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**KENNETH SYLVAN LAUNFAL GUTHRIE**

*Revealer and Translator of Plotinus, Numenius, Pythagoras and Proclus*

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*Kenneth Sylvan Launfal Guthrie*

*A. M. (Harvard and Sewanee) ; Ph. D. (Columbia and Tulane) ; M. D. (Pennsylvania).*

*Professor in Extension, University of the South, Sewanee.*

*Address: Teocalli, 1177 Warburton Avenue, North Yonkers, N. Y.*



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# SPICY SITUATIONS, and Dr Kenneth Guthrie's REMEDIES

The Board of Education's Examiner had just turned down the blushing Miss Teacher Candidate. Weeping, she wailed, *Is there no hope at all for me?* Oh yes, purred he. Try again next year! *What could I study in the meanwhile?* Dr Guthrie's **TEACHERS' PROBLEMS & HOW TO SOLVE THEM**, \$1.25; 'Value and Limits of the History of Education,' and 'The Mother-Tongue Method of Teaching Modern Languages,' each 30 cents. *Will that pass me?* Really, Miss, you are too pretty to teach school. Get his Progressive Complete Education, or Marriage as the Supreme School of Life, \$1.25. *And if I pass examination on it? Then I will marry you.* Thanks, kind sir!

**How a Pessimist Became an Optimist.** The theological student had just been preparing a thesis by cribbing the wittiest passages from **Discoveries & Insights**, Essays Theological, Literary, and of Character-Study, \$1. Nettled at the undeserved praise, he blushed at the second-handedness of his religion. So at midnight he went to the Bishop's study, and said that he would leave the Church because he was honest. 'Ignorant, you mean!' corrected the adviser. 'Do a little first-hand reading yourself! *That's where the trouble lies.*' bellowed the martyr. *I can't hunt the manuscripts!* 'Unnecessary nowadays!' soothed the Bishop. 'I know of a wizard who can summon to your room for conference all the greatest but neglected philosophers of antiquity. Shall I have him send them to you?' *Oh yes, please!* gasped the theologian. *All my life I have dreamed of those sublime leaders of the race, but who were inaccessible.* 'Very well, the wizard shall send you Zoroaster, teacher of purity and angels, \$3; Pythagoras, the Sage, & Philosopher, \$3; Numenius, Comparative Religionist, \$2; Plotinus, Greek Combiner, \$12 cl, \$9 pp; Proclus, Universal Hierophant, \$3; Zoroaster Translation only, \$1.25; Apollonius of Tyana, Life, \$1; Plotinus, Outline \$2; Philo Judaeus, Outline, \$2. *Stop! If they came all at once, it would be tragic. Is there no guide to all this?* 'Write for a free copy of Names to Conjure With, which will open the whole subject.'

**This is what occurred at the Masonic Club after last night's Lodge-Meeting** The Master was entertaining the just initiated Candidate who asked him, *Where could I read up on the meaning and historic origins of initiations such as ours?* Well, said the Master, the best book is **The Pagan Bible** an Anthology of the Soul and its Helpers, Gathered from Ethnic Sources \$1. *That sounds good, said the novice. But I would like to see the original rituals.* You can, explained the Master, by reading **The Modernized Mithraic Mysteries**, Dramatic Sketches of Historic Initiation, \$3. *But are the Christians entirely excluded?* No, no! laughed the Master; whatever exclusion there is, is of their own making. *Good; but are any Christian Mysteries accessible?* Certainly, and good ones! Get the **Angelic Mysteries of the Nine Heavens**, a Drama of Interior Initiation, \$3. *But how do you advise all this, when you yourself are a Rosicrucian?* retorted the persistent Candidate. 'I was only trying to please you!' winked the Master. 'I myself prefer the Rosicrucian Mysteries, \$1, a dramatization of the original documents.' *But I am a modern man!* sobbed the querulous Candidate. 'Nothing is easier,' comforted the suave Master. 'You need only get the **Modern Mysteries**, \$1, alluring and thrilling Mystical Playlets of Experiential Religion: also the glorious Shakespearian Mysteries, \$1. *Thanks!*

**Savonarola's Ghost met Giordano Bruno's**, still reeling from the fire's agony 'Cheer up, friend,' consoled he: 'you are now safe from persecution.' *Perhaps; but I am homeless.* 'Oh no, friend: look! As he waved his hand, there appeared a glistering Temple. *What's that building?* gasped Bruno. 'Your home!' comforted Savonarola. *But the door is locked, and I want to get a look in!* 'It's your own fault,' rebuked the Florentine: 'didn't you while on earth read **Temple-Gates Ajar**, \$1? *But a look-in is not enough; I would want my whole body in.* 'Very well: I shall send for a copy of **Temple-Gates Opened**, \$1.' *But in the meanwhile?* whined Bruno. 'I'll lend you **Prayers, Visions & Aspirations**, \$2.' *Please, I don't want merely to aspire, I want to DO something!* 'Then I will lend you **Regeneration** the Gate, Applied, and Special Methods, \$2 each, \$5 all three.' *Oh thank you! Then I won't lose any time.*

**A Fundamentalist-Modernist Fracas.** In a recent rail-road wreck near Albany the Modernist Rev. I. Catchem, of St Shark's-in-the-Mill-pond for hours lay waiting for rescue, cheek by jowl with the renowned Fundamentalist Rev. U. Cheatem. Fellow-misery broke down the barriers of orthodoxy, and I Catchem said, My injuries are due to over-fascination while reading occult stories entitled **Hurrah for God**, \$1. 'My fatuous friend,' in shocked tones retorted self-righteous U. Cheatem, 'you better sober up by exchanging books, for the faith-strengthening **What Happened to Kitchener**, \$1, whose hypnotic charm immobilized me during the accident.' Conversation revealed they were both about to be ousted, and a flash of genius bade them exchange: but this flop implied two reeducations, betraying secret tricks of the craft. So U. Cheatem babbled, 'To be a Fundamentalist all you need to do is to keep people distracted by anything absorbing, such as **Romance of Two Centuries**, \$2. **Reuniting Pilgrimage**, \$1, Stories for Young People, \$1.25, eerie **Votive Garlands**, \$3; and then you can fulminate from **Why You Really Want to be a Churchman**, \$1.25.' '—Thanks,' chortled I. Catchem. 'Now I will tell you how to succeed as a Modernist. Shed tears while haranguing over your honesty, and inability to be convinced by any reasonable arguments. In the meanwhile cribbing from **The Ladder of God**, & Other Sermons, \$1. **The Message of the Master**, \$1.25, & **How the Master Saved the World**, \$1.25. Then you can make a reputation as a pundit by judiciously using **The Spiritual Message of Literature**, \$2.50, it's convenient. *But shouldn't I seem somewhat saintly?* 'Transcribe Of Communion With God, 50 cts, and Of the Presence of God, \$1.25.' Pray? That was the only point where Fundamentalist and Modernist agreed: Let us pray on the **PLATONIST PRESS**, Teocalli, 1177 Warburton Ave. No. Yonkers, N.Y.



## Kenneth Sylvan Launfal Guthrie

*A. M. (Harvard and Sewanee) ; Ph. D. (Columbia and Tulane) ; M. D. (Pennsylvania).*

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A.M., Harvard; Ph.D., Tulane; M.D., Medico-Chirurgical, Phila.  
M.A., G.D., Professor in Extension, University of the South, Sewanee

This is one of the great scriptures of the world, but has until this present translation been practically inaccessible. There is a translation by an Englishman, but it is not only more puzzling than the original, but it makes Zoroaster speak like an Anglican theologian, instead of the pre-historic bard who was conducting a crusade against nomadicism, and for a cow-herding civilization. Besides, the acknowledged authorities on the subject do not hesitate to acknowledge openly that it is to their financial interest to keep the text from the public. Anyone who desires to question this easily understood translation can purchase the author's larger book which contains the full transliterated text, dictionary, grammar, criticism, outlines, and tables of all available kindred information.

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Dedicated to

**Elizabeth Hayes Fracker**

**Friend, Sister, Mother, Critic, Helper,**

the Serenity of whose Tranquil Home sheltered me  
during the rare hours I could  
snatch myself away from the whirlpool of duties;  
And Who, under God, thus enabled me to accomplish  
Whatever Missions for which I may have  
been Destined by

**My Revered Dead**

and the

**Inscrutable Divine.**

**Stern Zarathushtra, Prophet of Iran,**  
**Which is the title dearest unto thee?**

**Dispenser of a blest eternity?**

**Or, Mediator between God and Man?**

**Teacher of law of heavenly righteousness?**

**Helper, and Savior, or Life-healing Friend?**

**Judge who condemn'st to tortures without end?**

**Redeemer of the Race to Usefulness?**

**Yet all these titles leave me cold.**

**The best**

**Of all, is that thy heart did ever keep**

**Time and compassion for advocacy**

**Of gentle Cow and unresisting Sheep**

**Whose cry to Heaven reached Divinity**

**Which, from all men, chose thee as Tenderest!**

## PREFACE

ZOROASTER is a name to conjure with. Yet, strange to say, what may be considered his authentic hymns, beautiful and inspiring as they are, are but little known. The retirement of these from the public, partly due to the commendable hesitation on the part of scholars to hazard a translation, is however, after all, as unreasonable as would be the withdrawing from circulation of other scriptures merely because of unsettled conditions of critical problems. Hence this popular edition, with all necessary helps, in the hope of adding to the available inspiration of the world.

During the winter 1907-1908 the writer was fortunate enough to have the opportunity to study the elements of Avestan, especially in connection with some of the Gâthas, under Professor A. V. W. Jackson of Columbia University, New York. The purpose of this Gâthic study was chiefly a desire to grasp, with as much clearness as possible, their significance for Comparative Religion. Such masterly analyses of Mazdean doctrine as Bishop Casartelli's draw from Mazdean sources of all periods, yielding a composite picture as inconclusive as the parallel traditional method of treating the Hebrew scriptures. The writer first attempted to establish a distinction between the older and later Avestic elements, as has been done in the Pentateuch, with the intention of confining his analysis to the older portions. Pursuant to this plan, Professor Jackson very kindly went over the Avestan text with him, indicating a provisional separation of the older from the newer portions. However, after careful examination, even these older portions seemed to yield results both uncertain and unsatisfactory. It was, therefore, ultimately decided to limit the present analysis strictly to

the Gâthas, about whose age there would naturally be less question.

Let it at once be understood that this very practical interest precluded even a faint hope of any final scholarly results. Only those who have devoted most time to Gâthic accidence and lexicology are the most conscious not only of how little in this field is known definitely, but how little, perhaps, can, or ever will be known. We are uncertain as to the precise meaning of some of the chief terms — such as, for example, those that are usually translated *spirit*, *righteousness*, or *covenant*, and the result is that the more literary and attractive the translation, the less actual value it has. The frequently irreconcilable conflicts of the translations of Spiegel, Mills, Darmesteter, de Harlez, and Bartholomae are sufficient justification for the refusal of our ablest scholars to make any version whatever — and yet they are the only persons who could properly be trusted with so delicate a task.

But, obviously, we who are living at the present day cannot wait for centuries for the doubtful event of the finding of solutions to riddles that are possibly or probably unsolvable. The importance of the Gâthas as one of the springs of the world's religious thought will force some practical access to them; this work was inevitable, and would ultimately have been done by somebody else, if not by the writer. Let none therefore quarrel with this undertaking.

So popular a presentation, necessarily so imperfect, was, naturally enough, repugnant to Professor Jackson; and it was only the writer's pressing need of a clear understanding of what the Gâthas do teach that forced him to continue this costly work. Let it be repeated that this book is not for scholars, who will want the alternate text-readings which Geldner gives; it is for the average intelligent man and woman who should not be defrauded of their spiritual birth-right merely because of the unsettled condition of abstruse and probably hopeless critical problems.

In keeping with this, every unnecessary difficulty has been cleared away. The German text-books show the difficult Avestan characters may be dispensed with, especially as in our transcription every form of each letter is accounted for, which is more than Reichelt does. Everything that could be reduced to order and ready reference has been alphabetized. Even the infinitely superior and eventual order of the alphabet as used in oriental works, has been sacrificed, not without keen regret. Words have been indexed according to the text, and not according to their derivations, which are sufficiently indicated by references. All the numerous forms of the pronouns have been given alphabetically, as also all occurring forms of the verb *to be*—it is hoped that none have been omitted. While no one can be more conscious than the writer is of the many imperfections of this work, he believes that it points the way to the *kind* of Gâthic work which will eventually be written by some scholar fortunate enough to have his pleasure *coincide* with his business, instead of *conflicting* with it, as with the present writer.

It is self-evident that in a work involving so stupendous a mass of details and so delicate problems of judgment, the present writer could not possibly have avoided all oversights or blunders. It must suffice for him to announce his gratitude to any who will enable him to correct any and all.

To this unstinted acknowledgment of shortcomings, the writer would nevertheless add that, within the very narrow limits left him for legitimate endeavor, he has done his best to be accurate and thorough; the work done was certainly painstaking and laborious.

The book should, of course, have been dedicated to the pioneers in the work—Spiegel, Geldner, Darmesteter, de Harlez, Casartelli, Bartholomae, Mills; but more particularly to Professor Jackson, whose unwearied kindness and consideration deserves particular mention. But he is too conscious of his own failings to venture to embarrass such men by con-

necting them with these efforts, however laborious, earnest, and conscientious. Yet it is these qualities which embolden him to advance the critical results to which he has been led. They are mostly due, not to any special cleverness of his, but to his thorough and relentlessly followed determination clearly to understand his own translation; and no doubt if he does, others will too. When the Gâthas are clearly understood, the present critical results will no doubt be confirmed by their own weight. However, once more is the reader cautioned of the hopeless uncertainty of many material points; yet must we do our best to cope with the situation.

The writer is fully conscious that in thus making the Gâthas accessible he is only carrying out the unspoken intention of the above master-scholars, who do not have the time for so much drudgery as this book has entailed. To them, therefore, be attributed any credit that may accrue; for, after all, without their guidance, the present work would have been impossible.

And indeed the writer would not have had the courage to continue and complete these unremitting labors if he had not sunk personal considerations in the broader realization of the ever-enduring importance of the Gâthas as one of the great scriptures of the world which ought, must and will be interpreted to humanity. Nor will the writer count his labors entirely lost if he have been able to add even one grain to the walls, now building, of the *City of God*.

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## **Part IV, Dictionary and Grammar.**

## **Part V, Subject-Index and Concordance to the Gathas.**

This part has not yet been set in type because the author's health, time and money gave out. It will be printed if there is sufficient popular demand for it. To purchasers of the book it will be fifty cents; to others, one dollar. Notices of subscription should be sent in immediately, but money will not be accepted until the volume is ready for delivery.

It is the most important part of this work. It summarizes Zarathushtra's significance on every topic he touches in clear, compendious form, with full references. It was indeed only to furnish a reliable basis for this that the present study was undertaken. Although the author cannot yet see it, there is no doubt some divine blessing lurking in this untoward delay of the chief purpose of this heart-breaking effort and lonely venture of faith.



## Abbreviations

Z, Zarathushtra. AM, Ahura Mazda. A, Asha. Am, Ameretat. Arm, Armaiti. As, Ashay. AkM, Aka Manah. AnM, Angro Mainyu. GU, Geus Urvan, the Soul of the Cattle. H Haurvatat. SM, Spenta Mainyu. VM, Vohu Manah. X Xshathra.——B, Bartholomae. J, Jackson. M, Mills. Sp, Spiegel.

The figures after Avestan Words are the columns of Bartholomae's Dictionary where they may be found.

Figures after an M stand for pages of Mills' Zarathushtrian Gathas in Metre and Form, unless referring to his translation, or comment on, some particular Gatha, such as, 28.10.

The figures after each line of the translation assist the reader in referring to the corresponding line of the Text; but even so the exigencies of the English idiom have led to further unmarkable transpositions.

## Traditional Arrangement

- I. Gatha Ahunavaiti, Yasnas 28-34
- II. Gatha Ushtavaiti, Yasnas 43, 44, 46. The Wish.
- III. Gatha Spenta Mainyu, Yasna 47-50. The Holy Spirit.
- IV. Gatha Vohu Xshathrem, Yasna 51, The Good Kingdom
- V. Gatha Vahishta Istish, Yasna 53. The Best Wish.

## Provisional Chronological Succession of Scriptures

- I. Gathas, Yasna 28-53; and formulas in 27.13,14; 54.
- II. Haptanghaiti, Yasna 35-42; 12; 58; 4.26.
- III. Metrical: Yasnas 9,10,11,57,62,65  
Yashts 5,8,9,10,13,14,15,17,19  
Scattered verses in Vispered, Nyaishes, and Afringans.
- IV. Remaining prose portions of the Avesta.

**Chronology** (after Casartelli)**I. MEDES, 700-559 B.C.**

1. Contact between Medes and Semitic peoples.
2. Zarathushtra in Western Iran, 660-583 ? B.C.
3. Propagation of his religion in Bactria. Longer Gathic document?
4. Establishment thereof. Shorter, priestly Gathic document?

**II. ACHAMENIANS, 559-331 B.C.**

Cuneiform inscriptions of Darius I, Xerxes I, Artaxerxes I, Artaxerxes III. Development of Avesta, Haptanghaiti (Yasna 35-42)?

**III. SELEUCIDS, 331-250 B.C.**

Greek kings. Decadence of Mazdeism under Alexander.

**IV. ARSACIDS, 250 B.C.—225 A.D.**

Parthian kings, Religious doubt. Avesta translated into Pehlevi.

**V. SASSANIDS, 226-651 A.D.**

Mazdean kings, State Religion.

226-241, Ardeshir I, heresy of Mani.

238, Text of Avesta gathered under the high-priest Tansar.

369-379, Shahpur II, Text corrected under Aderbad Marehspand.

438, Yezdegerd II. Edict of his minister, Mir Narseh, 440. Writings of the Armenian Eznig.

490, Kobad. Heresy of Mazdak, 488. Formation of Avestan alphabet.

531, Khosrav Anosharevan. Golden age of Pehlevi literature. Redaction of principal treatises. Greek and Syriac civilization in Persia.

632, Yezdegerd III, Paul the Persian of Dair-i-shar.

651, Arab Conquest finally suppresses Mazdean establishment.

**Chronology of the Elements of Mazdean Religion**

**I. Old Gathic** Y43-53, Zarathushtra's experiences, Fire, Prayer.

**II. Late Gathic**, Y28-34, Priest, Sacrifice, Penances, Resurrection, Daenas, or individualities.

**III. Old, Haptanghaiti**, Y35-42, Personification of the Ameshaspen-tas. Worship of Fravashis, fire, earth and grass. 'Yazamaide' or praise to waters, Geus Urvan, and to all holy and clean beings.

**IV. Doubtful**, Haoma, the Death-repeller; Misvan, or limbo.

**V. Recent, Bundahish**, 6 creation-days; 5 divisions of day; and five Gathas. Baresman.

**VI. Sassanian**. Crystallization of definite doctrines.

## Home and Age of Zarathushtra

Jackson, in his book on Zarathushtra gives the life-time of Zarathushtra as B.C. 660-583; the tradition states he was 42 years of age on the conversion of Vishtâspa, the chief of the Magians, while he received the vision when 30 years of age.

The place of his birth seems to be Atropatene, or Adarbaijân, the region to the West of Media, the neighborhood about Lake Urumiah. This is to the West of the southern third of the Caspian Sea. His mother was said to hail from the Median Ragâ or Raî.

Turan is Turkestan, on the opposite, eastern side of the lower third of the Caspian Sea.

The location of the Vision of Vohu Manah is traditionally to the South of the Caspian Sea, in the Alborz Mountains (that is, Hara Berezaiti), whose two peaks are Hûgar, and Aûsind.

The location of the Vision of Asha, is 'at the Tôjân water,' and is probably the Tajan, or Thejend, river. This is in Turan. It flows westwards, and does not reach the Caspian Sea, but loses itself in the desert of Turan. This location would allow good opportunity for Zarathushtra's acquaintance with the 'friendly' tribes of Fryana the Tura.

The third Vision, or conference, was with Ahura Mazdâh, and took place in Zarathushtra's home, already mentioned, to the West of the southern third of the Caspian Sea, called Adarbaijân, or Aîrân-Vêj, on the river Dâîtê, or Dâityâ, the Jordan of Zoroastrianism.

The traditional seven questions addressed to seven divinities in seven different places must have been derived from the above three experiences.

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## Outline of the GATHAS

### YASNA 28

#### SELF-CONSECRATION OF PRIEST AND CONGREGATION

##### I. Self-consecration of the Priest Zarathushtra.

- 1 Z prays for the Holy Spirit, so as to satisfy both VM and the Soul of the Bovine Creation.
- 2 As reward for his willingness to serve Z demands both worlds.
- 3 Z will sing praises as never before, if the Gods support him when he calls.
- 4 Z, watching over mens' souls, will teach them to seek Asha,
- 5 Converting them by the promise of the beatific vision of VM, AM, and his retinue.

##### II. Prayer of the Congregation for Help and Mercy.

- 6 The Congregation prays: for Z, that he may receive support; and for themselves, that they may be protected from enemies;
- 7 For Vishtaspa, that he attain his wishes; for Z, that he obtain a hearing;
- 8 For the hero Frashaoshtra, and all other members, the good of VM for ever.
- 9 In order to avoid angering the Gods, the Congregation placates them with praise, as being best able to promote Utility.
- 10 May the Clever attain their objects, inasmuch as wise prayers are fruitful.

##### III. Zarathushtra's Prayer for Efficiency.

- 11 Z will preserve the believers' good actions and thoughts, and he prays for knowledge that he may proclaim the destiny of life.

## YASNA 29

## THE EXTERIOR CALL OF ZARATHUSHTRA

DRAMA IN HEAVEN. New 'Dramatis Personae' are: the deified Soul of the Archetypal Bull, as the advocate of the earthly Cattle; and their Creator technically termed their 'Shaper'.

## I. The Cattle demands protection.

- 1 The Cattle demand the introduction of agriculture as protection from human maltreatment.
- 2 The Shaper-of-the-Cattle consults Asha as to whether there is no legal process to enforce protection for the Cattle.
- 3 Human moral limitations are so great that Asha knows of no help. Then the Creator of the Cattle decides to undertake this defence,
- 4 Asha refers supplicants to AM whose omniscience decides of all.
- 5 The Creator of the Cattle addresses his plea to AM, who answers that
- 6 Legal process exists only for men, not also for Cattle, who are men's property, being intended to furnish him with flesh and milk for food;
- 7 But only according to merciful provisions; who will teach these?

## II. The Call of Zarathushtra as Teacher and Protector.

- 8 VM selects Zarathushtra, and would confer on him prophetic ability and dignity.
- 9 The Soul of the Cattle weeps at receiving, as protector, not a warrior, but a priest; and prays that, at least, this priest may be endowed with power sufficient to protect the Cattle.
- 10 Zarathushtra proclaims absolute reliance on the divine power and efficiency;
- 11 But men should do their part by accepting and practising his teachings. The Soul of the Cattle wails that the Cattle are willing to serve AM if He will but protect them.

YASNA 30

THE PROCLAMATION OF DUALISM  
TEACHING THE NECESSITY OF TAKING SIDES

I. Exhortation to the Faithful to Open their Ears to the Mystery.

- 1 Z proposes to teach *a*, what is necessary for praise to AM, and for prayer to VM, and *b*, the bliss of the believer in beholding Asha.
- 2 *c*, for discrimination between the two Parties, and for *d*, the eventuating of the fate of the ages in their favor.

II. Revelation of the Doctrinal Root of the Division of the Parties

- 3 The Twin Spirits are the good and bad in 'thought, word, deed'.
- 4 They determined *a*, life and death; *b*, ultimate reward and punishment.
- 5 The Opponents chose the Bad Spirit, while Asha chose the Best.
- 6 The Daevas, being deceived, went over to Aeshma, author of sickness.
- 7 X, VM, and A then visited the sick man; Armaiti gave him vigor, that he might attain health or paradise, even if only through the test of retribution by fire.
- 8 At the time of punishment mercy shall be shown to them who deliver their Drujist-opponents into the two hands of Asha.

III. Zarathushtra hopes for Universal Conversion  
by Choice between Eternal Bliss and Woe.

- 9 Z prays for God's help in making life progressive, and in confirming the wavering.
- 10 The good shall receive the promised reward in heaven, while the bad shall suffer destruction.
- 11 The Cause will progress only when the believers fully realize the significance of eternal bliss or woe.

## YASNA 31

PRAYERS FOR ENLIGHTENMENT  
AND EXHORTATIONS TO PARTISANSHIPI. Practical Introduction: Enlightenment Claimed  
As no more than Justice to Zarathushtra.

- 1 Zarathushtra proposes to preach.
- 2 His mission is demanded by the natural difficulties of search for truth.
- 3 But before he can preach, he must have a divine revelation of his message,
- 4 In order to prosper the Coming Kingdom.
- 5 He himself must meditate over his message before going out.

## II. First Call for Enlightenment, and Answer from Within.

## 1. Call.

- 6 Z offers a reward for an explanation of 1, Health and Immortality,
- 7 2, Creatorship; 3, Origin of Asha; 4, Maintaining of Vohu Manah;
- 5, the Prospering of these through the Holy Ghost.

## 2. Answer.

- 8,9a From within Z himself comes the answer to all these:
- 9b,10 Agricultural Civilization solves these problems, while
- 11 Mazdah is the Creator of all.

## III. Second Call for Enlightenment.

## 1. Introduction.

- 12 The Opinions of Men are divided, while
- 13 Mazdah is all-detecting, and omniscient.

## 2. Second Call.

- 14 Z asks about 1, Compensations;
- 15 2, Punishment for his Opponents;
- 16 Whether his Followers may attain God-likeness;
- 17 Which is the more important Object of Choice—a good, but unscrupulous living, or Improvement of State or Self?

## IV. The Partisan Close: Choose Sides, Take Zarathushtra's Word

- 18 Oppose the Drujists with weapons, for they would destroy your settlements.
- 19 But hearken to Z, who is able to Enforce his words at Latter Day
- 20 The Drujists shall in hell be tormented, while
- 21 Those will be rewarded who are Friendly to God in word and deed
- 22 All this will be Accepted by the Well-disposed.

YASNA 32

AT A PARLEY, VITUPERATION OF  
THE RIVAL PROPHET, GREHMA

I. Public Self-consecration, and its Acceptance.

- 1 Priests, warriors, and farmers, as servants of AM, separate from Daevas.
- 2 AM publicly accepts their devotion: 'it shall be Ours'.

II. Zarathushtra Vituperates his Rival Grehma to the Daevas.

- 3-8 The Daevas are warned to renounce the actions and teachings of the rival prophet Grehma, who, however high he stands at present, has incurred eternal punishment for meat-eating, and
- 9-12,14, for many other misdeeds, and who shall yet
- 13 be brought, when in company with the rich in hell, to desire the message of Zarathushtra, who then will hinder Grehma from beholding Asha.
- 14 Hence the Karpanite and Kavayite is condemned to destruction, while those who suffered by them are taken to heaven by Haurvatat and Ameretat.

III. Zarathushtra will Exult in Executing this Final Judgment

- 15 Zarathushtra hopes soon to be able to limit the Drujists' violence against his own beloved.
- 33.1 Zarathushtra will exult to act as judge to the Drujists, his followers, and to the 'mixed'.
- 33.2 Whoever either injures a Drujist by thought, word, or hand, or converts a brother, he fulfils the good pleasure of AM.
- 33.3 Whoever does good to any one of the congregation, or zealously tends cattle, shall be admitted to the pasture of Asha.

## YASNA 33

HIGH-PRIESTLY PRAYER FOR  
ACCEPTANCE, CONVERSION, and PARADISE

## I. Prayer for Acceptation.

- 4 Through the might of his prayer,  
5 And through his praise of Obedience, when he reaches Paradise,  
6 And by divine teaching initiated into the mysteries of Agriculture,  
7 Zarathushtra hopes to attain a more extensive hearing.

## II. Prayer for General Conversion.

- 8,9 He prays that universal conversion may already improve then  
contemporaneous conditions  
10 in matters of comfort and bodily well-being.

## III. Prayer for Paradise.

- 11 But, for the other world beyond also, may the Gods grant mercy  
12 to him and his, with grant of eternal reward.  
13 He hopes yet to convert many a person.  
14 He promises to do all in his power to show himself worthy of the  
favor of the Gods

YASNA 34

CONGREGATIONAL PRAYER

FOR PROTECTION and INSTRUCTION

**I. Congregational Prayer for Protection and Instruction.**

- 1 In view of the equivalent interchange of work, word and prayer for divine rewards, the believers will earn as many as possible; hence,
- 2 May the Gods grant that no merit be lost.
- 3 As dutiful observers of all that is right we hope for eternal reward
- 4 And to pass through the fire-ordeal comforted, not injured.
- 5 Have You the power to preserve the poor who trust in You, and have renounced all relations with the Daevas?
- 6 If so, show Your power by improvement of conditions not only beyond, but even here!
- 7 Defend us from those who spread false teachings,
- 8a And are dangerous because richer than Zarathushtra,
- 8b,9 But even on that account they shall lose the rewards of Paradise
- 10,11 Which are for those who hold the true teaching, and who oppose the enemy.
- 12a Inform us of what Thou requirest, that we may give it;
- 12b,13 Teach us the paths of VM on which the Helpers will go to Paradise.

**II. Zarathushtra Closes with a Prayer  
for Congregation and Humanity.**

- 14 Let the Congregation assure themselves of reward by good care of the Cattle,
- 15 And by fulfilling the divine commands to attain perfection—efficiency and utility.

## YASNA 43

## THE INTERIOR CALL OF ZARATHUSHTRA

## I. Prayer for Fulfilment of Human Aspirations.

- I,2 Prayer for the fulfilment of the wishes of all who are present.  
3,4 Zarathushtra prays for the fulfilment of his own wishes, especially for knowledge of AM's power and greatness.

## II. Reminiscences of Six Visions.

- 5,6 FIRST. AM at the very beginning plans rewards and punishments  
7,8 SECOND. Zarathushtra takes sides with the Ashaists, and determines never to cease seeking instruction.  
9,10 THIRD. Visible revelation of Asha is granted.  
11,12 FOURTH. The Gods promise to support him in the prophetic office which he has undertaken.  
13,14 FIFTH. Prayer to VM for ultimate Paradise, and immediate victory over his opponents.  
15,16 SIXTH. Armaiti promises the latter if Zarathushtra will break off all intercourse with the unbelievers. He makes confession of faith, and looks forward to the establishment of the Kingdom.

YASNA 44

ORACULAR CONSULTATION AS TO ADVISABILITY  
OF CONVERSION THROUGH WAR

I. Questions about Theology.

- 1 What is the proper method of prayer to the Gods, so as to induce them to help him to attain VM?
- 2 Will the rewards begin in the second life? Z is Watcher and Savior.
- 3 Who is the first creator and energizer of Nature?
- 4 Who is the Preserver, and creator of VM?
- 5 Who created light, waking and morning?
- 6 Is his own message genuine? For whom was the Cattle created?
- 7 Whose wisdom made sons reverence parents? AM is creator.
- 8 Z would know the words of life to attain ultimate rewards.
- 9 Will Z be able to perfect his individuality?
- 10 Will his religion of practice and reverence find acceptance?
- 11 Will his religion spread to the pagans? He has a right to expect this, for the Gods chose him; he is an enemy to all other prophets

II. Questions about Propaganda by War.

- 12 Must not the other prophet who opposes Z be an enemy to God?
- 13 Will it be possible to drive the dissidents from home into the camp of the avowed opponents?
- 14 Z would hand over these Druj to Asha for torment and punishment
- 15 In this religious war, which side shall gain the victory?
- 16 Prayer that a vision reduce the people to obedience to himself.
- 17 Will he succeed in establishing salvation for himself and his?
- 18 Will he, while yet in this life, receive his reward?
- 19 Z takes it for granted that whoever fails to pay him due reverence will have to suffer for it at the end of life; why not now also?

III. Loyalty to Zarathushtra is Profitable.

- 20 The management of the Druj always resulted in 'hard times'; why side with them?

## YASNA 45

**SERMON ON DUALISM, TEACHING  
AGRICULTURE AS ROAD TO PARADISE**

**I. Repeated 'Open Your Ears to the Mystery'.**

- 1 Z preaches to multitudes from far and near lest the Druj prophet mislead them.

**II. The Doctrinal Dualistic Foundation of Partisanship.**

- 2 The Good Spirit sets up a total disagreement with the Bad Spirit.

**III. The Good Spirit Teaches the Best Word of Agriculture.**

- 3 Whoso disagrees with Z's revelation shall suffer at the end of life.  
 4 The best in this life is the efficient VM (doctrine) and beneficent Armaiti (agriculture).  
 5 The Best Word to hear is obedience to It; that will earn Health and Immortality.

**IV. AM will Vindicate Z as Judge by Reward and Punishment.**

- 6,7 This has been revealed through AM who disposes of final rewards and punishments through his Kingdom.  
 8 AM should be won by prayer.  
 9 We should seek contentment through VM, and efficiency thro' AM,  
 10 Who, through Asha and VM, promised H and Am in his realm.

**V. Zarathushtra Remains Mediator.**

- 11 The attainment of all this depends on enlisting the support of the Prophet and Redeemer-Helper, by being devoted to him alone.

YASNA 46

WAR PRELIMINARIES OF  
HEART-SEARCHINGS and ENCOURAGEMENTS

**I. Failure in Conversion and Demand on Mazda for Vindication**

- 1 Conversion lags; all the Estates oppose the Prophet.
- 2 Z's poverty diminishes his influence so that he depends on God
- 3,4 Who is expected to stem the tide, and break the power of the prince who is the chief obstacle.

**II. Rules How to Treat Converts.**

- 5,6 Converts are to be protected from injury by former associates.

**III. Actual Struggle to Protect Converts (against Bendva?)**

- 7,8 Hope that all will turn out well, and that opponents will meet with punishment.

**IV. Z is the First Prophet: Obedience to him Gains Paradise.**

- 9 He himself was the first to proclaim the truths of salvation.
- 10 Whoever obeys him attains Paradise.
- 11 His opponents will, on the Judgment-bridge, be sifted into hell.
- 12 But he hopes that the descendants of Fryana the Tura will be converted, and gain Paradise.
- 13 Whoever obeys Z is worthy to be heard of, and will attain both worlds.

**V: Praise for the Supporters of his Cause.**

- 14 Kavay Vishtaspa will be rewarded by union with AM in Heaven.
- 16 Frashaoshtra Hvogva is to attain both his wishes and the Gods.

**VI. Partisanship with Zarathushtra Essential to Gain Paradise.**

- 15 Haechataspas are to learn discrimination, and attain Asha
- 17 Jamaspa Hvogva's prayers and docility to be remembered beyond.
- 18 Zarathushtra promises friendship to friends, enmity to enemies.
- 19 Whoever satisfies Zarathushtra shall attain future life and a pair of cows which AM will know how to procure.

## YASNA 47

## SONG OF THE SPIRIT AS INSPIRER OF WAR.

- 1 Whoever evidences the right spirit in thought, word and deed shall receive from AM the highest reward.
- 2 Hence that right spirit should be evidenced, because AM is the father of all who hold to Asha.
- 3 AM is also father of that Spirit who created cattle for men, and pasture for the cattle.
- 4 All Ashaists should separate from the Opponents who have fallen away from that Spirit,
- 5 And who will have no share in the rewards of the Ashaists.
- 6 It is to be hoped that the expectation of reward may yet convert many.

## YASNA 48

INCOHERENT APPEAL FOR  
CHAMPIONS and DEFENDERS

## I. Hope for Rewards in This Life.

- 1 Ultimate victory of Asha is certain.
- 2 The lot of the Faithful should improve in this life already.

## II. Punishment for Opposers and Waverers.

- 3 It is wisdom to hold to the secret teachings of AM.
- 4 Persons who waver between these divine teachings and their own inclinations, wishes and convictions shall be—separated?

## III. Right of Believers to Present Comfort.

- 5 Through good princes Armaiti is to provide pasture for cattle, and for men, the earning of Paradise.
- 6 The earth was designed as residence for men, as pasture for cattle
- 7 All who seek eternal reward must protect cattle from cruelty.

## IV. Uncertainty Here and Hereafter.

- 8 Is the realm of AM certain for his prophet Zarathushtra? Will the Judgment favor his own followers?
- 9 How will his life shape itself in this world? Will he be able to protect himself from his enemies?

## V. Nobles must resign Luxury, enforce Security, gain Salvation.

- 10 When will the Nobles absent themselves from the ceremonies of the opposing priests and rulers?
- 11 This alone will enforce security.
- 12 Helpers of the land are those who practice enforcement of AM's laws. They are conquerors of Aeshma, destined rulers and saviors.

## YASNA 49

ZARATHUSHTRA, DEFEATED BY BENDVA,  
APPEALS FOR DEFENDERS

## I. Zarathushtra Utters Imprecations on his Successful Opponent.

- 1,2 Perdition to Bendva, the Chief Obstacle, and to his hired prophet Grehma,
- 3 Whose teachings promote perdition; wherefore both deserve excommunication.
- 4 To them violence to cattle seems meritorious; they might yet gain the upper hand.
- 5 Bliss awaits those who hold to the true belief.

## II. Frashaoshtra is Urged to Become Defender.

- 6 Z seeks to know clearly God's plans so that he may proclaim his religion acceptably to God.
- 7 Whom, among noble or commoner, does God choose as champion?
- 8 Z prays that Frashaoshtra may attain union with Asha, and that he himself may attain the Kingdom. Both of them would be God's ambassadors for eternity.
- 9 Jamaspa also is called; may he remember what the Prophet can, at the latter end, do for those who follow him faithfully.
- 10 Z will take pains to see to it that all good deeds are remembered and rewarded,
- 11 While the unbelievers may expect the worst.

## YASNA 50

## ORDINATION OF DISCIPLES TO FORM SETTLEMENTS

## I. How to Form New Settlements.

- 49.12 Z asks what help is coming to him from the Gods he worships.  
50.1 From whom else can he expect help?  
2 How shall new settlements be started? By 'just' living, and by 'clever' aggression.  
3 Ultimate possession will result from gradually dispossessing the Druj from neighboring lands.

## II. These Settlers are to Act as Missionaries.

- 4 Z praises the Gods for the Settlers' joy at their establishment.  
5 The Gods' responsive joy leads Z to encourage the Settlers to manual labor.  
6 May the Settlers propagate Z's commands in a prophetic manner!  
7 These missionaries are compared to steeds whom Z will yoke for the Gods.  
8 As priest, Z presents to the Gods the devoted prayers of humanity.

## III. But Zarathushtra Remains the Only Mediator.

- 9 So Z again stands before the Gods as mediator; but to the congregation he promises that when he is among the Gods he will then still more energetically see to it that his followers get their reward  
10 Z's past and future actions, and Nature's beauties praise the Gods  
11 Z would for ever remain the eulogist of the Gods.

## YASNA 51

## ENEMIES, HEROES, AND SAINTS OF THE KINGDOM

## I. The Children of the Kingdom.

- 1 Z's object is to gain the heavenly kingdom for himself and his.
- 2 Assure us that we will be received, O AM, if we serve faithfully.
- 3 Prayers of those who serve Thee by deeds should be heard.
- 4 Where is retribution, forgiveness, the Gods, and the kingdom?
- 5a To the pious farmer grant a cow in his paradise
- 5b,6 Inasmuch as Z is appointed Judge and Distributor at the end.
- 7 Z invokes on himself strength and judgment.

## II. Opposition to the Prophet is Enmity to Humanity.

- 8,9 Clear knowledge of reward and punishment is the chief issue.
- 10a Hence an opponent to its teacher Z is an enemy to humanity,
- 10b,11 Against whom Z summons Asha and every friend of his.
- 12 One of these opponents was inhospitable to Z;
- 13 Which act will deprive him of reward, and dooms him to terrors.
- 14 The Karpans will not practice agriculture or spare cattle; by one word shall they be condemned to the House of the Druj.
- 15 Z claims for himself that which he has promised to the believers and which AM was the first to attain in heaven.

## III. Supporters of the Prophet are Heroes and Saints.

- 16 Praise for Vishtaspa, the political chief of the congregation.
- 17 For Frashaoshtra, the noble of the Hvogva family
- 18 Who promised him his daughter; and for Jamaspa, his son-in-law;
- 19 Also for Maidyomangha the missionary.
- 20 These four leaders produce prosperity, which results in godliness
- 21 Which results in attainment of the Kingdom.
- 22 Z will reverence those who, like the above four heroes, have acquired AM's recognition.

## YASNA 53

ZARATHUSHTRA GIVES HIS DAUGHTER  
TO SECURE A CHAMPIONI. *Marriage Ceremony.*

- 1,2 The Prophet is assured of a most excellent lot beyond, as are also his followers and supporters, the heroes Vishtaspa, Frashaoshtra, and Maidyomangha.
- 3 Z gives away Pouruchista, exhorting her that she grow wise by obedience to her husband as mediator towards Gods and the Cause.
- 4 By serving him, the believers and relatives Pouruchista will attain divine blessing.
- 5 By common life the married pair are to cherish each other, and to encourage each other to good works.
- 6 The pleasures of the evil are short, and lead to tortures in hell.
- 7 If you are constant to the Cause, you shall be happy; but woe be to you, if you abandon it!

II. *The Bridegroom is Goaded to Conversion by the Sword.*

- 8 Renewed encouragement to Vishtaspa to promote peace for the faithful by slaughter of the enemy; and quickly, too!
- 9 It is certain the evil shall go to hell; but where is the prince who, to anticipate that doom of theirs, will rid the earth of them immediately? AM has the power to give to the Poor that Better Part.

## Summary of Zarathushtra's Message.

We cannot leave these sublime hymns without indicating summarily the chief motives which prompted them, which they embody, and which they still preach to futurity.

### Root-Principle : Protection of Animals from Cruelty.

It was the call of the Cattle, Yasna 29, which led to Zarathushtra's external call as prophet to teach men to protect the cattle; those are called 'enemies' who treat the cattle with violence, 31.15; 32.12; 49.4; 51.14; the members of the congregation are to assure themselves of eternal reward by care of the cattle, 33.3; 34.14.

### First Result : Vegetarianism.

It is enemies who kill the cattle, 32.12, and eat them, 31.15, and who teach others to eat the pieces of flesh, 32.8, possibly at sacrifices.

### Second Result : Settling of Land, and Agriculture.

Cattle need pasture, stables, and fodder; consequently protection of cattle implies settling on definite pieces of land, and practice of the laws of agriculture, 29.1; 31.9,10. This fact attests that, far from being recent productions, these hymns are possibly some of the most venerable of human documents; echoes of the religious dialect of man's first steps in civilization.

### Third Result : Forming of Parties by Patriotic Partisanship.

Inevitably settlers of one valley form a community; and love of home develops into a patriotism which considers their own valley paradise or heaven. The contiguity of other valleys, however, brings home to them the outside universe which appears as hell or limbo according as its inhabitants are enemies or indifferent friends.

### Fourth Result : Dualism.

Clothed in religious verbiage, these practical needs ( see Y 30.9-11 connected with 30.3-8 ) appear as two divinities, the Good, and the Evil, representing Agriculture versus Nomadism ( the dualism of 45.2 connected with the agriculture of 45.3-5 ).

**Fifth Result : Need of Leader and Teacher calls Zarathushtra.**

But the 'good' peaceable agriculturalist needs a leader against the warlike nomad who to him is evil. Zarathushtra's recognition of this need expresses itself in Y 29.8.

**Sixth Result : Zarathushtra's Struggles Emphasize his Personality**

Although Zarathushtra was called forth by the need of a teacher of kindness to cattle, and of a prophet of Dualism, his labors by peaceful means were fruitless, Y 44 and 45; see 53.8,9. Unfortunately, this standing still became retrogression before the aggressiveness of the enemy. To attain no more than peace, 53.8, he must incite to war and slaughter. As the enemies' damnation is inevitable the sooner they are butchered, the better, 53.9. It was fated, however, that he himself should perish by the sword he had thus drawn.

To support these doctrines of damnation and blood there is needed an authority greater than that of teacher or prophet—that of priest, 28.1-5; 33; 50.7,8; of redeemer, 45.11; of mediator, 50.6,9; and of advocate. Let us hope that it is only because of this that heresy is constituted by mere opposition or discourtesy to Zarathushtra, 51.10, 12; who even becomes the Judge at the end of things.

**Seventh Result : The Prophet's God becomes Supreme.**

While the Gathas remain polytheistic to the end, yet do they teach the supremacy of Mazdah; but they do so in a manner such as to suggest it was either novel or questioned. The heat of the prophet's championship of Mazdah betrays his originality in superimposing Mazdah over the Iranic pantheon.

**Eighth Result : This God's Will Thereby Becomes Righteousness.**

When we have raised a divinity to the position of supremacy, his will thereby becomes transformed into the standard of righteousness or Asha. Hence, in an ever widening stream, flow duty, conscience, merit, and freedom of the will.

**Ninth Result : Rightness Appears in Thought, Word and Deed.**

A triple psychology makes three avenues for Virtue: spirit manifests in thought, soul in word, and body in deed. This triplicity reappears in their eschatology—the blessed, the damned, and the indifferent; Paradise, Hell, and Misvan or limbo.

### Tenth Result : Future Rewards and Punishments.

With unerring instinct Zarathushtra played boldly on the one chief human longing, that for a blissful eternal life. The prophet's main object is to obtain the Kingdom of Heaven for himself and his, 51.1. The glory of both worlds is a twofold division found again in the twofoldness of reward and punishment. If this be clearly realized, 31.22, there will be no need of further exhortations to partisanship for or against the prophet. The eternal reward is vision of, and communion with the Gathic Pantheon, especially Ahura Mazda.

### Eleventh Result : Practical Prosperity.

Except divine names, one of the most common words is *deeds*. One argument against the Druj is that under their management there were hard times. It is the function of Armaiti to prosper house and land. The calving, fortune-bringing Cow is fruitful. It is hoped that future promises will begin to manifest already here on earth.

### What the Gathas do not Contain.

Asceticism, scorn of riches, race suicide, love, independent thought.

### From our Modern Point of View.

This great teaching of the protection of the brute creation is a gospel which even to-day is not needless or dead, nor ever will be, and which, to the remotest generations, will carry the long revered name of Zarathushtra as the first to make a religion of kindness to helpless, self-sacrificing animals.

We may reflect that this gospel was needed peculiarly at a time when the sickening details of unorganized butchery were daily repeated in range of sight and hearing. The modern prudery of the abattoir has not solved the moral aspect of butchery—vegetarianism alone will do that. The principle involved is however not only compassion for animals, but self-respect and personal purity, principles also taught by Zarathushtra.

# EPOCHAL DISCOVERY

in the Zoroastrian Scriptures

by KENNETH SYLVAN LAUNFAL GUTHRIE

That the two Yasna Sections in which the Gathas appear are  
PARALLEL BIOGRAPHIES OF ZOROASTER

The Shorter Mark-like Personal

and the Longer Luke-like Priestly

## Harmony of the GATHAS

34.1-3	A. INTRODUCTION.	43.1,2
	B. ZARATHUSHTRA'S EDUCATION.	
33.7	I. Zarathushtra's Discontent at Home among the Magians	43.3
	II. Zarathushtra as Student with Vohumanist Cult [43.11b]	
34.4	VISION 1. Fire-glow of Retribution	43.4
33.13	VISION 2. Punishments are Undeceivable	43.5,6
34.5,6	VISION 5. The Sincere shall be Supported	43.11,12
	III. Zarathushtra as Student with Ashaist Cult	
34.7,8	VISION 4. Theophany of Asha	43.9,10
31.12,13	VISION 3. Wavering to be Ended by Support of Ashaists	43.7,8
30.8-11	VISION 6. Demand for Help to execute God's Judgments	43.13,14
31.18-22; 34.9,10	VISION 7. Armaiti Aligns the Parties	43.15,16
	IV. Zarathushtra Seeks Immortality in Vain (33.6)	
31.6,7; 33.6	He is Rejected by Spentamainyust Cult	44.17,18
31.3-5,7,8,11,14-17; 34.12-15	V. Studies with Mazdists	43.4; 44.1-16,19,20; 47.2; 50.6
	C. ZARATHUSHTRA'S ENTRANCE INTO PUBLIC LIFE	
31.9,10	I. Creation of Cattle; its Choice of a Master	51.7; 44.16
29	Capture of Ashaist Cult: Appointment as Judge	44.6,20
30.1-5	Capture of Vohumanist Cult: Dualism Proclaimed	45.1-3; 49.3
	IV. Zarathushtra is afflicted with sickness; the Metallic Fire-test	
30.6,7; 32.7; 33.10,12,14	drives him to Seek Help in a Vision	51.9
	V. Wherein he receives the long-sought Mystic Word of	
31.21; 32.5; 33.8,9; 34.1,11	Health and Immortality	45.4-11; 47.1; 48.1
	VI. Capture of Spentamainyust Cult: Coming of the Holy Ghost:	
30.1,5. 31.7; 33.5		43.8,12,16; 45.8; 46.17; 47.1-6
31.1,2; 32.1,2	VII. Zarathushtra is accepted publicly	_____
	D. ESTABLISHMENT OF MAGIAN MOVEMENT.	
32.3-16	I. Fight with the Daevas	46.1-8; 48; 49
	II. Zarathushtra is Worsted, and in despair drives the Magians	
33	into open agricultural country	46.9-13; 50; 51.1-15
28	Vishtaspa assumes leadership; Praise for Heroes	46.14-19; 51.16-22
	IV Jamaspa, induced by matrimonial alliance, joins the	
	Magian movement	53





## TRANSCRIPTION OF AVESTAN ALPHABET

<p>a    𐬀</p> <p>ā    𐬁</p> <p>a    𐬂    𐬃</p> <p>āe   𐬄    𐬅</p> <p>b    𐬆</p> <p>e    𐬇</p> <p>d    𐬈</p> <p>d    𐬉</p> <p>e    𐬊</p> <p>ē    𐬋</p> <p>e    𐬌    𐬍</p> <p>ē    𐬎    𐬏</p> <p>f    𐬐</p> <p>g    𐬑</p> <p>g    𐬒</p> <p>h    𐬓</p> <p>h    𐬔</p> <p>hv   𐬕    𐬖    (q)</p> <p>i    𐬗</p> <p>ī    𐬘</p> <p>j    𐬙</p> <p>k    𐬚</p> <p>m    𐬛</p>	<p>n    𐬜</p> <p>ñ    𐬝</p> <p>n    𐬞</p> <p>ng   𐬟</p> <p>o    𐬠</p> <p>ō    𐬡</p> <p>p    𐬢</p> <p>r    𐬣</p> <p>s    𐬤</p> <p>s    𐬥    (e)</p> <p>sh   𐬦<sup>3</sup></p> <p>sh   sht   𐬧<sup>3</sup></p> <p>t    𐬨</p> <p>t    𐬩</p> <p>th   𐬪</p> <p>u    𐬫</p> <p>ū    𐬬</p> <p>v    𐬭 (u)    v (u)<sup>2</sup></p> <p>w    𐬮</p> <p>x    𐬯</p> <p>y    𐬰 (u)    𐬱    (ē)<sup>2</sup></p> <p>z    𐬲</p> <p>z    𐬳</p>
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## INTRODUCTION to *the* TRANSLATION

### I. The Translation Undertaken in Self-defence, Not Bravado.

It is well-known who they are who 'rush in where angels fear to tread'; and this translation would never have been attempted had not the writer faced the alternatives of leaving incomplete the labor of years in the domain of comparative religion, or make a translation sufficiently comprehensible and still faithful to serve as working basis for even approximate results. So far is this removed from being intended as a criticism of translations existing, that chiefly out of modesty in the presence of Masters so accomplished and renowned, and partly out of an overwhelming sense of his own limitations, the present writer had based the first draught of his *CONCORDANCE OF THE GATHAS* on a painstaking collation of all the chief recognized translations. The criticism passed on this effort was that it was indefinite, because it was not based on the text. There was therefore no other resort left but to give, besides the fresh translation, the full text, with sufficient apparatus in the way of vocabulary and grammar, to enable every intelligent man both to check this translation's reliability, and to defend it from the attacks of interested parties who till now have succeeded in keeping the text inaccessible. If therefore the writer has made this translation, it has not been out of bravado, but in sheer self-defence.

## II. Why the Vocabulary is Based on Bartholomae's Dictionary.

The kindly, unprejudiced general reader would never suspect the groundlessness of whatever attacks this work may receive, unless he is informed of the incredible animosities that obtain among Avestan scholars. For instance, a certain German scholar did not forgive a brother scholar for a difference of opinion about some trifle, even after his demise. It would seem almost as if the intolerance of Zarathushtra himself had descended on those who study his writings.

The cheapest attack, that the present translation is a romance, has been made impossible by the presence of the text and vocabulary. The next handiest attack will be the pointing out of the oversights of which such a work must no doubt be full. These attacks will cease immediately, as soon as it is realized the writer considers all corrections (that are not disguised differences in matters of opinion) as helps rather than hindrances, his purpose being to perfect his work as far as possible, he himself never having had the false pride which hesitates to acknowledge his errors. Such an acknowledgment is, in effect, as Bacon suggested, an announcement he is a wiser man than he was before. Worthy of careful answer, however, is the logically next attack, to the effect that this translation results from a vocabulary based on Bartholomae's general Iranic dictionary, rather than on a special Gathic dictionary still in course of publication. To this attack there are two answers, one negative, the other positive.

First, Bartholomae has by no means been followed blindly; wherever he has suggested 'special' meanings, they have been rejected just as thoroughly as if they had been advanced by anybody else. A case in point is *DAB*, which he interprets 'to practice' for 53.1 exclusively, while the usual meaning 'to deceive' makes good sense, as Mills has shown. In other words, the Vocabulary has attempted to combine the best from the labors of the best scholars.

On the whole, however, general dictionaries are, as a rule, more reliable than special dictionaries; what we gain in depth we lose in breadth. The more special a meaning is the less likely is it to be of general usage. To the unsophisticated, dictionaries are fetishes to conjure with, whereas there are venerable doctrines which have survived merely because dictionaries bulky enough have been compiled by their champions. The more special a dictionary is, the more does it represent its compiler's bias, and the less is its value for comparison with the whole language and literature — which is of especial importance for the Gathas, whose many peculiar words, not found elsewhere, must otherwise, for their interpretation, depend on prejudiced commentaries or, worse yet, on pure fancy.

The present Vocabulary does not claim to be more than a student's practical help to reach and then interpret the roots from which the Gathic forms are derived. The English interpretations were the simplest that could be used conscientiously in order to avoid any dogmatic prejudice, or ecclesiastical association — the purpose of the present writer being as far as possible to restore the Gathas to that classification of literature to which they really belong—not dogmatic theology, but world-wide prophecy.

### III. Why the Translation is not in Verse.

Why is this translation not in verse, when rhythm is commended by Zarathushtra himself (50.8, 51.16)? Chiefly because of the exceptional difficulties of the Gathas.

Poetry has its recognized advantages; but in certain fields these very qualities operate as disadvantages:

1 The danger of subordinating sense and message to the mechanical exigencies of versification. How fatal the effects of this tendency are will appear from consideration of the chaotic traditional arrangement of the text itself, produced (for memnonical purposes?) by neglect of every consideration other than similarity in metre. This is, indeed, generally recognized.

2 The chief element of poetry is suggestiveness, that is, punning on words. Where, however, we are laboriously trying to enter fully into the exact meaning of an author, suggestiveness is treacherous and unfaithful. Each language has its peculiar repertory of groups of word-associations which mislead when they are set down as corresponding. This is apparent in the existing verse-translations whose very eloquence is sometimes formed by ideas probably foreign to the text. We are fortunate enough if we succeed in catching the author's meaning; more fortunate still, if we can express it in English words; and most fortunate, if the prose-version even is not unidiomatic.

3 Even in English poetry rhyme and metre have, during the last century, been openly repudiated by recognized writers; why therefore should we feel ourselves under the slight-

est obligation to undertake trammels, so fatal to accuracy, which are recognized to be unnecessary and artificial?

4 Evidently the Gathas belong to the same general category as the Biblical Psalms. The ludicrous failure of the early Calvinistic metric versions should prove a wholesome deterrent from following in their foot-steps.

5 The linguistic genius of English (analytic) and Avestan (synthetic) differ so much that the greater the slavishness in imitation of the technicalities of Avestan poetics, the greater would be the essential unfaithfulness to English understanding. So true is this that Mills' praiseworthy zeal for faithfulness misled him into putting his standard version in another synthetic language, Latin. This, however, was a fundamental error, as it interposed between the two idioms a third, which must inevitably add to the already grave confusion of thought-associations. A good translation should act as a clear lens in a pair of spectacles; the interposition of a third idiom would act as a smoked glass, which changes all the colours. Besides, the fatal doctrinal results which have resulted from a similar interposition of a Latin version between the Bible and the people should preclude another such misfortune. Nor does Mills escape this fatality: the Latin version which was made as a tool is frequently used as an authority.

6 Poetry, even in English, interferes with the logical word-order, creating unnecessary problems felt very acutely in the interpretation of even English poets. While such unnecessary puzzles may have personal and aesthetic value, they are evidently entirely out of place in a conscientious effort to represent a difficult foreign meaning accurately.

## IV. Why the Names of the Ahuras have been Retained.

It would have been very much easier for the present writer to follow the lead of other translators in omitting the names of the Avestan divinities in such passages as he might have thought demanded their supposed psychological equivalents. The chief purpose of such a substitution has been attained by the mere inversion of the order of name and translation, the most suitable, apparently, being given precedence. Omission of the Avestan word, on the other hand, would have put at a great disadvantage the reader, who should be allowed to judge for himself in this matter, wherein the experts have no rule which is not accessible to the amateur. Of course, the writer is not unmindful of that class of readers who PREFER to have their thinking done for them. He regrets he cannot accommodate them.

Nor can he accommodate those who urge the legitimate ground that it makes the style ponderous to give the translation of the divine names in each case. Their problems are far too difficult and important to admit of such a consideration as style.

Comparative religion suggests the improbability of so excessive a degree of spirituality as would result from a free translation of the sacred names. These divinities must be considered tribal fetishes to which only later moral meanings were attributed when, in later times, the original meaning was lost. Indications of such vicissitudes are discoverable in such evident duplications as Asha and Ashay. Comparative religion may yet solve our problem—it must not be hid!

### V. Some Results Attained in this Translation.

There are some peculiar difficulties in translating the Gathas, in that it is generally admitted that in later Avestan grammar had degenerated to an extent such that it formed a veritable chaos; while it is apparent that the hymns were, at some later period, torn out of their original interrelations and grouped mechanically according to their rhythms. The results of this general recognition have been fatal to a proper sense, on the part of translators, of responsibility to be accurate and consistent; for it is evident that they could gratify any fancy with such elasticity of form and sequence. As a result, the translations have differed scandalously, and have led to the most bitter recriminations and animosities.

The present writer realized the need, in the Avestan field, of that which has been done for centuries in the Biblical—the comparative Commentary method which, before deciding, gives and compares the opinions of the most memorable scholars in that field. Accordingly, in this translation, occasional initials will inform the reader of the more important differences of opinion; and this effort would like to be regarded as a pioneer commentary, which will no doubt be supplied someday in full detail by some person with greater opportunity and ability than the present writer.

As to the writer's own translation, while also recognizing the above-mentioned limitations to possible accuracy and consistency, he considers they should not be made use of except as a last resort. Indeed, he has found it possible to account for every case-ending naturally; and by dint of re-

taining the subject wherever possible a number of new consistent interpretations have been achieved, vindicating the utmost possible limitation of chaos.

1 In 51, stanzas 16-19 mention four heroes. Stanza 21 expresses Zarathushtra's purpose to celebrate all Helpers. Why then should stanza 20 abandon the subject of heroes, and alone treat of divinities (B and M)? From its position, we should expect it be a connecting link between what precedes and follows; and indeed such is the case. The 'like-willed' refers back to the four above-mentioned heroes of the Cause, connecting them to the 'innumerable cloud of witnesses' in the next verse.

2 The context of 46.17 shows that Zarathushtra is planning to reveal how one might discriminate the Wise from the Foolish(15). In 46.9-13,18 he considered unfriendliness to himself as enmity to humanity. It would therefore not be unnatural if we interpreted verse 16, the natural connection between 15 and 17, in the same sense, namely, that the Wise are those who would follow the Preparer, that is, Zarathushtra himself. This reasonable result flows primarily from strict adherence to the Grammar.

3 When we remove 50.3 from the unnatural, artificial eschatological atmosphere by considering it in connection with its context, we find no 'open-laying' at the 'consummation', but plain, sensible, consistently-carried-out advice how to settle agricultural, hence 'sun-exposed' lands amidst the Druj, with 'cleverness' to evade unnecessary friction. This interpretation would have an interesting bearing on the meaning of 'Magian', which might easily be connected with the word for 'hole,' MAGA (1110),—i.e., lands in a deep

valley, not well-adapted to agriculture, which needs the sunshine. Our passage therefore records the time when the Magians, so to speak, 'got out of the hole.'

4 The benefit of this sociological explanation is best seen by its agreement with the equally natural interpretation of 50.4, which ceases to be an entirely uncalled-for vision of Ahuras, standing by the path to heaven, and becomes the natural picture of how the Preparer Zarathushtra will, as result of the success of his 'clever' tactics, rejoice on standing by the path to the new settlements towards which the 'Wisher'-settlers are proceeding with shouts of joy.

5 We have, in 44.20, a case where strict adherence to grammar results in good sense, and agreement with parallel passages, such as 47.3, where Armaiti is created as pasture for the cattle. In contrast with this entirely natural statement, consider the inherent absurdity of cattle being watered in order to promote agriculture (M), or cattle being cherished to promote agriculture, without closer explanation (B). This seems like putting the cart before the horse.

6 We should bring out the purpose of the divine promise of ten mares with stallions—namely, to promote Zarathushtra's own health (Haurvatat) and preservation (Ameretat) (notice the instrumental case in 44.18,c). So keenly did Zarathushtra feel his poverty (34.5, 46.2), as to attribute to it whatever he may have experienced of temporary disappointments.

7 Evidently (29.10,c) Ahura Mazda is not so much the first possessor of peace, as its source and provider.

8 It is hoped that our translation of 30.9,c is not a thought too beautiful to be considered probably accurate.

Its psychology agrees strikingly with Sidgwick's definition of wisdom as the union of altruism and expediency.

9 Later tradition may have referred the 'death-repeller' of 32.14,c to the ritual Haoma-juice; a strict grammatical construction, on the contrary, demands no more than a reference to the Ashaist repelling the Drujist with the sword.

10 The true significance of 44.10 can be reached only when it is considered as the link connecting stanzas 9 and 11. The former asks how to sanctify the human spirits; the latter, how Armaiti shall, in deeds, spread over those to whom the doctrine is taught. The link connecting these two thoughts is evidently the urgency of adjusting faith and works—the eternal problem that agitated Paul and James.

11 In 45.5,c the word 'this' apparently refers to the MANTHRA as a magic formula.

12 Although the locative case of THWAMI in 48.4 does primarily suggest a local Misvan or Limbo, might that not be translated as being separated 'in Thy estimation'?

13 It would seem as if, in 51.2, Asha and Armaiti should be read in the vocative, not the instrumental case.

14 The full meaning of all the grammatical forms of 53.4 seems to have been brought out, for the first time by our rhetorical arrangement.

15 The Ashaist lord, in 53.9, need not be in hell; it is far more likely that he is yet on earth, as stanzas 8 and 9 consistently refer to the nomads who are opposing the herdsmen; thus one more eschatological reference is avoided.

16 Our grammatically faithful version of the very difficult 31.7 seems to offer a solution both natural and logical.

17 In 31.8 'him' should refer to 'Mind' as last subject.

18 Might not 30.7 refer to an experience in Zarathushtra's life when he became sick? This would furnish a sufficient reason for the apparition of the Gods; their gift of enduringness and vitality suggests a healing. The molten metal test may have been a fever, or something connected with it. If this is right, it furnishes a logical link connecting

(30.6) the partisanship of dualism and the Daeva-sickness, which might have been due to a wound caused in an Aeshmic raid; and

(30.8) punishment for violence and 9, desire to improve the world.

The connection between 'molten metal' of 30.7 and a real experience of Zarathushtra is all the more natural as it would explain the origin of the eschatological metal. May it not have been the sword of the combatants? One case in point is 32.7, where Mills translates, Bendva's 'glittering sword', while Bartholomae has the 'glowing metal' of the Judgment-day. The figure would not be unusual, as is attested by the traditional fiery sword of the Angel guarding the gate of Eden. A wound burns enough, and brings on sufficient fever to suggest the figure of a molten metal test.

19 May not the ADVAN of 44.3 be the 'Milky Way'? It would follow quite naturally after sun and stars, and avoid the taking of the usually accusative form XVENG as a genitive for this particular place (B), whereas it is in apposition with other accusative forms. In this case the plural 'suns' would be the sunny days, while the singular 'star' denotes the starry sphere. Thus we preserve the grammatical relations intact.

20 May not the two 'swift ones' 'yoked to the clouds and winds' of 44.4 be thunder and lightning?

21 A misplacement seems to have occurred in 46. Stanza 16 interrupts the connection of 15 with 17, while it continues and closes 14, carrying out the invitation to heaven there given. Then stanza 15 begins a new subject, carried out in stanza 17. Thus is restored logical order.

#### VI. Why Different Kinds of Type have been Employed.

If the choice of kinds of type employed in this book should fail to commend itself to the reader, he may rest assured that while it may be the result of poor judgment, it certainly is not the result of lack of anxious fore-thought. An effort was made to increase the clearness of the several parts composing this book by using such a face of type as seemed best to fit that particular section.

For instance, the Longer and Shorter Documents are distinguished by size of type. The Outlines of the several hymns are arranged so as to occupy one page each, in order to make more obvious their individual significance. The very difficult text was set in type large enough to remove all unnecessary obstacles. The more academical higher criticism was set in Old Style, while the more practical Concordance was set in clearer Roman. It is hoped that the result of so much effort and fore-thought may justify the time and expense lavished upon it.

In spite of all this, none feels the existing defects more keenly than the present writer; he has done his best, however, under the present circumstances.

## VII. Various Details about the Translation.

An effort has been made to reproduce the text with scrupulous exactitude from GELDNER; and whatever deviations therefrom may be discovered are unintentional. It was this consideration which caused the failure to divide each line according to the cæsura. But any reader who may desire to read the lines according to the metre can easily do so by following this scheme of the number of the syllables in each part of each line of the stanza of each hymn.

### Table of Gathic Versification.

**28-34** has stanzas of three lines of 7 plus 9 or 8 syllables.

**43-46** has stanzas of five lines of 4 plus 7 syllables.

**47-50** (except **48.5,6**), four lines of 4 plus 7 syllables.

**51** has stanzas of three lines of 7 plus 7 syllables.

**53** has stanzas of 4 lines, 2 of 7 plus 5; 2 of 7 plus 7 plus 5

The desire to make the text as living and as attractive as possible has led to a cautiously sparing punctuation thereof in accordance with the present translation thereof. This was perhaps an error of judgment for which the writer would atone by cautioning the reader who desires (as he should) to make his own independent version, **to disregard the present punctuation entirely.** Every independent version implies its own punctuation.

The writer's unremitting labors on this book have undermined his health to such an extent that it has been found imperative to postpone the issuance of the VOCABULARY, GRAMMAR and CONCORDANCE OR SUBJECT-INDEX until the accumulation of evidence of sufficient popular appreciation to justify the further sacrifices entailed thereby. A subscription blank for this purpose will be found near the title-page.



