Gathica

*Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it about: but evermore
Came out by the same door where in I went.*

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I

xšmāvatō

In her “Studies in the Syntax of the Gathas of Zarathushtra together with Text, Translation, and Notes⁽¹⁾”, Maria W. Smith has treated the personal stems with the suffix *-vant-*: *mavant-*, *θwāvant-*, *xšmāvant-*, *yūšmāvant-*. She has “divided the occurrences of these forms into three groups (B, C, and D), based on the three meanings, or, rather, shades of meaning, which they possess in the Gathas”: B) Expressing likeness or resemblance, C) Expressing adherence and D) Equivalent to a personal pronoun in which case “the *-vant-* suffix is colorless, and adds nothing to the meaning of the personal stem. The words (of the group D) therefore refer a) to Ahura and b) to mortals.” Her standpoint may be shown in the following table:

B) 44₉: *θwāvqs* “thy-like”

C) 31₁₆, 43₃: *θwāvqs* “an adherent-of-thine”

49₆: *xšmāvatō* “your*-adherent’s (*i.e.* of your-adherent)”

D)

a) 33₈, 44₁: *xšmāvatō* “of you*”

34₂: *xšmāvatō* “to you*”

44₁: *θwāvqs* “thou”

48₃: *θwāvqs* “thy-very-self”

b) 29₁₁: *yūšmāvatqm* “to you”

* This type of plural indicating Ahura is, according to her (pp. 40 f.: §51), “what is generally known as *constructio ad sensum*”, that is, in these cases one or more aspects of Ahura are implicitly understood.

34₃: *xšmāvasū* “among you”

44₁: *mavaitē* “to me”

46₇: *mavaitē* “for me”

46₁₀: *xšmāvatqm* “of you”

The main points of the theory have been, and still are, prevailing among eminent scholars⁽²⁾, regardless of what person(s) the *-vant-* form may refer to. Practically all of the translations within the reach of the present writer can claim no exception.

Of the three groups, however, the last one, D), seems worthy of special examination. Why is the suffix *-vant-* colorless, as argued by Smith? Prosodic argument, here, seems out of place, because *θwāvqs* and *mavaitē* can easily be substituted respectively by the corresponding personal pronouns, while in the remaining forms the corresponding personal pronouns are only one syllable shorter. That is

a) *xšmāvatō* = **xšmākəm* or *yušmākəm* (gen. pl.) 33₈ 34₂ 44₁

θwāvqs = *tvəm* i.e. *tuvm* 44₁ 48₃

b) *yušmāvatqm* = **yušmākəm* (gen. pl) 29₁₁

xšmāvatqm = **xšmākəm* or *yušmākəm* (gen. pl.) 46₁₀

xšmāvasū = **xšmaēšū* (loc. pl.) 34₃

mavaitē = *maibiyā* i.e. *maibiyā* (dat. sg.) 44₁ 46₇

When we recall the fact that “the principal point in Avestan versification is the rhythmic principle, the accent, and that the syllabic number, though fairly constant within the stanza or a whole poem, is not always observed with perfect strictness ⁽³⁾”, this shortage seems to be of no great significance. It seems only natural that all of the forms with the suffix *-vant-* should take one and the same meaning. That the forms should express sometimes likeness, sometimes adherence and yet at another time nothing but the pronouns themselves seems unlikely.

In order to show how divergently the forms under consideration have been interpreted thus far, let us cite 44₁ *bc* where we can find three forms concerned: *xšmāvatō*, *θwāvqs* and *mavaitē*.

Maria W. Smith⁽⁴⁾: By-virtue-of (my) veneration — such-as veneration of you (should be) — through wisdom, (as) to a friend, mayest thou teach (it) to me.

F. C. Andreas — H. Lommel⁽⁵⁾: (ich frage) aus Verehrung, so wie die Verehrung für euresgleichen ist. Ein Weiser wie du soll es einem Freund wie ich es bin sagen.

J. Duchesne-Guillemin⁽⁶⁾: Qu'en vertu de ma vénération — telle qu'on la doit à un être comme vous — un sage comme toi le révèle à un ami comme je le suis;

.....

K. Barr⁽⁷⁾: Angaaende Andagten, maatte *en som Du* (*θwāvās*), o Mazdāh, aabenvare *for en Ven, som jeg er det* (*mavaitē*), hvorledes den Andagt, *som tilkommer Eders Lige* (*xšmāvatō*), bør være.

H. Humbach⁽⁸⁾: Wie die Verehrung *von euresgleichen* vor sich geht, möge auf Grund der Verehrung *deinesgleichen*, o Kundiger, *mir*, dem Freunde, verkünden.

G. Widengren⁽⁹⁾: Wegen des Gebets — wie das Gebet *Ihresgleichen* ansteht? Möge ein Weiser *wie du seinem* Freunde, *wie ich es bin*, es kundtun ...

Marijan Molé⁽¹⁰⁾: Quant au culte, tel que le culte qui doit être rendu à *l'un des vôtres*, ô Mazdā, qu'un être tel que toi l'indique à son ami *tel que moi*,

Differing from all these interpretations, I should like to understand the second person form as an honorific expression, while that of the first person is a condescending expression. Let us translate, therefore, *θwāvant-* with “Thy Highness” and *xšmāvant-/yūšmāvant-* “Your Highness” while *mavant-* “My humble self”. The paradigm of the forms may be:

person	number		Sg.	Pl.
	case			
1.	dat.	mavaitē* (44 ₁ , 46 ₇)		
2.	nom.	θwāvās (43 ₃ , 44 _{1.9} , 48 ₃)	xšmāvatō (49 ₆)	
	voc.	" (31 ₁₆)	" (33 ₈ , 44 ₁)	
	acc.		" (34 ₂)	
	gen.		xšmāvatām (46 ₁₀)/yūšmāvatām (29 ₁₁)	
	loc.		xšmāvasū (34 ₃)	

* To this may be added adj. **mavaiθya-* (Y. 40₁, 41₅).

In the Gathas, *θwāvās*, addressed by Zaratuštra, can and must refer only to Ahura Mazdā while *xšmāvatō* ~ *xšmāvasū* refers to Ahura Mazdā together with other Entities. In no case may these forms refer to mortal(s), but *mavaitē* must refer to a mortal. Y. 44₁ *bc* may be translated thus:

By virtue of my veneration — such as the veneration (in general should be), o Your Highness,

O Mazdā, may Thy Highness tell to (Thy) friend, i.e. to my humble self. What is meant by *fryāi* *mavaitē* is neither “to a friend like me” nor “to me, (thy) friend”, but only “to (thy) friend, i.e. to me the humble one”. That *θwāvās* is accompanied by *sax'yāt* (*sah'yāt*) 3rd pers. (sg. opt.) (so also 44₉) can in

no way alter this interpretation, cf. also Y. 43₃ where *θwāvqs* with *ā.šāēiti* 3rd pers. (sg. pres. indic.) is attested.

