

XXIII.

THE PAHLAVI TEXT OF YASNAS LXVI (Sp. LXV)
AND LXVIII (Sp. LXVII),

FOR THE FIRST TIME CRITICALLY TRANSLATED.*

By PROFESSOR LAWRENCE MILLS.

YASNA LXVI (Sp. LXV).

To the Ahurian One of Ahura (Advi Sūra Anāhita).¹

Offerings to Her as the Representative of Ahura.

WITH aša² (as the ritual sanctity)² I will offer this zaoθra having the Haoma with it, and the flesh with it, and the haḍānaēpatā, (also) lifted up with (ritual) sanctity (aša). (2) To thee, O Ahurian One¹ of Ahura, will I offer it, (3) for the propitiation of Aūharmazd (Ahura Mazda), the radiant, the glorious, and of the Amesāspends, the August Immortals, and of Sraoša, the Holy, and of Aūharmazd's Fire, the lofty Chief who is of Aša, the sacred Law, etc.; see S.B.E. xxxi at Y. VII, 5–13; see also Y. XXII, XXVII, 24–27.³

* The Pahlavi texts have been carefully prepared with all the MSS. collated for Z.D.M.G. For LXV (Sp. LXIV) see Z.D.M.G. for July, 1907.

Translations into Parsi-Persian and Gujarati from texts not collated, and otherwise of an uncritical character, have alone preceded this.

¹ So doubtless, as the Heavenly Source of Waters. Readers may be surprised at the purity and fervour of these pieces as addressed to the Holy and Heavenly Stream; but it should not be forgotten that She especially represents Ahura in His attribute of 'purity.' She is, like Āramaiti, His daughter; she expels disease, and with it all unholiness.

² Ašaya not as equalling 'for a reward.'

³ Yasna LXVII (Sp. LXVI) here follows, but it is included with in other sections elsewhere treated.

YASNA LXVIII (Sp. LXVII).

*To the Ahurian One, continued.**Prayers for Friendship, for Health and Happiness.*

Therefore do I offer this offering to thee, O (thou) Ahurian One of Ahura, for¹ friendship (in my need), (2) when (or 'if') I have offended thee; [the meaning is that every single person has offended; that is to say, this sentence is uttered (officially as) in the Destoor's office. (It has no especial reference personally to the Priest himself, but is pronounced like a general confession)]²; and may this Zaoθra³ attain to⁴ thee (etc., as already pronounced; see elsewhere).

(3) To thee, O Ahurian One of Ahura, may it come on with its Haoma, and its flesh, and its Haðānaepata; (4) and may the sweetness⁵ and fatness⁵ come on⁶ to me⁷ also (who am) the Zaoθar,⁸

(5) for the bestowal of health and healing, of progress and protection, for the Soul's beatitude⁹ and for sanctity;

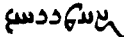
¹ Acc. in the original.

² So elsewhere.

³ Reading zaoθra n.s.f.

⁴ The original is genitive.

⁵ The datives are not recognised.

⁶ The 2nd singular is not seen; was  taken as a 3rd sing. ? compare the other supposed cases with their Vedic analogues.

⁷ Māvayača is here first taught us to be a dative of azēm. We should not regard the throng of such initiatives on the part of the Pahl. trlr. as a matter of no importance.

⁸ Zaoθrē, as dat. sg. m. I varied the usual translation with a vocative in S.B.E. xxxi, see Zaoθrē above, which is surely not dative; but I now recede to the Avesta dative here. There might be two words, zaoθra (see zaoθrām, etc.) and zaoθrya; this latter as the word usually deciphered zaoθrē (paiti jamyāt), here zaoθrya; but on the whole I would now change the reading above to zaoθra with some MSS.

⁹ Hu + ahu (aṇhu). I can no longer accede to the advanced idea of 'preparation' here adopted, on account of a missing letter which may well have fallen out from a text. I now agree with the Pahlavi translation.