## Ahunavaiti Gatha

### YASNA 28

#### 28. 1

Ahyā yāsā nemanhā ustānazastō rafedrahayā 1  
 manyēus mazdā pourvīm speñtahyā ashā vīspēñg shyaothanā 2  
 vanhēus xratūm mananhō yā xshnevīshā gēuscā urvānem, 3

#### 28. 2

yē vāe mazdā ahurā pairī-jasāi vohū mananhā 4  
 maibyō dāvōi ahvāe astvataścā hyatcā mananhō 5  
 āyaptā ashāt hacā yāis rapañtō daidīt hvāthrē, 6

## HYMN 28

**Self-consecration of Priest and Congregation**

## I. Self-consecration of the Priest Zarathushtra.

## XXVIII.—4

To the utmost of my ability, will I teach men to seek Asha (justice)! (And this will I do) 12

## XXVIII.—1

With outstretched hands; and by reverent prayer for support, O Mazdah, (mindful) 1

I will entreat, as the first (blessing) of the Spenta Mainyu (bountiful mentality)—that all (my) actions, (may be performed) with (the aid of) Asha (justice), 2

(That I may receive) the understanding of Vohu Manah (good disposition), and that I may thus satisfy the Soul of the Bovine (creation), 3

## XXVIII.—2

(And this do I) who entreat You, O Ahura Mazdah, (lord mindful) through Vohu Manah (good disposition), 4

To grant me both lives, that of the body and of the mind, 5

With the felicity with which Mazdah, through Asha, supports (those to whom) Mazdah (mindful) gives the two-lives for their comfort; 6

## 28.3

<i>yê vāe ashā ufyānī manascā vohū apaourvīm</i>	7
<i>mazdamcā ahurem yaēibyō xshathremcā agzaonvamnem</i>	8
<i>varedaitī ārmaitis ā-mōi rafedrāi zavēñg jasatā,</i>	9

## 28.4

<i>yê urvānem mēñ gairē vohū dadē hathrā manazhā</i>	10
<i>ashīscā shyaothananam vīdus mazdāe ahurahyā</i>	11
<i>yavat isāi tavācā avat xsāi aēshē ashahyā!</i>	12

## 28.5

<i>ashā kat thwā daresānī manascā vohū vaēdemnō</i>	13
<i>gātūmcā ahurāi sevīstāi seraoshem mazdāi</i>	14
<i>anā mathrā mazishtem vāurōimaidī xrafstrā hizvā.</i>	15

## XXVIII.—3

(And this do I) who will sing hymns to You O 'Ahura Mazdâh,  
 through Asha (justice) and Vohu Manah (good disposition),  
 as never before; 7  
 And (I will) also (sing hymns to) those (faithful believers) for  
 whom Armaiti prospers the never decreasing realm-of-  
 Xshathra; 8  
 Hither, (O you divinities, come) to my support; come to my  
 call! 9

## XXVIII.—4

(And this do I) who with Vohu Manah (good disposition) am  
 mindful to watch over the Soul of the Bovine (creation), 10  
 And who knows (with what) compensations are rewarded the  
 deeds of (the kind inspired by) Ahura Mazdâh. 11  
 To the utmost of my ability, will I teach men to seek Asha  
 (justice)! 12

## II. Prayer of the Congregation for Help and Mercy.

## XXVIII.—5

O Asha (justice)! When shall I through thee behold Vohu Manah  
 (good disposition) as an Expert-knower, discovering-or-attain-  
 ing, (among the Magian tribe) 13  
 The throne, and (the tribe-men's) Sraosha-(obedience) for (the  
 prospering of the cause of) the most powerful (mindful)-  
 Mazdâh Ahura-(lord)? 14  
 With this mystic word (of promise B) I will cause those savages  
 to choose (the cause of) the greatest Mazdâh Ahura-(mindful  
 lord). 15

## 28. 6

vohū gaidī mananhā dāidī ashā-dāe daregāyū	16
ereshvāis tū uxdāis mazdā zarathushtrāi aojōnghvat rafenō	17
ahmaibyācā ahurā yā daibishvatō dvaēshāe taurvayāmā.	18

## 28. 7

dāidī ashā tam ashīm vanhêus āyaptā mananhō	19
dāidī tū ārmaitē vīstāspāi īshem maibyācā	20
dāestū mazdā xshayācā yā vé mathrā srevīm ārādāe!	21

## 28. 8

vahisstem thwā vahishtā yēm ashā vahishtā hazaoshem	22
ahurem yāsā vāunus narōi ferashaoshtrāi maibyācā	23
yaēibyascā it rāenhanhōi vīspāi yavē vanhêus mananhō	24

## 28. 9

anāis vāe nōit ahurā mazdā ashemcā yānāis zaranaēmā	25
manascā hyat vahisstem yōi vé yōithemā dasemē stūtam	26
yūzēm zevīshtyāenhō īshō xshathremcā savanhām.	27

## XXVIII.—6

O Mazdâh Ahura-(mindful lord), come with long life of Asha  
 (justice) gifts, with Vohu Manah (good disposition), 16  
 With just utterances, and give (these) to Zarathushtra as the  
 means-of a vigorous support. 17  
 (Then, give these) to us, that we (thereby) may overcome the  
 hostilities of the enemy. 18

## XXVIII.—7

Grant, O Asha (justice), this compensation : namely, the felicities  
 of Vohu Manah (good disposition) ; 19  
 Grant, O Armaiti (love), the wish of Vishtaspa and of myself ; 20  
 O Thou greatest Ruler, grant a (ready) hearing unto him-who-  
 prepares with the Word. 21

## XXVIII.—8

For the best do I entreat the Lord Ahura, like willed with thee,  
 the best Manah-disposition, 22  
 And with the best Asha's-justice, supplicating Asha (justice) for  
 (1) the hero Frashaoshtra, and (2) me, 23  
 And (3) for whomsoever thou wouldst grant Asha-(justice) for  
 all the age of Vohu Manah (good disposition.) 24

## XXVIII.—9

We would not vex You by those supplications, O Ahura Mazdâh  
 (mindful lord), (nor would we vex) the best Manah-(good  
 disposition), 26  
 Because of these (expected) benefactions ; rather would we haste  
 to offer praise 25  
 (To) You, who are the best prosperer of human wishes for profit,  
 (here below and in) the Xshathra-realm (to come). 27

## 28. 10

at yeñg ashāatcā vōistā vanhēuscā dāthēñg mananhō 28

erethwēñg mazdā ahurā aēibyō perenā āpanāis kāmem 29

at vē xshmaibyā asūnā vaēdā hvaraithyā vaiñtyā sravāe. 30

## 28. 11

yē āis ashem nipāenhē manascā vohū yavaētāitē 31

tvēm mazdā ahurā frō-mā sīshā thwahnāt vaocanhē 32

manyēus hacā thwā éēāenhā yāis ā anhus pouruyō bavāt. 33



XXVIII.—10

O Ahura Mazdâh (lord mindful), crown with attainments the  
 desire of such clever (persons) 29  
 As thou knowest, through Asha (justice) to be both (1) worthy  
 and (2) of Vohu Manah (good disposition) 28  
 (And this I pray because) I know that supplicatory words reach  
 You, and are effective. 30

**III. Zarathushtra's Prayer for Efficiency.'**

XXVIII.—11

I who am to protect (the worship of) Asha-(justice) and Vohu  
 Manah (good disposition) for ever, 31  
 (I beg) thee, Mazdâh Ahura (mindful lord) to reveal to me (the  
 truth), so that I may (be able) to proclaim 32  
 What is the development of the (present) first (dispensation of)  
 life out of thy Mainyu (mentality) (as if it was being uttered)  
 through thy mouth. 33



## YASNA 29

### 29. 1

Xshmaibyā gēus urvā gerezdā: 'kahnāi mā thwarōzdūm  
kē-mā tashat?' 34

ā-mā aēshemō hazascā remō āhishāyā derescā teviscā, 35

nōit mōi vāstā xshmat anyō athā mōi sastā vohū vāstryā!' 36

### 29. 2

adā tashā gēus peresat ashem: 'kathā tōi gavōi ratus, 37

hyat hīm dātā xshayañtō hadā vāstrā gaodāyō thwaxshō 38

kēm hōi ushtā ahurem yē dregvōdebis aēshemem vādāyōit?' 39

### 29. 3

ahmāi ashā nōit sarejā advaēshō gavōi paiti-mrāvat: 40

'avaēsham nōit vīduyē yā shavaitē ādrēng ereshvāenhō 41

hātam hvō aojishtō yahmāi zavēng jimā keredushā.' 42

## HYMN 29

### *The Exterior Call of Zarathushtra*

#### I. The Bovine Creation Demands Protection.

##### XXIX.—1

The soul of the Bovine (creation) complained to You:  
 For whose benefit did You fashion me? Who shaped me? 34  
 Fury (rages) against me; violence and cruelty, maltreatment and  
 roughness oppress me; 35  
 I have no herdsman except You: therefore (it is) You (I beg) to  
 procure me good pasture. 36

##### XXIX.—2

Then the Shaper of the Bovine (creation) asked Asha (justice),  
 "What was thy idea about a judge for the Bovine?" 37  
 "Did You make an energetic herdsman along with the pasture,  
 when You made the Bovine (creation)?" 38  
 "On whom have You decided as her lord, who may repel the fury  
 (of the attack) by the Drujists?" 39

##### XXIX.—3

(Mazdâh (mindful) who was) with Asha (justice), answered to  
 the Shaper of the Bovine creation), For the Bovine do I not  
 know of a helper who would not be liable to do harm. 40  
 Those (savages) yonder do not comprehend how just (men  
 would) treat their dependents." 41  
 But (if there is no human helper), to whomsoever of living beings  
 I come as help, he is the strongest of living beings. 42

## 29.4

mazdāe sahvārê mairishtō yā-zī vāverezōi pairī-cithīf 43

daēvāiscā mashyāiscā yācā vareshaitē aipī-cithīf 44

hvō vīcirō ahurō athā-nē anhat yathā hvō vasaf. 45

## 29.5

at vā ustānāis ahvā zastāis frīnemnā ahurāi ā 46

mê urvā gēuscā azyāe hyaf mazdam dvaidī ferasābyō 47

nōit erezejyōi frajyāitis, nōit fshuyeñtē dregvasū pairī. 48

## 29.6

at ê vaocat ahurō mazdāe vīdvāe vafūs vyānayā 49

nōit aēvā ahū vistō naēdā ratus ashāteit hacā 50

at zī thwā fshuyañtaēcā vāstryāicā thwōreshtā tatashā. 51

## 29.7

tēm āzūtōis ahurō mathrem tashaf ashā hazaoshō 52

mazdāe gavōi xshvīdemcā hvō urushaēibyō speñtō sāsnyā 53

\*kastē vohū mananhā yē-i dāyāt êēāvā maretaēibyō? 54

XXIX.—4

(Asha (justice) interrupts.) Mazdâh (mindful) is the (being)  
 most retentive of the plans, which have been performed by  
 Daevas, (gods) and men in the past; 43  
 And also of the plans which shall be performed in the future. 44  
 (And as to the present it is) he Ahura (Lord) who makes the de-  
 cisions; (it is) whatever he wills, (that) will happen to us. 45

XXIX.—5

("If that is so," said the Shaper of the Bovine creation, "then  
 shall both) my soul and that of the calving cow, urge Mazdâh  
 (mindful) with questions, 47  
 And placate him with outstretched hands, (praying that) 46  
 No destruction may affect the just-living farmer (who dwells)  
 among the Drujists." 48

XXIX.—6

(In answer to which) Ahura Mazdâh (Lord mindful) who knows  
 the decrees which (make) for wisdom, himself spoke: 49  
 ("In as much as) neither overlord, nor rightly appointed judge  
 exists for thee, 50  
 Therefore I, who am the Fashioner, shaped thee for the farmer  
 and pasturer." 51

XXIX.—7

This decree, which provided fat (pastoral) food for the cattle,  
 (and destined) the (cattle) milk-food for the hungry (farmer  
 and pasturer), 52  
 (Was uttered by) Ahura Mazdâh (lord mindful) in agreement  
 with Asha (justice), through his bountiful teaching. 53  
 (But the Bovine pair were at a loss for some one to enforce this  
 decree on earth, so they asked,) "What (man) hast thou O  
 Vohu Manah (good disposition) who could tend us both among  
 men?" 54

II. The Call of Zarathushtra as Teacher and Protector.

XXIX.—8

(Vohu Manah (good disposition) answered): "The only person known unto me here who has hearkened to our teaching 55  
Is Zarathushtra Spitama; he is desirous of proclaiming the (divine) thought, 56  
For Mazdâh (mindful) and Asha (justice); so we will endow his words with (attractive) sweetness." 57

XXIX.—9

Thereupon the soul of the Bovine (creation) lamented:  
"(Woe is me that it is I) who must for a Preparer (for my needs) 58  
Put up with the impotent speech of an impotent man!  
(I) who wished for myself a self depending (divine) ruler; 59  
In what age shall he who may give me energetic help arise?" 60

XXIX.—10

(Zarathushtra speaks:) ("I beg) You, O Ahura (lord), and Asha (justice) that You will give to these-two, (the soul of the Bovine creation and the calving cow) 61  
Such vigor and ruling power as gives peace of dwelling through Vohu Manah's (good disposition's) assistance. 62  
As to me, O Mazdâh, (mindful), I have (in this my call to serve thee) recognized thee as the original provider of supplies." 63

XXIX.—11

Where (else, except with thee, O Mazdâh) (mindful) is Asha (justice) and Vohu Manah (good disposition) and Xshathra (political power)? 64  
So, O mortals, receive me among you that I may impart to you instruction for the great Magian cause. 65  
Grant us help, now O Ahura Mazdâh (mindful lord)! (For) we intend to be) of service to such divinities as You. 66

## 29. 8

aēm mōi idā vistō yē-nē aēvō sāsnaē gūshatā	55
zarathushtrō spitāmō; hvō nē mazdā vashtī ashāicā	56
carekerethrā srāvayenghē hyat hōi hudemēm dyāi vaxedrahyā.	57

## 29. 9

atcā géus urvā raostā: 'yē anaēshem xshanménē rādem	58
vācem neres asūrahyā yēm ā vasemī ishā xshathrīm!	59
kadā yavā hvō anhat yē hōi dadat zastavat avō?	60

## 29. 10

yūzēm aēibyō ahurā aogō dātā ashā xshathremcā	61
avat vohū mananhā yā husheitis rāmamcā dāt	62
azēmcīt ahyā mazdā thwam mėnghī paourvīm vaēdem!	63

## 29. 11

ḡudā ashem vohucā manō xshathremcā? at mā mashā	64
yūzēm mazdā frāxshnenē mazōi magāi ā paiti-zānatā	65
ahurā nū-nāe avarē ēhmā rātōis yūshmāvatam.'	66





## YASNA 30

### 30. 1

*At tā vaxshyā isheñtō yā mazdāthā hyatcīt vīdushē* 67  
*staotācā ahurāi yesnyācā vanhēus mananhō* 68  
*humazdrā ashā yecā yā raocēbīs daresatā urvāzā.* 69

### 30. 2

*sraotā gēushāis vahishtā avaēnatā sūcā mananhā* 70  
*āvarenāe vīcithahyā narēm narem hvaHyāi tanuyē* 71  
*parā mazē yāenhō ahmāi nē sazdyāi baodañtō paitī!* 72

### 30. 3

*at tā mainyū pouruyē yā yēmā hvafenā asrvātem* 73  
*manahicā vacahicā shyaothanōi hī vahyō akemcā* 74  
*āescā hudāenhō eres vīshyātā nōit duzdāenhō.* 75

**HYMN 30**

***The Proclamation of Dualism,  
Teaching the Necessity of Taking Sides***

**I. Exhortation to the Faithful to Open their Ears to the Mystery.**

XXX.—1.

But thus, O (souls) desirous (of hearing), I will utter (1) those things worthy to be remembered by the Expert-knower 67  
 (2) The praises for Ahura (lord), and (3) hymns (worthy) of Vohu Manah (good disposition), 68  
 And things well remembered with the aid of Asha (justice), and the propitious (omens) beheld through the lights (of the stars, or of the altar-flames). 69

XXX.—2

Listen with your ears to the best (information); behold with (your) sight, and with (your) mind; 70  
 Man by man, each for his own person, distinguishing between both confessions, 71  
 Before this great crisis. Consider again! 72

**II. Revelation of the Doctrinal Root of the Division of the Parties**

XXX.—3

At the beginning both-these Mentalities became conscious of each other, 73  
 The one being a Mentality better in thought, and word, and deed, than the (other Mentality who is) bad. 74  
 Now let the just (man) discriminate between these two, and choose the benevolent one, not the bad one. 75

## 30. 4

<i>atcā hyat tā hēm mainyū jasaētem paourvīm dazdē</i>	76
<i>gaēm cā ajyāitīm cā yathā cā anhat apēm em anhus</i>	77
<i>acishtō dregvatam at ashāunē vahishtem manō.</i>	78

## 30. 5

<i>ayāe manivāe varatā yē dregvāe acishtā verezyō</i>	79
<i>ashem mainyus spēnishtō yē xraozdishtēng asēnō vastē</i>	80
<i>yaēcā xshnaoshen ahurem haithyāis shyaothanāis fraoret mazdam.</i>	81

## 30. 6

<i>ayāe nōit eres vīshyātā daēvācinā hyat is ā-debaomā</i>	82
<i>peresmanēng upā-jasat hyat verenātā acishtem manō;</i>	83
<i>at aēshemem hēndvāreñtā yā banayen ahūm maretānō.</i>	84

## 30. 7

<i>ahmāicā xshathrā jasat mananhā vohū ashācā</i>	85
<i>at kehrpēm utayūitīs dadāt ārmaitis anmā</i>	86
<i>aēsham tōi ā anhat yathā ayanhā ādānāis pouruyō.</i>	87

XXX.—4

But when the twin-Mentalities came together, they produced 76  
 The first life, and lifelessness, and (settled) (on the state of) the  
 last condition of existence, 77  
 The worst for the Drujists, but for the Ashaists the best mind. 78

XXX.—5

The Drujist chose between these twin-Mentalities, the one who  
 perpetrated the worst (deeds), 79  
 But he (1) who (was inspired) by the most Bountiful Mentality  
 that is clothed upon by the most adamant stone-quarried  
 heavens as a garment, 80  
 And he (2) who cheerfully satisfied Ahura Mazdâh (lord mindful)  
 with sincere deeds, chose Asha (justice.) 81

XXX.—6

The Daevaists did not discriminate accurately between these two,  
 because 82  
 Just as they were deliberating, (there) came upon them a delusion  
 so that they should choose the Worst Mind, 83  
 So that, all together, they rushed-over to Aeshma (fury) through  
 which they afflict the life of man with disease. 84

XXX.—7

And to this (man now sick) came (Mazdâh Ahura) (mindful  
 lord) with the Xshathra (power) realm, with Vohu Manah  
 (good disposition) and with Asha (justice), 85  
 And Armaiti (love) endowed the (sick) body (of man) (with)  
 firmness and endurance 86  
 So that he may become the first of those (surviving) (the tests  
 of passing) through the metal(lic trials) and through Adânas  
 (the retributions). 87

XXX.—8

And thereupon, when the punishments of those malefactors shall  
 occur, 88

## 30. 8

<i>atcā yadā aēsham kaēnā jamaitī aēnanham</i>	88
<i>at mazdā taibyō xshathrem vohū mananhā vōivīdāitī</i>	89
<i>aēibyō sastē ahurā yōi ashāi daden zastayō drujem.</i>	90

## 30. 9

<i>atcā tōi vaēm hyāmā yōi im ferashēm kerenāun ahūm</i>	91
<i>mazdāescā ahurāenhō ā-mōyastrā baranā ashācā</i>	92
<i>hyat hathrā manāe bavat yathrā cistis anhat maēthā.</i>	93

## 30. 10

<i>adā-zī avā drūjō avō bavaitī skeñdō spayathrahyā</i>	94
<i>at asishtā yaojañtē ā-hushitōis vanhēus mananhō</i>	95
<i>mazdāe ashahyācā yōi zazeñtī vanhāu sravahī.</i>	96

## 30. 11

<i>hyat tā urvātā sashathā yā mazdāe dadāt mashyāenhō</i>	97
<i>hvīticā ēneitī hyatcā daregēm dregvōdebyō rashō</i>	98
<i>savacā ashavabyō at aipī tāis anhaitī ushtā.</i>	99



Then, (the saved man) shall obtain for thee, O Mazdâh (mindful), with the help of Vohu Manah (good disposition), the Xshathra (power) realm. 89

Which will be the fulfillment (of the world's destiny,) and this will be obtained by those, who shall deliver the Druj, into-the-two-hands of Asha (justice) 90

### III. Zarathushtra Hopes for Universal Conversion by Choice between Eternal Bliss and Woe.

#### XXX.—9

And may we be those who shall make life progressive (M) or purposeful (B)! 91

Assemble together, along with Asha (justice), O Ahuras Mazdâh (lords mindful) and come hither 92

So that here where our thoughts formerly developed (separately), they may now mature together, (fuse, or culminate) and become wisdom. 93

#### XXX.—10

Then shall the success of the Druj break down, 94

And all those who shall be attaining a good renown 96

Shall obtain their reward, meeting at the good dwelling of Vohu Manah, (good disposition), Mazdâh, (mindful), and Asha, (justice). 95

#### XXX.—11

When, O you Mortals, you have familiarized yourselves with these commandments of Mazdâh (mindful) (about the twin Mentalities), (which mean) 97

Prosperity as opposed to adversity, and the length of the suffering of the Drujists, as contrasted with the useful progress of the Ashaists; 98

(When, I repeat, you have fully realized the significance of this contrast, I feel quite sure none of) you all, will (hesitate or delay to) enter into the desired abode of praise. 99



## YASNA 31

### 31. 1

Tā vé urvātā mareñtō agushtā vacāe sēñghāmahī 100  
 aēibyō yōi urvātāis drūjō ashahyā gaēthāe vimereñcaitē 101  
 atcīt aēibyō vahishtā yōi zarazdāe anhen mazdāi. 102

### 31. 2

yezī āis nōit urvānē advāe aibi-dereshtā vahyāe 103  
 at vāe vīspēñg āyōi yathā ratūm ahurō vaēdā 104  
 mazdāe ayāe asayāe yā ashāt hacā jvāmahī. 105

### 31. 3

yam dāe mainyū āthracā ashacā cōis rānōibyā xshnūtem 106  
 hyat urvatem cazdōñnhvadebyō tat né mazdā vīdvanōi  
 vaocā 107  
 hizvā thwahyā āenhō yā jvañtō vīspēñg vāurayā. 108

**HYMN 31**

**Prayers for Enlightenment  
and Exhortations to Partisanship.**

**I. Practical Introduction : Enlightenment Claimed  
As no more than Justice to Zarathushtra.**

XXXI.—1

Minding these your commands, (O Gods), let us pronounce  
speeches 100

Unheeded by those who would, by the commands of Druj, destroy  
the substance of Asha (justice), 101

But most acceptable to them who will trust in Mazdâh (mindful).

XXXI.—2

But since the preferable path is not always obvious 103

Therefore, as (heaven) appointed arbiter and judge over both  
parties, 104

Will I go to you, that we may live in accordance with Asha  
(justice). 105

XXXI.—3

In order that I may cause all men to choose aright, (I pray thee)  
O Ahura Mazdâh (lord mindful), with the tongue of thy mouth  
to tell 108

(1) What satisfaction, taught through Asha (justice), thou wilt  
give to both contending Parties, through Mentality and  
fire; 106

(2) What is thy command for the enlightened, that we may un-  
derstand (that command). 107

XXXI.—4

(And this command is), that as far as Asha (justice) and the  
other Ahuras Mazdâh (lords mindful) are willing to be in-  
voked 109

Through Ashay (compensation) and Armaiti (love) and the best  
Manah (disposition), 110

## 31. 4

yadā ashem zevīm anhen mazdāescā ahurāenhō 109

ashicā ārmaitī vahishtā ishasā mananhā 110

maibyō xshathrem aojōnghvat yehyā veredā vanaēmā  
drujem. 111

## 31. 5

tat mōi vīcidyāi vaocā hyat mōi ashā dātā vahyō 112

vīduyē vohū mananhā mēñcā daidyāi yehyā-mā ereshis 113

tācīt mazdā ahurā yā nōit vā anhat anhaitī vā. 114

## 31. 6

ahmāi anhat vahisitem yē mōi vīdvāe vaocāt haithīm 115

mathrem yim haurvatātō ashahyā ameretātasā 116

mazdāi avat xshathrem hyat hōi vohū vaxshat mananhā; 117

## 31. 7

yastā mañtā pouruyō raocēbis rōithwen hvāthrā; 118

hvō xrathwā damis ashem; yā dārayat vahisitem manō; 119

tā mazdā mainyū uxshyō yē ā nūrēmcīt ahurā hāmō. 120

So far shall I seek for myself the Xshathra (power of realm) by  
the vigorous increase whereof, we may defeat the Druj. 111

XXXI.—5

Tell me, O Ahura Mazdâh (lord mindful) what is not to occur,  
and what is to occur, 114

In order that I may distinguish that, what (ever success therein)  
You may have given me, through Asha (justice) was the better  
thing, 112

In (2) order that I may understand it through Vohu Manah (good  
disposition) and (3) may ponder-over this (so that by under-  
standing it fully) I may gather therefrom a reward. 113

## II. First Call for Enlightenment, and Answer from Within.

### 1. Call.

XXXI.—6

(This is the best reward of life: namely), that Xshathra (realm)  
which (the man who receives it) may for his (own concurrent  
advantage) increase for Mazdâh (the mindful one), through  
Vohu Manah (good disposition); 117

May this best (reward) be granted to him who after having dis-  
covered for himself, (the right solution to these following  
problems that distress me), will tell me sincerely 115

(1) Asha (justice) 's mystic word (which is the secret) of Haur-  
vatat (health) and Ameretat (immortality). 116

XXXI.—7

(2) Whether Mazdâh (mindful) was the first one to fill the glories  
(of heaven) with lights (of stars or flames), 118

(3) Whether Mazdâh (mindful) through understanding created  
Asha (justice), and (4) whether Asha (justice) will maintain  
the best activity of Vohu Manah (good disposition), 119

(5) Whether Mazdâh (mindful) shall cause these (Asha and  
Vohu Manah) to prosper through the (Holy) Mentality, which  
is ever the same until the present time. 120

## 31. 8

*at thwā mėñghī pourvīm mazdā yezīm stōi mananhā* 121

*vanhēus patarēm mananhō hyat thwā hēm cashmainī*  
*hēñgraben* 122

*haithīm ashahyā damīm anhēus ahurem shyaothanaēshū* 123

## 31. 9

*thwōi as ārmaitīs thwē ā gēus tashā as xratūs* 124

*manyēus mazdā ahurā hyat ahyāi dadāe patham* 125

*vāstryāt vā āitē ye vā nōit anhat vāstryō* 126

## 31. 10

*at hī ayāe fravaretā vāstrīm ahyāi fshuyañtem* 127

*ahurem ashavanem vanhēus fshēñghīm mananhō* 128

*nōit mazdā avāstryō davascinā humeretōis baxshtā.* 129

2. Answer.

XXXI.—8

Whereupon, when Zarathushtra with his (own) eye (by looking at nature) and through (his) mind by puzzling out its significance, comprehended Mazdâh (mindful) and Manah (disposition), 122

Then Zarathushtra understood that Mazdâh (mindful) was (1) both the first and youngest of creation (2) and the father of Vohu Manah (good disposition); 121

(3) The genuine creator of Asha (justice) and (4) the (ruling) lord in the deeds of life; 123

XXXI.—9

(5) That, O Mazdâh Ahura (mindful lord), to thee belongs both Armaiti and the Shaper of the Bovine (creation) which was part of) the understanding of the (holy) Mentality. 124

(6) That when for (the cow) thou didst ordain a path (of freedom of will, following which) 125

She might repudiate the herdsman, and go to abide with the nomad 126

XXXI.—10

Then she chose for herself from among the two (possible) lords, (the herdsman or nomad) the herdsman who would follow her, 127

(Namely), the Ashaist, (who feels-that-it-is-his-mission-to-see-to-it-that-all-things-that-belong to Vohu Manah (good-disposition) prosper, and who-in-return-is-prospered-by-him, 128

(Whereas) the nomad shall not get a share of Vohu Manah (good disposition)'s favorable-report (at the judgment, as in the verse 14) even though he should urge for it (so long as he will not herd cattle). 129

## 31. 11

hyat né mazdā paourvīm gaēthāescā tashō daēnāescā 130  
 thwā mananhā xratūscā hyat astvañtem dadāe ushtanem 131  
 hyat shyaothanācā sēñghascā yathrā varenēñg vasāe dāyetē. 132

## 31. 12

athrā vācem baraitī mithahvacāe vā eresvacāe vā 133  
 vīdvāe vā evīdvāe vā ahyā zeredācā mananhācā 134  
 ānus-haxs ārmaitīs mainyū peresāitē yathrā maēthā. 135

## 31. 13

yā frasā āvīshyā yā vā mazdā peresāitē tayā 136  
 yē vā kasēus aēnanhō ā mazishtam ayamaitē būjem 137  
 tā cashmēñg thwīsrā hārō aibī ashā aibī vaēnahī vīspā. 138

## 31. 14

tā-thwā peresā ahurā yā-zī āitī jēñghaticā 139  
 yāe ishudō dadeñtē dāthranam hacā ashāunō 140  
 yāescā mazdā dregvōdebyō yathā tāe anhen hēñkeretā hyat. 141

XXXI.—11

- (7) That at first thou, O Mazdâh (mindful) with thy mind and understanding, 130  
 (a) Thou didst shape substance and spirits, and (b) didst establish body and life, 131  
 And (c) deeds and doctrines whereby men who exercised their faculties of choice might develop convictions. 132

III. Second Call for Enlightenment.

1. Introduction.

XXXI.—12

- (Amidst such sublime issues) vulgar men who speak either falsely or justly, the Expert-knower or the ignorant. 133  
 Each (according to the fancy of his heart and mind, dares to raise his (impudent) voice 134  
 Where Armaiti (love) counsels successively with the spirits who yet are wavering. 135

XXXI.—13

- O Mazdâh (mindful), thou with Asha (justice), keepest a watch, with thy watchful gleaming eyes, 138  
 (1) Over all these (men who ask) questions openly or furtively; and 136  
 (2) (Over all officials who) inflict the greatest penance for even a small transgression. 137

2. The Second Call.

XXXI.—14

- O Ahura Mazdâh (lord mindful), I ask thee about these conditions, present and future— 139  
 (Namely), (1) what compensations will be given to satisfy the claims of the Ashaist, 140  
 (And what compensations shall be enforced) from the Drujist:—  
 How shall both stand at the time of awarding the compensations? 141

## 31. 15

<i>peresā avat yā mainis yē dregvāitē xshathrem hunāitī</i>	142
<i>dus-shyaothanāi ahurā yē nōit jyōtūm hanare vīnastī</i>	143
<i>vāstryehyā aēnanzhō pasēus virāatcā adrujyañtō.</i>	144

## 31. 16

<i>peresā avat yathā hvō yē hudānus demanahyā xshathrem</i>	145
<i>shōithrahyā vā dahyēus vā ashā fradathāi asperizatā</i>	146
<i>thwāvas mazdā ahurā yadā hvō anhat yā-shyaothanascā.</i>	147

## 31. 17

<i>kadārēm ashavā vā dregvāe yā verenvaitē mazyō?</i>	148
<i>vīdvāē vīdushē mraotū mā evīdvāe aipī-débāvayat</i>	149
<i>zdī-nē mazdā ahurā vanhēus fradaxštā mananzhō!</i>	150

## 31. 18

<i>mā-cis at vē dregvatō mathrascā gūshtā sāsnaēscā</i>	151
<i>āzī demānem vīsen vā shōithrem vā dahyūm vā ādāt</i>	152
<i>dushitācā marakaēcā athā is sāzdūm snaithishā!</i>	153

XXXI.—15

- (2) O Ahura (lord) I ask thee what shall be the punishments (a)  
of those who encourage the dominion of the Drujist, 142  
(b) of those who cannot make their living 143  
Without violence to cattle and to men devoted to herding  
them. 144

XXXI.—16

- (3) O Mazdâh Ahura, (mindful lord) I ask thee whether the well-  
disposed man who may strive 145  
To improve the houses, the villages, the clans and the provinces,  
through Asha (justice) 146  
Whether (a) he may (at all) become a being like unto Thee; (b)  
if so, when shall he arise (unto this likeness) and (c) what  
(deeds) he shall do (to become such). 147

XXXI.—17

- (4) (Tell me O lord), which is the more important object of  
choice—that of the Ashaist or that of the Drujist? 148  
Do thou who art the Expert-knower inform me who would become  
one, and do not permit the ignorant man to continue deluding  
(such as me who would like to learn) 149  
O Ahura Mazdâh, be Thou to us an instructor of Vohu Manah  
(good disposition)! 150

IV. The Partisan Close: Choose Sides, Take Zarathushtra's Word

XXXI.—18

- Therefore O well disposed believer, hearken not to the mystic-  
words or teachings of any of the Drujists, 151  
For these would reduce house, village, clan or province, to misfor-  
tune or death; 152  
Therefore, rather oppose them with the weapon! 153

## 31. 15

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## 31.19

<i>gūshtā yē mañtā ashem ahūmbis vīdvāe ahurā</i>	154
<i>erezuxdāi vacanham xshayamnō hizvō vasō</i>	155
<i>thwā āthrā suxrā mazdā vanhāu vīdatā ranayāe.</i>	156

## 31.20

<i>yē āyat ashavanem divamnem hōi aparem xshyō</i>	157
<i>daregēm āyū temanhō dushvarethēm avaētās vacō</i>	158
<i>tēm vā ahūm dregvañtō shyaothanāis hvāis daēnā naēshat!</i>	159

## 31.21

<i>mazdāe dadāt ahurō haurvatō ameretātascā</i>	160
<i>būrōis ā asahyācā hvāpaithyāt xshathrahyā sarō</i>	161
<i>vanhēus vazdvarē mananhō yē hōi mainyū shyaothanāiscā urvathō.</i>	162

## 31.22

<i>cithrā ī hudāenhē yathanā vaēdemnāi mananhā</i>	163
<i>vohū hvō xshathrā ashem vacanhā shyaothanācā haptī</i>	164
<i>hvō tōi mazdā ahurā vāzishtō anhaitī astis.</i>	165



XXXI.—19

But hearken to him who thought out Asha, (justice); that is,  
 Zarathushtra who is the life healing Expert-knower; 154  
 Him who is able to vindicate his tongue's speeches at will, (at the  
 Latter Day) 155  
 (When) O Ahura Mazdâh, (lord-mindful), with thy red (fire)  
 the good (compensations) of the two contending parties are to  
 be distributed; (with thy red fire, produced by the two good  
 rubbing sticks). 156

XXXI.—20

Destruction, lasting darkness, bad food, and imprecations 158  
 Shall at the (Latter Day) be kept away from whomsoever identifies  
 himself with the Ashaists, 157  
 (Beware) O Drujists: (it is to) that sort of existence that your  
 (evil) spirit may lead you! 159

XXXI.—21

From the resources of his innate glory, Ahura Mazdâh (lord mind-  
 ful) shall grant sustained communion 160  
 And fulness of Haurvatat, (health) and Ameretat, (immortality,  
 and of Asha, (justice) and of Xshathra, (power) and Vohu  
 Manah (good disposition) 161  
 To whomsoever is a friend (to Ahura Mazdâh, (lord mindful) in  
 mind and deeds. 162

XXXI.—22

The man who is well-disposed, (understands) this as clearly as  
 does Mazdâh (mindful) who knows with the (divine) Manah,  
 (disposition). 163  
 (It is this well-disposed man) who holds Asha (justice) in  
 union with the good Xshathra (political power), through his  
 speech and deeds. 164  
 (It is this well-disposed man) who is the most prospering compan-  
 ion to thee, O Ahura Mazdâh (lord mindful.) 165



## YASNA 32

### 32. 1

*Ahyācā hvaētus yāsat ahyā verezēnem mat airyamnā* 166  
*ahyā daēvā mahmī manōi ahurahyā urvāzemā mazdāe* 167  
*thwōi dūtāenhō āenhāmā téng dārayō yōi vāe daibisheñtī* 168

### 32. 2

*aēibyō mazdāe ahurō sāremnō vohū mananhā* 169  
*xshathrāt hacā paitī-mraot ashā hus-haxā hvēnvātā:* 170  
 ‘*speñtam vē ārmaitīm vanuhīm varemaidī hā-nē anhat.*’ 171

### 32. 3

*at yūs daēvā vīspāenhō akāt mananhō stā cithrem* 172  
*yascā vāe mas yazaitē drūjascā pairimatōiscā* 173  
*shyaomam aipi daibitānā yāis asrūdūm būmyāe haptaithe.* 174

**HYMN 32**

**At a Parley,  
Vituperation of the Rival Prophet Grehma.**

**I. Public Self-consecration, and its Acceptance.**

XXXII.—1

(All three classes) : The kinsman-lord, the worker and the priestly  
peer shall, O Daeva, (in spite of You) 166  
Pray for the joys of Ahura Mazdâh (lord mindful) according to  
my conceptions, (says Zoroaster). 167  
(The three classes answer :) May we be thy messengers, to repel  
those who hostilely deceive You (O divine beings). 168

XXXII.—2

To them replied Ahura Mazdâh, (lord mindful), who is in com-  
munion with Vohu Manah (good disposition,) 169  
By Xshathra, (power), with the gloriously sunny, well-befriend-  
ing Asha, (justice), 170  
“We have accepted (this) your holy, good, submissive confession  
(which we name Armaiti) ; she shall be Ours.” 171

**II. Zarathushtra Vituperates his Rival Grehma to the Daevas.**

XXXII.—3

(Zarathushtra to the Daevas) : But you O Daevas are all as a  
seed (descended from) the Bad Mind, 172  
And whatever mortal man will dare to reverence you, he shall be  
considered as belonging to the Druj (party), for he is proud,  
(the opposite of Armaiti (love,) ; 173  
For you have become notorious, event to the seventh (region) of  
the earth, as being long since preceded by (the evil reputation  
of) your deeds. 174

## 32. 4

yāt yūstā framimathā yā mashyā acishtā dañtō	175
vaxsheñtē daēvō-zushtā vanhēus sīzdyamnā mananhō	176
mazdāe ahurahyā xratēus nasyañtō ashāatcā;	177

## 32. 5

tā debenaotā mashīm hujiātōis ameretātascā	178
hyat vāe akā mananhā yéñg daēvēñg akascā mainyus	179
akā shyaothanem vacanhā yā fracinas dregvañtem xshayō.	180

## 32. 6

pourū-aēnāe éñāxshtā yāis srāvahyeitī yezī tāis athā	181
hātā-marānē ahurā vahishtā vōistā mananhā	182
thwahmī vē mazdā xshathrōi ashāicā séñghō vīdam.	183

## 32. 7

aēsham aēnanham naēcīt vīdvāe ajojī hādrōyā	184
yā jōyā séñghaitē yāis srāvī hvaēnā ayanhā	185
yaēsham tū ahurā irixtem mazdā vaēdishtō ahī.	186

XXXII.—4

Since it is due to you that the worst behaving men are called  
*daeva-darlings* 175  
 And are excluded from Vohu Manah (good disposition's) (fel-  
 lowship in the congregation) 176  
 Perishing away from Asha (justice) and from the understanding  
 of Mazdâh Ahura (mindful lord); 177

XXXII.—5

Therefore, you will defraud man of good life (here) and immor-  
 tality (beyond) 178  
 Because with evil mind and bad speech (he, Grehma, verse 12) of  
 the evil Mentality, 179  
 Advises the deeds with which he causes you, who are Daevas, and  
 the Drujist (man afore mentioned,) to perish. 180

XXXII.—6

(Grehma) has (so far) succeeded in perpetrating the many vio-  
 lences through which he has become notorious; 181  
 (But) whether he shall (continue this success, here on earth) thou  
 alone knowest through thy Vohu Manah (good disposition) O  
 Ahura (lord); 182  
 (But of this I am sure: that) in thy Xshathra (realm) O Mazdâh  
 (mindful), Your doctrinal decision shall be given for Asha  
 (justice). 183

XXXII.—7

The Expert-knower is not to commit any of these deeds of vio-  
 lence, whose (fatal) end, thou, O Ahura Mazdâh best  
 knowest. 184  
 (He is not to commit any of them, even if tempted to do so)  
 through a (well intentioned, misguided) desire for (proper)  
 gain; 186  
 (For it was) such ( a desire that) led (Grehma) to become no-  
 torious through his glittering sword of violence. 185

## 32. 8

<i>aēsham aēnanham vīvanhushō srāvī yimascīt</i>	187
<i>yē masyēñg cixshnushō ahmākēñg gāus bagā hvāremnō</i>	188
<i>aēshamcīt ā ahmī thwahmī mazdā vīcithōi aipī!</i>	189

## 32. 9

<i>dus-sastis sravāe mōreñdat hvō jyātēus sēñghanāis xratūm</i>	190
<i>apō mā'ishtīm apayañtā berexdam hāitīm vanhēus mananhō</i>	191
<i>tā uxdā manyēus mahyā mazdā ashāicā yūshmaibyā gerezē.</i>	192

## 32. 10

<i>hvō mā-nā sravāe mōreñdat yē acishtem vaēnanhē aogedā</i>	193
<i>gam ashibyā hvarecā yascā dāthēñg dregvatō dadāt</i>	194
<i>yascā vāstrā vivāpat yascā vadarē vōizdat ashāunē.</i>	195

## 32. 11

<i>taēcīt mā mōreñden jyōtūm yōi dregvatō mazibīs cikōiteres</i>	196
<i>anuhiscā anhvascā apayeti raēxenanhō vaēdem</i>	197
<i>yōi vahishtāt ashāunō mazdā rāreshyan mananhō.</i>	198

## 32. 12

<i>yā rāenhayen sravanhā vahishtāt shyaothanāt maretānō</i>	199
<i>aēibyō mazdāe akā mraot yōi gēus mōreñden urvāxs-uxtī</i>	
<i>    jyōtūm</i>	200
<i>yāis gerēhmā ashāt varatā karapā xshathremcā īshanam</i>	
<i>    drujem.</i>	201

XXXII.—8

- As is (well) known, (there was) among these (committers) of  
 violence a certain Yima (son) of Vivahvant, 187  
 Who in order to satisfy our men, gave pieces of beef to be de-  
 voured. 188  
 I (certainly) expect to be (divided) from these (sinners) in thy  
 discriminating-judgment, O Mazdâh (mindful)! 189

XXXII.—9

- The prophet of evil, Grehma, with his pronouncements will destroy  
 the words (which form) the understanding of life, 190  
 By hindering my wealth, the prized possession of Vohu Manah  
 (good disposition). 191  
 With these uttered expressions (of my thought (as a complaint)  
 I appeal to thee, O Mazdâh (mindful), through Asha (justice).

XXXII.—10

- (It is Grehma) who destroys (the effect of) my words, and who  
 (1) preaches that 193  
 The cattle and the sun are the worst objects to behold, and (2)  
 who makes Drujists out of clever (believers), 194  
 And (3) who destroys the cultivated lands, and (4) raises the  
 weapon against the Ashaist. 195

XXXII.—11

- His followers would destroy my life. They have had many con-  
 sultations with the Drujists, so as 196  
 (1) To deprive the (Ashaist) masters and the mistresses of the  
 possession of their inheritance, and 197  
 (2) To cause the Ashaists to apostacize from the Best Mind, O  
 Mazdâh (mindful), 198

XXXII.—12

- (3) And by their speeches, to cause men to apostacize from their  
 best deeds. 199  
 Mazdâh (mindful) spoke: "Bad are ye (1) who destroy the life  
 of cattle with cries of joy, 200  
 And who (2) to Asha prefer Grehma, Karpa and the power favor-  
 able to the Druj." 201

## 32. 13

yā xshathrā gerēhmō hīshasat acishtaḥyā demānē mananhō 202  
 anhēus maraxtārō ahyā yaēcā mazdā jīgerezat kāmē 203  
 thwahyā mathrānō dūtīm yē-īs pāt daresāt ashahyā. 204

## 32. 14

ahyā gerēhmō ā-hōithōi nī kāvayascīt xratūs nī dadat 205  
 varecāe hīcā fraidivā hyat vīseñtā dregvañtem avō 206  
 hyatecā gāus jaidyāi mraoī yē dūraoshem saocayat avō. 207

## 32. 15

anāis ā vī-nēnāsā yā karapōtāescā kevitāescā 208  
 avāis aibī yēñg daiñtī nōit jyātēus xshayamnēñg vasō 209  
 tōi ābyā bairyāeñtē vanhēus ā-demānē mananhō. 210

## 32. 16

hamēm tat vahishtācīt yē ushuruyē syascīt dahmahyā 211  
 xshayas mazdā ahurā yehyā-mā aithīscīt dvaēthā 212  
 hyat aēnanhē dregvatō ēēānū ishyēñg anhayā. 213



XXXII.—13

Through which Xshathra (power) of the above Asha (justice),  
 Grehma will be degraded to hell, the dwelling of the Worst  
 Mind, 202  
 (Where dwell) the destroyers of this life; and (then) O Mazdâh  
 (mindful) he will complain, being moved by a desire 203  
 For the message of thy prophet, who (then) (however) will keep  
 him from beholding Asha (justice). 204

XXXII.—14

Grehma (1) (plans) the subjection of this (Asha, justice);  
 (2) long since he supports both the Kavayas and the powerful  
 (Drujists) through his plans, 205  
 Which raises help unto the Drujist; 206  
 And (3) (he cries that) the cow is to be killed; and (4) he will  
 burn (the Ashaist) who-repels-death from her (by being) of  
 help to her. 207

**III. Zarathushtra will Exult in Executing this Final Judgment.**

XXXII.—15

But through these Ashaists, I will expel both the Karapans and  
 Kavayites 208  
 Who will not permit the Ashaists to rule their lives as they wish  
 (by the divine law of cattle herding) 209  
 Which (Ashaists) I pray will be borne (to heaven) the (dwelling  
 of Vohu Manah (good disposition) by the twins (Haurvatat and  
 Ameretat.) 210

XXXII.—16

All this is from that Best (divinity) who is teaching in the wide  
 light (of the stars) (or of the altar-flame, (M) 211  
 Thou, O Mazdâh Ahura (mindful-lord), controllest whomsoever  
 threatens me with destruction, 212  
 So that I may encourage the beloved (believers) by setting limits  
 to the violence of the Druj, by (the words of) my mouth. 213



## YASNA 33

### 33. 1

Yathāis ithā vareshaitē yā dātā anhēus paouruyehyā 214  
 ratūs shyaothanā razishtā dregvataēcā hyatcā ashāunē 215  
 yehyācā hēmemoryāsaitē mithahyā yācā hōi ārezvā. 216

### 33. 2

at yē akem dregvāitē vacanhā vā at vā mananhā 217  
 zastōibyā vā vareshaitī vanhāu vā cōithaitē astīm 218  
 tōi vārāi rādeñtī ahurahyā zaoshē mazdāe. 219

### 33. 3

yē ashāunē vahishtō hvaētū vā at vā verezēnyō 220  
 airyamnā vā ahurā vīdas vā thwaxshanhā gavōi 221  
 at hvō ashahyā anhat vanhēuscā vāstrē mananhō. 222

## HYMN 33

**High-priestly Prayer for  
Acceptance, Conversion, and Paradise.**

(Apparently belonging to the Close of the former Hymn, on)  
Zarathushtra's Exultation on Executing the Final Judgment.

## XXXIII.—1

In accordance with these laws of the first life	214
The judge will enact, the most just decisions for the Drujist, as well as the Ashaist,	215
And for the man who combines the false and just actions (B) (and do whatever may suit the needs of the false and the just, (M)	216

## XXXIII.—2

But whoever (1) by speech, word or deed do harm to the Drujist, Or (2) converts one to the good (i. e., either injures or converts) or (3) instructs a fellow believer,	218
They (are those who are thereby) working for the (divine) will, and for the pleasure of Ahura Mazdâh (lord mindful) in the (great work of the) preparation.	219

## XXXIII.—3

Whoever, through being a gentleman-by-birth, is best (in- clined) to the Ashaist, or which herd-laborer,	220
Or an expert peer, or is zealous for the cattle O Ahura (lord), Surely he will come to be on the pasturage of Asha (justice) and Vohu Manah (good disposition).	222

## 33. 4

*yê thwat mazdā asrushtīm akemcā manō yazāi apā* 223  
*hvaētêuscā tarêमितīm verezēnahyācā nazdishtam drujem* 224  
*airyamanascā nadeñtō gêuscā vāstrāt acishtem mañtūm* 225

## 33. 5

*yastē vīspē-mazishtem seraoshem zbayā avanhānē* 226  
*apānō daregō-jyāitīm ā-xshathrem vanhêus mananhō* 227  
*ashāt ā erezūs pathō yaēshū mazdāe ahurō shaētī* 228

## 33. 6

*yê zaotā ashā erezūs hvō manyêus ā vahishtāt kayā* 229  
*ahmāt avā mananhā yā verezyeidyāi mañtā vāstryā* 230  
*tā-tōi izyāi ahurā mazdā darshtōiscā hēm-parishtōiscā.* 231

I. Prayer for Acceptation.

XXXIII.—4

I, who, by praying, would, O Ahura Mazdâh (lord mindful) conjure away (1) disobedience and badness from (what the opponents think of) thee, 223  
 And (2) contrariness from the gentleman, and (3) the neighborhood of the Drujist from the group of laboring men, 224  
 And (4) cursing from the peer, and (5) poor farmers (fodder) (M) from the pasturage of the cattle; 225

XXXIII.—5

I who will invoke Sraosha (obedience) as the greatest of all (divinities) for help (to man) 226  
 Having reached (1) long life, (2) the realm of Vohu Manah (good disposition) 227  
 And (3) the Asha (justice) straightened paths, on which Ahura Mazdâh (lord mindful) dwells; 228

XXXIII.—6

I who, as priest (coming) through Asha (justice) from the Best (Mind) desire (to walk) the just (paths) of the Bounteous Mentality 229  
 Going (from us) (the Ashaist's priests) towards the pastures which advisory-managers ought to work through the (Vohu) Manah (disposition). 230  
 (For these two objects) I wish, O Ahura Mazdâh (lord mindful) to consult together (both the Best (Mind) and the Bounteous Mentality) visibly. 231

XXXIII.—7

Come hither to me O you Best (divinities); come here personally, O Mazdâh (mindful) 232  
 Visibly, with Asha (justice), and Vohu Manah (good disposi-

## 33. 7

<i>ā-mā āidūm vahishtā ā-hvaithyācā mazdā dareshatcā</i>	232
<i>ashā vohū manan/hā yā sruyē parē magāunō,</i>	233
<i>āvis-nāe añtare hēñtū nema/hvaitīs cithrāe rātayō.</i>	234

## 33. 8

<i>frō-mōi fravōizdūm arethā tā yā vohū shyavāi manan/hā</i>	235
<i>yasnem mazdā xshmāvatō at vā ashā staomyā vacāe</i>	236
<i>kātā vē ameretāescā utayūitī haurvatās draonō.</i>	237

## 33. 9

<i>at tōi mazdā tēm mainyūm ashaoxshayañtāe saredyayāe</i>	238
<i>hvāthrā maēthā mayā vahishtā baretū manan/hā</i>	239
<i>ayāe arōi hākurenem yayāe haciñtē urvanō.</i>	240

## 33. 10

<i>vīspāe-stōi hujītayō yāe-zī āenharē yāescā heñtī</i>	241
<i>yāescā mazdā bavaiñtī thwahmī hīs zaoshē ābaxshōhvā</i>	242
<i>vohū uxshyā manan/hā xshathrā ashācā ushtā tanūm.</i>	243

tion); inform me how I may be heard before (M) or outside  
of (B) the Magians; (and, for this purpose) 233

Let reverent services of worship be (performed) clearly and  
manifestly among us. 234

## II. Prayer for General Conversion.

### XXXIII.—8

O do Thou regard (1) the interests which I am advancing  
through Vohu Manah (good disposition), 235

(2) The hymn, O Mazdâh (mindful) (addressed to) one-like-  
You and (3) my grateful communions with Asha (justice), 236

And give me Your-twin enduring possessions of Ameretat (im-  
mortality) and Haurvatat (health). 237

### XXXIII.—9

But let me O Mazdâh (mindful) bring the (holy) Mentality of  
these two (divine) companions who prosper (the) Ashaist  
(just) life 238

Unto the comfortable dwellings, with me, who have the best  
Manah (best disposition), 239

In thus arousing the support of these two (divinities) whose souls  
are accompanying each other. 240

### XXXIII.—10

Distribute, O Mazdâh, from thy delight, all the pleasures of life,  
Which were, and are, and are yet becoming; 242

And cause my-body to grow as-I-wish, with Vohu Manah (good  
disposition,) Xshathra (power,) and Asha (justice.) 243

## 33. 11

<i>yê sevishtō ahurō mazdāescā ārmaitiscā</i>	244
<i>ashemcā frādat-gaēthem manascā vohū xshathremcā</i>	245
<i>sraotā-mōi, merezdātā-mōi ādāi kahyāicīf paitī!</i>	246

## 33. 12

<i>us-mōi uzāreshvā ahurā ārmaitī tevīshīm dasvā</i>	247
<i>spēnishtā mainyū mazdā vanhuyā zavō ādā</i>	248
<i>ashā hazō êmavat vohū mananhā feseratūm!</i>	249

## 33. 13

<i>rafedrāi vourucashānē dōishī-mōi yā-vê abifrā</i>	250
<i>tā xshathrahyā ahurā yā vanhêus ashis mananhō</i>	251
<i>frō spēntā ārmaitē ashā daēnāe fradaxshayā!</i>	252

## 33. 14

<i>at rātam zarathushtrō tanvascīf hvaḥyāe ushtanem</i>	253
<i>dadāitī paurvatātem mananhascā vanhêus mazdāi</i>	254
<i>shyaothanahyā ashāi yācā uxdaḥyācā seraoshem xshath- remcā.</i>	255



III. Prayer for Paradise.

XXXIII.—11

(Thou) (Asha) who art the strongest Ahura of Mazdâh (lord  
of mindful) and Armaiti (love), 244  
Prospering, as if they were earthly substance, Asha, (justice) and  
Vohu Manah, (good disposition) and Xshathra (power), 245  
Hear me, pity me, when to every man (shall come) retribution!

XXXIII.—12

Arise up to me, O Ahura Mazdâh, (lord mindful) grant me (1)  
through Armaiti (love), vitality; 247  
(2) Through the most bounteous Mentality, grant me strength;  
(3) through good Ada (retribution), 248  
And through Asha (justice) (grant me) powerful might, (4)  
and through Vohu Manah (good disposition) (grant) compen-  
sation. 249

XXXIII.—13

In order to grant me support, O thou wide glancing (divinity),  
show me (that) the incomparable (richès) 250  
Of thy realm, O Ahura (lord), (are) the compensations of Vohu  
Manah, (good disposition); 251  
O bounteous Armaiti, (love) instruct the spirits through Asha,  
(justice). 252

XXXIII.—14

But, O Ahura Mazdâh (lord mindful), Zarathushtra offers as an  
oblation his own body, 253  
And the first fruits of Vohu Manah (good disposition), 254  
And the Sraosha (obedience) and Xshathra (power) of his  
deeds and uttered words, through Asha (justice). 255



## YASNA 34

### 34. 1

Yā shyaothanā, yā vacanhā, yā yasnā ameretatātem 256  
 ashemcā taēibyō dāenhā mazdā xshathremcā haurvatātō 257  
 aēsham tōi ahurā ēhmā pourutemāis dastē, 258

### 34. 2

atcā ī-tōi mananhā mainyuscā varhus vīspā dātā 259  
 speñtahyācā neres shyaothanā yehyā urvā ashā hacaitē 260  
 pairigaēthē xshmāvatō vahmē mazdā garōbīs stūtam! 261

### 34. 3

at tōi myazdem ahurā nemanhā ashāicā dāmā 262  
 gaēthāe vīspāe ā-xshathrōi yāe vohū thraoshtā mananhā 263  
 ārōi-zī hudāenhō vīspāis mazdā xshmāvasū savō! 264

## HYMN 34

### Congregational Prayer for Protection *and* Instruction.

#### I. Congregational Prayer for Protection and Instruction.

##### XXXIV.—1

Among the foremost (of thy worshippers) we offer to thee, O  
Ahura Mazdâh mindful lord, through the mind of the good  
Mentality, 258

##### XXXIV.—2

All the deeds, speeches and hymns 259  
Through which (deeds, speeches and hymns) 256  
Thou shalt bestow Ameretat, (immortality) Asha, (justice)  
Xshathra, (power) and Haurvatat, (health) 257  
And we bear the praises of thy grateful people, with a bounteous-  
ness, such as would gratefully follow along the paths of Asha,  
(justice) 260  
(Even) into the outer realms (of-the-heavenly-presence) of a  
(divinity) such as You, O Ahura Mazdâh (lord mindful)! 261

##### XXXIV.—3

But to thee, O Ahura Mazdâh (lord mindful) and to Asha, (jus-  
tice) we shall with reverence offer the oblation 262  
(That) you with Vohu Manah (good disposition) may cause all  
substantial beings which are in the Xshathra (realm) to mature  
(into perfection B), 263  
Seeing that the perfecting of the beneficent man is at all times  
valuable in (the sight of) One-like-You. 264

## 34.4

*at tōi ātrēm ahurā aojōnhvañtem ashā usémahī* 265

*asīstīm émavañtem stōi rapañtē cithrā-avanhem* 266

*at mazdā daibishyañtē zastāishtāis dereshtā-aēnanhem.* 267

## 34.5

*kat vē xshathrem kā ishtīs shyaothanāi mazdā yathā vā  
hahmī* 268

*ashā vohū manahhā thrāyōidyāi drigūm yūshmākem* 269

*paré-vāe vīspāis paré vaoxemā daēvāiscā xrafstrāis  
mashyāiscā.* 270

## 34.6

*yezī athā stā haithim mazdā ashā vohū manahhā* 271

*at tat mōi daxstem dātā ahyā anhéus vīspā maēthā* 272

*yathā vāe yazemnascā urvāidyāe stavas ayēnī paitī.* 273

## 34.7

*kuthrā tōi aredrā mazdā yōi vanhēus vaēdenā mananhō* 274

*sēñghūs raēxenāe aspēñcīt sādrācīt caxrayō usheurū?* 275

*naēcīm tēm anyēm yūshmat vaēdā ashā athā-nāe thrāzdūm!* 276

XXXIV.—4

We wish O Mazdâh, (lord mindful) that thy fire, whose strength  
 is Asha, (justice) 265  
 May be a promised (swift, M) powerful, clear, delightful help for  
 supporting the land or the people; 266  
 But (that it may be) for the enemies a visible, suggestive and  
 practical token of harm. 267

XXXIV.—5

Have You (enough) Xshathra (power)? Have You (enough)  
 Wealth? O Ahura Mazdâh (lord mindful), for the deeds  
 which I (urge) You (to do, namely), 268  
 With Asha, (justice) and Vohu Manah (good disposition), to pro-  
 tect Your poor? 269  
 Through (our preaching among) the daevic-enemies, savages, and  
 and doomed-men, we will declare You to all foreigners. 270

XXXIV.—6

Since You therefore actually have the above powers, O Ahura  
 Mazdâh (lord mindful), with Asha (justice) and Vohu Manah  
 (good disposition), 271  
 Therefore grant me as token thereof, a change for better now in  
 this life, 272  
 So that I may the more approach You with greater joy and ado-  
 ration. 273

XXXIV.—7

(O Lord, listen to me who wish to ask thee about certain people)  
 Are they faithful to thee, O Ahura Mazdâh, (lord mindful), who,  
 though they know of Vohu Manah, (good disposition), 274  
 Turn the difficulties of traditionally-inherited doctrine unto their  
 own advantage, by sophistries? 275  
 As for me, I know none other but You, O Asha! therefore protect  
 us. 276

## 34.8

tāis zī-nāe shyaothanāis byeñtē yaēshū as pairī pourubyō  
ithyejō 277

hyat as aojyāe nāidyāenhem thwahyā mazdā astā urvātahyā 278

yōi nōit ashem mainyañtā aēibyō dūirē vohū as manō! 279

## 34.9

yōi speñtam ārmaitīm thwahyā mazdā berexdam vīdushō 280

dus-shyaothanā avazazat vanhēus evistī mananhō 281

aēibyō mas ashā syazdat yavat ahmat aurunā xrafstrā. 282

## 34.10

ahyā vanhēus mananhō shyaothanā vaocat gerebam  
huxratus 283

speñtamecā ārmaitīm damīm vīdvāe hitham ashahyā 284

tācā vīspā ahurā thwahmī mazdā xshathrōi ā vōyathrā! 285

## 34.11

at tōi ubē haurvāescā hvarethāi ā ameretataēscā 286

vanhēus xshathrā mananhō ashā mat ārmaitis vaxsht 287

utayūitī tevīshī tāis ā mazdā vīdvaēsham thwōi ahī! 288

XXXIV.—8

With such specious deeds, under which lurk danger for many,  
 they are intimidating us ; especially 277  
 Me, who am the weaker, for (Bendva) is strong with hate of thy  
 commands, O Mazdâh, (mindful). 278  
 But those who think not of Asha, (justice) they are surely distant  
 from Vohu Manah (good disposition) ! 279

XXXIV.—9

Those evil doers who drive away bounteous Armaiti, (love) so  
 highly prized by the Expert-knower O Mazdâh (mindful) 280  
 Because they have no share of Vohu Manah (good disposition)  
 Are shunned by the man endowed by Asha, (justice) as much as  
 the savages are shunned by us. 282

XXXIV.—10

The clever Expert-knower will say he holds (1) to the deeds of  
 Vohu Manah, (good disposition) 283  
 And (2) to the bounteous creator Armaiti (love) the associate  
 (wife?) of Asha (justice) 284  
 And (3) to all thy hopes (that are to be realized) in thy Xshathra  
 (power), O Ahura Mazdâh, (lord mindful) ! 285

XXXIV.—11

Thus for (that Expert-knower) both Haurvatat (health) and  
 Ameretat (immortality) (serve) for food 286  
 And Armaiti ever has caused the-two enduring and vital (divini-  
 ties just mentioned,) to grow through the Xsathra (power) of  
 Vohu Manah (good disposition) and through Asha (justice) ;  
 Thus, O Mazdâh (mindful), thou blessest the opponents of thy  
 enemies ! 288

XXXIV.—12

What is Thy decree? What is Thy wish? What praise, what  
 hymn (wouldst thou have me raise to Thee?) 289

## 34. 12

*kat tōi rāzarē? kat vashī? kat vā stūtō? kat vā yasnahyā?* 289  
*srūidyāi mazdā frāvaocā yā vidāyāt ashīs rāshnam* 290  
*sīshā-nāe ashā pathō vanhêus hvaētēng mananhō.* 291

## 34. 13

*tēm advānem ahurā yēm mōi mraos vanhêus mananhō* 292  
*daēnāe saoshyañtam yā hū-karetā ashācīt urvāxshat* 293  
*hyat civishtā hudābyō mīzdem mazdā yehyā tū dathrem.* 294

## 34. 14

*tat zī mazdā vairīm astvaitē ushtānāi dātā* 295  
*vanhêus shyaothanā mananhō yōi zī gēus verezēnē azyāe* 296  
*xshmākam hucistīm ahurā xratêus ashā frādō verezēnā.* 297

## 34. 15

*mazdā at mōi vahishtā sravāescā shyaothanācā vaocā* 298  
*tā-tū vohū mananhā ashācā ishudem stūtō* 299  
*xshmākā xshathrā ahurā ferashēm vasnā haithyēm dāe*  
*ahūm!* 300



(In order) that we may hear it, do thou, O Ahura Mazdâh, (lord mindful), reveal what compensation thou wilt grant (as a reward) for keeping Thy observances. 290

Teach us, O Asha (1) the passable paths of Vohu Manah, (good disposition) 291

XXXIV.—13

And (2) the way of Vohu Manah (good disposition, (a) of which thou toldst me, 292

(b) Which is well formed by Asha, (justice) (c) on which the spirits of the Saviors progress; 293

(d) Which thou, O Mazdâh (mindful) hast assigned for the clever, as one of the compensations which are at thy disposal.

II. Zarathushtra Closes with a Prayer  
for Congregation and Humanity.

XXXIV.—14

Which 'choice' (compensation) O Ahura Mazdâh (lord mindful) give (1) to my corporeal life 295

Through the action of Vohu Manah (good dispositions); and (2) to whomsoever belongs to-the-groups-of-those-who-labor-at-herding calving (cows); 296

(For your compensations consist of ) good wisdom of the understanding, which causes prosperity-for-the-caste-of-laboring-men.

