that we may smite of the Aryan people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads."

118. 'Ardvi Sûra Anâhita did not grant them² that favour, though they were offering up libations, giving gifts, sacrificing, and entreating that she should grant them that favour.

'For her brightness and glory, I will offer her a sacrifice

XXVIII.

119. 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

120. 'For whom Ahura Mazda has made four horses—the wind, the rain, the cloud, and the sleet—and thus ever³ upon the earth it is raining, snowing, hailing, and sleeting; and whose armies are so many and numbered by nine-hundreds and thousands.

121. 'I will worship the height Hukairya, of the

¹ The text has the singular here and in the rest of the sentence: the names of the two brothers form a sort of singular dvandva; cf. Franghrasyanem Keresavazdem (Yt. XIX, 77); Ashavazdanghō Thritahē (Yt. XIII, 113; and same Yast, 115), and in the present passage Vîstâspō Zairivairis (see *Études Iraniennes*, II, 229).

² Both were killed by Isfendyâr (Shâh Nâmah).

³ Mîsti translated ham êsak, sadâ (Yt. VII, 4).

deep precipices, made of gold, wherefrom this mine Ardvi Sûra Anâhita leaps, from a hundred times the height of a man, while she is possessed of as much Glory as the whole of the waters that run along the earth, and she runs powerfully ¹.

‘For her brightness and glory, I will offer her a sacrifice

XXIX.

122. ‘Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

123. ‘She stands, the good Ardvi Sûra Anâhita, wearing a golden mantle ², waiting for a man who shall offer her libations and prayers, and thinking thus in her heart :

124. “Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me ³?”

‘For her brightness and glory, I will offer her a sacrifice

XXX.

125. ‘Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

126. ‘Ardvi Sûra Anâhita, who stands carried forth in the shape of a maid, fair of body, most strong, tall-formed, high-girded, pure, nobly born of

¹ § 121 = §§ 96, 102.

² Paitidâna, a mantle, a tunic (Vend. XIV, 9 [28]).

³ See §§ 8, 11.

a glorious race¹, wearing along her² a mantle fully embroidered with gold;

127. 'Ever holding the baresma in her hand, according to the rules, she wears square golden earrings on her ears bored³, and a golden necklace around her beautiful neck, she, the nobly born Ardvi Sûra Anâhita; and she girded her waist tightly, so that her breasts may be well-shaped, that they may be tightly pressed⁴.

128. 'Upon her head Ardvi Sûra Anâhita bound a golden crown, with a hundred stars⁵, with eight rays, a fine⁶, a well-made crown, in the shape of a⁷, with fillets streaming down.

129. 'She is clothed with garments of beaver⁸, Ardvi Sûra Anâhita; with the skin of thirty beavers of those that bear four young ones, that are the finest kind of beavers; for the skin of the beaver that lives in water is the finest-coloured of all skins, and when worked at the right time it shines to the eye with full sheen of silver and gold.

130. 'Here, O good, most beneficent Ardvi Sûra Anâhita! I beg of thee this favour: that I, fully blessed, may conquer large kingdoms, rich in horses⁹, with high tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments, with stores of food, with well-scented beds¹⁰; that I may have

¹ Cf. §§ 64, 78.

² Zaosa; cf. § 7, note 2.

³ Doubtful (sispemna, from sif, سفتن).

⁴ Doubtful.

⁵ Gems.

⁶ ? Anupôithwaitfm.

⁷ ? Ratha; the usual meaning of ratha is 'a chariot;' perhaps the round shape of the chest of a chariot is meant.

⁸ Possibly otter, Vend. XIV.

⁹ Doubtful.

¹⁰ Cf. Yt. XVII, 7.

at my wish the fulness of the good things of life and whatever makes a kingdom thrive¹.

131. 'Here, O good, most beneficent Ardvi Sûra Anâhita! I beg of thee two gallant companions, one two-legged and one four-legged²: one two-legged, who is swift, quickly rushing, and clever in turning a chariot round in battle; and one four-legged, who can quickly turn towards either wing of the host with a wide front, towards the right wing or the left, towards the left wing or the right.

132. 'Through the strength of this sacrifice, of this invocation, O Ardvi Sûra Anâhita! come down from those stars³, towards the earth made by Ahura, towards the sacrificing priest, towards the full boiling [milk⁴]; come to help him who is offering up libations, giving gifts, sacrificing, and entreating that thou wouldst grant him thy favours; that all those gallant warriors may be strong, like king Vistâspa.

'For her brightness and glory, I will offer her a sacrifice

133. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'I bless the sacrifice and prayer, and the strength and vigour of the holy water-spring Anâhita.

'Ashem Vohû: Holiness is the best of all good

'[Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones!'

¹ The translation of the last clause is doubtful.

² A good horse and a good driver.

³ Cf. §§ 85, 88. ⁴ Aspendiârji ad Vend. XIX, 40 [133].

VI. KHÔRSHÊD YAST.

(YAST TO THE SUN.)

This Yast is recited at any time, but particularly on the days consecrated to the sun and to Khshathra-Vairyâ (Shahrivar), Mithra (Mihir), Asman (Âsmân), and Anaghra raokau (Anîrân¹): the last three, Mithra, Asman (the Heaven), Anaghra (the infinite Light), have a natural connection with the sun, but its connection with Khshathra-Vairyâ is not so clear.

Of this Yast we have a Pahlavi (East India Office, XII), a Persian (ibid. XXIV), and a Sanskrit translation (Fonds Burnouf V; all three edited in *Études Iraniennes*, II).

o. May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness²

Unto the undying, shining, swift-horsed Sun³;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness²

I. We sacrifice unto the undying, shining, swift-horsed Sun.

When the light of the sun waxes warmer⁴, when the brightness of the sun waxes warmer, then up

¹ Or the 11th, 16th, 27th, and 30th days of the month (Anquetil, II, 184).

² As above, Yt. I, o.

³ *Sîrôzah* I, 11.

⁴ 'That is to say, rises up' (Phl. tr.).

stand the heavenly Yazatas, by hundreds and thousands : they gather together its Glory, they make its Glory pass down, they pour its Glory upon the earth made by Ahura, for the increase of the world of holiness, for the increase of the creatures of holiness¹, for the increase of the undying, shining, swift-horsed Sun.

2. And when the sun rises up, then the earth, made by Ahura, becomes clean²; the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the Good Spirit, become clean.

3. Should not the sun rise up, then the Daēvas would destroy all the things that are in the seven Karshvares, nor would the heavenly Yazatas find any way of withstanding or repelling them in the material world.

4. He who offers up a sacrifice unto the undying, shining, swift-horsed Sun—to withstand darkness, to withstand the Daēvas born of darkness, to withstand the robbers and bandits, to withstand the Yātus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-Speñtas, offers it up to his own soul³. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

5. I will sacrifice unto Mithra, the lord of wide

¹ Literally 'of the body of holiness,' that is to say, of the bodily creatures that incorporate holiness.

² 'From the uncleanness that the Daēvas mix with the earth during the night' (Phl. tr.).

³ As he benefits them and himself thereby.

pastures, who has a thousand ears, ten thousand eyes.

I will sacrifice unto the club of Mithra, the lord of wide pastures, well struck down¹ upon the skulls of the Daévas.

I will sacrifice unto that friendship, the best of all friendships, that reigns between the moon and the sun².

6. For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the undying, shining, swift-horsed Sun. Unto the undying, shining, swift-horsed Sun we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words³.

Yêñhê hâtãm : All those beings of whom Ahura Mazda

7. Yathâ ahû vairyô : The will of the Lord is the law of holiness

I bless the sacrifice and the invocation, and the strength and vigour of the undying, shining, swift-horsed Sun.

Ashem Vohû : Holiness is the best of all good

Give unto that man brightness and glory, give him health of body, . . . give him the bright, all-happy, blissful abode of the holy Ones.

¹ Hunivikhtem : suniyuktam (Sansk. tr.); خوب نهاد (Pers.tr.).

² As they succeed one another in regular order.

³ Cf. Yt. III, 18.

VII. MÂH YAST.

This Yast to the Moon is recited on the day of the Moon, and on those of Bahman, Gôr, and Râm¹ (Anquetil, II, 185). Bahman and Gôr are so far connected with the Moon that all three are *gaoîthra*: 'Bahman², the Moon, and Gôr³, all three, are having in them the seed of the bull; Bahman can neither be seen nor seized with the hand; the Moon proceeded from Bahman⁴ and can be seen, but cannot be seized with the hand; Gôr proceeded from the Moon⁵ and can both be seen and seized with the hand⁶.' Râm is referred to here as being *hvastra*, 'lord of good pastures?'

Of this Yast we have translations in Pahlavi, Persian, and Sanskrit (edited in *Études Iraniennes*, II).

o. May Ahura Mazda be rejoiced !

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daévas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness

Unto the Moon that keeps in it the seed of the

¹ The 12th, 2nd, 14th, and 21st days of the month.

² The Amshaspad Bahman is entrusted with the care of *cattle* (Vend. XIX, 20, note 8).

³ The Genius of Cattle; see Yt. IX.

⁴ Bahman is 'good thought, good mind,' Vohu-Manô; in the Vedas the moon is said to have been made out of the mind (manas) of Purusa. For an explanation of that old mystical myth, see Ormazd et Ahriman, p. 74, note 3.

⁵ See Vend. XXI, 9 [51], note 4.

⁶ Pahlavi commentary to this Yast, I.

⁷ Vend. Introd. IV, 16, and *Études Iraniennes*, II, 187 seq.

Bull ; unto the only-created Bull and unto the Bull¹ of many species ;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyo : The will of the Lord is the law of holiness

1. Hail to Ahura Mazda ! Hail to the Amesha-Spentas ! Hail to the Moon that keeps in it the seed of the Bull² ! Hail to thee when we look at thee ! Hail to thee when thou lookest at us³ !

2. How does the moon wax ? How does the moon wane ?

For fifteen days does the moon wax⁴ ; for fifteen days does the moon wane. As long as her waxing, so long is the waning⁵ ; as long as her waning, so long is the waxing.

'Who is there but thee⁶ who makes the moon wax and wane⁷ ?'

¹ Sîrôzah I, 12.

² See Vend. XXI, 1, text and note.

³ When the moon allows itself to be perceived.

⁴ The Pahlavi translation has the following interesting details : 'For fifteen days they take good deeds from the earthly creatures and the rewards for virtue from the heavens ; for fifteen days they make the rewards pass to the earth and the good deeds pass to the heavens.' The moon is thus a sort of moral clearing-house between earth and heaven.

⁵ According to the Parsis this waning does not refer to the moon, but to the constellations that help it in the struggle against the planets, which are supposed to belong to the Ahrimanic world (see Ormazd et Ahriman, §§ 223-226) : 'while it waxes—namely, the moon—they wane,—namely, those that are opposed to the planets, to the bad stars ; for instance, Haftôiring, Vanand, Tistar, Satvês ; . . . while it wanes—namely, the moon—they wax, that is to say, they are strong for doing good.' Thus the moon and the stars relieve each other in the battle against Ahriman.

⁶ Ahura.

⁷ Quoted from Yasna XLIV [XLIII], 3.

3. We sacrifice unto the Moon that keeps in it the seed of the Bull, the holy and master of holiness.

Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Ameshaspentas stand up¹, holding its glory; the Ameshaspentas stand up, pouring its glory upon the earth, made by Mazda².

4. And when the light of the moon waxes warmer, golden-hued plants grow on³ from the earth during the spring⁴.

We sacrifice unto the new moons, the full moons, and the Vīshaptathas⁵.

We sacrifice unto the new moon, the holy and master of holiness;

We sacrifice unto the full moon, the holy and master of holiness;

We sacrifice unto the Vīshaptatha, the holy and master of holiness.

¹ As soon as the moon appears.

² Cf. Yt. VI, 2.

³ Misti, meaning sadâ, همیشه; cf. mi-sâki.

⁴ Zaremaēm, meaning vasantamâse, بزمان بهار; it has the same meaning in Vend. XVIII, 9 [23]; cf. Yt. XXII, 18.

⁵ New moon and full moon are not used here in the English meaning: the month was divided into six parts, of five days each (the Norse fimt or five days' week; see Vigfusson, Icelandic Dictionary, s. v.): the first five days (pankāk fartūm) formed the new moon or antare-maungha, literally 'the moon within'; the next five days (pankāk datfgar) formed the perenō-maungha, literally 'the moon full,' which in fact partly answered to our first quarter; the next five days (pankāk sitfgar), belonging to the full moon, were called the Vīshaptatha; no mention is made of the last three pankāk, forming the second half of the month. It may be they were not mentioned, as belonging to the waning period, when the powers of the moon are suffering an eclipse. Cf. Neriosengh to Yasna I, (23.)

5. I will sacrifice unto the Moon, that keeps in it the seed of the Bull, the liberal, bright, glorious, water-giving¹, warmth-giving, wisdom-giving², wealth-giving³, riches-giving, thoughtfulness-giving⁴, weal-giving, freshness-giving⁵, prosperity-giving⁶, the liberal, the healing.

6. For its brightness and glory, I will offer unto it a sacrifice worth being heard, namely, unto the Moon that keeps in it the seed of the Bull.

Unto the Moon that keeps in it the seed of the Bull, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yēñhê hâtām : All those beings of whom Ahura Mazda

7. Yathâ ahû vairiô : The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of the Moon, that keeps in it the seed of the Bull, and of the only-created Bull, and of the Bull of many species.

Ashem Vohû : Holiness is the best of all good.

Give unto that man brightness and glory, give him health of body, . . . give him the bright, all-happy, blissful abode of the holy Ones.

¹ Or possessing: giving may be replaced by possessing in this word as in the following.

² Varekhangantem : dānāk (Phl.); gñānitaram (Sansk.).

³ Khstāvantem : lakshmvantam (Sansk.).

⁴ Yaokhstivantem, 'pondering on what good is to be done' (vitāryavantam kāryanyāyānām; اندیشه نیک دارنده کار و عدل).

⁵ Zairimyāvantem : haritavarnavantam, kila pṛithivī(m) sārdratarām karoti (Sansk.).

⁶ Vohvāvantem : uttamasamṛiddhimantam (Sansk.).

VIII. TĪR YAST.

Tistrya is the leader of the stars against the planets, as stars and planets belong, respectively, to the worlds of Ahura Mazda and Angra Mainyu (Vend. Introd. IV, 36; Bund. II, 5 seq.).

This Yast is a description of the production of the rain through the agency of the star Tistrya. It has to struggle against the Daēva of Drought, Apaosha, is first overcome and conquers at last. This seems to be a refacimento of the old storm myths, which have been in so far renewed as the role of the hero in the original myth has been transferred to a star. It is to be noticed, however, that Apaosha is not described as a planet.

Tistrya is Sirius¹. It presides over the first month of summer (21 June–21 July). This Yast appears thus to have been written in a part of Iran where the dog-days must have fallen in July, and the rainy season began in the last days of July, unless the place of Tistrya in the calendar has been changed at some later period.

This Yast is recited on the days of Tistrya, Haurvatât (as the Genius of Waters), Farvardîn (as the Fravashis are his allies in the struggle; § 34), and Bâd (the wind; § 32).

The struggle between Tistrya and Apaosha is described in the Bundahis (VII), but it has there a cosmological character: it has not for its object the annual and regular return of the rains after the dog-days, but the production of the seas and lakes in the first ages of the world.

o. May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daēvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvami], the holy and master of holiness

Unto Tistrya, the bright and glorious star, and unto the powerful Satavaêsa, made by Mazda, who pushes waters forward²,

¹ Ἐνα δ' ἀστέρα πρὸ πάντων, ὄλον φύλακα καὶ προόπτῃν ἐγκατέστησεν, τὸν Σείριον (Plutarchus, de Iside et Osiride, § 47; cf. infra, § 48).

² Sîrôzah I, 13.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'We worship the lordship and mastership [of Tistrya], whereby he protects¹ the Moon, the dwelling, the food, when my glorious stars come along and impart their gifts² to men. I will sacrifice unto the star Tistrya, that gives the fields their share [of waters].

2. 'We offer up libations unto Tistrya, the bright and glorious star, that gives happy dwelling and good dwelling; the white, shining, seen afar, and piercing; the health-bringing, loud-snorting³, and high, piercing from afar with its shining, undefiled rays; and unto the waters of the wide sea, the Vanguhi of wide renown⁴, and the species⁵ of the Bull, made by Mazda, the awful kingly Glory, and the Fravashi of the holy Spitama Zarathustra.

3. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the star Tistrya.

'Unto Tistrya, the bright and glorious star, we offer up the libations, the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words⁶.

¹ Doubtful.

² The rain.

³ In his disguise as a horse; § 18.

⁴ See Vend., pp. 3, 5, note 2.

⁵ Nāma; see *Études Iraniennes*, II, 124.

⁶ Cf. p. 47.

‘Yênhê hâtām: All those beings of whom Ahura Mazda

II.

4. ‘We sacrifice unto Tistrya, the bright and glorious star, who is the seed of the waters, powerful, tall, and strong, whose light goes afar; powerful and highly¹ working, through whom the brightness and the seed of the waters come from the high Apām Napât².

‘For his brightness and glory, I will offer him a sacrifice worth being heard

III.

5. ‘We sacrifice unto Tistrya, the bright and glorious star; for whom long³ flocks and herds and men, looking forward for him and deceived in their hope⁴: “When shall we see him rise up, the bright and glorious star Tistrya? When will the springs run with waves as thick as a horse’s size and still thicker? Or will they never come?”

‘For his brightness and glory, I will offer him a sacrifice worth being heard

IV.

6. ‘We sacrifice unto Tistrya, the bright and glorious star; who flies, towards the sea Vouru-Kasha⁵, as swiftly as the arrow darted through the heavenly

¹ Powerfully.

² Or, ‘through whom the beauty of the waters comes from Bereza, and their seed from Apām Napât.’ Bereza, the high, the tall, an epithet of Apām Napât, became one of his names (*Ized Bôrg*; cf. § 34); for Apām Napât, see above, p. 6, note 1.

³ *Paitismarenti*; cf. *Yt. V*, 123.

⁴ Or better, ‘in their looking.’

⁵ See above, p. 54, note 6.

space ¹, which Erekhsha ², the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount *Hvanvant* ³.

7. 'For Ahura Mazda gave him assistance; so did the waters and the plants; and Mithra, the lord of wide pastures, opened a wide way unto him.

'For his brightness and glory, I will offer him a sacrifice worth being heard

V.

8. 'We sacrifice unto Tistrya, the bright and glorious star, that afflicts the Pairikas, that vexes the Pairikas, who, in the shape of worm-stars ⁴, fly

¹ *Mainivasau* = *mainyu-asau* (meaning *pun mînôî gîvâkîh*, *svargasthânâ*m, *Yasna* LVII, 27 [LVI, 11, 3]).

² Erekhsha *khshviwi-ishus*, in *Pahlavi Aris Shîvâtîr* (see *Études Iraniennes*, II, 220), or 'Aris of the swift arrow,' was the best archer in the Iranian army. When *Minoçîhr* and *Afrâsyab* determined to make peace and to fix the boundary between *Irân* and *Tûrân*, 'it was stipulated that Aris should ascend Mount *Damâvand*, and from thence discharge an arrow towards the east; and that the place in which the arrow fell should form the boundary between the two kingdoms. Aris thereupon ascended the mountain, and discharged towards the east an arrow, the flight of which continued from the dawn of day until noon, when it fell on the banks of the *Gihûn* (the Oxus),' (*Mirkhond*, *History of the Early Kings of Persia*, trans. by David Shea, p. 175; cf. *Noeldeke*, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 1881, p. 445.)

³ Mount *Khshaotha* seems to be the same as Mount *Damâvand* (see preceding note); Mount *Hvanvant* may be the same as Mount *Bâmîân*, from which the *Balkh* river springs, as according to *Tabari* (trans. by *Noeldeke*, l. l.), Aris' arrow stopped at the *Balkh* river (an affluent of the Oxus). But it may be that the limits given refer to the course of *Tistrya*; cf. § 38, text and note.

⁴ Doubtful. Shooting stars are alluded to. Mr. Geiger remarks that there is a swarm of shooting stars falling every year just at the time when *Tistrya*, in the European climate, is supposed to be most active, on the 10th of August.

between the earth and the heavens, in the sea Vouru-Kasha, the powerful sea, the large-sized, deep sea of salt¹ waters. He goes to its lake in the shape of a horse, in a holy shape; and down there he makes the waters boil over, and the winds flow above powerfully all around.

9. 'Then Satavaêsa² makes those waters flow down to the seven Karshvares of the earth³, and when he has arrived down there, he stands, beautiful, spreading ease and joy on the fertile countries (thinking in himself): "How shall the countries of the Aryas grow fertile?"

'For his brightness and glory, I will offer him a sacrifice worth being heard

VI.

10. 'We sacrifice unto Tistrya, the bright and glorious star, who spake unto Ahura Mazda, saying: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

11. "'If men would worship me with a sacrifice in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I should have come to the faithful at the appointed time⁴; I should have come in the appointed time of my

¹ See above, p. 66, note 3.

² Satavaêsa is said to be the leader of the western stars (to be read southern stars, Bund. II, 7), and has in its protection the seas of the southern quarter (ibid. XIII, 12); the Satavaêsa sea is the Persian gulf.

³ This seems to be an allusion to the tide in the Arabian sea (the sea Vouru-Kasha) and in the gulf of Oman, which, being a southern sea, is under the control of Satavaêsa (cf. preceding note and Vend. V, 18, note 1).

⁴ At the right time of the year when rain is expected.

beautiful, immortal life¹, should it be one night, or two nights, or fifty, or a hundred nights.”

12. ‘We sacrifice unto Tistrya ;

‘We sacrifice unto the rains of Tistrya².

‘We sacrifice unto the first star³; we sacrifice unto the rains of the first star.

‘I will sacrifice unto the stars Haptōiringa⁴, to oppose the Yātus and Pairikas.

‘We sacrifice unto Vanant⁵, the star made by Mazda; for⁶ the well-shapen strength, for the Victory, made by Ahura, for the crushing Ascendant, for the destruction of what distresses us, for the destruction of what persecutes us.

‘We sacrifice unto Tistrya, whose eye-sight is sound⁷.

13. ‘For ten nights, O Spitama Zarathustra! Tistrya, the bright and glorious star, mingles his shape

¹ Cf. §§ 23-24 and Yt. X, 54-55, 74.

² As Tistrya is the producer of the rain: Tistryēnyasā = Tistarā-tārakasya vṛishīm (Khorshêd Nyâyis 8, Sansk. tr.).

³ Tistrya; cf. p. 105, note 3.

⁴ Haptōiringa (Ursa Major) is the leader of the stars in the north (Bund. II, 7). It is ‘entrusted with the gate and passage of hell, to keep back those of the nine, and ninety, and nine hundred, and nine thousand and nine myriad demons, and demonesses, and fairies (Pairikas) and sorcerers (Yātus) who are in opposition to the celestial sphere and constellations’ (Minokhired XLIX, 15; tr. by West).

⁵ Vanant is the leader of the stars in the south (read west; Bund. II, 7). Cf. Yt. XX.

⁶ To obtain . . . This invocation is brought about by the very name of Vanant, which means ‘who smites, who overcomes.’ The peculiar office of Vanant is to keep the passes and gates of Mount Albôrz, around which the sun, the moon, and the stars revolve, and to prevent the Paris and Daêvas from cutting off and breaking the road of the sun (Minokhired XLIX, 12).

⁷ ‘I sacrifice to Tistar for (=to obtain) the soundness of the sight’ (Khorshêd Nyâyis 8, Pahl. tr.).

with light, moving in the shape of a man of fifteen years of age¹, bright, with clear eyes, tall, full of strength, strong, and clever.

14. 'He is active as the first man² was; he goes on with the strength of the first man; he has the virility³ of the first man.

15⁴. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of male children, a troop of male children, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

16. 'The next ten nights, O Spitama Zarathustra! the bright and glorious Tistrya mingles his shape with light, moving in the shape of a golden-horned bull⁵.

17. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of oxen, a herd of oxen, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

18. 'The next ten nights, O Spitama Zarathustra! the bright and glorious Tistrya mingles his shape with light, moving in the shape of a white, beautiful horse, with golden ears and a golden caparison.

¹ The age of fifteen is the paradisiacal age in the Avesta (Yasna IX, 5 [18]).

² Gayō maratan. But the translation is doubtful; possibly 'as a first-rate man is.'

³ Doubtful; cf. erezi, Yt. XIV, 29.

⁴ Cf. Yt. V, 8.

⁵ Cf. Vend. XIX, 37 (123).

19. 'Here he calls for people to assemble, here he asks, saying: "Who now will offer me the libations with the Haoma and the holy meat? To whom shall I give wealth of horses, a troop of horses, and the purification of his own soul? Now I ought to receive sacrifice and prayer in the material world, by the law of excellent holiness."

20. 'Then, O Spitama Zarathustra! the bright and glorious Tistrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and a golden caparison¹.

21. 'But there rushes down to meet him the Daêva Apaosha, in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

22. 'They meet together, hoof against hoof, O Spitama Zarathustra! the bright and glorious Tistrya and the Daêva Apaosha. They fight together, O Spitama Zarathustra! for three days and three nights. And then the Daêva Apaosha proves stronger than the bright and glorious Tistrya, he overcomes him.

23. 'And Tistrya flees from the sea Vouru-Kasha, as far as a Hâthra's² length. He cries out in woe and distress, the bright and glorious Tistrya: "Woe is me, O Ahura Mazda! I am in distress, O Waters and Plants! O Fate and thou, Law of the worshippers of Mazda! Men do not worship me with a

¹ 'Tistar was converted into three forms, the form of a man and the form of a horse and the form of a bull . . . as the astrologers say that every constellation has three forms' (Bund. VII, 4; tr. West). Tistrya promises his worshippers children (§ 15), oxen (§ 17), or horses (§ 19), according as he appears in the form of a man (§ 13), of a bull (§ 16), or of a horse (§ 18).

² A mile (Bundahis XXVI, 1; tr. West, note 1).

sacrifice in which I am invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names¹.

24. "If men had worshipped me with a sacrifice in which I had been invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, I should have taken to me the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers²."

25. 'Then I, Ahura Mazda, offer up to the bright and glorious Tistrya a sacrifice in which he is invoked by his own name, and I bring him the strength of ten horses, the strength of ten camels, the strength of ten bulls, the strength of ten mountains, the strength of ten rivers.

26³. 'Then, O Spitama Zarathustra! the bright and glorious Tistrya goes down to the sea Vouru-Kasha in the shape of a white, beautiful horse, with golden ears and golden caparison.

27. 'But there rushes down to meet him the Daêva Apaosha in the shape of a dark horse, black with black ears, black with a black back, black with a black tail, stamped with brands of terror.

28. 'They meet together, hoof against hoof, O Spitama Zarathustra! the bright and glorious Tistrya, and the Daêva Apaosha; they fight together, O Zarathustra! till the time of noon. Then the bright and glorious Tistrya proves stronger than the Daêva Apaosha, he overcomes him.

29. 'Then he goes from the sea Vouru-Kasha as far as a Hâthra's length: "Hail!" cries the

¹ Cf. § 10 and Yt. X, 54 seq., 74.

² Cf. Vend. Introd. IV, 27.

³ §§ 26-27 = §§ 20-21.

bright and glorious Tistrya. "Hail unto me, O Ahura Mazda! Hail unto you, O waters and plants! Hail, O Law of the worshippers of Mazda! Hail will it be unto you, O lands! The life¹ of the waters will flow down unrestrained to the big-seeded² corn-fields, to the small-seeded³ pasture-fields, and to the whole of the material world!"

30. 'Then the bright and glorious Tistrya goes back down to the sea Vouru-Kasha, in the shape of a white, beautiful horse, with golden ears and a golden caparison⁴.

31. 'He makes the sea boil up and down; he makes the sea stream this and that way; he makes the sea flow this and that way: all the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over.

32. 'And the bright and glorious Tistrya rises up from the sea Vouru-Kasha, O Spitama Zarathustra! the bright and glorious Satavaêsa rises up from the sea Vouru-Kasha; and vapours rise up above Mount Us-hindu, that stands in the middle of the sea Vouru-Kasha⁵.

¹ Adhavô; possibly 'the streams;' cf. Yt. V, 1, note 2. A month in the ancient Persian calendar, supposed to correspond to September-October, was called âdukani, which might, on that hypothesis, mean '(the month) that makes streams spring up.'

² Of which the representative is wheat (Bundahis XXIV, 19).

³ Of which the representative is the summer vetch (ibid. 21).

⁴ Cf. § 18.

⁵ 'The Aûsindôm mountain is that which, being of ruby, of the substance of the sky, is in the midst of the wide-formed ocean (the sea Vouru-Kasha),' (Bund. XII, 6; tr. West). Mount Aûsindôm receives its waters through a golden channel from the height Hukairya (cf. Yt. V, 3); 'from there one portion flows forth to the ocean for the purification of the sea, and one portion drizzles in moisture upon the whole of this earth, and all the creations of

33. 'Then the vapours push forward, in the regular shape of clouds¹; they go following the wind, along the ways which Haoma traverses, the increaser of the world². Behind him travels the mighty wind, made by Mazda, and the rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven Karshvares of the earth.

34. 'Apām Napât³, O Spitama Zarathustra! divides the waters amongst the countries in the material world, in company with the mighty wind, the Glory, made by the waters⁴, and the Fravashis of the faithful⁵.

'For his brightness and glory, I will offer him a sacrifice worth being heard

VII.

35. 'We sacrifice unto Tistrya, the bright and glorious star, who from the shining east, moves along his long winding course, along the path made by the gods, along the way appointed for him the

Aôharmazd acquire health from it, and it dispels the dryness of the atmosphere' (ibid. XIII, 5).

¹ Doubtful.

² Haoma opens the way for the waters from heaven, as being the foremost element in sacrifice (cf. § 24). For the same reason the Bundahis numbers Vohu-Manô, 'Good Mind,' amongst the co-operators of Tistrya.

³ See p. 6, note 1.

⁴ Or better, 'seated in the waters;' see Yt. XIX, 56 seq. and Yt. XIII, 65.

⁵ The Fravashis are active in the world struggle; cf. Yt. XIII, 43. 'Co-operators with Tistar were Vohūman and the angel Hōm, with the assistance of the angel Būrg (the same as Apām Napât; see p. 94, note 2) and the righteous guardian spirits in orderly arrangement' (Bundahis VII, 3, tr. West).

watery way, at the will of Ahura Mazda, at the will of the Ameshaspentas.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

VIII.

36. ‘We sacrifice unto Tistrya, the bright and glorious star, whose rising is watched by men who live on the fruits of the year, by the chiefs of deep¹ understanding²; by the wild beasts in the mountains, by the tame beasts that run in the plains; they watch him, as he comes up to the country for a bad year, or for a good year³, (thinking in themselves): “How shall the Aryan countries be fertile?”

‘For his brightness and glory, I will offer him a sacrifice worth being heard

IX.

37⁴. ‘We sacrifice unto Tistrya, the bright and glorious star, swift-flying and swift-moving, who flies towards the sea Vouru-Kasha, as swiftly as the arrow darted through the heavenly space, which Erekhsha, the swift archer, the Arya amongst the Aryas whose arrow was the swiftest, shot from Mount Khshaotha to Mount *Hvanvant*.

38. ‘Ahura Mazda gave him assistance, and the Ameshaspentas and Mithra, the lord of wide pastures, pointed him the way: behind him went the

¹ Doubtful.

² For good or bad harvest.

³ The chiefs of the state.

⁴ § 37=§ 6.

tall Ashis Vanguhi¹ and Pārendi² on her light chariot: always till, in his course, he reached Mount *Hvanvant* on the shining waters³.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

X.

39. ‘We sacrifice unto Tistrya, the bright and glorious star, who afflicts the Pairikas, who destroys the Pairikas, that Angra Mainyus flung to stop all the stars that have in them the seed of the waters⁴.

40. ‘Tistrya afflicts them, he blows them away from the sea *Vouru-Kasha*; then the wind blows the clouds forward, bearing the waters of fertility, so that the friendly showers spread wide over, they spread helpfully and friendly over the seven *Karshvares*.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XI.

41. ‘We sacrifice unto Tistrya, the bright and glorious star, for whom long the standing waters, and the running spring-waters, the stream-waters, and the rain-waters:

42. ‘‘When will the bright and glorious Tistrya rise up for us? When will the springs with a flow and overflow of waters, thick as a horse’s shoulder, run to the beautiful places and fields, and to the

¹ See Yt. XVII.

² See above, p. 11, note 5.

³ Doubtful. Mount *Hvanvant*, being situated in the sea *Vouru-Kasha* (as appears from Tistrya travelling towards that sea, § 38), seems to be the same with Mount *Aûsindôm* (§ 32).

⁴ Cf. above, § 8.

pastures, even to the roots of the plants, that they may grow with a powerful growth ?”

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XII.

43. ‘We sacrifice unto Tistrya, the bright and glorious star, who washes away all things of fear¹, who stunts the growth of all², and brings health to all these creations, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XIII.

44. ‘I will sacrifice unto Tistrya, the bright and glorious star, whom Ahura Mazda has established as a lord and overseer above all stars³, in the same way as he has established Zarathustra above men; whom neither Angra Mainyu, nor the Yâtus and the Pairikas, nor the men Yâtus⁴ can deliver unto death, nor can all the Daêvas together prevail for his death.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

¹ *Simau*, meaning *sahmgûn*, *bhayamkara* (Yasna IX, 38 [93]).

² ? *Vazdris*.

³ In the *Bundahis* it is especially the leader of the eastern stars; but the *Minokhired* calls it the first star (XLIX, 5; cf. above, § 12).

⁴ See above, p. 38, note 3.

XIV.

45. 'We sacrifice unto Tistrya, the bright and glorious star, to whom Ahura Mazda has given a thousand senses¹, and who is the most beneficent amongst the stars that have in them the seed of the waters :

46. 'Who moves in light with the stars that have in them the seed of the waters : he, from the sea Vouru-Kasha, the powerful sea, the large-sized, deep, and salt of waters, goes to all the lakes, and to all the beautiful caves, and to all the beautiful channels², in the shape of a white, beautiful horse, with golden ears and a golden caparison.

47. 'Then, O Spitama Zarathustra ! the waters flow down from the sea Vouru-Kasha, mother-like³, friendly, and healing : he divides them amongst these countries, being most beneficent, when he has been worshipped with a sacrifice and propitiated, rejoiced, and satisfied⁴.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XV.

48. 'We sacrifice unto Tistrya, the bright and glorious star, for whom long all the creatures of Spenta-Mainyu, those that live under the ground, and those that live above the ground ; those that live in the waters, and those that live on dry land ; those that fly, and those that run in the plains⁵ ; and all those

¹ See Yt. X, 82, note.

² Those of Ardivi Sûra Anâhita ; cf. Yt. V, 4, 101.

³ Cf. Yt. V, 15.

⁴ Cf. § 43.

⁵ See Yt. XIII, 10, note ; cf. Vispêrad I, 1, and Bundahis XXIV, tr. West, note 1.

that live within this boundless and endless world of the holy Spirit.

‘For his brightness and glory, I will offer him a sacrifice worth being heard . . .

XVI.

49. ‘We sacrifice unto Tistrya, the bright and glorious star, the healthful, wise, happy, and powerful, who is the lord of a thousand boons, and grants many boons to that man who has pleased him, whether begging or not begging for them.

50. ‘I, O Spitama Zarathustra! have created that star Tistrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda¹;

51. ‘In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duz-yâiryā², whom evil-speaking³ people call Huyâiryā⁴.

52. ‘Had I not created that star Tistrya as worthy of sacrifice, as worthy of prayer, as worthy of propitiation, as worthy of glorification as myself, Ahura Mazda;

53. ‘In order to withstand, to break asunder, to afflict, to drive back the malice of that Pairika Duz-yâiryā, whom evil-speaking people call Huyâiryā;

¹ Cf. Yt. X, 1.

² Bad year, that is to say, sterility, drought. Darius, the son of Hystaspes, also deprecates Duz-yâiryā in one of his inscriptions: ‘May Ahura Mazda keep this country from the hostile host, from sterility (dusiyâra), from lying (disloyalty): may never the foreigner enter this country, nor the hostile host, nor sterility, nor lying’ (Persepolis, H, 15).

³ People who object to rain and are fond of fine weather (?).

⁴ Good year.

54. 'Then all day long, all night long, that Pairika Duzyâirya would wage war against this material world of mine, wanting to extinguish its life¹, and she goes on, rushing upon and around it.

55. 'But the bright and glorious Tistrya keeps that Pairika in bonds, with twofold bonds, with threefold bonds, that cannot be overcome, with bonds all over the body: it is as if there were a thousand men keeping one man in bonds, a thousand men of those who are the strongest in strength.

56. 'If the Aryan countries, O Spitama Zarathustra! would perform in honour of the bright and glorious Tistrya the due sacrifice and invocation, just as that sacrifice and invocation ought to be performed in the perfection of holiness; never should a hostile horde enter these Aryan countries, nor any plague, nor leprosy, nor venomous plants², nor the chariot of a foe, nor the uplifted spear of a foe.'

57³. Zarathustra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of the bright and glorious Tistrya, as it ought to be performed in the perfection of holiness?'

58. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.'

¹ Reading *ava[-derenâm]*; cf. Vend. XVIII, 18 [45].

² *Kapasti* is properly the *colocynthis* or bitter-apple:
'*Occidet et serpens, et fallax herba veneni*
Occidet.' (Ecl. IV, 24, 25.)

³ §§ 57-61 = Yt. XIV, 49-53; cf. Yt. V, 89 seq.

59. 'Let not a murderer take of these offerings, nor a whore, nor a¹ who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra.

60. 'If a murderer take of these offerings, or a whore, or a who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra, then the bright and glorious Tistrya takes back his healing virtues.

61. 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten, by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.

62. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'I bless the sacrifice and prayer, and the strength and vigour of Tistrya, the bright and glorious star, and of the powerful Satavaêsa, made by Mazda, who pushes waters forward.

'Ashem Vohû: Holiness is the best of all good

'[Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones².'

¹ ? Ashaovô.

² Cf. Yt. I, 33.

IX. GÔS YAST.

Gôš, 'the cow,' *κατ' ἐξοχήν*, is a personation of the animal kingdom which she maintains and protects. She is also called *Drvâspa* and *Gôsûrûn*: *Drvâspa* means 'she who keeps horses in health,' and is nothing more than an epithet of Gôš: *Gôsûrûn* (from the Zend *Geus urvan*) means 'the Soul of the Bull' (the primeval Bull). Although *urvan* is a masculine noun in Zend, yet *Gôsûrûn* is considered a female angel, as this name is only a substitute for Gôš.

Gôš is the angel of the 14th day (*Sîrôzah I, 14*), and her Yast is recited during the *Gâh Usahin*, on the days of Gôš, *Bahman*, *Mâh*, and *Râm* (the same days as those on which the *Mâh Yast* is recited; see above, p. 88).

Gôš is hardly described in this Yast (§§ 1-2); the greater part of it being filled with the several prayers addressed to her by the Iranian heroes, *Haoshyangha* (§ 3), *Yima* (§ 8), *Thraëtaona* (§ 13), *Haoma* (§ 17), *Husravah* (§ 21), *Zarathustra*, and *Vîstâspa*. Her worshippers and their prayers to her are the same as in the case of *Ashi Vanguhi* (see *Yt. XVII*).

o. May Ahura Mazda be rejoiced! May Angra Mainyu be afflicted!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the *Daëvas* and obeys the laws of Ahura;

For sacrifice, prayer, satisfaction, and glorification unto *Hâvani*, the holy and master of holiness.

Unto the powerful *Drvâspa*, made by Mazda and holy¹,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

¹ *Sîrôzah I, 14*.

I.

1. We sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health, the herds in health, the grown-up¹ (cattle) in health, the young ones in health; who watches well from afar, with a wide-spread and long-continued welfare-giving friendship;

2. Who yokes teams of horses, who makes her chariot turn and its wheels sound, fat and glistening², strong, tall-formed, weal-possessing, health-giving, powerful to stand and powerful to turn for assistance to the faithful.

3. To her did Haoshyangha, the Paradhâta³, offer up a sacrifice on the enclosure of the Hara, the beautiful height, made by Mazda, with a hundred male horses, a thousand oxen, and ten thousand lambs, and with an offering of libations:

4. 'Grant me this boon, O good, most beneficent Drvâspa! that I may overcome all the Daêvas of Mâzana⁴; that I may never fear and bow through terror before the Daêvas, but that all the Daêvas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness⁵.'

5. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

6. For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful

¹ Doubtful; possibly 'the friend in health, the child in health.'

² Doubtful.

⁴ Cf. p. 59, note 2.

³ Cf. p. 58, note 1.

⁵ To hell.

Drvās̄pa, made by Mazda and holy. We offer up libations to the powerful Drvās̄pa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yêñhê hâtām: All those beings of whom Ahura Mazda¹

II.

7. We offer up a sacrifice unto the powerful Drvās̄pa, made by Mazda and holy, who keeps the flocks in health

Who yokes teams of horses for assistance to the faithful².

8. To her did Yima Khshaêta, the good shepherd, offer up a sacrifice from the height Hukairya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations :

9. 'Grant me this boon, O good, most beneficent Drvās̄pa! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

10. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years³.'

11. The powerful Drvās̄pa, made by Mazda, the holy Drvās̄pa, the maintainer, granted him that boon,

¹ As above, p. 30.

² § 7=§§ 1-2.

³ §§ 8-10=Yt. XVII, 28-30; cf. Yasna IX, 4-5 [11-20]; Yt. V, 25-27.

as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

III.

12. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health

Who yokes teams of horses for assistance to the faithful.

13¹. To her did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations :

14. 'Grant me this boon, O good, most beneficent Drvâspa ! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle ; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world¹.'

15. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

¹ Yt. V, 34 ; XV, 24 ; XVII, 34.

IV.

16. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps flocks in health

Who yokes teams of horses for assistance to the faithful.

17¹. To her did Haoma² offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza. He begged of her a boon, saying :

18. 'Grant me this boon, O good, most beneficent Drvâspa! that I may bind the Turanian murderer, Franghrasyan³, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the *Kaêzasta* lake⁴, the deep lake of salt⁵ waters, to avenge the murder of his father Syâvarshâna⁶, a man, and of Aghraêratha, a semi-man⁷.'

¹ §§ 17-19 = Yt. XVII, 37-38.

² Cf. Yasna XI, 7 [20-21]. The destruction of the fiends, being one of the principal effects of sacrifice, is ascribed to Haoma as the most powerful element in the sacrifice. In the *Shâh Nâmah*, the god Haoma has been turned into a hermit who, living near the cave in which Afrâsyâb had taken refuge (see above, Yt. V, 41), overhears his lamentations, takes him by surprise, binds him, and delivers him into the hands of Khosrav (*Études Iraniennes*, II, 227).

³ See p. 64, note 1.

⁴ See above, p. 66, note 2.

⁵ See p. 66, note 3.

⁶ See p. 64, note 1.

⁷ Doubtful (*narava*, as opposed to *nara*). Aghraêratha (Aghrêrath) was a brother of Afrâsyâb's; he was a righteous man, and Afrâsyâb killed him for his having saved the Iranian king Mino-âhr with his army, when captive in the Padashkhvâr mountains (*Bundahis XXXI, 21*). Yet he is still living as an immortal in the land of Saukavastân, under the name of Gôpatshâh (the king of the bulls); 'from foot to mid-body he is a bull, and from mid-body to

19. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would give him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

V.

20. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health

Who yokes teams of horses for assistance to the faithful.

21¹. To her did the gallant Husravah, he who united the Arya nations into one kingdom, offer up a sacrifice, behind the *Kaêkasta* lake, the deep lake of salt waters, with a hundred male horses, a thousand oxen, ten thousand lambs, and an offering of libations :

22. 'Grant me this boon, O good, most beneficent Drvâspa! that I may kill the Turanian murderer, Franghrasyan, behind the *Kaêkasta* lake, the deep lake of salt waters, to avenge the murder of my father Syâvarshâna, a man, and of Aghraêratha, a semi-man².'