This suggestion of the Pahlavi huaxūih is valid in spite of the form of the original Avesta text, which lacks a needed letter to make it correspond; havanhāi as = dat. of hu + aṇhu (ahu) is defective; we formerly read an havanhā, Indian '*savasā,' to 'sāvas' after the pattern of mānasā to mānas; and affording the

that is, for sacrificial (merit and efficacy), and for good fame, for equanimity,¹ and for success (lit. 'victory') which helps the settlements advance (lit. 'on').

Interior Sincerity, a deeply spiritual Sacrifice.

(6) (Yea,) I sacrifice to thee, O Ahurāni of Ahura, with² the *zaoθra*³ of the good thought;

(7) I sacrifice to thee, O Ahurāni of Ahura, with the *zaoθra* of the good⁴ word;

(8) I sacrifice to thee, O Ahurāni of Ahura, with the *zaoθra* of the good deed,

(9) for clear (or 'enlightened') thought, for enlightened speech, and for the enlightened deed, [for undoubting belief in the matter of the Yazats],

(10) for the good life's blessedness of the soul, for the progress of the settlements, for the life's blessedness⁵ and for sanctity⁶ (that is, for ceremonial merit).

suspiciously intelligent meaning of 'preparation.' Nēr. has only *uttamāya* at Y. XI, 26.

But the Pers. MSS. with *nēk-šāhībī* here and *nēk-aṣūi* at Y. XI, 26, puts us still further upon the track of discovering that 'v' has fallen out of *havanhāi*, which cannot mean 'felicity,' etc. We may read *hu + aṇhva = havanhva* after this hint, which should have been known years ago. It may be that the 'v' tell out on account of the foregoing 'v' in . . *va* . . before it in the word *havanhāi*; recall the curious infn. terminal *anuḥe* for *-aṇhve = -ase*. This question was, as seen above, first pushed forward by the Persian translator. Nēr. has *uttamohāya* at Y. XV, 2, to *-uh-*; otherwise the word does not occur with him, Nēr. At Y. LXI, 17, the Pers. treats differently; see J.R.A.S. at the place. As alternative we may have 'good mastership,' 'discipline.'

¹ The *va* would make *frēhdātar ī gēhānīh* (so) independent of *pērōzgarīh*; but see the original.

² Pavan.

³ Regarding the original as ablative, where is the Pahlavi plural form for *zōhar = zaoθra*?

⁴ The MS. DJ, A, C¹ has *naṣā*; but there is no such idea in the original. This *naṣā* might allude by anticipation to *havanhāi* in 10 when understood as if the 'hava' equalled 'hva' = 'own.' DJ in *Gāthas*.

⁵ So I would again improve upon my old translation of 1886.

Is *havanhāi* an adjective, agreeing with *urūnē*: 'for the beatified soul, for life-giving progress to the settlements'? C., the Pers. MSS., again translates *nēk šāhībī* the 'good mastership'; here 'the good conscience,' *hū + ahu (aṇhū)*, would be too advanced an idea. Too advanced meanings are the fatal errors of beginners. Perhaps, as said, the *naṣā* of the MSS. A at section 7 came from the *hava* of *havanhāi*, mistaken for 'hava' = 'hva' = 'svā' = 'own'; its original should be *hu* = 'well,' not *hava = svā*.

⁶ Free, or erroneous, for 'the most holy ones'; see the original.

For Heaven hereafter and for a good Offspring here.

(11) And grant me, O Ahurian One of Ahura, that which is the best world of the saints, the shining, all-glorious.¹

(12) Grant me (also), O Ahurāni of Ahura, a personal² offspring; (that is, an original and not an adoptive one),

(12) who may bring prosperity to my dwelling, (or) my village, my county, or my province and jungle regions;

(14) (and for this) I sacrifice (continually on) to thee, O Ahurāni of Ahura.

To the Mythic Sea, the Caspian,¹ etc.