XXXIV.—15

O Ahura Mazdâh, (lord mindful), with Vohu Manah (good disposition), and with Asha (justice), inform me of 298

The best teachings and deeds and speeches, and what praise of ours You claim as Your due. 299

Through Xsthathra (power) grant that, according to Your will humanity may be progressive. 300

## Gatha Ushtavaiti



## YASNA 43

## 43. 1

Ushtā ahmāi, yahmāi, ushtā kahmāicī!	301
vasé-xshayas mazdāe dāyāt ahurō	302
utayūitī tevīshīm, gat-tōi vasemī!	303
ashem deryāi tat mōi dāe, ārmaitē,	304
rāyō ashīs vanhēus gaēm manarhō!	305

## 43. 2

atcā ahmāi vīspanam vahishtem	306
hvāthrōyā nā hvāthrem daiditā.	307
thwā cīcīthwā spēnishtā mainyū mazdā,	308
yā dāe ashā vanhēus māyāe mānarhō	309
vīspā ayārē daregōjyātōis urvādanhā!	310

**HYMN 43**

***The Interior Call of Zarathushtra***

**I. Prayer for fulfilment of Human Aspirations**

**43.1**

SUCCESS to Me, to You, and to Whosoever will ! 301  
 May AHURA Mazda (mindful lord) who rules at will over  
 all things, grant 2  
 (That) both Enduringness and Vitality (health and immort-  
 ality) may come to thee (O Believer)! Of Thee, O Lord,  
 do I desire this ! 3  
 As to me, grant me that I maintain my hold on Asha (just-  
 ice)! And do Thou, O Armaiti (love), grant me 4  
 Riches, Compensations, and the life of Vohu Manah (good  
 disposition)! 5

**43.2**

Yea, Vohu Manah (good disposition) will give the best of  
 all things to this Zarathushtra; 306  
 According to his wish, He will give him the comfort of  
 heaven. 7  
 O Mazda (mindful), through Thy most (bounteous ment-  
 ality) Spenta Mainyu reveal 8  
 All these blissful mysteries of Vohu Manah (good dis-  
 position) which Thou givest through Asha (justice) 9  
 With all the joys that are long and vital on every day! 10

## 43. 3

<i>at hvō vanhēus vahyō nā aibi-jamyāt</i>	311
<i>yē nāe erezūs çavanhō pathō çishōit</i>	312
<i>ahyā anhēus açtvatō mananhaçcā,</i>	313
<i>haithyēñg āçtis yēñg ā-shaētī ahurō,</i>	314
<i>aredrō thwāvaç huzēñtuse çpeñtō mazdā !</i>	315

## 43. 4

<i>at thwā mēñghāi taxmemcā çpeñtem mazdā</i>	316
<i>hyat tā zaçtā yā-tū hafshī avāe</i>	317
<i>yāe dāe ashīs dregvāitē ashāunaēcā,</i>	318
<i>thwahyā garemā āthrō ashā-aojanhō,</i>	319
<i>hyat mōi vanhēus hazē jimat mananhō.</i>	320

## 43. 5

<i>çpeñtem at thwā mazdā mēñghī, ahurā,</i>	321
<i>hyat thwā anhēus zathōi dareçem paourvīm.</i>	322
<i>hyat dāe skyaothanā mīzdavan yācā uxdā</i>	323
<i>akēm akāi vanuhīm ashīm vanhaovē</i>	324
<i>thwā hunarā dāmōis urvaēçē apēmē.</i>	325

43.3

May he (Zarathushtra) who, like Thee, O Mazda (mindful), is faithful, well-informed, and bounteous, 315  
 Who would teach us the just paths of profit—namely, 12  
 Those of the good life (both) corporeal and mental, that lead to 13  
 The real worlds where dwells (the lord) AHURA; 14  
 May he (Zarathushtra) arrive to What-is-better-than-good! 11

43.4

In order that I may receive the power of Vohu Manah (good disposition) 320  
 I would, in Thee, O AHURA Mazda (mindful lord), acknowledge heroism and bounteousness, 16  
 (1) Through the Hand in which thou holdest 17  
 The Compensation to be given to Drujist and Ashaist, 18  
 And (2) through the glow of thy (judgment) Fire, whose vigor is Asha (justice). 19

**II. Reminiscences of Six Earlier Visionary Experiences.**

**VISION I. At Beginning, Mazda plans Rewards and Punishments.**

43.5

I acknowledged thee, O AHURA Mazda (mindful lord), as the bounteous divinity when 321  
 (1) At the beginning, I beheld Thee at the birth of life 22  
 (2) When Thou didst establish (proper) Compensations for deeds and words: 23  
 A bad (compensation) for the bad, and a good compensation for the good; 24  
 (Which is to occur,) with Thy skill, at the last crisis of of creation; 25

## 43. 6

yahmī speñtā thwā mainyū urvaēsē jasō	326
mazdā xshathrā ahmī vohū mananhā	327
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43.10

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## 43.16

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44.5

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44.6

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44.7

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 speak to me truly! 411
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 Giver of all (good things)! 15

44.8

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- (2) What are Thy utterances, about which I asked through  
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## 44. 11

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44.9

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 Promising that those spirits shall dwell in the same Dwelling  
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44.10

O AHURA Mazdaḥ (mindful lord), this I ask of thee :  
 speak to me truly ! 426  
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 —Which are the best qualities of these my followers' spir-  
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44.11

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 speak to me truly ! 431  
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 To whom Thy spirit (religion?) was announced ( as a doc-  
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 On account of whom I first was elected (acknowledged, M)  
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## 44. 12

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## 44. 13

<i>tat thwā peresā eres-mōi vaocā ahurā!</i>	441
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## 44. 14

<i>tat thwā peresā eres-mōi vaocā ahurā!</i>	446
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44.12

O AHURA Mazdaha (mindful lord), this I ask of Thee :  
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 To which of these two is the Enemy of life (opposed)? 38  
 Or shall I take it for granted that whoever opposes Thy  
 profit is an enemy and a Drujist? 39  
 What is the real condition of affairs with him (the Druj-  
 ist)? Shall he not be considered an enemy? 40

44.13

O AHURA Mazdaha (mindful lord), this I ask of Thee :  
 speak to me truly ! 441  
 How may we drive off from us the Drujist? 42  
 I exclaim, "Down with those who, being full of disobedi-  
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 (1) Do not strive to be together with Asha (justice), 44  
 (2) Nor desire to understand the problems of Vohu Ma-  
 nah (good disposition)." 45

44.14

O AHURA Mazdaha (mindful lord), this I ask of Thee :  
 speak to me truly ! 446  
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 tice)? 47  
 That I may smite them down (according to the promises,  
 OR, through the power) of Thy Words of ( Thy ) doc-  
 trines, 48  
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## 44. 15

<i>tat thwā peresā eres-mōi vaocā ahurā!</i>	451
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## 44. 16

<i>tat thwā peresā eres-mōi vaocā ahurā!</i>	456
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44.15

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 control of this (opposition)? 52  
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 By those commands of righteousness which Thou shalt  
 maintain, 54  
 To which of the two Parties wilt Thou give victory? 55

44.16

O AHURA Mazda (mindful lord), this I ask of Thee:  
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 (Tell me) who comes victoriously with Thy doctrines to  
 protect those who are existent? 57  
 (Do Thou who art) life-healing, clearly designate to me an  
 established judge; 58  
 To him, whosoever he be, to whom Thou wishest (to give  
 this appointment as judge), 60  
 To him may (then) Sraosha (obedience), with Vohu Ma-  
 nah (good disposition), then come? 59

44.17

O AHURA Mazda (mindful lord), this I ask of Thee:  
 speak to me truly! 461  
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 (Namely,) my attachment to You, in order that (1) my  
 speech may grow mighty, and 63  
 (2) That by that word of mine the adherent of Asha (jus-  
 tice) 64  
 May in-the-future commune with Haurvatat (health), and  
 Ameretat (immortality)? 65

## 44. 18

<i>tat thwā peresā eres-mōi vaocā ahurā!</i>	466
<i>kathā ashā tat mīzdem hanānī</i>	467
<i>dasā aspāe arshnavaitīs ushtremcā</i>	468
<i>hyat mōi mazdā apivaitī haurvātā</i>	469
<i>ameretātā yathā hī taēibyō dāenhā?</i>	470

## 44. 19

<i>tat thwā peresā eres-mōi vaocā ahurā!</i>	471
<i>yastat mīzdem haneñtē nōit dāitī</i>	472
<i>yē-īt ahmāi erezuxdā nā dāitē</i>	473
<i>kā-tēm ahyā mainis anhat pouruyē</i>	474
<i>vīdvāe avam yā-īm anhat apēmā?</i>	475

## 44. 20

<i>cithenā mazdā huxshathrā daēvā āenharē</i>	476
<i>at it peresā yōi pishyeiñtī aēibyō kam</i>	477
<i>yāis gam karapā usixscā aēshemāi dātā</i>	478
<i>yācā kavā anmēnē urūdōyatā</i>	479
<i>nōit hīm mīzēn ashā vāstrem frādainghē!</i>	480



44.18

O AHURA Mazda (mindful lord), this I ask of Thee :  
 speak to me truly ! 466  
 How shall I earn through Asha (justice) that compensa-  
 tion 67  
 Which was announced to me, on account of Haurvatat  
 (health) and Ameretat (immortality) 69  
 (Namely,) ten mares with stallions, and a camel 68  
 (So that) I might-in-the-future impart the mystic Word of  
 these twin divinities to those adherents of Asha (justice)?

44.19

O AHURA Mazda (mindful lord), this I ask of Thee :  
 speak to me truly ! 471  
 (How shall be punished) he who does not give (the above)  
 compensation to (me who earned it,) 72  
 (To me) who (earned it) by uttering just teachings? 73  
 I know what punishment will overtake him at the Last  
 (Day); 74  
 But (tell) me what punishment will overtake him here in  
 this first (life)? 75

44.20

(O People, you might as well obey me, as I shall let you  
 judge for yourselves :)  
 Have you prospered under the rule of the Daevas ? 476  
 (As umpires between us) I shall ask those for the sake of  
 whose feeding 77  
 The Karapas and the Uxic give up the Cattle to Aeshma  
 (fury and rapine), 78  
 For whom the Kavays have made (the Cattle) lament  
 exceedingly, 79  
 Instead of, through Asha (justice), prospering pasturage,  
 so as to care for (the Cattle). 80



## YASNA 45

### 45. 1

<i>At fravaxshyā! nū gūshōdūm, nū sraotā</i>	481
<i>yaēcā asnāt, yaēcā dūrāt ishathā</i>	482
<i>nū im vīspā cithrē zī mazdāenhōdūm</i>	483
<i>nōit daibitīm dus-sastis ahūm merashyāt</i>	484
<i>akā varanā dregvāe hizvāe āveretō.</i>	485

### 45. 2

<i>at fravaxshyā! anhéus mainyū pouruyē</i>	486
<i>yayāe spanyāe ūitī mravat yém aṅgrem :</i>	487
<i>nōit nā manāe, nōit sēnghā, nōit xratavō,</i>	488
<i>naēdā varanā, nōit uxdā, naēdā shyaothanā,</i>	489
<i>noit daēnāe, nōit urvanō hacaiñtē!</i>	490

### 45. 3

<i>at fravaxshyā anhéus ahyā pourvīm</i>	491
<i>yā mōi vīdvāe mazdāe vaocat ahurō:</i>	492
<i>‘yōi im vē nōit ithā mathrem varesheñtī</i>	493
<i>yathā im ménāicā vaocacā</i>	494
<i>aēibyō anhéus avōi anhat apēmē!</i>	495

**HYMN 45**

**Repeated Sermon on Dualism**

**Teaching Agriculture as the Road to Paradise**

**I. Repeated Exhortation to the Faithful  
To Open their Ears to the Mystery.**

45.1

Now will I speak out : listen and hear, 481  
 You who, from far and near, have come-to-seek ( my  
 word ) ; 82  
 Now (I exhort you) clearly to impress on your memory  
 (the evil teacher) and his faults ; (for) 83  
 No longer shall the evil Teacher—druj that he is!—des-  
 troy the second life, 84  
 In (the speech of) his tongue misleading to the evil life. 85

**II. The Doctrinal Dualistic Foundation of Partisanship**

45.2

Now will I speak out : At the beginning of life 486  
 The holier (Mentality) said to the ( opposing Mentality  
 who was) more hostile, 87  
 “Neither our thoughts, doctrines, plans, 88  
 Beliefs, utterances, deeds, 89  
 Individualities, nor souls agree.” 90

**III. The Good Spirit Teaches the Best Word of Agriculture.**

45.3

Now will I spea kout! Of that (which) at the beginning  
 of life 491  
 The knowing AHURA Mazdah (mindful lord) said : 92  
 “Those who do not practise the Word, 93  
 As I consider and declare it, 94  
 ‘They shall have woe at the end of life.’” 95

## 45. 4

<i>at fravaxshyā anhêus ahyā vahishtem :</i>	496
<i>ashāt hacā mazdā vaēdā yē im dāt,</i>	467
<i>patarēm vanhêus varezayañtō manan/hō,</i>	498
<i>at hōi dugedā hushyaothanā ārmaitis,</i>	499
<i>nōit diwzaidyāi vīspā-hishas ahurō.</i>	500

## 45. 5

<i>at fravaxshyā hyat mōi mraot speñtōtemō</i>	501
<i>vacê srūidyāi hyat maretaēibyō vahishtem :</i>	502
<i>yōi mōi ahmāi seraoshem dan cayascā</i>	503
<i>upā-jimen haurvātā ameretātā</i>	504
<i>vanhêus manyêus shyaothanāis mazdāe ahurō!</i>	505

## 45. 6

<i>at fravaxshyā vīspanam mazishtem</i>	506
<i>stavas ashā yē hudāe yōi heñtī</i>	507
<i>speñtā mainyū sraotū mazdāe ahurō</i>	508
<i>yehyā vahmē vohū frashī manan/hā</i>	509
<i>ahyā xratū frō-mā sāstū vahishtā!</i>	510

45.4

Now will I speak out (what is) the best of life: 496  
 Through Asha (justice), O Mazdah (mindful), have I discovered (1) Thee, who hast created Him (Asha); 97  
 (2) That Mazdah (mindful) is the Father of the working Vohu Manah (good disposition); 98  
 (3) And that Armaiti (love), who produces good deeds, is His daughter; 99  
 (4) And that the all-detecting AHURA (lord) is not to be deceived. 500

45.5

Now will I, who am the Utterer of this Word which is the best for mortal men to hear, 501  
 Speak out what the most bounteous AHURA Mazdah (mindful lord) said to me: 2  
 "Those who, for (the attainment of) this (mystic manthric Word) grant Me their obedience, 3  
 They shall come up with Haurvatat (health), and Amere-tat (immortality), 4  
 With the deeds of the good (Mentality) Mainyu." 5

IV. By Rewards and Punishments will Ahura Mazdah Vindicate Zarathushtra as Judge.

45.6

Now will I speak out about the greatest (Being) of all 506  
 Through Asha (justice) praising Mazdah (mindful), who blesses all existent (beings) ! 7  
 Let AHURA Mazdah (mindful lord) hear, through Spenta Mainyu (the bounteous Mentality), (the fact) 8  
 That I consulted Vohu Manah (good disposition) (as to) how I should adore (Mazdah, mindful), 9  
 Through whose (Mazdah's) understanding, may He, Vohu Manah, teach me the best (teachings ?) ! 10

## 45. 7

yehyā savā ishāēñtī rādanhō	511
yōi-zī jvā āenharecā bvañticā	512
ameretāitī ashāunō urvā aēshō	513
utayūtā yā neras sādṛā dregvatō	514
tācā xshathrā mazdāe damis ahurō.	515

## 45. 8

tēm nē staotāis nemanhō ā vīvareshō	516
nū-zīt cashmainī vyādaresem	517
vanhēus manyēus shyaothanahyā uxda/hyācā	518
vidus ashā yēm mazdam ahurem	519
at hōi vahmēñg demānē garō nidāmā!	520

## 45. 9

tēm nē vohū mat mananhā cixshnushō	521
yē-nē usēn cōret spēncā aspēncā	522
mazdāe xshathrā verezēnyāe dyāt ahurō	523
pasūs vīrēñg ahmākēñg fradathāi ā	524
vanhēus ashā haozathwāt ā mananhō!	525

## 45.7

Let the Preparers (for the conversion of the world), both  
 those who were, and (those who) are (yet) becoming 512  
 Wish for the profits of the Compensations ; 11  
 The successful soul of the Ashaist (abiding) in Ameretat  
 (immortality) 13  
 With enduringness ; (while) the Drujists shall endure griefs  
 And all this AHURA Mazdah (the mindful lord) creates  
 through Xshathra (the coming of the kingdom). 15

## 45.8

Thou-shalt-*seek-to-win* (Mazdah, mindful) with such prai-  
 ses of reverence (as) for instance (this psalm:) 516  
 "With my (own) eyes shall I now behold (the heaven) 17  
 Of the good Mentality of word and deed; 18  
 Having, through Asha (justice), known AHURA Mazdah  
 (the mindful lord), 19  
 To whom let us, in heaven, set down adorations for the fil-  
 ling of the (dwelling of praise, paradise) Garodman." 20

## 45.9

Him (Mazdah), along with Vohu Manah (good disposi-  
 tion), shalt thou *seek-to-satisfy* for us, 521  
 (Because it is) He who, by His will, makes our fortune or  
 misfortune. 22  
 May AHURA Mazdah (the mindful lord) through his Xsha-  
 thra (realm) 23  
 Grant, for the group of herdsmen, prospering of our cattle  
 and men 24  
 By the proficiency of Vohu Manah (good disposition),  
 through Asha (justice). 25

## 45.10

tēm nē yasnāis ārmatōis mimagzō	526
yē anmēnī mazdāe srāvī ahurō	527
hyat mōi ashā vohucā cōisht mananhā	528
xshathrōi hōi haurvātā ameretātā	529
ahmāi stōi dan tevishī utayūitī.	530

## 45.11

yastā daēvēñg aparō masyascā	531
tarē-mastā yōi im tarē-manyāntā	532
anyēñg ahmāt yē hōi arēm manyātā	533
saoshyañtō dēñg patōis speñtā daēnā	534
urvathō, barātā, patā vā, mazdā ahurā!	535



45.10

How shalt thou, (O individual believer), with hymns of  
 Armaiti (love), magnify 526  
 Him who is reputed to be AHURA Mazda (the mindful  
 lord) for eternity; 27  
 Since through Asha (justice), and Vohu Manah (good dis-  
 position), He has (promised us) 28  
 That in His Xshathra (realm) we shall obtain Haurvatat  
 (health) and Ameretat (immortality); 29  
 But we shall obtain that His (heavenly) dwelling through  
 vitality and enduringness. 30

V. Supporting the Prophet is therefore the Chief Duty.

45.11

Whoever, therefore, in the future scorns (1) the Daevas 531  
 And (2) the men who scorn him (Zarathushtra), 32  
 And all others (luke-warm neutrals) except whoever is de-  
 voted to him (Zarathushtra), 33  
 Shall be considered, by the bounteous individuality of (Za-  
 rathushtra, who is) Savior and Master-of-the-house 34  
 As his Friend, Brother, or Father,—O AHURA Mazda  
 (mindful lord)! 35



## YASNA 46

### 46. 1

Kām nemōi zam? kuthrā nemōi ayeni?	536
pairi hvaētēus airyamanascā dadaiti,	537
nōit mā xshnāus yā verezēnā hēcā,	538
naēdā da/hyēus yōi sāstārō dregvañtō;	539
kathā thwā mazdā xshnaoshāi ahurā?	450

### 46. 2

vaēdā tat yā ahmī mazdā anaēshō!	541
mā kamnafshvā hyatcā kamnānā ahmī	542
gerezōi tōi ā-īt avaēnā ahurā	543
rafedrēm cagvāe hyat fryō fryāi daidit;	544
āxsō vanhēus ashā ishtīm mananhō!	545

**HYMN 46**

**War Preliminaries of  
Heart-searchings and Encouragement.**

**I. Failure in Conversion, and Demand on Mazdah for Vindication**

46.1

Toward what earth shall I turn to flee? Whither shall I  
turn to escape? 536  
The groups of the herdsmen do not offer me the satisfac-  
tion of support; 38  
Nobody offers me (gifts) on the part of gentleman or of  
peer; 37  
Neither do those who are princes of the land (favor me)  
because of the Drujist; 39  
How shall I ever please Thee (by successful establishment  
of Thy cult), O AHURA Mazdah (mindful lord)? 40

46.2

I know, O AHURA Mazdah (mindful lord), the reason why  
I am so (despised as to be) impotent— 541  
It is only because I possess so few flocks and followers! 42  
I complain of this to Thee! Investigate this complaint, 43  
And then support me as friendship would dictate! 44  
But I specially ask instruction (as to how to attain) through  
Asha (justice) the possession of Vohu Manah (good  
disposition)! 45

## 46.3

<i>kadā mazdā yōi uxshānō asnam</i>	546
<i>anhêus darethrāi frō ashahyā frāreñtē</i>	547
<i>verezdāis sēnghāis saoshyañtam xratavō?</i>	548
<i>kaēibyō ūthāi vohū jimat mananhā?</i>	549
<i>maibyō thwā sastrāi verenē ahurā!</i>	550

## 46.4

<i>at tēng dregvāe yēng ashahyā vazdrēng pāt</i>	551
<i>gāe frōretōis shōithrahyā vā dahyēus vā</i>	552
<i>duzazōbāe has hvāis shyaothanāis ahēmustō</i>	553
<i>yastēm xshathrāt mazdā mōithat jyātēus vā</i>	554
<i>hvō tēng frō-gāe pathmēng hucistōis carāt.</i>	555

## 46.5

<i>yē vā xshayas adas dritā ayañtem</i>	556
<i>urvātōis vā huzēñtus mithrōibyō vā</i>	557
<i>rashnā jvas yē ashavā dregvañtem</i>	558
<i>vīcirō has tat frō hvaētavē mruyāt</i>	559
<i>uzūithyōi im mazdā xrūnyāt ahurā!</i>	560

46.3

- When, O AHURA Mazda (mindful lord) will those 'bully'  
(glorious) days arrive 546
- When humanity's life will attain (the blessings) of Asha  
(justice) 47
- Through the growing teachings of saviors ( who will be  
men) of understanding? 48
- (Who are they) to whom (Zarathushtra) will come with  
(good disposition) Vohu Manah to help? 49
- For myself I choose (this mission), to fulfil (it), with Thy  
(aid), O AHURA (lord)! 50

46.4

- But the Drujist is restraining those who are a-prospering of  
Asha ( justice) 551
- To prosper (the interests) of the cattle, or of the village,  
or of the province; 52
- Being notorious, repulsive through his own deeds, 53
- (So much so, that) who(ever) may despatch him from the  
(realm) Xshathra of life, 54
- He will (1) be doing the community a service, and (2) be  
going-on, on the progressing paths of good teachings. 55

II. Rules How to Treat Converts.

46.5

- Whatever well-informed person may have managed to with-  
hold an Ashaist or Drujist 556
- From keeping his vows or engagements (that are evil), 57
- So as to come to a decision to live according to the divine  
observances, 58
- That (above well-informed person) should give-due-public-  
notice (of that conversion) to some gentleman 59
- (So that this gentleman might from then on) protect-the-  
convert from further maltreatment, O AHURA Mazda  
(mindful lord)! 60

## 46. 6

<i>at yastēm nōit nā isemnō āyāt</i>	561
<i>drūjō hvō dāman haithyā gāt</i>	562
<i>hvō zī dregvāe yē dregvaitē vahishtō</i>	563
<i>hvō ashavā yahmāi ashavā fryō</i>	564
<i>hyat daēnāe paouruyāe dāe ahurā!</i>	565

## 46. 7

<i>kēm-nā mazdā mavaitē pāyūm dadāt</i>	566
<i>hyat mā dregvāe dīdareshatā aēnanhē?</i>	567
<i>anyēm thwahnāt āthrascā mananhascā</i>	568
<i>yayāe shyaothanāis ashem thraoshtā ahurā</i>	569
<i>tam mōi dastvam daēnayāi frāvaocā.</i>	570

## 46. 8

<i>yē vā mōi yāe gaēthāe dazdē aēnanhē</i>	571
<i>nōit ahyā-mā āthris shyaothanāis frōsyāt</i>	572
<i>paityaoget tā ahmāi jasōit dvaēshanhā</i>	573
<i>tanvēm ā yā im hujoyātōis pāyāt</i>	574
<i>nōit duzyātōis kācīt mazdā dvaēshanhā!</i>	575

46.6

But whoever, when thus warned of the convert('s conversion), shall not go (to his side) to stand-up-for-him, 561  
 He shall-be-banished-to the genuine Houses of the Druj  
 (he will be accounted a genuine Druj), 62  
 (Just as) a Drujist is most attractive to the Drujist, 63  
 (While) the Ashaist is dear to whomsoever is an Ashaist 64  
 Since (the time when) Thou createdst the first spirits,  
 O AHURA Mazda ( mindful lord )! 65

III. Actual Struggle to Protect Converts (from Bendva?)

46.7

Whom, O Mazda (mindful), wilt Thou commission as  
 guardian for one-like-me, 566  
 Whenever the Drujist prepares to commit violence against  
 me? 67  
 Unless he be some one of divine power like Thee, such as  
 Thy Fire and Manah (mind), 68  
 Through the deeds of both of whom Asha (justice) is  
 ripened for the consummation, O AHURA (lord): 69  
 This is the teaching I propose to proclaim to human  
 spirits. 70

46.8

May not misfortune attain me through the deeds 571  
 Of any one who intends-to-commit-violence against my  
 substance ! 72  
 Rather, may his deeds (1) with hostility rebound on his  
 own body, 73  
 (2) And restrain him from good life, O Mazda (mindful),  
 (3) And, with hostility, fail to restrain him from the bad-  
 life ! 75

## 46.9

<i>kê hvō yê-mā aredrō cōithat pouruyō</i>	576
<i>yathā thwā zevīstīm uzemōhī</i>	577
<i>shyaothanōi speñtem ahurem ashavanem ?</i>	578
<i>yā-tōi ashā yā ashāi gēus tashā mraot</i>	579
<i>isheñtī mā tā tōi vohū manan̄hā.</i>	580

## 46.10

<i>yê vā mōi nā genā vā mazdā ahurā</i>	581
<i>dāyāt an̄héus yā-tū vōistā vahishtā</i>	582
<i>ashīm ashāi vohū xshathrem manan̄hā</i>	583
<i>yascā haxshāi xshmāvatam vahmāi ā</i>	584
<i>frō-tāis vīspāis cinvatō frafrā peretūm.</i>	585

IV. Zarathushtra is the First Prophet;  
Obedience to him Gains Paradise.

46.9

Who is that faithful (believer) who will be the first one 576  
To teach me (by object lesson) to consider Thee the most  
helpful (divinity), 77  
And the most bounteous lord (as) judge over deeds? 78  
(On the contrary,) the believers are, with the aid of Vohu  
Manah (good disposition), seeking (to hear) from me 79  
What Asha (justice) uttered to Thee, and what the Shaper  
of the Cattle uttered to Asha (justice). 80

46.10

(O AHURA Mazda, mindful lord, grant) Xshathra (the  
power of the coming kingdom) through Vohu Manah  
(good disposition) as a Compensation to doers-of-right;  
(namely,) 583  
Whatever any man or woman may contribute or give to  
me, (do Thou, O Lord, reward with) 81  
What (spiritual gifts) Thou, O AHURA Mazda (mindful  
lord), knowest to be best for life (OR, people); 82  
And I will also urge these (rewarded people) to adoration  
of such-as-You 84  
(When) I precede all of these (rewarded contributors) on  
to the Sifter's Bridge of Judgment. 85

## 46. 11

xshathrāis yūjēn karapanō kāvayasca	586
akāis shyaothanāis ahūm mereñgeidyāi mashīm	587
yēñg hvē urvā hvaēcā xraodat daēnā	588
hyat aibī-gemen yathrā cinvatō peretus	589
yavōi vīspāi drūjō demānāi astayō!	590

## 46. 12

hyat us ashā naptyaēshū nafshucā	591
tūrahyā uzjēn fryānahyā aojyaēshū	592
ārmatōis gaēthāe frādō thwaxshanhā	593
at is vohū hēm aibī-mōist mananzhā	594
aēibyō rafedrāi mazdāe sastē ahurō.	595

## 46. 13

yē spitāmem zarathushtrem rādanhā	596
maretaēshū xshnāus hvō-nā ferasrūidyāi erejwō	597
at hōi mazdāe ahūm dadāt ahūrō	598
ahmāi gaēthāe vohū frādat mananzhā	599
tēm vē ashā mēhmaidī hus-haxāim.	600

46.11

Through their political power, the Karapans will join the  
 Kavays 586  
 In destroying the (second) life of men through evil-deeds;  
 (Fools! whereas) their own souls and spirits shall terrify  
 them 88  
 When they shall come to the Sifter's Bridge of Judgment!  
 As (fit) companions shall they be admitted to the Home  
 of the Druj forever! 90

46.12

When, through the (help) of Asha (justice) among the vig-  
 orous (closer) relatives and (more distant) relatives 591  
 Of the Friendly Turas, there shall arise 92  
 Such-as-will, with zeal, prosper the substance of Armaiti  
 (love); 93  
 Then shall AHURA Mazdah (the mindful lord), with the aid  
 of Vohu Manah (good disposition), 94  
 In-the-consummation, give support to these (Friendly Tu-  
 ras). 95

46.13

Whoever satisfies Spitama Zarathushtra through prepara-  
 tions (for him) 596  
 Among men, (1) he is worthy to be heard of; 97  
 (2) And besides, he shall be given life (OR, people) by (the  
 mindful lord) AHURA Mazdah; 98  
 (3) And shall have his substance prospered through Vohu  
 Manah (good disposition); 99  
 (4) And he shall be considered well-befriended with Asha  
 (justice). 600

## 46. 14

zarathushtrā kastē ashavā urvathō	601
mazōi magāi ké vā ferasrūidyāi vashti	602
at hvō kavā vīshatāspō yāhī	603
yēngstū mazdā hademōi minas ahurā	604
tēng zbayā vanhēus uxdāis mananhō!	605

## 46. 15

haēcat-aspā vaxshyā vē spitamāenhō	606
hyat dāthēng vīcayathā adāthascā:	607

— — — — —

tāis yūs shyaathanāis ashem xshmaibyā daduyē	608
yāis dātāis paouruyāis ahurahyā.	609

## 46. 16

ferashaoshtrā athrā-tū aredrāis idī	610
hvō-gvā tāis yēng usvahī ushtā-stōi	611
yathrā ashā hacaintē ārmaitis,	612
yathrā vanhēus mananhō īshatā xshathrem,	613
yathrā mazdāe varedemam shaēitī ahurō.	614

V. Praise for the Supporters of his Cause.

46.14

- (Would you like to know) who is (one of these, namely),  
 a friendly Ashaist? 601
- (One) who would like to be-heard-from-for-the-Magian-  
 Cause along with Zarathushtra 2
- In the crisis (of political establishment)? (It is) Kavay  
 Vishtaspa! 3
- (He is,) O AHURA Mazda (mindful lord), (one of those)  
 whom Thou wilt (surely) unite (to Thyself) in Thy  
 same Abode (of Praise, Garodman); 4
- Them (from among the people) am I inviting with utter-  
 ances of Vohu Manah (good disposition)! 5

46.16

- O Frashaoshtra Hvogva, go thou with the faithful to 610  
 Where we both desire to be, (namely), with those-who-are-  
 Beloved; 11
- Where Armaiti (love's well-being) follows along with Asha  
 (justice), 12
- Where are found the treasures of Vohu Manah (good dis-  
 position), 13
- And where (the mindful lord) AHURA Mazda dwells and  
 prospers the Xshathra (kingdom). 14

VI. Partisanship with Zarathushtra Essential to Gain Paradise.

46.15

- I will inform you, O you (clansmen of) Haechataspa, and  
 of Spitama, 606
- How to sift the Clever from the Foolish: 7  
 — — — — — — — — (MISSING ?)
- With these deeds you maintain for yourselves Asha (jus-  
 tice) 8
- Through the first decrees of (the lord) AHURA. 9

## 46. 17

yathrā vē afshmānī sēñghānī	615
nōit anafshmam déjāmāspā hvō-gvā	616
hadā vēstā vahmēñg seraoshā rādanhō	617
yē vīcinaot dāthemcā adāthemcā	618
dañgrā mañtū ashā mazdāe ahurō!	619

## 46. 18

yē maibyā yaos ahmāi ascīt vahishtā	620
mahyāe ishtōis vohū cōishem mananhā	621
astēñg ahmāi yē nāe astāi daidītā	622
mazdā ashā xshmākem vārem xshnaoshemnō	623
tat mōi xratēus mananhascā vīcithem.	624

## 46. 19

yē-mōi ashāt haithīm hacā vareshaitī	625
zarathushtrāi hyat vasnā ferashōtemem	626
ahyāi mīzdem haneñtē parāhūm	627
mané-vistāis mat vīspāis gāvā azī	628
tācīt mōi sas tvēm mazdā vaēdishtō!	629



## 46.17

So that in (this) place of trouble, O Jamaspa Hvogva, 615  
I am uttering for (all of) you utterances, not of indifferent  
matters, 616

But praises of the Preparer (Zarathushtra himself), who-  
will-have-stood-for-you together with Sraosha (obedience)

Who shall sift the Clever from the Fools 18

Through Asha (justice), his clever advisory-manager,  
O AHURA Mazdah (mindful lord)! 19

ALTERNATES for lines 615-617:

Where I shall mention your misfortunes only, so as to  
arouse Mazdah's pity, B.

Where I shall sing in metred, not unmetred lines, M.

## 46.18

This is the sifting-conclusion of my understanding, and of  
my mind: 624

'Whoever to me concedes the best our age (affords in the  
way of recognition or contributions), to him would-I-by-  
teaching (promise) 20

The best (treasures) of my wealth, with the Vohu Manah  
(good disposition); 21

But I will oppose hate to those-who-hate us, 22

(And in doing so, I consider), O Mazdah (mindful), that I  
am, through Asha (justice), satisfying Your Will.' 23

## 46.19

Whoever, through the inspiration of Asha (justice) may  
genuinely cooperate with me, Zarathushtra, 625

(Doing those deeds) which suit my will, 26

(These deeds) will earn for him future Compensation, 27

And with all (other) expected (rewards in Paradise), a pair  
of calving cows (on the 'pasture of Asha'? SEE 33.3) 28

And mayest Thou, O Mazdah (mindful), effect these  
(promises) (to those) whom (they) best (suit)! 29



## Spentamainyush Gatha.

### YASNA 47

#### 47. 1

Speñtā mainyū vahishtācā manarhā	630
hacā ashāt shyaothanācā vacanhācā	631
ahmāi dan haurvātā ameretātā	632
mazdāe xshathrā ārmaitī ahurō.	633

#### 47. 2

ahyā manyêus spénishtahyā vahisstem	634
hizvā uxdāis vanhêus êeānū manarhō	635
ārmatōis zastōibyā shyaothanā verezyat	636
ōyā cistī: 'hvō patā ashahyā mazdāe.'	637

#### 47. 3

ahyā manyêus tvêm ahī tā speñtō	638
yê ahmāi gam rānyō-skeretīm hêm-tashat	639
at hōi vāstrāi rāmā-dāe ārmaitīm	640
hyat hêm vohū mazdā hême-frashtā manarhā!	641

## HYMN 47

### *Song of the Spirit as Inspirer of War.*

#### 47.1

With Spenta Mainyu (the bounteous Mentality), and with  
 the best Manah (disposition), 630  
 With the Xshathra (power), and Armaiti (love), AHURA  
 Mazdah (the mindful lord) 33  
 Gives Haurvatat (health) and Ameretat (immortality) 32  
 For the deeds and speeches caused by Asha (justice). 31

#### 47.2

**Mazdah** (mindful) is the **Father of Asha** (justice)! With  
 this doctrinal thought 634  
 (Zarathushtra (1) declares) the best (treasure) of the most  
 (Bounteous Mentality) Spenta Mainyu 35  
 With utterances through the tongue in the mouth of (good  
 disposition) Vohu Manah; 36  
 And (2) works the deeds of Armaiti (love) with-both-his-  
 hands. 37

#### 47.3

Thou art the bounteous (father) of this Mentality, 638  
 Who hast shaped (1) the fortune-bringing Cow for this  
 (Zarathushtra), 39  
 And (2) peace-bringing Armaiti (love) as her pasture, 40  
 When (the Mentality) consulted with Vohu Manah ( good  
 disposition), O Mazdah (mindful)! 41

## 47. 4

ahmāt manyêus rāreshyeiñtī dregvañtō	642
mazdā speñtāt nōit ithā ashāunō ;	643
kasêuscīt nā ashāunē kāthē anhat	644
isvācīt has paraos akō dregvāitē.	645

## 47. 5

tācā speñtā mainyū mazdā ahurā	646
ashāunē cōis yā-zī cīcā vahishtā	647
hanare thwahmāt zaoshāt dregvāe baxshaitī	648
ahyā shyaothanāis akāt āshyas mananhō ?	649

## 47. 6

tā dāe speñtā mainyū mazdā ahurā	650
āthrā vanhāu vidāitīm rānōibyā	651
ārmātōis debazanhā ashahyācā	652
hā-zī pourūs isheñtō vāurāitē !	653



47.4

The Drujists have apostacised from this bounteous ( Father) of the Mentality (namely, Thyself), 642  
 O Mazdah (mindful) ! But not thus the Ashaists; (for) 43  
 Though a man be no more than poor, yet should he, to  
 the best of his ability, entertain the Ashaists; 44  
 (And, in addition,) if a man is powerful, he should effect  
 evil for the Drujists. 45

47.5

And through that (Bounteous Mentality) Spenta Mainyu,  
 O AHURA Mazdah (mindful lord), 46  
 Mayest Thou teach to the Ashaist what (doctrines and  
 deeds) are the best; 47  
 But shall the Drujist, (who) lacks Thy good pleasure, 48  
 And dwells with the deeds of the Aka Manah (bad dispo-  
 sition) have-a-share of this (best reward)? 49

47.6

Mayest Thou, O AHURA Mazdah (mindful lord), give that  
 (Best) thro' (Bounteous Mentality) Spenta Mainyu 650  
 (At) a distribution to both contending (Parties) by means  
 (1) of the good Fire, 51  
 (2) And by the support of Armaiti (love) and Asha (jus-  
 tice), 52  
 (I feel sure that) this (distribution of the Best) will cause  
 many who desire (the Best) to choose conversion (to it)!



## YASNA 48

### 48. 1

Yezī adāis ashā drujem vēñ/haitī	654
hyat asashutā yā daibitānā fraoxtā	655
ameretāitī daēvāiscā mashyāiscā	656
at tōi savāis vahmem vaxshat ahurā.	657

### 48. 2

vaōcā-mōi yā tvēm vīdvāe ahurā !	658
parā hyat mā yā mēñg perethā jimaitī	659
kat ashavā mazdā vēñghat dregvañtem?	660
hā-zī anhéus vanuhī vistā ākeretis !	661

### 48. 3

at vaēdemnāi vahishtā sāsnanam	662
yam hudāe sāstī ashā ahurō	663
speñtō vīdvāe yaēcīt gūzrā sēñghāenhō	664
thwāvas mazdā vanhēus xrathwā mananhō.	665

**HYMN 48**

**Incoherent Appeal for Champions and Defenders**

**I. Hope for Rewards in This Life.**

48.1

When (Zarathushtra) shall overcome the Druj by retribu-  
 tions through Asha (justice), 654  
 When he arrives at what long since was announced 55  
 Through (the fate of) Daevas and the 'Doomed' (unbe-  
 lievers), in (the realm of) Immortality, 56  
 Then, O AHURA (lord), (Zarathushtra) will, with profits,  
 prosper (the faithful believer who) prays to Thee. 57

48.2

Speak to me, O AHURA (lord)! For Thou art an Expert-  
 knower! 658  
 Will the Ashaist overcome the Drujist (in this world) 60  
 Before the-beginning-of the Compensations (which) Thou  
 hast thought out? 59  
 That would be a good Message to the world! 61

**II. Punishment for Opposers and Waverers.**

48.3

But, for an Expert-knower, (that) is the best of teachings 62  
 Which the beneficent AHURA (lord) is-teaching, with Asha  
 (justice). 63  
 The Expert-knower who is one-like-Thee, O Mazdah  
 (mindful), through the understanding of Vohu Manah  
 (good disposition), 64  
 Knows bounteous secrets which-are-expressed-in-the-doc-  
 trines. 65

## 48. 4

<i>yē dāt manō vahyō mazdā ashyascā</i>	666
<i>hvō daēnam shyaothanācā vacanhācā</i>	667
<i>ahyā zaoshēng ushtis varenēng hacaitē</i>	668
<i>thwahmī xratāe apēmēm nanā anhat?</i>	669

## 48. 5

<i>huxshathrā xshēntam mā-nē duse-xshathrā xshēntā</i>	670
<i>vanhuyāe cistōis shyaothanāis ārmaitē</i>	671
<i>yaozdāe mashyāi aipī zathem vahishtā</i>	672
<i>gavōi verezyātam tam nē hvarethāi fshuyō.</i>	673

## 48. 6

<i>hā-zī-nē hushōithemā hā-nē utayūitīm</i>	674
<i>dāt tevīshīm vanhēūs mananhō berexdē</i>	675
<i>at ahyāi ashā mazdāe urvarāe vaxshat</i>	676
<i>ahurō anhēūs zathōi paouruyehyā.</i>	677

48.4

Whoever, O Mazda (mindful), exercises his mind (now)  
 through the better, (and then again) through the worse  
 (meditations), 666  
 Who(ever) exercises his spirit with such uncertain deed and  
 word, 67  
 Who(ever) follows the delights, wishes, and convictions of  
 such uncertainty,— 68  
 Shall he, in Thy estimation, at last be separated from those  
 who have done Thy Will (OR, who are worthy of being  
 in several places; OR, of becoming confused)? 69

III. Right of Believers to Present Comfort.

48.5

May not bad rulers rule over us! (Rather,) may good  
 rulers rule 670  
 With deeds (inspired by) good doctrinal thoughts, O Ar-  
 maiti (love), (Thou) Best One! 71  
 (Who), for (1) mortal men, dost perfect an additional-or-  
 later-or-especial-birth, 72  
 But (2) for the Cattle (perfecting) that pasturage which  
 should fatten It for our food. 73

48.6

O Armaiti (love), prized by (men of good disposition)  
 Vohu Manah! 674  
 For (1) men, She produced good dwelling, enduringness,  
 and vitality; 75  
 But for (2) that (Cattle), AHURA Mazda (the mindful lord)  
 with Asha (justice), caused plants to grow 76  
 At the birth of the first life. 77

## 48. 7

nī aēshemō nī dyātam paitī remem paitī syōzdūm	678
nōit ā vanhēus mananhō dīdragzōduyē	679
ashā vyam yehyā hithāus nā speñtō	680
at hōi dāmam thwahmī ā-dam ahurā.	681

## 48. 8

kā-tōi vanhēus mazdā xshathrahyā ishtis?	682
kā-tōi ashōis thwahyāe maibyō ahurā?	683
kā-thwōi ashā ākāe aredrēng ishyā?	684
vanhēus manyēus shyaothananam javarō!	685

## 48. 9

kadā vaēdā yezī cahyā xshayathā	686
mazdā ashā yehyā-mā āithis dvaēthā?	687
eres-mōi erezūcam vanhēus vafus mananhō	688
vīdyāt saoshyas yathā hōi ashis anhat?	689

48.7

Let Aeshma (fury of rapine) be put down; oppose cruelty!  
 Ye who wish-to-assure-yourselves of the reward of Vohu  
 Manah (good disposition), 679  
 Through Asha (justice), to whose bond would wish to be-  
 long the bounteous man 80  
 Who shall abide in Thy Dwelling, O AHURA (lord)! 81

IV. Uncertainty Here and Hereafter.

48.8

O AHURA Mazdah (mindful lord), is the wealth of Thy  
 good Xshathra (realm) (meant for me?) 682  
 Is (the wealth) of Thy Compensation (meant) for me? 83  
 Will Thy (realm and Compensation) please the faithful  
 (believer) when it shall have been made manifest through  
 Asha (justice)? 84  
 (This would indeed be) an incitation (M) OR, weighing-off  
 (B) of the deeds of the good Mentality! 85

48.9

When may I know, O AHURA Mazdah (mindful lord),  
 whether Thou rulest through Asha (justice), 686  
 Over-every-one from whom destruction threatens me? 87  
 It is no-more-than right that Thou shouldst tell me, in  
 just words, the decrees of Vohu Manah (good disposi-  
 tion), 88  
 For (I Zarathushtra who am) the Savior would-like-to-know  
 how his (my) compensation shall be given to him (me)?

## 48. 10

<i>kadā mazdā manarōis narō vīseñtē?</i>	690
<i>kadā ajén mūthrem ahyā magahyā?</i>	691
<i>yā aňgrayā karapanō urūpayeiñti</i>	692
<i>yāca xratū duse-xshathrā dahyunam.</i>	693

## 48. 11

<i>kadā mazdā ashā mat ārmaitis</i>	694
<i>jimat xshathrā husheitis vāstravaiti ?</i>	695
<i>kōi dregvōdebīs xrūrāis rāmam dāeñtē?</i>	696
<i>kēñg ā vanhēus jimat manarhō eistis?</i>	697

## 48. 12

<i>at tōi anhen saoshyañtō dahyunam</i>	698
<i>yōi xshnūm vohū manarhā hacāeñtē</i>	699
<i>shyaathanāis ashā thwahyā mazdā séñghahyā</i>	700
<i>tōi-zī dātā hamaēstārō aēshem mahyā!</i>	701



V. Nobles must resign Luxury, enforce Security, gain Salvation.

48.10

When, O AHURA Mazdah (mindful lord), will men gain  
 knowledge of the Message? 690  
 When will they expel the dregs of this (Haoma) intoxica-  
 tion? 91  
 Whereby is-practised-deceit by (1) the hostile Karapans 92  
 And (2) the bad land-rulers (who are) in (the position to)  
 understand. 93

48.11

When, O Mazdah (mindful), will Armaiti (love) with  
 Asha (justice), and Xshathra (power), 694  
 And Good-Dwelling, come (Ye to us, and eventuate) in a  
 pastoral realm? 95  
 Who will give us peace through bloody (slaughter) of the  
 Drujists? 96  
 Unto whom will the doctrinal-thought of Vohu Manah  
 (good disposition) enter (and with him abide)? 97

48.12

But these are the Saviors of lands, O Mazdah (mindful),  
 Who, with Vohu Manah (good disposition) and Asha  
 (justice), 699  
 Strive to satisfy Thy teachings-or-doctrines through deeds,  
 They become conquerors of Aeshma (fury of rapine)! 701



## YASNA 49

### 49. 1

<i>At mā yavā béndvō</i>	<i>pafrē mazishtō</i>	702
<i>yê duserethrīs</i>	<i>cixshnushā ashā mazdā</i>	703
<i>vanuhī ādā gaidī mōi ā-mōi</i>	<i>arapā</i>	604
<i>ahyā vohū aoshō vīdā</i>	<i>mananhā!</i>	705

### 49. 2

<i>at ahyā-mā béndvahyā</i>	<i>mānayeitī</i>	706
<i>tkaēshō dregvāe</i>	<i>daibitā ashāt rāreshō</i>	707
<i>nōit speñtam dōresht</i>	<i>ahmāi stōi ārmaitīs</i>	708
<i>naēdā vohū mazdā</i>	<i>frashtā mananhā.</i>	709

### 49. 3

<i>atcā ahmāi varenāi</i>	<i>mazdā nidātem</i>	710
<i>ashem sūidyāi tkaēshāi</i>	<i>rāshayenghē druxs</i>	711
<i>tā vanhêus sarê</i>	<i>izyāi mananhō</i>	712
<i>añtarê vīspēng dregvatō</i>	<i>haxmēng añtarê mruyē</i>	713

**HYMN 49**

**Zarathushtra, Defeated by Bendva,  
Appeals for Defenders.**

**I. Zarathushtra Utters Imprecations on his Successful Opponent.**

49.1

Ever has Bendva hindered me, (and proved himself the )  
 greater (of us two) 702  
 When I, O Mazdah (mindful), through Asha (justice),  
 was trying to satisfy the misled (crowds)! 3  
 (O mindful Mazdah), come to my support with Thy good  
 Ada (retribution), 4  
 And with the Vohu Manah (good disposition) (through  
 whom) Thou (fore)knowest the (impending) destruction  
 of that (Bendva). 5

49.2

But that Bendva's teacher (Grehma, that) apostate from  
 Asha (justice), 706  
 That Druj, has long hindered me; 7  
 He fails to insist on having with him the bounteous  
 Armaiti (love), 8  
 Neither, O Mazdah (mindful), does he counsel with Vohu  
 Manah (good disposition). 9

49.3

In our belief, Asha (justice) is set down as the means to  
 profit; 710  
 While, on the contrary, in their teaching, the Lie-of-the-  
 Druj is set down as the means to harm; 11  
 Consequently, I zealously-insist-on communion with Vohu  
 Manah (good disposition), 12  
 And on 'swearing-off' (renouncing) all association with the  
 Druj 13

## 49. 4

yōi dus-xrathwā aēshemem vareden rāmemcā	714
hvāis hizubīs fshuyasū afshuyañtō	715
yaēsham nōit hvarshtāis vas duzvarshtā	716
tōi daēvēñg dan yā dregvatō daēnā.	717

## 49. 5

at hvō mazdā izācā āzūitiscā	718
yē daēnam vohū sārshatā mananhā	719
ārmatōis kascīt ashā huzēñtus	720
tāiscā vīspāis thwahmī xshathrōi ahurā!	721

## 49. 6

frō vāe fraēshyā mazdā ashemcā mrūitē	722
yā vē xratēus xshmākahyā ā-mananhā	723
eres vīcidyāi yathā-ī srāvayaēmā	724
tam daēnam yā xshmāvatō ahurā!	725

49.4

Who, through perverted principles, increase fury-of-rapine  
 (Aeshma) and cruelty 714  
 Among the herd-prosperers, by their tongues' conversation,  
 themselves not being herd-prosperers ; 15  
 Whose own crimes they do not overcome with good works;  
 These may (yet) establish the divinities of the Daevas,  
 through the spirits of the Drujists. 17  
 (OR, Away with them into the Dwelling of the Daevas! B)

49.5

May zeal and fat food (reward) him 718  
 Who, in spirit, communes with Vohu Manah (good dispo-  
 sition), 19  
 Because he is well-informed about Armaiti (love) through  
 Asha (justice); 20  
 I judge all these belong into Thy realm, O Mazdah  
 (mindful)! 21

II. Frashaoshtra is Urged to Become Defender.

49.6

O AHURA Mazdah (mindful lord), I beg You and Asha  
 (justice) to declare 722  
 Your wisdom's (double) purposes in connection with 23  
 The proper solution of the problem 24  
 How to obtain a (ready) hearing for the spirit of One-like-  
 You! 25

## 49. 7

tatcā vohū mazdā sraotū manarhā!	726
sraotū ashā gūshahvā-tū ahurā!	727
ké airyamā, ké hvaētus dātāis arhat	728
yē verezēnāi vanuhīm dāt frasastīm?	729

## 49. 8

ferashaoshtrāi urvāzishtam ashahyā dāe	730
sarēm tat thwā mazdā yāsā ahurā,	731
maibyācā yam vanhāu thwahmī ā-xshathrōi	732
yavōi vīspāi fraēshtāenhō āenhāmā!	733

## 49. 9

sraotū sāsnaē fshēnghyō suyē tashtō,	734
nōit eres-vacāe sarēm didas dregvātā,	735
hyat daēnāe vahishtē yūjēn mīzdē	736
ashā yuxtā yāhī dejāmāspā!	737

49.7

Hear, O Vohu Manah (good disposition)! Hear, O Asha  
 (justice) 726  
 Harken Thou, O AHURA Mazdah (mindful lord)! 27  
 What peer, what gentleman (whose influence would enforce  
 regulations) will initiate regulations 28  
 Whose observance would earn a good reputation for the  
 group-of-those-who-labor-at-herding-cattle? 29

49.8

I beg of Thee, O AHURA Mazdah (mindful lord) to grant  
 (1) To Frashaoshtra the most blissful communion with  
 Asha (justice); 73<sup>I</sup>  
 And (2) to me, to attain the Good in the Xshathra (realm)  
 While (3) both-of-us-wish-to-be Thy messengers for ever-  
 in-the-age. 33

49.9

Let the Prosperer (Ashaist believer) who was shaped (or  
 formed) to profit the world, listen to the teachings! 734  
 Let not him who (utters OR, possesses) the just Words  
 have any communion with the Drujists; 35  
 Let the spirits (occupied in search) of the best Compensa-  
 tion join together; 36  
 Let both the man (Zarathushtra) and Jamaspa unite with  
 Asha (justice)! 37

## 49. 10

<i>tatcā mazdā thwahnī ādam nipāenhē</i>	738
<i>manō vohū urunascā ashāunam</i>	739
<i>nemascā yā ārmaitis īzācā</i>	740
<i>mazā xshathrā vazdanhā avémīrā!</i>	741

## 49. 11

<i>at dusexshathrēng, dus-shyaothanēng, duzvacanhō</i>	742
<i>duzdaēnēng dus-mananhō dregvatō</i>	743
<i>akāis hvarethāis paitī urvanō paityeiñti</i>	744
<i>drūjō demānē haithyā anhen astayō!</i>	745

## 49. 12

<i>kat tōi ashā zbayeñtē avanhō</i>	746
<i>zarathushtrāi? kat tōi vohū mananhā?</i>	747
<i>yê-vê staotāis mazdā frīnāi ahurā</i>	748
<i>avat yāsas hyat vé ishtā vahishtem!</i>	749



49.10

Whereupon, O AHURA Mazda (mindful lord), Zarathushtra will commit to Thy Dwelling 738  
 (As treasury of merit of the 'mindful' divinity, the memory of) the good thoughts, souls, and adorations, 39  
 With the zeal and (loving) Armaiti-devotions of the Ashaists, 40  
 All of which, O (great ruler) Xshathra, mayest Thou guard with enduring energy (B; DOUBTFUL, M). 41

49.11

(But, on the other hand, for the evil man), the ( psychopompic) souls, (carrying) foods, will go to meet 742  
 The bad administration, bad deeds, bad speeches, 43  
 And bad spirits of the evil-minded Drujists; 44  
 (Who) will be genuine (worthy and accepted) companions (to the inmates) of the Dwelling of the Druj! 45

49.12

O Asha (justice)! What sort of help hast Thou for me, Zarathushtra, who am calling to Thee? 46  
 With Vohu Manah (good disposition), what help hast Thou perhaps for me? 47  
 O AHURA Mazda, with praises do I sue for Thy friendship, 48  
 Praying for whatever is best among Your compensating rewards! 49



## YASNA 50

### 50.1

<i>Kat mōi urvā isē cahyā avanhō</i>	750
<i>kê-mōi pasêus kê-mê-nā-thrātā vistō</i>	751
<i>anyō ashāt thwatecā mazdā ahurā?</i>	752
<i>azdā zūtā vahishtāatecā mananhō?</i>	753

### 50.2

<i>kathā mazdā rānyō-skeretīm gam ishasōit</i>	754
<i>yê-hīm ahmāi vāstravaitīm stōi usyāt?</i>	755
<i>erezejīs ashā pourushū hvarê pishyasū</i>	756
<i>ākāstēng mā nishasyā dāthēm dāhvā.</i>	757

**HYMN 50**

**Ordination of Disciples  
To Form New Settlements**

**I. How to Form New Settlements.**

50.1

Except Thy Asha (justice) or Thy Vohu Manah ( good disposition), O AHURA Mazdah (mindful lord),	750
Whom may I, with certainty, invoke	51
To protect my cattle and myself ?	52
On what help may my soul count?	53

50.2

How, O Mazdah (mindful), might (a man) seek (possession of ) a fortune-bringing cow,	54
If he desire both (1) her and (2) the pasture?	55
By living justly among the many men who appreciate the comforts (OR, agricultural benefits) of the sun ;	56
By settling open lands (OR, bad lands, as yet belonging to the bad Drujists) to be acquired OR, settled-down 'as a clever man' would do, cleverly; OR, which may be given as gifts.	57

The text is in a hopeless condition. This interpretation is as faithful as possible, yet is partially suggested by the context. It possesses the merit of agreeing with the practical interests of that civilization.

## 50.3

<i>ateit</i> ahmāi mazdā ashā anhaitī	758
<i>yam</i> hōi xshathrā vohucā cōisht mananhā	759
<i>yê-nā</i> ashōis aojanhā varedayaētā	760
<i>yam</i> nazdishtam gaētham dregvāe baxshaitī.	761

## 50.4

<i>at</i> vāe yazāi stavas mazdā ahurā	762
hadā ashā vahishtācā mananhā	763
xshathrācā yā ishō stāenhat ā-paithī	764
ākāe aredrēng demānē garō seraoshānē!	765

## 50.5

<i>ārōi-zī</i> xshmā mazdā ashā ahurā	766
<i>hyat</i> yūshmākāi mathrānē vaorāzathā	767
<i>aibi-dereshtā</i> āvīshyā avanhā	768
<i>zastāishtā</i> yā-nāe hvāthrē dāyāt!	769

50.3

But through Asha (justice) shall (legal right), O AHURA  
Mazdah (mindful lord), be (the portion of) this (pioneer) ; 758

(Getting possession) of what (settlements) the good (teaching, or teacher, Zarathushtra) taught him (to take possession of) with (wit) Vohu Manah and (good management or power) Xshathra ; 59

And who, through the vigor of compensation (by paying an equivalent), (may acquire) 60

The nearest estate which the (nomadic) Drujists may (yet) share (for some time). 61

**II. These Settlers are to Act as Missionaries.**

50.4

Thereupon, when the Wisher (for a recently settled home) stands upon the path leading to the (above-mentioned) open (OR, bad, lands), then 765

I (Zarathushtra) will hear (these) faithful (home-seekers) (going) to (their new) dwelling (which, when occupied, will be full) of (grateful) praise ; 64

And I, (Zarathushtra), praising You, O AHURA Mazdah (mindful lord) with Asha (justice) and the best (disposition) Manah, and Xshathra (power), 63

Will, (for this joyful information about new settlements) worship You ! 62

50.5

As You (also) have rejoiced with-and-for-Your-prophet's (joy), 767

Therefore, O Mazdah AHURA (mindful lord), I have, through Asha (justice), aroused myself, 66

On-account-of Your visible and manifest help, 68

## 50. 6

<i>yē mathrā vācem mazdā baraitī</i>	770
<i>urvathō ashā nemanhā zarathushtrō</i>	771
<i>dātā xratêus hizvō raithīm stōi</i>	772
<i>mahyā rāzêñg vohū sähīt mananhā!</i>	773

## 50. 7

<i>at vē yaojā zevištyêñg aurvatō</i>	774
<i>jayāis perethūs vahmahyā yūshmākahyā</i>	775
<i>mazdā ashā ugrêñg vohū mananhā</i>	776
<i>yāis azāthā mahmāi hyātā avanhē!</i>	777

## 50. 8

<i>mat vāe padāis yā frasrūtā izayāe</i>	778
<i>pairijasāi mazdā ustānazastō!</i>	779
<i>at vāe ashā aredrahyācā nemanhā!</i>	780
<i>at vāe vanhêus mananhō hunaretātā!</i>	781

Through hand-sought (labor), which restores us (the faithful) to (prosperous) well-being (from the destitution consequent on the furious rapine of the Drujists)! 69

50.6

(I) Zarathushtra, (I) (who) through reverence am the friend of Asha (justice), 771

And (2) who give direction(s) to the settlements through my tongue,— 72

(I pray), O Mazdah (mindful), that (the Wisher-Settler) may (also) raise up his speech in a word (as I do), 70

And with (the aid of) Vohu Manah (good disposition) may teach the commands of my understanding! 73

50.7

(By thus enlisting missionaries) for You, O Mazdah (mindful), with Asha (justice) and Vohu Manah (good disposition), 776

I-will-yoke-on speedy runners, thick-set and strong, 74

With spurs of adoration of You, 75

Through which (runners) may You (and Your cause) drive on (to progress) : and might You aid me (too, last, but not least)! 77

50.8

With these Verses, which are famous as (verses) of zeal, 78

I will, with stretched-out hands, encompass You, O Mazdah (mindful)! 779

You also, O Asha (justice), with the reverence of the faithful! 80

You also, (all Ye divinities), with the full ability of Vohu Manah (good disposition)! 81

## 50. 9

tāis vāe yasnāis paitī stavas ayeṇī	782
mazdā ashā vanhêus shyaothanāis manarhō	783
yadā ashōis mahyāe vasê xshayā	784
at hudānāus ishayas gerezdā hyēm.	785

## 50. 10

at yā vareshā yācā pairī āis shyaothanā	786
yācā vohū cashmam arejat manarhā	787
raocāe hvēñg asnam uxshā aēurus	788
xshmākāi ashā vahmāi mazdā ahurā!	789

## 50. 11

at vē staotā aojāi mazdā anhācā!	790
yavat ashā tavācā isāicā!	791
dātā anhêus aredat vohū manarhā	792
haithyāvareshtam hyat vasnā ferashōtemem?	793



III. But Zarathushtra Remains the Only Mediator.

50.9

I will come towards You, O Mazda (mindful), and Asha  
 (justice), 782  
 Praising (1) with these hymns, and with the deeds of (good  
 disposition) Vohu Manah; 83  
 And when I shall rule-at-will over my Compensation, 84  
 Then shall I become recipient (thereof), caring for that of  
 the well-disposed (faithful believer). 85

50.10

Thus, (1) whatever deeds I may have done before, 786  
 And (2) whatever (objects) interest the eye through Vohu  
 Manah (good disposition), (still they are as nothing  
 when compared to) 87  
 The lights (of the sky), the sun, the dawn ('the shimmer-  
 ing bull of days'); 88  
 All these, O AHURA Mazda (mindful lord), and Asha  
 (justice), exist for Your adoration! 89

50.11

I will preach that I am Your praise-singer, O Mazda  
 (mindful)! 790  
 And-may-I-be-this, O Asha (justice), as far as I am able,  
 and can! 91  
 May the Creator-of-life, through the help of Vohu Manah  
 (good disposition), 92  
 Prosper whatever genuine work is most suitable to His  
 Will! 93



## Vohukshathra Gatha

### YASNA 51

#### 51. 1

Vohū xshathrem vairīm bāgem aibī-bairishtem	794
vidīshemnāis izācīt ashā añtare-caraitī	795
<i>shyaothanāis mazdā vahishtem tat nē nūcīt vareshānē!</i>	796

#### 51. 2

tā-vê mazdā paourvīm ahurā ashāi yecā	797
taibyācā ārmaitē dōishā-mōi ishtōis xshathrem	798
xshmākem vohū mananhā vahmāi dāidī savanhō!	799

#### 51. 3

ā-vê gēushā hēmyañtū yōi vē shyaothanāis sāreñtē	800
ahurā ashā-hizvāe uxdāis vanhēus mananhō	801
yaēsham tū pouruyō mazda fradaxštā ahī!	802

## HYMN 51

### Proclamation of the Kingdom.

#### I. The Children of the Kingdom.

##### 51.1

ASHA (justice) will procure the good Xshathra (realm),  
 which is a 'choice' and most productive destiny, 794  
 For those who, with zeal, through their deeds, practice the  
 best (doctrines), 95  
 O (mindful) Mazdah ! (Grant that) I may effect (carry into  
 execution, realize) that (realm) ! 96

##### 51.2

First of all, O AHURA Mazdah (mindful lord), assure me  
 the Xshathra (realm) of Compensation, 797  
 And then Thine, O Asha (justice) ! and Thine, O Armaiti  
 (love) ! 98  
 Through Vohu Manah (good disposition), oh do You  
 grant profit to the worshipper of You ! 99

##### 51.3

Thou, O Mazdah (mindful), art the first Teacher of those  
 who 802  
 With their deeds, and in their tongue, commune with the  
 utterances of Vohu Manah (good disposition) ; 801  
 May they attract (the attention of) Your ears, O AHURA  
 Mazdah (mindful lord), and O Asha (justice) ! 800

## 51. 4

kuthrā ārōis āfseratus? kuthrā merezdikā axshat? 803

kuthrā yasō hyēn ashem? kū speñtā ārmaitis? 804

kuthrā manō vahishtem? kuthrā thwā xshathrā mazdā? 805

## 51. 5

vīspā-tā peresas yathā ashāt hacā gam vīdat 806

vāstryō shyaothanāis ereshvō has huxratus nemanhā 807

yē dāthaēibyō eres-ratūm xshayas ashivāe cistā? 808

## 51. 6

yē vahyō vanhēus dazdē yascā hōi vārāi rādat 809

ahurō xshathrā mazdāe at ahmāi akāt ashvyō 810

yē hōi nōit vīdāitī apēmē anhēus urvaēsē. 811

(Well) mayest thou ask all these (following questions:) 806

51.4

Where are the Compensations for griefs? Where may we  
find pity? 803

Where may (men) attain Asha (justice)? Where may a  
man establish the bounteous Armaiti (love)? 4

Where (may he establish) the best (disposition) Manah?  
Where, O Mazdah (mindful), (may He establish) Thy  
Xshathra (realm)? 5

51.5

Where may the Pasturer, having become a just man  
through his deeds, acquire cattle? 806

Will he (succeed in) doing so if, being of good under-  
standing, he reverently prays to 7

Him who is a just Judge, ruling over both Compensations  
for the benefit of the 'clever' (believers)? 8

51.6

(The mindful lord) AHURA Mazdah (is He) who, at the last  
crisis of life, through His (power) Xshathra, dis-  
tributes 810

(1) What is better-than-good to any one who prepares (the  
world) for His Will, 9

But (2) what is worse-than-bad to (every one) who does not  
distribute (contributions to Zarathushtra, SEE 44.19, or  
46.1, 10, 18). 11

## 51. 7

dāidī-mōi *yē gam* tashō apascā urvarāescā 812

ameretātā haurvātā spēnishtā mainyū mazdā 813

tevīshī utayūiti mananhā vohū sēñnhē. 814

## 51. 8

at zī tōi vaxshyā mazdā vīdushē zī-nā mruyāt 815

hyat akōyā dregvāitē ushtā *yē ashem* dādrē 816

hvō zī mathrā shyātō *yē vīdushē* mravaitī. 817

## 51. 9

yam xshnūtem rānōibyā dāe thwā āthrā suxrā mazdā 818

ayanhā xshustā aibī ahvāhū daxshitem dāvōi 819

rāshayenghē dregvañtem savayō ashavanem. 820

51.7

O Mazdaḥ (mindful), (Thou who art the) Fashioner of the  
 Bovine (creation), the waters and the plants! 812  
 Through the most (bounteous Mentality) Spenta Mainyu,  
 grant me Ameretat (immortality) and Haurvatat (health)  
 Which are full-of-vitality, and are, through Vohu Manah  
 (good disposition), enduring in the holy doctrines. 14

II. Opposition to the Prophet is Enmity to Humanity.

51.8

I shall speak for Thee, O Mazdaḥ (mindful), about what  
 (1) is threatened against the Drujist, and (2) what is  
 wished-for (and promised) to him-who maintains Asha  
 (justice). 816  
 (I shall speak thus because it is proper) to speak to the (in-  
 telligent man, referred to as the) Expert-knower; 15  
 (And besides, the prophet) rejoices through the Word  
 which is told to the Expert-knower. 17

51.9

And do Thou, O Mazdaḥ (mindful), within (the nature of)  
 both contending Parties, set satisfaction, as a token (of  
 the accuracy of my prophecy of the Judgment by) 819  
 The metal, molten through Thy red fire (which, as a sifter,  
 shall) 18  
 Harm the Drujist, (but) profit the Ashaist. 20

## 51. 10

at yê m̄ā-nā marexshaitē anyāthā ahmāt mazdā 821

hvō dāmōis drūjō hunus tā duzdāe yōi heñtī 822

maibyō zbayā ashem vanhuyā ashī gat tē. 823

## 51. 11

kē urvathō spitamāi zarathushtrāi nā mazdā? 824

kē vā ashā āfrashtā? kā speñtā ārmaitis? 825

kē vā vanhêus mananhō acistā magāi ereshvō? 826

## 51. 12

nōit tā-īm xshnāus vaēpyō kevinō peretō zemō 827

zarathushtrem spitāmem hyat ahmī urūraost ashtō 828

hyat hōi im caratascā aoderescā zōishenū vāzā. 829

51.10

(Wherefore I am fearless ; even those who would kill me here are only bringing me closer to my reward)

Whereas, he who would wish to kill me, not considering this coming event, O (mindful) Mazdah, 821

He (punishes himself by becoming) malicious towards the creatures that are existent, (and thereby becomes) a son of the Druj (and will therefore share their fate), 22

While I, (even though killed) will, for myself, call Asha (justice), that He may come with a good Compensation.