23. The powerful Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacri-

the top he is a man ; at all times he stays on the sea-shore, and always performs the worship of God, and always pours holy-water into the sea' (Minokhired LXII, 31 seq., tr. West ; Bund. XXIX, 5) ; according to Bund. XXXI, 20, Aghrêrath was not Gôpatshâh, he was his father. Cf. Yt. XIX, 93.

¹ §§ 21-22 = Yt. XVII, 41-42.

² See p. 114, note 7.

ficng, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

VI.

24. We offer up a sacrifice unto the powerful Drvās̄pa, made by Mazda and holy, who keeps the flocks in health

Who yokes teams of horses for assistance to the faithful.

25¹. To her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words. He begged of her a boon, saying :

26. 'O good, most beneficent Drvās̄pa! grant me this boon, that I may bring the good and noble Hutaosa² to think according to the law, to speak according to the law, to do according to the law, that she may spread my Mazdean law and make it known, and that she may bestow beautiful praises upon my deeds.'

27. The strong Drvās̄pa, made by Mazda, the holy Drvās̄pa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

¹ §§ 25-26=XVII, 44-45; cf. Yt. V, 104.

² Hutaosa was the wife of king Vīstās̄pa; cf. Yt. XV, 37.

VII.

28. We offer up a sacrifice unto the powerful Drvâspa, made by Mazda and holy, who keeps the flocks in health

Who yokes teams of horses for assistance to the faithful.

29¹. To her did the tall Kavi Vistâspa offer up a sacrifice behind the waters of the river Dâitya, with a hundred male horses, a thousand oxen, ten thousand lambs, and with an offering of libations :

30. 'Grant me this boon, O good, most beneficent Drvâspa! that I may put to flight Asta-aurvant, the son of Vtspa-thaurvô-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven hundred camels²; that I may put to flight the *Hvyaona* murderer, Aregat-aspâ³; that I may put to flight Darsinika⁴, the worshipper of the Daêvas ;

31. And that I may smite Tâthravant⁵ of the bad law.; that I may smite Spingauruska⁴, the worshipper of the Daêvas ; and that I may bring unto the good law the nations of the Varedhakas and of the *Hvyaonas*⁶; and that I may smite of the *Hvyaona* nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their

¹ §§ 29-31 = Yt. XVII, 49-51.

² ? Gainyâvaraš.

³ See above, p. 79, note 4.

⁴ "Απαξ λεγόμενος.

⁵ Mentioned Yt. V, 109 and XIX, 87.

⁶ The *Hvyaonas* seem to have been the Chionitae, a bellicose tribe, near the land of Gilan, often at war with the first Sassanides (Amm. Marcellinus XVII, 5). The name of the Varedhakas reminds one of the Vertae who are mentioned once in company with the Chionitae (ibid. XIX, 1); but their geographical situation is not ascertained. In any case the proximity of the Dâitya (§ 29) shows that both people must have inhabited the western coast of the Caspian sea.

tens of thousands, their tens of thousands and their myriads of myriads.

32. The strong Drvâspa, made by Mazda, the holy Drvâspa, the maintainer, granted him that boon, as he was offering up libations, giving gifts, sacrificing, and entreating that she would grant him that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well performed, namely, unto the powerful Drvâspa, made by Mazda and holy. We offer up libations to the powerful Drvâspa, made by Mazda and holy; we offer her the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of the powerful Drvâspa, made by Mazda and holy.

Ashem Vohû: Holiness is the best of all good

[Give] unto that man brightness and glory, give him health of body, give him the bright, all-happy, blissful abode of the holy Ones.

X. MIHIR YAST.

This Yast, one of the longest of the Avesta and one of the most interesting in a literary point of view, is not very instructive for mythology. It consists of long descriptive pieces, sometimes rather spirited, and of fervent prayers and invocations for mercy or protection. Originally Mithra was the god of the heavenly light (§§ 12, 50, 67, 104, 124 seq., 136 seq., &c.); and in that character he knows the truth, as he sees everything; he is therefore taken as a witness of truth, he is the preserver of oaths and good faith (§§ 2, 44 seq., 79 seq., 81 seq., &c.); he chastises those who break their promises and lie to Mithra, destroys their houses and smites them in battle (§§ 17 seq., 28 seq., 35 seq., 47 seq., 99 seq., 105 seq., 112 seq., 128 seq., &c.).

Particularly interesting are §§ 115-118, as giving a sketch of moral hierarchy in Iran, and §§ 121-122, as being perhaps the source of the trials in the later Roman Mithriacism. Cf. Vend. Introd. IV, 8 and Ormazd et Ahriman, §§ 59-61.

o. May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness

Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Râma Hvâstra ¹,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Verily, when I created Mithra, the lord of

¹ Sîrôzah I, 16.

wide pastures, O Spitama! I created him as worthy of sacrifice, as worthy of prayer as myself, Ahura Mazda¹.

2. 'The ruffian who lies unto Mithra² brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers³ could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith⁴. For Mithra stands for both the faithful and the unfaithful.

3. 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra.

'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra.

'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra.

4. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.

'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.

5. 'May he come to us for help! May he come to us for ease! May he come to us for joy! May he come to us for mercy! May he come to us for health! May he come to us for victory! May he

¹ Cf. Yt. VIII, 50.

² The Mithradrug: one might also translate 'who breaks the contract,' as mithra, as a common noun, means 'a contract.'

³ Kayadhas; cf. Yt. I, 19.

⁴ Cf. Ardâ Viraf, chap. lii.

come to us for good conscience¹! May he come to us for bliss²! he, the awful and overpowering, worthy of sacrifice and prayer, not to be deceived anywhere in the whole of the material world, Mithra, the lord of wide pastures.

6. 'I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures: I will apply unto him with charity³ and prayers: I will offer up a sacrifice worth being heard unto him, Mithra, the lord of wide pastures, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

'Yēnhê hātām: All those beings of whom Ahura Mazda⁴

II.

7. 'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge⁵, strong, sleepless, and ever awake⁶;

¹ Cheerfulness at the head of the *Kinvaš* bridge (Yasna LXII, 6 [LXI, 17]; cf. Vend. XVIII, 6).

² The condition of the blessed in the next world.

³ *Vanta*, 'assistance, that is, making *gâdangôî*' (Yasna LXII [LXI], 1; *gâdangôî* is making a collection for the poor (Études Iraniennes, II, 155).

⁴ As p. 30.

⁵ *Perethu-vaêdhayana: sampûrnavittâram kâryanyâyânânam* (Khorshêd Nyâyis 6).

⁶ *Gaghâurvaunghem*: this word, strangely enough, is generally translated 'who has most strong arms' (*balish/abhuḡam*); *gagâuru* is translated in the same way.

8. 'To whom the chiefs of nations offer up sacrifices, as they go to the field, against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations.

9. 'On whichever side he has been worshipped first in the fulness of faith of a devoted heart, to that side turns Mithra, the lord of wide pastures, with the fiend-smiting wind, with the cursing thought of the wise¹.

'For his brightness and glory, I will offer him a sacrifice worth being heard

III.

10. 'We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake.

11. 'Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them².

'For his brightness and glory, I will offer him a sacrifice worth being heard

IV.

12. 'We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake ;

13. 'Who first of the heavenly gods reaches over the Hara³, before the undying, swift-horsed sun⁴;

¹ See p. 12, note 13.

² Cf. Yt. V, 53; X, 94.

³ Mount Albōrz, whence the sun rises ; see § 50.

⁴ Mithra is closely connected with the sun, but not yet identical with it, as he became in later times (𐬨𐬀𐬎𐬎, the sun ; Deo invicto Soli Mithrae).

who, foremost in a golden array, takes hold of the beautiful summits, and from thence looks over the abode of the Aryans with a beneficent eye.

14. 'Where the valiant chiefs draw up their many troops in array¹; where the high mountains, rich in pastures and waters, yield plenty to the cattle²; where the deep lakes, with salt waters, stand³; where wide-flowing rivers swell and hurry towards Iskata and Pouruta, Mouru and Harôyu, the Gava-Sughdha and *Hvâirizem*⁴;

15. 'On Arezahi and Savahi, on Fradadhafshu and Vîdadhafshu, on Vourubaresti and Vourugaresti, on this bright Karshvare of *Hvaniratha*⁵, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye;

16. 'He who moves along all the Karshvares, a Yazata unseen, and brings glory; he who moves along all the Karshvares, a Yazata unseen, and brings sovereignty; and increases⁶ strength for

¹ In the flat countries.

² In the mountainous parts of Iran.

³ In the lake regions (Seistan, Farsistan, Âdarbaigân).

⁴ In the country of the large rivers in the East. Mouru is Marv (Margiana), with the Murghâb river (the Margus); Harôyu is the Herat country, with the Harêrûd; Gava-Sughdha and *Hvâirizm* are Sogdiana and Khvârizm, with the Oxus. The situation of Iskata and Pouruta is not clear: one might think of Alexander eschata on the Iaxartes and the Paretacene country between the Oxus and the Iaxartes.

⁵ The earth is divided into seven Karshvares, separated from one another by seas and mountains impassable to men. Arezahi and Savahi are the western and the eastern Karshvare; Fradadhafshu and Vîdadhafshu are in the south; Vourubaresti and Vourugaresti are in the north; *Hvaniratha* is the central Karshvare. *Hvaniratha* is the only Karshvare inhabited by man (Bundahis XI, 3).

⁶ Doubtful.

victory to those who, with a pious intent, holly offer him libations.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

V.

17. ‘We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

‘Unto whom nobody must lie, neither the master of a house, nor the lord of a borough, nor the lord of a town, nor the lord of a province.

18. ‘If the master of a house lies unto him, or the lord of a borough, or the lord of a town, or the lord of a province, then comes Mithra, angry and offended, and he breaks asunder the house, the borough, the town, the province ; and the masters of the houses, the lords of the boroughs, the lords of the towns, the lords of the provinces, and the foremost men of the provinces.

19. ‘On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath ¹ is slow to relent ².

20. ‘Those who lie unto Mithra, however swift they may be running, cannot overtake ³; riding, cannot . . . ³; driving, cannot . . . ³. The spear that the foe of Mithra flings, darts backwards, for the

¹ Mainyu, in the meaning of the Sanskrit manyu (?).

² Doubtful; *aspa^{ka}t*: cf. سهوختن, to be late.

³ *Apayêinti*, *frastanvainti*, *framanyêintê*: these are three technical words for the movements of the three classes of soldiers, footmen, horsemen, and chariot-men; the last two words are probably synonymous with the first, but the exact shades of meaning are not known. Mr. West suggests, cannot outrun, outride, outdrive him.

number of the evil spells that the foe of Mithra works out¹.

21. 'And even though the spear be flung well, even though it reach the body, it makes no wound, for the number of the evil spells that the foe of Mithra works out¹. The wind drives away the spear that the foe of Mithra flings, for the number of the evil spells that the foe of Mithra works out.

'For his brightness and glory, I will offer him a sacrifice worth being heard

VI.

22. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

'Who takes out of distress the man who has not lied unto him, who takes him out of death.

23. 'Take us out of distress, take us out of distresses, O Mithra! as we have not lied unto thee. Thou bringest down terror upon the bodies of the men who lie unto Mithra ; thou takest away the strength from their arms, being angry and all-powerful ; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

24. 'Not the wound² of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra.

'For his brightness and glory, I will offer him a sacrifice worth being heard

¹ The sacramental words of the contract, by their not being kept, turn to evil spells against the contract-breaker.

² Doubtful: *sanamayð*, or *sanamaoyð*; read *shanmaoyð* (?), from *shan*, Sansk. *kshan*.

VII.

25. 'We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake;

'Who is lordly, deep, strong, and weal-giving; a chief in assemblies, pleased with prayers¹, high, holily clever, the incarnate Word, a warrior with strong arms;

26. 'Who breaks the skulls of the Daêvas, and is most cruel in exacting pains; the punisher of the men who lie unto Mithra, the withstander of the Pairikas; who, when not deceived, establisheth nations in supreme strength; who, when not deceived, establisheth nations in supreme victory;

27. 'Who confounds the ways of the nation that delights in havoc, who turns away their Glory², takes away their strength for victory, blows them away helpless³, and delivers them unto ten thousand strokes; he, of the ten thousand spies, the powerful, all-seeing, undeceivable Mithra.

'For his brightness and glory, I will offer him a sacrifice worth being heard

VIII.

28. 'We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake;

'Who upholds the columns of the lofty house and makes its pillars⁴ solid; who gives herds of oxen and male children to that house in which he has been satisfied; he breaks to pieces those in which he has been offended.

29. 'Thou, O Mithra! art both bad and good to

¹ Vahmô-sendah; cf. Vispêrad VIII (IX, 1), Phl. tr.

² Their *Hvarenô*.

³ Doubtful.

⁴ *Āithya*; cf. Lat. *antae* (Brugmann).

nations; thou, O Mithra! art both bad and good to men; thou, O Mithra! keepest in thy hands both peace and trouble for nations.

30. 'Thou makest houses large, beautiful with women, beautiful with chariots, with well-laid foundations¹, and high above their groundwork²; thou makest that house lofty, beautiful with women, beautiful with chariots, with well-laid foundations, and high above its groundwork, of which the master, pious and holding libations in his hand, offers thee a sacrifice, in which thou art invoked by thy own name and with the proper words.

31. 'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

32. 'Listen unto our sacrifice³, O Mithra! Be thou pleased with our sacrifice, O Mithra! Come and sit at our sacrifice! Accept our libations! Accept them as they have been consecrated⁴! Gather them together with love and lay them in the Garô-nmâna!

33. 'Grant us these boons which we beg of thee, O powerful god! in accordance⁵ with the words of revelation, namely, riches, strength, and victory, good conscience and bliss⁶, good fame and a good

¹ Doubtful.

² Doubtful.

³ Cf. Yt. III, 18.

⁴ By the proper prayers (*yastau*).

⁵ Doubtful.

⁶ Cf. § 5.

soul; wisdom and the knowledge that gives happiness¹, the victorious strength given by Ahura, the crushing Ascendant of Asha Vahista, and conversation (with God) on the Holy Word².

34. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daêvas and Men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf³.

'For his brightness and glory, I will offer him a sacrifice worth being heard

IX.

35. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'Victory-making⁴, army-governing, endowed with a thousand senses⁵; power-wielding, power-possessing, and all-knowing;

36. 'Who sets the battle a going, who stands against (armies) in battle, who, standing against (armies) in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host.

37. 'He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie unto Mithra, he takes off the heads of those who lie unto Mithra.

¹ Spiritual happiness, bliss. ² Vend. XVIII, 51 [111].

³ See above, p. 26, note 2. §§ 30-34 = §§ 56-59.

⁴ Doubtful (reading *arena/-gaêsha?*).

⁵ See § 82, note.

38. 'Sad is the abode, unpeopled with children, where abide men who lie unto Mithra, and, verily, the fiendish killer of faithful men. The grazing cow goes a sad straying way, driven along the vales¹ of the Mithradrugēs: they² stand on the road, letting tears run over their chins³.

39. 'Their falcon-feathered arrows, shot from the string of the well-bent bow, fly towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

'Their spears, well whetted and sharp, their long spears fly from their hands towards the mark, and hit it not, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

40. 'Their swords, well thrust and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

'Their clubs, well falling and striking at the heads of men, hit not the mark, as Mithra, the lord of wide pastures, angry, offended, and unsatisfied, comes and meets them.

41. 'Mithra strikes fear into them; Rashnu⁴ strikes a counter-fear into them⁵; the holy Sraosha blows them away from every side towards the two Yazatas, the maintainers of the world⁶. They make the ranks of the army melt away, as Mithra, the lord

¹ Doubtful.

² The cattle.

³ The meaning is, that the cattle of the Mithradrugēs do not thrive, and that their pasture-fields are waste.

⁴ See Yt. XII.

⁵ As they flee from Mithra, they fall into the hands of Rashnu.

⁶ Thrâtâra; one might feel inclined to read thrâstâra, 'the fear-striking;' cf. § 36.

of wide pastures, angry, offended, and unsatisfied, comes and meets them¹.

42. 'They cry unto Mithra, the lord of wide pastures, saying: "O Mithra, thou lord of wide pastures! here are our fiery horses taking us away, as they flee from Mithra; here are our sturdy arms cut to pieces by the sword, O Mithra!"

43. 'And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads; as Mithra, the lord of wide pastures, is angry and offended.

'For his brightness and glory, I will offer him a sacrifice worth being heard

X.

44. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'Whose dwelling, wide as the earth, extends over the material world, large², unconfined², and bright, a far-and-wide-extending abode.

45. 'Whose eight friends³ sit as spies for Mithra, on all the heights, at all the watching-places, observing the man who lies unto Mithra, looking at those, remembering those who have lied unto Mithra, but guarding the ways of those whose life is sought by

¹ Cf. §§ 99-101.

² Doubtful. The text is corrupt.

³ Doubtful. The number eight has probably an astronomical signification, each of the eight râtis of Mithra occupying one of the eight points of the compass.

men who lie unto Mithra, and, verily, by the fiendish killers of faithful men.

46. 'Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XI.

47. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

'A god of high renown and old age¹, whom wide-hoofed horses carry against havocking hosts, against enemies coming in battle array, in the strife of conflicting nations².

48. 'And when Mithra drives along towards the havocking hosts, towards the enemies coming in battle array, in the strife of the conflicting nations, then he binds the hands of those who have lied unto Mithra, he confounds their eye-sight, he takes the hearing from their ears ; they can no longer move their feet ; they can no longer withstand those people, those foes, when Mithra, the lord of wide pastures, bears them ill-will.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XII.

49. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

50. 'For whom the Maker, Ahura Mazda, has

¹ Doubtful.

² Cf. § 8.

built up a dwelling on the Hara Berezaiti, the bright mountain around which the many (stars) revolve¹, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daêvas, and the clouds cannot reach up unto the Haraiti Bareza²;

51. 'A dwelling that all the Amesha-Spentas, in one accord with the sun, made for him in the fulness of faith of a devoted heart, and he surveys the whole of the material world from the Haraiti Bareza.

52. 'And when there rushes a wicked worker of evil, swiftly, with a swift step, Mithra, the lord of wide pastures, goes and yokes his horses to his chariot, along with the holy, powerful Sraosha and Nairyô-sangha³, who strikes a blow that smites the army, that smites the strength of the malicious⁴.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XIII.

53. 'We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake ;

54. 'Who, with hands lifted up, ever cries unto Ahura Mazda, saying : " I am the kind keeper of all creatures, I am the kind maintainer of all creatures ; yet men worship me not with a sacrifice in which I am invoked by my own name, as they worship the other gods with sacrifices in which they are invoked by their own names.

55⁵. ' " If men would worship me with a sacrifice

¹ Bundahis V, 3 seq.; cf. Yt. XII, 13, and Yt. X, 13.

² The Haraiti Bareza is the same as Hara Berezaiti.

³ Sîrôzah I, 9, notes 4 and 5.

⁴ Doubtful (*mâyaos*).

⁵ Cf. Yt. VIII, 11, 24, and Yt. X, 74.

in which I were invoked by my own name, as they worship the other Yazatas with sacrifices in which they are invoked by their own names, then I would come to the faithful at the appointed time ; I would come in the appointed time of my beautiful, immortal life."

56¹. 'But the pious man, holding libations in his hands, does worship thee with a sacrifice, in which thou art invoked by thy own name, and with the proper words.

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O powerful Mithra !

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra !

'With a sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra !

57. 'Listen unto our sacrifice, O Mithra ! Be thou pleased with our sacrifice, O Mithra ! Come and sit at our sacrifice ! Accept our libations ! Accept them as they have been consecrated ! Gather them together with love and lay them in the Garô-nmâna !

58. 'Grant us these boons which we beg of thee, O powerful god ! in accordance with the words of revelation, namely, riches, strength, and victory, good conscience and bliss, good fame and a good soul ; wisdom and the knowledge that gives happiness, the victorious strength given by Ahura, the crushing Ascendant of Asha-Vahista, and conversation (with God) on the Holy Word.

¹ §§ 56-59=§§ 30-34.

59. 'Grant that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our foes; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all our enemies; that we, in a good spirit and high spirit, exalted in joy and a good spirit, may smite all the malice of Daēvas and Men, of the Yātus and Pairikas, of the oppressors, the blind, and the deaf.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XIV.

60. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'Whose renown is good, whose shape is good, whose glory is good; who has boons to give at his will, who has pasture-fields to give at his will; harmless to the tiller of the ground,¹, beneficent; he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XV.

61. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'Firm-legged², a watcher fully awake; valiant, a chief in assemblies; making the waters flow forward; listening to appeals; making the waters run and the plants grow up; ruling over the Karsh-

¹ The text is corrupt (*vasô-yaonâi inatâm?*).

² *Eredhwô-zangem: sudridhagaṅghatâ, kila kârÿe yad pâdâ-bhyâm yugyate kartum vyavasâyî saktasâ (Yasna LXII, 5 [LXI, 13]).*

vares¹; delivering²; happy³; undeceivable; endowed with many senses⁴; a creature of wisdom;

62. 'Who gives neither strength nor vigour to him who has lied unto Mithra; who gives neither glory nor any boon to him who has lied unto Mithra.

63. 'Thou takest away the strength from their arms, being angry and all-powerful; thou takest the swiftness from their feet, the eye-sight from their eyes, the hearing from their ears.

'Not the wound of the well-sharpened spear or of the flying arrow reaches that man to whom Mithra comes for help with all the strength of his soul, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god⁵.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XVI.

64. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'Who takes possession⁶ of the beautiful, wide-expanding law, greatly and powerfully, and whose face looks over all the seven Karshvares of the earth;

65. 'Who is swift amongst the swift, liberal amongst the liberal, strong amongst the strong, a chief of assembly amongst the chiefs of assemblies; increase-giving, fatness-giving, cattle-giving, sovereignty-giving, son-giving, cheerfulness⁷-giving, and bliss⁷-giving.

¹ Karṣô-râzanghem : kêrvar vîrâi (Pahl. tr. *ibid.*).

² From Ahriman; cf. Yasna XXIX, 6 (vyâna = viârisn, visuddhatâ.).

³ Yaokhstivanî: kâmakômand (possessing whatever he wishes for, Vend. XX, 1 [3]).

⁴ See Yt. X, 82, note.

⁵ From Yt. X, 23-24.

⁶ Cf. Yasna XLIII, 7: vyânayâ: amat vandînit, yat grîhnâti.

⁷ Cf. Yt. X, 5, p. 121, notes 1 and 2.

66. 'With whom proceed Ashi Vanguhi, and Pārendi on her light chariot¹, the awful Manly Courage, the awful kingly Glory, the awful sovereign Sky, the awful cursing thought² of the wise, the awful Fra-vashis of the faithful, and he who keeps united together the many faithful worshippers of Mazda³.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XVII.

67. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

'Who drives along on his high-wheeled chariot, made of a heavenly⁴ substance, from the Karshvare of Arezahi⁵ to the Karshvare of *Hvaniratha*, the bright one ; accompanied by⁶ the wheel of sovereignty⁷, the Glory made by Mazda, and the Victory made by Ahura ;

68. 'Whose chariot is embraced⁸ by the great Ashi Vanguhi ; to whom the Law of Mazda opens a way, that he may go easily ; whom four heavenly steeds, white, shining, seen afar, beneficent, endowed with knowledge, swiftly⁹ carry along the heavenly space¹⁰, while the cursing thought of the wise pushes it forward ;

69. 'From whom all the Daévas unseen and the Varenya fiends¹¹ flee away in fear. Oh ! may we

¹ Cf. Yt. VIII, 38.

² Mithra himself (?).

³ The western Karshvare (see above, p. 123, note 5) ; this seems to refer to the career of Mithra during the night ; cf. § 95.

⁴ And rolling upon it.

⁵ And uplifted.

⁶ See above, p. 95, note 1.

⁷ See above, p. 12, note 13.

⁸ Or 'invisible.'

⁹ Cf. Yt. XIII, 89, note.

¹⁰ Doubtful.

¹¹ See Vend. Introd. IV, 23.

never fall across the rush of the angry lord¹, who goes and rushes from a thousand sides against his foe, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XVIII.

70. ‘We sacrifice unto Mithra, the lord of wide pastures,
sleepless, and ever awake ;

‘Before whom Verethraghna, made by Ahura, runs opposing the foes in the shape of a boar², a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing³, wrathful, with a dripping face; strong, with iron feet, iron fore-paws⁴, iron weapons, an iron tail, and iron jaws ;

71. ‘Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow⁵ and the column of life⁶, the marrow⁶ and the spring of existence.

72. ‘He cuts all the limbs to pieces, and mingles, together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra⁷.

‘For his brightness and glory, we offer him a sacrifice worth being heard

¹ Cf. § 98.

² See Yt. XIV, 15; cf. Yt. X, 127.

³ Anupðithwa; cf. pðithwa (Vend. XIV [114])=rāntñisn.

⁴ Literally, hands.

⁵ Doubtful.

⁶ The spine.

⁷ Cf. § 80.

XIX.

73. 'We sacrifice unto Mithra, the lord of wide pastures,
sleepless, and ever awake ;

'Who, with hands lifted up, rejoicing, cries out,
speaking thus :

74. "' O Ahura Mazda, most beneficent spirit!
Maker of the material world, thou Holy One!

"If men would worship me ¹ with a sacrifice in
which I were invoked by my own name, as they
worship the other gods with sacrifices in which they
are invoked by their own names, then I should
come to the faithful at the appointed time ; I should
come in the appointed time of my beautiful, immortal
life ²."

75. 'May we keep our field ; may we never be
exiles ³ from our field, exiles from our house, exiles
from our borough, exiles from our town, exiles from
our country.

76. 'Thou dashest in pieces the malice of the
malicious, the malice of the men of malice : dash
thou in pieces the killers of faithful men !

'Thou hast good horses, thou hast a good chariot :
thou art bringing help at every appeal, and art
powerful.

77. 'I will pray unto thee for help, with many
consecrations, with good consecrations of libations ;
with many offerings, with good offerings of libations,
that we, abiding in thee, may long inhabit a good
abode, full of all the riches that can be wished for.

¹ They have worshipped him and he has consequently over-
come the Mithradruges ; this accounts for the word rejoicing.

² Cf. Yt. X, 55.

³ Iric ; cf. linquo.

78. 'Thou keepest those nations that tender a good worship to Mithra, the lord of wide pastures; thou dashest in pieces those that delight in havoc. Unto thee will I pray for help: may he come to us for help, the awful, most powerful Mithra, the worshipful and praiseworthy, the glorious lord of nations.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XX.

79. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'Who made a dwelling for Rashnu¹, and to whom Rashnu gave all his soul for long friendship;

80. 'Thou art a keeper and protector of the dwelling of those who lie not: thou art the maintainer of those who lie not. With thee hath Verethraghna, made by Ahura, contracted the best of all friendships², and thus it is how so many men who have lied unto Mithra, even privily³, lie smitten down on the ground.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XXI.

81. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'Who made a dwelling for Rashnu, and to whom Rashnu gave all his soul for long friendship;

82. 'To whom Ahura Mazda gave a thousand

¹ The Genius of Truth (Yt. XII); Mithra gives a dwelling to the truthful man in the same way as he destroys the dwelling of the liar (§ 80).

² Cf. § 70.

³ Aipi vithisi; Vedic api vyathis (VIII, 45, 19).

senses¹ and ten thousand eyes to see. With those eyes and those senses, he watches the man who injures Mithra, the man who lies unto Mithra. Through those eyes and those senses, he is undeceivable, he, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XXII.

83. ‘We sacrifice unto Mithra, the lord of wide pastures,
sleepless, and ever awake ;

‘Whom the lord of the country invokes for help,
with hands uplifted ;

‘Whom the lord of the town invokes for help,
with hands uplifted ;

84. ‘Whom the lord of the borough invokes for
help, with hands uplifted ;

‘Whom the master of the house invokes for help,
with hands uplifted ;

‘Whom the² in danger of death³ invokes for
help, with hands uplifted ;

‘Whom the poor man, who follows the good law,
when wronged and deprived of his rights, invokes
for help, with hands uplifted.

85. ‘The voice of his wailing reaches up to the
sky, it goes over the earth all around, it goes over

¹ Yaokhsti, the root of Persian nyôsfidan, Pahlavi niyôkhsîtan, to hear; one might be inclined to translate ‘a thousand ears,’ or ‘a thousand hearings;’ but the meaning of the word must have been rather more general, as Neriôsengh translates it (pranidhi, IX, 8 [25]).

² Dvâkîna?

³ Pithê: mrityu (Yasna LIII [LII], 6).

the seven Karshvares, whether he utters his prayer in a low tone of voice¹ or aloud.

86. 'The cow driven astray invokes him for help², longing for the stables :

"When will that bull, Mithra, the lord of wide pastures, bring us back, and make us reach the stables? when will he turn us back to the right way from the den of the Drug where we were driven³?"

87. 'And to him with whom Mithra, the lord of wide pastures, has been satisfied, he comes with help; and of him with whom Mithra, the lord of wide pastures, has been offended, he crushes down the house, the borough, the town, the province, the country.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XXIII.

88. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

'To whom the enlivening, healing, fair, lordly, golden-eyed Haoma offered up a sacrifice on the highest of the heights, on the Haraiti Bareza⁴, he

¹ *Vâkem*, the so-called *vâg*.

² Most manuscripts have added here, from the preceding clauses, 'with hands uplifted!'

³ An allusion to a myth in which Mithra was described as an Indra delivering the cows carried away by a *Vrîtra*: Firmicus Maternus called him *abactorem boum* (*De Errore Profan. Relig. V*); Comodianus compares him with *Cacus* :

'*Vrtebatque boves alienos semper in antris*

Sicut et Cacus Vulcani filius ille.'

(*Apud Windischmann, Mithra, p. 64.*)

⁴ See above, p. 132, note 2.

the undefiled to one undefiled, with undefiled baresma, undefiled libations, and undefiled words ;

89. 'Whom¹ the holy Ahura Mazda has established as a priest, quick in performing the sacrifice and loud in song. He performed the sacrifice with a loud voice, as a priest quick in sacrifice and loud in song, a priest to Ahura Mazda, a priest to the Amesha-Spentas. His voice reached up to the sky, went over the earth all around, went over the seven Karshvares.

90. 'Who first lifted up Haomas, in a mortar inlaid with stars and made of a heavenly substance. Ahura Mazda longed for him, the Amesha-Spentas longed for him, for the well-shapen body of him whom the swift-horsed sun awakes for prayer from afar².

91. 'Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer : mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma in his hand, the holy meat in his hand, the holy mortar in his hand³, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya sung through.

92. 'The holy Ahura Mazda confessed that religion and so did Vohu-Manô, so did Asha-Vahista, so did Khshathra-Vairya, so did Spenta-Ârmaiti, so

¹ Haoma ; cf. Yasna IX, 26 [81].

² For the morning service in the Gâh Urahîn.

³ Cf. Vend. III, 1.

did Haurvatât and Ameretât ; and all the Amesha-Spentas longed for and confessed his religion. The kind Mazda conferred upon him the mastership of the world ; and [so did they ¹] who saw thee amongst all creatures the right lord and master of the world, the best cleanser of these creatures.

93. 'So mayest thou in both worlds, mayest thou keep us in both worlds, O Mithra, lord of wide pastures! both in this material world and in the world of the spirit, from the fiend of Death, from the fiend Aêshma ², from the fiendish hordes, that lift up the spear of havoc, and from the onsets of Aêshma, wherein the evil-doing Aêshma rushes along with Vidôtu ³, made by the Daêvas.

94. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies and those who hate us ⁴.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XXIV.

95. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

'Who goes over the earth, all her breadth over, after the setting of the sun ⁵, touches both ends of

¹ The Amesha-Spentas.

² See Vend. Introd. IV, 22.

³ See *ibid.*

⁴ See Yt. V, 53 ; X, 11, 114 ; V, 53.

⁵ It should seem as if Mithra was supposed to retrace his steps during the night. The Hindus supposed that the sun had a bright face and a dark one, and that during the night it returned from the west to the east with its dark face turned towards the earth.

this wide, round earth, whose ends lie afar, and surveys everything that is between the earth and the heavens,

96. 'Swinging in his hands a club with a hundred knots, a hundred edges, that rushes forwards and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons¹;

97. 'From whom Angra Mainyu, who is all death, flees away in fear; from whom Aêshma, the evil-doing Peshôtanu², flees away in fear; from whom the long-handed Bûshyâsta³ flees away in fear; from whom all the Daêvas unseen and the Varenya fiends flee away in fear⁴.

98. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger⁵! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures⁶.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XXV.

99. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

'From whom all the Daêvas unseen and the Varenya fiends flee away in fear⁷.

¹ Cf. § 132.

² See *ibid.* IV, 24.

³ Cf. Yt. X, 69.

⁷ Cf. § 97.

² See Vend. Introd. V, 19.

⁴ Cf. § 69.

⁶ §§ 97-98 = §§ 134-135.

‘The lord of nations, Mithra, the lord of wide pastures, drives forward at the right-hand side of this wide, round earth, whose ends lie afar.

100. ‘At his right hand drives the good, holy Sraosha; at his left hand drives the tall and strong Rashnu; on all sides around him drive the waters, the plants, and the Fravashis of the faithful.

101. ‘In his might, he ever brings to them falcon-feathered arrows, and, when driving, he himself comes there, where are nations, enemy to Mithra, he, first and foremost, strikes blows with his club on the horse and his rider; he throws fear and fright upon the horse and his rider.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XXVI.

102. ‘We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

‘The warrior of the white horse, of the sharp spear, the long spear, the quick arrows; foreseeing and clever;

103. ‘Whom Ahura Mazda has established to maintain and look over all this moving¹ world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

¹ Fravôis; Parsi tradition translates large: frâz (tr. Phl.), buland (Asp., Yasna LVII, 15 [LVI, 7, 3]).

XXVII.

104. 'We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake;

'Whose long arms, strong with Mithra-strength, encompass what he seizes in the easternmost river¹ and what he beats with the westernmost river²; what is by the Sanaka³ of the Rangha and what is by the boundary of the earth⁴.

105. 'And thou, O Mithra! encompassing all this around, do thou reach it, all over, with thy arms.

'The man without glory⁵, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "That careless Mithra does not see all the evil that is done, nor all the lies that are told."

106. 'But I think thus in my heart :

"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra ;

"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the good words of the heavenly Mithra ;

¹ The Sind.

² The Rangha or Tigris. The words *âgeurvayêiti* and *nighnê*, 'he seizes, he beats,' are the words used of the priest laying the Haoma in the mortar and pounding it with the pestle (Yasna, X, 2 [4-5]). The Sind and the Rangha are thus compared with the two parts of the Hâvana, the land between is the Haoma, and Mithra's arms are the arms of the priest.

³ Sanakê, an *ἀπαξ λεγόμενον*; opposed to the aodhas of the Ranghâ, Yt. XII, 19.

⁴ The Arabian sea (?). Cf. Yt. XII, 21.

⁵ Who has not a ray of the celestial light: here, the man of little faith.

“Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra ;

107. “Should the heavenly wisdom¹ in the earthly man be a hundred times greater, it would not rise so high as the heavenly wisdom in the heavenly Mithra ;

“And thus, should the ears of the earthly man hear a hundred times better, he would not hear so well as the heavenly Mithra, whose ear hears well, who has a thousand senses, and sees every man that tells a lie.”

‘Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying) :

108. “Who will offer me a sacrifice? Who will lie unto me? Who thinks me a god worthy of a good sacrifice? Who thinks me worthy only of a bad sacrifice? To whom shall I, in my might, impart brightness and glory? To whom bodily health? To whom shall I, in my might, impart riches and full weal? Whom shall I bless by raising him a virtuous² offspring?

109. “To whom shall I give in return, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?”

‘O Mithra! when thou art offended and not satisfied, he³ soothes thy mind, and makes Mithra satisfied.

¹ See above, p. 4, n. 5. ² Âsna : Sansk. *susfla* (p. 34, n. 4).

³ He who offers thee a good sacrifice; cf. § 108.

110. "To whom shall I, in my might, impart sickness and death? To whom shall I impart poverty and sterility¹? Of whom shall I at one stroke cut off the offspring?"

111. "From whom shall I take away, without his thinking of it, the awful sovereignty, beautifully arrayed, with many armies, and most perfect; the sovereignty of an all-powerful tyrant, who fells down heads, valiant, smiting, and unsmitten; who orders chastisement to be done and his order is done at once, which he has ordered in his anger?"

'O Mithra! while thou art satisfied and not angry, he moves thy heart to anger², and makes Mithra unsatisfied.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XXVIII.

112. 'We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake;

A warrior with a silver helm³, a golden cuirass³, who kills with the poniard, strong, valiant, lord of the borough. Bright are the ways of Mithra, by which he goes towards the country, when, wishing well, he turns its plains and vales to pasture grounds,

113. 'And then cattle and males come to graze, as many as he wants.

'May Mithra and Ahura⁴, the high gods, come to us for help, when the poniard lifts up its voice

¹ Doubtful.

² He who offers thee a bad sacrifice.

³ Doubtful.

⁴ See Vend. Introd. IV, 8.

aloud¹, when the nostrils of the horses quiver, when the poniards², when the strings of the bows whistle and shoot sharp arrows ; then the brood of those whose libations are hated fall smitten to the ground, with their hair torn off.

114. 'So mayest thou, O Mithra, lord of wide pastures! give swiftness to our teams, strength to our own bodies, and that we may watch with full success those who hate us, smite down our foes, and destroy at one stroke our adversaries, our enemies, and those who hate us³.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XXIX.

115. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake.

'O Mithra, lord of wide pastures! thou master of the house, of the borough, of the town, of the country, thou Zarathustrôtema⁴!

116. 'Mithra is twentyfold⁵ between two friends or two relations;

'Mithra is thirtyfold between two men of the same group⁶;

'Mithra is fortyfold between two partners⁷;

¹ When it clashes with another.

² Kahvân.

³ See Yt. V, 53; X, 11, 94.

⁴ The chief of the sacerdotal order, the so-called Maubedânmaused.

⁵ Or 'the contract is twentyfold,' that is, twenty times more strictly binding than between any two strangers. This passage is one of the most important of the Avesta, as a short account of the social constitution and morals of Zoroastrian Iran.

⁶ Of the same gild (svapañkti, ap. Neriosengh).

⁷ Hadha-gaêtha, co-proprietors of a gaêtha (a rural estate).

' Mithra is fiftyfold between wife and husband¹;

' Mithra is sixtyfold between two pupils (of the same master);

' Mithra is seventyfold between the pupil and his master;

' Mithra is eightyfold between the son-in-law and his father-in-law;

' Mithra is ninetyfold between two brothers;

117. ' Mithra is a hundredfold between the father and the son;

' Mithra is a thousandfold between two nations²;

' Mithra is ten thousandfold when connected with the Law of Mazda³, and then he will be every day⁴ of victorious strength⁵.

118. ' May I come unto thee with a prayer that goes lowly or goes highly! As this sun rises up above the Hara Berezaiti and then fulfils its career, so may I, O Spitama! with a prayer that goes lowly or goes highly, rise up above the will of the fiend Angra Mainyu⁶!

' For his brightness and glory, I will offer him a sacrifice worth being heard

XXX.

119. ' We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake.

' Offer up a sacrifice unto Mithra, O Spitama! and order thy pupils to do the same.

¹ Doubtful.

² A fair recognition of the *jus gentium*.

³ The contract between the faithful and the Law, the covenant (?).

⁴ Reading [h]amahê ayān.

⁵ The last clause is doubtful; the text is corrupt.

⁶ Prayer follows Mithra in his career, rising and setting with him.

‘ Let the worshipper of Mazda sacrifice unto thee ¹ with small cattle, with black cattle, with flying birds, gliding forward on wings.

120. ‘ To Mithra all the faithful worshippers of Mazda must give strength and energy with offered and proffered Haomas, which the Zaothar proffers unto him and gives in sacrifice ². Let the faithful man drink of the libations cleanly prepared, which if he does, if he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger.’

121. Zarathustra asked him : ‘ O Ahura Mazda ! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger ? ’

122. Ahura Mazda answered : ‘ Let them wash their bodies three days and three nights ; let them undergo thirty strokes ³ for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and two nights ; let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no

¹ Mithra.

² The translation of this sentence is conjectural.

³ Thirty strokes with the Sraoshô-karana (upâzana ; see Vend. Introd. V, 19) ; it is an expiation (âkayayanta) which purges them from their sins and makes them fit for offering a sacrifice to Mithra. One may find in this passage the origin of the painful trials through which the adepts of the Mithriac mysteries had to go before being admitted to initiation (οὐκ ἂν οὖν εἰς αὐτὸν δυνήσαιτό τις τελεσθῆναι, εἰ μὴ διὰ τινων βαθμῶν παρελθὼν τῶν κολάσεων δείξει ἑαυτὸν ὅσιον καὶ ἀπαθῆ, Suidas s. v., ap. Windischmann, über Mithra, 68 seq.).

man drink of these libations who does not know the staota yēsnya¹: Vispê ratavod².

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XXXI.

123. ‘We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake;

‘To whom Ahura Mazda offered up a sacrifice in the shining Garô-nmâna³.

124. ‘With his arms lifted up towards Immortality⁴, Mithra, the lord of wide pastures, drives forward from the shining Garô-nmâna, in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold.

125. ‘Four stallions draw that chariot, all of the same white colour, living on heavenly food⁵ and undying. The hoofs of their fore-feet are shod with gold, the hoofs of their hind-feet are shod with silver; all are yoked to the same pole, and wear the yoke⁶ and the cross-beams of the yoke⁶, fastened with hooks⁶ of Khshathra vairya⁷ to a beautiful⁸

126. ‘At his right hand drives Rashnu-Razista⁹, the most beneficent and most well-shapen.

¹ The sutûd yêst; the last chapters of the Yasna, from LVIII [LVII] to end, according to Anquetil (Zend-Avesta I, 2, 232).

² The first words of the Vispêrad.

³ Paradise.

⁴ Towards the abode of the Immortals.

⁵ Fed with ambrosia (*ἀμβρόσιον εἶδαρ*) like Poseidon's steeds (Il. XIII, 35; cf. Ovid, *Metam.* IV, 214).

⁶ Doubtful (*simâmkâ simôithrâmkâ*).

⁷ Metal. See Vend. *Introd.* IV, 33.

⁸ Upairispâta.

⁹ See Yt. XII.

'At his left hand drives the most upright *Kista*¹, the holy one, bearing libations in her hands, clothed with white clothes, and white herself; and the cursing thought² of the Law of Mazda.

127. 'Close by him drives the strong cursing thought² of the wise man, opposing foes in the shape of a boar, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face³, strong and swift to run, and rushing all around⁴.

'Behind him drives *Ātar*⁵, all in a blaze, and the awful kingly Glory.

128. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand bows well-made, with a string of cowgut; they go through the heavenly space⁶, they fall through the heavenly space upon the skulls of the *Daēvas*.

129. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand vulture-feathered arrows, with a golden mouth⁷, with a horn shaft, with a brass tail, and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the *Daēvas*.

130. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand spears well-made and sharp-piercing. They go through the heavenly space, they fall through the heavenly space upon the skulls of the *Daēvas*.

'On a side of the chariot of Mithra, the lord of

¹ See Yt. XVI. ² See above, p. 12, note 13. ³ Cf. Yt. X, 70.

⁴ Or better, rushing before (*pāiri-vâza*; cf. the translations of *pāiri-daḥvyu*, Yt. X, 144 and *pāiri-vâra*, Yt. I, 19). Cf. Yt. XIV, 15.

⁵ The Genius of Fire. ⁶ See p. 95, note 1. ⁷ A golden point.

wide pastures, stand a thousand steel-hammers, two-edged, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

131. 'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand swords, two-edged and well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

'On a side of the chariot of Mithra, the lord of wide pastures, stand a thousand maces of iron, well-made. They go through the heavenly space, they fall through the heavenly space upon the skulls of the Daêvas.

132. 'On a side of the chariot of Mithra, the lord of wide pastures, stands a beautiful well-falling club, with a hundred knots, a hundred edges, that rushes forward and fells men down; a club cast out of red brass, of strong, golden brass; the strongest of all weapons, the most victorious of all weapons¹. It goes through the heavenly space², it falls through the heavenly space upon the skulls of the Daêvas.