θwāvqs, moreover, when implicitly understood as subject, would dispel some syntactic difficulties or ambiguities in the following passages:

Y. 28 ₂	<i>c</i>	as the subj. of	<i>daidīt</i>
29 ₃	<i>a</i>		<i>paiti.mravať</i>
29 ₁₀	<i>b</i>		<i>dāt</i>
30 ₇	<i>a</i>		<i>jasat</i>
30 ₈	<i>b</i>		<i>vōi.vidaiti</i>
33 ₆	<i>b</i>		<i>mantā</i>
33 ₉	<i>b</i>		<i>varētū</i>
34 ₈	<i>ab</i>		<i>as</i>
34 ₁₂	<i>b</i>		<i>vidāyāt</i>
43 ₇	<i>b</i>		<i>pairi.jasat</i>
43 ₇	<i>c</i>		<i>pərəsat</i>
43 _{9.11.13.15}	<i>b</i>		<i>pairi.jasat</i>
44 ₂	<i>e</i>		<i>hārō</i> (adj.)
46 ₃	<i>a</i>		<i>jimat</i>
48 ₁	<i>a</i>		<i>vənnəhaii</i>
48 ₁	<i>d</i>		<i>vaxšať</i>
48 ₉	<i>c</i>		<i>ūčqm</i>
49 ₇	<i>ab</i>		<i>sraotū</i> (2)
50 ₃	<i>b</i>		<i>čōišť</i>

Our interpretation could exclude the postulation either of comitative instrumental as subject (nom.) or of the so-called “man-Satz”. Here may be rendered some of the above passages.

Y. 28₂ *abc*:

yā vā mazdā ahurā pairi.jasāi vohū mananhā
maibya dāvōi.....
āyaptā ašāt hačā yāiš rafəntō daidīt xʷāθrē
 Grant to me

Who would envelop you, o Mazdā Ahura, with good mind,

The blessings, in accordance with Justice, — (blessings) with which *Thy*
Highness shall place the helpers in bliss.

In this passage, the blessings as the text describes it, could not be granted by any one else than Ahura Mazdā (or the Entities). No “man”, supposed

generally as subject, is capable of granting such a blessing.

Y. 33₉ *ab*:

aṭ tōi mazdā tēm mainyūm ašaoxšayantā sarəidyayā⁽¹¹⁾

xʷāθrā maēθā mayā vahištā varətū mananḥā

Then, o Mazdā, may *Thy Highness* envelop the mind of Thine with the best mind,

In order that those two prospering through Justice may be united with the everlasting bliss abiding with me.

Y. 34₈ *ab*:

tāiš zī nā šyaoθanāiš byentē yaēšū as pairi pourubyō iθyejō

hyaṭ as aojyā naidyānhəm θwahyā mazdā qstā urvātahyā

For by such deeds they are striking us: for (the benefit of) many among them surrounding (*yaēšū pairi*) do *Thy Highness* inflict (upon them *Thy*) banishment

Which *Thy Highness* as one stronger should inflict upon one weaker, together with the damages from *Thy* prescription, o Mazdā.

Y. 34₁₂ *ab*:

kaṭ tōi rāzarā⁽¹²⁾ *kaṭ vaši kaṭ vā stūtō kaṭ vā yasnahyā*

srūidyāi mazdā fravaočā yā vidāyāt ašiš rāšnəm⁽¹²⁾

What is the melody for Thee? What dost Thou wish? (Either) what of praise, or what of worship?

For men to hear, proclaim, o Mazdā, as to what melody's sake *Thy Highness* shall apportion the rewards.

Of the line *b* of Y. 34₁₂, a syntactic parallelism may be given from Y. 43₁₂ *b*: *yā vi ašiš rānōibyā savōi [vi]dāyāt* “(her, *i.e.* Aši) who shall apportion the rewards to the both parties for (them) to favour”.

Y. 48₉ *cd*:

ərəš mōi [ərəž]ūšqm vanḥəuš vafuš mananḥō

vīdyāt saošyəs yaθā hōi ašiš anḥat

Do *Thy Highness* tell me rightly the mysteries(?) of Vohu Manah.

May the saošyant (who is myself Zarathushtra) know how his reward shall be.

Y. 49₇ *ab*:

taṭčā vohū mazdā sraotū mananḥā

sraotū ašā gūšahvā tū ahurā

And this (question) may *Thy Highness* hear through Vohn Manah, o

Mazdā,

May *Thy Highness* hear through Justice, do thou give-heed (to it), o Ahura. In passing let us cite Y. 33₁₄ *b* and 43₁₆ *b* where **mavqs* “My humble self” (nom. sg.) may most probably be understood as the subject respectively of *dadāiti* and *varantē* while in Y. 51₈ *c* **mavqs* as that of *šyātō* (adj., nom. sg.).

In his interpretation of the forms with *-vant-*, however, the present writer can claim no originality. Some scholars may have preceded him, but none of them has taken up *xšmāvatō* as such. Of those forerunners comes first J. Markwart when he states that *θwāvant-* and *mavant-* “sind Umschreibungen zur Vermeidung des direkten Pronomens. Dies erinnert an Tabugebräuche, wo die direkte Anrede und der Gebrauch der einfachen Pronomina verpönt ist⁽¹³⁾”. Then comes E. Herzfeld⁽¹⁴⁾ who has penetrated into this expression so as to come to the conclusion that “certain expressions of this (Gathic) poetical language, e.g. addresses, belong to a “courtly” style and are significant for the “Horatian” character of these carmina: instead of the direct pronouns derivatives in *-vant* are used”. In support of his arguments, Herzfeld has rightly cited not a few instances of expressions honorific as well as condescending from MP as well as NP, to which the present writer can add such an honorific expression constructed with MP *framūtan* (NP *farmūdan*) as auxiliary verb. But these instances do not seem to contribute to a right interpretation of the said forms. Forms with *-vant-* must be interpreted within the Gāthā alone. In this connection it is highly regrettable that he has not cited *xšmāvatō* — the most problematic among the forms suffixed with *-vant-*. If he takes it as “for, to or of Your Highness”, he is far from convincing, because the final *-ō* (<*-ah*) must be gen.sg. which will lead to an interpretation of *xšmāvatō* as something like “resembling you or your adherent”, an interpretation contradictory to what has been maintained by him. For the gen.sg. would stand **θwāvatō* while for the gen. pl., *xšmāvatqm*, as far as the honorific expression is concerned. If he recognizes, on the other hand, an honorific pl. in the *xšmā-* of *xšmāvatō*, the suffix *-vant-* as an honorific expression can add nothing whatever to the etymon *xšmā-*. Lastly, among these predecessors is W. Hinz⁽¹⁵⁾ in that he has rightly cited E. Herzfeld concerning *mavaitē* in Y. 46₇. Unfortunately, however, Prof. Hinz has translated all other passages from the stand-point of Smith above referred to, for example 48₃ *cd* as follows⁽¹⁶⁾:

Heilig ist, wer selbst die geheimen Verkündigungen kennt —

Einer Deinesgleichen (θwāvās), Allweiser — zusammen mit dem Ratschluss des Guten Sinnes.

