III.

THE PAHLAVI TEXTS OF THE YASNA HAPTANGHAITI
(Y. XXXV-XLI (XLII)),¹

FOR THE FIRST TIME CRITICALLY TRANSLATED.

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YASNA XXXV.

To Ahura, and His Immortals: the Diffusion of the Faith.

I SACRIFICE to Aūharmazd the holy lord of Aša (as the ritual Law) [whose² is the ritual chieftainship in accordance with exact regularity (frārūnih)]; and I sacrifice to the Bountiful Immortals, the well-ruling, the well-giving.

(2) And to all the world of the Saints do I sacrifice, both to what is (the world) of the spirits and to what (is) the (bodily) world,³

(3) with the desire which is for the good Aša (as angel of the Holy Law) [i.e. on account of, or in accordance with, the desired object of duty and good works], and (in accordance with the) desire after the good Dēn (the Religion) of the Mazda - worshippers, [(i.e.) in accordance with (or 'on account of') the desired (object) of (i.e. held forth in)

¹ The texts upon which these translations are made are expected to appear in the Jan. Heft of the *Zeitschrift* of the German Oriental Society, 1905, as edited with all the MSS. collated. Translations into Sanskrit, Parsi-Persian, and Gujrati from texts not collated, and otherwise of an uncritical character, have alone preceded this. For a critical free rendering of the Avesta see S.B.E. xxxi, pp. 281-291 (1887). This piece is next after the Gāthas the oldest in the Avesta. It is inspired by the G., which it frequently cites. Let it be understood that except where noted the translations correspond to their originals as closely as could be reasonably expected. The glosses are enclosed within brackets [], my explanation within parenthetical curves ().

² Nēr. yasya.

³ Cf. Y. XXVIII, 4.

the Dēn (the Religion)]. (4) [(The Zaothar speaks)]: (I am thus in accordance with these holy desires a full appropriator^{1,2} of) the good thoughts, of the good words, of the good deeds, from which (also is) the dispensation here (that is to say, by the maintenance of lives passed in those good thoughts and words and deeds the dispensation of the faith is here established and preserved, and with desire also) for that other dispensation; [that is to say, both here and beyond also, happiness is even from it].

The Apprehension of the Faith.

(5 and 6) (I am therefore, in accordance with these aspirations) an apprehender^{1,2} (lit. seizer) of what (benefit) has been effected up to the present (for us and for the world) and of what is being effected [from now on; that is to say, I would make it my own (or 'I would take it as my own')²].

The Tradition.

I am as a hander-on, man to man³ (that is to say, I am a deliverer-on in sequence from man to man, even a hander-on am I) [of good works which are according to the way of the Law], as I am a good (man, keeping up the tradition of holy character); [that is to say, as I would make what is best my own; (or 'as I would take it to myself')]. [(A section to be repeated twice.)]

(7) To this, then, would we so give our attention (lit. 'our desire'), O Aūharmazd, and (thou) who (art) Aša, (to) the good [(even to) the Dēn (Nēr. dīnaye, to the Religion)].

(8) I would so think and so speak and also so do (9) that mine may be this which is the best (thing) to be derived from (?) existing [men (?)⁴] by action in both the worlds, [that is to say, they will grant me the reward (for those thoughts, words, and deeds)].

¹ Mistaking 'jar,' 'to sing,' for a 'gar' (?), 'to take'; see note 2.

² But see Nēr.'s karomi.

³ Cf. Y. XXX, 2, narēm, narem.

⁴ An unfortunate error; it should be 'of existing things.'

The Care of the Herds.

(10) (I would therefore offer for this reward) what, is the Kine's gift (the gift for the Herd) [both water and fodder], which is also their best deed (the best deed of) [those men which] is to be commanded [as the best work within this sacrifice (meaning better than any work in the sacrifice)].

(11) So by them (by those men also as well as by myself) both comfortable housing (literally 'rejoicing') and fodder are to be given [as the Herds' comfort and (then) their freedom from terror (i.e. their peace of mind in view of dangers from without)].

(12) (This regards him) who has acquired hearing; [that is to say, (these good works have been inculcated upon the person) by whom priestly studies (as to the matter) have been pursued]. And so also (with him who has given) no attention [(which is the cause of deficiency in respect of these essential good works), that is to say, the priestly application (application to the Priest for detailed instruction) has not been made by him, (that is to say, by certain persons here falling under notice)].

So he must do,¹ (in case he does pursue priestly studies) that (ačy) through him, for them, the Herds (see above, or 'for him, the disciple') fear does not exist; (that is to say, a state of religious security prevails; compare the Christian 'peace'; and this is held out as the ideal condition both for the Keeper of the sacred Herd and for the Herd itself); (and so with the one) whose is the Sovereign Authority, and whose also is its absence. (That is to say, the above principles apply even to the ruling classes as well as to those beneath them; all must be, directly or indirectly, devoted to the cattle culture, upon which the early existence of the Nation depended.)

¹ Or 'his action is thus.'

*The Authority, Civic and Ecclesiastical, i.e. Xšaθra as
an Attribute.*

(13) To him¹ (Aūharmazd), therefore, as the one who is the most a good Ruler, (belongs) the Sovereign Authority from that (circumstance) [since to ('or from me') on (continuously, it proceeds); that is, to ('or from') me is his (the good temporal) ruler's benefit established; also from it² (that circumstance; viz., the maintenance of correct and beneficial authority is brought about)]. (This is written either in the name of Aūharmazd, or in that of the Priest as representing him.¹)

(14) That is to say, I give the (benefit; see above) [myself], and I inculcate it [upon others; that is, one will give on (the benefit in my place as I inculcate it)]. And this also I would (effectively) accomplish; [that is, I would fully make it (the benefit, or sovereignty) their (or his) possession²]. (15) To him whose (is, or who (is)) Aūharmazd and to Ašavahišt also (would I give it); (so better than 'to him to whom Aūharmazd and Ašavahišt assigns it'; see the original).³ [(This clause is to be delivered twice.)]