51.11

(Such being the fate of my enemies, I would like to know)

O (mindful) Mazdah, who is a friend to Spitama Zarathushtra? 824

(Is it not he) who has consulted with Asha (justice)? What (is) bounteous Armaiti (love)? 25

Or who, as a just (supporter) for the Magian Cause, showed himself to be considerate of Vohu Manah (good disposition) ? 26

51.12

(Returning to my enemies,) not very much did (Kik,) that pederast (or, vulgar fellow) of the Kavay-tribe ingratiate himself with me 827

When at the bridge (or passage) of (the) earth (a mountain pass?) he refused hospitality (1) to Zarathushtra Spitama And (2) to both (the oxen?) shivering with cold, whom he (Zarathushtra) was driving along (ALL UNCERTAIN). 29

## 51. 13

tā dregvatō maredaitī daēnā erezāus haithīm 830

yehyā urvā xraodaitī cinvatō peretāe ākāe 831

hvāis shyaothanāis hizvascā ashahyā nasvāe pathō. 832

## 51. 14

nōit urvāthā dātōibyascā karapanō vāstrāt arēm 833

gavōi ārōis āsēndā hvāis shyaothanāiscā sēnghāiscā 834

yē-is sēnghō apēmēm drūjō demānē ādāt! 835

## 51. 15

hyať mīzdem zarathushtrō magavabyō cōisht parā 836

garō demānē ahurō mazdāe jasat pouruyō 837

tā vē vohū mananzhā ashāicā savāis civīshī. 838

51.13

Thus the spirit of the Druj destroys the genuine (reward)  
of the straight (path); 830  
And his soul trembles at the Bridge of the Sifting which  
will make manifest (his deeds), 31  
(Giving access to the other world, M)  
And through his deeds, and (through whose evil words of  
their) tongue, the Druj have perished from the path of  
Asha (justice). 32

51.14

(Even) the friend(ly disposed) Karapans do not cultivate  
their pasture properly by the proper rules; 833  
They effect, by their deeds and doctrines, griefs for the  
Bovine (creation); 34  
Which doctrine will at last bring (the Karapans) into the  
Dwelling of the Druj! 35

51.15

(On the contrary, when) AHURA Mazda (the mindful lord)  
shall, as first-comer, come into Garodman (the Dwelling  
of Praise). 537  
I, Zarathushtra, expect, through (having produced) profits  
for Asha (justice), and through Vohu Manah (good dis-  
position), 38  
The Compensation which I taught to the Magians. 36

## 51. 16

<i>tam kavā vīshṭāspō magahyā xshathrā nasat</i>	839
<i>vanhēus padebīs mananhō yam cistīm ashā mañtā</i>	840
<i>speñtō mazdāe ahurō athā-nê sazdyāi ushtā.</i>	841

## 51. 17

<i>berexdam mōi ferashaoshtrō hvō-gvā daēdōisht kehrypēm</i>	842
<i>daēnayāi vanhuyāi yam hōi ishyam dātū</i>	843
<i>xshayas mazdāe ahurō ashahyā āzdyāi gerezdīm !</i>	844

## 51. 18

<i>tam cistīm déjāmāspō hvō-gvō ishtōis hvarenāe</i>	845
<i>ashā vereñtē tat xshathrem mananhō vanuhīs vīdō</i>	846
<i>tat mōi dāidi ahurā hyat mazdā rapēn tavā!</i>	847

## 51. 19

<i>hvō tat nā maidyōi-māenhā spitamā ahmāi dazdē</i>	848
<i>daēnayā vaēdemnō yē ahūm ishasas aibī</i>	849
<i>mazdāe dātā mraot gayehyā shyaothanāis vahyō.</i>	850

III. Supporters of the Prophet are Heroes and Saints.

51.16

But Kava Vishtaspa attained (more than) these (both re-  
wards); together with the rule over the Magian tribe, 839  
Through Asha (justice) as advisory-manager, and through  
the Verses of (good disposition) Vohu Manah, he at-  
tained Chisti (SOPHIA, or wisdom); 40  
Thus, for us (the faithful) is AHURA Mazda (the mindful  
lord) bounteous-at-wish. 41

51.17

Frashaoshtra Hvogva has shown (and promised) to me (as  
wife his daughter's) prized body. 842  
(Now,) in-order-that I may attain (to be) the recipient of  
Asha (justice), may the ruling AHURA Mazda (mindful  
lord) 44  
Grant (to me) her desired (body) for the benefit of her  
good spirit (that she may be saved through me as hus-  
band, SEE 53.3)! 43

51.18

May Jamaspa Hvogva, glorious with riches, choosing this  
Chisti (SOPHIA, wisdom, daughter of Zarathushtra, whom  
he marries in Yasna 53) 845  
Through Asha (justice) (also) partake in that Xshathra  
(realm) of (the good disposition) Vohu Manah; 46  
May AHURA Mazda (the mindful lord) grant to me that  
they may find support with Thee (Ahura Mazda)! 47

51.19

O Maidyomangha-Spitama! He (Zarathushtra) who has  
given that (prize of verse 18, his daughter Chisti) to this  
(Jamaspa), 848  
Who, as having known through his spirit the (first) life, is  
wishing again the (the second), 49

## 51. 20

*tat vē-nē hazaoshāenhō vīspāenhō daidyāi savō* 851

*ashem vohu mananhā uxdā yāis ārmaitis* 852

*yazemnāenhō nemanhā mazdāe rafedrem cagedō.* 853

## 51. 21

*ārmatoīs nā speñtō hvō cistī uxdāis shyaothanā* 854

*daēnā ashem spēnvat vohū xshathrem mananhā* 855

*mazdāe dadāt ahurō tēm vanuhīm yāsā ashīm.* 856

## 51. 22

*yehya mōi ashāt hacā vahishtem yesnē paitī* 857

*vaēdā mazdāe ahurō yōi āenharecā heñticā* 858

*ta yazāi hvāis nāmenīs pairicā jasāi vañtā!* 859



Says that thou (hast) the better (part) of life, having (practiced) the decrees of (mindful) Mazda through thy deeds. 50

51.20

That (better part which is) a profit of yours, all (you like-willed four leaders of the four preceding verses 15-19, Vishtaspa, Frashaoshtra, Jamaspa, and Maidyomangha), (I repeat, that better part induces you) to give (utterance to) 851

Utterances with which Armaiti (love), with Vohu Manah (good disposition) being worshipped with reverence, 52  
Will grant Asha (justice) as a support of Mazda (mindful). 53

51.21

I desire a good Compensation (such as) this : to grow bounteous through the influence of Armaiti (love); 856  
Such a person is prospering Asha (justice) with his doctrinal (thought SOPHIA, wisdom) through his utterances, deeds, and spirit ; 54

(To such a person) will (the mindful lord) AHURA Mazda through Vohu Manah (good disposition), grant the Xshathra (realm or power). 55

51.22

If (the mindful lord) Mazda AHURA knows among (any of the men) who were, and who (yet) are (living, 858  
Any persons) to whom because of their hymns the best (reward) from Asha (justice, is) yet (to come), 57

These (men, like the above-mentioned four heroes), even by their names will I worship (publicly and individually); and into their presence will I enter with praise ! 59



## Vahishtoishti Gatha

### YASNA 53

#### 53. 1

Vahishtā ishtis srāvī zarathushtrahē	860
spitāmahyā yezi hōi dāt āyaptā	861
ashāt hacā ahurō mazdāe yavōi vīspāi ā hvanhevīm	862
yaēcā hōi daben sashēñcā daēnayāe vanhuyāe uxdā shyaothanācā.	863

#### 53. 2

atcā hōi scañtū mananhā uxdāis shyaothanāiscā	864
xshnūm mazdāe vahmāi ā fraoret yasnascā	865
kavacā vīstāspō zarathushtris spitāmō ferashaoshtrascā	866
dāenhō erezūs pathō yam daēnam ahurō saoshyañtō dadāt.	867

#### 53. 3

tēmcā-tū pourucistā haēcat-aspānā	868
spitāmī yezivī dugedram zarathushtrahē	869
vanhēus paityāstēm mananhō ashahyā mazdāescā taibyō dāt sarem	870
athā hēm ferashvā thwā xrathwā spēnishtā ārmatōis hudānvareshvā.	871

HYMN 53

**Zarathushtra Gives his Daughter  
To Secure a Champion.**

I. Marriage Ceremony.

53.1

The best riches that have been heard of are those of Zarathushtra, 860

Since (the mindful lord) AHURA Mazda grants to him by Asha (justice) 61

For all eternity (1) felicities, (2) a good life, and (3) (the conversion of) those who deceived him; 62

(And Zarathushtra prays that his followers) may learn to formulate-correctly the utterances and deeds of the good spirit-of-religion. 63

53.2

And may Vishtaspa and (Maidyomangha) the Zarathushtrian son of-the-Spitama-family, and Frashaoshtra, 866

Establish the straightly just paths of the spirits for whom (the lord) AHURA has appointed Saviors 67

Who strive through utterances and deeds (inspired by Vohu) Manah (good disposition) 64

To utter cheerfully hymns for the adoration of (the mindful) Mazda (in order to give him) satisfaction. 65

53.3

O Pouruchista, daughter of Haechataspa, 868

Thou youngest of the daughters of Zarathushtra, 69

(Zarathushtra) gives to thee this (Jamaspas as a husband who will) impress (on thee) communion with Vohu Manah (good disposition), Asha (justice), and Mazda (mindful); 70

So take counsel with thy understanding (so that it may become) most bounteous (when it has become full) of well-disposed Armaiti (love). 71

## 53. 4

tēm zī vē speredānī varānī yā fedrōi vidāt 872

paithyaēcā vāstryaēibyō atcā hvaētaovē 873

ashāunī ashavabyō mananhō vanhēus hvēnvat hanhus mēm  
bēedus 874

mazdāe dadāt ahurō daēnayāi vanhuyāi yavōi vīspāi ā. 875

## 53. 5

sāhvēnī vazyamnābyō kainibyō mraomī 876

xshmaibyācā vademnō mēñcā-ī mazdazdūm 877

vaēdōdūm daēnābīs abyastā ahūm yē vanhēus mananhō 878

ashā vē anyō ainīm vīvēñghatū tat zī hōi hushēnem anhat. 879

## 53. 6

ithā-ī haithyā narō athā jēnayō 880

drūjō hacā rāthemō yēme spashuthā frāidīm 881

drūjō āyesē hōis pithā tanvō parā vayū-beredubyō dus-hva-  
rethēm nasat hvāthrem 882

dregvōdebyō dējītaretaēibyō anāis ā manahīm ahūm  
mereñgeduyē. 883

53.4

(The bride speaks:) Him will I emulate ! (The bridegroom speaks:) (Her) will I choose 872

Who-shall-generously-distribute-service to father, husband, pasturer, gentleman, Ashaist and pagan ! 73

(The bride speaks:) The sunlit fruit of (good disposition) Vohu Manah shall be mine (I shall have a child? M) 74

(The bridegroom speaks:) May (the mindful lord) AHURA Mazda grant it to (thy) good spirit for all eternity ! 75

53.5

(Zarathushtra speaks:) I utter admonitions to those who are being married, and to maidens ; 876

(That which) I am counseling to you, you should heed, remember, and realize, 77

Through spirit(ual precepts) striving for the life of (good disposition) Vohu Manah, 78

Vying with each other in Asha (justice), and spiritual precepts: thus shall you be happy ! 79

53.6

Thus shall you be genuine men and women (husband and wife?) 880

For, can you discover any advantage in belonging to the party of the Drujists? I

For what the Drujists desire shall be kept away from their bodies: AHURA Mazda (the mindful lord) shall present bad food to those who (then shall be) crying 'woe', and shall withdraw comfort from the law-scorning Druj; 2

Thereby (with these other contrasting actions) you destroy the spiritual life (for yourselves). 3

## 53.7

<i>atcā vē mīzdem anhat ahyā magahyā</i>	884
<i>yavat āzus zarazdishtō būnōi haxtayāe</i>	885
<i>paracā mraocas aorācā yathrā mainyus dregvatō anasať</i>	886
<i>parā</i>	886
<i>ivizayathā magēm tēm at vē vayōi anhaitī apēmēm vacō.</i>	887

## 53.8

<i>anāis ā duzvarešmanhō dafshnyā hēñtū</i>	888
<i>zahyācā vīspāenhō xraoseñtam upā</i>	889
<i>huxshathrāis jēneram xrūneramecā rāmamecā āis dadātū</i>	890
<i>shyeitibyō vīzibyō</i>	890
<i>iratū īs dvařshō hvō derezā merethyāus mazishtō moshucā</i>	891
<i>astū.</i>	891

## 53.9

<i>duzvarenāis vaēshō rāstī tōi narepīs rajīs</i>	892
<i>aēshasā dējīt-aretā peshō-tanvō</i>	893
<i>kū ashavā ahurō yē īs jyātēus hēmithyāt vasē-itōiscā</i>	894
<i>tat mazdā tavā xshathrem yā erezejyōi dāhī drigaovē</i>	895
<i>vahyō?</i>	895



53.7

But to you (the newly-married pair) shall be (granted) the  
 Compensation of the Magian Cause 884  
 In-the-measure-that most hearty zeal (therefor) be rooted  
 in your body; 5  
 But if you dismiss (abandon) the Magian Cause, you shall  
 at the last cry 'woe!' 6  
 When the spirits of the Druj dodge downwards, and dis-  
 appear! 7

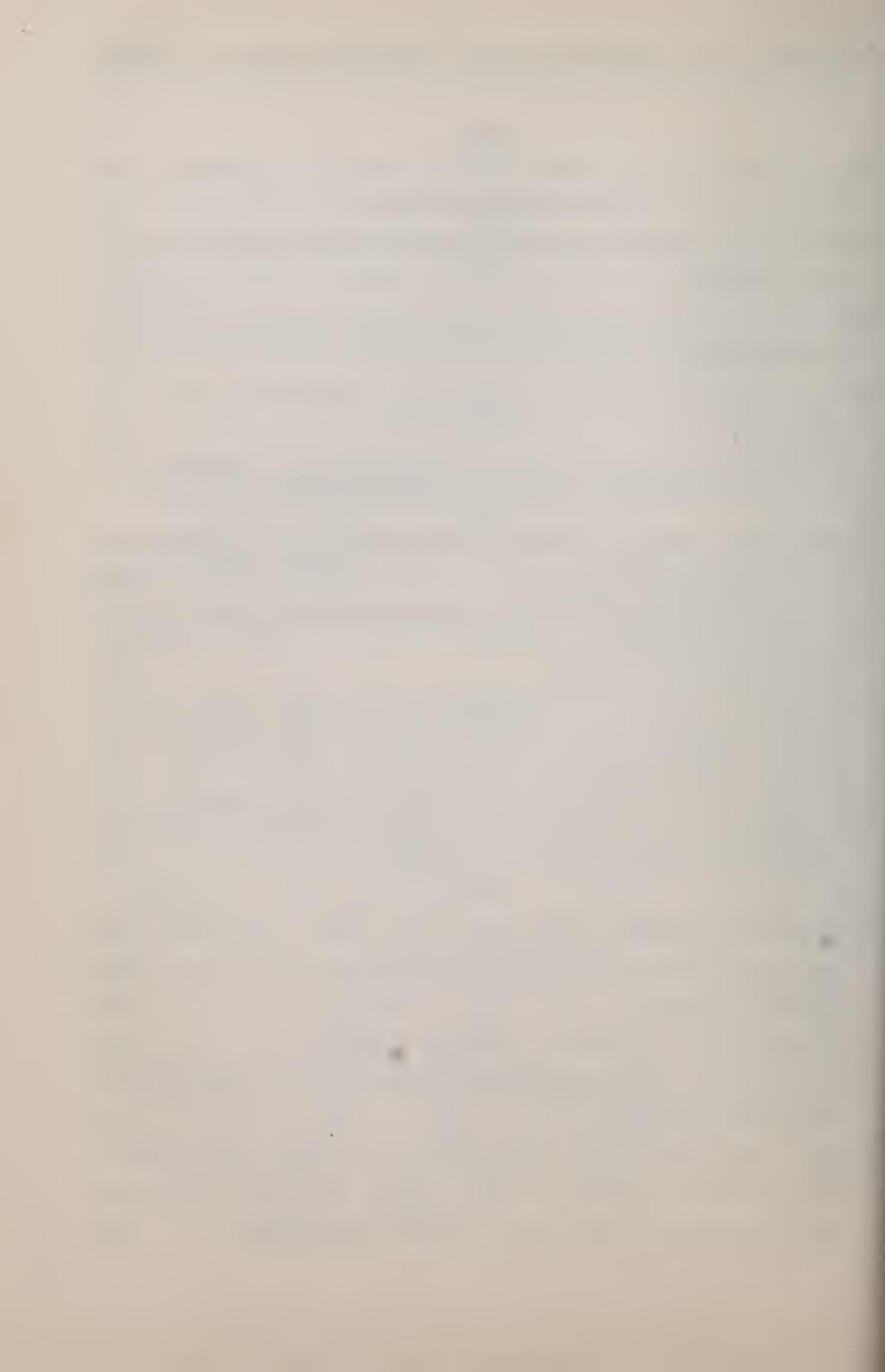
II. The Bride-groom is Goaded to Conversion by the Sword.

53.8

Thereby let all the malefactors be deluded through Causes  
 other (than the Magian) 888  
 Through whose good rulers peace shall be given to the  
 dwellings and villages; 90  
 (On the contrary, let the malefactors through whom are ef-  
 fected) murder and bloody deed, let them all be aban-  
 doned, and cry upwards in vain; 89  
 Let the greatest torture attack those captives of destruc-  
 tion—and let that occur soon, too! 91

53.9

(Vagabond nomads) shall reach the Place of Decay with  
 the Malefactors who, being law-scorning, and, as to their  
 bodies, doomed, 892  
 Are seeking to degrade the worthy (Magians). 93  
 Where is the (Ashaist) lord who will deprive them of free-  
 dom and of life, 94  
 (And establish) the (Kingdom) Xshathra, by which,  
 O (mindful) Mazdah, Thou shalt give, to the Poor  
 man, who lives justly, that Better (part)? 95



**PART III**  
**Higher Criticism**  
*of the Gathas.*



## Higher Criticism of the Gathas

### Chapter I

#### Why Gathic Criticism is Inevitable.

##### I. Higher Criticism Universal, even if Unconscious.

The clear understanding of any book presupposes a grasp of the principles of interpretation. A novelist is not expected to be as accurate as a geographer, nor a poet as a sociologist or theologian. With most books this preliminary attitude of the reader is so obvious that the question of interpretation is never raised or even mooted. Nevertheless it exists, for many books have, from time to time, been misunderstood, and hence have caused misunderstandings—exploded literary jokes, still deceiving the unwary, generation after generation.

The question of interpretation has been raised principally in connection with the most important books, such as the Bible, Homer, or the Hindu epics. It might well, therefore, be applied to the Gâthas which form the nucleus of a historical religion which has survived several millenniums. But the study of the Gâthas is nowadays less of a problem of orthodoxy, than one of comparative religion by such as do not profess their dogmatic authority. On this latter account, indeed, application of the canons of interpretation to them might seem a need less burning, were it not that they present some very real special difficulties which are set forth at length in this chapter, and which compel the application of the methods of the 'higher criticism.'

It is granted that it is most unfortunate that we have to judge of our facts before making deductions from them; it would seem to destroy all hopes of attaining results that are objective. But this misfortune is common to most inquiries. Even so certain a study as the differential calculus rests on an illogical basis—namely, that one would ever reach a limit by approaching it by infinitesimal quantities. We must therefore resign ourselves to unavoidable human limitations, and make the best of them.

## II. Special Gathic Difficulties Demanding Interpretation.

The special Gathic difficulties which demand interpretation or higher criticism may be distinguished as difficulties of

1, The works themselves, their language, author, and condition—*Internal*.

2, Their date, and traditional orthodox interpretation—*Mazdean*

3, Their bearing on the development of Christianity—*Christian*

4, Modern conditions of thought—*Modern*.

### 1. Internal Causes of the Extraordinary Difficulties of Interpreting the Gathas.

1 Great wealth of forms for a single case of the same class. Justi mentions ten forms for the accusative plural of nouns of the first *â*-class.

2 Conversely, many particular forms are found repeated in different cases. For instance, *o* could be found as termination in some one of the declensions for every case except dative or ablative singular. This source of uncertainty is of vital dogmatic importance in the case of the termination *â* which occurs in the vocative and instrumental singular, and nominative and accusative plural of the first declension, so that it is always uncertain whether *Asha* is addressed as an independent being, or only as an instrument of the Supreme.

3 The uncertainty of many tenses, as to whether they should be interpreted in the definite *conjunctive* mood, or in the indefinite *injunctive* mood, which may mean either past, present or future.

4 Justi mentions a number of cases where scholars have claimed that case-forms are interchanged.

5 In the later periods, grammatical degeneration set in, resulting in chaos; this may account for some of the hopeless passages.

6 Syntax, at best, is scanty, allowing of different interpretations.

7 As in other languages, so here words have several meanings, so that the same words are interpreted *life* or *people*, and *religion* or *individuality*. This opens the way for great uncertainties and differences of opinion, some of which may never be settled authoritatively.

8 The great number of apparently synonymous words whose distinctive shades of meaning seem to be hopelessly lost for reasons both internal and external. Internally, many of them occur only once, so that we are deprived of internal comparative assistance, while

9 The lack of contemporary writings deprives us of external guides to interpretation.

10 The difficulties of Avestan writing are great in themselves, for the letters are both numerous and difficult to form and to distinguish both in enunciation and representation.

11 The natural vicissitudes incident to the repeated copying of the manuscripts must have led to many errors and changes, which would explain many of the variant readings given by Geldner.

12 The political vicissitudes of the Persian race and the Mazdean religion were so extreme as to lead to the hopeless destruction of all but the fragments we possess, which, themselves, must have been affected by the persecutions.

13 The evident literary manipulation of the Gâthas, whose order is not logical or topical, but mechanical, apparently according to the numbers of the lines of the stanzas, which are 3 in Yasna 28-34; 5 lines in Y 43-46; 4 lines in Y 47-50; 3 lines in Y 51; and 5 lines again in Y 53.

14 There are places and words generally given up as hopelessly insoluble or corrupt. Among such passages are perhaps 46. 17;

50.2; 51.12, 17, 18. One most important line in 46.15 is omitted. Difficult are *javar* in 48.8; *dahyā* in 48.10; *beedus* in 53.4, and *yaême* in 53.6.

15 The clearly expressed desire of certain scholars to keep the text of the Gâthas, as much as possible, from the public. One scholar who had begun the text in Roman transcription, stopped off short, and purposely continued it in the difficult Avestan characters. Are they trying to monopolize the subject?

16 The personal animosities of the chief scholars have led them to ignore each other. This has hindered the progress of the comparative commentary method to so fatal an extent that the one goes out of his way to announce that his interpretation of 29.6; 30, 7, 8, 10; 34.4 and 44.7 is so certain as to be unquestioned, whereas the other has a differing rendering.

17 The mutual uncharitableness of the scholars which does not stop short of quoting other interpretations, while suppressing the names of their authors, to whom, however, unworthy motives are ascribed.

18 The frank disregard of case-forms by the most prominent translators, even after they have formally announced that they will not even consider the interpretation of any man who does so.

19 Perhaps the chief internal difficulty is the interpretation of the divine names. Should they be considered as personal divinities or as the psychological faculties of the believer? Bartholomæ's statement of the problem (G d A.vii) is useful:

"According as *ameretāt* indicates the divinity or the abstract idea, the word has been rendered *Ameretat* or *immortality*. It is, however, quite impossible to decide with certainty everywhere; for the poet himself did not hold to a firm delimitation between the abstract idea and the divinity. Only on this assumption can we understand that the divinity usually named *Vohu Manah* (i.e., Good Mind) is also occasionally referred to as *Vahishta Manah* (i.e., Best Mind), or even *Thy* (i.e., Mazda's) *Manah* (mind). Consequently it is necessary, when such divinities are named, ever to keep in our con-

sciousness, what the name really signifies; and conversely, when these abstract ideas are named, that they present themselves to the bard also as divinities; only thus do we approach his meaning."

But who will or can decide where the bard intended the divinity, and where the concept?

### 2. Mazdean or External Difficulties of Interpreting the Gathas.

The mere fact that the Gâthas are embedded in the scriptures of the Mazdeans is proof that their orthodox traditions, developed in their later commentaries, have established a theological canon of interpretation, even if the Pahlavi translation, Neryosangh's Sanskrit text, and the later manuscripts, for the first time assembled by Mills, were not to be considered. But of course, these later Mazdean ecclesiastical interpretations are of no soteriological interest to us. On the contrary, they are serious hindrances to us who wish to arrive at the significance of the Gâthas in themselves, before Zarathushtra's personal prayers and praises were erected into doctrines and ritual.

The hindrance to correct interpretation of the Gâthas by these Mazdean ecclesiastical commentaries cannot be fully or sufficiently realized until we recall the Reformation when a century-long war and persecution were necessary to divorce well-meaning humanity from similar ecclesiastical interpretations. Moreover every assured result of modern criticism has been achieved by a fresh re-statement of ancient problems, and studious avoidance of ecclesiastical interpretation. The same general rules must obtain in the Gâthic field; hence we must consider Pahlavi and ecclesiastical interpretations as obstacles rather than guides.

### 3. Christian Difficulties of Interpreting the Gathas.

Comparative Religion, as well as the History of Christianity, are vitally interested in discovering the real nature of the Persian religion before the days of Cyrus *the Messiah of the Lord* (Isaiah 45.1), of his friendliness to the Jews, and his liberating them for

the express purpose of reestablishing their national worship. Enmity between them is incredible; the only question possible is the extent to which the friendship and interaction went. Unfortunately, this question has not been argued dispassionately, because Catholic, Protestant, Jewish and Parsee confessional interests are involved. Each seeks the facts that will aid his cause, and by conducting his enquiry suitably, finds them. Evidently confusion will not cease until the whole subject is removed from partisan associations.

#### 4. MODERN CAUSES OF DIFFICULTIES.

The mental and moral attitude of the reader must ever be considered in the attempt at a correct understanding of a writing. Hence we must not fail to recall and reckon with that shallowness of many unemployed, irresponsible, but socially prominent persons (most frequently females) whose good intentions have led them to forget the 'shorter and uglier word' expressive of statements denying diseases, and that 'mysticism' *may at times be, and frequently is* no more than a cheap and lazy haziness. The publican who, because he is seeking absolute truth, goes through the world with despair gnawing at heart, is no doubt dearer to the God who endowed man with intelligence. But these well-intentioned 'mystics' are in the majority, and, no doubt, will be antagonized by the *apparent* materialism and scepticism of this honest effort to discover the primitive beliefs which alone Zarathushtra could have had so early in the evolution of the race—the only alternative being to deny evolution to something better, and to turn around from the future to the past, looking on it as the mirror of *one's own self*, usually.

#### III. Guides of Interpretation.

Have we any compass on our adventurous voyage of discovery? Have we any quadrant, any log, any sounding-line, any anchor?

Our guides should be

- 1, Precautionary measures preventive of self-delusion;
- 2, History and ethnology as the *frames* within which
- 3, Comparative Religion may aid us to recognize and marshal
- 4, Whatever definite facts, however few or faint, we may possess.

### 1 PRECAUTIONARY GUIDES AGAINST SELF-DECEIT.

We will be considerably helped in our self-analysis by scrutinizing the development of the recognized criticism of other ancient scriptures. To begin with, we must

(a) Throw by the board all those familiar theological notions and later Mazdean legends, readmitting them, if at all, only one by one, and that on due proof. We will therefore begin by rejecting all ideas of archangels (*M 122*), theology (*M 173*), saints (*M 183*), millennium (*M 174*), primeval world (*M 82, 80*), covenant (*B 1109*), book-keeping and weighing (*B, G dA, 122*), and open-laying (*B 309*), among all other Mazdean and Hebrew notions.

(b) Neither must we explicitly draw conclusions which may indeed be inferentially implied in our documents. The history of religions shows that the self-conscious drawing of logical conclusions from generally accepted statements has generally required centuries. This applies especially to Zarathushtra's eschatology which the Mazdeans later reduced to a very logical system, of which he himself may have been entirely unconscious even though he used language which may be interpreted best by those very Mazdean deductions.

(c) We must avoid methods that are *Procrustean*—that is, to cut up the facts to suit some theory of ours, or to find a unity where none was intended. In the recognised criticism of ancient scriptures, as long as every line had to be tortured into absolute agreement with every other, no progress was made; and not until the individuality of the several component parts was acknowledged, was the larger harmony of the whole discovered. Who

would want to listen to a harp all the strings of which were tuned to the same pitch? Even in the Gâthas we must expect to find developments of belief by the same person, and interpolations by others; we must be prepared to differentiate later from earlier parts; we must not shrink from studying pre-Zoroastrian religion in order to learn the significance and extent of his innovations.

## 2 COMPARATIVE RELIGION ILLUSTRATES GATHIC PROBLEMS.

We may confidently appeal to Comparative Religion for the preliminary presumptive solution of one of the special Gâthic difficulties: how far we should translate the divine names into moral conceptions and psychological functions, or whether we should consider that they represent pre-Zoroastrian divinities, no doubt moulded and transformed?

Comparative Religion teaches us to distinguish, in the eternal spiral of religious progress, two contrasting moments: tradition and innovation. But the sane man, who is both aspiring and conservative, attempts to combine these stand-points by reading enlightened morality into traditional divine names or formulas become incomprehensible or misunderstood—an attitude known as *euhemerism*. On the other hand the reformer, either too ignorant to know that absolute truth is unattainable, and that the peculiar charm of what to him seems truth really consists merely in its being *his own opinion*; or that he is so unfortunate as to live at some time of particular stress—in both cases the reformer destroys what he does not understand, and establishes a moral religion in the guise of reform (partial) or innovation (entire). Now where did Zarathushtra stand—was he a Euhemerist, a reformer, or an innovator?

He was no innovator, for he frequently infers the preexistence of some of the cults. Our question, therefore, narrows itself down to which is most likely to have been the original interpretation of the Gâthas, the moral Euhemeristic, or the objective polytheistic? But we may ask, was any Euhemerism ever original?

Surely not, for interpretation presumes the preexistence of its facts. We may therefore conclude that the objective polytheistic interpretation of the Gâthic divine names may have been the more original. This would seem all the more likely in that it would yield a solid basis from which to distinguish the two great efforts of Zarathushtra against polytheism:

1 To superimpose a supreme monotheistic divinity, *Mazdâh*;

2 To spiritualize away euhemeristically the earlier gods wherever convenient or advisable.

Our problem receives a strong illustration from Greek religion. Euhemerus and the Stoics found moral mysteries in the questionable Homeric stories about the divinities. Fortunately for us, this occurred within comparatively historical times so that we may assert without much fear of contradiction that to Homer himself those childish stories appeared as objective as they no doubt seemed to his childish contemporaries. In the matter of the origin of religious ideas, we should therefore not seek any *original spiritual idea*, but rather some ethnological or historical fact, with which, at times, its spiritual interpretation *may have coexisted*.

### 3 THE ORIGIN OF GATHIC MONOTHEISM ILLUSTRATED.

Having concluded therefore to the entire propriety of an objective interpretation of the Gâthic pantheon, we must turn to the allied question, whether Zarathushtra created the subordinate divinities and placed them beneath an already existent supreme deity, or invented a supreme deity over an already existent pantheon, by a hierarchical method subsuming the *old* manifold under the *new* unity?

Comparative Religion has, again, an example how such changes *actually occur*. When, on the return from the Babylonish captivity the Hebrew high-priest Joshua established the full ritual law, its searching severities aroused deep and lasting, even if subdued resentment. This led to malicious reflections and criticisms of the scriptures attributed to the Giver thereof. The result was a realizing discovery of its many apparent moral crudities, and

the conclusion of the *minim* or Jewish heretics was that the Law was bad, and that the scriptures were inspired by a God morally imperfect. The orthodox Jews answered by closing their eyes to the apparent facts (all that could be done in that uncritical age) and reiterating firmly that the deity of the Scriptures was good. The uncritical *minim* therefore had the choice of losing all faith in the Biblical deity, or all their faith in goodness and morality. What did they do? They elected a third course: they superimposed a *good supreme* deity above the misunderstood *prima-facie* crude Jewish Creator. This solution was very convenient inasmuch as it provided a classification for foreign divinities, which the Jews had, till then, fortunately or unfortunately, been able to ignore, but which the Romans now forced upon their consideration. Indeed, this solution would have carried the day but that Christianity arrived, and with sublime instinct refused to bate one jot of its faith in the divine, while introducing the intellectual discipline which solved whatever real problems there were, by relegating the responsibility for any apparent crudities to where they properly belonged—the imperfections of the divine Spirit's instruments.

This historical development shows us that if Zarathushtra attempted to cure the polytheism of his day by the superimposition of a Supreme, he did nothing unnatural, unexampled, incredible. How could it have happened that his followers were known as *Ashavans* (and not *Mazdeans*, as from the Supreme whom he proclaimed!) unless they had previously been known and recognised as partisans and worshippers of *Asha*? Zarathushtra's insistence that *Mazdâh* is the *father* of *Asha* (47.2) now appears in its true light as a *politic introduction of the supremacy of Mazdah to Ashaists*. Later than the *Gâthas* these thus subordinated divinities were regularly organized into a coherent group of seven *Bountiful Immortals* or *Ameshaspends*, which term may not unfittingly be rendered *archangels*. But it occurred only in the later times of the *Haptanghâiti*, *Yasnas* 35-42, and this idea should not be reflected back into the *Gâthas*, forming an anachronism.

## 4 ETHNOLOGY FIXES THE PERIOD OF CERTAIN GATHIC IDEAS.

Let us take a glance at the Egyptian pyramids. It is not so very long since the Egyptian pyramids were looked at with awe as unexplained miracles testifying to some mystic knowledge and power of prehistoric races. When, later, pyramids were discovered in Yucatan, it was supposed that they were built by immigrants from Egypt. But gradually it was discovered that there were pyramids everywhere, and that many of the so-called pyramids were no more than the Stone Age's facing of hills, and hence seem to have been no more than mounds more permanent than those of the mound-builders; and the discovery in Egypt of remains of the earlier periods of the Stone Age support this.

Just like the pyramids of Egypt, the Gâthas can never receive their true interpretation until they are withdrawn from their splendid isolation, and are compared with the facts and customs of the period in which they originated. Zarathushtra's great solicitude for the Cow will not be interpreted as humanitarianism so much as the establishment of a settled pastoral community. The uncertain word *maga* which Bartholomæ (1109) renders as a *covenant* or *secret religious society*, will only remind us that Diogenes Laertes and Herodotus supposed the word *Magi* was the name of his tribe, which its gifted son turned into the appellation of priests and wonder-workers, enshrined in our modern words *magic* and *magician*. But whence did the tribe get its name? Perhaps from *maga*, *a hole*, if Zarathushtra, according to Y 50, led his fellow-tribesmen out of some dark ravine or cleft into open agricultural lands. This would further agree with the interpretation of Zarathushtra's social significance as that of the world-wide change from nomadic to agricultural or pastoral society; and in those early days (as it should also be more realized in our own days) social and religious problems were inseparable—the demagogue was *ipso facto* a prophet; social economy was discussed in religious terms. Social need furnished the steam, while the religious zeal acted as the guiding lever of progressive civilization.

### IV. The Facts Themselves.

Thus having constructed a comparatively modern frame-work, let us now put therein what actual facts we do know of Zarathushtra's life, and notice if they do not fit those surroundings.

BARTHOLOMÆ (GdA 124) well speaks of the narrow conditions under which the Gâthas arose. We hear of a few enemies, Gerêhma and Bêñdva; of one supporter, Dêjâmâspa Hvôgva. Zarathushtra thunders excommunications because (?) on a cold winter's night he, his companion and beast have not been hospitably sheltered, 51.12. Slaughtering of cattle seems to be the chief sin, 32.8, 14. The prophet cries to the Divinity and appeals to Destiny about no more than the possession of some house in the neighborhood (?) 50.3. Against enemies, violence and even murder are meritorious, 53.8. A pair of cows in heaven is the promise made to believers, 33.3; 44.6; 50.2; 51.5; and for himself Zarathushtra urges the Divinity for ten mares with stallions, and a camel, 44.18. Thus does BARTHOLOMÆ conclude:

'The reformation which attaches to the name of Zarathushtra is not exclusively religious, but also agricultural, attempting to accustom the nomadic tribes of Eastern Iran to permanency of settlement, and consequent rational agriculture and cattle-raising. The local tradition derives Zarathushtra from Western Iran, and the local agricultural conditions support this. Western Iran stood then doubtless in a higher cultural position than the East. This would explain why Zarathushtra attempted to spread the blessings of orderly conditions which he had experienced in the West, to the East, the scene of his activities; and it is quite comprehensible that Vishtâspa, as an enlightened ruler, favored the Prophet primarily for his agricultural aims, and supported him therefor.'

## V. Conclusion.

We might characterize Zarathushtra as combining the sociological and political activities of a Joshua with the theogony and agricultural teachings of a Hesiod. The books of Joshua and Judges represent very tellingly the Gâthic struggles with the demon-opponents and all their deeds of blood; while Hesiod's teaching of a supreme God, the dualism of the original *Eris* (love celestial and physical), the *Fire*, the *Guardian Spirits* (OeD 121-126), *agriculture*, and *morality* are strikingly duplicated in the message of Zarathushtra. Of course, Hesiod lived a century later, and represents sociologically a subsequent stage of development, that from pastoral to agricultural civilization; for though Zarathushtra may have taught this step, according to our interpretation of Yasna 50, there is no doubt that he *primarily* represents that earlier sociological step—the dawn of pastoral life among the nomads of Western Iran.

It should not be thought that this sociological interpretation or valuation of Zarathushtra's *religion* diminishes or degrades it. On the contrary, it exalts it. First, that religion is drawn down from the nebulous region of speculation into the clear, sane light of historical actuality. Secondly, Zarathushtra shines all the brighter by contrast with the greater obscurity. It only adds to his glory that he was willing and able successfully to implant his monotheism, his personal devotion, his passion for righteousness and his humanitarianism among those blood-stained nomads.

In conclusion, let us gather from him all the good we may without repeating that immortal error of *deifying his errors also*.

## CHAPTER II

### CRITICISM *of the* GATHIC PANTHEON.

#### 1. *Methods of the Criticism.*

Why any criticism at all? Criticism is certainly out of place where all is consistent; but a chaos demands from intelligent beings, endowed with the desires of knowledge and progress of truth, a stand, an attitude, an explanation of some sort.

Nor does criticism usually come from enemies. Much knowledge and more interest are needed to induce human beings to spend their time in a profitless venture. It is a sign of interest and should be welcomed as such, apart from the enlightenment it may yield.

The subject-index shows that we have in the Gathic field full justification for critical consideration. We have a bewildering array of divinities, and these divinities seem to conflict in their claims, functions, and nature. In one place some appear as supreme, or first-rank divinities, in others only as agents. Again, the real (not the legendary) biography of Zarathushtra will remain unknown unless we succeed in puzzling it out from these hymns; and so compelling is this problem that Mills has already attempted to change the order of some of the hymns in order to secure a more consistent sequence.

Having therefore good grounds to apply critical methods to the Gathas, we may begin to do so by the preliminary stage of searching analysis; by recording

(1) Duplicates;

(2) Distinctions between the various members of such duplications, and other parties in general;

(3) These will lead us to examine what groups of thought, or associations exist between these various members; which, when contrasted will lead to some provisional

(4) Reconstruction on a coherent scheme.

Duplications, in the Gathas, appear to be of two kinds, the general and the detailed.

## 2. General Duplications.

The general duplications here pointed out appear in the tentative parallel arrangement of the two coherent Gathic groups Ahunavaiti, Yasnas 28-34; and Yasnas 43-51, 53 as duplicate biographies of Zarathushtra, whose details are worked out in the *Harmony of the Gathas* prefixed to the *Life of Zarathushtra*. The general reasons for this parallel arrangement, are as follows:

1. The two Hymns on Dualism, 30 and 45. Each begins with a declaration of intention to speak, and an exhortation to the hearer to hear, mark, learn, and inwardly digest; followed by the definite announcement of dualism, 30.3, 4; 45.2.

2. The coherence of the two groups, 28-34, and 43-51,53, divided by the differing *Haptanghaiti*, 35-42. The first group has 3 lines to a stanza; the latter has varying stanzas.

3. The explicit or formal salutatory beginning of 43, and the affecting ending of 34, praying that all mankind become progressive.

4. The duplicate choice of the cattle and appointment as Judge.

5. The duplicate mention of the names of the Zarathushtrian heroes, (Vishtaspa; and the other ones.)

6. Question about the origin of the heavens, 31.7; 44.3.

Guided by these definite duplications, the minor parallelisms fall into fair order, as the reader may judge by comparing the left-hand with the right-hand pages of the *Life of Zarathushtra*.

### 3. Detailed Duplications.

1. The contrast between Vohu Manah and Aka Manah, and Spenta Mainyu and Angro Mainyu. We may add to this Asha and the Druj. We have here three cults, the Asha-Druj or Moral cult; the Manah or Mental cult; the Mainyu or Spirit cult.

2. The path of Asha, 33.5, 6; 51.13; the path of Vohu Manah, 34.12; 51.16; the path of the cow, of free will, 31.9; the path of profit, 43.3; the path of good teaching, 46.4; the path of the daenas of the Saoshyant, 53.2, with the way of Vohu Manah and the daenas, 34.13; and the Milky Way, 44.3.

3. *Asha* and *Ashay* are evident duplications; and, indeed, we find *Ashay* almost exclusively connected with Vohu Manah.

4. There is the manifold designations of the abode beyond:

a. The house of the Clever.

b. The house of the Best or Worst Mind.

c. The house of the Druj.

d. In harm, in harmlessness, 46.17.

e. Garodman.

All these may be synonyms, but certainly originated in different surroundings.

5. There are many words for *knowledge* or *word*, each belonging to a different complex or group of ideas and thought.

6. There is *Armaiti* and *Tushnamaiti*. The first is certainly grouped with *Asha*, the latter occurs 43.15, contrasted with Ashaists.

7. We also have the duplication or contradiction of the Spirit wearing the heavens and their lights as a robe, 30.5; and *Zarathushtra's* question about it as if unknown to him, 31.7.

8. *Ada* is a duplication of *Adana*; and so we find the latter in the Vohu Manist, 30.7; the former in the Spenta Mainyuist, 33.12; 33.11 and 48.1 are not definite.

9. We have another duplication, *patha*, f, in the first document, 31.9; and *pathman*, n, in the second, 46.4.

10. We have the duplications of *tare-maiti*, 33.4; and *pairi-maiti*, 32.3; the former opposed to *Armaiti*, the latter possibly to *Tushna-maiti*, as we shall see later.

#### 4. Distinctions.

1. Kavay Vishtaspa only *attains* to the Magian leadership, 46.14; 51.16; hence he did not possess it originally.

2. The Daevas rushed over together to Aeshma, 30.6. Hence they were not with him originally, presumably belonging to another party.

3. The Kavay *assist* the Druj, 32.14; hence they are distinct from them.

26. They 'who utter just words' had communion with Drujists, hence they need a warning not to do so, 49.9.

27. Jamaspa is invited to join with the Ashaists, 49.10. Hence he did not belong to them before.

28. The daena of the Druj (who has gone over to him) therefore destroys the 'just-straight' (path), 51.13; which must, therefore, differ from the Druj.

29. Zarathushtra is not yet a recipient of Asha in 51.17.

30. Zarathushtra mentions, 33.2, as meritorious, actions, either the killing of a Druj, or the instruction of a comrade. This implies that not all comrades were believers.

31. Zarathushtra opposes Daevas, Druj, and *Pairimaiti* (the Proud), 32.3. Who were these latter? Were they the unbelieving Clever?

32. *Tare-maiti* (33.4, see 45.11) is to be removed from the nobility by magic practice. The word contrasts naturally with *Ar-maiti*; just as *Vohu Manah* contrasts with *Aka Manah*; and *Spenta Mainyu*, with *Angro Mainyu*.

33. The juxtaposition of Daevas and Men (or, Mortals, Doomed-to-Die.), shows that the designation *Men* was the appellation of a particular class, 29.4; 48.1. In 34.5, the division seems to be three-fold, Savages, Daevas, and Men (Doomed). Again, 45.11, the division is Daevas, Scorners, and the Lukewarm, as opposed to the faithful followers. So preponderating seems the influence of the Daevas, 32.4, that the term seems to apply to all renegades from *Vohu Manah*, Ahura Mazda, or Asha.

34. Some know *Vohu Manah*, but turn difficulties of doctrines to their own advantage, 34.7. This implies a Vohumanist cult that is recognized publicly.

4. Friendly to the Magians are the Karapans, 51.14; and the Turas, 46.12. Hence they are not identical with them.

5. Aeshma is mentioned along with the Druj, 29.2; hence is not understood to be one of them.

6. *Grehma* is friendly enough with the Clever to be able to pervert them to becoming Drujists; but he is in open warfare with the Ashaists whom he slaughters, 32.10. Hence the Clever and the Ashaists differ from each other, for some of the Clever were in union (*sar*) with the Drujists, 49.9.

7. The clever are *worthy* of Vohu Manah's closer acquaintance; hence they are not already his followers.

8. Zarathushtra, promises to be a support for the Ashaists, 43.8. Hence he did not originate among them.

9. Bartholomae, 645, had already noted that *tash* (creating) is a word which occurs only in connection with *gav*, the kine.

10. Zarathushtra consults Vohu-Manah how he should adore Ahura Mazdah, 45.6. Hence Zarathushtra was not, originally, a worshipper of *Ahura Mazdah*.

11. Tushnamaiti, 43.15, is contrasted with both Ashaists and Drujists, and represents a party conciliatory of Drujists.

12. The Cattle was created for the herdsman and for the farmer, 29.6. Hence the two latter are not identical.

13. Zarathushtra was the only one who had heard the teachings of Asha and Vohu Manah before his appointment as Judge, 29.8. Hence, the teachings of Asha and Vohu Manah are not identical.

14. *Such as You*, 29.11, shows a multiplicity of cults, or of divine beings.

15. The free choice of the Cattle, 31.9, indicates a further change from pastoral to agricultural life.

16. Stanza 7 of 51 seems to distinguish

(a) Cattle, Water and Plants;

(b) Spenta Mainyu, Health and Immortality;  
and

(c) Vohu Manah, *sengha*-teachings; *tevishi*,  
firmness, and *utayuiti*, endurance.

17. Asha is distinct from the Shaper of the Cattle, 29.2; for he converses with him.

18. The *daenas* are to be taught about Asha, 33.13; hence they are not yet acquainted with Asha.

19. How will *Armaiti* extend over those to whom the *daena* was announced? 44.11. Evidently *Armaiti* did not yet extend over them.

20. This was the purpose of Zarathushtra's *first* call, 44.11. Does this infer he had a later one too?

21. Vishtaspa, the Spitamians and Frashaoshtra (all Spenta Mainyians) are to Convert the *daenas* of Vohu Manah, 53.2. Hence they were not of the same cult with Vohu Manah.

22. The *daenas* are invited by instruction about Compensations, 33.13; 48.4; 49.5. Hence the *daenas* were not yet familiar with these compensations.

23. Zarathushtra's adherents were among the various cults, 45.11.

24. The Karapans and Kavays, though politically powerful, do not seem to be aware that their own souls and spirits will meet them at the Judgment-bridge (a Dathaist doctrine); hence, they are 'fools,' 46.11. Evidently they did not belong to the 'Clever' or Dathaist party.

25. 'May yet establish the Daevic gods through the *daenas* (converted to) of the Drujists,' 49.5. This seems to refer to some definite event which Zarathushtra anticipated.

## 5. Asha and Vohu Manah Contrasted.

### Similarities of Asha and Vohu Manah.

1. A and VM are joined together, 8 times.  
49.7, 12; 50.1, 4, 7; 51.3, 15, 16.
2. Both are created by their father AM, A 4, VM 2.  
A 31.7, 8; 44.3; 47.2.  
VM 31.8; 44.4.
3. They are joined with AM, A 23, VM 10.  
A 28.9; 30.9, 10; 31.21; 32.6, 9; 33.14; 34.3, 5, 6; 46.18; 48.9, 12;  
49.6, 7; 50.1, 4, 5, 8, 9, 10; 51.3.  
VM 28.2, 6, 9; 30.10; 31.21; 32.4; 34.5, 6; 49.7; 50.1.
4. They abide with AM in heaven, A 4, VM 8.  
A 30.7; 33.3, 5, 6.  
VM 30.7; 31.7; 32.15; 33.3; 43.6; 44.9; 46.14, 16.
5. They are like-willed with AM, A 5, VM 2.  
A 28.8; 29.7; 51.20; 49.6; 51.20. VM 32.2; 51.20.
6. They are sung, prayed, sacrificed to, served and worshipped, A 17, VM 7.  
A 28.1, 3, 9; 31.4; 33.8; 34.3; 49.12; 51.22; 50.4, 7, 8, 9, 10, 11;  
51.2; 51.10, 22. VM 28.1, 9; 30.1; 33.8; 28.2, 3; 49.12.
7. They are to be part of the beatific vision, A 5, VM 1.  
A 28.5; 30.1; 32.13; 43.10; 48.9. VM 28.5.
8. They make covenants, have allies, demand loyalty and support, A 27, VM 4.  
A The 23 references to Ashavans, given above; 31.22; 33.9; 49.2, 9.  
VM 32.11; 49.3, 5; 51.11.
9. They are the counsellor of AM and of the faithful,  
A 5, VM 3.  
A 31.3; 34.12; 46.9, 17; 51.11. VM 44.13; 45.6; 47.3.
10. They teach, have words of life, A 7, VM 7.  
A 34.15; 44.8; 46.2; 43.12; 48.13; 50.5; hints leading to Paradise B 51.3. VM 34.15; 44.8; 46.14; 46.9; 47.2; 48.3; 51.3.
11. They have straight paths, A 5, VM 3.  
A 33.5, 6; 34.13; 51.13, 16. VM 34.12, 13; 51.16.
12. They make men worthy, A 2, VM 2.  
A 28.10, 11. VM 28.10, 11.

13. They are to be realized in good action, A 6, VM 2.  
A 46.15; 48.7, 12; 51.1, 21; 53.5.  
VM 50.9; 53.5; to strive for the life of VM.
14. Are a prize to be attained and treasured, A 8, VM 5.  
A 28.4; 34.1; 43.1; 44.13; 46.3, 12; 51.4, 17.  
VM 32.9; 33.13; 43.1; 46.2; 53.4.
15. They protect the poor, A 1, VM 1.  
A 34.5. VM ib
16. They grant and promote power, A 13, VM 5.  
A power, 29.10; 33.12; 31.16, body, 33.10; wealth, 33.11; congregation, 34.13, 43.14; 44.1; welfare, 44.10, 15; 47.6; plants, 48.6; cattle, 51.5.  
VM rule, 29.10; body, 33.10; wealth, 33.11; house and farm, 46.13; strength and subsistence, 51.7.
17. They grant awards, realms, happiness, A 16, VM 18.  
A 28.2, 6, 7; 43.2; 44.18; H and Am, 45.10; 49.9, 12; 50.3; 48.7; 51.1, 2, 8, 15, 22; 53.1.  
VM 30.8; 31.4, 6; 33.12; 34.7, 14; 43.2, 16; 44.6; H and Am, 45.10; 46.7, 10, 12, 18; 49.12; 51.2, 15, 21.
18. They watch over men, A 1, VM 1.  
A 44.2. VM 28.4.
19. They are the responsible agents to appoint a judge,  
A 4, VM 6.  
A 29.2, 3; 49.9; 44.6. VM 29.7; 43.7, 9, 11, 13, 15.
20. They are intimate friends, A 2, VM 1.  
A 49.8, 5. VM 45.9.
21. They punish the wicked, A 4, VM 1.  
A 30.8; 31.1; 44.14; 51.13. VM 49.1.
22. They are means, agents, mediators, A 25, VM 13.  
See above.  
VM 32.6; 33.12; 34.3, 14; 46.9, 10, 18; 48.3; 50.6, 11; 51.27, 15, 21.
23. They take part in the judgment, A 5, VM 3.  
A 31.5; 32.6; 29.2, 3(?); 46.9(?).  
VM 33.12; 43.16; 44.6.

The reader is reminded much of this is illusory, and no more than suggestion, depending on the translations.

2. DIFFERENCES BETWEEN Asha and Vohu Manah.

1. Rule, VM; A, power. A is the more active one. 29.10.
2. Through A, AM gives glories; 53.1 through VM, the realm. Both active. 51.21.
3. VM promotes realm of A 46.7. Asha and VM active.
4. Through VM, Z hears what AM and A consulted, 46.9. Both.
5. VM admits to realm those among whom A appears. 46.12. Both.
6. VM's glories given by A. 28.7. A active.
7. A dependents are loyal to VM. 32.11. A active.
8. Those who lack VM refuse Arm, and are avoided by A. 34.9. A.
9. VM's realm promoted by Arm and A. 34.11. A active.
10. AM grants VM's blessings through A. 43.2. A active.
11. VM takes men to A to be instructed. 43.12. A active.
12. Through A, men get acquainted with VM. 45.9. A active.
13. AM teaches through A what the possession of VM is. 46.2. A active.
14. A counsels with VM, and creates cattle. 47.3. A active.
15. Through A, the faithful wish to assure themselves of reward of VM. 48.7. A active.
16. Attachment of VM occurs through intimacy with A. 49.5. A active.
17. What AM has promised through VM he gives through A. 50.3. A active.

3. PECULIARITIES OF VM.

1. Helps to distinguish, understand. 31.5.
2. AM promotes VM, 31.10, and through VM what is consistent with his will. 50.11.
3. VM brings the spirit, 33.9, and praises it in words. 47.2.
4. AM promises rewards through VM. 50.3, 48.7.
5. Those who possess VM believe in the realm. 51.18.

4. PECULIARITIES OF A.

1. Destroys druj. 30.8; reciprocally 31.1, 44.14, 51.13.
2. Is fire. 34.4, 43.4, 9 (46.7; 47.6; 51.13?)
3. Is connected with Armaiti 7 times, with VM 3 times.

34.9, 10, 11; 46.16; 48.11; 49.5; 51.2.

34.9, 10, 11.

4. Is a friend.  
32.2; 50.6 (?); 43.14; 44.1; 45.6; 46.13; 49.5, 8; 50.6.
5. Is the means of knowing, is inter-relation between God and man. 31.13 45.8 44.2 45.9.
6. Is the main principle.  
29.8; 31.6, 19; 33.13; 34.2, 7, 8; 49.3; 51.18.
7. Give bliss and good lot. 51.8; 51.10.
8. Is judge. 29.2, 3; 46.9; 31.5; 32.6.

### Summary.

Summarizing the above data, it will be seen that Asha and Vohumano are, on the whole, identical; but Vohumano is the weaker, less exteriorly active, and less individual of the two.

Of the common characteristics, Vohumano is more frequently mentioned in three (Nos. 4, 17 and 19, the latter being repetitions); the same in four (Nos. 10, 12, 15, 18, all minor ones); and by far less in the remaining 15 characteristics. Adding all the cases together, Asha is mentioned 192 times and Vohumano only 110, or 57 per cent.

Of the characteristics in which Asha and Vohumano are contrasted, Asha seems in 12 cases to be the more active (Nos. 6-17); in Nos. 1 and 2 the distinction is not very striking, while in Nos. 3, 4 and 5 the activity seems equal. Apparently, then, Vohumano seems interior and operative, while Asha is exteriorly active.

Of the 5 characteristics peculiar to Vohumano, none is peculiarly striking—with only 8 references; of the 8 peculiarities of Asha, there are 41 references, an average of 6. And these peculiarities are strong; partnership with Armaiti, being the divine fore, being the divine friend, and the main principle or doctrine.

It might then seem as if Vohumano were merely a later replica of Asha, the name *Asha-dependents* given to the faithful sufficiently suggesting and confirming this conclusion.

## CHAPTER III.

### GROUPING of the ASSOCIATIONS.

We have now analyzed the Gathas and found a number of striking parallelisms and distinctions. We must now sort these out into groups or associations which shall, if possible, be internally coherent. We may do this under the following heads:

1. The Daevas.
2. The Armaitians.
3. The Ashaists.
4. The Vohu Manians.
5. The Spenta Mainyuists.
6. The 'Clever,' or Dathaists.
7. The Magians.

#### 1. *The Daevic Cult.*

The Daevas were a political race, possibly descended from, or of the same race as the Vohu Manists, 32.3. Zarathushtra's attitude towards them seems to have changed from friendly to hostile, and, at the same time, he refers to them in such terms of general commonsense as were probably in common use at that day.

The Daevas became bad because they chose wrong; while choosing, they were deluded, 30.6. Again, in 32.1, it would seem that the Daevas attended Zarathushtra's reception, and were, without blame, included in the enumeration of the persons present; and possibly, among his converts.

### b. Hostile.

Their deeds are long since known to the seventh (region of) the earth, 32.3. Hence they predominate so much that all other heretics are confused with them, 32.4. Their Kings had not ruled well, 44.20. Their prophet (Grehma) destroyed the second life, 32.5, through his utterances; Grehma, therefore, seems to have held doctrines at variance with Zarathushtra's eschatology.

It has long since been announced what may be awaited by daevas and men, 48.1. Whoever hates them is the friend of Zarathushtra, 45.11. Their evil destiny is 'the house of the Daevas,' 49.4. Were they the *proud* of 32.3?

### c. Matters of Common Speech.

Mazdah is mindful of the plans executed formerly by Daevas and Men, 29.4. Zarathushtra separates himself from all Savages, Daevas, and Men, 34.5.

They are called refuse of intoxication, *mada*, 11.10; possibly with *haoma*, Y9.17, 11.10; or something fermented (?) which Kings or princes might indulge in, 48.10. Excrement, *muthra*, 11.89, suggests fermentation of decayed matter. They are strong, 34.8, and cruel, 29.3.

The Karapans had agriculture, but were unskilful or misinformed and hence unsuccessful, 51.14.

Grehma has a special name of opprobrium given him, *tkaesa*, 49.2.

They tried to please people, to seem generous, to *satisfy* (xsnav); as in the case of Yima distributing flesh, 32.8 (as gift?); which might seem necessary in case of leaders and politicians.

By irony of fate, it is from among these very Daevas (Kavays, one of whom had rejected Zarathushtra inhospitably, 51.12) that Kavay Vishtaspa, 28.7; 41.16; 51.16; 53.2 (meaning *possessing scary-horses?*) arose; who attained, 51.16, a position at the head of the Magian tribe, or cause; it seems implied that he added to this

- (1) The Vohumanian followers (*padebis?*).
- (2) The Ashaist followers (*manta cistim asha*).

#### d. Daevic Religion.

Of their religion little can be made out, except (a) that they opposed the eschatological message of Zarathushtra, 32.10 (see 46.11). This might explain Zarathushtra's violent opposition to them; together with his evident relations with them (Vishtaspa, and 51.12), which is quite possible as they were friendly in disposition, 32.8. (b) The demon Aeshma, 29.2; 30.6; 48.12; evidently represents the fury of the meat-eaters, 29.1; 48.7; 44.20; 49.4; such as Yima was. The Daevas therefore appeared to the Armaitions as 'furious,' merely because they were destructive of the fertile cow.

There seems to be also some purely daevic words, such as *hunav*, son, 51.10; *ham-dvar*, 30.6, to rush together, the verb *dvar* being chiefly used of Daevas (B). May it not refer to the use of horses among them (Jam-aspa, Haecat-aspa, Visht-aspa)?

### 2. The Armaitian Cow-Cult.

This Armaiti cow-cult may have represented the beginning (in Iran at least) of pastoral civilization. To Zarathushtra we must not attribute its origination, but only its championship. The 'path of free will,' 31.9, 10, offered to the cow does not contain even a hint of any

help from Zarathushtra or any other leader; and rightly enough, for such developments of civilization operate blindly; and the famous names associated with them frequently were only their drift-wood; which, indeed, shows clearly enough which way the current is moving. Zarathushtra, according to 29.8, 9, only joined the movement, and championed it.

It is to this cult that we must attribute

(1) The 'Shaper of the Bull,' who is the Spirit of wisdom, who creates kine, waters, and plants, 31.9; 51.7; 29.2.

(2) The Soul of the Kine, *geus-urvan*, who appears as its advocate, 29.

(3) The personified, dramatized cow, 29.

(4) The actual cow.

(5) The paradisiacal cow (see references).

The chief adjectives of the cow are fortune-bringing, 44.6; 47.3; 50.2; and *pregnant* or *calving*, 29.5; 34.14; 46.19. Fertility is the chief idea; so we find Armaiti feminine, the mother-goddess, so to speak, whose devotion and humility bears a striking resemblance to the gentleness characteristic of cows. Her logical opponent was *Tare-matay* the Proud-mind, 33.4; 45.11. Hence we have as opponents of her followers the Proud, of 32.3, the Pairi-matayists. It will be noticed that (33.4) Zarathushtra would exorcise this *high-mindedness* from the gentlemen-by-birth, the nobility, *arvaetav*. These were, no doubt, then as now, opposed or separate from the *verezena*, or group of laborers.

Such a group of laborers, by their very *armatay* (gentleness) needed a leader. Had they been prouder, they might have asked for a king; but these simpleminded herdsmen asked for no more than a Judge, *rataav*.

So we find the kine demanding one, 29.2; insisting upon her inability to manage without one, 29.1; from

divinities that seemed none too willing, 29.6. Indeed, her ideal of one seems to have been so high that she breaks out into tears at the appointment of a mere man such as Zarathushtra, 29.9.

As to the word *rataṽ* itself, the references, 29.2, 6; 33.1 seem connected with the kine, and with the judging of the two parties, and of the *mixed* (were these the Armaistians?). The 'two parties' are certainly Ashaist and Drujist, 31.2; 51.5; while in 44.16, the Judge is mentioned and distinguished from Vohu Manah and Sraosha.

Reverence of son for father betokens the same gentleness and dependence as of the cow, 29.10; 44.7.

Probably the difficulty of attaining peace made the Armaistians long for it, 47.3, 48.11; as associated with the growing of good pasture; which may explain, 33.3, the 'pastures of Asha and Vohu Manah' in heaven.

It would be quite logical if among the partisans of the pregnant, fertile cow arose the idea of Saviors, *saoshyant*, strictly, *profiters* (from *sav*), and Helpers, who were '*profiters*,' literally.

Understanding (*xratav*, 535) is a word predominantly Ashaist, 42 per cent., as against 25 per cent. Vohu Manist, and 32 per cent. uncertain; may be connected with the Creator of the Kine, the Spirit of Understanding; it was inevitable that a people who had chosen the pastoral life would have attributed some such compliment as *understanding* to the representant of that avocation.

We have in this cult also the peculiar word for wisdom *vyana*, 44.7, 29.6; in both cases connected with the Shaper, and Kine; and the word *tash* to create (discussed elsewhere).

### 3. *The Ashaist Cult.*

The Ashaist is the most picturesque of the Gathic cults, because of its vivid contrast between Ashaist and Drujist, so familiar both in itself, and in its religious consequences of dualism. We owe to it both the drama, 29, and the vaticination, 30; each of which represents one of its component elements. Both of these we shall have to study. The *denouement* of the drama pictures the political consolidation of Armaitions and Ashaists, while those Ashaists who did not accept Zarathushtra's leadership were driven into opposition, acquiring the undesirable appellation of *Drujists*; indeed, that vaticination (Y. 30) may have been uttered in order to make the split complete, and drive the Drujists out from among Zarathushtra's loyal adherents, 44.13; as they may have occupied neighboring houses, 50.3.

Zarathushtra's uncompromising attitude on partisanship we have seen elsewhere; but there is a danger of misunderstanding it, by looking at him from our own day when law-courts and police make partisanship almost unnecessary. It was otherwise with a beginning pastoral civilization which had to enforce the idea of settlements and limits on nomads by personal valor.

Nevertheless, Zarathushtra's violent end seems but a fitting reward for his frantic appeals to force: he that draweth the sword shall perish by it.

(1) The reason for this arising of dualistic animosity is simple enough when we consider the bitter feuds among farmers even at our late day. The pastoral settlers had the cow to fight about; hence a strict division between friends, and enemies.

(2) Hence also the need for champions or Saviors, among whom Zarathushtra appears as the first, to lead

the war against the Daevas or meat-eaters and slaughterers; and this war was bitter enough to discourage even Zarathushtra, 46.1, 50.1.

Marriage between divinities is not an unexampled symbol of the union of two races; so when we read that Armaiti was the *hitha* or Companion of Asha, we may suppose (34.10) that this represents the formation of this political bond (48.7) to which every bounteous man will belong. No doubt the Cow's desire for a Judge represented her failure to assert herself against the flesh-eating Druj, 29.1; and the expedient was to unite with the Ashaists, under the judge-ship of Zarathushtra. From now Tare-Matay retreats into the background, until later (Yasna, 60.5) once more restored to his former prominence.

Is it possible that we have another indication of the union of these two parties, the Armaitians and Ashaists? We have, in 47.6 and 31.3, the peculiar association of the Spirit (*spenta*) and fire at the distribution of the *good*, 47.6; and *satisfaction*, 31.3; (therefore not harm and loss), to both *ranas* or parties. Does the *Spirit* here represent the 'Shaper of the Kine,' who was the 'spirit of wisdom'? This application would seem very apt indeed.

The other occurrences of parties are, 51.9: the Ashaist and Drujist. 31.19: the *ahumbis*, life-healing friend (?) by red fire gives *good* to both parties.

The parties are called *asa* (dual), referring to Ashaist and Drujist, and the Judge, 31.2.

As the prophet was called to come to Asha, he was told to arise before Ashay and Sraosha arose to judgment, 43.12.

Did Asha, in these references, have especial connection with the fire of the eschatological metal, 30.7; 51.9; 32.7? (All which are Ashaist references.) The connection between Asha and fire, 43.4; 34.4; 31.3? is definite, so that this is not impossible; and we have seen that the

eschatological metal might not impossibly be connected with the *Sword* of armed partisanship: and here we have 'asa' as their name. May we take this complex of ideas as the origin of the Ashaist cult?

But how did the fiery partisan Asha come to mean *right*, or *justice*? The root *sa*, which appears in profit (*sav*, *savah*, *saoshyant*) reappears in *sangha* or teaching (of the Saviors?); which is a distinctly Ashaist word, 32.6; 34.7; 43.6; 44.14; 46.3, 17; 45.2; and among Vohu Manists only once, 49.9, and then qualified by *guzra*, 'mysterious.'

This teaching seems promoted by Saviors rather than Teachers; the verb *kaeth* (428), the only other one meaning to teach not already appropriated by Vohu Manists is doubtful (Ashaist, 33.2, 47.5, 46.9; Vohu Manist, 44.6, 10; 46.18; 50.3; (?) 51.15); also *sah* (1574) (Vohu Manist, 34.12; 45.6; 50.6; Ashaist, 43.3; 48.3).

It must therefore have occurred, then as now, that one's own side appeared to be the *right* side and the opposite the *wrong*; to the *right truth*, is opposed the *wrong lie*, or *Druj*.

The Drujist, with his hell of the 'House of the Druj,' as opposed to the Ashaist, is well-known; but it would seem that another name of theirs was the *Doomed* (who had no second life), *martiya* or *mashya*. An identification seems to be made, in 48.1. When Asha overcomes the Druj, then the long prophecy of what is to happen to the Daevas and the Doomed will be realized. They are paired with the Daevas (as the Drujists would be), 45.11; 34.5. In 48.1 they are called *daeva darlings*; robbed of second life, 32.5; 46.11 (see 30.11; 32.8; 43.1; 48.5).

We must look among them for bitter animosity against the Druj—the 'harm or convert' spirit of 33.2, illustrates this abundantly; for the fiery partisan (*asayae*, *ashahya*)

Asha could see no middle ground. The partner of the divine Cow, *Armaiti*, would be the divine Bull, *Asha*, whose pastures we hear of in heaven, 33.3, 50.2? The Bull is connected with the Dawn, *ushas*, 46.3; and the good days, 50.10. Once more we have a connection between Armaitians and Ashaists when the Daeva states that the two worst things to see are the Cow and the Sun, 32.10; for the days imply light or fire, 43.4; 44.4; and the priest of Asha, 50.11; 33.6; will think of Asha as he brings an offering to the flames, 43.9.

No doubt we have here the germs of fire-worship, and without question this ever remained Zarathushtra's main interest.

#### 4. *The Vohu-Manist Cult.*

Vohu Manah is practically identical with Asha in most respects; but if any difference is observed (see elsewhere) he is less individual; he lacks the *fire* of Asha. His name must have meant '*good nature.*'

This same characteristic is marked in Vohu Manah's followers. They are friendly to the Druj, 32.3, 5; 43.15; 49.9; and this is all the more marked as Zarathushtra finds fault with the *just-speaking man* (having the right saying, B.) for friendliness to the Drujist. This appears to Zarathushtra from his self-centred stand-point, as *hypocrisy*, 34.7.

'Are they faithful to thee, O Ahura Mazdah, who, though they know of *Vohu Manah*, turn the difficulties of doctrines to their own advantage by sophistries? As for me, I know none but *You, O Asha.*' This friendliness seems to have been returned, 47.5.

They were the literary men, and their submission to the Magian cause under Vishtaspa is described by the *padebis* (51.16) of Vohu Manah. More striking even than this, the word *daxsh*, to teach, 43.15, 33.13; and

*fradaxshta*, teacher, (31.17, 51.3; occur nowhere except in immediately Vohu Manist passages (see the words). The rarer words *xsha*, 46.2, to teach, and *dah*, 43.11, to teach, also appear in Vohu Manist passages.

This *xsha* root, connected evidently with *xshathra* (like *da* and *dathra*), suggests that the latter word may, at least among them, have meant not *realm* or *power*, but something analogous to a *school* or *college*. Indisputable, however, it is that *xshathra*, 29.10; 32.4; 43.4; 44.6; 45.10; is associated with Vohu Manah.

The *sasna* are also distinctly Vohu Manist; in 29.8, and 48.3, undoubtedly so; in 31.18, nearest to Vohu Manah of 31.17 e, and mentioned as of the Druj, with whom we have seen the Vohu Manists sympathized. In 53.1, they are 'of the *good daena*,' both Vohu Manist terms. If we scrutinize the Vohu Manist duplicating divinities (Ashay, Tushnamaiti, College-xshathra) it would seem that they were an Euhemerist interpretation of the less moralized tribal deities of the Cow-cult (Asha Armaiti, Xshathra-xshay-power). This is just what we might expect from a non-partisan, student sect, who could not be prevented from reflecting on, or moralizing about, their divinities.