And he paraphrases it thus⁽¹⁷⁾: “Heilig ist ein Wissender, einer wie Du, o Allweiser, (ein Wissender) von sogar den geheimen Verkündigungen mit dem Ratsschluss des Guten Sinnes”. According to him, “sacred is the man, who should know even the mysterious sentences, no matter whosoever he may be.” Contrary to his interpretation, however, the passage (48₃ *cd*) may rather be translated thus:

Thy Highness is sacred, knowing even the profound teachings(?)

Together with the will of Vohn Manah, Thy Highness (*θwāvqs*), o Mazdā.

θwāvqs may not refer to mortals, but only to Ahura Mazdā. Needless to say, therefore, Hinz’s translation of Y. 44₁ *bc*:

In Hinsicht aufs Beten: wie ziemt sich Anbetung *von Euresgleichen*?

O Allweiser, möchte doch *Deinesgleichen* es einem Freunde *wie mir* verkündigen.

may also be emended.

Lastly there remains my rendering of all the passages concerned: 29₁₁ *c*, 31₁₆ *c*, 33₈ *ab*, 34₂ *a-c*, 34₃ *c*, 43₃ *a-e*, 44₁ *bc* (*xšmāvatō*: cf. above p. 3), 44₉ *de*, 46₇ *ab*, 46₁₀ *de*, 48₃ *cd* (see above), 49₆ *a-d*; but the rendering of 33₈ *ab*, 34₂ *a-c*, 49₆ *a-d* containing *xšmāvatō* as well as 43₃ *a-e* and 34₃ *c* should suffice as examples showing my interpretation.

33₈ *ab*:

frō mōi [frā] vōizdūm arəθā tā yā vohū šyavāi manāhā
yasnəm mazdā xšmāvatō at vā ašā staomyā vačā

Attend to these duties of mine which I am to conduct with good mind,
< that is >

To the worship, o Mazdā, o Your Highness, or to the words of praise
through Justice.

34₂ *a-c*:

ačēā ī tōi manāhā mainyūuščā vanhēuš vīspā dātā
spəntahyāčēā nərəš šyaoθanā yehyā urvā ašā hačaitē
pairigāēθē xšmāvatō vahmē mazdā garōbīš stūtəm

And all these (things) shall be given through the mind of Thee as well
as < through that > of the Spirit Good

And Sacred, for the deeds of man whose soul unites itself with Justice
When he envelops Your Highness with the songs of praises at the worship,
o Mazdā.

49₆ *a-d*:

<i>frō vđ [fra]ēšyā</i>	<i>mazdā ašmčā mrūitē</i>
<i>yā vē xratəuš</i>	<i>xšmākahyā ā.manəhā</i>
<i>ərəš vičīdyāi</i>	<i>yaθā ī srāvayaēmā</i>
<i>təm daēnəm</i>	<i>yā xšmāvatō ahurā</i>

I ask you and the Justice, o Mazdā, to declare

⟨ Those ⟩ which are with the mind of your will ⟨ and which are ⟩ belonging to you

For ⟨ our ⟩ rightly deciding how we may cause ⟨ people ⟩ to hear them,
⟨ that is ⟩

That daēnā which is Your Highness themselves, o Ahura.

Here *ī* refers to *yā* in *b* as well as to *təm daēnəm* which is further accepted by *yā* in *c*. Special attention should be drawn to this passage which is the very outset of the ideology that the *daēnā* is a revelation of the substance of Ahura Mazdā and other Entities — ideology already embraced by Zarathushtra himself to develop further in the direction that such a revelation is also the Religion of Zarathushtra. For, in the Gathas, *vanhī daēnā*, i.e. *vēh dēn*, as such is for the first time referred to in Y. 53_{1,2}.

43₃ *a-e*:

<i>aṭ hvō vanhēuš</i>	<i>vahyō nā aibī.ṣamyāt</i>
<i>yē nđ ərəzūš</i>	<i>savanhō paθō šīšōit</i>
<i>ahyā anhēuš</i>	<i>astvatō manəhasčā</i>
<i>haiθyēng ā.stīš</i>	<i>yēng ā.šaeiti ahurō</i>
<i>arədrō θwāvəqs</i>	<i>huzəntušə spəntō mazdā</i>

But may the man arrive at the better than good

Who would teach us the straight paths of the boon

For this material world as well as ⟨ for that ⟩ of the mind — (paths)

Towards the true lands which Ahura inhabits,

(Ahura) truthful, Thy Highness, Well-versed, Sacred, o Mazdā.

34₃ *c*:

ārōi zī huddəhō vīspāiš mazdā xšmāvasū savō

Assured, indeed, is the boon of the right-insight by all of (*lit.* among)

Your Highness, o Mazdā.

The continued use of *mazdā* or *ahurā* (voc.) directly preceded or followed by *xšmāvant-* can be found elsewhere, cf. 33₈ (*mazdā xšmāvant-*), 44₁ (*xšmāvant- mazdā*), 49₆ (*xšmāvant- ahurā*). And from many passages where the *-vant-* forms are explicitly expressed or implicitly understood, we learn the fact that the forms

are naturally accepted by pronoun either demonstrative (43₈ *a*: *hōi*; 43₉ *c*: *ahyā*) or of the first or second person as the case may be.

II

ākā

ākā is attested in four Gathic passages Y. 48₈, 50_{2.4} and 51₁₃, as well as YAv. Y. 60₁₁ and Nirangistān 63₆. Bartholomae⁽¹⁸⁾ has derived it from *ā-kā-* and has recognized in *ākā* varieties of morphological meaning:

nom. sg. Y. 48₈, N. 63₆ *ākā-* f. “manifestatio, Offenlegung”.

abl. sg. Y. 51₁₃, 60₁ “

nom. pl. Y. 50₄ *ākā-* adj. “‘der sehen lässt, was geschehen ist’, von dem bei der *ākā-* ‘manifestatio’ Beteiligten”, “Offenleger”.

Besides, he interprets *ākāstāng* (Y. 50₂) as acc. pl. of *ākā-stā-* “in, vor der Offenlegung stehend⁽¹⁸⁾”; so also Duchesne-Guillemin⁽¹⁹⁾: “se tenant dans ou devant la révélation”.

Formerly *ākā-* was regarded as the Gathic terminus technicus for the individual judgement after death⁽²⁰⁾. With time, such an interpretation has partially disappeared, though some scholars still adhere to it. In the following, let us cite a few instances from recent translations:

Smith⁽²¹⁾ — Y. 48₈: *kā θwōi ākā arədrəng “How thyjudgement of the faithful?”* (p. 135); Y. 50₄: *yā išō stānhaṭ ā paiθi ākā arədrəng “that (my) desire may place on the path those-adjudged faithful”* (p. 145); Y. 51₁₃: *yehyā urvā xraodaiti činvatō pərətā ākā* “his soul shall suffer at (the time of) the judgements at the bridge of the separator” (p. 152).

