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The Avestan Hymn to Sraoša - Yasna 56 and 57: A Critical Edition with Commentary and Glossary

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# The Avestan Hymn to Sraōša - Yasna 56 and 57

*A Critical Edition with Commentary and Glossary*

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Thesis submitted for the degree of PhD  
14<sup>th</sup> September 2022

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## Abstract

The aim of this thesis is to provide a comprehensive study of chapter 56 and 57 of the Yasna, a text known as Srōš Yašt, that is the Avestan hymn dedicated to the god Sraōša. The thesis includes a new critical edition of the text, based on 31 liturgical and exegetical manuscripts. The Avestan text is presented to reflect the octosyllabic metre, as far as possible. It is accompanied by an English translation and an Avestan-English glossary recording parsing, translation and context for each of the words found in the text. The work includes an introductory chapter providing a study of the figure of the divinity Sraōša and of the Srōš Yašt in the context of current and previous scholarship, and a section on the methodology used in this edition. The thesis also contains a commentary of the Avestan text, which discusses the various textual and linguistic problems encountered in this text. The commentary includes explanations of the editorial and translation choices and an analysis of elements which were found peculiar or problematic from a philological, historical or ritual perspective. Through the use not only of exegetical, but also of liturgical manuscript, and by reading the Srōš Yašt as nested in a ritual setting, the text is approached from a perspective of oral composition, performance and interconnection between text and ritual.

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## Abbreviations

Āĵ	Ayādgār ī Ĵāmāspīg
ŠnŠ	Šāyast nē šāyast
abl.	ablative
acc.	accusative
act.	active
adj.	adjective
adv.	adverb
aor.	aorist
Av.	Avestan
AY	Anno Yazdegird
Bd	(Greater/Iranian) Bundahišn
caus.	causative
CE	Common Era
cf.	compare (Lat. <i>confer</i> )
comp.	comparative
conj.	conjunction
dat.	dative
DD	Dādestān ī Dēnīg
dem.	demonstrative
du.	dual
encl.	enclitic
erg.	ergative
etc.	et cetera
f.	feminine
FīŌ	Frahang ī Ōim
fn.	footnote
fol.	folio
fut.	future
gen.	genitive
Guj.	Gujarati
i.e.	that is (Lat. <i>id est</i> )
Ind.	Indian
ind.	indicative
inj.	injunctive
instr.	instrumental
ipf.	imperfect
ipt.	imperative
Ir.	Iranian
Lat.	Latin
lit.	literally



loc.	locative
m.	masculine
mid.	middle
ms.	manuscript
mss.	manuscripts
MUYA	Multimedia Yasna project at SOAS University of London
MX	Mēnōy ī Xrad
N	Nērangestān
n.	note
neg.	negation
nom.	nominative
nr.	neuter
num.	numeral
Ny	Niyāyišn
OAv.	Old Avestan
opt.	optative
OTE	Online/Offline Transcription Editor
part.	participle
Parth.	Parthian
pass.	passive
pcl.	particle
perf.	perfect
pers.	personal
Phl.	Pahlavi (= Zoroastrian Middle Persian)
PIE	Proto-Indo-European
pl.	plural
postp.	postposition
prep.	preposition
pres.	present
prevb.	preverb
PrIIr.	Proto-Indo-Iranian
PrIr.	Proto-Iranian
pron.	pronoun
PV	Pahlavi Vidēvdād
PY	Pahlavi Yasna
rel.	relative
RV	Ṛg-Veda
sg.	singular
Skt.	Sanskrit (= post-Vedic Sanskrit)
Sogd.	Sogdian
subj.	subjunctive
superl.	superlative
SY	Sanskrit Yasna
them.	thematic
TSP	Textes sogdiens de Paris

V	Vidēvdād
vb.	verb
Ved.	Vedic
voc.	vocative
Vr	Visperad
VrS	Visperad Sāde
VS	Vidēvdād Sāde
vs.	versus
Vyt	Vištāsp Yašt
VytS	Vištāsp Yašt Sāde
XML	Extensible Markup Language
Y	Yasna
YAv.	Young Avestan
YS	Yasna Sāde
Yt	Yašt

## Introduction

### 1 Outline of the Thesis

The present thesis is a study of the Avestan text known as *Srōš Yašt*, which constitutes the 56<sup>th</sup> and 57<sup>th</sup> chapters of the *Yasna*. The Avestan text is recited during the daily morning ceremony called *Yasna*, the central and most important ritual of the Zoroastrian religion. The *Srōš Yašt* holds a special position in the structure of the *Yasna* text and ritual, being placed at the end the *Staōta Yesñiia*, i.e. chapters 14–58 of the *Yasna*, the section that contains the most prestigious portions of the Avestan literature: the *Yasna Haptañhāiti* and the five *Gāθās*, which are believed to have been transmitted to the prophet *Zaraθuštra* by *Ahura Mazdā*. The present work is subdivided into four parts. The introduction consists of three sections, the present outline of the content of the work, a second section explaining the reasons for producing a new critical edition of the *Yasna* text, and a third part including an overview of the purpose and methodologies of the *Multimedia Yasna (MUYA)* project at SOAS, as the thesis was developed in its framework.

Part 1 of the thesis, composed by chapters 2 and 3, provides an overview of the text edited and of the god to whom it is dedicated. In particular, chapter 2 analyses the figure of the god *Sraōša*, Phl. *Srōš*. On the basis of the primary and secondary sources examined, *Sraōša* emerges as a multi-faceted deity, displaying a variety of different functions and roles that seem to have evolved over time causing the god to gain more and more power and popularity in the Zoroastrian community, until he eventually emerges from the Pahlavi literature with the role of vice-regent of *Ohrmazd* (Av. *Ahura Mazdā*), in charge of ruling over the material world while *Ohrmazd* presides over the spiritual one.

Chapter 3 deals with the analysis of the chapters of the *Yasna* that are the object of the thesis and is composed of five sections. The first one provides an overview of the structure of the three main works that have been published about the *Srōš Yašt*, respectively by *Dehghan* (1982), *Kreyenbroek* (1985) and *Kellens* (2011: 63–99) and it is noted that none of them includes a critical edition of the Avestan text but are based on the edition of *Karl Friedrich Geldner*. The second section discusses the *Yasna* text in general, whose structure and content are presented chapter by chapter, in order to situate the *Srōš Yašt* in its position within the ceremony. A third section deals with the first one of the chapters examined: *Y 56*, also called ‘Introduction to the *Srōš Yašt*’, a text whose shortness does not prevent it from being one of the chapters that presents the greatest interpretive difficulties among the Middle and Younger sections of the *Avesta*. The section concerning *Y 56* is further subdivided into two parts. The first deals with the textual difficulties encountered during the analysis of the chapter, which displays peculiar linguistical features, being composed in a language that displays features of both Old and Young

Avestan. This peculiarity has led scholars to put forward profoundly different hypotheses about its interpretation and translation. The second section deals with different theories related to the time and purpose of the composition itself of Y 56, that could explain the reason of such an anomalous language. The fourth section of chapter 3 summarises the content of the 13 kardags, 35 stanzas constituting Y 57. Lastly, a fifth section deals with the only ritual action that takes place during the recitation of Y 56–57 in the performance of the ritual and provides the description of the action as it appears in the works of Anklesaria (1888) and Redard & Daruwalla (2021), in comparison with the ritual direction of the Indian manuscript 100 and with what can be observed in the film of the ritual produced by the Multimedia Yasna (MUYA) project (see section 3 of chapter 1).

Part 2 contains the description of the editorial methodology implemented by the team of the Multimedia Yasna (MUYA) project and used for the production of the critical edition of Y 56–57 (presented in part 4, chapters 9 and 10). The methodology part consists of three chapters (4–6). Chapter 4 contains the *descriptio codicum*, a description of every manuscripts transcribed and collated for the critical edition and provides information like estimated date of composition, current location, type of manuscript etc. Chapter 5 deals with the editorial process in itself, and it is further subdivided into sections.

Section 1 provides a description in three parts of the methodology used for the transcription of the manuscripts. The first part deals with the digital tool used to carry out the transcription process, the Online / Offline Transcription Editor (OTE). The second part explains the process of building a basetext, that is a transcription of the text according to Geldner's edition organised in structural units, such as chapters, stanzas and verse-lines. The basetext was used as the starting point for the transcription of each manuscript. The transcription process in itself is described in section 1.3 of chapter 5, that includes a description of the functions of the Online / Offline Transcription Editor and the various features of a manuscript that it is possible to record by its means, for example punctuation, changes of language, abbreviated text, gaps and so on.

Section 2 of chapter 5 deals with the collation of the transcriptions. It was carried out by means of a digital tool called Collation Editor, that is described in section 2.1. An important part of the collation process is the regularisation of variants according to specific categories, that allows to identify the meaningful variations and group the others according to their similarities. Section 2.2 describes all the regularisation rules used for the production of the *apparatus criticus* of the present edition. Every rule is supplied with one or more examples from the text of Y 56–57. The rules are divided into seven categories: main variants, none rules, orthographic rules, phonetic rules, orthographic-phonetic rules, reconstructed rules and abbreviation. The last section of the chapter contains a brief description of the *apparatus criticus*, in particular regarding the organisation of the variants and of the *sigla* of the manuscripts.

Part 2 closes with chapter 6, that explains editorial decisions taken by the team of the Multimedia Yasna (MUYA) project and implemented in the present edition. In particular, the section deals with the edition of the three main Zoroastrian prayers: Ahuna Vairiia, Yeřjhē

Hātəm and Ašəm Vohū, that are often abbreviated in the manuscripts, and with the edition of the antiphonal recitation of the Ahuna Vairiia, that appears in Y 57.1.

Part 3, i.e. chapters 7 and 8 of the thesis, includes the text of Y 56–57 as it is edited, alongside with an English translation. The text includes also the Pahlavi ritual directions, as they are presented in ms. 5\_Arundel54 in transcription. The Avestan text is presented where possible following an octosyllabic metrical pattern.

Part 4 is the core section of the thesis. The first two chapters provide the critical edition of Y 56 and of Y 57, including the *apparatus criticus* and the Pahlavi ritual directions, as they are presented in ms. 5\_Arundel54 in transliteration. Part 4 contains two more chapters of selected commentaries of the text of Y 56 and Y 57. The commentaries deal with various issues encountered during the editorial and the translation process. The part is concluded by an Avestan-English glossary that contains every word of Y 56 and Y 57, alongside with its translation and a parsing of every occurrence, with the quotation of the context where it is found.

## 2 Why a New Edition of the Avesta?

The first critical editions of the Avesta were produced by Westergaard (1852–1854) and Spiegel (1852, 1859). These works were superseded by the edition of Geldner (1886–1896), who completed the task of editing the whole Avestan text by collating the largest collection of manuscripts that had hitherto been available to any scholar. The difficulty in collecting such a large amount of manuscripts and the authority gained by Geldner's work meant that a similar task was not attempted for decades so that the scholarly work has relied on this edition for more than a century. However, although Geldner's edition is undoubtedly one of the most important and comprehensive works of the Iranian studies, as the study of the Avestan language and literature progressed, the edition began to show limits and flaws. Therefore, the scholars are now raising criticism for Geldner's edition. Among others, the topic has been brought up by Andrés-Toledo (2012), Cantera (2012) and Hintze (2012b).

One of the most evident flaws of Geldner's work is due to the fact that, at the times when he completed his task, the phonological value of some letters was still poorly understood. The Avestan script, that was probably invented in the late Sasanian times, is a phonetic script, thus very accurate in recording minimal phonetic variations. Some of these variations were no longer perceived from the 13<sup>th</sup> century onwards. This simplification led to a growing confusion in the manuscripts, where different signs were used to express the same phoneme. Hoffmann (1986, 1971) and Hoffmann & Narten (1989) were able to elucidate the value of the letters of the Avestan script in a series of articles. For example, they assessed the correct distribution of š, ʃ and ʃ́, which was PrIIr. \*š > ʃ; posttonic PrIIr. \*rt > ʃ; PrIIr. \*či > ʃ́.

After the publication of Geldner's and Hoffmann's works, a number of scholars have produced

new works on several Avestan texts. Many of them have applied Hoffmann's discoveries to Geldner's edition, using it as a starting point and sometimes adding the collation of few new manuscripts. All these projects were undoubtedly valid, but nowadays the need for a new edition based on a fresh collation of manuscripts has become urgent. It is now commonly accepted among scholars that a new critical edition of the Avesta is necessary also because new manuscripts have been discovered ever since and because of a number of methodological shortcomings of Geldner's edition, which affected all the stages of the production of his critical edition.

A first methodological shortcoming regards the choice of manuscripts that are used as a basis for Geldner's edition. Thanks to his fruitful collaboration with Dastur Jamaspji Minocheherji JamaspAsa, Geldner was able to collect an extraordinary number of manuscripts. However, although he had access to a larger number of manuscripts than anyone before him, he was unable to use some important ones to produce his edition, because he obtained them only when his work was completed, so that he included them in the *descriptio codicum* but did not record their readings in the critical apparatus. Moreover, his edition is based mainly on Indian material, while many more Iranian manuscripts are now available.

In addition, Geldner based his edition on exegetical manuscripts while side-lining the liturgical ones and completely omitting relevant portions of the text, in particular the ritual directions found in liturgical manuscripts. As Cantera (2012: 448–450) reports, Geldner, following Westergaard, decided to use exegetical manuscripts with Pahlavi translation as a starting point for his edition, as the manuscripts belonging to this category were recognised as the oldest ones among the extant witnesses. Geldner and Westergaard considered this class of manuscripts as deriving directly from the so-called Great Avesta, the content of which is summarised in the 8<sup>th</sup> book of the Dēnkard. However, Kellens (1998) has demonstrated that the extant Avestan manuscripts cannot be connected to the Great Avesta described in the Dēnkard, but go back to an independent ritual tradition inherited from Sasanian times. He argues that the major part of the extant Avestan texts do not fit the description found in the Dēnkard. According to him the surviving manuscripts record the texts recited in ceremonies celebrated already in Old Iranian times. As a final proof, Cantera (2012: 449) has found out that there is a high level of agreement between the Nērangestān and the ritual directions found in the Iranian Sāde manuscripts, which probably continue the same tradition. Hence, the liturgical manuscripts do not derive from the exegetical ones, but it is more plausible the other way round, as remarked by Cantera (2012: 450), who stresses the fact that a new edition must give greater prominence to the liturgical manuscripts.

Moreover, Andrés-Toledo (2012) recognises a certain level of inconsistency between what is stated in the Prolegomena to Geldner's edition and how this edition was actually carried out. The discrepancy is probably due to the fact that the Prolegomena were written after the edition was completed. For instance, while, in the Prolegomena, Geldner proposes to use some manuscripts, he sometimes fails to record their readings. In some cases, Geldner records the

variants of only one manuscript of a certain category, therefore, it is impossible to know from his critical apparatus whether or not the entire class agrees with the reading he records. It is also impossible to revise the *stemmata* on the basis of his apparatus and to allocate a place to newly found manuscripts in his *stemma*. It follows that it is necessary to build a new *stemma* which, however, cannot include the manuscripts that were available to Geldner but which are now lost (Andrés-Toledo 2012: 435). The methodology that Geldner used in building the *stemmata*, too, was recognised as flawed by Cantera (2012: 446–447). Cantera argues that Geldner's *stemmata* do not take into account the peculiar status of the Avestan transmission as being heavily influenced by oral and ritual transmissions. Geldner used a well-established method to determine the relationships between the manuscripts, namely by measuring their level of agreement in regard to a small number of significant errors. However, the manuscripts were produced in priestly schools to aid the teaching process, therefore, some readings that were traditional to a certain school were likely to be inserted into the new copies, thus making the copies not faithful to the originals. It is also possible that, in case of an authoritative school, some readings may have passed from one school to another, bringing further contamination.

A revision of the manuscripts used by Geldner and that are still available, has also shown that sometimes the variants recorded are erroneous or imprecise. This inaccuracy may be due to the fact that Geldner often worked not directly on the manuscripts, but on transcriptions and collations made by others, thus recording and perpetuating their mistakes. He also rarely recorded emendations and text written in margin or above the lines, and often failed to recognise different hands. In addition, proclitics and enclitics were usually recorded by him as attached to the word, even when compositional dots were used. Moreover, he failed to follow a systematic order for the presentation of the variants in the apparatus. As a result, the critical apparatus is sometimes of difficult interpretation. About the choice of the text to edit, it has been noted by Andrés-Toledo (2012: 433), Cantera (2012: 439) and Hintze (2012b: 419) that Geldner often limited himself to editing the same text as Westergaard. Both scholars worked with the assumption that the best variant was the one found in the oldest manuscript because it was chronologically closer to the supposed original. However, such authority accorded to the *codex vetustissimus* is philologically unjustified, according to the rule *recentiores non deteriores*, and it would be preferable to take into consideration the reading that is attested in the largest number of families of manuscripts.

Therefore, the aim of the Multimedia Yasna (MUYA) project is to provide critical editions of sections of the Yasna that meet the standards of modern philology. The manuscripts selected by the team, and described in chapter 4, belong to different categories and are both of Indian and Iranian origin. All the variants found in the manuscripts are displayed in an *apparatus criticus*, organised to take into account the different types of variants and distinguish relevant variations from orthographic and phonetic ones. Moreover, a system of proof-reading of transcriptions among team members was implemented to reduce the possibility of mistakes.



### 3 The Multimedia Yasna Project

This thesis was developed in the framework of the Multimedia Yasna (MUYA) project.<sup>1</sup> The project, funded by the European Research Council (ERC), was carried out at SOAS from October 2016 to September 2022 under the lead of the Principal Investigator Prof. Almut Hintze. The aim of the project is to examine the main ritual of the Zoroastrian tradition, the Yasna, taking into account not only the written transmission of the texts, but also the performance of the ritual. One of the main achievements of the project has been the production of an interactive film of the entirety of the Yasna ritual, including its preparatory phase: the Paragnā. The film was recorded at the Dadar Athornan Institute of Mumbai in November 2017 and the members of the team have cooperated in segmenting it into time-coded units, following the division of the recited text in chapters and stanzas. The film has been provided with subtitles displaying the Avestan text, the English translation and the ritual directions as they appear in ms. 5\_Arundel54 (Pahlavi) and in Anklesaria's (1888) edition (Gujarati). Céline Redard and Cláudia Ribeiro worked on the detection of ritual objects in the film. Each object has been described by team members, building an encyclopaedia of ritual implements, so that it is possible to click on the objects in the film and read the corresponding encyclopaedic entry. The film has been published in the MUYA website and is available at the following link: <https://muya.soas.ac.uk/tool/film-multimedia/>.

The MUYA project has also produced a series of critical editions of selected parts of the Yasna and of a portion of the Sanskrit Yasna, in which the texts are examined as they are transmitted in the manuscripts. To carry out the critical editions, the members of the team have used digital tools for transcription, collation and creation of the *apparatus criticus*. The tools were realised and adapted by team members based in Trier and Birmingham to meet the requirements of the MUYA project and be suitable for work on Avestan and Sanskrit texts. The editions will be made available after publication on the website (<https://muya.soas.ac.uk/tool/transcriptions-editions/>) alongside with the transcriptions of the manuscripts.

The portions of Yasna text covered by the project are:

- Y 0–2 by Almut Hintze;
- Y 3–8 by Céline Redard;<sup>2</sup>
- SY 1–8 by Martina Palladino;
- Y 9–11 by Mehrbod Khanizadeh;
- Y 28–30 by Benedikt Peschl;
- Y 56–57 by Chiara Grassi, with the present edition;
- Y 62–72 by Stefano Damanins.

In addition, Kerman Daruwalla has undertaken a study of the training of the priests in India, elucidating how the teaching is carried out in priestly schools.

<sup>1</sup> <https://muya.soas.ac.uk>.

<sup>2</sup> Redard 2021b.



**PART 1**

*Sraōša and the Srōš Yašt*

∴

The following chapters are meant to provide context information about the god Sraōša and the section of the Yasna dedicated to him. Chapter 2 analyses the figure of the god Sraōša, his different roles and functions and his place within the Zoroastrian pantheon. Chapter 3 deals with the Srōš Yašt text itself and provides information about it and its place within the text of the Yasna ritual, the daily variant of the Zoroastrian long liturgy. It contains a survey of the content and of the peculiar language of Y 56 and explains its interpretive difficulties and the different solutions theorised by scholars. Unlike Y 56, Y 57 poses difficulties of interpretation related to single words or passages, therefore an overview of its content stanza by stanza is provided here, while individual interpretive problems are covered in part 4, chapter 12. A further section of chapter 3 deals with the recitation of Y 56–57 in the ritual performance.

## The Figure of Sraōša in the History of the Studies

The word Av. *s(ə)raōša-*; Phl. *srōš*; Parth. *srwšsyft* (Henning 1936: 687) can be used both as a personal and a common noun (Bartholomae 1904: 1634–1636). It is built on the verbal root *sru-* ‘to hear’ with a suffix *-s-*. The formation with *-s-* is unusual and therefore, the meaning unclear. Tremblay (2016: 60–61) considers it a delocative derivative from an unattested verbal form *\*sraōšat* ‘may he hear’, probably influenced by the Vedic verbal form *śrauṣat*<sup>1</sup> ‘he shall hear!’ included in the formula *śrauṣat āstu* ‘let (it/him) be (here)! He shall hear!’, through which the attentiveness to the sacrifice is requested (Jamison & Brereton 2014: 310). Over the years, many scholars have put forward a number of possible translations for the name of the god. Haug (1884: 307) proposes the meaning ‘obedience’, that was later challenged by Benveniste (1945), who proposes ‘punishment’ on the grounds of the analysis of the meaning of two compounds that have *sraōšā*<sup>o</sup>/*sraōšō*<sup>o</sup> as the first member and one derivative: *sraōšāuuarəza-*, *sraōšō.caranā-* and *sraōšīia-*.

One of the compounds analysed by Benveniste is *sraōšāuuarəza-*, translated as ‘who practices the *sraōša-*’, ‘qui pratique le *sraōša*’ (Benveniste 1945: 14) or ‘who exercises the obedience’, ‘qui exerce l’obéissance’ (Duchesne-Guillemain 1936: 64). This compound denotes one of the seven auxiliary priests (Bartholomae 1904: 1637) who, in older times, joined the *zaōtar* in the performance of solemn ceremonies. The sources attribute specific responsibilities during the ritual to the *sraōšāuuarəza-*. In particular, this priest seems to be in charge of the discipline and of the orthopraxis of the ritual, ensuring its correctness, correcting any mistakes that may occur and fixing the penalties,<sup>2</sup> as it is stated in the following passage of the *Vīdēvdād*:

V 7.71 *āaṭ mraōṭ ahurō mazdā*  
*xʷarāṭ auuaṭ hē asti masiō arəθəm yaṭ uštānəm bunjaiiāt*  
*para kahmāciṭ dahmanəm dahmāhu vaēθāhu dahmaca ašauuanasca*  
*aḍa aēša nāirika zastōmaiti āpəm frajuharāt*  
*āaṭ vō yūžəm yōi mazdaiiasna ciθəm frāθβərəsaēta*  
*aōxtō ratuš aōxtō sraōšāuuarəzō ciθəm frāθβərəsaiti*<sup>3</sup>

Ahura Mazdā answered:

1 On the form *śrauṣat* in place of the expected subjunctive *śroṣat* see Narten (1964: 260, 260 fn. 186).

2 The figure of the *sraōšāuuarəza-* priest is analysed by Panaino (forthcoming). Cantera (2021), too, provides a survey of the role of this priest, in particular as regards his original role in the recitation of the formula *sraōšō (iḍā) astū*.

3 Geldner 1886–1896: III, 55–56.

“She may; the first thing for her is to have her life saved.

From the hands of one of the holy men, a holy faithful man, who knows the holy knowledge, she shall drink of the strength-giving water.

But you, worshippers of Mazdā, fix ye the penalty for it.

The Ratu being applied to, the Sraosha-varez being applied to, shall prescribe the penalty to be paid.”<sup>4</sup>

The functions of the *sraošāuuarəza-* are also described in the Nērangestān:

N 59.1 *āpəm ābərəš ābarāt sraušāuuarəzō aiβiiāxštaiiāt.*

*Āb hān ī ābard ē barēd [srōših]; hān ī srōšāwarz abar nigāh ē dārēd [kū harw kē andar yazišn frōdmāndag ē kunēd ā-š pādifrāh garzēd]*

The *ābərət* shall bring water and the *sraošāuuarəza* shall supervise.

Let the *ābard* bring the water [as an act of obedience], and let the *srōšāwarz* keep supervision [that is, anyone who commits a shortcoming in the act of worship shall atone (for it) by punishment.]<sup>5</sup>

As stated above, Benveniste adduces another compound in support of his translation of the word *sraoša-*: *sraošō.caranā-*. This compound is translated by Bartholomae (1904: 1636–1637) as ‘Zuchtriemen’, by Benveniste (1945: 14) as ‘lanière de discipline’, and by Duchesne-Guillemin (1936: 138) as ‘courroie de châtiment’ and denotes a sort of whip used for administering punishments, as shown, for example, by the following passage of the Vīdēvdād:

V 4.16 *dātarə gaēθanəm astuuaitinəm ašāum*

*yō miθrəm aiβidružaiti yim daḥhumazəm kāhē asti ciθa*

*āaṭ mraōṭ ahurō mazdā*

*hazaṇrəm upāzananəm upāzōiṭ aspahē aštraiaa hazazaṇrəm sraošōcaranaiaa*<sup>6</sup>

O Maker of the material world, thou Holy One!

If a man break the field-contract, what is the penalty that he shall pay?

Ahura Mazdā answered:

“A thousand stripes with the Aspahê-ashtra, a thousand stripes with the Sraoshô-charana.”<sup>7</sup>

4 Translation by Darmesteter (1880: 92).

5 Text and translation by Kotwal & Kreyenbroek (2003: 266–267).

6 Geldner 1886–1896: III, 25.

7 Translation by Darmesteter (1880: 39).

Benveniste also adduces the derivative *sraōšīia-* in support of his theory. This word is thought to convey the meaning of ‘discipline’ (Bartholomae 1904: 1637, Benveniste 1945: 14). Given the fact that all these compounds seem to be related to the concept of punishment and discipline, Benveniste proposes to translate *sraōša-* as ‘discipline’.

Kreyenbroek (1985: 175) rejects Benveniste’s interpretation arguing that the evidence produced by two compounds and one derivative is not sufficient to support Benveniste’s view. According to Kreyenbroek it is more plausible to hypothesise that the compounds *sraōšāuuarəza-* and *sraōšō.caranā-* were formed in this way because of the connection of Sraōša with orthopraxis, rather than the other way round, as Benveniste assumes.

The translation ‘hearkening’ proposed by Kreyenbroek (1985) for *s(ə)raōša-* seems preferable as it accounts for some of the most remarkable features of the god Sraōša, in particular his connection with the *mąθra-* ‘sacred Word’ and the accuracy of the ritual performance. This association is supported by an epithet that is frequently attributed to Sraōša: *tanu.mąθra-* ‘having the sacred Word for body’, and emerges also from the text of Yt 11, another hymn dedicated to Sraōša and included in the Yašts collection, known as Srōš Yašt Hāδōxt. It begins with an eulogy dedicated to the prayer, clearly indicating that the god Sraōša was perceived as connected to the prayer and the ritual. Kreyenbroek (1985: 168) hypothesises that the first kardag of the hymn, i.e. Yt 11.1–9, was originally a text dedicated to the prayer, to which were later added dedicatory formulas in honour of Sraōša. In this section of Yt 11 the god Sraōša is mentioned only twice: in the dedication that opens Yt 11.1 and in a list of entities able to drive away demonic forces in Yt 11.3:

Yt 11.1 *sraōšəm ašīm huraōδəm*  
*vərəθrājanəm frādat.gāēθəm*  
*ašauuanəm ašahe ratūm yazamaide*  
*nəmō vohu nəmō vasištəm*  
*zaraθuštra gāēθābiō*

We worship Sraōša, accompanied by rewards, fair of form,  
victorious, furthering the world,  
master of righteousness.  
Prayer is good, prayer is best,  
Zaraθuštra, for the world.<sup>8</sup>

Yt 11.3 *sraōšō ašiiō driyūm θrātōtəmō*  
*hō vərəθraja drujəm jayništō*  
*nā ašauua āfri vacastəmō*

<sup>8</sup> Text and translation by Kreyenbroek (1985: 58–59).

*hō vərəθra vərəθrauuastəmō*  
*maq̄rō spəntō mainīiūuīm drujəm nižbairištō*  
*ahunō vairiīō vacqm vərəθrajstəmō*  
*aršuxdō vāxš yāhi vərəθrajstəmō*  
*daēna māzdaiiasniš vīspaēšu vanhušu vīspaēšuca ašō.ciθraēšu haiθiia.dātama*  
*aθa dātəm zaraθuštri*

Sraōša, accompanied by rewards, is the best protector of the pious (needy),  
 he, the victorious one, is the best smiter of the *Drug*.  
 The righteous man is the best speaker of words of blessing;  
 he has the greatest power to repel by resistance.  
 The bonteous Sacred Word is what best removes the spiritual *Drug*.  
 The *Ahuna vairya* prayer is the most victorious of words.  
 The rightly spoken word is most victorious at the request.  
 The Mazdayasnian Religion is what accomplishes most among all the good and among all  
     whose origin is righteousness,  
 and so (is) the Zarathustrian law.<sup>9</sup>

The connection between Sraōša, the prayer and the ritual is further confirmed by the text of Y 57, where Sraōša is invoked as the first worshipper of Ahura Mazdā, the Aməša Spəntas, Gəuš Tašan and Gəuš Uruuan, as well as the first one to spread the *barəsman* and to recite the Gāθās. In his priestly functions, his weapons are the sacred prayers, especially the Ahuna Vairiia, the Yasna Haptaŋhāiti, the Fšūšō Maθra and the sacrificial acts (cf. Y 57.22), over which his human counterpart, the *sraōšāuuarəza-*, watches during the ritual. The priest related to Sraōša seems to have a prominent place within the priestly college. In the Visperad passage Vr 3.1 dealing with the installation of the priestly college, the *sraōšāuuarəza-* is installed as the last one and he is the only priest whose name is accompanied by epithets, namely *dq̄hištəm* ‘the most talented’ and *aršuuacastəməm* ‘having the most correct words’ (Panaino 2018: 86, 90):

*Vr 3.1 (zōt) hāuuānānəm astāiia*  
*(rāspī) azəm vīsāi*  
*(zōt) ātrauuaxšəm astāiia*  
*(rāspī) azəm vīsāi*  
*(zōt) frabərətārəm āstāiia*  
*(rāspī) azəm vīsāi*  
*(zōt) ābərətəm āstāiia*  
*(rāspī) azəm vīsāi*

9 Text and translation by Kreyenbroek (1985: 60–61).

(zōt) āsnatārəm āstāiia  
 (rāspī) azəm vīsāi  
 (zōt) raēθβiškarəm āstāiia  
 (rāspī) azəm vīsāi  
 (zōt) sraōšāuuarəzəm āstāiia dāhištəm aršuuacastəməm  
 (rāspī) azəm vīsāi<sup>10</sup>

(zōt) I install the *hāuuanān-*  
 (rāspī) I am ready!  
 (zōt) I install the *ātrauuaxša-*  
 (rāspī) I am ready!  
 (zōt) I install the *frabərətār-*  
 (rāspī) I am ready!  
 (zōt) I install the *ābərət-*  
 (rāspī) I am ready!  
 (zōt) I install the *āsnātar-*  
 (rāspī) I am ready!  
 (zōt) I install the *raeθβiškara-*  
 (rāspī) I am ready!  
 (zōt) I install the most talented, having the most correct words *sraōšāuuarəza-*  
 (rāspī) I am ready!

Panaino (2018: 84) suggests that the installation of the eight priests seems to reflect the divine assembly composed by the Aməša Spəntas, Sraōša and Ahura Mazdā. The *zōtar* would then be the human equivalent of Ahura Mazdā while the *sraōšāuuarəza-* would impersonate Sraōša. In the *Vīdēvdād* the figure of the *sraōšāuuarəza-* and that of Sraōša emerges as connected with the mythological bird *parō.darš-* ‘the first to see (the dawn)’:

V 18.14 *pərəsaṭ zaraθuštrō ahurəm mazdqm*  
*ahura mazda maiñiiō spēništa dātarə gaēθanqm astuuaitinqm ašāum*  
*kō asti sraōšahe ašiiēhe taxmahe tanumqθrahe daršidraōš āhuiriiēhe sraōšāuuarəzō*  
 V 18.15 *āaṭ mraōṭ ahurō mazdā*  
*mərəyō yō parōdarš nqma spitama zaraθuštra*  
*yim mašiiāka auui dužuuacaṅhō kahrkatās nqma aōjaite*

10 The text has been reproduced from Geldner’s (1886–1896: II, 8–9) edition, with the addition of brackets isolating the words *zōt* and *rāspī*, to signal that such words are not part of the recited text but indicate the priest that has to recite the sentence that follows.

*āaṭ hō mərəγō vācim baraiti upa ušāṅhəm γəm sūrqm*<sup>11</sup>

Zaraϑuštra asked Ahura Mazdā:

‘O Ahura Mazdā, the most beneficent Force, creator of the material world, righteous.

Who is the *sraōšāuuarzəa* of Sraōša the righteous, brave, having the sacred Word for body,  
of bloody club, lordly’

Ahura Mazdā spoke:

“It is the bird named Parō.darš, o Spitama Zaraϑuštra,  
which badly-speaking men call Kahrkatās.

The bird that raises his voice to the mighty Ušah.”

V 18.23 *āaṭ hō sraōšō ašiiō aōm mərəγəm frayrāriiēiti parōdarš nqma spitama zaraϑuštra  
yim mašiiāka auui dužuuacaṅhō kahrkatās nqma aōjaite  
āaṭ hō mərəγō vācim baraiti upa ušāṅhəm γəm sūrqm*<sup>12</sup>

And then the righteous Sraōša wakes up the bird named Parō.darš, o Spitama Zaraϑuštra,  
which badly-speaking men call Kahrkatās,  
and the bird raises his voice to the mighty Ušah.

The *parō.darš* bird, recorded as *parō.darəs-* by Bartholomae (1904: 859), name that means ‘the first to see (the dawn)’, from the root *dars-* ‘to see’, is to be identified with the rooster, that craws at dawn calling the devotees to their religious duties and to the morning prayers.

This association between Sraōša, the priestly and ritual setting and the rooster also appears in the iconography of the god Sraōša in Sogdian funerary monuments discovered in Northern China. In these monuments, it is often depicted the image of half-rooster, half-priest figures, with long beards and wearing a *padām*, the traditional ‘mouth-veil’ wore by Zoroastrian priests. Grenet (2001) initially interprets these figures as the embodiment of Dahmān Āfrin but then, following an intuition of Skjærvø, begins to consider very likely that they pictures hypostases of Srōš (Grenet, Riboud & Junkai 2004: 278–279).

11 Geldner 1886–1896: III, 113–114.

12 Geldner 1886–1896: III, 115.





FIGURE 2.1 Representation of the bird-priest (from Grenet, Riboud & Junkai 2004, photo copyright: Yang J.)

As mentioned above, the auxiliary priest associated with Sraoša is particularly important in the ritual, and his collocation facing the *zaōtar*, who mirrors Ahura Mazda, on a North-South axis (see figure 2.2), places him in a privileged relationship with Ahura Mazda.



FIGURE 2.2 The position of the priests in the ritual area (from Panaino forthcoming)

Panaino (2018: 94, forthcoming) adduces as proof of the fact that the priestly college mirrors the deities Ahura Mazda, Sraoša and the Aməša Spəntas, the Pahlavi translation of Vyt 15, whose Avestan text reads:

Vyt 3.15 *yā haca taēca ašā vidīiaca ašəm frādatīca ašahe gaēθā naēδaca narəm ašauuanəm*

*vīduš-ašəm saōšiiantəm 𐬰𐬀𐬎𐬌 paiti-irite vīspō hāuuanānō vīspō ātarəuuaxšahe vīspō frabarətaš vīspō ābarətō vīspō āsnāθrō vīspō raθβiškarəhe vīspō sraōšāuuarəzahe*<sup>13</sup>

From whom come the knowledge of holiness and the increase in holiness of the world of the holy Principle, and without whom no faithful man can know holiness. “To thee come every Hāvanan, every Âtarevakhsha, every Frabaretar, every Âberet, every Âsnâtar, every Rathwishkar, every Sraoshâ-varez.”<sup>14</sup>

The Pahlavi version of the passage, according to Panaino’s (forthcoming) interpretation, provides a decisive parallel between the places of the seven auxiliary priests and the six Aməša Spəntas plus Sraōša.

*Vyt 3.15 tō abardar wardišn ī bē xwān harwisp gyāg ī hāwan<ān> ud harwisp ātarwaxšān [pad wardišn ī bē gōw] ud harwisp gyāg ī frāburdarān harwisp āburdarān ud harwisp āsnadār ud harwisp rehwiškar ud harwisp srōšāwarz [pad wardišnih bē gōw kū ēn haft gyāg ī pad urwēsgāh haft amahraspandān ray kard ī ēstēd ān har haft amahraspand nām to bē gōw kā bē xwān]*<sup>15</sup>

Call the superior turning: all the places of the hāwanān, all those of the ātarwaxšān [say while turning] and all the places of the frāburdarān and all those of the āburtarān and all those of the āsnadār and all those of the rehwiškar and all those of the srōšāwarz [say those while turning (looking towards) those seven places which have been established as urwēsgās for the seven Amahraspandān: say the names of all the seven Amahraspandān, when you call them!]<sup>16</sup>

According to Boyce (1970: 34–35) and Kreyenbroek (1985: 164), Sraōša also shares qualities that are typically attributed to the Aməša Spəntas, like the fact that they represent the Yasna and that they are not purely external deities but they embody ‘internal’ qualities, indwelling in men, such as ‘attentiveness’ or ‘hearkening’.

The connection between the Aməša Spəntas and Sraōša seems so relevant that it has led some scholars to believe that Sraōša had to be considered one of the Life-giving Immortals, as

<sup>13</sup> Westergaard 1852–1854: 304.

<sup>14</sup> Translation by Darmesteter (1883: 332).

<sup>15</sup> Panaino forthcoming.

<sup>16</sup> The translation is an English rendition of the French translation of Panaino (forthcoming): ‘Appelle le tournant supérieur: toutes les places des hāwanān, toutes celles des ātarwaxšān [dis en tournant] et toutes les places des frāburdarān et toutes celles des āburtarān et toutes celles des āsnadār et toutes celles des rehwiškar et toutes celles des srōšāwarz [dis-les en tournant (le regard vers) ces sept places qui ont été établies comme des urwēsgās pour les sept Amahraspandān : dis les noms de tous les sept Amahraspandān, quand tu les appelleras!].’

proposed by Moulton (1913: 98–99) on the basis of an Avestan passage, Y 57.12 where Sraōša ‘returns to the assembly of the Aməša Spəntas’ (Moulton 1913: 99 fn.1), or, as translated by Mills (1887: 300) ‘Sraōša [...] who amid the Bountiful Immortals sits as companion at their meeting’. The passage runs as follows:

*Y 57.12 yō vīspaēibiō haca arəzaēibiō  
vauuanuuā paiti.jasaiti  
viiaxma aməšanəm spəntanəm*

Who, from all the battles  
comes back victorious  
to the assembly of the Life-Giving Immortals.

Moulton’s theory has since been abandoned (Malandra 2014), being based on a single passage and in contradiction with other textual evidence. The close relationship between Sraōša and the class of entities is indubitable, but in relation to their assembly, the god seems to play a role similar to that of Ahura Mazdā: he is at the same time part of their ensemble but he is also above and beyond them. The fact that Sraōša cannot be considered as part of the Aməša Spəntas is also to be found in Y 57.2, where Sraōša is clearly mentioned as the first worshipper of the Life-giving Immortals:

Y 57.2

*sraōšəm ašīm huraōdəm  
vərəθrājanəm frādat.gaeθəm  
ašauuanəm ašahe ratūm yazamaide  
yō paōiriiō mazdā dāmən  
frastərətāt paiti barəsmən  
yazata ahurəm mazdəm  
yazata aməšē spəntē  
yazata pāiiū θβōrəštāra  
yā vīspa θβərəsatō dāmən*

Sraōša, the rewarding, fair of form,  
victorious, prospering the living beings,  
righteous time of Order, we worship.  
Who (as) the first of Mazdā’s creation,  
having spread out the ritual bundle,  
worshipped Ahura Mazdā,

worshipped the Life-giving Immortals,  
 worshipped the Protector and the Fashioner,  
 (the two) who fashion all the creatures.

The Aməša Spəntas and the *mąθra* are not the only entities that are found in relation to SraŌša in the texts. One of the oldest associations is the one between the god and the goddess Aši. The two names *sraŌša-* and *aši-* ‘reward’ are found together in the Gāθās, in particular in a passage belonging to the Uštatauaitī Gāθā:

Y 53.12 *hiiaṭcā mōi mraōš ašəm jasō frāxšnənē*  
*aṭ tū moi nōiṭ asruštā pairiiaōγžā*  
 +*uzirəiddiāi parā hiiaṭ mōi ā.jimaṭ*  
*səraōšō aši mązā.raiiā hacimnō*  
*yā vī ašiš rānōibiiō sauuōi [vī]dāiiāṭ*

And when Thou tellest me: ‘With foresight thou reachest truth’,  
 then Thou givest me orders (which will) not (be) disobeyed.  
 Let me arise before (Recompense for) Obedience will have come to me, followed by wealth-  
 granting Reward,  
 who at the benefaction will distribute the rewards according to (the respective) balances.<sup>17</sup>

If in the Gāθic passage translated above, SraŌša seems associated with *aši-* understood as the common noun ‘reward’, there are also attestations of his connection with *aši-* as the ‘external’ goddess who embodies the rewards:

Y 10.1 *viš apəm iḍa patəntu vī daēuuāṅhō vī daēuuaiiō*  
*vaṅhuš sraŌšō mitaiiatu*  
*ašiš +vaṅhi iḍa miθnatu*  
*ašiš vaṅhi rāmiaaṭ iḍa*  
*upa imaṭ nmānəm yaṭ āhūiri*  
*yaṭ haōmahe ašauuazaṅhō*

Henceforth, may demons and a worshipper of the demons depart from here!  
 May the good SraŌša remain!  
 May the good Reward stay here!  
 The good Reward abided here,  
 at this house which is Ahurian,

<sup>17</sup> Text and translation by Humbach (1991: I, 155).

(the house) of Haōma, whose vehicle is Order!<sup>18</sup>

This connection probably originates from the fact that the devotees showing hearkening and obedience to Ahura Mazdā will be compensated with rewards (Hintze 2000: 204). A piece of evidence of the strong connection between Sraōša and Aši is to be found in an epithet that is frequently attributed to Sraōša: *ašīia-* ‘rewarding’. Although Bartholomae (1904: 264–265) interprets this epithet as related to Aša rather than to Aši, it has been argued by Gershevitch (1959: 194–195) that *ašīia-* refers to Aši and his interpretation is now widely accepted. In his opinion, it is unlikely that the epithet is related to Aša because in the introductory part of each kardag of Y 57 Sraōša is said to be *ašīm*, *ašauuanəm* and *ašahe ratūm*. The link between Sraōša and Aša being present in the attributes *ašauuanəm* and *ašahe ratūm*, Gershevitch argues that it is preferable to interpret *ašīia-* as referring to Aši, rather than to suppose another epithet further connecting Sraōša to Aša. Moreover, furthermore because the relationship between Sraōša and Aši is well-established and attested.

Another piece of evidence supporting the derivation of *ašīia-* from *aši-* rather than from *aša-* is provided by the adjective *ašīuuan-* ‘having rewards’, which is only attested as an epithet of Sraōša. Bartholomae (1904: 259–260) records that this adjective is used to describe Sraōša in Y 56.3 and Y 1.7, but proposes to emend *ašīuu°* to *ašauu°* for the attestations in Y 58.5 and Vr 9.5. Gershevitch (1959: 194) argues that, since Sraōša is found in connection with Aši both as the ‘external’ goddess and the common noun ‘reward’, it is probable that the epithet *ašīia-* is meant to connect Sraōša to the goddess, while *ašīuuan-* expresses a relationship with the rewards.

Sraōša is therefore often found in relation with Aši, with the *maq̄θra* and the ritual in general, and with the Aməša Spəntas. Moreover, a further association is attested in the Avesta, that will have a prominent place in the worship of Sraōša in Middle Persian times: Sraōša’s place in the triad Sraōša–Miθra–Rašnu. The three gods are mentioned together in the Mihr Yašt (Zaehner 1955: 102). Yt 10.99–100, where they are presented as driving a chariot, Miθra being in the middle, with Rašnu on his left side and Sraōša on his right side.

Yt 10.100 *dašinəm upa arəδəm*  
*vazaitē yō vaŋhuš sraōšō ašīiō*  
*vairīia.stārəm hē upa arəδəm*  
*vazaitē rašnuš bərazō yō amauuā*  
*vīspā hē upa arəδəm*  
*vazənti yā āpō yāasca uruarā*  
*yāasca ašaōnəm frauuušaīiō*

(Along flies ... Miθra ...) on his right

18 Text and translation by Khanizadeh (forthcoming).

flies good Sraōša, the friend of Aši;  
 on his left  
 flies rašnu the strong;  
 all round him  
 fly the waters and plants,  
 and the Fravašis of the owners of Truth.<sup>19</sup>

Another evidence of Miθra and Sraōša's connection is also to be found in the strong similarities between the Srōš Yašt and the Mihr Yašt, which seem to share many passages, adapted to their respective contexts,<sup>20</sup> as for example:

TABLE 2.1 Similarities between Y 57 and Yt 10

Y 57	Yt 10
<p>Y 57.15–16            (15) ...  <i>yō harəta aiβiiāxštaca</i></p> <p><i>vīspaiiā frauuōiš gaēθaiiā</i>            (16) <i>yō anauuaṅhabdāmnō zaēnaṅha</i>  <i>nipāiti mazdā dāmṅn</i>  <i>yō anauuaṅhabdāmnō zaēnaṅha</i>  <i>nišhauruuaiti mazdā dāmṅn.</i></p> <p>...</p> <p>who is the guardian and supervisor</p> <p>of the promotion of the material (creatures).            Who, never sleeping, vigilant,            protects the creatures of Mazdā.            Who, never sleeping, vigilant,            guards the creatures of Mazdā.</p> <p>Y 57.25–26            (25) <i>frā aḍa vaēibiia ahubiia</i>  <i>vaēibiia nō ahubiia nipaiiā</i>  <i>āi sraōša ašiiā hurāōḍa aheca</i>  <i>aheca aṅhəuš yō astuuatō</i>  <i>yasca asti manahiiō</i>  <i>pairi druuataṭ mahrkāt</i>  <i>pairi druuataṭ aēšmāt</i>  <i>pairi druuatβiiō haēnəbiiō</i>  <i>yā us xrūrəm drafšəm gərəβṅn</i>  <i>aēšmahe parō draōməbiiō</i>  <i>yā aēšmō duždā drāuuaiiāṭ</i>  <i>maṭ viḍātaōṭ daēuuō.dātāt.</i></p>	<p>Yt 10.103</p> <p><i>yim harətārəmca aiβiiāxštārəmca</i>  <i>fradaθaṭ ahurō mazdā</i>  <i>vīspaiiā frauuōiš gaēθaiiā</i>  <i>yō anauuaṅhabdāmnō zaēnaṅha</i>  <i>nipāiti mazdā dāmṅn</i>  <i>yō anauuaṅhabdāmnō zaēnaṅha</i>  <i>nišhauruuaiti mazdā dāmṅn.</i></p> <p>whom guardian and supervisor            Ahura Mazdā appointed</p> <p>of the promotion of the material (creatures).            Who, never sleeping, vigilant,            protects the creatures of Mazdā.            Who, never sleeping, vigilant,            guards the creatures of Mazdā.</p> <p>Yt 10.93–94            (93) <i>aḍa vaēibiia ahubiia</i>  <i>vaēibiia nō ahubiia nipaiiā</i>  <i>āi vouru.gaōiiaote</i>  <i>aheca aṅhəuš yō astuuatō</i>  <i>yasca asti manahiiō</i>  <i>pairi druuataṭ mahrkāt</i>  <i>pairi druuataṭ aēšmāt</i>  <i>pairi druuatβiiō haēnəbiiō</i>  <i>yā us xrūrəm drafšəm gərəβṅn</i>  <i>aēšmahe parō draōməbiiō</i>  <i>yā aēšmō duždā drāuuaiiāṭ</i>  <i>maṭ viḍātaōṭ daēuuō.dātāt.</i></p>

19 Text and translation by Gershevitch (1959: 122–123).

20 The text of the Mihr Yašt passages follows the edition of Gershevitch (1959).

TABLE 2.1 Similarities between Y 57 and Yt 10 (cont.)

Y 57	Yt 10
<p>(26) <i>aḍa nō tūm sraōša ašīia huraōḍa</i>  <i>zāuuarə daiiā hitaēibiō</i>  <i>druuatātəm tanubiō</i>  <i>pouru.spaxštīmtḥišūiantəm</i>  <i>paiti.jaitīm dušmaiñiūnəm</i>  <i>haḥrā.nīuuāitīm hamərəḡanəm</i>  <i>auruuəḡanəm ḥbišūiantəm.</i>  Then for both lives  for both lives  may you protect us.  O rewarding Sraōša, fair of form,  in this life that is corporeal,  and in the one which is spiritual,  from the deceitful death,  from the deceitful Aēšma, from the deceitful  hordes,  that may raise up the bloody banner  in front of the assaults of Aēšma  (Hordes) that the mean Aēšma launches  with Viḍātu, created by the demons.  Y 57.27 ...  ...  <i>yim caḥḥārō auruuantō</i>  <i>auruša raōxšna frādərəsra</i>  <i>spəḡta vīḍuuāḡhō asaiia</i>  <i>maiñiūuasəḡhō vazəḡti.</i>  ...  who, four courers,  white, shining, transparent,  life-giving, knowledgeable, without shadow,  belonging to the spiritual realm, they draw.</p>	<p>(94) <i>aḍa nō tūm sraōša ašīia huraōḍa</i>  <i>zāuuarə daiiā hitaēibiō</i>  <i>druuatātəm tanubiō</i>  <i>pouru.spaxštīmtḥišūiantəm</i>  <i>paiti.jaitīm dušmaiñiūnəm</i>  <i>haḥrā.nīuuāitīm hamərəḡanəm</i>  <i>auruuəḡanəm ḥbišūiantəm.</i>  Then for both lives  for both lives  may you protect us.  O grass-land magnate Miḥra,  in this life that is corporeal,  and in the one which is spiritual,  from the deceitful death,  from the deceitful Aēšma, from the deceitful  hordes,  that may raise up the bloody banner  in front of the assaults of Aēšma  (Hordes) that the mean Aēšma launches  with Viḍātu, created by the demons.  Yt 10.68  ...  <i>yim auruuantō maiñiūuuāḡhō</i>  <i>auruša raōxšna frādərəsra</i>  <i>spəḡta vīḍuuāḡhō asaiia</i>  <i>maiñiūuasəḡhō vazəḡti.</i>  ...  who, spiritual courers,  white, shining, transparent,  life-giving, knowledgeable, without shadow,  belonging to the spiritual realm, they draw.</p>

From the passages mentioned above, it is clear that the two gods share a common imagery and similar characteristics (Geiger 1916: 109–111, Lommel 1927: 56–57, Boyce 1975: 60). This imagery depicts Sraōša and Miḥra as warriors fighting in the cosmic struggle between good and evil. Many of the epithets and the descriptions of the deities are also very similar. Their relationship appears even more close in Middle Persian literature, when the two, alongside with Rašnu, compose a triad with a psychopomp function. With Miḥra and Rašnu, Sraōša sits at the Činwad Bridge, where the souls of the dead are judged (Pavry 1926: 82, Malandra 2014), as reported in the Bundahišn:

Bd 26.53 *ruwān ī widardagān pad pānāḡih ī Srōš ō čin-widarag rasēnd. pad ān haft sāl ēg-šān*

*yazišn i drōn ud āfrīnagān hamāg ān ī Srōš kardan. ān +wihānag rāy ānōh wēnābdagihā pad sālārīh nišīnēd.*<sup>21</sup>

The souls of the departed arrive at the Činwad Bridge under the protection of Srōš. Then in those seven continents for seven years they have to perform the drōn ritual and the āfrīnagān prayers, all for Srōš. For this reason, he sits there visibly in his authority.<sup>22</sup>

The psychopomp function of Sraōša is not attested in the Avesta, but, as mentioned above, his connection with the two gods was already established by the time the Mihr Yašt was composed. This relationship between the god of the contract, the god of the justice and the god of the discipline is not surprising and, as noted by Gershevitch (1959: 193), Sraōša's specific function in this triad was that of fixing the punishments, thus reflecting the function of the *sraōšāuuarəza-* in the priestly college.

Sraōša therefore emerges as a god closely linked with the ritual and the priestly world, but also with an important role in individual eschatology. However, he is depicted in the Srōš Yašt itself also as a warrior-god, with a fundamental role in the protection of the world against the demonic forces. Although he protects the worlds against all the demons, Aēšma 'Wrath' is his main antagonist:

Yt 11.15 *sraōšəm ašīm huraōdəm*  
*vərəθrājanəm frādat. gaēθəm ašauuanəm ašahe ratūm yazamaide*  
*yim daθat ahurō mazdā ašauua*  
*aēšmahe xruuī.draōš hamaēstārəm*<sup>23</sup>

We worship Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings, righteous time of Order,  
 who the righteous Ahura Mazdā created  
 as adversary of Aēšma of bloody club.

His protection is especially active during the night. The Srōš Yašt mentions repeatedly that Sraōša, not sleeping, guards the creation after sunset:

Y 57.10 *pasca hū frāšmō.dāitīm*  
*yō aēšməm stərəθβata snaiθiša*

21 Pakzad Soraki 2005.

22 Translation by Agostini & Thrope (2020: 136).

23 Geldner 1886–1896: II, 161.



*+vīxrūmaṇtəm xʷarəm jaiṇti*

Who, after the sunset,  
with a shattering weapon, Aēšma  
hits (causing) a bloodless wound.

Y 57.16 *yō anauuaṇhabdāmnō zaēnaṇha  
nipāiti mazdā dāmaṇ*

Who, never sleeping, vigilant,  
guards the creatures of Mazdā.

Y 57.17 *yō nōit̄ pascaēta hušxʷafa  
yaṭ maiṇiiū dāmaṇ daiḍītəm*

Who has not slept after  
the two forces created the creations.

The importance of Sraoša within the Zoroastrian pantheon as protector of the living beings grew over time and reached its highest point in Middle Persian times, as shown by the religious literature in Pahlavi. In such texts, he is presented as the vice-regent of Ohrmazd, in charge of watching over the material dimension while Ohrmazd rules the spiritual world:

Bd 26.49 *Srōš gētīg pad pānāgih-kardārih az Ohrmazd dārēd.*

Bd 26.50 *ēdōn čiyōn Ohrmazd pad mēnōg [ud gētīg] sālār.*

Bd 26.51 *čiyōn gōwēd Ohrmazd mēnōg ī ruwān-pānāg ud Srōš pad gētīg tan-pānāg.*<sup>24</sup>

Bd 26.49 Srōš preserves the material world through the protective action of Ohrmazd.

Bd 26.50 Just as Ohrmazd is the leader of the spiritual and material worlds, Srōš is the leader of the material world.

Bd 26.51 As it says: “Ohrmazd is the protector of the soul in the spiritual world, and Srōš of the body in the material world.”<sup>25</sup>

<sup>24</sup> Pakzad Soraki 2005: 301.

<sup>25</sup> Translation by Agostini & Thrope (2020: 135).

DD 27.6 *az ān ciyōn pāsbānih [ud] pānaḡih [ī] gētīgān az dādār framān srōšalāy xwēš-kārih*

Because the defence and protection of worldly creatures is the proper function of righteous Srōš by the Creator's command.<sup>26</sup>

This function of protector of the worldly creation was probably present already in ancient times, as the epithet *frādat, gaēša-* 'prospering the living beings' suggests. Sraōša's importance is so great that, while the other deities can be worshipped only along with Ohrmazd, Srōš is the only yazata who can be worshipped alone.