Ashay, for instance, is indubitably connected with Vohu Manah in 28.7, 33.13, 43.16, 46.10, 51.21, 43.1e; while in 34.12 the paths are of Vohu Manah, though taught (by Zarathushtra?) through Asha; in 43.5, we have the *akem*, and *vanguhim* ear-marks; in 48.8 the *good spirit* and *good Xshathra*; in 49.12 Vohu Manah is nearest to Ashay, as also in 50.9, where we have works of Vohu Manah; in 51, we have the *best deeds*, which must refer to the *good Manah*; the *good Xshathra*, also.

It is among them (43.15) we find *Tushn-amaiti*, no doubt a racial variant for the Ashaist *Armaiti*. Vohu Manah grants *tevishi* and *utayuiti*, 51.7. These are not

to be superficially attributed to Haurvatat and Ameretat, because in the passages where these *vitality* and *enduring* are approached to Haurvatat and Ameretat, they are separated off from them very evidently, 51.7; 43.1; 48.8a; as if it were an eclectic comparative identification of things known to be of different origin.

The psychological 'tang' to Bartholomae's translation of *daena*, i. e., *Ego*, or *individuality* seems too artificial for so early a period; yet we cannot well go further away from psychology than to translate it *Spirit*. Even so, it remains a word testifying to *reflection* and *study* on the part of the users thereof; and, as it happens, its chief connection is with the Vohu Manist cult, 33.13; 44.9; 53.4; 34.13; 49.5; of whom we otherwise have gathered that they were unpartisan students.

Their hell was the 'Home of' their 'Bad Mind,' or 'Worst Mind.'

Were the Vohu Manists the *proud*, 32.3, *pair-imatoisca*? In this 32.3 the *proud* are those who 'will dare to reverence the *Daevas*,' and who 'will be considered as belonging to the *Druj*.' Hence, the proud were originally neither *Daevas* nor *Druj*—what else could they be but Vohu-Manists, seeing that *Aka-Manah* is mentioned in line 172? Secondly, the intellectual Vohu-Manists, might well have been so termed by the Armaitions, who were no more than humble cow-herders, to whom the gentlemen, *avaetav* might well appear *proud*. Thirdly, there seems to be a contrast or opposition between the humble Armaitions of verse 2, and the *proud* of verse 3. Now, we have no record of any opposition within the ranks of the simple-minded *verezena*, or group of laboring cow-herders.

It would seem as if *chisti*, sophia—wisdom, was associated with the Vohu Manist cult, 46.9; 48.11; 47.2; 51.16, 18.

Likewise the Magian cause is distinctly, 51.11, 16,

grouped with Vohu Manah alone, and among others, in 33.7; 46.14; also with Vohu Manah and Xshathra in 29.11, in the cow-drama.

Does the meaning of *Tushna* (matay, 658, *silent devotion*) have any connection with the *guzra* (secret) teachings? This would seem the fitting cult, in order of importance. In 28.5, the *mathras* of the Knower were not unknown among the Vohu Manists; who were rather, the chief association thereof.

Who were the Savages, *ashafstras*? The only indications we have are:

(a) 34.5; Zarathushtra preached to Daevas, Doomed (*druj*), and Savages. This would imply they belonged to a sect other than Daevic or Ashaist—the only other definitely well-known sect of whom it could be said Zarathushtra had preached to them was the Vohu Manist.

(b) The non-Vohu Manists are shunned by Asha, as much as Savages are shunned by us, 34.9. Does this suggest that Zarathushtra, like his divinity Asha, separated himself from the non-Vohu Manist Savages?

Why should they be called “small beasts of prey,” *ashafstras*? Possibly like the treason which Zarathushtra attributes to certain Vohu Manists who, though they know the truth, use it for their own purposes, 34.7; they held a variant of Armaiti, as “stealing” it. However, in 49.9, the *Sasna* is taught by Asha (or the Ashaist prophet?) while Vohu Manah has the *guzra-sangha*, the Secret teachings.

We must accept Yasna, 30, as the Vohu Manist school of Dualism; and from it we must gather the following ideas: the Spirit being clothed with the Stone-heavens as a garment, 5; and the lights, 1; *Adana*, as duplicate of Spenta—Mainyuist *Ada*, 7; *maetha* and *vicitha* for *crisis*; that *Better* and the *Bad* spirits, showing it Vohu Manist.

The only association that does not seem to fit is Aeshma, 30.7, who, as *sickness*, should logically belong to the cult of Health, Haurvatat. Still, sickness is only a minor result of rapine and violence, which without question is Daevic, for it was to Aeshma that the wrong choosing Daevas rushed.

### 5. *The Spenta-Mainyuist Cult.*

It is only with the greatest reluctance that the writer even considers the recognition of another cult; for the following reasons seem decisive:

(1) The parallelism between the dualism of 30 and 45 demands a group other than the Vohu Manists, who were philosophical enough to be appealed to by a Dualism; and this could be neither the Daevas, bent on rapine, nor the Ashaists-Armaitians, bent on cow-herding and fire-worship and fanatic opposition to the Druj.

(2) We have *Spenta* and *Angro Mainyu*, as another group of divinities. True, *spenta* recalls Armaiti the bounteously fertile, and *Mainyu* recalls the Armaitian 'Shaper,' the Spirit of Wisdom. But the Armaitians were perhaps the most ancient and simple, cow-cult, whereas Yasna 45 contains a group of late ideas, we shall see later. Sraosha, the Cinvat-bridge, Garodman, and Haurvatat and Ameretat, ignored in 30.6. Again, there would be among the Armaitians no room for *Angro-Mainyu*, as no opponent is mentioned to the Shaper-of-the-Cow, the Spirit of Wisdom; the opponent there was *Tare-maiti*, corresponding to *Ar-maiti*.

(3) We have, as compensation, *ada* (directly associated with *Spenta Mainyu*, 33.12, though not in 33.11; 48.1) and *adana*, 30.7; a duplication, showing that we must hold apart the Vohu Manist *adana* from the Spenta Mainyuist *ada* group, whichever it be.

(4) The Savages, as we have already seen, were Vohu Manist; the foreigners, *voaxema*, 34.5, must have been different from them, and would suggest later comers, such as would hold the more advanced Spenta Mainyuist doctrines, which we will next see. Neither Daevas nor Druj would be addressed as 'foreigners.'

(5) The chief reason for the recognition of a different and later group is that in 30.6, 7 we have *tevishi* and *utayuiti* given to a sick man, without mention of *Haurvatat*, if not of *Ameretat*; whereas in 45.7, these qualities of *tevishi* and *utayuiti*, are as always later, properly connected with *Haurvatat* and *Ameretat*, 45.7, 10. These divinities must then have been either unknown to, or ignored by, 30.7; this later alternative would be unlikely, because no reason could well be advanced for purposive ignoring of them.

Again, in 32.5, *Ameretat* appears not with her later twin companion *Haurvatat*, but with *Hujyatay*, showing the formative stage of the later twin-doctrine of *Haurvatat* and *Ameretat*.

(6) We have a special eschatology, *Sraosha* as Judge, and *Garodman*, 45.5, 8, which would conflict with 'House of the Best Mind' or 'House of Druj' and of *Asha*. *Garodman* is a later idea, taken up by the later Mazdeans. While the Vohu Manist's psychological cast of thought held to the crisis, *vicitha* and *maetha*, 30.2, 9, we have in 45.7 the *Preparer*, who was later to stand with *Sraosha* at the (bridge) of judgment, 46.17.

(7) The *cinvat-bridge*, 46.10, 11; 51.13; shows a developed (and later Mazdean) view. The prophet will go over it first, 46.10, certainly developed from the simple *rataav* of the herdsmen. In 46.11, while connected with the house of Druj, the fact that their daena will meet the *Karpan* and *Kavays* there is mentioned as something they do not seem to have known yet. So,

in 51.13, there is a manifestation (of new doctrinal description?) for those who have left the way of Asha, with the *daenas* as destroyers of the good reward. While *daenas*, as we have seen, were frequently connected with Vohu Manah, nevertheless the whole picturesque picture, employing both Vohu Manist and Ashaist conceptions, is a strikingly new *ensemble*.

(8) We find also in Yasna 45 a more advanced psychological scheme of eight elements; *manah*, *sengha*, *aratau*, *varana*, *shyaothana*, *daena*, and *urvan*, (mind, doctrine, understanding, thought, teaching, deeds, spirit, soul) in 45.8; while in 30.2 we have only the traditional threefold division of *manah*, *vacah*, and *shyaothana*, mind, word, and deed.

(9) All the other names for men being appropriated (*vir* to Armaitians, as used with *pasav*; *mashyia* to the Druj-doomed), we may be impressed by the appearance of *maretan* (reminding of the latter *gayomart*) in the classic passage, 45.5. In 46.13 *sasta* precedes it, and the 'hearing' is connected with *Sraosha*. In 29.7 the cow asks who would intercede for her with men (probably the *daevas*?); yet the cow's Creator was the Spirit of Wisdom. Again, in 30.6, the connection is with Aeshma, and hence daevic, unless we consider his role as sickness-producer as being Spenta Mainyuist, as opposed to *Haurvatat* and *Ameretat*. (The references are, 29.7; 45.5; 46.13—30.6; 32.12.)

(10) In considering the special doctrines of the Spenta Mainyuist group, *Haurvatat* might appear as an innovation. We have seen two stages of growth towards this; first, when *Haurvatat* was ignored, and secondly, when she appeared as *Hujyatay*. The idea of health and sickness therefore may have been characteristic of this group. Did the *ahumbis*, 31.19; 44.2; have anything to do with this? In 31.19 applied to Zarathushtra, and in 44.2 to Ahura Mazda, it may have

shown another stage in the development of the healing idea, with *Aeshma* imported from *daevas*, as opponent, 30.6. At any rate *urvatha* as friend appears in 45.11.

(11) There is the following complex of associations, all connecting with the Spenta Mainyuists:

- a. The *Clever* are sifted by Sraosha, 46.17.
- b. The *Preparer* (Zarathushtra himself) will stand for them with Sraosha, 46.17.
- c. The Preparers wish for profits of *Ameretat*, 45.7.

Are the *Clever* Spenta Mainyuists? On the whole, they seem to have relations mainly with Zarathushtra himself, and as *Grehma* does not believe in the second coming or life, 32.10; 46.11; does it mean that the *Clever* did believe in it before *Grehma* perverts them to being *Drujists*?

*Sraosha*, obedience, would of itself, mean obedience to Zarathushtra himself. He is associated with the *Preparer* and Judgment in 46.17; 44.16; 43.12; and in 45.5 with *Ameretat* (Spenta Mainyuist); with *Haurvatat* and *Ameretat*, in 45.5.

## 6. *The Clever, or Mazdists.*

The *Gnostic* cult includes *Mazdah*, from the verb *mazda* (B 1163) to mind, or remember. In connection therewith we have the *Knower vidvae*, 31.6; the *Knowing*, 45.3; the *Clever*, *datha*, 732; 46.17; with their special heaven, the house of the *Clever*, 32.10; with their opposite the *Fools*, or *Non-clever*, 46.17.

## 7. *The Magians.*

The *Magians* were apparently a well established tribe, with a special name, *magavan*, 33.7, 51.15.

They were perhaps *Daevas*, for Vishtaspa the Kava-yite attains their leadership, 46.14; 51.16; 53.2. They may, however (as many kindred tribes and persons have been to their relatives), have been bitterly hostile to them, or they may have drifted apart in some manner, so as to allow for Zarathushtra's opposition to their kindred the *Daevas*. Meat-eating, 32.8; and intoxication (by *haoma*?), 48.10; may have been elements in this disunion. In the Magian sections of the Gathas, 46.9-13; 51.11-22; 53; the cow-drama, 29; we have a prevalence of *Mazdah Ahura* together (except in 33, which has a slight preponderance of *Mazdah* only). The word *Mazdah* may therefore have been already prevalent, and known to Zarathushtra. The word *maga* meant a *hole*. Now if we suppose that the men who lived in the deep valley, which was not fitted for agriculture, wished to support themselves, pasturing cattle would be the only possibility. The dwellers on the high table-land were successful, powerful *daevas*; and at last, when driven to despair, Zarathushtra advises the Magians to settle 'cleverly' these open sunny lands, and engage in agriculture also, 50.1-4. This would account for all the facts, and allow a *role* for Zarathushtra as champion of the herdsmen, and his later alliances with the *Daeva* Frashaoshtra and Jamaspa.

Again, the Magians may have been troglodites, such as lived in the Hauran. Fire would be very necessary to them; hence perhaps their preserving or being favorable to that element of nature-worship. However, such introspective lives as troglodites must necessarily live would favor the preservation or development of memory and mindfulness, the *Mazdah* concept.

Indeed, the verb 'mazda,' to remember, is found in one of the Magian sections, 53.5; the other occurrence is in the Spenta Mainyuist, 45-45.1, which cult Zarathushtra was seeking. We may therefore conclude it

was in general use. But the famous Yasna 30 (dualism) also begins with the expression that the prophet will now utter things *memorable, mazdatha*. These no doubt were the secrets of the Mazdean theologians, common among all of the various cult-tribes.

Did *Mazdah* alone of all the other divinities, have no opponent? Seeing that the name *Mazdah* is after all kindred to *Manah*, *Mainyu*, and *Maiti*, all these words meaning *thought* in some shape, such an isolation would seem improbable. But what opponent have we for him? The later *Ormuzd* and *Ahriman* betrays it. *Ahura* was an opponent of *Mazdah*. Hence Zarathushtra's long effort to recognize *Mazdah* as the Supreme *Ahura*; hence we have *Ahuras* of *Mazdah*, and *Ahuras Mazdah*, 31.4; 30.9; before the final crystallization occurs. Hence also we have the conjuring of disobedience (*Asrushtay*) from *Mazdah Ahura*, 33.4, so as to leave *Ahura* as holy and universal a name as it has since become.

The secular use of *Ahura*, 29.2; 31.8, 10; 46.9; 53.9; as judge is *attributed* to *Mazdah* in 31.8; 46.9; to a man in 29.2; 31.10; 53.9; and in the latter case it refers to a conqueror who would murder and imprison. So we have both

- a. *Ahura* as sufficiently different from *Mazdah* as to be attributed to him;
- b. As containing the idea of bloodshed and violence, which makes the point of the '*spen-tem*' and '*ashavanem*' added to it in 46.9.

While originally then the idea may have been that of an opposing divinity (still reflected in Zarathushtra's code of ethics against his enemies, 43.8; 28.9; 46.4, 18; 31.18) he insisted that *Ahura* and *Mazdah* were the same, 31.8; 46.9; *Ahura* becoming 'bounteous' and 'just.'

We have this *asrushtay* in 33.4; 44.13; 43.12; really the opponent of *Sraosha*.

# Outline of Pre-Zoroastrian Cults.

## I. DAEVAS.

Meat-eaters, butchers of cows; refuse, intoxication (with haōma?) Friendly; agricultural, but employing methods different from Zarathushtra's. Grēhma their tkaēsa (prophet) teaches an eschatology different from Zarathushtra's, 32.10. They are politically prominent, and have a wide reputation, and ally themselves with Aēshma. They use hunav for son.

## II. ARMAITIAN BOVINE FERTILITY WORSHIP.

Armaiti the productive, cow-like, gentle, is pasture. Fashioner (tash) of the Bovine; gēus urvan, Soul of the Bovine. Bull-god with pasture. They demand a Judge who shall dispense profit and loss. They honor understanding, reverence, and peace. Vira for man. Opponent to Armaiti is Tare-maiti. They combine with

## III. ASHAIST PARTISANS, Yasnas 28, 43, 44, 48.

Asha is opposed to the Drujists, who are called the doomed, or mortals. 'Injure or convert them!' cry the champions or saviors. Their law is the sēngha: their Judgment occurs by red fire and molten metal (the burning of sword-wounds?) Home of Druj, hell

## IV. VOHU-MANISTS, Yasnas 30, 34.

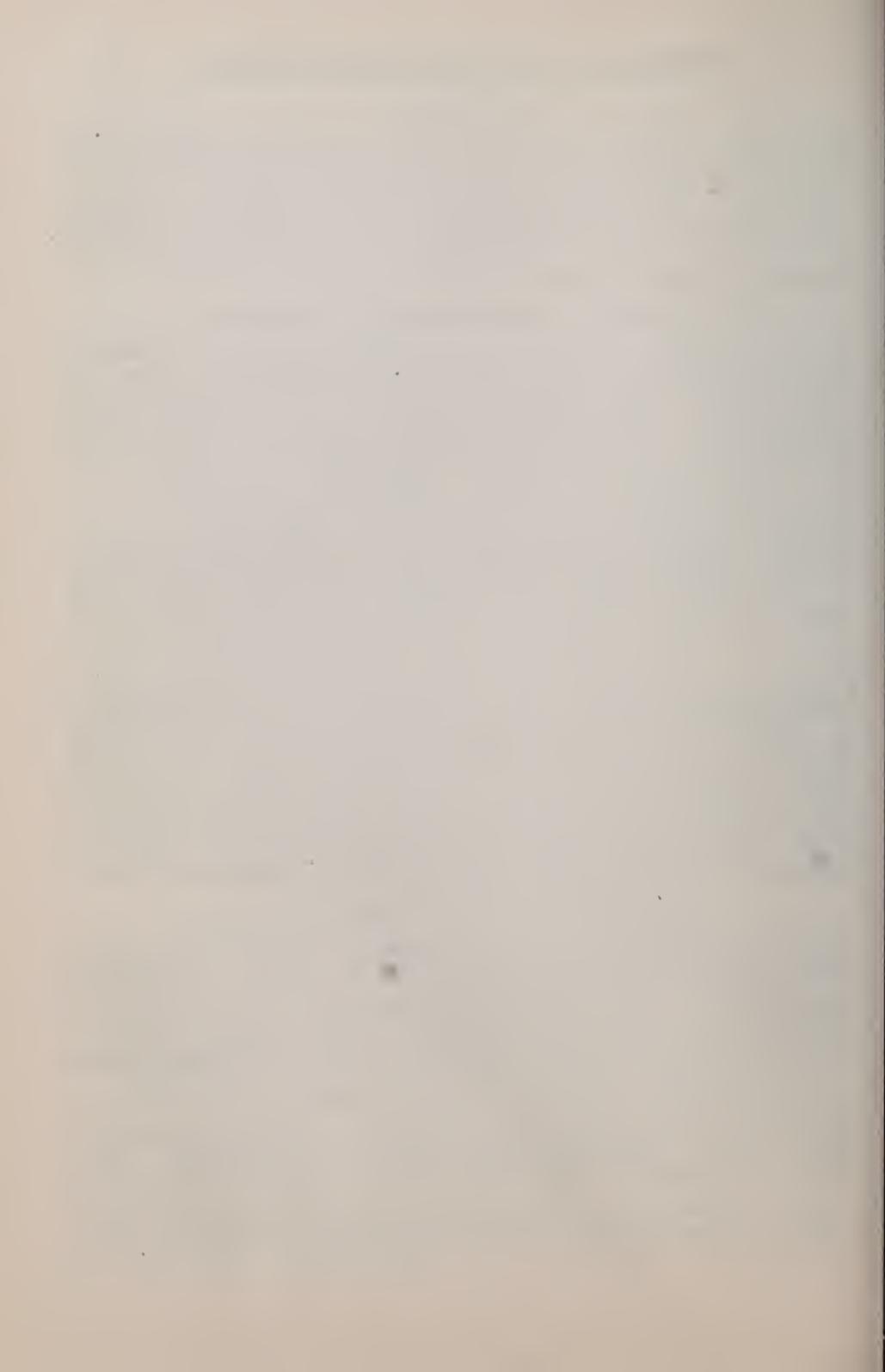
Friendly to all, hence also to Drujists, hence they appear to Zarathushtra hypocritical, 34.7, and proud, 32.3, pairi-matōiscā, as opposed to their Tushnā-maiti; Ashay is their version of Asha To their Vohu is opposed Aka Manah, in the Home of the Worst Mind, whither go the Savages, by retribution, ādāna. They are the intellectuals, interpreting doctrines; having verses; teaching, daxsh, xshā, sāsna, cistay-sophia, secret teachings, of which the legend of the stone-heaven may have formed part for the daēnas.

## V. SPENTA-MAINYUISTS, Yasnas 45, 47, 49.

Dualism of Speñta versus Añgro Mainyav; Sraosha versus Asru-shtay. From among all men (maretan) and foreigners (vaōxemā) Sraosha sifts out the clever who, following the Preparer over the cinvat bridge, in the Garodman attain Haurvatat and Ameretat. They had an eightfold psychological division. Retribution is ādā

## VI. MAGIANS, Yasnas 29, 33, 46.9-13, 51.11-22, 53.

A tribe living in a deep valley, by despair driven out into open lands, 50.1-6, submitting to the Daēva ruler Vishtāspa. Their divinity Mazdāh is united to his erst-while opponent Ahura from whom Zarathushtra as knower of the mysteries conjures away all evil, then superimposing him above all other gods as the supreme



## CHAPTER IV.

## DEVELOPMENT of ZARATHUSHTRA

Amidst these groups or tribes (which we must not think of as large nations, but perhaps as fellow-settlers of some mountain—group or table—land), Zarathushtra must have grown up and worked.

1. *The Magian Youth.*

In studying the origin of Zarathushtra and his message we must keep certain things in mind.

(1) As in other religions, the accounts of his early youth, are among the least reliable documents.

(2) We must change perspective: when Zarathushtra arose he was unnoticed, and the world around him great.

Hence, in asking ourselves to what tribe he belonged we should go to the later years of his life, and see what his relations are. Here we find the Magian tribe, among whom he is not satisfied to teach; he wants to preach outside of or 'before' it, 33.7. This would not have occurred had he not belonged to it by birth. We must therefore imagine him a youth of the Magian tribe.

In this account of the life of Zarathushtra all the legendary material which would have added much to the picturesqueness of the scenes has been purposely omitted. For the purpose of this work has been to limit the enquiry strictly to the *Gathas*. Biblical criticism has taught that popular—and even orthodox traditions are not always the safest guides.

The location of Zarathushtra's birth in the neighborhood of lake Urumyah finds absolutely no support in the Gathas whose ignoring of sea and lake (mentioning water but in 44.4; 51.7) is particularly striking. If his visions occurred by a river or lake, the hymns do not mention it.

## 2. A Student with the Vohu Manist.

What may we suppose that the possibly shy, home-sick, distressed Magian youth may have learnt with the Vohu Manist teachers? Elsewhere we have seen all the special doctrines they may have introduced to him; but the most certain of all is that they taught him to address Vohu Manah as a present help in trouble, for never, as long as he lived, was the impressionable Magian to fail to raise his prayers and adorations to the Good Mind who dwelt above the heavens.

"We would not vex the best Mind because of the expected benefactions, 28.9. He would always teach hymns worthy of the life of Vohu Manah, 30.1. He watched over the issues of human life with Vohu Manah, 28.4. He would always advance his interests through Vohu Manah, 33.8. Would Vohu Manah have the power to protect his poor? 34.5. The lot of Vohu Manah was composed of the incomparable things of the coming kingdom, 33.13. It was the power of Vohu Manah that should be the portion of him who withstood the divine fire, 43.4; for Vohu Manah appoints the proper punishments, and will come, and utter judgments, 43.5, 6."

And so our young prophet was instructed in verses or oracular utterances, 43.11, which no doubt never entirely faded from his mind.

But Vohu Manah, the good natured, full of good sense, could not be bigoted; and when the time came the young Magian was ready to progress further, it was that Divinity itself which told him, 'Thou shouldst go to some Ashaist fane, to be instructed,' 43.12. And no doubt with tears he bade farewell to his friends of the cheerful, debonair disposition. These, however, seem to have left upon the youth the indelible eschatological interest which pursued him all through life—for we have seen, 33.12, 13, that Vohu Manah was the divinity associated most closely with the distribution of compensations.

### 3. A Student with the Ashaists.

However delightful the gracious young Magian's stay may have been among the Vohu Manians, and however serious the eschatological interest may have been that he brought with him, his joy of being a priest, 33.6, 14; 43.9; among the Ashaists never forsook him. Years later when celebrating the heroes of the Devaist struggles he would sing to Asha 'as never before,' 28.3, his mind going backwards to when he had done so first.

'When will I behold thee, as a Knower, O Asha?' he should cry, 28.5.

me the realm, O Vohu Manah! 31.4.

If Asha is at all willing to be invoked, so attain for 'What help hast thou for me, O Asha? 49.12.

'I would remain your eulogist, O Mazdah and Asha, as long as I live!' 50.11.

Such were the reminiscent sentiments which he carried with him all his life; of this early sojourn among the Ashaists, whose details the reader may find elsewhere; however, it may be well to note down the chief points thereof:

First, a theophany of Asha in person, 34.7, 8; 43.9, 10.

Second, a Vision of the uncertainties of life ended by a decision to support the Ashaists against their enemies the druj—a 'naturalization' so to speak, among them, 31.12, 13; 43.7, 8.

Third, a touching prayer for sufficient divine grace to carry out Asha's decrees on his enemies, 30.8-11; 43.15, 16.

Fourth, no doubt, admission to the Bond-society of Ashaists, *hithav*, 48.7; which association remained with him to the end of his daevic struggles; for in his vision Armaiti the divine *hitha*, 34.10, of Asha (his wife?), appears and aligns the parties.

This was the sunny, 32.2, portion of Zarathushtra's life—for Asha had his strength through fire, 34.4; and no doubt our young Magian began at this time those ritualistic, reverential fire-worshipping rites, 43.9; through which he may have more than once beheld the divinities themselves. Indeed, he referred to himself even later as the friend of Asha, 50.6.

But neither did this satisfy Zarathushtra's soul: the fire may have led him to seek the Spirit's wisdom, 33.6, which for the present was to be withheld from him, 30.6, 7; 33.6; 44.18. So in disappointment he went by himself—and called on the nameless lord Ahura—from whom, as we shall see, he was to attain treasures that passed his understanding.

When Zarathushtra left the Ashaists he wrote, 33.6:

'I who, as (Ashaist) priest, coming through Asha from the Best (Mind), desire (to walk) the just (paths of the Holy) Ghost

From us (the Ashaist priests) (going) towards the pastures which advisory-managers ought to work through the (Vohu) Manah (disposition);

For these two objects I wish, O Ahura Mazda, to consult together visibly (the Best Spirit and thee).'

#### 4. *The Ahurian Experiences—Reflexion.*

We must now study the mental experiences of our young prophet while studying with the Ahuraians, to whose name *Mazdah* he was to give so much prominence; our sources will accordingly be on the one hand, 34.12-15; 31.3-5, 7, 8, 11, 14-17; and on the other, 44, except 17 and 18.

In 31.6, 7 Zarathushtra asks a number of questions. What is the answer? From whom does it come? (8)

'Whereupon, when Zarathushtra with his (own) eye (by looking at nature) and through (his) mind (by puzzling out its significance) comprehended.' He thought it over himself; he 'minded' it; the first step towards being reminded of it.

So in 44.8, he asks Ahura Mazda what his purposes are that he may be mindful of them, and the utterances about which he had asked through Vohu Manah's aid. Evidently it was his purpose to remember them; he had just gone through so many cults it was highly important that he should systematize and fix them in his own mind.

In 50.8; 51.16; we have him stepping before Ahura Mazda with the *verses* (the feet) 'which are as famous as those of zeal with stretched-out arms encompass you O Mazda.' They are the verses of Vohu Manah, 51.16. It was at a time such as the one where we are now that he was producing them.

If he was familiar with the verb *mazda*, as we have suggested, this would fit this memorizing effort exactly; and the God who would help him to it would indeed be the 'mindful lord.'

## 5. *The Ahurian Experiences—Teachings.*

This was the very psychological moment, and introspective mood for him to draw from the crucible his mind full of the Vohu Manist and Ashaist teachings he had just received any combination, deduction, or addition. Let us now put together the results of his introspection:

31.8. Ahura Mazda is first and youngest of creation; is the father of Vohu Manah; *thy* Vohu Manah, 32.6. The genuine creator of Asha; the owner of Armaiti and of the Shaper-of-the-Bovine creation, who was the understanding of the Spirit.

11. Creator of *gaetha* and *daena*, establisher of body and life, etc.

Let us go to 44:

(1) Friend.

(2) *Ahumbis*.

(3) Who was the first father of Asha?

(4) Who is creator of Vohu Manah?

For whom didst thou create the cattle? (A prelude to the drama of 29.)

(7) 'Sons reverent to their fathers' (meant Asha and Vohu Manah were made subject to Ahura Mazda).

(7) Who created Armaiti? (45.4, is daughter.)

(9) He wants to help the *daenas*. He wants to learn the dwelling of Vohu Manah and Ahura Mazda.

(10) *Cista*, wisdom, mysteries.

(11) How to spread the religion for which he was chosen—all other (divinities) he regards with suspicion.

(18) He wants the mystic *mathra* of Haurvatat and Ameretat; and the ten mares and camel to enable him to start in his work.

Evidently he had combined the former cults of Asha and Vohu Manah, and had superimposed above them a supreme father and Creator, which new revelation should unite the warring cults under one banner.

The name was already at his hand—the lord who was mindful of all this; himself was henceforth an Expert-Knower (*vidvæ*), one of the clever (*dathra*); and he now had a secret (*guzra sangha*) which united him to all cults and enabled him to seek converts among them all.

## CHAPTER V,

### CRITICAL RESULTS.

It is now time to cast a very tentative general bird's eye view on the ground we have traversed, in order to approach to its significance.

#### 1. Chronological Significance of 'Mazdah.'

Should we suppose that the occurrence of the name *Mazdah* was in some one hymn shown to be predominant, would it imply that that hymn was early or late? The decision would be, that it was late, because:

(1) The later Zoroastrian religion is distinctly Mazdean, the name *Ahura* dropping out to some extent, or coalescing with *Mazda* into *Auharmazd*, *Ormuzd*.

(2) There was a time, as we have seen, 43; when *Zarathushtra* learnt the supremacy of *Mazdah*.

(3) The use of *Ahuras* in the plural, the *Ahuras Mazdas*, the plural pronoun, all point to an earlier polytheism.

## Gathic Occurrence of Divine Names.

Yasna 28: Ahura, 8; Ahura Mazdāh, 2,3,4,5,6,9,10,11. Mazdāh, 1,7.

29 A, 5; AM, 4,6,7,10,11; M, 5,8; None, 1,2,3,9.

30 A, 1; AM, 5,8,9; M, 10,11; None, 2,3,4,6,7.

31 A, 8,15; AM, 2,4,5,7,9,14,16,17,19,21,22; M, 1,3,6,8,10,11,13; —12,18,20.

32 A, 0. AM, 1,2,4,6,7,16; M, 8,9,11,12,13; —3,5,10,14,15.

33 A, 3,13; AM, 2,5,6,11,12; M, 4,7,8,9,10,14. —1.

34 A, 0; AM, 1,3,4,10,13,14,15; AM, 2,5,6,7,8,9,11,12.

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43 A, 0; AM, 1,3,5,7,9,11,13,15,16; M, 2,4,6,8,14; —10,12.

44 A, 1-19; M, 1,2,3,4,7,8,9,10,11,14,15,16,18,20.

45 A, 11; AM, 3-11; —1,2.

46 A, 6,9,15; AM, 1,2,3,5,7,10,12,13,14,16,17; M, 4,8,18,19. —11.

47 AM, 1,5,6; M, 2,3,4.

48 A, 1,7; AM, 2,3,6,8; M, 4,9,10,11,12; —5.

49 AM, 5,6,7,8,12; M, 1,2,3,10; —4,9,11.

50 AM, 1,3,5,10; M, 2,4,6,7,8,9,11.

51 AM, 2,3,6,15,16,17,18,21,22; M, 1,4,7,8,9,10,11,19,20; —5,12,13,14.

53 AM, 1,2,4,9; M. 3; —5,6,7,8.

## 2. Inferences of Occurrences of divine Names,

If any conclusion can be drawn from the occurrences of divine names in the Gathas it would be as follows:

a. Comparing 30 and 45, we find in the latter later writing a far greater number of divine names.

b. In the early series of Yasnas *Ahura Mazda* predominates; in the later, *Mazdah* alone.

c. Yasna 44 has the most uses of *Ahura* alone on the first lines of each stanza, and therefore may be earliest; showing genuineness of Zarathushtra's desire for truth.

d. Yasna 43 has *Mazdah* alone predominating over *Ahura* alone; hence it is a late writing up of Zarathushtra's early experiences, which is also somewhat the case with 34.

e. If we accept 45 as a Spenta Mainyuist writing, we have an immense predominance of *Mazdah Ahura* together. But 47 (Spirit Song) is as neutral as 30.

f. The Daeva struggle Yasnas 33 (32 less so); 48-51; have strong predominance of *Mazdah* alone, hence late, under stress. See 44.20, where Daeva struggle is mentioned, and has *Mazdah* alone.

g. 46, with Magian cause, is early, showing predominance of *Ahura Mazda*. The latter verses of 51. 15-18, 21, 22; which also mention the Magian cause, have a strong predominance of *Ahura Mazda* also.

## Development of the Gathas according to the Divine Names

**Earliest**—*Ahura* Predominates, Used Independently of *Mazdah*

44 Heart-searchings.

**Early**—*Ahura Mazdah* Used Together; *Ahura* Preponderates

45 Dualism, Spenta-Mainyuist.

**Late**—*Ahura Mazdah* Used Together, *Mazdah* Preponderates

28 The Heroes and their Mission.

29 Drama of Cow.

30 Dualism, Vohu-Manist.

31 Great Communion with Divinity.

33 High-priestly Prayer.

46 Preparations for Struggle, Magian.

48 Appeal for Champions.

**Latest**—*Ahura* alone Absent; *Mazdah* alone Frequent

32 Vituperation of Grehma and Opponents.

34 Early Experiences, Shorter Document.

43 Early Experiences, Longer Document.

47 Battle-hymn of the Spirit.

49 Appeal for Defenders from Bendva.

50 Exodus of the Magians.

51 Proclamation of the Kingdom.

53 Securing a Champion by Marriage.

### Results.

1 The struggle antiquated *Ahura* and established *Mazdah*.

2 The priestly influence worked in the same direction.

3 The Second, Longer, Personal Document was earliest, both as to Personal Experiences and Dualism.

4 Account of Early Experiences is later than Heart-searchings.

5 The Cow-drama is too artificial to be early, *in its present form*.

The Magian sections of the Gathas are then 46.9-13; 51.11-22; 53; 29; 33.

The Spenta Mainyuist, 45; 47; 49 (Ada).

The Ashaist sections: 28; 43; 44; 48.

The Vohu Manist section: 30; 34.

The parallelisms of 30-45; 34-43, 44; suggest that the earlier part of the life was paralleled by Vohu Manist and Ashaist influences; the latter by Magian and Spenta Mainyuist, though the latter two both had bonds together, and belonged to the later document.

### 3, Authorship of the Gathas.

What bearing would the above critical suggestions have on the authorship of the Gathas? If we have two parallel accounts, it is not likely Zarathushtra wrote both. If we have to choose, it would be the simpler, the shorter, and probably earlier. But even here we have the advanced notions of a priest, 33.6, 14; of penances, 31.13; implying an established organization, of fire-sacrifices, 31.7; with rubbing-sticks, 31.19, Mills. On the other hand, 43 and 44 seem in parts so sincere, as to be original. Again, it is doubtful whether a work so rude as turning civilization from nomadic to pastoral, 29; and from pastoral to agricultural, 50; would justify finished metrical, parallel accounts of Zarathushtra's life.

On the whole it may be said to be certain that genuine sources underlie both versions, with preference for the second, longer, and more personal account.

#### 4. Amplification of the Authorship Question.

How far may we attribute the authorship of the *Gathas* to Zarathushtra? We must first choose between the Shorter and Longer Documents (28-34; 43-51, 53), as it is not likely that both were written by the same man; why should one man write both?

Analogy from Biblical Criticism would lead us to choose the Shorter Document as the earliest; but, on the contrary, we seem to be led to decide for the Longer Document, as more personal; and less advanced in the use of *Mazdah alone*—the Chapters on Dualism 45 and 30, and the Personal experiences, 44 and 34 showing this the Shorter Document (28-34) is the Priestly one: we have a decided unity of metre; a mention of Zarathushtra as *priest* (33.6; 14?); of *penances* (31.13), which imply an organized and effective ecclesiastical authority; *fire-sacrifices* (the *lights* of 31.7, and *rubbing-sticks* of Mills; 31.19); the Cow-drama, 29, while no doubt representing one of the earliest incidents, uses *Mazdah* preponderatingly, and is already Magian in writing, 29.11. On the whole, therefore, if Zarathushtra wrote one of the two documents, it is more likely it was the Longer and more Personal Section 43-51, 53.

In any event, we may with certainty assert Zarathushtra was the author of the materials which are written up in the *Gathas*.

### 5. Uncertainty of Conclusions.

In conclusion, the writer would state once more the utmost diffidence with which he advances these his suggestions. Even if they were well-grounded, he knows, by the history of other literary controversies, how much ridicule and contempt they may attract to him. The great majority of mankind have a mind quite able and willing to accept contradictories; it is only the few who can feel the impossibility of a chaos, and who would feel compelled to seek some sort of explanation. It is to them only that these critical suggestions are offered. The reader may be sure that it was only in spite of himself the writer gave so much time and space to reflections which would do himself no good; but anything is preferable to confusion and chaos, just as Basilides said: "I will affirm anything rather than that God is unjust."

## CHAPTER VI.

## ZARATHUSHTRA'S Personal SIGNIFICANCE.

## 1. Summary of the Message.

What significance does Zarathushtra himself bear? This may perhaps be best discussed negatively, to clear the ground; and then it will be seen what remains.

Negatively: 1. Not originator of pastoral life, but its judge or champion.

2. Not Magian leader.

Positively: 1. Eclecticism.

2. Personality as judge-protector of Bovines.

3. Partisanship or Dualism.

4. Both Lives.

5. The teaching.

6. Mazdeanism.

## 2. Negative Significance.

(1) We have already seen that the description, 31.9, 10, of the original choice of the Bovine creation, which must be looked on as the poetic description of the establishment of pastoral life mentions no leader; it is only later that she finds she needs a judge, 29.1, 2, 9, 11; or guardian; which Zarathushtra, 10, undertakes to be.

(2) The *Magian* name arises as a tribe apparently, Zarathushtra, 33.7; wishing to preach outside of it; the cattle are adopted into it, 29.9; and who will by good actions regard it, 51.11; until Vishtaspa is Ahura Mazda's friend for it, 46.14; 51.16; and the Jamaspa couple, 53.7; are established in it, and threatened if they leave it.

During that earlier period it seems to have been leaderless; Zarathushtra even wishes to leave it.

### 3. Eclecticism.

The dogmatic chaos of the Gathas has, in this work, been analyzed; but the question remains, was this chaos possibly purposive? And what we can gather of Zarathushtra's life would suggest that it was so; his life purpose seems to have been to get converts among all the cults, and to unite them all. So we find Vohu Manah telling him to go to Asha, 43.12, at a time 'when he first learned Your teachings', 43.11. And then the use of the plural pronoun would be most naturally explained by the result of just such an eclectic education. The uniting all of them by superimposing over them as father Mazdah would leave the existing pantheon intact.

### 4. Personality as Judge-Protector of Bovines.

The dramatic Yasna 29 describes the call of Zarathushtra for the purpose of protecting the Bovine creation from the nomadic meat-eaters, 29.1a, b, 5b; and establishment of agriculture, 29.1c, 5c.

The Bovine-Soul expects, 9.c, future energetic help.

Zarathushtra prays for peace, 10; for the creation, and for reception among men that he may teach them the Magian cause, 11b; on account of which obedience is yielded to him, 11c.

This judge-ship Zarathushtra was not ashamed of, and he considered that it was divinely acknowledged, or caused 'noted,' 31.2; and the assembled multitude are to seek their salvation only in the measure in which he announces it, 32.1; and some of the audience at least accepts his terms, 32.2.

The question before us now is, how far was he successful? His policy of partisanship we have seen elsewhere; and however close the friendships it may have given rise to, it must have raised very much bad blood in every party involved.

Bendva for a long time opposed him, 49.12; and was so powerful as to make Zarathushtra feel his material poverty, 46.2. Perhaps that was the reason he wanted the ten mares and the camel, 44.18.

The nobility, the peers, the laboring-guild, the Druj and the Daevas all seemed to work against him, 46.1; whither shall he fly?

Bendva, 31.15; 32.5; 46.4, 7; 50.3; and Grehma, 31.18; 32.14; 44.12; seem to trip him up at every turn.

On the whole, the acknowledgment of the Daevic Vishtaspa as Magian chief amounts to a confession of failure, just as among the ancient Hebrews the day of the 'judge' faded before that of the 'king,' whose permanence of authority, and whose unquestioned or unquestionable authority alone could deal with the inner and outer dangers and difficulties.

Finally, in despair, Zarathushtra advises his adherents to settle open lands among the Druj, like the *Clever* ones do—hence diplomatically, 50.1-6.

## 5. Partisanship Founded on Dualism.

Dualism is taught in 30.3, 4 and 45.2. In both cases the teaching is preceded by

a. An announcement of the prophet's intention to teach an important doctrine, 30.2; 45.1; and

b. An exhortation to those who are *willing* to hear, 30.1; to open their ears and eyes, 30.2; and remember, 45.1b; and

c. A statement that it is important in respect to the

personal responsibility, 30.2b; for a great crisis—interpreted both eschatologically (B) and politically (M); but distinctly referred to Grehma the false prophet and the second life, 45.1b, c; again interpreted eschatologically (B) and politically (M).

This threefold preliminary, in duplicate, should emphasize the importance of the dualistic revelation.

Zarathushtra's effort seems to have been to create divisions, to 'draw the line,' to establish a party. So he accuses the Vohu Manists of treachery for friendliness to the Druj, 34.7; his revelations from Armaiti are to sunder himself from daevas, savages, and the doomed-men, 43.15; 49.9; 34.9; 43.7, 8; 34.5. He is angry because Grehma is on sufficiently good terms with the 'Clever' to pervert them to Drujdom, 32.10; and these fierce Daevas seem to have been anxious to please (*xsnav*) people, and generously give them food as Yima, 32.8. The druj seem to have lived among the Ashaists, and Zarathushtra was the one to eject them, 44.13. On the whole the various opposing parties seem to have been anxious to get along as peaceably as possible together, while Zarathushtra's main purpose seems to have been:

(1) To create an impassable barrier between Ashaist and Drujist ('injure or convert,' 33.2; who injures him pleases God, 31.18; 45.11; 46.4).

(2) To disunite Daevas, Clever, Vohu Manist, and Savages (see references above);

(3) To separate himself from all of them, 49.3; 34.5; and

(4) To make personal service to himself the test of orthodoxy; whoever opposes him is an enemy to humanity, 46.13; 51.12, 10; 46.18, 19.

While this unconciliatory attitude may not seem lovely, it may be doubted whether any great positive

work could ever be begun or carried on, on any less positive a basis.

## 6. Both Lives.

Both lives. There is no doubt Zarathushtra taught *two lives*, a present and a second life, an *acpi zatha*, or *second birth* or *regeneration*, 48.5. He called his enemies the Druj, the 'doomed,' as such meaning will alone explain the enumeration of *daevas*, *savages*, and *men-mortals* or *doomed*, 45.11; 34.5; 48.1. Grehma with his doctrines destroys the plans of life, 32.9 (which however may refer only to present-day regulations). His threats and picturesque representations of the House of the Druj assure he taught a good life. All uses of the word *nar* are in connection with promises of blessings or eternity. Besides, Zarathushtra took himself very seriously. He was the preparer and Savior *par excellence*, and was to stand next to Sraosha at the Last Judgment, 46.17; and he recommended his utterances on the ground he was able to justify them at the Last Day, 31.19. No wonder that his enemies were *the Doomed!*

## 7. The Teaching of Mazdeanism.

The *cistay* or teaching (secular and religious) appears in

48.5 as the *good cistay*, composed of

- (a) the second birth;
- (b) agriculture for pastoral society.

44.10 as the *maya* or mystic *cistay*, where we have

- (a) undefined goods of Ahura Mazda;
- (b) words and deeds of Armaiti, the purpose of 44.9, 10 being, how will the believers succeed in *holding together* or combining the practical and theoretical side of my teaching.

## CHAPTER VII

### ETHNOLOGICAL SIGNIFICANCE OF ZARATHUSHTRA

#### 1. Dialects of Thought-Religion.

The personal significance of Zarathushtra was an eclectic union, under the predominance of the *Mazdah Ahura*, of a number of pre-existent cults,—we might say, a realignment of parties for and against himself personally. This Zoroastrian pantheon has been shown to be no ready made hierarchy of archangels (impossible because of the evolving, and not devolving trend of humanity), but a number of different cults.

But not until we have discovered how these cults originated can we understand them, and in consequence, Zarathushtra. For we have seen that his personal significance was not that of an originator, but a monotheistic organizer of a pre-existing polytheism. But what was this polytheism? The most sublime and abstract polytheism the world ever saw. For we have, in four different dialects (and it was because of the differences of dialect that we were able to do our critical work), one and the same Mind or Thought-religion—(1) *Armaiti-Tushnamaiti* versus *Tare-Maiti* and *Pairi-maiti*; (2) *Vohu Manah* versus *Aka Manah*; (3) *Spenta Mainyu* versus *Angro Mainyu*; (4) *Mazdah* versus *Ahura* (Ahriman); (5) *Sraosha* versus *Asrush-tay*. Zarathushtra's personal influence on the world around him depended not on the amount he changed that world's pre-existing religions, but on the faithfulness with which he represented them, after having in-

vited them into a pantheon which has since survived as archangels and arch-demons. This was indeed rather of a misfortune, but perhaps the only possible way to reunite the sundered Thought religion. Granting therefore that the four pre-Zoroastrian cults were only four dialects of the same Thought-religion, the burning question of our whole enquiry is, Whence may this have arisen? And in order to find this origin, we must again scour the Gathas for any touch with the then surrounding world. Here, again, we are surprised at the comparatively faint reflection of surrounding conditions; we hardly have a name or a fact to point out the ethnological relation.

## 2. Elements of Gathic Religion.

1° There is, however, in the Gathas an element of magic and fetichistic fire worship.

2° There is the Cow-group (Aryan?).

3° There is the Horse-group—the names *Jamaspa*, *Haecat-aspas*, *Vishtaspa* (Arabian?).

4° There is the Camel-cult, the names *Zarathushtra*, *Frashaoshtra* (Tartar?).

5° There are the *Daevas*, who are possibly connected with the Hindu *devas*-worshippers.

Zarathushtra may have united the camel-tribes (Tartars), horse-tribes (Arabs) and cow-tribes (Aryans) into a single religion enunciated by himself, while retaining, in fire worship and sacrifices, the last remainders of the magic nature worship, including the fetichistic 'second life' reanimations, denied by the more cultured *Daevas*.

### 3. Ethnological Origin of Gathic Elements.

But the grouping of these ethnological elements does not yet explain the singularly pure Thought-religion. Looking over to the deva-worshipping Hindu Aryans, we find very much the same phenomena, however; so that we may look on it as a racial inheritance, from before the time of the revolt of certain of the Thought-religionists against the more materialistic, anthropomorphic, of the deva-worshippers. The cow-forces here were not, as with the Hindus, in the majority; and hence were forced to fuse with the other cults, instead of having them fuse with it, as in India. This, of itself, may have brought on a split with the Daevas, who remained as an opposition when Zarathushtra lured from them Vishtaspa, and put him at the head of the now predominating Magian tribe. The purity of the thought religion is an Aryan trait, hence its simultaneous appearance in the varying dialects of the Thought-religion. Zarathushtra then united with it the remainder of the nature-worship of the troglodytic Magian tribe, and thus produced his eclectic whole from

- (1) Troglodytic, nature (fire) worshipping Magians.
- (2) Four dialect-versions of the Thought-religion;
- (3) Merging of the Cow-forces into the Camel-forces;
- (4) Splitting the Daeva Horse-forces so as that the remainder was sufficiently small to be later turned into demons, and to disappear from the actual scene of conflict.

#### 4. *The Aryan Race's Thought-Innovation.*

We must therefore hark back to the origin of the Aryan race as the first self-conscious development of man as thinker, and consciousness, or conscience. The inheritance is therefore racial, and Zarathushtra's merit would lie in having fixed the Thought-religion into a dogmatic system early enough so as to become a survival, striking and suggestive, among more materialistically developed Hindu pantheons.

While, apparently, we are finding a purer religion the earlier we go up the stream of time, this need not conflict with the evolutionary progress of the race. There are times of birth and of growth; of progress and temporary regression. The beginning of the Aryan race was such a time of progress, followed by compensating regression; then, a further progress manifested among some other race, and then receded there. The result of this alternate, cyclic progress, occurring simultaneously in various races, does at times give rise to the impression that the old was the best; but it is not really so, on the whole. It may remain the best *for that race*, but other races will lift up new and higher ideals, or will turn back to old symbols, interpreting them more purely. And so it has come to pass that even Zarathushtra's eclectic fusion of the various dialects of the Aryan Thought-religion has been left behind in some senses, though it will, to all eternity, retain a racy flavor of the soil of far-off Iran, and remain an inspiration; and a memorial of what that wonderful Aryan race in its infancy was.

## FAMILIAR ZOROASTRIAN PHRASES.

WHO does not believe that "God at sundry times and in divers manners spake in time past unto the fathers by the prophets"? Vital interest can therefore not be lacking in such prophetic utterances as the Gāthās or Hymns of Zarathushtra, which have the first right to be considered his, if any portion of the Avesta can make that claim. These Gāthās contain incidental touches which sound so very familiar to us, that they may well command our attention in a leisure hour.

Certainly the greater number of these incidental touches cannot be considered in the light of direct influences of either the Old or New Testament, because they are so remote in time and place, and because many of them form no more than commonplaces of religious sentiment. Yet may they wake an echo in our hearts, cheering us by the thought that God has not left Himself without at least indirect witnesses to the utmost ends of the earth. Such at least was the faith of Justin Martyr when he wrote: "And those who lived according to reason are Christians, even though accounted atheists, such as among the Greeks, Sokrates and Herakleitos, and those who resemble them."

## I. ESCHATOLOGICAL ECHOES.

*The Judgment.*

In this connection it may not be without point to refer to Herakleitus's 25th fragment, which shows that

in 500 B.C., at Ephesus, the Gāthic judgment by fire (*Yasna* 31.3,19; 34.4; 43.4; 47.6; 51.9) was not unknown:

“For the fire coming upon [the earth] will judge and seize all things.”

This judgment, the great crisis ‘maētha,’ ‘vicitha,’ ‘māh,’ whether interpreted as referring to the earthly ‘sacred wars,’ or to the ‘end of the age,’ is an undeniable element in the teaching of the Gāthās. It is variously represented as occurring by spirit and fire with molten metal, or as a bridge of sifting, with Sraosha as Sifter, while the Preparer, Zarathushtra himself, will stand with Sraosha (46.17) to vindicate his words (31.19) and lead the faithful into Heaven (46.10).

### *Regeneration.*

Connected with the judgment by fire is regeneration (cp. *John* 3.3). In 48.5 we find the word ‘aipizath’ meaning literally ‘again-birth.’ It has been frequently attempted to minimise the force of this expression, but without much success, if the plain meaning of the words is not openly denied. The context however demands it, for in the next verse we hear of the birth of the ‘first life’:

“Armaiti, with good deeds, perfects for mortal men an ‘again-birth,’ good dwelling, enduringness and vitality; and for cattle she produced plants at the birth of the first life.”

Whatever doctrinal distinctions we may please to associate therewith, ‘regeneration’ is the quite literal rendering of ‘aipizath.’

*The Second Life.*

Zarathushtra taught a second life. For what else can we conclude from his doctrine of regeneration, or from his opposition to Grehma because, by his teaching, he destroys the second life (45.1)? So also the Karapans (46.11) destroy the (second) life of men through evil deeds; for if this does not mean 'second' life it would mean wholesale murder, which is absurd.

"I entreat thee, O Ahura, to grant me both lives, both that of the body and of the mind; . . . with the felicity with which Mazdāh, through Asha, supports [those to whom] Mazdāh, gives the two lives for their comfort" (28.2).

*The Resurrection.*

The notion of a resurrection also was very probably current in the Zoroastrian religion. Söderblom (p. 244) has brought together the external evidence such as that of Æneas of Gaza. Diogenes Laërtius (*Int.* 2) asserts that the Magi kept up a regular succession from the time of Zoroaster, which he puts at 6000 years before Xerxes, under the names of Ostanes, and Astrampsychos, and Gobryas and Pazatas, until the destruction of the Persian empire by Alexander. Plutarch (*De Is. et Os.* 46, 47) quotes Theopompus, the historian of Philip of Macedon, as to dualism, and the final struggle, when, after alternate periods of 3000 years, Hades shall fail, and men shall be happy, neither requiring food, nor constructing shelter. Herodotus (3.62) mentions (about 400 B.C.) that Prexaspeo, the executor of Smerdis, said: "If the dead rise up again, expect that Astyages the Mede will rise up against you; but if it is now as formerly, nothing new can spring up for you from him."

A number of passages from the Pahlavi Huzvareh glosses and versions have been claimed to refer to the

resurrection (28.5; 30.2,7,10; 31.4; 33.10; 34.6,14; 48.9). Perhaps the most striking is (30.7): "And Armatay conferred on the bodies persistence and firmness so that he by thy retributions through the metal may become the first of them." Most of the other passages, however, contain no literal reference to the resurrection on properly objective translation.

### *The Gospel.*

The word 'hu-meretay' (in 31.10) has by all later tradition been interpreted as 'good news' or 'evangel.' But Jackson thinks it should be translated 'good marks' or record at the judgment.

### *The Unpardonable Sin.*

When 'hu-meretay' was taken to mean 'gospel,' it appeared that the following quotation signified that the nomad should not be admitted to its blessings, even should he desire them. But Professor Jackson points out that this would conflict with the strong proselytising tendency of the Zarathustrian religion. It seems therefore safer to interpret the passage (31.10) as follows:

"Then [the cow] chose for herself among the two [possible lords, the herdsman or nomad] the herdsman who would fatten her;

"[Namely] the Ashaist who feels that it is in his mission to see to it that all things that belong to Vohu Manah prosper and who-in-return-is-prospered-by him;

"[Whereas] the nomad shall not get a share of Vohu Manah's favourable report [at the judgment, as in verse 14, not 'gospel'] even though he should urge for it [so long as he will not herd cattle]."

### *The Second Coming.*

We are also struck by a 'second coming,' not how-

ever of the second person of the divinity, but of the first, as in 43.5,6:

“A bad compensation for the bad, and a good compensation for the good,

“[which is to occur], with thy skill, at the last crisis of creation;

“At which crisis come thou, O Mazdāh, with Spenta Mainyu, Xshathra, and Vohu Manah.”

#### *The Preparer.*

We also hear of a Preparer. ‘Rād’ means to prepare, to get ready; hence ‘rāda’ means the ‘preparing one,’ corresponding somewhat to the Taxōn of *The Assumption of Moses*, and reminding us of John’s message to “Prepare the paths of the Lord” (*Mt. 3.3*).

*Yasna* 46.17 is uncertain, but has all the appearance of admonishing the faithful to sing praises to the Preparer who will stand with Sraosha at the judgment. However this may be, Zarathushtra prays: “Grant, thou greatest ruler, a hearing to the Preparer with the Word” (28.7). The kine lament that so impotent a Preparer is appointed for them (29.9). “Let the ‘Preparers’ wish for the compensations” (45.7). Whoever prepares the world for Zarathushtra (46.13) shall receive great rewards.

#### *The Saviour.*

The Gāthās moreover have the idea of a Helper or Saviour. The word ‘saoshyant’ is the present participle of the verb ‘sao,’ to ‘profit,’ ‘gain’; hence it means literally the ‘profiting one.’ It is applied in the singular to Zarathushtra (45.11; 48.9; 53.2), and in the plural to his helpers (34.13; 46.3; 48.12).

There is also the word ‘saregan’ (29.3), of uncertain derivation, used by Asha, in conversation with the

shaper of the kine, in reference to there being no 'helper' for the cow. Whoever will take sides with Zarathushtra will be the Saviour's friend, brother, or father (45.11).

"The daevas [spirits of the Saviours] are walking along Asha's path to their rewards" (34.13).

## II. GNOSTIC ECHOES.

### *The Æon or Age.*

In close connection with the 'second coming' is the idea of the 'age,' in Greek 'aiōn,' and Semitic 'ōlam,' which may well start a short series of extremely curious Gnostic echoes. The Gāthīc divinity, Ahura or the Lord Mazdāh (and we also have the plural Ahuras, reminding us of Elohīm), was the 'mindful' or 'memorable,' hence knowing one. The Gnostics also founded their systems on the idea of knowledge.

We have for 'age' or 'eternity' the word 'yav,' and its dative 'yavōi,' which is used adverbially in the sense of 'ever.' It may frequently be translated for 'all eternity' (49.8; 46.11; [41.2; 40.2;] 53.4), or may mean 'always' (49.1; 43.13). So we read in 49.8: "While both of us wish to be thy messengers for ever in the age." Or in 53.4: "May Ahura Mazdāh grant thee [the fruit of Vohu Manah] for all eternity." Or again, in 28.8: "And for whomsoever thou wouldest grant Asha (Justice) for all the age of Vohu Manah (Good Disposition)."

### *The Plērōma or Fulness.*

For Fulness or Plērōma, the corresponding Avestan word is 'būr' as in 31.21: "From the resources of his innate glory Ahura Mazdāh shall grant sustained communion and fulness of Health and Immortality."

*The Mysteries.*

There is also a 'guzra-sangha' or secret teaching, reminding us of the Mysteries of the Kingdom, as in *Yasna* 48.3:

"[The Knower knows] bounteous secrets, which are expressed [in] the doctrine."

The right path is not always the most obvious (31.2). Possibly also the word 'maya' may mean 'mysteries.' Thus (43.2, Mills):

"O Ahura Mazdāh, reveal all those mysteries which thou givest through Asha."

*The Word and the Prophet.*

'Mathra,' the 'word,' forms 'mathran,' the 'worder,' or prophet (from Gk. 'phēmi,' to say) utterer.

(a) Such 'mathras' are directly connected with the gnostic or spiritual Knower (45.3; 51.8; 31.6; 28.5; 43.14; (b) 'mathra' appears as a divine word of (magic) efficiency (31.18; 43.14; 44.14; 45.3; 31.6; 29.7); (c) as a word of promise (44.17; 28.5); (d) as the word of a prophet (50.6).

Its result is choice of the cause of Ahura Mazdāh (28.5) and communion with Ahura Mazdāh (44.17). It provides food for the cattle (29.7); it reveals [a mystery] about Haurvatat and Ameretat and about Vohu Manah (31.6). It is to be 'worked' or practised as Ahura Mazdāh considers and declares it should be (45.3). It has the power to smite down the Druj (44.14), and arouses those who scorn Ahura Mazdāh's teachings (43.14). In short, it is a magic utterance of the 'mathran' (41.5; 50.5,6; 32.13; 28.7; 51.8), or prophet, who seeks a hearing (28.7); it is his word which will be sought by the evil in hell (32.13); it is the utterance of the prophet (51.8) who rejoices at the gift of the spirit to the missionaries.

*The Gnostic.*

The Gnostic is the 'vidvāo' (past participle of 'vaēd,' to know), the 'knower,' and the expression is applied even to the divinity (48.3): "The Knower, who is one like Thee." So we read (28.5): "When shall I behold Thee, as a knower?" Or (34.9): "Those who drive away Armaiti, prized by the Knower." Or (48.3): "Tell me, O Ahura, for Thou indeed art the Knower." Or again (51.8): "Tell me, O Mazdāh, for the knower should be told." In another place it is said: "Let the Knower (Mazdāh) speak to me the knower." (Cp. also 45.8 and 48.2.)

*The Antichrist.*

In the Gāthās we find several opponents to divinities. For instance, Angra Mainyu to Spenta Mainyu; Aka Manah to Vohu Manah; to Ar-matay (Docile, Devoted Thought) we have Tare-matay (33.4), who in *Yasna* 60.5 became her direct opponent, meaning 'Thought going beyond'; again, to Tushna-matay (Silent Thought) we have opposed the Paira-matay-ists (32.3) whose name means thinking-up or forward.

*The Lie.*

In 2 *Thess.* 11.9-12, the great apostasy consists in trusting in the Lie. In the Gāthās the Lie is the Druj (32.3), enumerated along with the proud opponents, 'Paira-matay.'

## III. PICTURESQUE CHANCE ECHOES.

Since human nature is the same all the world over, and in all ages, we should be more surprised if we did not find coincidences of emotional expression, than when we do. With considerable interest we may trace

in the Gāthās picturesque images with which we have grown very familiar.

*Family-Extension.*

When we remember: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother" (*Mt.* 12.46-50), we cannot fail to be struck by:

"Whoever therefore in the future scorns the daēvas and the men who scorn him [Zarathushtra], and all others except whoever is devoted to him, shall be considered by the bounteous individuality of Zarathushtra, who is saviour and master of the house, as his friend, brother or father, O Ahura Mazdāh."

*Dives and Lazarus.*

Nor can we avoid thinking of the Parable of Dives and Lazarus when we read (32.13):

"Through which Xshathra-power [of the above Asha, Justice] Grēhma will be degraded to hell, the dwelling of the Worst Mind, [wherein dwell] the destroyers of this life; and [then], O Mazdāh, he will complain, being moved by a desire for the message of thy Prophet, who then however will keep him from beholding Asha (Justice)." Or again (53.8): "[On the contrary let the malefactors through whom are effected] murder and bloody deed, let them all be abandoned, and cry upwards in vain."

*The Reward of Apostles.*

Another picturesque coincidence is that of the Galilean Apostles' very human and comprehensible cry: "Behold, we have forsaken all and followed thee; what shall we have therefor?" (*Mt.* 19.27-29). If the Apostles of the Lord did not hesitate to ask this question, can we find fault with Zarathushtra for not being

insensible to personal reward? "The saviour would like to know how his compensation should be [given] to him" (48.9); he would know also, of lesser things, when he shall receive the reward promised him, of ten mares and stallions and one camel, together with Haurvatat and Ameretat (44.18).

*The Loss of One's Own Soul.*

"Thou fool! This night shall thy soul be required of thee; then whose shall those things be which thou hast provided?" (*Lk.* 12.20). Not very unlike the thought in these inspired words are those of the Gāthist:

"The Karapans, through their political power join  
the Kavays,

"To destroy the [second] life of men through evil  
deeds;

"[Fools! Whereas] their own souls and spirits will  
terrify them,

"When they shall come to the Sifter's bridge of  
judgment;

"As companions they will be admitted to the Home  
of the Druj for ever" (46.11).

*Ears to Hear.*

"He that hath ears to hear, let him hear," cried the Utterer of the Parables of the Kingdom (*Mt.* 11.15); the strong Singer of the Gāthās cries:

"Listen with your ears to the best [information];  
behold with [your] sight, and with [your] mind" (30.2).

*Was, Is, and Shall Be.*

The expression of eternity, 'was, is, and shall be,' common in all lands, is found also in the Gāthās, as for instance (29.4): "The Lord knows all the plans achieved in the past, and [to be] in the future, and it is he who decides about the present ones; it is whatever

he wills that happens to us." (Cp. also 33.10; 57.22.)

*The First and Last.*

We are reminded of the Alpha and Omega (*Rev.* 22.13), when we read in 31.8: "Then Zarathushtra understood that Mazdāh was both the first and youngest of creation."

*The Poor.*

Zarathushtra seems to have been poor himself; he prays for ten mares and a camel (44.18), and he ascribes his failure to his poverty in flocks (46.2). No doubt this caused his sympathy with the poor, for whom he prays (53.9):

"What Lord will destroy the Drujist and establish the Kingdom by which, O Mazdāh, Thou wilt give to the justly living poor that better [part]?"

And again (34.5): "Have You the power to protect your poor?"

*Whosoever Will.*

"Whosoever will," cries the Revelator (22.17). Compare this with *Yasna* 43, which opens with the salutatory: "Success to me, to you, and to whosoever will"; while *Yasna* 30 begins in a style somewhat reminding us of the Sermon on the Mount:

"But thus, O [souls] desirous [of hearing], I will utter (1) those things worthy of being remembered by the expert-knower; (2) the praises for Ahura, and (3) hymns [worthy] of Vohu Manah, and (4) things well remembered by the aid of Asha. Listen with your ears to the best [information]; behold with [your] sight, and with [your] mind;

"Man by man, each for his own person, distinguishing between both confessions, before the great crisis. Consider again!"

*Come Quickly!*

In the last verse but one of the Gāthās, Zarathushtra invokes peace on the believers' villages, peace which is to be produced by the slaughter of the enemy, adding "and may it come soon!" Compare this with the great cry for the coming of the Prince of Peace: "Even so, Lord Jesus, come quickly!" (*Rev.* 22.17,20).

*Pity on the Misled Crowds.*

As Jesus felt compassion for the misled crowds (*Mt.* 9.36) which the Jews hindered Him from calling to Himself, so Zarathushtra opens one of his immortal hymns with a poignant expression of his grief:

"Ever has Bendva hindered me [and proved himself the] greater [of us two], when I, O Mazdāh, was trying-to-satisfy the misled [crowds] through Asha (Justice)."

## IV. MINOR ECHOES.

*Angel or Apostle.*

The word 'dūta' (168) which comes from 'dav,' to send off, should strictly represent 'apostle' (Gk. 'apostellō'). But 'dūtya' (204) means 'message,' which would represent the Greek 'aggelía,' while 'aggelos,' the Greek for 'messenger,' is the English 'angel.' So both shades of meaning fall together.

'Fraēshta' is derived from 'fra' and 'aēsh,' or 'off' and to 'get-into-hasty-motion'; it would thus be more closely rendered 'emissary' or 'apostle,' not 'angel'; while 'vat,' to 'announce,' which would exactly represent 'aggelos,' is only used in the passive about an event, and not of the function of a person. Perhaps then it would be wiser to render these words into English by the less familiar 'messenger.'

“May we be thy messengers, to hold off those who hostilely deceive thee” (32.1 [168]).

“The message of thy prophet, who will keep them from beholding Asha” (32.13 [204]).

“As we [Frashaoshtra and Zarathushtra] wish to be thy messengers for-ever-in-the-age” (49.8 [738]).

#### *The Token.*

Again we may notice ‘daxshta,’ meaning a ‘token,’ ‘pledge,’ or ‘earnest,’ and compare it with 2 *Cor.* 1.22; 5.9; *Eph.* 1.14. Thus:

“And do thou, O Mazdāh, within [the nature of] both contending parties set satisfaction as a token [of the accuracy of my prophecy of the judgment by]

“The metal, molten through thy red fire [which as a sifter] shall

“Harm the Drujist, but profit the Ashaist” (51.9).

#### *The Spiritual Israel.*

It was suggested by Herodotus that the Magi were a tribe. No doubt they were at first; but the threat of Zarathushtra to the newly married couple (53.7) that if they ever abandoned the Magian cause they would cry ‘Woe!’ at the end of life, suggests that it had become already a religious organisation which could be left at will.

#### *The Robe of Heaven.*

The Most Bounteous Spirit wears the adamantine heavens as a robe (30.5). “As a vesture shalt thou fold them up,” sings the writer of *The Epistle to the Hebrews* (1.12).

#### *The Mediation.*

It is well known that in the Gāthās Ahura Mazdāh never does anything directly, but only through some one of the other Ahuras, as agent. So for instance in 33.12,

Zarathushtra prays that Ahura Mazdāh may grant him through Armaiti, vitality; through Spenta Mainyu, strength; through Ada, retribution; through Asha, might; and through Vohu Manah, compensation.

*The Divine Inheritance.*

The Gāthās, as well as the New Testament (*Eph.* 1.14, ff), promise man a divine inheritance ('raēxenah') and epoch of judgment, of rewards or punishments (30.11). So also, of Haurvatat and Ameretat (33.10). "Can they be faithful who through their teachings turn into sorrow sure inheritances for Vohu Manah?" (34.7) asks the sorrowing prophet, reminding us of Elijah, who thought himself left the only faithful soul (1 *Kings* 19.10).