133. 'After he has smitten the Daêvas, after he has smitten down the men who lied unto Mithra, Mithra, the lord of wide pastures, drives forward through Arezahê and Savahê, through Fradadhafshu and Vidadhafshu, through Vourubaresti and Vourugaresti, through this our Karshvare, the bright *Hvaniratha*³.

134. 'Angra Mainyu, who is all death, flees away in fear; Aêshma, the evil-doing Peshotanu, flees

¹ Cf. Yt. X, 96.

² The text has, they go

³ See above, p. 123, note 5.

away in fear ; the long-handed Bûshyâsta flees away in fear ; all the Daêvas unseen and the Varenya fiends flee away in fear.

135. 'Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger ; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures¹.

'For his brightness and glory, I will offer him a sacrifice worth being heard

XXXII.

136. 'We sacrifice unto Mithra, the lord of wide pastures, sleepless, and ever awake ;

'For whom white stallions, yoked to his chariot, draw it, on one golden wheel, with a full shining axle.

137. 'If Mithra takes his libations to his own dwelling², "Happy that man, I think,"—said Ahura Mazda,—“O holy Zarathustra! for whom a holy priest, as pious as any in the world³, who is the Word incarnate, offers up a sacrifice unto Mithra with bundles of baresma and with the [proper] words.

“Straight to that man, I think, will Mithra come, to visit his dwelling,

138. “When Mithra's boons will come to him, as he follows God's teaching, and thinks according to God's teaching.

“Woe to that man, I think,”—said Ahura Mazda,—

¹ §§ 134-135 = §§ 97-98.

² Cf. Yt. X, 32.

³ Doubtful. Possibly, 'of a pious conscience.'

“O holy Zarathustra! for whom an unholy priest, not pious¹, who is not the Word incarnate, stands behind the baresma, however full may be the bundles of baresma he ties, however long may be the sacrifice he performs.”

139. ‘He does not delight Ahura Mazda, nor the other Amesha-Spentas, nor Mithra, the lord of wide pastures, he who thus scorns Mazda, and the other Amesha-Spentas, and Mithra, the lord of wide pastures, and the Law, and Rashnu, and Arstâš, who makes the world grow, who makes the world increase.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

XXXIII.

140. ‘We sacrifice unto Mithra, the lord of wide pastures, . . . sleepless, and ever awake.

‘I will offer up a sacrifice unto the good Mithra, O Spitama! unto the strong, heavenly god, who is foremost, highly merciful, and peerless; whose house is above², a stout and strong warrior;

141. ‘Victorious and armed with a well-fashioned weapon, watchful in darkness and undeceivable. He is the stoutest of the stoutest, he is the strongest of the strongest, he is the most intelligent of the gods, he is victorious and endowed with Glory: he, of the ten thousand eyes, of the ten thousand spies, the powerful, all-knowing, undeceivable god.

‘For his brightness and glory, I will offer him a sacrifice worth being heard

¹ An unqualified priest; cf. Vend. IX, 47-57; XVIII, 1 seq.

² Or, ‘whose house is great.’

XXXIV.

142. 'We sacrifice unto Mithra, the lord of wide pastures,
sleepless, and ever awake ;

' Who, with his manifold knowledge, powerfully
increases the creation of Spenta Mainyu, and is a
well-created and most great Yazata, self-shining like
the moon, when he makes his own body shine ;

143. 'Whose face is flashing with light like the
face of the star Tistrya¹ ; whose chariot is embraced
by that goddess who is foremost amongst those who
have no deceit in them², O Spitama ! who is fairer
than any creature in the world, and full of light to
shine. I will worship that chariot, wrought by the
Maker, Ahura Mazda, inlaid with stars and made of
a heavenly substance ; (the chariot) of Mithra, who
has ten thousand spies, the powerful, all-knowing,
undeceivable god.

' For his brightness and glory, I will offer him a sacrifice worth
being heard

XXXV.

144. 'We sacrifice unto Mithra, the lord of wide
pastures, who is truth-speaking, a chief in assemblies,
with a thousand ears, well-shapen, with a thousand
eyes, high, with full knowledge, strong, sleepless, and
ever awake.

' We sacrifice unto the Mithra around countries³ ;

' We sacrifice unto the Mithra within countries ;

¹ See Yt. VIII.

² Ashi Vanguhi (?) ; cf. § 68.

³ Who watches around countries : *aiwida hvyûm* is translated
مهر ڀيرامون شهرها (Pers. tr. of Mihir Nyâyis).

- ‘ We sacrifice unto the Mithra in this country¹;
 ‘ We sacrifice unto the Mithra above countries;
 ‘ We sacrifice unto the Mithra under countries;
 ‘ We sacrifice unto the Mithra before countries²;
 ‘ We sacrifice unto the Mithra behind countries.

145. ‘ We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods³; and unto the stars, and the moon, and the sun, with the trees that yield up baresma⁴. We sacrifice unto Mithra, the lord of all countries.

‘ For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.
 ‘ Yathâ ahû vairyo: The will of the Lord is the law of holiness

‘ I bless the sacrifice and prayer, and the strength and vigour of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name; and that of Râma *Hvâstra*⁵.

‘ Ashem Vohû : Holiness is the best of all good

‘ [Give] unto that man⁶ brightness and glory, . . . give him the bright, all-happy, blissful abode of the holy Ones !’

¹ *Âdahvyûm* : مهرکه در این شهر است ; cf. Yasna XXVI, 9 [28].

² *Pairidahvyûm* : که پیش هر شهر است.

³ Cf. Vend. Introd. IV, 8.

⁴ Cf. Vend. p. 22, note 2.

⁵ Cf. Sîrôzah I, 16.

⁶ Who sacrifices to Mithra.

XI. SRÔSH YAST HÂDHÔKHT.

There are two Yasts dedicated to Sraosha, the angel of divine worship¹: one is a part of the Yasna (LVII [LVI]), and this, the other, is called the Srôsh Yast Hâdhôkht. Whether it belonged to the so-called Hâdhôkht Nosk², one of the twenty-one Nosks of which the original Avesta was formed³, or whether it was recited in the Hâdhôkht sacrifice⁴, a particular liturgy, is a matter on which we have no sufficient information.

The two Yasts have a few developments in common (see §§ 8-9, 10-13): the Hâdhôkht is more liturgical, the Yasna Yast is more descriptive, and has to a greater degree the poetical imagery of a Yast.

The Srôsh Yast Hâdhôkht is recited every day, during any gâh except the Raptivfn. A Pahlavi translation of this Yast is extant (East India Office, XII, 102; Paris, Supplément Persan, XXXIII, 259; edited in *Études Iraniennes*, II), and Anquetil mentions a Sanskrit translation.

o. May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness

Unto the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

¹ Cf. Vend. Introd. IV, 31.

² Ibid. III, 3.

³ See an account of the Hâdhôkht Nosk in the *Dinkart* (West, Pahlavi Texts, I, 225, note); cf. Introd. to Yt. XXI.

⁴ Cf. § 18, note.

I.

1. We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness.

Good prayer, excellent prayer to the worlds¹, O Zarathustra!

2. This it is that takes away the friendship of the fiend and fiends, of the he-fiend and of the she-fiend; it turns away in giddiness their eyes, minds, ears², hands, feet, mouths, and tongues³; as good prayer, without deceit and without harm, is Manly Courage⁴, and turns away the Drug⁵.

3. The holy Sraosha, the best protector of the poor, is fiend-smiting; he is the best smiter of the Drug.

The faithful one who pronounces most words of blessing is the most victorious in victory; the Māthra *Spenta* takes best the unseen Drug away. The Ahuna Vairya⁶ is the best fiend-smiter among all spells; the word of truth is the fighter⁷ that is the best of all fiend-smiters.

The Law of the worshippers of Mazda is the truest giver of all the good things, of all those that are the offspring of the good principle; and so is the Law of Zarathustra.

4. And he who should pronounce that word⁸, O Zarathustra! either a man or a woman, with a mind all intent on holiness, with words all intent on

¹ 'Has been taught to the world, namely, the Law' (Pahl. Comm.).

² Doubtful. ³ *Derezvā*: Pahl. *hūzvān*; cf. Yt. I, 28.

⁴ Is the same with it, is as powerful.

⁵ Doubtful (*vārethrem dārestā . . . zak drūg varfī dāstārtūm*).

⁶ See p. 23.

⁷ Or, 'is the best of all fiend-smiters in battle.'

⁸ This chapter (Pahl. Comm.).

holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night ;

Or at the fords of a river, or at the branching-off of roads ;

Or in the meeting together of the faithful, or the rushing together of the worshippers of the Daêvas¹ ;

5. Whether on the road² or in the law³ he has to fear, not in that day nor in that night shall the tormenting fiend, who wants to torment him, prevail to throw upon him the look of his evil eye, and the malice of the thief⁴ who carries off cattle shall not reach him.

6. Pronounce then that word, O Zarathustra! that word to be spoken⁵, when thou fall upon the idolaters⁶ and thieves and Daêvas rushing together. Then the malice of the wicked worshippers of the Daêvas, of the Yâtus and their followers, of the Pairikas and their followers, will be affrighted and rush away. Down are the Daêvas! Down are the Daêva-worshippers, and they take back their mouths from biting⁷.

¹ Different words are used, as usual, to express the same conflict, according as it refers to the faithful or to the idolaters.

² Aipi-ayanãm: madam râs.

³ Arethyanãm: dâdistân (from aretha, meaning dîná, dâdistân).

⁴ Gadha: *nrîsamsa* (Neriosengh); the Pahlavi has *gā*, a Saka, a Scythe.

⁵ The praise of Sraosha.

⁶ *Keresaska*: *krasfâk*; cf. Neriosengh ad Yasna IX, 24 [75]; that name was in the later periods applied to Christians, as if *keresa* were the name of Christ; cf. Bahman Yast II, 19; III, 2.

⁷ Doubtful.

7. And therefore we take around us the holy-natured Sraosha, the holy, the fiend-smiter, as one does with shepherds' dogs; therefore we sacrifice unto the holy-natured Sraosha, the holy, the fiend-smiter, with good thoughts, good words, and good deeds.

8¹. For his brightness and glory, for his strength and victorious power, for his offering sacrifices unto the gods², I will offer him a sacrifice worth being heard. I will offer up libations unto the holy Sraosha, unto the great Ashi Vanguhi³, and unto Nairyô-sangha⁴, the tall-formed.

So may the holy Sraosha, the fiend-smiter, come to us for help!

9. We worship the holy Sraosha; we worship the great master, Ahura Mazda, who is supreme in holiness, who is the foremost to do deeds of holiness.

We worship all the words⁵ of Zarathustra, and all the good deeds, those done and those to be done.

Yêñhê hâtām: All those beings of whom Ahura Mazda . . .

II.

10⁶. We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Who strikes the evil-doing⁷ man, who strikes the evil-doing woman; who smites the fiendish

¹ §§ 8-9 = Yasna LVII, 3-4 [LVI, 1, 6-12].

² See Vend. Introd. IV, 31.

³ See Yt. XVII.

⁴ See Vend. XXII, 7 [22] and Sîrôzah I, 9.

⁵ The words of the law.

⁶ §§ 10-13 = Yasna LVII, 15-18 [LVI, 7].

⁷ Cf. Yt. I, 19.

Drug, and is most strong and world-destroying; who maintains and looks over all this moving¹ world;

11. Who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda; who protects all the material world with his club uplifted, from the hour when the sun is down;

12. Who never more did enjoy sleep from the time when the two Spirits made the world, namely, the good Spirit and the evil One; who every day, every night, fights with the Mâzainya Daêvas.

13. He bows not for fear and fright before the Daêvas: before him all the Daêvas bow for fear and fright reluctantly, and rush away to darkness².

For his brightness and glory, for his strength and victorious power . . .³

III.

14. Yathâ ahû vairyô: The will of the Lord is the law of holiness . . .

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Who with peace and friendship⁴ watches the Drug and the most beneficent Spirit: so that the Amesha-Spentas may go along the seven Karshvares of the earth⁵; who is the teacher of the

¹ Cf. above, p. 145, note 1.

² To hell.

³ As above, §§ 8-9.

⁴ To the creation of Ormazd.

⁵ Doubtful. The Yasna has: 'Through whose strength, victorious power, wisdom, and knowledge the Amesha-Spentas go (avān; Phl. sâtânand) along the seven Karshvares of the earth' (LVII, 23 [LVI, 10, 2]).

Law¹: he himself was taught it by Ahura Mazda, the holy One.

For his brightness and glory, for his strength and victorious power

IV.

15. Yathâ ahû vairyô: The will of the Lord is the law of holiness

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha, who makes the world increase, the holy and master of holiness;

Whom the holy Ahura Mazda has created to withstand Aêshma, the fiend of the wounding spear; we sacrifice unto Peace, whose breath is friendly, and unto the two withstanders of sin and guilt²;

16. The friends of the holy Sraosha ;

The friends of Rashnu Razista³ ;

The friends of the good Law of the worshippers of Mazda ;

The friends of Arstât⁴, who makes the world grow, who makes the world increase, who makes the world prosper ;

The friends of Ashi Vanguhi⁵ ;

The friends of the good Kîsti⁶ ;

The friends of the most right Kîsta⁷ ;

¹ He teaches the law to the three saviours to come, Oshêdar Bâmî, Oshêdar Mâh, and Soshyôš (Yasna LVII, 24 [LVI, 10, 2]; Phl. tr.).

² Parestas̄ka mravayâos̄ka, to be corrected, according to various readings, into staretas̄ka mavayâos̄ka or something like it; the two genii here alluded to are Anâstareta and Amuyamna, Sinlessness and Innocence, who are invoked in company with Akhrti hamvaiṣṭi in Vispêrad VIII, 4.

³ See Yt. XII.

⁴ See Yt. XVII.

⁵ See Vend. XIX, 39.

⁶ See *ibid.*

⁷ See Yt. XVI, 1.

17. The friends of all gods ;
 The friends of the Māthra Spenta ;
 The friends of the fiend-destroying Law ;
 The friends of the long-traditional teaching ;
 The friends of the Amesha-Spentas ;
 The friends of ourselves, the Saoshyants¹, the
 two-footed part of the holy creation ;
 The friends of all the beings of the holy world.

For his brightness and glory, for his strength and victorious
 power

V.

18. Yathâ ahû vairyo: The will of the Lord is the law of
 holiness

We sacrifice unto the holy, tall-formed, fiend-smiting Sraosha,
 who makes the world increase, the holy and master of holiness ;

The first [Sraosha], the next, the middle, and the
 highest ; with the first sacrifice, with the next, with
 the middle, and with the highest². We sacrifice
 unto all [the moments]³ of the holy and strong
 Sraosha, who is the incarnate Word ;

19. The strong Sraosha, of the manly courage,
 the warrior of the strong arms, who breaks the
 skulls of the Daêvas ; who smites with heavy blows⁴
 and is strong to smite ; the holy Sraosha, who smites

¹ The faithful, as helping through their good deeds in the work
 of final restoration, to be performed by Saoshyant (cf. Yt. XIII, 17).

² The first sacrifice is the Yasna sacrifice ; the next (literally,
 superior) is the Vispêrad ; the middle sacrifice is the Hâdhôkht
 [and] êvak hômâst ; the highest sacrifice is the Dvâzdah hômâst
 (Pahl. Comm.). Sraosha is called the first, next, middle, and highest,
 accordingly as he presides over one or the other of those sacrifices.
 For a definition of the êvak hômâst and Dvâzdah hômâst, see
 West, Pahlavi Texts, I, 212, note 5.

³ Vîspân, translated harvisp zamân.

⁴ Literally, the smiter who smites with smittings.

with heavy blows; we sacrifice unto the crushing Ascendant of both the holy Sraosha and Arsti¹.

20. We sacrifice for all the houses protected by Sraosha, where the holy Sraosha is dear and friendly treated and satisfied, as well as the faithful man², rich in good thoughts, rich in good words, rich in good deeds.

21. We sacrifice unto the body of the holy Sraosha;

We sacrifice unto the body of Rashnu Razista;

We sacrifice unto the body of Mithra, the lord of wide pastures;

We sacrifice unto the body of the holy wind;

We sacrifice unto the body of the good Law of the worshippers of Mazda;

We sacrifice unto the body of Arstâš, who makes the world grow, who makes the world increase, who makes the world prosper;

We sacrifice unto the body of Ashi Vanguhi;

We sacrifice unto the body of the good Kisti;

We sacrifice unto the body of the most right Kista;

We sacrifice unto the bodies of all the gods;

22. We sacrifice unto the body of the Māthra Spenta;

We sacrifice unto the body of the fiend-destroying Law;

We sacrifice unto the body of the long-traditional teaching;

We sacrifice unto the bodies of the Amesha-Spentas;

¹ The same as Arstâš. Cf. Yasna LVII, 34-35 [LVI, 13, 3-7].

² He receives alms (the ashô-dâd).

We sacrifice unto the bodies of ourselves, the Saoshyants, the two-footed part of the holy creation ;

We sacrifice unto the bodies of all the beings of the holy world ¹.

For his brightness and glory, for his strength and victorious power

23. Yathâ ahû vairyo: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, the strength and vigour of the holy, strong Sraosha, who is the incarnate Word, a mighty-speared and lordly god.

[Give] unto that man ² brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones!

¹ Cf. §§ 16-17.

² Who sacrifices to Sraosha.

XII. RASHN YAST.

Rashnu Razista, 'the truest True,' is the Genius of Truth: he is one of the three judges of the departed, with Mithra and Sraosha: he holds the balance in which the deeds of men are weighed after their death: 'he makes no unjust balance . . . , neither for the pious nor yet the wicked, neither for lords nor yet rulers; as much as a hair's breadth he will not vary, and he shows no favour¹.' He is an offshoot either of Mithra, the God of Truth and the avenger of lies, or of Ahura Mazda himself, the all-knowing lord (§ 2 seq.).

This Yast seems to be an appeal made to Rashnu to come and attend the performance of the var nīrang or ordeal (see p. 170, note 3), of which Rashnu, as the Genius of Truth, was the natural witness and arbiter (cf. Vend. IV, 54-55 [154-156]). As a god of Truth must know everything and be present everywhere, he is called from whatever part of the world he may actually be in. This brings about an enumeration of all the parts of the world, from this earth (§§ 9-22) to the highest heaven (§ 37), passing through the Albōrz (§§ 23-26), the star region (§§ 26-32), the moon region (§ 33), and the sun region (§ 34; cf. p. 73, note 2).

This Yast is recited on the days of Rashn, Murdād, Āštād, and Zemyād (the 18th, 7th, 26th, and 28th of the month).

o. May Ahura Mazda be rejoiced! . . .

Ashem Vohū: Holiness is the best of all good . . .

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daēvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hāvani], the holy and master of holiness.

Unto Rashnu Razista; unto Arstāt, who makes the world grow, who makes the world increase; unto the true-spoken speech, that makes the world grow²;

¹ Miñokhirad II, 120-121 (tr. West).

² Strōzah I, 18.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I.

1. The holy (Zarathustra) asked him¹: 'O holy Ahura Mazda! I ask thee; answer me with words of truth, thou who knowest the truth. Thou art undeceivable, thou hast an undeceivable understanding; thou art undeceivable, as thou knowest everything.

'What of the Holy Word is created true? what is created progress-making? what is fit to discern? what is healthful? what is wise? what is happy and more powerful to destroy than all other creatures²?'

2. Ahura Mazda answered: 'I will declare that unto thee, O pure, holy Spitama!

'The most glorious Holy Word (itself), this is what in the Holy Word is created true, what is created progress making, what is fit to discern, what is healthful, wise, and happy, what is more powerful to destroy than all other creatures.'

3. Ahura Mazda said: 'Bind up a three-twigged baresma against the way of the sun. [Address] unto me, Ahura Mazda, these words: "We invoke, we bless [Ahura]³; I invoke the friendship [of Ahura] towards this var⁴ prepared, towards the fire and the baresma, towards the full boiling [milk⁵], towards the var⁴ of oil and the sap⁶ of the plants."

¹ Ahura Mazda.

² Cf. Yt. I, 1 seq.

³ The text is apparently corrupt and has literally, 'We invoke, we bless me, Ahura Mazda.'

⁴ See following page, note 3.

⁵ Possibly, waters; cf. Yt. V, 132 and Vend. IV, 46 [128], 54 [154] seq.

⁶ Literally, the fat.

4. 'Then I, Ahura Mazda, shall come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants ;

' Along with the fiend-smiting Wind, along with the cursing thought of the wise¹, along with the kingly Glory, along with Saoka², made by Mazda.

5. 'We invoke, we bless Rashnu, the strong; I invoke his friendship towards this var³ prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants.

6. 'Then Rashnu the tall, the strong, will come for help unto thee, towards this var prepared, towards the fire and the baresma, towards the full boiling [milk], towards the var of oil and the sap of the plants :

' Along with the fiend-smiting Wind, along with the cursing thought of the wise, along with the kingly Glory, along with Saoka, made by Mazda.

7. 'O thou, holy Rashnu! O most true Rashnu! most beneficent Rashnu! most knowing Rashnu! most discerning Rashnu! most fore-knowing Rashnu! most far-seeing Rashnu! Rashnu, the

¹ See p. 12, note 13.

² See Vend. XXII, 3.

³ Varô; this seems to be the Var nfrang or ordeal which is alluded to in several passages of the Avesta; cf. Afrigân I, 9; Yasna XXXI, 3 b (see Pahl. Comm.; cf. Comm. ad XXXIV, 42); cf. Vend. IV, 46, 55. According to the Dînkart, there were thirty-three kinds of var ordeals (Haug, Ardâ Virâf, p. 145); the most common was to pour melted copper upon the breast of the man whose truth was to be tested: if he went off uninjured, he was considered to have spoken the truth. Cf. Vend. Introd. III, 9.

best doer of justice¹! Rashnu, the best smiter of thieves;

8. 'The uninjured, the best killer, smiter, destroyer of thieves and bandits! in whatever part of the world thou art watching the doings² of men and making the account³.

II.

9. 'Whether thou, O holy Rashnu! art in the Karshvare Arezahi⁴, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared⁵ in whatever part of the world thou art.

III.

10. 'Whether thou, O holy Rashnu! art in the Karshvare Savahi⁴, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared in whatever part of the world thou art.

IV.

11. 'Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu⁴, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art.

V.

12. 'Whether thou, O holy Rashnu! art in the

¹ Arethama/-bairishta: aretha is dñnâ, dâdistân (law, justice).

² Kesa=kartârî (Pahl. Comm. ad Vend. XXI, 3 [14]).

³ I cannot make anything of the rest of the sentence hadhanâ tanasus; cf. § 38.

⁴ See Yt. X, 15, note 5.

⁵ The rest as in §§ 5-8.

Karshvare Vīdadhafshu¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art.

VI.

13. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-baresti¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art.

VII.

14. 'Whether thou, O holy Rashnu! art in the Karshvare Vouru-garesti¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art.

VIII.

15. 'Whether thou, O holy Rashnu! art in this Karshvare, the bright *Hvaniratha*¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art.

IX.

16. 'Whether thou, O holy Rashnu! art in the sea Vouru-Kasha², we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art.

¹ See Yt. X, 15, note 5.

² See p. 54, note 6.

X.

17. 'Whether thou, O holy Rashnu! art on the tree of the eagle¹, that stands in the middle of the sea Vouru-Kasha, that is called the tree of good remedies, the tree of powerful remedies, the tree of all remedies, and on which rest the seeds of all plants; we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . .

XI.

18. 'Whether thou, O holy Rashnu! art on the Aodhas² of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . .

XII.

19. 'Whether thou, O holy Rashnu! art on the Sanaka³ of the Rangha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared . . .

¹ The Saēna, in later mythology the Sīnamrū or Sīmūrgh; his 'resting-place is on the tree which is Jaz-bēsh (opposed to harm) of all seeds; and always when he rises aloft, a thousand twigs will shoot forth from that tree; and when he alights, he will break off the thousand twigs, and he sheds their seed therefrom. And the bird Chašmērōsh for ever sits in that vicinity; and his work is this, that he collects that seed which sheds from the tree of all seeds, which is Jaz-bēsh, and conveys it there where Tishtar seizes the water, so that Tishtar may seize the water with that seed of all kinds, and may rain it on the world with the rain' (Minokhirad LXII, 37; tr. West).

² By the floods (? Vend. I, 26); it has probably a geographical meaning; cf. the following paragraph; perhaps the marshy country at the mouth of the Tigris.

³ Cf. Yt. X, 104; aodhas and sanaka may refer to the southern and northern basin of the Tigris.

XIII.

20. 'Whether thou, O holy Rashnu! art at one of the angles of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared

XIV.

21. 'Whether thou, O holy Rashnu! art at the boundary of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared

XV.

22. 'Whether thou, O holy Rashnu! art in any place of this earth, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared

XVI.

23. 'Whether thou, O holy Rashnu! art on the Hara Berezaiti, the bright mountain around which the many (stars) revolve, where come neither night nor darkness, no cold wind and no hot wind, no deathful sickness, no uncleanness made by the Daêvas, and the clouds cannot reach up unto the Haraiti Bareza¹; we invoke, we bless Rashnu. I invoke his friendship towards this var prepared

XVII.

24. 'Whether thou, O holy Rashnu! art upon the highest Hukairya, of the deep precipices², made of gold, wherefrom this river of mine, Ardivi Sûra Anâhita, leaps from a thousand times the height of a man, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

¹ Cf. Yt. X, 50.

² Reading *vîspô-vaêmem*; cf. Yt. V, 96, note 7.

XVIII.

25. 'Whether thou, O holy Rashnu! art upon the Taêra of the height Haraiti, around which the stars, the moon, and the sun revolve¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XIX.

26. 'Whether thou, O holy Rashnu! art in the star Vanant², made by Mazda, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XX.

27. 'Whether thou, O holy Rashnu! art in the bright and glorious star Tistrya³, we invoke, we bless Rashnu, the strong. I invoke his friendship towards the var prepared

XXI.

28. 'Whether thou, O holy Rashnu! art in the group of the Haptôiringa stars³, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXII.

29. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the waters in them⁴, we

¹ See Bund. V, 3 seq.; cf. Yt. X, 13, 50.

² Cf. Yt. XX and Yt. VIII, 12.

³ Cf. Yt. VIII, 12.

⁴ 'The star of water essence is for the increase of water; and the star of earth essence, for the increase of earth; and the star of tree essence, for the increase of trees; and the star of cattle essence,

invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXIII.

30. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the earth in them¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXIV.

31. 'Whether thou, O holy Rashnu! art in those stars that have the seed of the plants in them¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXV.

32. 'Whether thou, O holy Rashnu! art in the stars that belong to the Good Spirit², we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXVI.

33. 'Whether thou, O holy Rashnu! art in the moon which has the seed of the Bull in it³, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

for the increase of cattle; and the essence of water, and earth, and trees, and cattle is created for the increase of man' (Minokhirad XLIX, 7, tr. West).

¹ See preceding note.

² Excluding the planets which belong to Ahriman (Minokhirad VIII, 19; Bund. III, 25; V, 1).

³ See above, p. 8, note 8.

XXVII.

34. 'Whether thou, O holy Rashnu! art in the swift-horsed sun, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXVIII.

35. 'Whether thou, O holy Rashnu! art in the sovereign endless Light, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXIX.

36. 'Whether thou, O holy Rashnu! art in the bright, all-happy, blissful abode of the holy Ones, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXX.

37. 'Whether thou, O holy Rashnu! art in the shining Garô-demâna¹, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

XXXI.

38. 'Whether thou, O holy Rashnu! art² we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared

39. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard

¹ The highest heaven, the abode of Ormazd.

² ? Upa hadhana hadhanâ tanasur; cf. § 8, p. 171, note 3.

'Yêñhê hâtãm: All those beings of whom Ahura Mazda . . .
 40. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'I bless the sacrifice and prayer, and the strength and vigour of Rashnu Razista; of Arstât, who makes the world grow, who makes the world increase; and of the true-spoken speech that makes the world grow.

'Ashem Vohû: Holiness is the best of all good

'[Give] unto that man¹ brightness and glory, give him health of body, give him the bright, all-happy, blissful abode of the holy Ones.'

¹ Who shall have worshipped Rashnu.

XIII. FARVARDÎN YAST.

The Fravashi is the inner power in every being that maintains it and makes it grow and subsist. Originally the Fravashis were the same as the *Pitris* of the Hindus or the Manes of the Latins, that is to say, the everlasting and deified souls of the dead (see §§ 49-52); but in course of time they gained a wider domain, and not only men, but gods and even physical objects, like the sky and the earth, &c. (§§ 85-86), had each a Fravashi (see Ormazd et Ahriman, §§ 111-113).

This Yast is to be divided into two parts. The former part (§§ 1-84) is a glorification of the powers and attributes of the Fravashis in general; the latter part (§§ 85-158) is an enumeration of the Fravashis of the most celebrated heroes of Mazdeism, from the first man, Gaya Maretan, down to the last, Saoshyant.

This latter part is like a Homer's catalogue of Mazdeism. The greatest part of the historical legends of Iran lies here condensed into a register of proper names. This enumeration is divided into seven chapters:

The first (XXIV, §§ 85-95) contains the names of several gods, of the first man, Gaya Maretan, the first law-giver, Zarathustra, and his first disciple, Maidhyô-maungha;

The second part (XXV, §§ 96-110) contains the names of the disciples of Zarathustra, most of them belonging to the epical cyclus of Vîstâspa (Gustâsp);

The third part (XXVI, §§ 111-117) is of uncertain character, and no name contained in it is found in the epical legends;

The fourth part (XXVII, §§ 118-128) seems to be devoted to the heroes of the other Karshvares and to mythical beings, born or unborn (cf. §§ 121, 122, 127, 128);

The fifth part (XXVIII, § 129) is devoted to Saoshyant alone;

The sixth part (XXIX, §§ 130-138) is devoted to the heroes before the time of Zarathustra;

The seventh part (XXX, §§ 139-142) is devoted to the holy women of Mazdeism from Hvôvi, Zarathustra's wife, down to Srûta-fedhri, Vanghu-fedhri, and Eredat-fedhri, the future mothers of his three unborn sons.

The second, third, and fourth enumerations all end with the

name of *Astva-ereta* (that is to say, *Saoshyans*), which shows that they do not refer to successive generations, but to three independent branches, which are each developed apart down to the time of the Saviour.

o. May Ahura Mazda be rejoiced!

Ashem Vohū: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daēvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hāvani], the holy and master of holiness.

Unto the awful, overpowering Fravashis of the faithful; unto the Fravashis of the men of the primitive law¹; unto the Fravashis of the next-of-kin,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I.

1. Ahura Mazda spake unto Spitama Zarathustra, saying: 'Do thou proclaim, O pure Zarathustra! the vigour and strength, the glory, the help and the joy that are in the Fravashis of the faithful, the awful and overpowering Fravashis; do thou tell how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful².

2. 'Through their brightness and glory, O Zarathustra! I maintain that sky, there above, shining and seen afar, and encompassing this earth all around.

3. 'It looks like a palace, that stands built of a

¹ The so-called *pa oiryô-kaēsha*: the primitive law is what 'is considered as the true Mazdayasnian religion in all ages, both before and after the time of Zaratūst' (West, *Pahlavi Texts*, I, 242, note 1); cf. § 150.

² Cf. § 19.

heavenly substance¹, firmly established, with ends that lie afar, shining in its body of ruby over the three-thirds (of the earth)²; it is like a garment inlaid with stars, made of a heavenly substance, that Mazda puts on, along with Mithra and Rashnu and Spenta-Ârmaiti, and on no side can the eye perceive the end of it.

4. 'Through their brightness and glory, O Zarathustra! I maintain Ardvi Sûra Anâhita, the wide-expanding and health-giving, who hates the Daêvas and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the flocks-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy³;

5⁴. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth, who makes all females bring forth in safety, who puts milk in the breasts of all females in the right measure and the right quality;

6. 'The large river, known afar, that is as large as the whole of all the waters that run along the earth; that runs powerfully from the height Hukairya down to the sea Vouru-Kasha.

7. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over,

¹ Reading mainyu-tâstô; cf. Yt. X, 90, 143, and in this very paragraph vanghanem mainyu-tâstem.

² A division of the earth different from and older than the division into seven Karshvares; cf. Yasna XI, 7 [21]; this division was derived by analogy from the tripartite division of the universe (earth, atmosphere, and heaven).

³ Yt. V, 1.

⁴ §§ 5-8 = Yt. V, 2-5.

when she runs down there, when she streams down there, she, Ardvi Sûra Anâhita, who has a thousand cells and a thousand channels; the extent of each of those cells, of each of those channels, is as much as a man can ride in forty days, riding on a good horse.

8. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares; this river of mine alone goes on bringing waters, both in summer and in winter. This river of mine purifies the seed in males, the womb in females, the milk in females' breasts¹.

9. 'Through their brightness and glory, O Zarathustra! I maintain the wide earth made by Ahura, the large and broad earth, that bears so much that is fine, that bears all the bodily world, the live and the dead, and the high mountains, rich in pastures and waters;

10. 'Upon which run the many streams and rivers; upon which the many kinds of plants grow up from the ground, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals², and to help the faithful.

11. 'Through their brightness and glory, O Zarathustra! I maintain in the womb the child that has been conceived, so that it does not die from the

¹ §§ 4-8=Yt. V, 1-5.

² There are five classes of animals: those living in waters (upâpa), those living under the ground (upasma=upa-zema), the flying ones (fraptargat), the running ones (ravaskarant), the grazing ones (kangranghâk); Vispêrad I, 1 seq.; Yt. XIII, 74. The representatives of those several classes are the kar mâhf fish, the ermine, the karsipt, the hare, and the ass-goat (Pahl. Comm. ad Visp. l. 1.).

assaults of Vidôtu¹, and I develop in it² the bones, the hair, the³, the entrails, the feet, and the sexual organs.

12. 'Had not the awful Fravashis of the faithful given help unto me, those animals and men of mine, of which there are such excellent kinds, would not subsist; strength would belong to the Drug, the dominion would belong to the Drug, the material world would belong to the Drug.

13. 'Between the earth and the sky the immaterial creatures would be harassed by the Drug; between the earth and the sky the immaterial creatures would be smitten by the Drug; and never afterwards would Angra-Mainyu give way to the blows of Spenta-Mainyu.

14. 'Through their brightness and glory the waters run and flow forward from the never-failing springs; through their brightness and glory the plants grow up from the earth, by the never-failing springs; through their brightness and glory the winds blow, driving down the clouds towards the never-failing springs.

15. 'Through their brightness and glory the females conceive offspring; through their brightness and glory they bring forth in safety; it is through their brightness and glory when they become blessed with children.

16. 'Through their brightness and glory a man is born who is a chief in assemblies and meetings⁴, who listens well⁵ to the (holy) words, whom Wisdom

¹ See Vend. IV, 40 [137].

² Doubtful.

³ ? Derewda.

⁴ Ἄ ποιμὴν λαῶν.

⁵ Who learns well, who has the gaoshô-srûta khratu.

holds dear¹, and who returns a victor from discussions with Gaotema, the heretic².

‘Through their brightness and glory the sun goes his way; through their brightness and glory the moon goes her way; through their brightness and glory the stars go their way.

17. ‘In fearful battles they are the wisest for help, the Fravashis of the faithful.

‘The most powerful amongst the Fravashis of the faithful, O Spitama! are those of the men of the primitive law³ or those of the Saoshyants⁴ not yet born, who are to restore the world. Of the others, the Fravashis of the living faithful are more powerful, O Zarathustra! than those of the dead, O Spitama!

18. ‘And the man who in life shall treat the Fravashis of the faithful well, will become a ruler of the country with full power, and a chief most strong; so shall any man of you become, who shall treat Mithra well, the lord of wide pastures, and Arstâz, who makes the world grow, who makes the world increase.

19. ‘Thus do I proclaim unto thee, O pure Spitama! the vigour and strength, the glory, the help, and the joy that are in the Fravashis of the faithful,

¹ Or, ‘who wishes for wisdom’ (lore; khratukâta=khratukînah).

² Yô nâidhyanghô gaotemahê parô ayau parstôis/avâiti. This seems to be an allusion to controversies with the Buddhists or Gotama’s disciples, whose religion had obtained a footing in the western parts of Iran as early as the second century before Christ. Nâidhyanghô means a heretic, an Ashemaogha (see Pahl. Comm. ad Yasna XXXIV, 8).

³ See above, p. 180, note 1.

⁴ See above, p. 165, note 1.

the awful and overpowering Fravashis; and how they come to help me, how they bring assistance unto me, the awful Fravashis of the faithful ¹.'

II.

20. Ahura Mazda spake unto Spitama Zarathustra, saying: 'If in this material world, O Spitama Zarathustra! thou happenest to come upon frightful roads, full of dangers and fears, O Zarathustra! and thou fearest for thyself, then do thou recite these words, then proclaim these fiend-smiting words, O Zarathustra!

21. "I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravashis of the faithful. We worship the Fravashis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrô-temas ²; the Fravashis of those that are, the Fravashis of those that have been, the Fravashis of those that will be; all the Fravashis of all nations ³, and most friendly the Fravashis of the friendly nations;

22. "Who maintain the sky, who maintain the waters, who maintain the earth, who maintain the cattle, who maintain in the womb the child that has been conceived, so that it does not die from the assaults of Vîdôtu, and develop in it the bones, the hair, the, the entrails, the feet, and the sexual organs ⁴;

23. "Who are much-bringing, who move with

¹ Cf. § I.

² See Yt. X, 115, note.

³ See § 143, text and note.

⁴ See § 11.

awfulness, well-moving, swiftly moving, quickly moving, who move when invoked; who are to be invoked in the conquest of good, who are to be invoked in fights against foes, who are to be invoked in battles;

24. "Who give victory to their invoker, who give boons to their lover, who give health to the sick man, who give good Glory to the faithful man that brings libations and invokes them with a sacrifice and words of propitiation¹;

25. "Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety², where the faithful man is rejoiced³, and where the faithful man is not ill-treated⁴."

III.

26. We worship the good, strong, beneficent Fravashis of the faithful, who are the mightiest of drivers, the lightest of those driving forwards, the slowest of the retiring⁵, the safest⁵ of all bridges, the least-erring⁵ of all weapons and arms⁶, and who never turn their backs⁷.

27. At once, wherever they come, we worship them, the good ones, the excellent ones, the good, the strong, the beneficent Fravashis of the faithful. They are to be invoked when the bundles of baresma are tied; they are to be invoked in fights against foes, in battles⁸, and there where gallant men strive to conquer foes.

¹ Cf. § 40.

² Fréritau: cf. fréreti=farnâmisn, âdesa (Yasna VIII, 2[4]).

³ With alms (ashô-dâd).

⁵ Doubtful.

⁷ To flee.

⁴ Cf. § 36.

⁶ Defensive arms.

⁸ Cf. § 23.

28. Mazda invoked them for help, when he fixed the sky and the waters and the earth and the plants; when Spenta-Mainyu fixed the sky, when he fixed the waters, when the earth, when the cattle, when the plants, when the child conceived in the womb, so that it should not die from the assaults of Vtdôtu, and developed in it the bones, the hair, the , the entrails, the feet, and the sexual organs¹.

29. Spenta-Mainyu maintained the sky, and they sustained it from below, they, the strong Fravashis, who sit in silence, gazing with sharp looks; whose eyes and ears are powerful, who bring long joy, high and high-girded; well-moving and moving afar, loud-snorting², possessing riches and a high renown.

IV.

30. We worship the good, strong, beneficent Fravashis of the faithful; whose friendship is good, and who know how to benefit; whose friendship lasts long; who like to stay in the abode where they are not harmed by its dwellers; who are good, beautiful afar³, health-giving, of high renown, conquering in battle, and who never do harm first.

V.

31. We worship the good, strong, beneficent Fravashis of the faithful; whose will is dreadful unto those who vex them; powerfully working and most beneficent; who in battle break the dread arms of their foes and haters.

¹ Cf. §§ 11, 22.

² They are compared to horses; cf. Yt. VIII, 2.

³ Their beauty is seen afar. One manuscript has 'known afar;' another, 'whose eyesight reaches far.'

VI.

32. We worship the good, strong, beneficent Fravashis of the faithful; liberal, valiant, and full of strength, not to be seized by thought, welfare-giving, kind, and health-giving, following with Ashi's remedies, as far as the earth extends, as the rivers stretch, as the sun rises ¹.

VII.

33. We worship the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding ², breaking to pieces all the malice of the malicious, Daêvas and men, and smiting powerfully in battle, at their wish and will.

34. You kindly deliver the Victory made by Ahura, and the crushing Ascendant, most beneficently, to those countries where you, the good ones, unharmed and rejoiced, unoppressed and unoffended, have been held worthy of sacrifice and prayer, and proceed the way of your wish.

VIII.

35. We worship the good, strong, beneficent Fravashis of the faithful, of high renown, smiting in battle, most strong, shield-bearing and harmless to those who are true, whom both the pursuing and the fleeing invoke for help: the pursuer invokes

¹ All the beneficent powers hidden in the earth, in the waters, and in the sun, and which Ashi Vanguhi (Yt. XVII) imparts to man.

² Doubtful: *urvaênaitis*.

them for a swift race, and for a swift race does the fleer invoke them ;

36. Who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety, where the faithful man is rejoiced, and where the faithful man is not ill-treated¹.

IX.

37. We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons², lifting up spears, and full of sheen ; who in fearful battles come rushing along where the gallant heroes³ go and assail the Dânus⁴.

38. There you destroy the victorious strength of the Turanian Dânus ; there you destroy the malice of the Turanian Dânus ; through you the chiefs⁵ are of high intellect⁶ and most successful ; they, the gallant heroes³, the gallant Saoshyan/s⁷, the gallant conquerors of the offspring of the Dânus chiefs of myriads, who wound with stones⁸.

X.

39. We worship the good, strong, beneficent Fravashis of the faithful, who rout the two wings of an army standing in battle array, who make the centre swerve, and swiftly pursue onwards, to help the faithful and to distress the doers of evil deeds.

XI.

40. We worship the good, strong, beneficent

¹ Cf. § 25.

² Yâstô-zayau.

³ Doubtful.

⁴ Yt. V, 72.

⁵ Doubtful.

⁶ Hvîra ; see Études Iraniennes, II, 183.

⁷ Cf. p. 165, note 1.

⁸ Doubtful (asabana).

Fravashis of the faithful; awful, overpowering, and victorious, smiting in battle, sorely wounding, blowing away (the foes), moving along to and fro, of good renown, fair of body, godly of soul, and holy; who give victory to their invoker, who give boons to their lover, who give health to the sick man¹;

41. Who give good glory to him who worships them with a sacrifice, as that man did worship them, the holy Zarathustra, the chief of the material world, the head of the two-footed race, in whatever struggle he had to enter, in whatever distress he did fear;

42. Who, when well invoked, enjoy bliss in the heavens; who, when well invoked, come forward from the heavens, who are the heads² of that sky above, possessing the well-shapen Strength, the Victory made by Ahura, the crushing Ascendant, and Welfare³, the wealth-bringing, boon-bringing, holy, well fed, worthy of sacrifice and prayer in the perfection of holiness.

43. They shed Satavaêsa⁴ between the earth and the sky, him to whom the waters belong⁵, who listens to appeals and makes the waters flow and the plants grow up, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals⁶, and to help the faithful⁷.

44. Satavaêsa comes down and flows between the earth and the sky, he to whom the waters belong, who listens to appeals and makes the waters and the plants grow up, fair, radiant, and full of

¹ Cf. § 24.

² 'The chief creatures;' cf. Gâh II, 8.

³ Saoka; cf. Sîrôzah I, 3, note.

⁴ Cf. Yt. VIII, 9, and 34, note.

⁶ See above, p. 182, note 2.

⁵ Ta/-âpem.

⁷ Cf. § 10.

light, to nourish animals and men, to nourish the Aryan nations, to nourish the five kinds of animals, and to help the faithful.

XII.

45. We worship the good, strong, beneficent Fravashis of the faithful; with helms of brass, with weapons of brass, with armour¹ of brass; who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daêvas.