Nyberg⁽²²⁾ — Y. 50₄: *yā stānhaṭ ā paiθi ākā arədrəng dāmānē garō sraošanē “..... die auf dem Sraošana-Wege die offenbar Brennenden zu Garō dēmāna führen”* (p. 243); Y. 51₁₃: *yehyā urvā xraodaiti činvatō pərətā ākā xʷāiš šyaoθanāiš hizvasčā ašahyā nqsvā paθō* “dessen (d. h. des Drug-Anhangers) Seele enthüllt bei Činvatō pərətu schreit, da sie durch ihre eigenen [schlechten] Taten von dem Wege Ašas und der Zunge abgekommen ist” (p. 184).

Duchesne-Guillemin⁽²³⁾ — Y. 48₈: *kā ākā “Comment la manifestation”* (p. 178); Y. 50₄: he has left it untranslated (p. 171); Y. 51₁₃: *yehyā urvā xraodaiti činvatō pərətā ākā* “Son âme(?) mise à nu(?) aura peur au Passage du Trieur” (p. 277).

Barr⁽²⁴⁾ — He has left untranslated all the passages containing *ākā* (48₈ *cd*: p. 74, c. n. 2; 50₄: *yā iṣō sṛaošānē*: p. 71, c. n. 1 while Y. 51 is not contained in his Avesta).

Benveniste⁽²⁵⁾ — Y. 51₁₃: *yehyā urvā xraodaitī činvatō pərətā ākā* “(le drugvant) dont l’âme s’irritera lors de la Rétribution, au Pont” (p. 20).

Humbach⁽²⁶⁾ — He regards *ākā* as an adverb or preposition, and translates Y. 48₈ and 50₄: *ākā arədrəng* “angesichts der Gedeihbringer” (p. 140, 147) while Y. 51₁₃: *činvatō pərətā ākā* “angesichts der Brücke des Büssers” (p. 154).

Hinz⁽²⁷⁾ — Y. 48₈: *kā θwōi ākā arədrəng* “Welcher Art sind Deine Prüfungen der Innig-Frommen?” (p. 196); Y. 50₄: *yā stānhaṭ ākā arədrəng “damit die Prüfungen der Innig-Frommen treten”* (p. 199) while Y. 51₁₃: *yehyā urvā xraodaitī činvatō pərətā ākā x^vāiš šyaoθanāiš nqsvā paθō* “Seine Seele wird ihn erbeben lassen an der Brücke des Auserwählers, enthüllt als (nom. sg. masc.) durch seine eigenen Taten vom Pfade abgeirrt” (p. 202). Hinz annotates in his Commentary on Y. 51₁₃ (p. 238): “*ākā* in 13b dürfte hier AdjNSm sein, nach Nyberg⁽²²⁾ p. 184 „enthüllt””.

Lastly concerning Y. 50₂: *ākāstəng*, Smith (p. 144) “(them) when-they-stand-at-the-manifestation” (i. e. <*ākā-stā*-); Duchesne-Guillemin: Zoroastre, p. 170, has left it untranslated while Composés, p. 221 (§ 278): *ərəžəjīš ākā-stəng nišqsyā dāθəm dāhvā* “ceux qui vivent droitement, s’ils se tiennent dans la révélation, je leur ferai atteindre les demeures des intelligents”, *ākā-stəng* tient la place d’une proposition conditionnelle.” Barr (p. 71, c. n. 1) has left untranslated the whole line Y. 50₂ *d*. Humbach (p. 146): “angesichts ihnen” (i. e. *ākās təng*); Hinz (p. 199): “als solche (acc. pl.), die die Prüfung bestanden” (i. e. <*ākā-stā*-). In his Commentary (p. 235) Hinz says: “*ākāstəng* (AdjAPm?) in Y. 50₂ *d* bleibt dunkel”.

From these analyses the conclusion seems almost inevitable that *ākā* (and *ākāstəng*) has undergone decisive examination neither morphological nor semantic.

To begin with, the connection of *ākā* with Pahlavī *ākās* “clear, evident” cannot be denied, but the meaning “clear, evident” is not primary, but transferred as is inferred from Nirangistān. **ā-kā-* means “to illuminate, to make clear, to show” and *ākā-* is a sort of radical noun, of which the gen.-abl. sg. *ākā* should be interpreted as an infinitive, meaning “for showing, making clear, putting into manifestation”. My translation of the Avestan passages is as follows: Y. 48₈ *c* — *kā θwōi ašā ākā arədrəng iṣyā* “What are the things belonging to

Thee and abiding with Justice? — I ask (you to tell me) in order to show to (my) faithful people.”

Y. 50₄ *cd* — *yā išō stānhaṭ ā paiθi ākā arədrēng dāmānē garō sərəoṣānē* “What strengthening shall wait for (us) on the way in order to show (it) to (my) faithful people, I should like to listen to in the Garōdmān.”

Y. 51₁₃ *bc* — *yehyā urvā xraodaiti*⁽²⁸⁾ *činvatō pəratā ākā xʷāiš šyaoθanāiš hizvasčā ašahyā nqsvā paθō* “(the drəgvant) whose soul shall become angry at⁽²⁸⁾ (him) at the Činvatō Bridge, for showing (thus): ‘With the deeds of (thy) own as well as of (thy) tongue (thou) hast gone astray from the way of Justice’.”

Y. 50₂ *cd* — *arəžəjīš ašā pourušū hvarē pišyasū*⁽²⁹⁾ *ākāstēng mā nišqsyā*⁽³⁰⁾ *dāθām*⁽³¹⁾ *dāhvā*⁽³²⁾ “Those living rightly with Justice among the many keeping off⁽²⁹⁾ the sun — in order to show (it) to them (*ākās-tēng*) Thou shouldst make me arrive at⁽³⁰⁾ the gifts⁽³²⁾ of givers⁽³¹⁾.”

Y. 60₁₁ — *vahištō anhuš* (i. e. *nō anhaṭ*) *ākās-čōiṭ āhūire jasəntqm* means not “soll uns das Paradies zu teil werden, indem wir von der Offenbarung weg zu den ahurischen Räumen gelangen⁽³³⁾”, but rather “The Best World should come to us, in order to show that we have come to the Ahuraic realms”.

In all of the Yasna passages, *ākā* retains its original meaning, whereas in Nīrangistān, as was pointed out above, what is meant by *ākā* has come nearer to what is meant by Pahl. *ākās* “clear, evident”.

N. 63₃ — *anyō kasčit* *para.baraiti*, *ākā hazanha anākāsə tāyuš* “any one else takes away, in order to show (it), as robber, not to show (it), as thief.” signifies rather “any one else takes away, as robber if he is witnessed (*ākā*) while as thief if he is not witnessed (*anākāsə*).” Somewhat different A. Waag⁽³⁴⁾: [Wenn aber] irgendein anderer hinwegbringt: (wenn) er es offenkundig [tut, so ist er] ein Räuber, (wenn) er es nicht offenkundig [tut, so ist er] ein Dieb”.