(15) I sacrifice to the Sea of Wide shores (the Caspian?³), (16) and to all the holy waters (do I sacrifice) which (are) upon the earth, even those which are standing, and to the forth-flowing waters, and to those which (rest) in springs [of spring source (whose sources are of springs)], and to those which flow from hills⁴ (flowing from the force of gravitation, and not upward as apparently in springs), and those in dug canals,⁵ and snow⁶ waters (hail melting or mixed with rain), and rain⁷-waters; (17) yea, with that sacrifice and (yašt) praise (do we sacrifice), since it is the

¹ Or 'all happy,' 'delectable.'

² In this sense, better than 'manly.' I formerly rendered 'legitimate,' but I now think a 'not-adopted offspring' more probable.

³ Although the Ahurāni was the heavenly source of all waters, rain, dews, snow, rivers, gulfs, etc., yet it seems notable that an Orontes (Alvand)* or the Oxus was often had in view, with the Caspian, into which the latter flowed, referred to in the immediate connection. Is the 'p' in 'Caspian' really that of 'ap,' 'kaš ap-,' the youru having fallen away? Or was Urumiya this mythic sea, or the Aral? Views as to the identity of the particular body of water held in view in these mythical allusions would change with expositors from generation to generation accordingly as their geographical information would become developed or restricted.

⁴ So the Pers. translates; and so A and B mark gīrān. Waters which flow from obvious gravitation, whereas waters whose sources were springs were supposed to ascend without obvious physical cause. Persian dērān-, 'long' (flowing), would not be so probable.

⁵ Katasīg; Pers. kārēz (so).

⁶ So the Persian 'barf.'

⁷ So the Persian 'bārān.'

* Mt. Alvand must have been named from some river.

most correct¹ (though addressed to the Ahurāni), for those (waters) as a yasna and a (yašt) praise even from Aša the Best (Vahišta)² [as is also clear from the (substance of) the Dēn (corroboration)].

(18) (Yea,) we sacrifice to the good waters, the best, the Mazda-made and holy, (19) to the good waters even do we sacrifice (as duty to them; see the gen. forms of the original); (20) and I sacrifice to the sweetness³ and the fatness (21) from which are the flowing⁴ of water and the growth of plants,⁴

Repulsions, the Mūš, the Asemaoγa.

(22) for the sake of the withstanding of Āz,⁵ the demon-made one, (23) and on account of that witch, the Mūš,⁶ (24) for the withstanding⁷ of her [that is, until it be no longer possible for her to commit (her) sin].

The meaning is (that the allusion is to the Mūš), that so it is necessary to say that (the above) for the sake of repulsingly⁸ (*sic*) destroying⁸ her, [that Mūš (the evil fairy); that is to say, until (vadaš) by means of this (pavanaō) she is thoroughly consumed] for a repulsing⁹ (*sic*)

¹ B. om. dātihātūm; and has for it 'bayen tan' i martūmān,' adding over 'man' yehabūdāk.' Therefore B. would render 'those waters within the body of man which are of a contributive nature' ('sources of strength'). Is not dātihātūm, however, a kind of apology for the fervour of this Yašt addressed to the Heavenly Source of waters? The assurance is given that it is in accordance with Aša Vahišta, who especially rules all ritual as well as all higher law, aša, pita, rite.

² The passage in the original is evidently an interpolation.

³ So for the various objects in sacrifice.

⁴ Notice the idea that the sacrifice is the moving force in nature.

⁵ Āzi, demon of 'evil desire.' One is much tempted to regard this word as a degeneration from āzi, the Āzi Dahāka, 'the scorching anguisher'; the āhi of the Veda who coiled his folds about the cloud cows, keeping off the rain. The holy sacrifice withstands and removes him or her; and the rainfall comes on again. But we had better for the present hold to the more clumsy derivation.

⁶ Whether this 'Mūš' refers to a plague of mice or rats, or to a kleptomaniac epidemic (mūš, 'to steal'), or not, this entire 24 should be referred only inclusively to the Mūš by this gloss. I am still pleased with my old suggestion, 'that cheat, the P.'