When the wind blows from behind them² and brings their breath unto men,

46. Then men know where blows the breath of victory: and they pay pious homage unto the good, strong, beneficent Fravashis of the faithful, with their hearts prepared and their arms uplifted.

47. Whichever side they have been first worshipped in the fulness of faith of a devoted heart³, to that side turn the awful Fravashis of the faithful, along with Mithra and Rashnu and the awful cursing thought⁴ of the wise and the victorious wind.

48. And those nations are smitten at one stroke by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads, against which turn the awful Fravashis of the faithful, along with Mithra and Rashnu, and the awful cursing thought of the wise and the victorious wind.

¹ Doubtful.

² Literally, blows them within.

³ Cf. Yt. X, 9.

⁴ See above, p. 12, note 12.

XIII.

49. We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaêdha¹; they go along there for ten nights, asking thus²:

50. 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us³? Who will receive us with meat and clothes in his hand⁴ and with a prayer worthy of bliss⁵? Of which of us will the name be taken for invocation⁶? Of which of you will the soul be worshipped by you with a sacrifice⁷? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?'

51. And the man who offers them up a sacrifice,

¹ The sixth and last Gâhambâr (see Âfrîgân Gâhambâr), or the last ten days of the year (10th-20th March), including the last five days of the last month, Sapendârmad, and the five complementary days. These last ten days should be spent in deeds of charity, religious banquets (*garan*), and ceremonies in memory of the dead. It was also at the approach of the spring that the Romans and the Athenians used to offer annual sacrifices to the dead; the Romans in February 'qui tunc extremus anni mensis erat' (Cicero, De Legibus, II, 21), the Athenians on the third day of the Anthesterion feast (in the same month). The souls of the dead were supposed to partake of the new life then beginning to circulate through nature, that had also been dead during the long months of winter.

² Perhaps: asking for help, thus.

³ Frînâ/: who will pronounce the Âfrîn?

⁴ To be given in alms to poor Mazdayasnians (*ashô-dâd*).

⁵ Asha-nasa: that makes him reach the condition of one of the blessed (*ahlâyih arzânk*, Vend. XVIII, 6 [17]): the Sanskrit translation has, 'that is to say, that makes him worthy of a great reward.'

⁶ As in the invocations from § 87 to the end.

⁷ An allusion to the formula: 'I sacrifice to the Fravashi of my own soul,' Yasna XXIII, 4 [6].

with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus :

52. ' May there be in this house flocks of animals and men ! May there be a swift horse and a solid chariot ! May there be a man who knows how to praise God¹ and rule in an assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss².'

XIV.

53. We worship the good, strong, beneficent Fravashis of the faithful, who show beautiful paths to the waters, made by Mazda, which had stood before for a long time in the same place without flowing³ :

54. And now they flow along the path made by Mazda, along the way made by the gods, the watery way appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

XV.

55. We worship the good, strong, beneficent Fravashis of the faithful, who show a beautiful growth to the fertile⁴ plants, which had stood before for a long time in the same place without growing :

56. And now they grow up along the path made

¹ Stâhyô : stutikaro (Sansk. tr. ; cf. Âtash Nyâyis, 10).

² §§ 49-52 are a part of the so-called Âfrîgân Dahmân (a prayer recited in honour of the dead) ; a Sanskrit translation of that Âfrîgân has been published by Burnouf in his Études zendes.

³ In winter.

⁴ Doubtful. The word is *hva wrîra*, which Aspendiârji makes synonymous with *hvâpara*, kind, merciful (Vispêrad XXI [XXIV], 1).

by Mazda, along the way made by the gods, in the time appointed to them, at the wish of Ahura Mazda, at the wish of the Amesha-Spentas.

XVI.

57. We worship the good, strong, beneficent Fravashis of the faithful, who showed their paths to the stars, the moon, the sun, and the endless lights, that had stood before for a long time in the same place, without moving forwards, through the oppression of the Daêvas and the assaults of the Daêvas¹.

58. And now they move around in their far-revolving circle for ever, till they come to the time of the good restoration of the world.

XVII.

59. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the bright sea Vouru-Kasha², to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XVIII.

60. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the stars Haptôiringa³, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XIX.

61. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the body

¹ Bundahis VI, 3.

² To keep the white Hôm there from the evil beings that try to destroy it (Minokhirad LXII, 28).

³ See above, p. 97, note 4.

of Keresâspa, the son of Sâma¹, the club-bearer with plaited hair, to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XX.

62. We worship the good, strong, beneficent Fravashis of the faithful, who watch over the seed of the holy Zarathustra², to the number of ninety thousand, and nine thousand, and nine hundred, and ninety-nine.

XXI.

63. We worship the good, strong, beneficent Fravashis of the faithful, who fight at the right hand of the reigning lord, if he rejoices the faithful² and if the awful Fravashis of the faithful are not hurt by him, if they are rejoiced by him, unharmed and unoffended.

XXII.

64. We worship the good, strong, beneficent Fravashis of the faithful, who are greater, who are

¹ Keresâspa lies asleep in the plain of Pêsyânsâi; 'the glory (far) of heaven stands over him for the purpose that, when Az-i-Dahâk becomes unfettered, he may arise and slay him; and a myriad guardian spirits of the righteous are as a protection to him' (Bundahis XXIX, 8; tr. West).

² 'Zarâtûst went near unto Hvôv (Hvôgvi, his wife) three times, and each time the seed went to the ground; the angel Nêryôsang received the brilliance and strength of that seed, delivered it with care to the angel Anâhîz, and in time will blend it with a mother' (Bundahis XXXII, 8). A maid, Eredat-fedhri, bathing in Lake Kâsava, will conceive by that seed and bring forth the Saviour Saoshyant; his two fore-runners, Ukhshyât-ereta and Ukhshyât-nemah, will be born in the same way of Srûta-fedhri and Vanghu-fedhri (Yt. XIII, 141-142).

³ With alms.

stronger, who are swifter, who are more powerful, who are more victorious, who are more healing, who are more effective than can be expressed by words; who run by tens of thousands into the midst of the Myazdas.

65. And when the waters come up from the sea Vouru-Kasha, O Spitama Zarathustra! along with the Glory made by Mazda¹, then forwards come the awful Fravashis of the faithful, many and many hundreds, many and many thousands, many and many tens of thousands,

66. Seeking water for their own kindred, for their own borough, for their own town, for their own country, and saying thus: 'May our own country have a good store and full joy!'

67. They fight in the battles that are fought in their own place and land, each according to the place and house where he dwelt (of yore)²: they look like a gallant warrior who, girded up and watchful, fights for the hoard he has treasured up.

68. And those of them who win bring waters to their own kindred, to their own borough, to their own town, to their own country, saying thus: 'May my country grow and increase!'

69. And when the all-powerful sovereign of a country has been surprised by his foes and haters, he invokes them, the awful Fravashis of the faithful.

70. And they come to his help, if they have not been hurt by him, if they have been rejoiced by him, if they have not been harmed nor offended, the awful Fravashis of the faithful: they come flying unto him, it seems as if they were well-winged birds.

¹ Cf. Yt. XIX, 56 seq.; VIII, 34.

² Doubtful.

71. They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the Drug unseen, from the female Varenya fiend, from the evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man¹;

72. So that neither the sword well-thrust, neither the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him.

73. They come on this side, they come on that side, never resting, the good, powerful, beneficent Fravashis of the faithful, asking for help thus: 'Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us? Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? Of which of you will the soul be worshipped by you with a sacrifice? To whom will that gift of ours be given, that he may have never-failing food for ever and ever²?'

74. We worship the perception³; we worship the intellect; we worship the conscience; we worship those of the Saoshyants⁴;

We worship the souls; those of the tame animals; those of the wild animals; those of the animals that live in the waters; those of the animals that live under the ground; those of the flying ones; those of the running ones; those of the grazing ones⁵.

¹ Cf. Yt. I, 19.

² Âsna = âzana (?).

³ Cf. Yt. XIII, 10.

⁴ Cf. § 50.

⁵ Cf. p. 165, note 1.

We worship their Fravashis¹.

75. We worship the Fravashis.

We worship them, the liberal ;

We worship them, the valiant ; we worship them,
the most valiant ;

We worship them, the beneficent ; we worship
them, the most beneficent ;

We worship them, the powerful ;

We worship them, the most strong ;

We worship them, the light ; we worship them,
the most light ;

We worship them, the effective ; we worship
them, the most effective.

76. They are the most effective amongst the
creatures of the two Spirits, they the good, strong,
beneficent Fravashis of the faithful, who stood
holding fast when the two Spirits created the world,
the Good Spirit and the Evil One².

77. When Angra Mainyu broke into the creation
of the good holiness, then came in across Vohu
Manō and Âtar³.

78. They destroyed the malice of the fiend
Angra Mainyu, so that the waters did not stop
flowing nor did the plants stop growing ; but at
once the most beneficent waters of the creator and

¹ There seems to be in this paragraph a distinction of five faculties of the soul, *âsna*, *mana*, *daêna*, *urvan*, *fravashi*. The usual classification, as given in this Yast, § 149, and in later Parsism (Spiegel, *Die traditionelle Literatur der Parsen*, p. 172), is: *ahu*, spirit of life (?); *daêna*, conscience; *baodhō*, perception; *urvan*, the soul; *fravashi*.

² The Fravashis, 'on war horses and spear in hand, were around the sky and no passage was found by the evil spirit, who rushed back' (Bund. VI, 3-4; tr. West).

³ Cf. Ormazd et Ahriman, § 107.

ruler, Ahura Mazda, flowed forward and his plants went on growing.

79. We worship all the waters ;

We worship all the plants ;

We worship all the good, strong, beneficent Fravashis of the faithful.

We worship the waters by their names¹ ;

We worship the plants by their names² ;

We worship the good, strong, beneficent Fravashis of the faithful by their names.

80. Of all those ancient Fravashis, we worship the Fravashi of Ahura Mazda ; who is the greatest, the best, the fairest, the most solid, the wisest, the finest of body and supreme in holiness³ ;

81. Whose soul is the Māthra Spenta, who is white, shining, seen afar ; and we worship the beautiful forms, the active forms wherewith he clothes the Amesha-Spentas ; we worship the swift-horsed sun.

XXIII.

82. We worship the good, strong, beneficent Fravashis of the Amesha-Spentas, the bright ones, whose looks perform what they wish, the tall, quickly coming to do, strong, and lordly, who are undecaying and holy ;

83. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed ; whose thought is the same, whose speech is the same, whose deed is the same, whose father and

¹ That is to say, after their different kinds (described in Yasna XXXVIII, 3, 5 [7-9, 13-14] ; LXVIII, 8 [LXVII, 15] ; and Bund. XXI).

² After their kinds (Bund. XXVII).

³ Cf. Yasna I, 1.

commander is the same, namely, the Maker, Ahura Mazda ;

84. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garō-nmāna, and whose ways¹ are shining as they go down towards the libations².

XXIV.

85. We worship the good, strong, beneficent Fravashis: that of the most rejoicing³ fire, the beneficent and assembly-making⁴; and that of the holy, strong Sraosha⁵, who is the incarnate Word, a mighty-speared and lordly god; and that of Nairyō-sangha⁶.

86. And that of Rashnu Razista⁷;

That of Mithra⁸, the lord of wide pastures;

That of the Māthra-Spenta⁹;

That of the sky;

That of the waters;

That of the earth;

That of the plants;

That of the Bull¹⁰;

That of the living man¹¹;

That of the holy creation¹².

87. We worship the Fravashi of Gaya Maretan¹³,

¹ The Vedic devayāna.

² Cf. Yt. XIX, 15, 17.

³ Urvāzista. As a proper name Urvāzista is the name of the fire in plants (Yasna XVII, 11 [65], and Bund. XVII, 1).

⁴ At the hearth and the altar.

⁵ See Yt. XL.

⁶ See Vend. XXII, 7.

⁷ See Yt. XII.

⁸ See Yt. X.

⁹ The Holy Word.

¹⁰ See Sīrōzah I, 12.

¹¹ Of mankind; possibly, of Gaya (Maretan).

¹² Doubtful.

¹³ The first man. On the myths of Gaya Maretan, see Ormazd et Ahriman, §§ 129-135.

who first listened unto the thought and teaching of Ahura Mazda ; of whom Ahura formed the race of the Aryan nations, the seed of the Aryan nations.

We worship the piety and the Fravashi of the holy Zarathustra ;

88. Who first thought what is good, who first spoke what is good, who first did what is good ; who was the first Priest, the first Warrior, the first Plougher of the ground¹ ; who first knew and first taught ; who first possessed² and first took possession of the Bull³, of Holiness⁴, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle ;

89. Who was the first Priest, the first Warrior, the first Plougher of the ground ; who first took the turning of the wheel⁵ from the hands of the Daêva and of the cold-hearted man ; who first in the material world pronounced the praise of Asha⁶, thus bringing the Daêvas to naught, and confessed himself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura.

90. Who first in the material world said the word that destroys the Daêvas, the law of Ahura ; who first in the material world proclaimed the word that destroys the Daêvas, the law of Ahura ; who

¹ As having established those three classes. His three earthly sons, *Isa/vâstra*, *Urvata/nara*, and *Hvare-kithra* (§ 98), were the chiefs of the three classes. Cf. Vend. Introd. III, 15, note 3.

² Doubtful.

³ Cf. Yasna XXIX, 8.

⁴ The divine Order, Asha.

⁵ The wheel of sovereignty (?); cf. Yt. X, 67 ; this expression smacks of Buddhism.

⁶ Who first pronounced the Ashem Vohû ; cf. Yt. XXI.

first in the material world declared all the creation of the Daêvas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst the nations;

91. In whom was heard the whole Māthra, the word of holiness; who was the lord and master of the world¹, the praiser of the most great, most good and most fair Asha²; who had a revelation of the Law, that most excellent of all beings;

92. For whom the Amesha-Spentas longed, in one accord with the sun, in the fulness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings;

93. In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail³!

94. 'Hail to us! for he is born, the Áthravan, Spitama Zarathustra. Zarathustra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshippers of Mazda come and spread through all the seven Karshvares of the earth.

95. 'There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apām-Napát⁴ increase all the excellences of our countries, and allay their troubles.'

¹ Material lord and spiritual master.

² The reciter of the Ashem Vohû.

³ Cf. Vend. XIX, 46 [143].

⁴ See Strôzah I, 9, note.

We worship the piety and Fravashi of Maidhyô-maungha, the son of Arâsti¹, who first listened unto the word and teaching of Zarathustra.

XXV.

96. We worship the Fravashi of the holy Asmô-hvanvant²;

We worship the Fravashi of the holy Asan-hvanvant.

We worship the Fravashi of the holy Gavayan.

We worship the Fravashi of the holy Parshat-gaus³, the son of Frâta;

We worship the Fravashi of the holy Vohvasti, the son of Snaoya;

We worship the Fravashi of the holy Isvat, the son of Varâza.

97. We worship the Fravashi of the holy Saêna, the son of Ahûm-stut⁴, who first appeared upon this earth with a hundred pupils⁵.

We worship the Fravashi of the holy Fradhi-daya.

We worship the Fravashi of the holy Usmânara, the son of Paêshata.

¹ Maidhyô-maungha was the cousin and first disciple of Zarathustra; Zarathustra's father, Pourushaspa, and Ârâsti were brothers (Bund. XXXII, 3); cf. Yasna LI [L], 19.

² Cf. p. 33, note 2; Yt. XXII, 37.

³ Another Parsat-gaus is mentioned § 126.

⁴ Possibly, 'the holy falcon, praiser of the lord;' thus the Law was brought to the Var of Yima by the bird Karsipta (Vend. II, 42), who recites the Avesta in the language of birds (Bund. XIX, 16): the Saêna-bird (Sîmurgh) became in later literature a mythical incarnation of Supreme wisdom (see the Mantik uttair and Dabistân I, 55).

⁵ Who was the first regular teacher, the first aêthrapaiti.

We worship the Fravashi of the holy Vohuraokah, the son of Frânya;

We worship the Fravashi of the holy Ashôraokah, the son of Frânya;

We worship the Fravashi of the holy Varesmôraokah, the son of Frânya.

98. We worship the Fravashi of the holy Isatvâstra, the son of Zarathustra;

We worship the Fravashi of the holy Urvatâna, the son of Zarathustra;

We worship the Fravashi of the holy Hvareñthra, the son of Zarathustra¹.

We worship the Fravashi of the holy Daêvôsbis, the son of Takhma.

We worship the Fravashi of the holy Thrimithwant, the son of Spitâma².

We worship the Fravashi of the holy Daungha, the son of Zairita.

99. We worship the Fravashi of the holy king Vistâspa³; the gallant one, who was the incarnate

¹ 'By Zarâtûst were begotten three sons and three daughters; one son was Isadvâstar, one Aûrvatađ-nar, and one Khûrshêđ-kîhar; as Isadvâstar was chief of the priests he became the Môbad of Môbads, and passed away in the hundredth year of the religion; Aûrvatađ-nar was an agriculturist, and the chief of the enclosure formed by Yim, which is below the earth (see Vend. II, 43 [141]); Khûrshêđ-kîhar was a warrior, commander of the army of Pêshyôtânû, son of Vistâsp (see Yt. XXIV, 4), and dwells in Kangdes; and of the three daughters the name of one was Frên, of one Srît, and of one Pôrukîst (see Yt. XIII, 139). Aûrvatađ-nar and Khûrshêđ-kîhar were from a serving (kakar) wife, the rest were from a privileged (pâđakhshah) wife' (Bund. XXXII, 5-6; tr. West).

² According to Anquetil, 'the threefold seed of Spitama Zarathustra;' cf. above, § 62.

³ The king of Bactra, the champion of Zoroastrism; cf. Yt. V, 98, 108.

Word, the mighty-speared, and lordly one; who, driving the Drug¹ before him, sought wide room for the holy religion; who, driving the Drug¹ before him, made wide room for the holy religion, who made himself the arm and support of this law of Ahura, of this law of Zarathustra.

100. Who took her², standing bound³, from the hands of the Hunus⁴, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures⁴.

101. We worship the Fravashi of the holy Zairivairi⁵;

We worship the Fravashi of the holy Yukhtavairi;

We worship the Fravashi of the holy Sriraokhsan;

We worship the Fravashi of the holy Keresaokhsan;

We worship the Fravashi of the holy Vanâra;

We worship the Fravashi of the holy Varâza;

We worship the Fravashi of the holy Bûgisravadh⁶;

¹ Druga *paurvanâka*, possibly, 'with the spear pushed forwards' (reading *drukâ*).

² Daêna, the religion.

³ Cf. Yt. II, 15.

⁴ A generic name of the people called elsewhere Varedhakas (Yt. IX, 31; XVII, 51) or *Hvyaonas* (ibid. and XIX, 87). The Hunus have been compared with the Hunni; but it is not certain that this is a proper name; it may be a disparaging denomination, meaning the brood (*hunu*=Sansk. *sînu*; cf. Yt. X, 113).

⁵ Zarîr, the brother of Vîstâspa and son of Aurvat-aspa (see Yt. V, 112). The ten following seem to be the names of the other sons of Aurvat-aspa (Bund. XXXI, 29).

⁶ Possibly the same with Pât-Khosrav, a brother to Vîstâspa in the *Yâdkâr-î Zarîrân*, as Mr. West informs me.

We worship the Fravashi of the holy Berezyarsti ;

We worship the Fravashi of the holy Tīzvarsti ;

We worship the Fravashi of the holy Perethuarsti ;

We worship the Fravashi of the holy Vīzvarsti.

102. We worship the Fravashi of the holy Naptya ;

We worship the Fravashi of the holy Vazâspa ;

We worship the Fravashi of the holy Habâspa.

We worship the Fravashi of the holy Vistauru¹, the son of Naotara.

We worship the Fravashi of the holy Fras-hâm-vareta² ;

We worship the Fravashi of the holy Frashô-kareta.

We worship the Fravashi of the holy Âtarevanu ;

We worship the Fravashi of the holy Âtarepâta ;

We worship the Fravashi of the holy Âtaredâta ;

We worship the Fravashi of the holy Âtarežithra ;

¹ Gustahm, the son of Nodar ; see Yt. V, 76. Strangely enough, Tusa is not mentioned here, unless he is the same with one of the preceding names : possibly the words 'the son of Naotara' (Naotairyâna) refer to all the four.

² Possibly Frashîdvard فرشیدورد (misspelt from a Pahlavi form Frasânvard 𐭥𐭥𐭥𐭥𐭥𐭥 (?); the Yâdkâr-i Zarfrân, as Mr. West informs me, has 𐭥𐭥𐭥𐭥𐭥𐭥 and 𐭥𐭥𐭥𐭥𐭥𐭥). Frashîdvard was a son of Gustâsp : he was killed by one of Argâsp's heroes and avenged by his brother Isfendyâr (Speštô-dâta). The following names would belong to his brothers : most of them contain the word Âtar, in honour of the newly-adopted worship of fire.

We worship the Fravashi of the holy *Ātarehvarenah* ;

We worship the Fravashi of the holy *Ātarsavah* ;

We worship the Fravashi of the holy *Ātarezantū* ;

We worship the Fravashi of the holy *Ātaredanghu*.

103. We worship the Fravashi of the holy *Huskyaothna* ;

We worship the Fravashi of the holy *Piskyaothna* ;

We worship the Fravashi of the holy and gallant *Spentô-dâta* ¹.

We worship the Fravashi of the holy *Bastavairi* ² ;

We worship the Fravashi of the holy *Kavârazem* ³.

We worship the Fravashi of the holy *Frashaostra* ⁴, the son of *Hvôva* ;

We worship the Fravashi of the holy *Gâmâspa* ⁵, the son of *Hvôva* ;

¹ *Isfendyâr*, the heroic son of *Gûstâsp*, killed by *Rustem*.

² In the *Yâdkâr-î Zarîrân*, according to Mr. West, *Bastvar*, the son of *Zairivairi*, whose death he avenges on his murderer *Vîdrafis*. This makes *Bastavairi* identical with the *Nastûr* نستور of *Firdausi* (read *Bastûr* بستور).

³ *Kavârazem* is the *Gurezm* of later tradition (گوزم), 'the jealous brother of *Isfendyâr*, whom he slandered to his father and caused to be thrown into prison' (*Burhân qâti'h*). *Firdausi* (IV, 432) has only that he was a relation to *Gûstâsp*: شنیدم که گشتاسپ را خوبش بود. See *Études Iraniennes*, II, 230.

⁴ Who gave his daughter, *Hvôvi*, in marriage to *Zarathustra* (*Yasna* L [XLIX], 4, 17).

⁵ See *Yt. V*, 68.

We worship the Fravashi of the holy Avâraostri¹.

104. We worship the Fravashi of the holy Huskyaothna, the son of Frashaostra ;

We worship the Fravashi of the holy *Hvâdaëna*, the son of Frashaostra.

We worship the Fravashi of the holy Hanghaurvæungh, the son of *Gâmâspa*² ;

We worship the Fravashi of the holy Vareshna, the son of Hanghaurvæungh.

We worship the Fravashi of the holy Vohunemah, the son of Avâraostri,

To withstand evil dreams, to withstand evil visions, to withstand evil³, to withstand the evil Pairikas.

105. We worship the Fravashi of the holy Mâthravâka, the son of *Sîmaëzi*, the Aêthrapati, the Hamidhpati⁴, who was able to smite down most of the evil, unfaithful Ashemaoghas, that shout the hymns⁵, and acknowledge no lord and no master⁶, the dreadful ones whose Fravashis are to be broken⁷; to withstand the evil done by the faithful⁸.

¹ Another brother to Frashaostra (?).

² The son of *Gâmâsp* in the *Shâh Nâmah* is called *Girâm* and *Garâmik-kard* in the *Yâdkâr-f Zarîrân*.

³ ? Aoiwra.

⁴ Aêthrapati, in Parsi hêrbad, a priest, whose special function is to teach; his pupils were called aêthrya. Aêthrapati meant literally 'the master of the hearth' (cf. hêrkodah, fire-temple). Hamidhpati is literally 'the master of the sacrificial log.'

⁵ Doubtful.

⁶ No temporal lord (ahu) and no spiritual master (ratu).

⁷ Doubtful (avastasta-fravashinâm).

⁸ The evil done by Zoroastrians. This Mâthravâka ('Proclaimer

106. We worship the Fravashi of the holy Ashastu, the son of Maidhyô-maungha¹.

We worship the Fravashi of the holy Avarethrabah, the son of Râstare-vaghand.

We worship the Fravashi of the holy Bûgra, the son of Dâzgarâspa.

We worship the Fravashi of the holy Zbaurvant ;

We worship the Fravashi of the holy and gallant Karesna², the son of Zbaurvant ; who was the incarnate Word, mighty-speared and lordly ;

107. In whose house did walk the good, beautiful, shining Ashi Vanguhi, in the shape of a maid fair of body, most strong, tall-formed, high-up girded, pure, nobly born of a glorious seed³ ; who, rushing to the battle, knew how to make room for himself with his own arms ; who, rushing to the battle, knew how to fight the foe with his own arms⁴.

108. We worship the Fravashi of the holy Vitrâspa, the son of Karesna ;

We worship the Fravashi of the holy Âzâta, the son of Karesna :

We worship the Fravashi of the holy Frâyaodha, the son of Karesna.

We worship the Fravashi of the holy and good Arshya ; Arshya, the chief in assemblies, the most energetic of the worshippers of Mazda.

of the Holy Word') was apparently a great doctor and confounder of heresies.

¹ See above, § 95.

² Possibly the eponym of that great Kâren family, which played so great a part in the history of the Sassanian times, and traced its origin to the time of Gûstâsp (Noeldeke, *Geschichte der Perser zur Zeit der Sasaniden*, p. 437).

³ Cf. Yt. V, 64.

⁴ Cf. Yt. XIII, 99.

We worship the Fravashi of the holy Dārayat-ratha ;

We worship the Fravashi of the holy Frāyat-ratha ;

We worship the Fravashi of the holy Skārayat-ratha.

109. We worship the Fravashi of the holy Arsvant ;

We worship the Fravashi of the holy Vyarsvant ;

We worship the Fravashi of the holy Paityarsvant.

We worship the Fravashi of the holy Amru¹ ;

We worship the Fravashi of the holy Kāmrū¹.

We worship the Fravashi of the holy Drātha ;

We worship the Fravashi of the holy Paiti-drātha ;

We worship the Fravashi of the holy Paiti-vangha.

We worship the Fravashi of the holy Frashāvakhsha.

We worship the Fravashi of the holy Nemōvanghu, the son of Vaēdhayangha.

110. We worship the Fravashi of the holy Vīsadha.

We worship the Fravashi of the holy Ashāvanghu, the son of Bivāṇdangha² ;

We worship the Fravashi of the holy Garōdanghu, the son of Pairistira² ;

¹ Amru and Kāmrū are apparently the two mythical birds mentioned above under the names of Sīn-amru (the Amru-falcon) and Kāmroś (p. 173, note 1).

² Mr. West compares Ashāvanghu, the son of Bivāṇdangha, and Garōdanghu, the son of Pairistira, with the two high-priests of the Karshvares of Arezahi and Savahi, whose names are, in the

We worship the Fravashi of the holy Nere-myazdana, the son of Áthwyôza.

We worship the Fravashi of the holy Berezisnu, the son of Ara;

We worship the Fravashi of the holy Kasupatu, the son of Ara.

We worship the Fravashi of the holy Frya.

We worship the Fravashi of the holy ASTVAṬ-ERETA¹.

XXVI.

111. We worship the Fravashi of the holy Gaopivanghu.

We worship the Fravashi of the holy and gallant Hām-baretar vanghvām².

We worship the Fravashi of the holy Staotar-Vahistahê-Ashyêhê³.

We worship the Fravashi of the holy Pourudhâkhsti, the son of Khstâvaênya;

We worship the Fravashi of the holy Khshoiwrâspa, the son of Khstâvaênya.

112. We worship the Fravashi of the holy Ayôasti, the son of Pourudhâkhsti⁴;

We worship the Fravashi of the holy Vohv-asti, the son of Pourudhâkhsti;

Bundahis, Ashâshagahad-ê *Hvandkân* and Hoazarôdathri-ê Parêstyarô (Bund. XXIX, 1, notes 4 and 5).

¹ Saoshyant; cf. §§ 117, 128.

² Possibly, 'the holy Hām-baretar vanghvām, the son of Takhma.' His name means, 'the gatherer of good things.'

³ This name means, 'the praiser of excellent holiness' (the reciter of the Ashem Vohû).

⁴ See preceding paragraph.

We worship the Fravashi of the holy Gaya-dhâsti, the son of Pouru-dhâkhsti;

We worship the Fravashi of the holy Asha-vazdah, the son of Pouru-dhâkhsti¹;

We worship the Fravashi of the holy Urûdhu, the son of Pouru-dhâkhsti.

We worship the Fravashi of the holy Khshathrô-kinah, the son of Khshvôiwraspa².

113. We worship the Fravashi of the holy Ashâhura, the son of Gîsti.

We worship the Fravashi of the holy Frâyazanta;

We worship the Fravashi of the holy Frênah, the son of Frâyazanta;

We worship the Fravashi of the holy Garôvanghu, the son of Frâyazanta.

We worship the Fravashis of the holy Asha-vazdah and Thrîta, the sons of Sâyuzdri³.

We worship the Fravashi of the holy Vohuraokah, the son of Varakasa.

We worship the Fravashi of the holy Aregan-ghant, the Turanian⁴.

We worship the Fravashi of the holy Usinemah.

114. We worship the Fravashi of the holy Yukhtâspa.

We worship the Fravashi of the holy Asha-skyaothna, the son of Gayadhâsti⁵.

¹ One of the seven immortals, rulers in *Hvaniratha*; cf. Yt. V, 72, text and notes, and Yt. XIII, 120, 124.

² See preceding paragraph.

³ See Yt. V, 72. The text has 'the Fravashi;' cf. Yt. V, 116, note, and Yt. XIII, 115.

⁴ Cf. Yt. XIII, 143. Possibly, the son of Tûra.

⁵ Cf. § 112.

We worship the Fravashi of the holy Vohu-nemah, the son of Katu ;

We worship the Fravashi of the holy Vohu-vazdah, the son of Katu.

We worship the Fravashi of the holy Asha-saredha, the son of Asha-sairyãê ;

We worship the Fravashi of the holy Asha-saredha, the son of Zairyãê.

We worship the Fravashi of the holy Kâkshshni.

We worship the Fravashi of the holy Syâvâspi.

We worship the Fravashi of the holy Pourusti, the son of Kavi.

115. We worship the Fravashi of the holy Varesmapa, the son of Ganara.

We worship the Fravashi of the holy Nanârâsti, the son of Paêshatah ;

We worship the Fravashi of the holy Zarazdâti, the son of Paêshatah.

We worship the Fravashi of the holy Gaêvani, the son of Vohu-nemah¹.

We worship the Fravashis of the holy Arezva and Srûta-spâdha.

We worship the Fravashis² of the holy Zrayah and Spentô-khratu.

We worship the Fravashi of the holy Varsni, the son of Vâgereza.

We worship the Fravashi of the holy Frâtya, the son of Taurvâti.

We worship the Fravashi of the holy Vahmaê-dâta, the son of Mâthravâka³.

¹ There are two men of this name ; one is the son of Katu (§ 114), the other is the son of Avâraostri (§ 104).

² The text has 'the Fravashi ;' cf. preceding page, note 3.

³ See § 105.

We worship the Fravashi of the holy Ustra, the son of Sadhanah.

116. We worship the Fravashi of the holy Danghu-srûta;

We worship the Fravashi of the holy Danghu-frâdhah.

We worship the Fravashi of the holy Aspô-padhô-makhsti;

We worship the Fravashi of the holy Payanghrô-makhsti.

We worship the Fravashi of the holy Ustâzanta.

We worship the Fravashi of the holy Asha-savah;

We worship the Fravashi of the holy Ashô-urvatha.

We worship the Fravashi of the holy Haomô-hvarenah.

117. We worship the Fravashi of the holy Frava.

We worship the Fravashi of the holy Usnâka.

We worship the Fravashi of the holy *Hvanvant*.

We worship the Fravashi of the holy Daêndô-vazah.

We worship the Fravashi of the holy Aregaona.

We worship the Fravashi of the holy Aiwi-hvarenah.

We worship the Fravashi of the holy Huyazata.

We worship the Fravashi of the holy Hare-dhaspa.

We worship the Fravashi of the holy Pâzinah.

We worship the Fravashi of the holy *Hvâkhshathra*.

We worship the Fravashi of the holy Ashô-paoirya.

We worship the Fravashi of the holy *ASTVAT-ERETA* ¹.

XXVII.

118. We worship the Fravashi of the holy *Hugzu*.

We worship the Fravashi of the holy *Anghuyu*.

We worship the Fravashi of the holy *Gâuri*;

We worship the Fravashi of the holy *Yûsta*, the son of *Gâuri*.

We worship the Fravashi of the holy *Mâzdrâ-vanghu*;

We worship the Fravashi of the holy *Srîrâ-vanghu*.

We worship the Fravashi of the holy *Âyûta*.

We worship the Fravashi of the holy *Sûrô-yazata*.

119. We worship the Fravashi of the holy *Eredhwa*.

We worship the Fravashi of the holy *Kavi*.

We worship the Fravashi of the holy *Ukhshan*, the son of the great *Vîdi-sravah*, known afar ².

We worship the Fravashi of the holy *Vanghu-dhâta*, the son of *Hvadhâta*;

We worship the Fravashi of the holy *Uzya*, the son of *Vanghu-dhâta*;

We worship the Fravashi of the holy *Frya*.

120. We worship the Fravashi of the holy one whose name is *Ashem-yênhê-raokau*;

We worship the Fravashi of the holy one whose name is *Ashem-yênhê-vereza*;

¹ *Saoshyant*; cf. §§ 110, 128.

² Perhaps, *Ukhshan*, the conqueror of glory, known afar, son of *Berezzant*.

We worship the Fravashi of the holy one whose name is Ashem-yahmâi-ustâ ¹.

We worship the Fravashi of the holy Yôista ², of the Fryâna house.

We worship the Fravashi of the holy Usmânara, the son of Paêshatah Paitisrîra ³, to withstand the evil done by one's kindred ⁴.

121. We worship the Fravashi of the holy Spiti ⁵, the son of Uspâsnu ;

We worship the Fravashi of the holy Erezrâspa, the son of Uspâsnu ⁶.

We worship the Fravashi of the holy Usadhan, the son of Mazdayasna.

We worship the Fravashi of the holy Frâdat-vanghu, the son of Stivant.

We worship the Fravashi of the holy Raokas-kaêshman ⁷ ;

We worship the Fravashi of the holy Hvare-kaêshman ⁷.

We worship the Fravashi of the holy Frasrûtâra ;

We worship the Fravashi of the holy Vîsrûtâra.

We worship the Fravashi of the holy Baremna.

¹ One of the immortals, rulers in *Hvaniratha* : he is said to belong to the Fryâna family (*Dâdistân* XC, 3) ; he resides in the district of the river Nâfvâtâk (*Bund.* XXIX, 5).

² See *Yt.* V, 81.

³ Paitisrîra is perhaps an epithet (most beautiful ?), added to distinguish Paêshatah from the hero mentioned in § 115.

⁴ An allusion to some legend of domestic feud of which Paêshatah was the hero.

⁵ The high-priest of the Fradadhafshu Karshvare (*Spîtoîd-i Aûspôsînân* ; *Bund.* XXIX, 1 ; tr. West, note 6).

⁶ The high-priest of the Vîdadhafshu Karshvare (*Aîrîs-râsp Aûspôsînân* ; see *ibid.*, note 7).

⁷ Cf. § 128.

We worship the Fravashi of the holy Vîsrûta.

122. We worship the Fravashi of the holy *Hvaspa*¹;

We worship the Fravashi of the holy *Kathwaraspa*².

We worship the Fravashi of the holy *Dawrâmaêshi*.

We worship the Fravashi of the holy *Fraorastro*, the son of *Kaosha*.

We worship the Fravashi of the holy *Frînâspa*, the son of *Kaêva*.

We worship the Fravashi of the holy *Frâdatnara*, the son of *Gravâratu*.

We worship the Fravashi of the holy *Vohuustra*, the son of *Ākhnangha*.

We worship the Fravashi of the holy *Vtvareshvant*, the son of *Ainyu*.

123. We worship the Fravashi of the holy *Frârâzi*, the son of *Tûra*³.

We worship the Fravashi of the holy *Stipi*, the son of *Ravant*.

We worship the Fravashi of the holy *Parshanta*, the son of *Gandarewa*.

We worship the Fravashi of the holy *Avahya*, the son of *Spenta*.

We worship the Fravashi of the holy *Aêta*, the son of *Mâyû*;

¹ Probably the same with *Huvâsp*, the high-priest in the *Vourubaresti Karshvare* (Bund. XXIX, 1; tr. West, note 8).

² Possibly the same with the high-priest in the *Vourugaresti karshvare*, *Kakhravâk* (ibid., note 9). *Kakhravâk* is the generic name of the bird *Karshipta* (Pahl. Comm. ad II, 42 [139]); it must stand here by mistake for *Kahârâsp*.

³ Or, 'the Turanian;' cf. § 113.

We worship the Fravashi of the holy Yaëtus-gau, the son of Vyâtana.

We worship the Fravashi of the holy Garsta, the son of Kavi.

124. We worship the Fravashi of the holy Pouru-bangha, the son of Zaosha.

We worship the Fravashi of the holy Vohu-dâta, the son of Kâta.

We worship the Fravashi of the holy Baungha, the son of Saungha.

We worship the Fravashis¹ of the holy Hvareza and Ankasa.

We worship the Fravashi of the holy Aravaostra, the son of Erezvat-danghu.

We worship the Fravashi of the holy Frâêithra, the son of Berezvant.

We worship the Fravashi of the holy Vohu-peresa, the son of Ainyu.

125. We worship the Fravashi of the holy Parô-dasma, the son of Dâstâghni, a Mîza man of the Mîza land.

We worship the Fravashis of the holy Fratira and Baêshatastira.

We worship the Fravashi of the holy and pure Avare-gau, the son of Aoighimatastira.

We worship the Fravashi of the holy Gaoman, the son of Zavan, a Raozdyia man of the Raozdyia land.

We worship the Fravashi of the holy Thrit, the son of Aêvo-saredha-fyaêsta, a Tanya man of the Tanya land.

¹ The text has 'the Fravashi;' cf. §§ 113, 127.

126. We worship the Fravashi of the holy Tirō-nakathwa, of the Uspaēsta-Saēna house¹.

We worship the Fravashi of the holy Utayuti Viž-kavi, the son of Zighri, of the Saēna house¹;

We worship the Fravashi of the holy Frôhakaфра, the son of Merezishmya, of the Saēna house¹.

We worship the Fravashi of the holy Varesmô-raokah, the son of Perethu-afzem.

127. We worship the Fravashis² of the holy Asha-nemah and Vidat-gau, of this country.

We worship the Fravashis² of the holy Par-shat-gau and Dâzgara-gau, of the Apakhshîra country.

We worship the Fravashi of the holy Hufra-vâkhs, of the Kahrkana house¹.

We worship the Fravashi of the holy Akayadha, of the Pîdha house¹.

We worship the Fravashi of the holy Gâmâspa, the younger³.

We worship the Fravashi of the holy Maidhyô-maungha, the younger⁴.

We worship the Fravashi of the holy Urvatat-nara, the younger⁵.

128. We worship the Fravashi of the holy Raokas-kaêsman;

We worship the Fravashi of the holy Hvare-kaêsman;

We worship the Fravashi of the holy Frâdat-hvarenah;

¹ See Études Iraniennes, II, 142.

² The text has 'the Fravashi;' cf. § 113.

³ Different from Gâmâspa, the son of Hvôva (§ 103).

⁴ Different from Maidhyô-maungha, the son of Ârâsti (§ 95).

⁵ Different from Urvatat-nara, the son of Zarathustra (§ 98).

We worship the Fravashi of the holy Varedat-hvarenah ;

We worship the Fravashi of the holy Vouru-nemah ;

We worship the Fravashi of the holy Vouru-savah ¹;

We worship the Fravashi of the holy Ukhshyat-ereta ²;

We worship the Fravashi of the holy Ukhshyat-nemah ³;

We worship the Fravashi of the holy ASTVA7-ERETA ⁴;

XXVIII.

129. Whose name will be the victorious SAOSHYANT and whose name will be Astvat-ereta. He will be SAOSHYANT (the Beneficent One), because he will benefit the whole bodily world; he will be ASTVA7-ERETA (he who makes the bodily creatures

¹ The six foremost helpers of Saoshyant, each in one of the six Karshvares: 'It is said that in the fifty-seven years, which are the period of the raising of the dead, Rōshanō-kashm in Arzâh, Khūr-kashm in Savâh, Frâdad-gadman (Frâdat-hvarenō, Increaser of Glory) in Fradadâfsh, Vâredad-gadman (Varedat-hvarenō, Multiplier of Glory) in Vidadâfsh, Kâmak-vakhshirn (Vouru-nemō, Prayer-loving) in Vôrûbarst, and Kâmak-sûd (Vouru-savō, Weal-loving) in Vôrûgarst, while Sôshâns in the illustrious and pure Khvaniras is connected with them, are immortal. The completely good sense, perfect hearing, and full glory of those seven producers of the renovation are so miraculous that they converse from region unto region, every one together with the six others' (Dâdistân XXXVI, 5-6; tr. West).

² The first brother and forerunner to Saoshyant, the Oshedar mâh of later tradition (see above, p. 196, note 2; cf. § 141, note).

³ The second brother and forerunner to Saoshyant, the Oshedar bâmî of later tradition (ibid.; cf. § 142, note).

⁴ Saoshyant; cf. following paragraph and §§ 110, 117.

rise up), because as a bodily creature and as a living creature he will stand against the destruction of the bodily creatures, to withstand the Drug of the two-footed brood, to withstand the evil done by the faithful¹.

XXIX.

130. We worship the Fravashi of the holy Yima², the son of Vtvanhant; the valiant Yima, who had flocks at his wish³; to stand against the oppression caused by the Daêvas, against the drought that destroys pastures, and against death that creeps unseen⁴.

131. We worship the Fravashi of the holy Thraêtaona, of the Âthwya house⁵; to stand against itch, hot fever, humours, cold fever, and incontinency⁶, to stand against the evil done by the Serpent⁷.

We worship the Fravashi of the holy Aoshnara, the son of Pouru-gîra⁸.

We worship the Fravashi of the holy Uzava, the son of Tûmâspa⁹.

¹ He will suppress both the destructive power of the men of the Drug (idolaters and the like) and the errors of Mazdayasians (?).

² See above, p. 25, note 4.

³ Vouru-vâthwa; cf. *Études Iraniennes*, II, 182.

⁴ As he made waters and trees undrying, cattle and men undying.

⁵ See above, p. 61, note 1.

⁶ As the inventor of medicine; see *Vend.* XX, *Introd.*

⁷ Disease, being a poison, comes from the Serpent; see *ibid.*

⁸ Or 'Aoshnara, full of wisdom;' cf. *Yt.* XXIII, 2, and *West, Pahlavi Texts*, II, 171, note 3.

⁹ Called in the *Shâh Nâmah* Zab, son of Tahmâsp, who appears to have been a son of Nodar (*Bund.* XXXI, 23).

We worship the Fravashi of the holy Aghraë-ratha, the demi-man¹.

We worship the Fravashi of the holy Manus-ëithra, the son of Airyu².

132. We worship the Fravashi of the holy king Kavâta³;

We worship the Fravashi of the holy king Aipivanghu⁴;

We worship the Fravashi of the holy king Usadhan⁵;

We worship the Fravashi of the holy king Arshan⁵;

We worship the Fravashi of the holy king Pisanah⁶;

We worship the Fravashi of the holy king Byârshan⁶;

We worship the Fravashi of the holy king Syâvarshan⁶;

We worship the Fravashi of the holy king Husravah⁶;

133. For the well-shaped Strength⁷, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of

¹ See above, p. 114, note 7 (Yt. IX, 18).

² Airyu, the youngest of the three sons of Thraëtaona (see p. 61, note 1), was killed by his brothers and avenged by his son Manus-ëithra, who succeeded Thraëtaona.