*The Giving of the Spirit.*

Zarathushtra would have the new settlers act as missionaries (50.3). Nor is he jealous of them, any more than Elijah was jealous of Elisha's double portion of the spirit, or Moses of the elders of the congregation when Jahvè spoke unto them also. "The prophet rejoices through the word which is told the expert knower" (51.8).

*Foolish and Wise Virgins.*

"I will tell you how to sift the clever from the foolish" (46.15).

"By uttering praises of the Preparer who will stand for them together with obedience,

"Who will sift the clever from the foolish" (46.17).

This sundering of the wise from the foolish reminds us in a distant way of the Parable of the Wise and Foolish Virgins.

*The Faithful.*

The word 'aredrā' means 'trustworthy' or 'faithful'

(48.8; 50.4,8); it is applied both to men and God.

"Are they faithful to Thee, O Ahura Mazdāh, who, though they know of Vohu Manah, turn the difficulties of traditionally inherited doctrine to their own advantage?" (34.7).

"[Zarathushtra] who is faithful like Thee, O Mazdāh" (43.3).

"Who is the faithful one, who first taught" (46.9)?

"O Frashaoshtra, go thou with the faithful to where we both desire to be with the Beloved" (46.16).

"Will thy realm please the faithful [believers]" (48.8)?

"Zarathushtra hears the faithful entering their new homes singing with joy" (50.4).

"Zarathushtra will encompass Asha with the reverence of the faithful" (50.8).

"God is faithful" (1 Cor. 1.9), Paul does not hesitate to say, nor does the Gāthist.

#### *Faith and Works.*

Not less in Zarathushtra's day than in the days of Paul and James, were human hearts torn with the ever recurring question of faith and works. The Gāthist, no doubt in some moment of despair, cried:

"Is the message I am about to proclaim genuine? Does Armaiti (Loving Devotion) support Asha (Justice) through deeds" (44.6)?

#### *The End Known to God.*

The "end of the Lord" (*Jas.* 5.11) is the end of human actions, known to, and brought about by, the Lord.

"The knower is not to commit any of these deeds of violence, whose [fatal] end, thou, O Ahura Mazdāh, best knowest" (32.7).

*The Better Part.*

The word ('vahyō') 'better' is in the Gāthās frequently used absolutely in a way which it is difficult to translate in any way other than the 'better part.' For instance:

"O Maidyaimangha! Zarathushtra, who has given his daughter Chisti, to this Yamaspa, and who as having known through his spirit the [first] life, is again wishing [the second], says that thou [hast] the better [part] of life, having [practised] the decrees of Mazdāh through thy deeds" (51.19).

*The Beloved, 'David.'*

There is very little love, apparently, in the Gāthās, but we have the word 'ushtā,' meaning 'at will' (from 'var'), used as an exclamation: Success to you! hail! (33.10; 43.1; 41.4; 51.16; 51.8; 30.11), which in 46.16 appears as follows to mean the 'desired,' the 'beloved':

"O Frashaoshtra Hvogva, go thou with the faithful to where we both desire to be, with those who are beloved (or desired)."

*Jeshurun.*

There is in the Gāthās a strange similarity between the name and office of Geūsh Urvan, the Soul of the Kine, the representative of the whole bovine creation, and the representative of Israel, Jeshurun (*Dt.* 32.15; 33.5,26; *Is.* 44.2) who "waxed fat and kicked"—inevitably suggesting a bovine creature. The resemblance goes further. Jeshurun is said to belong to the Lord, and in *Yasna* 29 the kine come to the divinities with a complaint demanding protection, and ending with a profession of devotion. As Jeshurun is the chosen of the Lord, so Geūsh Urvan represents in the midst of human violence the chosen, accepted nature of pious

devotion. The lateness of the books in which Jeshurun appears, suggests that not impossibly the name might have become familiar to the Jews when the Persian Cyrus freed them from captivity; and the Jews' friendliness to his religion might easily be inferred from their calling Cyrus the Anointed or Messiah of the Lord. This occurs in *Is.* 45.1, very near the Jeshurun reference, *Is.* 44.2.

No other reasonable derivation has ever been attempted; Cheyne's arbitrary and mechanical juggling of words is the counsel of despair, and purely individual and fanciful. Arbitrary interpretations, such as the 'Straight' by Aquila, Symmachus, and Theodotion, do not give the least explanation of why the 'Just' or 'Straight' one should wax fat or kick. The above suggestion therefore deserves at least thoughtful consideration.

We may close this hasty review of echoes that happen to be familiar to us, with a literary similarity that is all the more striking from the fact, that from its very nature it can be no more than a coincident expression of human nature guided by instincts more or less divine. For we must not fail to note that, though the Gāthic hymn to which we refer is beautiful, it cannot hope to pose as a rival to the sublimity of the mystic utterance into connection with which we bring it.

*Yasna* 33 (except the first three verses, which complete the subject of *Yasna* 32), contains a high-priestly prayer which reminds us not only as a whole, but even in its structure, of the parting prayer of Jesus in *John* 17. We are forced, however, to make one transposition, before we can get an entirely similar outline of prayer:

First, for self-glorification (*Y.* 33.4-7; *J.* 17.1-8).

Second, for protection of his followers (*Y.* 33.11-14; *J.* 17.9-19).

Third, for universal conversion (*Y.* 33.8-10; *J.* 17.20-26).

The Gāthic prayer then closes with a touching eucharistic oblation of the Gāthist's own being:

“As oblation, Zarathushtra would bring the life of his own body, the first fruits of his good thoughts, deeds and utterances, his obedience, and whatever power be his, [to offer them] to the mindful Mazdāh and to the justice [of] Asha!”



**PART IV.**

**Dictionary *and* Grammar.**



## Abbreviations.

Numbers followed by S or P indicate that person of Singular or Plural.

Numbers following Pr indicate a particular one of the many collateral forms of the Present.

A, with verbs, active voice.

A, Acc, with nouns, accusative

Abl, ablative case.

Adj, adjective, part of speech.

Aor, aorist tense, past action.

Aug, formed with an augment

B, Bartholomae.

Comp, comparative degree.

Conj, conjunction.

D, Dat, dative case.

D, Du, dual gender.

Des., desiderative mood.

F, feminine gender.

G, genitive case.

I, Inf, infinitive of a verb.

Im, Imp, imperfect tense.

Imp, Imp-at, imperative.

Ind, indicative mood.

Inj, injunctive.

In Comp, in composition.

In, Ins, Is, instrumental case

K, conjunctive voice or mood.

L, locative case.

M, m, masculine gender.

M, Mills.

M, with verbs, middle voice.

N, n, neuter gender.

N, nominative case.

O, optative mood.

P, Pl, plural number.

P, Pr, present tense form.

When followed by a number, this shows which of the many collateral present-forms it is.

Pass, passive voice.

Pf, perfect tense.

Part, participle, which appears in the following forms, which are also declined, taking case, number, and gender:

PP, PrPa, present participle.

Pf P, perfect or past participle.

Pron, pronoun.

S, Sg, singular number.

Su, subjunctive mood.

Sup. superlative degree.

s-Aor, an Aorist with an s-stem.

V, vocative.

NOTE. The necessarily hurried choice of the designation *Dictionary* was since much regretted, as too pompous. It was hit on to indicate the following attempt at complete references.

## A

a-, *in composition*, not, without.

ā, also, towards, at, in (48.7), on, upon, off, until, near, on account of [*References incomplete*].

ā-baxshō.hvā, 33.10, to distribute, —baxsh.

a-bi.frā, 33.13, unique, without equal (-a)

ā-būshtis, 43.8, developing, (-ay)—bav.

ābyā, 32.15, *pron.* by the two.

ab.yastā, 53.5, zealous seeking for (-ay)—yat.

acishta, worst, *sup. of aka*, bad. 30.4,5,6; 32.10,13; 33.4.

a.cistā, he is considerate, 51.11,—3S, kaēt.

adā, then. 29.2, 30.10.

ādā, *f*, retribution. 33.11,12, 49.1; adāis, 48.1.

ā-dam, house, 48.7, 49.10.—dam.

ādāna, retribution, 30.7,—ādā.

ā-darē, 43.15, 3PPrA; a-das, 46.5; ā-dāt, 31.18. 51.14;—dā.

a-dāthascā, 46.15; -emcā, 46.17; those who are not clever, the stupid—dātha.

adē, 44.4, under, beneath.

ā-debaomā, *m*, 30.6, delusion.

ā-demānē, 32.15, from, or to the dwelling—deman.

ā-dishtis, *f*, 44.8, purpose [-ay].

ā-dīveyiñtī, 44.13, they strive, —dyav.

ā-drēng, 29.3, AccPl of ādra, dependent.

a-drujyañt-ō, 31.15, deceptive.

a-dvaēsha, 29.3, not harming, innocuous.

advān, *m*, way. 34.13, 44.3; 31.2, advāe, NS.

aēibyō, *pron.*, to, or from these, 23.10, 29.10, 30.8, 31.1, 32.2,12, 34.8,9 43.6, 44.20, 45.3, 46.12.

aēm, *pron.*, 23.8, this one, NS.

aēnah, *n*, violence, 30.8, 31.15, 32.6,7,8; 34.4.

aēnah, *adj.*, maleficent, 30.8, 31.13,15, 34.4.

aēnanhē, *I*, to commit violence, 32.16, 46.7,8.

āenhāmā, we may be, OPfA of ah, to be; 32.1, 49.8.

āenhan, *m*, mouth, 31.3.

āenharē, they may be, *or* were, OPfA of ah, to be, 33.10; 44.20; 45.7, 51.22

aēs, to be master over; isē, 3SPM, 50.1; isāi, 28.4, 43.9, 50.11;  
isōyā, 1SPM, 43.8.

āescā, *pron.*, one of these two, 30.3.

aēsh, to seek, desire; aēshasā, seeking, 53.9. P ishasā, *which see: also pait-ishāt.*

aēsha, potent, able, 28.4; 43.10; 44.17; 45.7.

aēsham, *pron.*, of these *or* those, 30.7,8; 32.7,8; 34.1.

aēshema, *m*, fury, rapine, 29.1, 44.20, 48.7, 49.4; *personified as* demon thereof, 29.2, 30.6, 48.12.

aēurus, shimmering, shining; 50.10; *from* aērav?

aēvā, aēvō, single, only, 29.6,8. (-a)

ā-frashta, counselled with; 51.11—fras.

ā-fseratus, compensations, 51.4. AccPl (-tav)—feseratū.

afshmān-ī, harm, trouble, 46.17, *n*, AccPl.

a-fshuyañt-ō, non-fatteners (of cattle), nomads, 49.4—fshav.

ā-gemat, 44.8, 3SPrM of gam.

a-gushta, unheard, unbearable, 31.1—gaosh.

a-gzao.nvamnem not decreasing, 28.3, AccS.

āh, *or* ēēah, *n*, mouth, 28.11; 31.3, 47.2?

ah, to be, *irregular; see under each form.*

ahav, that.

ā-hēmusta, repulsive, 46.4.

ahī, thou art, 32.7, 43.7, 47.3, 51.3—ah. 34.11

ā-hishāyā, they oppress, 29.1—hā(y).

ahmāi, to me, *or* this, 29.3, 30.2,7; 31.6, 43.1 44.16,19; 45.5,10; 46.8,13,18t 47.1,3;  
49.2,3; 50.2,3, 51.6,19.

ahmāibyācā, to *or* with us, 28.6.

ahmākēñg, our, 32.8, 45.9.

ahmāt, *or* ahmat, by *or* from this, *or* us, AblS, 34.9, 44.13, 45.11, 47.4,  
51.10. Henceforward, 33.6.

ahmī, I am, 32.8, 46.2, (ah).—To this, (a), *or* me, 43.6.—51.12?

ā-hōithōi, *I*, to subject, oppress, 32.14—hā(y).

ahū, anhū, *m*, anūhi, *f*, master, mistress, 29.6, 32.11.

- ahūm, life, 30.6, 31.20, 34.15, 45.1, 46.11,13, 51.19, 53.5,6;  
—AccS of *anhav*, *m*.
- ahūm.bis, life-healing [B], 31.19, 44.2,16.
- ahura, *m*, master, 29.2,10, 53.9. Divine lord, see Table of Occurrence of Divine Names. *Polytheistic plural*, 30.9, 31.4, 33.11
- ā-hu.shitay, dwelling in a good place, 30.10,—shay.
- ahvā, we both were, *or* might be, 29.5,—1DPrA, ah.
- ahyā, of this, 28.1 29.10 31.12 32.1,13,14 34.6,9,10 43.3,9 44.15,19 45.3,4,6 46.8 47.1,3,5  
48.4,10 49.1,2 53.7.
- ahyāi, ahyāi, to this, 31.9,10 46.19 48.6.
- ahvā *or* anhvā, *f*, life. *AP* ahvāe, 28.2; *LP* ahvāhū, 51.9.
- ā-hvaithya, *adj*, personally, 33.7.
- aibī, upon, towards, to, unto, 31.13 32.15 43.7 51.9,19
- aibī-bairishtem, most bearable, 51.1, (AccS of -a)—bar.
- aibī-dereshta, visible, 50.5 *adj*.
- aibī-dereshtā, clear sight, 31.2 *f*, (-tay).
- aibī-gemen, they come to, *or* arrive at, 46.11,—gam.
- aibī-jamyat, he may come to, *or* arrive at, 43.3;—gam.
- aibī-mōist, he may send along, 46.12,—maēth.
- āidūm, come! 33.7,—*Imperative*, ay.
- ainīm, reciprocal, 53.5,—GPI *anya*.
- aipī, likewise, also, 30.11 32.3,8 48.5.
- aipī-cithī, in the future, 29.4.
- aipī-dēbāvayat, he may again delude, *or* deceive, 31.17—dab.
- aipī-zath, 'again-birth', re-generation, 48.5, *m*.
- airyaman, noble, peer, *m*, 32.1 33.3,4 46.1 49.7.
- āis, *adv*, consequently, 28.11 31.2 44.11.
- āis, *pron*, with these, 53.8.
- ā-itē, to go to, 31.9,—*Inf* of ay.
- ā-itī, that which is now going, the present, 31.14.—3SKA of ay.
- aithīs-cit 32.16, *or* āithis, 48.9, destruction,—NS āthay, *f*.
- a-jēn, they may drive, 48.10,—3SPrA, gan.
- ā-jimat, he may come, 43.12,—gam.
- a-jyāitim.cā, non-life, non-existence, 30.4,—AccS, -tay, *f*.
- a-gzaonvamnem, not decreasing, 28.3,—AS, -na, *adj*.
- aka, bad; *comp*, ashyah; *sup*, acishta. 30.3 32.5,10 33.2,4 43.5 45.1 46.17  
47.5 49.11 51.6.

- ākā, manifest, open, cleared, 48.8 50.4 51.13.  
 ākā-stēng, 50.2, 'open-standing', cleared land, farms (?). *Bartholomae* makes of it the eschatological revealing of secrets.  
 ā-keretis, message, news, 48.2,—NS, -tay, *f*.  
 akōyā, threat, 51.8, *f*.  
 ā-mananhā, purpose, 49.6, —*n*, NPl. -ha.  
 ameretāt, immortality, *f*. 32.5 33.8 34.1,11 44.17,18 45.5,7,10 47.1 48.1 51.7.  
 ā-mōyastrā baranā, company-bearing, associates, 30.9,—NPl.  
 anā, with this, 28.5.  
 an-aēsha, impotent, 29.9 46.2.  
 an-afshmanam, harm-lessness, *B*; immaterial, 46.17,—GPl, *n*.  
 anāis (ā), thereby, 28.9 32.15 53.6,8.  
 a-nasat, 53.7; a.nāshē, 44.14,—*nas*, to perish, disappear.  
 aṅgra, hostile, inimical, 43.15 44.12 45.2 48.10.  
 anhācā, I may be, 50.11,—1SPrSu, *ah*.  
 anhaitī, he, she, it (is, was, shall) may be, 30.11 31.5,22 50.3 53.7 —*ah*.  
 anhat, he, she, it might be, 3SOPf of *ah*; 29.4,9 30.4,7,9 31.5,6,9,16 32.2  
 33.3 44.12,19 45.3 47.4 48.4,9 49.7 53.5,7.  
 anhen, they might be, 31.1,4,14 48.12 49.11.  
 anhēus, *GS* of *anhav*, *m*, life. 31.8 32.13 33.1 34.6 43.3,5 44.2,8 45.2,3,4  
 46.3,10 48.2,6 50.11 51.6.  
 anhus, same as above, 28.11 30.4.  
 anhvascā, of a master, 32.11.  
 anman, firmness, eternity, 30.7 44.20 45.10,—*n*.  
 aṅtare, 33.7; aṅtarē, 49.3; among.  
 aṅtare-caraitī, he between-makes, procures, 51.1,—3SKA, *kar*  
 aṅtare-mruyē, to 'swear-off', renounce, 49.3,—*I*, *mrav*.  
 ānus-haxs, successive, 31.12.  
 anya, other, 29.1 34.7 44.3,11 45.11 46.7 50.1 53.5.  
 anyāthā, otherwise, 51.10.  
 aoderescā, of cold, 51.12,—GS, *aodar*, *n*.  
 aog, to preach, *aojāi*, 50.11, *I*; *aoji*, 43.8, 1SPr; *aogedā*, 32.10,  
 3SPr; *pairy.aogzā*, 43.12, 2SPr.  
 aogō, with strength, 29.10, *Is. of aogah*, *n*.  
 aojanhā, 50.3; *aojanhō*, 43,4, physical strength,—*aojah*, *n*.  
 aojyāe, stronger, 34.8, *adj. comp. of aojah*, *Sup. aojishtō*, 29.3.

aojōi, to commit, *I*, 32.7.

aojōñghvat, being strong, 28.6 31.4 43.8,16 ; aojōnhvañtem,  
34.4—aojahvañt.

aojy.aēshū, worthy of renown, 46.12, *LP*. 34.8, -āe, comp. -jah  
aorācā, downwards, 53.7.

aoshō, the destructions, 49.1—*AccP*, -ah, *n*.

apā, off, 33.4.

ā-paithī, on the path, 50.4—pathī, *f*.

āpanāis, with attainments, 28.10—*n*, -a, *IsPl*. ap.

apānō, may reach, 33.5—ap.

a-paourvīm, not as at first, as never before, 28.3.—*parav*.

apara, later, hinder, 31.20, 45.11—*comp.* of apā.

apascā, waters; 51.7,—*AccPl*, āp, *f*.

apa.yañt-ā, holding off, 32.9,—*Ins.S*, *PrP*, yam.

apa.yeitī, to take away, 32.11—*I*, yam.

apēma, last, hindermost, 30.4 43.5 44.19 45.3 48.4 51.6,14 53.7—*sup.*, apā.

api.vaitī, it was announced, or promised, 44.18—*3SPr*, vat.

apō, off, 32.9—*same as* apā.

apō, of water, 44.4—*GS* āp, *f*.

ar, to arouse, *I*, arōi, 33.9, 50.5; ārem, 1*SPr*, 43.10; uz.āresh-  
vā, 33.12, iratū, 53.8. *Imp-at*.

ā-radāe, preparing, 28.7,—*NS*, -ah, *adj*, from rad.

a.rapā, come hither! 49.1, —*imp-at.* of ā-rap.

āredat, prospers, 50.11—*3SPrKo*, ared.

aredra, faithful, 34.7 43.3 46.9,16 48.8 50.4,8.

arejat, is worthy, of value, 50.10—*3SPr*, areg.

arēm, properly, 44.8 45.11 51.14.

ārem, have I come, 43.10, —*contraction for* ā-erem, from ar.

arēm-pithwā, mid-day, noon, 44.5, *f*.

aretha, duty, affair, 33.8 43.13 44.5—*n*.

ārezvā, the just deeds, 33.1—*NPN*, ā-erezvan.

ārmaitī, an Ahura, 'adaptable thought,' love; *Mills*: alert and  
ready mind to act. —*From* arēm-maitī, proper thought?

ā-rōi, to grant, 33.9 34.3 50.5—*I*, ar.

ārōis, sorrow, grief, 51.4, *GS*; 14, *AccPl*— āray, *f*.

arshnavaitis, be-stallioned, 44.18—*Acc.Pl.f.* of -vañt, *PresPart*.

- as, he was, 31.9, 34.8; *ascīt*, there would be, 46.18—*impf*, ah.  
*asashutā*, he arrives at, 48.1,—3SPrM of *as*.  
*asayāe*, the two parties, 31.2—only in Dual; G of *asa*, *m*.  
*ā-sēndā*, they effect, 51.14—Pr, sand.  
*asēnō*, the stone (-quarried) heavens, 30.5,—AccPl, *asan*, *m*.  
*asha*, *n*, justice, right; *or*, an Ahura. *References incomplete*.—  
*ashahyā*, G; *ashāi*, D; *ashem*, Acc; *ashāt*, Abl.  
*ā-shaēitī*, dwells with, 43.3,—Pr, shay.  
*ashao.xshayañtāe*, the Ashaist discipline, *or*, life, 33.9,—gen. du.  
of -*añt*, from *ashāvan* and *xshāy*.  
*ashāvan*, a follower *or* devotee of Asha, an Ashaist. *ashaunō*,  
gen. sing.; -*ē*, -*aēcā*, 43.4, dat.; -*am*, 49.10, gen. pl. 30.4, 11  
31.14, 17, 20; 32.10, 11; 33.1, 3, 9; 43. 4, 8, 15; 44.12; 45.7; 46.5,  
6, 9, 14; 47.4, 5; 48.2; 49.10; 51.9; 53.4, 9.  
*ashibyā*, to, *or* with both eyes, 32.10,—dat. dual of *ash*, *n*.  
*ashis*, (nom. sg.) compensation; an Ahura, 28.4, 7 31.4 33.13 34.12 43.4, 5,  
12, 16 46.10 48.8, 9 50.3, 9 51.5, 10, 21.—*ashay*, *f*. *ashōis*, gen. sg.. *ashīm*,  
acc. sg. *ashī*, *ashicā*, inst. sg., *ashīs*, acc. pl. *ashivāe*, 51.5, con-  
sonantal dual, acc.  
*ashōis*, see above.  
*ashtō*, to find shelter, 51.12;—*I*, *as*.  
*ashyah*, worse, *comp.* of *aka*, bad. -*ō*, 51.6, acc. pl; -*ascā*,  
48.4, gen. sg. *or* nom., acc. pl.  
*ā-shyas*, dwelling with, 47.5,—nom. sg. pres. part. shay.  
*a-sīshtay*, promise, *f*, -*ā*, loc. sg.. 30.10; -*īs*, acc. pl., 44.9.—*sāh*  
*a-sīshtīm*, 34.4, acc. sg. *either* of above (B); *or* of superlative of  
*āsav*, swift, (M). See *āsū*.  
*ā-sketīm*, attachment, 44.17, acc. sg. *āskitay*, from *hak*.  
*asnam*, of days, 46.3. 50.10—gen. pl. *azan*, *n*.  
*asnāt*, from near, 45.1,—adverbial ablative of *asna*, near.  
*aspāe*, mares, 44.18,—acc. pl. of *aspa*, *f*.  
*a-spēñcā*, 45.9; -*cīt*, 34.7, misfortunes,—acc. pl. *aspā*, *n*.  
*asperizatā*, he strives for, 31.16,—Pr, *sparez*.  
*a-srushtay*, disobedience; -*īm*, acc. sg. 33.4; -*tā*, loc. sg. 43.12;  
-*tōis*, gen. sg. 44.13.—*srav*.  
*a-srūdūm*, badly heard, evil reputed, 32.3.—*srav*, passive.

a-srvātem, they both heard, *or*, became conscious, 30.3,—3 dual, augmented, *sra*v.

asta, hate,— *-tā*, ins.sg., 34.8; *-ascā*, acc.pl. 44.14; *-āi*, dat. 46.18.

astāi, to make enemies of, 46.18—inf. of *ans* ? *or* dative above?

astay, companion,— *-is*, nom.sg. 31.22; *-im*, acc.sg; 33.2; *-ayō*, nom. or acc. pl. 46.11, 49.11.

ā-stīs, places, worlds, 43.3,—acc.pl. *stay*, *f*.

astvat, corporeal, 28.2 31.11 34.14 43.3,16— *-vañt*, *ast*, bone.

āsū, swift, 44.4,—ac.pl. *āsav*. *adj*.

a-sūnā, effective, compelling, 28.10,—nom.pl. *-na*.

a-sūrahyā, im-potent, weak, 29.9,—gen.sg. *sūra*.

at, *āat*, but, thereupon, *frequent*.

athā, so, thus, therefore, 29.1,4 31.18 32.6 34.6,7 44.6 51.16 53.3,6.

athrā, there, 31.12 46.16.

āthrā, through fire, 31.3,19 47.6 51.9,—ins.sg. *ātar*, *m*.

āthrē, to fire, 43.9,—dat.sg. *ātar*.

āthris, misfortune, 46.8,—nom.sg. *āthray*, *f*.

āthrō, of fire, 43.4,—gen.sg. *ātar*, *m*.

ātrēm, fire, 34.4,—acc.sg. *ātar*.

aurunā, ? wild, swift, (*aurva*) red (M) 34.9.

aurvatō, of ardent, *or* speedy, 50.7—gen.sg. *-vañt*.

avā, down, 33.6, 44.13; *avō*, 30.10.

avā, with that, 44.17, ins. sg.

avāe, those, 43.4, acc.pl.

a-vaēnā, behold! investigate! 46.2; a-vaēnatā, 30.2—imp. *vaēna*

avaēsham, of those, 29.3, gen.pl. 'of those not one understands.'

avaētās, curses, crying of woe, 31.20—acc.pl. *-tāt*; from *avōi*.

avāis, with those, 32.15, 44.15,—ins.pl.

avam, of those, 44.19,—gen.pl.

avāmī, I strive, 44.7,—*av*.

avanhā, with help, 51.5,—ins.sg. *avah*, *n*.

ava-nhānē, in the consummation, 33.5,—loc.sg. *-na*. *n*.

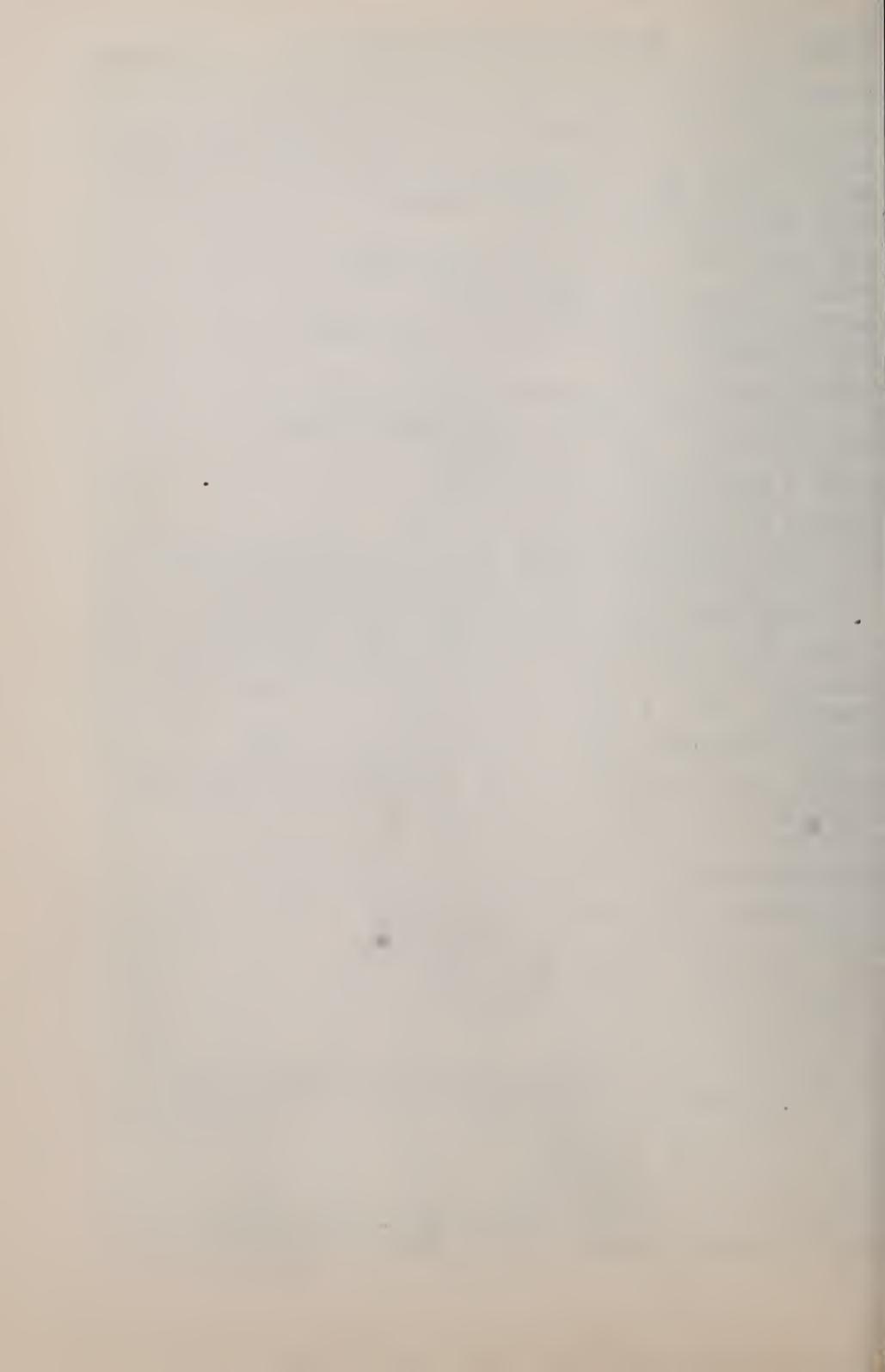
avanhē, to help, 50.7 dat.sg. *avah*, *n*.

avanhem, help, 34.4,—acc.sg. *above*, as *adj*. *m*.

avanhō, of help, 49.12, 50.1,—gen.sg. *above*.

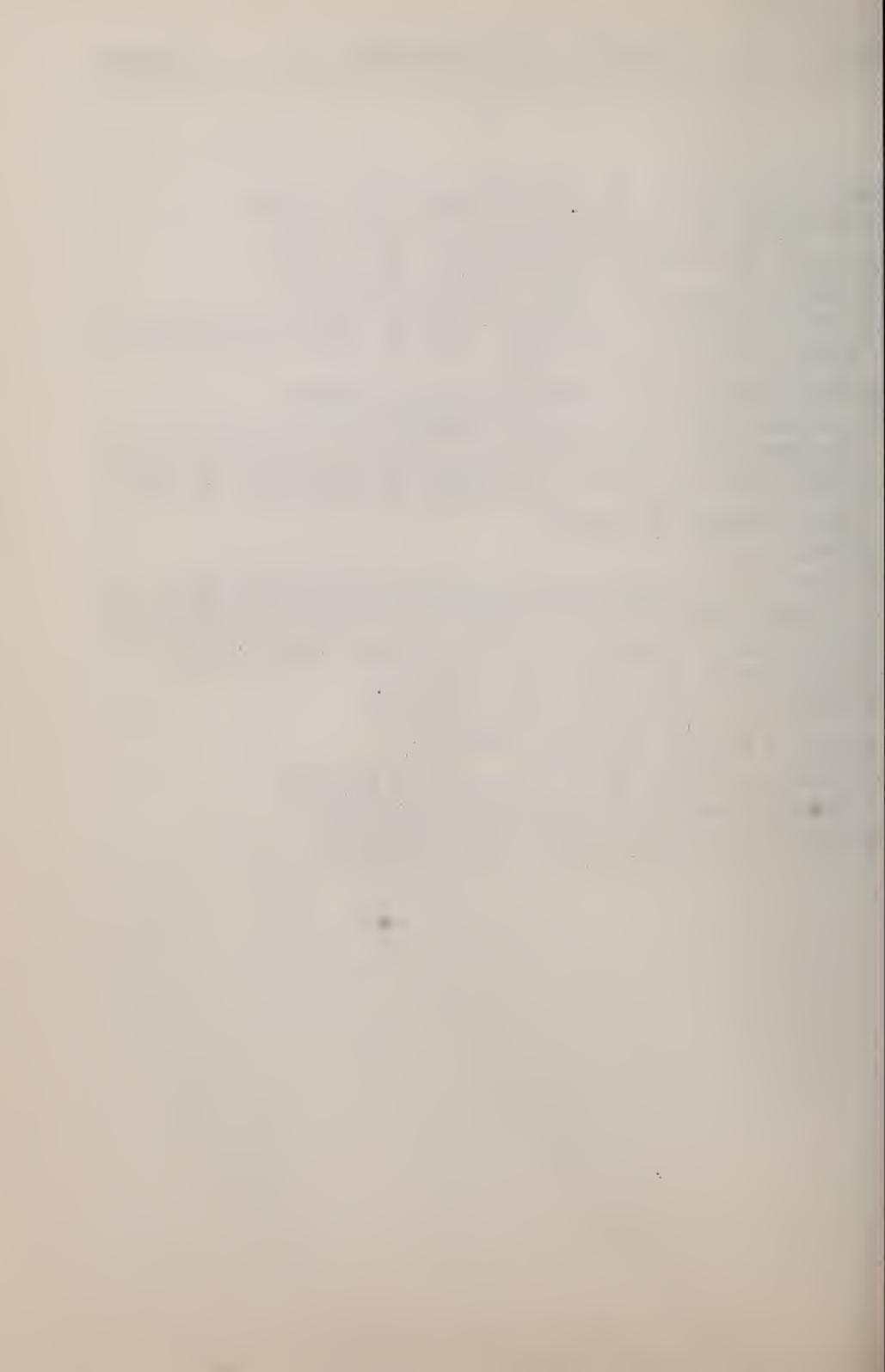
ava-pastōis, to fall down, 44.4,—inf. *pat*.

- avarê, help, 29.11,—acc. *avar*, *n*, same as *avah*.  
 avarenāe, of both confessions, or beliefs, 30.2—GDDu -na, *m*.  
 a-vāstryō, the non-pasturer, nomad; 31.10,—NS of -a, *adj*.  
 avat, so much, 28.4; *correlate to yavat*.  
 avat, that, 29.10 31.6,15,16 49.12.  
 ava-zazat, they are driven off, 34.9,—zā(y).  
 avēm, to be guardian, 49.10; inf. *av*.  
 ā-veretō, in the conviction, 45.1,—loc.sg. -ay, *f*.  
 āvis, manifestly, 33.7.  
 āviš/hyā, manifest, 31.13, 50.5,—ins.sg. -a, *adj*.  
 āvō, help, 29.9 30.10 32.14,—nom, acc.pl. *avah*, *n*.  
 avōi, woe! 45.3, 53.6,7,—*interjection*.  
 ā-xsō, I ask instruction, 46.2,—xsā.  
 axštāt, they procure, find, 51.4,—stā.  
 ay, to go, inf. *itē*, 43.13, *āitē*, 31.9; pres.part. acc.sg. *ayañtem*,  
 46.5; imperat. *āidūm*, 33.7, *idī*, 46.16; *āyōi*, (*ā-iyōi*) I come  
 to, 31.2; *āitī*, it goes, present things, KA, 31.14; *āyat*, 31.20,  
*āyāt*, 46.6, he goes to; *ayenī*, 46.1, 50.9; *ayēnī* 34.6, I go.  
 ayāe, of both these, 30.5,6 31.2,10 33.9 44.15.—gen.dual.  
 ayamaitē, inflicts. holds, 31.13,—yam.  
 ayanhā, with metal, 30.7, 32.7 51.9,—ins.sg. *ayah*, *n*.  
 āyaptā, with felicity, 28.2, ins.sg; felicities, acc.pl. 28.7, 53.1.  
 ayārê, the days, 43.2,7, acc.pl. *ayar*, *n*.  
 ayēm, this, 44.12,—nom.sg. *like* *āēm*.  
 ā.yesē, they desire, 53.6, *yās*.  
 āyū, lasting, 31.20,—acc.sg. *ayav*, *adj*, *n*.  
 azāthā, you may drive, or go. 50.7,—zā.  
 azdā, knowingly, certainly, 50.1, *adv*.  
 āzdyāi, to reach to, 51.17,—inf. *as*.  
 azem, I, 44.7,11,—nom.sg.  
 azēm, 43.14, *should read* (B) *a-zê*, to go, arouse, inf. *zā*.  
 azī, both calving, pregnant, bearing, 46.19,—nom.du., *azī*, *adj.f*.  
 azīm, calving, 44.6,—acc.sg. *same*.  
 āzī, 31.18, *is* *ā-zī*, *particles*.  
 āzus, zeal, 53.7,—NS, *āzav*, *m*,  
 ā-zūtay, *f*, fat. solid food; -itiscā, NS,49.5. -tōis, gen.sg. 29.7  
 azyāe, of calving, pregnant, bearing, 29.5, 34.14, gen.sg.



## B

- baga**, piece, lot, *n*; -ā, acc.pl. *bāgem*, 51.1, acc.sg.  
**bairyāeñtē**, may they both be borne, 32.15,—*bar*.  
**banayen**, they will afflict with disease, 30.6,—*ban*.  
**baodañtō**, to consider, 30.2,—*inf. as imperative*.  
**baraitī**, 31.12, 50.6, they raise; **baretū**, 33.9, let me bring up;  
**baranā**, 30.9, bearing,—*bar*.  
**barātā**, brother, 45.11,—nom.sg. *m*, for *brātar*.  
**bavat**, 28.11, 30.9, it becomes; **bavaitī**, 30.10, it may become;  
**bavaiñtī**, 33.10, the are becoming,—*bav*. (*bvañticā*, *būzdyāi*)  
**baxštā**, he shares, 31.10; **baxshaitī**, he shall share, 47.5, 50.3,  
 3SKA.—*baxsh*. (*ā-baxsh*).  
**bēedus**, 53.4, ?  
**Bēñdva**, a daēvic oppnent of Zarathushtra, 49.1, NS; 49.2, GS.  
**berexdam**, prized, valued, AS, 32.9, 34.9, 44.7, 51.17; VS, 48.5, -ē.  
**būjem**, penance, 'loosing,— AS, *būg*, *f*, from *baog*. 31.13.  
**būmyāe**, of the earth, 32.3,—GS, *būmī*, *f*.  
**būnōi**, to the ground, 53.7,—DS, *būna*, *m*.  
**būrōis**, of fulness, 31.21; GS, *būray*, *f*.  
**būzdyāi**, to develop, 44.17,—*bav*, *inf. of s-aorist*.  
**bvañticā**, those who are becoming, 45.7,—*bav*.  
**byeñtē**, they are intimidating, 34.8,—3PIP, *bay*.



## C

- cā, and,—is added to other words.
- cagedō, offering, affording, 51.20.—AP, caged, *adj.*
- cagvāe, offering, granting, 46.2,—NS, cagvah, *adj.*
- caraitī, he makes, 51.1, 3SKA; carānī, I shall practise; 44.17—  
kar, to make, *or do.*
- carāt, he is going on, 46.4; caratascā, both driven along, 51.12,  
3DPrA,—kar, to move along.
- carekerethrā, thoughts, 29.8,—APl. *n, -a.*
- cashmainī, in his eye, 31.8, 45.8, LS; cashmēñg, eyes, 31.13,  
cashmam, eyes, 50.10, APl,—cashman, *n.*
- cāxnarē, they desire, 44.13,—kan, 2 Pf.
- caxrayō, transforming into. 34.7,—NPl, caxray, *f.*
- cayascā, who, 45.5,—NPl, kā.
- cazdōñhvadebyō, being enlightened, 31.3, DAbIPl; cazdēñgh-  
vañtēm, enlightened, 44.5, AS.—?
- cīcā, and why, 47.5. *See cyanhat.*
- cīcīthwā, through thoughtful, caring, 43.2—IsS, cīcītav; kaēt.
- cikōiteres, they have consulted, 32.11,—kaēt, 1Pf.
- cinas, thou hast destined, 44.6,—kaēsh, 3SPrA.
- cinvatō, of sifting, 46.10,11; 51.13,—GS, PrPart. kay. -vañt.
- cis? who? 31.18, 43.7.
- cistā, seeks, prays, promises, 51.5; kaēsh, 3SPrM.
- cistis, wisdom, 30.9, 48.11, NS; cistōis, 44.10, 46.4, 48.5, GS;  
-tī, 47.2, 51.21, IsS; -tīm, AS,—tay, *f.*
- cīt, some one, *frequent.*
- cithenā, untranslatable sign of a question.
- cithrā, clearly, 31.22, 34.4, 44.16, *adv.*
- cithrāe, clear, 33.7, NAPI; -rē, 45.1, NS, *adj. -a.*
- cithrem, a race of people, 32.3,—AS, -a, *n.*
- civishī, I teach, taught, 51.15, IsPrM; civishtā, thou hast as-  
signed, 34.13,—kav.
- cixshnushā, I was satisfying, 49.1; -ō, *inf.* 32.8, 43.15, 45.9,—  
xshnav, Pr16, *desiderative.*

cīzdī, designate! decide! 44.16,—kaēsh, imperat. (cinas).

cōis, 31.3, 47.5. 2SPrA; cōisht. 45.10, 50.3, 51.15; cōishem, 46.18;—kaēsh, to decide, teach, designate.

cōithat, 46.9, 3SPrA. cōithaitē, 33.2;—kaēth, to teach, promise.

cōret, he made, rendered, 44.7, 45.9,—kar. See Bartholomae's Handbuch, 298.3b.

cyanhat, is cī-anhat, how is it? 44.12.



## D

dā, to give, set, utter, decree, create. It appears as

ā-darē, 43.15, 3PPrA.

a-das, 46.5, Pres. Part. N.

ā-dāt, 31.18, 51.14.

dadāe, 31.9, 16 44.15.

dadāitī, 33.14. 3PPA. dadaitī, 46.1.

dadat, 29.9 3SKA or 3PPrA, 32.14.

dadāt, 30.7,11 31.21 32.10 46.7,13 51.21 53.2,4.

dadātū, 53.8, 3S.

daden, 30.8 K.

dadeñtē, 31.14. 3PKM.

daduyē, 46.15, 3PPM.

dāe, 28.6,7 31.3 34.15 43.1,2,4,5 46.6 47.6 49.8 thou mayest give, etc.

dāenhā, 34.1 44.18 thou shalt give.

dāeñtē, 48.11. will give.

dāestū, 28.7 grant thou.

dāhī, 53.9 thou shalt give. 2SKA.

dāidī, 28.6,7 40.2 51.2,7,18, give thou.

daidīt, 28.2 43.14,16 46.2

daidītā, 43.2 46.18. 3SOM.

daidyāi, 51.20 *inf.*

daidyat, 44.10.

daiñtī, 32.15 3PIPrA.

dāitē, 44.19.

dāitī, 44.19.

dām, 44.16.

dāmā, 34.3, we shall give.

dan, 45.5 47.1 3PKA.

dañtō, 32.4.

dastē, 34.1

dasvā, 33.12, to present,

dāt, gives, 29.10 44.3,5 45.4 48.4,6 49.7 53.1,3 (31.18 51.14.

dātā, 29.2,10 31.5 33.1 34.2,6,14. 43.1,13 48.12; 44.20, 2PPrM,

dā—*continued*. For meanings, see text-references.

dātū, 51.17. *imperative*.

dāvōi, *inf*, 28.2 44.14 51.9.

dāyāt, 43.1 46.10 50.5, K.

dāyetē, 31.11.

dazdē, 46.8 51.6,19. 3SPM, and 3 DPfM 30.4.

dyā, 43.8 1SOM.

dyāi, 29.8.

dyam, 44.14 1SOA.

dyāt, 43.10 45.9.

ni-dāmā, 45.8.

nī-dātem, 49.3.

vī-dam, 32.6, 3SIM.

vī-dāyāt, 43.12.

vī-dīshemnāis, 51.1 ?

dab, to deceive, to defraud,—dābayeritī, he deceives, 43.6; dabem, they deceived, 53.1; daibisheñtī, they deceive, 32.1; debena-otā, you will defraud, 32.5, 2PPrA; see daibishyañt.

dadē, 29.4 see mand.

dādrē, he maintained, 51.8,—1Pf, dar.

daduyē, 46.15, see dā.

dāe, (as) a gift, 28.6,—NS dah, *n*. See dā.

daē-doisht, (*literally*, given and shown), promised, 51.17.

daēna, *f*, spirit, *covering both religion and individuality*. 31.11,20;

33.13 34.13 44.9,10,11 45.2,11 46.6,7,11 48.4 49.4,5,6,9 51.13,17,19,21 53.1,2,4,5.

dāenhā, 34.1 44.18,—dā. As *noun, f*, NS, giving.

dāenhō, of the given (path), 53.2,—GS dā, *adj*.

daēs, to show,—

daēdōisht, the valued, promised, 51.17.

dāis, do thou show me, 43.10 2S s-AorA.

dīshā, thou wilt appoint, 43.7 2S s-AorM.

dōishā, show, assure me, 51.2, 2S s-AorM.

dōisht, shown, 51.17, s-AorMPfPart.

daēva, *m*, an opponent of the Daēva tribe?— 29.4 30.6 32.1,3,5 34.5

44.20 45.11 48.1 49.4; daēvā-ci-nā, 30.6.

daēvō-zushtā, a beloved, darling of the Daēvas, 32.4.

dafshnyā, deluded, 53.8,—dab.

dāhī, thou shalt give, 53.9,—dā.

dahmahyā, (that part) of teaching, 32.16,—dahna, *adj.*

dāhvā, 50.2, ?—LPI dam, house ?

dahyēus, of a province, 31.16 46.1,4,—GS, dahyav, *f.*

dahyūm, 31.18,—AS, *same.*

dahyūnam, 48.10,—GP, *same.*

daibishyañt, deceiving, PrPart dab— atō, GS, 28.6; -ē, DS, 34.4

daibisheñtī, they deceive, 32.1,—dab.

daibitā(nā), long since, 32.3 48.1 49.2.

daibitīm, the second, 45.1,—AS, daibitya, *adj.*

daiditā, *see* dā.

daidyāt, they observe, 44.10,—3PPrA. dāy.

daiñtī, 32.15, *see* dā.

dāis, do thou show me, 43.10,—2S s-AorA, daēs.

dam, to set, 44.16, *inf*, dā.

dam, *m*, house, —dāhvā, 50.2, LP; dēng, AP, 45.11; ā-dam, 49.10 48.7 LS.

dāman, *n*, house, 48.7, NP; 46.6, AP. *see* demāna.

dāmay, creating, creator, *adj*, -is, NS 31.7 44.4 45.7; -īm, AS, 31.8 34.10

dāmay, creation, *n*, -ōis, GS, 43.5 51.10.

dam, 47.1, 3PKA, dā.

dam, 45.10. 49.4, *same as* dam from dam.

dānē, 44.9, *completes yaos as from yaozdā*, to sanctify, 1SF.

dañgra, clever, 46.17.

dar, to maintain, hold, *forms*

dādrē, 51.8, he maintains.

dārayat, 31.7, he will maintain.

dāresht, 43.13, maintained.

deretā, 44.4. he was sustaining.

dīdāreshatā, 46.7, he wishes to hold, prepares, *Desiderative M*

dōresht, 49.2, to have maintained, K s-Aor.

dritā, 46.5, he might maintain, O.

dārayō, to hold off, 32.1,—*inf*. dar.

dar(e)ga, long,—30.11, 31.20 AS; 43.13 GS -ahyā; 33.5 -ō, *in comp.*

daregāyū, long-lasting, 28.6,—IsS, -yav, *f.*

daregōjyātōis, long-lived, 43.2, GS; -īm, AS, 33.5.— -tay, *f.*

- dares, to behold,—darshtōis, *inf*, 33.6; daresāt, *abl. of -sa, as inf*, 32.13; daresānī, I shall behold, 28.5; daresēm, 43.5; daresōi, 43.16; vyā-daresēm, 45.8; daresatā, 3SKM, 30.1.
- dareshatcā, visibly, 33.7.
- darethrāi, to attain, 46.3,—*inf. dar*.
- dasā, ten, 44.18.
- dasēmē, decade (M), gift, offering (B), 28.9,—*m. -a, LS*.
- dastē, to give, 34.1,—*inf. dā*.
- dastvam, of teachings, 46.7,—GP -vā, *f*.
- das.vā, give! 33.12,—*imp. dā*.
- dāta, law, *n*; -ā, 33.1, (yathā.āis) IsS. P?; -āis, IsP, 46.15, 49.7; dātōibyascā, 51.14. dātā, 51.19, AP.
- dātar, giver, creator, *m*;—dātārem, AS 44.7; dātā, NS, 50.6, 11.
- dātha, clever,—*m, -em*, AS. 46.17, 50.2; -ēñg, AP, 28.10 32.10 46.15.
- dāthaēibyō, DABLP 51.5.
- dāthranam, of compensations, 31.14,—GP dāthra, *n*.
- dathrem, assignment, 34.13,—AS -ra, *n*.
- davas.ci.nā, though he should press. 31.10,—dav (dvaidī).
- dāvōi, to give, 28.2 44.14 51.9,—*inf. dā*.
- daxshat, she taught, 43.15; fra-daxshayā, teach! 33.13;—daxsh.
- daxshārā, with a token, 43.7,— IsS -āra, *m*.
- daxshtem, token, 34.6 51.9; AS -ta, *n, from Pfp daxsh*.
- dāyāt, it might care for, 29.7; vī-das, NSPrP 33.3;—dāy, care for
- dazdyāi, dazdē, *see dā*.
- dēbāvayaat, he may delude, 31.17,— 3SPR30, debav.
- debenaotā, you will defraud, 32.5,—2PPra dab.
- debazaitī, does she support, 44.6,—K, debaz.
- debazanhā, with the support, 47.6,—IsS -zah, *n*.
- Dejām-āspā, Jamaspa, the bridegroom, 46.17, 51.18.
- dejīt-aretaēibyō, from the law-scorning, 53.6; -tā, IsS 53.9;— -ta.
- demāna, same as dāman, house, dwelling, *n*,— -nē, LS, 32.13, 15
- 45.8 49.11 50.4 51.14, 15; -nahyā, GS 31.16; -nāi, DS 46.11; -nem, AS 31.18.
- dēñg, houses, 45.11,—AP dam.
- deredyāi, to maintain hold, 43.1,—*inf. dar*.
- derescā, attack of violence, 29.1,—deres, *f*.
- dereshtā, visible, 34.4,—IsS -ta, Pfp, dares.

- deretā, he was supporting, 44.4,—Pfp stem, dar.  
 derezā, with a bond, chain, 53.8,—IsS *derez*, *f*.  
 didainghē, I was taught, 43.11,—1SPrM *dah*.  
 didareshatā, he prepares, 46.7,—*desid*.IM dar.  
 didas, observing, 49.9,—NSPrPart dā(y) (*daidyāf*).  
 diderezō, thou wish to hold fast to, 44.15,—*desid*.2S *darez*.  
 didragzō.duyē, you wish to assure yourselves, 48.7,—*desid*.M of  
   drang, to strengthen.  
 dishā, thou wilt appoint, 43.7,—2S s-AorM daēs, *see*.  
 divamnem, holding afar, 31.20,—AS -na, *adj*, [*diva*].  
 diwzaidyāi, to deceive, 45.4,—inf. *dab*.  
 dōishā, show me! 51.2,—2S s-AorM, daēs.  
 dōishī, to show, 33.13,—inf. daēs.  
 dōresht, held, 49.2,—dar; *see* Bartholomae, Handbuch, 298.6b.  
 draonō, possessions, 33.8,—AP -nah, *n*.  
 dregvañt, lying, *applied* to certain opponents,—PrPart *dreg*.  
   dregvāe, NS, 30.5 31.17 44.12 46.4,6,7 47.5 49.2 50.3.  
   dregvāitē, DS *f*, 31.15 33.2 43.4,8 46.6 51.8.  
   dregvañtem, AS, 32.5,14 46.5 48.2 51.9.  
   dregvañtō, N,AP, 31.20 46.1 47.4.  
   dregvasū, LP, 29.5 44.14.  
   dregvataēcā, DS *m*, 33.1.  
   dregvatam, GP 30.4.  
   dregvatō, GS 31.18 32.10,16 43.15 45.7 49.4,11 51.13 53.7.  
   dregvōdebīs, IsP, 29.2 48.11.  
   dregvōdebyō, DAblP, 30.11 31.14 53.6.  
 drigāovē, to the poor man, 53.9,—DS *drigav*.  
 drigūm, the poor man, 34.5,—AS *same*.  
 dritā, he might withhold, 46.5,—O, dar.  
 drug, druj, *f*. lie, deceit. *Appears as*  
   drūjascā, GS *n*, 32.3.  
   drujem, AS, 30.8 31.4 32.12 33.4 44.13 48.1. *drujēm* 44.14.  
   drūjō, GS, *or* N,Apl, 30.10 31.1 46.6,11 49.11 51.10,14 53.6.  
   druxs, NS, 49.3.  
 dugedā, daughter, 45.4; -dram, AS, 53.3;— -dar, *f*.  
 dūirē, in the distance, 34.8.

dūrāt, from far, 45.1.

dūr.aoshem, holding-afar, death-repelling, 32.14,—AS, -a, *adj.*

dus-erethrīs, mis-led, 49.1,—AP *m*, -thrī, *adj.*

duse-xshathrā, badly ruled, 48.5,10, NP; -ēñg, 49.11, AP.

dushitācā, misfortune, bad dwelling, 31.18,—LS, -tay, *f.*

dus-hvarethēm, bad food, 31.20, 53.6;—AS -tha, *f.*

dus-mananhō, of bad mind, 49.11,—GS -nah, *m.*

dus-sastis, evil-teaching, 32.9, 45.1,—NS, -tay, *adj.*

dus-shyaothana, evil-doing, *adj.*—āi, DS 31.15; -ā, 34.9, NP; -ēñg, 49.11, AP.

dus-xrathwā, evil-willed, 49.4,—NP -a, *f.*

dūtāenhō, messengers, 32.1,—NP, dūta, *m.*

dūtīm, message, 32.13,—AS, dūtya, *f.*

duz-dāenhō, evil-spirited, malicious, 30.3, GS; -dāe, NS, 51.10;—  
-dā(y), -dah, *adj.*

duz-azōbāe, being notorious, 46.4,—NS, -ā, -ah, *m.*

duz-daēnēñg, evil-minded, 49.11,—AP, -ā, *adj.*

duz-jiyātōis, evil living, 46.8,—GS, -ay, *f.*

duz-vacanhō, evil speaking, 49.11,—AP -ah, *adj.*

duz-varenāis, evil behaving, 53.9,—IsP -a, *m.*

duz-varshtā, evil-doing, 49.4,—AP -a.

duz-vareshnanhō, evil doing, 53.8,—NP -nah, *adj.*

dvaēshāe, hostile, NS 43.8; AP 28.6; -shanhā, IsS, 44.11, 46.8;—  
-ah, *n.*

dvaēthā, threat, 32.16,—NS, *f.*

dvafshēñg, pains, torments, 44.14,—AP, -a, *m.*

dvafshō, pain, torment, 53.8,—NS, -āh, *n.*

dvaidī, we both shall urge, 29.5,—1DPrM, *dat.*

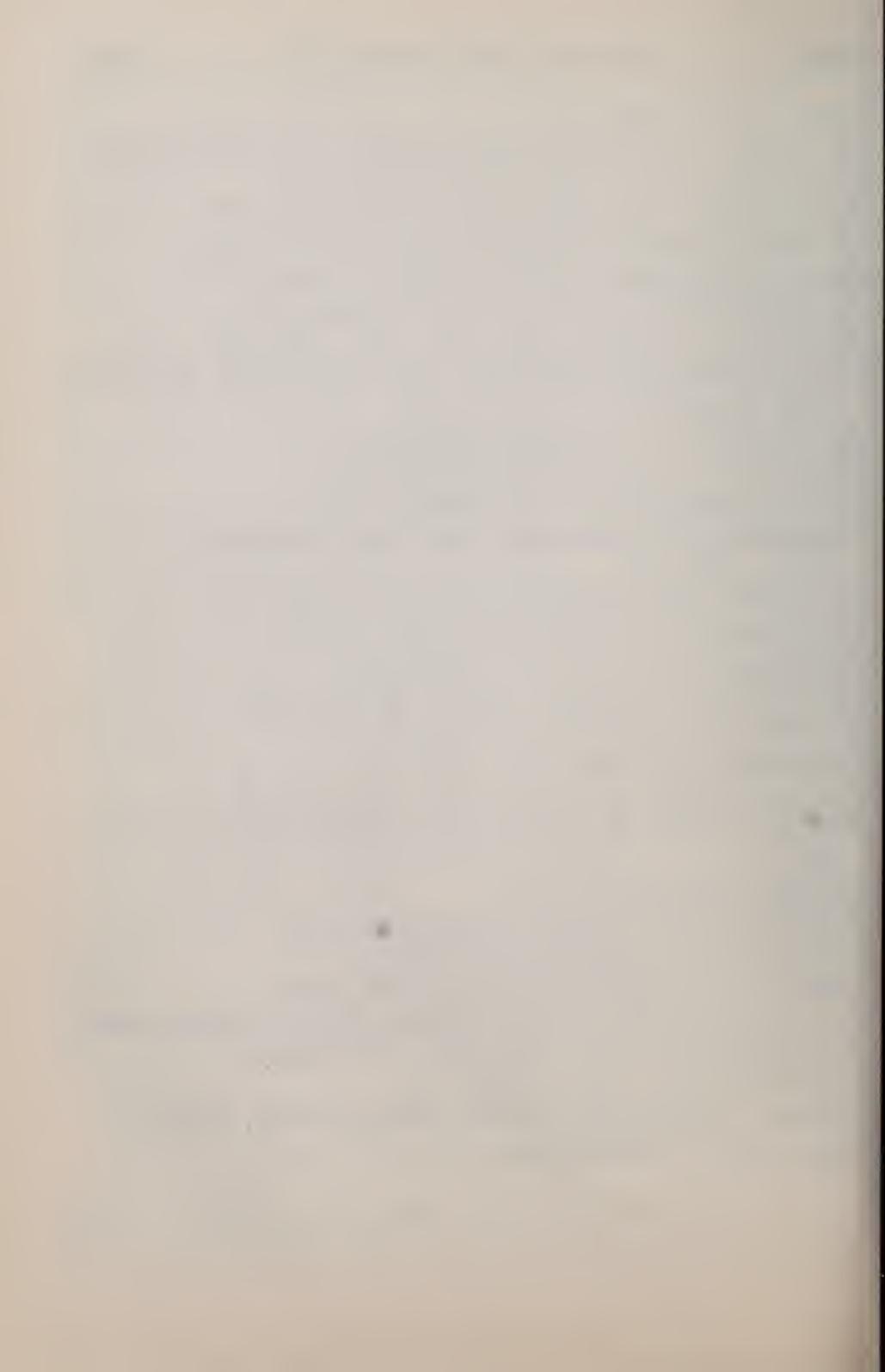
dvar, to rush, of Daēvas only; hēñ-dvāreñtā, 30.6, they rushed.

dvanmaibyascā, to the clouds, 44.4,—DP, -man, *n.*

dyā, limited, 43.8,—GS, *n*, dyah, *adj.*

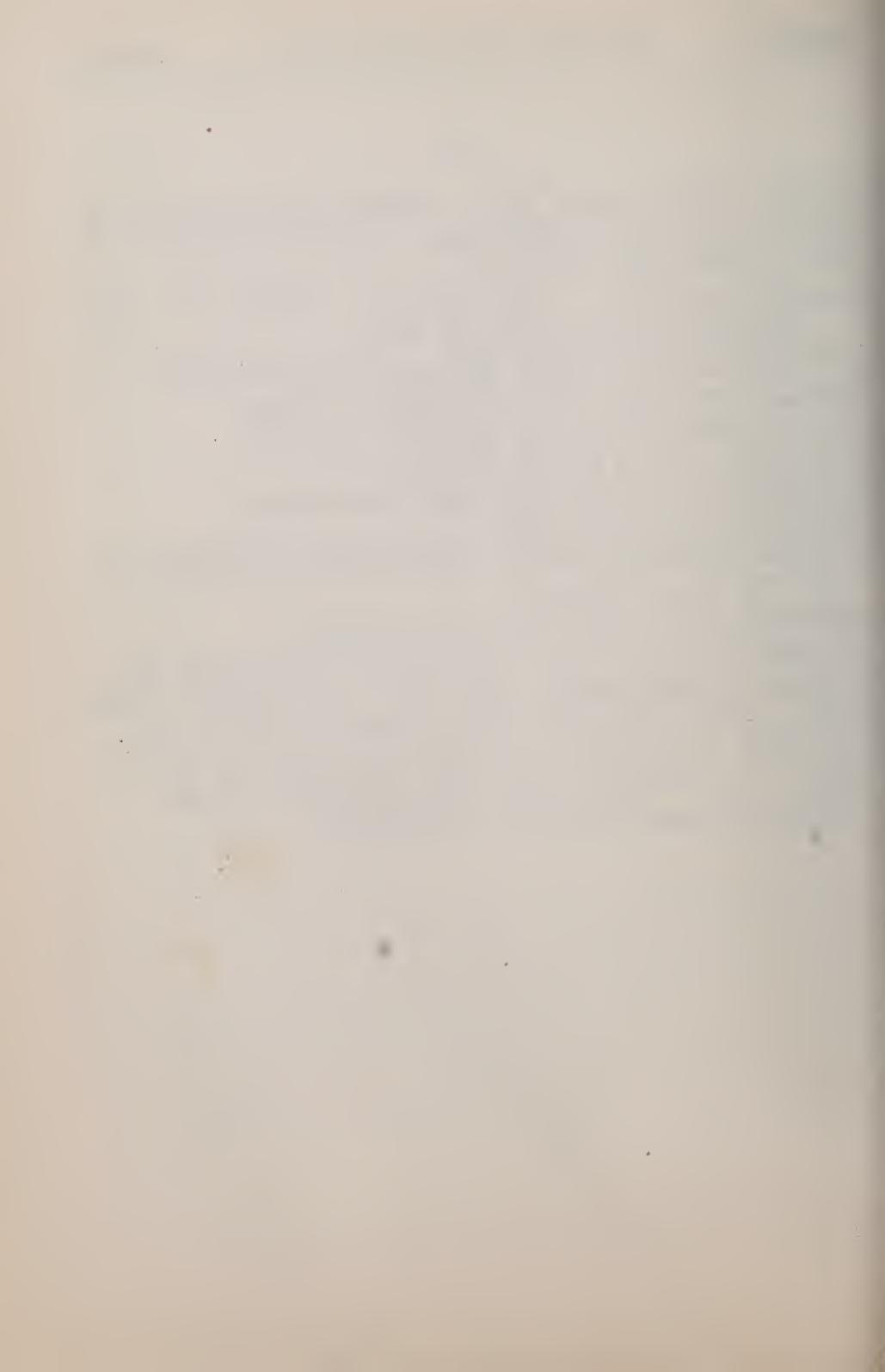
dyātam, is limited, 48.7,—3SIImM, *passive meaning*, nī-dyā.

dyāi, to give, 29.8,—inf. dā.



## E

- êēāenhā, with the mouth, 28.11,—IsS êēāh or āh, āenhō, GS, 31.3.  
 êēānū, in the mouths of, 32.16 47.2,—LPI, êēāh; according to, B.  
 êēāvā, us both, 29.7,—ADu, *pron.*  
 êmavañt, powerful.— -vat, AP 33.12; -vañtem, ASm, 34.4;  
 -vaitim, ASf, 44.14; -vatam, GP 43.10.  
 ênāxshtā, he has succeeded, 32.6,—*augm.* 3S s-AorM, nas.  
 êneitī, torment, pain, 30.11,—NS, intay or ênitay.  
 erejwō, worthy, 46.13,—NS, -a; same as erethwā.  
 eres, justly, 30.3,6 32.11 44.1-19 48.9 49.6,9 51.5.  
 eres-vacāe, just worded, 31.12, 49.9,—NS -cah, *adj.*  
 ereshis, envy, 31.5,—NS -shay, *f.*  
 ereshvāis, just-acting, 28.6, IsP; -vāenhō, 29.3, NP; -vā, 44.9, AP;  
 -vō, NS, 51.5,11; -va, *adj.*  
 erethwēng, just, worthy, 28.10; AP -wa, *adj.*  
 ereze-jīs, right-living, 50.2, AS; -jyōi, 29.5, 53.9, DS; -jī, *adj.*  
 erezūcam, in right speaking, 48.9,—GP used adverbially, -vacah  
 erezūs, straight, 33.5,6 43.3 53.2, AP; -zāus, 51.13, GS; -zav.  
 erez-uxdāi, to the right-worded, 31.19, DS; -dā, 44.19, IsS; -da.  
 evistī, not to be sharer of, 34.9; NPn, adverbial, -tay, *adj.*  
 evīdvāe, non-expert, 31.12,17,—NS -vah, *adj.*



## F

- fedrōi, to a father, 53.4,—DS *pitar*.  
 ferasābyō, with questions, 29.5, AblP; -sayāi, DS, 43.7; -sem, 43.9, AS; frasayā, 44.13, AP; -sā, *f. frasā*, 31.13, AP, -sa, *m. ferashēm*, progressive, 30.9, 34.15,—AS -sha, *adj.*  
 Ferasha.oshtra, Zarathushtra's father-in-law, DS 49.8; NS 51.17; VS 46.16.  
 ferashō-temem, suitable, 46.19 50.11,—AS -ma, *adj.*  
 ferash.vā, take counsel! 53.3,—*imp. fras.*  
 fera-srūidyāi, to hear from, 46.13,14,—*inf. frā*, *srav.*  
 faseratūm, compensation, 33.12,—AS -ū, *f.* (51.4).  
 frā, *in composition*, towards, away.  
 fra.cinas, he regulates, 32.5,—3SPra, *kaēsh.*  
 frād, to promote, prosper, *frādat*, 46.13; *frādeñtē*, 43.6; *frādōit*, 44.10; *frādainghē*, *inf.* 44.20.  
 frādat-gaēthem, prospering estates or world, 33.11,—AS -ā, *f.*  
 fra-dathāi; to fructify, 31.16 45.9.—*inf. dā.*  
 fra-daxshayā, thou mayest instruct, 33.13,—*daxsh.*  
 fra-daxshitā, teacher, 31.17, 51.3,—NS, -tar, *m.*  
 frādō, of promotive, 34.14, 46.12,—GS *frād*, *adj.*  
 fraēshtāenhō, messengers, 49.8,—NP -ta, *m.*  
 fraēshyā, I urge, 49.6.—*aēsh.*  
 frafrā, I precede, 46.10,—1SK, *par.*  
 frāidim, promotion, help, 53.6, AS*f. frāday. f.*  
 fraidivā, since long, 32.14.  
 fra-*jiyāitis*, destruction, 29.5,—NS -tay, *f.*  
 fra-mīmathā, you have prepared, 32.4,—*mā(y).*  
 fraoret, cheerfully, 30.5, 53.2.  
 fra-oxtā, he arrives at, 48.1,—*vak.*  
 frāreñtē, they rise, arrive, arouse, 46.3,—3PKM *frā*, *ar.*  
 frasā, questions, 31.13,—AP, -sa, *m.*  
 fra-sastīm, observance, 49.7,—AS -tay, *f.* *sāh. frasayā see fer-frasayā*, questions,, 44.13,—AP *from ferasā, f.*  
 frashī, I consulted, 44.8, 45.6,—Aor *fras*, to ask, *which appears*

- as ferashvā 53.3, peresā 44.1-19, and  
 frashtā, he consulted, 49.2,— 3S s-AorM; also frashtā, 43.14;  
 ā-frashtā, 51.11; hēme-frashtā, 47.3.  
 fra-srūtā, famous, 50.8,—NSnPfP srav.  
 frā-vaocā, do thou reveal, 34.12,—vak.  
 fra-vaxshyā, I will speak out, 44.6 45.1,2,3,4,5,6,16.  
 fra-varetā, she chose out, 31.10,—var.  
 fra-vōivīdē, I was selected, 44.11,—vaēd.  
 fra-vōizdūm, to be selected, 33.8,—s-Aor vaēd.  
 frā-xshnenem, providing for, 43.14,—NSn(B); AS,  
 frā-xshnenē, to be instructed, 29.11, 43.12,—inf. xshnā.  
 fra-xshnī, to learn to know, 44.7,—inf. xshnā.  
 frīnāi, I placate, I sue for friendship, 49.12,—frāy.  
 frīnemnā, placate, 29.5,—NDm, frāy.  
 frō, forth, from, 28.11 33.8,12 45.6 46.3,4,5 49.6.  
 frō-gāe, progressing, 46.4,—NS -gay or -gah, adj.  
 frōretōis, to prosper, 46.4,—inf. frā, ar.  
 frō-syāt, he may intend to oppose, 46.8,—sā, Pr27?  
 fryāi, to a friend, 43.14 44.1 46.2, DS; fryā, 44.1, IsS; fryō, 46.2,6 NS;  
 —frya, friendly.  
 Fryāna, friendly, 46.12,—a name?  
 fshēñghīm, prospered, 31.10, AS; fshēñghyō, 49.9, NS,—a, n.  
 fshuyañt, fattening, PrPart. fshav; appears as  
 fshuyeñtē, 29.5; fshuyantaēcā, 29.6, DS.  
 fshuyañtem, 31.10, AS.  
 fshuyasū, 49.4, LP.  
 fshuyō, should fatten 48.5,—fshav.