Knowledge of the Law and its Tradition.

(16) So [both the two] the man and the woman (i.e. both sexes in the congregation) become clearly aware of it (viz., of the Sovereign right of Ahura with the consequent predominance of the Priesthood in the Community as His representatives). (17) So that is the (signal) benefit.

¹ So according to the original; but the translators may naturally have thought of their temporal Sovereign, in which case the priest speaks of Ahura, as represented by the Ruler in authority at the moment. It should not be forgotten that the question of 'authority' then, as now, was one of living interest. The discussion of the 'Sovereignty' even after the Parsis came to Bombay was no 'mouthing' of platitudes. Readings are excessively indefinite; great care is needed.

² Or 'I would effect maintenance for him.'

³ The passage seems to be an earnest effort to strengthen the theocratic element in the national patriotism, with the corresponding improvement in the position of the priestly caste. In view of the original we should regard 14 as expressing a venerating recognition of the theocratic principle (the principle that Aūharmazd was 'King'). This merged the civic authority in the Head of the State, who is supposed to be of the priestly caste.

(the interest *par eminence*) [even the Dēn (as regards the Authority and other vital matters)]. And that also they (the leaders in the Congregation) deliver intelligently [to others; that is to say, they will inculcate it], and also perform it, and, one on forth to another, they will make it understood. (This refers to a solemn tradition kept alive by an active official propaganda in a succession of pious persons, chiefly Priests.)

(18) (In the case of) those also who are the other Herbadś (referring to future generations, or to some side branches of the present Church) so it is as they perform it; [that is to say, they would make a disciple, and on to him (others seeking knowledge) would go, (or possibly 'through him they would advance (in their priestly career)']. But he who comes as a disciple from others (that is to say, from teachers not thoroughly known, and who had not prosecuted priestly studies in the requisite manner; see above), to him (one seeking admonition) would not go (that is, they would not recognise him as a source of correct information)].

(19) Of (all) that which is yours, (that is, 'among all the objects which you are pursuing in your daily duty') (20) I think Aūharmazd's sacrifice and praise (to be) the best, and that which is the Herds' business (also I think (to be) the best); [that is to say, of the business of the world I regard the care of the Herds as the best]. (As the first condition of honest livelihood the cattle culture of the earliest period was justly sacred.) (21) And so I would perform Your (commands) [Your dēn]; and I would make it known [to others], as much as [it may in possibility be], so much would I become a supplicator (of You in the prayer for Aša (see Y. XXVIII, 4)).

(22) He whose is the authority in this manner in accordance with Aša (as the Sanctity of the Law), his also is the (true) tribe-relationship in accordance with the Law; [that is to say, he is in possession of the Dēn and of the tribe-influence through (this sanctified) authority; (the initiative in the religious Community rests with him; and he must be obeyed)].

Distinctive Promise of a Future Reward.

(23) To each one of existing [men¹] whose is the possession² of life (i.e. meaning 'at present living') [so as said (if they are the best, thoroughly excellent)] (the gift of) the best is to be given for both the worlds. [(A sentence to be recited twice.)]

The Propagation of the Holy Lore.

(24) This, therefore, is the pronunciation of the Word of³ Aūharmazd, [of the Dēn of Aūharmazd]; and I proclaim it with⁴ Aša as with thought toward superiority⁵ [with a straightforward attention (or 'intention' proper to me)]. (25) And to Thee,⁶ therefore, more⁷ than (so) to those (the other Ameša) do I offer acceptance, and (the) firm establishment⁸ (of Your (or 'Thy') supreme interest); and likewise do I offer it an illustrious manifestation (literally, 'and forth I provide it with a manifestation.' So, more in accordance with the original, which, however, does not positively indicate the idea of the 'Amešas' here. The first treatment here must, of course, be in strict harmony with the Pahlavi text, though it be very erroneous. So, proceeding with the gloss, we have); [that is to say, more than that of the (other) Amešaspends I would accept Thine interest; and I would provide it with a sign; i.e. with an illustrious manifestation (meaning 'that he would place Ahura first in his full ministrations, prophetic or priestly')].

¹ Or 'of existing best men' (?), so preserving the gen. pl.

² The desid. not here; in Nēr.

³ See Nēr.'s rendering of 'min' as genitive.

⁴ The original, however, has the accusative.

⁵ So with the subsequent vēš in view; see also the original manayā vahyahyā (not -ehyā); here literally, however, merely meaning 'with thought of the good.'

⁶ But the original has θvām.

⁷ This error of vēš = 'more' was due first to the comparative form of the original vahyahyā, and secondly to the terminations -tārem-; see the original. Otherwise read: 'and Thee' (hardly 'from Thee') then do I present as the acceptance, firm establishment, and manifestation of those, the other (Amešas) . . . , etc.

⁸ Astešnīh = -āstā- (!).

The Propagation of the Liturgy as Celebrated.

(26) (And so) with the accompanying help of Aša [with the countenance afforded by¹ Ašavahišta], and of that which is the good thought also [which is Vah'man], and also (with the help) of the good Sovereign power [i.e. of Xšθtraver] (27) by me is Thy praise, O Aūharmazd, to be offered on continuously from praises (to praises), and words of Thine, O Aūharmazd, are to be spoken on continuously by me from words (already spoken, i.e. from word to word, traditionally), and sacrifice of Thine is to be offered (continuously) on by me from sacrifices (i.e. in unbroken priestly succession, from sacrifice to sacrifice).