³ Kavâta, Kai Qobâd in the Shâh Nâmah, an adoptive son to Uzava, according to Bund. XXXI, 24.

⁴ Kaf-Apîveh in the Bundahis; he was the son of Kai Qobâd.

⁵ Usadhan, Arshan, Pisanah, and Byârshan were the four sons of Aipivanghu; they are called in Firdausi Kai Kaus, Kai Arish, Kai Pashîn, and Kai Armîn. Kai Kaus alone came to the throne.

⁶ Syâvakhsh and Khosrav; see above, p. 64, note 1.

⁷ To become possessed of Strength, Victory, &c., as Husravah did.

the law, for the unconquerable power of the law; for the extermination of the enemies at one stroke;

134. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety;

135. For a dominion full of splendour, for a long, long life, and for all boons and remedies; to withstand the Yâtus and Pairikas, the oppressors, the blind, and the deaf; to withstand the evil done by oppressors¹.

136. We worship the Fravashi of the holy Keresâspa², the Sâma³, the club-bearer with plaited hair; to withstand the dreadful arm and the hordes with the wide battle array, with the many spears, with the straight spears, with the spears uplifted, bearing the spears of havoc; to withstand the dreadful brigand who works destruction⁴, the man-slayer who has no mercy; to withstand the evil done by the brigand.

137. We worship the Fravashi of the holy Âkhrûra⁵, the son of Husravah;

To withstand the wicked one that deceives his friend and the niggard that causes the destruction of the world⁶.

¹ Like Frangrasyan; cf. p. 64, note 1.

² See Yt. V, 37; XV, 27; XIX, 38.

³ Belonging to the Sâma family (Yasna IX, 10).

⁴ Like the nine highwaymen killed by Keresâspa, Yt. XIX, 41.

⁵ Not mentioned in the Shâh Nâmah; Khosrav was succeeded by a distant relation, Lôhrasp.

⁶ An allusion to the lost legend of Âkhrûra; see, however, West, Pahlavi Texts, II, 375.

We worship the Fravashi of the holy and gallant Haoshyangha ;

To withstand the Mâzainya Daêvas and the Varenya fiends ; to withstand the evil done by the Daêvas ¹.

138. We worship the Fravashi of the holy Fradhâkhti, the son of the jar ²,

To withstand Aêshma, the fiend of the wounding spear, and the Daêvas that grow through Aêshma ; to withstand the evil done by Aêshma.

XXX.

139. We worship the Fravashi of the holy Hvôvi ³.

We worship the Fravashi of the holy Frëni ;

We worship the Fravashi of the holy Thriti ;

We worship the Fravashi of the holy Pourukista ⁴.

We worship the Fravashi of the holy Hutaosa ⁵ ;

We worship the Fravashi of the holy Huma ⁶.

We worship the Fravashi of the holy Zairiki.

¹ See Yt. V, 21-23.

² Khumbya, one of the immortals in *Hvaniratha* ; he resides in the Pêryânsaf plain : ' he is *Hvembya* for this reason, because they brought him up in a *hvemb* (jar) for fear of *Khashm*' (Bund. XXIX, 5). He answers pretty well to the Agastya and Vasishtha of the Vedic legend (see Ormazd et Ahriman, § 177).

³ One of the three wives of Zarathustra, the daughter of Frashastra ; she is the supposed mother of Saoshyant and his brothers (see p. 195, note 2).

⁴ The three daughters of Zarathustra and sisters to *Isadvâstar* (see p. 204, note 1).

⁵ *Vîstâspa*'s wife ; see Yt. IX, 26, and XVII, 46.

⁶ *Vîstâspa*'s daughter, *Humâi*, in the *Shâh Nâmah*.

We worship the Fravashi of the holy *Vīspa-taurvashi*.

We worship the Fravashi of the holy *Ustavaiti*.

We worship the Fravashi of the holy *Tusnā-maiti*.

140. We worship the Fravashi of the holy *Frēni*, the wife of *Usenemah*¹;

We worship the Fravashi of the holy *Frēni*, the wife of the son of *Frāyazanta*²;

We worship the Fravashi of the holy *Frēni*, the wife of the son of *Khshōiwrāspa*³;

We worship the Fravashi of the holy *Frēni*, the wife of *Gayadhāsti*⁴.

We worship the Fravashi of the holy *Asabani*, the wife of *Pourudhākhsti*⁵.

We worship the Fravashi of the holy *Ukhsh-yeinti*, the wife of *Staotar-Vahistahē-Ashyéhē*⁶.

141. We worship the Fravashi of the holy maid *Vadhūt*.

We worship the Fravashi of the holy maid *Gaghrūdh*.

We worship the Fravashi of the holy maid *Franghād*.

We worship the Fravashi of the holy maid *Urū-dhayant*.

We worship the Fravashi of the holy maid *Paē-sanghanu*.

We worship the Fravashi of the holy *Hvaredhi*.

We worship the Fravashi of the holy *Huēithra*.

We worship the Fravashi of the holy *Kanuka*.

¹ See § 113.

² Of *Frēnah* or *Garō-vanghu*, § 113.

³ Of *Khshathrō-āinah*, § 112.

⁴ See § 112.

⁵ See § 111.

⁶ *Ibid.*

We worship the Fravashi of the holy maid Srūtaƒ-fedhri¹.

142. We worship the Fravashi of the holy maid Vanghu-fedhri²;

We worship the Fravashi of the holy maid Eredaƒ-fedhri³, who is called Vīspa-taurvairi. She is Vīspa-taurvairi (the all-destroying) because she will bring him forth, who will destroy the malice of Daēvas and men, to withstand the evil done by the Gahi⁴.

143. We worship the Fravashis of the holy men in the Aryan countries ;

We worship the Fravashis of the holy women in the Aryan countries.

We worship the Fravashis of the holy men in the Turanian countries⁵ ;

We worship the Fravashis of the holy women in the Turanian countries.

We worship the Fravashis of the holy men in the Sairimyan countries⁶ ;

¹ Ukshyaƒ-ereta's mother (see above, § 126); the Saddar Bundahis (Études Iraniennes, II, 209) calls her Bad, from the last part of her name (fedhri for padhri, and states that, bathing in Lake Kāsava, she will become pregnant from the seed of Zarathustra, that is preserved there (see above, p. 195, note 2), and she will bring forth a son, Oshedar bāmī.

² Ukshyaƒ-nemah's mother, called Vah Bad in the Saddar ; she will conceive in the same way as Srūtaƒ-fedhri.

³ Saoshyanƒ's mother.

⁴ Cf. Vend. XIX, 5, and Introd. IV, 39-40.

⁵ Gōgōrasp (a commentator to the Avesta) says, 'There are holy men in all religions, as appears from the words tūiryānām daħvyunām [We worship the Fravashis of the holy men in the Turanian countries],' (Pahl. Comm. ad Vend. III, end; and Vend. V, 38 [122]); cf. above, §§ 113, 123.

⁶ The countries inherited by Sairima (Selm), the third son of

We worship the Fravashis of the holy women in the Sairimyan countries.

144. We worship the Fravashis of the holy men in the Sâini countries¹;

We worship the Fravashis of the holy women in the Sâini countries.

We worship the Fravashis of the holy men in the Dâhi countries²;

We worship the Fravashis of the holy women in the Dâhi countries.

We worship the Fravashis of the holy men in all countries;

We worship the Fravashis of the holy women in all countries.

145. We worship all the good, awful, beneficent Fravashis of the faithful, from Gaya Maretan down to the victorious Saoshyant³. May the Fravashis of the faithful come quickly to us! May they come to our help!

146. They protect us when in distress with manifest assistance, with the assistance of Ahura Mazda and of the holy, powerful Sraosha, and with the Mâthra-Spenta, the all-knowing, who hates the Daévas with a mighty hate, a friend of Ahura Mazda, whom Zarathustra worshipped so greatly in the material world.

147. May the good waters and the plants and

Thraëtaona, as Turan and Iran were inherited by Tûra and Airyu. Selm's heritage was Rûm, that is to say, Europa and Western Asia.

¹ China (Bund. XV, 29).

² Perhaps the Dahae (Pliny VI, 17; Aeneis VIII, 728) or Δάαι (Strabo), called Ta-hia by Chinese geographers, on the south of the Oxus.

³ From the first man to the last.

the Fravashis of the faithful abide down here! May you be rejoiced and well received in this house! Here are the Áthravans of the countries¹, thinking of good holiness. Our hands are lifted up for asking help, and for offering a sacrifice unto you, O most beneficent Fravashis!

148. We worship the Fravashis of all the holy men and holy women whose souls are worthy of sacrifice², whose Fravashis are worthy of invocation.

We worship the Fravashis of all the holy men and holy women, our sacrificing to whom makes us good in the eyes of Ahura Mazda: of all of those we have heard that Zarathustra is the first and best, as a follower of Ahura and as a performer of the law.

149. We worship the spirit, conscience, perception, soul, and Fravashi³ of men of the primitive law⁴, of the first who listened to the teaching (of Ahura), holy men and holy women, who struggled for holiness⁵; we worship the spirit, conscience, perception, soul, and Fravashi of our next-of-kin, holy men and holy women, who struggled for holiness⁵.

150. We worship the men of the primitive law who will be in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who have been in these houses, boroughs, towns, and countries;

We worship the men of the primitive law who are in these houses, boroughs, towns, and countries.

151. We worship the men of the primitive law

¹ Itinerant priests are received here.

² Doubtful.

³ Cf. p. 198, note 1.

⁴ The Paoiryô-/kaêsas; see p. 180, note 1.

⁵ For the triumph of the Zoroastrian law.

in all houses, boroughs, towns, and countries, who obtained these houses, who obtained these boroughs, who obtained these towns, who obtained these countries, who obtained holiness, who obtained the Māthra, who obtained the [blessedness of the] soul, who obtained all the perfections of goodness.

152. We worship Zarathustra, the lord and master of all the material world, the man of the primitive law; the wisest of all beings, the best-ruling of all beings, the brightest of all beings, the most glorious of all beings, the most worthy of sacrifice amongst all beings, the most worthy of prayer amongst all beings, the most worthy of propitiation amongst all beings, the most worthy of glorification amongst all beings, whom we call well-desired and worthy of sacrifice and prayer as much as any being can be, in the perfection of his holiness.

153. We worship this earth;

We worship those heavens;

We worship those good things that stand between (the earth and the heavens) and that are worthy of sacrifice and prayer and are to be worshipped by the faithful man.

154. We worship the souls of the wild beasts and of the tame¹.

We worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good.

¹ Daitika, Persian دد; Neriosengh has 'that go by herds,' pañktiārin. Aidyu; the Pahlavi translation has ayyâr, 'that are of help' (domesticated?); Neriosengh has misread it as suvâr and translated açvacârin. The expression daitika aidyu answers to the Persian دد و دام, meaning all sorts of animals (see *Études Iraniennes*, II, 150).

155. We worship the spirit, conscience, perception, soul, and Fravashi of the holy men and holy women who struggle, will struggle, or have struggled, and teach the Law, and who have struggled for holiness.

Yêñhê hâtām: All those beings to whom Ahura Mazda

Yathâ ahû vairyô: The will of the Lord is the law of holiness

156. The Fravashis of the faithful, awful and overpowering, awful and victorious; the Fravashis of the men of the primitive law; the Fravashis of the next-of-kin; may these Fravashis come satisfied into this house; may they walk satisfied through this house!

157. May they, being satisfied, bless this house with the presence of the kind Ashi Vanguhi! May they leave this house satisfied! May they carry back from here hymns and worship to the Maker, Ahura Mazda, and the Amesha-Spentas! May they not leave this house of us, the worshippers of Mazda, complaining!

158. Yathâ ahû vairyô: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of the awful, overpowering Fravashis of the faithful; of the Fravashis of the men of the primitive law; of the Fravashis of the next-of-kin.

Ashem Vohû: Holiness is the best of all good

[Give] unto that man¹ brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

¹ Who shall worship the Fravashis.

XIV. BAHRÂM YAST.

Regarding Bahrâm (Verethraghna), the Genius of Victory, see Vend. Introd. V, 8.

This Yast can be divided into four parts:—

I (§§ 1-28). An enumeration of the ten incarnations in which Verethraghna appeared to Zarathustra (as a wind, § 2; as a bull, § 7; as a horse, § 9; as a camel, § 11; as a boar, § 15; as a youth, § 17; as a raven, § 19; as a ram, § 23; as a buck, § 25; and as a man, § 27).

II (§§ 30-33). The powers given by Verethraghna to his worshipper, Zarathustra.

III (§§ 34-46). The magical powers, ascribed to the raven's feather, of striking terror into an army and dispersing it (the raven being the seventh incarnation of Verethraghna).

IV (§§ 47-64). The glorification of Verethraghna.

o. May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness

Unto Verethraghna, made by Mazda, and unto the crushing Ascendant¹;

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I.

1. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

¹ Sirôzah I, 20.

‘Who is the best-armed of the heavenly gods?’

Ahura Mazda answered: ‘It is Verethraghna, made by Ahura, O Spitama Zarathustra!’

2. Verethraghna, made by Ahura, came to him first, running in the shape of a strong, beautiful wind, made by Mazda; he bore the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

3. Then he, who is the strongest¹, said unto him²: ‘I am the strongest in strength; I am the most victorious in victory; I am the most glorious in Glory; I am the most favouring in favour; I am the best giver of welfare; I am the best-healing in health-giving.

4. ‘And I shall destroy the malice of all the malicious, the malice of Daēvas and men, of the Yātus and Pairikas, of the oppressors, the blind, and the deaf.

5. ‘For his brightness and glory, I will offer unto him a sacrifice worth being heard; namely, unto Verethraghna, made by Ahura. We worship Verethraghna, made by Ahura, with an offering of libations, according to the primitive ordinances of Ahura; with the Haoma and meat, the baresma, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words.

‘Yēnhê hâtām: All those beings of whom Ahura Mazda....’

II.

6. ‘We sacrifice unto Verethraghna, made by Ahura.’

¹ Verethraghna.

² Zarathustra.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly Gods ? '

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra !'

7. Verethraghna, made by Ahura, came to him the second time, running in the shape of a beautiful bull, with yellow ears and golden horns ; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura : thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.

Then he, who is the strongest, said unto him : ' I am the strongest in strength¹,

' And I shall destroy the malice of all malicious²'

For his brightness and glory, I will offer unto him a sacrifice worth being heard³

III.

8. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly gods ? '

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra !'

9. Verethraghna, made by Ahura, came to him the third time, running in the shape of a white, beautiful horse, with yellow ears and a golden caparison ; upon whose forehead floated the well-shapen Strength,

¹ As above, § 3. ² As above, § 4. ³ As above, § 5.

and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength.

Then he, who is the strongest, said unto him: 'I am the strongest in strength

'And I shall destroy the malice of all malicious'

For his brightness and glory, I will offer unto him a sacrifice worth being heard

IV.

10. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Who is the best-armed of the heavenly gods?'

Ahura Mazda answered: 'It is Verethraghna, made by Ahura, O Spitama Zarathustra!'

11. Verethraghna, made by Ahura, came to him the fourth time, running in the shape of a burden-bearing¹ camel, sharp-toothed², swift³; stamping forwards, long-haired, and living in the abodes of men⁴;

12. Who of all males in rut shows greatest strength and greatest fire, when he goes to his females. Of all females those are best kept whom a burden-bearing camel keeps, who has thick forelegs and large humps,⁵, quick-eyed, long-headed, bright, tall, and strong;

13. Whose piercing look goes afar⁶, even in the dark of the night; who throws white foam

¹ Doubtful (*vadharōis*).

² ? *Urvatō*; cf. § 19.

³ ? *Smarsnō*.

⁴ Doubtful (*dadāsōis*).

⁵ Tame, domesticated.

⁶ ? *Haitahē*.

along his mouth ; well-kneed, well-footed, standing with the countenance of an all-powerful master :

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda

V.

14. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly gods ? '

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra ! '

15. Verethraghna, made by Ahura, came to him the fifth time, running in the shape of a boar, opposing the foes, a sharp-toothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful, with a dripping face¹, strong, and swift to run, and rushing all around².

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda

VI.

16. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly gods ? '

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra ! '

¹ Cf. Yt. X, 70. ² Or better, rushing before. Cf. Yt. X, 127.

17. Verethraghna, made by Ahura, came to him the sixth time, running in the shape of a beautiful youth of fifteen, shining, clear-eyed, thin-heeled.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda

VII.

18. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly gods ?'

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra !'

19. Verethraghna, made by Ahura, came to him the seventh time, running in the shape of a raven that¹ below and¹ above, and that is the swiftest of all birds, the lightest of the flying creatures.

20. He alone of living things,—he or none,—overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn, that has not yet come, to come ².

21. He grazes the hidden ways ³ of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits ⁴ of the trees, listening to the voices of the birds.

¹ ? Urvatô, pishatô.

² The raven was sacred to Apollo. The priests of the sun in Persia are said to have been named ravens (Porphyrus). Cf. *Georgica* I, 45.

³ Reading vîgâtavô.

⁴ Doubtful.

Thus did Verethraghna come, bearing the good Glory made by Mazda¹, the Glory made by Mazda

VIII.

22. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly gods ?'

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra !'

23. Verethraghna, made by Ahura, came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round².

Thus did Verethraghna come, bearing the good Glory made by Mazda³, the Glory made by Mazda

IX.

24. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly gods ?'

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra !'

¹ The royal Glory is described flying in the shape of a raven, Yt. XIX, 35.

² Doubtful.

³ While Ardashîr, the founder of the Sasanian dynasty, was flying from Ardavân, a beautiful wild ram ran after him and overtook him, and Ardavân understood from this that the kingly Glory had left him and had passed over to his rival (Shâh Nâmah, Ardashîr; Kâr Nâmakî Artachshîr, tr. Noeldeke, p. 45).

25. Verethraghna, made by Ahura, came to him the ninth time, running in the shape of a beautiful, fighting buck, with sharp horns.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda

X.

26. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda : ' Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One !

' Who is the best-armed of the heavenly gods ?'

Ahura Mazda answered : ' It is Verethraghna, made by Ahura, O Spitama Zarathustra !'

27. Verethraghna, made by Ahura, came to him the tenth time, running in the shape of a man, bright and beautiful, made by Mazda : he held a sword with a golden blade, inlaid with all sorts of ornaments.

Thus did Verethraghna come, bearing the good Glory made by Mazda, the Glory made by Mazda

XI.

28. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

29. Verethraghna, made by Ahura, gave him the

fountains of manliness¹, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish², that lives beneath the waters and can measure³ a rippling of the water, not thicker than a hair, in the Rangha whose ends lie afar, whose depth is a thousand times the height of a man⁴.

For his brightness and glory, I will offer unto him a sacrifice worth being heard

XII.

30. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra offer up a sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

31. Verethraghna, made by Ahura, gave him the fountains of manliness, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, in its first half⁵ and through the rain, can perceive a horse's hair lying on the ground and knows whether it is from the head or from the tail⁶.

¹ Ezezi, Pahl. gond (Old Zand-Pahlavi Dictionary, p. 11).

² See Vendfdād XIX, 42.

³ Possibly, perceive.

⁴ Cf. Yt. XVI, 7, and Bundahis XVIII, 6: 'those fish know the scratch of a needle's point (or better hole) by which the water shall increase, or by which it is diminishing' (tr. West).

⁵ Avakhshaityāu, the night before hu-vakhsha (before the time when the light begins to grow; midnight).

⁶ Cf. Yt. XVI, 10, and Bundahis XIX, 32: 'Regarding the Arab

For his brightness and glory, I will offer unto him a sacrifice worth being heard

XIII.

32. We sacrifice unto Verethraghna, made by Ahura, who makes virility, who makes death, who makes resurrection, who possesses peace, who has a free way.

Unto him did the holy Zarathustra sacrifice, [asking] for victorious thinking, victorious speaking, victorious doing, victorious addressing, and victorious answering.

33. Verethraghna, made by Ahura, gave him the fountains of virility, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar¹, that, from as far as nine districts, can perceive a piece of flesh not thicker than the fist, giving just as much light as a needle gives, as the point of a needle gives².

For his brightness and glory, I will offer unto him a sacrifice worth being heard

XIV.

34. We sacrifice unto Verethraghna, made by Ahura.

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

horse, they say that if, in a dark night, a single hair occurs on the ground, he sees it' (tr. West).

¹ Possibly the Gypaetus, the vulture doré.

² 'Even from his highest flight, he (the vulture) sees when flesh the size of a fist is on the ground' (Bund. XIX, 31; tr. West). Cf. Horapollo (I, 11).

‘If I have a curse thrown upon me, a spell told upon me by the many men who hate me, what is the remedy for it?’

35. Ahura Mazda answered: ‘Take thou a feather of that bird with¹ feathers, the *Vârengana*, O Spitama Zarathustra! With that feather thou shalt rub thy own body², with that feather thou shalt curse back thy enemies.

36. ‘If a man holds a bone of that strong bird, or a feather of that strong bird, no one can smite or turn to flight that fortunate man. The feather of that bird of birds brings him help; it brings unto him the homage of men, it maintains in him his glory.

37. ‘Then the sovereign, the lord of countries, will no longer kill his³ hundreds, though he is a killer of men; the⁴ will not kill at one stroke; he alone smites and goes forwards.

38. ‘All tremble before him who holds the feather, they tremble therefore before me; all my enemies tremble before me and fear my strength and victorious force and the fierceness established in my body.

39. ‘He⁵ carries the chariot of the lords; he carries the chariots of the lordly ones, the chariots of the sovereigns. He carried the chariot of Kavi

¹ Peshô-parena. The *Vârengana* is the same bird as the *Vâraghna*, the raven.

² The feather of the *Vârengana* plays here the same part as the *Sîmurgh’s* feather in the *Shâh Nâmâh*. When *Rûdâbah’s* flank was opened to bring forth *Rustem*, her wound was healed by rubbing it with a *Sîmurgh’s* feather; *Rustem*, wounded to death by *Isfendyâr*, was cured in the same manner.

³ Of him who holds that feather.

⁴ ? *Vaêsaêpa*.

⁵ That bird.

Usa¹; upon his wings runs the male horse², runs the burden-bearing camel, runs the water of the river.

40. 'Him rode the gallant Thraëtaona, who smote Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses; that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle³.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard

XV.

41. 'We sacrifice to Verethraghna, made by Ahura.

'Verethraghna confounds the glory of this house with its wealth in cattle. He is like that great bird, the Saëna⁴; he is like the big clouds, full of water, that beat the mountains.

'For his brightness and glory, I will offer unto him a sacrifice worth being heard

XVI.

42. 'We sacrifice to Verethraghna, made by Ahura.'

Zarathustra asked Ahura Mazda: 'Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'Where is it that we must invoke the name of Verethraghna, made by Ahura? Where is it that

¹ Kai Kaus; when he tried to ascend to heaven on a throne carried by eagles (*Journal Asiatique*, 1881, I, 513).

² A metaphor to express the swiftness of the wind, of the camel, and of the rivers.

³ Cf. *Yt.* V, 34.

⁴ The Sfmurgh; cf. p. 241, note 2.

we must praise him? That we must humbly praise him?’

43. Ahura Mazda answered: ‘When armies meet together in full array, O Spitama Zarathustra! (asking) which of the two is the party that conquers¹ and is not crushed, that smites and is not smitten;

44. ‘Do thou throw¹ four feathers² in the way. Whichever of the two will first worship the well-shapen Strength, and Verethraghna, beautiful of form, made by Mazda, on his side will victory stand.

45. ‘I will bless Strength and Victory, the two keepers, the two good keepers, the two maintainers; the two who³, the two who³, the two who³; the two who forgive, the two who strike off, the two who forget⁴.

46. ‘O Zarathustra! let not that spell be shown to any one, except by the father to his son, or by the brother to his brother from the same womb, or by the Âthravan to his pupil⁵. These are words that are awful and powerful, awful and assembly-ruling, awful and victorious, awful and healing; these are words that save the head that was lost and chant away the uplifted weapon.’

XVII.

47. We sacrifice to Verethraghna, made by Ahura: who goes along the armies arrayed, and goes here

¹ Doubtful.

² Or an arrow feathered with four Vârengana's feathers.

³ Â-dhwaosen, vi-dhwaosen, fra-dhwaosen.

⁴ Âmarezen, cf. آمرزیدن; vimarezen, cf. Yt. I, 2; fra marezen, cf. فرموش.

⁵ Cf. Yt. IV, 10.

and there asking, along with Mithra and Rashnu: 'Who is it who lies unto Mithra? Who is it who thrusts [his oath] against Rashnu¹? To whom shall I, in my might, impart illness and death²?'

48³. Ahura Mazda said: 'If men sacrifice unto Verethraghna, made by Ahura, if the due sacrifice and prayer is offered unto him just as it ought to be performed in the perfection of holiness, never will a hostile horde enter the Aryan countries, nor any plague, nor leprosy, nor venomous plants, nor the chariot of a foe, nor the uplifted spear of a foe.'

49⁴. Zarathustra asked: 'What is then, O Ahura Mazda! the sacrifice and invocation in honour of Verethraghna, made by Ahura, as it ought to be performed in the perfection of holiness?'

50. Ahura Mazda answered: 'Let the Aryan nations bring libations unto him; let the Aryan nations tie bundles of baresma for him; let the Aryan nations cook for him a head of cattle, either white, or black, or of any other colour, but all of one and the same colour.'

51. 'Let not a murderer take of those offerings, nor a whore, nor a , who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra.'

52. 'If a murderer take of those offerings, or a whore, or a , who does not sing the Gâthâs, then Verethraghna, made by Ahura, takes back his healing virtues.'

¹ Against truth.

² § 48; cf. Yt. VIII, 56.

³ Cf. Yt. X, 108 seq.

⁴ §§ 49-53 = Yt. VIII, 57-61.

53. 'Plagues will ever pour upon the Aryan nations; hostile hordes will ever fall upon the Aryan nations; the Aryans will be smitten by their fifties and their hundreds, by their hundreds and their thousands, by their thousands and their tens of thousands, by their tens of thousands and their myriads of myriads.'

54. There Verethraghna, made by Ahura, proclaimed thus: 'The Soul of the Bull¹, the wise creature, does not receive from man due sacrifice and prayer; for now the Daêvas and the worshippers of the Daêvas make blood flow and spill it like water;

55. 'For now the² Daêvas and the worshippers of the Daêvas bring to the fire the plant that is called Haperesi, the wood that is called Neme/ka³;

56. '(Therefore) when the³ Daêvas and the worshippers of the Daêvas bow their backs, bend their waists, and arrange all their limbs⁴, they think they will smite and smite not, they think they will kill and kill not; and then the³ Daêvas and the worshippers of the Daêvas have their minds confounded and their eyes made giddy⁵.'

For his brightness and glory, I will offer unto him a sacrifice worth being heard

¹ Gôsrûn or Drvâspa; see Yt. IX. The destruction of any living being is an injury to Drvâspa.

² ? Vyâmbura.

³ The Haperesi and the Neme/ka are probably some species of green wood; it is forbidden to put green wood in the fire as it kills it, and injures the Genius of Water at the same time.

⁴ In order to strike.

⁵ The general meaning of the last four clauses is that the impious are defeated.

XVIII.

57. We sacrifice to Verethraghna, made by Ahura. I offer up Haoma, who saves one's head¹; I offer up the victorious Haoma; I offer him up, the good protector; I offer up Haoma, who is a protector to my body, as a man who shall drink² of him shall win and prevail³ over his enemies in battle;

58. That I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.

For his brightness and glory, I will offer unto him a sacrifice worth being heard

XIX.

59. We sacrifice to Verethraghna, made by Ahura. The prince and his son and his sons who are chiefs of myriads⁴ offer him up a bright⁵ [saying]: 'He is strong, and Victorious is his name; he is victorious, and Strong is his name;'

60. That I may be as constantly victorious as any one of all the Aryans⁶; that I may smite this army, that I may smite down this army, that I may cut in pieces this army that is coming behind me.

For his brightness and glory, I will offer unto him a sacrifice worth being heard

¹ ? Sâiri-baoghem; cf. § 46.

² Nivazaiti; literally, swallow (? frôt ô bun burtan, Vend. V, 8 [26]).

³ Literally, overtake.

⁴ Cf. Yt. V, 85.

⁵ ? Asânem sîghûirê.

⁶ Cf. Yt. V, 69.

XX.

61. We sacrifice to Verethraghna, made by Ahura.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

In the ox is our strength, in the ox is our need¹; in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us.

For his brightness and glory, I will offer unto him a sacrifice worth being heard

XXI.

62. We sacrifice to Verethraghna, made by Ahura;

Who breaks the columns asunder, who cuts the columns to pieces, who wounds the columns, who makes the columns shake; who comes and breaks the columns asunder, who comes and cuts the columns to pieces, who comes and wounds the columns, who comes and makes the columns shake, both of Daêvas and men, of the Yâtus and Pairikas, of the oppressors, the blind, and the deaf.

For his brightness and glory, I will offer unto him a sacrifice worth being heard

XXII.

63. We sacrifice to Verethraghna, made by Ahura.

When Verethraghna, made by Ahura, binds the hands, confounds the eye-sight, takes the hearing

¹ From Yasna X, 20 (62), where, instead of the words, 'in the ox is our strength (amem), in the ox is our need,' the text has, 'in the ox is his need, in the ox is our need,' meaning, 'when we give him his need (water and grass), he gives us our need (milk and calves),' (Pahl. tr.).

from the ears of the Mithradrugēs¹ marching in columns, allied by cities, they can no longer move their feet, they can no longer withstand.

For his brightness and glory, I will offer unto him a sacrifice worth being heard

64. Yathâ ahû vairyô: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of Verethraghna, made by Mazda; and of the crushing Ascendant.

Ashem Vohû: Holiness is the best of all good

[Give] unto that man² brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

¹ See p. 120, note 2.

² Who shall offer a sacrifice to Verethraghna.

XV. RÂM YAST.

This Yast bears the name of Râma *Hvâstra*, the Genius who presides over the 21st day of the month (*Sîrôzah*, § 21), and is devoted to his *Hamkâr*, *Vayu*.

Regarding Râma *Hvâstra*, the Genius that gives good abodes and good pastures, and his connection with *Vayu*, see *Vend. Introd. IV*, and *Études Iraniennes*, II, 187.

This Yast can be divided into two parts. The first part (§§ 1-140) contains an enumeration of worshippers who sacrificed to *Vayu*: *Ahura Mazda* (§ 2), *Haoshyangha* (§ 7), *Takhma Urupa* (§ 11), *Yima* (§ 15), *Azi Dahâka* (§ 19), *Thraêtaona* (§ 23), *Keresâspa* (§ 27), *Aurvasâra* (§ 31), *Hutaosa* (§ 35), and Iranian maids (§ 39). The second part (§§ 42-58) contains a special enumeration and glorification of the many names of *Vayu* (§§ 42-50).

o. May *Ahura Mazda* be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of *Mazda*, a follower of *Zarathustra*, one who hates the *Daêvas*, and obeys the laws of *Ahura* ;

For sacrifice, prayer, propitiation, and glorification unto [*Hâvani*], the holy and master of holiness

Unto Râma *Hvâstra*, unto *Vayu* who works highly and is more powerful to afflict than all other creatures¹,

Be propitiation from me, for sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyo: The will of the Lord is the law of holiness

I.

1. I will sacrifice to the Waters and to Him who divides them². I will sacrifice to Peace, whose breath is friendly, and to *Weal*, both of them.

¹ Cf. *Sîrôzah I*, 21.

² *Apâm Napât* (*Yt. VIII*, 34) or *Tistrya* (*Yt. VIII*, 1).

To this Vayu do we sacrifice, this Vayu do we invoke, for this house, for the master of this house, and for the man here who is offering libations and giving gifts. To this excellent God do we sacrifice, that he may accept our meat and our prayers, and grant us in return to crush our enemies at one stroke.

2¹. To him did the Maker, Ahura Mazda, offer up a sacrifice in the Airyana Vaêgah¹, on a golden throne, under golden beams² and a golden canopy, with bundles of baresma and offerings of full-boiling [milk]³.

3. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly⁴, that I may smite the creation of Angra Mainyu, and that nobody may smite this creation of the Good Spirit!'

4. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

5. We sacrifice to the holy Vayu: we sacrifice to Vayu, who works highly.

To this part of thee do we sacrifice, O Vayu! that belongs to Spenta Mainyu⁵.

For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly. We offer up a sacrifice unto the awful Vayu, who works highly, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the

¹ Cf. Yt. V, 17.

² Fraspât, Persian فرسب.

³ Cf. p. 169, note 5.

⁴ See p. 10, note 4.

⁵ As Vayu, the atmosphere, is the place in which the conflict of the two principles takes place, one part of him belongs to the Evil Spirit (see Vend. Introd. IV, 17).

holy spells, the words, the deeds, the libations, and the well-spoken words.

Yênhê hâtâm : All those beings of whom Ahura Mazda

II.

6. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke¹

7. To him did Haoshyangha, the Paradhâta, offer up a sacrifice on the Taêra of the Hara, bound with iron², on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offering of full-boiling [milk].

8. He begged of him a boon, saying : 'Grant me, O Vayu! who dost work highly, that I may smite two-thirds of the Daêvas of Mâzana and of the fiends of Varena³.'

9. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda⁴, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

III.

10. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

¹ The rest as in clause 1.

² Cf. Yt. V, 21, p. 58, note 2.

³ Cf. Yt. V, 21-23.

⁴ Introduced from § 4 into this and all similar clauses, except the one relating to Asi Dahâka (§ 21).

11. To him did Takhma Urupa¹, the well-armed², offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

12. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may conquer all Daêvas and men, all the Yâtus and Pairikas, and that I may ride Angra Mainyu, turned into the shape of a horse, all around the earth from one end to the other, for thirty years.'

13. Vayu, who works highly, granted him that boon³, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

IV.

14. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

15. Unto him did the bright Yima, the good shep-

¹ Takhma Urupa (in later legend Tahmûrâf) was a brother to Yima. He reigned for thirty years and rode Ahriman, turned into a horse. But at last his wife, deceived by Ahriman, revealed to him the secret of her husband's power, and Tahmûrâf was swallowed up by his horse. But Yima managed to take back his brother's body from the body of Ahriman and recovered thereby the arts and civilisation which had disappeared along with Tahmûrâf (see Minokhired XXVII, 32; Ravâet apud Spiegel, *Einleitung in die traditionelle Literatur*, pp. 317 seq.; Ormazd et Ahriman, § 137 seq.; cf. above, p. 60, note 1).

² *Azinavant* or *zaênahvant*: he kept that epithet in later tradition: Zînavend, 'quod cognomen virum significat armis probe instructum' (Hamza Ispahensis, p. 20, tr. Gottwaldt).

³ As told Yt. XIX, 29.

herd, sacrifice from the height Hukairya, the all-shining and golden, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

16. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may become the most glorious of the men born to behold the sun: that I may make in my reign both animals and men undying, waters and plants undrying, and the food for eating creatures never-failing¹.'

In the reign of the valiant Yima there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daêvas².

17. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

V.

18. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

19. Unto him did the three-mouthed Azi Dahâka offer up a sacrifice in his accursed palace of Kvirinta³,

¹ Cf. Yasna IX, 4-5 (11-20) and Yt. XIX, 31 seq.

² This passage is interpolated from Yasna IX, 5 (17-19).

³ Or, 'his accursed palace of the Stork' (upa kvirintem dušitem). 'Azi Dahâka,' says Hamza (p. 32 in the text, p. 22 in the translation), 'used to live in Babylon (cf. Yt. V, 29), where he had built a palace in the form of a stork; he called it Kuleng Dîs (کلنگ دیس), the fortress of the Stork; the inhabitants called it Dis Het (دیس هت).' Kuleng Dîs was in Zend Kvirinta daêza and Dis Het is nothing else than Duzita. One may doubt

on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

20. He begged of him a boon, saying : 'Grant me this, O Vayu! who dost work highly, that I may make all the seven Karshvares of the earth empty of men ¹.'

21. In vain did he sacrifice, in vain did he beg, in vain did he invoke, in vain did he give gifts, in vain did he bring libations; Vayu did not grant him that boon.

For his brightness and glory, I will offer unto him a sacrifice worth being heard

VI.

22. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

23. Unto him did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

24. He begged of him a boon, saying : 'Grant me this, O Vayu! who dost work highly, that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that

whether Kvirinta is the name of a place or the Zend form of Kuleng, a stork : in any case it was a palace in Bawri (Babylon). In the Shâh Nâmah it is called Disukht (*dus-ukhta* for *dus-ita*; see *Études Iraniennes*, II, 211).

¹ Cf. *Yt.* V, 30 seq.

demon baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world¹.

25. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

VII.

26. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

27. To him did the manly-hearted Keresâspa² offer up a sacrifice by the Gudha³, a channel of the Rangha, made by Mazda, upon a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

28. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that I may succeed in avenging my brother Urvâkhshaya⁴, that I may smite Hitâspa and yoke him to my chariot.'

The Gandarewa, who lives beneath the waters,

¹ Yt. V, 34; IX, 14; XVII, 34.

² Cf. Yt. V, 37 seq.

³ An unknown affluent of the Rangha (Tigris).

⁴ Sâma had two sons, Keresâspa, a warrior, and Urvâkhshaya, a judge and law-giver (Yasna IX, 10 [29 seq.]). We have no further details about Urvâkhshaya's legend than that he was killed by 'Hitâspa, the golden-crowned' (cf. Yt. XIX, 41), and avenged by Keresâspa.

is the son of Ahura in the deep, he is the only master of the deep¹.

29. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

VIII.

30. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

31. To him did Aurvasâra², the lord of the country, offer up a sacrifice, towards the White Forest³, by the White Forest, on the border of the White Forest, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of full-boiling [milk].

32. He begged of him a boon, saying: 'Grant me this, O Vayu! who dost work highly, that the gallant Husravah, he who unites the Aryan nations into one kingdom⁴, may not smite us; that I may flee from king Husravah⁵;

¹ A disconnected allusion to the struggle of Keresâspa with the Gandarewa (Yt. V, 38, text and notes; XIX, 41). On the words 'the son of Ahura' cf. Ormazd et Ahriman, p. 215, note 1.

² No other mention is made of Aurvasâra in the Avesta, unless he is alluded to in Yt. V, 50. He does not appear to have been known to Firdausi.

³ Spaêtinis razûra is called 'the chief of forests' (Bund. XXIV, 16). According to the Bahman Yast (III, 9), it was the seat of the last and decisive battle between Argâsp and Gûrâsp.

⁴ Cf. Yt. V, 49; IX, 21.

⁵ Cf. Yt. V, 50.

‘That king Husravah and all the Aryans in the Forest may smite him¹.’

33. Vayu, who works highly, granted him that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

IX.

34. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

35. To him did Hutaosa, she of the many brothers², of the Naotara house³, offer up a sacrifice, on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

36. She begged of him a boon, saying: ‘Grant me this, O Vayu! who dost work highly, that I may be dear and loved and well-received in the house of king Vîstâspa.’

37. Vayu, who works highly, granted her that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

X.

38. I will sacrifice to the Waters and to Him who divides them

¹ This line looks as if it should belong to a counter-prayer by Husravah, which was heard by Vayu, as appears from Yt. V, 50.

² See Yt. IX, 26.

³ See p. 77, note 1.

To this Vayu do we sacrifice, this Vayu do we invoke

39. To him did¹ the maids, whom no man had known, offer up a sacrifice on a golden throne, under golden beams and a golden canopy, with bundles of baresma and offerings of boiling milk.

40. They begged of him a boon, saying: 'Grant us this, O Vayu! who dost work highly, that we may find a husband, young and beautiful of body, who will treat us well, all life long, and give us offspring; a wise, learned, ready-tongued husband.'

41. Vayu, who works highly, granted them that boon, as the Maker, Ahura Mazda, did pursue it.

We sacrifice to the holy Vayu

For his brightness and glory, I will offer unto him a sacrifice worth being heard

XI.

42. I will sacrifice to the Waters and to Him who divides them

To this Vayu do we sacrifice, this Vayu do we invoke

We sacrifice to that Vayu that belongs to the Good Spirit², the bright and glorious Vayu.

43. My name is Vayu, O holy Zarathustra! My name is Vayu, because I go through (vyêmi) the two worlds³, the one which the Good Spirit has

¹ It may be doubted whether the allusion here is to a legend of marriage en masse, following the marriage of Hutaosa with Vistâspa, or whether the aorist is used with an indicative meaning: 'To him do the maids who have known no man They beg of him a boon, saying' Cf. Yt. XVI, 17.

² Cf. § 5, note 5.

³ An attempt to an etymological explanation of the name Vayu. Cf. § 53.

made and the one which the Evil Spirit has made.

My name is the Overtaker (*apaêta*), O holy Zarathustra! My name is the Overtaker, because I can overtake the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

44. My name is the All-smiting, O holy Zarathustra! My name is the All-smiting, because I can smite the creatures of both worlds, the one that the Good Spirit has made and the one that the Evil Spirit has made.

My name is the Worker of Good, O holy Zarathustra! My name is the Worker of Good, because I work the good of the Maker, Ahura Mazda, and of the Amesha-Spentas¹.

45. My name is He that goes forwards.

My name is He that goes backwards.

My name is He that bends backwards.

My name is He that hurls away.

My name is He that hurls down.

My name is He that destroys.

My name is He that takes away.

My name is He that finds out.

My name is He that finds out the Glory (*Hvarenô*).

46. My name is the Valiant; my name is the Most Valiant.

My name is the Strong; my name is the Strongest.

My name is the Firm; my name is the Firmest.

My name is the Stout; my name is the Stoutest.

My name is He that crosses over easily.

My name is He that goes along hurling away.

¹ He is their agent and instrument.

My name is He that crushes at one stroke.

My name is¹

My name is He that works against the Daêvas.

My name is²

47. My name is He that prevails over malice; my name is He that destroys malice.

My name is He that unites; my name is He that re-unites; my name is He that separates.

My name is the Burning; my name is the Quick of intelligence³.

My name is Deliverance; my name is Welfare⁴.

My name is the Burrow⁵; my name is He who destroys the burrows⁵; my name is He who spits upon the burrows⁵.

48. My name is Sharpness of spear; my name is He of the sharp spear.

My name is Length of spear; my name is He of the long spear.

My name is Piercingness of spear; my name is He of the piercing spear.

My name is the Glorious; my name is the Over-glorious.

49⁶. Invoke these names of mine, O holy Zarathustra! in the midst of the havocking hordes, in the midst of the columns moving forwards, in the strife of the conflicting nations.

¹ Âiniva (?).

² Keredharisa (?).

³ Doubtful; *baok̄a*, cf. *جور*.

⁴ Reading *sudhis*.

⁵ *Geredha* is the burrow of an Ahrimanic creature (see *Vend.* III, 10 [33]; VII, 24 [61]): *Vayu*, in that half of him that belongs to the Evil Spirit, is the seat (the burrow) of Ahriman; but with his better half, he struggles against the fiend and destroys him.

⁶ Cf. *Yt.* I, 11, 16.

50. Invoke these names of mine, O holy Zarathustra! when the all-powerful tyrant of a country falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee¹ of thy wealth, to rob thee of thy health.

51. Invoke these names of mine, O holy Zarathustra! when the unholy Ashemaogha falls upon thee, rushes upon thee, deals wounds upon thee, or hurls his chariot against thee, to rob thee of thy strength, to rob thee of thy wealth, to rob thee of thy health.

52. Invoke these names of mine, O holy Zarathustra! when a man stands in bonds, when a man is being thrown into bonds, or when a man is being dragged in bonds: thus the prisoners flee from the hands of those who carry them, they flee away out of the prison².

53. O thou Vayu! who strikest fear upon all men and horses, who in all creatures workest against the Daêvas, both into the lowest places and into those a thousand times deep dost thou enter with equal power³.

54. 'With what manner of sacrifice shall I worship thee? With what manner of sacrifice shall I forward and worship thee? With what manner of sacrifice will be achieved thy adoration, O great Vayu! thou who art high-up girded, firm, swift-moving, high-footed, wide-breasted, wide-thighed, with untrembling eyes, as powerful in sovereignty as any absolute sovereign in the world?'

¹ Literally, coveting.

² The translation of this clause is doubtful; the text is corrupt.