## G

- gāe, of both head-of-cattle, 46.4,—GD gav, *m*.  
 gaēmca, life, 30.4, 43.1,—AS gaya, *m*.  
 gaēthā, substance, estate, world, *f*,— -tham, 50.3, AS; -thē, LS, 34.2; -thāhū, 43.7, LP; -thāe, AP, 31.1,11 34.3 43.6 44.10 46.8,12,13.  
 gaidī, come! 28.6 49.1,—imp. gam.  
 gairē, to watch, 28.4,—inf. gar.  
 gam, to come, *forms the following stems*: jam- jem-; Aor jēngh-  
 gam, the cattle, AS, 32.10 44.6,20 47.3 50.2 51.5,7.  
 gaodāyō, cattle-keepers, 29.2,—AP -yah, *m*.  
 garemā, hot, glowing, 43.4,—IsS -a.  
 garō, of praise, 45.8 50.4 51.15 GS; -ōbīs, IsP, 34.2.  
 gat-tē, 51.10; gat-tōi, 43.1, go,—inf. gam.  
 gāt, he steps on, is banished to, 46.6,—gā(y).  
 gāthā, hymn, *f*.  
 gātūm, place, throne, 28.5,—AS gātav, *m*.  
 gāus, of the Cattle, 32.8,14,— *same as* gēus, GS gav, *m*.  
 gāvā, both head-of-cattle, 46.,19—NDu gav, *m*.  
 gāvōi, to the Cattle, 29.3,7 33.3 48.5 51.14,—DS *same*.  
 gayehyā, of life, 51.19,—GS gaya, *m*.  
 gemen, they shall come, 46.11,—gam.  
 genā, woman, 46.10,—NS *f*.  
 gerebam, to hold fast to, 34.10,—inf. grab.  
 Gerēhma, a rival to Zarathushtra, 32.12,13,14.  
 gerezdā, he complained, 29.1,—SPr garez.  
 gerezdā, through being recipient of, 50.9, IsS; -dīm, 51.17, AS; -day, *f*. gared.  
 gerezē, 32.9; gerezōi, 46.2;—I appeal, I complain, 1SPrM garez  
 gēus, gēs, of Cattle, 28.1 29.1,3,7,9 31.9 32.12 33.4 34.14 46.9,—GS gav *m*.  
 gēus tashan, Creator 29.2 31.9 46.9 51.7; -urvan, Soul of Kine, 28.1 29.1,5,9  
 gēushā, ears, 51.3, NP; gēushāis, IsP, 30.2;— -sha, *m*.  
 gūsh(a)tā, heard, 29.8 31.18,19, PFP; gūshahvā-tū, 49.7; gūshōdūm, s-Aor, 45.1; *both imperatives of* gaosh.  
 gūzrā, secret, 48.3,—AP, gūzra.



## H

ha-(demōi), the same, 44.9,—*pron.*

hā, that, sing, *f*, 47.6, 48.2,6.

haca, hacā, with, in consequence of, forthwith, forth, out, 28.2,11  
29.6 31.2,14 32.2 43.14,17 45.4 46.19 47.1 51.5,22 53.1,6.

hacaitē, it may follow, 34.2, 48.4; hacaiñtē, 45.2, 46.16; hacācēñtē, 48.12;—*hak.*

hacémnā, those following, 44.10,—*hak*, PfPM. In 44.13, Bartholomae reads hacénā, LS of hacénay, *f*, companionship.

hacimnō, following together, 43.10,12,—*hak.*

haciñtē, they are accompanying, 33.9,—*hak.*

hadā, together, 29.2, 46.17 50.4.

ha-demōi, in the same dwelling, 44.9, 46.14,—LS *dam.*

hādrōyā, through a desire, 32.7,—IsS, -yā, *f.*

Haēcat-aspā, friends to Zarathushtra, 46.15.

hafshī, I acknowledge, hold, 43.4,—*hap.*

hahmī, I may be, 34.5. B reads haxmī, I follow,—*hak.*

haithīm, genuinely, truly, 31.6,8 34.6 46.19 51.13—*adv. acc.* -thyā.

hāitīm, possession, 32.9,—AS hātā, piece, chapter, used in all the hymn-headings.—hā(y), to connect, or han, to earn.

haithya, veritable, genuine, 30.5 31.8 34.15 43.3,8 44.6 46.6 49.11 53.6.

in 46.6, read haēthahyā, companions, APn, -ya, *adj.*

haithyā-vareshtam, genuine, realizable, 50.11,—AS -ta, *adj.*

hak, to follow, urge, forms hish-hak, haxshā, scañtū, Pfp haxta, inf. haxtōit, haxmī.

hākurenā, support, 44.1, AP; -em, AS 33.9; -a, *n.*

ham, hēm, together, 30.4 31.8 44.15 46.12 47.3 53.3.

hāmō, the same, 31.7, NS; hamēm, 32.16 AS.

hamāestārō, defeaters, conquerors, 48.12,—NP -tar, *m.*

han, to earn, hāneñtē, 44.19, 46.19; hanānī, 44.18.

hanare, without, 31.15 47.5, with *abl.*

hanhus, fruit, 53.4,—NS -hav, *n.*

haozathwāt, by proficiency, 45.9,—AblS -wa, *n.*

haptaithē, to the seventh, 32.3,—LS -tha, *n.*

**haptī**, he holds, 31.22—hap.

**hārō**, watching over, 31.13 44.2,—NS -a, *adj.*

**has**, being, 46.4,5 47.4 51.5, NS *hañt*. PsP *of ah, to be*.

**hātam**, of beings, 29.3 44.10, GP *hañt or of hātā m*. PFP *han*.

**hātā-marānē**, remembering merit, 32.6,—VS -nay, *f*.

**hathrā**, with, along with, 28.4 30.9.

**haurvatāt**, *f*, cheerful life, 'wholeness' health; an ahura. 31.6,21

33.8 34.1,11 44.17,18 45.5,10 51.7. Called *hu-jyātay*, 32.5. Chiefly used in dual with *ameretāt*.

**haxmēng**, companions, 49.3 AP -man, *m*.

**haxshāi**, I will urge, 46.10,—hak.

**haxtayāe**, corporeally, *literally* of both thighs, 53.7.— *haxt*, *n*.

**hazascā**, power, might, 29.1,—NP -ah, *n*. *from haz*.

**hazaoshāenhō**, same pleasure, like-willed, 51.20 NP; *hazaoshem*, 28.8, AS.

**hazē**, might, power, 43.4,—AS, *ē for -ah, n*. *from haz*.

**hazō**, 33.12, AP *same*.

**hēcā**, 46.1 ?

**hēm**, *same as ham*, *prefix*.

**hēm(e)-frashtā**, counselled together, 47.3 53.3,—*fras*.

**heme-myāsaitē**, he combines, 33.1,—*myas*.

**hēmithyāt**, he would dismiss, 53.9,—*maēth*.

**hēm-parshōis**, to counsel with, 33.6,—*inf. fras*.

**hēm-tashat**, shaped together, 47.3,—*tash*.

**hēm-yañtū**, they shall go together, 51.3,—*ay*.

**hēñ-dvāreñtā**, they rushed over, 30.6.—*dvar*.

**hēñ-graben**, he understood, 31.8,—*grab*.

**hēñ-keretā**, the compensations, 31.14,— AP -*tay, f*.

**hēñtī**, they are, 33.10 44.16 45.6 51.10,22.

**hēñtū**, let them be, 33.7 53.8.

**hī**, both of them, 30.3 31.10 44.18, *hīcā*, 32.14.

**hīm**, of them, 29.2 44.14,20 50.2.

**hīs**, with them, 33.10.

**hīshasat**, he will attain to, 32.13,—*hant*.

**hitham**, companion, fellow, 34.10,—AS -a, *adj*.

**hithāus**, of the company, 48.7,—GS -*thav, m*.

- hizvā, tongue, IsS, 28.5 31.3 47.2; -vāe, LS 45.1 51.3; -vascā, GS 51.13; -vō, IsS 31.19 50.6; -zubīs, IsP 49.4;—hizū, *f.*
- hōi, to him, 29.2,8,9 31.6 45.8,10,11 46.13 47.3 48.7,9 50.3 51.6,12,17 53.1,2,5.
- hōis, with them, 53.6.
- hu-cistīm, good teaching, 34.14 AS; -tōis, 46.4, GS; -tay, *f.*
- hudāe, beneficent, 48.3 45.6; hudāenhō, 30.3 34.3, GS or NP; -hē, 31.22 DS; ābyō, 34.13, DAblP;—hudā(y), *n.* or *adj.*
- hu-dānus, well-disposed, 31.16; -nāus, 44.9 50.9; hudān(var-eshvā), 53.3,—NS hudānav, *adj.*
- hudemēm, sweetness, loveliness, 29.8; AS, -ma, *m.*
- hu-jyātōis, of good life, 32.5 46.8; hujītayō, NP, 33.10.
- hu-karetā, well-formed, 34.13; IsS -a, *adj.*
- hu-mazdrā, well-remembering, 30.1,—AP -dar, *m.*
- hu-meretōis, of good marking, 31.10,—GS -tay, *f.*
- hunāitī, he incites, 31.15,—hav.
- hunarā, with skill, art, 43.5—IsS -ra, *m.*
- hunaretātā, with ability, 50.8,—IsS -tāt, *f.*
- hunus, a (daēvic) son, 51.10,—NS -av, *m.*
- hus-haxā, with well-befriended, 32.2; -xāim, 46.13;—AS -xay, *adj.*
- hu-sheitīs, good dwelling, 29.10, IsP; -tōis, 30.10, GS; -tis, NS 48.11— -shitay, *f.*
- hus-hēnem, well-earning, 53.5,—AS -na, *adj.*
- hu-shōithemā, good abodes, 48.6,—AP -man, *n.*
- hu-shyaothanā, doing good deeds, 45.4,—NS -a, *adj., f.*
- hu-xratus, understanding well, 34.10 51.5,—NS -tav, *adj.*
- hu-xshathrā, ruling well, 44.20 48.5, NP; -rāis, 53.8, IsP;—a.
- hu-zēntus(e), well-informed, 43.3 46.5 49.5,—NS, -tav, *adj. (n).*
- hvaēcā, selves, 46.11.
- hvaēnā, glowing, 32.7,—IsS -na, *adj.*
- hvaētus, a gentleman, a noble by birth, 32.1 49.7, NS; -tū, 33.3 IsS; -tēus, 33.4 46.1 GS; -tavē, 46.5; -taovē, 53.4, DS; -tav.
- hvafenā, pronoun, each other, 30.3,—AP.
- hvafnemcā, sleep, 44.5,—AS -na, *m.*
- hvaHyāe, of himself, 33.14.
- hvaHyāi, for himself, 30.2.
- hvāis, with themselves, 31.20 46.4 49.4 51.13,22.

- hvanhevīm, blissful life, 53.1,—AS -haoya.  
 hvāpāe, well-made, 44.5: NS *in line* 403, AP *in* 404,— -pah.  
 hvapaithyāt, self-glory, 31.21,—AbIS -a, *n*.  
 hvaraithyā, effective, 28.10—NP -a, *adj*.  
 hvarecā, the sun, 32.10; hvarê, 50.2,—AS hvar, *n*.  
 hvāremnō, to be devoured, 32.8,—AP Pfp hvar.  
 hvarenāe, sunny, glorious, 51.18,—NS -ah, *adj*.  
 hvarethāi, for food, 34.11 48.5, DS; -thāis, IsP, 49.11,— -a, *n*.  
 hvarshtāis, well-done, good works, 49.4, IsP -a.  
 hvāthrā, complete life, glory, AP 31.7 33.9; -ē, 28.2 50.5, DS;  
 -em, AS 43.9 53.6,— -a, *n*.  
 hvatlrōyā, with his desire, 43.2,—IsS -ā, *f*.  
 hvê, themselves, 46.11.  
 hvēñg, suns, 43.16 44.3,—AP hvar, *n*.  
 hvēnvat, sunny, 53.4, NSnPrPart; -vātā, 32.2 IsS.  
 hvīticā, well-being, 30.11,—NS -tay, *f*.  
 hvō, that one, he, self, *frequent*,—NS hva, adverbially.  
 Hvō-gvā, a friendly tribe, 46.16,17 51.17,18.  
 hyāmā, we might be, 30.9,—O, ah.  
 hyāt, it might be, 43.15 16 44.17,—O, ah.  
 hyat, which, that, because, so that, *frequent*,—conj. and pron.  
 hyātā, you might be, 50.7,—O, ah.  
 hyēm, I might be, 43.8 50.9,—O, ah.  
 hyên, they might be, 51 4,—O, ah.



## I

- ī, *unrenderable*, 31.22 53.6,—conjunction.  
 ī, they, 34.2 44.2 49.6 53.5—NADuP?  
 idā, here, 29.8.  
 idī, come! 46.16,—*imp. ay.*  
 im, (this?), 30.9 44.19 45.1,3,4,11 46.5,8 51.12.  
 irā, with zeal, 49.10,—IsS -a, *n.*  
 iratū, attack! 53.8,—*imp. ar.*  
 irixtem, an end, 32.7 44.2,—AS -a, *n.*  
 is, *pronoun*, these ? 30.6 31.18 32.13 44.14 46.12 51.14 53.8,9.  
 isāi(cā), I am able, 28.4 43.9 50.11; isē, 50.1 3SPM—*aēs.*  
 isemnō, he shall be able, shall stand up for, 46.6,—*adj. P fPM.*  
 ish, desire, *f.* -ā, IsS 29.9; -em, AS 28.7; -ō, NP 50.4, AP 28.9.  
 ishā xshathrīm, 29.9,—AS -rya, *adj. f.*  
 ishāēntī, let them seek, desire, 45.7—*aēsh.*  
 ishanam, desiring, imitating, 32.12 GP ishan, *adj.*  
 ishasā, I shall seek, 31.4,—*aēsh.*  
 ishasas, seeking, desiring, 51.19,—NS PrP *aēsh.*  
 ishasōit, he might seek, 50.2,—O, *aēsh.*  
 ishathā, you have come to seek, 45.1,—*aēsh.*  
 ishayas, deserving, caring, 50.9,—NSPrP Pr24 ishaya.  
 isheñtī, they are seeking, 46.9,—*aēsh.*  
 isheñtō, desirous, 30.1 47.6,—NPPrP *aēsh.*  
 ishtā, wealth, ability, AP 46.16 49.12; ishtīm, AS 32.9 46.2;  
 ishtis, NS 48.8 53.1; ishtīs, AP 34.5 44.10; ishtōis, GS 46,18  
 51.2,18,—*ishtay, f.*  
 ishyā, prized, desired, 48.8 NP? -yam, AS 51.17 -yēñg, AP 32.16  
 ishudō, compensations, 31.14, NP; -dem, AS 34.15,—*ishud, f.*  
 isōyā, I would wish to be, 43.8,—1SPM, *aēs.*  
 isvā, disposing of, 47.4; ability, 43.14,—IsS isvan, *adj.*  
 it, indeed, no doubt, *intensive*, 28.8 43.10 44.20.  
 it, *pronoun*, this ? 44.19 46.2  
 ithā, so, thus, therefore, 33.1 45.3 47.4 53.6.

ithyejō, dangers, 34.8,—NP -jah, *n*.

ivī-zayathā, you dismiss, 53.7,—2PPr zā(y).

īzācā, zeal, 49.5,10 51.1, NS; izayāe, 50.8, GS—*f*.

izyāi, I desire, 49.3,—āz.



## J

- jaidyāi, to kill, 32.14,—gan.  
 jamaētē, they shall both meet, 44.15, 3DKM,—gam, *which forms*  
   jamaitī, it shall come, 30.8.  
   jañtū, may come, 44.16.  
   jasaētem, they both came, 30.4.  
   jasāi, I will come, 51.22.  
   jasat, he came, 30.6,7 (43.1-15); *in* 51.15 came *or* shall come.  
   jasatā, do you come! 28.3.  
   jasō, come thou! 43.6.  
   jasōit, might come, 46.8,—0.  
 javarō, inciter, M, weighing, B. 48.8,—NS -a, *m*.  
 jayāis, with urgers, 50.7,—IsP jiya, *m*.  
 jēnayō, women, 53.6,—NP genā, *f*.  
 jēneram, murder, killing, 53.8,—AS -ā, *f*.  
 jēñghaticā, they are coming, are future, 31.14,—Aor gam.  
 jīgerezat, he will complain, 32.13,—garez.  
 jimā, I come, 29.3,—gam, *which forms also*  
   jimaitī, they will come, 48.2.  
   jimat, it may come, 43.4 44.1 46.3 48.11.  
   jimen, they shall come, 45.5.  
 jōyā, gain, desire, 32.7,—gay; IsS -ā, *f*.  
 jvā, they who were living, the past, 45.7;—gay, *which forms*  
   jvāmahī, we may live, 31.2,—1PKA.  
   jvañtō, all living, 31.3,—AP, PrP.  
   jvas, living, 46.5,—NS, PrP.  
 jyāitīm, life, 33.5,—AS jyātay, *f*, *which forms*  
   jyātēus, of life, 32.9,15 46.4 53.9,—GS. *m*. jyātav.  
   jyōtūm, life, 31.15 32.11,12,—AS. *m*.



## K

- kā how? what? 34.5 44.8,19 48.8 51.11; kā-cīt, 46.8.  
kadā, whether, when, 29.9 46.3 48.9; kadārēm, 31.17.  
kaēibyō, to *or* from which? 44.6 46.3.  
kaēnā, punishments, 30.8,—NP -nā, *f*.  
kahmāi(cīt), to which? 29.1 43.1 44.16.  
kahyā(cīt), of which? 43.7; kahyāicīt, to which? 33.11.  
kainibyō, to maidens, 53.5,—DP -nyā, *f*.  
kam, for the sake of, 44.20,—*preposition, with dative*.  
kāmēm, desire, 28.10, AS; -ē, 32.13, LS; -ahyā, 43.13, GS.—*m*.  
kamna.fshvā, having few flocks, 46.2,—NP -a, *n*.  
kamnā.nā, having few followers, 46.2,—NP kamnā-nar, *m*.  
Karapā, a tribe, 44.20 *and* -anō, 46.11 48.10 NP; -pā, 32.12 *and* -pōtāescā  
32.15 AP.  
kascīt, whoever, 49.5, NS.  
kasēus(cīt), of little, few, 31.13 47.4,—GS kasav, *adj*.  
kasnā, who? 44.3,4.  
kastē, which, 29.7 46.14.  
kat, what? 48.2 49.12 50.1.  
kā-tā, how, which, 33.8.  
katārēm, which of the two, 44.12.  
kathā, with what, how, 29.2 43.7 44.2,9,11,13,14,17,18 46.1 50.2.  
kāthē, the retributions, 44.2,—NP -tha, *n*.  
kāthē, to show favors to, to entertain, 47.4,—kan.  
Kavā, a tribe, 44.20 NP -yascīt, 32.14 46.11 AP; 46.14 51.16 53.2 NS.  
kayā, may desire, 33.6,—kā.  
kē, who, what? 29.1 44.3,4,5,7,12,16 46.9 49.7 50.1 51.11.  
kehrpēm, body, 30.7 51.17,—AS kehrp, *n*.  
kēm, whom? 29.2 46.7,—AS.  
kēñg, whom? 48.11,—AP.  
keredushā, protection, 29.3,—IsS -dush, *n*.  
kerenāun, they make, 30.9,—kar.

keretā, he made, 44.4,—kar.

Kevīnō, of the Kavay tribe, 51.12, NS; -itāescā, 32.15, AP.

kōi, who, 48.11,—NP.

kū, where? 53.9; ku-dā, 29.11.

kuthrā, whither, 34.7 44.15 46.1 51.4.



## M

mā, not.

mā, me, 29.1 31.17,18 32.9 45.6 46.1,7,9 48.2,5 49.1,2 50.2 51.10.

mā, my, 46.2,—NP*n*.

madahyā, of this intoxication. 48.10,—GS *mada*, *m*,

māe, the moon, 44.3, NS *māh*, *m*.

maēthā, unclear, undecided, separate, 30.9.—NP *-a*, *adj*.

maēthā, crisis, change, uncertainty, 31.12 33.9 34.6, *-ā*, *f*.

magahyā, 48.10, B *reads* madahyā.

Maga, Magian tribe, *m*; *-ahyā*, GS 48.10 51.16 53.7; *-āi*, DS 29.11 46.14

51.11. *From maga*, *n*, a hole?

magāunō, of a Magian tribesman, 33.7,—GS *magavan*, *m*.

magavabyō, to *or* from Magian tribesmen, 51.15.

mahmāi, to me, 50.7, DS.

mahmī, in my, 32.1, LS.

mahyā, of me, 32.9 48.12 50.6 GS.

mahyāe, of my, 44.10 46.18 50.9; *or* of mystic, *see* māyā.

maibyā(cā), to *or* from my, 28.7,8 46.17 49.8.

maibyō, to *or* from me, 28.2 31.4 43.14 46.3 48.8 51.10.

Maidyōi-māenhā, relative of Zarathushtra, a missionary; 51.19 VS.

mainis, punishment, 31.15 44.19, NS *-ay*, *f*.

mainyañtā, they think, 34.8,—*man*.

mainyéus, of the spirit, *frequent*, GS *mainyav*, *m*.

mairishtō, who best remembers, 29.4,—NS *-a*, *adj*.

manāe, mind, 45.2,—NS *manah*, *n*, which forms

*manahīm*, spiritual, 53.6,—AS *manahya*, *adj*.

manaotrīs, monitresses, 44.5,—NP *-ī*, *f*.

mananhā, with the mind, IsS; *-hō*, of the mind, GS *manah*.

mananhascā, mind, GS NAP, 43.3 46.7,18 etc.

manarōis, of the message, 48.10,—GS *-ray*, *f*.

mānayeitī, he causes me to think, wait; hinders.—49.2, *man*.

manō, abode, B. 30.4 34.8,—NP *manah*, *n*. abode?

manōi, according to my mind, 32.1,—DS *-na*, *n*.

- mañtā, thought, 31.7,19 33.6 51.16,—*from the verb man; or*  
 mañtā, guardian, counsellor, manager, IsS -tav, *m.* which forms  
 mañtū, 46.17, IsS; mañtūm, AS 33.4.  
 manyāi, I will consider, 43.9,—*man.*  
 manyātā, may be considered, 45.11,—*man.*  
 manyetē, he shall be thought, 44.12. *ib.*  
 manyēus, of the spirit, *frequent*,—GS mainyav, *m.*  
 marakaēcā, to death, 31.18,—DS -ka, *m.*  
 maraxtārō, the destroyers, 32.13,—NP -tar, *m.*  
 maredaitī, it destroys, 51.13,—*mared.*  
 mareñtī, they mark, remark, notice, 43.14,—*mar, also*  
 mareñtō, 31.1,—NP PrPart.  
 marexshaitē, he would wish to kill, 51.10,—3SK s-AorM marek.  
 maretaēibyō, to *or* from men, mortals, 29.7 45.5,—*martiya, m.*  
 maretaēshū, among mortals, men, 46.13,—LP *ib.*  
 maretānō, of human, mortal, 30.6 32.12,—GS maretan, *adj.*  
 mas, much, 32.3 34.9,—*adj.*  
 mashā, men, mortals, 29.11, VP; mashīm, 32.5, 46.11 AS.  
 mashyā, men, mortals, 32.4 NP; -āi, 48.5 DS; -āis, 29.4 34.5 48.1 IsP;  
 -ascā, 45.11, -yēñg, 32.8 AP; -aēshū, 43.11 LP; -āenhō, 30.11 VP.  
 mať, always, with, 32.1 34.11 43.14 44.7,15 45-9 46.19 48.11 50.8.  
 mathra, (mystic) word, *m.* -rem, 29.7 31.6 45.3 AS; rascā, 31.18 AP;  
 -rā, 44.17 50.6 51.8 IsS; -rāe, 43.14 AP; -rāis, 44.14 IsP.  
 mathran, word-speaker, prophet, *m.* -rā, 28.7 50.5 51.8 NS; -nascā,  
 -nē, 50.5 DS; -nō, 32.13 GS.  
 mayā, 33.9. with me, B IsSf mā-yā; but, M, it may come from  
 māyā, *f.* joy, bliss, B; mystery, M ,mahyā, 32.9 IsS; mayāe, 43.2,  
 AP; mahyāe, 44.10 GS.  
 maz, large, *adj.* -zōi, 29.11 46.14 DS; -zē, 30.2 GS (B); -ibīs, 32.11, Is  
 P, adverbially.  
 mazā-rayā, possessing much wealth, 43.12, IsSf.  
 mazā-xshathrā, O much power-possessing, 49.10 VS.  
 mazdāenhō.dūm, you are to remember, 45.1, 2P s-AorM, mazdā.  
 Mazdāh, God, the Mindful One, *frequent*, see Table of Divine  
 Names. -dā, VIs; -dāe, NGAbl; -dam, AS; -āescā, 33.11, GS?;

*polytheistic plural* -āescā, 30.9 31.4.

mazdāthā, memorable, 30.1,—AP -a, *n*.

mazdazdūm, to be remembered, 53.5,—s-Aor mand.

mazibīs, greatly, 32.11.

mazishta, greatest,—*-tam*, ASf 31.13; *-tem*, *m* 28.5 33.5 45.6  
-tō, NS 49.1 53.8.

mazyō, greater, 31.17, NS -a, *adj*.

me, mē, me, NGS *or* conj. 29.5 44.8 50.1 53.6.

mēhmaidī, he shall be considered, 46.13,—man.

mēm, 53.4 my? AS?

mēnāi.cā, I consider, 45.3,—ISKM, man.

mēñcā, I advise, 53.5, *below*,

mēn . . dadē, I am mindful, 28.4,—1SPM, mand.

mēñ(cā)daidyāi, to memorize, 44.8 31.5.

mēñg, thou hast thought out, 48.2,—2SPrA, man.

mēñghāi, I would think, acknowledge, 43.4.

mēñghī, I thought, 31.8 43.5,7,9,11,13,15; mēñghī, 29.10.

merashyāt, he will destroy, 45.1,—3SOA marek B Handb.67.4.

merazdyāi, to smite, 44.14, *inf* marez.

mereñgeidyāi, to destroy, 46.11, *inf* marek.

mereñgeduyē, you may destroy, 2PPrM, 53.6, *ib*.

merethyāus, of death, 53.8, GS -av, *m*.

merezdātā, pity me! 33.11,—marez.

merezdikā, pitying, 51.4,—NP -ka, *adj*.

mimagzō, thou shalt magnify, 45.10,—2S mang.

minas, thou wilt mingle, unite, 46.14,—2SPrA myas.

mithahyā, false, 33.1,—NP*n*, -ya, *adj*.

mithah-vacāe, false-worded, 31.12,—NS -cah, *adj*.

mithrōibyō, to *or* from engagements, contracts, 46.5,—ra, *m*.

mīzdavan, compensating, 43.5,—AP*n* of PrPart -vañt, mizda.

mīzdem, compensation, 34.13 44.18,19 46.19 51.15 53.7 AS; -dē, 49.9 GS.

mīzēn, they care for, 44.20,—maēz.

mōi, conj. *or* pron. to me, 28.3 29.1 44.10 46.7,10,18,19 49.1 50.1 51.2,7,17,18,21.

mōist, he may send (in), admit, 46.12,—maēth, hēmithyāt.

mōithat, he may send (out), deprive, 46.4,—*ib*.

- mōreñdat, he destroys, 32.9.10,—mared.  
 mōreñden, they destroy, 32.11,12,—ib.  
 moshu.cā, soon, 53.8.  
 mōyastrā baranā, bearing company, 30.9.  
 mraocas, dodging, 53.7, NS PrPart -añt?  
 mraoī, he tells, 32.14—mrao, *which forms*  
   mraomī, I utter, 53.5.  
   mraos, thou toldst, 34.13, 43.12.  
   mraot, he told, 32.2,10,12 45.5 46.9 51.19.  
   mraōtā, you told, 43.11.  
   mraotū, tell! 31.17.  
   mravať, told, 29.3 45.2.  
   mravaitī, it is told, 51.8.  
   mruitē, to tell, 49.6.  
   mruyāt, he should tell, 46.5 51.8.  
   mruyē, to tell, 49.3.  
 mūthrem, excrement, 48.10,—AS -ra, *n.*  
 myazdem, solid offering, 34.3,—AS -da, *m.*



## N

- na, nā, nāe, not, *conj*, frequent, 43.2,13,14,15 44.19 45.2 46.10 48.7 51.8,10,11, 19,21.
- nā, man, 46.2,—NS nar, *m*.
- nabāescā, atmosphere, clouds, 44.4,—AP nabah, *n*.
- nadeñtō, imprecating, cursing, 33.4,—GS -dañt.
- nāe, us, AP 29.11 33.7 34.7,8,12 43.3,10 46.18 50.5.
- naēcīm, no indeed, 34.7.
- naēcis, nobody, 43.6,13: naēcīt, 32.7.
- naēdā, neither, none, 29.6 45.2 46.1 49.2.
- naēshat, it may lead, 31.20,—3S Aor K nay.
- nafshucā, among relatives, 46.12,—LP napāt.
- nāidyāenhem, the weaker, 34.8,—AS -yah, *adj*.
- nāmenīs, with *or* by their names, 51.22,—IsP, -man, *n*.
- nanā, ? separated off ? B 48.4.
- naptyaēshū, among descendants, 46.12,—LP naptya, *m*.
- narem, a man, a hero, 30.2 AS; narō, 48.10 53.6 NP; narōi, 28.8, DS; —nar, *m*; nā, *neres*.
- narepīs, diminishing, 53.9, AP -pis, *n*, from verb, narep.
- nasat, he attained, 51.16, 53.6,—nas; anasat, ênāxshtā, vīnē-nāsā.
- nāshāmā, we may drive off, 44.3,—nāsh.
- nasvāe, they have perished, 51.13,—nas.
- nasyañtō, they who disappear, 32.4,—NP PrPart nas.
- nazdishtam, nearest, 33.4 50.3,—AS -ta, *adj*.
- nē, *conj*. or *pron*. to *or* of us 29.8 30.2 31.11,17 44.1 45.8,9,10 48.5 50.1 51.16,20.
- nemahvaitīs, reverent, 33.7,—NPf, -vañt, from nam.
- nemah, reverence, *n*, forms
- nemanhā, IsS 28.1 34.3 50.6,8 51.5,20.
- nemanhō, GS 43.9 44.1 45.8.
- nemascā, GS AP 49.10.
- nemē, I may revere, 44.1,—nam.
- nemōi, to flee. 46.1,—inf. nam.

neras, men, 45.7,—AP nar, *m*.

neres, of a man. 29.9 34.2, GS nar.

nī, down, 32.14 48.7.

nī-dāmā, I will lay down, 45.8,—dā.

nī-dātem, set down, 49.3,—AS PfPA nī-dā.

ni-pāenhē, I am to protect, 28.11 49.10,—1SK s-AorM nī-pāy.

nī-varānī, B's reading of varānī, 53.4.

nīs, off, 44.13, *with* nāshāmā.

ni-shasyā, settled down, 50.2,—AP PfP shāy. *B derives from*  
nis-hasya, fut. of hant, to remove.

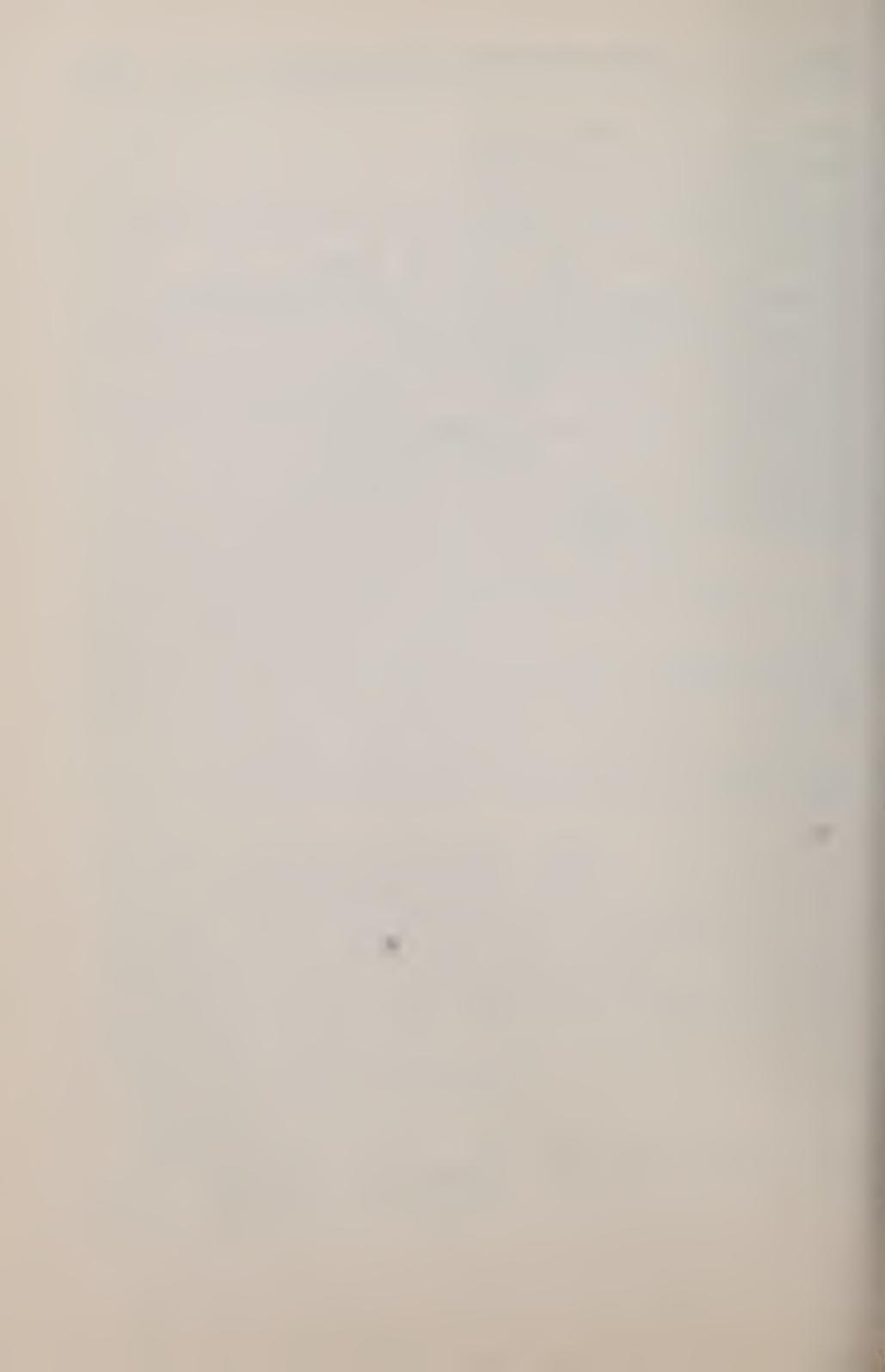
nōit, not, 28.9 29.1 30.3,6 47.4,5 48.7 49.2,4,9 51.6,12,14 46.1

nū, nū.rēm.cīt, 31.7 45.1,8 51.1.

nū-nāe, now to us, 29.11.

## O

ōyā, tn result of this, 47.2,—IsS a, this.



## P

- padāis, with verses *or* verse-feet, 50.8,—IsP pada, *n*.
- padebīs, with verses *or* verse-feet, 51.16,—IsP, pad, *m*.
- pafrē, he hindered, 49.1,—Pf par.
- pairī, around, from, under, 29.5 34.8 46.1 51.22.
- pairī-āis, the former, those that I did earlier, *adverbial verb*, B.
- pairī-cithīf, earlier, 29.4.
- pairī-gaēthē, in the outer realm, 34.2,—LS -tha, *n*.
- pairī-(cā)-jasāi, I will come around, 28.2 50.8 51.22,—gam.
- pairī-jasat, he came around, 43.7,9,11,13,15.
- pairī-matōis.cā, of thinking beyond, pride, 32.3,—GS -tay, *f*.
- pairyaogzā, thou commandedst around, proclaimedst, 43.12,—  
2SPr aog.
- paithī, upon, beside the path, 50.4,—IsS *after* ā, pathī, *f*.
- paithyaēcā, to a master, 53.4,— DS patay, *m*.
- paitī, again, to, at, for, with, but, 30.2 33.11 34.6 48.7 49.11 50.9 51.22.
- paitī-eretē, who has opposed, 44.12,—NSf -ta, PfP ar.
- paitī-mraot, said again, answered, 32.2,—mray.
- paitī-mrāvat, said again, answered, 29.3,—mray.
- paitise, the master, 44.9,—NS patay, *m*.
- paitishāt, he receives, 44.2,—aēsh, to seek.
- paitī-zānatā, you recognize, 29.11,—2PPrA, zān.
- paityaoget, rebounding, answering, 46.8,—*adverb from* aog.
- paity-ā-stēm, impressed, obedient, 53.3,— AS -stay, *f*,—stā.
- paityeiñtī, they go again, meet, 49.11,—3PPM ay.
- paouruyāe, the first, 46.6,—AP parav.
- paouruyāis, with the first, 46.15,—IsP parav.
- paouruyehyā, of the first, 33.1 48.6,—GS paourva.
- paourvīm, at first, 29.10 30.4 31.11 43.5,8,11 44.2 51.2,— *adverbial* AS of  
paouruya, *adj*; *see* pourvīm.
- parā, out, through, before, away, 30.2 43.12 48.2 51.15 53.6,7.
- paracā, before, 53.7.
- parāhūm, in the future, 46.19,—AS parāhva *from* parā, anhav

paraos, of much, powerful, 47.4,—GSm. parav, or paourva, meaning much or first.

parê, out, before, 33.7 34.5.

parshtā, to ask, 43.10,—*inf. fras, for Pfp.*

parshtêm, to ask, 43.10,—*absolute fras.*

pasêus, of cattle, 31.15 50.1,—GS pasav *m.*

pasūs, cattle, 45.9,—AP *ib.*

pāt, he will keep, 32.13 46.4,—pā(y).

patā, father, 44.3 45.11 47.2,—NS patar, pitar.

patarêm, 31.8 45.4,—AS *ib.*

patham, the path, 31.9,—AS pathā, *f.*

pathō, of the path, 51.13,—GS path, *n.*

pathō, the paths, 33.5 34.12 43.3 53.2,—AP *ib.*

pathmêng, the paths, 46.4,—AP pathman, *n.*

patōis, of the master, 45.11,—GS patay, *m.*

paurvatātem, the first-fruit, 33.14,—AS tāt, *f.*

pāyāt, he guards, restrains, 46.8,—3SKA pā(y) pāt pōi nipāenhē

pāyūm, guardian, 46.7,—AS pāyav, *m.*

perenā, thou fulfillest, 28.10,—2SIA par.

perenāenhō, full, 44.13,—NAP -na, *adj.*

peresā, I asked, 31.14,15,16 43.10 44.1-20,—*fras, which forms*

peresaētē, 31.13, *as passive, 3DPM.*

peresāi, I ask, address, 44.12.

peresāitē, he counsels, keeps watch, 31.12; in 13 Barthlo. reads

peresaētē.

peresas, asking, 51.5,—NS PrP.

peresat, he asked, 29.2 43.7.

peresmanêng, deliberating, 30.6,—AP -na, *adj.*

peretāe, 51.13, peretō, 51.12, at the bridge,—LS -tav, *m.*

peretus, 46.11, NS; peretūm, 46.10, AS.

perethā, compensations, 43.2,—NP -tha, *n.*

perethūs, wide, 50.7,—AP -thav, *adj.*

peshō-tanvō, body-forfeited, 53.9,—NP -va, *adj. tanū.*

pishyasū, let them see, appreciate, 50.2,—pāh.

pishyeiñtū, they behold, 44.20,—pāh.

pithā, 53.6, ?

pithrē, to a father, 44.7,—pitar, *fedrōi*.

pithwā, with food, 44.5, IsS -tav, *f*,—arēm-pithwā, noon, as right time for food?

pōi, to protect, 44.15,16,—*inf.* pā(y).

pouru, much, *first consonantal stem-form of parav, which forms pourubyō*, 34.8 DAbIP.

pourūs, 43.15 NS*m*.

pourūs, 47.6 NP.

pourushū, 50.2 LP.

pouruyē, 30.2 44.19 45.2 LS *temporal*.

pouruyō, 28.11 GS?

pouruyō, NS 30.7 31.7 44.3,11 46.9 51.3,15.

pourvīm, AS *adverbial*, 23.1 31.8 45.3: see paourvīm.

pourū-aēnāe, of many violences, 32.6,—NS -nah, *adj*.

Pouru-cista, third and youngest daughter of Zarathushtra, the bride of Frashaoshtra, 53.5 (*much wisdom*, 'Sophia').

pouru-temāis, as much as possible, 34.1.

puthrem, a son, 44.7, AS puthra, *m*.



## R

- rādat, he prepares, adapts, 51.6,—rād.
- rādanhā, with ready willingness, 46.13,—rādah, *n*.
- rādanhō, of a Preparer, 46.17 45.7,—GS rādah, *adj*.
- rādem, a Preparer, 29.9,—AS rāda, *m*.
- rādeñtī, they prepare, 33.2,— rād.
- rāenhanhōi, thou wouldst grant, 28.8,—2SKAorM, rā.
- rāenhayen, they would cause to apostacize, 32.12,—rah, *caus*.
- raēxenāe, the inheritances, 34.7,—AP -nah, *n*; raēk.
- raēxenanhō, of the inheritance, 32.11. GS ib.
- rafedrahyā, of support, assistance, 28.1,—GS -dra, *n*.
- rafedrāi, support, 28.3 33.13 46.12,—DS ib *or* Inf rap.
- rafedrēm, support, 46.2; -drem, 51.20,—AS.
- rafenō, of assistance, 28.6 43.8,14,—GS -nah, *n*. with aojōnghvat, NAN, 'strength of assistance.'
- raithīm, a way, (of understanding), directions, 50.6,—AS -thya, *m*.
- rajīs, 53.9 ?—isolated ones, M; B reads arejīs, valuable, *from* AP arejay, *adj*? Verb areg, arejat.
- rāmā-dāe, peace-giving, 47.3,—AS -dāh, *adj. n*.
- ramameā, peace, 29.10 48.11 53.8,—AS rāman, *n*.—Verb ram
- rāmemeā, cruelty, 49.4, AS rāma, *m*. Belongs with rema.
- ranayāe, of both contending parties, 31.19—GD rāna, *m*.
- rānōibyā, to both contending parties, 31.3 47.6 51.9,—DD, ib.
- rānōibyō, 43.12,—DP ib.
- rānyō-skeretīm, fortune-bringing, 44.6 47.3 50.2,—AS -tay.
- raocāe, the lights, 50.10; raocāescā, 44.5,—AP raocal, *n*.
- raoebīs, with the lights, 30.1 31.7,—IsP ib.
- raostā, it lamented, 29.9,—raod.
- rapañtē, for support, 34.4,—DS PrP rap.
- rapañtō, 28.2, of support,—GS ib.
- rapēn, they may support, 51.18,—rap.
- rāreshō, apostate, 49.2,—NS -sha, *adj. with ablative*.
- rāreshyam, that they may apostacize, 32.11,—Pr29 rah.

- rāreshyeiñtī, they have apostacized, 47.4,—rah.  
 rashō, the harm, 30.11,—AS rashah, *n.*  
 rāshayēnghē, to injure, 49.3 51.9,—*inf.* rash.  
 rashnā, with an abservance, command, 46.5,—IsS rāzan, *n.*  
 rashnam, an observance, command, 34.12,—AS ib.  
 rāstī, he belongs to, 53.9,—3SPA rath.  
 rātam, oblation, service, 33.14 43.9,—AS rātay, *adj.*  
 rātayō, serviceablenesses, 33.7,—NP ib,  
 rāthemō, belonging to, 44.17, NS; 53.6 NP;— *-a*, *adj.*  
 ratōis, of serviceableness, 29.11,—GS *-tay*, *adj.*  
 ratūm, judge, judgment, 31.2 44.16 51.5,—AS ratav, *m.*  
 ratus, judge, 29.2,6,—NS ib.  
 ratūs, judgments, 33.1 43.6,—AP ib.  
 rāyō, riches, 43.1,—AP (B, GS) rāy, *m.*  
 rāzarē, command, decree, 34.12,—NS rāzar, *n.*  
 rāzish tā, the most right, 33.1,—AP *erezav. sup.*  
 remem, cruelty, 48.7, AS; remō, 29.1, NS;—rema, *m.* *Belongs with rāma.*  
 rōithwen, to saturate, fill, 31.7,—*inf.?*



## S

- sādrā(cīf), pain, grief, torment, 34.7 43.11 45.7,—AP -ra, *n.*  
 sāhīt, he may teach, 50,6,—sāh.  
 sahyāt, he may pronounce, 44.19,—sah.  
 sahvārê, plans, 29.4,—AP -var, *n.*  
 sāhvēnī, I teach, 53.5,—sah; or AP sāhvan, *n.*  
 saocayat, he may burn, 32.14,—saok.  
 saoshyañt, helper, savior, Pfp sav; *in sing. of Zarathushtra, in plur. of his helpers. See*  
 saoshyañtam, GP 34.12 46.3.  
 saoshyañtō, GS 45.11.  
 saoshyañtō, NAP 48.12 53.2.  
 saoshyas, NS 48.9.  
 sarê, to commune, 49.3,—*inf. sar, which forms*  
 saredanāe, 43.14, scorner, B; princely chief, M; society-giving church-organizing.—AP -na, *adj.*  
 saredyayāe, companions, 33.9, GDu. -ya, *m.*  
 sarejā, helper, 29.3,—NS saregan, *m.*  
 sarêm, 49.8,9; sarem, 53.3, 'united society, association, communion,—AS sar, *f.* (B, GP 49.9).  
 sāremnō, being in communion with, 32.2,—Pfp NS -na, *adj.*  
 sārēntē, to him who is communing with, 51.3,—PrP DS.  
 sarō, associations, 31.21,—AP sar, *f.* (B, GS).  
 sarōi, to commune, 44.17,—*inf.*  
 sārshā, he communes, 49.5.  
 sas, the effecting, doing, 43.11 46.19,—sand, NSPrP or 2Ss-AorA  
 sashathā, you have familiarized yourselves, 30.11,—sak.  
 sashēncā, they may learn, 53.1,—sak.  
 sāsnaē(scā), teachings, commands, 29.8 31.18 49.9,—AP -nā, *f.*  
 sāsnanam, of teachings, 48.3,—GP *ib.*  
 sāsnaayā, with the teaching, 29.7,—IsS.  
 sastā, you procure, 29.1,—2P s-AorA sand.  
 sāstārō, the princes, 46.1,—NP -tar, *m.*

- sastē, in the consummation, 30.8 46.12,— *sasta*, *n*.  
 sāstī, he is teaching, 48.3,—*sah*.  
 sastis, teacher, 32.9 45.1,—*adj. in comp.* NS -*tay*.  
 sastrāi, to fulfil, consummate, 46.3,—*sand*.  
 sāsūtū, may he teach, 45.6,—*sah*, *sāstī*,  
 savā, the profits, 44.12 45.7,—AP *savā*, *f*.  
 savacā, the profits, 30.11,—NS*f*, *ib*.  
 savāis, with profits, 48.1 51.15,—IsP *ib*.  
 savanhō, of profit, 43.3,—GS *savah*, *n*.  
 savanhō, the profits, 51.2,—AP *ib*.  
 savanhām, of profits, 28.9,—GP *ib*.  
 savayō, to procure profit for, 51.9,—*inf.* *sav*.  
 savōi, in the place of profit, 43.12,—LS *sava*, *f*. (B, AD*f*.)  
 savō, a profit, 34.3 51.20,—NS *savah*, *n*.  
 sāzdūm, to be opposed, 31.18,—*sā*.  
 sazdyāi, to fulfil, 30.2 51.16,—*sand*.  
 scañtū, they strive, 53.2,—*hak*.  
 sēñdā, they effect, 51.14,—*sand*.  
 sēñghā, with the teaching, 44.16,—IsS *sēñgha*, *m*.  
 sēñghā, teachings, 45.2,—NP *ib*.  
 sēñghāenhō, teachings, 48.3,—AP *ib*.  
 sēñghahyā, of the teaching, 43.14 44.14 48.12,—GS *ib*.  
 sēñghāis, with the teachings, 46.3 51.14,—IsP *ib*,  
 sēñghaitē, he declares. 32.7,—M *sah*.  
 sēñghāmahī, let us formulate, 31.1,—*ib*.  
 sēñghanāis, with the teachings, 32.9,—IsP *sēñghana*, *m*.  
 sēñghānī, I declare, 46.17,—*sah*.  
 sēñghascā, the teachings, 31.11,—NP *sēñgha*, *m*.  
 sēñghō, the teaching, 32.6 51.14,—NS *ib*.  
 sēñghūs, through the teachings, 34.7,—IsP *sēñghav*, *m*.  
 sēñnhē, in the teaching, 51.7,—LS *sēñgha*, *m*.  
 seraoshā, with obedience, hearing, or Sraosha, 46.17,—IsS -*a*, *m*.  
 seraoshānē, I will hear, 50.4,—*srav*.  
 Seraoshem, Sraosha, 28.5 33.5,14 45.5,—AS -*sha*, *m*.  
 Seraoshō, Sraosha, 43.12 44.16,—NS *ib*.

sevīshṭāi, for the strongest, 28.5,—DS -a, *sup. sura*.

sevīshṭō, strongest, 33.11,—NS *ib*.

shaētī, he dwells, 33.5 (43.3); shaēitī, 46.16,—3SPA *shay*.

shōithrahyā, of the clan, 31.16 46.4,—GS shōithra, *n*.

shōithrem, the clan, 31.18, AS *ib*.

shyaomam, of the deeds, 32.3,—GP *shyaoman*, *n*.

shyaothanā, deed, NS *f*, 45.4.

—— nā, with deed, IsS 31.22 34.1,14 48.4 51.21.

—— nā, deeds, NP 45.2.

—— nā, deeds, AP 28.1 31.11 33.1 34.2,9,10,15 43.5 44.10 47.1,2 53.1.

—— naēshū, LP 31.8.

—— nahyā, GS 33.14 45.8.

—— nāi, DS, 34.5.

—— nāis, IsP 30.5 31.20,21 34.8 43.6,16 44.6 45.5 46.4,7,8,11,15 47.5 48.5,12 50.9  
51.1,3,5,13,14,19 53.2.

—— nam, GP 28.4 48.8.

—— nascā, NP 31.6.

—— nāt, AblS 32.12.

—— nem, AS 32.5.

—— nēng, AP 49.11 (*adj*.)

—— nōi, LS 30.3<sup>m</sup>46.9.

shyas, those dwelling, 44.9 (47.5)—NS PrP *shay*.

shyātō, he rejoices, 51.8,—*shyā*.

shyavāi, to treat, move, 33.8,—*inf. shav*.

shyēitibyō, to those rejoicing in, 53.8,—*shyā*.

sinam, destruction, 44.14,—AS *sinā*, *f*.

sīshā, do thou reveal, teach, 28.11 34.12,—*sāh*.

sīshōit, he would reveal, teach, 43.3,—O *ib*.

sīzdyamnā, they are driven back, 32.4,—NP *adj* PfPM *sīzdyā*.

skeñdō, a break, 30.10,—NS -da, *m*.

snaithishā, with the weapon, 31.18,—IsS -ish, *n*.

spādā, both armies, 44.15,—ND -da, *m*.

spanyāe, the holier, 45.2,—NS -yah, *comp. speñta*.

spashuthā, you discover, spy, 53.6,—2PPA *spas*.

spasyā, I discover, look on, 44.11,—*ib*.

spathrahyā, of success, 30.10,—GS -thra, *n.*

spēn.cā, fortune, success, 45.9,—AP -spā, *n.*

spenishtā, through the most bountiful, 33.12 43.2 51.7 53.3,—IsS -ta, *sup. spēnta.*

spenishtahyā, GS 47.2.

spenishtō, AS*n.* 30.5 43.16.

spēntā, bountiful, VS 33.13,—ta, *adj.*

——tā, IsS 43.6 44.7 45.6,11 47.1,5,6.

——tā, NS*f.* 51.4,11.

——tahyā, GS 28.1 34.2.

——tam, AS*f.* 32.2 34.9,10 49.2.

——tāt, AblS 47.4.

——tem, AS*m.* 43.4,5,7,9,11,13,15 46.9.

——tō, NS 43.3 44.2 47.3 48.3,7 51.16,21.

spēntō.temō, more bountiful, 45.5,—NS -ma.

spēnvat, he promotes, 51.21.—spā.

speredā(nī), with zeal, down, 53,4,—spered, *f.* or I will emulate, *verb.*

Spitāma, tribe or family of Zarathushtra, 'whit-ing'? 29.8 46.13,15, 51.11,12,19 53.1,2,3.

sraotā, hear! 30.2 33.11 45.1,—srav, which forms

sraotū, 45.6,9 49.7,9, Imp.

srāvī, 32.7,8 45.10 53.1, is heard, recognized,—PrP pass.

srāvayaēmā, we may cause to be heard, 49.6 *caus.*

a-srūdūm, heard badly, 32.3, *augm. pass.*

sruidyāi, to hear, 34.12 45.5 (46.13) *inf.*

sruyē, to be heard, 33.7 *inf.*

a-srvātem, both of them heard, 30.3,—3DAugm.

sravāe, words, 28.10,—NP -vah, *n.*

sravāe, AP 32.9,10; -vāescā, 34.15.

sravahī, LS 30.10.

sravanhā, IsS 32.12.

srāvahyeitī, to become heard, notorious, 32.6, srav, *inf.*

srāvayenghē, to cause to be heard, proclaim, 29.8,—ib.

srevīm, hearing, 28.7,—AS -vay, *f.*

- sruidyāi, to hear, 34.12 45.5 46.13,—*srav.*  
 stā, you are, 32.3 34.6.—*Pr ah.*  
 stāenhat, they stood, 50.4,—3P s-AorA stā, axshat 3P 51.4.  
 staomyā, praisings, 33.8,—APn -ya, *adj.*  
 staotācā, praising, 30.1,—NP -ta, *adj.*  
 staotāis, with praises, 45.8 49.12,—IsP -ta, *m, stav.*  
 staotā, praiser, 50.11,—NS -tar, *m, late word.*  
 starémcā, star, 44.3,—AS star, *m.*  
 staumī, I praise, 43.8,—stav, which forms  
   stavas, praising, NS PrP, 34.6 45.6 50.4,(9).  
 stēng, places, 50.2,—AP stay, *f, a-stīs, 43.3.*  
 stōi, to be, 31.8 33.9 34.4 45.10 46.16 49.2 50.2,6; LS stay.  
 stūtam, praising, praying, 28.9 34.2,—AS *adj.*  
 stūtō, praising, praying, 34.12,15 41.1.—AP *ib.*  
 sūcā, with sight, 30.2,—IsS -ca, *adj.*  
 sūidyāi, to be useful to, 44.2 49.3,—*inf. sav.*  
 suxrā, with red (fire), 31.19 51.9,—IsS -ra, *adj.*  
 suyē, to profit, 49.9,—*inf. sav.*  
 syascīt, 32.16, ? sā, it is teaching, ?  
 syazdat, he goes backwards, he shuns, 34.9,—syazda.  
 syōzdūm, let it be opposed, 48.7,—s-Aor sā.



## T

- tā, this, IsS;P; 30.1,3,4,10 31.1,5,14 32.5,9 33.6,8 34.15 43.4 44.8 45.7 46.8,9 47.3,5,6  
49.3 51.2,5,10,12,13,15,22.
- tā-cā, 34.10 45.7 47.5; tā-cīf, 31.5 44.3 46.19.
- tāe, these, NAVDu 31.14.
- taē-cīf, these certain, 32.11,—NP.
- taēbyācā, to both these, 51.2.
- taēibyō, to *or* from these, 34.1 44.18.
- taibyō, *ib.* 30.8 44.6 53.3.
- tāis, thus, 34.11 44.7.
- tāis(cā), with these, IsP 30.11 32.6 34.8 43.14 46.10,15,16 49.5 50.9.
- tam, this, AS,GP 28.7 44.10 46.7 48.5 49.6 51.16,18.
- tanūm, body, 33.10,—AS tanū, *f*, tanus, *n*, whence  
tanushicā, about the body, 43.8,—LS.
- tanuyē, for his own body, personally, 30.2,—DS.
- tanvascīf, of his body, 33.14,—GS.
- tanvēm, body, 46.8,—AS.
- tarē-maitīm, 'thinking beyond', arrogance,—33.4,—AS -tay, *f*.  
Contrariness, as special opponent of gentle Ar-maiti, Y.60.5.
- tarē-manyāntā, those scorning, 45.11,—NP PrP man.
- tarē-mastā, those scorned, 45.11,—AP Pfp man.
- tashā (gēus), the Shaper of the Cattle, 29.2 31.9 46.9,—NS -shan, *m*
- tashat, shaped, 29.1,7,—tash.
- tashō (gam). thou didst shape the Cattle, 31.11 44.6 51.7,—*ib.*
- tāsht, shaped, 44.7,—Pfp,
- tashtō, he was shaped, 49.9.
- tat, that, 31.3,5 32.16 34.6,14 43.1,10,11 44.1-19 46.2,5,9,18 49.7,8,10 51.1,18,19,20 53.5,9.
- tatashā, I shaped, 29.6,—Perf. tash.
- taurvayāmā, we may overcome, 28.6,—tar.
- tavā(cā), I am able, 28.4 43.14 50.11 51.18 53.9,—tav.
- taxmem.cā, heroism, 43.4,—AS -ma, *adj.*
- tayā, furtive, 31.13,—NPn, -ya, *adj.*
- tēm, therefore, this, 29.7 31.20 33.9 34.7,13 43.13 45.8,9,10 46.13 51.21 53.4,7.
- temāescā, darknesses, 44.5,—AP temah, *n.*

- temanhō, darkness, 31.20,—NP *ib.*  
 tēmcā-tū, do thou —— this, 53.3.  
 tēng, those, AP 32.1 44.11,13 46.4,14.  
 teviscā, violence, 29.1,—NS *tevis*, *n.*  
 tevīshī, vitality, 34.11 51.7,—ND *-shī*, *f.*  
 ——, through vitality, 45.10,—IsS *ib.*  
 tevīshīm, vitality, 33.12 43.1 48.6,—AS *ib.*  
 thraoshtā, you mature, 34.3; it matures, 46.7,—*thraosh.*  
 thrāta, protector, 50.1,—NS *-tar*, *m.*  
 thrāyōdyāi, to protect, 34.5,—*inf.* *thrā.*  
 thrāzdūm, protect! 34.7,—s-Aor *ib.*  
 thwā, thee, thy, 28.5,7,11 43.4-15 44.3-19 46.1,3,9 49.8 51.4,9 53.3.  
 thwahmāt, from thy, 28.11 43.9 46.7 47.5.  
 thahmī, in thy, LS 32.6,8 33.10 34.10 43.4,13 48.4,7 49.5,8,10.  
 thwahū, in thy, LP 43.7.  
 thwahyā, of thy, GS 31.3 32.13 34.8,9 43.4,6 44.14 48.12.  
 thwahyāe, of thy, GS 48.8.  
 thwam, thee, AS 29.10.  
 thwarōzdūm, did you fashion, create, 29.1,—s-Aor *thwares.*  
 thwatcā, thee, thy,—AS*n* 33.4 44.3 50.1.  
 thwāvas, like thee, 31.16 43.3 44.1,9 48.3,8,—NS PrP *thwāvañt.*  
 thwaxshanhā, through zealous, 33.3 46.12, IsS *-shah*, *n.*  
 thwaxshō, zeal, 29.2,—AP *ib.*  
 thwé, thy, 31.9,—NS.  
 thwīsrā, shining, 31.13,—AP *-ra*, *adj.*  
 thwōi (astī), (is) to bless, 34.11,—*inf.* B. *Doubtful.*  
 thwōi, thy, NP 31.9 32.1 34.11 44.11 48.8.  
 thwōreshhtā, creator, 29.6,—NS *-tar*, *m.*  
 fkaēshāi, to the false teacher, 49.3,—DS *-sha*, *m.*  
 fkaēshō, the false teacher, 49.2,—NS *ib.*  
 tōi, to *or* of thee, thy, 29.2 30.7 32.15 33.2 46.2,9 48.1,8,12 49.4,11 51.8 53.9.  
 Also 30.9 33.6,9 43.10.15.  
 tū, but, 46.10,16; thou, 28.6,7 32.7 49.7 51.3.  
 Tūrahya, of the Tura tribe, 46.12,—GS *-ra*, *m.*  
 Tushnā-maitis, silent thought, *or* devotion, 43.15,—NS *-tay*, *f.*  
 tvēm, *emphatic conjunction*, thee? 28.11 46.19 47.3 48.2.



## U

- ubē, for both, 34.11,—DS uba.  
 ufyācā, I am lauding, 43.8,—vaf.  
 ufyānī, I will sing hymns, 28.3,—ib.  
 ugrēñg, strong, 50.7,—AP ugra *adj.*  
 ūitī, thus, 45.2.  
 upā, in, into, up, 45.5 53.8.  
 urūdōyatā, they have caused to lament, 44.20,—raod.  
 urunascā, the souls, 49.10,—AP urvan, *m.*  
 urūpayeiñtī, they practice deceit, 48.10,—same as diwzaidyāi.  
 urūraost, he refused, 51.12,—3SPrPfA raod.  
 urushaēibyō, for the hungry, 29.7,—DP -sha, *adj*, hvarethra.  
 urvādanhā, the joys, 43.2,—AP -dah, *n.*  
 urvāidyāe, (I, the) more joyful, 34.6,—NS -dyah, *adj.*  
 urvaēsē, at the crisis, turn, change, 43.5,6 51.6,—LS -sa, *m.*  
 urvā, soul, 34.2 44.8 45.7 46.11 50.1 51.13,—NS urvan, *m*, whence  
     urvānē, DS 31.2.  
     urvānem, AS 28.4.  
     urvanō, NAP 33.9 45.2 49.11.  
 uruarāe(scā), plants, 44.4 48.6 51.7,—AP -rā, *f.*  
 urvāshat, he is encouraged, 44.8,—see urvāxshat.  
 urvātā, commands, 30.11 31.1,—AP -ta, *n.*  
     urvatahyā, GS 34.8.  
     urvātāis, IsP 31.1 44.15.  
     urvatem, AS 31.3.  
 urvāthā, friendly, 51.14,—NP -tha, *adj.*  
     urvathō, a friend, 31.21 44.2 45.11 46.14 50.6 51.11,—NS ib.  
 urvatōis, of a vow, 46.5,—GS -tay, *f.*  
 urvāxshat, it is rejoicing, 34.13,—ASn PrPart.  
 urvāxs-uxtī, with cries of joy, 32.12,—IsS -tay, *f.*  
 urvāzā, bliss, 30.1,—NS,AP -zā, *f.*  
 urvāzema, bliss, 32.1, IsS,AP -zeman, *n.*  
 urvāzishtam, most blissful, 49.8,—AS -ta, *adj. supe/l.*

us, up, out! 33.12 46.11.

usēmahī, we wish, 34.4,—vas.

usēn, in his wish, 44.10 45.9,—LS [usan, *n*.

ushāe, dawn, 44.5,—NS ushah, *f*.

usheurū, 34.7; M, in wide mental light? sophistries, IsS.

ushtā, desired, beloved, decided, success! 30.11 33.10 43.1 46.16 51.8,16,  
—2PPrA and PpP vas.

ushtānā, by living, 43.16,—IsS -nā, *f*. whence

ushtānāi, for life, DS 34.14.

ushtanem, life, AS 31.11 33.14.

ushtis, will, 48.4,—NS -tay, *f*.

ushtremcā, a camel, 44.18,—AS -rā, *m*.

ushuruyē, ? 32.16 wide light? DS.

ushyāi, to proclaim, 43.15.

Usixs(cā), an opponent of Zarathushtra, 44.20,—NS.

ustānāis (zastāis), with stretched-out, 29.5,—IsP PpP us, tan.

ustāna-zastō, with outstretched hands, 28.1 50.8,—NS -a, *adj*.

usvahī, we desire, 46.16,—vas.

usyāt, he desires, 50.2,—ib.

utayuitī, enduringness, ASn 33.8; IsS 43.1; ADu 34.11 45.10

51.7— -tay, *f*, whence

utayuitīm, AS 48.6.

utayuitīs, AP 30.7.

utayūtā, 45.7, LS.

uxdā, through utterance, 32.9 44.19,—IsS uxda, *adj*, whence

uxdā, NP 45.2.

uxdā, AP 43.5 44.8 51.20 53.1.

uxdahyācā, GS 33.14 45.8.

uxdāis, IsP, 28.6 43.11 46.14 47.2 51.3,21 53.2.

uxshā, a bull, 50.10,—NS uxshan, *m*.

uxshānō, the bulls, 46.3,—NP ib.

uxshyā, thou causest to grow, 33.10,—vaxsh, whence

uxshyeitī, to grow, 44.3,—*inf*.

uxshyō, thou causest to grow, 31.7.

uz-āreshvā, arise up! 33.12,—*imp*. ar.

uzemēm, reverence, 44.7,—AS -ma, *adj*.

uzemōhī, we consider, regard, 46.9,—1PPA aoz.

uz-ere(i)dyāi, to rise up, 43.12,14,—*inf.* ar.

uz-jén, he may go up, 46.12,—3SPrA gam.

uz-ūithyōi, to protect,, 46.5,—*inf.* av.