III

mānarōiš

The hapax *mānarōiš* (bisyllabic), abl.-gen. sg. of *mānari-/mānaray-* (Yasna 48₁₀ *a*) is translated “message”⁽³⁵⁾, “pious”⁽³⁶⁾ or “intoxication”⁽³⁷⁾.

Being derived similarly from the same root ²*mar-* AirWb. 1142 “to remember”, *mānari-* means, according to Bartholomae⁽³⁸⁾ “message” when it is regarded as a sort of nomen actionis, whereas when it is regarded as nomen agentis, it means, according to Humbach⁽³⁹⁾, “pious”. In both cases the derivation is

one and the same: *mṇari*- < **māmri*- (with the dissimilation of *m* > *n*) < ²*mar*- after the pattern of *ēaxri*-. On the other hand, concerning the meaning “intoxication”: Herzfeld⁽⁴⁰⁾ has emended *mṇarōiš* to **manrōiš* which is, according to him, nothing but a transformation, on the part of the redactor, of “the bisyllabic instr.-abl. pl. of a genuine **madra*-, **mandra*-” < ¹*mad*- “to get drunk.” In other words, *mṇarōiš* is to be emended, according to Herzfeld, to **manrōiš* which is in its turn transformed from **manrāiš* instr. pl. of ablative value. He seems to intend **mandra*- (cf. Skt. *mandrá*- “agreeable”) > **mannra*- > **manra*-. Even if we should accept it, his argument is far from convincing, because **manrāiš* would then be accompanied with a verb of separation: *visəntē* means “to attend the sacrifice” and not “to recover one’s sense (from intoxication)” as he translates. His view-point is not sufficiently grounded, any more than that of Bartholomae as well as of Humbach above referred to. Although Hinz has translated *mṇarōiš* “vom Taumel weg”, he has not failed to annotate thus: “Zeile 10a ist unsicher wegen *mṇarōiš*”⁽⁴¹⁾.

According to the present writer it is from *mrū*-/*mrav*- AirWb. 1192 “to say” (Skt. *brū*-), rather than from ²*mar*- that the form *mṇarōiš* abl.-gen. sg. of *mṇari*- is to be derived; that is, *mṇari*- < **māmari*- < **māmaryi*-, with the assimilation of *yi* < *vi*, < **māmarvi*-, the metathesis of *ar* < *ra* foregoing to *avi* > *aoi*, < **māmravi*- < *mrū*-. Concerning the radical guṇa-degree in **māmravi*-, cf. Skt. *kavī*- “soothsayer” < *kū*- “to make soothsaying” and *dādari*- “der etwas besitzt” AirWb. 731 < ³*dar*- “halten, fassen” AirWb. 630 (against Skt. *sūṣvi*- “who presses” < *su*- and *a-ririči*- “der im Stich lässt, dem Verderben preisgibt” AirWb. 190 < *raēk*- “linquere” AirWb. 1479). This type of Indo-Iranian noun and adjective belongs in most cases to nomen agentis, but, though rarely, to nomen actionis or abstractum as well. *mṇari*- would then signify something like either “one who raises a cry” or “crying” (f.), of which the latter meaning here seems preferable. If my interpretation is right, Y. 48₁₀ *a* may be rendered thus: “When, o Mazdā, shall the warriors attend the sacrifice away from (their) exclamation?”, that is “The warriors are now adhering to the old cult where a loud cry is raised whenever an ox is killed. When shall they separate from such a religious custom in order to attend our newly established cult?” See note (29) (Y. 44₂₀). If the metrical construction would postulate **mṇrōiš* (bisyllabic!), it can easily be attained either from **mṇarī*- with the ultimate accent (cf. Skt. *nījaghni*-, *babhrī*-, *dadī*-, *papī*-, *yayī*-), or from **mṇari*- (cf. Skt. *cākri*-, *ctikiti*-, *sāsni*-, *dādhyṣi*-, *sūṣvi*-, *pāpuri*-). In either case, the middle and radical syllable is always unaccented.

IV

ušəuru-

There are two passages where *ušəuru-* is attested: Y. 32₁₆ *a* (*ušuruyē*) and 34₇ *b* (*ušəurū*). As far as the present writer's knowledge is concerned, two meanings have hitherto been proposed: (1) H. Lommel⁽⁴²⁾ "hell"; and (2) H. Humbach⁽⁴³⁾ has derived it from *uš-/vah-* "to be bright". Humbach has regarded *ušuruyē* as a variant of **ušuruyā* morphologically comparable to Vedic *sādhuyā* "gerade" or *vasūyā* "aus Begehr nach Gütern" and translated *ušuruyē* "auf granzvolle Weise" (I, p. 99) and *ušəurū* (nom.-acc. sg.) "erfreuliche Dinge" (I, p. 107). Of these two iranists, however, none has been followed, because, even if the former is accepted, it is only with scepticism⁽⁴⁴⁾.

According to the present writer, these hapax legomena may be interpreted as a compound noun or adjective of *aš-* and *uru-*, i. e. **aš,uru-* "very broad, thing(s) very broad". *uš-* <*aš-* due to the initial labial *u* of *uru* should be derived from IE *mégʰ-s* (: IE *mégʰ-s* > *maš*)⁽⁴⁵⁾ while *uru-* "broad" can be found in *urv-āp-*⁽⁴⁶⁾, etc. That the idea of "(very) broad, things (very) broad" can easily lead to that of "happy, happiness" is to be understood from MP *tang* "narrow, distressed" and *tangih* "narrowness, distress" (so also NP *tang* and *tangi*). Accordingly, Y. 32₁₆ *abc* and 34₇ *ab* may be translated thus:

<i>haməm taṭ vahīštāčīṭ</i>	<i>yə ušuruyē syasčīṭ dahmahyā</i>
<i>xšayqs mazdā ahurā</i>	<i>yehyā mā āiθiščīṭ dvaēθā</i>
<i>hyaṭ aēnanhē dragvatō</i>	<i>əānū išyāng anhayā</i>

This very fact (*i. e.* what has been said in § 15), indeed, is the best things for anyone who shall, indeed, defend⁽⁴⁷⁾ a devotee for his happiness' sake⁽⁴⁸⁾.

(Thou art,) o Mazdā Ahura, having power over (him) from whom threatening threatens me.

Would that I may be a hindrance to the wicked in (their) violence towards (my) followers!

<i>kuθrā tōi arədrā mazdā</i>	<i>yōi vanhəuš vaēdənā mananhō</i>
<i>sənghūš raēxənā aspənčīṭ</i>	<i>sādrāčīṭ čaxrayō ušəurū</i>

Where are those loyal to Thee, o Mazdā, who, as devoted of good mind, Shall make prosperous⁽⁴⁹⁾, indeed, the inherited teachings⁽⁵⁰⁾ (and) the inheritances, turning distress, indeed, into happiness?