³ Cf. § 42.

55. 'Take thou a baresma, O holy Zarathustra! turn it upwards or downwards, according as it is full day or dawning; upwards during the day, downwards at the dawn¹.

56. 'If thou makest me worshipped with a sacrifice, then I shall say unto thee with my own voice things of health, made by Mazda and full of glory, so that Angra Mainyu may never do harm unto thee, nor the Yâtus, nor those addicted to the works of the Yâtu, whether Daêvas or men.'

57. We sacrifice unto thee, O great Vayu! we sacrifice unto thee, O strong Vayu!

We sacrifice unto Vayu, the greatest of the great; we sacrifice unto Vayu, the strongest of the strong.

We sacrifice unto Vayu, of the golden helm.

We sacrifice unto Vayu, of the golden crown.

We sacrifice unto Vayu, of the golden necklace.

We sacrifice unto Vayu, of the golden chariot.

We sacrifice unto Vayu, of the golden wheel.

We sacrifice unto Vayu, of the golden weapons.

We sacrifice unto Vayu, of the golden garment.

We sacrifice unto Vayu, of the golden shoe.

We sacrifice unto Vayu, of the golden girdle.

We sacrifice unto the holy Vayu; we sacrifice unto Vayu, who works highly.

To this part of thee do we sacrifice, O Vayu! that belongs to the Good Spirit.

For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto the awful Vayu, who works highly

58. Yathâ ahû vairyô: The will of the Lord is the law of holiness

I bless the sacrifice and invocation unto, and the

¹ Études Iraniennes, II, 110.

strength and vigour of Râma *Hvâstra*, and Vayu, who works highly, more powerful to afflict than all the other creatures: this part of thee that belongs to the Good Spirit.

Ashem Vohû: Holiness is the best of all good

[Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

XVI. DÎN YAST.

Dîn (Daêna) presides over the 24th day of the month (Sîrôzah 24) and gives it her name; she is invoked in company with *Kista*, and in fact this Yast, though it bears the name of Daêna, is consecrated to *Kista* (§§ 2, 7). These two Genii are, however, very closely connected in their nature, as Daêna is the impersonation of the Zoroastrian Law or Religion, and *Kista* is religious knowledge, the knowledge of what leads to bliss (*fargânak*, *nirvânagâna*; the same as *Kisti*).

The description of *Kista* is rather pallid, and does not rise above abstractions (see, however, *Mihir Yast*, § 126). She was not worshipped by the old epic heroes as Anâhita was, but by Zarathustra and his wife, because she must have been, from her very name and nature, a goddess of Zoroastrian origin and growth.

o. May Ahura Mazda be rejoiced!

Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daêvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hâvani], the holy and master of holiness

To the most right *Kista*, made by Mazda and holy, and to the good Law of the worshippers of Mazda,

Be propitiation from me, for sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I.

1. We sacrifice to the most right *Kista*, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda, the supplier of good

stores, who runs quickly to the goal and frees one best from dangers¹, who brings libations, who is holy, clever, and renowned, speedy to work and quick of work; who goes quickly and cleanses well; the good Law of the worshippers of Mazda;

2. To whom Zarathustra did sacrifice, saying: 'Rise up from thy seat, come forward from the Abode², thou most right *Kista*, made by Mazda and holy. If thou art before me, stay for me; if thou art behind me, overtake me.

3. 'Let everything be as friendly to us as anything can be: may we go smoothly along the roads, find good pathways in the mountains, run easily through the forests, and cross happily the rivers!'

4. For her brightness and glory, I will offer unto her a sacrifice worth being heard, namely, unto the most right *Kista*, made by Mazda and holy. I will offer up a sacrifice unto the most right *Kista*, made by Mazda and holy, with the libations, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words and deeds, with the libations, with the well-spoken words.

Yênhê hâtãm: All those beings of whom Ahura Mazda

II.

5. We sacrifice to the most right *Kista*, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda³

¹ Reading *nimarezista*; cf. *vîmarezistem*, Yt. I, 2.

² The heavenly abode, the *Garôthmân*.

³ The rest as in § 1.

6. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

7. That the most right *Kīsta*, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the Kara fish, that lives beneath the waters, and can measure a rippling of the waters not thicker than a hair, in the Rangha, whose ends lie afar and whose depth is a thousand times the height of a man¹.

For her brightness and glory, I will offer unto her a sacrifice worth being heard

III.

8. We sacrifice to the most right *Kīsta*, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda

9. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

10. That the most right *Kīsta*, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the male horse, that, in the dark of the night, through the rain, the snow, the hail, or the sleet, from as far as nine districts, can perceive a horse's hair, mingled with the earth, and knows whether it is from the head or from the tail².

¹ Cf. Yt. XIV, 29.

² Cf. Yt. XIV, 31.

For her brightness and glory, I will offer unto her a sacrifice worth being heard

IV.

11. We sacrifice to the most right *Kīsta*, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda

12. To whom Zarathustra did sacrifice for righteousness of thought, for righteousness of speech, for righteousness of deed, and for this boon,

13. That the most right *Kīsta*, made by Mazda and holy, would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body, the sturdiness of the whole body, and the eye-sight of the vulture with a golden collar, that, from as far as nine districts, can perceive a piece of flesh, not thicker than a fist, giving just as much light as a needle gives, as the point of a needle gives¹.

For her brightness and glory, I will offer unto her a sacrifice worth being heard

V.

14. We sacrifice to the most right *Kīsta*, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda

15. To whom the holy *Hvôvi*² did sacrifice with full knowledge, wishing that the holy Zarathustra would give her his good narcotic³, that she might

¹ Cf. Yt. XIV, 33.

² Zarathustra's wife.

³ *Bangha*; the so-called *Bang* of Zoroaster (Vend. XV, 14 [44]; Phl. tr.). What must have been its virtue may be gathered from the legends of *Gâtâsp* and *Ardâ Virâf*, who are said to have been transported in soul to the heavens, and to have had the higher

think according to the law, speak according to the law, and do according to the law.

For her brightness and glory, I will offer unto her a sacrifice worth being heard

VI.

16. We sacrifice to the most right *Kīsta*, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda

17. To whom the *Āthravans*, sent afar¹, did sacrifice², wishing a good memory to preach the law, and wishing strength for their own body.

For her brightness and glory, I will offer unto her a sacrifice worth being heard

VII.

18. We sacrifice to the most right *Kīsta*, made by Mazda and holy: we sacrifice to the good Law of the worshippers of Mazda

19. To whom the king of the country, the lord of the country does sacrifice, wishing peace for his country, wishing strength for his own body.

For her brightness and glory, I will offer unto her a sacrifice worth being heard

20. *Yathā ahū vairyō*: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength

mysteries revealed to them, on drinking from a cup prepared by the prophet (*Zardust Nāmāh*), or from a cup of *Gūrtāsp-bang* (*Ardā Virāf*, II, 29).

¹ The itinerant priests, the ancestors of the modern dervishes.

² Or better, do sacrifice; cf. *Yt.* XIV, 39.

and vigour of the most right *Kīsta*, made by Mazda and holy, and of the good Law of the worshippers of Mazda.

Ashem Vohū : Holiness is the best of all good

[Give] unto that man brightness and glory, give him long, long life, give him the bright, all-happy, blissful abode of the holy Ones.

XVII. ASHI YAST.

Ashi Vanguhi or 'the good Ashi'¹ is a feminine impersonation of piety², and she is, at the same time, the source of all the good and riches that are connected with piety³. She is described, therefore, as a goddess of Fortune and Wealth, and is invoked in company with Pârendi, the goddess of Treasures (SĪrōzah 25).

She appears in the latter character in the first part of the Yast (§§ 1-14); she praises and loves Zarathustra (§§ 15-21). She is worshipped by Haosyangha (§ 26), Yima (§ 28), Thraëtaona (§ 33), Haoma (§ 37), Husravah (§ 41), Zarathustra (§ 45), and Vistâspa (§ 49)⁴. She rejects the offerings of all sterile people (old men, courtezans, and children, §§ 53-61).

I.

1. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect⁵, and powerful;

2. The daughter of Ahura Mazda, the sister of the Amesha-Speñtas, who endows all the Sao-

¹ In Parsi Ardisvang or Ard (Ardis from Artis, the Persian form of Ashis); she presides over the 25th day of the month; cf. SĪrōzah 25.

² Ashi is not the feminine adjective of Asha, as the i was originally short (genitive ashôis, not ashyau); ashi is ar-ti, and means bhakti, piety (Neriosengh).

³ The so-called Ashi's remedies (ashôis baêshaza; cf. Yt. XIII, 32).

⁴ This enumeration is the same as in the Gôr Yast (§§ 3, 8, 14, 17, 21, 26, 29).

⁵ Perethu-vfra; see Études Iraniennes, II, 183.

shyants¹ with the enlivening intelligence ; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from near and him who invokes her from afar, and worships her with offerings of libations.

3². For her brightness and glory, I will offer her a sacrifice worth being heard ; I will offer up unto Ashi Vanguhi a good sacrifice with an offering of libations. We sacrifice unto Ashi Vanguhi with the libations ; with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

Yênhê hâtãm : All those beings of whom Ahura Mazda

II.

4. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariôt, strong, welfare-giving, healing, with fulness of intellect, and powerful.

5. Homage unto Haoma, and unto the Mâthra³, and unto the holy Zarathustra !

Homage unto Haoma, because all other drinks are attended with Aêshma⁴, the fiend of the wounding spear : but the drinking of Haoma is attended with Asha and with Ashi Vanguhi herself⁵.

6. Ashi is fair ; Ashi is radiant with joy ; she is far-piercing with her rays. Ashi gives good Glory

¹ The allies of Saoshyant, who are to be active in the restoration of the world to eternal life (frashô-kereti). Cf. p. 165, note 1. Ashi gives them the 'intelligence of life' (frasha khratu), through which they will be enabled to perform their task.

² Cf. Yt. V, 10.

³ The Holy Word.

⁴ The Daêva of anger.

⁵ As drinking Haoma is an act of religion (cf. Yasna XI, 12 [31] seq.).

unto those men whom thou dost follow, O Ashi! Full of perfumes is the house in which the good, powerful Ashi Vanguhi puts her¹ feet, for long friendship.

7. Those men whom thou dost attend, O Ashi! are kings of kingdoms, that are rich in horses, with large tributes, with snorting horses, sounding chariots, flashing swords, rich in aliments and in stores of food²; well-scented where the beds are spread and full of all the other riches that may be wished for. Happy the man whom thou dost attend! do thou attend me, thou rich in all sorts of desirable things and strong!

8. Those men whom thou dost attend, O Ashi Vanguhi! have houses that stand well laid up, rich in cattle, foremost in Asha, and long-supported. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

9. The men whom thou dost attend, O Ashi Vanguhi! have beds that stand well-spread, well-adorned, well-made, provided with cushions and with feet inlaid with gold. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

10. The men whom thou dost attend, O Ashi Vanguhi! have their ladies that sit on their beds, waiting for them : they lie on the cushions, adorning themselves,³, with square bored ear-rings and a necklace of gold : 'When will our lord come? when shall we enjoy in our bodies the joys of love?'

¹ ? Âgairimaitis.

² ? Añkupasmanau.

³ Cf. Yt. V, 130.

Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

11. The men whom thou dost attend, O Ashi Vanguhi! have daughters that sit¹; thin is their waist, beautiful is their body, long are their fingers; they are as fair of shape as those who look on can wish. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

12. The men whom thou dost attend, O Ashi Vanguhi! have horses swift and loud-neighing; they drive the chariot lightly, they take it to the battle², they bear a gallant praiser (of the gods), who has many horses, a solid chariot, a sharp spear, a long spear, and swift arrows, who hits his aim, pursuing after his enemies, and smiting his foes. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

13. The men whom thou dost attend, O Ashi Vanguhi! have large-humped, burden-bearing camels, flying from the ground or fighting with holy fierceness³. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

14. The men whom thou dost attend, O Ashi Vanguhi! have hoards of silver and gold brought together from far distant regions; and garments of splendid make. Happy the man whom thou dost attend! Do thou attend me, thou rich in all sorts of desirable things and strong!

¹ ? Āgamô-paidhisa.

² Doubtful.

³ Cf. Yt. XIV, 11.

15. Do not turn thy look from me! turn thy mercy towards me, O great Ashi! thou art well-made and of a noble seed¹; thou art sovereign at thy wish; thou art Glory in a bodily form.

16. Thy father is Ahura Mazda, the greatest of all gods, the best of all gods; thy mother is Ârmaiti Spenta; thy brothers are Sraosha², a god of Asha, and Rashnu³, tall and strong, and Mithra⁴, the lord of wide pastures, who has ten thousand spies and a thousand ears; thy sister is the Law of the worshippers of Mazda.

17. Praised of the gods, unoffended by the righteous⁵, the great Ashi Vanguhi stood up on her chariot, thus speaking: 'Who art thou who dost invoke me, whose voice is to my ear the sweetest of all that invoked me most?'

18. And he⁶ said aloud: 'I am Spitama Zarathustra, who, first of mortals, recited the praise of the excellent Asha⁷ and offered up sacrifice unto Ahura Mazda and the Amesha-Spentas; in whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creation cried out, Hail⁸!'

19. 'In whose birth and growth Angra Mainyu rushed away from this wide, round earth, whose ends lie afar, and he, the evil-doing Angra Mainyu, who is all death, said: "All the gods together

¹ Born from the gods; cf. Yt. XXII, 9.

² See Yt. XI.

³ See Yt. XII.

⁴ See Yt. X.

⁵ Or, 'doing no harm to the righteous.'

⁶ Zarathustra.

⁷ The Ahuna Vairya.

⁸ Cf. Yt. XIII, 93.

have not been able to smite me down in spite of myself, and Zarathustra alone can reach me in spite of myself.

20. "He smites me with the Ahuna Vairya, as strong a weapon as a stone big as a house¹; he burns me with Asha-Vahista, as if it were melting brass². He makes it better for me that I should leave this earth, he, Spitama Zarathustra, the only one who can daunt me."

21. And the great Ashi Vanguhi exclaimed: 'Come nearer unto me, thou pure, holy Spitama! lean against my chariot!'

Spitama Zarathustra came nearer unto her, he leant against her chariot.

22. And she caressed him with the left arm and the right, with the right arm and the left, thus speaking: 'Thou art beautiful, O Zarathustra! thou art well-shapen, O Spitama! strong are thy legs and long are thy arms: Glory is given to thy body and long cheerfulness³ to thy soul, as sure as I proclaim it unto thee.'

III.

23⁴. We sacrifice to Ashi Vanguhi, who is shining, high, tall-formed, well worthy of sacrifice, with a loud-sounding chariot, strong, welfare-giving, healing, with fulness of intellect and powerful.

24⁵. To her did Haoshyangha, the Paradhâta, offer up a sacrifice, upon the enclosure of the Hara, the beautiful height, made by Mazda.

25. He begged of her a boon, saying: 'Grant

¹ Cf. Vend. XIX, 4 (13).

² Bliss after death.

³ For §§ 24-26, cf. Yt. IX, 3-6.

⁴ Cf. Yt. III.

⁵ As § 1.

me this, O great Ashi Vanguhi! that I may overcome all the Daêvas of Mâzana; that I may never fear and bow through terror before the Daêvas, but that all the Daêvas may fear and bow in spite of themselves before me, that they may fear and flee down to darkness.'

26. The great Ashi Vanguhi ran and came to his side: Haoshyangha, the Paradhâta, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . .

IV.

27. We sacrifice to Ashi Vanguhi, who is shining, high . . . and powerful.

28¹. To her did Yima Khshaêta, the good shepherd, offer up a sacrifice from the height Hukairyâ.

29. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring fatness and flocks down to the world created by Mazda; that I may bring immortality down to the world created by Mazda;

30. 'That I may take away both hunger and thirst, from the world created by Mazda; that I may take away both old age and death, from the world created by Mazda; that I may take away both hot wind and cold wind, from the world created by Mazda, for a thousand years.'

31. The great Ashi Vanguhi ran and came to his side: Yima Khshaêta, the good shepherd, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . .

¹ For §§ 28-31, cf. Yt. IX, 8-11.

V.

32. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

33¹. To her did Thraêtaona, the heir of the valiant Âthwya clan, offer up a sacrifice in the four-cornered Varena.

34. He begged of her a boon, saying : ' Grant me this, O great Ashi Vanguhi ! that I may overcome Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Drug, that demon, baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle ; and that I may deliver his two wives, Savanghavâk and Erenavâk, who are the fairest of body amongst women, and the most wonderful creatures in the world.'

35. The great Ashi Vanguhi ran and came to his side. Thraêtaona, the heir of the valiant Âthwya clan, obtained that boon.

For her brightness and glory, I will offer her a sacrifice

VI.

36. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

37². To her did Haoma offer up a sacrifice, Haoma, the enlivening, the healing, the beautiful, the lordly, with golden eyes, upon the highest height of the Haraiti Bareza.

¹ Cf. Yt. V, 34 ; IX, 14 ; XV, 24.

² For §§ 37-39, cf. Yt. IX, 17-19.

38. He begged of her a boon, saying : 'Grant me this, O great Ashi Vanguhi! that I may bind the Turanian murderer, Franghrasyan, that I may drag him bound, that I may bring him bound unto king Husravah, that king Husravah may kill him, behind the *Kaêkasta* lake, the deep lake of salt waters, to avenge the murder of his father *Syâvarshâna*, a man, and of *Aghraêratha*, a semi-man.'

39. The great Ashi Vanguhi ran and came to his side. *Haoma*, the enlivening, the healing, the beautiful, the lordly, with golden eyes, obtained that boon.

For her brightness and glory, I will offer her a sacrifice . . .

VII.

40. We sacrifice to Ashi Vanguhi, who is shining, high . . . and powerful.

41¹. To her did the gallant Husravah, he who united the Aryan nations into one kingdom, offer up a sacrifice, behind the *Kaêkasta* lake, the deep lake of salt waters.

42. He begged of her a boon, saying : 'Grant me this, O great Ashi Vanguhi! that I may kill the Turanian murderer, Franghrasyan, behind the *Kaêkasta* lake, the deep lake of salt waters, to avenge the murder of my father *Syâvarshâna*, a man, and of *Aghraêratha*, a semi-man.'

43. The great Ashi Vanguhi ran and came to his side. The gallant Husravah, he who united the Aryan nations into one kingdom, obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard . . .

¹ For §§ 41-43, cf. Yt. IX, 21-23.

VIII.

44. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

45¹. To her did the holy Zarathustra offer up a sacrifice in the Airyana Vaêgah, by the good river Dâitya, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the speech, with the deeds, with the libations, and with the rightly-spoken words.

46. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may bring the good and noble Hutaosa to think according to the law, to speak according to the law, to do according to the law, that she may spread my law and make it known, that she may bestow beautiful praises upon my deeds.'

47. The great Ashi Vanguhi ran and came to his side: the holy Zarathustra obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

IX.

48. We sacrifice to Ashi Vanguhi, who is shining, high and powerful.

49. To her did the tall Kavi Vîstâspa offer up a sacrifice behind the waters of the river Dâitya.

50. He begged of her a boon, saying: 'Grant me this, O great Ashi Vanguhi! that I may put to flight Asta-aurvant, the son of Vîspô-thaurvô-asti, the all-afflicting, of the brazen helmet, of the brazen armour, of the thick neck, behind whom seven

¹ For §§ 45-47, cf. Yt. IX, 25-27.

hundred camels . . . ; that I may put to flight the *Hvyaona* murderer, *Aregat-aspa*; that I may put to flight *Darsinika*, the worshipper of the *Daêvas*;

51. 'And that I may smite *Tâthravant* of the bad law; that I may smite *Spingauruska*, the worshipper of the *Daêvas*; and that I may bring unto the good law the nations of the *Varedhakas* and of the *Hvyaonas*; and that I may smite of the *Hvyaona* nations their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.'

52. The great *Ashi Vanguhi* ran and came to his side: the tall *Kavi Vistâspa* obtained that boon.

For her brightness and glory, I will offer her a sacrifice worth being heard

X.

53. We sacrifice to *Ashi Vanguhi*, who is shining, high . . . and powerful.

54. And the great *Ashi Vanguhi* said: 'None of those libations will be accepted by me, which are sent to me either by a man whose seed is dried out¹, or by the courtesan who produces untimely issues², or by young boys, or by girls who have known no man³.

'When the *Turanians* and the swift-horsed *Naotaras*⁴, clapping their hands, ran after me,

¹ See *Vend.* III, 20 [63], note.

² By procuring abortion.

³ She refuses the offerings of all barren beings.

⁴ Cf. *Yt.* V, 98. The following clauses allude to some myth of *Ashi Vanguhi* connected with the conflict between the *Turanians* and the *Naotaras* (either *Tusa* and *Vistauru*; cf. p. 71, note 7, or more likely *Vistâspa* himself, to whom the preceding chapter

55. 'I hid myself under the foot of a bull walking under his burden; then young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.

56. 'Even I hid myself under the throat of a ram of hundredfold energy: then again young boys, and girls who had known no man, discovered me, even while the Turanians and the swift-horsed Naotaras, clapping their hands, were running after me.'

57. The first wailing of the great Ashi Vanguhi is her wailing about the courtezan who destroys her fruit: 'Stand thou not near her, sit thou not on her bed!'—'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

58. The second wailing of the great Ashi Vanguhi is her wailing about the courtezan who brings forth a child conceived of a stranger and presents it to her husband: 'What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

59. This is the third wailing of the great Ashi Vanguhi: 'This is the worst deed that men and tyrants do, namely, when they deprive maids, that have been barren for a long time, of marrying and bringing forth children. What shall I do? Shall I go back to the heavens? Shall I sink into the earth?'

60. Ahura Mazda answered: 'O fair and wise Ashi, go not back to the heavens, sink not into the

[§§ 48-52] and the last but one clause of the Yast refer). She tried to flee in the way practised by Ulysses in the Cyclops' cavern; both parties were pursuing the animal that bore her, though they knew not what it bore, till children discovered her.

earth! Stay here and walk inside the fine kingly palace.'

61. I shall worship thee with such a sacrifice, I shall worship and forward thee with such a sacrifice as Vistâspa offered unto thee, behind the river Dâitya¹. The Zoatar lifted up a loud voice, with baresma before him. With that sort of sacrifice shall I worship thee? With that sort of sacrifice shall I worship and forward thee, O fair and wise Ashi?

For her brightness and glory, I will offer her a sacrifice worth being heard

62. Yathâ ahû vairyo: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of Ashi Vanguhi; of the good Kîsti; of the good Erethe; of the good Rasâstâ; of the Glory and Weal, made by Mazda².

Ashem Vohû: Holiness is the best of all good

[Give] unto that man brightness and glory, give him health of body, give him the bright, all-happy, blissful abode of the holy Ones.

¹ Cf. §§ 49 seq.

² Cf. Sîrôzah, § 25.

XVIII. ÂSTÂD YAST.

Arstâs is Truthfulness: she is invoked in company with the Genius of Truth, *Rashnu Razista* (*Sirôzah*, § 18), on the day *Rashn*. On the day especially dedicated to her, the 26th day of the month, she is invoked in company with Mount *Ushi-darena*, which accounts for the singular fact that her *Yast* is wholly devoted to the *Hvarenô*, and thus is hardly distinguishable from the *Zamyâd Yast*, as Mount *Ushi-darena* is the actual seat of the *Hvarenô* (*Yt. I*, 31, text and note; cf. *Yt. XIX*, 66). Whence comes this particular connection of *Arstâs* with Mount *Ushi-darena* is uncertain, unless it alludes to the fact that the possession of the *Hvarenô* can be secured only through truthfulness: as soon as *Yima* 'began to find delight in words of falsehood and untruth,' the *Hvarenô* flew away from him (*Yt. XIX*, 34).

o. May Ahura Mazda be rejoiced !

Ashem Vohû : Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the *Daêvas* and obeys the laws of Ahura ;

For sacrifice, prayer, propitiation, and glorification unto [*Hâvani*], the holy and master of holiness

Unto the Glory of the Aryans, made by Mazda,

Be propitiation, with sacrifice, prayer, propitiation,
and glorification.

Yathâ ahû vairyô ; The will of the Lord is the law of holiness

1. Ahura Mazda spake unto Spitama Zarathustra, saying : ' I made the Aryan Glory, rich in food, rich in flocks, rich in wealth ¹, rich in Glory ; provided with full store of intelligence, with full store of money, to withstand Need, and to withstand enemies.

¹ As it gives food, flocks, and wealth to those who get possessed of it.

2. 'It destroys Angra Mainyu, who is all death: it destroys Aêshma, the fiend of the wounding spear¹; it destroys the yellow Bûshyâsta²; it destroys the contagion³ of Aêkha⁴; it destroys the fiend of death, Apaosha⁵; it destroys the non-Aryan nations.

3. 'And I made the great Ashi Vanguhi; she comes in, amid the family; she comes in, inside the fine royal palace⁶.

4. 'Let Ashi, with fulness of welfare, follow the man who gladdens the faithful with his gifts⁷! she comes in, inside his family; she comes in, inside his fine royal palace.

'With all sorts of flocks, with all victory, with all intelligence, with all Glory, the great Ashi Vanguhi puts one foot⁸ inside his family; she comes in, inside his fine royal palace.

5. 'Horses multiply a thousandfold, flocks multiply a thousandfold; and so does his virtuous offspring, (as) the bright, glorious star Tistrya moves on equally⁹, and so does the strong wind made by Mazda, and so does the Glory of the Aryas.

6. 'And they bring increase on the tops of all mountains, down the depths of all vales; they bring increase to all the growing plants¹⁰, the fair, the golden-hued. And they bring (away)¹¹ the contagion

¹ See Vendîdâd, Introd. IV, 22.

² Ibid. Introd. IV, 24.

³ Doubtful.

⁴ ? A daêva or a disease.

⁵ See Yt. VIII, 22.

⁶ See Yt. XVII.

⁷ Who gives alms to the poor Mazdayasnians.

⁸ Even one foot (?), when she stays not there 'for long friendship' (Yt. XVII, 6).

⁹ So that the rain falls in due time (Yt. VIII, 11).

¹⁰ Cf. Yt. VIII, 29.

¹¹ Cf. § 2.

of Aêkha, they bring (away) the fiend of death, Apaosha.

7. 'Hail to the bright and glorious star Tistrya! Hail to the strong wind, made by Mazda! Hail to the Glory of the Aryas!

'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'Ashem Vohû: Holiness is the best of all good

8. 'We worship the Ahuna Vairya.

'We worship Asha-Vahista, the fairest Amesha Spenta.

'We worship the rightly-spoken Words¹, fiend-smiting and healing.

'We worship the healing, well-spoken Words, the fiend-smiting.

'We worship the Mâthra Spenta and the Law of Mazda, and (piety) that delights in Haoma².

'We worship the Glory of the Aryas.

'Yêzhê hâtâ m: All those beings of whom Ahura Mazda

9. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'I bless the sacrifice and prayer, and the strength and vigour of the Glory of the Aryas, made by Mazda.

'Ashem Vohû: Holiness is the best of all good

'[Give] unto that man³ brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.'

¹ Arshukhdha vaêô, the words conformable to the rites.

² Haomaêinem; see *Études Iraniennes*, II, 148.

³ Who shall have sacrificed to the Aryan Glory.

XIX. ZAMYĀD YAST.

This Yast, inscribed to the Genius of the Earth, is devoted to a description of the mountains and the kingly Glory (*kavaēm Hvarenō*), which are invoked, together with the Earth, in the corresponding formula of the Sīrōzah (§ 28): there is no Yast devoted to the Earth itself.

The mountains are simply enumerated (§§ 1-8). The rest of the Yast is devoted to the praise of the *Hvarenō*, or, more precisely, to that of those who possessed it, whose powers or feats are described. The list begins with Ahura Mazda (§ 10), and closes with Saoshyant (§ 89); that is to say, it begins with the beginning of the world, and closes with its end. It includes the Amesha-Spentas (§ 15), Haoshyangha (§ 26), Takhma Urupa (§ 28), Yima (§ 31), Mithra (§ 35), Thraētaona (§ 36), Keresāspa (§ 38), the kings of the Kaiyanyan dynasty (§§ 66-72), Kavi Husravah (§ 74), Zarathustra (§ 79), Vīstāspa (§ 84). The unsuccessful efforts of Franghrasyan to take possession of it are described at length (§§ 56-64).

This Yast would serve as a short history of the Iranian monarchy, an abridged Shāh Nāmah.

o. May Ahura Mazda be rejoiced!

Ashem Vohū: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daēvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [*Hāvani*], the holy and master of holiness

Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness; unto the kingly Glory, made by Mazda; unto that Glory that cannot be forcibly seized, made by Mazda¹,

¹ Sīrōzah I, 28.

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

I.

1. The first mountain that rose up out of the earth, O Spitama Zarathustra! was the Haraiti Barez¹. That mountain stretches all along the shores of the land washed by waters² towards the east.

The second mountain was Mount Zeredhô, outside³ Mount Manusha⁴: this mountain too stretches all along the shores of the land washed by waters towards the east.

2. From there grew up Mount Ushi-dhæu Ushi-darena⁵, Mount Erezifya⁶, and Mount Fraorepa.

The sixth was Mount Erezura⁷.

The seventh was Mount Bumya⁸.

The eighth was Mount Raoidhita⁹.

¹ The same as the Hara Berezaiti, the later Albôrz; see p. 58, note 3.

² The Caspian sea.

³ Doubtful: pârentarem aredhô; possibly beyond.

⁴ According to the Bundahis, Manusha is another name of Mount Zeredhô (XII, 2). It is the mountain on which Mânûsêfhar was born (ibid. 10).

⁵ 'The mountain that gives understanding, that preserves understanding,' the later Mount Ôsdâstâr; see p. 33, note 1.

⁶ See p. 65, note 2.

⁷ Mount Arzûr 'is a summit at the gate of hell' (Bundahis XII, 8; cf. Vend. III, 7 (23); XIX, 140).

⁸ The Arzûr Bûm of Bundahis XII, 2, which 'is in the direction of Arûm' (Asia Minor, Bundahis XII, 16).

⁹ The Rôyisn-ômand mountain of Bundahis XII, 27; its name

The ninth was Mount Mazisisvau.

The tenth was Mount Antare-danghu.

The eleventh was Mount Erezisha.

The twelfth was Mount Vâiti-gaêsa¹.

3. And Mount Âdarana, Mount Bayana, Mount Iskata Upairi-saêna², with the³ snows; the two Hamarkuna mountains, the eight Vasna mountains, the eight powerful Frâvanku, the four Vidhvana summits;

4. Mount Aêzakha, Mount Maênakha, Mount Vâkhedrakaê, Mount Asaya, Mount Tudhaskaê, Mount Isavaê, Mount Draoshisvau, Mount Sâirivau, Mount Nanghusmau, Mount Kakahyu, Mount Antare-Kangha⁴;

5. Mount Siêidava⁵, Mount Ahuna, Mount Raêmana, Mount Asha-stembana, Mount Urunyô-vâidhkaê, Mount Âsnavan⁶, Mount Ushaoma, Mount Usta-hvarenah, Mount Syâmaka⁷, Mount Vafrayau, Mount Vourusha;

means 'the mountain on which vegetation has grown' (ibid. tr. West).

¹ The Bâdghês mountain near Herât, بادغیس.

² Or 'Mount Iskata ("rugged"), belonging to the Upairi-saêna ridge.' The Upairi-saêna ridge or Aparsên ridge is 'the mountain of Persia, and its beginning is in Seistân and its end in Susiana' (Bund. XII, 9).

³ ? Kâsô-tafedhra; possibly the name of a mountain; Mount Kâsô-tafedhra Vafra.

⁴ See p. 67, note 4.

⁵ 'Siêidâv, a mountain among those which are in Kangdes' (Bund. XII, 2, tr. West).

⁶ See p. 7, note 5.

⁷ The Mount Siyâk-ômand ('the black mountain') and Mount Vafar-ômand ('the snowy mountain') of Bundahis XII, 22, which are said to have grown out of the Aparsên ridge and to extend towards China.

6. Amongst which stand Mount *Gatara*, Mount *Adhutavau*, Mount *Spitavarena*, Mount *Spentô-dâta*¹, Mount *Kadrva-aspa*², Mount *Kaoirisa*³, Mount *Taêra*⁴, Mount *Barô-srayana*, Mount *Barana*, Mount *Frâpayau*, Mount *Udrya*, and Mount *Raêvanî*⁵, and all those heights to which men have given the name of mount,

7. To the number of two thousand mountains, and two hundred and forty and four⁶, O *Spitama Zarathustra*!

8. For its brightness and glory, I will offer it a sacrifice worth being heard, namely, unto the awful kingly Glory. Unto the awful kingly Glory we offer up the libations, the *Haoma* and meat, the *baresma*, the wisdom of the tongue, the holy spells, the speech, the deeds, the libations, and the rightly-spoken words⁷.

Yêzhê hâtãm: All those beings of whom *Ahura Mazda*⁷

II.

9. We sacrifice unto the awful kingly Glory, made by *Mazda*; most conquering, highly working, that possesses health, wisdom, and happiness, and is more powerful to destroy than all other creatures;

¹ The *Spendyâd* mountain, near Mount *Rêvand* (*Bundahis XII*, 23).

² The *Kôndrâsp* mountain, by the town of *Tûs* (in *Khorasan*, *Bund. XII*, 24).

³ The *Kôfrâs* mountain in *Îrân-Vêg* (*Bund. XII*, 25).

⁴ Cf. *Yt. XV*, 7, and p. 58, note 2.

⁵ See p. 8, notes 1 and 2.

⁶ 'The other mountains have grown out of *Albûrz*, in number 2244 mountains' (*Bund. XII*, 2).

⁷ See notes to *Yt. III*, 17 (p. 47).

10. That belongs to Ahura Mazda, as (through it) Ahura Mazda made the creatures, many and good, many and fair, many and wonderful, many and prosperous, many and bright ;

11¹. So that they may restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish ;

12. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings ; she and her hundred-fold brood shall perish, as it is the will of the Lord².

13. For its brightness and glory, I will offer it a sacrifice

III.

14. We sacrifice unto the awful kingly Glory, made by Mazda³

15⁴. That belongs to the Amesha-Spentas, the bright ones, whose looks perform their wish, tall, quickly coming to do, strong, lordly, who are undecaying and holy ;

16. Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed ; whose thought is the same, whose speech is the same, whose deed is the same, whose father and commander is the same, namely, the Maker, Ahura Mazda.

¹ §§ 11-12 = §§ 19-20, 23-24, 89-90.

² Doubtful.

³ As above, § 9.

⁴ §§ 15-17 = Yt. XIII, 82-84.

17. Who see one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of Garô-nmâna, and whose ways are shining as they go down to the libations ;

18. Who are the makers and governors, the shapers and overseers, the keepers and preservers of these creations of Ahura Mazda.

19¹. It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish ;

20. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings ; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice

IV.

21. We sacrifice unto the awful kingly Glory, made by Mazda

22. That belongs to the gods in the heavens and to those in the material world, and to the blessed ones, born or not yet born, who are to perform the restoration of the world².

23³. It is they who shall restore the world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and

¹ §§ 19-20 = §§ 11-12.

² The *Saoshyanfs* ; see p. 165, note 1.

³ §§ 23-24 = §§ 19-20.

ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish ;

24. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings ; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice

V.

25. We sacrifice unto the awful kingly Glory, made by Mazda

26. That clave unto Haoshyangha, the Paradhâta, for a long time¹, when he ruled over the seven Karshvares of the earth, over the Daêvas and men, over the Yâtus and the Pairikas, over the oppressors, the blind, and the deaf ; he who smote two-thirds of the Daêvas of Mâzana and of the Varenya fiends².

For its brightness and glory, I will offer it a sacrifice

VI.

27. We sacrifice unto the awful kingly Glory, made by Mazda

28. That clave unto Takhma Urupa, the well-armed, while he ruled over the seven Karshvares of the earth, over the Daêvas and men, the Yâtus and Pairikas, the oppressors, the blind, and the deaf ;

29. When he conquered all Daêvas and men, all the Yâtus and Pairikas, and rode Angra Mainyu,

¹ For forty years, according to the Bundahis (XXXIV, 4) ; for thirty years, according to Firdausi.

² See Yt. V, 22.

turned into the shape of a horse, all around the earth from one end to the other, for thirty years¹.

For its brightness and glory, I will offer it a sacrifice

VII.

30. We sacrifice unto the awful kingly Glory, made by Mazda

31. That clave unto the bright Yima, the good shepherd, for a long time², while he ruled over the seven Karshvares of the earth, over the Daêvas and men, the Yâtus and Pairikas, the oppressors, the blind, and the deaf;

32. He who took from the Daêvas both riches and welfare, both fatness and flocks, both weal and Glory³;

In whose reign both aliments⁴ were never failing for feeding creatures, flocks and men were undying, waters and plants were undrying;

33. In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daêvas⁵, in the times before his lie, before he began to have delight in words of falsehood and untruth.

34. But when he began to find delight in words of falsehood and untruth⁶, the Glory was seen to flee away from him in the shape of a bird. When his Glory had disappeared, then the great⁷ Yima

¹ Cf. Yt. XV, 12, and notes.

² For six hundred and sixteen years and six months (Bundahis XXXIV, 4).

³ See Yt. V, 26, text and note.

⁴ Food and drink.

⁵ Cf. Yt. XV, 16.

⁶ He pretended to be a god (Firdausi).

⁷ Doubtful: fraêsta.

Khshaêta, the good shepherd, trembled and was in sorrow before his foes¹; he was confounded, and laid him down on the ground.

35. The first time² when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vîvanghanî, in the shape of a Vâraghna bird³.

Then Mithra seized that Glory, Mithra, the lord of wide pastures, whose ear is quick to hear, who has a thousand senses. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda has created the most glorious of all the gods in the heavens.

36. The second time when the Glory departed from the bright Yima, the Glory went from Yima, the son of Vîvanghanî, in the shape of a Vâraghna bird.

Then Thraêtaona seized that Glory, he, the heir of the valiant Âthwya clan, who was the most victorious of all victorious men next to Zarathustra;

37. Who smote Azi Dahâka, the three-mouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Drug, that demon baleful to the world, the strongest Drug that Angra Mainyu created against the material world, to destroy the world of the good principle⁴.

¹ Azi Dahâka and his followers.

² The Glory is described as departing three times, because it is threefold, according as it belongs to the king considered as a priest, a warrior, or a husbandman. In that threefold character it is identical with Âdar Frobâ, Âdar Gushasp, and Âdar Bûrzih Mihr (p. 7, notes).

³ A raven, one of the incarnations of the Genius of Victory (Yt. XIV, 18-21; cf. *ibid.* § 35).

⁴ Cf. Yt. V, 34.

38. The third time when the Glory departed from the bright Yima, that Glory went from Yima, the son of Vîvanghant, in the shape of a Vâraghna bird.

Then the manly-hearted Keresâspa¹ seized that Glory; he who was the sturdiest of the men of strength, next to Zarathustra, for his manly courage.

39. For Manly Courage clave unto him. We worship Manly Courage, firm of foot, unsleeping, quick to rise, and fully awake, that clave unto Keresâspa;

40. Who killed the snake Srvara, the horse-devouring, men-devouring, yellow, poisonous snake, over which yellow poison flowed a thumb's breadth thick. Upon him Keresâspa was cooking his food in a brass vessel: at the time of noon, the fiend felt the heat, and stood upon his feet: he rushed from under the brass vessel and upset the boiling water: the manly-hearted Keresâspa fell back affrighted²;

41. Who killed the golden-heeled Gandarewa, that was rushing with open jaws, eager to destroy the living world of the good principle³;

Who killed the brood of Pathana, all the nine⁴;

¹ See V, 37 (pp. 62-63, and notes); XIII, 136; XV, 27.

² Cf. Yasna IX, 11 (34-39). This tale belongs to the wide-spread cyclus of the island-whale (a whale whose back is mistaken by sailors for an island; they land upon it, cook their food there, and the monster, awaked by the heat, flies off and carries them away: see Arabian Nights, Seventy-first Night; Babâ Bathrâ, 5).

³ See Yt. V, 38.

⁴ Known in the Minokhired (XXVII, 50) as 'the wolf Kapôd' (perhaps 'the blue wolf,' as Mr. West suggests), 'which they also call Pehan.' Those nine sons of Pathana were nine highwaymen (the very word Pathana seems to have that meaning): their defeat is told by Keresâspa in a Pahlavi Rivâyât as follows: 'I have slain the highwaymen who were so big in body that, when they were

and the brood of Nivika, and the brood of Dâstayana;

Who killed the golden-crowned Hitâspa¹, and Vareshava, the son of Dâna², and Pitaona, attended by many Pairikas³;

42. Who killed Arezô-shamana, him of the manly courage, who was strong, well-beloved⁴, hail, energetically rushing, fully awake, never falling back...⁵;

43. Who killed Snâvidhaka, him who killed with his nails, the stone-handed: thus did he exclaim to all around: 'I am an infant still, I am not yet of age: if I ever grow of age, I shall make the earth a wheel, I shall make the heavens a chariot;

44. 'I shall bring down the Good Spirit from the shining Garô-nmâna; I shall make the Evil Spirit rush up from the dreary Hell. They will carry my

walking, people considered in this way, that "below them are the stars and moon, and below them moves the sun at dawn, and the water of the sea reaches up to their knees." And I reached up to their legs, and they were smitten on the legs by me; they fell, and the hills on the earth were shattered by them' (West, Pahlavi Texts, II, 376). Keresâspa's Fravashi, accordingly, is invoked against thieves (Yt. XIII, 136). Perhaps the assimilation of the wolf Kapôd with Pehan is merely a guess of the author of the Minokhired.

¹ The murderer of Keresâspa's brother, Urvâkshaya (Yt. XV, 28).

² Doubtful: dânayana. Vâresha is the Pahlavi name of a bird of prey (Bund. XIV, 30), which might induce us to identify Vareshava with the gigantic bird Kamak, 'which overshadowed the earth and kept off the rain till the rivers dried up' (West, ll. 378), and whose destruction was one of the feats of Keresâspa.

³ Like the Pairika Knâthaiti, who clave to Keresâspa (Vend. I, 10 [36]).

⁴ Doubtful: frâzustem.

⁵ The rest of the sentence is obscure, and the text seems to be corrupt.

chariot, both the Good Spirit and the Evil One, unless the manly-hearted Keresâspa kill me.'

The manly-hearted Keresâspa killed him, his life went away, his spirit vanished ¹.

For its brightness and glory, I will offer it a sacrifice

VIII.

45. We sacrifice unto the awful Glory, that cannot be forcibly seized ², made by Mazda

46. For which the Good Spirit and the Evil One did struggle with one another ³: for that Glory that cannot be forcibly seized ² they flung each of them their darts most swift.

The Good Spirit flung a dart, and so did Vohu-Manô, and Asha-Vahista and Âtar, the son of Ahura Mazda.

The Evil Spirit flung a dart, and so did Akem-Manô ⁴, and Aêshma of the wounding spear, and Azi Dahâka and Spityura, he who sawed Yima in twain ⁵.

¹ Snâvidhaka reminds one vividly of the Titanic Otus and Ephialtes (Odyssea XI, 308):

'Such were they youths! Had they to manhood grown,
Almighty Jove had trembled on his throne:
But ere the harvest of the beard began
To bristle on the chin, and promise man,
His shafts Apollo aim'd.' (Pope.)

² The sacerdotal Glory; see p. 11, note 6, cf. § 53.

³ When it had departed from Yima.

⁴ Bad Thought, the demoniac counterpart of Vohu-Manô (Vend. Intro. IV, 34).

⁵ Spityura was a brother of Yima's (Bund. XXXI, 3: 'Spîtûr was he who, with Dahâk, cut up Yim,' *ibid.* 5, tr. West). Nothing more is known of him, though he appears to have played a great part in the original Yima legend, and to have stood to his brother in the same relation as Barmâyûn and Katâyûn to Feridûn, or

47. Then forward came Âtar¹, the son of Ahura Mazda, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Azi Dahâka, the three-mouthed, he of the evil law, rushed on his back, thinking of extinguishing it:

48. 'Here give it up to me², O Âtar, son of Ahura Mazda: if thou seizest that Glory that cannot be forcibly seized, I shall rush upon thee, so that thou mayest never more blaze on the earth made by Ahura and protect the world of the good principle.'