What emerges from this survey is the picture of a multi-faceted god. In the Avestan texts he is both a god of prayer and a warrior-god engaged in a constant battle against the demonic forces that threaten the living beings. In Pahlavi literature he is mainly known as the ruler and protector of the material world and as part of the triad of judges that decide the fate of the souls of the dead. The heterogeneity of his functions has led Kreyenbroek (1985: 182–183) to suppose that the personality and the functions of the god evolved following different stages, which would have reflected, in turn, different phases in the historical development of the Zoroastrian religion. From his first character of 'indwelling' deity, embodiment of 'hearkening', Sraōša would have evolved into a warrior-like god reflecting a political urge for proselytism of the clergy. Later, when the Zoroastrianism was already a wide-spread religion in the Seleucid era, and a great empire was ruled by a Zoroastrian class, Sraōša would have been connected to Rašnu and Miθra and assumed psychopomp functions. Lastly, the need to preserve the religion after the Islamic conquest, would have led to the development of Sraōša as vice-regent of Ohrmazd over the material world.

Kreyenbroek's hypothesis is indeed fascinating, and accounts for every side of the character of Sraōša, finding a place for each one of them. It seems plausible that different characteristics of Sraōša arose or gained importance as a consequence of the social and political environment in which his worship took place. This view is convincing, provided that a too rigid interpretation is avoided, which excludes the coexistence of diversified but coeval cults of Sraōša.

<sup>26</sup> Text and translation by Jaafari-Dehaghi (1998: 88–89).

## Yasna 56–57 and the Yasna Ritual

As stated above, the Srōš Yašt owes its name to the deity to whom the text is dedicated: the yazata Av. Sraōša, Phl. Srōš. Y 56 and Y 57 are not the only Avestan texts dedicated to him. Apart from the two chapters belonging to the Yasna, there are also two texts belonging to the Yašts collection which are dedicated to the god: Yt 11 and Yt 11a.

The former, composed of twenty-three stanzas and five kardags, is known as Srōš Yašt Hāδōxt, as stated in ms. F1 and its copies (Kellens 2002b: 457–458). It is generally considered to belong to the prestigious lost Gāθic book known as Hāδōxt Nask.<sup>1</sup> Darmesteter (1892a: II, 481–482) has noted that the Pahlavi term *hāδōxt* could also refer to a special ceremony and, therefore, the title of the Yašt could suggest that it belongs to this ceremony rather than to the lost book. However, Darmesteter too considers this hypothesis less plausible.

Yt 11a, on the other hand, is identical to Y 57. No clear explanation has been found so far to explain the fact that there are two different Yašts dedicated to Sraōša: Y 57 = Yt 11a and Yt 11. According to one hypothesis, put forward by Malandra (2014), it is possible that Y 56–57 was originally part of the hymnic section of the Avesta and was later selected to be included in the Yasna ritual. This would have produced a gap in the Yašts, which would have been filled by Yt 11, hence its content that, according to Malandra, is repetitive and unoriginal, thus suggesting that the text is a ‘loose compilation of diverse material’.

### 1 The Main Works on the Srōš Yašt

To date three important works on the Srōš Yašt are available. Two of them are specifically dedicated to Sraōša and the Srōš Yašt, published respectively by Dehghan (1982) and Kreyenbroek (1985). The third work about the Srōš Yašt is included in the fourth volume of the *Études avestiques et mazdéennes*, published by Kellens (2011) and dedicated to Y 27.13–59 (with Vr 13–24) and Y 60–61. None of the three works include a critical edition or a critical apparatus but rely on previous editions.

Dehghan’s book contains the Avestan text of the Srōš Yašt based on Geldner’s edition (1886–1896), alongside with the Pahlavi and Sanskrit versions of the text, based on the editions of Dhabhar (1949) and Bharucha (1910), respectively. Dehghan also provides a translation in German, a commentary to the texts and a glossary.

The work of Kreyenbroek provides a thorough study of the figure of the god Sraōša, taking

<sup>1</sup> Kellens (2002b: 457–458) translates Hāδōxt Nask as ‘Book of Scriptures’ and suggests that, given the meaning of the Avestan adjective *hāδaōxta*- ‘recited with’, it was probably a book complementing another.

into account his character, his origin and his place in the pantheon as well as his role in the daily practices among the Zoroastrians. To provide such a complete account, Kreyenbroek's work not only includes an edition of Y 56–57, and of the *Srōš Yašt Hāddōxt* (Yt 11), based on Geldner's edition, but also considers the Pahlavi translations of Y 56–57 and Yt 11 and the occurrences of *Av. s(ə)raōša-* and *Phl. Srōš* in the *Gāθās* and in the Pahlavi literature. For the passages from the *Gāθās*, Kreyenbroek relies on Humbach's (1959) edition, while his work on the Pahlavi sources is based on Dhabhar's editions of the *Yasna* and *Visperad* (1949) and of the *Xorde Avesta* (1927).

Kellens presents the text according to Geldner's edition and provides a French translation with commentaries on the text. The introductions to each chapter elucidate the main features and the author's interpretation of the two chapters of the *Srōš Yašt*.

## 2 The Position of the *Srōš Yašt* within the *Yasna*

*Yasna* (*Av. yasna-* 'worship, sacrifice') is the name both of the daily Zoroastrian liturgy and of the Avestan text recited during such ritual performances. The *Yasna* ritual is organised according to three main phases:

1. Introductory phase: Y 1–21, during which the priest ingests bread (*Phl. drōn*) and *haōma*, which has been prepared during the preparatory ceremony called *Paragnā*.
2. Sacrifice: Y 22–55, where two further pressings of *haōma* take place, and where originally a meat offering was presented (Y 36).
3. Conclusion: Y 56–72, which contains praises and invocations to divine beings and entities and for the life of the righteous *Mazdayansians* (Hintze 2009: 31).

The text of the *Yasna* recited during the ritual is composed of 72 chapters (*Av. hāiti-*) plus an introductory one. These chapters can be grouped according to linguistic and functional differences:

1. *Yasna* 0 contains various invocations opening the celebration and the dedication to the deity to whom the ceremony is dedicated.
2. *Yasna* 1 contains invocations that praise *Ahura Mazdā* and invite various deities to attend the service.
3. *Yasna* 2 is also known as *Barsom Yašt*, 'hymn to the *barsom*', *Av. barəsmān-* 'ritual bundle'. It presents the *barəsmān-* to the divinities invited to the ritual.
4. *Yasna* 3–8 constitute the *Srōš Drōn*. This section contains a bread ceremony in honour of *Sraōša*. It introduces the offerings, in particular the *haōma* and the *Phl. drōn* 'bread', that will be partaken at the end of the section.
5. *Yasna* 9–11 is the *Hōm Yašt*, a composition dedicated to *haōma* which culminates with the consumption of the *parahaōma*, a mixture of crushed *haōma* and pomegranate twigs with consecrated water, during Y 11.
6. *Yasna* 12, known as *Frauarānē*, is the Zoroastrian 'confession of faith'.

7. Yasna 13 is composed of invocations that close the Frauuarānē section.
8. Yasna 14–58 is the Staōta Yesñiia section '(words) of praise and worship'.
  - a) Yasna 14–18 contain a series of invocations to divinities.
  - b) Yasna 19–21 constitute the so-called Bagān Yašt, a series of commentaries on the three prayers Ahuna Vairiia, Ašəm Vohū and Yeṛjhē Hātəm.
  - c) Yasna 22–27 is the so-called Hōmast, where the first pressing of haōma takes place.
  - d) Y 27 ends with the three prayers commented in Y 19–21: Ahuna Vairiia, Ašəm Vohū and Yeṛjhē Hātəm.
  - e) Yasna 28–34 is the Ahunauuaitī Gāθā, during which the second pressing of haōma takes place.
  - f) Yasna 35–41 is the Yasna Haptaṅhāiti, the Worship in Seven Chapters.
  - g) Yasna 42 is a short interpolation in praise of the Aməša Spəntas and various elements such as water, mountains, sky and so on.
  - h) Yasna 43–46 is the Uštatauaitī Gāθā.
  - i) Yasna 47–50 is the Spəntā Maiñiiū Gāθā.
  - j) Yasna 51 is the Vohuxšaθrā Gāθā.
  - k) Yasna 52 is a short hymn to Aši.
  - l) Yasna 53 is the Vahištōišṭī Gāθā.
  - m) Yasna 54 contains the prayer Airiia man Išiia.
  - n) Yasna 56 is the introduction to the Srōš Yašt.
  - o) Yasna 57 is the Srōš Yašt.
  - p) Yasna 58 is also called Fšūšō Məθra 'mantra of the cattle breeder', and it is a protective prayer.
9. Yasna 59 mostly contains repetitions from Y 17 and Y 26.
10. Yasna 60 is the Dahmā Āfriti, a blessing of the house of the *ašauuan-* 'righteous'.
11. Yasna 61 praises the three prayers of Y 27 and the Dahmā Āfriti (Y 60).
12. Yasna 62, known as Ātaxš Niyāyišn, praises the Fire.
13. Yasna 63–68 constitutes the so-called Āb-Zōhr: offerings to the Waters.
14. Yasna 70–72 is a set of invocations concluding the service.

The text of the Srōš Yašt takes a significant place within the Yasna: at the end of the actual sacrifice but also at the junction point between the Staōta Yesñiia, that encapsulates the most prestigious part of the Avesta: the Gāθās of Zaraθuštra, and the following Young Avestan texts.

The sections of the Yasna are composed in two main variants of the Avestan language. The first shows more archaic features and it is called Old Avestan. This is the language of the five Gāθās (Y 28–34, Y 43–46, Y 47–50, Y 51, Y 53), of the Yasna Haptaṅhāiti (Y 35–41) and of two of the four prayers, Ahuna Vairiia and Airiia man Išiia (Hintze 2009: 3). The Gāθās represent the core of the Avestan corpus and are traditionally believed to have been transmitted by Ahura Mazdā to Zaraθuštra himself.

Most of the remaining sections of the Yasna are composed in a variety of Avestan language that shows more innovative features and is therefore called Young Avestan. However, the Yasna contains also a few passages that show features both of Old and Young Avestan. The most important passages composed in this mixed linguistic variety are found at the beginning and closing of the Staōta Yesniia: Y 11.16–Y 15, the Fšūšō Maθra (Y 58) and the introduction of the Srōš Yašt: Y 56.

### 3 Content and Language of Yasna 56

#### 3.1 Analysis of Yasna 56

The peculiar language of Y 56 presents interpretive difficulties that have raised debate among scholars and very different interpretations of the meaning of the chapter have been proposed. Yasna 56 is composed of five stanzas: Y 56.1–4 are invocations for the god Sraōša/Hearkening to attend different worships, while Y 56.5 contains the prayers Ahuna Vairiia, Aṣəm Vohū and Yeṯhē Hātəm and a short yasna to Sraōša with *yazamaide* ‘we worship’ and the accusative of the god and his epithets.

The exhortations of Y 56.1–4 display a repetitive pattern:

1. Formula *sraōšo idā astū ... yasnāi ...* ‘may Sraōša be here ... for the yasna (to) ...’;
2. *hiiaṯ paōuruuīm taṯ ustəmāmcīṯ* ‘what is (as) first, that is (as) last’;
3. *auuaθāṯ* ‘thus’;
4. Repetition of item 1.

Thus, these stanzas contain three passages that are closed by *hiiaṯ paōuruuīm taṯ ustəmāmcīṯ* and repeated a second time with the addition of *auuaθāṯ* ‘thus’ at the beginning. These three passages are: the first part of Y 56.1, repeated in the second part of the same stanza, the first part of Y 56.2, repeated in the second part of the same stanza, and Y 56.3, repeated in Y 56.4. The formula *sraōšo idā astū* probably has an Indo-Iranian origin, as shown by a parallel Vedic formula which is attested in RV 1.139.1 and in ritual texts (Jamison & Brereton 2014: 310): *śrauṣaṯ ástu* ‘let (it/him) be (here)! He shall hear’. The attentiveness to the ceremony, requested in the Vedic formula by means of the verb *śrauṣaṯ*, probably in place of the subjunctive *śroṣat* (Narten 1964: 260, 260 fn. 186) is in Avestan expressed by the noun *sraōša-* ‘Sraōša, hearkening’.

By means of this formula the presence of the god Sraōša is invoked for a series of worships indicated by the dative *yasnāi*, whose number and identification has sparked debate among scholars, who provide profoundly different interpretations of the text and of its peculiar language.

As said, Y 56 is composed in a particular variety of Avestan, that appears to mix features of Old and Young Avestan. The most evident feature of Old Avestan is the lengthening of vowels in final position, therefore, Tremblay (2006: 247) uses it to identify the passages that,

although included in Young Avestan portions of the Yasna, unexpectedly show Old Avestan features. The passages identified by him as composed in this mixed linguistic variety are: Y 27.15 (Yerjhē Hātəm prayer), Y 28.0, Y 35.1, Y 42, Y 11.17–13.3, Y 58.1–7, Y 14.1–2 and Y 56. Tremblay reports that Martin Haug (1907: 40) recognised such texts, presenting Old and Young Avestan features, as composed in Old Avestan, even if Spiegel (1867: 3) had already supposed that it was not pure Gāṅic language. Spiegel was the first to put forward the hypothesis that the peculiarity of the language of such passages was actually due to an attempt to counterfeit the Old Avestan language. This imitation would have been implemented in times when the Gāṅic variety of the language was no longer properly spoken and understood (Hintze 2009: 28). This counterfeiting would have been carried out in order to give greater authority to newly composed texts by imitating the language of those which are the most sacred and authoritative parts of the Avestan corpus. Following this interpretation, this kind of mixed language has been widely called Pseudo-Gāṅic or Pseudo-Old Avestan by the scholarship for decades.

This definition was undisputed until Pirart (1991, 1992) and Tremblay (2006) carried out the first thorough studies on such texts. In particular, Pirart's work focuses on Y 58 and Y 56. According to him, the section of the Yasna called Staōta Yesniia, which begins with Y 14 and ends with Y 58, was originally composed with the purpose of encapsulating Old Avestan texts, which he supposes to be the surviving parts of an older and lost Avestan corpus. Young Avestan texts showing some of the features and graphic peculiarities of the Old Avestan language, such as the lengthening of the final vowels, would have been added in order to introduce, close and gloss the Gāṅās and the other Gāṅic passages (Pirart 1991: 127). Among such texts, Y 56 would be even more peculiar because, in Pirart's opinion, it would contain a certain number of quotations from the aforementioned lost Avestan corpus. In particular, such quotations would be incipits of lost texts indicated in the text of Y 56 by the dat. sg. *yasnāi*. Therefore, according to Pirart, Y 56 would not be a pseudo-Gāṅic text, composed in an attempt at counterfeiting a language no longer properly understood, but rather a Young Avestan composition containing a few small and sometimes erroneous Old Avestan quotations. The purpose of such quotations would be to invite the god Sraōša/Hearkening to attend a number of specific act of worships (*yasnāi*). The quotations would indicate which *yasna* in particular (Pirart 1991: 127–128). According to Pirart, Y 56 contains five quotations, indicating five different and lost texts:

1. *yasna* to Ahura Mazdā indicated by the words *yā nā̎ ištō* (Y 56.1);
2. *yasna* to the Waters indicated by the words *ašāunqmca frauuašibiō yā nō ištā uruuōibiō* (Y 56.2);
3. *yasna* to the Waters indicated by the word *vaṅhuš* (Y 56.3);
4. *yasna* to the Aməša Spəntas and Aši indicated by the words *yā nā̎ āraēcā əṛənuuataēcā ašaṅhāxš* (Y 56.3);
5. *yasna* to the Waters indicated by the words *vaṅhuš ašiuuā̎* (Y 56.3).

The idea that Y 56 includes quotations from Old Avestan texts is shared by Tremblay in his article about the Pseudo-Gāṅic texts (Tremblay 2006: 248). However, although accepting



this premise, he convincingly rejects some of Pirart’s conclusions (Tremblay 2006: 271–273). According to Tremblay, Pirart fails in recognising the phrase *hiiaṭ paōuruuīm taṭ ustəmāmcīṭ* as an Old Avestan passage, although it shows a clear Gāṅhic formation for the relative pronoun *hiiaṭ* vs. YAv. *yaṭ*, and the word *paōuruuīm*, meaning ‘first’ vs. YAv. *paōirīm*. In general, according to Tremblay, the passages that Pirart identifies as quotations are not the ones showing Old Avestan features such as lengthened final vowels. Tremblay also judges as unlikely that, out of the five quotations identified by Pirart, no less than three texts are dedicated to the Waters, and all five are lost and unknown. Moreover, Tremblay criticises the way Pirart deals with the passages *yā nā̎ ištō* (Y 56.1) and *yā nō ištā̎* (Y 56.2). In Tremblay’s opinion, such similar sentences are unlikely to be the incipits of two different compositions, as Pirart claims, because this would not match the Gāṅhic literary style which usually is not so repetitive.

One of the most evident differences between Tremblay’s and Pirart’s interpretation concerns the translation of the obscure phrase *yā nā̎ ištō*. The sentence is composed of three elements. The first one, *yā*, is the Old Avestan nom. sg. m. of the rel. pron. *ya-*, corresponding to YAv. *yō*. The second element, *nā̎* is the OAv. acc. pl. of the 1<sup>st</sup> person pers. pron. (YAv. *nō*). The third and last part, *ištō*, is the nom. sg. m. of the part. perf. pass. of the root *yaz-* ‘to worship’.

Pirart (1991: 131) translates this sentence as an anacoluthon: ‘celui auquel on a sacrifié nous (...)’. Tremblay (2006: 270–271), by contrast, brings a little-known use of the verb *yaz-* ‘to worship’ governing two accusatives as proof of his translation of *yā nā̎ ištō* as ‘who is worshipped by (mentioning) us’, that is, as denoting a text where ‘us’ is mentioned: ‘un sacrifice nous mentionnant’. The verb *yaz-* is found twice in the Yasna Haptaṅhāiti (Y 37.3) governing two words in the accusative:

Y 37.3 *tām aṭ āhūriiā nāmānī ... yazamaidē*

...

*tām aṣāunqm frauuaṣiš narqmcā nāirinqmcā yazamaidē*

Him we worship (pronouncing His) Ahurian names ...

...

We worship Him (mentioning) the Frauuaṣis of the truthful men and women.<sup>2</sup>

According to the translation of Humbach quoted above, in the two sentences one of the two accusative words governed by *yazamaidē*, i.e. *tām* and *tām*, indicates the god to whom the act of worship is performed, while the other one, i.e. *nāmānī* and *frauuaṣiš*, indicates the words uttered during this act of worship. Pirart, therefore, interprets the accusative *nā̎* in Y 56.1 as indicating what is recited during the act of worship, hence his translation of the passage in Y 56.1 as ‘who is worshipped by (mentioning) us’.

<sup>2</sup> Text and translation by Humbach (1991: I, 146).



However, Humbach's and Tremblay's interpretation of the construction of *yaz-* plus two accusatives in Y 37.3 is not so self-evident. Narten (1986: 180) proposes for the second accusative a predicative meaning. This interpretation is accepted by Hintze (2007: 36, 177–186), who translates Y 37.3 as follows: 'We worship him in the form of his lordly names ... We worship him in the form of the choices of the truthful ones, both men and women.'

According to Tremblay's interpretation, the phrase *yā nā īštō* 'who is worshipped by (mentioning) us' would not be a quotation from an Old Avestan text, but a commentary upon an Old Avestan text, meant to explain it by saying that the Old Avestan text contains the word 'us' (or verbal forms in the 1<sup>st</sup> pl. person). The commentary would be composed in a language that is more archaic than Young Avestan but more recent than Old Avestan: an intermediate stage of the language that he calls Middle Avestan. According to him, three linguistic strata can be recognised in Y 56 (Tremblay 2006: 273):

1. An Old Avestan layer, represented by two phrases that he considers composed in pure Gāṅhīc language. Such phrases are *hiiaṭ paōuruuīm taṭ ustəməmciṭ* and *yā nā āraēcā ēraṇauuataēcā aṣaṅhāxš*;
2. A Middle Avestan layer composed of commentaries: *yā nā īštō* and *aṣāunəmca frauuāṣibiō yā nō īštā uruuōibiō*;
3. A Young Avestan layer for the rest of the text.

Tremblay supports his hypothesis that most of the text is composed in Young Avestan by arguing against Geldner's edition of *ahurahē* and *səuuīštahē* with a long final *-ē*. The collation work carried out for the present edition has confirmed Tremblay's intuition about *ahurahē* and *səuuīštahē* in Y 56.1. Variants with a lengthened final *-ē* are attested by a few manuscripts: mss. 400 and 451 record the reading *ahurahē*, and mss. 400, 410 and 451 record *səuuīštahē*. In addition to being few in number, they all belong to the same family of manuscripts (Iranian combined manuscripts) and are therefore likely to record the same tendency. Therefore, the readings *ahurahe* and *səuuīštahe*, attested by the large majority of the manuscripts, have been edited in the present work.

Tremblay (2006: 272) identifies a specific text to which the phrase *yā nā īštō* could refer: the Yasna Haptaṅhāiti. In his opinion, this interpretation solves all the contradictions found both in the text and in Pirart's theory:

1. It is not necessary to postulate the existence of two lost and unknown texts beginning with very similar words.
2. It is not necessary to suppose mistakes in the text in order to provide a coherent interpretation.
3. Since a *yasna* to Ahura Mazdā exists and is well-known, and it uses extensively the first person plural, in particular the terms *mahī* 'we are' and *yazamaidē* 'we worship', there is no need to suppose the existence of another text with the same characteristics that is now lost.

According to Tremblay, the fact that the text mentioning 'us' is the Yasna Haptaṅhāiti is

supported in particular by Y 35.2, where it is found the sentence *mahī aibi jaratarō naē-naēstārō*, translated by Tremblay as ‘nous sommes les saluateurs, non les maudisseurs’ (Tremblay 2006: 272). The connection between Y 56 and the Yasna Haptaṅhāiti is also supported by other characteristics shared by the two texts. One of these is the presence of the term *aṣaṅhāxš* (cf. chapter 11, section 1.1), which is found only in Y 56.3 and in Y 41.3 (Bartholomae 1904: 240–241).

The connection between the Yasna Haptaṅhāiti and Y 56 was already noted by Kreyenbroek (1985: 106) in his thorough study of Y 56–57. He finds a parallel between the entities that are the object of worship in the two texts. In particular, according to him, the prominence given to the waters and to the Aməša Spəntas in Y 56 supports the thesis that this text was at least partly inspired by the Yasna Haptaṅhāiti. Another element is the fact that both texts mention Frauuašis and Uruuans, and both of them keep the distinction between these two groups, a distinction that faded in the later tradition (Boyce 1975: 118, Kreyenbroek 1985: 106).

Although the arguments put forward in support of a connection between Y 56 and the Yasna Haptaṅhāiti are convincing,<sup>3</sup> the translation of *yā nā̎ ištō* as ‘who is worshipped by (mentioning) us’ seems too imaginative to be accepted. As stated above, Narten and Hintze convincingly argue against the interpretation proposed by Humbach and accepted by Tremblay, i.e. that *yaz-* can govern two accusatives, one for the god worshipped and one for the words uttered during the worship. By accepting Narten’s and Hintze’s interpretation, the only attestation than Tremblay put forward in support of his translation of *yā nā̎ ištō* as ‘who is worshipped by (mentioning) us’ is deleted.

Since none of the possible meanings of the accusative *nā̎* seems to fit the context of Y 56, the sentence is translated here as ‘who has been worshipped by us’ following the interpretation put forward by Cantera (2021: 15). Conversely, the corresponding sentence *yā̎ nō̎ ištā̎* in Y 56.2, correlated to *frauuašibiō̎*, is translated as ‘who have been worshipped by us’.<sup>4</sup>

A recent hypothesis for the identification of the texts quoted in Y 56 is put forward by Cantera (2021: 14–15). According to him, Y 56 would not refer to lost texts but to sections of the Yasna. The first one, that is the text dedicated to Ahura Mazdā would be the Fšūšō Maθra (Y 58). For the second one, he identifies a text which mentions the waters, the Aməša Spəntas, the Uruuans and the Frauuašis, that is Y 63.6, which opens with a repetition of Y 56.2 (Y 63.2). The third one, dedicated to Aši, would be Y 68.21, anticipated by a repetition of Y 56.3–4 in Y 65.17–18.

3 Kellens (2011: 66) hypothesises that the text’s aim is to provide a connection between the god Sraoša and the Yasna Haptaṅhāiti: ‘Sa nécessité est plutôt dictée par la préoccupation innovante de situer, dans le cursus de l’Avestan ancien, le moment *vərəθraγna*. On ne peut demander aux textes vieil-avestiques connus de désigner un autre dieu *vərəθraγan* que Sraoša (Y 44.16), lequel se doit dès lors de présider au Yasna Haptaṅhāiti, dont la seconde récitation (*apara-*) suscite le *vərəθraγna*. Il s’agit d’un double coup de force exégétique’. ‘Its necessity is rather dictated by the innovative concern to situate, in the course of Old Avestan, the moment *vərəθraγna*. One cannot ask the known Old Avestan texts to designate another *vərəθraγan* god than Sraoša (Y 44.16), who must therefore preside over the Yasna Haptaṅhāiti, whose second recitation (*apara-*) provokes the *vərəθraγna*. It is a double exegetical coup de force.’

4 Kreyenbroek (1985: 105) translates in the same way but takes the apparent confusion between OAv. *nā̎* and YAv. *nō̎* as proof of a counterfeited language, that imitates Gāṇic, but, as will be argued below, it is not necessary to posit an imitation of Gāṇic language to explain the unsystematic presence of Old Avestan features in Y 56.

Cantera's hypothesis, in particular about the second and third texts indicated in Y 56, seems so far the more convincing one. The texts identified by him meet the expected requirements, i.e. the mention of the entities cited in Y 56, and the repetitions of sections of Y 56 before them provide a further proof of their connection with the introduction of the *Srōš Yašt*.

### 3.2 Notes on the Circumstances and Purpose of the Composition of Yasna 56

In his long article, Tremblay considers not only the text of Y 56, but also that of the other passages that were called Pseudo-Gāṅic, and finds that they belong to different categories (Tremblay 2006: 274–276). What was previously considered as a unitary whole (i.e. texts in pseudo-Gāṅic language) is fragmented into six categories by him. One of these categories is what he proposes to call Middle Avestan or Archaic Young Avestan. The first definition has the merit of providing an intermediate stage for the Avestan language too, standardising it to the major part of the Indo-European languages, for which a 'middle' stage is often recognisable. The definition 'Archaic Young Avestan' on the other hand, stresses the connection of this language with the Young Avestan variety. Tremblay (2006: 243) observes that the Gāṅic language cannot be considered the direct ancestor of Young and Middle Avestan. Although they have many traits in common, many others presuppose an independent evolution or origin. In addition, Tremblay (2006: 243–246, 278) rejects the theory proposed by Gershevitch (1995) that the two languages could be considered contemporary. According to Gershevitch, the fact that one of the two languages is evidently more archaic than the other is not a proof of its actual greater antiquity, but it is rather a characteristic of this language, which is more conservative than the other.

Tremblay (2006: 243–246) raises many objections to Gershevitch's theory. First of all, the problem of the 'embouteillages chronologiques' raised by Kellens (2001: 182–184) in his article in response to a book by Gherardo Gnoli (2000), which was in turn inspired by Gershevitch's theories. According to Kellens, Gershevitch and Gnoli assume a too short period of time to separate the composition of the Gāṅā and that of the recent layers of the Avesta. According to him it would be necessary a longer period of time to explain both the linguistic differences and the divergent religious conceptions expressed by the two sections of the Avesta.

The second objection concerns the attestation of a few ancient Indo-Iranian titles in the Gāṅās which are absent in Young Avestan texts. In Tremblay's opinion, this could be possible under two conditions: the two groups speaking Young and Old Avestan would have been distant either geographically or chronologically. According to him, it is not likely to suppose a great geographical distance: if Avestan was spoken in such a wide area, it would be impossible to think that it left no descendant languages or historical traces. Moreover, according to Tremblay, the fact that Gāṅic passages are quoted in Young Avestan texts means that the Gāṅās had already gained authority at the times when the recent parts of the Avesta were composed.

Tremblay (2006: 274–277) hypothesises a detailed history of the composition of the Avesta,

which features as main events the composition of the Gāṅās and the Yasna Haptaṅhāiti, then canonised, the composition of the Middle Avestan parts followed by the composition of the Young Avestan texts. All these phases would have been followed by periods of rearrangements of the Avesta such as the suppression of a texts dedicated to the Waters, mentioned in Y 56 with the purpose of leaving the only complete *yasna* to Ahura Mazdā. Tremblay rejects the idea that this process could have happened at the same time in different geographical areas, also because the Gāṅic quotations in the Middle Avestan layer show how that the Gāṅās must have already been canonised (Tremblay 2006: 278).

In my opinion, the fact that the Young Avestan texts contain quotations from other linguistical strata and the fact that some technical terms are different in the two types of texts are not incompatible with Gershevitch's theory. Tremblay assumes that in order to have different technical terms it must either have passed a long time or be a great geographical distance resulting in different cultures. Therefore, Avestan would have been spoken in a very large area, which is not probable. In my opinion, this view does not take into account any morphological characteristics of the territory, that could have made contacts between different populations very difficult even if they lived in contiguous regions. In such a scenario it is possible to imagine that the Yasna was the result of a deliberate process: an attempt at synthesis made necessary by the encounter between different communities. One whose liturgy was composed in Old Avestan and one whose liturgy was composed in Young Avestan. This idea of two priestly traditions achieving a synthesis is opposed to the theory formulated by Kellens (1987a), which supposes four centuries without significant new compositions between the Gāṅic and the Young Avestan stages.

If the Yasna was the result of a deliberate synthesis, built with bricks supplied by both traditions, there is no reason to suppose that the Gāṅās and the Yasna Haptaṅhāiti would have been already ancient texts when the Young Avestan corpus was composed. The fact that the Young Avestan texts include quotations from the Old Avestan ones but not the other way round could be due to the fact that the Old Avestan tradition was perceived as more prestigious or powerful, as it would be showed by the central position occupied by the Gāṅic texts in the structure of the Yasna. Assuming this scenario there is also no need to suppose the existence of an intermediate stage of the Avestan language of which nothing is left but small passages scattered throughout the text.

As seen, it is possible to imagine a scenario, for the composition of the Avesta, that disagrees with Tremblay's objections to Gershevitch's theories. The lack of historical sources concerning the populations that composed the Avestan texts and the general difficulties of interpretation have not allowed scholars to accurately determine a chronological and geographical picture regarding the composition of the Avesta. Indeed, scholars are far from reaching an agreement when it comes to determining matters such as the relationship between the two variants of Avestan known to us or their geographical location.

One hypothesis was put forward in introduction of the volume *The Avestan Vowels* by Michiel

de Vaan. He proposes a model for which Proto-Avestan would have evolved into Old Avestan, which would be the direct ancestor of Young Avestan (de Vaan 2003: 5–16). His conclusions have been questioned by Panaino (2007), who proposes a series of cases in which Young Avestan seems to feature some archaic characteristics which are not shared by Old Avestan. According to Panaino, even if we accept that Young Avestan derives directly from Old Avestan, there are not enough historical data available to deny that the two variants could have been used simultaneously. The evolution could have proceeded at different speed in different places, and some conservative technolects could have survived longer (Panaino 2007: 20).

Although the lack of information about the historical context requires a great deal of caution in drawing any conclusions, Panaino regards the idea of a direct derivation with scepticism and deems more probable to hypothesise a dialectal difference between Old and Young Avestan. This topic is further developed in Panaino's article about the origin of the Avestan canon (2012). In this publication, he wonders about the reasons that would have led to the formation of the Avesta as we know it. Assuming the chronological difference of four centuries hypothesised by Kellens (1987a) between the older and the later varieties of Avestan, some questions arise: were the *Gāṅās* and the *Yasna Haptaṅhāiti* the only texts produced in Old Avestan? Nothing more was composed between the composition of the *Gāṅās* and the *Yasna Haptaṅhāiti* and that of the Young Avestan texts four centuries later? This view emerges as problematic as, in the history of ancient central Asia, no event is known that may have led to four centuries of 'aphasia', as Panaino (2007: 26) calls it.

Therefore, many scholars, like Pirart (1991: 127), have supposed that the *Gāṅās* and the *Yasna Haptaṅhāiti* were the surviving texts of a much larger and lost corpus. However, if we assume a linear development from Old to Young Avestan some more questions arise. There must be reasons behind such a great change in the ritual practice apart from the gradual evolution of a language to justify the abandonment of practices and texts. In addition, the Young Avestan corpus contains very ancient material which has significant parallels in the Vedic ritual and is not present in the ancient corpus (Panaino 2012: 73). Why this material would have been ignored for centuries and then proposed again in the later texts? Was it present in the aforementioned lost corpus? Why, then, the Avestan speakers would have dismissed such texts and composed new ones conveying the same old traditions? The assumption of linear development is therefore extremely problematic and raises many questions.

On the contrary, the hypothesis of a dialectal difference between the two languages, without denying a greater antiquity of Old Avestan, and the assumption that there could have been a time when both the languages were understood, or at least that priests existed, at a certain point, that could handle both the languages, could solve a few issues. Such a scenario cannot be demonstrated due to the lack of incontrovertible historical data. It is clear that at a certain time an older religious corpus, namely the *Gāṅās* and the *Yasna Haptaṅhāiti*, was embedded in the framework of a more innovative liturgy, different from the previous one not only at a linguistic level but also in terms of practices and religious beliefs (Panaino 2012: 72).



Panaino (2012: 74–78) conceives an interesting framework where this process may have taken place. In his opinion, it is possible that the so-called Gāṣic circle was compelled to move away from the area of origin and then met another Iranian tribe(s) of Young Avestan speakers. Their meeting would have resulted in a process of synthesis between two religious traditions. Unfortunately, nothing can be said about the modalities of this process, it could have been either a traumatic event with a conqueror and a conquered population or a peaceful and gradual fusion of peoples that would have come to a syncretism due to the close relationships they maintained.

In this context, it is possible to imagine that some texts of the Old Avestan corpus were dismissed and that the ritual was changed profoundly to support the synthetic effort. From the structure of the Yasna, it emerges clearly the prestige that the Gāṣās must have had at the time. This is shown without doubt by the central place that the Old Avestan texts occupy at the core of the Yasna. Where to place the so-called Pseudo-Gāṣic or Middle Avestan texts in such a framework? The position of these portions of text within the Yasna should not be underestimated.

As already noted by Panaino (2012: 75) and Pirart (1991: 127), most of them can be found at the junctions between the Old and the Young Avestan texts. The peculiarities of texts like Y 56, that shows archaic features in an inhomogeneous way, could then be due to the need to provide passages that functioned like bridges, making the transition from one linguistic variety to another one less traumatic. This would have been functional to the oral and performative nature of the Yasna, to allow the priests reciting the text by heart to gradually slip from a prosody characterised by the lengthening of the final vowels to the texts with short final vowels. This kind of texts would have been composed at the times of the synthesis between the two priestly traditions maybe using pre-existent material belonging to the two traditions, in order to provide a link between two kinds of prosody and thus aid the recitation. These texts, then, would not represent the attempted counterfeiting of a language no longer well-understood and they would not contain passages from an otherwise unknown intermediate linguistical variety but would have been composed when both the languages were still known and productive.

The speculative nature of these hypotheses is clear. For the time being, as mentioned above, we do not have enough material to prove a definitive theory about the origin and the history of the composition of the Avesta and of the people who composed it. This is clearly shown by the level of disagreement among the scholars and by the fact that convincing pieces of evidence are brought in support of profoundly different theories. However, in my opinion, the scenario proposed by Panaino allows to solve more problems than the linear development theory. About the nature of a text like Y 56, the caution to be exercised is even more, given the intrinsically problematic nature generated by its position in a juncture point, meant to connect texts that are so different both linguistically and substantially.

#### 4 Content of Yasna 57

Y 57, too, holds a peculiar status within the Yasna. Despite being part of the Yasna section of the Avesta, the structure and content of Y 57 place it in the literary genre of the Yašts. The Yašts are a group of 21 compositions that are entirely dedicated to a single divinity, i.e. Sraōša, for the Srōš Yašt. Y 57 shares with the other Yašts many features, like the fact that the text seems to be originally composed in octosyllabic verses and its subdivision in sections called kardags.

Y 57 is composed of 13 kardags and 34 stanzas plus a 35<sup>th</sup> containing a dedication (*Av. xšnuman-*).

##### – Kardag 1, Y 57.1–4

The first stanza opens with three recitations of the Ašəm Vohū prayer, followed by a dedication to Sraōša, mentioned with typical epithets: *ašīia-* ‘rewarding’, *taxma-* ‘brave’, *tanu.mqθra-* ‘having the mantra for body’, *darši.dru-* ‘of bold club’, *āhūiriia-* ‘belonging to the Lord’. The stanza is concluded by an antiphonal recitation of the Ahuna Vairiia prayer.

The second stanza begins with a *yasna-* ‘worship’ in the way typical of the Yašts, with *yazamaide* ‘we worship’ (the 1<sup>st</sup> person pl. of the pres. ind. mid. from the root *yaz-* ‘to worship’) and the accusative of the name *sraōša-* and another series of epithets: *ašīia-* ‘rewarding’, *huraōda-* ‘fair of form’, *vərəθrājan-* ‘victorious, obstacle-smashing’, *ašauuan-* ‘righteous’. In the second part of the stanza Sraōša is presented as the first one to spread out the *barəsman-* ‘ritual bundle’ and worship Ahura Mazdā, the Aməša Spəntas, the Protector and the Fashioner (cf. chapter 12, section 2.2).

In stanza 3 not only the worship of Sraōša is invoked, but also that of Aši and Nairiō.sarḥa. The stanza closes with an invocation to Sraōša for assistance. Stanza 4 contains another text with *yazamaide* ‘we worship’, including invocations to Sraōša, Ahura Mazdā, the words of Zaraθuštra and the well-performed (ritual) actions, followed by a recitation of the Yeṛjhē Hātəm prayer.

##### – Kardag 2, Y 57.5–6

Stanza 5 is a simple repetition of the first part of Y 57.2, while in stanza 6 it is affirmed that Sraōša was the first one to spread out different types of *barəsman-* ‘ritual bundle’. The kardag closes with the repetition of Y 57.3–4.

##### – Kardag 3, Y 57.7–8

Stanza 7 is a repetition of the first part of Y 57.2. In stanza 8 Sraōša is mentioned as having been the first one to recite the Gāθās in verses and to interpret them. The stanza closes with a dedication to the Aməša Spəntas and the repetition of Y 57.3–4.

##### – Kardag 4, Y 57.9–10

Stanza 9 consists of a repetition of the first part of Y 57.2. In stanza 10 Sraōša is invoked in his role of protector during the night, fighting against the demons and especially Aēšma (‘Wrath’). At the end of the kardag there is a repetition of Y 57.3–4.

##### – Kardag 5, Y 57.11–12

Stanza 11 contains a repetition of the first part of Y 57.2 followed by another series of epithets: *taxma-* ‘brave’, *āsu-* ‘swift’, *aōjahuuant-* ‘powerful’, *bərəzaiδi-* ‘of great insight’. In stanza 12 Sraōša is said to go back at the Aməša Spəntas’ assembly after being victorious in battles against the demonic forces. At the end of the stanza there is a repetition of Y 57.3–4.

– Kardag 6, Y 57.13–14

In stanza 13 there is a repetition of the first part of Y 57.2 and a series of superlatives that describe Sraōša as the bravest and most valiant hero. The stanza closes with an invitation to the worshippers of Mazdā to perform a sacrifice to Sraōša. Stanza 14 emphasises the apotropaic function of the worship of Sraōša, that can drive dangers and misfortunes away from the people who worship him. The kardag closes with a repetition of Y 57.3–4.

– Kardag 7, Y 57.15–18

Stanza 15 begins with a repetition of the first part of Y 57.2 followed by a series of relative clauses that depict Sraōša as the winner and conqueror against the demons, and in particular Druj (‘Lie’). In the end, Sraōša is presented as the protector of the material world. Stanza 16 presents Sraōša as guarding the material creation during the night, description that continues in stanza 17, that emphasises the role of Sraōša as protector of the material world from the demons during the night. In stanza 18, Sraōša is said to be not fearful of the demons, who in turn run away from him in fear. The kardag is closed by a repetition of Y 57.3–4.

– Kardag 8, Y 57.19–20

The first part of stanza 19 includes a repetition of Y 57.19, while the second part introduces the figure of Haōma, who is said to worship Sraōša on the sacred mountain Harā. Stanza 20 highlights the connection between Sraōša and the *maθra-* ‘sacred Word’. Sraōša’s words are said to have protective powers, and Sraōša himself is presented as possessing the highest level of knowledge and understanding of the sacred Word. The kardag is closed by a repetition of Y 57.3–4.

– Kardag 9, Y 57.21–122

Stanza 21 opens with a repetition of the first part of Y 57.2 followed by a description of Sraōša’s abode on the sacred mountain Harā as shining of its own light and adorned with stars. Stanza 22 deals with the main prayers and sacred texts used as weapons by Sraōša: the Ahuna Vairia, the Yasna Haptaṅhāiti and the Fšūšō Maθra. Y 57.3–4 are repeated at the closure of the kardag

– Kardag 10, Y 57.23–26

The first part of Y 57.2 is repeated at the beginning of stanza 23. In the second part of the stanza Sraōša is said to have caused the descent of the Aməša Spəntas because of his strength and victoriousness and his religious knowledge. Stanza 24 affirms that Sraōša can move at will to the material world and includes a list with Ahura Mazdā and the Aməša Spəntas’ names, plus what seem to be embodiments of the Mazdean doctrine. In stanza 25 Sraōša is invoked for protection in both states of existence, spiritual and material, against Aēšma and his deadly assaults, theme continued in stanza 26, where Sraōša is asked to provide ‘us’ with the abilities of a warrior to defeat the demons. The kardag ends with a repetition of Y 57.3–4.



– Kardag 11, Y 57.27–29

After a repetition of the first part of Y 57.2, stanza 27 continues with a presentation of the chariot of Sraōša, drawn by four extraordinary coursers, whose speed is described in stanza 28. Stanza 29 continues the description of the speed of the horses and Sraōša is presented as approaching on his chariot with two weapons raised and struck down on opposite sides, in the east and in the west. The end of the kardag is a repetition of Y 57.3–4.

– Kardag 12, Y 57.30–32

Stanza 30 opens with a repetition of the first part of Y 57.2 followed by the presentation of Sraōša as sitting among the creations of Mazdā. In stanza 31, Sraōša is said to move three times each day and three times each night to the central continent *xʷaniraθa-* with a weapons fit to smash the demons' heads. Stanza 32 continues the description of the weapon that Sraōša uses against Aṅhra Maiñiiu, Aēšma and all the demons. Repetition of Y 57.3–4.

– Kardag 13, Y 57.33–34

Stanza 33 opens with a repetition of the first part of Y 57.2, followed by praises of Sraōša, presented as triumphant against the demons. The worship is also directed to Aršti, the yazata embodying *aša-* 'Truth, Order'. The composition is concluded by a text dedicated to the houses of the worshippers of Sraōša. The text is concluded by a repetition of Y 57.3–4, one recitation of the Yeṛjhē Hātaṃ prayer and two of the Ahuna Vairiia.

– *xšnuman*, Y 57.35

The dedication (*xšnuman-*) to Sraōša that concluded the Srōš Yašt is recited during the ritual performances only when the Yasna is not performed in honour of Sraōša (cf. chapter 12, section 17.1).

## 5 The Srōš Yašt in the Daily Ritual

Among the manuscripts collated for the present edition (cf. part 2, chapter 4), the so-called 'liturgical' manuscripts are particularly important as they contain indications addressed to the priests about the performance of the ceremony, thus reflecting the ritual practice. These indications are called in the present work 'ritual directions' and are usually in Pahlavi or Gujarati language, depending on the origin of the manuscript. The manuscripts record different types of ritual directions, classified by Redard & Daruwalla (2021: 205) in two main categories. The ritual direction can either refer to gestures and ritual actions that have to be performed at a certain point of the recitation (gestural ritual directions), or to the recitation itself (non-gestural ritual directions).

The text of Y 56–57, as it appears in the manuscripts collated for the present edition, contains very few ritual directions. The reason is that the recitation of the Srōš Yašt is not accompanied by many ritual actions during the performance of the sacrifice. Therefore, the large part of the notations in Pahlavi or Gujarati in the manuscripts belong to the category of non-gestural ritual

directions, which can be further subdivided into two main types (Redard & Daruwalla 2021: 205). The first type regards notations about the priest that has to recite a portion of text: Phl. *zōt*/Guj. *jotī* ‘chief priest’, Phl. *rāspīg*/Guj. *rāthvī* ‘assistant priest’ or Guj. *jotī rāthvī behū paḍhi* ‘the chief priest and the assistant priest both recite’. These indications are found in particular at the end of Y 57.1 where there is an antiphonal recitation of the Ahuna Variia (cf. 4, section 1.2). Other ritual directions simply indicate the number of times a prayer has to be recited or an abbreviated portion of text, with the notation Phl. *tā* ‘until’, *tā sar* ‘until the end’, *tā sar guftan* ‘recite until the end’, Guj. *yāvat* ‘until’.

There is, however, one ritual action that takes place during the recitation of the Srōš Yašt and that is mentioned only by Indian manuscripts in Y 57.2: the chief priest dips the libation wire in milk from a milk saucer and applies it to the ritual bundle. This action is repeated continuously. The ritual direction corresponding to this action is recorded by Anklesaria and translated by Redard & Daruwalla (2021: 109):

*hīyāṃthī te yō vananō kaiiāḍahe no kardo puro thavā sudhī jotī jorno tae lai jīvāmmām tar karī barsam upar feravto ekhlo paḍhe*

From here until the kardag of *yō vananō kaiiāḍahe* is completed, the chief priest, taking the libation wire, dipping (it) into the milk, (and) applying (it) on the bundle continuously, recites alone.

The ritual direction indicates that the chief priest has to dip the libation wire into milk and then touch the ritual bundle with it, and that this action has to be repeated continuously until the kardag containing *yō vananō kaiiāḍahe*, that is kardag 7, corresponding to Y 57.15–18.

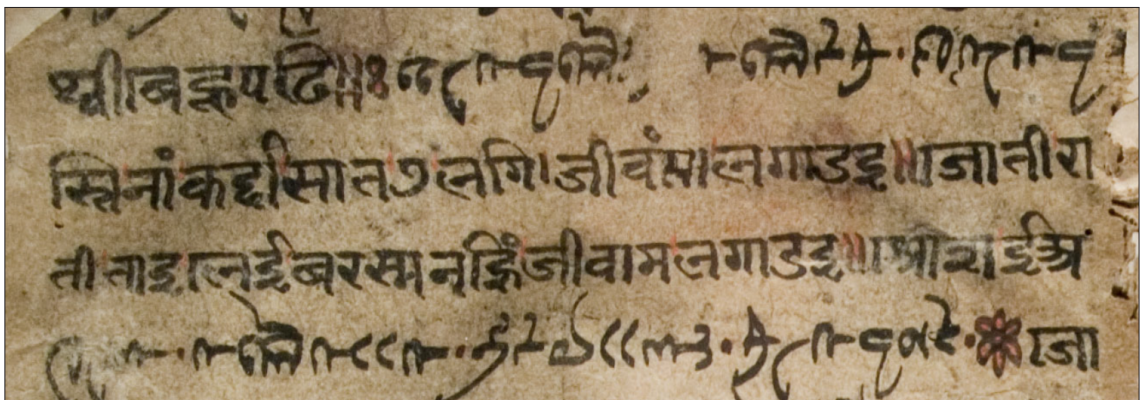


FIGURE 3.1 The ritual direction in Y 57.2 as it appears in ms. 100, 131v

Figure 3.1 shows how this action is prescribed in the Indian manuscript 100. The text is

slightly different from the one recorded by Anklesaria and Redard & Daruwalla (2021: 109) as it reads:

*jotī tāi leī barsmanhiṃ jīvāṃ lagaḍī ॥ śrośaiāstināṃ karddāsāt 7 lagi ॥ jīvaṃmā lagaḍī ॥ jotī rāthvī behū paḍhi ॥*

The chief priest taking the libation wire, applies the milk to the bundle; he applies milk until kardag 7 of the Srōš Yašt. The chief priest and the assistant priest both recite.

The ritual direction of ms. 100, unlike the one recorded by Anklesaria, contains no mention of Avestan words but indicates the number of kardag instead. The action has to be performed until kardag 7, that is Y 57.15–18. The main difference between the two versions of the ritual direction is that in Anklesaria’s the chief priest is said to recite the text that follows alone, while ms. 100 prescribes that the two priests recite together. In the film of the Yasna ritual published by the Multimedia Yasna (MUYA) project (<https://muya.soas.ac.uk/tool/film-multimedia/>) the two priests recite, in fact, together up to Y 57.5, when the chief priest begins reciting alone until the assistant priests joins the recitation of the formulas that conclude the Srōš Yašt in Y 57.34.



FIGURE 3.2 The ritual act performed in Y 57. The chief priest touches the ritual bundle, placed on the moon-shaped stands, with the libation wire, after having dipped the wire in milk from the milk saucer (on the left)

The practice recorded by the film agrees with the ritual directions examined, as the action of dipping the libation wire in milk and touching the ritual bundle with it (see figure 3.2) is continuously performed by the chief priest until the end of Y 57.18, that is the end of kardag 7.

**PART 2**

*Methodology of the Editorial Process*

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The aim of this section is to describe the methodology elaborated and implemented by the Multimedia Yasna (MUYA) project and used for the production of the critical edition of Y 56–57. The first chapter provides a list of the manuscripts selected for the edition. The second chapter deals with the transcription phase of the editorial process, carried out by means of a digital tool called Online/Offline Transcription Editor (OTE), whose functions are explained in detail. A further chapter deals with the collation process and the Collation Editor tool. This chapter contains a list of the rules established by the Multimedia Yasna (MUYA) project for the regularisation of the variants and every rule is accompanied by one or more examples from the collation of Y 56–57. The final chapter of this part deals with specific editorial decisions implemented in the edition.

## *Descriptio Codicum*

The present edition of Y 56-57 is based on 31 manuscripts selected by the team of the Multimedia Yasna (MUYA) project for the edition of the Yasna. Descriptions of the manuscripts have already been provided by Peschl (2020: 263–276) and Redard (2021b: 14–28).<sup>1</sup>

The manuscripts transcribed belong to three categories:

– **Liturgical manuscripts**

The liturgical manuscripts are called with the Persian word *sāde* ‘pure’. The manuscripts belonging to this category contain not only the Avestan text but also portions of text in other languages: the ritual directions. The ritual directions are indications addressed to the priests about the recitation of the Avestan text or actions to be performed during the ritual. These portions of text are usually written in Pahlavi or New Persian in Iranian manuscripts, in Pāzand or Gujarati in Indian manuscripts.

– **Exegetical manuscripts**

The exegetical manuscripts contain the Avestan text accompanied by its translation and a commentary in Pahlavi or Sanskrit.

– **Combined manuscripts**

The combined manuscripts, solely of Iranian origin, contain both ritual directions and translation in Pahlavi.

The manuscripts used for the edition are:

1. 3\_Zolfeghari

Type	Iranian Yasna Sāde manuscript with Pahlavi ritual directions.
Location	Private collection Dorost Zolfeghari (Yazd).
Date	1655 CE.

2. 5\_Arundel54

Type	Iranian Yasna Sāde manuscript with Pahlavi ritual directions.
Location	British Library (London).
Date	Before 1646 CE.
Notes	The manuscript predates 1646, the year of the death of Thomas Howard, 2 <sup>nd</sup> Earl of Arundel. It is the oldest Iranian Yasna Sāde manuscript known.

3. 15\_MZK4

<sup>1</sup> For the edition of Y 56-57 it has not been possible to use ms. 10\_Mfi, transcribed by Peschl and Redard at the K. R. Cama Oriental Institute in Bombay. It was substituted with ms. 3\_Zolfeghari, another Iranian Yasna Sāde manuscript. In addition, the following *descriptio codicum* does not contain ms. 677\_S1 as it covers only Y 1.6 to Y 46.19.

Type Iranian Yasna Sāde manuscript with Pahlavi ritual directions.  
 Location Muze-ye Zardostyān (Kerman).  
 Date 1816 CE.

## 4. 20\_ML15284

Type Iranian Yasna Sāde manuscript with ritual directions in Persian.  
 Location Ketābxāne-ye Majles (Tehran).  
 Date Before 1823 CE.  
 Notes The ms. contains two colophons in Persian according to which it was written by Dastur Dastur Forud e Ābādān e Hakim. It was probably produced in Yazd.

## 5. 29\_Pouladi3

Type Iranian Yasna Sāde manuscript with Pahlavi and New Persian ritual directions.  
 Location Poulādi's private collection (Yazd).  
 Date 1824 CE.  
 Notes Copied by Dīnyār Dastūr Nōšīrvān Dastūr Bahrāmšāh Dastūr Nōšīrvān Dastūr Mehrabān.

## 6. 40\_F3a

Type Iranian Yasna Sāde manuscript with Pahlavi Nērangs and Pahlavi ritual directions.  
 Location The First Dastur Meherji Rana Library (Navsari).  
 Date 1878 CE.  
 Notes Copy of 10\_Mfi produced in Bombay by Erachji Sorabji Kausji Meherji Rana. The text of the Yasna is largely abbreviated therefore it has been used only for the ritual directions.

## 7. 100\_B3

Type Indian Yasna Sāde manuscript and the two Sirozas with Gujarati ritual directions.  
 Location Mumbai University Library (Mumbai).  
 Date 1556 CE.  
 Notes It is possibly the oldest Yasna Sāde manuscript. The ms. is an indirect ancestor of 230\_L17 (Hintze 2012a: 250). Cantera (2014: 49–50) suggests that it was based on an oral dictation rather than on another ms. This could explain the numerous misspellings.

## 8. 110\_K11a

Type Indian Yasna Sāde manuscript with Gujarati ritual directions. It contains Yasna Sāde, Siroza and Visperad Sāde.  
 Location Kongelige Bibliothek (Copenhagen).  
 Date 1647 CE.  
 Notes The scribe, as stated in the colophon, is Dārāb Hīrā Candā (Cantera 2014: 85).

## 9. 120\_Lb2

Type Indian Yasna Sāde manuscript.  
 Location British Library (London).  
 Date 1661 CE.  
 Notes The Pazand colophon states that the ms. was completed by Herbad Dārāb bin Hirā bin Candā on day Amerdad, month Ardibehešt AY 1030, 1661 CE (Hintze 2012a: 248, Sims-Williams 2012: 178).

## 10. 230\_L17

Type Indian Yasna Sāde manuscript with Gujarati ritual directions.  
 Location British Library (London).  
 Date After 1556 CE.  
 Notes The colophon in Persian indicates that the ms. was completed in 1556 CE by Herbad Ardašīr, son of Mobad, son of Jihwā, son of Tuyā, son of Ardašīr, son of ...rām, son of Qa‘ām Dīn, son of Šahryār, son of Neryōsang, son of Bahrām, son of Mobad Hormazdyār, son of Herbad Rāmyār (Hintze 2012a: 248). It is possible that this colophon is not original to ms. 230\_L17 but it could be a reproduction of the one of ms. 100\_B3 (lost).

## 11. 400\_Pt4

Type Iranian combined Yasna manuscript with Pahlavi translation and ritual directions.  
 Location Location of the original unknown. Facsimile in the Bodleian Library (Oxford).  
 Date Around 1780 CE.  
 Notes According to the family tradition of Dastur Pešotanji Behramji Sanjana it was copied around 1780 CE. Its ancestor was a ms. completed in 1495 CE by Hōšang ī Siyāvaxš Šahryār Baxtāfrīd Šahryār (Hintze 2012a: 253).