## V

- vā, or, *frequent*. 51.11, you?
- vacāe, words, speeches, 31.1 33.8 49.7,—AP vak, *m,f*.
- vacahicā, word, 30.3,—LS vacah, *n. whence*
- vacanhā, IsS 31.22 32.5 33.2 34.1 47.1 48.4.
- vacanham, GP, 31.19, —*uxdāi as inf*, 'to speak truth of the words of his tongue.'
- vacanhō, AP 49.11.
- vacē, AS, 45.5.
- vacem, AS 29.9 31.12 50.6,—vak, *m,f*.
- vācī, it is said, 43.13,—vak, *verb*.
- vacō, NP 31.20,—vacah, *n*.
- vacō, AP 53.7,—*ib*.
- vadarē, the weapon, 32.10,—AS -dar, *n*.
- vādāyōit, may repel, 29.2,—vādāya.
- vademnō, counselling, 53.5,—NS *adj. to vādati*, he speaks.
- vāe, you, NAP 28.2,9 31.2 32.1,3,5 43.13 49.6 50.4,8,9.
- vaēdā, he knows, 28.10 31.2 34.7 45.4 46.2 48.9.—vaēd.
- vaēdem, as provider, 29.10 32.11,—AS -da, *m*.
- vaēdemnō, knower, expert, 28.5 31.22 43.14 48.3 51.19.—NS Pfp vaēd.
- vaēdenā, knowing, 34.7,—NP *adj*.
- vaēdishtō, most knowing, 32.7 46.19,—NS.
- vaēdōdūm, is to be known, 53.5,—vaēd, *whence*
- vaēdyāi, *inf*, to know, 44.8.
- vaēm, we, 30.9, NP.
- vaēnahī, thou seeest, 31.13,—vaēna.
- vaēnarnhē, to see, 32.10,—*inf. ib*.
- vaēpyō, a pederast, ? 51.12,—NS -ya, *adj*.
- vaēshō, place of decay 53.9,—AS -shah, *n*.
- vafūs, sayings, decrees, 29.6; vafus, 48.9,—AP vafav, *m*.
- vahishta, best, *frequent*. 28.7,8,9 30.2,4 31.1,4,6,7 32.6,11,12,16 33.3,6,7,9 34.15  
43.2,11,15 44.2,10 45.4,5,6 46.6,10,18 47.1,2,5 48.3,5 49.9,10 50.1,4 51.1,4,22 53.1.
- vahnē, praying praise, adoring, 34.2 45.6,—LS -ma, *adj*,

vahnmahyā, of praying, praises, adoring, 50.7,—GS -ma, *whence*  
vahnmai, DS 46.10,17 50.10 51.2 53.2.

vahmem, AS 48.1.

vahmēng, AP 45.8.

vahyō, better, 30.3 31.2,5 43.3 48.4 51.6,19 53.9.

vaiñtyā, supplicatory, 28.10,—NP -ya, *adj.*

vairim, at choice, 34.14 51.1,—AS as *adv.*

vairyāe, 'choice,' valuable, 43.13,—GS -ya, *adj.*

vanaēmā, we may overcome, 31.4,—van.

vananam, victory, 44.15,—AS -na, *f.*

vanhāu, good, 30.10 31.19 33.2 47.6 49.8, IsS NAP vanhav, *whence*  
vanhaovē, DS 43.5.

vanhēus, GS, *see* 28.1,7,8,10 30.1,10 31.10 33.3,5,13,14 34.7,9,10,11,12,13,14 43.1,2,3,4  
44.4,13 45.4,5,8,9 46.2,14,16 47.2 48.3,6-9,11 49.3 50.8,9 51.3,6,11,16 53.5.

vanhuyā, IsS *f.*, 33.12 51.10.

vanhuyāi, DS 53.4.

vanhūs, AP 34.2. *See* vohū, vanuhī.

vañtā, with praise, 51.22,—IsS -ta, *m.*

vanuhī, good, *f.*, *all cases*: 32.2 43.5 48.2,5 49.1 51.10,17,18,21 53.1,4.

vaocā, say, speak, 31.3,5 34.15 44.1-19 48.2,—vak, *also*

vaocacā, 45.3 *ib.*

vaocanhē, to proclaim, 28.11,—*inf.* vak.

vaocat, he speaks, 29.6 34.10 45.3; vaocat, 31.6.

vaorāzathā, you have rejoiced, 50.5,—2PPfA urvāz.

vaoxemā, through onr preaching, 34.5,—IsS -ma, *from* vak.

var, *a.*, to choose, *whence*

varatā, 3PPrM 30.5 32.12.

varemaidī, 1PPrM 32.2.

vāurōimaidī, 28.5 ?

verenātā, 3P, 30.6.

verenē, 46.3.

verēntē, 3SPM 43.16 51.18.

verenvaitē, 3DPM 31.17.

var, *b.*, to convert, *whence*

vāurāitē, 47.6.

vāurayā, 1SOM 31.3.

vāurōimaidī, 28.5.

var, *c*, general choosing, *whence*

varānī, 1SP 53.4.

fra-varetā, 31.10.

vārāi, for the will, 33.2 51.6,—DS *vāra*, *n*.

varecāe, help, 32.14,—AS*n* -cah, *n*.

varedaitī, she prospers, 23.3,—vared, *whence*

varedayaētā, they may increase, acquire, 50.3.

vareden, they increase, 49.4.

varedemam, to increase, 46.16.

vārem, the will, 46.18,—AS *vāra*, *n*.

varenāi, for conviction, manner of life, 49.3,—DS -na, *m*.

varenēng, 31.11 48.4,—AP.

vareshaitē, they have been performed, 29.4 33.1—3PAor *varez*:

vareshaitī, he works, 33.2 46.19.

vareshā, I may have done, 50.10.

vareshānē, I may work, effect, 51.1.

varesheñtī, they practice, 45.3.

varezayañtō, of the working, 45.4, GS PrP.

vas, overcoming, 49.4,—NS *vañt*, PrP *van*.

vasāe, the chooser, 31.11,—NS -ah, *m*.

vasase, arbitrary, powerful, 43.8,—*in comp. from* *vasê*.

vasat, he wills, 29.4,—*vas*.

vasê, at will, arbitrarily, 43.1 50.9 53.9,—*adv. see* *vasô*.

vasê-itōiscā, of freedom, 53.9,—GS *itay*, *f*, (going).

vasemī, I wished, 29.9 43.1 44.3,—*vas*.

vashī, thou wishest, 34.12 43.9 44.16.

vashtī, he wishes, 29.8 46.14.

vashyetē, it was announced, 44.11,—*vash*.

vasnā, through *or* with will, 34.15 46.19 50 11,—IsS -na, *m*.

vasô, at will, 31.19 32.15,—*adv. see* *vasê*.

vāstā, shepherd, 29.1,—NS -tar, *m*.

vastē, to clothe oneself in, 30.,5—*vāh*.

vāstrā, with the pasture, 29.2 32.10,—IsS -tra, *n*.

vāstrāi, DS 47.3.

vāstrāt, *verb?* *or* AblS 33.4 51.14.

vāstravaitī, with a pastoral realm, 48.11,—IsS *f* PrP. -*vañt*.

vāstravaitīm, a pastoral realm, 50.2 AS ib.

vāstrē, in a pasture, 33.3,—LS -tra, *n*, whence

vāstrem, a pasture, 44.20,—AS ib.

vāstrīm, the pastoral man, 31.10,—AS vāstrya. whence

vāstryā, AP 29.1 33.6.

vāstryāi, DS 29.6.

vāstryāt, AbIS 31.9.

vāstryaēibyō, DP 53.4.

vāstryehyā, GS 31.15.

vāstryō, NS 51.5.

vātāi, to a wind, 44.4,—DS vāta, *m*.

vāunus, supplicating, 48.8,—Part. van.

vāurāitē, 47.6; vāurayā, 31.3; vāurōimaidī, 28.5;—see var.

vāverezōi, to perform, 29.4,—*inf.* varez.

vaxedrahyā, of a speech, 29.8,—GS -dra, *n*.

vaxs, it may grow, 44.17,—vaxs, to grow.

vaxshat, it may grow, 31.6 48.1,6.

vaxsheñtē, for growing, are becoming known, 32.4, DS PrP.

vaxshyā, I will utter, 30.1 46.15 51.8,—F vak.

vaxsht, caused to grow. 34.11.

vayōi, woe! 53.7.

vayū-beredubyō, crying woe, 53.6 DP beret, *adj.*

vāzā, both driven, 51.12,—NDu -za, *adj.*

vazdanhā, enduring, 49.10,—IsS -dah, *adj.*

vazdrēng, promotive, 46.4,—AP -dra, *adj.*

vazdvarē, enduringness, 31.21,—AS -dar, *n*.

vāzishtō, most prospering, 31.22,—NS -ta, *adj.*

vazyamnābyō, to those who are being driven, (in marriage), 53.5,—DP PfP vaz.

vē, conjunction, indeed, 45.3 49.12 51.15 53.4,5,7.

vēñghat, he may overcome, 48.2,—van.

vēñnhaitī, he shall overcome, 48.1, ib.

veredā, with the increase, 31.4,—IsS vered, *f. or from var?*

verenātā, that they should choose, 30.6,—var.

verenē, I may choose, 46.3.

vereñtē, he may choose, 43.16 51.18.

verenvaitē, they both choose, 31.17,—3DPM.

verethrem-jā, 'come with victory,' victoriously, 44.16,—NS gan.

verezdāis, with increasing, 46.3,—IsP P fPA varez.

verezēnem, group of laborers, 32.1,—AS -na, n.

verezēnyō, a laborer, 33.3,—NS -ya, adj.

verezēnahyācā, of the group of laborers, 33.4,—GS -na, n.

verezēnē, LS 34.14.

verezēnyāe, GS f, -ya, adj 45.9.

verezēnā, NP 46.1.

verezēnāi, DS 49.7.

verezyat, he works, 47.2,—varez.

verezyātam, agriculture, 48.5,—AS -ātā, f.

verezyō, activities, 30.5,—AP -zyah, n.

verezyeidyāi, to work, act, 33.6 43.11,—inf. varez.

vēstā, 46.17, ? M, with recognized; B, of your; vē-stā, will have stood for you.

vī, out, 43.12.

vī-cayathā, he may sift out, 46.15,—kay, whence

vī-cidyāi, to sift out, 31.5 49.6, inf.

vī-cinaot, he may sift, 46.17.

vīcirō, he who is sifting, 29.4 46.5,—NS -ra, adj.

vī-cithahyā, of the sifting, 30.2,—GS -tha, n.

vī-cithem, 46.18,—AS ib.

vī-cithōi, in the sifting, 32.8,—LS ib.

vīdā, thou? fore-knowest, 49.1,—vaēd.

vīdāitī, he distributes, 51.6,—dā.

vīdāitīm, a distribution, 47.6,—AS dātay, f.

vīdam, it shall be distributed, 32.6,—3SIM vī-dā.

vīdas, distributing, 33.3,—NS PrP ib.

vīdat, he may distribute, acquire, 51.5; vīdāt, 53.4.

vīdātā, in a distribution, 31.19, LS dātay, f.

vīdāyāt, he may distribute, 34.12 43.12.

vīdishemnāis, with the distributors, 51.1,—IsP P fP.

vīdō, partaking in, 51.18,—NP vīd, adj.

vīdus, who knows, 28.4 45.8,—NS P fP -av, vaēd.

vīdushē, for the knower, expert, 30.1 31.17 51.8 DS.

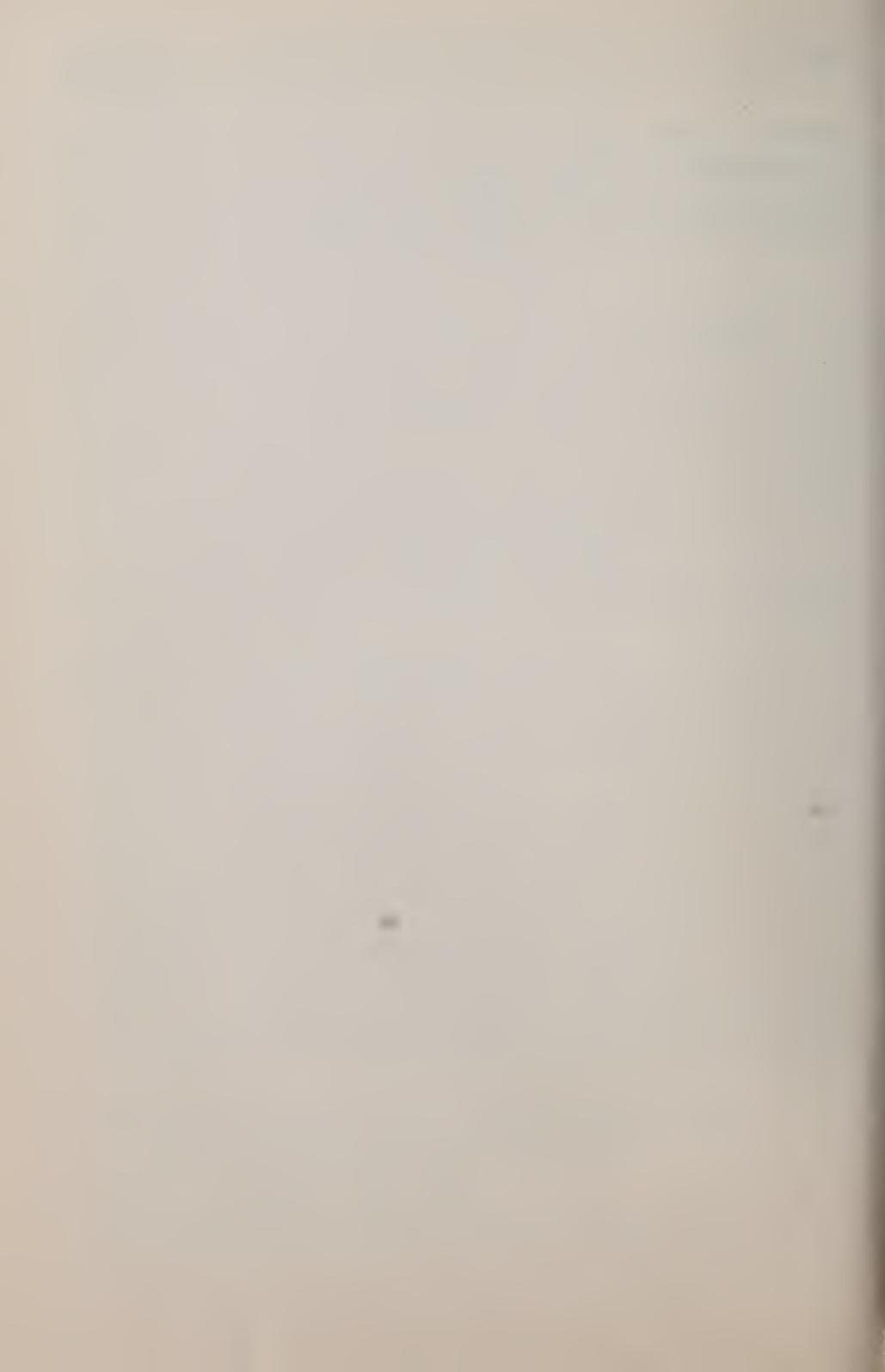
- vīdushō, of the knower, expert, 34.9, GS.  
vīduyē, to comprehend, 29.3 31.5 44.3, *inf.*—vaēd.  
vīdvāe, the knower, expert, 29.6 31.6,12,17,19 32.6 34.10-44.19 45.3 48.2,3.  
vī-dvaēsham, of opponents of enemies, 34.11,—GP -shah, *adj.*  
vīdvanōi, to know, 31.3,—*inf.* vaēd.  
vīdyāt, he would (like to) know, 48.9,—*ib.*  
vī-jēmyāt, she will extend, 44.11,—gam.  
vī-merēñcaitē, they would destroy, 31.1,—3PPM marek.  
vīnastī, they can find, 31.15,—vaēd, to find.  
vī-nēnāsā, I will cause to disappear, 32.15,—1Pf nas.  
vīrāatcā, 'hands,' serfs, men. 31.15,—GD -ra, *m.*  
vīrēñg, AP 45.9.  
vīsen, they would reduce, 31.18,—vaēs, *whence*,  
vīseñtā, they reduce, raise, 32.14, 3PPrM.  
vīseñtē, they will gain, 48.10, 3P s-AorKM.  
vīspa, all; *all cases*: 28.1,8 31.2,3,13 33.5,10 34.2,3,5,6,10 43.2,14 44.3,7,11 45.1,6  
46.10,11,19 49.3,5,8 51.20 53.4.  
vīspā-hishas, all-detecting, 45.4,—NS PrP.  
vistā, known, 48.2,—NS *f.* PfP vaēd.  
vistō, knowingly, rightly, 29.6,8 50.1,—NAS *ib.* PfPass.  
Visht-āspa, chief of Magians, 28.7 46.14 51.16 53.2.  
vīzibyō, to villages, 53.8,—DP vīs, *f.*  
vīshyātā, let him discriminate, 30.3,6,—vaēs.  
vīvāpat, he destroys, 32.10,—vāp, to raise.  
Vivānhushō, son of Vivahvant, 32.8. NS.  
vī-vareshō, thou shalt seek to gain, 45.8,—varesh.  
vī-vēñghatū, you shall be happy, 53.5,—van.  
vī-vīduyē, to know, understand, 43.9,—*inf.* vaēd.  
vohū, good, 28.3-6,11 29.1,10,11 30.7,8 31.5,6,22 32.2 33.7,8,10-12 34.5,6,8,15 43.7,9,11,  
13,16 44.1,6,8,9,16 45.6,9,10 46.3,9,10,12,13,18 48.12 49.1,2,5,7,10,12 50.3,6,10,11 51.1,2,7,15,20,  
21 53.3,4.  
vōistā, thou knowest, 28.10 32.6 46.10,—s-Aor vaēd.  
vōivīdāitī, he learns to know, 30.8,—3SKA.  
vōizdat, he raises, 32.10,—vaēs.  
vōizdyāi, to raise, 43.13, *inf.*  
vouru-cashānē, wide-glancer, 33.13,—VS -nay, *adj.*

vōyathrā, hopes, 34.10,—AP -thra, *n*.

vy.ā.daresem, I shall behold, 45.8,—dares.

vyam, reward, distribution, 48.7,—AS vyam, *f*.

vyānayā, with guidance, wisdom, 29.6 44.7,—IsS -nā, *f*.



## X

xrafstrā, savages, 28.5 34.9; M, vermin-polluted; B, small  
beasts of prey;—AP -ra, *n*.

xrafstrāis, IsP, 34.5.

xraodat, shall terrify, 46.11,—xraod.

xraodaitī, it shall tremble, 51.13,—3SKA.

xraoseñtam, let them cry up, 53.8,—xraos.

xraozdishtēng, the firmest, hardest, 30.5,—AP -ta, *adj*.

xratav, xrathwa, *m, f*, understanding, *whence*

——tāe, LS 48.4.

——tavō, NP 45.2 46.3.

——tēus, GS 32.4 34.14 43.6 46.18 49.6 50.6.

——thwā, IsS 31.7 48.3 53.3.

——tū, IsS 45.6 48.10.

——tūm, AS 28.1 32.9.

——tūs(cā), AP 31.11 32.14. 31.9

xrūnyāt, from bloody deed, 46.5,—AblS -ya, *n*.

xrūneramcā, bloodshed, 53.8,—AS -rā, *f*.

xrūrāis, bloody, 48.11,—IsP -ra, *adj*.

xsāi, I will teach, 28.4,—1SKM xsā; *see* ā.xsō, 46.2.

xshanmēnē, to put up with, 29.9, *inf*.

xshapā.cā, with the night, 44.5,—IsS -pā, *f*.

xshathra, *n*, (*m*, 48.10,11) ruler, realm, kingdom, power, an Ahura.

xshathrīm, a ruler, 29.9,—AS -thrya, *m*.

xshayā.cā, O ruler, 28.7,—VS -ya, *m*.

xshayā, I shall rule, 50.9,—xshā(y), *whence*

——yamnēng, ruling, 32.15, AP PpP.

——yamnō, he who is ruling, 31.19, NS *ib*.

——yañtāe, they who are ruling, 33.9, AP PrP.

——yañtō, of ruling, 29.2, GS *ib*.

——yas, ruling, 32.16 43.1,10 46.5 51.5,17.

——yathā, thou rulest, 48.9.

——yehī, thou hast ruled; 44.15.

- xshayō, to destroy, 32.5, *inf.*  
 xshēñtā, xshēñtām, let them rule, 48.5, xshā(y).  
 xshmā, with You, 43.11 50.5, IsS.  
 xsmaibyā(cā) to or from both You, 28.10 29.1 46.15 53.5. DADu  
 xshmākā, through Your, 34.15 IsS.  
 xshmākahyā, of Your, 49.6 GS.  
 xshmākāi, for Your, 50.10, DS.  
 xshmākam, of Your, 44.17 34.14 GP.  
 xshmākem, Your, 46.18 51.2 AS.  
 xshmat, by, from ? You, 29.1 44.17 AbIS?  
 xshmāvasū, among such as You, LP. 34.3. -vañt.  
 xshmāvatam, of such as You, GP. 46.10.  
 xshmāvatō, of One like You, 33.8 34.2 44.1 49.6 GS.  
 xshnaoshāi to satisfy, 46.1,—*inf.* xshnav, whence  
 xshnaoshemnō, I am satisfying, 46.18,—NS Pfp.  
 xshnaoshen, they satisfy, 30.5,—3PKA.  
 xshnāus, (he is) satisfying, 46.1,13 51.12,—s-Aor.  
 xshnevīshā, I may satisfy, 28.1.  
 xshnūm, so as to satisfy, 48.12 53.2.  
 xshnūtem, satisfaction, 31.3,—AS xshnūt, *f.*  
 xshustā, melted, liquid, 51.9,—IsS -ta, *adj.*  
 xshvīdemcā, milk, liquid food, 29.7,—AS xshvīd, *m.*  
 xshyō, to destroy, 31.20,— see xshayō.



## Y

yā, who, *frequent*.— IsS NAP, ya.

yā-cā, *above*, 33.14 43.5 44.20 48.10 50.10.

yadā, when, as soon as, 30.8; as far as, 31.4,16 50.9.

yāe, yāescā, which, 31.14 33.10 34.3 43.4 44.5 46.8 53.1.

yaē-cā, 30.5 45.1 53.1; yaē-cīt, who, 48.3.

yaēibyascā, to *or* from both of whom, 28.8 DABID.

yaēibyō, to *or* from whom, 28.3 44.11, DABIP.

yāenhō, (before the great event) of the crisis, 30.2,—GS yāh, *n*.

yaēsham, of whom, GP 32.7 49.4 51.3.

yaēshū, in which, LP 33.5 34.8.

yāhī, in the crisis, 46.14 49.9,—LS yāh, *n*.

yahmāi, to whom, DS 29.3 43.1 44.16 46.6.

yahmī, in which, LS 43.6.

yāis, as, 32.7 44.20.

yāis, with which, IsP 28.2,11 32.3,6,7,12 44.12,20 46.15 51.20.

yāis ā, *adverbial verb*, in the manner which, 28.11.

yam, a hold, 49.8,—AS yam, *f*.

yam, *pron.* which, AS,GP 31.3 44.9 48.3 49.8 50.3 51.9,16,17 53.2.

yā-nāe, which us ? 50.5.

yānāis, with benefactions, 28.9,—IsP -na, *m*.

yaogēt, he joins, 44.4,—3SPra yaog, *whence*

yaojā, I join, 50.7.

yaojañtē, for the meeting, 30.10,—DS *or* LS *f*. PrP.

yaos, I will sanctify, 44.9,—yaozdā.

yaos, age, final conclusion, concessive, 46.18,—NS yav, *n*.

yaos—dānē, I will perfect, 44.9,—yaozdā.

yaozdāe, thou who perfectest, 48.5,—NS yaozdāh, *adj*.

yāsā, I will entreat, 28.1,8 49.8 51.21,—yās, *whence*

yāsas, entreating, 49.12,—NS PrP.

yāsat, he entreats, 32.1.

yascā, which, AP, 32.3,10 46.10 51.6.

yasnā, hymns, 34.1,—NP -na, *m. whence*

yasnahyā, GS 34.12.

yasnāis, IsP 45.10 50.9.

yasnascā, AP 53.2.

yasnem, AS 33.8.

yas-tā, whoever, 31.7 45.11.

yas-tat, he who, 44.19.

yas-tē, I who,? 33.5 43.16.

yas-tēm, whoever, 46.4,6.

yāt, since, 32.4.

yathā, how, as that, 29.4 30.4,7 31.2,14-16 33.1 34.5,6 44.1,18 45.3 46.9 48.9 49.6 51.5.

yathāis, for yathā-āis, 33.1, in accordance with these,

yathanā, such as, 31.22 43.10.

yathrā, where, 30.9 31.11,12 46.11,16,17 53.7.

yāus, of an age, ever, 43.13,—GS yav, *n. whence,*

yavā, for ever, 29.9 49.1,—IsS.

yavaētāitē, in perpetuity, 28.11,—LS *f. -tāt. f.*

yavat, as far as, as much, 28.4 34.9 43.8,9 50.11 53.7.

yavē, for ever, 28.8, DS.

yavōi, for ever, 46.11 49.8 53.1,4,—LS.

yayāe, of which, 33.9 45.2 46.7,—Du;P.

yazāi, I will worship, 33.4 50.4 51.22,—yaz, *whence*

yazaitē, he worships, 32.3.

yazemnāenhō, being worshipped, 51.20,—NP Pfp.

yazemnascā, adorations, 34.6,—AP *ib.*

yê, who, *frequent.*

ye-cā, and who, 30.1 51.2.

yehyā, of which, GS 31.4,5 32.16 33.1 34.2,13 43.6 45.6,7 48.7,9 51.13,22.

yēm, which, AS 28.8 29.9 34.13 43.13 45.2,8.

yēmā, twin, 30.3,—NDu -ma, *adj.*

yēme, 53.6, *is yê-me*, who me.

yēñg, which, AP 28.10 32.5,15 43.3 46.4,11,16.

yēñgs-tū, whom thou,? 46.14.

yesnē, hymns, 51.22,—NAP yasna, *m. whence*

yesnyācā, hymns, 30.1,—AP.

yezī, when, if, since, 31.2 32.6 34.6 44.6,15 48.1,9 53.1.

yezīm, when, 31.8.

yezivī, when, 53.3.

yim, which, 31.6, AS.

Yimas-cīf, a certain Yima, 32.8.

yōi, who, *frequent*, 28.9 30.8,9,10 31.1 32.1,12 44.16,20 45.3,5,7,11 46.1,3 48.12 49.4  
51.3,22.

yōithemā, we would hasten, 28.9,—*yat*, 1PPfA.

yūjēn, they join, accustom, 46.11 49.9,—*yaog*.

yūs, your, 32.3 46.15.

yūshmaibyā, for both of You, 32.9,—IsDAblDu.

yūshmākahyā, of Your, 50.7,—GS; *also*

yūshmākāi, for Your, 50.5 DS.

yūshmākem, Your, 34.5 AS.

yūshmat, You, 34.7 AblS? ASn?

yūshmāvatam, of Such as You, 29.11, GP *see* xshmāvañt.

yūs-tā, you that, 32.4.

yuxtā, let him be joined, 49.9,—IsS Pfp *yaog*.

yūzēm, You, NP 28.9 29.10,11.



## Z

zaēmācā, through waking, 44.5,—IsS -man, *n*,

zahyācā, abandoned, 53.8,—NP zahya, *adj*.

zamecā, earth, 44.4 46.1,—AS zam, *f*.

zaoshāt, from the delight, 47.5,—AbIS -sha, *m*, whence

zaoshē, for the delight, 33.2,10,—DS.

zaoshēng, delights, 48.4,—AP.

zaotā, (as) priest, 33.6,—NS -tar, *m*.

zaozaomī, I invoke, 43.10,—zav or zbā.

zaranaēmā, we would vex, 28.9,—zar.

Zarath-ushtra, 'old camels,'? 28.6 29.8 33.14 43.8,16 46.13,14,19 49.12 50.6

51.11,12,15 53.1,2,3.

zaraz-dāe, heart-given, 31.1,—NP da, *adj*.

zaraz-dāitis, heart-faith, 43.11,—NS day, *f*.

zarem, purpose, effort, 44.17,—AS -ra, *f*.

zasta, hand, *m*. all cases; 29.5 30.8 33.2 34.4 43.4 44.14 47.2 50.5,8.

zastavat, 'handy,' energetic, 29.9,—ASn PrP.

zastā-ishta, 'hand-wish'? laborious, token, 34.4 IsP; 50.5 IsS.

zbayā, I invoke, 33.5 46.14 51.10,—

zbyeñtē, for invoking, 49.12, DS PrP.

zavēng, calls 28.3 29.3,—AP -van, *m*.

zavō, strength, 33.12,—AP -vah, *n*.

zazeñtī, they shall attain, 30.10,—Pr5 haz.

zdi, be! 31.17,—*imp*. ah.

zemō, of the earth, 51.12,—GS zam, *f*.

zeredācā. with the heart, 31.12,—IsS zered, *n*.

zevīm, invocable, 31.4,—NSn zaoya.

zevīstīm, swiftest, speediest, 46.9,—AS zevīshitya, whence

zevīshityāenhō, NP 28.9.

zevīshityēng, AP 50.7.

zī, for, *frequent*.

*zīt*, 45.8, for *zī-īt*. however it,—ay, *pron.*

*zōishenū*, trembling, shivering, 51.12,—NDu *zōishenav*, *adj.*

*zushtā*, beloved, darling, 32.4,—NP PfP *zaosh*.

*zūtā*, in the call, 50.1,—LS *zūtay*, *f.*



**Meaning and Termination of Declensions.**

**Singular.**

**Nominative.** subjective case, —s, or loses consonant.

**Accusative.** objective case, —m, am, em, im.

**Instrumental,** by means of, through, with, —ā, ayā.

**Dative,** to, for, —āi, ē, ōi.

**Ablative,** from, by, —āt, or like Genitive.

**Genitive,** of, —as, s, s.

**Locative,** in, at, among, —i, u, r, m, s.

**Vocative,** O!—indistinct, like instrumental, nominative, etc.

**Dual.** For two objects; a pair; both.

**Nominative, Accusative.** ī, ai, e.

**Instrumental, Dative, Ablative,** ibyā.

**Genitive,** āe.

**Locative,** ō.

**Plural.**

**Nominative,** as, ō, ā, āe.

**Accusative,** ēñg, ns.

**Instrumental,** bīs.

**Dative, Ablative,** 'byō.

**Genitive,** am, ām.

**Locative,** su, hu, shu, shvā.

**Vocative,** indistinct.

These general terminations change according to contraction with the preceding stem, or following particle *cā* or *cīt*; according to the accent, or the degeneration of the language.

**Nouns and Adjectives,—A-Declension.**

**Singular.**

**Nominative.** M. *ō*, F. *a*, *ē*, *ēhya*, *ā*; N, *ō*. ADJ. *ō*, *uyō*; *yē*, *ecā*; *ō*

**Accusative.** M,N, *em*, *ēm*, *em*, *im*, *īm*, *aom*, *um*; F, *am*, *ām*.

**Instrumental,** M,N, *ā*, *ācā*; F, *a*, *aya*, *ayā*, *ē*; ADJ *uha*.

**Dative,** *āi*, N, *āshāt*; ADJ. *f. ayā*, *n. asyāi*.

**Ablative,** *āt*, *at*.

**Genitive,** M,N, *ahē*, *ahyā*, *ehē*, *ehyā*, *ācā*; F, *āe*, *escā*, *ē*.

**Locative,** M, *ā*, *ē*, *ōi*, *ayā*, *a*, *ya*; F, *jya*, *uya*, *ē*, *āe*; N, *ēcā*, *ayā*

**Vocative,** *a*, *ā*; F, *ē*; ADJ. *are*?

**Dual.**

**Nominative.** M, *a*, *ā*, *ācā*; *āenhō*, *āe*, *uyē*, *irē*; F, *ē*, *āe*, *escā*  
*ya*, *e*; N, *ā*, *a*, *ē*.

**Accusative.** M, *a*, *ya*, *ē*, *cā*; F. *ē*, *ara*, *ācā*; N, *a*, *ā*, *ē*;  
ADJ, *anhā*, *acā*, *uyē*.

**Instrumental, Dative, Ablative,** *byā*; F, *ābyā*; ADJ. *ibya*, *ibyā*.

**Genitive,** M,N, *as*, *escā*; *āe*, *atcā*; F, *ām*, *āhū*, *ahu*, *āhva*.

**Locative,** *āyō*; ADJ. *ōyō*.

**Vocative,** M,N, *anā*; F, *ascā*; ADJ, *amnā*, *acā*.

**Plural.**

**Nominative,** M, *ya*, *yā*, *enhō*, *ē*; F, *āe*, *escā*; N, *ā*, *ē*, *dhā*, *āe*, *scā*

**Accusative,** M, *ēng*, *a*, *ā*, *escā*, *āscā*, *an*, *acā*, *ās*, *e*, *ē*; F, *āe*  
*escā*; N, *like M,F.* ADJ. *m,f.* *ō*, *āe*, *an*, *azis*; *n.* *ūtā*, *wya*, *ā*, *ē*

**Instrumental.** M, *āis*, *iscā*, *ibis*; F, *ābīs*; N, *āis*, *ibis*.

**Dative, Ablative,** M, *ibyō*, F, *ābyō*, *ascā*; N, *ibyō*, *ascā*.

**Genitive,** *am*, *ām*.

**Locative,** M, *ēshū*; F, *āhū*, *āhvā*; N, *like M,F.* ADJ, *eshvā*.

**Vocative,** *a*, *ā*. ADJ. *m.* *enhō*, *f.* *āe*.

**Nouns and Adjectives,—I-Declension.**

**Singular.**

**Nominative.** i, is, ise; F, i, ī, is; N, shnī; ADJ, yō.

**Accusative.** M,F, im, īm; N, i, ī, ā.

**Instrumental,** M, i; F, i, icā, ī, dya, yē; āca. N, yā.

**Dative,** M,N, e, ē, āi, ōi; F, ee, aēcā, ayē.

**Ablative,** M, ōit; F, ēdhcā, aēdhā; yat.

**Genitive,** M, ōis, āis, ayō; F, ashōis, āe, ascā.

**Locative,** M, ara; F, āta, ūtā, ātā, ācā, ūtī, ō; N, ē.

**Vocative,** M, azhi, ē; F, aitē, ashi; N, ē.

**Dual.**

**Nominative.** F, ūitī.

**Accusative.** M, aitī; F, ūitī; N, ashi, fshaonīca.

**Instrumental, Dative, Ablative,** ashībya, ā.

**Plural.**

**Nominative,** M, ayō, a, īs, es; F, ayō, āyō, ascā, ā, āitis; N, ī.

**Accusative,** M, (a)yō, īs, iri, aya; F, īs, ayō, ōyō, iscā, īs, ā, āe, yō, ashē.

**Dative, Ablative,** ībyō, ascā.

**Genitive,** am.

**Locative,** ishū, ishva.

**Vocative,** M, ayo. F, ayō.

**Nouns and Adjectives,—U or V-Declension.**

**Singular.**

**Nominative.** M, us, use, u, ū, āyu; F, us, u, āos; N, u.

**Accusative.** M, ūm, āum; F, aom; vēm; N, u, ū, ucā.

**Instrumental.** M, ū, vā, vō; F, anhu; N, ā, āyū.

**Dative.** M, uhē, uyē, avē. wē, aēcā; F, anvē, uyē, havē; N, avē, aēcā, ōi, aovē.

**Ablative.** M, aot; F, aot, vat.

**Genitive.** M, êus, aos, yaos, thwō, āus; F, êus, nvō, ascīt, ascā, anvā; N, êus, aos-cā, ā, us.

**Locative.** M, vō, vā, hō, i, uyā, ās, avō; F, anvī, anhvō, āvō, āe.

**Vocative.** M, yō, vō, u, mainyū; F, ō, āe, a.

**Dual.**

**Accusative.** M, u, ū, ūcā; F, yu; N, vohū.

**Instrumental.** M, ubyā, uvē.

**Dative, Ablative,** M, ubya, ubyā.

**Genitive,** M, ahvāe; anhāe.

**Locative,** M, anhuyaos, anhvō.

**Vocative,** mañtū.

**Plural.**

**Nominative,** M, avō, ascā, āyō, a, āvō; us; F, avō, āvō; N, u, ū.

**Accusative,** M, ūs, us, avō, avā, wā, u, uscā; F, avō, vascā, ava; N, ū.

**Instrumental,** ubis; ūbis.

**Dative, Ablative,** ubyō, ascīt, iwyū.

**Genitive,** am.

**Locative,** ushva, āhū; F; ushvā, ushu.

**Vocative,** avō.

**Nouns and Adjectives, — Consonant-Declension.**

**Singular.**

**Nominative.** loses consonant; ā, ē, ō. -ah, or ā(y), becomes āe: the Present Participle stem añt, makes as.

**Accusative.** em-cā. N, a, ā, acā, ê, āe, ō.

**Instrumental,** nā, a, anhā.

**Dative,** ē, ōi, aēcā.

**Ablative,** at-cā, acā; N, man, baresman.

**Genitive,** ō, anhō; N, ascā.

**Locative,** M, i, a; F, ē; N, i, ni.

**Vocative,** a, aom, acā, ma.

**Dual.**

**Accusative.** a, ā.

**Instrumental,** āe.

**Dative, Ablative,** ibyā.

**Genitive,** āe.

**Plural.**

**Nominative,** ō, anhō. M, ascā, acā, anō. F, na, nō; N, —consonant, as daman, ā; āe, i, ish.

**Accusative,** ō, anhō. M, ascā, ā, van, inō. F, nō, nascā, ō, ām. N, an, mam, enī, enis, āe, ê.

**Instrumental,** ebīs, īs, an.

**Dative, Ablative,** ibyō, oyō, abyō, êbyō.

**Genitive,** am.

**Locative,** ōhva, ōhū, aha, ōhva, as(h)ū.

**Vocative,** ō.

VERBS.

Few, if any, Avestan verbs are found complete; so that tabulations are unsatisfactory. The reader will find the many collateral Present-stems in the Dictionary, while the chief terminations follow. It should be noted that the quantity of final vowels is uncertain.

There are three *numbers*: singular, dual, plural.

There are several *voices*: active, middle, passive.

There are many *moods*: indicative, optative, desiderative, causative, iterative, conjunctive, injunctive. If a form is taken in the sense of the latter, it may refer to present, past, or future.

There are so many different conjugations as to throw uncertainty over the whole. Reichelt's *Awestisches Elementarbuch* gives most occurring forms grouped together in one table.

TABLE OF TERMINATIONS

PRIMARY SECONDARY IMPERATIVE PERFECT  
Active Middle Active Middle Active Middle Active Middle

S									
1	mī	ē	m	i, a			ā(nī),a	ē, K āi,	
2	hī, sī,	(n,s)hē	s, sh,	(n,s)ha	dī,	nuha, shvā,	tha,		
3	tī,	tē,	t,	ta(ī),	tū,	tam,	a, ā(u)	ē,	
D									
1	va(s)hī,		vā,						
2									
3	t(h)ō,	āthē,	tem,	ātem,			atar,	aitē,	
P									
1	ma(s)hī	maidē	mā,	maidī,			mā,		
2	thā,	thwē,	tā,	dwem,	tā,nā,	dwem,	ā,		
3	añtī, at,	ñtē, atāi,	n,	ñtā,	ñtū,	ñtam,	are(sh),		

*Infinitives* end in *ō, ē, ōi, āi*, etc.

*Present Participles* have as stem *añt-*; Nom.Sing. *-as*; ASn, *-at*.

*Past Participles*, Active, *-ta, adj*; Middle, *-mma, adj*.

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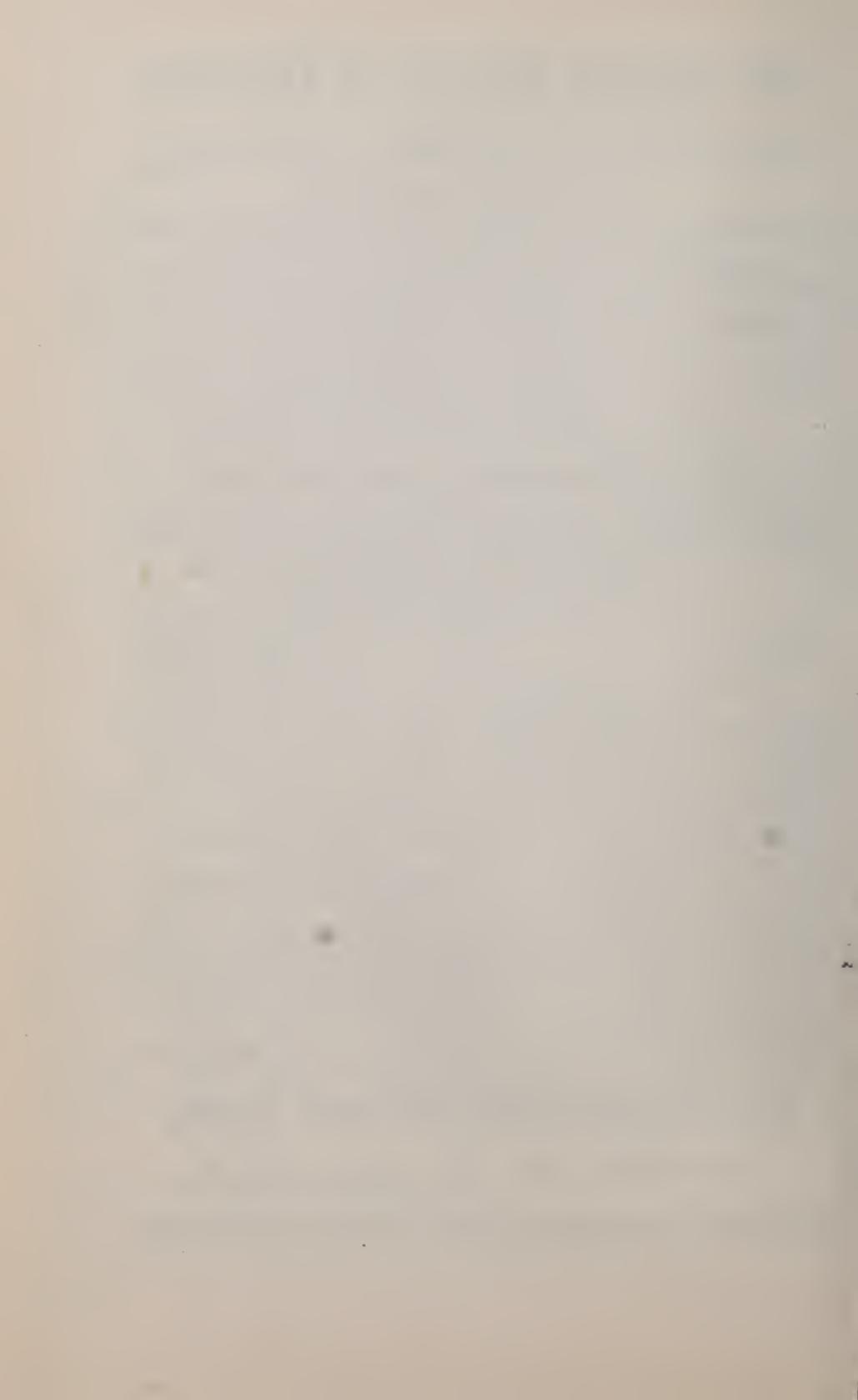
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The Society of St. Louis Authors.

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A most commendable piece of work, done with extreme care. I like the make-up and get-up of the work,—the little decorations are a happy thought;—and altogether it will please me to produce a very full and complimentary notice or two. —W. G. Raffé.

I have read your critical analysis and your interpretation with great interest. I have gotten from them a new point of view.

—Prof. Crawford Howell Toy, Philadelphia.

AS A RELIGIONIST

COMMUNION

AN ORIGINAL CRITICISM

by the highest Literary authority and its Sequel

The Rev. Kenneth S. Guthrie's little devotional handbook "Of Communion with God" is not unworthy to be laid alongside of "Gold Dust" and the "Imitation" AS FOOD FOR THE SOUL IN ITS MOST SACRED HOURS. Are these meditations all your own, Mr. Guthrie, or are they translations or adaptations?

—Literary World, Boston, June 13, 1896.

Not very long ago, in speaking what were intended to be words of high commendation for a little devotional work by the Rev. Kenneth S. Guthrie, of Philadelphia, entitled "Of Communion with God," we used language which has been erroneously and unfortunately interpreted as implying a doubt of its originality. Perhaps our language was open to that interpretation, though in comparing the book with "Gold Dust" and "The Imitation," and asking the author in a tone of friendly familiarity whether his meditations were his own or the adaptations or translations of another's, we meant not disparagement but compliment, and to signify our sense of the unusual merit of his pages. We wish now to make the expression of that sense plain and unequivocal, and to say in so many words what we aimed to say then by implication, that THE BOOK, though small and easily to be overlooked, IS ONE OF THE STRIKING AND REMARKABLE BOOKS OF ITS CLASS, THE LIKE OF WHICH SELDOM APPEARS, and that Mr. Guthrie is its true author.

—Literary World, Boston, Sept. 5, 1896.

"A devotional treatise, or rather a series of meditations and soliloquies. It expresses tender spiritual sensitiveness, and a deep sense of the importance of humility, fidelity, and Christian love. It will be found helpful by many, and it is prettily printed."

—The Congregationalist.

"A valuable little book to promote devout meditation on the way and counsels of God, with prayer and adorations. It is by a Church clergyman of Philadelphia, and is concerned in Book I, with Love; Book II, the Presence of God; III, Adoration; IV, Peace."

—The Living Church.

"Moulded after Thomas à Kempis. Very good, with wise and excellent thoughts."

—Southern Churchman.

"These 'Communions' will be breath and life to many souls. And you have woven into them some precious inspirations—and the eyes and the hearts will catch at them and be made thoughtful and more holy."

—Rev. Augustine Caldwell, Ipswich, Mass.

"Your little work is admirable, and reminds us of Thomas à Kempis. I like it very much and believe that it will be helpful to all devout people."—Rt. Rev. Thomas F. Gailor, D.D.

"I have read it with as much interest as edification, and cannot but congratulate you for having thought, felt, and written it. All the characteristics of a truly Christian life are there presented in an attractive and impressive manner. Though short, it is complete. The double Commandment which sums up the Law and the prophets is there shown in all its application. The spirit of Christ breathes throughout all its lines. It should become the 'Vade Mecum' of every earnest Christian. It will become so." —Rev. Dr. Miel.

Editor L'Avenir, Philadelphia.

"The very first page fastened my attention upon it, and touched my spirit with the deepest sympathy for the one who filled for me that hour with heart-felt devotion. With many of your meditations I could follow you both into their heights and depths. I was glad to see a little book of its kind, that was equally removed from mystic pietism on the one hand, and sacramental musings on the other: the spirit of the believer brought 'directly into touch' with the spirit and the presence of his blessed LORD, anywhere and at any time. It may seem to some that your language as well as subject is too exalted and intense to be practical, but in a measure surely every one can enter into the sanctuary of thought which you suggest, even if not conscious of the fullness of feeling that you express. Keble says that there are 'souls by nature pitched too high, by suffering plunged too low.' I think both kinds may meet half-way 'between' while reading ever so rapidly the pages you have printed." —The Rev. Dr. J. K. Murphy, Germantown.

It is pure gold and diamonds, pearls and rubies. Have read it many times, and want a copy for my daily use. I would like to send a copy to every thoughtful and earnest soul I know. It should be, and in time undoubtedly will be translated into all languages to be studied along with the Bibles of all nations.

—Mrs. Townsend Allen.

They are very good and helpful.

—Henry Wood, the author.

DEVOTIONAL MEDITATIONS

Your excellent pamphlet is a great help, and I start in to-day with a full determination to reach Eternal Consciousness, and I wish to thank you for extending so helpful a hand.

—Stanley B. Huber.

MYSTERIES

He has put us greatly in his debt by the publication of the wonderful work, which has for many years been put only in the hands of accepted students. He has further added to its value for students by generously including a

set of questions which he arranged for his own students, so that a kind of correspondence method of study is suggested. There is a question for each day, and the passing of each phase of degrees is to take one month in order deeply to impress it by slow and thorough study. The work bears the impress of scholarship and erudition, but far more than these, of a guiding wisdom.

—W. G. Raffé, in *Hindustan Review*.

A world of delight!—I read two chapters of it every evening.—Mr. Ames, Librarian Bosler Memorial Library, Carlisle, Penna.

### PERRONIK THE SIMPLE-HEARTED

This legend is, by the experts, considered to be one of the chief bases of the other Holy Grail legends, for the reason that it claims a definite location, the castle of Kerglas, near Lannes. After years of effort, Dr. Guthrie succeeded in locating it, made some sketches, and has reproduced one of them as frontispiece.

The story is of absorbing interest to all. The more mature minds are charmed and refreshed by its contact with nature, while the interest of the young is held by the skill of the telling of the story. It has never failed to arouse and hold the interest of groups of people.

'It is a most charming tale related in a fascinating way. The style is so breezy and original that it is calculated to charm both old and young. Every child should be entitled to peruse this beautiful legend.'

—Florence van der Veer-Quick, London.

Stimulation for the intuition is in every paragraph,—rich in inspiring imagery.

—M. H. D., in *The Messenger*.

'I am very glad to hear that you are to publish the story of Perronik; for due to its action and veiled moral it will be enjoyed by both young and old. We need more of such charming old legends for readers to-day.'

—Jane Haven, High School Principal.

### THE REUNITING PILGRIMAGE

#### A Prose Poem of Human Initiation

Skillfully making use of time-honored traditions and expressions, it studies the problem of the justice of the administration of the universe, as revealed in our human existence. It then indicates a possible solution, which inevitably culminates in social communion.

Its object is to supply a working basis for life strong enough to yield courage and inspiration to the unfortunate and discouraged, while the alluring beauty of its diction and setting gives it a universal appeal. It has been used as private text-book by groups of students of the higher life.

It is printed ornamentally, and bound daintily. Its net price is 80 cents, carriage paid. Large reductions for orders by the dozen, addressed directly to the publishers.

'I am so anxious to have you re-publish this sublime work that I am enclosing a cheque to cover the necessary expenses. I wish everybody to have an opportunity to receive its inspiration to high endeavor, its consolation in affliction, and support in times of trial.'

'I have rated your book so high that I have for years read it in full as the crowning or concluding lesson in the study-classes in spiritual culture which I have been holding all over the country. I could sell very many copies for you if you were only willing to publish it. Do you not realize that this is a public duty?'

—Mrs. Rudolph, Philadelphia.

### RELIGIOUS EXPERIENCES

With deepest interest I have enjoyed reading this interesting book. It proves many things for all. The outstanding features are—you have overcome great obstacles, you have kept a close observance on your happenings, and these years of experience will always make you popular because you can so thoroughly understand the sufferings of your fellow-beings. The mightiest proof is, God reigns supreme!

—Magdalena Schwyer.

Fresh proof of the existence of the Living God, an object lesson in practical religion, an added refutation of atheism, and additional proof of natural religion.

—United India and Indian States.

Such a wealth of unusual and arresting material, that I am promising myself a more careful perusal.

—Estelle Duclou.

Your interior life must be very wonderful. Only the real mystic can play with divine things as you do.

—Elsa Barker (about Poems).

Stimulating and helpful article on the Eucharist.

—Beatrice E. Carr.

### CHARACTER WORK

I enjoyed your articles in the *Mercury*. Keep at it!

—Agnes Wood.

### REGENERATION

I realize that you are teaching Hidden Wisdom, and opening up to Seekers of Truth important new paths of investigation.

—Mrs. Maud Westrup, London.

Truly it is the first time I have ever seen the old argument presented in a logical, scientific form such as would appeal. The research, the actual amount of accumulated fact, in your book is greater than I ever saw in so small a compass.

Having recognized for some time that continence in its widest sense is the true path to eternal life, I am glad that at last we have a work which fearlessly proclaims this, and at the same time gives scientific and philosophical reasons why men should live the life.

—Richard T. Prater.

"Regeneration, The Gate of Heaven," is a carefully written work on the subject of Chastity which the Author deals with from various standpoints. Every chapter in it is full of valuable interest. It is the only work that I know, published on the subject, giving so much precious information in a single volume. Every person interested in the regeneration of humanity should read this book.

VIRCHAND R. GANDHI,

September 19, 1897. of Bombay, India.

We thank the author for giving us in *REGENERATION*, if not the last word the New Science may have for us concerning the deeper uses of the creative powers, containing a mass of valuable physiological and biological parts showing exhaustive research, your precise methods making the book a necessity to those seeking light upon the most vital of problems. *REGENERATION* will bring to many a vision of possible freedom, and without freedom there can be no liberty to share.

Sincerely, ALICE MAY.

AS UNIVERSITY PROFESSOR

SOME UNIVERSITY ENDORSEMENTS

from University of the South, at Sewanee.

This is to certify that Dr. Kenneth Sylvan Guthrie of New York City, delivered a course of lectures during the Summer Session of the University Extension Department of the University of the South this year; and that his lectures were universally enjoyed and commended. Doctor Guthrie is a man of the widest culture, and speaks of what he has seen and known. His illustrated lecture on Brittany was especially delightful.—Thomas F. Gailor, Chancellor of the University, and Bishop of Tennessee.

In his lecture 'The Vanished Splendors of the Ancient World, whatever was most picturesque in myth, legend and history was thrown on the screen,—skillful restorations, maps, panoramas; and by illuminating comment the audience was carried through Babylon, Syria, Asia Minor, to Greece, Carthage, and Rome, mistress of the ancient world. The lecture was calculated to arouse a desire for historical study, the greatest merit of a University Extension lecture dealing with history.

The lecture on 'National Interpretations of Human Destiny' endeavored to read from carefully analyzed select masterpieces representing modern Hungary, Germany, France, Spain, England and the United States, the trend of that inevitable drift of thought, which goes on irrespective of individuals and schools, and shapes lives of men and nations. Particularly suggestive was the endeavor to show a culmination of such modern thinking in Moody's 'Masque of Judgment.' The lecture was full of memorable phrases and brilliant epigrams, arousing a lively interest, and proving suggestive and stimulative.

One of the best lectures delivered at the Extension Session of the University of the South in 1911 was the sympathetic interpretation of the spirit of 'Brittany.' The illustrations were exceedingly beautiful, excellently chosen, and their sequence was so superbly ordered as to convey a glamor of the ancient magic.

—William Bonnell Hall,

Vice-Chancellor of the University.

I admire and respect and hope for disciples for you. I hope you will always show the same courage and that the ways will get more and more straightened for your feet.

I often think of you and your lone fight. I respect your heroism.

—Prof. Wm. James, Harvard.

Harvard University, Cambridge, Mass.

I knew Dr. Kenneth Guthrie rather intimately when he studied at Harvard some dozen or less years ago. I have not seen him since then. But he has always been a man of great power of work and will, and of ardent moral and intellectual character, able doubtless to wield great influence on certain kinds of students. He is unquestionably fitted to teach modern languages, economics, and psychology in an institution like yours. His experience has been wide, and his information various.

Believe me, dear Sir, sincerely yours,  
(Signed) William James.

Tulane University of Louisiana, New Orleans.

I take pleasure in commending most heartily Dr. Kenneth S. Guthrie. He holds degrees from his University, from the University of the South, Sewanee, Tenn., and from Harvard. Dr. Guthrie studied under me here in graduate work in Latin, pursuing other subjects at the same time. His breadth of learning is very remarkable. He has a good knowledge of Latin,

Greek, and the modern languages of Europe. He has also made a study of Economics and Psychology. As to his ability in the natural sciences and mathematics, I have no personal knowledge. He taught one year as an Assistant in Tulane, and has, I believe, done some private teaching since. For a few years he was in the Episcopal Ministry, but he now desires some regular work in a school or college. He is a man of high ideals and is thoroughly conscientious in any duty he may undertake. Very respectfully,  
(Signed) James H. Dillard, Dean Prof. of Latin.

AS A TEACHER

A man with a whitish beard beneath a little moustache, with very agreeable features, representing the head of a learned man. If there is a person worthy of the teaching profession, it is he. In spite of his advanced age, to judge by his white hair, he is devoted to his vocation, and he instructs us with the zeal of a youth. The moment we enter his class, we always find him cheery, so that we feel at home.

During the recitation, to impress us with the words and idiomatic expressions he often recalls us quotations, and historic events. His profound erudition in the French language, and his literary taste have so raised my estimation of him, that I treasure my lessons with almost religious devotion. His pupils' questions he answers with convincing thoroughness.

From time to time he amuses us with jokes composed of impromptu instructive quips.

All his pupils are the objects of his affection, and the weakest of us he cares for as if they were his own children. He shakes hands with all of us, especially those who have been absent. We are very happy with him.

By his pupil Harry Aremenakian, March, 1828

You will never know the happiness I have derived from such generosity of heart and mind as you have given me the unusual privilege to experience.—May I venture to hope that you might still in the future continue to inspire me.

—Agnes Long.

From that time on I became interested in the study of the French language.

—Imre Braun.

I have been reading your book recently.

—Gustave Straubenmüller,

Associate Superintendent, N. Y. City.

A man I can conscientiously recommend. Extremely painstaking and thorough in teaching. He is worthy of the greatest trust.

—Frank W. Chambers.

Permit me to express my appreciation. The spirit shown by you in your teaching was of the finest kind, and was inspiring to your class. Your enthusiasm and earnestness were contagious, and was reflected by the amount and character of the work accomplished during the season. A number of the students express themselves as well repaid for the time spent with you.

—W. R. Hayward,

Principal Curtis Evening High School...

I couldn't resist the temptation to write and tell you how much assistance to my work with you this summer has proven itself. I am only now beginning to realize how much I learned, and the interest acquired in the study of the French language. Till now I hated it. Now I love it and am at the head of my class, thanks to your wonderful teaching.—Helene Barker.

WASHINGTON IRVING HIGH SCHOOL

Since February 1910 I have been associated with Mr. Kenneth S. Guthrie in the Department of French in the Washington Irving High School, New York City. I have always found

A PERSONAL APPRECIATION

Among the many prominent men who have been in Grantwood during the past winter, there has been no one of so versatile genius and achievements as he. A trained physician, teacher and preacher, he is also a composer of music, a poet of no mean ability, and a linguist of great distinction.

—The Palisade Post (Grantwood, N. J.)

BRITTANY

His lectures Vanished Splendors and Natural Interpretations of Human Destiny) were universally enjoyed and commended. He is a man of the widest culture and speaks of what he has seen and known. The Brittany lecture was especially delightful.—Bishop Th. F. Gailor, Chancellor University of the South.

I consider it both a privilege and duty to extend to you my hearty appreciation of the superb lecture on Brittany. The enthusiastic and repeated applause of the audience only feebly corresponded to my personal feelings.

—Rev. Dr. Charles Jaeger.

It gives me great pleasure to furnish a testimonial as to your ability as a public speaker.

—Dr. Stuart Close.

DUTCH U. S. TRAITS

Your very interesting masterful speech on Dutch Origins in the U. S. is still ringing in our ears. We bring due homage to your versatile intellect. I extend to you our gratitude and appreciation.

—Th. Fabry de Jonge, Secretary of Club Eendracht maakt Macht.

I commend your program, to which I have nothing to add.

—Prof. L. C. Van Noppen, Columbia.

The best lecture we have had in seven years. As valuable for us Dutch as for you Americans.

Sure to fructify the interaction of both races.

—Club 'Union Makes Power.'

FADS AND FANCIES

Thank you for your interesting and entertaining lecture on Fads and Fancies. We all enjoyed it immensely and will long remember it.—President Chas. S. Armstrong, Dragon Club, St. Stephen's College.

AS A CLERGYMAN

The spiritual overtones were indeed manifest as you celebrated to one at least of your communicants.—Beatrice E. Carr.

I was very much impressed by the service in your church yesterday. I think it was very beautiful in its simplicity. I hope you will be rewarded some day for your noble work.

—Aurelia Somers.

We were deeply moved by the beauty of the service as you conducted it and by your own attitude of affection and graciousness toward the young people who were strangers to you. If they are ever to be won to the love of Christ, it will be through their respect for such men as you, and not through contact with the rigid and formal dogmas of the average clergyman.

—Irene Hagopian.

Mr. Guthrie courteous, kind and enthusiastic in his work; and I take pleasure in recommending him to an institution desiring earnest, faithful work in the Department of French.

—Nannie G. Blackwell, Head of Department.

Dr. Kenneth S. Guthrie taught in the Grand Street Annex for about five years. I found him very conscientious, painstaking and earnest. He was always considerate and kindly in his manner, and had the respect of his pupils. He was thoroughly conversant with the subject he taught.

—Idelette Carpenter,

In Charge of Grand Street Annex.

SOUTH BROOKLYN EVENING HIGH SCHOOL

This is to certify that Dr. Guthrie taught German and French for one term during the season 1909-1910 in the South Brooklyn Evening High School for Men. His personal interest in the students who reported to him for instruction, and his enthusiasm in his work made his services most valuable to us. His control of the classes under his charge was excellent.

—Joseph T. Wingeback, Principal.

AS A GENERAL LECTURER

Our people are still talking of the living, loving and informing portraits you gave us of Pythagoras and Plato,—no mere dusty biographical details mixed with cribbed book-scrap. We seemed to meet the men and hear them illuminate our present-day problems. Come soon again with more!

—Theodore Heline,

Director of Union Centre, New York City.

Your lectures have been a source of great inspiration to all. They would reflect credit on the curriculum of any college or university. Your rare pictures and maps have helped to make the Platonic message real to us. We are looking forward to the coming lectures with high anticipation.

—Malcolm B. Schloss, Director North Node Philosophical Gatherings.

SOME UNIVERSITY ENDORSEMENTS

Harvard University

I knew him rather intimately. He has always been a man of great power of work and will, and of ardent moral and intellectual character, able to wield great influence. His experience has been wide, and his information various.

—The late Professor William James.

Tulane University, New Orleans

His breadth of learning is very remarkable. He is a man of high ideals, and is thoroughly conscientious in any duty he may undertake.

—Former Dean James H. Dillard.

University of the South, Sewanee

His lectures were universally enjoyed and commended. He is a man of the widest culture, and speaks of what he has seen and known.

—Bishop Thomas F. Gailor, Chancellor.

The lecture was full of memorable phrases, and brilliant epigrams, arousing a lively interest, and proving suggestive and stimulative.

The lecture was calculated to arouse a desire for historical study, the greatest merit of a University Extension Lecture.—Dr. William Bonnell Hall, Vice-Chancellor.

Captivating, well-balanced, among the best ever given at Sewanee.—Wm. Norman Guthrie, Rector St. Mark's, N. Y., Director of the University Extension Department, Sewanee University.

## SPICY SITUATIONS, and Dr Kenneth Guthrie's REMEDIES

The Board of Education's Examiner had just turned down the blushing Miss Teacher Candidate. Weeping, she wailed. *Is there no hope at all for me? Oh yes,* purred he. *Try again next year! What could I study in the meanwhile? Dr Guthrie's TEACHERS' PROBLEMS & HOW TO SOLVE THEM. \$1.25: Value and Limits of the History of Education.* and *'The Mother-Tongue Method of Teaching Modern Languages,'* each 30 cents. *Will that pass me? Really, Miss, you are too pretty to teach school. Get his Progressive Complete Education, or Marriage as the Supreme School of Life, \$1.25. And if I pass examination on it? Then I will marry you. Thanks, kind sir!*

**How a Pessimist Became an Optimist.** The theological student had just been preparing a thesis by cribbing the wittiest passages from *Discoveries & Insights, Essays Theological, Literary, and of Character-Study, \$1.* Nettled at the undeserved praise, he blushed at the second-handedness of his relation. So at midnight he went to the Bishop's study, and said that he would leave the Church because he was honest. 'Ignorant, you mean!' corrected the adviser. 'Do a little first-hand reading yourself! *That's where the trouble lies,* bellowed the martyr. *I can't hunt the manuscripts!* 'Unnecessary nowadays!' soothed the Bishop. 'I know of a wizard who can summon to your room for conference all the greatest but neglected philosophers of antiquity. Shall I have him send them to you? *Oh yes, please!* gasped the theolog. *All my life I have dreamed of those sublime leaders of the race, but who were inaccessible.* 'Very well, the wizard shall send you Zoroaster, teacher of purity and angels. \$3; Pythagoras, the Sage, & Philosopher. \$3; Numenius Comparative Religionist. \$2; Plotinus, Greek Combiner. \$12 cl, \$9 pp; Proclus, Universal Hierophant. \$3; Zoroaster Translation only. \$1.25; Apollonius of Tyana, Life. \$1; Plotinus, Outline \$2; Philo Judaeus, Outline. \$2.' *Stop! If they came all at once, it would be tragic. Is there no guide to all this? 'Write for a free copy of Names to Conjure With, which will open the whole subject.'*

**This is what occurred at the Masonic Club after last night's Lodge-Meeting** The Master was entertaining the just inflated Candidate who asked him. *Where could I read up on the meaning and historic origins of initiations such as ours? Well, said the Master, the best book is *The Pagan Bible* an Anthology of the Soul and its Helpers, Gathered from Ethnic Sources \$1. That sounds good, said the novice. But I would like to see the original rituals. You can, explained the Master, by reading *The Modernized Mithraic Mysteries, Dramatic Sketches of Historic Initiation, \$3. But are the Christians entirely excluded? No, not laughed the Master; whatever exclusion there is, is of their own making. Good; but are any Christian Mysteries accessible? Certainly, and good ones! Get the Angelic Mysteries of the Nine Heavens, a Drama of Interior Initiation, \$3. But how do you advise all this, when you yourself are a Rosicrucian? retorted the persistent Candidate. 'I was only trying to please you!' winked the Master. 'I myself prefer the Rosicrucian Mysteries, \$1, a dramatization of the original documents.' But I am a modern man! sobbed the querulous Candidate. 'Nothing is easier,' comforted the suave Master. 'You need only get the Modern Mysteries, \$1, alluring and thrilling Mystical Playlets of Experiential Religion: also the glorious Shakespearian Mysteries, \$1. Thanks!**

**Savanarola's Ghost met Giordano Bruno's,** still reeling from the fire's agony 'Cheer up, friend,' consoled he: 'you are now safe from persecution: *Perhaps; but I am homeless. 'Oh no, friend; look! As he waved his hand, there appeared a glistening Temple. What's that building? gasped Bruno. 'Your home!' comforted Savanarola. But the door is locked, and I want to get a look in! 'It's your own fault,' rebuked the Florentine: 'didn't you while on earth read Temple-Gates Ajar, \$1? But a look-in is not enough; I would want my whole body in. 'Very well; I shall send for a copy of Temple-Gates Opened, \$1.' But in the meanwhile? whined Bruno. 'I'll lend you Prayers, Visions & Aspirations, \$2.' Please, I don't want merely to aspire, I want to DO something! 'Then I will lend you Regeneration the Gate, Applied, and Special Methods, \$2 each, \$5 all three.' Oh thank you! Then I won't lose any time.*

**A Fundamentalist-Modernist Fracas.** In a recent rail-road wreck near Albany the Modernist Rev. I. Catchem, of St Shark's-in-the-Mill-pond for hours lay waiting for rescue, cheek by jowl with the renowned Fundamentalist Rev. U. Cheatem. Fellow-misery broke down the barriers of orthodoxy, and I Catchem said. My injuries are due to over-fascination while reading occult stories entitled *Hurrah for God, \$1.* My fatuous friend, in shocked tones retorted self-righteous U. Cheatem, 'you better sober up by exchanging books, for the faith-strengthening *What Happened to Kitchener, \$1,* whose hypnotic charm immobilized me during the accident.' Conversation revealed they were both about to be ousted, and a flash of genius bade them exchange: but this flop implied two reeducations, betraying secret tricks of the craft. So U. Cheatem babbled, 'To be a Fundamentalist all you need to do is to keep people distracted by anything absorbing, such as *Romance of Two Centuries, \$2. Reuniting Pilgrimage, \$1, Stories for Young People, \$1.25, eerie Volive Garlands, \$3;* and then you can fulminate from *Why You Really Want to be a Churchman, \$1.25.*'—'Thanks,' chortled I. Catchem. 'Now I will tell you how to succeed as a Modernist. Shed tears while harangue over your honesty, and inability to be convinced by any reasonable arguments. In the meanwhile cribbing from *The Ladder of God, & Other Sermons, \$1. The Message of the Master, \$1.25.* & *How the Master Saved the World, \$1.25.* Then you can make a reputation as a pundit by judiciously using *The Spiritual Message of Literature, \$2.50,* it's convenient. *But shouldn't I seem somewhat saintly? 'Transcribe Of Communion With God, 50 cts, and Of the Presence of God, \$1.25.* Pray? That was the only point where Fundamentalist and Modernist agreed: Let us pray on the **PLATONIST PRESS, Teocalli, 1177 Warburton Ave. No. Yonkers, N.Y.**



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