Needless to say, *ušuruyē* is dat. sg. neut. whereas *ušurū* acc. pl. neut.

V

rašnā

In Y. 46₅ *c* we have another hapax *rašnā jvąs*, which has been rendered as follows:

Bartholomae: “einer, der nach der Satzung lebt” (*Die Gatha's des Awesta*, Strassburg 1905, p. 76);

Smith: “living by the law” (*op. cit.*, p. 123);

Andreas-Lommel: “der nach dem Recht lebt” (*op. cit.* in n. 5, p. 105);

Nyberg: “wer, ob er nach dem *razan*-Gesetz lebt” (*op. cit.*, p. 234);

Duchesne-Guillemin: “quelqu'un vivant selon les règles” (*Zoroastre*, p. 214);

Barr: “En som lever efter Loven” (*op. cit.*, p. 82);

Hinz: “Als Mann von geradem Lebenswandel” (*op. cit.*, p. 191) and “nach der Regel (=gerade) lebend” (*ibid.*, Comm. p. 229).

All the quotations harp upon the same string: for them, *rašnā* is instr. sg. of *razan-* laid down by Bartholomae: *AirWb.* 1514 as neut. “Ordnung, Satzung” <*raz-* “richten”.

With somewhat difference may be cited Herzfeld and Humbach, of whom the former emends *rašnā* to *rāšnā* instr. sg. of *rāzan-* “*lex, mos*” and the latter takes *rašnā* as instr. sg. of *rašnā-* f. “Geradheit”:

Herzfeld: *rāšnā jvąs* “one who lives according to the mores (that bind him to give protection)” (*op. cit.*, I, p. 159) and “one who lives according to the *rāzan*, leges, mores” (*ibid.*, II, p. 484); Humbach: *rašnā jvąs yā ašavā* “ein mit rechtem Worte lebender Wahrhafter” (*op. cit.*, I, p. 129, II, p. 69).

From these interpretations fundamentally differs the present writer, taking *rašnā* as instr. sg. of **razan-* in the sense of “conformity, accordance, agreement, unison”⁽⁵¹⁾ — meanings connoted also by O. P. *u-radana-* (DarNRb, I, 23) and Pahlavī *rāstih*, all three *razan-*, *radana-* and *rāstih* being derivatives of the same root *raz-/rad-* above referred to. DarNRb, II, 21–24: *martiya taya patiy martiyam θātiy ava mām naiy varnavataiy, yātā uradanām haⁿdugām āxšnautiy* should be translated, against Herzfeld⁽⁵²⁾ and Kent⁽⁵³⁾, in this way: “what a man says against a man, that does not convince me, until it satisfies the testimony well agreeing (with what he says, in other word, the testimony clearly denoting the credibility of what he says).” The interpretations, morphological as well as

semantic, of *raśnā*, moreover, are not the only difficulties we have here to tackle. For the whole 5th stanza of Y. 46 has hitherto been interpreted in various ways by various translators. The 1st line: *yā vā xšayqs adqs drītā ayantəm* should suffice as an example:

Bartholomae: “Wenn ein K u n d i g e r (*huzəntuś*) einen festzuhalten vermag (*xšayqs drītā*), nachdem er ihn dazu gebracht hat (*adqs*), von seinem Gelübde und seinen Bindungen weg (zu ihm) überzugehen (*ayantəm urvātōiš vā miθrōibyō vā*)” (Die Gatha’s, p. 76);

Smith: “Who, indeed, having-the-power (*xšayqs*), bringing-it-to-pass (*adqs*), may secure (*drītā*) (one) coming-over-to-his-side (*ayantəm*),” (*op. cit.*, p. 123);

Andreas-Lommel: “Oder wenn einer, der die Macht (das Vermögen) (dazu) hat (*xšayqs*), einen, der zu ihm kommt (*ayantəm*), aufnimmt (*adqs*) und bei sich behält (*drītā*)” (*op. cit.*, p. 105);

Nyberg: “Wer, ob er Macht besitzt (*xšayqs*) oder ein guter Sohn der *urvāti* ist (*urvātōiš huzəntuś*) oder nach der *razan*-Gesetz (*raśnā*) lebt (*ṣvqs*), den Ankömmling (*ayantəm*) wohl aufnimmt (*adqs drītā*)”(54);

Herzfeld: “He who, be he satrap (*xšayqs*), receives (*adqs drītā*) the stranger (*ayantəm*, lit. him who arrives) according to the fides (*urvātōiš*), or, be he a member of the tribe (*huzəntuś*), according to the societates (*miθrōibyō*),”(55);

Duchesne-Guillemain: “(?) Si quelqu’un détenant le pouvoir (*xšayqs*), ou notable du Vœu (*urvātōiš huzəntuś*), ou vivant selon les règles (*raśnā ṣvqs*), s’empare (*drītā*) d’un méchant venant à lui (*ayantəm drəgvantəm*)”(56);

Barr: “Hvis en anset Mand i Slægtsforbundet (*huzəntuś*), en retsindet (*ašavā*), en som lever efter Loven (*raśnā ṣvqs*), fordi han har Magt dertil (*xšayqs*) optager en Fornægter hos sig (*adqs drītā drəgvantəm*),” (*op. cit.*, p. 82);

Humbach: “Wenn sonst ein Mächtiger (*xšayqs*) in seinem Hause (*adqs*) einen, der zu ihm kommt (*ayantəm*), aufnehmen möchte (*drītā*),”(57);

Hinz: “Wer als Freier (*xšayqs*) in sein Haus (*adqs*) einen Fremdling (*ayantəm*) aufnehmen möchte (*drītā*),”(58).

Against all these translators, the present writer interprets *adqs* as participle of *ā-dā*- “to distribute, zuteilen”, *dā*- corresponding to Ved. *dā*:- *dāyate*, and takes *xšayqs adqs* as a sort of parataxis, meaning “being able to pay salary” (lit. “being able, being allotting”). The whole passage §5 may be translated thus:

<i>yā vā xšayqs</i>	<i>adqs drītā ayantəm</i>
<i>urvātōiš vā</i>	<i>huzəntuś miθrōibyō vā</i>
<i>raśnā ṣvqs</i>	<i>yā ašavā drəgvantəm</i>

vičirō hqs taṭ frō x^vaētavē mruyāt
uzūiθyāi im mazdā xrūnyāt ahurā

Or, he who, being able to pay salary, wants to retain the one who has
 come over to his side,

—— (He himself) either fundamentally understanding (the importance
 of) the vow or living in accordance

With the contracts, (that is, he himself as one) who, himself as a just man,
 is making out

The wicked man —— may he tell it to *x^vaētu*,

In order to defend him (i.e. the new comer) from the breach (of the
 contract), o Mazdā Ahura.