## 12. 410\_Mf4

Type Combined manuscript with Pahlavi translation and ritual directions.  
 Location K. R. Cama Oriental Institute, Mulla Firuz collection (Mumbai).  
 Date Shortly after 1780 CE.  
 Notes The ms., like 400\_Pt4, descends from a ms. completed in 1495 CE by Hōšang ī Siyāvaxš Šahryār Baxtāfrīd Šahryār (Geldner 1886–1896: xxv).

## 13. 451\_T54

Type Combined manuscript with Pahlavi translation and ritual directions.  
 Location The First Dastur Meherji Rana Library (Navsari).  
 Notes The ms. belongs to the family of 400\_Pt4 and 410\_Mf4, written by Dastur Kaus Dastur Sohrab of Navsari. It was restored in 2011 at the Kongelige Bibliothek of Copenhagen (Hintze 2012a: 255).

## 14. 500\_J2



Type Indian Pahlavi Yasna manuscript with Pahlavi translation.  
 Location Bodleian Library (Oxford).  
 Date 1323 CE.  
 Notes The colophon indicates that the ms. was copied by Mihrābān Kayhusraw.

## 15. 510\_K5

Type Indian Pahlavi Yasna manuscript with Pahlavi translation.  
 Location Kongelige Bibliothek (Copenhagen).  
 Date 1323 CE.  
 Notes Copied in Cambay by Mihrābān Kayhusraw on behalf of the merchant Cahil Sangan from a manuscript written by Rustam Mihrābān (Hintze 2012a: 255). The ms. contains two Pahlavi and one Sanskrit colophons.

## 16. 672\_K6

Type Indian Sanskrit Yasna manuscript with Sanskrit translation.  
 Location Kongelige Bibliothek (Copenhagen).  
 Notes The ms. is a careful copy of 671\_J3 (Bodleian Library, Oxford). It extends to Y 57.29.

## 17. 682\_Km7

Type Indian Sanskrit Yasna manuscript with Sanskrit translation.  
 Location Ketābxāne-ye Melli (Tehran).  
 Notes The Sanskrit translation is missing from Y 44.7 but blank spaces are left until Y 62.11.

## 18. 2005\_TU2

Type Iranian Visperad Sāde with Pahlavi ritual directions.  
 Location Tehran University Library (Tehran).  
 Date Around 1625 CE.  
 Notes The colophon is lost but the paleography shows that it was written by Frēdōn Marzbān (Cantera 2014: 104). The ms. is preserved from Y 17.17 to Y 71.9.

## 19. 2007\_VL1

Type Iranian Visperad Sāde with Pahlavi ritual directions.  
 Location Vaziri Library of Astan-e Qods (Yazd).  
 Date 1627 CE (up to Y 3.5), 1717 CE.  
 Notes The ms. was copied by Wahrom Marzbān (Cantera 2014: 104).

## 20. 2010\_G18b

Type Iranian Visperad Sāde manuscript with Pahlavi ritual directions.  
 Location The First Dastur Meherji Rana Library (Navsari).  
 Date 1627 CE.

Notes The Pahlavi colophon states that it was copied by Mānušcihr Ardašīr Wahrom Sfandyād Ardašīr (Martínez-Porro 2013: 73–74).

## 21. 4000\_TU1

Type Iranian Vidēvdād Sāde manuscript with Pahlavi ritual directions.  
 Location Tehran University Library (Tehran)  
 Date 1607 CE.  
 Notes The ms. was transcribed in Sharfābād of Yazd by Dastoor Fareydun Marzbān of Kerman in 1607 CE. This Vidēvdād Sāde also includes a Pahlavi fragment (*Nērang ī Āb u Gumēz Yaštan*) and two colophons in Pahlavi, following Persian verse. It was copied in Šarif Ābād, Yazd, in 1607 by Frēdōn Marzbān Frēdōn Wāhrom Rostom Bundār Šāhmardān Dēnyār (Andrés-Toledo & Cantera 2012: 208–209). The first 28 folios are more modern and written by a different hand.

## 22. 4010\_Ave977-8

Type Iranian Vidēvdād Sāde manuscript with Pahlavi ritual directions.  
 Location Private collection of Vahid Zolfeghari (Yazd).  
 Date 1608/1609 CE.  
 Notes The ms. was copied by Wāhrom Marzbān Frēdōn Wāhrom Rostom Bundār Šāhmardān Dēnyār (Andrés-Toledo & Cantera 2012: 209).

## 23. 4040\_Ave1001

Type Iranian Vidēvdād Sāde manuscript with Pahlavi ritual directions.  
 Location Private collection of Kourosh Niknam (Yazd).  
 Date 1623/1633 CE.  
 Notes Probably copied in Yazd by Frēdōn Gōbedšāh Rōstam Frēdōn Gōbedšāh Rōstam Bundār Šāhmardān Dēnyār (Andrés-Toledo & Cantera 2012: 210). Some missing parts at the beginning have been completed by a later hand.

## 24. 4060\_RSPA230

Type Iranian Vidēvdād Sāde manuscript with Pahlavi ritual directions.  
 Location British Library (London).  
 Date 1647 CE.  
 Notes Copied in Yazd by Mihrābān Anōšīrwān Wahromšāh Irdašīr Wahromšāh.

## 25. 4161\_VJ

Type Iranian Vidēvdād Sāde manuscript with Pahlavi ritual directions.  
 Location Tehran University Library (Tehran).  
 Date Before 1658 CE.

Notes The original colophon was erased and replaced by the announcement of the death of an important personality around 1658 CE. Probably it is connected to a group of mss. that can be traced back to a ms. written by Xōsrō Anōšagruwān (Cantera & Mazdāpour 2015).

## 26. 4200\_L1

Type Indian Vīdēvdād Sāde manuscript with Gujarati ritual directions.  
 Location British Library (London).  
 Date Before 1435 CE.  
 Notes The beginning is missing and has been replaced by a later hand. The date 1435 CE was added by a second hand too.

## 27. 4210\_B2

Type Indian Vīdēvdād Sāde manuscript with Gujarati ritual directions.  
 Location Mumbai University Library (Mumbai).  
 Date 1626 CE.  
 Notes The ms. begins with fol. 19 and the last leaf is numbered 381. Written in Surat by Dārāb Hirā Candā.

## 28. 4240\_T46

Type Indian Vīdēvdād Sāde manuscript with Pazand and Gujarati ritual directions .  
 Location The First Dastur Meherji Rana Library Kangawad (Navsari).  
 Date 1664 CE.  
 Notes The ms. was written in Navsari by by Ērac Xarašəṭ Hōšang Sanjaṇa.

## 29. 4250\_O2

Type Indian Vīdēvdād Sāde manuscript with Gujarati ritual directions.  
 Location Location: Bodleian Library (Oxford).  
 Date 1681 CE.

## 30. 5020\_K4

Type Iranian Vištāsp Yašt Sāde manuscript with Pahlavi ritual directions.  
 Location Kongelige Bibliothek (Copenhagen).  
 Date 1723 CE.  
 Notes Copied by Dastūr Wēhmard Frēdōn Wēhmard Frēdōn Wēhmard Gōpatšāh Rōstam Bundār Šāhmardān Dēnyar at Kerman (Martínez-Porro 2013: 74).

## 31. 5102\_DY1

Type Iranian Vištāsp Yašt Sāde manuscript with Pahlavi ritual directions.  
 Location Private collection (Yazd).

Date      Around 1900 CE.

## The Editorial Process

### 1 The Transcription of the Manuscripts

The manuscripts have been transcribed using a digital tool called the Online/Offline Transcription Editor (OTE). In this process the text and features of the witnesses have been recorded as faithfully as possible.

#### 1.1 The OTE - Online Transcription Editor

The Online Transcription Editor (OTE)<sup>1</sup> provides an interface that allows to encode the text and features of a manuscript into XML without the need for the user to be familiar with markup languages. This tool was developed at the Trier Center for Digital Humanities to be used in the project ‘Editio Critica Maior of the Greek New Testament’ and adapted by Martin Sievers for the transcription of Avestan texts. Catherine Smith of the University of Birmingham made available an offline version of the software.

#### 1.2 The Constitution of the Basetext

The first stage of the transcription methodology developed by the MUYA project is the production of a basetext following Geldner’s edition. This basetext is used for the transcriptions of the manuscripts. In order to produce the basetext, a transcription of the text Geldner as it is edited by Geldner (in the present work Y 56–57 (Geldner 1886–1896: I, 194–205)) is loaded into the interface of the OTE (see figure 5.1).

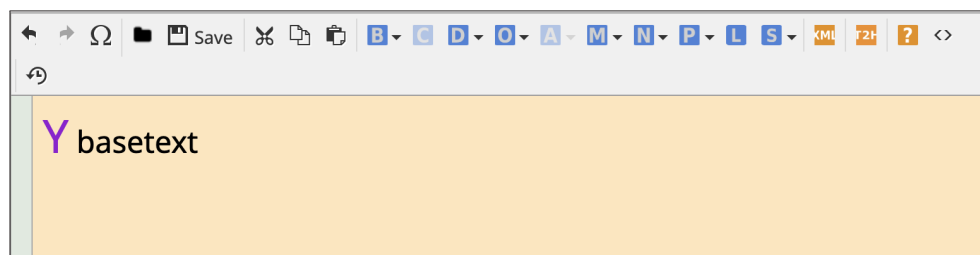


FIGURE 5.1 OTE – user interface

The text is organised and subdivided into structural units. The first structural level indicates

<sup>1</sup> Smith & Sievers 2020.

the book being transcribed (i.e. Y for Yasna). The second layer of structure is the number of the chapter, followed by that of the stanza. Every stanza is further subdivided into smaller units, which form collation units and which are not retained in the edition. Each of these working units is assigned an even number. The odd numbers have not been used to have the possibility to change the structure if needed or exclude some portions of texts which do not need to be collated. The final result is a transcription of the text, as it appears in Geldner's edition, with numbers of different colours indicating chapters, stanzas and working units (see figure 5.2).

Y 56 1 2 sərəōšō iḍā astū 4 ahurahe mazdā yasnāi  
 səuuīštahe aṣaōnō 6 yē nā ištō 8 hiiat paōuruuīm taṭ  
 ustəməmciṭ 10 auuaθāt iḍā sərəōšō astū 12 ahurahe  
 mazdā yasnāi səuuīštahe aṣaōnō 14 yē nā ištō 2 2 sərəōšō  
 iḍā astū 4 aṣam vaṛhīnəm yasnāi 6 aṣāunəmca  
 frauuaṣibiiō 8 yā nō ištā uruuōibiiō 10 hiiat paōuruuīm taṭ

FIGURE 5.2 OTE – example of a basetext

### 1.3 The Transcriptions

The transcription represents as carefully as possible the content of a manuscript and reproduces many of its features. During the transcription process, the basetext is modified in order to reproduce the text as it is written in the manuscript. It is possible to choose special characters and characters with diacritics from a table of glyphs, which contains glyphs suitable to transcribe the different languages encountered during the transcription, such as Avestan, Pahlavi, Gujarati and Sanskrit. Apart from the Avestan text, the transcription notes many other features, a list of which has been provided by Redard (2021b: 29–39). Some of these are not retained for the collation and the edition. The OTE enables the transcriber to encode ten types of information:

#### 1. Break

It is possible to add two types of break: page break and line break. When adding a page break it is necessary to add the number of the new page and choose if it is the recto or verso of the folio. Line breaks can be added simply by using the enter key of the keyboard. The information about line and page breaks are not retained for the edition.

#### 2. Correction

When a portion of text appears as corrected in the manuscript, the original word or phrase, if readable, is typed in the interface and then modified using the 'correction' function. It allows to type the corrected word and to choose from drop-down menus information about

who did the correction (first hand, second hand, corrector...), the place where the second reading was written in the page (above the line, below the line, overwritten, margin...) and the method of deletion of the first reading (erased, strikethrough, underdots and so on).

### 3. Deficiency

It is possible to record two types of deficiencies: uncertain letters and gaps. The 'uncertain letter' function is used when the reading of a letter or a group of letters is likely but not perfectly clear. The reason of this uncertain reading can be chosen from a drop-down menu which includes various possibilities: poor image, faded ink, covered by tape, damage to page and overwritten text. It is also possible to type a different reason by choosing the option 'other'.

The 'gap' function records missing text and it is possible to choose among a range of reasons (see figure 5.3). One of them is 'untranscribed text' and is used when the user decides not to transcribe a portion of text. This option has been used, for example, for the translations of the Avestan text in Pahlavi and Sanskrit contained in exegetical manuscripts. Abbreviated text is used when a portion of text is missing because the scribe chose not to transcribe fully a text that had already been written. In this case the scribe often indicates the abbreviation with a ritual direction meaning 'until' and the final word or words of the abbreviated text. The other options for a gap are: lacuna (paper missing), illegible (paper present) and paper repaired (original text covered in an attempt at repairing a damaged page). The function allows to record the length of the gap, the language of the missing text, if the text was supplied by a later hand and by whom (transcriber, restorer or none given if it not possible to assess the supplier).

FIGURE 5.3 OTE – the box for recording a gap

### 4. Ornamentation

Information about ornamental features of the manuscripts are not retained for the edition. The 'ornamentation' function includes a variety of options, not all of them have been used. The functions used are 'highlighted text' > 'rubrication', to indicate a portion of text written

in red ink. ‘Highlighted text’ > ‘subscript’ and ‘superscript’. This function is used when the final portion of a word has been displaced by the scribe at the end of a line, to avoid the splitting of a word over two lines. ‘Graphical element’ is used to mark a portion of the line or of the page that does not contain text because the scribe added an ornamental element. It is also possible to add a description of it.

5. **Abbreviation**

This feature is used when a single word or short formula has been abbreviated by the scribe. For example *yazamaide* ‘we worship’ is often abbreviated as *y* or *yaz*. In this case *y* or *yaz* is marked as ‘abbreviation’ and it is possible to type the expanded form of the term in a box.

6. **Marginalia**

Sometimes the margins of the folios include text that can be encoded in the transcription using the ‘marginalia’ function. The text can be: commentary, running title, colophon, page number, isolated marginal note, ornament, catchword and other. The text in margin is excluded from the edition.

7. **Note**

This function enables the transcriber to take notes during the transcription process. Local notes are annotations that will not be displayed in the digital transcriptions, as opposed to editorial notes. This function records also a change of hand in the manuscript.

8. **Punctuation**

This function allows to record the punctuation signs used in the manuscript, that can be chosen from a drop-down menu or by typing a description of them. During the transcription process only the most common ones have been used: normal dot, three dots forming a v-shape, three dots forming a roof-shape. Other signs have been transcribed as ‘.’ because of their variety. This function allows also to record a blank space and its extent.

9. **Language**

When there is a change of language in the manuscript, it can be recorded by using the ‘language’ function (see figure 5.4). It allows to select the new language and the reason of the change (commentary or section heading, dedication) from drop-down menus.



FIGURE 5.4 OTE – example of the transcription of a heading. The arrows mark a change of language and are of different colours depending on the language

10. **Structure**

This function allows to choose different types of structural divisions: book identifier,



chapter number, stanza number and line number (for non-metrical text), verse number and verseline number (for metrical text), ritual direction number, language of the ritual direction (see figure 5.5). Since the ritual directions sometimes include words in other languages, it is also possible to split the ritual direction in initial, middle and final portion, to be able to apply a change of language to one or more of the portions. For example a ritual direction in Pahlavi with an Avestan word that translates ‘recite until *yazamaide*’ will be split in two parts: initial portion in Pahlavi (‘recite until’) and final portion in Avestan (‘*yazamaide*’), both marked with the same number.

The screenshot shows a dialog box titled "Modify structure" with a close button (X) in the top right corner. A "Help" button is located in the top right area. The main content area contains several options:

- Insert book identifier: (dropdown menu showing "Yasna")
- Insert chapter number: (text input field)
- Non-metric**
  - Insert stanza number: (text input field)
  - Insert line number: (text input field)
  - Insert other language (translation)
- Metric**
  - Insert verse number: (text input field)
  - Insert verseline number: (text input field)
  - Insert ritual direction number: (text input field)
- Language: (dropdown menu)
- Partial: (dropdown menu)

At the bottom of the dialog are "Apply" and "Cancel" buttons.

FIGURE 5.5 OTE – the box for inserting the structure

## 2 The Collation Process

The transcriptions produced with the OTE are collated in order to detect correspondences and variations. This process is carried out by means of a digital tool called the Collation Editor and following a set of rules defined by the MUYA team and used by all members.

### 2.1 The Collation Editor

The Collation Editor software<sup>2</sup> used to carry out the collation of the manuscripts is based on CollateX,<sup>3</sup> a program of alignment. Catherine Smith of the Institute for Textual Scholarship and Electronic Editing – ITSEE (University of Birmingham) developed the collation tool and made it suitable for the collation of Avestan texts to meet the requirements of the MUYA project.

The aim of the Collation Editor is to enable the user to carry out the collation of the manuscripts, regularise the variations in order to identify the meaningful ones and place the readings in the correct order. First of all, it is necessary to upload the .xml files produced with the OTE: basetext and transcriptions. A specific page, set up for this purpose, allows to ensure that the files contain no errors that can prevent them from working properly, to upload the files and choose the language, and to delete transcriptions previously uploaded (see figure 5.6). If it is necessary to upload again a transcription that was previously uploaded, because it was modified, the file with the same manuscript siglum will be automatically replaced by the new one.

FIGURE 5.6 OTE - the transcription uploader

The text is split according to the structure applied to the basetext on the OTE: the collation units of the Collation Editor coincide with the smaller structural units in which the basetext is

<sup>2</sup> See Smith (2020): <https://doi.org/10.5281/zenodo.4088056> and the description of the collation editor by Redard (2021b: 39–44).

<sup>3</sup> See <https://collatex.net>.

subdivided (see chapter 5, section 1.2) which can be worked on independently from one another. The software shows the words as they are written in the basetext in the upper part of the screen and, below each word, it aligns the variants that are found in the manuscripts for that word. This alignment allows to compare the text of every manuscript easily. Each unit consisting of a word and its variants is called a token. In some cases a token is not corresponding to a single word, for example when two (or more) words (as they appear in the basetext) are recorded by a manuscripts as one single word, the token will include two (or more) words that are collated together (see figure 5.7).

yē	nā
2	4
<div style="background-color: #cccccc; padding: 5px;"> <p>a. yē nā ▲</p> <p>ap. yē nā</p> <p>ao. yē nā</p> <p>aop. yēnā</p> </div>	

FIGURE 5.7 Collation Editor – example of a token formed by more than one word (Y 56.1)

The work on the collation is subdivided into four stages:

1. **Regularise (Reg)**

The first stage allows to work ‘vertically’ on single tokens. During this stage the variants of a reading can be regularised according to six categories: none, orthographic, phonetic, orthographic-phonetic, reconstructed, abbreviated (these categories are treated in detail in part 2, chapter 2, section 2.2). When a variation of one of these types is identified, the word to be regularised is dragged onto the word to which it is to be regularised. Then, it is possible to choose the type of variation from a drop-down menu. The process is completed by using the button ‘recollate’, which will apply the regularisation and show the sub-variant in grey below the variant it is regularised to (see figure 5.8).

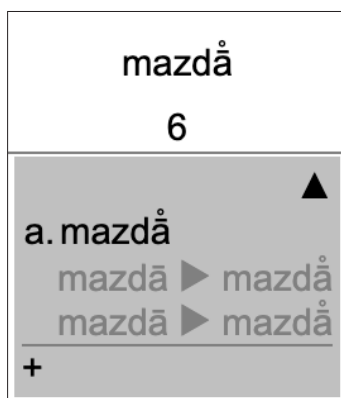


FIGURE 5.8 Collation Editor – example of a variant regularised at the ‘Regularise’ stage (Y 57.2)

2. **Set Variants (Set)** Sometimes the variants are not aligned correctly by the Collation Editor. The Set Variant stage allows to work ‘horizontally’. It is possible to merge two or more units to form multi-word tokens, by dragging the tokens onto each other. If a reading belonging to a token is in the wrong one, it is necessary to right-click the unit, select ‘split readings’ and drag the reading to the expected unit (see figure 5.9). The split readings are recomposed by right-clicking and selecting ‘recombine’.

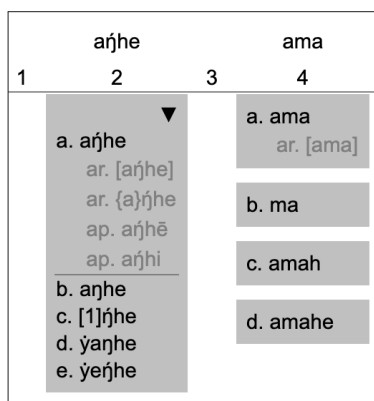


FIGURE 5.9 Collation Editor – example of a token with split readings (on the right) next to one with the reading combined (Y 57.3)

When the readings are in the right place, it is possible to complete the regularisation. To do so, it is necessary to split the readings, right-click of the one to be regularised and choose ‘mark as subreading’. Then it is possible to select from a drop-down menu the reading to which to regularise and choose the type of variation.

3. **Order Variants (Ord)** This stage allows to place the variants in the desired order. In the case of the MUYA project, the variants are automatically organised during the export, following the siglum number of the manuscripts. Therefore, the Order Variants stage has not been used by the members of the MUYA team.

4. **Approved (App)** The Approved stage does not allow to apply any changes to the collation work but it is meant to review and approve the final result.

The final stage of work on the collation is the Editorial Text Selection. This feature, developed specifically for the MUYA project, allows to insert line breaks in the approved text and to change the edited text.

## 2.2 Regularisation of Variants

As previously mentioned, the Collation Editor used by the MUYA project allows to regularise six types of variants. The categories used are none, orthographic, phonetic, orthographic-phonetic, reconstructed and abbreviation. The MUYA project has identified a series of recurring variations and established a list of rules according to which all the members of the project regularised the readings in their collation. A list of rules was published by Redard (2021b: 45–78), who provides examples from Y 3–8.<sup>4</sup>

### 2.2.1 Main Variants

There are different kinds of readings that are kept as main variants. They could be variants representing forms that are grammatically plausible and could lead to a different interpretation of the text. Another kind of main variant is a variant displaying Old vs. Young Avestan features. This distinction could be significant for Young Avestan passages containing Old Avestan quotations or for passages which are considered written in Middle Avestan, Archaic Young Avestan or Pseudo-Gāṇic, therefore such variations have been kept as main variants while collating Y 56. Readings where the word is split in an unusual way are marked as main variants only if the different segmentation could reflect a re-interpretation of the word by the scribe. In addition, this kind of peculiarities is highly relevant to determine a genealogy among the manuscripts. Readings that are so corrupt or deficient that it is impossible to determine their original form are also marked as main variants.

### 2.2.2 None Rules

The regularisation to none is used when a reading is considered fully equivalent to another one. When reading 1 is regularised as none to reading 2, reading 1 is eliminated from the apparatus and the siglum of its manuscript is added to the list of sigla of the manuscripts attesting reading 2. This rule has been applied in a limited number of instances:

1. When the same letter is encoded by mistake in two different ways, for example if a diacritic is added to a letter vs. when the letter already containing the diacritic is chosen from the table of glyphs (see chapter 5, section 1.3).

<sup>4</sup> The list of regularisation rules that follows contains the rules used for the collation of Y 56–57. The differences with the list provided by Redard are due to the fact that some variations are found in Y 56–57 but not in Y 3–8 and viceversa.

2. For the collation of formulae, as they have not been collated (see chapter 5, section 6). The apparatus does not show the different ways in which the formulae appear in the manuscripts: their expected first words appear as attested by all the witnesses.

### 2.2.3 Orthographic Rules

#### 1. *aē* / *ae*

The manuscripts belonging to the Indian liturgical category usually have *ae*, while the Iranian liturgical ones have *aē* (Martínez-Porro 2016). The latter has been edited while the former regularised as orthographic.

TABLE 5.1 Orthographic rule: *aē* / *ae*

Passage	Apparatus	Manuscripts
Y 57.2	<i>frādaṭ.gaeṭam</i> o. <i>frādaṭ.gaeṭam</i>	400C 410, 500 510* 510C; 682; 2007 110; 451

#### 2. *aō* / *ao*

Following the Iranian liturgical manuscripts, *aō* has been edited while *ao*, generally adopted by the exegetical and Indian liturgical manuscripts, regularised.

TABLE 5.2 Orthographic rule: *aō* / *ao*

Passage	Apparatus	Manuscripts
Y 57.1	<i>sraōṣahe</i> o. <i>sraoṣahe</i>	5 15 29, 110* 110C; 2007 2010; 4000 4010 4060 4161, 4200 4210; 5030 5102 120; 400 420C 451* 451C; 682; 4250

#### 3. *ā̇* / *ā̇*

The letter *ā̇* 𐬀 is sometimes rendered as *ā* + *ə*: 𐬀𐬀 (cf. Hoffmann & Forssman 2004: 49, Cantera & Redard 2019: 20). This phenomenon appears mainly when the letter is split over two lines.

TABLE 5.3 Orthographic rule: *ā̇* / *ā̇*

Passage	Apparatus	Manuscripts
Y 57.8	<i>maṭ.paiti.frasā̇</i> o. <i>maṭ.paiti.frasā̇</i>	110; 400 410 451, 500 510; 672 682; 4210 4240 4200

4. *q / ḡ*

The nasalised  $\bar{a}$  can be written in two ways in the manuscripts:  $\text{𑂔} q$  or  $\text{𑂔} \dot{q}$ . The Iranian manuscripts use  $q$  while the Indian manuscripts use  $\dot{q}$ .<sup>5</sup> The letter  $q$  has been chosen for the edition,  $\dot{q}$  has been regularised as an orthographic variant.

TABLE 5.4 Orthographic rule: *q / ḡ*

Passage	Apparatus	Manuscripts
Y 57.14	<i>ṡraḡḡāḍḍō</i> o. <i>ṡrāḡḡāḍḍō</i>	3 5 15 29; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102 410; 682; 4200 4210 4240 4250

5. *hm / ṡ*

The group  $\text{𑂔} -hm-$  is also written  $\text{𑂔} -ṡ$ . Hoffmann & Narten (1989: 69–70) argues that  $\text{𑂔} -hṡ$ , which is not attested for Y 56–57 by any manuscript, was the original spelling, later normalised to  $hm$  or  $\dot{h}$ .

TABLE 5.5 Orthographic rule: *hm / ṡ*

Passage	Apparatus	Manuscripts
Y 57.18	<i>ahmāṡ</i> o. <i>aṡāṡ</i>	100 110 230* 230C; 400 410 451; 4200 4210 4240 500 510; 672 682

6. *ī / i*TABLE 5.6 Orthographic rule: *ī / i*

Passage	Apparatus	Manuscripts
Y 57.26	<i>haṡrā.nīuuāitīm</i> o. <i>haṡrā.nīuuāitīm</i>	3 15 29; 400 410 451; 2010; 4200 4210 4250

7. *ī / ī*

Some Indian manuscripts, in particular mss. 100 and 230, show the tendency to write  $\dot{i}$  as  $\bar{i}$ , and  $\bar{i}$  as  $\dot{i}$  (Cantera 2014: 310).

5 Ferrer-Losilla (2016: 166 fn. 45) notes that  $q$  is used for the nasalised  $\bar{a}$ , and  $\dot{q}$  for the nasalised  $\bar{a}$ . However, the manuscripts of the Indian transmission generally use  $\dot{q}$  in place of  $q$ . In the Iranian manuscripts the two letters have their original value (cf. also Hoffmann & Narten 1989: 73–75, Cantera & Redard 2019: 25).

TABLE 5.7 Orthographic rule: *ī / ī*

Passage	Apparatus	Manuscripts
Y 57.28	<i>āsīaṅha</i>	3 5 20 29, 110 120; 400; 500; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102
	o. <i>āsīaṅha</i>	100 230

8. *ṅ / n*

When *n* is found in preconsonantal position, it has been regularised to the expected *ṅ*.

TABLE 5.8 Orthographic rule: *ṅ / n*

Passage	Apparatus	Manuscripts
Y 57.8	<i>spəntanqm</i>	3 5 15 20 29, 100; 510; 2010; 4000 4010 4040 4060 4161; 5020 5102
	o. <i>spəntanqm</i>	672

9. *ṅ<sup>h</sup> / ṅuh / ṅhu*

The velar nasal *ṅ<sup>h</sup>* -*ṅ*- from \**-ṅh<sub>u</sub>*- < \**-h<sub>u</sub>*- < \**-s<sub>u</sub>*, attested in the Iranian manuscripts, has been edited and the variants *ṅuh* -*ṅ*- and *ṅhu* -*ṅ*- have been regularised to it as orthographic.

TABLE 5.9 Orthographic rule: *ṅ<sup>h</sup> / ṅuh / ṅhu*

Passage	Apparatus	Manuscripts
Y 57.3	<i>vaṅ<sup>h</sup>hīm</i>	500; 4040 4161
	o. <i>vaṅuhīm</i>	510; 4200 4210 4240 4250
	o. <i>vaṅhuīm</i>	100 120 230; 672 682* 682C

10. *ṅuh / ṅhu*

*-ṅhu-* < \**-su-* is sometimes spelled *-ṅuh-*. The latter has been regularised as an orthographic variant.

TABLE 5.10 Orthographic rule: *ṅuh / ṅhu*

Passage	Apparatus	Manuscripts
Y 57.11	<i>aōjōaṅhūntəm</i>	2010
	o. <i>aōjōaṅuhntəm</i>	4250



11. *jh* / *ijh*

*jh* (< \**ṛjhṛ* < \**hṛ*) and *ijh* are considered orthographic variants.

TABLE 5.11 Orthographic rule: *jh* / *ijh*

Passage	Apparatus	Manuscripts
Y 57.14	<i>ajhāt</i>	400 451C
	o. <i>aijhāt</i>	100 230; 4200 4210 4240
	o. <i>aijhāt</i>	4250

12. *ṣ* / *ṣ̣* / *ṩ*

*ṣ* འ, *ṣ̣* ག, *ṩ* ལ have been treated as orthographic variants because, although they are distinct from an etymological point of view Hoffmann (1986), the fact that they represent the same sound caused confusion in the manuscripts. The variants have been regularised to the expected one.

TABLE 5.12 Orthographic rule: *ṣ* / *ṣ̣* / *ṩ*

Passage	Apparatus	Manuscripts
Y 57.14	<i>sraoṣō</i>	3 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102
	o. <i>sraoṣ̣ō</i>	100 230; 500 510
Y 57.11	<i>aṣiiehe</i>	5 20 29; 400 451* 451C 500 510; 2005 2010; 4000 4010 4040* 4040C 4060 416; 5020
	o. <i>aṣiiehe</i>	110* 110C; 682; 4240 4250

13. *t* / *ṭ* / *t̥*

*t* found in place of an implosive *ṭ* or *t̥* has been regularised as orthographic to *ṭ*.

TABLE 5.13 Orthographic rule: *t* / *ṭ*

Passage	Apparatus	Manuscripts
Y 57.14	<i>ahmāt</i>	120 230; 410; 4210
	o. <i>ahmāt</i>	400 451* 451C
	o. <i>aṃāt</i>	672; 2010; 4040, 4200

14. *ṭ* / *t̥*



In the manuscripts the implosive *t* can be written in two ways: ,<sup>6</sup> transcribed as *ṭ* or ,<sup>7</sup> transcribed as *ṭ*. The former has been edited, while the latter regularised as orthographic variant.

TABLE 5.14 Orthographic rule: *ṭ* / *ṭ*

Passage	Apparatus	Manuscripts
Y 57:3	<i>jamiāṭ</i> o. <i>jamiāṭ</i>	100 110 230; 400 410 451, 500 510; 682; 4210 4240 3 5 15 20 29, 120; 672; 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102

15. *uu* / *ū*

The use of *ū* for *uu* and viceversa is a peculiarity of Indian manuscripts (Cantera 2014: 310–312) and the variation has been treated as orthographic.

TABLE 5.15 Orthographic rule: *uu* / *ū*

Passage	Apparatus	Manuscripts
Y 57:34	<i>frāiū.hūxtō</i> o. <i>frāiū.hūxtō</i>	100 110 120 230; 400 410 451, 500 510; 4000 4010, 4200 4210 4240 4250 682

16. *uu* / *v*TABLE 5.16 Orthographic rule: *uu* / *v*

Passage	Apparatus	Manuscripts
Y 57:25	<i>aḍa vaēibiia</i> o. <i>aḍauuaēibiia</i>	400 410 451; 510 5 20 29, 110; 2007 2010C; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

17. *y* / *ȳ*

Iranian manuscripts write yod in initial position as *ỵ* while Indian manuscripts use both *ỵ* and *ȳ*. The Iranian *ỵ* has been edited (cf. Hoffmann & Narten (1989: 75–76), Tremblay (2012: 129–130) and Cantera (2014: 123–124)).

<sup>6</sup> ms. 120\_Lb2 (128v).

<sup>7</sup> ms. 4000\_TU1 (263r).

TABLE 5.17 Orthographic rule: *y / ÿ*

Passage	Apparatus	Manuscripts
Y 57.1	<i>yō</i> o. <i>ÿō</i>	3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060 4161, 4200; 5102* 5102C 100 230* 230C; 400 410* 410C 451; 500 510; 4210 4240 4250

### 18. Word-internal dot

Some manuscripts present unexpected word-internal dots. This feature has been treated as an orthographic variant.

When the word-internal dot is expected but missing, it has also been treated as an orthographic variant.

TABLE 5.18 Orthographic rule: word-internal dot

Passage	Apparatus	Manuscripts
Y 57.3	<i>vərəθraynaca</i> o. <i>vərəθra.ynaca</i>	3 5 20 29, 110 120; 400 410* 410C 451, 510; 672 682; 2005 2010; 4010 4040 4060 4161, 4200 4210 4250; 5102 4240
Y 57.8	<i>maṭ.paiti.frasā</i> o. <i>maṭpaiti.frasā</i>	110; 400 410 451 500 510; 672 682; 4210 4240 15

### 2.2.4 Phonetic Rules

#### 1. Anaptyxis

The introduction of anaptyctic vowels, like *a*, *ə*, *ā*, *i* and *ō* was probably favoured by the slow recitation of the Avestan texts. However, the cases have to be considered individually in order to determine whether the anaptyxis can be significant for textual criticism or not. For example, the presence of anaptyxis is a common feature of the Old Avestan language. If the difference between Old and Young Avestan is significant for the passage considered, and this is the case for Y 56, then these kinds of readings can be kept as main variants. If, on the contrary, the context is purely Young Avestan, the occasional presence of an anaptyctic vowel can be regarded to as a phonetic variation. This is particularly true for some Indian manuscripts where anaptyxis is sporadically found in clusters that usually do not contain this feature.

TABLE 5.19 Phonetic rule: anaptyxis

Passage	Apparatus	Manuscripts
Y 57.4	<i>huuaršta</i>	410* 410C 451, 510; 4200 4210 4240 4250
	p. <i>huuarəšta</i>	3 5 20 29, 110; 400 500* 500C; 682; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102
	p. <i>huuarəsta</i>	120
	p. <i>huuarašta</i>	230

The cluster *Caii* / *Cii* is particularly affected by anaptyxis.

TABLE 5.20 Phonetic rule: *Caii* / *Cii*

Passage	Apparatus	Manuscripts
Y 57.3	<i>ašiiō</i>	3 5 15, 110 230; 510; 672; 2007 2010; 4000 4010 4040 4060 4161C; 5020
	p. <i>ašaiiō</i>	400 410, 500
	op. <i>ašaiiō</i>	451; 682

## 2. Epenthesis

TABLE 5.21 Phonetic rule: epenthesis

Passage	Apparatus	Manuscripts
Y 57.33	<i>vanaiṅtīmca</i>	15 29, 110; 500; 2010; 4161, 4200 4210 4240 4250; 5020
	p. <i>vananṅtīmca</i>	4000 4010 4040 4060; 5102

## 3. *a* / *ə*

TABLE 5.22 Phonetic rule: *a* / *ə*

Passage	Apparatus	Manuscripts
Y 57.2	<i>ṡβarəsātō</i>	15 20 29, 100 230; 400 451C, 510; 672; 2007 2010* 2010C; 4000 4040 4161, 4200 4250; 5020
	p. <i>ṡβarəsātō</i>	4010

## 4. *a* / *i*

TABLE 5.23 Phonetic rule: *a / i*

Passage	Apparatus	Manuscripts
Y 57.2	<i>θβərəsatō</i>	15 20 29, 100 230; 400 451C, 510; 672; 2007 2010* 2010C; 4000 4040 4161, 4200 4250; 5020
	p. <i>θβirəsātō</i>	3

5. *aē / ē*TABLE 5.24 Phonetic rule: *aē / ē*

Passage	Apparatus	Manuscripts
Y 57.17	<i>daēuuāēibiūō</i>	3 5 15 29; 400 451, 500 510C; 682C; 2007 2010; 4000 4010 4060 4161, 4210 4240; 5020 5102
	p. <i>daēuuēibiūō</i>	20

6. *aē / ā*TABLE 5.25 Phonetic rule: *aē / ā*

Passage	Apparatus	Manuscripts
Y 57.17	<i>pascāta</i>	3 5 15 29; 400* 400C 410, 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102
	p. <i>pascāta</i>	20

7. *aē / ī*

The monophthongisation of *aē* in *ī* is mainly attested by Iranian manuscripts.

TABLE 5.26 Phonetic rule: *aē / ī*

Passage	Apparatus	Manuscripts
Y 57.24	<i>vaēibiia</i>	29; 400* 400C 410, 500 510, 672 682* 682C; 4161C, 4200 4250
	p. <i>vībiia</i>	4000 4010 4040 4060; 5102

8. *aō / ō / ōi / aōi*

The variation between *aō*, *ōi* and *aōi* is the result of a tendency, attested particularly by Iranian manuscripts, to simplify *aō / ōi* in *ō* (Cantera 2014: 281–282, 290–299). This

regularisation rule has not been applied in cases where the variation could lead to a different parsing of a word.

TABLE 5.27 Phonetic rule:  $a\bar{o} / \bar{o} / \bar{o}i / a\bar{o}i$ 

Passage	Apparatus	Manuscripts
Y 57.14	<i>zantaōt̥</i> op. <i>zantōt̥</i> op. <i>zantaōit̥</i> op. <i>zantoit̥</i>	400 451C 20; 4000 4010 4060 4040 451*
Y 57.15	<i>vōiyṅā̃</i> p. <i>vaōiyṅā̃</i>	3 5 29, 100 110 120 230* 230C; 2005 2007 2010; 4000 4060 4161, 4210 4140 4250* 4250C; 5020 5102 15; 4200
Y 57.14	<i>frauuōiš</i> p. <i>frauuaoiš</i>	3 5 15 29, 100 230, 400 410 451, 510; 672; 2007; 4161*, 4210 4240; 5020 5102 682; 4000 4010 4040 4060 4161C

#### 9. $a\bar{o} / u$

An evolution of  $a\bar{o}$ :  $\bar{o}$  to  $u$  is attested by Indian manuscripts (see Cantera 2014: 281).

TABLE 5.28 Phonetic rule:  $a\bar{o} / u$ 

Passage	Apparatus	Manuscripts
Y 57.5	<i>huraōḍam</i> op. <i>haoraōḍam</i> op. <i>haoraodam</i>	3 5 15 20* 20C 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102 4210 4240

#### 10. $ar\bar{a} / \bar{a}r\bar{a} / r\bar{a}$

TABLE 5.29 Phonetic rule:  $ar\bar{a} / \bar{a}r\bar{a} / r\bar{a}$ 

Passage	Apparatus	Manuscripts
Y 57.15	<i>harata</i> p. <i>h̄arata</i>	3 15 29, 100 110* 110C 230; 400 410 451, 500 510; 672 682; 2010; 4040 4161, 4200 4210 4240; 5102 5; 2007; 5020
Y 57.25	<i>gr̄aβ̄an̄q̄n</i> p. <i>gr̄aβ̄an̄q̄n</i>	3 15 29; 672; 2007; 4000 4040 4161C; 5020 5102 500

11.  $\bar{a}i - ai / a\bar{e} - ae$ 

$\bar{a}i / ai$  alternating with  $a\bar{e} / ae$  has been regularised as phonetic according to the expected value.

TABLE 5.30 Phonetic rule:  $\bar{a}i - ai / a\bar{e} - ae$ 

Passage	Apparatus	Manuscripts
Y 57.10	<i>snaiθiša</i> p. <i>snāēθiša</i> p. <i>snaeθiša</i>	3 15; 400* 451, 510; 2010* 2010C; 4060 500* 500C; 4000 4010 5
Y 56.3	<i>āraēcā</i> p. <i>āraicā</i>	29, 110; 400 410 451; 682; 2007* 2007C; 4161* 4161C; 5020 4240

12.  $\bar{a}i\# / \bar{a}\#$ TABLE 5.31 Phonetic rule:  $-\bar{a}i / -\bar{a}$  in final position

Passage	Apparatus	Manuscripts
Y 56.4	<i>yasnāi</i> p. <i>yasnā</i>	3 5 15 29, 110; 400; 2005 2007 2010; 4010 4040 4161, 4200 4250; 5102 410

13.  $\bar{a}u - au / a\bar{o} - ao$ 

The variation  $\bar{a}u - au / a\bar{o} - ao$  has been regularised according to the expected value.

TABLE 5.32 Phonetic rule:  $\bar{a}u - au / a\bar{o} - ao$ 

Passage	Apparatus	Manuscripts
Y 57.23	<i>haōzqθβaca</i> op. <i>hauzqm.θβaca</i>	3* 3C 5 15 20C 29; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102 120
Y 57.26	<i>auruuaθanqm</i> p. <i>aōruwatanqm</i>	100; 5102 20

14.  $\overset{\circ}{a} / \bar{a}$ 

$\overset{\circ}{a}$  and  $\bar{a}$  are considered phonetic variants and regularised to the expected value.

TABLE 5.33 Phonetic rule:  $\acute{a} / \bar{a}$ 

Passage	Apparatus	Manuscripts
Y 57.2	<i>mazdā</i> p. <i>mazdā</i>	3 5 29, 100 110 120 230* 230C; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102 15 20
Y 57.24	<i>hauruuatās</i> p. <i>hauruuatās</i>	5 29, 230C; 500 510; 2010; 4000 4040 4161, 4250 3 15; 5020C 5102

15.  $q / \bar{a}$ TABLE 5.34 Phonetic rule:  $q / \bar{a}$ 

Passage	Apparatus	Manuscripts
Y 56.2	<i>ašāōnqmcā</i> p. <i>ašāōnāmcā</i>	3 29* 29C
Y 57.35	<i>afrīnāmi</i> p. <i>afrīnāmi</i>	3 15, 230; 410C; 682; 4000, 4250; 5020 4200 4210 4240

16.  $e / \bar{a}$ TABLE 5.35 Phonetic rule:  $e / \bar{a}$ 

Passage	Apparatus	Manuscripts
Y 57.22	<i>vārəθrayniš</i> p. <i>vāreθrayniš</i> pr. { <i>vā</i> } <i>reθrayniš</i>	3 15; 400 410 451, 500 520; 2005 2010; 4010 4060 4161, 4240 20* 20C, 100 110* 110; 4000 4040, 4200 4210 4250; 5020 5102 110

17.  $\bar{a} / \bar{a}$



TABLE 5.36 Phonetic rule: *a / ā*

Passage	Apparatus	Manuscripts
Y 56.2	<i>sāraōšō</i>	3 5 29; 2007; 5020
	o. <i>sāraošō</i>	400 410C; 682* 682C
	p. <i>sāraōšō</i>	4000 4010 4040 4060 4161
	op. <i>sāraošō</i>	451

18. *ā / ē*TABLE 5.37 Phonetic rule: *ā / ē*

Passage	Apparatus	Manuscripts
Y 57.32	<i>mainiāuš</i>	20; 230; 410
	p. <i>mainiēuš</i>	4200 4210 4250
	p. <i>maniēuš</i>	4240

19. *i / e*

The variation between *i* and *e* is especially found in Iranian manuscripts in final position (cf. Cantera 2014: 306). It has been regularised according to the expected value, unless if meaningful to distinguish active and middle verbal forms (for example both *frānāmaite* and vs. *frānāmaiti* in Y 57.18 have been kept as main variants).

TABLE 5.38 Phonetic rule: *i / e*

Passage	Apparatus	Manuscripts
Y 57.1	<i>ašīehe</i>	5 20 29; 400 451* 451C, 500 510; 2005 2010; 4000 4010 4040* 4040C 4161; 5020
	p. <i>ašīehi</i>	4200 4210

20. *i / ə*

The variation *i / ə* has been regularised according to the expected value except for some cases. For example, in Y 57.8 the reading *spātāma-* (expected: *spitāma-*) has been left a main variant because it explains the further development that caused the reading *spəntāma-*.

TABLE 5.39 Phonetic rule: *i / ə*

Passage	Apparatus	Manuscripts
Y 57.14	<i>šrafādō</i>	3 5 15 29; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102
	op. <i>šrafidō</i>	110

21. *i / ī*

The variation between *i* - *ī* has been regularised also when it is found in final position in Y 57 but not in Y 56, as the lengthening of final vowels is a typical feature of Old Avestan text.

TABLE 5.40 Phonetic rule: *i / ī*

Passage	Apparatus	Manuscripts
Y 57.16	<i>nīšhauruuaiti</i> p. <i>nīšhauruuaiti</i>	15; 410, 500 510; 2010; 4000 4010 5

22. *ī / ə / ā*

This variation has been regularised according to the expected value.

TABLE 5.41 Phonetic rule: *ī / ə / ā*

Passage	Apparatus	Manuscripts
Y 57.4	<i>bərəzantəm</i> p. <i>bərəzantēm</i> p. <i>bərəzantīm</i> op. <i>bərəzantīm</i>	3 5 15 29; 400 410, 500 510; 672 682; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 2007 500 510 110* 110C; 2010; 5102

23. *j / z*

The confusion between *j* and *z* is frequent in Indian manuscripts because of an influx of Gujarati language, where the phonem  $\{z\}$  does not exist and it is substituted by  $j \{dʒ\}$  (cf. Cantera 2014: 306).

TABLE 5.42 Phonetic rule: *j / z*

Passage	Apparatus	Manuscripts
Y 57.1	<i>zaōtā</i> op. <i>jaotā</i>	3 5 15 29 100 230
Y 57.16	<i>zaēnaṅha</i> op. <i>jaenaṅha</i>	3 5 15 20 29, 110; 400 410 451, 500 510* 510C; 2005 2007 2010; 4010 4060 4161; 5020 5102 4200 4210 4240

24. *ṅ / m*

Indian manuscripts sometimes replace an expected *ṅ* with *m*.

TABLE 5.43 Phonetic rule: *ṅ / m*

Passage	Apparatus	Manuscripts
Y 57.14	<i>taṅciṣṭam</i> op. <i>tām.cistām</i>	3 15 20 29, 110; 410; 2007; 4000 4040 4060 4161, 4200 4210 4250; 5020 5102 120; 4240

25. *ṅh / ṅ*TABLE 5.44 Phonetic rule: *ṅh / ṅ*

Passage	Apparatus	Manuscripts
Y 56.3	<i>vaṅhuṣ</i> p. <i>vaṅuṣ</i>	3 15 29, 100 230; 400 410 451, 510* 510C; 682; 2007; 4000 4010 4040 4060 4161; 5020 4200 4250
Y 57.18	<i>tamaṅhō</i> p. <i>tamaṅō</i>	5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4060 4161, 4200 4210 4240 4250; 5020 5102 3

26. *ṅr / ṅhr*

The group *\*-asra-* has been edited as *-ṅhr-*, in *aṅhra-* ‘bad’ and as *-ṅr-* in *hazaṅra-* ‘a thousand’. Recently, Martínez-Porro (2015) showed that even if *-aṅra-* was frequent in the manuscripts, it should be edited *-aṅhra-* as this spelling is well attested or traceable in both the Indian and Iranian traditions, and represents the old form. However, *hazaṅhra-* underwent a dissimilation of aspirates (2015: 154): *hazaṅhra-* > *hazaṅra-*. Hence, *hazaṅra-* has been edited, and *hazaṅhra-* has been regularised as a phonetic variant.

TABLE 5.45 Phonetic rule: *ṅr / ṅhr*

Passage	Apparatus	Manuscripts
Y 57.17	<i>aṅhrō</i> p. <i>aṅrō</i>	100 230; 500*; 682; 4060 5 15 20; 400 410 451, 500C 510; 672; 4000C 4161, 4200 4210 4240; 5102
Y 57.21	<i>hazaṅrō.stūnām</i> p. <i>hazaṅhrō.stūnām</i>	110; 400 410 451C, 500C 510; 672; 2007; 4000, 4200 4210 4240 4250 120; 451*; 682; 4010

27. *o / ō*

TABLE 5.46 Phonetic rule: *o / ō*

Passage	Apparatus	Manuscripts
Y 57.24	<i>vohu</i>	13 5 15 29; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102
	p. <i>vōhu</i>	20; 410
	p. <i>vōhū</i>	100 110 120 230; 400 451; 672 682; 4200 4210 4240 4250

28. *ou / ōu*TABLE 5.47 Phonetic rule: *ou / ōu*

Passage	Apparatus	Manuscripts
Y 57.20	<i>pouru.āzaiṅtīm</i>	3 15 29; 2007 2010; 4000 4010 4060 4161; 5020
	p. <i>pōuru.āzaiṅtīm</i>	400 410 451
	op. <i>pōuruāzaiṅtīm</i>	5102

29. *ō / ǎ*

The sounds *ō* / *ǎ* are subject to confusion in manuscripts belonging to the Iranian tradition. The variants have been regularised to the expected value.

TABLE 5.48 Phonetic rule: *ō / ǎ*

Passage	Apparatus	Manuscripts
Y 57.15	<i>daēuuaiǎ</i>	3 5 15 29; 410, 500 510; 2005 2007* 2007C 2010; 4000 4010 4040 4060 4161; 5102
	p. <i>daēuuaiō</i>	5020
Y 57.19	<i>haraiṅiō</i>	3 15 29, 100 110* 110C 230; 400C 410 451, 500 510C; 672 682; 2005 2007 2010; 4161; 5020
	p. <i>haraiṅiǎ</i>	5; 4010* 4010C 4040 4060; 5102

30. *p / f*

The variation *p / f* is attested in Iranian manuscripts (cf. Cantera 2014: 304).

TABLE 5.49 Phonetic rule: *p / f*

Passage	Apparatus	Manuscripts
Y 57.17	<i>hušx<sup>v</sup>afa</i> p. <i>huš.x<sup>v</sup>apa</i>	3 5; 400C, 510; 2005 2007 2010; 4161; 5020 20

31. *ršt / rašt / rəšt*TABLE 5.50 Phonetic rule: *ršt / rašt / rəšt*

Passage	Apparatus	Manuscripts
Y 57.4	<i>huuaršta</i> p. <i>huuarəšta</i>  p. <i>huuarəsta</i> p. <i>huuarašta</i>	410* 410C 451, 510; 4200 4210 4240 4250 3 5 15 20 29, 110; 400, 500* 500C; 682; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102 120 230

32. *s / š*

A confusion between *s* and *š* is frequent in Indian manuscripts (cf. Cantera 2014: 306–307). It has been regularised according to the expected value.

TABLE 5.51 Phonetic rule: *s / š*

Passage	Reading	Manuscripts
Y 57.2	<i>frastarətāt</i> p. <i>fraštarətāt</i>	120; 400 410* 410C 451, 510; 682; 4200 4210 100 230
Y 57.4	<i>jaṃmūštəmō</i> p. <i>jaṃmūstəmō</i>	110 120 230; 400 410 451, 500 510; 672 682; 4000 4010 4200 4210 4040 4050

33. *štr / štar*TABLE 5.52 Phonetic rule: *štr / štar / štir*

Passage	Reading	Manuscripts
Y 57.21	<i>ništara.naēmāt</i> p. <i>naštra.naēmāt</i> op. <i>ništri.naēmāt</i>	500C 400 20

34. *ṣan - ṣin / ṣ / ṣn*TABLE 5.53 Phonetic rule: *ṣan - ṣin / ṣn*

Passage	Reading	Manuscripts
Y 57.8	<i>aməṣanqm</i>	3 15 20; 510; 2010; 4000 4010 4040 4060 4161; 5020 5102
	op. <i>aməṣnqm</i>	672; 4240
	op. <i>aməsnqm</i>	120
	op. <i>aməṣnqm</i>	682; 4210 4250

35. *t̥ / δ / δa*

The variation between *t̥*, *δ* and *δa* has been regularised according to the expected value. The variation with *δa* occurs when *t̥* is found in final position of the first member of a compound. (Peschl 2020: 414).

TABLE 5.54 Phonetic rule: *t̥ / δ / δa*

Passage	Apparatus	Manuscripts
Y 56.5	<i>frādaṭ.gaeθəm</i>	400 410 451, 500 510
	op. <i>frādaδ.gaeθəm</i>	4200
Y 57.2	<i>frādaṭ.gaeθəm</i>	400C 410, 500 510* 510C; 682; 2007
	p. <i>frādaδa.gaiθəm</i>	4240

36. *θ / t*

*θ* is often spelt as *t*, in the Iranian manuscripts. This variation can be explained by the influence of Darī language (Cantera 2014: 277).

TABLE 5.55 Phonetic rule: *θ / t*

Passage	Apparatus	Manuscripts
Y 57.1	<i>zaōtā</i>	3 5 15 29
	p. <i>zaōθā</i>	20

37. *v / β*

TABLE 5.56 Phonetic rule:  $\nu / \beta$ 

Passage	Apparatus	Manuscripts
Y 57.25	<i>gərəβnq̄n</i> op. <i>gərəvanq̄n</i>	3 15 29; 672; 2007; 4000 4040 4161C; 5020 5102 4240

38.  $u / \bar{u}$ TABLE 5.57 Phonetic rule:  $u / \bar{u}$ 

Passage	Apparatus	Manuscripts
Y 57.15	<i>drujō</i> p. <i>drūjō</i>	3 5 15 29, 110 230* 230C; 400 410 451, 510; 672 682* 682C; 2005 2007* 2007C 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102 500

39.  $\bar{u} / \bar{i}$ 

The spelling of  $\bar{u}$  as  $\bar{i}$  occurs in Iranian manuscripts.

TABLE 5.58 Phonetic rule:  $\bar{u} / \bar{i}$ 

Passage	Apparatus	Manuscripts
Y 57.2	<i>ratūm</i> p. <i>ratīm</i>	100 110 120 230; 400 410 451, 500 510; 672 682; 2007; 4000, 4200 4210 4240 4250 3 5 15 29; 2005 2010; 4040 4060 4161; 5020 5102

40.  $xš / \check{s} / \check{\check{s}}$ 

Word-internal  $xš$ ,  $\check{s}$  and  $\check{\check{s}}$  have been regularised to the expected value.

TABLE 5.59 Phonetic rule:  $xš / \check{s} / \check{\check{s}}$ 

Passage	Apparatus	Manuscripts
Y 57.6	<i>āxšnūšca</i> p. <i>āšnūšca</i> op. <i>āšnūšca</i> pr. <i>āšnūsc{a}</i> op. <i>āšnūšca</i>	100 110 230; 4010, 4200 4210 4240 4250 400 410 451 510 682 672

41.  $x^v / \acute{x}$

TABLE 5.60 Phonetic rule:  $x^v / \acute{x}$ 

Passage	Apparatus	Manuscripts
Y 57.3	$x^v arānāḡha^\circ$	3 5 20 29, 100 230; 400, 510; 672; 2007 2010; 5020 5102
	op. $\acute{x}arānāḡha^\circ$	110; 410 451C; 682; 4200 4210 4250
	op. $\acute{x}aranāḡha^\circ$	120

### 2.2.5 Orthographic-phonetic Rules

The category orthographic-phonetic is applied in three instances:

1. The reading attests at least one phonetic rule and at least one orthographic rule.
2. The variation  $q / qm / qn$ .

TABLE 5.61 Orthographic-phonetic rule:  $q / qm / qn$ 

Passage	Apparatus	Manuscripts
Y 57.2	$mazdaqm$	3 5 15 20* 20C 29, 100; 500 510; 2007 2010, 4000 4010 4040 4060 4161; 5020 5102
	op. $mazdq$	672
Y 57.25	$gārāβnqn$	3 15 29; 672; 2007; 4000 4040 4161C; 5020 5102
	op. $gārāβanqm$	110C
	op. $gārāβnqm$	2010; 4060

3. The variation between  $hqm / hqm / haqm / haqm$ . The preverb  $hqm$  is subject to variations especially in Iranian manuscripts. The form  $hqm$  is edited, the others are regularised as orthographic-phonetic variants.