And Âtar took back his hands, as the instinct of life prevailed, so much had Azi affrighted him.

49. Then Azi, the three-mouthed, he of the evil law, rushed forward, thinking thus in his heart: 'I want to seize that Glory that cannot be forcibly seized.'

But Âtar, the son of Ahura Mazda, advanced behind him, speaking in these words:

50. 'There give it up to me², thou three-mouthed Azi Dahâka. If thou seizest that Glory that cannot be forcibly seized, then I will enter thy hinder part, I will blaze up in thy jaws, so that thou mayest never more rush upon the earth made by Mazda and destroy the world of the good principle.'

Then Azi took back his hands, as the instinct of life prevailed, so much had Âtar affrighted him.

51. That Glory swells up and goes to the sea

Shagâd to Rustam. Firdausi does not mention him, and makes Dahâk himself saw Gemshîd.

¹ Âdar Frobâ (the Glory of the Priest) is meant here: 'when they sawed Yim, Âdar Frobâ saved his Glory from the hand of Dahâk' (Bund. XVII, 5; Études Iraniennes, II, 70, 84).

² Doubtful.

Vouru-Kasha. The swift-horsed Son of the Waters¹ seizes it at once: this is the wish of the Son of the Waters, the swift-horsed: 'I want to seize that Glory that cannot be forcibly seized, down to the bottom of the sea Vouru-Kasha, in the bottom of the deep rivers.'

52. We sacrifice unto the Son of the Waters, the swift-horsed, the tall and shining lord, the lord of females; the male god, who helps one at his appeal; who made man, who shaped man², a god who lives beneath waters, and whose ear is the quickest to hear when he is worshipped.

53. 'And whosoever of you, O men,'—thus said Ahura Mazda,—'O holy Zarathustra! shall seize that Glory that cannot be forcibly seized, he has the gifts³ of an Âthravan⁴; whosoever shall long for the illumination of knowledge, he has the gifts of an Âthravan; whosoever shall long for fulness of knowledge, he has the gifts of an Âthravan;

54. 'And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, rich of cattle and garments; and Victory will cleave unto him, day after day; and likewise Strength, that smites more than a year. Attended by that Victory, he will conquer the havocking hordes; attended by that Victory, he will conquer all those who hate him.'

For its brightness and glory, I will offer it a sacrifice

¹ Apãm Napât; see p. 6, note 1.

² An allusion to old myths on the igneous origin of life (Ormazd et Ahriman, § 78).

³ Doubtful.

⁴ As that Glory is the one that belongs to the Âthravan.

IX.

55. We sacrifice unto the awful Glory, that cannot be forcibly seized, made by Mazda

56. Which the Turanian ruffian Frangrasyan tried to seize in the sea Vouru-Kasha. He stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra¹. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Husravah².

57³. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '⁴ I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

58. 'Then I will defile all corn and liquors⁵, as to greatness, goodness, and fairness.'

—'Ahura Mazda will come against thee, ever eager to create new creatures⁶.'

Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha, O Spitama Zarathustra!

¹ See *Études Iraniennes*, II, 227; cf. § 82.

² 'Lake Husru is within fifty leagues (parasang) of Lake *Kêkast*' (Lake Urumiah, Bund. XXII, 8, tr. West).

³ Cf. §§ 60, 63.

⁴ *Itha itha yathana ahmâi*.

⁵ *Tarshuêa khshudraêa*, translated *dhânyâni madhûniêa* (Sansk. tr. to *Âfrîgân Gâhambâr*, § 12). *Afrâsyâb* was charged with having laid Iran waste by filling up or conducting away rivers (Hamzah Ispahensis, p. 34; cf. Bund. XXI, 6).

⁶ This looks like an answer to *Afrâsyâb's* threats.

59. A second time he stripped himself naked, wishing to seize that Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm of the sea Vouru-Kasha was produced, namely, that lake that is called Lake Vanghazdau¹.

60². Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '...³ I have not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

61. 'Then I will defile all corn and liquors, as to greatness, goodness, and fairness.'

—'Ahura Mazda will come against thee, ever eager to create new creatures.'

Then the most crafty Turanian Frangrasyan rushed down into the sea Vouru-Kasha.

62. A third time he stripped himself naked, wishing to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra. But the Glory escaped, the Glory fled away, the Glory changed its seat, and an arm was produced in the sea Vouru-Kasha, namely, the water that is called Awz-dânva.

63⁴. Then the most crafty Turanian Frangrasyan rushed out of the sea Vouru-Kasha, O Spitama Zarathustra! thinking evil thoughts: '...⁵ I have

¹ The situation of that lake is not stated. ² Cf. §§ 57, 63.

³ Itha itha yathana ahmâi avatha itha yathana ahmâi.

⁴ Cf. §§ 57, 60.

⁵ Itha itha yathana ahmâi avatha itha yathana ahmâi âvoya itha yathana ahmâi.

not been able to conquer the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra !'

64. He was not able to seize the Glory that belongs to the Aryan nations, born and unborn, and to the holy Zarathustra.

For its brightness and glory, I will offer it a sacrifice

X.

65. We sacrifice unto the awful Glory that cannot be forcibly seized, made by Mazda

66. That cleaves unto him¹ who grows up there, where lies Lake Kāsava², along with the Haētumant³ river ; there where stands Mount Ushidhau⁴, surrounded by waters, that run from the mountain.

67. It⁵ runs unto him, it flows and swells unto him, bringing good pastures and fine horses, bringing plenty, full of glory ; with beauty and weal ; powerful and friendly, rich of pastures, prolific and golden. It runs unto him, it flows and swells unto him, bright and glorious, making the white⁶ grow, smiting away all plagues.

68. And there comes with him a horse's strength, there comes with him a camel's strength, there

¹ That is to say, to any one who The Kavis or Kings of Iran are meant : Lake Kāsava was supposed to be 'the home of the Kayân race' (Bund. XXI, 7). The Kavis are enumerated in the following clauses (§§ 71 seq.).

² The present Zarah or Hamûn sea in Seistan.

³ The Helمند ('Ἐριμανδρος ; cf. Vend. I, 14).

⁴ The seat of the Hvarenô ; see p. 33, note 1, p. 287, note 5, and Introduction to Yt. XVIII.

⁵ The water of the rivers in which the Glory lies, and in the midst of which the Kavi has been nourished.

⁶ ? Varemîs.

comes with him a man's strength, there comes with him the kingly Glory: and there is in him, O holy Zarathustra! so much of kingly Glory as might extinguish at once all the non-Aryan nations.

69. And then (through it) living creatures may keep away¹ hunger and death, living creatures (may keep away) cold and heat¹. Such is the kingly Glory, the keeper of the Aryan nations and of the five kinds of animals², made to help the faithful and the Law of the worshippers of Mazda.

For its brightness and glory, I will offer it a sacrifice

XI.

70. We sacrifice unto the awful kingly Glory, made by Mazda

71. That clave unto Kavi Kavâta, and unto Kavi Aipivôhu, and unto Kavi Usadha, and unto Kavi Arshan, and unto Kavi Pisina, and unto Kavi Byârshan, and unto Kavi Syâvarshan³;

72. So that they were all of them brave, all of them strong, all of them healthful, all of them wise, all of them happy in their wishes, all of them powerful kings.

For its brightness and glory, I will offer it a sacrifice

XII.

73. We sacrifice unto the awful kingly Glory, made by Mazda

74⁴. That clave unto Kavi Husravah for the well-shapen Strength, for the Victory made by Ahura, for the crushing Ascendant; for the righteousness of the law, for the innocence of the law, for the

¹ Doubtful. ² See p. 182, note 2. ³ See Yt. XIII, § 132.

⁴ §§ 74-76 = Yt. XIII, 133-135.

unconquerable power of the law ; for the extermination of the enemies at one stroke ;

75. And for the vigour of health, for the Glory made by Mazda, for the health of the body, and for a good, virtuous offspring, wise, chief in assemblies, bright, and clear-eyed, that frees [their father] from the pangs [of hell], of good intellect ; and for that part in the blessed world that falls to wisdom and to those who do not follow impiety ;

76. And for a dominion full of splendour, for a long, long life, and for all boons and remedies ;

77. So that king Husravah [had the lead] all along the long race, and he could not pass through the forest, he¹, the murderer, who was fiercely striving against him on horseback ; the lord Kavi Husravah prevailed over all ; he put in bonds Frangrasyan and Keresavazda², to avenge the murder of his father Syâvarshâna, a man, and of Aghraêratha, a semi-man³.

For its brightness and glory, I will offer it a sacrifice

XIII.

78. We sacrifice unto the awful kingly Glory, made by Mazda

79. That clave unto the holy Zarathustra, so that he thought according to the Law, spake according

¹ Aurvasâra ; see Yt. XV, 32 ; cf. Yt. V, 50 (where the words all along the long race have been omitted in the translation). The words have the lead here have been supplied from Yt. V, 50 : the text here has two words, tãm keresem, of which both the reading and the meaning are doubtful.

² Keresavazda, the Karsîvaz of Firdausi, the brother of Afrâsyâb and the murderer of Syâvarshâna : he was put to death by Husravah in company with his brother (Études Iramiennes, II, 227).

³ See p. 114, note 7.

to the Law, and did according to the Law ; so that he was the holiest in holiness in all the living world, the best-ruling in exercising rule, the brightest in brightness, the most glorious in glory, the most victorious in victory.

80. At his sight the Daêvas rushed away ; at his sight the (demoniac) malices were extinguished ; at his sight the Gainis¹ drew back their ways from the mortals and, lamenting² and wailing, laid violent hands on the Daêvas.

81. And that one prayer, the Ahuna Vairya, which the holy Zarathustra sang and repeated four times, with a song that waxed louder and louder, drove back all the Daêvas beneath the earth, and took off from them sacrifice and prayer³.

82. It was it, the Glory of Zarathustra, that the Turanian ruffian Frangrasyan tried to seize to rule over all the Karshvares ; round about the seven Karshvares did that ruffian Frangrasyan rush, trying to seize the Glory of Zarathustra⁴. But that Glory escaped to hidden inlets of the sea⁵ ; and there those two⁶ made my will⁷ roll on⁸ ; they entered my will, as it was my wish, Ahura Mazda's, and as it was the wish of the Law of Mazda.

For its brightness and glory, I will offer it a sacrifice

¹ See Vend. XX, 10.

² Doubtful. Perhaps: and lamenting and wailing the Daêvas left off injuring.

³ Cf. Yt. XIII, 90.

⁴ See above, §§ 56-64.

⁵ Cf. §§ 56, 59, 62.

⁶ Zarathustra and Vistâspa (?); cf. §§ 84-87.

⁷ Meaning my law.

⁸ Cf. Yt. XIII, 89, note 5.

XIV.

83. We sacrifice unto the awful kingly Glory, made by Mazda

84. That clave unto king Vistâspa, so that he thought according to the Law, spake according to the Law, and did according to the Law; so that he professed that Law, destroying his foes and causing the Daêvas to retire.

85¹. Who, driving the Drug before him², sought wide room for the holy religion; who, driving the Drug before him, made wide room for the holy religion; who made himself the arm and support of this law of Ahura, of this law of Zarathustra;

86. Who took her, standing bound, from the hands of the Hunus, and established her to sit in the middle [of the world], high ruling, never falling back, holy, nourished with plenty of cattle and pastures, blessed with plenty of cattle and pastures.

87. The valiant king Vistâspa conquered all enemies, Tâthravant of the evil law, Peshana, the worshipper of the Daêvas, and the fiendish wicked Aregat-aspa and the other wicked Hvyâonas³.

For its brightness and glory, I will offer it a sacrifice

XV.

88. We sacrifice unto the awful kingly Glory, made by Mazda

89⁴. That will cleave unto the victorious Saoshyant and his helpers⁵, when he shall restore the

¹ §§ 85-86=Yt. XIII, 99-100.

² Or 'with his spear pushed forwards;' see p. 205, note 1.

³ Cf. Yt. V, 109.

⁴ §§ 89-90=§§ 11-12.

⁵ See p. 117, note 6.

world, which will (thenceforth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish, when the dead will rise, when life and immortality will come, and the world will be restored at its wish ;

90. When the creation will grow deathless,—the prosperous creation of the Good Spirit,—and the Drug shall perish, though she may rush on every side to kill the holy beings ; she and her hundred-fold brood shall perish, as it is the will of the Lord.

For its brightness and glory, I will offer it a sacrifice

XVI.

91. We sacrifice unto the awful kingly Glory, made by Mazda

92. When Astvat-ereta ¹ shall rise up from Lake Kāsava ², a friend of Ahura Mazda, a son of Vispa-taurvairi ³, knowing the victorious knowledge.

It was that Glory that Thraêtaona bore with him when Azi Dahâka was killed ⁴ ;

93. That Frangrasyan, the Turanian, bore when Drvau ⁵ was killed, when the Bull was killed ⁶ ;

That king Husravah bore when Frangrasyan, the Turanian, was killed ⁷ ;

¹ Saoshyant; cf. Yt. XIII, 129.

² Cf. § 66 and Vend. XIX, 5 (18).

³ See Yt. XIII, 142.

⁴ Cf. § 36.

⁵ Or 'the demon.'

⁶ This line is in contradiction with what we know of the Frangrasyan legend, unless the text is corrupt and the name of Frangrasyan has been introduced here by mistake (for Keresâspa?). Yet it may allude to brighter sides, unknown to us, of the Turanian hero: the Bull (*gaur*) may be his brother Aghraêratha, the Bull-man (Gôpatishâh); see p. 114, note 7.

⁷ See § 77.

That king Vistâspa bore, when he victoriously maintained Holiness against the host of the fiends and took off the Drug from the world of the good principle¹.

94. He², with the eye of intelligence³, shall look down upon all the creatures of the Paësis⁴, her of the evil seed: he shall look upon the whole living world with the eye of plenty, and his look shall deliver to immortality the whole of the living creatures.

95. And there shall his friends⁵ come forward, the friends of Astvat-ereta, who are fiend-smiting, well-thinking, well-speaking, well-doing, following the good law, and whose tongues have never uttered a word of falsehood.

Before them shall Aëshma of the wounding spear, who has no Glory, bow and flee; he shall smite the most wicked Drug, her of the evil seed, born of darkness.

96. Akem-Manô⁶ smites, but Vohu-Manô shall smite him; the Word of falsehood smites, but the Word of truth shall smite it. Haurvatât and Ameretât⁷ shall smite both hunger and thirst: Haurvatât and Ameretât shall smite the evil hunger and the evil thirst. The evil-doing Angra Mainyu bows and flees, becoming powerless.

For its brightness and glory, I will offer it a sacrifice

97. Yathâ ahû vairyô: The will of the Lord is the law of holiness

¹ Cf. § 84.

² Saoshyant.

³ Cf. Yt. I, 28.

⁴ A name of the Drug.

⁵ See p. 220, note 1.

⁶ See p. 297, note 4.

⁷ The Genii of the waters and of the plants (cf. Vend. Introd. IV, 34).

I bless the sacrifice and prayer, and the strength and vigour of Mount Ushi-darena, made by Mazda, the seat of holy happiness; of the kingly Glory, made by Mazda; of the Glory that cannot be forcibly seized, made by Mazda ¹.

Ashem Vohû: Holiness is the best of all good

[Give] unto that man ² brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

¹ Cf. § o.

² Who sacrifices to the kingly Glory.

XX. VANANT YAST.

This Yast ought to follow immediately after the Tfr Yast, as it is derived from the same SĪrŪzah formula; the one in which Tis-trya is invoked along with Vanant and Haptōiringa (SĪrŪzah, § 13). It is a mere supplement to that Yast. On Vanant, see p. 97, note 6.

o. May Ahura Mazda be rejoiced!

Ashem Vohū: Holiness is the best of all good

I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daēvas and obeys the laws of Ahura;

For sacrifice, prayer, propitiation, and glorification unto [Hāvani], the holy and master of holiness

Unto the star Vanant, made by Mazda,

Be propitiation, with sacrifice, prayer, propitiation, and glorification.

Yathâ ahû vairyô: The will of the Lord is the law of holiness

1. We sacrifice unto the star Vanant, made by Mazda, the holy and master of holiness.

I will sacrifice unto Vanant, strong, invoked by his own name¹, healing, in order to withstand the accursed and most foul Khrafstras² of the most abominable Angra Mainyu.

2. Yathâ ahû vairyô: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of the star Vanant, made by Mazda.

Ashem Vohū: Holiness is the best of all good

[Give] unto that man³ brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

¹ See p. 13, note 2.

² The reptiles and other Ahrimanian creatures (Vendîdâd, Introd. V, 11) which are destroyed by the rain (Bund. VII, 7).

³ Who sacrifices to Vanant.

XXI AND XXII. YAST FRAGMENTS.

These two Yasts or Yast fragments are known among the Parsis as the Hâdhôkht Nask, though their context does not correspond to any part of the description of that Nask as given in the Dînkart (West, Pahlavi Texts, I, 224, note 8). A Pahlavi translation of these Yasts has been edited by Haug and West (The Book of Ardâ Virâf, p. 269 seq.).

XXI. YAST FRAGMENT.

Yast XXI is a eulogy of the Ashem Vohû prayer, the value of which rises higher and higher, according as the circumstances under which it is being recited are of greater importance.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'What is the only word in which is contained the glorification of all good things, of all the things that are the offspring of the good principle?'

2. Ahura Mazda answered: 'It is the praise of Holiness¹, O Spitama Zarathustra!

3. 'He who recites the praise of Holiness¹, in the fulness of faith and with a devoted heart, praises me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle.

4. 'For the reciting of that word of truth, O Zarathustra! the pronouncing of that formula, the Ahuna Vairya, increases strength and victory in one's soul and piety.

¹ Asha: the Ashem Vohû.

5. 'For that only recital of the praise of Holiness is worth a hundred khshnaothras of the beings of Holiness¹, when delivered while going to sleep, a thousand when delivered after eating, ten thousand when delivered during cohabitation, or any number when delivered in departing this life.'

6. 'What is the one recital of the praise of Holiness that is worth ten others in greatness, goodness, and fairness?'

7. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when eating the gifts of Haurvatât and Ameretât², at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

8. 'What is the one recital of the praise of Holiness that is worth a hundred others in greatness, goodness, and fairness?'

9. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers while drinking of the Haoma strained for the sacrifice, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

10. 'What is the one recital of the praise of Holiness that is worth a thousand others in greatness, goodness, and fairness?'

11. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when starting

¹ A hundred times the formula: 'Be propitiation (khshnao-thra) unto N. . . ., the holy and master of holiness' (cf. p. 1, note 2).

² Eating or drinking (see Vendîdâd, Introd. IV, 33).

up from his bed or going to sleep again, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

12. 'What is the one recital of the praise of Holiness that is worth ten thousand others in greatness, goodness, and fairness?'

13. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers when waking up and rising from sleep, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

14. 'What is the one recital of the praise of Holiness that is worth this Karshvare of ours, *Hvaniratha*¹, with its cattle and its chariots, without its men, in greatness, goodness, and fairness?'

15. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers in the last moments of his life, at the same time professing good thoughts, good words, and good deeds, and rejecting evil thoughts, evil words, and evil deeds.'

16. 'What is the one recital of the praise of Holiness that is worth all that is between the earth and the heavens, and this earth, and that luminous space, and all the good things made by Mazda, that are the offspring of the good principle in greatness, goodness, and fairness?'

17. Ahura Mazda answered: 'It is that one, O holy Zarathustra! that a man delivers to renounce evil thoughts, evil words, and evil deeds².'

¹ See p. 123, note 5.

² In a conversion, or in the recital of the penitential prayers.

YAST XXII.

This Yast is a description of the fate that attends the soul of the righteous (§§ 1-18) and the soul of the wicked (§§ 19-37) after death. They spend the first three nights (the *sadis* or *sidōs*; cf. *Commentaire du Vendīdād*, XIII, 55) amongst the highest enjoyments or pains; they are then met by their own conscience in the shape of a beautiful heavenly maiden (or a fiendish old woman¹), and are brought in four steps up to heaven or down to hell, through the three paradises of Good-Thought, Good-Word, and Good-Deed, or the three hells of Evil-Thought, Evil-Word, and Evil-Deed: there they are praised and glorified by Ahura, or rebuked and insulted by Angra Mainyu, and fed with ambrosia or poison.

Similar developments are to be found in Yast XXIV, 53-65; *Ardā Vîrâf* XVII; *Minokhired* II, 123-194.

I.

1. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the faithful departs this life, where does his soul abide on that night?'

Ahura Mazda answered:

2. 'It takes its seat near the head, singing the *Ustavaiti Gâtha*² and proclaiming happiness: "Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!" On that night his soul tastes³ as much of pleasure as the whole of the living world can taste.'

¹ See p. 319, note 1.

² The name of the second *Gâtha*, which begins with the word *usta*: the words in the text, 'Happy the man . . .', are its opening line (*Yasna* XLII, 1).

³ Literally, sees, perceives.

3. —‘On the second night where does his soul abide?’

4. Ahura Mazda answered: ‘It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: “Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!” On that night his soul tastes as much of pleasure as the whole of the living world can taste.’

5. —‘On the third night where does his soul abide?’

6. Ahura Mazda answered: ‘It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: “Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!” On that night his soul tastes as much of pleasure as the whole of the living world can taste.’

7. At the end¹ of the third night, when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south, a sweet-scented wind, sweeter-scented than any other wind in the world.

8. And it seems to the soul of the faithful one as if he were inhaling that wind with the nostrils, and he thinks: ‘Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nostrils?’

9. And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-

¹ Thraosta: in Pahlavi rôisman.

formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed¹, of the size of a maid in her fifteenth year, as fair as the fairest things in the world.

10. And the soul of the faithful one addressed her, asking: 'What maid art thou, who art the fairest maid I have ever seen?'

11. And she, being his own conscience, answers him: 'O thou youth of good thoughts, good words, and good deeds, of good religion, I am thy own conscience!

'Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength and freedom from sorrow, in which thou dost appear to me;

12. 'And so thou, O youth of good thoughts, good words, and good deeds, of good religion! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

13. 'When thou wouldst see a man making derision² and deeds of idolatry, or rejecting³ (the poor) and shutting his door⁴, then thou wouldst sit singing the Gâthas and worshipping the good waters and Âtar, the son of Ahura Mazda, and rejoicing⁵ the faithful that would come from near or from afar.

¹ 'That is to say, from the gods' (Pahl. Comm.).

² Of holy things.

³ Doubtful. The Pahlavi commentary has the following gloss: 'He would not give his friends what they begged for.'

⁴ To the poor:—Urvarô-straya: urvar babâik kart (Pahl. Comm.): âighshân babâ barâ asrûnast (star, to tie, as in frasta-retem baresma). Cf. Yt. XXIV, 37, 59.

⁵ With alms to the poor Mazdayasians (ashô-dâd).

14. 'I was lovely and thou madest me still lovelier; I was fair and thou madest me still fairer; I was desirable and thou madest me still more desirable; I was sitting in a forward place and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda.

15. 'The first step that the soul of the faithful man made, placed him in the Good-Thought¹ Paradise;

'The second step that the soul of the faithful man made, placed him in the Good-Word² Paradise;

'The third step that the soul of the faithful man made, placed him in the Good-Deed³ Paradise;

'The fourth step that the soul of the faithful man made, placed him in the Endless Lights⁴.'

16. Then one of the faithful, who had departed before him, asked him, saying: 'How didst thou depart this life, thou holy man? How didst thou come, thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the spirit? From the decaying world into the undecaying one? How long did thy felicity last?'

17. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary

¹ The so-called Hûmat Paradise (cf. Yt. III, 3).

² The so-called Hûkht Paradise.

³ The so-called Hvarsht Paradise.

⁴ The seat of the Garôthmân.

way, full of fear and distress, where the body and the soul part from one another.

18. '[Let him eat] of the food brought to him, of the oil of Zaremaya¹: this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled and obedient to her husband, after she has departed this life.'

II.

19. Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

'When one of the wicked perishes, where does his soul abide on that night?'

20. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima² Gâtha, O holy Zarathustra!

"To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

21. — 'On the second night, where does his soul abide?'

22. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gâtha, O holy

¹ Zaremaya is the spring: the word translated oil (raoghna, Persian روغن) might perhaps be better translated 'butter;' the milk made in the middle of spring was said to be the best (Vispêrad I, 2; Pahl. Comm.; cf. Dâdistân XXXI, 14).

² The Gâtha of lamenting, beginning with the word Kâm (Kâm nemê zâm: 'To what land shall I turn?'); Yasna XLVI (XLV).

Zarathustra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

23. —'On the third night, where does his soul abide?'

24. Ahura Mazda answered: 'It rushes and sits near the skull, singing the Kima Gâtha, O holy Zarathustra! "To what land shall I turn, O Ahura Mazda? To whom shall I go with praying?"'

'On that night his soul tastes as much of suffering as the whole of the living world can taste.'

25. At the end of the third night, O holy Zarathustra! when the dawn appears, it seems to the soul of the faithless one as if it were brought amidst snow and stench, and as if a wind were blowing from the region of the north, from the regions of the north, a foul-scented wind, the foulest-scented of all the winds in the world.

26–32. And it seems to the soul of the wicked man as if he were inhaling that wind with the nostrils, and he thinks: 'Whence does that wind blow, the foulest-scented wind that I ever inhaled with my nostrils¹?'

¹ A development similar to that in §§ 9–14 is to be supplied here: in the *Ardâ Vîrâf* and the *Minokhired* the soul of the wicked is met by a horrid old woman, who is his own conscience: 'And in that wind he saw his own religion and deeds, as a profligate woman, naked, decayed, gaping, bandy-legged, lean-hipped, and unlimitedly spotted, so that spot was joined to spot, like the most hideous noxious creatures (*khrafstar*), most filthy and most stinking' (cf. § 9).

Then that wicked soul spoke thus: 'Who art thou? than whom I never saw any one of the creatures of *Aûharmazd* and *Akharman* uglier, or filthier or more stinking' (cf. § 10).

To him she spoke thus: 'I am thy bad actions, O youth of evil thoughts, of evil words, of evil deeds, of evil religion! It

33. The first step that the soul of the wicked man made laid him in the Evil-Thought Hell;

The second step that the soul of the wicked man made laid him in the Evil-Word Hell;

The third step that the soul of the wicked man made laid him in the Evil-Deed Hell;

The fourth step that the soul of the wicked man made laid him in the Endless Darkness.

34. Then one of the wicked who departed before him addressed him, saying: 'How didst thou perish, O wicked man? How didst thou come, O fiend! from the abodes full of cattle and full of the wishes and enjoyments of love? From the material world into the world of the Spirit? From the decaying

is on account of thy will and actions that I am hideous and vile, iniquitous and diseased, rotten and foul-smelling, unfortunate and distressed, as appears to thee (cf. §§ 11-12).

'When thou sawest any one who performed the Yazishn and Drōn ceremonies, and praise and prayer and the service of God, and preserved and protected water and fire, cattle and trees, and other good creations, thou practisedst the will of Akharman and the demons, and improper actions. And when thou sawest one who provided hospitable reception, and gave something deservedly in gifts and charity, for the advantage of the good and worthy who came from far, and who were from near, thou wast avaricious, and shuttedst up thy door (cf. § 13).

'And though I have been unholy (that is, I have been considered bad), I am made more unholy through thee; and though I have been frightful, I am made more frightful through thee; though I have been tremulous, I am made more tremulous through thee; though I am settled in the northern region of the demons, I am settled further north through thee; through these evil thoughts, through these evil words, and through these evil deeds, which thou practisedst. They curse me, a long time, in the long execration and evil communion of the Evil Spirit (cf. § 14).

'Afterwards that soul of the wicked advanced the first footstep on Dūsh-hūmat (the place of evil thoughts), &c.' (The Book of Ardā Virāf, XVII, 12-27, as translated by Haug).

world into the undecaying one? How long did thy suffering last?’

35. Angra Mainyu, the lying one, said: ‘Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, where the body and the soul part from one another.

36. ‘Let him eat of the food brought unto him, of poison and poisonous stench¹: this is the food, after he has perished, for the youth of evil thoughts, evil words, evil deeds, evil religion after he has perished; this is the food for the fiendish woman, rich in evil thoughts, evil words, and evil deeds, evil religion, ill-principled, and disobedient to her husband.

37². ‘We worship the Fravashi of the holy man, whose name is Asmô-*hvanant*³; then I will worship the Fravashis of the other holy Ones who were strong of faith⁴.

38². ‘We worship the memory of Ahura Mazda, to keep the Holy Word.

‘We worship the understanding of Ahura Mazda, to study the Holy Word.

‘We worship the tongue of Ahura Mazda, to speak forth the Holy Word.

‘We worship the mountain that gives understanding, that preserves understanding; [we worship

¹ Cf. Yasna XXXI, 20: ‘He who would deceive the holy One, to him afterwards (will be) a long weeping in the dark place, bad food and words of insult. O wicked! this is the place down which your own conscience will bring you through your own deeds.’

² §§ 37-3, 39-40, 41-42 are separate fragments.

³ One of the first disciples of Zoroaster; cf. Yt. XIII, 96.

⁴ Cf. p. 33, note 2.

it] by day and by night, with offerings of libations well-accepted¹.

39². 'O Maker! how do the souls of the dead, the Fravashis of the holy Ones, manifest³ themselves⁴?'

40. Ahura Mazda answered: 'They manifest themselves from goodness of spirit and excellence of mind⁵.'

41⁶. Then towards the dawning of the dawn⁷, that bird Parôdars⁸, that bird Karetô-dâsu⁹ hears the voice of the Fire.

¹ § 38=Yt. I, 31.

² A Pahlavi translation of the following two fragments is found in MS. 33, Paris, Supplément Persan (edited in *Études Iraniennes*, II).

³ *Kithra* (Paris MS. p. 255).

⁴ 'How do they manifest their assistance?' (Pahl. tr. *ibid.*); that is to say, when do they assist their relations and countrymen? (see Yt. XIII, 49 seq.)

⁵ When men are instinct with good spirit and good thought.

⁶ The Pahlavi translation of this fragment has here §§ 14-16 of the *Âtash Nyâyis*, then §§ 18-19 of *Vendîdâd XVIII*. Therefore the whole passage is to be restored as follows:

Âtar looks at the hands of all those who pass by: 'What does the friend bring to his friend . . . ?' (*Âtash N.* 14.)

And if that passer-by brings him wood holily brought, or bundles of baresma holily tied up, then Âtar . . . will bless him thus:

May herds of oxen grow for thee . . . (*Âtash N.* 15-16).

In the first part of the night, Fire, the son of Ahura Mazda, calls the master of the house for help, saying:

'Up! arise, thou master of the house' (*Vend. XVIII*, 18-19).

'Then towards the dawning of the dawn' (see the text).

⁷ Cf. *Vend. XVIII*, 23.

⁸ 'He who has knowledge made,' or 'He who has the knowledge of what is made' (*kartak dânishn*); his other name *Parôdars* is 'He who foresees.'

⁹ Here again a large passage is omitted: it can only partly be

42. Here the fiendish Bûshyâsta, the long-handed, rushes from the region of the north, from the regions of the north, speaking thus, lying thus: 'Sleep on, O men! Sleep on, O sinners! Sleep on and live in sin.'

supplied from the Pahlavi translation; the words in brackets refer to Zend texts lost to us:

... 'Then he flaps his wings and lifts up his voice, saying: "Arise, O men! [and also women, grown-up people, and children, &c. . . . Put on well your girdle and shirt, wash your hands, put your girdle around your body, go and give food to the cattle and recite aloud the five holy Gâthas of Spitama Zarathustra.]"

'Here the fiendish Bûshyâsta' (see the text). Then the Pahlavi translation has: 'Never care for the three excellent things, good thoughts, good words, good deeds' (cf. Vend. XVIII, 25).

XXIII-XXIV. ÂFRÎN PAIGHAMBAR ZAR- TÛST AND VÎSTÂSP YAST.

'God taught the Zendávasta to Zartusht—a sublime work God said to Zartusht, "Go and before Sháh Gushtásp read this book, that he may come into the faith keep all my counsel and repeat it word by word to Sháh Gushtásp¹."'

Zartusht, in obedience to God, went to the court of Gushtásp: 'He came forward and called down a blessing on the Sháh².' Then he read to him the Zandávasta and said: 'Learn its statutes and walk therein. If your desire is towards its laws, your abode shall be in the paradise of heaven. But if you turn away from its commandments, you shall bring down your crowned head to the dust. Your God will be displeased with you, and will overthrow your prosperous condition. At the last you shall descend into hell, if you hear not the counsel of the Almighty³.'

These lines of the Zartusht-Namah are a summary of the following two Yasts. The first, entitled 'The blessing of the prophet Zartûst,' contains the words of blessing addressed by Zarathustra when appearing before the king. These words seem to have followed a similar blessing pronounced by Gâmâspa⁴, the prime minister of Vîstâspa⁵.

Yast XXIV contains the exhortations of the prophet to the king to follow and closely adhere to the Law of Mazda. It is a counterpart to the XIXth Fargard of the Vendîdâd, as Zarathustra plays here the same part to Vîstâspa as Ahura does there to Zarathustra. It is, therefore, a summary of the Law, of the duties it

¹ The Zartusht-Namah, translated by E. B. Eastwick, in Wilson's Parsi Religion, p. 495.

² Ibid. p. 499.

³ Ibid. p. 501.

⁴ See Yt. XXIII, 2; whether Anquetil's statement to that effect (Zend-Avesta II, 623) rests on independent tradition or only on the text of our Yast is not clear.

⁵ See above, p. 70, note 1.

enforces and of the rewards it promises. This accounts for the strange disconnection apparent in it, which makes it a *crux interpretum*, as, besides the very corrupt state of the text, the chief difficulty of this Yast arises from the fact that many passages in it are incomplete quotations from the Vendîdâd, or allusions to statements therein¹, which, when supplied, help a good deal to relieve this Yast from its apparent state of utter incoherence.

For this translation I was able to avail myself of a Pahlavi translation, of which a copy was kindly lent to me by Mr. West. That translation is apparently of late date and often manifestly wrong; yet it was very useful to me in several passages, besides its giving a Zend text generally more correct and more correctly divided than the text in Westergaard's edition².

Yast XXIII was originally no independent Yast, being nothing more than the beginning of Yast XXIV, detached from it, with some slight alterations and inversions.

XXIII. ÂFRÎN PAIGHAMBAR ZARTÛST.

1. 'I am a pious man, who speaks words of blessing.'

—'Thou appearest unto me full of Glory.'

And Zarathustra spake unto king Vîstâspa, saying: 'I bless thee, O man! O lord of the country! with the living of a good life, of an exalted life, of a long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body!

2. 'Mayest thou have a son like Gâmâspa, and may he bless thee as (Gâmâspa blessed) Vîstâspa (the lord) of the country³!

¹ For instance, §§ 28, 30, 31, 39, &c.

² The various readings in Mr. West's manuscript are indicated by the letter W. in the notes.

³ See the introduction to this Yast and Yt. XXIV, 3, text and note.

' Mayest thou be most beneficent, like Mazda!

' Mayest thou be fiend-smiting, like Thraêtaona ¹!

' Mayest thou be strong, like Gâmâspa ²!

' Mayest thou be well-armed, like Takhma-Urupa ³!

3. ' Mayest thou be glorious, like Yima Khshaêta, the good shepherd!

' Mayest thou be instructed with a thousand senses, like Azi Dahâka, of the evil law ⁴!

' Mayest thou be awful and most strong, like Keresâspa ⁵!

' Mayest thou be a wise chief of assemblies, like Urvâkhshaya ⁶!

' Mayest thou be beautiful of body and without fault, like Syâvarshâna ⁷!

4. ' Mayest thou be rich in cattle, like an Âthwya-nide ⁸!

' Mayest thou be rich in horses, like Pourus-aspa ⁹!

' Mayest thou be holy, like Zarathustra Spitama!

' Mayest thou be able to reach the Rangha, whose shores lie afar, as Vafra Navâza was ¹⁰!

' Mayest thou be beloved by the gods and revered by men ¹¹!

¹ Cf. Yt. V, 33.

² Cf. Yt. XV, 11.

³ Cf. Yt. V, 29.

⁴ See Yt. XV, 28.

⁵ Cf. Yt. V, 68

⁶ Cf. Yt. V, 37.

⁷ See p. 64, note 1.

⁸ One belonging to the Âthwya family, of which Thraêtaona was a member. All of them bore names that show them to have been rich in cattle: Pûr-tôrâ, Sôk-tôrâ, Bôr-tôrâ, &c. ('one with abundant oxen, with useful oxen, with the brown ox, &c.,' Bundahis, tr. West, XXXI, 7, note 8).

⁹ Pourus-aspa was the father of Zarathustra. His name means, 'He who possesses many horses,' πολύ-ἵππος.

¹⁰ Cf. Yt. V, 61.

¹¹ Cf. Yt. XXIV, 4.

5. 'May ten sons be born of you¹! In three of them mayest thou be an Āthravan! In three of them mayest thou be a warrior! In three of them mayest thou be a tiller of the ground²! And may one be like thyself, O Vistāspa!

6. 'Mayest thou be swift-horsed, like the Sun³!

'Mayest thou be resplendent, like the moon!

'Mayest thou be hot-burning, like fire!

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be tall-formed and victorious, like the devout Sraosha⁴!

7. 'Mayest thou follow a law of truth, like Rashnu⁵!

'Mayest thou be a conqueror of thy foes, like Verethraghna⁶, made by Ahura!

'Mayest thou have fulness of welfare, like Rāma Hvāstra⁷!

'Mayest thou be freed from sickness and death, like king Husravah⁸!

8. 'Then the blessing goes for the bright, all-happy, blissful abode of the holy Ones⁹.

'May it happen unto thee according to my blessing!

¹⁰Let us embrace and propagate the good thoughts, good words, and good deeds that have been done and that will be done here and elsewhere, that we may be in the number of the good.

¹ Of Vistāspa and his wife Hutaosa.

² Cf. Yt. XXIV, 4.

³ Cf. Sîrôzah, § 11.

⁴ Cf. Yt. XI.

⁵ Cf. Yt. XII, Introduction.

⁶ Cf. Yt. XIV.

⁷ Cf. Yt. XV.

⁸ Kai Khosrav went alive to Paradise (Firdausi).

⁹ He closes his blessing by wishing him bliss in heaven.

¹⁰ Yasna XXXV, 2 (4-5).

‘Yathâ ahû vairyô: The will of the Lord is the law of holiness

‘Ashem Vohû: Holiness is the best of all good

‘[Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.’

XXIV. VĪSTĀSP YAST.

I.

1. ‘I am a pious man, who speaks words of blessing,’ thus said Zarathustra to the young king VĪstâspa¹.—‘She² appears to me full of Glory, O Zarathustra!’—‘O young king VĪstâspa! [I bless thee³] with the living of a good life, of an exalted life, of a long life. May thy men live long! May thy women live long! May sons be born unto thee of thy own body⁴!’

2. ‘Mayest thou thyself⁵ be holy, like Zarathustra!

‘Mayest thou be rich in cattle, like an Âthwya-nide⁶!’

‘Mayest thou be rich in horses, like Pourus-aspâ⁷!

‘Mayest thou have a good share of bliss⁸, like king Husravah!

‘Mayest thou have strength to reach the Rangha, whose way lies afar, as Vafra Navâza did⁹.

¹ Literally, O young king VĪstâspa! (or, O my son, king VĪstâspa!)

² The law of Mazda (Pahl.).

³ Understood in âfri-va^kau (who speaks blessing).

⁴ Cf. Yt. XXIII, 1.

⁵ Khayezus (=nafsman) belongs to § 2 (W.).

⁶ See p. 326, note 8.

⁷ See p. 326, note 9.

⁸ Immortality (cf. Yt. XXIII, 7). W. has ashem merezô=ahlâyih patmânîk, amargîg (Pahl.).

⁹ Cf. Yt. XXIII, 4.

3. 'May ten sons be born of thy own body¹! three as Âthravans², three as warriors³, three as tillers of the ground⁴! May one of them be like Gâmâspa⁵, that he may bless thee with great and ever greater happiness⁶!

4. 'Mayest thou be freed from sickness and death, like Peshô-tanu⁷.

'Mayest thou have piercing rays, like Mithra!

'Mayest thou be warm, like the moon!

'Mayest thou be⁸ resplendent, like fire!

'Mayest thou be long-lived, as long-lived as an old man can be⁹!

5. 'And when thou hast fulfilled a duration of a thousand years, [mayest thou obtain] the bright, all-happy, blissful abode of the holy Ones!

'Ashem Vohû: Holiness is the best of all good

¹ Cf. Yt. XXIII, 5.

² 'Like Âturpât, the son of Mâhraspand' (Pahl. Comm.).

³ 'Like Spenddât (Isfendyâr), the son of Gûstâsp' (ibid.).

⁴ 'Like Zav' (Uzava; 'Zav . . . urbes et castella, quae Afrasiab deleverat, refici jussis, aperuit fluvios, quos ille operuerat, . . . agros denuo coluit, qui in optimam, qua antehac flourant, conditionem redierunt,' Hamzah Ispahensis, p. 24 of the Gottwaldt translation).

⁵ Cf. Yt. XXIII, 2.

⁶ W. has the same text as Yt. XXIII, 2: yatha dangheur Vîstâspâi, which is interpreted âfirîn patar obdûnât ãigûn Gâmâsp kart madam matâpat Gûstâsp.

⁷ Peshôtanu was a son of Vîstâspa: Zarathustra made him drink of a certain sort of milk, and 'he forgot death.' He is one of the seven immortals, and reigns in Kangdez (Zartusht-Namah and Bundahis XXIX, 5).

⁸ Bavâhi (W.).

⁹ Doubtful. The Pahlavi translation follows Yt. XXIII, 4, though the text is the same as in Westergaard (only bavâi and zarnumatô instead of bavâhi, zaranumatô).

II.

6¹. 'Give² him strength and victory! Give him welfare in cattle and bread³!' thus said Zarathustra to the young king Vîstâspa! 'Give him a great number⁴ of male children, praisers⁵ [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

7. 'Ye gods of full Glory, ye gods of full healing, let your greatness become manifest!'

8. Zarathustra addressed him, saying: 'O young king Vîstâspa! May their greatness become manifest as it is called for!

'Ye Waters, impart and give your Glory to the man who offers you a sacrifice!

'This is the boon we beg (for thee) of Ashi Vanguhi⁶, of Râta⁷, with eyes of love.'

9. Pârendi⁸, of the light chariot, follows: 'Mayest thou⁹ become manifest unto him, the young king Vîstâspa!

'May plenty dwell in this house, standing upon high columns and rich in food¹⁰! Thou wilt never

¹ For §§ 6-7, cf. Mâh Nyâyis, 10-11.

² The prayer is addressed to Waters.

³ *Hvâthrô-nahîm: âsânîh lahmâk.*

⁴ *Paourvatâtem: kebad farzand.*

⁵ *Stâhyanâm: kebad stâyftâr.*

⁶ See Yt. XVI.

⁷ See Vend. Introd. IV, 30.

⁸ See p. 11, note 5.

⁹ *Pârendi.*

¹⁰ Plenty will reign in thy house, if thou wilt be liberal to the priest.

offer and give bad food to a priest: for a priest must be to thee like the brightest¹ offspring of thy own blood.'

10. Zarathustra spake unto him: 'O young king Vistāspa!

'He who supports the Law of the worshippers of Mazda, as a brother or as a friend, he who treats her friendly in any way, looks to keep off want of food from her².'

11. The holy Zarathustra preached that law to Frashaostra³ and Gāmāspa: 'May ye practise holiness and thrive, O young Frashaostra (and Gāmāspa)!'

12. Thus said Ahura Mazda unto the holy Zarathustra, and thus again did Zarathustra say unto the young king Vistāspa: 'Have no bad priests or unfriendly priests; for bad priests or unfriendly priests will bring about much harm, and, though thou wish to sacrifice, it will be to the Ameshaspentas as if no sacrifice had been offered⁴.'

'Ashem Vohû: Holiness is the best of all good

III.