What is here intended seems to be something like this: Such a just man should announce to public the fact that he has employed a certain fellow under such and such contracts. He could not then arbitrarily dismiss the employee; otherwise he would be liable to commit the breach of contract, not defending the employee from arbitrary discharge. If my interpretation is right, it is next to impossible to find any reference to hospitium or Gastrecht generally maintained⁽⁵⁹⁾, but only the relation between the employer and the employee. For the better understanding of the text, a few remarks may be of possible help. *huzāntuš* “fundamentally understanding or recognizing” signifies, not “well-versed in” but “deeply recognizing how much religio-socialistic importance the contract in general connotes”; of *miθrōibyō rašnā jvqs*, the plural form *miθrōibyō* represents various items contained in the contract; and lastly, our interpretation of the text seems to give a key to different interpretation of the so often disputed *x^vaētu*- here seemingly paraphrased by *xšayqs adqs*. *x^vaētu*- may be regarded as a compound of *x^vaē* (<*x^va*- “self”) and *tu*-(*tav*-) “to be able”, *x^vaētu*- thus denoting free citizen economically not subjected to labour, in comparison with *vərəzāna*-, a collective noun, its member being *vərəzānya*-. *vərəzāna*- “workmen” are given fee by *x^vaētu*-, so that in some cases *x^vaētu*- is to *vərəzāna*- seems to be what the employer is to the employee. This problem, however, requires, further consideration.

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NOTES

- (1) Philadelphia 1929, pp. 49 f.
- (2) For example, in his *Arische Forschungen*, Zweites Heft, Halle 1886, p. 155 (commentary on Y. 44₁), Bartholomae calls *θwāvq̄s* and *mavaitē* “nur umschreibungen für *twəm* und *maibyā*”, so also p. 169 (comm. on Y. 44₉). Concerning *yūšmāvant-* and *xšmāvant-* he says, *AirWb.* 1304, that it is adj. “euch ähnlich, mit solchen Eigenschaften wie ihr sie habt, einer wie ihr; nur im Sinn von ‘ihr’ und mit Beziehung auf die Götter gebraucht”.
- (3) Arthur Christensen: *Heltedigtning og Fortællingslitteratur hos Iranerne i Oldtiden*, København 1935, p. 37; cf. also ditto: *Les Gestes des Rois dans les traditions de l’Iran antique*, Paris 1936, pp. 53 f.
- (4) *op. cit.*, p. 107.
- (5) F. C. Andreas[†] und H. Lommel: *Gāthā’s des Zarathustra Yasna 43–46*, *Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen*, philologisch-historische Klasse-III, NF. Bd. I, Nr. 3, Berlin 1934, p. 80.
- (6) J. Duchesne-Guillemin: *Zoroastre. Étude critique avec une traduction commentée des Gāthā*, Paris 1948, p. 205.
- (7) K. Barr: *Avesta*, København 1954, pp. 74 f.
- (8) H. Humbach: *Die Gathas des Zarathustra I-II*, Heidelberg 1959, I, p. 116.
- (9) G. Widengren: *Iranische Geisteswelt*, Baden-Baden 1961, p. 160. His acceptance of tradition can be seen in his recent work, *Die Religionen Irans*, Stuttgart 1965, p. 87 where he translates Y. 46₁₀ *de* thus:
- Die, welche ich zum Lobpreis vor Euch (*xšmāvatəm*) geleiten will,
denen allen voran werde ich die Činvat-Brücke hinüberschreiten.
- (10) M. Molé: *Culte, Mythe et Cosmologie dans l’Iran Ancien*, Paris 1963, p. 241.
- (11) *sarəidyayē* (with haplology) < **sarəidyāyē* < **sarəidyāi* (inf.) *ayē*. *ašaōxšayantē* ... *ayē* means “of those two (*i.e.* *haurvatāt* and *amərətāt*) which prosper through Justice”.
- (12) Concerning *rāzan-* (n.) “melody” (*rāzarē* nom. sg./*rāšnəm* gen. pl.), the present writer may be allowed to cite Y. 50₆ *cd* where *rāzēng* (gen. sg.) is attested most probably with the same meaning:
- dātā xratəuš* *hizvō raiθīm stōi*
mahyā rāzēng *vohū sāhīš mananhā*
- May the creator of will teach (me) through Vohu Manah,
In order that there should be a coachman for my melody (and) tongue.
- (13) Josef Markwart–Josef Messina: *Das erste Kapitel der Gāpā uštavati (Jasna 43.)*, Roma 1930, p. 63 (Commentary on Yasna 43₃).
- (14) E. Herzfeld: *Zoroaster and his World I*, Princeton 1947, pp. 246 f.
- (15) W. Hinz: *Zarathustra*, Stuttgart 1961, p. 229: Commentary on Y. 46₇.
- (16) Hinz: *op. cit.*, p. 195.
- (17) Hinz: *op. cit.*, p. 232 — Comm. on Y. 48₃.
- (18) *AirWb.* 309.
- (19) J. Duchesne-Guillemin: *Les Composés de l’Avesta*, Liège-Paris 1936, p. 60, §86; p. 221,

- §278; p. 222, §280. Concerning *ākā*-, *ibid.*: p. 71, §103.
- (20) “Gericht” — K. F. Geldner: Die zoroastriische Religion < Das Avestā >, Tübingen 1926, p. 14 (Y. 50₄); O. G. Wesendonk: Das Weltbild der Iranier, München 1933, p. 97, c.n. 454 (Y. 48₈, 51₁₃); F. C. Andreas[†] und H. Lommel: Gāthā’s des Zarathustra Yasna 47–51, *Nachr. von der Gesell. d. Wiss. zu Göttingen*, philol.-hist. Kl.·III, NF. Bd. I, Nr. 4, Berlin 1935, p. 131 (Y. 48₈, 50₄); etc. Geldner: *op. cit.*, p. 9, gives also “Offenbarerin” for *ākā* in Y. 51₁₃.
- (21) Smith: *op. cit.*
- (22) H. S. Nyberg: Die Religionen des alten Iran. Deutsch von H. H. Schaefer, Leipzig 1938.
- (23) Duchesne-Guillemin: Zoroastre.
- (24) Barr: *op. cit.*
- (25) Émil Benveniste: Avestica, *Donum Natalicium H. S. Nyberg oblatum*, Uppsala 1954.
- (26) Humbach: *op. cit.*, I; also II, p. 78 (Comm. on Y. 48₈).
- (27) Hinz: *op. cit.*
- (28) Benveniste: *op. cit.*, pp. 19 f. *xrud-/xraod-*: Vedic *krudh-* (cf. also Y. 46₁₁).
- (29) *pišyasū*, i.e. **pišyatsu*, loc. pl. of **pišyant-*, pres. part. of *s*-enlargement of *pā(y)-* “to prevent, to keep off” (cf. Y. 46₄: *pāt*). Concerning *pā-*: *pišya-* “to prevent”, cf. Y. 44₂₀ *b-d*:

aṭ iṭ pərəsā yōi pišyeintī aēibyō qam

yāiš gəm karapā usixšēā aēšmāi dātā

yāčā kavā qnmānē urūdōyatā*

Then this I ask (of those) who prevent (from my teaching) the desire for those (exclamations),

With which the Karapan and the Usig give the ox to Aēšma

And which the Kavi raises in order to get the regulation of breath*.