[The Yen'hyā hātām (follows).]

[(This section is to be recited twice in the course of the celebration of the sacrifice; nine Vačists (?) and three Gāhs (are here to be added).)]

YASNA XXXVI.

*Second Chapter of the Yašt.**To Ahura and His Fire, to the Stars and the Sun.*

Thus to this Thy² fire, O Aūharmazd, will we come first (of all) with service (so) [(i.e.) with care and propitiation, and

(2) with these Thy Gāthas], and with this Thy bounteous³ Spirit [as it is indicated from the Dēn (referring to Y. XXXIV, 4; see the reproduction Gāthas, pp. 136, 500)].

Warnings and Rewards.

He who [brings] to it (Thy Fire) impurity, [that is to say, if they (such as he is) would affect it with injury (untidiness)], (3) that Fire also will bring pollution to him;

¹ Kād'im' or 'kādmun' is once translated -muk'an even by Nēr.; see Y. XLI, 6. I cannot accept fully the meaning 'desire' unmodified.

² Recall the Fire Berezi-Savah; so, later.

³ Recall the Fire Spēništa, later 'in the world.'

(i.e. to them), [that is, him (or 'them') also they would affect with injury].

(4) With joyfulness of mind¹ to that man, as far as possible, (or 'with its capacity') will the Fire of the Lord come. (So; see Nēr.'s 3rd sing.; but read as alternative 'do Ye come on (see the original), O Fire of Aūharmazd, (with Him).')

(5) With joyfulness of mind to that man whose is mental joy from it (come Ye on, or 'it, the Fire, comes on'; see above), and with praise to the man whose is the possession (or 'exercise') of praise.

(6) To the great business (see Y. XXX, 2) do Ye (O Aūharmazd and the Fire) come on² [for the completed (result), for the final body].

(7) The Fire is intelligent³ (i.e. conscious and giving indication; cf. the ordeals) as regards Aūharmazd [through the Dēn of Aūharmazd (that is, the sacred fire (the Dēn-Fire) of the altars) is thus 'intelligent': it can discriminate)]; and as regards the heavenly relation (lit. 'the spirituality') it is (conscious and) intelligent [(that is) its (property) when, over it (and around it), they sit as the Behrām⁴ (Fire)].

(8) Bountiful (or 'august') (recall the Spēništa Fire⁵) is it [itself (*sic*, not so Nēr.)] till when toward Thee its name is as the Vāzišt⁶; (i.e. most contributive).

The Fire Approached.

(9) To that Fire of Aūharmazd,⁷ even Thine, will I come on for both the (supreme) [interests; that is to say, from it

¹ Recall the Fire Urvāzišta; so, later.

² Or 'does it (the Fire) come on.'

³ An error as to vōi. The Avesta *ā* may represent Pahlavi *d*; hence v-d has been seen, suggesting some form of 'vid' = 'to know.' Have we possibly here the origin of the idea of the ordeal by Fire arising from a mistake of a letter? As the Fire was 'intelligent' it could indicate guilt or innocence.

⁴ A Behrām Fire (lit. the Fire of Victory, i.e. in commemoration of it). It is that in places of worship.

⁵ The Spēništa was 'the Fire applied in the world.'

⁶ The Fire in the clouds.

⁷ Was the Fire Berezi-Savah here meant? That was the Fire before Ahura Mazda; so, later on.

I would hold back the impurity of Heaven¹ (*sic*, or of 'the spirit,' *sic*) and that of the world, even from it. (Or should it be 'through it'); (was this again 'the Fire before God in Heaven?'),

(10) to thee (will I come on) with good intention of mind (with Vah'man), even [to thee] with the good devotion (Aša²);

(11) and with the good enlightenment (čisti), even to thee with deeds and words (will I come on).

The Fire Praised.

(12) Thou causest (?) me to praise (or 'Thou praisest me' (*sic*, in either case mistaking the 1st personal -mahī for the 2nd sing. personal -ahī, Nēr. following)); that is to say: do Thou place me in debt (so again, seeing -ahī in -mahī), O Aūharmazd; that is to say, to³ me may there be a debt as regards Thee (so, again mistaking -mahī for -ahī, followed by Nēr.).

(13) With all good thoughts, with every good word, and with every good deed will I come on to Thee.

The Fire as The Body of the Lord.

(14) Good is this Thy body. And to that Thy (body) of (all) bodies will I, O A., deliver an inviting-announcement, [that is to say, within the world (see the original) I will declare it forth⁴ (alternative translation to 'inviting,' declaring), viz., that this Thy (body)⁵ is the better of them all].

¹ The curious item was probably occasioned by the fact that fire is an universal purifier.

² Notice what is important, viz., that the terms Vohu-manah and Aša are here taken in their original unapplied, or rational, sense. There is no trace of the secondary or later meanings 'good man' for the one, nor of 'the congregation,' not even of 'the Law' for Aša, least of all is any connection expressed just here between Aša and the Fire, except to express the animus of its worshipper.

³ It is difficult to decide whether the first trl. meant 'to (i.e. 'toward') me do thou acknowledge indebtedness,' or 'upon me do thou establish debt.'

⁴ I have always experienced the greatest reluctance in treating these forms of 'vid' in any sense other than that of 'invite.' This gl., however, was purposely constructed to avoid that interpretation.

⁵ It looked as if a special fire was recognised as the 'Lord's Body.'

(15) And this [(my)¹ soul (*sic* as gloss) [I will exalt] to that light which is the highest [of (all) that is visible to the eye];

(16) (I will exalt) it there where that which is the Sun is said (to be), [that is to say, 'let my soul attain to the track, or 'orbit,' of the Sun '² (so Nēr.)].