13. 'When I teach thee, that thou mayest do the same to thy son⁵, O Vistāspa! receive thou well that teaching; that will make thee rich in children and rich in milk; rich in seed, in fat, in milk⁶.'

¹ Raêvatām *ka* (not rashvatām *ka*) belongs to § 9 (W.).

² W. has, hanairê vaêm aiwi vaina / (vaêm = Sansk. vayas?).

³ See Yt. XIII, 103. Frashaostra and Gāmāspa were brothers.

⁴ Cf. Vend. XVIII, 1-13. Perhaps, 'Be not bad to the priests! Be not unfriendly to the priest! For he who is bad to the priest, he who is unfriendly to the priest'

⁵ Doubtful.

⁶ Cf. Vend. XXI, 6-7.

14. 'Thus do we announce unto thee, Ahura Mazda, and Sraosha, and Ashi, and the Law of the worshippers of Mazda, with the whole of all her hymns, with the whole of all her deeds, with the whole of her performances; the Law of Mazda, who obtains her wishes, who makes the world grow, who listens to the songs and rejoices the faithful man at his wish; who protects the faithful man, who maintains the faithful man;

15. 'From whom come the knowledge of holiness and the increase in holiness of the world of the holy Principle, and without whom¹ no faithful man² can know holiness.

'To thee³ come every Hâvanan, every Âtarevakhsha, every Frabaretar, every Âberet, every Âsnâtar, every Rathwiskar, every Sraoshâ-varez⁴;

16. 'Every priest, every warrior, every husbandman; every master of a house, every lord of a borough, every lord of a town, every lord of a province;

17. 'Every youth of good thoughts, good words, good deeds, and good religion; every youth who speaks the right words; every one who performs the next-of-kin marriage⁵; every itinerant priest; every mistress of a house; every wandering priest, obedient to the Law.

18. 'To thee come all the performers⁶ (of holiness), all the masters of holiness, who, to the

¹ Doubtful.

² Saoshyantem. W. has srashyantem.

³ To the Law.

⁴ The seven priests engaged in the sacrifice (Vendîdâd, p. 64, note 1).

⁵ The *hvaêtvôdatha* (Vend. Introd. p. xlv, note 7; see West, Pahlavi Texts, II, 389 seq.).

⁶ Thâtus: kâr kartâr (Pahl.).

number of three and thirty¹, stand next to Hāvani, being masters of holiness.

19. 'May they be fully protected² in thee, O young king Vīstāspa! While thou smitest thy adversaries, thy foes, those who hate thee, a hundred times a hundred for a hundred³, a thousand times a thousand for a thousand, ten thousand times ten thousand for ten thousand, myriads of myriads for a myriad.

20. 'Proclaim thou that word, as we did proclaim it unto thee!

'O Maker of the good world! Ahura Mazda, I worship thee with a sacrifice, I worship and forward thee with a sacrifice, I worship this creation of Ahura Mazda.'

21⁴. The young king Vīstāspa asked Zarathustra: 'With what manner of sacrifice shall I worship, with what manner of sacrifice shall I worship and forward this creation of Ahura Mazda?'

22. Zarathustra answered: 'We will make it known unto thee, O young king Vīstāspa!

'Go towards that tree that is beautiful, high-growing, and mighty amongst the high-growing trees, and say thou these words: "Hail to thee! O good, holy tree, made by Mazda! Ashem Vohû!"

23. 'Let the faithful man cut off twigs of baresma, either one, or two, or three: let him bind them and

¹ See Yasna I, 10 (33).

² Thrâtōtemō belongs to § 19 (W.).

³ He kills a hundred times a hundred of them, while they kill a hundred of his people.

⁴ For this clause and the following two, cf. Vend. XIX, 17 seq., text and notes.

tie them up according to the rites, being bound and unbound according to the rites.

‘The smallest twig of Haoma, pounded according to the rules, the smallest twig prepared for sacrifice, gives royalty to the man (who does it).’

Ashem Vohû : Holiness is the best of all good

IV.

24¹. Zarathustra said : ‘O young king Vistâspa!

‘Invoke Ahura Mazda, who is full of Glory, Ahura Mazda, and the sovereign Heaven, the boundless Time, and Vayu who works highly.

25. ‘Invoke the powerful Wind, made by Mazda, and Fate.

‘Repeat thou those words, that the god invoked may give thee the boon wished for; that thou, strong, and belonging to the creation of the good Spirit, mayest smite and take away the Drug and watch with full success those who hate thee; smite down thy foes, and destroy at one stroke thy adversaries, thy enemies, and those who hate thee².

26. ‘Proclaim thou those prayers : they will cleanse thy body from deeds of lust³, O young king Vistâspa!

‘I will worship thee, O Fire, son of Ahura Mazda, who art a valiant warrior. He falls upon the fiend Kurda⁴, who is drunken without drinking, upon the men of the Drug, the slothful ones⁵, the wicked Daêva-worshippers, who live in sin.

¹ Cf. Vend. XIX, 13.

² Cf. Yt. V, 53.

³ Paourvô vasta saota : read skyaothna (cf. § 40), as in Vend. XVI, 14 (paourvô-vasna skynothna).

⁴ Cf. Vend. XI, 9 and Bundahis XXVIII, 42.

⁵ Cf. Vend. XIX, 41; better: ‘on the Drugaskân’ (the sons of the Drug? see Bund. XXXI, 6).

27. 'He¹ trembles at the way² made by Time and open both to the wicked and to the righteous.

'They³ tremble at the perfume of his soul⁴, as a sheep does on which a wolf is falling.

28. 'Reciting the whole collection of the Staota Yēsnya⁵ prayers brings one up all the way to the blessed Garō-nmāna, the palace beautifully made. That indeed is the way.

29. 'That man does not follow the way of the Law, O Zarathustra⁶! who commits the Baodhō-(varsta) crime⁷ with a damsel and an old woman⁸,' said Zarathustra to the young king Vīstāspa.

'Let him⁹ praise the Law, O Spitama Zarathustra! and long for it and embrace the whole of the Law, as an excellent horse turns back from the wrong way and goes along the right one, smiting the many *Druges*¹⁰.

30. 'Go forward with praises, go forward the way of the good Mazdean law and of all those who walk in her ways, men and women.

¹ The dead man.

² The *Kinvaŕ*-bridge (Vend. XIX, 29).

³ The fiends (Vend. XIX, 33). ⁴ The soul of the righteous.

⁵ See page 152, note 1.

⁶ The Pahlavi has, 'the way of Zarathustra' (lā Zartūštīg rās yakhsūnft).

⁷ Wilful murder (Vend. p. 84, note 1).

⁸ To procure miscarriage (see Vend. XV, 12-14).

⁹ The sinner.

¹⁰ 'As a horseman on the back of a good horse, when he has gone the wrong way, perceiving that he has lost his way, turns back his horse from that direction and makes him go the right way; so thou, turn back thy horse to the right way; that is to say, turn him to the way of the Law of Mazda; that is to say, receive the Law' (Pahl. Comm.).

'He who wishes to seize the heavenly reward¹, will seize it by giving gifts to him who holds up (the Law) to us² in this world here below³

31. 'Let him⁴ give (the Law) to him who is unfriendly to her, that he may become friendly.

'Wash thy hands with water, not with gômêz⁵, and let thy son, who will be born of thy wife⁶, do the same.

'Thus thy thought will be powerful to smite him⁷, who is not so⁸; thy speech will be powerful to smite him, who is not so; thy deed will be powerful to smite him.

32. "'Hear me! Forgive me⁹!"—We, the Ame-sha-Spentas, will come and show thee, O Zarathustra! the way to that world¹⁰, to long glory in the spiritual world, to long happiness of the soul in Paradise;

33. 'To bliss and Paradise, to the Garô-nmâna of Ahura Mazda, beautifully made and fully adorned,

¹ Bliss, eternal life.

² Yô nô nidârô anghê: lanman dîn barâ dâstâr (Pahl.).

³ Naêdhka vanghê paiti usta vanghê buyât; saoshyâs dîs verethraga. I cannot make anything of these words, nor reconcile them with the Pahlavi translation: 'It is not fair when he wishes weal for his own person; that is to say, when, being satisfied himself, he does not satisfy other people and wishes comfort for himself. (Make the Law of Mazda current, till the time when) the victorious Sôshyôsh will make it current.' The last three Zend words appear to be abridged from a longer passage.

⁴ The faithful man.

⁵ This is an allusion to the Bareshnôm purification (Vend. VIII, 39). The unclean man washes himself with gômêz first and with water last.

⁶ Doubtful.

⁷ The sinner.

⁸ Friendly to the Law.

⁹ He recites the prayer Sraotâ mê, meresdâta mê (Yasna XXXIII, 11).

¹⁰ The world above.

when his soul goes out of his body through the will of fate, when I, Ahura Mazda, when I, Ahura Mazda, gently show him his way as he asks for it.

‘Ashem Voh ū: Holiness is the best of all good

V.

34. ‘They¹ will impart to thee full brightness and Glory.

‘They will give him² quick³ and swift horses, and good sons.

‘He wishes to go to the Law, the young king Vīstāspa.’

Zarathustra said: ‘Let him who is unfriendly to her become a follower of the Law of Mazda, such as we proclaim it.

35. ‘Proclaim thou ever (unto the poor): “Ever mayest thou wait here for the refuse that is brought unto thee, brought by those who have profusion of wealth⁴!” Thus the Drug will not fall upon thee and throw thee away; thou wilt wield kingly power there⁵.

36. ‘The Law of Mazda will not deliver thee unto pain⁶. Thou art entreated (for charity) by the whole of the living world, and she⁷ is ever standing at thy door in the person of thy brethren in the faith: beggars are ever standing at the door of the stranger, amongst those who beg for bread.

¹ The Amesha-Spentas (see § 46).

² To Vīstāspa.

³ Hathwadhka: Pahl. tīzki.

⁴ Cf. Vend. III, 29.

⁵ If he practises charity he will be a king even in Garōthmān.

⁶ Aspahê, from a-spa (no comfort, anāsānh tangfh, Pahl. Comm.).

⁷ The Law.

'Ever will that bread be burning coal upon thy head ¹.

'The good, holy Râta ², made by Mazda, goes and nurses thy bright offspring ³.'

37. Zarathustra addressed Vistâspa, saying: 'O young king Vistâspa! The Law of Mazda, O my son! will give thy offspring the victorious strength that destroys the fiends.

'Let no thought of Angra Mainyu ever infect thee, so that thou shouldst indulge in evil lusts, make derision and idolatry, and shut (to the poor) the door of thy house ⁴.

38 ⁵. 'Âtar thus blesses the man who brings incense to him, being pleased with him and not angry, and fed as he required: "May herds of oxen grow for thee, and increase of sons! May fate and its decrees bring thee the boons thou wishest for! Therefore do thou invoke and praise (me) excellently in this glorious world! That I may have unceasing food, full of the glory of Mazda ⁶ and with which I am well pleased."

39. 'O Mazda! take for thyself the words of our praise: of these words I speak and speak again, the strength and victorious vigour, the power of health and healing, the fulness, increase, and growth.

'Bring it together with the words of hymns up to the Garô-nmâna of Ahura Mazda. He will ⁷ first

¹ Hvarishnŋ dâgh pun rŋismanŋ lak yahvŋnât (Pahl. Comm.).

² Charity.

³ If thou art charitable, thy children will thrive.

⁴ See Yt. XXII, 13.

⁵ Cf. Vend. XVIII, 27.

⁶ *Hvarnamazda* (W.).

⁷ He who will pronounce all prayers and hymns: the full formula is found in the *Âbân Nyâyis*, § 8.

enter there. Therefore do thou pronounce these prayers.

‘Ashem Vohû: Holiness is the best of all good

VI.

40. ‘Converse ye with the Amesha-Spentas,’ said Zarathustra unto the young king VĪstâspa, ‘and with the devout Sraosha, and Nairyô-sangha, the tall-formed, and Âtar, the son of Ahura Mazda, and the well-desired kingly Glory.

41. ‘Men with lustful deeds address the body¹; but thou, all the night long, address the heavenly Wisdom²; but thou, all night long, call for the Wisdom that will keep thee awake.

‘Three times a day raise thyself up and go to take care of the beneficent cattle.

42. ‘Of these men may the lordship³ belong to the wisest of all beings, O Zarathustra! May their lord belong to the wisest, O Zarathustra! Let him show them the way of holiness, let him show them at once the way thereto, which the Law of the worshippers of Mazda enters victoriously. Thus the soul of man, in the joy of perfect holiness, walks over the bridge, known afar, the powerful *Kĭnvał*-bridge⁴, the well-kept, and kept by virtue.

43. ‘How the worlds were arranged was said to thee first, O Zarathustra! Zarathustra said it again to the young king VĪstâspa; therefore do thou⁵ praise him⁶ who keeps and maintains the moon and the sun.

¹ Cf. § 26.

² Cf. Vend. IV, 45; XVIII, 6.

³ The supervision and care.

⁴ See § 27.

⁵ Thou VĪstâspa.

⁶ Ahura Mazda.

‘He who has little friendship for the Law, I have placed him down below to suffer.’

44. Thus said Angra Mainyu, he who has no Glory in him, who is full of death: ‘This is an unbeliever, let us throw him down below; this is a liar, or a traitor to his relatives, and like a mad dog who wounds cattle and men; but the dog who inflicts wounds pays for it as for wilful murder¹.

‘The first time he shall smite a faithful man, the first time he shall wound a faithful man, he shall pay for it as for wilful murder.

‘Ashem Vohû: Holiness is the best of all good

VII.

45. ‘Mayest thou receive², O holy young king Vistâspa! (a house) with a hundred³, ten thousand large windows, ten thousand small windows, all the year long⁴, O holy Vistâspa! never growing old, never dying, never decaying, never rotting, giving plenty of meat, plenty of food, plenty of clothes to the other worshippers of Mazda.

46. ‘May all boons be bestowed upon thee, as I proclaim it unto thee! May the Amesha-Spentas impart to thee their brightness and glory and plenty⁵! May they give him quick and swift horses and good sons, strong, great in all things, powerful to sing the hymns.

¹ See Vend. XIII, 31.

² In Paradise; see Vend. XVIII, 28, text and note.

³ Satayâre: that stands a hundred years (?). The Vend. XVIII, 28 has ‘with a hundred columns.’

⁴ Uninjured by the changes of temperature.

⁵ Cf. § 34.

47. ' He wields his power according to the wish of Ahura Mazda, the Good Spirit, and for the destruction of the Evil Spirit, whichever of two men goes quicker to perform a sacrifice (to Ahura); but if he chooses to perform the sacrifice and prayer to us not in the right way, he does not wield the right power, he will not reign ¹.

48. ' He will receive bad treatment in the next world, though he has been the sovereign of a country, with good horses to ride and good chariots to drive. Give royalty to that man, O Zarathustra! who gives royalty unto thee with good will ².

49 ³. ' Thou shalt keep away the evil by this holy spell: "Of thee [O child!] I will cleanse the birth and growth; of thee [O woman!] I will make the body and the strength pure; I make thee a woman rich in children and rich in milk; a woman rich in seed, in milk, and in offspring. For thee I shall make springs run and flow towards the pastures that will give food to the child."

50. ' Do not deliver me ⁴ into the hands of the fiend ⁵; if the fiend take hold of me, then fever with loss of all joy will dry up the milk of the good Spēnta-Ārmaiti ⁶. The fiend is powerful to distress, and to dry up the milk of the woman who indulges in lust and of all females.

51. ' The perfume of fire, pleasant to the Maker,

¹ In Paradise (Pahl. Comm.).

² Doubtful.

³ Cf. Vend. XXI, 6-7.

⁴ The Law.

⁵ That is to say, let not impiety prevail.

⁶ If impiety prevails, the earth will grow barren (cf. Vend. XVIII, 64).

Ahura Mazda, takes them¹ away from afar;²; and all those that harm the creation of the Good Spirit are destroyed³;

52. 'Whom Mithra, and Rashnu Razista, and the Law of the worshippers of Mazda wish to be taken far away, longing for a man who is eager to perform and does perform the ceremonies he has been taught;⁴

'Ashem Vohû: Holiness is the best of all good

VIII⁵.

53. 'The words of the Vahistôisti⁶ Gâtha are to be sung: "Happy is he, O holy Vîstâspa! happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes."

'Where does his soul abide on that night⁷?'

54. Ahura Mazda answered: 'O my son, Frashaostra! It takes its seat near the head, singing the Ustavaiti Gâtha and proclaiming happiness: "Happy is he, happy the man whoever he be!"

'On the first night, his soul sits in Good Words⁸;

¹ The demons (see Vend. VIII, 80).

² Nôis ta/ paiti vohu manô katha sîsraya ayaça. The Pahlavi Commentary has: 'That is to say, good will happen to thee through the good will of Âtar (fire).'

³ Te kinashanya (W.;—read taêka nashanya?); âigh harvaspîn bêshâtârân min spînâk mînôî dâmân lvt apêtâk avfn yahvûnt (Pahl. Comm.).

⁴ Yatha ya/ tê fravaokâmi (fravaokâma, W.) puthrô berethyâ/ sairimananâm (sairi mananâm, W.) bakhedhrâi (translated as hakhedhrâi: dôstfîh, friendship).

⁵ This chapter is borrowed, though slightly altered, from Yt. XXII.

⁶ Read ustavaiti (? cf. § 54 and Yt. XXII, 2): the Vahistôisti Gâtha is the fifth and last Gâtha.

⁷ On the night of his departing.

⁸ Not in the Good-Word Paradise, to which he will go later

on the second night, it sits in Good Deeds; on the third night, it goes along the ways (to Garô-nmâna).

55. 'At the end of the third night, O my son, Frashaostra! when the dawn appears, it seems to the soul of the faithful one as if it were brought amidst plants [and scents: it seems as if a wind were blowing from the region of the south, from the regions of the south]¹, a sweet-scented wind, sweeter-scented than any other wind in the world, and it seems to his soul as if he were inhaling that wind with the nose, and it asks, saying: "Whence does that wind blow, the sweetest-scented wind I ever inhaled with my nose?"

56. 'And it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden fair, bright, white-armed, strong, tall-formed, high-standing, thick-breasted, beautiful of body, noble, of a glorious seed, of the size of a maid in her fifteenth year, as fair as the fairest things in the world.

57. 'And the soul of the faithful one addressed her, asking: "What maid art thou, who art the fairest maid I have ever seen?"

58. 'And she, being his own conscience, answers him: "O thou youth, of good thoughts, good words, and good deeds, of good religion! I am thy own conscience.

"Everybody did love thee for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which thou

(§ 61), but in the thought and delightful remembrance of his good words (cf. Yt. XXII, 2).

¹ Supplied from Yt. XXII, 7.

dost appear to me ; [and so thou, O youth of good thoughts, good words, and good deeds, of good religion ! didst love me for that greatness, goodness, fairness, sweet-scentedness, victorious strength, and freedom from sorrow, in which I appear to thee.

59. "When thou wouldst see a man¹] making derision and deeds of idolatry, or rejecting (the poor) and shutting (his door), then, thou wouldst sit, singing the Gâthas, and worshipping the good waters, and Âtar, the son of Ahura Mazda, and rejoicing the faithful that would come from near or from afar.

60. "I was lovely, and thou madest me still lovelier ; I was fair, and thou madest me still fairer ; I was desirable, and thou madest me still more desirable ; I was sitting in a forward place, and thou madest me sit in the foremost place, through this good thought, through this good speech, through this good deed of thine ; and so henceforth men worship me for my having long sacrificed unto and conversed with Ahura Mazda."

61. 'The first step that the soul of the faithful man made, placed him in the Good-Thought Paradise ; the second step that the soul of the faithful man made, placed him in the Good-Word Paradise ; the third step that the soul of the faithful man made, placed him in the Good-Deed Paradise ; the fourth step that the soul of the faithful man made, placed him in the Endless Light.

62. 'Then one of the faithful, who had departed before him, asked, saying : "How didst thou depart this life, thou holy man ? How didst thou come,

¹ From Yt. XXII, 12-13.

thou holy man! from the abodes full of cattle and full of the wishes and enjoyments of love? from the material world into the world of the spirit? from the decaying world into the undecaying one? How long did thy felicity last?"'

63. And Ahura Mazda answered: 'Ask him not what thou askest him, who has just gone the dreary way, full of fear and distress, when the body and the soul part from one another.

64. '[Let him eat] of the food brought to him, of the oil of Zaremaya: this is the food for the youth of good thoughts, of good words, of good deeds, of good religion, after he has departed this life; this is the food for the holy woman, rich in good thoughts, good words, and good deeds, well-principled, and obedient to her husband, after she has departed this life.'

65. Spitama Zarathustra said to the young king Vīstāspa: 'To what land shall I turn, O Ahura Mazda? To whom shall I go with praying¹?''

Ashem Vohū: Holiness is the best of all good

¹ This clause, taken from Yt. XXII, 20, shows that the second part of Yt. XXII (§§ 19-36), describing the fate of the wicked, should be inserted here.

NYÂYIS.

NYÂYIS.

A Nyâyis is properly a begging prayer, as opposed to Sitâyis, a prayer of praise. It is a term particularly applied to five prayers addressed to the Sun, to Mithra, to the Moon, to Waters, and to Fire. Every layman over eight years old is bound to recite the Nyâyis: he recites it standing and girded with his Kôstî.

The Sun Nyâyis is recited three times a day, at the rising of the sun (Gâh Hâvan), at noon (Gâh Rapitvin), and at three o'clock in the afternoon (Gâh Uzîren). The Mithra Nyâyis is recited with the Sun Nyâyis, as Mithra follows the sun in its course (see Yt. X, 13).

The Moon Nyâyis is recited three times a month: first, at the time when it begins to be seen; second, when it is at the full; third, when it is on the wane.

The Waters Nyâyis and the Fire Nyâyis are recited every day, when one finds oneself in the proximity of those elements. The Fire Nyâyis is recited with the Penôm on (see Vend. p. 168, 7).

The first four Nyâyis must be recited especially on the days over which the Izads invoked preside; that is to say, on the Khôrshêd, Mihir, Mâh, and Âbân days (the eleventh, sixteenth, twelfth, and tenth days of the month)¹.

I. KHÔRSHÊD NYÂYIS.

1. [Hail unto the Sun, the swift-horsed! May Ahura Mazda be rejoiced²!]

¹ Anquetil, *Zend-Avesta* II, pp. 6, 22, 565-566.

² This clause is wanting in most manuscripts.

Hail unto thee, O Ahura Mazda, in the threefold way ¹! [Hail unto thee] before all other creatures!

Hail unto you, O Amesha-Spentas, who are all of you of one accord with the Sun!

May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spentas! May it come unto the Fravashis of the holy Ones! May it come unto the Sovereign Vayu of the long Period ²!

2. [Hail unto the Sun, the swift-horsed!]

May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed! by those who do truly what is the foremost wish (of God).

I recite the 'Praise of Holiness ³.'

3. I praise well-thought, well-spoken, and well-done thoughts, words, and deeds. I embrace all good thoughts, good words, and good deeds; I reject all evil thoughts, evil words, and evil deeds ⁴.

4. I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fulness of my thoughts, of my words, of my deeds, and of my heart: I give unto you even my own life.

I recite the 'Praise of Holiness ³':

'Ashem Vohû: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness ⁴!'

5 ⁵. Hail to Ahura Mazda!

Hail to the Amesha-Spentas!

Hail to Mithra, the lord of wide pastures!

Hail to the Sun, the swift-horsed!

Hail to the two eyes of Ahura Mazda!

Hail to the Bull!

Hail to Gaya ⁶!

¹ In thought, speech, and deed (Pers. and Sansk. transl.).

² Vayu, as being the same with Fate (Vend. Introd. IV, 17), became identified with Time.

³ The Ashem Vohû.

⁴ See p. 22.

⁵ § 5 = Yasna LXVIII (22-23 [LXVII, 58-67]).

⁶ Gaya Maretan, the first man.

Hail to the Fravashi of the holy Spitama Zarathustra!

Hail to the whole of the holy creation that was, is, or will be!

May I grow in health of body through Vohu-Manô, Khshathra, and Asha, and come to that luminous space, to that highest of all high things¹, when the world, O Spenta Mainyu! has come to an end!

Ashem Vohû: Holiness is the best of all good

6. We sacrifice unto the bright, undying, shining, swift-horsed Sun.

We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake².

7. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the gods in the world unseen³.

So may Mithra and Ahura, the two great gods, come to us for help!

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

8. We sacrifice unto Tistrya, whose sight is sound⁴.

We sacrifice unto Tistrya; we sacrifice unto the rains of Tistrya⁵.

We sacrifice unto Tistrya, bright and glorious.

We sacrifice unto the star Vanant⁶, made by Mazda.

¹ The sun: 'May my soul arrive at the sun-region!' (Pahl. transl.)

² Yt. X, 7. ³ In heaven. ⁴ See Yt. VIII, 12, note 7.

⁵ See Yt. VIII, 12, note 2. ⁶ See Yt. XX.

We sacrifice unto Tistrya, the bright and glorious star.

We sacrifice unto the sovereign sky.

We sacrifice unto the boundless Time.

We sacrifice unto the sovereign Time of the long Period.

We sacrifice unto the beneficent, well-doing Wind.

We sacrifice unto the most upright *Kīsta*¹, made by Mazda and holy.

We sacrifice unto the good Law of the worshippers of Mazda.

We sacrifice unto the way of content².

We sacrifice unto the golden instrument³.

We sacrifice unto Mount *Saokanta*, made by Mazda³.

9. We sacrifice unto all the holy gods of the world unseen.

We sacrifice unto all the holy gods of the material world.

We sacrifice unto our own soul.

We sacrifice unto our own *Fravashi*.

We sacrifice unto the good, strong, beneficent *Fravashis* of the holy Ones.

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

10. I confess myself a worshipper of Mazda, a follower of Zarathustra

¹ See Yt. XVI.

² Or, of pleasure.

³ 'On Mount *Saokanta* there is a golden tube coming from the root of the earth; the water that is on the surface of the earth goes up through the hole of that tube to the heavens, and being driven by the wind, spreads everywhere, and thus the dew is produced' (Sansk. transl.).

Unto the bright, undying, shining, swift-horsed Sun;

Be propitiation, with sacrifice, prayer, propitiation, and glorification¹

Ashem Vohû: Holiness is the best of all good

[We sacrifice] unto the Ahurian waters², the waters of Ahura, with excellent libations, with finest libations, with libations piously strained³.

Ashem Vohû: Holiness is the best of all good

[Give] unto that man brightness and glory, give him health of body, give him the bright, all-happy, blissful abode of the holy Ones.

II. MIHIR NYĀYIS.

1⁴. Hail unto thee, O Ahura Mazda, in the threefold way! [Hail unto thee] before all other creatures!

Hail unto you, O Amesha-Spentas, who are all of you of one accord with the Sun!

May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spentas! May it come unto the Fravashis of the holy Ones! May it come unto the sovereign Vayu of the long Period!

2. May Ahura Mazda be rejoiced!

3. I praise well-thought, well-spoken, and well-done thoughts, words, and deeds

4. I give sacrifice and prayer unto you, O Amesha-Spentas!

5. Hail to Ahura Mazda!

May I grow in health of body through Vohu-Manô, Khshathra, and Asha, and come to that luminous space, to that highest of all high things, when the world, O Spenta Mainyu, has come to an end!

6⁵. We sacrifice unto Mi hra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand

¹ The whole of the Khôrshêd Yast is inserted here.

² Rivers considered as Ahura's wives (cf. Ormazd et Ahriman, § 3²).

³ From Yasna LXVIII, 10 (LXVII, 30); cf. p. 34.

⁴ §§ 1-5 = Khôrshêd Nyâyis, §§ 1-5.

⁵ §§ 6-7 = Khôrshêd Nyâyis, §§ 6-7.

eyes, high, with full knowledge, strong, sleepless, and ever awake.

7. We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the heavenly gods.

So may Mithra and Ahura, the two great gods, come to us for help!

We sacrifice unto the undying, shining, swift-horsed Sun.

8¹. We sacrifice unto Tistrya, whose sight is sound

9. We sacrifice unto all the holy gods of the world unseen

10². I confess myself a worshipper of Mazda, a follower of Zarathustra

11³. We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with a thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.

We sacrifice unto the Mithra around countries;

We sacrifice unto the Mithra within countries;

We sacrifice unto the Mithra in this country;

We sacrifice unto the Mithra above countries;

We sacrifice unto the Mithra under countries;

We sacrifice unto the Mithra before countries;

We sacrifice unto the Mithra behind countries.

12. We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods; and unto the stars, and the moon, and the sun, with the trees that yield baresma. We sacrifice unto Mithra, the lord of all countries.

13⁴. For his brightness and glory, I will offer unto him a sacrifice worth being heard

¹ §§ 8-9 = Khôrshêd Nyâyis, §§ 8-9.

² Yt. X, 6.

³ §§ 11-12 = Yt. X, 144-145.

⁴ §§ 13-15 = Yt. X, 4-6.

We offer up libations unto Mithra

14. May he come to us for help! May he come to us for ease!

15. I will offer up libations unto him, the strong Yazata, the powerful Mithra

Yêzhê hâtām: All those beings of whom Ahura Mazda

16¹. Yathâ ahû vairyô: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of Mithra

Ashem Vohû: Holiness is the best of all good

[Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

III. MĀH NYĀYIS.

1². Hail to Ahura Mazda! Hail to the Amesha-Spentas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when we look at thee! Hail to thee when thou lookest at us!

2³. Unto the Moon that keeps in it the seed of the Bull; unto the only-created Bull and unto the Bull of many species;

Be propitiation

3. Hail to Ahura Mazda!

4. How does the moon wax? How does the moon wane?

5. We sacrifice unto the Moon that keeps in it the seed of the Bull

6. And when the light of the moon waxes warmer

7. I will sacrifice unto the Moon

8. For its brightness and glory

9. Yathâ ahû vairyô: The will of the Lord is the law of holiness

10⁴. Give us strength and victory! Give us welfare in cattle and in bread! Give us a great number of male children, praisers [of God] and chiefs in assemblies, who smite and are not smitten, who smite at one stroke their enemies, who smite at one stroke their foes, ever in joy and ready to help.

¹ Yt. X, 146. ² § 1 = Mâh Yast, § 1. ³ §§ 2-9 = Mâh Yast.

⁴ §§ 10-11; cf. Yt. XXIV, 6-8.

11. Ye gods of full Glory, ye gods of full healing, let your greatness become manifest! let your assistance become manifest as soon as you are called for! and ye, Waters, manifest your Glory, and impart it to the man who offers you a sacrifice.

Ashem Vohû: Holiness is the best of all good

[Give] unto that man brightness and glory, give him the bright, all-happy, blissful abode of the holy Ones.

IV. ÂBÂN NYĀVIS.

1. May Ahura Mazda be rejoiced!

Unto the good Waters, made by Mazda; unto the holy water-spring ARDVI ANĀHITA; unto all waters, made by Mazda; unto all plants, made by Mazda,
Be propitiation¹

2². Ahura Mazda spake unto Spitama Zarathustra, saying: 'Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sûra Anâhita

3. 'Who makes the seed of all males pure, who makes the womb of all females pure for bringing forth

4. 'The large river, known afar, that is as large as the whole of the waters that run along the earth

5. 'All the shores of the sea Vouru-Kasha are boiling over, all the middle of it is boiling over, when she runs down there

6. 'From this river of mine alone flow all the waters that spread all over the seven Karshvares;

7. 'I, Ahura Mazda, brought it down with mighty vigour, for the increase of the house, of the borough, of the town, of the country³.

8. 'He from whom she will hear the staota yêsnya⁴; he from whom she will hear the Ahuna

¹ As Âbân Yast, o.

³ Cf. Âbân Yast, § 6.

² §§ 2-6 = Âbân Yast, §§ 1-5.

⁴ See above, p. 152, note 1.

vairya¹; he from whom she will hear the Asha-vahista²; he by whom the good waters will be made pure; with the words of the holy hymns³, he will enter first the Garô-nmâna of Ahura Mazda: she will give him the boons asked for⁴.

9⁵. 'For her brightness and glory, I will offer her a sacrifice worth being heard; I will offer her a sacrifice well-performed. Thus mayest thou advise us when thou art appealed to! Mayest thou be most fully worshipped.

'We sacrifice unto the holy Ardvi Sûra Anâhita with libations. We sacrifice unto Ardvi Sûra Anâhita, the holy and master of holiness, with the Haoma and meat, with the baresma, with the wisdom of the tongue, with the holy spells, with the words, with the deeds, with the libations, and with the rightly-spoken words.

'Yêhê hâtãm: All those beings of whom Ahura Mazda

10. 'Yathâ ahû vairyô: The will of the Lord is the law of holiness

'I bless the sacrifice and prayer, and the strength and vigour of the holy water-spring Anâhita.

'[Give] unto that man brightness and glory, . . . give him the bright, all-happy, blissful abode of the holy Ones.'

V. ÂTAS NYÂYIS.

1⁶. Take me out?, O Ahura! give me perfect piety and strength

4⁶. May Ahura Mazda be rejoiced!

¹ The Yathâ ahû vairyô prayer.

² The Ashem Vohû prayer.

³ Cf. Yt. XXII, 2, and Yt. XXIV, 39.

⁴ Cf. Âbân Yast, §§ 19, 23, 27, 35, 39, 47, &c.

⁵ Cf. Âbân Yast, § 9.

⁶ §§ 1-3 = Yasna XXXIII, 12-14.

⁷ 'Deliver me from Ahriman' (Pahl. Comm.).

⁸ As in Ormazd Yast, o.

Hail unto thee, O Fire, son of Ahura Mazda,
thou beneficent and most great Yazata!

¹ Ashem Vohû: Holiness is the best of all good

I confess myself a worshipper of Mazda

For sacrifice, prayer, propitiation, and glorification

Unto Âtar, the son of Ahura Mazda; unto thee
Âtar, son of Ahura Mazda!

5². Unto Âtar, the son of Ahura Mazda; unto the
Glory and the Weal, made by Mazda; unto the Glory
of the Aryas, made by Mazda; unto the Glory of
the Kavis, made by Mazda.

Unto Âtar, the son of Ahura Mazda; unto king
Husravah; unto the lake of Husravah; unto Mount
Âsnavant, made by Mazda; unto Lake Kaêtasta,
made by Mazda; unto the Glory of the Kavis, made
by Mazda.

6. Unto Âtar, the son of Ahura Mazda; unto
Mount Raêvant, made by Mazda; unto the Glory
of the Kavis, made by Mazda.

Unto Âtar, the son of Ahura Mazda.

Unto Âtar, the beneficent, the warrior; the God
who is a full source of Glory, the God who is a
full source of healing.

Unto Âtar, the son of Ahura Mazda, with all
Âtars; unto the God Nairyô-sangha, who dwells in
the navel of kings;

Be propitiation, with sacrifice, prayer, propitiation, and glori-
fication.

Yathâ ahû vairyô: The will of the Lord is the law of
holiness

7³. I bless the sacrifice and invocation, and the

¹ As in Ormazd Yast, o.

² Cf. Strôzah, § 9.

³ §§ 7-16 = Yasna LXII, 1-10 (LXI). See the Sanskrit transla-
tion in *Études Iraniennes*, II.

good offering, the beneficent offering, the offering of assistance offered unto thee, O Âtar, son of Ahura Mazda!

Thou art worthy of sacrifice and invocation; mayest thou receive the sacrifice and the invocation in the houses of men.

Well may it be unto the man who ever worships thee with a sacrifice, holding the sacred wood in his hand, the baresma in his hand, the meat in his hand, the mortar¹ in his hand.

8. Mayest thou have the right² wood! Mayest thou have the right incense! Mayest thou have the right food! Mayest thou have the right fuel³!

Mayest thou be full-grown for protecting (this house)! Mayest thou grow excellent for protecting!

9. Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time of the good, powerful restoration of the world!

10. Give me, O Âtar, son of Ahura Mazda! lively welfare, lively maintenance, lively living; fulness of welfare, fulness of maintenance, fulness of life;

Knowledge, sagacity; quickness of tongue; (holiness of) soul; a good memory; and then the understanding that goes on growing and the one that is not acquired through learning⁴;

¹ The mortar for pounding the Haoma.

² In quality and quantity.

³ Upasayêni: what is added to keep up the fire when lighted (Pers. transl.).

⁴ The gaoshô-srûta khratu and the âsna khratu (see p. 7. note 1).

And then the manly courage,

11. Firm-footed, unsleeping, (sleeping only) for a third part of the day and of the night, quick to rise up from bed, ever awake ;

And a protecting, virtuous offspring, able to rule countries and assemblies of men, well growing up, good, freeing us from the pangs (of hell), endowed with a good intellect, that may increase my house, my borough, my town, my country, my empire.

12. Give me, O Âtar, son of Ahura Mazda ! however unworthy I am¹, now and for ever, a seat in the bright, all-happy, blissful abode of the holy Ones.

May I obtain the good reward, a good renown², and long cheerfulness for my soul³!

13. Âtar, the son of Ahura Mazda, lifts up his voice to all those for whom he cooks their evening meal and their morning meal⁴. From all those he wishes a good offering, a beneficent offering, an offering of assistance, O Spitama !

14. Âtar looks at the hands of all those who pass by: 'What does the friend bring to his friend? What does he who comes and goes bring to him⁵ who stays motionless?'

We sacrifice unto Âtar, the valiant warrior⁶.

15. And if the passer-by brings him wood holily brought, or bundles of baresma holily tied up, or

¹ *Yâ mê afrasaunghau anghat: yâ me abhût ayogyatâ* (Sansk. transl.).

² Here.

³ Above.

⁴ *Khshafnfm, sôirfm* (Études Iraniennes, II, 161).

⁵ Âtar.

⁶ 'Bodily he is infirm (*aṛmêst*, motionless); spiritually he is a warrior' (Pahl. Comm.).

twigs of Hadhânaêpata¹, then Âtar, the son of Ahura Mazda, well pleased with him and not angry, and fed as required, will thus bless him :

16. 'May herds of oxen grow for thee, and increase of sons; may thy mind be master of its vow, may thy soul be master of its vow, and mayest thou live on in the joy of the soul all the nights of thy life.'

This is the blessing which Âtar speaks unto him who brings him dry wood, well-examined by the light of the day, well-cleansed with godly intent².

17. Yathâ ahû vairyô: The will of the Lord is the law of holiness

I bless the sacrifice and prayer, and the strength and vigour of Âtar, the son of Ahura Mazda³

Ashem Vohû: Holiness is the best of all good

18³. We gladden by our virtue thy mighty Fire, O Ahura! thy most quick and powerful Fire, who shows his assistance⁴ to him who has ever comforted him, but delights in taking vengeance with his hands on the man who has harmed him.

¹ See Vend. p. 94, note 1.

² Cf. Vend. XVIII, 26-27.

³ From Yasna XXXIV, 4.

⁴ 'In the var nîrang' (Pahl. Comm.), that is to say, in the fire ordeal; see above, p. 170, note 3.

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
		k	kh							
Gutturales.										
1 Tenuis	k	kh	g	क	𐬀	𐬀	ك	כ	𠵿	k
2 " aspirata	kh	gh	g	ख	𐬁	𐬁	خ	ח	𠵾	kh
3 Media	g	gh	q	ग	𐬂	𐬂	ج	ג	𠵽	...
4 " aspirata	gh	q	q	घ	𐬃	𐬃	چ	ך	𠵼	...
5 Gutturales-labialis	q			ङ	𐬄	𐬄	چ	ך	𠵻	...
6 Nasalis	h (ng)			ङ	𐬅	𐬅	چ	ך	𠵺	...
7 Spiritus asper	h			ह	𐬆	𐬆	ح	ח	𠵹	h, he
8 " lenis	h			ह	𐬆	𐬆	ح	ח	𠵹	...
9 " asper faucalis	'h			ह	𐬆	𐬆	ح	ח	𠵹	...
10 " lenis faucalis	'h			ह	𐬆	𐬆	ح	ח	𠵹	...
11 " asper fricatus	'h			ह	𐬆	𐬆	ح	ח	𠵹	...
12 " lenis fricatus	'h			ह	𐬆	𐬆	ح	ח	𠵹	...
Gutturales modificatae (palatales, &c.)										
13 Tenuis	k	kh	q	क	𐬀	𐬀	ك	כ	𠵿	k
14 " aspirata	kh	gh	q	ख	𐬁	𐬁	خ	ח	𠵾	kh
15 Media	g	gh	q	ग	𐬂	𐬂	ج	ג	𠵽	...
16 " aspirata	gh	q	q	घ	𐬃	𐬃	چ	ך	𠵼	...
17 " Nasalis	h			ह	𐬆	𐬆	ح	ח	𠵹	...

CONSONANTS (aspirated)	MISSIONARY ALPHABET.			Sanskrit.	Zand.	Phoenic.	Fensic.	Arabic.	Hebrew.	Chine.
	I Class.	II Class.	III Class.							
	y	(y)	(y)							
18 Semivocalis	y			य	dd yoo yoo init.	و	ي	ي	'	γ
19 Spiritus asper		(y)								
20 " lenis		(y)								
21 " asper assibilatus		s		श	ss	ع	ش	ش		
22 " lenis assibilatus		s			sh					s
Dentales.										
23 Tenuis	t			त	ts	ت	ت	ت	ת	t
24 " aspirata	th			थ	ts				ת	th
25 " assibilata	d		TH							
26 Media	dh			ड	ds	د	د	د	ד	
27 " aspirata				ध	ds					
28 " assibilata	n		DH							
29 Nasalis	l			ण	l	ل	ل	ل	ל	l
30 Semivocalis				ळ	l	ل	ل	ل	ל	
31 " mollis 1		l		ळ	l	ل	ل	ل	ל	
32 " mollis 2			L							
33 Spiritus asper 1	s			श	ss	س	س	س	ש	s
34 " asper 2			S							
35 " lenis	z				z	ز	ز	ز	ז	z
36 " asperimus 1			Z (z)							
37 " asperimus 2			Z (z)							

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
	0	(a)	(ā)							
1 Neutral	0									·
2 Laryngo-palatalis	ē			ए		𐎠	ا	·	·	·
3 " labialis	ō			ओ		𐎡	او	·	·	·
4 Gutturalis brevis	a			अ	𐎠	𐎠	ا	·	·	·
5 " longa	ā	(a)		आ	𐎡	𐎡	ا	·	·	·
6 Palatalis brevis	i			इ	𐎠	𐎠	ا	·	·	·
7 " longa	ī	(ī)		ई	𐎡	𐎡	ا	·	·	·
8 Dentalis brevis	k			क	𐎠	𐎠	ک	·	·	·
9 " longa	k̄			क	𐎡	𐎡	ک	·	·	·
10 Lingualis brevis	ri			रि	𐎠	𐎠	ر	·	·	·
11 " longa	rī			रि	𐎡	𐎡	ر	·	·	·
12 Labialis brevis	u			उ	𐎠	𐎠	و	·	·	·
13 " longa	ū	(u)		ऊ	𐎡	𐎡	و	·	·	·
14 Gutturo-palatalis brevis	e			ए	𐎠	𐎠	ه	·	·	·
15 " longa	é	(ai)		ए	𐎡	𐎡	ه	·	·	·
16 Gutturo-palatalis	āi	(āi)		आ	𐎡	𐎡	ه	·	·	·
17 " " " "	ei	(ēi)		इ	𐎠	𐎠	ه	·	·	·
18 " " " "	oi	(ōu)		उ	𐎠	𐎠	و	·	·	·
19 Gutturo-labialis brevis	o			ओ	𐎠	𐎠	و	·	·	·
20 " longa	ó	(au)		आ	𐎡	𐎡	و	·	·	·
21 Diphthongus gutturo-labialis	āu	(au)		आ	𐎡	𐎡	و	·	·	·
22 " " " "	eu	(ēu)		इ	𐎠	𐎠	و	·	·	·
23 " " " "	ou	(ōu)		उ	𐎠	𐎠	و	·	·	·
24 Gutturalis fracta	ä			अ	𐎠	𐎠	ا	·	·	·
25 Palatalis fracta	ī			इ	𐎠	𐎠	ا	·	·	·
26 Labialis fracta	ll			ल	𐎠	𐎠	ل	·	·	·
27 Gutturo-labialis fracta	ö			ओ	𐎡	𐎡	و	·	·	·

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