TABLE 5.62 Phonetic rule:  $hqm / hqm / haqm / haqm$ 

Passage	Apparatus	Manuscripts
Y 57.10	$hqm.tāšti$	100C
	op. $hqm.tāšti$	15; 410C; 2010; 4000 4010 4060 4161* 4161C; 5020 5102
	op. $hqm.tāšta$	3 29
	op. $haqm.tāšti$	4040

### 2.2.6 Reconstructed Rules

Variations have been classified as ‘reconstructed’ in three cases:

1. Uncertain letter



If a reading of a letter is uncertain due to poor image, faded ink, damage to page, covered by tape or overwritten text it is marked as 'deficient'. The deficient letter appears into curly brackets: {}. The reading is regularised as reconstructed to the corresponding one. If the variant contains already phonetic and/or orthographic variations, it is marked as pr., opr. or or.

---

Y 57.2	<i>ratūm</i>	100 110 120 230; 400 410 451, 500 510; 672 682; 2007; 4000, 4200 4210 4240 4250
	r. <i>rat{ū}m</i>	4010

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Y 57.22	<i>yeḥhe</i>	5C 29, 110; 2007; 4010 4040 4060, 4250; 5020 5102
	r. { <i>yeḥhe</i> }	4000

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## 2. Lacuna

When the paper is damaged, thus absent, the word(s) or letter(s) missing appear as a lacuna in the critical apparatus. The lacuna of a whole word is marked in the apparatus with the abbreviation lac. and kept as a main variant. When a letter or a part of a word is missing due to a lacuna, it appears as square brackets with a number indicating the number of letters expected, for example [2], or [...] if it was impossible to assess an expected length. If the missing portion of a word is not meaningful to distinguish a main variant from another, it has been regularised as reconstructed to the expected variant. If the remaining portion of the word or letter contains orthographic and/or phonetic features, it has also been taken into account.

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Y 57.22	<i>yeḥhe</i>	5C 29, 110; 2007; 4010 4040 4060, 4250; 5020 5102
	r. [ <i>yeḥhe</i> ]	4000

---

Y 57.32	<i>snaḥāi</i>	3 5 15 20* 20C 29, 100 110 120 230; 400* 400C 410 451, 500 510; 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102* 5102C
	r. [4]āi	2005

---

## 3. Restored text

If tape has been applied to the page covering the first-hand text and a later hand has restored the text by writing on top of the tape, the supplied text is shown into square brackets. When possible, the variant has been regularised as reconstructed taking also into account orthographic and/or phonetic variations.

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Y 57.1	<i>mrūtē</i>	100 230; 400 410* 410C 451* 451C, 500 510; 672 682; 4000 4010
	r. [ <i>mrītē</i> ]	2005

---

### 2.2.7 Abbreviation

Common words are often abbreviated in the manuscripts. For example *yazamaide* ‘we worship’ is frequently abbreviated as *y* or *yaz*. In the transcriptions the abbreviations appear in round brackets: (*y*), (*yaz*). In such cases, the abbreviated words have been regularised to the fully written word as abbreviated. Since the abbreviation is indicated by the brackets, this category does not have a label in the critical apparatus, therefore readings regularised only as abbreviated will appear under the main variant without any marking, and variants which have been regularised as abbreviated and also according to another category (usually an orthographic variation) appear labelled according to the category.

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Y 57.4	<i>yazamaide</i>	410
	( <i>y</i> )	3 5 15 29; 2005 2007 2010; 4000 4060 4161* 4161C; 5020 5102
	( <i>yaz</i> )	110; 400; 4010 4040, 4200 4240 4250
	o. ( <i>yaz</i> )	120; 672 682; 4210

---

## 3 Description of the *apparatus criticus*

After the completion of the working stages of the collation, the critical apparatus can be exported from the Collation Editor.<sup>8</sup> The text edited can be changed in the ‘text selection’ stage or by applying the modifications to the basetext file on the OTE and reuploading it on the Collation Editor tool. The export is downloaded as a .txt file and transformed into readable text by using  $\LaTeX$ .

In the *apparatus criticus* the siglum number of the manuscripts appears in ascending order. Manuscripts belonging to different categories are split by using a semi-colon ‘;’, while manuscripts belonging to the same category but different origin (Indian vs. Iranian) are separated by a comma ‘,’:

3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 677 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

The first reading in the critical apparatus is the edited form, then its main variants. The order

<sup>8</sup> For details about export formats see Redard (2021b: 78–79).

follows the siglum number of their first witness: the first one to appear is the one whose witness has the lowest siglum number. The subvariants appear in this order: phonetic, phonetic-reconstructed, orthographic, orthographic-reconstructed, orthographic-phonetic, orthographic-phonetic-reconstructed, reconstructed, abbreviated. The main variants without text are listed at the end in this order: omission, lacuna, abbreviated text, and not expected.

## Editorial Notes

In approaching the edition of different sections of the Yasna, the MUYA project took editorial decisions that have been applied by all members. The choices applied in the present work regard two topics:

1. **The edition of the Ahuna Vairiia, Yeṇhē Hātəm and Aṣəm Vohū prayers**

The three prayers recur often in the text of the Yasna, and in the manuscripts they are frequently abbreviated by their first words. For this reason they have not been collated. The first words appear as edited text, followed by the sigla of all the manuscripts attesting the prayer, whether in abbreviation or full text.

2. **The edition of the dialogic Ahuna Vairiia**

The Ahuna Vairiia prayer is sometimes attested as an antiphonal recitation of the two priests. The dialogic Ahuna Vairiia's text is not fixed but can take various shapes that have been classified by Cantera (2016). The dialogic Ahuna Vairiia is recited only once in Y 56–57, namely in Y 57.1. The manuscripts transcribed attest it in two forms, corresponding to type 7 and 8 of Cantera's classification. Type 7, used in daily ceremonies, has been edited. The variations between the two types are marked in the apparatus with the abbreviation 'not exp.', 'not expected'. For example, where type 7 has *zaōta* and type 8 has *yō ātrauuaxšō*, only the variants of *zaōta* are recorded, while the sigla of the manuscripts attesting *yō ātrauuaxšō* are marked as 'not expected' to signify that *zaōta* is not expected in that position in that manuscript.

**PART 3**

*Text and Translation*

∴

## Yasna 56

### Y 56.1

*səraōšō idā astū*  
*ahurahe mazdā yasnāi səuuīštahe aṣaōnō*  
*yā nā ištō*  
*hiiaṭ paōuruuīm taṭ ustəməmcīṭ*  
*auuaṭāṭ idā səraōšō astū*  
*ahurahe mazdā yasnāi səuuīštahe aṣaōnō*  
*yā nā ištō*

May Sraōša be here  
for the worship of Ahura Mazdā, the strongest, the righteous,  
who is worshipped by us.  
What is (as) first, that is (as) last.  
Thus, may Sraōša be here  
for the worship of Ahura Mazdā, the strongest, the righteous,  
who is worshipped by us.

### Y 56.2

*səraōšō idā astū*  
*apqm vaṅhīnqm yasnāi*  
*aṣāunqmca frauuaṣibiiō*  
*yā nō ištā uruuōibiiō*  
*hiiaṭ paōuruuīm taṭ ustəməmcīṭ*  
*auuaṭāṭ idā səraōšō astū*  
*apqm vaṅhīnqm yasnāi*  
*aṣāunqmca frauuaṣibiiō*  
*yā nō ištā uruuōibiiō*

May Sraōša be here  
for the worship of the good Waters,  
(which), for the Choices of the righteous ones

and for the souls (of the righteous ones), are worshipped by us.  
 What is (as) first, that is (as) last.  
 Thus, may Sraōša be here  
 for the worship of the good Waters,  
 (which) for the Choices of the righteous ones  
 and for the souls (of the righteous ones), are worshipped by us.

## Y 56.3

*səraōšō idā astū*  
*apqm vaŋ'hīnqm yasnāi*  
*vaŋhuš vaŋ'hīnqm*  
*aməšanqm cā spəntanqm huxšaθranqm hudāŋhqm vohunqm cā*  
*vaŋhuiāscā ašōiš yasnāi*  
*yā nē āraēcā ərənauuataēcā ašaŋhāxš*  
*səraōšascā idā astū*  
*apqm vaŋ'hīnqm yasnāi*  
*vaŋhuš ašiuuā*  
*hiiaṭ paōuruuīm taṭ ustəməmciṭ*

May Sraōša be here  
 for the worship of the good Waters,  
 the good (Sraōša), of the female  
 and male Life-giving Immortals, whose rule is good, who are well-providing,  
 and for the worship of the good Reward,  
 that has been granted and that will be granted to us, (Sraōša who is) associated with Order.  
 And may Sraōša be here  
 for the worship of the good Waters,  
 (he who is) good, having rewards.  
 What is (as) first, that is (as) last.

## Y 56.4

*auuāθāṭ idā səraōšō astū*  
*apqm vaŋ'hīnqm yasnāi*  
*vaŋhuš vaŋ'hīnqm*  
*aməšanqm cā spəntanqm huxšaθranqm hudāŋhqm vohunqm cā*  
*vaŋhuiāscā ašōiš yasnāi*  
*yā nē āraēcā ərənauuataēcā ašaŋhāxš*

*səraōšascā idā astū*  
*apəm vaŋ<sup>v</sup>hīnəm yasnāi*  
*vaŋhuš ašiuuā*

Thus, may Sraōša be here,  
 for the worship of the good Waters,  
 the good (Sraōša), of the female  
 and male Life-giving Immortals, whose rule is good, who are well-providing,  
 and for the worship of the good Reward,  
 that has been granted and that will be granted to us, (Sraōša who is) associated with Order.  
 And may Sraōša be here  
 for the worship of the good Waters,  
 (he who is) good, having rewards.

#### Y 56.5

*yaθā ahū vairiō*

cahār guftan

*ašəm vohū*

sē guftan

*sraōšəm ašīm huraōdəm*  
*vərəθrājanəm frādaṭ.gaēθəm*  
*ašauuanəm ašahe ratūm yazamaide*  
*yej̄hē hātəm*

Yaθā Ahū Vairiō

*Recite four times*

Ašəm Vohū

*Recite three times*

Sraōša, rewarding, fair of form,  
 victorious, furthering the living beings,  
 righteous time of Order, we worship!  
 Yej̄hē Hatəm.



## Yasna 57

Y 57.1

*aṣəm vohū*

sē guftan

*sraōšahe aṣiiehe taxmahe tanu.mąθrahe darši.draōš āhūiriiehe xšnaōθra  
yasnāica vahmāica xšnaōθrāica frasastaiiaēca*

zōt

*yaθā ahū vairiō  
zaōtā frā mē mrūtē*

rāspīg

*yaθā ahū vairiō  
yō zaōtā frā mē mrūtē*

zōt

*aθā ratuš aṣātcīt haca frā aṣauua  
viḍuuā mraōtū*

Aṣəm Vohū

*Say (it) three (times).*

For the gratification of Sraōša, the rewarding, the brave, having the sacred Word for body, of  
bold club, who belongs to the Lord.

For sacrifice, prayer, gratification and praise.

*Chief priest*

As he is to be chosen by the existence, the chief priest speaks forth to me.

*Assistant priest*

As he is to be chosen by the existence, (the one) who (is) chief priest speaks forth to me.

*Chief priest*

Thus (is) the judge on the basis of the Order. Let the righteous, the knowing one, speak forth!

## Y 57.2

*sraōšəm ašīm huraōdəm  
 vərəθrājanəm frādaṭ.gaeθəm  
 ašauuanəm ašahe ratūm yazamaide  
 yō paōiriūō mazdā dāmən  
 frastərətāṭ paiti barəsmən  
 yazata ahurəm mazdəm  
 yazata aməšō spəntā  
 yazata pāiūū θβōrəštāra  
 yā vīspa θβərəsatō dāmən*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Who (as) the first of Mazdā's creation,  
 having spread out the ritual bundle,  
 worshipped Ahura Mazdā,  
 worshipped the Life-giving Immortals,  
 worshipped the Protector and the Fashioner,  
 (the two) who fashion all the creatures.

## Y 57.3

*ahe raiia x<sup>v</sup>arənaŋhaca  
 aŋhe ama vərəθraynaca  
 ahe yasna yazatanəm  
 təm yazāi surunuūata yasna  
 sraōšəm ašīm zaōθrābiūō  
 ašīmca vaŋ<sup>v</sup>hīm bərəzaitīm  
 nairīmca saŋhəm huraōdəm  
 āca nō jamiāṭ auuaŋhe  
 vərəθrajā sraōšō ašūiō*

For his wealth and glory,  
 for his force and victoriousness,

for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.

## Y 57.4

*sraōšəm ašīm yazamaide*  
*ratūm bərəzaṅtəm yazamaide*  
*yim ahurəm mazdqm*  
*yō ašahe apanōtəmō*  
*yō ašahe jaγmūštəmō*  
*vīspa srauuā zaraθuštri yazamaide*  
*vīspaca huuaršta šīiaōθna yazamaide*  
*varštaca varəšīiamnaca*  
*yejḥē hātqm*

We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yejḥē Hātqm.

## Y 57.5

*sraōšəm ašīm huraōdəm*  
*vərəθrājanəm frādaṭ.gaēθəm*  
*ašauuanəm ašahe ratūm yazamaide*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.

## Y 57.6

yō paōiriiō barəsmā frastərənata  
 θri.yaxštīšca pañca.yaxštīšca  
 hapta.yaxštīšca nauua.yaxštīšca  
 āxšnūšca maiḍiūi.paitištānq̄sca  
 aməšanq̄m spəntanq̄m  
 yasnāica vahmāica xšnaōθrāica frasastaiiaēca  
 ahe raiia xʷarənaḡhaca  
 aḡhe ama vərəθraγnaca  
 ahe yasna yazatanq̄m  
 təm yazāi surunuuata yasna  
 sraōšəm ašīm zaōθrābiū  
 ašīmca vaḡhīm bərəzaitīm  
 nairīmca saḡhəm huraōdəm  
 āca nō jamiiāḡ auuaḡhe  
 vərəθraḡā sraōšō ašiiō  
 sraōšəm ašīm yazamaide  
 ratūm bərəzaḡtəm yazamaide  
 yim ahurəm mazdaq̄m  
 yō ašahe apanōtəmō  
 yō ašahe jaγmūštəmō  
 vīspa srauuā zaraθuštri yazamaide  
 vīspaca huuaršta śiiaōθna yazamaide  
 varštaca varəšiiamnaca  
 yeḡhē hātq̄m

Who, (as) the first one, spread out the ritual bundle  
 of three twigs and of five twigs  
 of seven twigs and of nine twigs  
 going up to the knee and as high as the middle of the leg.  
 For sacrifice, prayer, gratification, praise  
 of the Live-giving Immortals.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,

and Nairiiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeṛhē Hātəm.

## Y 57.7

*sraōšəm ašīm huraōdəm*  
*vərəθrājanəm frādaṭ.gaēθəm*  
*ašauuanəm ašahe ratūm yazamaide*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.

## Y 57.8

*yō paōiriiō gāθā frasrāuuuiaiṭ*  
*yā paṅca spitāmahe ašaōnō zaraθuštrahe*  
*ašmaniiuuṅ vacastaštiiuuṭ*  
*maṭ.āzaiṅtiš maṭ.paiti.frasā*  
*aməšanqəm spəṅtanqəm*  
*yasnāica vahmāica xšnaōθrāica frasastaiiaēca*  
*ahe raiia xʷarənaṅhaca*  
*aṅhe ama vərəθraynaca*  
*ahe yasna yazatanqəm*  
*təm yazāi surunuuata yasna*  
*sraōšəm ašīm zaōθrābiiō*  
*ašīmca vaṅhīm bərəzaitīm*  
*nairīmca saṅhəm huraōdəm*  
*āca nō jamiāṭ auuayṅhe*

*vərəθraǰā sraōšō ašiiō*  
*sraōšəm ašīm yazamaide*  
*ratūm bərəzañtəm yazamaide*  
*yim ahurəm mazdqm*  
*yō ašahe apanōtəmō*  
*yō ašahe jaγmūštəmō*  
*vīspa srauuā zaraθuštri yazamaide*  
*vīspaca huuaršta šīiaōθna yazamaide*  
*varštaca varəšiiamnaca*  
*yej̄hē hātqm*

Who, (as) the first one, recited the Gāθās,  
 the five of the righteous Spitāma Zaraθuštra,  
 in verse-lines (and) in strophes,  
 with interpretations and with answers.  
 For sacrifice, prayer, gratification, praise  
 of the Live-giving Immortals.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yej̄hē Hātqm.

Y 57.9

*sraōšəm ašīm hurāōδəm*

*vərəθrājanəm frādaṭ.gaeθəm  
ašauuanəm ašahe ratūm yazamaide*

Sraōša, the rewarding, fair of form,  
victorious, prospering the living beings,  
righteous time of Order, we worship.

## Y 57.10

*yō driyaōšca drūuuīāšca  
amauuat̄ nmānəm hqm.tāšti  
pasca hū frāšmō.dāitīm  
yō aēšməm stərəθβata snaiθiša  
+vīx̄rūmaṇtəm xʷarəm jaiṇti  
at̄ca hē bāda kamərəδəm  
jaynuuā paiti xʷaṇhaiieiti  
yaθa aōjā nāidīaṇhəm  
ahe raiia xʷarənaṇhaca  
aijhe ama vərəθraynaca  
ahe yasna yazatanqm  
təm yazāi surunuuata yasna  
sraōšəm ašīm zaōθrābiō  
ašīmca vaṇhīm bərəzaitīm  
nairīmca saṇhəm huraōδəm  
āca nō jamiāt̄ auuaījhe  
vərəθrajā sraōšō ašiiō  
sraōšəm ašīm yazamaide  
ratūm bərəzaṇtəm yazamaide  
yim ahurəm mazdaqm  
yō ašahe apanōtəmō  
yō ašahe jaymūštəmō  
vīspa srauuā zaraθuštri yazamaide  
vīspaca huuaršta šīiaōθna yazamaide  
varštaca varəšīiamnaca  
yeījhe hātqm*

Who, of the needy man and woman,  
the strong house he fashions.  
Who, after the sunset,

with a shattering weapon, Aēšma  
 hits, (causing) a bloodless wound.  
 Then, indeed the head (of the demon)  
 he crushes, striking (his weapon)  
 as the stronger (crushes) the weaker.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saṇha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeǰhē Hātəm.

## Y 57.11

*sraōšəm ašīm huraōdəm*  
*vərəθrājanəm frādaṭ.gaeθəm*  
*ašauuanəm ašahe ratīm yazamaide*  
*taxməm āsūm +aōjaṇhuuaṇtəm*  
*daršitəm sūrəm bərəzaiḍīm*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 The mighty, swift, powerful  
 bold, strong, of great insight.



## Y 57.12

yō vīspaēibiō haca arəzaēibiō  
 vauuanuuā paiti.jasaiti  
 viiaxma aməšanəm spəntanəm  
 ahe raiia x<sup>v</sup>arənaŋhaca  
 aŋhe ama vərəθraynaca  
 ahe yasna yazatanəm  
 təm yazāi surunuuata yasna  
 sraōšəm ašīm zaōθrābiō  
 ašīmca vaŋ<sup>v</sup>hīm bərəzaitīm  
 nairīmca saŋhəm huraōdəm  
 āca nō jamiāṭ auuaŋhe  
 vərəθrajā sraōšō ašiiō  
 sraōšəm ašīm yazamaide  
 ratūm bərəzaŋtəm yazamaide  
 yim ahurəm mazdəm  
 yō ašahe apanōtəmō  
 yō ašahe jaγmūštəmō  
 vīspa srauuā zaraθuštri yazamaide  
 vīspaca huuaršta śiiaōθna yazamaide  
 varštaca varəšiiamnaca  
 yeŋhē hātəm

Who, from all the battles  
 comes back victorious  
 to the assembly of the Life-giving Immortals.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiō.Saŋha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,

who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraϑuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeϑhē Hātəm.

## Y 57.13

*sraōšəm ašīm huraōdəm*  
*vərəϑrājanəm frādaϑ.gaeϑəm*  
*ašauuanəm ašahe ratūm yazamaide*  
*yūnəm aōjištəm yūnəm tañcištəm*  
*yūnəm ϑβaxšišətəm yūnəm āsištəm*  
*yūnəm parō.katarštəməm*  
*paitišata mazdaiiasna*  
*sraōšahe ašiehe yasnəm*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 The strongest of the young ones, the bravest of the young ones,  
 the most active of the young ones, the fastest of the young ones,  
 the most feared from afar of the young ones.  
 Approach, o Mazdā worshippers,  
 the worship of the rewarding Sraōša.

## Y 57.14

*dūrāϑ haca ahmāϑ nmānāϑ*  
*dūrāϑ haca aϑhāϑ vīsaϑ*  
*dūrāϑ haca ahmāϑ zañtaōϑ*  
*dūrāϑ haca aϑhāϑ daϑhaōϑ*  
*ayā iϑiejeā vōiyñā yeiñti*  
*yeϑhe nmānaiia*  
*sraōšō ašiiō vərəϑrajā*  
*ϑraqfədō asti paiti.zañtō*  
*nāca ašauua frāiiō.humatō*  
*frāiiō.hūxtō frāiiō.huuarštō*

*ahe raiia x<sup>v</sup>arənaŋhaca  
 aŋhe ama vərəθraŋnaca  
 ahe yasna yazatanəm  
 təm yazāi surunuuata yasna  
 sraōšəm ašīm zaōθrābiō  
 ašīmca vaŋ<sup>v</sup>hīm bərəzaitīm  
 nairīmca saŋhəm huraōdəm  
 āca nō jamiāṭ auuaŋhe  
 vərəθraja<sup>ā</sup> sraōšō ašiiō  
 sraōšəm ašīm yazamaide  
 ratūm bərəzaŋtəm yazamaide  
 yim ahurəm mazdqm  
 yō ašahe apanōtəmō  
 yō ašahe jaγmūštəmō  
 vīspa srauuā zaraθuštri yazamaide  
 vīspaca huuaršta śīiaōθna yazamaide  
 varštaca varəšīiamnaca  
 yeŋhē hātqm*

Far away from the house,  
 far away from the settlement,  
 far away from the land,  
 far away from the country,  
 the evil dangers (and) famines go.  
 In which house  
 the rewarding, victorious Sraōša  
 is welcome and satisfied,  
 and also (is) the righteous man who has many good thoughts,  
 many good words, many good deeds.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saŋha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,

we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraϑuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeϑhē Hātąm.

## Y 57.15

*sraōšəm ašīm huraōdəm*  
*vərəϑrājanəm frādaϑ.gaeϑəm*  
*ašauuanəm ašahe ratūm yazamaide*  
*yō vananō kaiiaḍahe*  
*yō vananō kāiḍiehe*  
*yō jaṇta daēuuaiiā drujō*  
*aš.aōjaṇhō +ahūm.mərəcō*  
*yō harəta aiβiiāxštaca*  
*vīspaiiā frauuōiš gaeϑaiiā*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Who is the winner of the *kaiiaḍa* (sinner),  
 who is the winner of the followers of the *kaiiaḍa* (sinner),  
 who is the smiter of the she-demon Druj,  
 the very strong destroyer of life,  
 who is the guardian and supervisor  
 of the promotion of the material (creatures).

## Y 57.16

*yō anauuaṇhabdəmnō zaēnaṇha*  
*nipāiti mazdā dāmąn*  
*yō anauuaṇhabdəmnō zaēnaṇha*  
*nišhauruuaiti mazdā dāmąn*  
*yō vīspəm ahūm astuuąntəm*  
*ərəḍβa snaiϑiša nipāiti*

*pasca hū frāšmō.dāitīm*

Who, never sleeping, vigilant,  
protects the creatures of Mazdā.  
Who, never sleeping, vigilant,  
guards the creatures of Mazdā.  
Who, all the material existence,  
guards with a raised weapon  
after sunset.

Y 57.17

*yō nōiṭ pascaēta hušxʷafa*  
*yaṭ +maiṇiiū dāmąn daiḍitəm*  
*yasca spəntō maiṇiiuš yasca aṇhrō*  
*hišārō ašahe gaēθā*  
*yō vīspāiš aiiąnca xšafnasca*  
*yūiḍiieiti māzaṇiiaēibiiō haḍa daēuuaēibiiō*

Who has not slept after  
the two forces created the creations.  
The force which is life-giving and the one which is evil,  
watching over the living beings of Order.  
Who all days and nights  
fights with the monstrous demons.

Y 57.18

*hō nōiṭ tarštō frānāmaite*  
*θβaēšāṭ parō daēuuaēibiiō*  
*frā ahmāṭ parō vīspe daēuua*  
*anusō taršta nəmąṇte*  
*taršta təmaṇhō duuarəṇti*  
*ahe raiia xʷarənaṇhaca*  
*aṇhe ama vərəθraynaca*  
*ahe yasna yazatanąm*  
*təm yazāi surunuuaata yasna*  
*sraōšəm ašīm zaōθrābiiō*  
*ašīmca vaṇhīm bərəzaitīm*

*nairīmca saṅhəm huraōδəm*  
*āca nō jamiiāṭ auuaīḥe*  
*vərəθraja sraōšō ašiiō*  
*sraōšəm ašīm yazamaide*  
*ratūm bərəzaṅtəm yazamaide*  
*yim ahurəm mazdqm*  
*yō ašahe apanōtəmō*  
*yō ašahe jaγmūštəmō*  
*vīspa srauuā zaraθuštri yazamaide*  
*vīspaca huuaršta šīiaōθna yazamaide*  
*varštaca varəšiiamnaca*  
*yejḥē hātqm*

He does not flee fearful  
 in terror, before the demons.  
 All the demons before him  
 flee, unwillingly, fearful.  
 Fearful, they rush into the darkness.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yejḥē Hātqm.

## Y 57.19

*sraōšəm ašīm huraōdəm*  
*vərəθrājanəm frādaṭ.gaeθəm*  
*ašauuanəm ašahe ratūm yazamaide*  
*yim yazata haōmō frāšmiš*  
*baēšaziō srīrō xšaθriiō zairi.dōiθrō*  
*barəzište paiti barəzahi*  
*haraiθiiō paiti barəzaiā*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Whom Haōma, the glowing, worships,  
 the healing, beautiful, powerful, having golden eyes,  
 on the highest mountain,  
 on Harā the high.

## Y 57.20

*huuacā pāpō.vacā pairi.gā.vacā*  
*paiθimnō vīspō.paēsīm*  
*mastīm yqm pouru.āzaiṅtīm*  
*māθraheca pauruuatātəm*  
*ahe raiia x<sup>v</sup>arənaṅhaca*  
*aṅhe ama vərəθraynaca*  
*ahe yasna yazatanqm*  
*təm yazāi surunuuata yasna*  
*sraōšəm ašīm zaōθrābiū*  
*ašīmca vaṅ<sup>v</sup>hīm bərəzaitīm*  
*nairīmca saṅhəm huraōdəm*  
*āca nō jamiiāṭ auuaṅhe*  
*vərəθrajā sraōšō ašiiō*  
*sraōšəm ašīm yazamaide*  
*ratūm bərəzaṅtəm yazamaide*  
*yim ahurəm mazdaqm*  
*yō ašahe apanōtəmō*  
*yō ašahe jaṅmūštəmō*  
*vīspa srauuā zaraθuštri yazamaide*

*vīspaca huuaršta śīiaōθna yazamaide  
varštaca varəšiīamnaca  
yej̄hē hātqm*

Having good words, having protective words, whose words are sung all around,  
who is in control of an all-ornated  
knowledge, having a many explanations  
and the preeminence of the sacred Word.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiīō.Saṇha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zaraθuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yej̄hē Hātqm.

## Y 57.21

*sraōšəm ašīm huraōδəm  
vərəθrājanəm frādaṭ.gaēθəm  
ašauuanəm ašahe ratūm yazamaide  
yej̄he nmānəm vərəθrayni  
hazaṇrō.stūnəm vīdātəm  
barəzište paiti barəzahi  
haraiθiīō paiti barəzaiiā  
x<sup>v</sup>āraōxšnəm <sup>+</sup>aṇtara.naēmāṭ  
stəhrpaēsəṇhəm ništara.naēmāṭ*



Sraōša, the rewarding, fair of form,  
victorious, prospering the living beings,  
righteous time of Order, we worship.  
Whose has a victorious house  
with a thousand pillars, solidly established  
on the highest mountain,  
on Harā the high,  
shining of its own light in the inside,  
adorned with stars on the outside.

## Y 57.22

*yejhe ahunō vairiō  
snaiθiš vīsata vərəθrajā  
yasnasca haptanḥāitiš  
fšūšasca maθrō yō vərəθrayniš  
vīspāasca yasnō.kərətaiō  
ahe raiia xʷarənanḥaca  
aijhe ama vərəθraynaca  
ahe yasna yazatanəm  
təm yazāi surunuuata yasna  
sraōšəm ašīm zaōθrābiō  
ašīmca vaḥhīm bərəzaitīm  
nairīmca saḥhəm huraōdəm  
āca nō jamiāḫ auuaījhe  
vərəθrajā sraōšō ašiiō  
sraōšəm ašīm yazamaide  
ratūm bərəzaḥtəm yazamaide  
yim ahurəm mazdəm  
yō ašahe apanōtəmō  
yō ašahe jaγmūštəmō  
vīspa srauuā zaraθuštri yazamaide  
vīspaca huuaršta śiiaōθna yazamaide  
varštaca varəšiiamnaca  
yejhe hātəm*

To whom the Ahuna Vairia prayer,  
victorious, served as weapon,  
and the Worship in Seven Chapters

and the Fšūšō Maθra which is victorious,  
 and all the recitation of acts of worship.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeǰhē Hātəm.

## Y 57.23

*sraōšəm ašīm huraōdəm*  
*vərəθrājanəm frādaṭ.gaeθəm*  
*ašauuanəm ašahe ratīm yazamaide*  
*yeǰhe amaca vərəθraynaca*  
*haōzqθβaca vaēdiāca*  
*auuāin aməšā spəṅta*  
*aōi haptō.karšuuairīm zəm*  
*yō daēnō.disō daēnaiā*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Because of whose force and victoriousness  
 and familiarity and knowledge  
 the Life-giving Immortals came down  
 to the Earth that has seven continents,

who is the teacher of the religion.

Y 57.24

*vasō.xšaθrō fracaraiti  
 aōi yaṃ astuuaitīm gaēθaṃ  
 aiia daēnaiia fraōrəṇta  
 ahurō mazdā ašauua  
 frā vohu manō  
 frā ašəm vahištam  
 frā xšaθrəm vairīm  
 frā spəṇta ārmaitiš  
 frā hauruuatās  
 frā aməratatās  
 frā āhūiriš frašnō  
 frā āhūiriš tkaēšō*

Free to act at will, he moves forward  
 to the material world.

They professed the faith of the (Mazdean) religion:

Ahura Mazdā the righteous,

Vohu Mana

Aša Vahišta,

Xšaθra Vairī,

Spəṇta Ārmaiti,

Hauruuatāt,

Aməratat

the lordly Questioning,

the lordly Doctrine.

Y 57.25

*frā aḍa vaēibiia ahubiia vaēibiia nō ahubiia  
 nipaiiā ai sraōša ašii huraōḍa aheca aṇhāuš yō astuuatō  
 yasca asti manahiō  
 pairi druuataṭ mahrkāṭ  
 pairi druuataṭ aēšmāṭ  
 pairi druuatḅiiō haēnēbiiō  
 yā us xrūrəm draṭšəm gərəβnaṇ*

*aēšmahe parō draōmābiū  
yā aēšmō duždā drāuuaiiāt  
maṭ vīdātaōṭ daēuuō.dātāt*

Then for both lives, for both lives,  
may you protect us, O Sraōša rewarding, fair of form, in this life that is corporeal,  
and in the one which is spiritual,  
from the deceitful death,  
from the deceitful Aēšma,  
from the deceitful hordes,  
that may raise the bloody banner  
of Aēšma in front of the assaults.  
(May you protect us from the hordes) that the maleficent Aēšma launches  
with Vīdatu, created by the demons.

## Y 57.26

*aḍa nō tūm sraōša ašiia huraōḍa  
zāuuarə daiiā hitaēibiū  
druuatātəm tanubiū  
pouru.spaxštīm t̥bišaiiaṅtəm  
paiti.jaitīm dušmaiṅiunəm  
haθrā.niūuāitīm hamərəθanəm  
auruuaθanəm t̥bišaiiaṅtəm  
ahe raiia x<sup>v</sup>arənaṅhaca  
aṅhe ama vərəθraynaca  
ahe yasna yazatanəm  
təm yazāi surunuuata yasna  
sraōšəm aštīm zaōθrābiū  
aštīmca vaṅ<sup>v</sup>hīm bərəzaitīm  
nairīmca saṅhəm huraōḍəm  
āca nō jamiiāt auuaṅhe  
vərəθrajā sraōšō ašiū  
sraōšəm aštīm yazamaide  
ratūm bərəzaṅtəm yazamaide  
yim ahurəm mazdəm  
yō ašahe apanōtəmō  
yō ašahe jaṅmūštəmō  
vīspa srauuā zaraθuštiri yazamaide*

*vīspaca huuaršta śīiaōθna yazamaide  
varštaca varəšiīamnaca  
yej̄hē hātqm*

Now to us, you, o Sraōša, rewarding, fair of form,  
may give strength to (our) teams,  
health to the bodies,  
much surveillance of the hostile ones,  
the killing back of the evil ones,  
one-shot defeat of the adversary ones,  
of the opponent ones, of the hostile ones.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiīō.Saṅha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zaraθuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yej̄hē Hātqm.

Y 57.27

*sraōšəm ašīm huraōδəm  
vərəθrājanəm frādaṭ.gaēθəm  
ašauuanəm ašahe ratūm yazamaide  
yim caθβārō auruuantō  
auruša raōxšna frādərəsra  
spənta vīduuāṅhō asaiia  
maiīiuuasayhō vazənti*

*sruuaēna aēšqm safāṅhō*  
*zarañiia paiti.θbarštāṅhō*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Who, four coursers,  
 white, shining, transparent,  
 life-giving, knowledgeable, without shadow,  
 belonging to the spiritual realm, they draw (him),  
 their horn hoofs  
 adorned with gold.

## Y 57.28

*āsiiāṅha aspaēibiia*  
*āsiiāṅha vātaēibiia*  
*āsiiāṅha vāraēibiia*  
*āsiiāṅha maēyaēibiia*  
*āsiiāṅha vaiiaēibiia patarātaēibiia*  
*āsiiāṅha huuastaiiā aṅhimanaiiā*

(They draw him) faster that two horses,  
 faster that two winds,  
 faster than two rainfalls,  
 faster than two clouds,  
 faster than two winged birds,  
 faster than (an arrow) thrown, well-shot.

## Y 57.29

*yōi vīspā tē apaiieṅti*  
*yq auue paskāt viieṅti*  
*nōiṭ auue paskāt āfāṅte*  
*yōi vaēibiia snaiθižbiia*  
*frāiataiieṅti vazəmna*  
*yim vohūm sraōšəm ašīm*  
<sup>†</sup>*yaṭciṭ ušastaire hiṅduuō āgəuruuuiieite*  
*yaṭciṭ daōšataire niṅne*

*ahe raiia x<sup>v</sup>arənaŋhaca  
 aŋhe ama vərəθraynaca  
 ahe yasna yazatanəm  
 təm yazāi surunuuata yasna  
 sraōšəm ašīm zaōθrābiō  
 ašīmca vaŋ<sup>v</sup>hīm bərəzaitīm  
 nairīmca saŋhəm huraōdəm  
 āca nō jamiāṭ auuaŋhe  
 vərəθraja<sup>ā</sup> sraōšō ašiiō  
 sraōšəm ašīm yazamaide  
 ratūm bərəzaŋtəm yazamaide  
 yim ahurəm mazdqm  
 yō ašahe apanōtəmō  
 yō ašahe jaγmūštəmō  
 vīspa srauuā zaraθuštri yazamaide  
 vīspaca huuaršta šīiaōθna yazamaide  
 varštaca varəšiiamnaca  
 yeŋhē hātqm*

They who overcome all  
 those that they pursue from behind  
 (and) they are not reached from behind,  
 who cause to arrive, speeding up,  
 the good Sraōša, rewarding,  
 with both weapons,  
 (one) that is raised at the eastern frontier,  
 (one) that is struck down at the western (frontier).  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saŋha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,

who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraϑuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeϑhē Hātəm.

## Y 57.30

*sraōšəm ašīm huraōdəm*  
*vərəϑrājanəm frādaϑ.gaeϑəm*  
*ašauuanəm ašahe ratūm yazamaide*  
*yō bərəzō bərəziiāstō*  
*mazdā dāmən nišəhasti*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Who lofty, high-girded,  
 sits among Mazdā's creation.

## Y 57.31

*yō āϑritīm hamahe*  
*aiiqn hamaiiā vā xšapō*  
*imaϑ karšuuarə auuazaitē*  
*yaϑ xʷaniraϑəm bāmīm*  
*snaiϑiš zastaiia dražimnō*  
*brōiϑrō.taēžəm huuā.vaēγəm*  
*kamərəde paiti daēuuənəm*

Who, three times each  
 day and each night,  
 moves toward the continent,  
*xʷaniraϑa*- the splendid,  
 holding in his hand a weapon,  
 sharp-edged, having good impact  
 on the head of the demons.



## Y 57.32

*snaθāi aṅhrahe mainīiēuš druuatō*  
*snaθāi aēšmahe xruuī.draōš*  
*snaθāi māzaiñīianq̄m daēuuanq̄m*  
*snaθāi vīspanq̄m daēuuanq̄m*  
*ahe raiia xʷarənaṅhaca*  
*aṅhe ama vərəθraγnaca*  
*ahe yasna yazatanq̄m*  
*təm yazāi surunuūata yasna*  
*sraōšəm ašīm zaōθrābiō*  
*ašīmca vaṅʰhīm bərəzaitīm*  
*nairīmca saṅhəm huraōδəm*  
*āca nō jamiāṭ auuaṅhe*  
*vərəθraǰā sraōšō ašiiō*  
*sraōšəm ašīm yazamaide*  
*ratūm bərəzaṅtəm yazamaide*  
*yim ahurəm mazdaqm*  
*yō ašahe apanōtəmō*  
*yō ašahe jaγmūštəmō*  
*vīspa srauuā zaraθuštri yazamaide*  
*vīspaca huuaršta śīiaōθna yazamaide*  
*varštaca varəšīiamnaca*  
*yeṅhē hātq̄m*

For the striking of the deceitful Evil Force,  
 for the striking of Aēšma, having a bloody club,  
 for the striking of the monstrous demons,  
 for the striking of all demons.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,

we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraϑuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeϑhē Hātəm.

## Y 57.33

*sraōšəm ašīm huraōdəm*  
*vərəϑrājanəm frādaϑ.gaēϑəm*  
*ašauuanəm ašahe ratūm yazamaide*  
*+iḍaϑca ainiḍaϑca iḍaϑca*  
*vīspəmca aipi iməm zəm*  
*vīspā sraōšahe ašīiehe*  
*taxmahe tanu.məϑrahe*  
*taxmahe +həm.varəitiuuatō*  
*bāzuš.aōjaϑhō raϑaēštā*  
*kamərəδō.janō daēuuənəm*  
*vanatō vanaitīš*  
*vanaitiuvatō ašaōnō*  
*vanatō vanaitīš*  
*vanaiṅtīmca uparatātəm yazamaide*  
*yəmca sraōšahe ašīiehe*  
*yəmca arštōiš yazatahe*

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Here and elsewhere and here,  
 everywhere over this earth,  
 all (the triumphs) of Sraōša, rewarding,  
 brave, having the sacred Word for body,  
 brave, valiant,  
 having strong arms, warrior,  
 smashing the heads of the demons,  
 the triumphs of the winner,

victorious, righteous,  
 the triumphs of the winner,  
 and the triumphant superiority we worship,  
 that of the rewarding Sraōša,  
 and that of the sacred being Aršti.

## Y 57.34

*vīspa nmāna sraōšō.pāta yazamaide  
 yej̄hāda sraōšō ašiiō  
 friiō friθō paiti.zaṇtō  
 nāca ašauua frāiiō.humatō  
 frāiiō.hūxtō frāiiō.huuarštō  
 ahe raiia x<sup>v</sup>arənaṇhaca  
 aḡhe ama vərəθraṇaca  
 ahe yasna yazatanəm  
 təm yazāi surunuuata yasna  
 sraōšəm ašīm zaōθrābiiō  
 ašīmca vaṇ<sup>v</sup>hīm bərəzaitīm  
 nairīmca saṇhəm huraōdəm  
 āca nō jamiāṭ auuaḡhe  
 vərəθrajā sraōšō ašiiō  
 sraōšəm ašīm yazamaide  
 ratūm bərəzaṇtəm yazamaide  
 yim ahurəm mazdəm  
 yō ašahe apanōtəmō  
 yō ašahe jaḡmūštəmō  
 vīspa srauuā zaraθuštri yazamaide  
 vīspaca huuaršta śiiaōθna yazamaide  
 varštaca varəšiiamnaca  
 yej̄hē hātəm  
 yaθā ahū vairiiō*

dō guftan

We worship all the houses protected by Sraōša,  
 where the rewarding Sraōša  
 is dear, beloved, made welcome,

and the righteous man who has many good thoughts  
 many good words, many good deeds.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeǰhē Hātąm.  
 Yaθā Ahū Vairiiō.  
*Say (it) two (times).*

## Y 57.35

*yasnəmca vahməmca aōjasca zauuarəca āfrīnāmi  
 sraōšahe ašīiehe taxmahe tanu.mąθrahe darši.draōš āhūiriiehe*

*ka yazišn sroš bawēd sraōšahe nē abāyēd guftan*

I wish the worship, the prayer, the strength and the energy  
 to Sraōša the rewarding, the brave, who has the sacred Word for body, of bold club, who belongs  
 to the Lord.

*When the Yasna is (dedicated) to Srōš, sraōšahe ... should not be recited.*

**PART 4**

*Critical Edition and Commentary*

∴

## Sigla and Abbreviations Used in the Critical Apparatus

{}	deficient letter
()	abbreviation
*	first hand reading
[number]	lacuna (with the number indicating the number of letters missing)
[text]	the word forms part of a lacunose portion of text which has been completed by a restorer
[...]	lacuna of unspecified length
abbr.	the word forms part of an abbreviated portion of text
C	correction applied by an unspecified corrector
C*	first hand correction
lac.	lacuna due to damage to page
non leg.	<i>non legitur / leguntur</i> (paper repaired)
not exp.	(text) not expected
o.	orthographic subreading
om.	<i>omisit</i> or <i>omiserunt</i> , applied to scribal omissions
op.	orthographic-phonetic subreading
opr.	reconstructed orthographic-phonetic subreading
or.	reconstructed orthographic subreading
p.	phonetic subreading
pr.	reconstructed phonetic subreading
r.	reconstructed subreading

## Yasna 56

## Y 56.1

*səraōšō*<sup>1</sup> *iḏā*<sup>2</sup> *astū*<sup>3</sup>  
*ahurahe*<sup>4</sup> *mazdā*<sup>5</sup> *yasnāi*<sup>6</sup> *səuuīštahe*<sup>7</sup> *ašaōnō*<sup>8</sup>  
*yā*<sup>9</sup> *nā*<sup>9</sup> *ištō*<sup>9</sup>  
*hiiaṭ*<sup>10</sup> *paōuruuīm*<sup>11</sup> *taṭ*<sup>12</sup> *ustəməmcīṭ*<sup>13</sup>  
*auuaṣāṭ*<sup>14</sup> *iḏā*<sup>15</sup> *səraōšō*<sup>16</sup> *astū*<sup>17</sup>  
*ahurahe*<sup>18</sup> *mazdā*<sup>19</sup> *yasnāi*<sup>20</sup> *səuuīštahe*<sup>21</sup> *ašaōnō*<sup>22</sup>  
*yā*<sup>23</sup> *nā*<sup>23</sup> *ištō*<sup>24</sup>

- 1 *səraōšō* 3 29; 4161C  
o. *səraōšō* 400 410 451; 682  
or. *səra{o}šō* 500  
*səraōšō* 5 15 20; 2007; 4000 4010 4040 4060 4161\*, 4200 4210; 5020 5102  
o. *səraōšō* 110 120; 4240 4250  
o. *səraōšō* 230; 510; 672  
or. {s}raōšō 100  
[6]ō 2005  
[5]{š}o 2010
- 2 *iḏā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 3 *astū* 110 120; 400 410 451, 500 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250  
p. *astū* 100 230  
*astī* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102
- 4 *ahurahe* 3 5 15 20 29, 100 110 120 230; 410, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
*ahurahē* 400 451
- 5 *mazdā* 3 5 15 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. *m[azdā]* 2007  
*mazdā* 20
- 6 *yasnāi* 3 5 15 20 29, 110; 410; 2007 2010; 4060 4161, 4250; 5020 5102  
p. *yasnā* 4010  
o. *yasnāi* 100 120 230; 400, 500 510; 672 682; 4200 4210 4240  
*asnāi* 451  
*yasnahe* 4000  
*yesnāi* 4040  
lac. 2005
- 7 *səuuīštahe* 3 5 15 29; 672 682; 2007 2010; 4010 4040 4060 4161; 5020 5102  
p. *səuuāēštahe* 20  
p. *səuuīštahe* 100 110; 4200 4210 4240 4250  
p. *səuuīštahe* 120  
p. *səuuīštahe* 500 510; 4000  
pr. *səuu{i}štahe* 230
- sištahe* 5  
*səuuīstahē* 400 410 451  
lac. 2005
- 8 *ašaōnō* 3 5 15 20 29; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *ašōnō* 120  
o. *ašaonō* 100 110 230; 400 410 451, 500 510; 672 682; 4210 4250  
o. *ašaonō* 4200 4240  
lac. 2005
- 9 *yā nā ištō* 3 5 15 29, 110; 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *yā nā ištō* 20  
op. *yā nāištō* 682  
op. *yā nā ištō* 4210  
o. *yā nāištō* 5  
o. *yā nā ištō* 100 120 230; 400 410, 500 510; 672  
o. *yānā ištō* 451C  
*yānā aištō* 451\*  
lac. *ištō* 2005  
[*aēnā*] *ištō* 2007  
*yā nā istū* 4200  
o. *yānā istū* 4240  
o. *yā nā istū* 4250
- 10 *hiiaṭ* 100 110C 120; 400 410 451, 500 510; 672 682; 4200 4210 4240  
o. *hiiaṭ* 3 5 15 20 29, 230; 2005 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
*haṭ* 110\*
- 11 *paōuruuīm* 3 5 15 29, 110; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
pr. *p[ɹ]ōuruuīm* 20  
op. *paoruuīm* 100 230C  
o. *paouruuīm* 120; 400 410 451, 500 510; 672 682; 4240  
*paroruuīm* 230\*
- 12 *taṭ* 100 120 230; 400 410 451, 500 510; 672 682; 4200 4210 4240  
o. *taṭ* 3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
*t[2]* 2005
- 13 *ustəməmcīṭ* 400 410, 500  
p. *uštəməmcīṭ* 451  
p. *ustəməmcīṭ* 510

- p. *uštəmamciṭ* 4200  
 p. *uštəmamciṭ* 4210  
 op. *uštəmamciṭ* 3 15 29; 4000 4010 4040 4060 4161; 5102  
 op. *uštəmam.ciṭ* 100 120 230  
 op. *uštəmam.ciṭ* 672  
 op. *uštəmam.ciṭ* 4240  
 opr. *ust[əmamciṭ]* 2007  
 o. *uštəmamciṭ* 5; 2010; 5020  
 o. *uštəmam.ciṭ* 110; 682  
 o. *uštəmam.ciṭ* 4250  
*astəmamciṭ* 20  
 [7]ciṭ 2005
- 14 *auuašāṭ* 100 110 230; 400 410 451, 510; 672 682; 4200 4210 4240  
 o. *auuašāṭ* 3 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4250; 5102  
 o. *auua.šāṭ* 120  
*a[5]ṭ* 500  
*auuaš auuašāṭ* 5020
- 15 *iḍā* 3 5 15 20 29, 100 110 120 230; 410 451, 510; 672 682C; 2005 2007 2010; 4010 4060 4161, 4200 4210 4240 4250; 5020 5102  
*iḍā* 400; 682\*  
*iḍā* 4000 4040  
 lac. 500
- 16 *səraōšō* 5 29  
 p. *səraōšō* 4000  
 o. *səraōšō* 410 451C  
 r. *səraōš[r]* 20  
 r. *s{ə}raōšō* 4161  
*sraōšō* 3 15; 2005 2007 2010; 4010 4040 4060, 4200 4210 4250; 5020 5102  
 op. *sraosō* 120  
 o. *sraošō* 100 230; 500 510; 672  
 o. *sraosō* 110; 400 451\*; 682; 4240
- 17 *astū* 110 120; 400 410 451, 500 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250C  
*astī* 3 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
*aištū* 100 230  
*asū* 4250\*  
 lac. 2005
- 18 *ahurahe* 3 5 15 20, 100 110 120 230; 410, 510; 672C 682; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. *ahur[r]he* 29  
 r. [*ahurah*]e 2007  
*ahurahē* 400 451  
*ahura[2]* 500  
*ah ahurahe* 672\*
- 19 *mazdā* 3 5 15 29, 100 110 230; 400 410 451, 510; 672 682; 2005 2007 2010; 4000 4010 4040 4161, 4210 4240 4250; 5020 5102  
*mazdā* 20; 4200  
*ymazdā* 120  
 [3]{*dā*} 500  
 abbr. 4060
- 20 *yasnāi* 3 5 15 20 29, 110; 410 451; 2005 2007; 4000 4010 4161, 4200 4210 4240 4250; 5102  
 o. *yasnāi* 100 120 230; 400, 500 510; 672 682  
 r. *yasnā{i}* 2010  
*yesnāi* 4040  
 abbr. 4060; 5020
- 21 *səuuīštahe* 3 5 15 29; 2007 2010; 4000 4010 4040 4161; 5102  
 p. *səuuāēštahi* 20C  
 p. *səuuīštahe* 100; 672  
 p. *səuuīštahe* 110 120; 4210 4240 4250  
 p. *səuuīštahe* 500 510  
 pr. *səuu{i}[3]he* 2005  
 pr. *s{ə}uuīštahi* 4200  
 op. *sə.uuīštahe* 230  
*səuuāēštai* 20\*  
*səuuīštahē* 400 410 451  
 p. *səuuīštahē* 682  
 abbr. 4060; 5020
- 22 *ašaonō* 3 5 15; 2005 2010; 4000 4010 4040C 4161, 4250; 5102  
 o. *ašaonō* 100 110 120 230; 400 410 451, 510; 672  
 o. *ašaonō* 682; 4240  
 o. *ašaonō* 4210  
 r. {*a*}[*r*]aōnō 200  
 r. *aša[2]{ō}* 29  
 r. *a[2]o[r]ō* 500  
 r. [*ašaom*]ō 2007  
 r. *aš{a}ōnō* 4200  
*yašaonō* 4040\*  
 abbr. 4060; 5020
- 23 *yə nā* 3 5 15 29, 110; 400 410; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 p. *yə nā* 20  
 op. *yənā* 120  
 o. *yə nā* 100 230; 451, 500 510; 672 682; 4210 4240
- 24 *ištō* 3 5 15 20 29, 100 110; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 p. *ištō* 120 230; 4200 4210  
*istū* 4240

May Sraōša be here

for the worship of Ahura Mazdā, the strongest, the righteous,  
 who is worshipped by us.

What is (as) first, that is (as) last.

Thus, may Sraōša be here

for the worship of Ahura Mazdā, the strongest, the righteous,  
 who is worshipped by us.