The Yen'hyā hātām is to be recited once here when the Yasna is celebrated. Six Vačists (? are to follow) and three Gāhs.

YASNA XXXVII.

The Third Chapter of the Yašt.

To Ahura and the Clean Creation; to the Fravašis and the Immortals.

To Ahura as Creator and as King.

(1) Here, therefore, do I sacrifice to Aūharmazd, who created the Herd, who also created Aša (as the people of the Law), and who created also the water and the beneficial (i.e. clean ?, lit. 'good') plants;

(2) also the stars (lit. 'light') were created by Him, and the earth also and all things which are a helpful benefit,—[root and fruit].

(3, 4) To Him thus do I sacrifice with preference (or 'in precedence') upon Whom (rests) the Sovereign Authority (i.e. the control of the political situation), and (in consequence of this) the (*de jure*) supreme position (lit. 'greatness' (of our rulers in the Community)), also from Him (emanates our) effective protection (in the midst of accumulated changes);

(4) to Him therefore with pre-eminence do I sacrifice from

¹ Can rūvān, here in antithesis to kerp' = 'body,' be taken merely in the sense of 'self'?; see Nēr.'s ātmā. Hardly. Then should we take it as the 'soul of Ahura,' 'Thy Soul'? Not impossible, as he has both a 'body' here and a Fravaši elsewhere. 'My soul' is the first suggestion; see the gl. of the Parsi-Pers. and Nēr. in 16.

Nēr. has ayam ātmā tasmin tejasi yat uččānām uččam.

² As the supreme manifestation of fire.

among the Yašt-offerers [who are within the settlements (or 'within the world'), and with prudent foresight (as regards the interests involved, i.e. with especial care, and as foremost also among those)] (5) who live with herd-possessions (who practise the cattle culture with carefully considered plans) [(among) these Yašt-offerers (here bowing down before Him)]. (6) To Him thus do I sacrifice whose is the name of King, and who through His knowledge¹ has become endeared (-varā). To His bountifulness (or augustness) do I sacrifice,

(7) to Him [do I sacrifice] from whom is our body and life [(that is) our living (is) also from Him].

The Fravašis, Aša, Vah'man and the Law.

(8) To Him do I sacrifice as the one whose are the Fravašis (i.e. the ancestral guardian spirits) of the Saints, male and female; (yea to Him do I sacrifice) [(for their) happiness is also from Him].

(9) And so I sacrifice to Aša Vahišta (the Archangel of the Law), [the (one supremely) excellent],

(10) to Aša Vahišta, the good and the august (or 'bountiful'), [the Immortal],

(11) who is the Shining One, [i.e. his body (is shining)] (here Aša is thought of as representing the Fire; so elsewhere), from whom is every benefit (i.e. all helpful influences) [and all good things (are derived from him)].

(12) And to Him also whose is the Good Thought (or 'the good-thinking One') [who is Vah'man] do I sacrifice; (notice that Vah'man is still second to Aša here, and also notice that Vah'man does not mean 'man' here); and to Him also who is the beneficial Sovereign Power [Xšaθra-vairya].

(13) And to that also which is the good Dēn (the Religion) and to that which is the good Chieftainship (as executive, *sic.* No rendering appears for *fsē-* as the 'cattle,' and so the 'cattle-chieftainship') and to Hāurvatat² and to Amer'dat²

¹ N.B. Abura = 'king'; mazdā = pavan dānākīh and mahājñānatayā.

² Not in Sp.

do I sacrifice, and to that one also who is the good-eyed one (*sic*) even, and to the perfect thinking (i.e. to the religious mental soundness) [Spendarmat¹]. (Notice the retention of the interior meaning of Aramaiti here especially; no expression of the meaning 'earth' is present. This is not without a certain significance.)

[(The Yen'hyā hātām is here to be recited once in the course of the Yasna; also six Vačists and three Gāhs.)]

YASNA XXXVIII.

The Fourth Chapter of the Yašt.

To the Earth, Ahura's ŋna; to the Sacred Waters, likewise His ŋnas.

To the Earth as Ahura's Wife.

(1) To this earth do I sacrifice together with the women (of Aūharmazd),

(2) to her who is our bearer, even (to her) who is also, O Aūharmazd, Thy wife, [that is to say, who is (especially) Thine own (so explaining the epithet of 'woman' as 'wife')²].

To the Waters as the Wives.

(3) From the assistance of Aša (by whom they are inspired) [from Ašavahišt's] countenancing presence (or 'desire?') I sacrifice in [my] desire of them (the waters, as Thy wives, together with the Earth; supplied from above),

(4) since with or 'as to' the august or 'bountiful' One on they move³ (or 'on they hasten'),

¹ Or may not our reading vēh-dōisar be erroneous for vēh-gōsar? This would express 'cattle-chieftainship' (head-herdsman) very well; Pahl. letters express gō or dō.

² Compare similar imagery everywhere in ancient theologies; compare even the Immaculate Conception.

³ Yaoštayō referred to a yuz, yaoz.

Aramaiti.

and (yet with) questionings and with perfect thoughtfulness (i.e. with complete views of doctrines and of duties; Aramatayō, pl. not here = 'the earth,' which is to be noted); [that is to say, they question about that thing which may be your bountiful characteristic (desiring to fathom the depths of Your designs); and 'my perfect-mindedness may she be' (citation from Yasna XXXII, 2)].

Aši vaŋguhi.

(5) And I sacrifice to the good recompensing-consideration (Aši vaŋguhi here hardly = 'worship' or merely 'good luck'; see below) for those (benefits of the vagdān the wives, above indicated); [and do Ye give them me]; and that also which is the chief (lit. 'good' object of) desire [which is riches; (so, for Aši V. here; to that and to them also do I sacrifice)].