Concerning the radical vowel degree in *pišya-* < *pā(y)-*, cf. Y. 53₆ *c*: *piθā ... parā* imperat. 2. pl. act. (*piθā* for **pitā*) of *parā-pā(y)-* “to keep away” as well as YAv. *ā-f-yeidyāi* dat. inf. of *ā-pā(y)-* (H. Reichelt: Awestisches Elementarbuch, Heidelberg 1909, §226). As for abhorring the sun, cf. Y. 32₁₀: *hvō mā nā sravāš** mōrandat yē ačištəm vaēnanhē aogadā gəm ašibyā hvarēčā* “The man, indeed, destroys the sacred songs**, who declares the ox and the sun the worst things to behold with the eyes”. For the construction *ərəžəjīš* *hvarā pišyasū* “those rightly living among those keeping off the sun” where the elements governed and governing are contradictory to each other, cf. Y. 29₅: *ərəžjyōi* *fšuyentē drəgvasū pairi**** “for the rightly living man, for the cattle breeder among the wicked surrounding***”; 49₄: *fšuyasū afšyantō* “the non-herders among the herders”.

* *qnmānē* “for (getting) the regulation of breath”, dat. sg. of *qnmān-* “regulation of breath”. Having attained it, the *ašavan-* can get an outstanding strength (Y. 30₇) or hear a divine voice (45₁₀), while the *drəgvant-* in vain strives to get it (44₂₀).

** *sravah-* “sacred song” against *sravayah-* “wild song” (32₁₂), though the latter metrically to be read *sravah-*.

*** *drəgvasū pairi* “among the wicked surrounding” — for the construction of loc. pl. followed by *pairi*, see Y. 34₈ *a*: *yāēšū... pairi* (above p. 5).

- (30) *nišqasyā* fut. imperat. 2. sg. of *ni-hant-*.
- (31) *dāθəm* i.e. **dāθəm*, gen. pl. of **dāθ-*. The “givers” may be either divine or human.
- (32) *dāhvā*, loc. pl. of *dāh-* “gift”, attested also in *dā darəgāyū* “gift everlasting” (Y. 28₆). If the *dāhvā* is of the same kind, the “givers” are referring to divine beings.
- (33) AirWb. 584.
- (34) Anatol Waag: *Nirangistan. Der Awestatraktat über die rituellen Vorschriften*, herausgegeben und bearbeitet von —, Leipzig 1941, p. 76.
- (35) Smith: *op. cit.*, p. 136; Duchesne-Guillemin: *Zoroastre*, p. 178; Barr: *op. cit.*, p. 74 “Budskab”; Bartholomae: AirWb. 1180 “Botschaft”. Their interpretations are almost the same: “When shall men or the warriors understand the message, o Mazdāh?”
- (36) Humbach: *op. cit.*, I, p. 141 “eines Frommen”. He translates: “Wann, o Kundiger, werden eines Frommen Mannen Aufstellung zum Opfer nehmen?”
- (37) Herzfeld: *op. cit.*, II, p. 548: “When, o Mazdāh, will the warriors, from their intoxication, recover their senses?” Hinz: *op. cit.*, p. 196: “Wann, Allweiser, werden vom Taumel weg die Mannen wieder geziemend [zum Opfer] antreten?”
- (38) AirWb. 1180.
- (39) Humbach: *op. cit.*, II, p. 79.
- (40) Herzfeld: *op. cit.*, II, p. 549.
- (41) Hinz: *op. cit.*, p. 233.
- (42) H. Lommel: *Yasna 32, Wörter und Sachen*, NF. Bd. I, 1938, p. 261.
- (43) Humbach: *op. cit.*, II, p. 38.
- (44) Duchesne-Guillemin: *Zoroastre*, p. 256, has left Y. 32₁₆ untranslated while in 34₇ he has “enfer (?)”. Hinz: *op. cit.*, has “Hölle (?)” for both 32₁₆ and 34₇.
- (45) For this derivation, cf. Gösta Liebert: *Indoiranica, Orientalia Suecana* Vol. XIII (1965), p. 136.
- (46) “mit weiter Wasserfläche” AirWb. 404.
- (47) *syas-* i.e. **syas-*, nom. sg. masc. of present participle of *sā-*: *sya-* AirWb. 1569 “wehren” (cf. *syōdūm* for **syadūm* Y. 48₇ a).
- (48) *lit.* “who shall defend (him) for the happiness of a devotee”.
- (49) *aspān* i.e. **āspān*, aorist injunctive 3. pl. act. of *ā-spā-*: *³spā-* AirWb. 1611 “proficere” (Prof. Atsu’uji ASHIKACA’s oral information).
- (50) “the inherited teachings” (*sənghūš* — hapax) — fairly uncertain.
- (51) Another interpretation such as *rašnā* instr. sg. of *rašna-* or loc. sg. of *rašni-* is equally possible.
- (52) E. Herzfeld: *Altpersische Inschriften*, Berlin 1938, pp. 206–7. He translates “gut-richtend, gut-regel-gebend”.
- (53) R. G. Kent: *Old Persian*, New Haven 1953 (2. ed.), p. 176 “of good regulation”.
- (54) Nyberg: *op. cit.*, p. 234. He takes *adqš dritā* for **ādqš dritā* i.e. **ādandritā*, intensive opt. 3. sg. of *ā-dar-* and cites Skt. *ādriyate* “to treat respectfully” and Skt. *cañcala-* < *car-/cal-* as regards the reduplication *dandar-* against *dardar-* (p. 462). According to him, “Ankömmling” refers to Zoroaster while “the persons, the fifth stanza aims at, are the leading men of a Mithragemeinde (p. 235)”.
- (55) Herzfeld: *op. cit.*, I, pp. 158–59. In the interpretation of *adqš dritā* he agrees with Tedesco

who takes *adqs* for *ā dām*, *dām* being acc. sg. of *dam*- “house”. According to Herzfeld, the satrap refers to Vištāspa and the stranger to Zoroaster, while *adqs drītā* is a Gathic equivalent to *ξένον τινὰ ὑποδέχεσθαι* “to receive anyone in hospitium”.

- (56) Duchesne-Guillemin: *op. cit.*, p. 214. I am fairly uncertain in what way he has translated *adqs*.
- (57) Humbach: *op. cit.*, I, p. 129. In *adqs* he has recognized a variant of **dqz* which is a sandhi-form of *dāng*, abl. sg. of *dam*- “house”, hence *adqs* < *ā dāng* (*op. cit.*, II, p. 69).
- (58) Hinz: *op. cit.*, p. 191. As to the general interpretation of the whole stanza he has agreed with Herzfeld, *loc. cit.*, but not so in some details, for ex., concerning *adqs* he (p. 229) has preferred Humbach’s explanation *adqs* < *ā dāng*.
- (59) Herzfeld, Humbach, Hinz and others.