## Y 56.2

*səraōšō*<sup>1</sup> *iḍā*<sup>1</sup> *astū*<sup>2</sup>

*apəm*<sup>3</sup> *van*<sup>4</sup> *hīnəm*<sup>4</sup> *yasnāi*<sup>5</sup>



*ašāunqmca*<sup>6</sup> *frauuašibiū*<sup>7</sup>  
*yā*<sup>8</sup> *nō*<sup>8</sup> *ištā*<sup>8</sup> *uruuōibiū*<sup>9</sup>  
*hiiaṭ*<sup>10</sup> *paōuruuīm*<sup>11</sup> *taṭ*<sup>12</sup> *ustəməmcīṭ*<sup>13</sup>  
*auuaṭāṭ*<sup>14</sup> *iḏā*<sup>15</sup> *səraōšō*<sup>16</sup> *astū*<sup>17</sup>  
*apqm*<sup>18</sup> *vay<sup>v</sup>hīnqm*<sup>19</sup> *yasnāi*<sup>20</sup>  
*ašāunqmca*<sup>21</sup> *frauuašibiū*<sup>22</sup>  
*yā*<sup>23</sup> *nō*<sup>23</sup> *ištā*<sup>23</sup> *uruuōibiū*<sup>24</sup>

- 1 *səraōšō iḏā* 29; 2007; 4161; 5020  
 p. *səraōšō iḏā* 2010; 4000 4040  
 o. *səraōšō iḏā* 400 410 451; 682  
 r. *sə{ra}[2]ō iḏā* 2005  
*sraōšō iḏā* 3 5 15 20; 4010 4060  
 p. *sraōšō iḏā* 5102  
 o. *sraōšō iḏā* 100 230; 500 510C; 672  
 o. *sraōšō iḏā* 110 120; 4200 4210 4240 4250  
*sraōiḏā* 510\*
- 2 *astū* 110; 400 410 451, 500 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250  
 p. *astū* 100 230  
*astī* 3 5 15 29; 2005 2010; 4040 4060 4161; 5020 5102  
*ast[ṭ]* 20  
*astī* 120
- 3 *apqm* 3 5 15, 100; 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *apqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 r. *a[ṭ]qm* 29  
 lac. 20
- 4 *vay<sup>v</sup>hīnqm* 2005; 5102  
 p. *vay<sup>v</sup>hīnqm* 2007  
 op. *vay<sup>v</sup>hīnqm* 110 230; 4200 4210 4250  
 op. *vay<sup>v</sup>hīnqm* 120  
 op. *vay<sup>v</sup>hīnqm* 510; 672; 4240  
 opr. *vay<sup>v</sup>hīn{q}m* 100  
 o. *vay<sup>v</sup>hīnqm* 682  
*vay<sup>v</sup>hīnqm* 3 5 15 29; 500C; 4040 4060 4161; 5020  
 p. *vay<sup>v</sup>hīnqm* 2010  
 p. *vay<sup>v</sup>hīnqm* 4000 4010  
 o. *vay<sup>v</sup>hīnqm* 400 410 451  
*vay<sup>v</sup>hīnqm*  
 r. *vay{hīnq}[ṭ]* 20  
*vay<sup>v</sup>hīnqm* 500\*
- 5 *yasnāi* 3 5 15 29, 110; 451; 2007 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5020 5102  
 o. *yasnāi* 20, 100 120 230; 400 410, 500 510; 672 682; 4200  
 r. *{y}[ṭ]snāi* 2005
- 6 *ašāunqmca* 5 15; 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *ašāunqm.ca* 100  
 op. *ašāunqm.ca* 230  
 o. *ašāunqmca* 110 120; 400 451; 682  
*ašāonqmca* 3 29\*  
 p. *ašāonqmca* 29C  
*ašā{un}[4]* 20  
*ašāunqmca* 410  
*ašāunqm* 500  
*ašāonqmca* 4210 4250  
 o. *ašāonqmca* 4200 4240
- 7 *frauuašibiū* 15 29, 100 120 230; 500 510; 2007; 4000 4040 4161; 5020 5102  
 o. *frauuašibiū* 3 5, 110; 400 410 451; 672 682; 2005 2010; 4010, 4200 4210 4240 4250  
*frašibiū* 4060
- lac. 20
- 8 *yā nō ištā* 3 5 15; 2010; 4000 4010 4161, 4200  
 p. *yā nō ištā* 110; 4040  
 op. *yā nōištā* 120  
 o. *yā nō ištā* 100 230; 400 410 451; 682; 4210 4250  
 o. *yā nōištā* 510  
 o. *yā nōištā* 672  
 o. *yā nō ištā* 4240  
*yā nā ištō* 20  
*yā nō ištō* 29; 2007; 4060; 5020  
 o. *yā nōištō* 5102  
*yā ištā* 500  
*y[ṭ] nō ištō* 2005
- 9 *uruuōibiū* 5 15 29, 110; 400, 500 510; 672; 2010; 4000 4010 4060, 4240 4250; 5102  
 p. *uruuōibiū* 3; 410 451; 682; 2005 2007; 4040 4161; 5020  
 p. *uruuōibiū* 20  
 op. *uruuōibiū* 100 120 230; 4200  
*uruuō* 4210
- 10 *hiiaṭ* 100 110 120; 400 410 451, 500 510; 672 682; 2007; 4200 4210 4240  
 o. *hiiaṭ* 3 5 15 20 29, 230; 2005 2010; 4000 4010 4040 4060 4161C, 4250; 5020 5102  
*hiiaiaṭ* 4161\*
- 11 *paōuruuīm* 3 5 15 29; 2007 2010; 4000 4010 4040 4060 4161, 4210; 5020 5102  
 p. *paōuruuīm* 20  
 o. *paōuruuīm* 100 110 230; 400 410 451, 500 510; 672 682; 4250  
 o. *paōuruuīm* 4200  
*paōirīm* 120  
*paōuru[3]* 2005  
*paōirīm* 4240
- 12 *taṭ* 100 110 120 230; 400 410 451, 500 510; 672 682; 4010, 4200 4210  
 o. *taṭ* 3 5 15 20 29; 2005 2007 2010; 4000 4040 4060 4161, 4240 4250; 5020 5102
- 13 *ustəməmcīṭ* 110; 410 451, 500  
 p. *ustəməmcīṭ* 510  
 p. *ustəməmcīṭ* 672  
 op. *ustəməmcīṭ* 3 15 29; 2005 2010; 4000 4010 4040 4060 4161; 5102  
 op. *ustīməmcīṭ* 5  
 op. *ustəməmcīṭ* 100 230; 4200 4210  
 op. *ustəməmcīṭ* 120  
 op. *ustəməmcīṭ* 682  
 op. *ustəməmcīṭ* 4240  
 o. *ustəməmcīṭ* 400  
 o. *ustəməmcīṭ* 2007; 5020  
 o. *ustəməmcīṭ* 4250  
*āstəməmcīṭ* 20
- 14 *auuaṭāṭ* 100 110 230; 400 410 451, 510; 672 682; 4200 4210 4240  
 o. *auuaṭāṭ* 3 15 29; 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 o. *avaṭāṭ* 20

- o. *auua.šāṭ* 120  
 or. *auuašā[ṭ]* 2005  
 r. *[ṛ]uuašāṭ* 500  
*auuaṭ.tāṭ* 5
- 15 *iḍā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682\*;  
 2007 2010; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *iḍā* 4000  
 r. *iḍ{ā}* 2005  
*aiḍā* 682C
- 16 *sraōšō* 3 5 29; 2007; 5020  
 p. *sraōšō* 4000 4010 4040 4060 4161  
 op. *sraōšō* 451  
 o. *sraōšō* 400 410C; 682  
*sraōšō* 15 20; 2010; 4200 4210 4250; 5102  
 o. *sraōšō* 100; 500 510; 672  
 o. *sraōšō* 110 120; 4240  
*sraōšō* 230  
*sāšō* 410\*  
 [...]*raōšō* 2005
- 17 *astū* 100 110 120 230; 400 410 451, 500 510; 672 682; 2007; 4000  
 4010, 4200 4210 4240 4250  
*astī* 3 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
 r. *ast[ī]* 2005
- 18 *apqm* 3 5 15 20 29, 100; 500 510; 672; 2007 2010; 4000 4010 4040  
 4060 4161; 5020 5102  
 o. *apqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 r. *[ap]qm* 2005
- 19 *vayʰhīnqm* 5020  
 p. *vayʰhīnqm* 2007  
 p. *vayʰhānqm* 5102  
 op. *vayuhīnqm* 100; 4240  
 op. *vayuhīnqm* 110 230; 682; 4200 4210 4250  
 op. *vayhūnqm* 120  
 o. *vayuhīnqm* 510; 672  
*vayhīnqm* 3 5 15 29; 500; 2005; 4040 4060 4161  
 p. *vayhānqm* 20; 2010  
 p. *vayhūnqm* 4000 4010  
 o. *vayhīnqm* 400 410 451
- 20 *yasnāi* 3 5 15 20 29, 110; 400 410 451; 2007 2010; 4000 4010 4040  
 4161, 4200 4250; 5020 5102  
 op. *yasnā* 120  
 o. *yasnāi* 100 230C; 500; 672 682; 4210 4240  
 r. *y[ṛ]snā{ṭ}* 2005  
*yasnāiia* 230\*  
*yasnāic*<a> 510
- abbr. 4060
- 21 *ašāunqmca* 5 15 20; 672; 2007 2010; 4000 4010 4040, 4240; 5102  
 op. *ašānqm.ca* 100  
 op. *ašānqm.ca* 230  
 o. *ašāunqmca* 110; 4210  
 o. *ašāunqm.ca* 120  
 r. <a>*ašāunqmca* 510  
 r. *[aš]āunqmca* 2005  
 r. *[ṛ]šāunqmca* 4161  
*ašāunqmca* 3  
*ašāonqmca* 29  
 o. *ašāonqmca* 410 451; 4250  
 o. *ašāonqmca* 500; 4200  
 o. *ašāonqm.ca* 682  
*ašāonqmca* 400  
 abbr. 4060; 5020
- 22 *frauuašibiū* 15 20 29, 100 110 230; 500 510; 672; 2010; 4010 4040  
 4161  
 p. *frauuašibiū* 120  
 o. *frauuašibiū* 3 5; 400 410 451; 682; 2007; 4000, 4200 4210  
 4240 4250  
 or. *frauuašibi{ṭ}[ṛ]* 2005  
 or. *frauuaš[ṛ]ibiū* 5102  
 abbr. 4060; 5020
- 23 *yā nō istā* 15; 2007 2010; 4000 4010 4040 4161, 4200 4250; 5102  
 op. *yā nō istā* 120  
 o. *yā nō istā* 100 230  
 o. *yā nō istā* 400 410 451, 500; 4240  
 o. *yā nō istā* 510; 672; 4210  
 o. *yā nō istā* 682  
 o. *yā nō istā* 110  
 o. *yānō istā* 3  
*yā nō istō* 5  
*yā nā istō* 20  
*yā nō istō* 29; 5020  
 r. *[ṛ]ā nō istō* 2005  
 abbr. 4060
- 24 *uruuōibiū* 5 15 20, 110; 400, 500 510; 672; 2007 2010; 4010 4060;  
 5102  
 p. *uruuōibiū* 29; 451; 682; 4000 4040, 4240 4250  
 p. *uruuōibiū* 410  
 pr. *uruu[ōibiū]* 2005  
 pr. *[ṛ]uruōibiū* 4161  
 op. *uruuōibiū* 100 120 230; 4200 4210; 5020  
*uruuō[4]ō* 3

May Sraōša be here

for the worship of the good Waters,

(which), for the Choices of the righteous ones

and for the souls (of the righteous ones), are worshipped by us.

What is (as) first, that is (as) last.

Thus, may Sraōša be here

for the worship of the good Waters,

(which) for the Choices of the righteous ones

and for the souls (of the righteous ones), are worshipped by us.

## Y 56.3

*səraōšō*<sup>1</sup> *iđā*<sup>2</sup> *astū*<sup>3</sup>  
*apqm*<sup>4</sup> *vay<sup>v</sup>hīnqm*<sup>5</sup> *yasnāi*<sup>6</sup>  
*vayhuš*<sup>7</sup> *vay<sup>v</sup>hīnqm*<sup>8</sup>  
*amašanqmcā*<sup>9</sup> *spəntanqm*<sup>10</sup> *huxšaθranqm*<sup>11</sup> *huđā<sup>2</sup>hqm*<sup>12</sup> *vohunqmcā*<sup>13</sup>  
*vayhūiāscā*<sup>14</sup> *ašōiš*<sup>15</sup> *yasnāi*<sup>16</sup>  
*yā*<sup>17</sup> *nā*<sup>17</sup> *āraēcā*<sup>18</sup> *əranauuataēcā*<sup>19</sup> *ašayhāxs*<sup>20</sup>  
*səraōšascā*<sup>21</sup> *iđā*<sup>22</sup> *astū*<sup>23</sup>  
*apqm*<sup>24</sup> *vay<sup>v</sup>hīnqm*<sup>25</sup> *yasnāi*<sup>26</sup>  
*vayhuš*<sup>27</sup> *ašiuuā*<sup>28</sup>  
*hiiať*<sup>29</sup> *paōuruuīm*<sup>30</sup> *tať*<sup>31</sup> *ustəməmcīť*<sup>32</sup>

- 1 *səraōšō* 29; 2007 2010; 4161; 5020  
 pr. [səraōš][r] 2005  
 op. *səraōšō* 400 451; 682  
 o. *səraōšō* 110\*; 410  
*sraōšō* 3 5 15 20, 120; 4210; 5102  
 o. *sraōšō* 110C; 4240 4250  
 o. *sraōšō* 230; 500 510; 672  
 o. *sraōšō* 4000 4010 4060, 4200  
 or. {sr}aōšō 100  
*səraōšš* 4040
- 2 *iđā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
 5102  
 lac. 2005
- 3 *astū* 110 120; 400 410 451, 510; 672 682; 2007; 4000 4010, 4200 4210  
 4240 4250  
 p. *astū* 100 230  
*astī* 3 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
 r. [astī] 2005  
 om. 500
- 4 *apqm* 3 5 15 20 29, 100; 500 510; 672; 2007 2010; 4000 4010 4040  
 4060 4161; 5020 5102  
 o. *apqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 r. [apq]m 2005
- 5 *vay<sup>v</sup>hīnqm* 5102  
 op. *vayuhīnqm* 110 230C; 4200 4210 4240 4250  
 op. *vayuhīnqm* 510C  
 opr. *vayuhīn{q}m* 100  
 o. *vayuhīnqm* 672  
 o. *vayuhīnqm* 682  
*vayhīnqm* 3 5 15 29; 2005; 4040 4060; 5020  
 p. *vayhīnqm* 20; 2010  
 p. *vayhīnqm* 2007; 4000 4010  
 op. *vayhīnqm* 230\*  
 o. *vayhīnqm* 400 410 451  
 r. *vayhīnq[r]* 4161  
*vayhūiām* 120  
 va[6] 500  
*vaoyuhīnqm* 510\*
- 6 *yasnāi* 3 5 15 20 29, 110; 400 410 451; 2007; 4000 4010 4040 4060  
 4161, 4200 4210 4240 4250; 5020 5102  
 op. *yasnā* 120  
 o. *yasnāi* 100 230; 510; 672 682  
 or. {y}asnāi 500  
 yā[4] 2005  
 yas[3] 2010
- 7 *vayhuš* 3 15 29, 100 230; 400 410 451, 510; 682; 2007; 4000 4010  
 4040 4060 4161; 5020  
 p. *vayhuš* 4200 4250  
 r. v{a}yhuš 500  
 r. va{yh}uš 2005  
*vayhāuš* 5 20, 110 120; 672; 2010; 4210 4240; 5102
- 8 *vay<sup>v</sup>hīnqm* 29; 5102  
 op. *vayhūiām* 120 230  
 op. *vayuhīnqm* 510C; 4240  
 op. *vayuhīnqm* 4200 4210 4250  
 opr. *vayhūi{q}m* 100  
 o. *vayuhīnqm* 672  
 o. *vayuhīnqm* 682  
*vayhīnqm* 3 15; 2005 2010C; 4040 4060 4161; 5020  
 p. *vayhīnqm* 5  
 p. *vayhīnqm* 20  
 p. *vayhīnqm* 510\*  
 p. *vayhīnqm* 2007; 4000 4010  
 op. *vayhīnqm* 110  
 o. *vayhīnqm* 400 410 451  
 r. *vayh{īn}qm* 500  
*vayhīnqm yas* 2010\*
- 9 *amašanqmcā* 3; 510; 672  
 o. *amašanqmcā* 20  
 o. *amašanqmcā* 400 410  
 or. *amašanqmcā{ā}* 4210  
*amašanqmcā* 15; 2007; 4000 4010 4040 4060 4161; 5102  
 o. *amašanqmcā* 5  
 o. *amašanqmcā.ca* 230  
 o. *amašanqmcā* 4200 4250  
 or. *am{ə}šanqmcā* 100  
*amašanqm* 29  
 o. *amašanqm* 5020  
 r. [3]šanqm 2010  
*amašnqmcā* 120; 682; 4240  
 o. *amašnqmcā* 110  
*amašnqmcā* 451  
 a[5]{q}mcā 500  
*amašanq[3]* 2005
- 10 *spəntanqm* 3 5 15 20 29, 100; 510; 672; 2005 2007 2010; 4000 4010  
 4040 4060, 4240; 5020 5102  
 o. *spəntanqm* 110 120 230; 400 410 451; 682; 4200 4210 4250  
 r. s[2]ntanqm 500  
 r. sp[2]tanqm 4161
- 11 *huxšaθranqm* 3 5 15 20 29, 100; 510; 672; 2005 2007 2010; 4000  
 4010 4040 4060 4161, 4240; 5020 5102

- o. *huxšašranqəm* 110 120 230; 400 410 451; 4200 4210 4250  
*huxšašranqmcā* 500  
*huxšašranqmcā* 682
- 12 *huđāṅhqm* 3 5 15 29, 100; 500 510; 672; 2007 2010; 4000 4010 4040 4060 4161, 4240; 5020 5102  
 p. *huđāṅhqm* 20  
 o. *huđāṅhqm* 110  
 o. *huđāṅhqm* 120 230; 400 410 451; 682; 4200 4210 4250  
*hu[4]qm* 2005
- 13 *vohunqmcā* 3 15; 510C; 2005 2007; 4161C  
 p. *vōhūnqmcā* 672  
 p. *vōhūnqmcā* 4240  
 p. *vōhūnqmcā* 5020  
 op. *vōhū.nqm.cā* 100  
 op. *vōhūnqmcā* 110; 682; 4210 4250  
 op. *vōhū.nqmcā* 230  
 op. *vōhūnqmcā* 410  
 o. *vohunqmcā* 400 451  
*vohunqmcā* 5 29; 4000 4010 4040 4060; 5102  
 p. *vōhūnqmcā* 20  
 op. *vōhūnqmcā* 120; 4200  
 r. *v{o}hūnqmcā* 2010  
*vayhūnqmcā* 500 510\*  
*vayhūnqmcā* 4161\*
- 14 *vayhūiāscā* 3 5 15, 110; 400 451, 510; 4240 4250  
 p. *vayhūiāscā* 100 230  
 o. *vayhūiāscā* 500; 672  
 r. *vayhu{i}iāscā* 410  
*vayhūiāscā* 29, 120; 2010; 4000 4010 4060 4161, 4210; 5020 5102  
 p. *vayhūiāscā* 20  
 pr. *vayhu[iiāscā]* 2007  
 o. *vayhūiāscā* 4200  
*vayhūiāscā* 682  
*vay{hu}iā[s][2]* 2005  
*vay<sup>h</sup>hūiāscā* 4040
- 15 *ašōiš* 5 15, 100 230; 400 410 451, 500 510; 672 682; 2007; 4000 4010 4040 4060, 4200 4240; 5020  
 p. *ašōiš* 20 29; 2010; 4161  
 o. *ašōiš* 110 120; 4210 4250  
 r. *aš{o}iš* 5102  
*ašāōnōiš* 3\*  
*ašāōnōiš* 3C  
 lac. 2005
- 16 *yasnāi* 3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020 5102  
 op. *yasnāe* 100 230  
 o. *yasnāi* 120; 400 410 451, 500 510; 672 682  
 r. *y{a}snāi* 4210  
 lac. 2005
- 17 *yā nā* 3 5 20 29, 120; 400 410 451; 2007 2010; 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 op. *yānē* 100  
 op. *yā nē* 230C  
 o. *yānā* 110  
 o. *yānā* 500; 682; 4240  
 o. *yā nā* 510; 672  
*yā nā* 15; 4000  
*yā* 230\*  
 lac. 2005
- 18 *āraēcā* 29, 110; 400 410 451; 682; 2007; 4161; 5020  
 p. *ārācā* 3  
 p. *āraicā* 4240  
 o. *āraecā* 4200 4210 4250  
*āraēcā* 5 15; 2010; 4000 4010 4040 4060; 5102  
 p. *ārēcā* 20  
*ārēcā* 120  
 r. *ārā{cā}* 100\*  
*ārācā* 230  
 r. *ārā{cā}* 100C
- āraēcā* 500 510; 672  
 lac. 2005
- 19 *arənuuataēcā* 5 29, 110; 400 410 451, 500; 682; 4161C  
 p. *arənuuataēcā* 5020  
 o. *arənuuataēcā* 100 120 230  
*arənuuataēcā* 3 15; 510; 672; 2007\*  
*arənuuantaēcā* 20\*  
*arənuuataēcā* 20C; 2010C; 4010 4040 4060 4161\*; 5102  
*arəna[8]* 2005  
*arənuuataēcā* 2007C 2010\*; 4000  
*arənuuataēcā* 4200 4210 4250  
 o. *arə.nauuae.taēcā* 4240
- 20 *ašayhāxš* 3 5, 110 230C; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5102  
 p. *ašayhāxš* 29  
 o. *ašayhāxš* 15  
 o. *ašayhāxš* 100  
*ašayhāxš* 20  
*ašayhāxša* 120  
*ašayhāiāxš* 230\*  
*ašayhāoxš* 410  
 p. *ašayhaoxš* 400 451  
*ašanghāiš* 500 510; 672  
*ašayhoxš* 682  
*ašay<sup>h</sup>hāxš* 5020  
 r. *ašay<sup>h</sup>{h}āxš* 2007
- 21 *səraošascā* 5 20, 110\*; 4161  
 op. *səraošascā* 100 230  
 o. *səraošascā* 410C; 682  
*səraošascā* 15 29, 110C; 2005 2007; 5020  
 op. *səraošascā* 120  
 o. *səraošascā* 4250  
*səraošascā* 2010; 4040  
 o. *səraošascā* 400 451C\*  
*səraošō* 410\*  
 p. *səraošō* 451\*  
*səraošascā* 4000 4010 4060, 4200; 5102  
 o. *səraošascā* 500  
 o. *səraošascā* 4240  
*səraoscā* 510  
*səraoscā* 672
- 22 *iđā* 5 15 20 29, 100 110 120 230; 400 410 451\* 451C\*, 500 510; 672 682; 2010; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020 5102  
 r. *iđ[ā]* 2007  
 lac. 2005
- 23 *astū* 100 110 120 230; 400 410 451\* 451C\*, 500 510; 672 682; 4000 4010, 4200 4240 4250  
*astī* 5 15 20 29; 4040 4060 4161; 5020 5102  
 r. *{a}stī* 2005  
*[istū]* 2007  
*ast[ī]* 2010
- 24 *apqm* 3 5 15 20 29, 100; 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *apqm* 110 120 230; 400 410 451; 682; 4200 4240 4250  
 or. *{a}pqm* 4210
- 25 *vay<sup>h</sup>hūnqm* 5102  
 op. *vayhūnqm* 110; 4200 4210 4240 4250  
 op. *vayhūnqm* 120  
 op. *vayhūnqm* 672  
 o. *vayhūnqm* 100; 510  
 o. *vayhūnqm* 682  
*vayhūnqm* 3 5 15 29; 500; 2005 2010; 4040 4060 4161; 5020  
 p. *vayhūnqm* 20  
 p. *vayhūnqm* 2007; 4000 4010  
 o. *vayhūnqm* 400 410 451  
*vayhūnqm* 230\*  
*vayhūnqm* 230C
- 26 *yasnāi* 3 5 15 20 29, 110; 400 410; 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102

- o. *yasnāi* 100 120 230; 451, 500 510; 672 682; 4210 4240  
r. *yasn[2]* 2005
- 27 *vaṅhuš* 3 5 15 20 29, 100C 120 230; 400 410 451C, 510; 672 682;  
2005 2010; 4000 4010 4040 4060 4161; 5020 5102  
*vaṅhuš* 100\*  
*vaṅhāuš* 110; 451\*; 4200 4210 4240 4250  
r. *vaṅh[āuš]* 2007  
*vaṅ[3]* 500
- 28 *ašiuuā* 451, 500; 2005; 5020  
p. *ašiuuā* 20 29; 510; 672  
o. *ašiuuā* 400 410; 4210 4250  
o. *ašiuu.ā* 4200  
*ašauuā* 3 5 15, 100 110 120 230; 2010; 4000 4010 4040 4060  
o. *ašauuā* 682  
r. *aš{a}uuā* 4161  
[*ašuu*]*ā* 2007  
*ašiuuā* 4240  
*ašauua* 5102
- 29 *hiiať* 5, 110 120; 400 410 451, 500; 672 682; 2007; 4200 4210 4240  
o. *hiiať* 3 15 20 29; 2005 2010; 4000 4040 4060 4161, 4250;  
5020 5102  
o. *hiiať* 100 230  
or. *hi[ia]ť* 4010  
*haať* 510
- 30 *paōuruuīm* 3 5 15 29, 110; 2007 2010; 4000 4010 4040 4060 4161,  
4200 4210 4240 4250; 5020 5102  
p. *paōuruuīm* 20  
op. *paoruuīm* 120  
o. *paouruuīm* 100 230; 400 410 451, 500 510; 672 682  
*paōu[4]m* 2005
- 31 *tať* 5, 100 110 120 230; 400 410 451, 510; 672 682; 2007; 4200 4210  
4240  
o. *tať* 3 15 20 29; 2005 2010; 4000 4010 4040 4060 4161,  
4250; 5020 5102  
lac. 500
- 32 *ustāmamciť* 410 451C  
p. *ustāmamciť* 400, 510; 682\*; 4240  
p. *ustāmamciť* 451\*; 672; 4210  
op. *ustāmamciť* 3 15 29; 2005 2010; 4000 4010 4040 4060  
4161; 5020 5102  
op. *ustāmam.ciť* 100 120 230; 4250  
op. *ustāmam.ciť* 682C  
op. *ustāmamciť* 4200  
opr. *ust[āmamciť]* 2007  
o. *ustāmamciť* 5  
o. *ustāmam.ciť* 110  
*āstāmamciť* 20  
[...]*ruuīm* 500\*  
[...]*ruuāmamciť* 500C

May Sraōša be here

for the worship of the good Waters,

the good (Sraōša), of the female

and male Life-giving Immortals, whose rule is good, who are well-providing,

and for the worship of the good Reward,

that has been granted and that will be granted to us, (Sraōša who is) associated with Order.

And may Sraōša be here

for the worship of the good Waters,

(he who is) good, having rewards.

What is (as) first, that is (as) last.

#### Y 56.4

*auuaθāt<sup>1</sup> iđā<sup>2</sup> səraōšō<sup>3</sup> astū<sup>4</sup>*

*apqam<sup>5</sup> vaṅvḥīnqam<sup>6</sup> yasnāi<sup>7</sup>*

*vaṅhuš<sup>8</sup> vaṅvḥīnqam<sup>9</sup>*

*amašānqamcā<sup>10</sup> spəntanqam<sup>11</sup> huxšaθranqam<sup>12</sup> huđāṅhqm<sup>13</sup> vohunqmcā<sup>14</sup>*

*vaṅhuiāscā<sup>15</sup> ašōiš<sup>16</sup> yasnāi<sup>17</sup>*

*yā<sup>18</sup> nā<sup>18</sup> āraēcā<sup>19</sup> ərənuuataēcā<sup>20</sup> ašāṅhāxs<sup>21</sup>*

*səraōšascā<sup>22</sup> iđā<sup>23</sup> astū<sup>24</sup>*

*apqam<sup>25</sup> vaṅvḥīnqam<sup>26</sup> yasnāi<sup>27</sup>*

*vaṅhuš<sup>28</sup> ašiuuā<sup>29</sup>*

- 1 *auuaθāt* 100 110 120 230; 400 410 451, 510; 672 682; 2007; 4200 4240  
 o. *auuaθāt* 3 5 15 20 29; 2005 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
*a{u}[4]{t}* 500
- 2 *iðā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 510; 672 682C; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
 p. *iðā* 5102  
 r. *[r]{ðā}* 500  
*ið* 682\*  
 lac. 2005
- 3 *səraošō* 3 5 29; 2010; 4040 4161  
 op. *səraošō* 451  
 o. *səraošō* 400 410; 682  
*sraošō iðā* 15  
*sraošō* 20; 2005 2007; 4000 4010 4060, 4200 4210; 5020 5102  
 o. *sraošō* 100 230; 500 510; 672  
 o. *sraošō* 110 120; 4240 4250
- 4 *astū* 100 110 120 230; 400 410 451, 500 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250  
*astī* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102
- 5 *apqm* 3 5 15 20 29, 100; 500 510; 672; 2005 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *apqm* 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 r. *pqm* 110  
 r. *[apqm]* 2007
- 6 *vay<sup>h</sup>hinqm* 5102  
 op. *vayuhinqm* 100; 510C; 672; 4240  
 op. *vayuhinqm* 110 230; 4200 4210 4250  
 op. *vayhuinqm* 120  
 o. *vayuhinqm* 682  
*vayhinqm* 3 5 15 29; 4040 4060 4161; 5020  
 p. *vayhinqm* 20; 2010  
 p. *vayhinqm* 510\*  
 p. *vayhūnqm* 2007; 4000 4010  
 o. *vayhinqm* 400 410 451  
 r. *vayhīn[r]{m}* 2005  
*v[5]qm* 500
- 7 *yasnāi* 3 5 15 20 29, 110; 400 410C 451; 2005 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 p. *yasnā* 410\*  
 o. *yasnāi* 100 120 230; 510; 682; 4200 4210 4240  
 or. *y[r]snāi* 500  
 om. 672
- 8 *vayhuš* 3 5 15 29, 100 120 230; 400 410 451C, 510; 2005 2007 2010; 4000 4010 4040 4161; 5020 5102  
 r. *vayhu{š}* 500  
*vayhōuš* 20, 110; 682; 4200 4210 4240 4250  
*vayhinqm* 451\*  
 om. 672  
 abbr. 4060
- 9 *vay<sup>h</sup>hinqm* 4040  
 op. *vayuhinqm* 100; 510  
 op. *vayuhinqm* 110 230; 4200 4210 4250  
 op. *vayhuinqm* 120  
 o. *vayuhinqm* 682  
*vayhinqm* 3 15 29; 500; 2005; 4161; 5020 5102  
 p. *vayhūnqm* 2007; 4000 4010  
 p. *vayhinqm* 2010  
 op. *vayhinqm* 4240  
 o. *vayhinqm* 400 410 451  
*vay<sup>h</sup>hinqm* 5  
*vayh[4]* 20  
 om. 672  
 abbr. 4060
- 10 *amašanqmca* 29C; 500  
 p. *amašanqmca* 20  
 o. *amašanqmca* 5  
 o. *amašanqmca* 400 410 451C\*
- amašanqmca* 15; 510; 2007; 4000C 4010 4040 4161C; 5102\* 5102C\*  
 o. *amašanqm.ca* 100  
 o. *amašanqmca* 110  
 o. *amašanqmca* 672; 5020  
 o. *amašanqmca* 4200 4250  
 r. *[3]{š}anqmca* 2005  
*ašanqmca* 29\*  
*amašnqmca* 120; 4240  
 op. *amašnqm.ca* 230  
*amašnqmca* 451\*; 682  
*amašanqm* 2010; 4000\* 4161\*  
 abbr. 4060
- 11 *spəntanqm* 5 15 20 29, 100; 510; 2005 2007 2010; 4010 4040 4161; 5102\* 5102C\*  
 o. *spəntanqm* 120 230; 400 410 451\* 451C\*; 682; 4200 4240  
 o. *spəntanqm* 672  
 o. *spəntanqm* 4250  
 r. *spənta[r]{q}m* 500  
*spəntnqm* 110  
 abbr. 4000 4060; 5020
- 12 *huxšaθranqm* 5 15 20; 510; 672; 2007 2010; 4010 4040 4161; 5102\*  
 o. *huxšaθranqm* 100  
 o. *huxšaθranqm* 110; 400 451\* 451C\*; 4200 4240 4250  
 o. *huxšaθra.nqm* 120  
 o. *huxšaθranqm* 230  
 r. *[r]huxšaθranqm* 29  
 r. *huxšaθ[4]m* 2005  
*huxšaθqm* 410  
*huxšaθran{q}mcā* 500  
*huxšaθranqmca* 5102C\*  
 o. *huxšaθranqmca* 682  
 abbr. 4000 4060; 5020
- 13 *hudāṅhqm* 5 15 29, 100; 500 510; 672; 2007 2010; 4010 4040 4161; 5102\* 5102C\*  
 op. *hudāṅhqm* 120  
 o. *hudāṅhqm* 110 230; 400 410 451\* 451C\*; 682; 4200 4240 4250  
 r. *hudāṅ{y}hqm* 2005  
*hu[2]ṅhqm* 20  
 abbr. 4000 4060; 5020
- 14 *vohunqmca* 5 29; 2005 2007; 4161  
 op. *vohū.nqm.cā* 100  
 op. *vohūnqmca* 110 120; 4200 4250  
 op. *vohū.nqmca* 4240  
 opr. *vō[r]ū.nqm.cā* 230  
 o. *vohunqmca* 400 410 451\* 451C\*  
*vohunqmca* 15; 2010; 4010 4040; 5102\* 5102C\*  
 p. *vohunqmca* 20  
*vayhūnqmca* 500  
*vayhūnqmca* 510; 672  
*vaohunqmca* 682  
 abbr. 4000 4060; 5020
- 15 *vayhūiāscā* 3 5 15 29, 110 120; 400 410 451, 500; 672 682; 2007; 4210 4250  
 p. *vayhūiāscā* 230  
 op. *vayhūiāscā* 100  
 o. *vayhūiāscā* 510  
 o. *vayhūiāscā* 4200 4240  
*vayhūiāscā* 2010; 4010  
 p. *vayhūiāscā* 20  
*vay[4]āscā* 2005  
*vay<sup>h</sup>hūiāscā* 4040; 5102  
*vay<sup>h</sup>hūiāscā* 4161  
 abbr. 4000 4060; 5020
- 16 *ašōiš* 5 15, 100 230; 400 410 451, 500 510; 672 682; 2005 2007; 4010 4040 4161, 4200 4240  
 p. *ašōiš* 3 20 29; 5102  
 p. *asōiš* 120  
 o. *ašōiš* 110; 4210 4250  
 r. *aš{ō}iš* 2010

- abbr. 4000 4060; 5020
- 17 *yasnāi* 3 5 15 29, 110; 400; 2005 2007 2010; 4010 4040 4161, 4200 4250; 5102  
 p. *yasnā* 410  
 o. *yasnāi* 100 120 230; 451, 500 510; 672 682; 4210 4240  
 r. *yasn[2]* 20  
 abbr. 4000 4060; 5020
- 18 *yā nā* 3 5 15 20 29, 110; 400 410 451; 2007 2010; 4010 4161, 4200 4210 4250; 5102  
 op. *yānē* 100  
 o. *yānā* 120  
 o. *yā nā* 510; 672 682  
 o. *yānā* 4240  
*ēānē* 230  
*yāsā* 500  
*yā* lac. 2005  
*yā nā* 4040  
 abbr. 4000 4060; 5020
- 19 *āraēcā* 3 5 29, 110; 400 410 451; 682; 2007; 4161  
 o. *āraecā* 100 230; 4200 4210 4240 4250\*  
*āraēca* 15; 2010; 4010 4040; 5102  
 p. *ārāca* 20  
 o. *āraeca* 4250C  
*ārācā* 120  
*araēcā* 500 510  
*araēcā* 672  
 [r] *raēcā* 2005  
 abbr. 4000 4060; 5020
- 20 *əṛənuuataēcā* 3 5 29; 400 410 451; 2005  
 p. *əṛənuuataēcā* 682  
 p. *arənuuataēcā* 2007  
 op. *əṛənuuaitaēcā* 110  
 o. *əṛənuuataēcā* 100 230  
*əṛənuuataēca* 15  
*əṛənuuataēca* 20; 4010 4040 4161; 5102  
 o. *əṛənuuataēca* 4250  
*əṛənuuu.taescā* 120  
*əṛənuuuāēcā* 500  
*əṛənuuataēcā* 510; 672  
 [3] *nuuaitaēca* 2010  
*əṛənuuataēcā* 4200 4210 4240  
 abbr. 4000 4060; 5020
- 21 *ašəṇhāxš* 3 15 29, 110 120; 400 410 451; 2010; 4010 4040 4161  
 p. *asəṇhāxš* 4200  
 o. *ašəṇhāxš* 5; 682; 4210 4240 4250  
 or. *a{š}əṇhāxš* 2007  
*ašəṇhuxš* 20; 5102  
*ašəṇhā.xša* 230  
 o. *ašəṇhā.xša* 100  
*ašəṇhāiš* 510; 672  
 o. *ašəṇhāiš* 500  
*ašəṇhā[2]* 2005  
 abbr. 4000 4060; 5020
- 22 *səraōšascā* 5 29, 110; 2007; 4161C  
 p. *səraōšascā* 4161\*  
 op. *səraošaścā* 230  
 op. *səraošaścā* 400 410 451; 682  
 r. *sər[4]scā* 20  
 r. {s} *əraōšascā* 2005
- sraōšascā* 3 15; 4210  
 op. *sraō.sascā* 120  
*səraōšasca* 4040  
 op. *səraošaścā* 100  
 r. *sa[2]ōšasca* 2010  
*sraōšasca* 4010, 4200 4250  
 o. *sraošaścā* 500  
 o. *sraošaścā* 4240  
*sraošō* 510; 672  
*sraōšsca* 5102  
 abbr. 4000 4060; 5020
- 23 *iđā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4010 4040 4161, 4200 4210 4240 4250; 5102  
 abbr. 4000 4060; 5020
- 24 *astū* 110 120; 400 410 451, 500 510; 672 682; 2007; 4010, 4200 4210 4240 4250  
 p. *aštū* 100 230  
*astī* 3 5 15 20 29; 2005; 4040 4161; 5102  
 r. *ast[ī]* 2010  
 abbr. 4000 4060; 5020
- 25 *apqm* 3 5 15 20 29, 100; 500 510; 672; 2005 2007 2010; 4010 4040 4161; 5102  
 o. *apqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 abbr. 4000 4060; 5020
- 26 *vəy'hinqm* 5102  
 op. *vəyuhinqm* 110 120; 4200 4210 4240 4250  
 op. *vəyuhinqm* 510  
*vəyhinqm* 3 15; 2010C; 4040 4161  
 p. *vəyhānqm* 20  
 p. *vəyhinqm* 100; 672  
 p. *vəyhinqm* 2007; 4010  
 op. *vəyhinqm* 230  
 o. *vəyhinqm* 400 410 451; 682  
*vəyhumqm* 5  
*vahinqm* 29  
*vəyhinqm* 500  
 [4] *inqm* 2005  
*vhinqm* 2010\*  
 abbr. 4000 4060; 5020
- 27 *yasnāi* 3 5 15 29, 110; 400 410 451; 2005 2007 2010; 4010 4040 4161, 4200 4210 4250; 5020 5102  
 o. *yasnāi* 100 120 230; 500 510; 672 682; 4240  
 r. *yasnā[1]* 20  
 abbr. 4000 4060
- 28 *vəyhuš* 3 5 15 29, 100 120 230; 400 451, 510; 672 682; 2005 2007 2010; 4010 4040 4060 4161; 5020 5102  
 p. *vəyhuš* 500  
*vəyhəuš* 110; 410; 4200 4210 4240 4250  
 lac. 20  
 abbr. 4000
- 29 *ašiuuā* 3 5 15, 100 230; 400 451, 500 510; 672 682; 2007; 4161; 5020  
 p. *ašiuuā* 29; 410  
 o. *ašiuuā* 4200 4210 4240 4250  
 r. *ašiuu[1]* 2005  
 [3] *uuā* 20  
*ašauuā* 110 120; 2010; 4010 4060; 5102  
 p. *ašauuā* 4000 4040

Thus, may Sraōša be here,  
 for the worship of the good Waters,  
 the good (Sraōša), of the female  
 and male Life-giving Immortals, whose rule is good, who are well-providing,  
 and for the worship of the good Reward,

that has been granted and that will be granted to us, (Sraoša who is) associated with Order.  
And may Sraoša be here  
for the worship of the good Waters,  
(he who is) good, having rewards.

## Y 56.5

*yaθā<sup>1</sup> ahū<sup>1</sup> vairiō<sup>1</sup>*

4 gwptn<sup>1</sup>

*ašəm<sup>2</sup> vohū<sup>2</sup>*

3 gwptn<sup>1</sup>

*sraōšəm<sup>3</sup> ašīm<sup>4</sup> huraōdəm<sup>5</sup>  
vərəθrājanəm<sup>6</sup> frādaṭ.gaeθəm<sup>7</sup>  
ašauuanəm<sup>8</sup> ašahe<sup>9</sup> ratūm<sup>10</sup> yazamaide<sup>11</sup>  
yej̄hē<sup>12</sup> hātəm<sup>12</sup>*

- 1 *yaθā ahū vairiō* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 2 *ašəm vohū* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 3 *sraōšəm* 5 15 29; 2007; 4210; 5020 5102  
op. *sraošəm* 230\*  
o. *sraōšəm* 3; 2005 2010; 4000 4010 4060 4161  
o. *sraošəm* 100 110; 400, 500 510; 672 682  
o. *sraošəm* 120 230C; 451; 4200 4240 4250  
*səraōšəm* 4040  
o. *səraošəm* 410  
lac. 20
- 4 *ašīm* 3 5 15 29, 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060, 4200; 5020 5102  
o. *ašīm* 100; 4210 4240 4250  
or. {*a*}š[i][r] 2005  
r. *aš[īm]* 110  
*ašəm* 4161  
r. [2]əm 20
- 5 *huraōdəm* 3 5; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250C; 5020 5102  
p. *huraōdēm* 15 29  
o. *huraōdēm* 400 451, 510; 682; 4240  
o. *huraōdēm* 410, 500; 672  
*hu*[6] 20  
*harodəm* 100\*  
*haraodəm* 100C 230  
[*haosro*]ðə[ə] 110  
*haođəm* 120  
[2]raōdəm 2005  
*hauraōdəm* 4250\*
- 6 *vərəθrājanəm* 3 5 15 29, 100 120 230; 400 410 451, 500 510; 672; 2005 2007; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. [*vərəθrāj*]anəm 110  
[7]janəm 20  
*vərəθrājanəm* 682  
abbr. 2010
- 7 *frādaṭ.gaeθəm* 400 410 451, 500 510  
p. *frādaṭ.gaiθəm* 110 120  
op. *frādad.gaeθəm* 4200  
o. *frādaṭ.gaeθəm* 3 5 15 20 29; 2007; 4000 4010C 4040 4060 4161; 5020 5102  
o. *frādaṭ.gaeθəm* 100 230; 4210 4240  
o. *frādaṭ.gaeθəm* 4250  
*frā.dada.gaeθəm* 672  
*frādaṭ.gaeθəm* 682  
*frādaṭ.g*[5] 2005  
*frādṭaṭ.gaeθəm* 4010\*  
abbr. 2010
- 8 *ašauuanəm* 3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682; 2007; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
*ašuuuanəm* 120  
lac. 2005  
abbr. 2010
- 9 *ašahe* 3 5 15 20 29, 100 230; 400 451, 510; 2007 2010; 4000 4010 4060 4161; 5020 5102  
o. *ašahe* 110 120; 410, 500; 672; 4040, 4200 4210 4240 4250  
*ašahae* 682  
lac. 2005
- 10 *ratūm* 100 110 120 230; 400 410 451, 500 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250  
p. *ratīm* 3 5 15 29; 2010; 4040 4060 4161; 5020 5102  
p. *ratəm* 20



- lac. 2005  
 11 *yazamaide* 451  
 o. *yazamaide* 100 230; 500 510  
 (y) 3 15 20 29; 2005 2010; 4000 4010 4060 4161; 5020 5102  
 (yaz) 5, 110; 400; 2007; 4040, 4200 4240 4250  
 (yaz) 120; 682; 4210

- (y) 672  
*yazamaide* 410  
 12 *yejhē hātqm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
 4240 4250; 5020 5102

Yaθā Ahū Vairiō

*Recite four times*

Aṣəm Vohū

*Recite three times*

Sraōša, rewarding, fair of form,  
 victorious, furthering the living beings,  
 righteous time of Order, we worship!  
 Yejhē Hatəm.

## Yasna 57

Y 57.1

*ašəm<sup>1</sup> vohū<sup>1</sup>*3 gwptn<sup>1</sup>*sraōšahe<sup>2</sup> ašīiehe<sup>3</sup> taxmahe<sup>4</sup> tanu.mq̄rahe<sup>5</sup> darši.draōš<sup>6</sup> āhūiriiehe<sup>7</sup> xšnaōθra<sup>8</sup>  
yasnāica<sup>9</sup> vahmāica<sup>10</sup> xšnaōθrāica<sup>11</sup> frasastaiiaēca<sup>12</sup>*zwt<sup>1</sup>*yaθā<sup>13</sup> ahū<sup>13</sup> vairiio<sup>14</sup>  
zaōtā<sup>15</sup> frā<sup>16</sup> mē<sup>16</sup> mrūtē<sup>16</sup>*

l'spyk

*yaθā<sup>17</sup> ahū<sup>17</sup> vairiio<sup>18</sup>  
yō<sup>19</sup> zaōtā<sup>20</sup> frā<sup>21</sup> mē<sup>21</sup> mrūtē<sup>21</sup>*zwt<sup>1</sup>*aθā<sup>22</sup> ratuš<sup>22</sup> ašātcīt<sup>23</sup> haca<sup>24</sup> frā<sup>25</sup> ašauua<sup>25</sup>  
vīdūuā<sup>26</sup> mraōtū<sup>27</sup>*1 *ašəm vohū* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 51022 *sraōšahe* 5 15 20 29, 110; 2007 2010; 4000 4010 4060 4161, 4200 4210; 5020 5102o. *sraošahe* 100; 510; 672  
o. *sraošahe* 120; 400 410C 451; 682; 4250  
o. *sraošahe* 4040C  
r. *sraoš[1]he* 3  
r. *sraoša[2]* 2005*saošahe* 230*sraošəm*o. *sraošəm* 410\*  
o. *sraošəm* 4040\*

[6]he 500

*srašahe* 42403 *ašīiehe* 5 20 29; 400 451, 500 510; 2005 2010; 4000 4010 4040\* 4040C 4060 4161; 5020p. *ašaiiehe* 15; 410C; 5102p. *ašīahe* 120op. *ašīiehi* 4200 4210o. *ašīiehe* 3o. *ašīehe* 100 230o. *ašīehe* 110; 682; 4240 4250

r. [aš]īiehe 2007

*ašīm* 410\**a* 672\*

om. 672C

4 *taxmahe* 3 5 15 20 29, 100 110\* 120 230; 400 410 451C, 500 510; 672; 2005 2007 2010; 4000 4010 4040\* 4040C 4060 4161, 4200 4210 4240; 5020 5102p. *taxmahē* 682

- p. *taxmahi* 4250  
*taxmahe taxmahi* 110C  
*taxšnaošramahe* 451\*
- 5 *tanu.mqšrahe* 5 15 20 29; 2007; 4000 4010 4040\* 4040C 4060 4161; 5020 5102  
 op. *tanumqm.šrahe* 100  
 op. *tanumqm.šrahe* 230  
 o. *tanumqšrahe* 3; 510  
 o. *tanu.mqšrahe* 110; 400; 682  
 o. *tanumqšrahe* 120; 410 451; 4200 4210 4240 4250  
 r. *tanu.mq[4]e* 2005  
*tanu{m}[6]* 500  
*tan.mqšrahe* 672  
 abbr. 2010
- 6 *darši.draoš* 3 5 15 20 29; 4000 4060; 5102  
 p. *darəši.draoš* 4010 4040\* 4040C  
 p. *darəša.draoš* 4161  
 p. *darši.draoš* 4250  
 pr. *darši.[drō]š* 2007  
 op. *darasi.daraoš* 110 120  
 op. *daraši.daraoš* 230\*  
 op. *darše.draoš* 510  
 o. *darši.draoš* 400 410 451; 672 682  
*draši.draoša* 100  
 p. *daraši.daraoša* 230C  
 {d}[2]ši.draoš 500  
*drši.draoš* 2005  
 o. *drši.draoš* 4210 4240  
*drši.draoš* 4200  
*darš.draoš* 5020  
 abbr. 2010
- 7 *āhūriiēhe* 500 510; 2007; 4000 4010  
 p. *āhūriiēhe* 5 15 20 29; 4040\* 4040C 4060 4161; 5020 5102  
 p. *āhūriiēhe* 110\*  
 p. *āhūriiēhe* 110C; 4200 4210 4250  
 p. *āhūriiēhe* 120  
 p. *āhūriiēhe* 400 410 451; 4240  
 pr. *āhūri[1]ēhe* 3  
 op. *āhūriēhe* 100 230; 672  
*āhūriiē* 682  
*āhūriiēhe* 2005  
 abbr. 2010
- 8 *xšnaošra* 3 5 15 29; 2007; 4000 4010 4040\* 4040C 4060 4161, 4200 4210 4250; 5020 5102  
 p. *xšnošra* 20  
 o. *xšnaošra* 100 230; 510  
 o. *xšnaošra* 110 120; 400 410 451; 672 682; 4240  
 or. [1]{š}[2]ošra 500  
 r. [2]naošra 2005  
 abbr. 2010
- 9 *yasnāica* 5 15, 110; 400 410; 2005 2007; 4000 4040; 5020  
 o. *yasnāica* 100 230; 451, 510; 682; 4210 4240  
 o. (y) 120; 672  
 or. {y}asnāica 500  
 (yas) 3 29; 4010; 5102  
 (y) 20; 4060 4161, 4200 4250  
 abbr. 2010
- 10 *vahmāica* 100 110 230; 410 451; 2005; 4210  
 o. *vapnāica* 15; 510; 4240  
 or. v{a}māica 500  
 (v) 3 5 20 29, 120; 400; 672 682; 2007; 4000 4040 4060 4161, 4200 4250; 5020 5102  
 (vah) 4010  
 abbr. 2010
- 11 *xšnaošraica* 15  
 op. *xšanaošrai* 110  
 o. *xšnaošraica* 100; 500 510  
 o. *xšnaošraica* 410 451; 4210 4240  
 r. [xšnaošraica] 2007  
 r. x[1]naošraica 2005
- (x) 3 5 20 29, 120; 400; 672 682; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
*xšaošraica* 230  
 abbr. 2010
- 12 *frasastaiiāica* 15; 410 451, 510; 2005  
 p. *frašastaiiāica* 4210 4240  
 op. *frašastaiiāica* 100  
 op. *frašastaiiāica* 230  
 r. *frasastai{i}āica* 500  
 r. [f]rasastaiiāica 2007  
 (f) 3 20 29, 120; 400; 672 682; 4000 4040 4060 4161, 4200 4250; 5102  
 (fra) 5; 4010; 5020  
*frastaiiāica* 110  
*frasastaiiāica* 2010
- 13 *yašā ahū* 2007; 4000 4010  
 p. *yašā ahī* 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
 pr. [3]ā ahī 2005  
 pr. [1]ašā ahī 3  
 o. *yašā ahū* 100  
 o. *yašā ahū* 110 120 230; 400 410 451, 510; 672 682; 4210 4240  
 or. *yašā {a}hū* 500  
 om. 4200 4250
- 14 *vairiū* 3 5 15 20 29, 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4210 4240; 5020 5102  
 o. *vairiū* 100 230  
 om. 4200 4250
- 15 *zaōtā* 3 5 15 29  
 p. *zaōšā* 20  
 op. *jaotā* 100 230  
 op. *zaōšā* 510\*  
 o. *zaotā* 120; 400 410 451, 500 510C; 672 682  
*zatā* 110  
 not exp. 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 16 *frā mē mrūtē* 400 410C 451C, 500 510; 4010  
 p. *frā mē mrūtē* 5 15 20 29; 4040 4060 4161; 5102  
 p. *frā mē mrūtē* 672 682  
 pr. *frā mē [mrūtē]* 2005  
 op. *frāmē mrūtē* 3  
 op. *frāmē mrūtē* 110 120  
 op. *frāmē mrūtē* 4210C  
 op. *frāmē mrūtē* 4240  
 o. *frāmē mrūtē* 410\*  
 r. *fr[1] mē mrūtē* 4000  
*frā mām mrūtē* 100 230  
*frā mrūtē* 451\*  
 om. 4200 4210\* 4250; 5020  
 abbr. 2007 2010
- 17 *yašā ahū* 2007; 4000 4010  
 p. *yašā ahī* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102C  
 op. *yašā ahī* 5102\*  
 o. *yašā ahū* 100 110; 400 410 451, 500 510; 4210 4240  
*ašā ratuš ahū* 230\*  
*ašā ahū* 230C  
 om. 120; 672 682; 4200 4250
- 18 *vairiū* 3 5 15 20 29, 110; 400 410 451, 500 510; 2010; 4000 4010 4040 4060 4161, 4210 4240; 5020 5102\* 5102C  
 o. *vairiū* 100 230  
 r. *vairiū[1]* 2005  
 r. *vair[2]ū* 2007  
 om. 120; 672 682; 4200 4250
- 19 *yō* 3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102\* 5102C  
 o. *yō* 100 230; 400 410 451, 500 510; 4210 4240 4250  
 r. [1]ō 2005  
 om. 120; 672 682
- 20 *zaōtā* 3 5 15 20 29; 2007 2010; 4000 4010 4040 4060, 4250; 5020 5102\* 5102C

- op. *jaotā* 100 230  
 op. *zaotā* 110; 400 410 451, 500 510; 4200 4210 4240  
 o. *zaō.tā* 4161  
 r. *zaō[ɪ][ā]* 2005  
 om. 120; 672 682
- 21 *frā mē mrūtē* 110; 400 410C 451, 500; 4000 4010  
 p. *frā mē mrītē* 5 15 29; 2010; 4040 4060 4161; 5102\* 5102C  
 op. *frāmē mrītē* 3  
 op. *frāmē mrūtē* 4210  
 op. *frāmēmrūtē* 4240  
 op. *frāmē mrūtē* 4250  
 o. *frāmē mrūtē* 410\*, 510  
*frā mē mraētē* 20  
*frā mām mrūtē* 100 230  
*frāmē mraōtū* 4200  
 om. 120; 672 682  
 abbr. 2005 2007; 5020
- 22 *aθā ratuš* 3 5 15 20 29, 110 120; 400 410 451, 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 o. *aθāratuš* 100 230; 4240  
 r. *aθā [ɪ]{a}tuš* 500  
 r. *[2]{ā} r[ɪ]{t}[2]* 2005
- 23 *ašātciṭ*  
 o. *ašāt.ciṭ* 100 230; 410 451, 510; 672  
 o. *ašāt.ciṭ* 682  
 r. *ašāt[3]* 500
- 24 *haca* 100 230; 410 451, 510; 672  
 p. *hacā* 682  
 r. *[2]ca* 500  
 abbr. 3 5 15 20 29, 110 120; 400; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *frā ašauua* 230; 410 451, 510; 672 682  
 r. *f[rā] ašauua* 100  
*frāuuašauua* 500  
 abbr. 3 5 15 20 29, 110 120; 400; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *viḍuuā* 100 230; 410 451, 510; 672  
 p. *vāḍuuā* 20  
 p. *viḍuuā* 682  
 r. *viḍuu{ā}* 500  
 abbr. 3 5 15 29, 110 120; 400; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *mraōtū* 4200  
 op. *mraotū* 230; 682  
 o. *mraotū* 100 110 120; 410 451, 510; 672; 4210 4240 4250  
*mraōtē* 20  
*[4]tū* 500  
 abbr. 3 5 15 29; 400; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102

## Ašəm Vohū

Say (*it*) three (*times*).

For the gratification of Sraōša, the rewarding, the brave, having the sacred Word for body, of bold club, who belongs to the Lord.

For sacrifice, prayer, gratification and praise.

## Chief priest

As he is to be chosen by the existence, the chief priest speaks forth to me.

## Assistant priest

As he is to be chosen by the existence, (the one) who (is) chief priest speaks forth to me.

## Chief priest

Thus (is) the judge on the basis of the Order. Let the righteous, the knowing one, speak forth!