⁷ Avāz astešnih rāi(rāδ(?)), for the dative paitištātayaēça.

⁸ Laχvār nasēnešnih rāi(rāδ(?)), for paitisčaptayaēça.

⁹ So, laχvār tarpēšnih (so B.) rāi (or read 'tarvēšnih rāi,' or 'tarvēnešnih rāi'), for paititaretayaēça.

overcoming¹ of her, [that is to say, until she be made powerless]. What stands in the way²; (that is to say, 'she who stands in the path') has an opposition also (patirak yehemtūnešnih ič³) (an adversary meeting her face to face) [that is to say, in order that there may be to her a counter-opposing approach] on account of her⁴ hostility; [that is, since (or 'in order that') from (her) beginning she may not advance (nor make her evil progress)];

(25) and also by occasion of (or 'against') the Ašemaoya, the unholy, and of the tyrant also full of death, [that is, in order that the oppression (which proceeds) from them may be held back].⁵ (26) for the restraining the demons' hostility and that of evil men.

Reiterations, Invocations.

(27) Listen to our Yasna, O Ahurāni of Ahura; be well content with this (our) Yasna, O Ahurāni. [(Rubric) the zaoθra is here to be prepared within the pot (of offering).]

At this our Yasna sit⁶ (i.e. 'attend'), (O Ahurāni), [that is, have an ear]. (29) Let her⁷ (the Ahurāni) come to us in friendly aid through an abundant⁸ Yasna offering of zaoθras [accompanied] with a recital (marāk) with a well-celebrated [sacrifice, with a nīrang of zaoθras] with a good continuous (frāz) production of zaoθras [from one's own substance].⁷

¹ See note 9 on p. 587.

² So B. and C.

³ Patirak yēhemtūnešnih-, for paityaoget; no rāi here; notice rāi for other datives.

⁴ As said above, this 24 should not refer exclusively to the Mūš; the Ašemaoya is more directly involved, but practically both are present.

⁵ The point of everything here is the zaoθra; the offering effects all this.

⁶ So most critically and for the first time in exegesis, giving us the rendering of *āhiša*.

⁷ In error, of course, from the original 2nd person; unless, indeed, the form *jamyā* could be 3rd sg., with some. Was not, however, an offerer intended?—'Let one, the faithful, come with an abundant offering'; a hint to the contributors.

⁸ Notice that **دود** was first of all explained to us here by the Pahl. trlr., as = kabed. It is, as I advanced in A.J.P. not long since, = ašā, the š having an inherent 'a.' It equals rtēra in a sense of emphasis; recall where the cows bellowed 'rtēna' in the Rik, i.e. 'right lustily.' Ašā is properly arša.

Rewards to the Faithful and Punctilious.

(30) He who offers to you, O (ye) good waters, Ahurian Ones of Ahura, (31) with the best *Zaoθra*, with the best adjusted *zaoθra*, with a *zaoθra*¹ (searchingly) examined by the pious (that is, examined as fit, almost 'tested' by the pious) [some say 'with a *zaoθra* purified (by) the pious'²],

(32) to him do ye give³ both splendour⁴ and glory and continuous⁵ health of body; (33) to him do ye give life-vigour of the body and dominant success⁶ (victory) of person; (34) to him do ye give possessions (even) riches full of brilliant ease (or glory) to him do ye give a personal⁷ offspring; (35) to him a long life; (36) to him this sanctity of the Best World, (Heaven), the shining, all-glorious; (37) and to me do thou (read 'do ye') give it, O good waters, [to⁸ me who am] the sacrificing *Zaotar*.

Response of the Attending Worshippers.