(6) And I sacrifice to that which is the good prosperity (or 'prosperous One'), and to what is the good festive celebration (of the āfrīns) and the good 'pārendi (so)' (which again points the sense of A. V. to 'riches' here).

To the Sacred Waters still further as Ahurānīs, etc.

(7) And so I sacrifice to the waters the 'maēkaiṇti's' [(the sacrifice(?) of sprinkling) and to that which is in plants,¹ the fruit¹ (juice supposed to come from the sprinkling(?) of the rain-clouds)] and to that which the 'haēbvaiṇti's' [which is (the water of the mountain streamlets), the flowings of the mountains] and to the waters the 'fravāzas (so)' [the rain-water],

(8) and to the 'ahurānīs' [the standing waters (those in pools, etc.; the Parsi-Persian has lang 'lame'),² and to the well-waters and to the other waters without definitely

¹ The word pašnai Avesta characters is not reported by B. (Pt. 4). It seems to be for a paršnai, and to be related to a parš; cf. Ind. prś. 'to sprinkle' (?). B. (Pt. 4) has mezihā (?) = 'clouds'; cf. the Pers. MS. trl. 'cloud.'

² Nēr. differs totally here; he has 'also those named through the coloured waters . . . in bodies' and those named 'good luck' and those named 'good birth,' i.e. 'through which the good and easy birth takes place.'

naming them (so three MSS., or 'name by name' with the other texts)].

And I sacrifice to that which is the 'ahurahyā'¹ [water, the —²], and to the hvapanhō (waters) [the —² (? *sic*)]; and I sacrifice to the well-forded (waters). [And do ye (in the answer to this our sacrifice) grant us this, as follows; 'let the moisture in our body be (freely) circulating (and flowing, rōvāk')]. (9) And I sacrifice to the water h-v-g-z'-akih³ [tears]; and to those waters with good bathing⁴ quality (possibly having 'religious efficacy'); [that is to say, let our perspiration (*sic*) go off from the body], (and I sacrifice) to that (fluid) which is the desire (the one desirable fluid) within the two worlds [the butter⁵-oil (the food of Heaven)]. (10) So, O ye (waters) who [are] good (that is to say, 'clean' objects of creation), [to you (each)] did Aūharmazd give a name (as here described), (11) [as the producers of benefits (-dehāk)]; and since those (names) were given to you by Him, by those do I (now) sacrifice to you.

Prayer for the Sacrificer's personal higher interests.

(12) Also for me⁶ on account of (in the use) of those (names) let one bow in worship, (or 'proclaim forth those qualities'; this with another text); also on my account by means of those (names and gifts) let one⁷ offer praise; also

¹ This is of course superfluous; see the original; it is a misapplied citation.

² A corporeal secretion.

³ Hū-dehākīh, so B. (Pt. 4) may be read; so also E. (K⁵ (Sp.)), followed by Nēr. with sudānātānām-, but they would be erroneous and rather flat. We might think of a restoration from the elements of x̄vay-akih (so), cf. x̄vay = 'sweat.' Or in view of the apparent rendering 'ars' = 'tears,' we might see a 'hū + ask' = 'much weeping.' The first form would then be meant as a mere citation of the Avesta text, with 'ars' as the translation. Was 'ars' suggested by -raosā?

⁴ It would be hardly fair to the Pahl. trlr. to suppose that he meant hūmāyēsnih (so) in the sense of Nēr.'s susanmānātā-; i.e. hardly fair in view of the undoubted meaning of the original.

⁵ Writing hastily, one might render 'greatness' for 'butter,' masīh for mišgā, Nēr. g'rtam. Such oversights should be avoided.

⁶ Not impossible: 'may one reverence (or 'proclaim') me, on account of those (gifts of offering when I offer in the use of those names)'; 'name' suggested by -ā(n)ma-.

⁷ A curious error again, which Nēr. avoids. The translator, as before, seems to fail to see the first pl. in the forms in -mahi here from some accidental cause.

for me (or 'toward (?) me') let one,¹ i.e. 'let them,' express a debt-confession.

(13) O waters, ye who are the 'Azi's,' [(that is to say, ye who are) salivas²] (? *sic*, to you we are offering), and (to) you who are 'mātrēs' (so; see 'mātarāšča'), [ye waters which are the — (set free) —] and (to) that water which (is meant by) 'agenyāo' [blood], and to that which is the daryōš-dāyak (= the sustainer of the feeble), [ye conquerors³ (of obstacles to life; ye who are) the fluids in the womb], (14) and to the waters 'vīspōpaiti,' that which is called [the water in the plants (again) and in the origin (or 'root') of them. By that they are grown⁴], and to that water which is the best⁴ and most beneficial, [i.e. the spermal (sap) which is from (or 'of') plants]; thus to you who are (so) beneficent I am liberal in offering,

(15) (and to You do I sacrifice; ye) who with length of arm would guide (us) on within the body [of the world] with apart-giving and apart-speech (meaning possibly 'on account of our especial offering and especial recitations'; hardly so certainly 'with especial giving (of the waters)'), those waters which are the mātarō jītayō [(viz.) 'milk' (*sic*)].⁵

YASNA XXXIX.

The Fifth Chapter of the Yašt.

To the Soul of the Herds, its Sacrifice.

(1) Here, therefore, do I sacrifice to the Herds' soul and to their body (?) which (were) created by Him [Aūharmazd]; (2) and I sacrifice to (that which is) our (own) soul, (and with this) even to the Herds' soul (as to those) who are desirous of our life (i.e. who contribute as domestic animals to our existence and who) [were created as a benefit (for this purpose) by Him (Aūharmazd)].