## Y 57.2

*sraōšəm*<sup>1</sup> *ašīm*<sup>1</sup> *huraōδəm*<sup>2</sup>  
*vəṛəθrājanəm*<sup>3</sup> *frādat.gaēθəm*<sup>4</sup>  
*ašauuanəm*<sup>5</sup> *ašahe*<sup>6</sup> *ratūm*<sup>7</sup> *yazamaide*<sup>8</sup>  
*yō*<sup>9</sup> *paōiriiō*<sup>10</sup> *mazdā*<sup>11</sup> *dāmən*<sup>12</sup>  
*frastərətāt*<sup>13</sup> *paiti*<sup>14</sup> *barəsmən*<sup>14</sup>  
*yazata*<sup>15</sup> *ahurəm*<sup>16</sup> *mazdəm*<sup>17</sup>  
*yazata*<sup>18</sup> *aməšə*<sup>19</sup> *spəntā*<sup>19</sup>  
*yazata*<sup>20</sup> *pāiiū*<sup>21</sup> *θβōrəštāra*<sup>22</sup>  
*yā*<sup>23</sup> *vīspa*<sup>24</sup> *θβərəsatō*<sup>25</sup> *dāmən*<sup>26</sup>

- 1 *sraoṣəm ašīm* 5 15; 4010, 4210; 5020 5102  
 p. *sraoṣəm ašəm* 20  
 op. *sraoṣəm ašūm* 2007  
 o. *sraoṣəm ašīm* 3; 2010; 4000 4040 4060 4161  
 o. *sraoṣəmašīm* 120  
 o. *sraoṣəm ašīm* 230; 400, 510  
 o. *sraoṣəm ašīm* 410 451; 672 682; 4200 4240 4250  
 or. *sraoṣ{əm}* {*a*}šīm 100  
 or. *sra*[oṣəm] [*ašīm*] 110  
 or. *sraoṣ{əm}* *ašīm* 500  
 r. *sraoṣəm* [r]šīm 29  
 {s}raoṣəm aši 2005
- 2 *huraodəm* 3 5 15 20 29; 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
 o. *huraodəm* 230; 400 410 451, 500 510C; 672 682; 4250  
*harao*[2]m 100  
*[hauraodəm]* 110  
*huraodəm* 120  
*huδraodəm* 510\*  
*hura*[4] 2005  
*huraodəm* 4210  
 o. *huraodəm* 4240
- 3 *vərəθrājanəm* 3 5 15 20 29C, 100 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 o. *vərəθrā.janəm* 120  
 r. [*vərəθrājanə*]m 110  
 r. [*vər*][2][*rājanə*]m 2005  
 r. *vərəθrājan*{əm} 4010  
 om. 29\*
- 4 *frādaṭ.gaeθəm* 400C 410, 500 510; 682; 2007  
 p. *frādaṭ.gaiθəm* 120 230  
 p. *frādaḍa.gaiθəm* 4240  
 o. *frādaṭ.gaeθəm* 3 5 20 29; 2010; 4000 4040 4060 4161; 5020 5102  
 o. *frādaṭ.gaeθəm* 110; 451  
 o. *frādaṭ.gaeθəm* 4200 4210 4250  
 or. [*frādaṭ*].*gaeθəm* 4010  
 r. *frādaṭ.gae*[r]əm 2005  
*frā*[2]t.gaiθəm 100  
*frājdaṭ.gaeθəm* 400\*  
*frā.dada.gaeθəm* 672  
 om. 15
- 5 *ašauuanəm* 3 5 15 20, 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4210 4240; 5020 5102  
 o. *ašauuanəm* 4200 4250  
 r. *ašauu*[r]nəm 29  
 r. *a*[r]auuanəm 100  
 [2]au[3]əm 2005
- 6 *ašahe* 3 5 15 20 29, 100 120 230; 400 410, 510; 672; 2007 2010; 4000 4040 4060 4161; 5020 5102  
 o. *ašahe* 110; 451, 500; 4200 4210 4240 4250  
 or. *a*{ša}he 682  
 r. [*i*]šahe 2005  
 r. *ašah*{e} 4010
- 7 *ratūm* 100 110 120 230; 400 410 451, 500 510; 672 682; 2007; 4000, 4200 4210 4240 4250  
 p. *ratūm* 3 5 15 29; 2005 2010; 4040 4060 4161; 5020 5102  
 r. *rat*{ū}m 4010  
*ratəm* 20
- 8 *yazamaide* 410 451; 4040  
 o. *yazamaide* 100; 500 510  
 o. (*yaz*) 120; 672 682  
 or. *yā*{za}maide 230  
 r. [*yazamaide*] 4010  
 (y) 3 15 20 29; 2005; 4000 4060 4161; 5020 5102  
 (yaz) 5, 110; 400; 2007 2010; 4200 4210 4240 4250
- 9 *yō* 3 5 15 20 29, 110 120; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *yō* 100 230; 400 410 451, 500 510; 672 682; 4200 4210 4240 4250
- lac. 2005
- 10 *paōiriō* 3 5 15 20 29; 2007; 4000 4010 4040 4060 4161, 4210 4250; 5020 5102  
 op. *paōiriō* 230\*  
 o. *paōiriō* 110 120; 400 410 451, 500 510; 682; 4200 4240  
 o. *paōiriō* 2010  
 r. *pa*{ō}iriū{ō} 2005  
*paouruiō* 100 230C  
*paouriiō* 672
- 11 *mazdā* 3 5 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *mazdā* 15 20
- 12 *dāmən* 3 5 15 20 29, 100; 500 510; 672; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *dāmən* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 r. *dā*[mən] 2005
- 13 *frastarātā* 120; 400 410 451, 510; 682; 4200 4210  
 p. *frastarātā* 100 230  
 p. *frastarātā* 110  
 op. *frastarātā* 3 15; 2007; 5020  
 op. *pərastarātā* 20  
 o. *frastarātā* 5 29; 672; 2010; 4000 4010 4040 4060 4161, 4250; 5102  
 o. *fra.starātā* 4240  
 r. *fras*{t}ərātā 500  
 [*frasta*][5] 2005
- 14 *paiti barəsmən* 3 5 15 20 29, 110; 400, 500; 2010; 4000 4010 4040 4060 4161; 5102  
 p. *paiti barsmən* 451  
 o. *pa.iti barəsmən* 410C  
*paiti barəsmāna* 4200 4210 4240C 4250  
 o. *paiti barəsmāna* 100 230  
*paiti barəsmn* 120  
*paiti barəsmān* 510; 2007; 5020  
 p. *paiti barəsmān* 672 682  
 o. *pa.iti barəsmān* 410\*  
*paiti bəarəsmāna* 4240\*  
 lac. 2005
- 15 *yazata* 3 5 15 20 29, 110; 2007; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020 5102  
 o. *yazata* 100 120 230; 400 410 451, 500 510; 672 682; 4210  
 r. *yaza*{t}a 2010  
 lac. 2005
- 16 *ahurəm* 3 5 15 20C 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
*ahum* 20\*  
 lac. 2005
- 17 *mazdqm* 3 5 15 20 29, 100; 500 510; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *mazdq* 672  
 o. *mazdqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 lac. 2005
- 18 *yazata* 3 5 15 20 29, 110; 400 410; 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *yazata* 100 120 230; 451, 500 510; 672 682; 4210 4240  
 r. *yazat*{a} 2007  
 lac. 2005
- 19 *aməšə spəntə* 5 15 29, 100 110; 500; 2010; 4000 4010 4040 4060 4161; 5102  
 p. *aməšə spəntə* 2007; 5020  
 p. *aməšə spəntə* 230  
 pr. [*r*]{m}əšə spəntə 2005  
 op. *aməšə spəntə* 120  
 o. *aməšə spəntə* 3 20; 400 410 451; 4200 4210 4240 4250

- o. *amaššəspəntā* 510  
 o. *amaššəspəntā* 672  
 or. *amaššəspə{nt}ā* 682
- 20 *yazata* 3 5 15 20 29, 110; 2005 2007 2010; 4010 4040 4060 4161, 4250; 5020 5102  
 o. *yazata* 100 120 230; 400 410 451, 500 510; 672; 4200 4210 4240  
 or. *y{a}zata* 682  
 r. *yaz{at}a* 4000
- 21 *pāiū* 100 110 120 230; 400 410 451, 500 510; 672; 2007; 4200 4210 4240 4250  
 p. *pāiū* 5 29; 4161C; 5020  
*pāiūm* 682; 4000 4010  
 p. *pāiūm* 3 15; 2010; 4040 4060 4161\*; 5102  
*puiēm* 20  
*pā[3]* 2005
- 22 *əβōrəštāra* 15 20 29; 410 451; 682; 2007; 4161, 4210 4250; 5020  
 p. *əβōirəštāra* 3; 4060; 5102  
 p. *əβōrəštāra* 110  
 p. *əβōirīštāra* 4000 4010 4040  
 op. *əβō.rəštāra* 120  
 o. *əβō.rəštāra* 100; 400; 4200  
 r. *[2]ōrəštāra* 2005  
*əβōərəštāra* 5  
*əβōrəštār* 672  
 o. *əβō.rəštār* 230  
*əβ[r]{r}[r]štāra* 500  
*əβaorīštāra* 510  
*əβōrə{s}[4]* 2010C  
*əβō.rəštā[4]* 4240  
 om. 2010\*
- 23 *yā* 3 5 15 20 29, 110 120; 410; 2005 2007; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020
- o. *yā* 100 230; 400 451, 500 510; 682; 4240  
*ā* 672  
*yā* 5102  
 om. 2010\*  
 non leg. 2010C
- 24 *vīspa* 3 5 15 20 29, 100 110 120 230; 400 410 451, 510; 682; 2005; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 p. *vīspi* 672  
 p. *vīspa* 2007  
 r. *{v}īspa* 500  
*[r]īs[2]* 2010C  
*vīspō* 4240  
 om. 2010\*
- 25 *əβərəsatō* 15 20 29, 100 230; 400 451C, 510; 672; 2007 2010; 4000 4040 4161, 4200 4250; 5020  
 p. *əβīrəsatō* 3  
 p. *əβīrəsatō* 410C  
 p. *əβərəsatō* 4010  
*əβərəsata* 5  
*əβərəstō* 110; 451\*; 682; 4210 4240; 5102  
 p. *əβərəstō* 120  
*əβōirərstō* 410\*  
*əβərəsa[2]* 500  
*əβərə[3]ō* 2005  
*{ə}[2]rəsatō* 4060
- 26 *dāmən* 3 5 15 20 29, 100; 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *dāməm* 410\*  
 o. *dāmən* 110 120; 400 410C 451; 682; 4200 4210 4240 4250  
 r. *[2]{mən}* 500  
*dāməna* 230

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Who (as) the first of Mazdā's creation,  
 having spread out the ritual bundle,  
 worshipped Ahura Mazdā,  
 worshipped the Life-giving Immortals,  
 worshipped the Protector and the Fashioner,  
 (the two) who fashion all the creatures.

## Y 57:3

*ahe*<sup>1</sup> *raiiā*<sup>1</sup> *x<sup>v</sup>arənaṇhaca*<sup>2</sup>  
*aṇhe*<sup>3</sup> *ama*<sup>4</sup> *vəṛəθraṇnaca*<sup>5</sup>  
*ahe*<sup>6</sup> *yasna*<sup>7</sup> *yazatanəm*<sup>8</sup>  
*təm*<sup>9</sup> *yazā*<sup>10</sup> *surunuata*<sup>11</sup> *yasna*<sup>11</sup>  
*sraōšəm*<sup>12</sup> *ašīm*<sup>13</sup> *zaōθrābiiō*<sup>14</sup>  
*ašīmca*<sup>15</sup> *vaṇhīm*<sup>16</sup> *bərəzaitīm*<sup>17</sup>  
*nairīmca*<sup>18</sup> *saṇhəm*<sup>19</sup> *huraōdəm*<sup>20</sup>

*āca*<sup>21</sup> *nō*<sup>21</sup> *jamiā*<sup>22</sup> *auua*<sup>23</sup> *hē*<sup>23</sup>

*vərəθraja*<sup>24</sup> *sraōš*<sup>25</sup> *ašiiō*<sup>26</sup>

- 1 *ahē raīia* 3 5 15 20 29, 110 230; 400 410 451, 500 510; 2005 2010; 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
o. *aheraīia* 100 120; 672  
r. *ahē raī[ia]* 2007  
r. {*a*}*hē raīia* 4000  
*ahiriia* 682  
*aheriia* 4240
- 2 *xʷarənaŋhaca* 3 5 20 29, 100 230; 400, 510; 672; 2007 2010; 5020 5102  
p. *šarənaŋhaca* 110; 410 451C; 682; 4200 4210 4250  
p. *šarənaŋhaca* 120  
r. *xʷarənaŋ[haca]* 4000  
r. *xʷarənaŋh[3]* 4060  
*xʷarənaŋhaca* 15; 4010 4040  
p. *šarənaŋhaca* 4161  
r. *xʷarənaŋh[2]* 2005  
*šarənaŋhaca* 451\*; 4240  
*xʷa*[6]{*aca*} 500
- 3 *aŋhē* 5 20 29, 100 110 120 230; 400 410 451, 500 510; 2007 2010; 4040 4161; 5020 5102  
p. *aŋhi* 3  
p. *aŋhē* 4010  
r. [*aŋhē*] 4000  
r. {*a*}*ŋhē* 4060  
*aŋhē* 15; 4200 4250  
*jeŋhē* 672 682  
[*r*]ŋhē 2005  
*jaŋhē* 4210 4240
- 4 *ama* 3 5 15 20 29, 100 110 120 230C; 400 410C 451, 500 510; 672; 2005 2007 2010; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. [*ama*] 4000  
*ma* 230\*  
*amah* 410\*  
*amahe* 682
- 5 *vərəθraynaca* 3 5 20 29, 110 120; 400 410 451, 510; 672 682; 2005 2010; 4010 4040 4060 4161, 4200 4210 4250; 5102  
p. *vərəθraynaca* 5020  
o. *vərəθra.ŋnaca* 4240  
r. [*r*]vərəθraynaca 500  
r. *vərəθrayna[ca]* 2007  
r. [*vərəθrayn*]aca 4000  
*vərəθraynaheca* 15  
*vərəθraynaca* 230  
p. *vərəθraynaca* 100
- 6 *ahē* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4060 4161, 4200 4210 4240 4250; 5020 5102  
om. 4040
- 7 *yasna* 3C 5 15 29, 110; 410; 2010; 4010 4040 4060 4161, 4250; 5102  
o. *yasna* 100 120 230; 400 451, 500 510; 682; 4200 4210 4240  
r. {*y*}[*r*]sna 20  
r. [*yas*]na 2007  
*yasne* 3\*  
*yašn* 672  
*y[3]e* 2005  
*yesna*  
r. [*yesna*] 4000  
*ysna* 5020
- 8 *yazatanqm* 3 5 15 20 29; 2005 2007 2010; 4010 4040 4060 4161; 5020 5102  
o. *yazatanqm* 100; 500 510; 672  
o. *yazatanqm* 110; 410 451; 4200  
o. *yazatanqm* 400; 682; 4210 4240 4250  
r. [*yazatanqm*] 4000  
*yazatanqm* 120  
*yatanqm* 230
- 9 *təm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2010; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. [*r*]{*ə*}m 2007  
r. [*təm*] 4000
- 10 *yazāi* 3 5 15 20 29, 110; 400 410 451; 2005 2010; 4010 4040 4060 4161, 4250; 5020 5102  
o. *yazāi* 100 120 230; 500 510; 672 682; 4210 4240  
r. *y[azāi]* 2007  
r. [*yaz*]āi 4000  
r. *y[r]zāi* 4200
- 11 *surunuata yasna* 15 29; 400 410 451; 2010; 4010 4040 4161, 4250; 5102  
op. *surunuuata yasna* 230  
o. *surunuata yasna* 100; 682  
o. *surunuataiasna* 110C  
o. *surunūata yasna* 672  
*surunuata yasna* 3; 4200  
o. *surunuata yasna* 4210 4240  
*surnuata yasna* 5  
r. [*s*]urnuuata yasna 2007  
*surānā.vata yasna* 20  
*srunuata yasna* 4000 4060  
o. *srunuataiasna* 110\*  
o. *srunuata yasna* 500 510  
r. *srunuua[r]{a} yasna* 2005  
*suranauua.taiiasna* 120  
*suruuata yasna* 5020
- 12 *sraōšəm* 5 15 29; 4010, 4200 4210; 5102  
o. *sraōšəm* 3; 2005 2007 2010; 4000 4040 4060 4161; 5020  
o. *sraošəm* 100 110 230; 500 510  
o. *sraošəm* 120; 400 410 451; 672 682; 4250  
r. [*3*]ōšəm 20  
*srašəm* 4240
- 13 *ašim* 3 5 15 29, 110 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5020 5102  
p. *ašəm* 20  
o. *ašim* 100 120; 4200
- 14 *zaōθrābiūō* 3 5 15 20 29; 2010; 4000 4010 4040 4060 4161, 4210; 5020 5102  
o. *zaōθrābiūō* 100 110 120; 400 410 451, 500 510; 672 682; 4200 4240 4250  
o. *zaōθrā.biūō* 230  
or. [*zaōθrābi*]ō 2007\*  
r. *zaōθrā[4]* 2005  
r. [*zaōθrābi*]iō 2007C
- 15 *ašimca* 3 5 15 29; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010C 4040 4060 4161, 4200 4210 4240; 5020 5102  
p. *ašimca* 20  
o. *ašim.ca* 100 110 230  
o. *ašimca* 4250  
*ašimca* 120  
*ašimcā* 4010\*
- 16 *vayhīm* 500; 4040 4161  
o. *vayhuīm* 100 120 230; 672 682  
o. *vayuhīm* 510; 4200 4210 4240 4250  
*vayhīm* 3 5 15 29, 110; 400 410 451; 2005 2007 2010; 4000 4010 4060; 5020 5102  
p. *vayhām* 20
- 17 *barəzaitim* 3 5 15, 100 110 120 230; 400 410 451, 500 510; 672 682C; 2005 2007 2010; 4200 4210 4240 4250; 5020

- p. *bərəzatīm* 682\*  
pr. *bərəzaitē*[1] 20  
*bərəzaitī* 29  
*bərəzantīm* 4000 4010 4040 4060 4161; 5102
- 18 *nairəmca* 500  
p. *nairəmca* 3 15 29, 120; 400 410 451; 672; 2010; 4000 4010 4040 4060, 4200; 5020 5102  
p. *nairəmca* 5; 510; 4161, 4210 4240 4250  
pr. {n}airəmca 682  
pr. *na*[irəmca] 2007  
op. *naeirīm.ca* 100 230  
[...]*amca* 20\*  
[...]*rəmca* 20C  
*narəmca* 110  
[4]*əmca* 2005
- 19 *saṅhəm* 3 15 20 29, 110 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. *saṅh*{ə}m 100  
*saṅhəm* 5  
*asaṅhəm* 120
- 20 *huraodəm* 3 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
op. *haoraodəm* 4210  
op. *haoraodəm* 4240  
o. *hu.raodəm* 100  
o. *huraodəm* 120 230C; 400 410 451, 500 510; 672; 4250  
or. [r]uraodəm 682  
*hauraodəm* 110  
*hraodəm* 230\*
- 21 *āca nō* 110; 500 510; 2005 2010; 4000 4161  
o. *ācanō* 3 5 15 20 29, 100 120 230; 400 410 451; 672 682; 2007; 4010 4040 4060, 4200 4210 4240 4250; 5020 5102
- 22 *jamiiāt* 100 110 230; 400 410 451, 500 510; 682; 4210 4240  
o. *jamiiāt* 3 5 15 20 29, 120; 672; 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
[4]*iāt* 2005
- 23 *auuajhe* 3 5 15 20 29, 110; 410; 2005 2010; 4000 4010 4040 4060 4161; 5020  
p. *auuajhē* 400 451  
r. *auu*[ajh]e 2007  
*auuajhe* 100 120 230; 500 510; 672 682; 4200 4210 4240 4250; 5102
- 24 *vərəθraja* 3 5 15 29, 100 110 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5102  
p. *vərəθrazā* 120  
p. *vərəθrajā* 5020  
lac. 20
- 25 *sraōšō* 3 5 15 29; 2007 2010; 4000 4010 4040 4060; 5020 5102  
o. *sraōšō* 100 230; 500 510  
o. *sraōšō* 110 120; 400 410 451; 672 682; 4200 4240 4250  
o. *sraō.šō* 4210  
r. [r]raōšō 20  
*sraō*[2] 2005  
*sraō* 4161C  
om. 4161\*
- 26 *ašiiō* 3 5 15, 110 230; 510; 672; 2007 2010; 4000 4010 4040 4060 4161C; 5020  
p. *ašaiiō* 400 410, 500  
op. *asīō* 120  
op. *ašaiiō* 451; 682  
o. *ašiiō* 20 29; 4200 4210 4240 4250  
o. *ašiiō* 100  
o. *ašiiō* 5102  
r. {a}šiiō 2005  
om. 4161\*

For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiō.Saṅha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.

## Y 57.4

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *yazamaide*<sup>3</sup>  
*ratūm*<sup>4</sup> *bərəzantəm*<sup>5</sup> *yazamaide*<sup>6</sup>  
*yim*<sup>7</sup> *ahurəm*<sup>8</sup> *mazdaqm*<sup>9</sup>  
*yō*<sup>10</sup> *ašahe*<sup>11</sup> *apanōtəmō*<sup>12</sup>  
*yō*<sup>13</sup> *ašahe*<sup>14</sup> *jaymūštəmō*<sup>15</sup>  
*vīspa*<sup>16</sup> *srauuā*<sup>16</sup> *zaraθuštri*<sup>17</sup> *yazamaide*<sup>18</sup>  
*vīspaca*<sup>19</sup> *huuaršta*<sup>20</sup> *šīiaōθna*<sup>21</sup> *yazamaide*<sup>22</sup>



varštaca<sup>23</sup> varəšiiamnaca<sup>24</sup>yej̄hē<sup>25</sup> hātqm<sup>25</sup>

- 1 *sraōšəm* 5 15 20 29; 4010 4161C, 4200 4210; 5102  
 op. *sraosəm* 230  
 o. *sraōšəm* 3; 2005 2010; 4000 4040 4060; 5020  
 o. *sraošəm* 110; 400, 500 510  
 o. *sraošəm* 120; 410 451; 672 682; 4240 4250  
 or. *srao[r̄]əm* 100  
 r. *sra{ō}[šə]m* 2007  
*sraōšō* 4161\*
- 2 *ašīm* 5 15 29, 100 110 120 230; 400 410 451, 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161\*, 4200 4210 4240 4250; 5020 5102  
 p. *ašəm* 20; 4161C  
*ašəm* 682  
 om. 3
- 3 *yazamaide* 410  
 o. *yazamaide* 100 230; 451, 510  
 o. (*yaz*) 120; 672 682; 4210  
 or. *yazam[r̄]id{e}* 500  
 (y) 3 5 15 29; 2005 2007 2010; 4000 4060 4161; 5020 5102  
 (yaz) 110; 400; 4010 4040, 4200 4240 4250  
 lac. 20
- 4 *ratīm* 110 120 230; 400 410 451, 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250  
 p. *ratīm* 3 5 15 29; 2010; 4040 4060 4161; 5020 5102  
 pr. *rat[i]* 2005  
 r. *rat{ū}m* 100  
 lac. 20; 500
- 5 *bərəzantəm* 3 5 15 29; 400 410, 500 510; 672 682; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
 p. *bərəzantīm* 110; 2010; 5102  
 p. *bərəzəntəm* 120  
 p. *bərəzantəm* 2007  
 r. [4]za{n}təm 2005  
*bərəjam.təm* 100 230  
*bərəzntəm* 451  
 p. *bərəzntīm* 4000  
 lac. 20
- 6 *yazamaide* 410 451  
 o. *yazamaide* 100 230; 500 510  
 o. (*yaz*) 120; 672 682; 4210  
 (y) 3 5 15 29; 2005 2007 2010; 4000 4010 4060 4161; 5020 5102  
 (yaz) 110C; 400; 4040, 4200 4240 4250  
*narəmca sayhəm hauraođəm āca nō jamūiāt auuaj̄ahe vərəθrajā*  
*sraošō ašūō sraošəm (yaz) ratīm bərəzantīm (yaz) 110\**  
 lac. 20
- 7 *yīm* 3 5 15 29, 110; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *yəm* 100  
 op. *yəm* 230  
 op. *yām* 120  
 o. *yīm* 400 410 451, 510; 672; 4200 4210 4240 4250  
 y[2] 500  
 yaim 682  
 lac. 20
- 8 *ahurəm* 3 5 15 29, 100 110 120 230; 400 410 451, 510; 672 682; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 [3]rəm 20  
 [5]m 500  
 [ahr]əm 2007
- 9 *mazdqm* 3 5 15 29, 100; 500 510; 672; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *mazdqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 r. [r̄]azdq[r̄] 2005
- r. {m}[3]{qm} 20
- 10 *yō* 3 5 15 29, 110; 2007 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5020 5102  
 o. *yō* 100 120 230; 400 410 451, 500 510; 672 682; 4200  
 lac. 20; 2005
- 11 *ašahe* 3 5 15 29, 100 110 230C; 400 410, 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *ašahi* 4200  
 o. *ašahe* 451; 672 682; 4210 4240 4250  
*ašae* 120  
*ahe* 230\*  
 lac. 20
- 12 *apanōtāmō* 3 15 29, 110; 400 410 451; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020  
 op. *apanō.timō* 120  
 o. *apanō.tāmō* 100 230; 510; 672 682; 4200 4210 4240 4250; 5102  
 r. *ap[2]ō[3]ō* 500  
*apnōtāmō* 5  
 lac. 20
- 13 *yō* 3 5 15 29, 110; 2005 2007 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5020 5102  
 o. *yō* 100 120 230; 400 410 451, 500 510; 672 682; 4200  
 lac. 20
- 14 *ašahe* 3 5 15 20 29, 110; 400, 500 510; 672; 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
 p. *ašahi* 100 230  
 op. *ašahē* 682  
 o. *ašahe* 120; 410 451; 4210 4240 4250  
 r. *aša[2]* 2005
- 15 *jaymūštāmō* 110 120 230; 400 410 451, 500 510; 672 682; 4000 4010  
 p. *jaymūštāmō* 3 5 15 20 29; 2005 2007 2010; 4040 4060 4161; 5020 5102  
 p. *jaymūštāmō* 4200 4210 4240 4250  
 pr. [3]m{ū}štīm{ō} 100
- 16 *višpa srauuā* 3 5 15 29; 682; 2007; 4000 4010 4040 4161; 5020 5102  
 p. *višpa srauuā* 20  
 p. *višpa sarauuā* 110  
 o. *višpasrauuā* 100 230  
 r. *višpa sra[2]ā* 2005  
*višpə srauuā* 120  
*višpe sruuā* 400 451, 500 510  
*višpe srauuā* 410; 672; 4060  
*višpasrauuā* 2010  
*višpa sruuā* 4200 4210 4250  
 o. *višpa sruuā* 4240
- 17 *zaraθuštri* 3 5; 400 451; 4000  
 r. [5]uštri 2005  
*zaraθuštra* 15 20 29, 110 230; 410, 500 510; 672 682; 2007 2010; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *zaraθuštra* 120  
 r. *zara{θu}[2]ra* 100
- 18 *yazamaide* 410  
 o. *yazamaide* 100 230; 451, 500 510  
 o. (*yaz*) 400; 672 682  
 (y) 3 5 15 20 29; 2005 2007 2010; 4000 4010 4060; 5020 5102  
 (yaz) 110 120; 4040 4161, 4200 4210 4240 4250
- 19 *višpaca* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. {v}iṣpaca 2005
- 20 *huuaršta* 410 451, 510; 4200 4210 4240 4250

- p. *huuarāšta* 3 5 15 20 29, 110; 400, 500; 682; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102
- p. *huuarasta* 120
- p. *huuarāšta* 230
- pr. *huua*[r]āšta 100
- huuarāšt* 672
- 21 *šiiāōšana* 3 5; 4000 4010 4040 4161
- p. *šiiāōšana* 15 20 29; 2007 2010; 4060, 4200 4210; 5020 5102
- pr. [ʃ]ōšana 2005
- op. *šiiāōšana* 100; 410C 451, 500 510
- op. *šiiāōšana* 110
- o. *šiiāōšana* 120 230; 400; 672 682; 4240 4250
- šiiāōšana* 410\*
- 22 *yazamaide* 410
- o. *yazamaide* 100 230; 451, 500C 510
- o. (*yaz*) 400; 672 682; 4210
- (y) 3 5 15 20 29; 2005 2007 2010; 4000 4010 4060 4161; 5020 5102
- (yaz) 110 120; 4040, 4200 4240 4250
- yazamaide* 500\*
- 23 *varštaca* 3 5; 400 410 451, 500 510; 4161, 4200 4210 4240 4250
- p. *varštaca* 20 29, 100 110 230; 2005 2007 2010; 4000 4010 4040 4060; 5020 5102
- p. *varštaca* 120
- p. *varaštaca* 672
- varšta* 15
- varštaica* 682
- 24 *varšiiamnaca* 400; 4200 4210 4240 4250
- p. *varšiiamnaca* 100 230; 410 451
- op. *varšiiamnaca* 510
- op. *varšiiamnaca* 500
- op. *varšii.manaca* 682
- op. *varašiiamnaca* 672
- op. *varšiiamnaca* 120
- op. *varšii.manaca* 110
- o. *varšiiamnaca* 3 5 15 29; 2007 2010; 4010 4040 4060 4161; 5020 5102
- varšiiamnasca* 20
- varšiiam*[ʃ] 2005
- varšiiamna* 4000
- 25 *yejhē hātqm* 5 15 20 29, 100 110\* 110C\* 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020 5102

We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yejhē Hātqm.

## Y 57.5

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādat.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašəhe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>

- 1 *sraōšəm* 3 5 15 20 29; 2010; 4010, 4200 4210
- op. *sraošəm* 4240
- op. *sraošīm* 5020
- o. *sraošəm* 100; 400, 510
- o. *sraošəm* 110 120; 410 451; 4250
- o. *sraošəm* 672
- o. *sraošəm* 2005 2007; 4000 4040 4060 4161
- or. *sraoš*[z] 230
- [6]m 500
- om. 682
- abbr. 5102
- 2 *ašīm* 3 5 15 29, 100 110 230; 400 410 451, 510; 672; 2005 2007 2010; 4000 4010 4161, 4200 4210 4240 4250; 5020
- p. *ašəm* 4040
- op. *ašəm* 20
- o. *ašīm* 120
- r. {aš}īm 500
- om. 682
- abbr. 4060; 5102
- 3 *huraōdəm* 5 15 29
- p. *haorudəm* 4210
- p. *huruđəm* 4240
- o. *huraōdəm* 230C; 400 410 451, 510
- or. *hur*[r]ōdəm 100
- or. *hura*{ōd}əm 500
- haōdəm* 230\*
- om. 682
- abbr. 3 20, 110 120; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102
- 4 *vərəθrājanəm* 15 29, 100; 400 410, 510; 4210 4240

- p. *vərəθrājanam* 230  
 p. *vərətrājanəm* 451C  
 r. *vərəθrājanə[ri]* 500  
*vərətrājnəm* 451\*  
 om. 682  
 abbr. 3 5 20, 110 120; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102
- 5 *frādaṭ.gaeθəm* 400 410 451  
 p. *frādaṭ.gaiθəm* 4240  
 o. *frādaṭ.gaeθəm* 15 29  
 o. *frādaṭ.gaeθəm* 100 230; 4210  
 [3] *daṭ.gaeθəm* 500  
*fradaṭ.gaeθəm* 510  
 om. 682  
 abbr. 3 5 20, 110 120; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102
- 6 *ašauuanəm* 15 29, 100 230; 400 410 451, 500 510; 4210 4240  
 om. 682  
 abbr. 3 5 20, 110 120; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102
- 7 *ašahe* 15 29, 100 230; 510; 672  
 o. *ašahe* 400 410 451; 4210 4240 4250  
 or. *aša[2]* 500  
 om. 682  
 abbr. 3 5 20, 110 120; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102
- 8 *ratūm* 100 230; 400 410 451, 510; 672; 4000, 4210 4240 4250  
 p. *ratīm* 5 15 29  
 r. [r] *atūm* 500  
 om. 682  
 abbr. 3 20, 110 120; 2005 2007 2010; 4010 4040 4060 4161, 4200; 5020 5102
- 9 *yazamaide*  
 o. *yazamaide* 230; 410 451, 500 510  
 o. (*yaz*) 400; 672; 4210  
 or. *yazamai{d}e* 100  
 (y) 3 15 20 29; 2007; 4000 4060  
 (yaz) 2010; 4240 4250; 5020  
 (yz) 5  
 om. 682  
 abbr. 110 120; 2005; 4010 4040 4161, 4200; 5102

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.

## Y 57.6

*yō*<sup>1</sup> *paōiriū*<sup>2</sup> *barəsma*<sup>3</sup> *frastərənata*<sup>4</sup>  
*θri.yaxštīšca*<sup>5</sup> *paṅca.yaxštīšca*<sup>6</sup>  
*hapta.yaxštīšca*<sup>7</sup> *nauua.yaxštīšca*<sup>8</sup>  
*āxšnūšca*<sup>9</sup> *maidiiōi.paitištānq̄sca*<sup>10</sup>  
*aməšanq̄m*<sup>11</sup> *spəntanq̄m*<sup>12</sup>  
*yasnāica*<sup>13</sup> *vahmāica*<sup>14</sup> *xšnaōθrāica*<sup>15</sup> *frasastaiiaēca*<sup>16</sup>  
*ahe*<sup>17</sup> *raiiia*<sup>17</sup> *x<sup>v</sup>arənanq̄haca*<sup>18</sup>  
*aṅhe*<sup>19</sup> *ama*<sup>20</sup> *vərəθraynaca*<sup>21</sup>  
*ahe*<sup>22</sup> *yasna*<sup>23</sup> *yazatanq̄m*<sup>24</sup>  
*təm*<sup>25</sup> *yazāi*<sup>26</sup> *surunuata*<sup>27</sup> *yasna*<sup>28</sup>  
*sraōšəm*<sup>29</sup> *ašīm*<sup>30</sup> *zaōθrābiiō*<sup>31</sup>  
*ašīmca*<sup>32</sup> *vay<sup>v</sup>hīm*<sup>33</sup> *bərəzaitīm*<sup>34</sup>  
*nairīmca*<sup>35</sup> *saṅhəm*<sup>36</sup> *huraōδəm*<sup>37</sup>  
*āca*<sup>38</sup> *nō*<sup>39</sup> *jamiāt*<sup>40</sup> *auuaṅhe*<sup>41</sup>  
*vərəθrajā*<sup>42</sup> *sraōšō*<sup>43</sup> *ašiiō*<sup>44</sup>  
*sraōšəm*<sup>45</sup> *ašīm*<sup>46</sup> *yazamaide*<sup>47</sup>  
*ratūm*<sup>48</sup> *bərəzantəm*<sup>49</sup> *yazamaide*<sup>50</sup>  
*yim*<sup>51</sup> *ahurəm*<sup>52</sup> *mazdaq̄m*<sup>53</sup>  
*yō*<sup>54</sup> *ašahe*<sup>55</sup> *apanōtəmō*<sup>56</sup>

*yō*<sup>57</sup> *ašahe*<sup>58</sup> *jaymūštəmō*<sup>59</sup>  
*vīspa*<sup>60</sup> *srauuā*<sup>61</sup> *zaraθuštri*<sup>62</sup> *yazamaide*<sup>63</sup>  
*vīspaca*<sup>64</sup> *huuaršta*<sup>65</sup> *šīiaōna*<sup>66</sup> *yazamaide*<sup>67</sup>  
*varštaca*<sup>68</sup> *varəšiamnaca*<sup>69</sup>  
*yejḥē*<sup>70</sup> *hātqm*<sup>70</sup>

- 1 *yō* 3 5 15 20 29, 110; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *yō* 100 120 230; 400 410 451, 500 510; 672 682; 4210 4240
- 2 *paōiriū* 3 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210; 5020 5102  
 op. *paōiriū* 120  
 o. *paōiriū* 110; 400 410 451, 500 510; 672 682; 4240 4250  
*paourūiū* 100  
*paouriū* 230
- 3 *barəsmā* 5 15 20 29, 110 120; 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *barsma* 3; 400 410 451  
*barəsmāna* 100 230  
*barəsm* 672
- 4 *frastarənata* 3 15 20 29, 110C 120; 400 410 451, 500 510; 672; 4250  
 p. *frastarənata* 5; 2007; 4010 4040 4060 4161; 5020 5102  
 pr. *fra{s}tarənata* 4000  
 r. *frast[r]ənata* 100  
*frastarənata* 110\*  
*frastaranta* 230  
*frastarənaiti* 682  
*frasta[6]* 2005  
*frastarətai* 2010\*  
*frastarata* 2010C  
*frastarənaeta* 4200 4210 4240
- 5 *θri.yaxštīšca* 3 15 20 29, 110C; 2005 2007 2010; 4000 4010 4040C 4060, 4250; 5020 5102  
 p. *θri.yaxštīšca* 120  
 p. *θraiiāštīšca* 500\*  
 p. *θra.yaxštīšca* 4200C  
 op. *θraiiāxštīšca* 500C  
 op. *θra.yaxštīšca* 682  
 o. *θriiāxštīšca* 100 230; 510  
 o. *θriāxštīšca* 672  
 o. *θri.yaxštīšca* 4210 4240  
*θri.yaxštīšca* 5  
 p. *θra.yaxštīšca* 4200\*  
*θri.yaxštīšca* 110\*  
*θri.yaxštīmca* 400 410C  
*θri θri.yaxštīmca* 410\*  
*θri.yaxštīmca* 451  
*θri.yaxštīca* 4040\*  
*θri.yxštīšca* 4161
- 6 *pañca.yaxštīšca* 3 5 15 29, 110; 2007 2010C; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 p. *pañca.yaxštīšca* 20  
 p. *pañca.yaxštīšca* 120  
 op. *pañca.yaxštīšca* 682  
 o. *pañca.yaxštīšca* 230; 500 510; 4240  
 o. *pañca.yaxštīšca* 672  
 or. *pañca.yaxš{t}īšca* 100  
*pañca.yaxštīmca* 400 410  
 o. *pañca.yaxštīmca* 451  
*pañca.yaxšt[4]* 2005  
*pañca.yīxštīšca* 2010\*
- 7 *hapta.yaxštīšca* 3 5 15 20 29; 2005 2007 2010C; 4000 4010 4040 4060 4161C, 4200 4210 4250; 5020 5102  
 p. *hapata.yaxštīšca* 110  
 p. *hapta.yaxštīšca* 682  
 op. *hapata.yaxštīšca* 120  
 op. *hapta.yaxštīšca* 100 230C; 500; 672; 4240  
 o. *haptaiiāxštīšca* 510  
*hapta.yaxštīmca* 400 410  
 o. *hapta.yaxštīmca* 451  
*hapta.yīxštīšca* 2010\*  
*hapta.yapta.yaxštīšca* 4161\*
- 8 *nauua.yaxštīšca* 3 5 15, 110; 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 p. *nauua.yaxštīšca* 120  
 p. *nauua.yaxštīšca* 682  
 o. *nauua.yaxštīšca* 230; 500 510; 672; 4240  
 or. *nauua.y[r]īxštīšca* 100  
 r. *na[3].yaxštīšca* 29  
 r. *na[2]a.yax[3]šca* 2005  
 r. *nauua.yaxštīš{c}a* 2007  
*nauua.yaxštīca* 20  
*nauua.yaxštīmca* 400  
*nauua.yaxštīmca* 410 451
- 9 *āxšnūšca* 100 110 230; 4010, 4200 4210 4240 4250  
 p. *āxšnūšca* 3 5 15 29; 2007 2010; 4000 4040 4060 4161; 5020 5102  
 p. *āxšnūšca* 120  
 p. *āšnūšca* 400 410 451  
 pr. *āšnūsc{a}* 682  
 pr. *ā[2]nīšca* 2005  
 op. *āšnūšca* 510  
 op. *āšnūšca* 672  
 o. *āxšnūšca* 500  
*uxšnūšca* 20
- 10 *maidūiō.paitīštānqšca* 3 15; 2007 2010; 5020  
 p. *maidūiō.paitīštānqšca* 20 29; 500 510; 4000 4010 4040 4060 4161; 5102  
 op. *maidūiō.paitīštānqšca* 110  
 op. *maidūiō.paitī.štānqšca* 120  
 op. *maidūiō.paitī.štānqšca* 230  
 op. *maidūiō.paitīštānqšca* 672  
 op. *maidūiō.paitī.štānqšca* 5  
 op. *maidūiō.paitīštānqšca* 400 410 451; 4250  
 op. *maidūiō.paitīštānqšca* 4200 4210  
 op. *maidūiō.paitī.štānqšca* 4240  
 r. *maidūiō.pait[2]tānqšca* 2005  
*maidūiō.paitī.štānqšca*  
 r. *maidūiō.pai[1]lī.štānqšca* 100  
*maidūiō.paitīž{t}ānqšca* 682
- 11 *aməšanqəm* 3 5 15 20 29; 510; 672; 2005 2007 2010; 4010 4040 4060 4161C; 5020 5102  
 op. *aməšnqəm* 120  
 op. *aməšnqəm* 682; 4210 4250  
 op. *aməšnqəm* 4240  
 o. *aməšanqəm* 100; 4000  
 o. *aməšanqəm* 110 230; 400 410 451; 4200  
*aməšanqəm* 500  
*aməšanqəm* 4161\*
- 12 *spəntanqəm* 3 5 15 20 29, 100; 500 510; 672; 2005 2007 2010; 4010 4040 4060 4161, 4240; 5020 5102  
 o. *spəntanqəm* 110 120 230; 400 410 451; 682; 4250  
 o. *spəntanqəm* 4210

- r. *spənt[3]m* 4000  
*spəntanāqm* 4200
- 13 *yasnāica* 5 15, 100; 400 410 451; 2005; 4000 4010 4040 4161  
o. *yasnāica* 110 120; 500 510; 4210 4240  
o. *yasnāi.ca* 230  
o. (y) 672 682  
(yas) 3 29; 2010; 5102  
(y) 20; 2007; 4060, 4200 4250; 5020
- 14 *vahmāica* 15, 100 110 120 230; 410 451; 4010 4161, 4210 4240  
o. *vahmāica* 500 510  
(v) 3 5 20 29; 400; 672 682; 2007 2010; 4000 4040 4060, 4200 4250; 5020 5102  
(vah) 2005
- 15 *xšnaoθrāica* 15; 4010 4161  
op. *xšnaoθrāica* 230  
o. *xšnaoθrāica* 110 120; 410 451; 4210 4240  
o. *xšnaoθrāica* 500 510  
or. *xšnaoθrā[ ]ca* 100  
(x) 3 5 20 29; 400; 672 682; 2007 2010; 4060, 4200 4250; 5020 5102  
(xš) 2005  
(xšn) 4000  
(xšnao) 4040
- 16 *frasastaiiāica* 15; 410 451, 500 510; 4161  
p. *frasastaiiāica* 4210 4240  
op. *frasastaiiāica* 100 230  
op. *frasastaiiāica* 120  
o. *frasastaiiāica* 110  
r. *frasastaiiā[ēca]* 4010  
(f) 3 20 29; 400; 672 682; 4060, 4200 4250; 5102  
(fra) 5; 2005 2007 2010; 4000  
(frasa) 4040  
(fr) 5020
- 17 *aheraia* 3 15 20 29, 110; 400 410 451, 500 510; 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
opr. *[ah]raia* 2007  
o. *aheraia* 5, 100 120 230; 672; 4200 4210 4240  
r. *aheraia*[3] 2005  
*aheria* 682
- 18 *xʷarənaṅhaca* 400, 510; 672; 4161  
p. *xʷarənaṅhaca* 100 230; 410C 451  
p. (x) 4240  
*xʷarənaṅhaca* 410\*  
*xʷar[2]a[5]* 500  
abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060, 4200 4210 4250; 5020 5102
- 19 *ajhe*  
*yejhe* 100 230  
abbr. 3 5 15 20 29, 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 20 *ama* 100 230  
abbr. 3 5 15 20 29, 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *vərəθrayanaca*  
p. *vərəθrayanaca* 230  
r. *vərəθray{n}aca* 100  
abbr. 3 5 15 20 29, 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *ahē*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *yazatanqm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *təm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *yazāi*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *surunuwata*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *sraošəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *ašim*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 31 *zaoθrābiiō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 32 *ašimca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 33 *vayʰhīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 34 *barazaitim*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 35 *nairimca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 36 *saṅham*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 37 *huraōdəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 38 *āca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 39 *nō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 40 *jamiūt*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- 41 *auuajhe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 42 *vərəθrajǎ*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 43 *sraōšō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 44 *ašiiō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 45 *sraōšəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 46 *ašīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 47 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 48 *ratīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 49 *bərəzañtam*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 50 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 51 *yim*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 52 *ahurəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 53 *mazdaqm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 54 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 55 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 56 *apanōtamō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 57 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 58 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 59 *jaymūštāmō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 60 *vīspa*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 61 *srauuā*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 62 *zaraθuštri*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 63 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 64 *vīspaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 65 *huuaršta*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 66 *šūiaōšna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 67 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 68 *varštaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 69 *varšīamnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 70 *yejhe hātqm* 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672  
682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4240 4250;  
5020 5102

Who, (as) the first one, spread out the ritual bundle  
of three twigs and of five twigs

of seven twigs and of nine twigs  
 going up to the knee and as high as the middle of the leg.  
 For sacrifice, prayer, gratification, praise  
 of the Live-giving Immortals.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeǰhē Hātəm.

## Y 57.7

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādat.gaēθəm*<sup>5</sup>  
*ašuuuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>

1 *sraōšəm* 5 15 20 29; 410; 2010; 4010, 4200  
 o. *sraōšəm* 3; 2005 2007; 4040 4060 4161; 5020  
 o. *sraošəm* 100 230; 400, 510; 672  
 o. *sraošəm* 110 120; 451; 682; 4210 4240 4250  
 or. *sraoš[ī]m* 500  
 or. *sr{aō}šəm* 4000  
 abbr. 5102

2 *ašīm* 3 5 15, 110 230; 400 410 451, 500 510; 672; 4000 4010 4161,  
 4200 4210 4240 4250; 5020  
 p. *ašəm* 4040  
 pr. [*aš*]{*ām*} 2007  
 o. *ašīm* 100  
 o. *ašīm* 120  
 r. [*2*]*īm* 2005  
 abbr. 20 29; 682; 2010; 4060; 5102

3 *huraōdəm* 15  
 o. *huraodəm* 230; 400C 410 451, 500 510

or. *hurao{δ}[2]* 100  
*haouraođam* 400\*  
 abbr. 3 5 20 29, 110 120; 672 682; 2005 2007 2010; 4000 4010 4040  
 4060 4161, 4200 4210 4240 4250; 5020 5102

4 *vərəθrājanəm* 15; 400 410 451, 510  
 r. *v[2]θ[4]anəm* 500  
 abbr. 3 5 20 29, 100 110 120 230; 672 682; 2005 2007 2010; 4000  
 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

5 *frādat.gaēθəm* 410 451, 500 510  
 o. *frādat.gaēθəm* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010;  
 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

6 *ašuuuanəm* 15; 410 451, 510  
*ašašuuuanəm* 500  
 abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010;  
 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- 7 *aṣahe* 15; 510  
 o. *aṣahe* 410 451, 500  
 abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010;  
 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 8 *ratūm* 410 451, 500 510  
 p. *ratīm* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010;  
 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- 9 *yazamaide* 451  
 op. *yazamaede* 230  
 o. *yazamaide* 100C; 410, 500 510  
 (y) 3 15 20 29; 2005 2007 2010; 4000 4010 4060; 5020 5102  
 (yaz) 5  
*tāścā yazamaide* 100\*  
 abbr. 110 120; 400; 672 682; 4040 4161, 4200 4210 4240 4250

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.

### Y 57.8

*yō*<sup>1</sup> *paōiriiō*<sup>2</sup> *gāθā*<sup>3</sup> *frsrāuuaiiat*<sup>4</sup>  
*yā*<sup>5</sup> *pañca*<sup>5</sup> *spitāmahe*<sup>6</sup> *aṣaōnō*<sup>7</sup> *zaraθuštrahe*<sup>8</sup>  
*afsmāniuuqñ*<sup>9</sup> *vacastaštiiuat*<sup>10</sup>  
*maṭ.āzaiñtīš*<sup>11</sup> *maṭ.paiti.frasā*<sup>12</sup>  
*amaṣanqñ*<sup>13</sup> *spəñtanqñ*<sup>14</sup>  
*yasnāica*<sup>15</sup> *vahmāica*<sup>16</sup> *xšnaōθrāica*<sup>17</sup> *frasastaiiaēca*<sup>18</sup>  
*ahe*<sup>19</sup> *raiiā*<sup>19</sup> *xʷarənañhaca*<sup>20</sup>  
*añhe*<sup>21</sup> *ama*<sup>22</sup> *vərəθraynaca*<sup>23</sup>  
*ahe*<sup>24</sup> *yasna*<sup>25</sup> *yazatanqñ*<sup>26</sup>  
*təm*<sup>27</sup> *yazāi*<sup>28</sup> *surunuata*<sup>29</sup> *yasna*<sup>30</sup>  
*sraōšəm*<sup>31</sup> *ašīm*<sup>32</sup> *zaōθrābiüō*<sup>33</sup>  
*ašīmca*<sup>34</sup> *vañʷhīm*<sup>35</sup> *bərəzaitīm*<sup>36</sup>  
*nairīmca*<sup>37</sup> *sañhəm*<sup>38</sup> *huraōdām*<sup>39</sup>  
*āca*<sup>40</sup> *nō*<sup>41</sup> *jamiiat*<sup>42</sup> *auuañhe*<sup>43</sup>  
*vərəθrajā*<sup>44</sup> *sraōšō*<sup>45</sup> *ašiiō*<sup>46</sup>  
*sraōšəm*<sup>47</sup> *ašīm*<sup>48</sup> *yazamaide*<sup>49</sup>  
*ratūm*<sup>50</sup> *bərəzantəm*<sup>51</sup> *yazamaide*<sup>52</sup>  
*yim*<sup>53</sup> *ahurəm*<sup>54</sup> *mazdaqñ*<sup>55</sup>  
*yō*<sup>56</sup> *aṣahe*<sup>57</sup> *apanōtəmō*<sup>58</sup>  
*yō*<sup>59</sup> *aṣahe*<sup>60</sup> *jaymūštəmō*<sup>61</sup>  
*vīspa*<sup>62</sup> *srauuā*<sup>63</sup> *zaraθuštri*<sup>64</sup> *yazamaide*<sup>65</sup>  
*vīspaca*<sup>66</sup> *huuaršta*<sup>67</sup> *šūiaōθna*<sup>68</sup> *yazamaide*<sup>69</sup>  
*varštaca*<sup>70</sup> *varəšūiamnaca*<sup>71</sup>  
*yeñhē*<sup>72</sup> *hātqñ*<sup>72</sup>



- 1 *yō* 3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060, 4200 4250; 5020 5102  
 o. *yō* 100 120 230; 400 410 451, 500 510; 672 682; 4210 4240  
 r. *y{ō}* 2005  
*yā* 4161
- 2 *paōiriū* 3 5 15 20 29; 2007 2010; 4040 4060 4161, 4250; 5020 5102  
 p. *paōiriū* 4200 4210  
 op. *paōriū* 120 230; 4240  
 o. *paōiriū* 100 110; 400 410 451, 500 510; 672 682  
 r. *p[ɪ][ōiriū]* 2005  
 r. *paōiri[iō]* 4000  
 r. *p[aō]iriū* 4010
- 3 *gāšā* 3 5 15, 100 110 120 230; 400 410 451, 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *gāšā* 20 29  
*gāšā gāš* 500
- 4 *frasrāuuaiā* 100 110; 400 410 451, 510; 682; 4210 4240  
 op. *frasrāuuaiā* 120  
 o. *frasrāuuaiā* 3 5 15 29; 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *frasrā.vaiā* 20  
 or. *frasrāuuaiā[f]* 2007  
*frāsrāuuaiā* 500  
 p. *frāsrāuuaiā* 230  
*frsrāuuaiā* 672  
*f[3]rāuuaii[r]* 2005
- 5 *yā paṅca* 3 5 15 29; 400; 4010 4040 4161; 5020 5102  
 p. *yā paṅca* 4250  
 o. *yā paṅca* 100; 410 451, 500 510; 682; 4200 4210 4240  
 o. *yā paṅca* 672  
*yā paṅca* 20; 2010  
 p. *yā paṅca* 110  
 o. *yā paṅca* 230C  
 r. *yā [ɪ]aṅca* 2005  
 r. *[yā] [p]aṅca* 2007  
 r. *yā p[an]ca* 4000  
 r. *yā paṅ[r]a* 4060  
*yāpəm.ca* 120  
*šā paṅca* 230\*
- 6 *spitāmahe* 20C 29; 400 410 451, 500 510; 672 682; 4200 4210 4240 4250; 5102  
 r. *[spitā]mahe* 4000  
*spātāmahe* 3 15, 100 110 230; 2007C 2010; 4040  
 p. *spātāmahē* 5  
 r. *spātā[2]he* 2005  
*spīmahe* 20\*  
*spəntāmahe* 120; 2007\*; 4060 4161; 5020  
 r. *[sp]əntā[mah]e* 4010
- 7 *ašaōnō* 3 5 15 29; 2007 2010; 4010 4040 4060 4161; 5020 5102  
 op. *ašōnō* 20  
 o. *ašaonō* 100 110 230; 400 410 451, 500 510; 672 682; 4250  
 o. *ašaonō* 4200 4240  
 o. *ašaōnō* 4210  
 r. *aš{aō}nō* 2005  
 r. *ašaō[nō]* 4000  
*ašunō* 120
- 8 *zarašustrahe* 3 5 15 20 29, 100 110; 400 410 451, 500 510; 672 682; 2005 2010; 4010 4040 4161; 5020 5102  
 p. *zarašustrahe* 120  
 r. *zaraš[u]strahe* 2007  
 r. *[zarašustrahe]* 4000  
 r. *zarašustra{he}* 4060  
*zarašustake* 230  
*zarašustrō* 4200  
*zarašustra* 4210 4240 4250
- 9 *afsmānuuqṇ* 2007; 4161; 5020  
 p. *afsmānuuqṇ* 500C; 4240  
 p. *afsmānuuqṇ* 5102  
 op. *afsa.mānuuqṇ* 100  
 op. *afsa.mānuuqṇ* 230  
 op. *afsmānuuqṇ* 4200 4210 4250  
 o. *afsmānuuqṇ* 400 410 451C  
*afsmānuuqṇ* 3  
*afsmānuuqṇ* 5  
*afsmānuuqṇ* 15  
*afsmānuuqṇ* 20  
*afsmānuuqṇ* 29  
 p. *afsmānuuqṇ* 4010 4040C 4060  
 p. *afsmānuuqṇ* 4040\*  
 o. *afsmānuuqṇ* 2010  
*afsmānuuqṇ* 110  
*afsa.mānuuqṇ* 120  
*afsmānuuqṇ* 451\*  
*afsmānuuqṇ* 500\*  
*afsmānevqṇ* 672  
*afsmānevqṇ* 682  
*af[3]niuu{qm}* 2005  
*[afsmānuu]qṇ* 4000
- 10 *vacastaštiuuat* 110; 410 451, 500  
 pr. *vaca{š}taštiuuat* 400  
 op. *vacastaštauuat* 15; 2005 2007; 4060; 5020  
 op. *vacastaštauuat* 20 29  
 op. *vacašta.štiuuat* 100  
 op. *vacasta.stauuat* 120  
 op. *vaca.štaštiuuat* 230  
 op. *vacast.stauuat* 672  
 op. *vacastašta.uuat* 5102  
 o. *vacastaštiuuat* 3 5; 2010; 4250  
 o. *vaca.štaštiuuat* 4200 4210  
*vacastaštiuuat* 510  
*vaca.castuuat* 682  
*vacastaštiuuat* 4000 4010 4040 4161  
*vastaštiuuat* 4240
- 11 *maṭ.āzaiṇtiš* 410, 510  
 p. *maṭ.āzaiṇtiš* 110 120  
 p. *maṭ.āzaiṇtiš* 682  
 op. *maṭ.āzaiṇtiš* 5; 4000 4010; 5102  
 op. *maṭ.āzaiṇtiš* 20  
 op. *maṭ.āzaiṇtiš* 4210 4240  
 opr. *maṭ.{ā}zaiṇtiš* 4060  
 o. *maṭ.āzaiṇtiš* 3 29; 2010; 4040; 5020  
 o. *maṭāzaiṇtiš* 4200  
 or. *maṭ.[ɪ]zaiṇtiš* 2005  
 or. *maṭ.āzaiṇtiš* 4161  
*mā.āzaiṇtiš* 15  
*maṭ.ājaiṇtiš* 100  
 pr. *m{aṭ}.ājaiṇtiš* 230  
*maṭ.āzaiṇtiš* 400 451  
*maṭ.āzaiṇtiš* 500  
*maṭ.āzaiṇtiš* 672  
*m[aṭ.hāzṇ]tiš* 2007  
*maṭ.āzaiṇtiš* 4250
- 12 *maṭ.paiti.frasā* 110; 400 410 451, 500 510; 672 682; 4210 4240  
 p. *maṭ.paiti.frasā* 100C 120 230  
 op. *maṭ.paiti.pərəsā* 20  
 op. *maṭ.paiti.pərəsā* 5102  
 o. *maṭ.paiti.frasā* 3 5 29; 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020  
 o. *maṭpaiti.frasā* 15  
 o. *maṭ.paiti.frasā* 4200  
 or. *maṭ.paiti.fras{ā}* 2005  
*maṭ.paiti.frasā* 100\*
- 13 *amašanqṇ* 3 15 20; 510; 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *aməšnqṇ* 672; 4240  
 op. *aməšnqṇ* 120  
 op. *aməšnqṇ* 682; 4210 4250  
 o. *amašanqṇ* 5 29, 100  
 o. *amašanqṇ* 110 230; 400 410 451; 4200

- or. *amāšan[qm]* 2007  
r. [3]š[2]{qm} 2005  
[6]qm 500
- 14 *spəntanəm* 3 5 15 20 29, 100; 510; 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *spəntanəm* 682  
o. *spəntanəm* 110 120 230; 400 410 451; 4210 4240 4250  
o. *spəntanəm* 4200  
o. *spəntanəm* 672  
r. [spənt]anəm 2007  
r. [ɪ]{p}əntanəm 2005  
[ɪ]pəntaminəm 500
- 15 *yasnāica* 5 15; 400 410; 4010C 4040 4161  
o. *yasnāica* 100 120 230; 451, 500 510; 4240  
o. (y) 672 682  
(y) 3 20, 110; 2007; 4060, 4200 4210 4250; 5020  
(yas) 29; 2005 2010; 5102  
(yasn) 4000  
*yasnāi* 4010\*
- 16 *vahmāica* 15, 100 230; 410 451; 4010 4161  
o. *vahmāica* 510  
(v) 3 5 20 29, 110; 400; 672 682; 2007 2010; 4060, 4200 4210 4240 4250; 5020 5102  
(vah) 2005; 4040  
(va) 4000  
*vahmāi* 120  
*va{ŋ}[3]{a}* 500
- 17 *xšnaoθrāica* 15; 4010 4161  
op. *xšnaoθrāica* 500  
o. *xšnaoθrāica* 100 230; 510  
o. *xšnaoθrāica* 120; 410 451  
(x) 3 5 20 29, 110; 400; 672 682; 2007 2010; 4000 4060, 4200 4210 4240 4250; 5020 5102  
(xš) 2005  
(xšnaoθ) 4040
- 18 *frasastaiiāeca* 15; 410 451; 4010 4161  
op. *frāša.štaiiāeca* 100  
op. *frāšaštaiiāeca* 230  
o. *frasastaiiāeca* 120  
r. *frasast[4]ēca* 500  
(f) 3 20 29, 110; 400; 672 682; 2007; 4060, 4200 4210 4240 4250; 5102  
(fra) 5  
(fras) 2010  
(fr) 4000; 5020  
(frasa) 4040  
*frastaiiāeca* 510  
lac. 2005
- 19 *ahe raīia* 3 5 15 29, 100 110 230; 400 410 451, 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
o. *aheraīia* 20, 120; 4240  
r. *ahe r[aiia]* 2005  
r. *ah{e} raīia* 500
- 20 *xʷarənaŋhaca* 100 230; 400, 500 510  
p. *šarənaŋhaca* 410 451  
*xʷarənaŋhaca* 4161  
om. 2005  
abbr. 3 5 15 20 29, 110 120; 672 682; 2007 2010; 4000 4010 4040 4060, 4200 4210 4240 4250; 5020 5102
- 21 *ajhe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *ama*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *vərəθraŋnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *ahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *yazatanəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *təm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *yazāi*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *surunuata*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 31 *sraōšəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 32 *ašim*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 33 *zaōθrābiio*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 34 *ašimca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 35 *vayʰhīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 36 *bərəzaitīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 37 *nairimca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 38 *saŋhəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 39 *huraōdəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102



Who, (as) the first one, recited the Gāθās,  
the five of the righteous Spitāma Zaraθuštra,  
in verse-lines (and) in strophes,  
with interpretations and with answers.  
For sacrifice, prayer, gratification, praise  
of the Live-giving Immortals.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiō.Saṅha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zaraθuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yeǰhē Hātəm.