(38) And to us⁹ also who are the Mazdayasnians (now here) offering, and friendly colleagues (clients) to that *Zaotar* (who thus speaks for us do ye give the blessings), (39) (to

¹ The MSS. A, B, C insert *tōrāān*, 'of oxen,' having some reference to the sacred herds; but K⁵ seems to omit it. I think it may have originated from the syllable '-tā-' in *vahištābyō*, which -tā in an earlier Avesta-Pahlavi character might possibly have looked like the signs for *tōrā*, one stroke having been accidentally lengthened. *nēvak'*, generally = 'good,' seems to render *sraçšta*, which we should rather reproduce with 'beautiful,' 'fitting.'

² The purified *zaoθra* of the pious. The idea of close inspection involved an attempted test of purification, *pairiānharštābyō* = *nigērit'*.

³ 'Do ye give' is from 37.

⁴ 'Riches' ? for *rāi* (so), in spite of *rayē(-āō-)*mand as applied to the Deity.

⁵ A career (a continuance) (*ravešnīh* (*sic*)) of health of body, as often, a form as from *i*, *aç* = 'to go,' was seen in -ātem as read *ātem*, so in Pahlavi

āw = *āi*.

⁶ The Pers. has *fatah*, as seeing *zi* = *ji* = 'to conquer,' in *zīvarih*; should *vazdvare* be *vizdvare*?

⁷ Not adoptive; now so preferring to ('legitimate'); it must have been soon adopted as legitimate.

Was this expressive iteration an accidental growth? Hardly; see the metre. The last word 'long' is part of a compositum in the original.

⁸ *Zaoθre*, here first recognised as a dative of *zaotar*.

⁹ Notice the gen. pl. force in *ahmākem*, here first recognised.

us) both Hervads and disciples,¹ men and women (as we are), and children and maidens of the field-work,² (40) to us (do ye give these blessings) who think habitually (frāz) in accordance with the good aša (the law of ritual truth) (was aša seen in aθra of vañhaθra ?; recall rta, aša, = rite); that is to say, let it be good works for us, (meaning 'let their accruing ceremonial merit be ours') for the complete overcoming (pavan barā tarvēnešnih, so for vītare) of suppression (or 'anguish'), in the complete overcoming of hostility (lit. 'of torment') and of the armed attack (hēn', so for haenayāšča) of the demolisher (vōiγ(n)) [and of the (evil) impelling (spirit); (or 'for the dispossession of the harmful impeller, (making) the matter not his'), and (for the ousting)³ of the unfriendly and of the foe].


The Straightest Path.

(41) And grant us the prayer for the straightest path and the possession (?) of it, (—so the original; but vāzešn⁴ certainly should otherwise mean 'the driving, or riding, on it, the straight⁵ path and its use') the path which is the straightest⁵ from (or 'of') Aša (as the ritual and moral

¹ So for aēθryanāmea.

² Kār is determined to this sense by vāstryā-.

³ 'For the thing is not his'; that is, 'it is not the possession of the impeller (of the raid).' Hardly the more subtle 'for the removal of him whose interests are alien, whose the thing is not.' It looks as if this loit mindavam aš had been occasioned by the 'a' privative of the following word. It is also quite possible that something in the form of aurvaθaēibyāčča suggested mindavam; arθa may have been recalled; lā mindavam may have been thus original Pahlavi text and not gloss; adōštār (Pers. bī-dūst) would then be additional Pahlavi text. It is better to take rānēnitār in an evil sense, and as added explanation for vōiγ(n), and to take 'not is the matter His' as further explanation possibly occasioned by the anticipation of the 'a' privative in aurvaθaēibyāšča; perhaps the 'instigator (of evil)' would be more suitable. Has vōiγna anything to do with vi + γan, or 'vij, vaēj' ? Vōiγ(n), so, to reproduce, but 'ōi' may have Av. value as 'ōi.'

⁴ We might possibly regard Spiegel's form as meant for āvīndešn. The Pers., however, reads vāzešn and does not translate, feeling the difficulty. Certain signs for 'vāzešn' might also partly mean 'vaeðešn', and the sign for 'z' was suggested by the form  = δ in the Av. original, which often represents a Pahlavi z.