¹ See note 7, p. 68.

² A valuable error, putting us upon our guard. The Parsi-Pers. MS. is especially rich in these tentative suggestions. They are, of course, at times merely well-meant guesses, often, however, 'sagacious'; but where they are most erroneous there they are of value to warn us in other cases, not being mere dull imitations.

³ Āvānitar looks more like an allusion to ā + zi than anything else.

⁴ Vahišt- elsewhere = vaχs-.

⁵ A pertinent and racy guess, and possibly correct.

To the Warrior Caste and to the Agriculturalists.

(3) And to those also who are (especially) Thine¹ (Own do I sacrifice), [to the Warrior], and to those who are [the Agriculturalists (as being created by Him)]; (4) and to the Regulars (the infantry) and to the Cavalry,² to whose souls I sacrifice.

To the Souls of the Saints wherever born.

(5) And so I sacrifice to the Souls of the Saints wherever born, male and female, (6) who are the adherents to the good Dēn [with a single (special) office], and they are conqueror(s) [(these) warriors (or 'charioteers,' the Xšaθra caste)]; and they acquire (property) [these husbandmen (to whom I sacrifice)]; (and I sacrifice) to those who are *par eminence* the good³ men, even to the Priests].

To the Immortals, Male and Female, (sic).

(7) So here I sacrifice to the good [Male] Ones⁴ of the Amešas and to the good [females] (of them as well) (so, even to) the other⁵ [Amešas (do I sacrifice)], (8) who are august and immortal, ever-living and ever-helpful,

(9) who dwell with Vah'man [i.e. as regards, or 'in,' piety⁶], and to him also who is thus [Vah'man (himself) do I sacrifice].

Reciprocities between Ahura and His Sacrificer.

(10) As thou, O Aūharmazd, art (active in) thought as regards both [the concerns of Heaven (lit. 'of the spirit') and of the world], O Aūharmazd; [that is to say, as Thou art] for thinking and speaking and giving gifts [in relation

¹ I still hold *tōi* to be a pl., not as in the trl. to be equal to *lak*.

² I feel myself more inclined to follow these hints of the Pahl. trls. at present than I did in 1887. C, the Parsi-Pers. MS., adds the idea of 'foot-soldiers' for the first word. Nēr. has *pañktičāriṇām* and *açvačāriṇām*.

³ Vaonare as *vohu- + nar-* (!), read Pahl. 'h.'

⁴ Whose names are not in the feminine.

⁵ Reading 'zagāi.'

⁶ The dwelling together in the bond of piety.

to this interest of Thine; that is to say, (as) Thou art for declaring and bestowing this (beneficial) thing (which is) bestowed (upon us)], and for accomplishing it as being (lit. 'which (is)') good, (11) so to thee do I myself¹ give (the equivalent of that) (hardly 'do I give myself, the portion of this offering to Thee'), and so do I inculcate it [upon others²; that is to say, (I offer this present gift as) given]; and so to thee in (my) coming³ do I sacrifice. [And so when within the world (as) I come and go (in my daily walk will I continue on; that is to say), 'I will sacrifice (to Thee, and will teach the same to others')]. (12) So also dost thou (so, for 'do thou') praise⁴ me. (This 2nd sing. is a recurring blunder), (in return for 'this,' or 'do thou cause (?) me to praise'); so also do Thou express⁵ obligation to me (*sic*, even) Thou, Aūharmazd (*sic*; or 'do Thou bring me into obligation to Thee'). [That is to say, to me be the debt as regards Thee (*sic*, or is it 'upon me be the debt . . . , — in either case mistaking -mahī, the 1st pl., for an -ahī, the 2nd singular?).] [(The foregoing section is to be repeated twice.)]

The Relationship and the Good Chieftainship.

(13) In the good relationship,⁶ [since Thine own I am], and (in) the progressive and continuous relationship (or 'in the spontaneous progress of affairs') [since I stand in a (sacred) relationship toward Thee],

(14) for that which is the good consideration (and reward) to Thee will I come, (15) also in the (office of the) good Chieftainship, [since I would exercise the Authority (i.e. its

¹ The only explanation I can offer for this *benāšā* is that it is an anticipation of the *xvēših* in 13.

² One might suspect this *yal aišān* to refer to *aiš*, but see *pavan yātūnešn'* and elsewhere.

³ Or 'in my going' (?).

⁴ One would like to render: 'So dost Thou make me praise; so do Thou bring me into debt; O Aūharmazd, that is to say, upon me may there be a debt as toward Thee'; but see the context.

⁵ So present for imperative.

⁶ Is it 'ownership'?; at all events it mistakes the exact meaning of the original, which I now hold to mean 'Autocrat' rather than 'Royal Kinsmen.'

duties) with correctness], and with the good fulness of attentive consideration (lit. 'with perfect-mindedness') (will I come on), [since I would carry out the matter (the duties of my office) with perfect attention (and application of thought; again lit. 'with perfect-mindedness')].

[(The Yen'hyā Hātām is to be recited twice here in the course of the Yasna. Five Vacists (?) are here to be said and three Gāhs.)]

YASNA XL.

The Sixth Chapter of the Yašt.

A Fellowship with God and with his Saints.

(1) Since, O Aūharmazd, to You I^{1,3} will thus attribute greatness² within the world¹ as well as completeness (2) with active energy (so for kerešvā (?)) [since I will do and say³ that thing through which Your greatness³ and perfection may become more evident (i.e. 'since I will perform the holy ceremonies and carry out complete obedience to the Law')],

(2a) (and since) I am liberally contributing toward this the protection⁴ (*sic* afforded) by Thy wisdom (so, with great error for χrapaiti)⁴ [toward Thy Dēn], from this (accumulation of merit) since it is [mine] (there is a benefit accruing to me) on (continuously) [that is, from this (source) to me (let there be) a benefit],

(3) which reward do Thou, O Aūharmazd, give on to my (people, viz.), that (reward) which [it is proper to give] to the devoted followers of the Dēn (as representing my closest interest).