## Y 57.9

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādat.gaēθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>

1 *sraōšəm* 15 20 29; 4010, 4250  
o. *sraōšəm* 3; 2007 2010; 4000 4040 4060 4161; 5020  
o. *sraošəm* 100 230; 400, 500 510; 672; 4240  
o. *sraošəm* 110 120; 451; 4200 4210  
*srašəm* 5  
slw *ošəm* 410  
*sraoišəm* 682  
abbr. 2005; 5102

2 *ašīm* 5 15, 100 110 120 230; 400 410 451, 500 510; 672; 2007; 4000  
4010, 4200 4250; 5020  
p. *ašəm* 4040 4161  
o. *ašim* 682; 4210 4240  
abbr. 3 20 29; 2005 2010; 4060; 5102

3 *huraōdəm* 15  
o. *huraodəm* 400 410 451C, 500 510  
*huraodəm* 451\*  
abbr. 3 5 20 29, 100 110 120 230; 672 682; 2005 2007 2010; 4000  
4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

4 *vərəθrājanəm* 15; 400 410 451, 500 510  
abbr. 3 5 20 29, 100 110 120 230; 672 682; 2005 2007 2010; 4000  
4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

5 *frādat.gaēθəm* 410  
o. *frādat.gaēθəm* 15  
om. 500  
abbr. 3 5 20 29, 100 110 120 230; 400 451, 510; 672 682; 2005 2007  
2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- 6 *ašuuuānəm* 15; 410  
abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 7 *ašahe* 15  
o. *ašahe* 410  
abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 8 *ratūm* 100; 410  
p. *ratīm* 15
- ratū* 230  
abbr. 3 5 20 29, 110 120; 400 451, 500 510; 672 682; 2005 2007 2010;  
4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide* 410  
op. *yazamaede* 230  
o. *yazamaide* 100  
(y) 3 15 20 29; 2007; 4000 4060; 5020 5102  
(yaz) 5; 4010  
abbr. 110 120; 400 451, 500 510; 672 682; 2005 2010; 4040 4161,  
4200 4210 4240 4250

Sraōša, the rewarding, fair of form,  
victorious, prospering the living beings,  
righteous time of Order, we worship.

### Y 57.10

*yō*<sup>1</sup> *driyaōšca*<sup>2</sup> *drīuuīāšca*<sup>3</sup>  
*amauuat*<sup>4</sup> *nmānəm*<sup>5</sup> *hqm.tāšti*<sup>6</sup>  
*pasca*<sup>7</sup> *hū*<sup>7</sup> *frāšmō.dāitīm*<sup>8</sup>  
*yō*<sup>9</sup> *aēšməm*<sup>9</sup> *stərəβata*<sup>10</sup> *snaiθiša*<sup>11</sup>  
<sup>+</sup>*vīxrūmaṇtəm*<sup>12</sup> *xvarəm*<sup>13</sup> *jaiṇti*<sup>13</sup>  
*aṭca*<sup>14</sup> *hē*<sup>14</sup> *bāda*<sup>14</sup> *kamərəδəm*<sup>15</sup>  
*jaynuuā*<sup>16</sup> *paiti*<sup>17</sup> *xvaṇhaieiti*<sup>18</sup>  
*yaθa*<sup>19</sup> *aōjā*<sup>20</sup> *nāidiiayhəm*<sup>21</sup>  
*ahe*<sup>22</sup> *raīia*<sup>22</sup> *xvarənaṇhaca*<sup>23</sup>  
*aṅhe*<sup>24</sup> *ama*<sup>25</sup> *vərəθraynaca*<sup>26</sup>  
*ahe*<sup>27</sup> *yasna*<sup>28</sup> *yazatanqm*<sup>29</sup>  
*təm*<sup>30</sup> *yazāi*<sup>31</sup> *surunuata*<sup>32</sup> *yasna*<sup>33</sup>  
*sraōšəm*<sup>34</sup> *ašīm*<sup>35</sup> *zaōθrābiū*<sup>36</sup>  
*ašīmca*<sup>37</sup> *vayvḥīm*<sup>38</sup> *bərəzaitīm*<sup>39</sup>  
*nairīmca*<sup>40</sup> *saṇhəm*<sup>41</sup> *huraōδəm*<sup>42</sup>  
*āca*<sup>43</sup> *nō*<sup>44</sup> *jamīiāt*<sup>45</sup> *auuaṅhe*<sup>46</sup>  
*vərəθrajā*<sup>47</sup> *sraōšō*<sup>48</sup> *ašiiō*<sup>49</sup>  
*sraōšəm*<sup>50</sup> *ašīm*<sup>51</sup> *yazamaide*<sup>52</sup>  
*ratūm*<sup>53</sup> *bərəzantəm*<sup>54</sup> *yazamaide*<sup>55</sup>  
*yim*<sup>56</sup> *ahurəm*<sup>57</sup> *mazdaqm*<sup>58</sup>  
*yō*<sup>59</sup> *ašahe*<sup>60</sup> *apanōtəmō*<sup>61</sup>  
*yō*<sup>62</sup> *ašahe*<sup>63</sup> *jaymūštəmō*<sup>64</sup>  
*vīspa*<sup>65</sup> *srauuā*<sup>66</sup> *zaraθuštri*<sup>67</sup> *yazamaide*<sup>68</sup>  
*vīspaca*<sup>69</sup> *huuaršta*<sup>70</sup> *šūiaōθna*<sup>71</sup> *yazamaide*<sup>72</sup>  
*varštaca*<sup>73</sup> *varəšīamnaca*<sup>74</sup>

yej̥hē<sup>75</sup> hātqm<sup>75</sup>

- 1 yō 3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
o. yō 100 120 230; 400 410 451, 500 510; 672 682; 4210 4240 lac. 2005
- 2 driyaōšca 3 15; 2010; 4000 4010 4040 4060 4161  
p. dr̥yaōšca 5; 2007  
p. dar̥yaoišca 500  
p. dr̥yušca 682  
op. dar̥yaōšca 29; 5102  
op. dar̥yaosca 410  
o. driyaōšca 110  
drioy[ɹ]ōšca 20  
dr̥igaōšca 4250  
p. dr̥agušca 4200  
op. dr̥agosca 120  
op. dar̥gaosca 230  
opr. dr̥ga{ošca} 100  
o. dr̥igaōšca 4210 4240  
dair̥gaosca 400  
p. dair̥gaosca 451  
dar̥yāšca 510; 672  
d̥ar̥yaō.šca 5020  
lac. 2005
- 3 dr̥iuuiiāšca 110C 120; 500; 682; 2007 2010; 4000 4040  
p. dr̥iuuiiāšca 3; 4210 4240 4250  
p. dr̥iuuiiāšca 5 15 29; 400 410 451, 510; 4060 4161; 5102  
p. dr̥iuuiiāšca 20  
p. dr̥iuuiiāšca 110\*  
p. dr̥iuuiiāšca 4010  
p. dr̥auuiiāšca 4200\*  
p. dr̥auuiiāšca 4200C  
dr̥igauuiāšca 100  
dr̥igauuiāšca 230  
dr̥uuiiāšca 672  
[9]{c}a 2005  
dr̥iuuiiāšca 5020
- 4 amauuaṭ 100 110 230; 400 410 451; 4210 4240  
p. imauuaṭ 500 510  
o. amauuaṭ 3 5 15 20, 120; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
or. am[ɹ]uuuaṭ 29  
āmauuuaṭ 682
- 5 nmānəm 5 15 20 29, 100 110 120 230; 400, 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161C, 4200 4210 4240 4250; 5020 5102  
p. namānəm 451; 682  
r. nm[ɹ]m 3  
nānəm 410  
nmānəm amauuaṭ nmānəm 4161\*
- 6 hqm.tāšti 100C  
p. hqm.tāšte 500  
op. hqm.tāšta 3 29  
op. hqm.tāšti 15; 410C; 2010; 4000 4010 4060 4161; 5020 5102  
op. hqm.tāšta 110; 682; 4200 4210 4240 4250  
op. hqm.tāsta 120  
op. hqm.tāšti 4040  
o. hqm.tāšti 230; 400 451; 2007  
hutāšta 5  
həm.tušti 20  
hqm.[2]tāšti 100\*  
hqm.hqm.tāšti 410\*  
hqm.tāštəm 510  
p. hqm.tāštəm 672  
hqm.[ɹ] 2005
- 7 pasca hū 110 120; 400 410 451, 510; 672 682; 2007; 4200 4210 4250  
p. pasca hī 3 5 20 29; 2005 2010; 5020  
p. pasca hū 100 230  
o. pasca hī 4240  
paŋca hē 15  
pas pasca lac. 500\*  
pasca lac. 500C  
pasca hē 4000 4010 4040 4060 4161; 5102
- 8 fr̥āšmō.dāitīm 3 5 15; 400 410; 682; 2007 2010; 4000 4010 4040 4060, 4200 4210 4250; 5020 5102  
p. fr̥āšmō.dāitīm 110 120; 451; 672  
op. fr̥āšmō.dāitīm 230  
opr. [ɹ]r̥āšmō.dāitīm 29  
opr. fr̥āšmō.dāit[ɹ] 100  
o. fr̥āšmō.dāitīm 510; 4161  
o. fr̥āšmō.dāitīm 4240  
or. fr̥āšmō.dāit[ɹ]m 500  
r. fr̥āšmō.dāit[ɹ] 2005  
fr̥āšməm.dāitīm 20
- 9 yō aēšməm 20, 110C; 400\*; 4000 4010 4040 4060 4161; 5102  
p. yō aēšməm 3 5 15 29; 400C 410; 2007 2010; 5020  
op. yō aēšməm 120  
op. yō aēšməm 451  
op. yō aīšməm 672  
op. yō aēšməm 4200  
o. yō aēšməm 100 230; 4250  
o. yō aēšməm 4240  
or. yōaē[2]əm 500C  
yō aēšəm 110\*  
o. yō aēšəm 4210  
yōaē[2]əm 500\*  
ayō aēšməm 510  
yō ašməm 682  
lac. aēšməm 2005
- 10 st̥arəβata 3 5 15; 400 410 451, 510; 672 682; 2005; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5102  
p. st̥arəβata 100 230  
or. st̥ara.β[ɹ]ta 20  
st̥arəs[...].ata 29  
st̥arəβta 110  
st̥arəβaca 120  
s[7]ta 500  
st̥arəβatō 2007; 5020  
p. st̥arəβatō 2010
- 11 snaiθiša 3 15; 400 451, 510; 2010; 4060  
p. snaeθiša 5  
p. snaeθiša 500; 4000 4010  
p. snaiθiša 2007; 5020  
snaiθiš 29, 120; 410; 672; 4200 4210 4240 4250; 5102  
p. sanaiθiš 20  
p. snaeθiš 230  
p. snaeθiš 682; 4040 4161  
s[2]iēiθiš 100  
sanai.θiša 110C  
p. sana.θiša 110\*  
snaiθ[3] 2005
- 12 <sup>+</sup>vīxruməntəm  
p. vīxruməntəm 3 20; 4000 4010 4060 4161; 5102  
p. vīxruməntəm 15 29; 2005 2010; 5020  
p. vīxruməntəm 400 410 451; 682; 4200 4240 4250  
p. vīxruməntəm 510  
p. vīxruməntəm 2007  
op. vīxruməntəm 100 230  
op. vīxruməntəm 120  
op. vīxruməntəm 4210  
o. vīxruməntəm 110  
o. vīxruməntəm 672  
r. vīxrumənt[2] 500  
vīxruməntəm 5

- vīxraēmāntām 4040
- 13 *xʷarəm jaīnti* 3 5 15; 400, 510; 2005; 4040 4161  
 p. *xʷarəm jaīnti* 2007 2010; 4010 4060; 5020 5102  
 p. *ǰarəm jaīnti* 100 230; 410 451; 4200 4210 4240 4250  
 p. *ǰarəm jaīnti* 110  
 p. *ǰarəm zaiīnti* 120  
 p. *xʷarəm jaīnti* 4000  
 p. *ǰarəm jaīnta* 682  
 r. *xʷarəm ja[r]iīnti* 29  
 r. [ʄ]rəm jaīnti 500  
*xarəm jaīnti* 20  
*xʷaranjanti* 672
- 14 *aṭca hē bāda* 400 410  
 p. *aṭca hē bāda* 5  
 p. *aṭca hē bāt* 110  
 p. *aṭca hē bāda* 500; 4161  
 p. *aṭca hē bāt* 4200 4250\*  
 p. *aṭaca hē bāt* 4240  
 p. *aṭca hē bāta* 4250C  
 op. *aṭ.ca hē bāt* 120  
 op. *aṭca hebāt* 230  
 opr. *aṭ.c[i] hē bāt* 682  
 o. *aṭca hē bāda* 3 15 20 29; 2007 2010; 4000 4010 4040 4060; 5020 5102  
 o. *aṭ.ca hē bāda* 451  
 o. *aṭ.cahē bāda* 510  
 [2]ca hebāt 100  
*adaca hēbāt* 672  
 [2]{c}a hē bāda 2005  
*aṭca hē bād* 4210
- 15 *kamərādəm* 3 5 15 20 29, 100 120 230; 400 410 451, 500 510C; 672 682; 2005 2007; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5102  
 p. *kəmərādəm* 110; 2010  
 p. *kəmərādəm* 5020  
*kamərəm* 510\*
- 16 *jaγnuuā* 3 5 15 29, 110; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *jaγnuuā* 20  
 p. *jaγmauuā* 100 230C  
 p. *zajnuuā* 120  
 r. [2]γnuuā 2005  
*jaγuuā* 230\*
- 17 *paīti* 3 5 15 20 29, 110 120; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5020  
 p. *paīte* 230  
 p. *paīti* 4200  
 pr. *pa[2]{e}* 100  
 r. *p[ɹ]iīti* 2005  
 r. {p}aīti 5102
- 18 *xʷaṅhaiiēti* 3C 5 15 20; 400, 500 510; 2007 2010; 4040 4060 4161  
 p. *ǰaṅhaiiēti* 110\*; 682  
 p. *ǰaṅhaiiēti* 230\*  
 p. *xʷaṅhaiiēti* 230C  
 p. *ǰaṅhaiiēti* 410 451; 4200 4210 4250  
 p. *xʷaṅhaiiēti* 2005C  
 p. *xʷaṅhaiiēti* 5102  
 r. {xʷ}aṅhaii{e}iīti 100  
*xʷaṅhaii* 3\*; 2005\*  
*xʷaṅhaiiēte* 29  
*ǰaiiāṅhaiiēti* 110C  
*ǰaṅhaiiāeti* 120  
*xʷaṅhaiiāeiti* 672  
*xʷaṅhaiiēteiti* 4000  
*xʷaṅhaiiēti* 4010  
*xʷaṅhaiiēti* 5020  
 p. *ǰaṅhaiiāeti* 4240
- 19 *yaša* 3 5 15 29, 100 110 230; 400 410; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *yāša* 120; 451, 500 510; 672 682; 4210 4240
- lac. 20
- 20 *aōjā* 3 5 15 29; 2005 2007 2010; 4200 4210; 5020 5102  
 pr. [ɹ]ōjā 20  
 op. *aōzā* 120  
 o. *aōjā* 110 230; 400 410 451, 500 510; 672 682; 4240 4250  
 or. *a{oj}ā* 100  
*aōjō* 4000 4010 4040 4060 4161
- 21 *nāidiāṅhəm* 3 5 15 29; 400 451; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *nāidiāṅhəm* 20  
*nāidiūṅhəm* 500  
 p. *nāidaiiūṅhəm* 100  
 p. *nāidiūṅhəm* 510  
 op. *nāi.daiiūṅhəm* 230  
 o. *nāidi.āṅhəm* 120  
*nāidiūṅhəm* 110; 672 682; 4200 4210 4240 4250  
 p. *nāidaiiūṅhəm* 410  
*nāid[ɹ]ṅhəm* 2005
- 22 *ahe raiiā* 3 5 15 29, 110; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 o. *aheraiiā* 20, 100 120 230; 672; 4240  
 r. *a{h}e raiiā* 2005
- 23 *xʷarənaṅhaca* 100 230; 400, 500 510; 672  
 p. *ǰarənaṅhaca* 410 451  
*xʷarənaṅhaca* 4161  
 abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060, 4200 4210 4240 4250; 5020 5102
- 24 *aṅhe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *ama*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *vərəθraγnaca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *ahe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *yasna*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *yazatanqm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *təm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 31 *yazāi*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 32 *surunuwata*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 33 *yasna*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102







- 67 *zarašuštri*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 68 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 69 *vīspaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 70 *huuaršta*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 71 *šiiāōšna*
- 72 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 73 *varštaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 74 *varšiiamnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 75 *yejhē hātəm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

Who, of the needy man and woman,  
the strong house he fashions.  
Who, after the sunset,  
with a shattering weapon, Aēšma  
hits, (causing) a bloodless wound.  
Then, indeed the head (of the demon)  
he crushes, striking (his weapon)  
as the stronger (crushes) the weaker.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiiō.Saṅha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zarašuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yejhē Hātəm.

## Y 57.11

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādaṭ.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>  
*taxməm*<sup>10</sup> *āsūm*<sup>11</sup> *+aōjanhuuantəm*<sup>12</sup>  
*daršitəm*<sup>13</sup> *sūrəm*<sup>14</sup> *bərəzaidīm*<sup>15</sup>

- 1 *sraōšəm* 5 15 29; 2005 2007; 4010, 4200 4210  
 o. *sraōšəm* 3; 2010; 4000 4040 4060 4161C; 5020  
 o. *sraošəm* 100 230; 500 510; 682  
 o. *sraošəm* 110 120; 400 410 451; 4240 4250  
 r. *sraošə[r]* 20  
*sraōšəm* 4161\*  
 abbr. 672; 5102
- 2 *ašīm* 3 15, 100 110 230; 400 410 451, 500 510; 4010 4161\*, 4200 4240 4250; 5020  
 p. *ašəm* 4040  
 o. *ašim* 5; 682; 4210  
*ašəm* 120  
*aš[r]m* 4161C  
 lac. 20  
 abbr. 29; 672; 2005 2007 2010; 4000 4060; 5102
- 3 *huraōdəm* 15  
 o. *huraodəm* 400 410 451, 500  
*hurāodəm* 510  
 lac. 20  
 abbr. 3 5 29, 100 110 120 230; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 4 *vərəθrājanəm* 15; 400 410 451, 500 510  
 lac. 20  
 abbr. 3 5 29, 100 110 120 230; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 5 *frādaṭ.gaeθəm* 500 510  
 o. *frādaṭ.gaeθəm* 15  
 lac. 20  
 abbr. 3 5 29, 100 110 120 230; 400 410 451; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 6 *ašauuanəm* 15; 510  
*ašəmuuanəm* 500\*  
*ašūuanəm* 500C  
 lac. 20  
 abbr. 3 5 29, 100 110 120 230; 400 410 451; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 7 *ašahe* 15; 510  
*a[3]e* 500  
 lac. 20  
 abbr. 3 5 29, 100 110 120 230; 400 410 451; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 8 *ratūm* 100 230; 500 510  
 p. *ratim* 15  
 lac. 20  
 abbr. 3 5 29, 110 120; 400 410 451; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide*  
 op. *yazamaede* 230  
 o. *yazamaide* 510  
 or. {*yaz*}*amaide* 100  
 (*y*) 3 15 29; 2005; 4000 4060; 5020 5102  
 (*yaz*) 4010  
 om. 500  
 lac. 20
- 10 *taxməm* 3 5 15 29, 100 110 120 230; 400 410 451, 510C; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. [*z*]*xməm* 500  
 r. *ta{x}məm* 2005  
*taxmamə* 510\*  
 lac. 20
- 11 *āsūm* 100 110 230; 400 410 451, 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250  
 p. *āsīm* 3 5 15 29; 2010; 4040 4060 4161; 5020 5102  
 p. *āsum* 120  
 pr. {*ā*}*sīm* 2005  
 r. *ā[r]ūm* 500  
 [*3*]m 20
- 12 *+aōjanhuuantəm*  
 op. *aōjanhuuantəm* 100  
 op. *aōjanhuuantəm* 672 682  
 o. *aōjanhuuantəm* 510  
*aōjanhūntəm* 3 20; 2007; 5020  
*ājanhūntəm* 5  
*aōjanhantəm* 15; 4000 4010 4040 4060 4161; 5102  
*aōjanhantəm* 29  
*aōjānhuuntəm* 110  
*aōjō.ahhuuantəm* 4240  
 p. *aōjō.ahhuuantəm* 120  
*aōjōahhuuatəm* 230  
*aōjōnhūntəm* 400 410 451  
*aōjanhuua[4]* 500  
 [*3*]{*a*}*hūntəm* 2005  
*aōjōanhūntəm* 2010  
 o. *aōjō.ahhūntəm* 4200  
 o. *aōjō.ahhūntəm* 4210  
 o. *aōjōanhūntəm* 4250
- 13 *daršitəm* 2007; 4250; 5020  
 p. *darəšitəm* 3, 100; 4000 4010 4040 4161C  
 p. *darišatəm* 15  
 p. *darəšatəm* 110; 2010  
 p. *darəsatəm* 672 682  
 p. *darəšatəm* 4060  
 pr. *darəšat{əm}* 500  
 op. *darišitəm* 5  
 op. *darəši.təm* 230  
 op. *darəšatəm* 510  
 [*2*]{*r*}[*4*]m 20  
*darəštəm* 29; 4161\*; 5102  
*darašaitəm* 120  
*daršistəm* 400 451  
*darštəm* 410  
*dar[4]{m}* 2005  
*dršitəm* 4200 4210 4240
- 14 *sūrəm* 100 110 120 230; 400 410 451, 500 510; 672 682; 2007; 4000 4010, 4200 4210 4240 4250  
 p. *sūrəm* 3 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
 pr. {*s*}*rəm* 2005

15 *bərəzaidīm* 15 20 29, 110\*; 2010; 4000 4010 4040 4161; 5020  
 p. *barəzaidīm* 4060  
*bərəzaiēdīm* 3\*  
*bərəzaidīm* 3C; 5102

*bərəzaitīm* 5, 110C 120; 400 410 451, 500 510; 672 682; 4200 4210  
 4240 4250  
 p. *bərəzaitəm* 100 230  
 [r]{əɾə}z[3]īm 2005  
*barəza*[4] 2007

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 The mighty, swift, powerful  
 bold, strong, of great insight.

### Y 57.12

*yō*<sup>1</sup> *vīspaēibiū*<sup>2</sup> *haca*<sup>3</sup> *arəzaēibiū*<sup>4</sup>  
*vauuanuuā*<sup>5</sup> *paiti.jasaiti*<sup>6</sup>  
*viiaxma*<sup>7</sup> *aməšanqm*<sup>8</sup> *spəntanqm*<sup>9</sup>  
*ahe*<sup>10</sup> *raia*<sup>10</sup> *xʷarənaṅhaca*<sup>11</sup>  
*aṅhe*<sup>12</sup> *ama*<sup>13</sup> *vəṛəθraṅnaca*<sup>14</sup>  
*ahe*<sup>15</sup> *yasna*<sup>16</sup> *yazatanqm*<sup>17</sup>  
*təm*<sup>18</sup> *yazāi*<sup>19</sup> *surunuūata*<sup>20</sup> *yasna*<sup>21</sup>  
*sraōšəm*<sup>22</sup> *ašīm*<sup>23</sup> *zaōθrābiū*<sup>24</sup>  
*ašīmca*<sup>25</sup> *vaṅvḥīm*<sup>26</sup> *bərəzaitīm*<sup>27</sup>  
*nairīmca*<sup>28</sup> *saṅhəm*<sup>29</sup> *huraōḍəm*<sup>30</sup>  
*āca*<sup>31</sup> *nō*<sup>32</sup> *jamiiāt*<sup>33</sup> *auuaṅhe*<sup>34</sup>  
*vəṛəθraṅjā*<sup>35</sup> *sraōšō*<sup>36</sup> *ašiiō*<sup>37</sup>  
*sraōšəm*<sup>38</sup> *ašīm*<sup>39</sup> *yazamaide*<sup>40</sup>  
*ratūm*<sup>41</sup> *bərəzaṅtəm*<sup>42</sup> *yazamaide*<sup>43</sup>  
*yim*<sup>44</sup> *ahurəm*<sup>45</sup> *mazdaqm*<sup>46</sup>  
*yō*<sup>47</sup> *ašahe*<sup>48</sup> *apanōtəmō*<sup>49</sup>  
*yō*<sup>50</sup> *ašahe*<sup>51</sup> *jaymūštəmō*<sup>52</sup>  
*vīspa*<sup>53</sup> *srauuā*<sup>54</sup> *zaraθuštiri*<sup>55</sup> *yazamaide*<sup>56</sup>  
*vīspaca*<sup>57</sup> *huuaršta*<sup>58</sup> *šiiāōṅna*<sup>59</sup> *yazamaide*<sup>60</sup>  
*varštaca*<sup>61</sup> *varəšiiamnaca*<sup>62</sup>  
*yeṅhe*<sup>63</sup> *hātqm*<sup>63</sup>

1 *yō* 3 15 20 29, 110; 2010; 4000 4010 4040 4060 4161, 4200 4250;  
 5102  
 o. *yō* 100 120 230; 400 410 451, 500 510; 672 682; 4210 4240  
*yōi* 5  
*yā* 2005 2007; 5020  
 2 *vīspaēibiū* 3 15 20 29, 100 110 230; 400 410 451, 510; 2010; 4000  
 4010C 4040 4060 4161, 4210 4250; 5020 5102  
 p. *vīspaiiū* 5; 4200

pr. *[vūsp]aēibiū* 2007C  
 op. *vīspaeibiū* 120; 682  
 o. *vīspaēibiū* 672; 4240  
*vī[3]ēibiū* 500  
*vīsp[3]biū* 2005  
*vīsaēibiū* 2007\*  
*vīspaēibiū* 4010\*

3 *haca* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;

- 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. *h[ɹ]ca* 2005
- 4 *arəzaēibiū* 5 15 20 29, 110; 400C 410 451, 500 510; 2007 2010C; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
p. *arəjaēibiū* 100 230; 400\*  
p. *arəzaiibiū* 120; 672  
o. *arəzaeibiū* 4240  
*arədaēibiū* 3  
*arəjibiū* 682  
*arəz[ɹ]{i}ō* 2005  
*azrəzaēibiū* 2010\*
- 5 *vauuanuuā* 3 5C 29, 120; 400 410 451, 510; 2005 2007 2010; 4000 4010 4040 4060, 4200 4210 4240 4250; 5020  
p. *vauuanuuā* 15  
p. *vauuanuuā* 110; 500; 672; 4161C; 5102  
op. *vauua.nuuā* 20  
op. *vauua.nuuā* 100 230; 682  
*vauuanuuā* 5\*  
*vauuauuanuuā* 4161\*
- 6 *paiti.jasaiti* 15 20 29, 100 110 120 230; 400 410 451C, 500 510; 672 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *paiti.jasaiti* 5  
p. *paiti.jasaiti* 451\*  
r. *paiti.[z]saiti* 2005  
*paiti.jasaitē* 3  
*pai[ti.]asaiti* 2007
- 7 *vīaxma* 3 15 20 29, 120; 500; 2007 2010; 4000, 4200 4250; 5020  
p. *vīiaxma* 4010 4060 4161; 5102  
o. *vīaxma* 110C; 4210 4240  
*vīaxma* 682  
op. *vīiāxma* 5; 672  
*vahmia* 100 230  
*vīxma* 110\*  
*vīiāhma* 400  
p. *vīiāhma* 451  
*vīiahma* 410  
*vīiaṃa* 510  
[4]xma 2005  
*vīiāxma* 4040
- 8 *aməšanqm* 3 15 20; 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
op. *aməšnqm* 682; 4250  
o. *aməšanqm* 5 29, 100; 4240  
o. *aməšanqm* 400 410 451; 4200 4210  
*aməšnqm*  
op. *aməšnqm* 120 230  
o. *aməšnqm* 110  
o. *aməšnqm* 672
- 9 *spəntanqm* 3 5 15 20 29, 100; 500 510; 2010; 4000 4010 4040C 4060 4161; 5020 5102  
o. *spəntanqm* 110 120 230; 400 410 451; 682; 4200 4250  
o. *spəntanqm* 4210  
o. *spəntanqm* 4240  
r. *spəntanq[m]* 2007  
*spəntqm* 672  
*sp[ɹ]m* 2005  
*spəntqm* 4040\*
- 10 *ahē raīia* 3 5 15 20 29, 110; 400 410 451, 500 510; 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
o. *aheraīia* 100 120 230; 672  
r. *[ah]ē raīia* 2007  
lac. *raīia* 2005
- 11 *xʷarənaṃhaca* 100 230; 400, 500 510; 672  
p. *xarənaṃhaca* 410 451  
*xʷarənaṃhaca* 4161  
abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060, 4200 4210 4240 4250; 5020 5102
- 12 *ajhe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 13 *ama*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 14 *vəṛəṃraṃnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 15 *ahē*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 16 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 17 *yazatanqm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 18 *təm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 19 *yazāi*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 20 *surunuuata*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *sraōšəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *ašīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *zaōṣrābiū*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *ašīmca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *vajʰhīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *bəṛəzaitīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *nairīmca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102



62 *varəšiīamnaca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102

63 *yej̥hē hātqm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
 4240 4250; 5020 5102

Who, from all the battles  
 comes back victorious  
 to the assembly of the Life-giving Immortals.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiō.Saṇha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yej̥hē Hātqm.

### Y 57.13

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōδəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādaṭ.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>  
*yūnqm*<sup>10</sup> *aōjištəm*<sup>11</sup> *yūnqm*<sup>12</sup> *taṇcištəm*<sup>13</sup>  
*yūnqm*<sup>14</sup> *θβaxšišštəm*<sup>15</sup> *yūnqm*<sup>16</sup> *āsištəm*<sup>17</sup>  
*yūnqm*<sup>18</sup> *parō.katarštəməm*<sup>19</sup>  
*paitišata*<sup>20</sup> *mazdaiiasna*<sup>21</sup>  
*sraōšahe*<sup>22</sup> *ašiehe*<sup>23</sup> *yasnəm*<sup>24</sup>

- 1 *sraōšəm* 5 15 20 29, 110; 4010 4040, 4200  
 op. *sraosəm* 120  
 op. *sraošim* 4240  
 o. *sraōšəm* 3; 2010; 4000 4060 4161; 5020  
 o. *sraošəm* 100 230; 400, 500 510  
 o. *sraošəm* 410 451; 4210 4250  
 or. [3]ōšəm 2005  
 r. [sr]aōšəm 2007  
*sraoišim* 682  
 abbr. 672; 5102
- 2 *ašim* 3 5 15, 100 110 230; 400 410 451, 500 510; 4000 4010 4161, 4200 4210 4240 4250; 5020  
 o. *ašim* 120  
 abbr. 20 29; 672 682; 2005 2007 2010; 4040 4060; 5102
- 3 *huraōdəm* 15  
 o. *huraodəm* 400 410 451C, 500 510  
*hraodəm* 451\*  
 abbr. 3 5 20 29, 100 110 120 230; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 4 *vərəθrājanəm* 15; 400 410 451, 500 510  
 abbr. 3 5 20 29, 100 110 120 230; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 5 *frādaṭ.gaeθəm*  
 o. *frādaṭ.gaeθəm* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 6 *ašauuanəm* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 7 *ašahe* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 8 *ratūm* 100 230; 2007  
 p. *ratim* 15; 2005  
 abbr. 3 5 20 29, 110 120; 400 410 451, 500 510; 672 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide*  
 op. *yazamaede* 230  
 o. *yazamaide* 100  
 (y) 3 5 15 20 29; 2005 2007; 4000 4060; 5102  
 (yaz) 4010  
 abbr. 110 120; 400 410 451, 500 510; 672 682; 2010; 4040 4161, 4200 4210 4240 4250; 5020
- 10 *yūnqm* 2007; 4000 4010  
 p. *yūnqm* 3 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
 pr. *yūnq[ɹ]* 2005  
 o. *yū.nqm* 100  
 o. *yūnqm* 110; 4200 4250  
 o. *yūnqm* 120; 400 410 451; 682; 4210  
 o. *yū.nqm* 230  
 o. *yūnqm* 500 510; 672; 4240
- 11 *aōjištəm* 3 5 20 29; 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 op. *aōjistəm* 120; 4200 4210 4240  
 o. *aōjištəm* 15  
 o. *aōjistəm* 100 110 230; 400 410 451, 500 510; 672 682  
 r. [aō][ɹ][i][3]{m} 2005
- 12 *yūnqm* 4000 4010  
 p. *yūnqm* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102  
 o. *yūnqm* 100; 500 510; 672; 4240  
 o. *yūnqm* 110; 4200 4250  
 o. *yūnqm* 120 230; 400 410 451; 682; 4210  
 r. *y[ūnq]m* 2007
- 13 *tañcištəm* 3 15 20 29, 110; 410; 2007; 4000 4040 4060 4161, 4200 4210 4250; 5020 5102  
 p. *tiñcištəm* 5  
 p. *tañjištəm* 510; 4010  
 op. *təm.cištəm* 100 230  
 op. *tañjištəm* 672  
 op. *tanacištəm* 682  
 op. *təm.cištəm* 120; 4240  
 r. *tañ[ɹ]təm* 500  
 r. *tañc{i}štəm* 2005  
 r. *tañciš[ɹ]əm* 2010  
*tacištəm* 400 451
- 14 *yūnqm* 2007; 4000 4010  
 p. *yūnqm* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102  
 o. *yūnqm* 100; 510; 672  
 o. *yūnqm* 110; 400 410; 4200 4250  
 o. *yūnqm* 120 230; 451; 682; 4210  
*yūm* 4240  
 om. 500
- 15 *θβaxšišəm* 3 29, 230; 400 410 451; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5102  
 p. *θβixšaštəm* 5  
 p. *θβaxšaštəm* 15 20; 672 682  
 p. *θβaxšaštəm* 110C  
 p. *θβaxšišəm* 120  
 o. *θβaxšišəm* 510  
 r. *θ[2]xšišəm* 100  
*θβaxšaštəm* 110\*  
*θβxšišəm* 5020  
 om. 500  
 lac. 2005
- 16 *yūnqm* 4000 4010  
 p. *yūnqm* 3 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
 o. *yūnqm* 100; 500 510; 672; 4240C  
 o. *yūnqm* 110; 400 451; 4200 4210 4250  
 o. *yūnqm* 120 230; 410; 682  
 r. *yūn[qm]* 2007  
 {y}[ɹ] 2005  
 om. 4240\*
- 17 *āsištəm* 3 5 15 20 29, 100 110 230; 400 410 451, 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 p. *āsistəm* 120  
*ā.s[ɹ]štəm* 500  
*āsuštəm* 4240C  
 om. 4240\*  
 lac. 2005
- 18 *yūnqm* 2007; 4000 4010  
 p. *yūnqm* 3 5 15 20 29; 2010; 4040 4060 4161; 5020 5102  
 pr. *y[ūnqm]* 2005  
 o. *yūnqm* 110; 400 410 451; 4200 4210 4250  
 o. *yūnqm* 120 230; 682  
 o. *yūnqm* 510; 672; 4240  
 or. *yūn{qm}* 100  
 or. *yūnq{m}* 500
- 19 *parō.katarštəm* 29; 510; 2010; 4161C  
 p. *parō.katarəštəməm* 15; 2005 2007; 4000 4040  
 p. *parō.katarəštəməm* 230; 672; 5020C  
 pr. [2]rō.kat{ar}əštəməm 100  
*parō.katarštəm* 110; 400C 410; 682; 4161\*  
 p. *parō.kataristəm* 120  
 p. *parō.katarəštəm* 451; 4200 4210 4250  
 p. *parō.katarəštəm* 4010 4060  
 p. *parō.katarəštəm* 4240  
 p. *parō.katarəštəm* 5102  
 op. *parōkatarəštəm* 3  
 o. *parōkatarəštəm* 5  
*fra.katarəštəm yasnəm* 20\*  
*fra.katarəštəm* 20C  
*parō.katarəštə* 400\*  
 [ɹ]arštəm 500  
*parō.katarəštəməm* 5020\*
- 20 *paitišata* 5; 4010 4040 4060 4161, 4210 4240 4250

- op. *paiti.sata* 120 230  
 o. *paiti.šata* 3 15 20 29, 110; 400 410 451; 682; 2007 2010; 4200; 5020 5102  
 o. *paiti.šata* 510; 672  
 r. [5]šata 2005  
 r. *paiti.š[3]* 100  
*paiti paiti.šata* 500  
*paiti.[št]a* 4000
- 21 *mazdaiiasna* 3 5 15 20 29, 110 230; 400 410 451, 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *mazdaiiasna* 682  
 r. *m[4]iiasna* 100  
*māzdaiiasni* 120
- 22 *sraōšahe* 3 5 15 20 29; 2010; 4000 4010 4040 4060 4161, 4200 4210; 5020 5102  
 p. *sraošahē* 682  
 o. *sraošahe* 100 230; 510; 672  
 o. *sraošahe* 110 120; 400 410 451, 500; 4240 4250
- o. *sraōšahe* 2005 2007
- 23 *ašūiehe* 3 5 20 29, 110; 500 510; 2007 2010; 4010 4060 4161; 5020 5102  
 p. *ašaiiehe* 15; 400 410 451  
 p. *ašūiahe* 100 230  
 op. *ašūiahe* 672  
 op. *ašūiahe* 682C  
 o. *ašūiehe* 4200 4210 4240 4250  
 or. *a[šūiehe]* 4000  
 r. [2]iiehe 2005  
*ašūiahe* 120  
*ašūiō* 682\*  
*ašahe* 4040
- 24 *yasnam* 3 5 15 20 29, 110; 400 410; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *yasnām* 120 230; 451, 500 510; 682; 4210 4240  
 or. *yā[4]* 100  
*yasnām* 672

Sraōša, the rewarding, fair of form,

victorious, prospering the living beings,

righteous time of Order, we worship.

The strongest of the young ones, the bravest of the young ones,

the most active of the young ones, the fastest of the young ones,

the most feared from afar of the young ones.

Approach, o Mazdā worshippers,

the worship of the rewarding Sraōša.

#### Y 57.14

*dūrāt*<sup>1</sup> *haca*<sup>2</sup> *ahmāt*<sup>3</sup> *nmānāt*<sup>4</sup>  
*dūrāt*<sup>5</sup> *haca*<sup>6</sup> *aṛjhāt*<sup>7</sup> *vīsat*<sup>8</sup>  
*dūrāt*<sup>9</sup> *haca*<sup>10</sup> *ahmāt*<sup>11</sup> *zaṇtaōt*<sup>12</sup>  
*dūrāt*<sup>13</sup> *haca*<sup>14</sup> *aṛjhāt*<sup>15</sup> *darjhaōt*<sup>16</sup>  
*aγā*<sup>17</sup> *išūiejā*<sup>18</sup> *vōiγnā*<sup>19</sup> *yeiṇti*<sup>20</sup>  
*yejhe*<sup>21</sup> *nmānaiia*<sup>22</sup>  
*sraōšō*<sup>23</sup> *ašūiō*<sup>24</sup> *vərəθrajā*<sup>25</sup>  
*θraqəδō*<sup>26</sup> *asti*<sup>27</sup> *paiti.zaṇtō*<sup>28</sup>  
*nāca*<sup>29</sup> *ašauua*<sup>30</sup> *frāiū.humatō*<sup>31</sup>  
*frāiū.hūxtō*<sup>32</sup> *frāiū.huuarštō*<sup>33</sup>  
*ahe*<sup>34</sup> *raiiā*<sup>34</sup> *xvarənaγhaca*<sup>35</sup>  
*aṛjhe*<sup>36</sup> *ama*<sup>37</sup> *vərəθraynaca*<sup>38</sup>  
*ahe*<sup>39</sup> *yasna*<sup>40</sup> *yazatanam*<sup>41</sup>  
*təm*<sup>42</sup> *yazāi*<sup>43</sup> *surunuuaata*<sup>44</sup> *yasna*<sup>45</sup>  
*sraōšəm*<sup>46</sup> *ašīm*<sup>47</sup> *zaōθrābiū*<sup>48</sup>  
*ašīmca*<sup>49</sup> *vayvḥīm*<sup>50</sup> *bərəzaitīm*<sup>51</sup>



*nairīmca*<sup>52</sup> *saṇhəm*<sup>53</sup> *huraōdəm*<sup>54</sup>  
*āca*<sup>55</sup> *nō*<sup>56</sup> *jamiāt*<sup>57</sup> *auuaṇhe*<sup>58</sup>  
*vərəθraja*<sup>59</sup> *sraōšō*<sup>60</sup> *ašiiō*<sup>61</sup>  
*sraōšəm*<sup>62</sup> *ašim*<sup>63</sup> *yazamaide*<sup>64</sup>  
*ratūm*<sup>65</sup> *bərəzantəm*<sup>66</sup> *yazamaide*<sup>67</sup>  
*yim*<sup>68</sup> *ahurəm*<sup>69</sup> *mazdaqm*<sup>70</sup>  
*yō*<sup>71</sup> *ašahe*<sup>72</sup> *apanōtəmō*<sup>73</sup>  
*yō*<sup>74</sup> *ašahe*<sup>75</sup> *jaymūštəmō*<sup>76</sup>  
*vīspa*<sup>77</sup> *srauuā*<sup>78</sup> *zaraθuštri*<sup>79</sup> *yazamaide*<sup>80</sup>  
*vīspaca*<sup>81</sup> *huuaršta*<sup>82</sup> *šiiāōθna*<sup>83</sup> *yazamaide*<sup>84</sup>  
*varštaca*<sup>85</sup> *varəšiiamnaca*<sup>86</sup>  
*yeṇhe*<sup>87</sup> *hātqm*<sup>87</sup>

- 1 *dūrāt* 100 110 120 230; 400 410 451, 500 510; 672 682; 4200 4210 4240  
 op. *dūrāt* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102  
 o. *dūrāt* 2007; 4000 4010, 4250
- 2 *haca* 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. *h[aca]* 3  
 r. [2]ca 15
- 3 *ahmāt* 100 110 120 230; 400 410 451; 4210 4240  
 o. *ahmāt* 3 5 15 29; 4060 4161; 5102  
 o. *aṇāt* 500 510C; 672 682; 4200  
 o. *aṇāt* 2007 2010; 4010 4040, 4250; 5020  
 or. *ah[2]* 2005  
 or. [ahmāt] 4000  
*amāt* 20  
*ṇāt* 510\*
- 4 *nmānāt* 110; 400 410 451, 500 510; 682; 4210 4240  
 p. *nāmānāt* 100 230  
 o. *nmānāt* 3 5 15 20 29, 120; 672; 2005 2007 2010; 4010 4040 4060 4161, 4200 4250; 5020 5102  
 [nmāna] 4000
- 5 *dūrāt* 110 230; 400 410 451, 500 510; 672 682; 4210 4240  
 op. *dūrāt* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102  
 o. *dūrāt* 120; 2007; 4000 4010, 4200 4250  
 r. *dūrāt*{t} 100
- 6 *haca* 5 15 20 29, 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. *h[ac]a* 3  
 r. [2]ca 100
- 7 *aṇhāt* 400 451C  
 o. *aṇhāt* 3 5 29, 110 120; 2007; 4000 4010 4040 4060 4161; 5020 5102  
 o. *aṇhāt* 100 230; 4200 4210 4240  
 o. *aṇhāt* 4250  
 r. *aṇhā*[t] 2005  
*aṇhāt* 410, 500 510; 672 682  
 o. *aṇhāt* 15  
*aṇhu* 20  
*aṇhmāt* 451\*  
*aṇha* 2010
- 8 *visa* 400 410 451C, 500 510; 672; 4200 4210 4240  
 p. *viša* 100 230  
 p. *βīsa* 682  
 o. *visa* 5 15 20, 110 120; 2007; 4040 4161, 4250  
*visāt* 3 29; 2005 2010; 4000 4010 4060; 5020 5102  
*višt* 451\*
- 9 *dūrāt* 230; 400 410 451, 500 510; 672 682; 4200 4210 4240  
 op. *dūrāt* 3 5 15 20 29; 2005 2010; 4040 4060 4161; 5020 5102  
 o. *duurāt* 110  
 o. *dūrāt* 120; 2007; 4000 4010, 4250  
 r. *d[r]rāt* 100
- 10 *haca* 5 15 20 29, 110 120 230; 400 410 451C, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 op. *ha*[2] 100  
 r. *h[ac]a* 3  
 om. 451\*
- 11 *ahmāt* 120 230; 410; 4210  
 o. *ahmāt* 3 5 15 29, 110; 2005 2007; 4000 4060 4161; 5020 5102  
 o. *aṇāt* 20; 4010, 4250  
 o. *ahmāt* 400 451  
 o. *aṇāt* 510; 682; 4240  
 o. *aṇāt* 672; 2010; 4040, 4200  
 [2]oāt 100  
*aṇhāt* 500
- 12 *zantaōt* 400 451C  
 p. *zantaōt* 451\*  
 p. *zantut* 4200 4210 4240  
 op. *zantōt* 20; 4000 4010 4060  
 op. *zantāt* 2007  
 op. *zantaōt* 4040  
 opr. *zā*[r]tāt 2005  
 o. *zantaōt* 3 5 15 29, 110C; 2010; 4161, 4250; 5102  
 o. *zantaōt* 120; 500  
 o. *zantaōt* 672 682  
*zantōt* 100 230  
*zantaōt* 110\*  
*zanttaōt* 410  
*zantāōt* 510  
*zantāt* 5020
- 13 *dūrāt* 100 120 230; 400 410 451, 500 510; 672 682; 4200 4210 4240  
 op. *dūrāt* 3 5 15 20 29; 2005 2010; 4040 4060 4161C; 5020 5102  
 o. *dūrāt* 110; 2007; 4000 4010, 4250  
*dūraōt* 4161\*
- 14 *haca* 3 5 15 20 29, 100 110 120 230; 400 410 451C, 500 510; 672 682; 2005 2007C 2010; 4000 4010 4060 4161, 4200 4210 4240 4250; 5020 5102  
*hacā* 4040

- om. 451\*; 2007\*
- 15 *ajhāt* 4200  
 op. *ajhāt* 2007  
 o. *ajhāt* 3 5 20 29, 110 120; 2005 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 o. *aijhāt* 100 230; 4210 4240  
*ajhāt* 400 410 451, 500 510; 672 682  
 o. *ajhāt* 15
- 16 *dajhaot*  
 p. *dajhōt* 4210 4240  
 op. *dajhōt* 3 20; 4200 4250  
 op. *dajhāt* 2005 2007; 5020  
 o. *dajhaot* 5 15 29; 2010; 4000 4010 4040 4060 4161; 5102  
 o. *dajhaoť* 110C; 400 410 451C  
 o. *dajhaot* 230  
 or. *a}{ajhaot* 100  
*dajhaoť* 500 510; 672 682  
 p. *dajhuť* 120  
*dajhaoť* 451\*  
 om. 110\*
- 17 *ayā* 3 5 15, 100 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
 p. *ayā* 20 29  
 o. *ayā* 4250C  
*ayā* 230  
*ayāt* 4250\*
- 18 *išūiejā* 5 29, 110; 400 410, 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *išūejā* 20  
 p. *išūezā* 100 230  
 p. *išūiejā* 672  
 p. *išūejā* 4200 4250  
 r. *[iš]ūejā* 3  
*aišūiejā* 15; 451  
*aešūiejā* 120  
*ašūiejā* 682  
*išūiejā* 4210 4240
- 19 *vōiyā* 3 5 29, 100 110 120 230; 2005 2007 2010; 4000 4060 4161, 4210 4240 4250; 5020 5102  
 p. *vōiyā* 15; 4200  
 p. *vōiyā* 20  
 p. *vōiyā* 400 410 451, 510; 4010  
 p. *vōiyā* 682  
 o. *vōiyā* 500; 672  
 r. *vōiyā* 4040
- 20 *yeiṅti* 3 15 29, 110; 2007 2010; 4000 4010 4060, 4200 4250; 5020 5102  
 p. *yeiṅte* 5 20; 4040  
 p. *yenti* 230\*  
 p. *yeṅte* 4161  
 op. *yenti* 120  
*yeiṅti* 100  
 p. *yeiṅti* 400 410 451  
 o. *yeiṅti* 682  
 r. *{y}eiṅti* 672  
*yeiṅti* 230C  
 p. *yeiṅte* 510  
 o. *yeiṅti* 500  
*yei[ṅ]ti* 2005  
*yṅti* 4210 4240
- 21 *yejhe* 5 15 20, 100 110 230; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *yejhe* 120; 400 410 451, 500 510; 672 682; 4210 4240  
*yejhē* 29  
 r. *[ye]jhē* 3
- 22 *nmāniā* 3; 2005\* 2007; 5020  
 p. *nmāniā* 5 15, 110 120; 400 410, 510; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5102  
 p. *nmāniā* 20
- p. *nmāniā* 100 230  
 p. *namāniā* 451; 682  
 op. *nmāniā* 672  
 r. *[ṅ]māniā* 29  
*nmā[ṅ]* 500  
*nmāniā vōiyā* 2005C
- 23 *sraošō* 3 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 o. *sraošō* 100 230; 500 510  
 o. *sraošō* 110 120; 400 410 451; 682; 4240  
*sraošō* 672
- 24 *ašūiō* 5 29, 110 120; 400 410 451, 500 510; 672 682; 2007; 4000 4010 4040 4060 4161; 5020 5102  
 p. *ašūiō* 15  
 o. *ašūiō* 20; 4200 4210 4240 4250  
 o. *ašūiō* 100 230  
 r. *a[ṅ]iō* 2005  
 r. *ašūiō* 2010  
*ašūi[ō]* 3
- 25 *vərəšrajā* 3 5 15, 100 120 230; 400 410 451, 500 510; 682; 2005 2007; 4000 4010 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *vərəšrajā* 20 29  
 o. *vərəšrajā* 110  
 r. *{v}ərəšrajā* 672  
 r. *[4]šrajā* 2010  
 om. 4040
- 26 *šrafōdō* 3 5 15 29; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *šrafōdō* 20  
 op. *šrafōdō* 100  
 op. *šrafōdō* 110  
 op. *šrafōdō* 120  
 o. *šrafōdō* 410; 682; 4200 4210 4240 4250  
*šrafōdō* 672  
 o. *šrafōdō* 230  
*šrafōdō* 400 451  
*šr[5]* 500  
*šrafōdō* 510
- 27 *astī* 3 5 15 20 29, 110; 400 410 451, 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *astī* 100 230  
 r. *[2]{tī}* 500  
*astō* 120
- 28 *paiti.zantō* 5 15 20C 29, 100 110 120; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5020 5102  
 p. *paiti.zantō* 20\*  
 op. *paiti.zantō* 672  
 r. *pa[iti].zantō* 3  
 r. *paiti.z{a}ntō* 230  
 r. *pa[2].zantō* 2005  
*paiti.paiti.zantō* 4200
- 29 *nāca* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *ašauua* 3 5 15 20 29, 100 110 120 230; 400 410 451, 510; 672; 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
 o. *ašauua* 682; 4210 4250  
 r. *[2]auua* 2005  
*aš[4]* 500  
*a.ašauua* 4240
- 31 *frāiū.humatō* 3 5 15 20 29, 110 230; 400 410 451, 510; 672; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 o. *frāiū.humatō* 100  
 r. *[ṅ]rāiū.humatō* 500  
 r. *frāiū.hum[ṅ]tō* 682  
 r. *frāiū.{h}[ṅ]matō* 2005  
*frāiū.humatō* 120
- 32 *frāiū.hūxtō* 100 110 230; 400 410 451, 510C; 672 682; 2007; 4000 4010, 4200 4210 4240 4250

- p. *fräiio.hixtō* 3 5 15 20 29; 2005 2010; 4040 4060 4161C;  
5020 5102  
p. *fräiio.huxštō* 510\*  
o. *fräiio.huuxtō* 120C  
*fräiio.huuxtō fräiio.humatō* 120\*  
*fräiio.hixtō* 500  
*fräiio.hixtō fräiio.hixtō* 4161\*
- 33 *fräiio.huuarštō* 5; 400 410 451C, 510; 4010 4040, 4250  
p. *fräiio.huuarštō* 3 15 20 29, 100 110 120 230; 451\*, 672 682;  
2007 2010; 4000 4060 4161, 4200 4210 4240; 5020  
pr. *fräiio.{h}[2]arštō* 2005  
op. *fräiiohuuarštō* 5102  
r. [3]iio.huuarštō 500
- 34 *ahē raiiā* 5 15 29, 100 110C 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102  
o. *aheraiiā* 20, 120; 672  
*ahē raiiō* 3  
*ahē raiiā tāscā yaz sraošəm ašīm yō vananō kaiidahe yō vananō  
kaiiūhe yō janți daeuuāiā drujō ašīō jayhō ahū mənčō yōi harāca  
aišiiā* 110\*
- 35 *xʷarənaŋhaca* 100 230; 400, 510; 672  
p. *xarənaŋhaca* 110; 410 451  
*xʷarənaŋhaca ahē raiiā*  
r. *xʷar[2]aŋhaca ahē raiiā* 500  
abbr. 3 5 15 20 29, 120; 682; 2005 2007 2010; 4000 4010 4040 4060  
4161, 4200 4210 4240 4250; 5020 5102
- 36 *aijhe* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 37 *ama* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 38 *vərəθraynaca* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 39 *ahē* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 40 *yasna* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 41 *yazatanəm*  
o. *yazatanəm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 42 *təm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 43 *yazāi* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 44 *surunuata*  
p. *srunuata* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 45 *yasna* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 46 *sraošəm*  
o. *sraošəm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 47 *ašīm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 48 *zaōθrābiio* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 49 *ašīmca* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 50 *vayʰhīm*  
*vayhīm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 51 *bərəzaitīm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 52 *nairīmca*  
*nairəmca* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 53 *saŋhəm*  
*asaŋhəm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 54 *huraōdəm*  
o. *huraōdəm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 55 *āca* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 56 *nō* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 57 *jamiūt* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 58 *auuajhe* 110C  
*a[3]jhe* 110\*  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 59 *vərəθrajā* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102

- 60 *sraōšō* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 61 *ašūō* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 62 *sraōšəm*  
o. *sraošəm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 63 *ašīm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 64 *yazamaide*  
(*yaz*) 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 65 *ratūm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 66 *bərəzantəm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 67 *yazamaide*  
(*yaz*) 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 68 *yim*  
o. *yīm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 69 *ahurəm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 70 *mazdaqm*  
o. *mazdqm* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 71 *yō* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 72 *ašahe*  
o. *ašahe* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 73 *apanōtəmō* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 74 *yō* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 75 *ašahe*  
o. *ašahe* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 76 *jaymūštəmō* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 77 *vīspa* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 78 *srauuā*  
p. *sarauuā* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 79 *zarašuštri*  
*zarašuštra* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 80 *yazamaide*  
(*yaz*) 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 81 *vīspaca* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 82 *huuaršta*  
p. *huuaršta* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 83 *šūiaōšna*  
p. *šūiaōšana* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 84 *yazamaide*  
(*yaz*) 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 85 *varštaca*  
p. *varštaca* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 86 *varšūiamnaca*  
p. *varšūiamanaca* 110  
abbr. 3 5 15 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 87 *yeyjhē hātqm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

Far away from the house,  
 far away from the settlement,  
 far away from the land,  
 far away from the country,  
 the evil dangers (and) famines go.  
 In which house  
 the rewarding, victorious Sraōša  
 is welcome and satisfied,  
 and also (is) the righteous man who has many good thoughts,  
 many good words, many good deeds.  
 For his wealth and glory,  
 for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiō.Saṅha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeǰhē Hātəm.