⁵ Notice the frequent occurrence of this Gāthic expression, which also appears on the Behistān inscriptions.

truth); and grant us the best world of the saints, the shining, all happy (or 'all glorious').

The Priest Resumes.

Home Amenities.

(42) And I pray in my āfrīn¹ for the amenity of my house, and for the joyful habitation of it, and for the long habitation of it, and for those² villages of the Mazdayasnians each, from which they, (the priestly offerers, may receive) this zaoθra as an offering supported by their gifts; (43) and I pray with my āfrīn for amenity (correctness in habitation) (44) and for joyful habitation and for long habitation for every Mazdayasnian village (as well), and for abundant support and for a good³ support, and a friendly⁴ support for⁵ the (Holy) Fire; (45) and (therefore) for a good beneficial offering service to thee, O Ahurāni of Ahura, do I make my āfrīn prayer; (46) and I pray in my āfrīn for Rāman xvāstra⁶ (i.e. for abundant food, and harvests) for those Provinces⁷;

(47) and I ask for health and healing which (may be) yours,⁸ the pious and holy man's.⁹ (48) And I pray in my āfrīn (for (?) it, for (?) every saint.

(49) Who is the good saint between earth and heaven?

¹ One would suppose that āfrīnāmi meant originally a prayer used at an āfrīn (āpri') ceremony, but *vice versa* might have been the case. The ceremony must have been here named from the word; see its idea.

² B. ins. harvisp; but it has no equivalent in the original. May it not, however, suggest an emendation of the original, which has vispāyāi viṣe below.

The form of the itē, 𐬔𐬀𐬎𐬌 (so some MSS.), may have been affected by that of the termination of the previous word. The point of 'each' is to define 'those.' It was most proper that the particular villages whose representatives should be there present with their offerings should be first officially noticed.

³ Orig. ušta.

⁴ Orig. vañta.

⁵ So 'av' with error; it should be vocative; but there is no preceding 'tava.'

⁶ Joyful tasting, good appetite.

⁷ Plural for singular.

⁸ Not necessarily voc.; see the original.

⁹ This seems especially addressed to the Congregation.

(that is, is there any such?), (50) for him I pray for a thousand healings, for ten thousand healings.¹

A Gloria to Ahura.

(51) At thy will, O Aūharmazd, and with (salvation) benefit (do thou reign, O Aūharmazd; that is) Thy sovereign authority do thou exercise (-āñd); that is to say, over thine own creatures and with a benefit, thus do thou exercise authority. . . . (and so on, as is written in Y. VIII, 10, as far as to the words 'the evil creation,' end of 18).

(52) Thus may it happen as we prayed² [as we have already said (at Y. XXXV, 4-6 (Sp.),³ etc., which see) (53)]; (54) (yea, do ye (O waters), grant me) what is the good gift which is beyond and what is the good and (venerating) reward here].

(55) And that (even) [of myself] do I say, and I will also declare it forth to others] (56) as regards (pavan) the bounteous⁴ (īzā) (offerings); and I strive⁵ (with holy effort), and with an āfrīn I pray a vāj⁵ (prayer); and so do I sacrifice: O ye who are good water(s), from you I pray⁶ for us, [even to us⁶], do ye (now) grant our prayer, ye who are [good] sovereigns, do ye grant splendour⁷ and glory.

[(Here intervene repetitions); the words from 'vañuhinām' to 'vā' are to be here thrice pronounced.]]

(57) O waters, do ye give us that boon which was that

¹ B. here gives us an interesting rubric: after the word 'thousand' water is to be put, or added, into the appropriate vessel; after the word 'healing' water is to be put into the *Zaoθra*, or added to it (saying again), 'a thousand healings, ten thousand healings.'

² Aside from the original, we might fancy a response of the Ahurāni here; 'so may it happen as the Zaoθar (has now) prayed us.'