¹ Mistaking āhū and adāhū.

² Notice mazdām so rendered. Otherwise elsewhere.

³ Or is it 'they would attribute greatness' or 'they would do and say'?; but see 2.

⁴ Mistaking χra for a form from 'kar' = 'be wise'; cf. χratu; and mistaking -partī for a form from pā = 'to protect.'

(4) That (reward) which (is suitable) for this ((Nēr. amīšām) sacrifice of devotion) do Thou give us both for this world and for (that of) the Spirits (i.e. 'of Heaven,' Y. 28, 3),

(5) that is to say, so for that (reward) which (is) thus (conditioned) do we come on to Thee, (6) for this Thy fellowship [and also for the co-operation] of Aša (as the Angel of the Law) forever until all [till the future body].

(7) Give me therefore, O Aūharmazd, men, [even disciples of men who (are) ačrpats (Herbads)] who (may be) holy and (animated by) a desire for (the establishment and propagation of) Aša (as Thy Church (*sic*)). [And give me Herbads],

(8) who, when for these (disciples, or 'in answer to these sacrificing prayers'), they may arise¹(*sic*), (or who, when they 'may attain' (i.e. 'become a source of success')), may be bountiful to me for the long coming-on (for the future) [i.e. for the future body], and (who may) for what is mighty [in (my) occupation] (become) in these respects (my) companion(s).

(9) Grant us him who (is, or 'who may be') our gladdener.

(10) So, whether as the Self (?) (hardly here fully understanding the meaning to be 'whether as Autocrat' or 'Lord'), and so whether as the Vārūn, 'the commonalty.' (This appears to be an abortive attempt to reproduce at least the first syllable of 'vereženā,' and must be intended to mean svapañktayah with Nēr. 'men of our familiar line,' hardly 'bearers'; 'var' as a 'central collection' seems to have been thought of.) So, whether also (as) the 'Peer' (as the associate of the Autocrat) [let (that gladdener) be mine], (that is to say, 'Do Thou, O Aūharmazd'; see 9) give these (three classes of persons) to me as my rejoicers), (11) since through them I may arise; (see the original for the first personal). (Or 'since through them I may arouse

¹ The word may always be for āyābānī or 'āyābānd,' 'I (or 'they') may attain,' but see the original and Nēr. The latter saw the meaning 'arise,' but retains the 3rd personal, as xēzānd. Of course, this does not explain the original, but it recognises the likeness of the termination -yūš (?) (B., Pt. 4) to a 3rd plural. At the last moment it occurs to me to ask whether we have not really in the Pahlavi here an attempt to imitate the original. Is not our form after all 'aidyuzānd'? Or was yadā = amat seen in aidy(a) (ayada) and 'ud' in -ūš? What renders vāst-?

others to arise') toward You, O Aūharmazd. And therefore (because of these prospective results the bountiful One toward You), O Aūharmazd, the rejoicer), the saint and righteous man, is¹ liberal with (the gift of) his possessions [(the meaning) is 'with his wealth'].¹

The Yen'hyā Hātām is here to be recited once in the course of the Yasna. Seven Vačists (?) are to be said and three Gāhs.

YASNA XLI.

The Seventh Chapter of the Yašt.

To Aūharmazd as the King, the Life, and the Rewarder.

Song - praises, and acquisitions (*sic*, 'the results of earnings'),² and veneration (?) (2) do I myself present to Aūharmazd and Ašavahišta, and I inculcate [(this) upon others]; and that³ also do I here make known³ [in speech]. (Or is it 'Him also I invite (to this my sacrifice') (?) ?³)

(3) And to that which is Thy good Sovereign Authority (the complete establishment of the Theocracy) may I attain for ever until all.

(4) That good sovereign (namely) Thou,⁴ holds rule (may be hold rule) over us who are men or women (without regard to sex, and as having equal political rights; and this as representing) Thee,

(5) in both the worlds, O 'Thou' most beneficent (so B., Pt. 4)⁵ of beings.

Devoted Apostleship and its Expected Reward.

(6) Since [I would present] Thy good Injunction, O Aūharmazd, [that is to say, since I would be a bearer on

¹ The 1st pers. missed.

² Mistaking garō for a form from a 'gar' = 'to seize.'

³ This zag seems to show that the idea of 'announcing' was seen by the trlr., hardly that of 'invitation'; but see Nēr.

⁴ See the original and even Nēr., who, however, has the 2nd sg. imper. in the verb.

⁵ Or with the other texts, 'O Thou most completely (or 'beneficently') wise of beings.' Notice that Ahura is here included within the category of 'beings,' which casts light on Y. XXIX, 3, Hātām hvō aojišto.

of Thy command (within the world as)] an increaser (of these sacred influences); [that is to say (as) I will augment Thine interest (the Cause of the Holy Dēn], and as) also I will offer Thy sacrifice with the accompaniment (and assistance) of Aša (the Angel of the Law), [that is to say, (as) from the countenancing help of¹ Ašavahišta I will sacrifice to Thee],

(7) so (as a consequence and as reward) from Thee may be the life of our body; [(so) may no life-departure (lifelessness; i.e. 'utter death'²) be our (lot)]; (8) In both the worlds [mayst thou grant this], O Thou most beneficent³ of beings.

[(A Vačist (sentence (?)) to be recited twice.)]