³ See the place in this Journal.

⁴ *īzā* = *aīzūnīg* I rendered 'religious zeal.'

⁵ Meant for the verbal form of the nominal *yaoštayō*, which I rendered 'capabilities'; there may be a closely similar, but not identical, form, meaning 'joint,' to 'yuj,' so of the Dragon.

⁶ This looks as if he divided *jaiḍimnā* = *jaiḍyamnā* = 'zaidyam.' In this case he did not mean 'even to us' as gloss.

⁷ Is *raṣša* (P *rayasča*) = 'riches' here, while undoubtedly 'splendour' elsewhere?

benefit formerly gained¹ of yore by us from you; [(I pray it) with a Yašt which is (now) pronounced¹ at the end of the Fire (Yašt), and which (is continued on and) spoken with a Yašt which (is) at the beginning of the Yašt (to) the waters.²]

Praises to Ahura and His Leading Creatures.

(Here in dialogue.)

(58) Praise be to Aūharmazd; [Aūharmazd said: 'Yea (aēγ) Praise (be offered) to me from him who is the most a furtherer of the good and the most a smiter of the evil'.]³

(59) Praise to the Amešaspends. [The Amešaspends said: yea (ae) praise to us. He has done this who eats³ in regulated measure, (eating no unclean food; hardly meaning 'with moderation') holding (his property) under regulated conditions (paying faithfully his religious dues, who is even carefully in order) as to both (or 'as to all that he possesses'; for then) according to the exact standard (of frequency and generosity) he will continue on to sacrifice (to us) and will give to the good and the deserving.]

(60) Praise to Miθra of the wide pastures. [Miθra of the wide pastures said: 'Praise to me!' By him it is done (he has done it (om. av'); see the other occurrences, whose own soul holds Miθra in good esteem. For when his own soul holds Miθra (in) good and fair (esteem), then by him, (the sincere worshipper), all the (higher) creatures of Aūharmazd are held in good esteem; who thus esteems Miθra in his own soul).]⁴ (Is it 'Miθra's own soul '?)

¹ 'Vid,' seen in it.

² Allusions to the order of some intervening texts in the ancient Yasna; but this order need not have remained unchanged. Yasna LXII (Sp. LXI) might be the Fire Yašt, and LXV (Sp. LXIV), etc., would be a Water Yašt.

³ Not so in the original. (Or 'to that one, me, who am '?)

⁴ One might be tempted to refer 'his own soul,' as often elsewhere, to some particular offerer then present, possibly to one more prominent in station. Then, again, we might regard it as an expression of individualism, meaning 'not superficially,' nor 'perfunctorily,' though we must always be on our guard against that ever threatening fault of beginners, viz., seeing too much, or too refined, a meaning in an ancient text. ('Who of his own soul '?; who, M., as his own soul '?; etc.)

[The natural course of the syntax would be: Miθra said: 'Praise to me for him.' '(For Miθra) it has been celebrated, as to whom Miθra holds his own (the offerer's) soul (as) being good and beneficial'; which hardly makes sense with the concluding words, which we should have to read as follows: 'For when Miθra holds the worshipper's own soul to be good, all the creatures of Aūharmazd are held to be good by him (Miθra).']

We must therefore suppose as follows: Miθra said: 'Praise to me'; by him, the righteous offerer, it has been done; the praise has been offered (by him individually, and not merely as one of a congregation in general, whose own soul holds Miθra to be good and propitious, for when with him his own soul (his sincere conscientiousness) has held Miθra to be good (then) by him (this true-hearted worshipper) all the creatures of Aūharmazd are considered to be good,¹ (as Miθra is, under Aūharmazd and the Ameša-spendis, Lord of all).]

(61) Praise be to the Sun of the swift horses! [The Sun of the swift horses said: 'Praise be offered to me'; (and) he has celebrated it (the sun-praise) who meets trouble² by doing duty and good works, and does not hold by trouble, for even I come and go in this manner (or 'in this path.' I do not hold for trouble²).]