The Contest for Salvation.

(9) Acknowledge me as worthy (so safer than 'make me worthy') [as regards the giving of the reward]; also arm me (beweapon⁴ me), O Aūharmazd. (10) For Thee (a supplicator may I be) in Thy gladdening (of Thy saints) and in the long coming⁵ on, (the future), [in the future body], a supplicator on behalf of this which is Thine [on behalf of this Thy Dēn]; and (in all this my task and duty) may I be strong!

Gladdening Grace besought.

(11) And do Thou bestow upon us Thy gladdening-grace in the long coming-on⁶ of life,⁶ O Thou most beneficent among beings.

(12) When to this Thy praising and Māθra study and declaring (of it),

¹ I cannot accede to the meaning 'desire' nor to the transcription kādmun.

² This expression evidently originated from Y. XXX, 4. I should say that we ought to concede more meaning to it than simply 'death.' Tan' = -teñ- (!).

³ So with B. (Pt. 4), otherwise 'O Thou most completely wise . . .' Hū-should equal 'completely' rather than 'beneficently.'

⁴ Nēr. sād'anaya, probably preserving the correct root.

⁵ Seeing a form of (ae) = 'to go' in -āyū.

⁶ B. (Pt. 4), 'life'; but here see uštā. A form from 'gam' was seen in the termination '-gem.'

O Aūharmazd, (13) I shall come¹ on; and (when) I shall be content (with it), and shall accept (it), [that is to say, as much as I shall be open to accept it, and will completely fulfil it with a contented mind],

(14) do Thou then (to that degree) give forth this reward which to my adherents, O Aūharmazd, [it is proper to give] to the Dēn-men of the Dēn, (the strict adherents to the Religion).

[(This Vačist (?) is to be repeated twice.)]

(15) This even do Thou give us for both this world and also for (that of the) Heavenly Beings; cf. Y. XXVIII, 2;

(16) that is to say, so, for the sake of such-like would we come on (to You).

The Supreme Authority as the Objective.

(17) To this which is Thine (established) Sovereign-authority and to Aša (as thine Established Religious Community (Thy Church (so))) ; (to these would we approach with acceptance, and with satisfaction (see v. 13)) for ever until all. [(This is to be said once in the course of the Yasna, the 'Hūmatananām' (Y. XXXV, 4) is here to be recited twice. The Yaθā Ahū Vairyō is to be said four times, and the Ašem Vohū three times.)] To the heroic Yašt of the Seven Chapters, the holy the Chief of Aša, do we sacrifice. [(The Yen'hyā Hātām is to be here recited once when the Yasna is celebrated.)]

YASNA XLII in S.B.E. xxxi; (Y. XLI, 18 in Sp.).

Appendix to the Haptanghāiti; a Summing up.

To the August Immortals; to the Springs, Streams, Roads, etc.

I sacrifice to You who [are] the Amešaspendis, and with the collected contents (or 'summing up') of the Yašt of the Seven Chapters; see above.

¹ Seeing ā gam in aog(e)madaččā (?).

(19) And (with this summing up) I sacrifice to the springs of waters and to the fords of waters (see Y. XXXVIII), (20) and to the dividings (the apart-goings) of the roads and to the meetings of the roads (as vital elements toward the successful prosecution of pursuits),

(21) and to the mountains which flow with streamlets, and to the vales (or clefts) which hold the waters,¹ (22) and to the swelling² corn-grains, and to both the Protector (and) the Creator,³ (23) to Aūharmazd and to Zartust. (And in this summing up I sacrifice) to the Earth and to the Sky and to the Peak of Albūrz, (24-26) and to the terrific Wind (the hurricane) by Mazda made; and to the Land and to all (terrestrial) helpful benefit (of the sort). And I sacrifice to the good thought⁴ (that is to Vah'man) and to the Souls of the Saints; see Y. XLIX, 10.

To the Mythic Fish, and to the Beast of Vouru-Kaša.

(27) (And I sacrifice) to the Fish of fifty fins,⁵

(28) and to the Sacred Ass⁵ that stands midway in the Sea of Wide Shores;

The Caspian.

(29) and to the Sea Vouru-Kaša do I sacrifice (as well).

To Haoma.

(30) And (I sacrifice) to Hōm the gold-hued, the high (growing),

(31) even to Hōm, the stimulating, the Promoter of the world;⁶

(32) yea, to Hōm, the death-afar.

¹ A. and B. om., and 'to the Yazat Miθra.'

² Possibly 'fattening.'

³ Or ponds as reservoirs.

⁴ Notice that Vah'man is described literally as 'good thought.' So, and not as in Y. 49, 10, where we should understand the concrete 'good man.' It would be straining a point to render the Pahl.'s 'good thinking' as 'man' here.

⁵ Interesting later trash (?) or the same revived from earlier days. It has its value; see the later lore.

⁶ A tribute to distillation.

The Floods and the Migrations.

(33) And (in this summing up) I sacrifice to the forth-flowing of the waters (to the spring-floods), and the forth-flights (*sic*), that is, (migrations?) of the birds.

To the Priests as Representing all.

(34) And I sacrifice to the circuits¹ of the Fire Priests,
 (35) who return² from the road afar with beseeching prayers made in the desire for Aša to ('for') the Provinces,
 (36) and I sacrifice to the Amešaspenda all.
 [(The Yen'hyā Hātām is to be recited here once when the Yasna is celebrated.)]

¹ 'The coming back.'

² 'Sātūnānd' must mean 'coming' here and not 'going'; so perhaps also at Y. XLIII, 14, 'sātūnān'; yet see the Parsi-Pers. there 'raftan,' Gāthas, pp. 177, 520.