(62) Praise to the eye³ of Aūharmazd [the eye of Aūharmazd said: 'Yea, praise to me!'. By him it is done (by him this praise is truly offered) who looks upon all the

¹ The dawning of the especial Miθra cult is here obvious, or else, a clear trace of it, as long since established.

² So the Parsi-Pers. MSS.; and this alone makes full sense, ranj = 'trouble,' not rōz = 'day' (same signs).

We cannot, however, refuse to see that rōč = rōz = rūz = 'day' is an idea well comporting with that of the Sun? So deciphering, we should have to make out some such advanced and improbable rendering as this: 'for him it is done who meets the day (sunrise) by doing duty and good works, and does not hold (back) in the day, for I also do not hold back in the day in this path, where I come and go.' ('He rushes on with his swift horses; so his worshipper should meet the rising day, and course on steadily in duty and good works.') Notice the great difference naturally resulting from differing decipherments.

³ Singular for dual; notice the plural in the original rather than the dual (in some MSS.).

creatures of Aūharmazd¹ with a friendly, and on none of them with the evil eye.']

[(62) The other cast would be: 'for him (or 'it') it is done; i.e., for him the praise is offered, who looked (as the eye of Aūharmazd) upon all the creatures of Aūharmazd with a good eye (of good omen), and upon no single person with the evil eye.' This would be safer as being less interior and more objective, and less intelligent; but then 'valā' precedes man', and man' joins nigerēt (or -it) with no 'am,' which 'am' might be expected.

As so often, the meagreness of the diction leaves the *vice versa* everywhere possible. Certain it is, however, that the more rational ideas are at once suggested and adumbrated in the language.])

(63) Praise to the Kine, and praise to Gayomart [(C. adds and the Kine and Gayomart said: 'Praise (be to us)'; he the more accepts the great who knows how to choose the great among the little and the little among the great)]; and praise to the Fravaši of Zartūšt Spītāmān, the saint; (64) and praise to all the creation of the holy which is, and which has been, and which is becoming, (meaning 'which is to be').

(65) Increase the good mind Vohu Manah² to me (and) the Sovereign Power (χšaθra),² [that is, to make me more straightforward (and pious)] and him also who (is) Aša³; [that is to say, (increase or 'reward') the duty and good works which are done by me]; and the happiness³ also do thou grant to me, to my own person.⁴

¹ Here reference seems decidedly to be made to the worshipper rather than to the object of worship.

The 'eye looking favourably towards all creatures of Aūharmazd' is not so naturally the 'eye of Aūharmazd'; and this reference to the deserving beneficence of the offerer affects the other passages.

² The instrumental case of the original is missed throughout; a 'pavan' is needed. Notice the abstract ideas everywhere.

³ We seem forced to supply 'increase' here from above, and in analogy with 'make me more straightforward.' Otherwise we should avoid all these interior suggestions as much as possible, rendering in the most superficial sense admissible: 'and what also are the duty and good works done by me (through) Aša, for these do thou give me a benefit, (to me) in person.'

⁴ 65 is Y. XXXIII, 10, line c, which see, Gāthas, pp. 124, 494.

(66) [And let them (-ēnd)¹ elevate] this [soul], (or 'let me exalt (-ēnī) this (my) soul') to what is the highest light,² [that is to say, let my soul attain to the sun track]. (67)³ Through thy most August Spirit let the changing come on [from evil to good, the future body].

¹ Reading -ēnī, 1st conj.; -ēnd and -ēnī have the same signs.

² The wording here is founded upon a mere fragment taken out of its connection from Y. XXXVI, 15; which see in this Journal.

The 2nd sg. impropr. conj. jasō apparently mistaken for a n.s.m. of the present participle jasō = jasas rendered by the 3rd sg. conj.

³ 67 is a fragment from Y. XLIII, 6, taken out of its connection, see Gāθas, pp. 162, 512.