## Y 57.15

*sraōšəm<sup>1</sup> ašīm<sup>2</sup> huraōdəm<sup>3</sup>*  
*vərəθrājanəm<sup>4</sup> frādat.gaēθəm<sup>5</sup>*  
*ašauuanəm<sup>6</sup> ašahe<sup>7</sup> ratūm<sup>8</sup> yazamaide<sup>9</sup>*  
*yō<sup>10</sup> vananō<sup>11</sup> kaiiaḍahe<sup>12</sup>*  
*yō<sup>13</sup> vananō<sup>14</sup> kāidiiehe<sup>15</sup>*  
*yō<sup>16</sup> jaṅta<sup>17</sup> daēuuaiiā<sup>18</sup> drujō<sup>19</sup>*  
*aš.aōjaṅhō<sup>20</sup> +ahūm.mərəcō<sup>21</sup>*  
*yō<sup>22</sup> harəta<sup>23</sup> aiβiūāxštaca<sup>24</sup>*

*vīspaiiā<sup>25</sup> frauuōiš<sup>26</sup> gaēθaiiā<sup>27</sup>*

- 1 *sraōšəm* 5 15 29; 2010; 4010 4040, 4200 4250  
 op. *sraosəm* 120  
 o. *sraōšəm* 3; 2005; 4000 4060 4161; 5020  
 o. *sraošəm* 100 230; 400, 500 510; 672  
 o. *sraosəm* 110; 410 451; 4210 4240  
 or. [sraō]šəm 2007  
 r. *sraōš[2]* 20  
 abbr. 682; 5102
- 2 *ašīm* 3 5 15, 100 110 230; 410 451, 500 510; 672; 2007 2010; 4000 4010 4161\*, 4200 4210 4240 4250; 5020  
 p. *ašəm* 4040 4161C  
 o. *ašīm* 120  
*aš[i]m* 400  
 abbr. 20 29; 682; 2005; 4060; 5102
- 3 *huraōdəm* 15  
 op. *haoraodəm* 110  
 o. *huraodəm* 400 410 451, 500 510  
 abbr. 3 5 20 29, 100 120 230; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 4 *vərəθrājanəm* 15, 110; 400 410 451, 500C 510  
*vərəθrāja* 500\*  
 abbr. 3 5 20 29, 100 120 230; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 5 *frādaṭ.gaeθəm*  
 o. *frādaṭ.gaeθəm* 15  
 o. *frādaṭ.gaeθəm* 110  
 abbr. 3 5 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 6 *ašuuuanəm* 15, 110  
 abbr. 3 5 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 7 *ašahe* 15  
 o. *ašahe* 110  
 abbr. 3 5 20 29, 100 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 8 *ratūm* 100 110 230; 2007  
 p. *ratīm* 15  
 abbr. 3 5 20 29, 120; 400 410 451, 500 510; 672 682; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide*  
 o. *yazamaide* 100 230  
 o. (*yaz*) 672  
 (*y*) 15 20 29; 2005 2007; 4000 4060; 5020 5102  
 (*yaz*) 4010  
*yazmaide* 110  
 abbr. 3 5, 120; 400 410 451, 500 510; 682; 2010; 4040 4161, 4200 4210 4240 4250
- 10 *yō* 3 5 15 20 29, 110; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 o. *yō* 100 120 230; 400 410 451, 500 510; 672 682  
 [yō]ō 2007
- 11 *vananō* 3 5 15 20 29, 100 110 230; 400 410 451, 500; 672 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. *vanan[ī]* 2005  
*vanenō* 510  
 om. 2007
- 12 *kaiiadahe* 3 5 15 29, 120; 400 410 451, 500 510; 2005 2007; 4000 4010 4040 4060 4161, 4210 4250; 5020 5102  
 p. *kaiiatahe* 110C  
 p. *kaiiatahe* 4200 4240  
*kaiiadahe* 20
- o. *kaiiadahe* 2010  
*kaiiadahe* 230; 672 682  
 o. *kaiiadahe* 100  
*kaiiata* 110\*
- 13 *yō* 3 5 15 20 29, 110; 410; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020 5102  
 o. *yō* 100 230; 400 451, 500 510; 672 682; 4210  
 abbr. 120
- 14 *vananō* 3 5 15 20 29, 100 110 230C; 400 410 451, 500 510; 672 682; 2005 2007; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. {y} *ananō* 2010  
*vanō* 230\*  
 abbr. 120
- 15 *kaiiäiehe* 3 5 15 29, 110; 400 410C 451, 500 510; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *kaiiäiehe* 100  
 p. *kaiiäiehe* 410\*  
 r. *kaiiäi[2]e* 20  
 r. *kaiiäiehe[ī]* 2005  
 r. *kaiiäie[he]* 2007  
*kaiiäiehe* 672  
 p. *kaiiäiehe* 230  
 p. *kaiiäiehe* 682  
 abbr. 120
- 16 *yō* 3 5 15 20 29, 110; 400 410; 2010; 4000 4010 4040 4060 4161, 4200 4240; 5020 5102  
 o. *yō* 100 230; 451, 500 510; 672 682; 4210  
 r. [ī]ō 2005  
 r. [yō] 2007  
 abbr. 120; 4250
- 17 *janṭa* 3 15 29, 100 110 230; 400 410; 682; 2007\* 2010; 4000 4010 4040 4060 4161, 4200 4210 4240  
 p. *janṭa* 5; 510; 2007C; 5020  
 p. *zanṭa* 451  
 pr. [ja]ṭṭa 2005  
*jan[2]* 20  
*janṭō* 500  
*janṭi* 5102  
 o. *janti* 672  
 abbr. 120; 4250
- 18 *daēuuaiiā* 3 5 15 29; 410, 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5102  
 p. *daēuuaiiā* 20  
 p. *daiuuaiiā* 4200 4210  
 p. *daiuuaiiā* 4240  
 op. *daēuuaiiā* 230\*; 682\*  
 o. *daēuuaiiā* 100 110 230C; 400 451; 672 682C  
*daēuuaiiō* 5020  
 abbr. 120; 4250
- 19 *drūjō* 3 5 15 29, 110 230; 400 410 451, 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
 p. *durujō* 20  
 p. *druzō* 100  
 p. *drūjō* 500  
 abbr. 120; 4250
- 20 *aš.aōjanḥō* 15 29; 4200  
 o. *aš.aōjanḥō* 3; 5020  
 o. *aš.aōjanḥō* 5; 4000  
 o. *aš.aōjanḥō* 20, 110; 2010  
 o. *aš.aōjanḥō* 400 451, 500 510; 672  
 o. *aš.aōjanḥō* 410  
 o. *aš.aōjanḥō* 682  
 o. *aš.aōjanḥō* 4040 4161; 5102  
 o. *aš.aōjanḥō* 4210 4240

- or. aš.a{ō}[jajhō] 2007  
 ašaojajhō 230  
 r. ašaojajh[ɹ] 100  
 ašiiō.jajhō 4010 4060  
 lac. 2005  
 abbr. 120; 4250
- 21 +ahūm.mərəcō  
 ahūm.mərəncō 230; 410 451, 500; 682; 2007; 4000 4010, 4200 4210  
 p. ahūm.mərəncō 3 5 15 29; 2010; 4040 4060 4161; 5020 5102  
 p. ahūm.marənjō 510  
 p. ahūm.marəncō 672  
 r. [ɹ]{h}ūm.mərəncō 100  
 ahī[ɹ]mərəncō 20  
 ahū.mərəncō 110; 400; 4240  
 lac. 2005  
 abbr. 120; 4250
- 22 yō 3 5 15 20 29, 110; 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
 o. yō 100 230; 400 410 451, 500 510; 672 682; 4210 4240  
 r. y{ō} 2007  
 lac. 2005  
 abbr. 120; 4250
- 23 harata 3 15 29, 100 110 230; 400 410 451, 500 510; 672 682; 2010; 4040 4161, 4200 4210 4240; 5102  
 p. harata 5; 2007; 5020  
 p. harəða 4000 4010 4060  
 pr. [ɹ]arata 20  
 lac. 2005  
 abbr. 120; 4250
- 24 aiβiiāxštaca 3 5 15 20 29; 400 451, 510; 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. aβiiāxštaca 682  
 o. aiβiā.xštaca 230  
 r. aiβii[āxšta]ca 2007  
 aiβiā.[3]aca 100  
 aiβiiāxštasca 110C; 410  
 aiβ[8]a 500
- aiβiiāxtaca 672  
 [8]taca 2005  
 aiβiiāxštāca 4200  
 aiβiiāxštāca 4210  
 p. aiβiiāxtasca 4240  
 om. 110\*  
 abbr. 120; 4250
- 25 višpaiiā 3 5 15 29, 110; 400 410, 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
 p. višpaiiā 451; 682  
 o. vi.spaiiā 100  
 višpa[3] 20  
 vaspaiiā 230  
 abbr. 120; 4250
- 26 frauuōiš 3 5 15 29, 100 230; 400 410 451, 510; 672; 2007; 4161\*, 4210 4240; 5020 5102  
 p. frauuōiš 682; 4000 4010 4040 4060 4161C  
 r. frauuōi[ɹ] 500  
 [7]š 20  
 frauuāš 110  
 {f}[ɹ]uuōi[ɹ] 2005  
 frauuāšaiiō.ōiš 2010  
 frauuāiš 4200  
 abbr. 120; 4250
- 27 gaēθaiiā 3 5 15 29; 400 410 451, 510; 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. gaēθaiiā 230  
 p. gaiθiā 682  
 p. gaiθaiiā 4240  
 pr. [2]ēθaiiā 20  
 pr. gaēθaii[ā] 2007  
 o. gaēθaiiā 672; 4200 4210  
 r. [2]{ē}θaiiā 2005  
 gaē[4]ā 100  
 gaēθaiiā 110  
 [2]ēθaiiā 500  
 abbr. 120; 4250

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Who is the winner of the *kaiiāda* (sinner),  
 who is the winner of the followers of the *kaiiāda* (sinner),  
 who is the smiter of the she-demon Druj,  
 the very strong destroyer of life,  
 who is the guardian and supervisor  
 of the promotion of the material (creatures).

## Y 57.16

yō<sup>1</sup> anauuarjhabdāmnō<sup>2</sup> zaēnarjha<sup>3</sup>  
 nipāiti<sup>4</sup> mazdā<sup>5</sup> dāmṇ<sup>6</sup>  
 yō<sup>7</sup> anauuarjhabdāmnō<sup>8</sup> zaēnarjha<sup>9</sup>  
 nišhauruuaiti<sup>10</sup> mazdā<sup>11</sup> dāmṇ<sup>12</sup>  
 yō<sup>13</sup> višpəm<sup>14</sup> ahūm<sup>15</sup> astuuantəm<sup>16</sup>

*ərəδβa*<sup>17</sup> *snaiθiša*<sup>18</sup> *nipāiti*<sup>19</sup>  
*pasca*<sup>20</sup> *hū*<sup>20</sup> *frāšmō.dāitīm*<sup>20</sup>

- 1 *yō* 3 5 15 20 29, 110; 2005 2010; 4000 4010 4040 4060 4161, 4200; 5102  
 o. *yō* 100 230; 400 410 451, 500 510; 682; 4210 4240  
 r. {*yō*} 672  
 r. [*yō*] 2007  
*yōi* 5020  
 abbr. 120; 4250
- 2 *anauuayhabdāmnō* 410 451  
 op. *anauuayha.bēdāmnō* 100; 672  
 op. *anauuayha.bādāmnō* 510  
 op. *anauuayha.bēdāmanō* 4240  
 o. *anauuayha.bēdāmnō* 15 29, 110; 400; 4000 4010 4060, 4200 4210; 5020 5102  
*anauuayha.bēdāmnō* 3 5; 2005 2007 2010; 4161  
*anauuayha*.[6] 20  
*nauuanha.bēdāmnō* 230\*  
*anauuanha.bēdāmnō* 230C  
*anauuā[ɹ]ha.bēdāmnō* 500  
*anauuayhe.bēdāmanō* 682  
*anauuayha.bēdāmnō* 4040  
 abbr. 120; 4250
- 3 *zāēnāyha* 3 5 15 29, 110; 400 410C 451, 510; 2007 2010; 4000 4010 4060 4161; 5020 5102  
 p. *zainayha* 672  
 o. *zaenayha* 230; 4200 4210 4240  
*zaenayh[ɹ]* 100  
*zāēnāyhō* 410\*  
 p. *zainayhō* 500  
*zanōayhe* 682\*  
*zanayhe* 682C  
*za*[3]yha 2005  
*zāēnāyha* 4040  
 lac. 20  
 abbr. 120; 4250
- 4 *nipāiti* 3 5 15 29, 110; 400 410 451, 510; 672 682; 2005 2007 2010; 4000 4010 4060 4161, 4200 4210 4240; 5020 5102  
 p. *nāpāiti* 230  
 r. [2]pāiti 100  
 r. *nipāi*{t}i 4040  
*niš.hauruuaiti* 500\*  
*nipāiti* 500C  
 lac. 20  
 abbr. 120; 4250
- 5 *mazdā* 3 5 15 29, 100 110 230C; 400 410 451, 500; 672 682; 2005 2010; 4000 4010 4040 4161, 4200 4210 4240; 5102  
 p. *mazdā* 20; 2007; 5020  
 o. *mazdā* 510  
*dā* 230\*  
*mazdāi* 4060  
 abbr. 120; 4250
- 6 *dāmān* 3 5 15 29, 100; 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *dāmān* 110 230; 400 410 451; 682; 4200 4210 4240  
 lac. 20  
 abbr. 120; 4250
- 7 *yō* 3 5 15 29, 110; 410; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *yō* 100 230; 400 451, 500 510; 672 682; 4200 4210 4240  
 lac. 20  
 abbr. 120; 4250
- 8 *anauuayhabdāmnō* 410 451, 510\*  
 p. *anauuayhabadāmnō* 500 510C  
 op. *anauuayha.bēdāmnō* 230C  
 op. *anauuayha.bēdāmanō* 4240  
 o. *anauuayha.bēdāmnō* 3 5 15 29; 400; 4000 4060, 4200 4210; 5102  
 or. *anauuayha*.{*bēdām*}nō 672  
*anauuay*[3]dāmnō 100  
*anauuayha.bēdāmnō* 110  
*anayha.bēdāmnō* 230\*  
*anauuayhe.bēdāmanō* 682  
*anauuayha.bēdāmnō* 2007 2010; 4161; 5020  
 r. [3]uuayha.bēdāmnō 2005  
*anauuayhe.bēdāmnō* 4010  
*anauuayha.bēdāmnō* 4040  
 lac. 20  
 abbr. 120; 4250
- 9 *zāēnāyha* 3 5 15 20 29, 110; 400 410 451, 500 510; 2005 2007 2010; 4010 4060 4161; 5020 5102  
 p. *zainayha* 672  
 op. *jaenayha* 4200 4210 4240  
 o. *zaenayha* 230  
 r. *za*{ēn}ayha 100  
*zīnāyhe* 682  
*zāēnāyha* 4000 4040  
 abbr. 120; 4250
- 10 *niš.hauruuaiti* 15; 410, 500 510; 2010; 4000 4010  
 p. *niš.hauruuaiti* 5  
 op. *niš.hauruuaiti* 5102  
 o. *niš.hauruuaiti* 4040 4060 4161  
 or. *niš.hauru*[2]iiti 672  
*niš.hauruuaiti* 2007; 5020  
 o. *niš.hauruuaiti* 3 29  
 o. *niš.hauruuaiti* 20  
 r. *niš.hauruu*[ɹ]{t}i 2005  
 {*niš.hauruu*}[ɹ]iiti 100  
*niš.hauruuaiti* 110  
 p. *niš.hauruuaiti* 4200 4210  
 p. *niš.hauruuaiti* 4240  
*niš.hauruuā.ī.iti* 230\*  
*niš.hauruuā.ī.iti* 230C  
*naiš.hauruuaiti* 400  
 o. *naiš.hauruuaiti* 451  
*niš.ahaoruuaiti* 682  
 abbr. 120; 4250
- 11 *mazdā* 3 5 15, 100 110 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4210 4240; 5020 5102  
 p. *mazdā* 20 29  
 o. *mazdā* 4200  
 abbr. 120; 4250
- 12 *dāmān* 3 5 15 20 29, 100; 500 510; 672; 2005 2007C 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *dāmān* 110C  
 op. *dāmān* 2007\*  
 o. *dāmān* 230; 400 410 451; 682; 4200 4210 4240  
*dāmān* 110\*  
 abbr. 120; 4250
- 13 *yō* 3 5 15 20 29, 110; 2005 2007 2010; 4000 4010 4040 4060; 5020 5102  
 o. *yō* 100 230C; 400 410 451, 500 510; 672 682; 4200 4210 4240  
 o. 230\*  
*yā* 4161  
 abbr. 120; 4250
- 14 *vīspām* 3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 682; 2005 2007; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
 r. *vīsp*{ām} 2010  
*vīspām* 672  
 abbr. 120; 4250



- 15 *ahūm* 100 110; 400 410 451, 500 510; 672 682; 2007; 4000, 4200 4210 4240  
 p. *ahīm* 3C 5 15 20 29; 2010; 4040 4161; 5020 5102  
 pr. *ahi{m}* 2005  
*ahūm* [2]qm 3\*  
*ahū* 230  
*ahē* 4010 4060  
 abbr. 120; 4250
- 16 *astuuantəm* 3 5 15 20 29, 100; 400 410 451, 500; 682; 2010; 4010 4040 4060 4161, 4200 4210 4240; 5102  
 p. *astuuantəm* 110  
 p. *astuuaintəm* 510; 2005 2007; 4000; 5020  
 p. *astuuaintəm* 672  
*štuuantəm* 230  
 abbr. 120; 4250
- 17 *əṛəḍβa* 5 15 20, 110; 400 410 451, 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020  
 ə[5] 3  
*əṛəḍauuī* 29  
*əṛəḍauua* 100\*  
 p. *əṛəḍauua* 230C  
*əṛəuua* 100C  
*əṛəḍauua* 230\*  
*əṛəḍβa* 500  
*əṛəḍβa* 672; 5102  
 abbr. 120; 4250
- 18 *snaiθiš* 15 29; 410, 510C; 2005 2007 2010; 5020  
 p. *snæēθiša* 500  
 r. *snai{θ}iša* 3
- snaiθiš* 110; 400 451; 672 682; 4000 4060, 4200 4210 4240; 5102  
 p. *snæēθiš* 5  
 p. *snæēθiš* 100 230  
 p. *snæēθiš* 4010 4040 4161  
*snātiš* 20  
*snaiḍiša* 510\*  
 abbr. 120; 4250
- 19 *nīpāiti* 3 5 15 29, 100 110 230; 400 410 451, 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
*nīpāite* 20  
 r. *nī[1]{ā}ite* 2005  
*nīpāiti* 500  
 {n}ip[2]ti 672  
 abbr. 120; 4250
- 20 *pasca hū frāšmō.dāitīm* 400 410; 682; 2007; 4200 4210 4240  
 p. *pasca hī frāšmō.dāitīm* 29; 2010; 5020  
 p. *pašca hū frāšmō.dāitīm* 100 230  
 p. *pasca hū frāšmō.dāitīm* 672  
 op. *pasca hīfrāšmō.dāitīm* 3C  
 o. *pascahū frāšmō.dāitīm* 110C  
 o. *pasca hū frāšmō.dāitīm* 500 510C  
*pasca hīfrāšmō.dāitīm* 3\*  
*pasca hē frāšmō.dāitīm* 5 15; 4000 4010 4040 4060 4161; 5102  
 p. *pasca hā frāšmō.dāitīm* 20  
 r. *pasca hē frāšmō.dāit[2]* 2005  
*pascahū frāšmō.dāitīm* 110\*  
 p{a}[3] hū fr[7]tīm 451  
*pasca hū frāšmō.dāitīm* 510\*  
 abbr. 120; 4250

Who, never sleeping, vigilant,  
 protects the creatures of Mazdā.  
 Who, never sleeping, vigilant,  
 guards the creatures of Mazdā.  
 Who, all the material existence,  
 guards with a raised weapon  
 after sunset.

## Y 57.17

*yō*<sup>1</sup> *nōit*<sup>1</sup> *pascaēta*<sup>2</sup> *hušxʷafa*<sup>3</sup>  
*yaṭ*<sup>4</sup> *+mainiū*<sup>5</sup> *dāmaq̄n*<sup>5</sup> *daiḍitəm*<sup>6</sup>  
*yasca*<sup>7</sup> *spəntō*<sup>8</sup> *mainiūš*<sup>9</sup> *yasca*<sup>10</sup> *aṇhrō*<sup>11</sup>  
*hišārō*<sup>12</sup> *ašahe*<sup>13</sup> *gaēθā*<sup>14</sup>  
*yō*<sup>15</sup> *vīspāiš*<sup>16</sup> *aiiṇca*<sup>16</sup> *xšafnasca*<sup>17</sup>  
*yūidiūiēiti*<sup>18</sup> *māzāniiaēibiū*<sup>19</sup> *haḍa*<sup>20</sup> *daēuuaēibiū*<sup>20</sup>

- 1 *yō nōit* 110; 4200  
 o. *yō nōit* 3 5 15 20 29; 2005 2007 2010; 4010 4040 4060 4161; 5020 5102  
 o. *yō nōit* 100; 400 451, 510; 672 682; 4210 4240  
 o. *yōnōit* 230  
 or. *yō [nō]it* 4000  
*yōi nōit* 410

- om. 500  
 abbr. 120; 4250
- 2 *pascaēta* 3 5 15 29; 400 410, 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *pascaēta* 20  
 p. *pašcaēta* 100 230  
 p. *pa{sc}aiti* 672

- o. *pascaeta* 110; 4200 4210 4240  
*pascata* 451  
 [2]sca 500  
*pscaeta* 682  
 abbr. 120; 4250
- 3 *hušxʷafa* 3 5; 400C, 510; 2005 2007 2010; 4161; 5020  
 op. *huš.xʷapa* 20  
 op. *huš.xafa* 110; 682; 4200 4210 4240  
 o. *huš.xʷafa* 29, 100 230C; 4000 4010 4040 4060; 5102  
*uš.xʷafa* 15  
*huš.xafa* 230\*  
*hušxʷa* 400\*  
 p. *hušxʷa* 410 451  
*huš.xʷa{f}u<sup>o</sup>* 500  
*huš.xufa* 672  
 abbr. 120; 4250
- 4 *yaṭ* 410; 4200 4210 4240  
 o. *yaṭ* 3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060 4161C; 5020 5102  
 o. *yaṭ* 100 230; 400 451, 510; 672 682  
 o. *ʷiaṭ* 500  
 or. [2]ṭ 2005  
*yaṭy* 4161\*  
 abbr. 120; 4250
- 5 *ʰmaiṇiū dāmṇ*  
 p. *maiṇiū dāmṇ* 3 5; 2005 2007; 4010 4040 4060; 5020 5102  
 p. *maiṇiū dāmṇ* 15 29; 4161  
*maiṇiū dāmṇ* 20  
*maiṇiūm* 100  
*maiṇiū dāmṇ* 510  
 o. *maiṇiū dāmṇ* 110; 400 410 451; 682; 4200 4210 4240  
*maiṇiūm dāmṇ*  
 o. *maiṇiūm dāmṇ* 230  
 o. *maiṇiūmdāmṇ* 672  
*maiṇiū* lac. 500  
*maiṇiū dāmṇ* 2010  
 r. *mai{ṇiū}* [dāmṇ] 4000  
 abbr. 120; 4250
- 6 *daiḍītəm* 3 5 15 20, 110; 451, 510; 682; 2005 2007; 4000 4040 4060; 5020  
 p. *daiḍītəm* 4010  
 o. *dai.ḍītəm* 4161  
 r. [r]aiḍītəm 500  
*daiḍītəm* 29, 100 230; 400 410; 672; 2010; 4200 4210 4240; 5102  
 abbr. 120; 4250
- 7 *yaśca* 3 5 15 20 29, 110; 410; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
 op. *yaśca* 100 230  
 op. *yisca* 682  
 o. *yaśca* 400 451, 510; 672; 4210 4240  
 or. *yaś[r]{a}* 500  
 abbr. 120; 4250
- 8 *spəntō* 3 5 15 20 29, 100 110 230; 400 410 451, 500; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
 o. *spəntō* 672  
 r. [r]{p}əntō 2005  
*spəntō* 510  
 abbr. 120; 4250
- 9 *maiṇiūš* 3 15 20 29; 2005 2007 2010; 4010 4040 4060 4161; 5020 5102  
 r. [maiṇiūš] 4000  
*maiṇiūš* 5  
*maiṇiūš* 100 110 230; 410, 510; 4200 4210 4240  
*maiṇiūš* 400 451; 672 682  
*maiṇi[s]* 500  
 abbr. 120; 4250
- 10 *yaśca* 3 5 15 20 29, 110; 400 410 451; 2005 2007 2010; 4010 4040 4060 4161, 4200; 5020 5102  
 op. *yaśca* 100 230  
 o. *yaśca* 510; 672 682; 4240  
 or. *yaśca{a}* 500  
 or. *yaśca{c}a* 4210  
 r. [yaśca]a 4000  
 abbr. 120; 4250
- 11 *aṇhrō*  
 p. *aṇrō* 5 15 20; 400 410 451, 500C 510; 672; 4000C 4161, 4200 4210 4240; 5102  
 p. *aṇhrō* 100 230; 500\*; 682; 4060  
*aṇgrō* 3 29, 110; 2005; 5020  
 r. *aṇgr{ō}* 2010  
*aṇjṛō* 2007  
 [r]jṛō 4000\*  
*aṇʰrō* 4010  
*aṇrō* 4040  
 abbr. 120; 4250
- 12 *hišārō* 3 15 29, 100 110 230; 400 410 451, 500; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
 o. *hišārō* 5; 510; 672  
*hušārō* 20  
 [2]šārō 2005  
 abbr. 120; 4250
- 13 *aśahe* 3 5 15 20 29; 410, 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 op. *aśahi* 4200 4210  
 o. *aśahe* 100 110 230; 400 451; 672 682; 4240  
 abbr. 120; 4250
- 14 *gaeθā* 3 5 15, 110; 400 410, 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *gaeθā* 100 230  
 p. *gaeθā* 20  
 pr. *gae[r]ā* 29  
 o. *gaeθā* 451; 672 682; 4200 4240  
 o. *gae.θā* 4210  
 abbr. 120; 4250
- 15 *yō* 3 15 20 29, 110; 2005 2007 2010; 4200; 5020 5102  
 o. *yō* 100 230; 400 410 451, 500 510; 672 682; 4210 4240  
*yā* 5; 4000 4010 4040 4060 4161  
 abbr. 120; 4250
- 16 *vīspāiš aiīqna* 3 5 15 20 29; 510; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *vīspāiš aiīqna* 400 451; 4200  
 or. *vī.spāiš aiīq[ca]* 230  
 r. *vī[s]iī aiīqna* 2005  
*vīspāiš aiīqna*  
 op. *vīspāiš aiīqm.naca* 672  
 o. *vī.spāiš aiīqna* 100  
 o. *vīspāiš aiīqna* 110; 410  
*vīspāišca* 500\*  
*vīspāišaiīqca* 500C  
*vīspāiš aiīqnaśca* 682; 4210 4240  
 abbr. 120; 4250
- 17 *xšafnaśca* 3 5 15 29, 110; 400 410 451, 500; 672 682; 2005 2007 2010; 4000 4010 4040 4161, 4200 4210 4240; 5020 5102  
 p. *xšafnaśca* 20; 4060  
 p. *xšafnaśca* 100 230C  
*xšannaśca* 230\*  
*xšfnaśca* 510  
 abbr. 120; 4250
- 18 *yūdiūieiti* 110; 400 410 451; 2007; 4000 4010  
 p. *yūdiūieiti* 3 20; 2010; 4040 4060 4161; 5020 5102  
 p. *yūdiūieiti* 15  
 pr. *yūdiūie[2]i* 2005  
 op. *yūdiūieiti* 510  
 o. *yūdiūieiti* 500; 682; 4210 4240  
*yēdiūieiti* 5  
*yādiūieiti* 29  
*yūdiūieiti* 672

- o. *yūi.dūieiti* 100 230  
*yōīdūēiti* 4200  
 abbr. 120; 4250
- 19 *māzaniāēibiū* 5 15 29; 2005; 4000 4010 4040 4060; 5102  
 p. *māziniāēibiū* 2007; 5020  
*māzaniāēibiū* 3; 500 510; 682  
 p. *māzaniēibiū* 100 110C  
 pr. *māz{a}niāēibiū* 230C  
 o. *māzaniāēibiū* 672  
 o. *māzaniāēibiū* 4200 4210  
 r. *māz{a}niāēibiū* 230\*  
 r. *māz[r]niāēibiū* 4161  
*māzniāēibiū* 20; 400 410 451  
*māzaniāēibiū* 110\*; 2010
- māzaiēibiū* 4240  
 abbr. 120; 4250
- 20 *haḍa daēuuaēibiū* 3 5 15 29; 400 451, 500 510C; 682C; 2007 2010;  
 4000 4010 4040 4060 4161, 4210 4240; 5020 5102  
 p. *haḍa daēuuaēibiū* 20  
 p. *haḍa daēuuaēibiū* 682\*  
 op. *haḍ daēuuaēibiū* 100 230  
 o. *haḍa daēuuaēibiū* 110; 4200  
 o. *haḍadaēuuaēibiū* 410  
 r. *haḍa daēuuaēibiū*[r] 2005  
*aḍa daēuuaēibiū* 510\*  
 om. 672  
 abbr. 120; 4250

Who has not slept after  
 the two forces created the creations.  
 The force which is life-giving and the one which is evil,  
 watching over the living beings of Order.  
 Who all days and nights  
 fights with the monstrous demons.

## Y 57.18

*hō*<sup>1</sup> *nōiṭ*<sup>1</sup> *tarštō*<sup>2</sup> *frānāmaite*<sup>3</sup>  
*θβaēšāṭ*<sup>4</sup> *parō*<sup>5</sup> *daēuuaēibiū*<sup>6</sup>  
*frā*<sup>7</sup> *ahmāṭ*<sup>8</sup> *parō*<sup>9</sup> *vīspe*<sup>9</sup> *daēuua*<sup>10</sup>  
*anusō*<sup>11</sup> *taršta*<sup>12</sup> *nəmər̥nte*<sup>13</sup>  
*taršta*<sup>14</sup> *təmaṅhō*<sup>15</sup> *duuarəṅti*<sup>16</sup>  
*ahe*<sup>17</sup> *raiiā*<sup>17</sup> *x<sup>v</sup>arənaṅhaca*<sup>18</sup>  
*aṅhe*<sup>19</sup> *ama*<sup>20</sup> *vərəθraynaca*<sup>21</sup>  
*ahe*<sup>22</sup> *yasna*<sup>23</sup> *yazatanəm*<sup>24</sup>  
*təm*<sup>25</sup> *yazāi*<sup>26</sup> *surunuata*<sup>27</sup> *yasna*<sup>28</sup>  
*sraōšəm*<sup>29</sup> *ašim*<sup>30</sup> *zaōθrābiū*<sup>31</sup>  
*ašimca*<sup>32</sup> *vaṅv<sup>v</sup>hīm*<sup>33</sup> *bərəzaitim*<sup>34</sup>  
*nairimca*<sup>35</sup> *saṅhəm*<sup>36</sup> *huraōḍəm*<sup>37</sup>  
*āca*<sup>38</sup> *nō*<sup>39</sup> *jamiāṭ*<sup>40</sup> *auuaṅhe*<sup>41</sup>  
*vərəθrajā*<sup>42</sup> *sraōšō*<sup>43</sup> *ašiiō*<sup>44</sup>  
*sraōšəm*<sup>45</sup> *ašim*<sup>46</sup> *yazamaide*<sup>47</sup>  
*ratim*<sup>48</sup> *bərəzantəm*<sup>49</sup> *yazamaide*<sup>50</sup>  
*yim*<sup>51</sup> *ahurəm*<sup>52</sup> *mazdəm*<sup>53</sup>  
*yō*<sup>54</sup> *ašahe*<sup>55</sup> *apanōtəmō*<sup>56</sup>  
*yō*<sup>57</sup> *ašahe*<sup>58</sup> *jaṅmūštəmō*<sup>59</sup>  
*vīspa*<sup>60</sup> *srauuā*<sup>61</sup> *zaraθuštri*<sup>62</sup> *yazamaide*<sup>63</sup>

*vīspaca*<sup>64</sup> *huuaršta*<sup>65</sup> *śīiaōna*<sup>66</sup> *yazamaide*<sup>67</sup>  
*varštaca*<sup>68</sup> *varəšiiamnaca*<sup>69</sup>  
*yej̥hē*<sup>70</sup> *hātqm*<sup>70</sup>

- 1 *hō nōiṭ* 100 110 230; 410, 500 510; 672 682; 4200 4210 4240  
 p. *ho nōiṭ* 400 451  
 o. *hō nōiṭ* 3 5 15 20; 2005 2010; 4000 4010 4040 4060 4161; 5102  
 o. *hōnōiṭ* 29; 5020  
*hōnōi[sō]* 2007  
 abbr. 120; 4250
- 2 *tarštō* 3 5 15 29, 110; 400 410, 500 510; 682; 2005 2010; 4000 4010 4040 4161, 4200 4210 4240; 5020 5102  
 p. *tarəštō* 20  
 p. *taraštō* 100 230; 672  
 r. *tarš[r]* 451C  
*trš[r]* 451\*  
*[trašt]* 2007  
*taratō* 4060  
 abbr. 120; 4250
- 3 *frānāmaite* 5; 400 410 451, 510; 4000 4010 4040 4060  
 o. *frā.nā.maite* 2007; 5020  
*frānāmāite* 3, 100 110 230  
*frānāmāiti* 15 29; 5102  
 o. *frā.nāmāiti* 20  
*frāname* 500  
*frānāmāiti* 672 682; 4161, 4200  
 o. *frānā.māiti* 4210 4240  
*frā.nā.mait[r]* 2005  
*frānāite* 2010  
 abbr. 120; 4250
- 4 *ṣṣaešāṭ* 400C, 500  
 op. *ṣṣaišāṭ* 110C  
 op. *ṣṣaexšāṭ* 4210 4240  
 o. *ṣṣaešāṭ* 3 5 20 29; 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *ṣṣaešāṭ* 100 230; 682; 4200  
 o. *ṣṣaešāṭ* 510  
 o. *ṣṣaešāṭ* 672  
 or. *ṣṣ{a}ešāṭ* 15  
 or. *{ṣṣ}aešāṭ* 2005  
*ṣṣaxšāṭ* 110\*  
*ṣṣašāṭ* 400\*  
*ṣṣṣaešāṭ* 410\*  
*ṣṣaešāṭ* 410C 451  
*[ṣ]aešāṭ* 2007  
 abbr. 120; 4250
- 5 *parō* 3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020  
*pa[rə]* 2007  
*frō* 5102  
 abbr. 120; 4250
- 6 *daēuuaēibiū* 3 5 15 20 29; 400 410 451, 500 510; 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *daiuuaēibiū* 4200  
 o. *daeuaaēibiū* 100 110 230; 672 682; 4210 4240  
 r. *daēuuaēib[2]* 2005  
*[duu]{a}ēibiū* 2007  
 abbr. 120; 4250
- 7 *frā* 3 15 29, 100 110 230; 400 410 451, 500 510; 672 682; 2007 2010; 4200 4210 4240; 5020  
 p. *farā* 4161  
 r. *fr[r]* 2005  
*parā* 5; 4000 4010 4040 4060; 5102  
*parō* 20  
 abbr. 120; 4250
- 8 *ahmāṭ* 100 110 230; 400 410 451; 4200 4210 4240  
 o. *ahmāṭ* 3 5 15 20 29; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *aṇāṭ* 500 510; 672 682  
 r. *ahm{ā}ṭ* 2005  
 abbr. 120; 4250
- 9 *parō vīspe* 3 5 15 29; 400 451, 500; 682; 2010; 4000 4010 4040 4060 4161; 5020 5102  
*parō vīspa* 20, 100 110 230C; 410, 510; 672  
*prō vīspa* 230\*  
 lac. *[r]{ispe}* 2005  
*parō vi[spō]* 2007  
*prō vīspe* 4200 4210  
*prōvīspae* 4240  
 abbr. 120; 4250
- 10 *daēuua* 3 5 15 20 29; 400 410 451, 500 510; 2010; 4000 4010 4040 4060 4161C; 5020 5102  
 o. *daeuaa* 100 110 230; 672 682; 4210 4240  
 r. *[daē]uua* 2007  
*{d}[5]* 2005  
*duua* 4161\*  
*daiuuō* 4200  
 abbr. 120; 4250
- 11 *anusō* 3 5 15 29; 410, 500 510; 682; 2007; 4000 4010 4040 4060 4161; 5020 5102  
 p. *anušō* 100 230  
 p. *anusō* 110; 400 451; 672; 4200 4210 4240  
 r. *a[r]usō* 2010  
*anasō* 20  
 lac. 2005  
 abbr. 120; 4250
- 12 *taršta* 3 5 15 29, 110; 400 451, 500 510C; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102  
 p. *tarəšta* 20  
 p. *tarašta* 100 230  
*taršte* 410  
*štaršta* 510\*  
*taršt* 672  
 abbr. 120; 4250
- 13 *nəmaṇte* 410 451, 510; 2005 2007; 5020  
 p. *nəmaṇte* 3 29; 400; 2010  
*nəmaṇti* 5; 4010 4040 4060 4161, 4200 4210 4240  
 p. *nəmaṇti* 15, 110; 500; 4000; 5102  
*nəmaṇta* 20  
*nəmaṇtē*  
 op. *nəmaṇ.tā* 100 230  
 op. *nəmaṇtā* 672  
 op. *nəmaṇtē* 682  
 abbr. 120; 4250
- 14 *taršta* 3 5 15 29, 110; 400 410, 500 510; 682; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 p. *tarəšta* 20  
 p. *tarašta* 100 230; 451  
 r. *[taršta]* 2007  
*taršt* 672  
*tašta* 4240  
 abbr. 120
- 15 *təmaṇhō* 5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *təmaṇō* 3  
*təmaṇhō* 4040  
 lac. 2005  
 abbr. 120

- 16 *duuarənti* 500; 682; 2010; 4000 4010 4040 4060 4161; 5102  
 p. *duuarənti* 20  
 p. *duuarənti* 110  
 o. *duuarənti* 4200 4210 4240 4250  
*duuarənte* 3 5 15 29; 400 410 451, 510; 2005 2007; 5020  
*dūrənte* 100 230  
 o. *dūrənte* 672  
 abbr. 120
- 17 *ahe raīia* 3 5 15 20 29, 110; 400 410 451, 500 510; 682; 2005 2007  
 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 o. *aheraīia* 100 120 230; 672; 4240
- 18 *xʷarənaŋhaca* 100 230; 400, 510C; 672  
 p. *xarənaŋhaca* 410 451  
 r. *xʷarənaŋh[3]* 500  
*rxʷarənaŋhaca* 510\*  
*xʷarənaŋhaca* 4161  
 abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040  
 4060, 4200 4210 4240 4250; 5020 5102
- 19 *ajhe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 20 *ama*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 21 *vərəθraynaca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 22 *ahe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 23 *yasna*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 24 *yazatanəm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 25 *təm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 26 *yazāi*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 27 *surunuata*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 28 *yasna*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 29 *sraōšəm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 30 *ašīm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 31 *zaōθrābiūō*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 32 *ašīmca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 33 *vayʷhīm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 34 *barazaitīm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 35 *nairīmca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 36 *səŋhəm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 37 *huraōdōəm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 38 *āca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 39 *nō*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 40 *jamiūt*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 41 *auuajhe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 42 *vərəθrajā*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 43 *sraōšō*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 44 *ašiiō*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 45 *sraōšəm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 46 *ašīm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 47 *yazamaide*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102

- 48 *ratīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 49 *bərəzantəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 50 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 51 *yīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 52 *ahurəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 53 *mazdaqm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 54 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 55 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 56 *apanōtāmō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 57 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 58 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 59 *jaymūštāmō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 60 *višpa*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 61 *srauuā*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 62 *zarašuštri*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 63 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 64 *višpaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 65 *huuaršta*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 66 *šūaōšna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 67 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 68 *varštaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 69 *varšīamnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 70 *vejhē hātqm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

He does not flee fearful  
in terror, before the demons.  
All the demons before him  
flee, unwillingly, fearful.  
Fearful, they rush into the darkness.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,

and Aši, good and lofty,  
 and Nairiiō.Sarḥa, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeījhē Hātəm.

## Y 57.19

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādaṭ.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>  
*yim*<sup>10</sup> *yazata*<sup>11</sup> *haōmō*<sup>12</sup> *frāšmiš*<sup>13</sup>  
*baēšaziō*<sup>14</sup> *srīrō*<sup>15</sup> *xšaθriiō*<sup>16</sup> *zairi.dōiθrō*<sup>17</sup>  
*barəzište*<sup>18</sup> *paiti*<sup>19</sup> *barəzahi*<sup>20</sup>  
*haraiθiiō*<sup>21</sup> *paiti*<sup>22</sup> *barəzaiiā*<sup>23</sup>

1 *sraōšəm* 5 15 20 29; 2010; 4010 4040, 4200

op. *sraošīm* 672

o. *sraōšəm* 3; 2005 2007; 4000 4060 4161; 5020

o. *sraošəm* 100 230; 500 510

o. *sraošəm* 110 120; 400 410 451; 682; 4210 4240 4250

abbr. 5102

2 *ašīm* 3 5 15, 100 120 230; 400 410 451, 500 510; 672; 2007; 4000 4010, 4200 4210 4240 4250

p. *ašəm* 4040 4161

*aašīm* 110

abbr. 20 29; 682; 2005 2010; 4060; 5020 5102

3 *huraōdəm* 15

o. *huraodəm* 410 451, 500 510

abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

4 *vərəθrājanəm* 15; 410 451, 500 510

abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

5 *frādaṭ.gaeθəm*

o. *frādaṭ.gaeθəm* 15

abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

6 *ašauuanəm* 15

abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

7 *ašahe* 15

abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

8 *ratūm* 100 230

p. *ratīm* 15

abbr. 3 5 20 29, 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

9 *yazamaide*

op. *yazamaede* 230

r. [1] *azamaide* 100

(y) 3 15 20 29; 2005; 4000 4060; 5102

(yaz) 4010

abbr. 5, 110 120; 400 410 451, 500 510; 672 682; 2007 2010; 4040 4161, 4200 4210 4240 4250; 5020

10 *yim* 3 5 15 29, 110; 2005 2007 2010; 4000 4010 4060 4161, 4200 4250; 5102

p. *yəm* 20; 4040; 5020

op. *yəm* 100 230

op. *yam* 500 510

o. *yim* 120; 400 410 451; 672 682; 4210 4240

11 *yazata* 3 5 15 20 29, 110; 400 410 451; 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102

- op. *yajata* 100  
o. *yazata* 120 230; 500 510; 672 682; 4210 4240  
r. *ya{z}[3]* 2005
- 12 *haōmō* 5 15 29; 2005 2007; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *hōmō* 20  
o. *haomō* 100 110 120 230; 400 410 451, 500 510; 672 682  
*hāmō* 3; 2010
- 13 *frāšmiš* 3 15C 20 29, 110; 400 410 451; 672 682; 2007 2010; 4000 4010 4040 4161, 4200 4210 4240 4250; 5020 5102  
p. *f{rā}smeš* 100  
p. *frāšmiš* 120  
p. *frāsamesš* 230  
p. *frāšmāš* 2005; 4060  
o. *frāšmiš* 500 510  
*frāmiš* 15\*  
p. *frāmiš* 5
- 14 *baēšaziū* 3 5 15 29; 400 410 451, 510; 672; 2005; 4000 4040 4161; 5020 5102  
p. *baēšaziū* 100 230  
p. *baēšazaiū* 110  
p. *baēšaziū* 500; 2010; 4010 4060  
o. *baēšaziū* 120; 4200 4210 4240 4250  
r. *baēša{ziū}* 2007  
*baēšazaō* 20  
*baēšziū* 682
- 15 *srīrō* 3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682; 2007 2010; 4040 4060 4161, 4200 4210 4240; 5020 5102  
p. *srūrō* 4000 4010  
p. *sarīrō* 4250  
o. *sriūrō* 120  
*sr[3]* 2005
- 16 *xšaθriū* 3 5 15 20 29, 120; 400 410C 451, 500 510; 672 682; 2005 2007; 4161; 5020 5102  
p. *xšaθriū* 110; 4250  
p. *xšaθraiiā* 4000 4010 4040 4060  
pr. *xšaθraii{ō}* 2010  
op. *xšaθraiō* 230C  
o. *xšaθriō* 230\*  
*xšaθra[3]* 100  
*xšaθrō* 410\*; 4200 4210 4240
- 17 *zairi.dōiθrō* 3 5 15 29; 400 410, 500; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
p. *zairi.dōiθrō* 100; 510  
p. *zaeri.dōiθrō* 230
- p. *zairi.dōiθraō* 451  
op. *zaradōiθrō* 110\*  
op. *zaradōiθrō* 110C; 4240  
o. *zairidōiθrō* 120  
*zairi* 20\*  
*zairi.dōiθra* 20C  
*zairi.duθrō* 682
- 18 *barəzište* 29; 400 410 451  
p. *barəzišti* 5, 100 110 230C; 2005 2007 2010; 4000 4010 4040 4161; 5020  
*b{a}rəzištam* 3  
*barəzišta* 15; 510; 4060, 4200 4210 4240 4250; 5102  
p. *barəzista* 120  
p. *barzišta* 500  
*barəšta* 20  
*nə barəzišti* 230\*  
*barizišt* 672 682
- 19 *paiti* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250C; 5020 5102  
r. *{p}[2]ti* 2005  
*apa paiti* 4250\*
- 20 *barəzahi* 400 451C  
p. *barəzahe* 3 5 15 20 29, 100 110 120 230; 410 451\*, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *haraiθiū* 3 15 29, 100 110 230; 400C 410 451, 500 510C; 672 682; 2005 2007 2010; 4161; 5020  
p. *haraiθiūā* 5; 4010 4040 4060; 5102  
p. *haraiθiū* 120; 400\*  
*haraiθiū* 4200 4210 4250  
p. *haraiθiū* 20  
p. *haraiθiū* 4240  
*haraiθaō* 510\*  
*haraiθā* 4000
- 22 *paiti* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *barəzaiiā* 5 15, 100 110C 120 230; 400 410 451, 500 510; 672; 2007; 4000 4040 4161, 4200 4210 4240 4250; 5020  
p. *barəzaiiā* 3 29, 110\*; 682; 2010; 4010C 4060; 5102  
p. *barəzaiiā* 20  
r. *barə{z}aiiā* 2005  
*barəzahe* 4010\*

Sraōša, the rewarding, fair of form,  
victorious, prospering the living beings,  
righteous time of Order, we worship.  
Whom Haōma, the glowing, worships,  
the healing, beautiful, powerful, having golden eyes,  
on the highest mountain,  
on Harā the high.

## Y 57.20

*huuacā*<sup>1</sup> *pāpō.vacā*<sup>2</sup> *pairi.gā.vacā*<sup>3</sup>  
*paiθimnō*<sup>4</sup> *vīspō.paēsīm*<sup>5</sup>



*mastīm*<sup>6</sup> *yqm*<sup>7</sup> *pouru.āzaiñtīm*<sup>8</sup>  
*mąθraheca*<sup>9</sup> *pauruuatātəm*<sup>9</sup>  
*ahe*<sup>10</sup> *raia*<sup>10</sup> *xʷarənañhaca*<sup>11</sup>  
*añhe*<sup>12</sup> *ama*<sup>13</sup> *vəraθrañnaca*<sup>14</sup>  
*ahe*<sup>15</sup> *yasna*<sup>16</sup> *yazatanqm*<sup>17</sup>  
*təm*<sup>18</sup> *yazāi*<sup>19</sup> *surunuata*<sup>20</sup> *yasna*<sup>21</sup>  
*sraōšəm*<sup>22</sup> *ašīm*<sup>23</sup> *zaōθrābiū*<sup>24</sup>  
*ašīmca*<sup>25</sup> *vayʰhīm*<sup>26</sup> *bərazañtīm*<sup>27</sup>  
*nairīmca*<sup>28</sup> *sañhəm*<sup>29</sup> *huraōdəm*<sup>30</sup>  
*āca*<sup>31</sup> *nō*<sup>32</sup> *jamiiāť*<sup>33</sup> *auuañhe*<sup>34</sup>  
*vəraθrañā*<sup>35</sup> *sraōšō*<sup>36</sup> *ašiiō*<sup>37</sup>  
*sraōšəm*<sup>38</sup> *ašīm*<sup>39</sup> *yazamaide*<sup>40</sup>  
*ratūm*<sup>41</sup> *bərazañtəm*<sup>42</sup> *yazamaide*<sup>43</sup>  
*yim*<sup>44</sup> *ahurəm*<sup>45</sup> *mazdaqm*<sup>46</sup>  
*yō*<sup>47</sup> *ašahe*<sup>48</sup> *apanōtəmō*<sup>49</sup>  
*yō*<sup>50</sup> *ašahe*<sup>51</sup> *jaymūštəmō*<sup>52</sup>  
*vīspa*<sup>53</sup> *srauuā*<sup>54</sup> *zaraθuštri*<sup>55</sup> *yazamaide*<sup>56</sup>  
*vīspaca*<sup>57</sup> *huuaršta*<sup>58</sup> *šiiāōθna*<sup>59</sup> *yazamaide*<sup>60</sup>  
*varštaca*<sup>61</sup> *varəšiiamnaca*<sup>62</sup>  
*yeñhē*<sup>63</sup> *hātqm*<sup>63</sup>

- 1 *huuacā*<sup>5</sup> 5; 400 451, 500 510; 682; 4000 4010 4040 4060 4161  
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*huuō.vac{ā}* 100  
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- 2 *pāpō.vacā* 3 5 15, 110 120 230; 400 410 451, 500; 672 682; 2005 2007  
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- 3 *pairi.gā.vacā* 3 5; 510; 2007; 4161; 5020  
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 4200 4210 4240 4250  
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 o. *pairigā.vacā* 5102  
*pairi.{z}auuacā* 20
- 4 *paiθimnō* 5, 100 230; 400 451, 500 510; 672; 2007 2010; 4000 4010  
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- r. *p[ɹ]iθimnō* 2005  
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*v paiθimnō* 4161\*
- 5 *vīspō.paēsīm* 3 5 15 29; 400 410 451, 500; 2007 2010; 4000 4010  
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*vīsp{θ}.pīpām* 20  
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- 6 *mastīm* 3 5 15 29, 110 120; 400 410 451, 500 510; 682; 2005 2007  
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- 7 *yqm* 3 5 15 20 29, 100; 2005 2007 2010; 4000 4010 4040 4060 4161;  
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- 8 *pouru.āzaiñtīm* 3 15 29; 2007 2010; 4000 4010 4060 4161; 5020  
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- 9 *māšraheca paouruātātēm* 3 5 15 29; 500C; 2007 2010; 4000 4040 4060 4161, 4240; 5020 5102  
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 r. *māšrah{e}ca paouruātātēm* 20  
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*māšraheca paouruātātēm* 500\*  
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- 10 *aheraiia* 3 15 20 29, 100 110 120; 400 410 451, 500 510; 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 o. *aheraiia* 230; 672; 2007  
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- 11 *xʷarənahhaca* 100 230; 400, 500 510; 672  
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- 12 *ajhe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 13 *ama*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 14 *vərəšraynaca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 15 *ahē*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 16 *yasna*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 17 *yazatanqm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 18 *tām*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 19 *yazāi*  
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- 20 *surunuata*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *yasna*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *sraōšəm*  
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- 23 *ašīm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *zaōšrabiū*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *ašīmca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *vayʰhīm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *bərəzaitīm*  
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- 28 *nairīmca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *sayhəm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *huraōdəm*  
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- 31 *āca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 32 *nō*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 33 *jamiiāt*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 34 *auuajhe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 35 *vərəšrajā*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 36 *sraōšō*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- 37 *ašiiō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 38 *sraōšəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 39 *ašīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 40 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 41 *ratīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 42 *bərəzantəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 43 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 44 *yim*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 45 *ahurəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 46 *mazdqm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 47 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 48 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 49 *apanōtamō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 50 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 51 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 52 *jaymūštāmō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 53 *vīspa*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 54 *srauuā*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 55 *zarašūstri*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 56 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 57 *vīspaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 58 *huuaršta*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 59 *šūiaōšna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 60 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 61 *varštaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 62 *varəšūiamnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 63 *yejḥē hātqm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

Having good words, having protective words, whose words are sung all around,  
who is in control of an all-ornated  
knowledge, having a many explanations  
and the preeminence of the sacred Word.  
For his wealth and glory,

for his force and victoriousness,  
 for his worship of the sacred beings,  
 I shall worship, with audible worship, him,  
 the rewarding Sraōša, with libations,  
 and Aši, good and lofty,  
 and Nairiiō.Saṇha, fair of form.  
 May he come to us for assistance,  
 the victorious, rewarding Sraōša.  
 We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of Order.  
 We worship all the zaraθuštrian words  
 and we worship all the well-performed acts,  
 those performed (in the past) and those that will be performed (in the future).  
 Yeījhē Hātām.

## Y 57.21

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādaṭ.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>  
*yeījhe*<sup>10</sup> *nmānəm*<sup>11</sup> *vārəθrayni*<sup>12</sup>  
*hazayrō.stūnəm*<sup>13</sup> *vīdātəm*<sup>14</sup>  
*barəzište*<sup>15</sup> *paiti*<sup>16</sup> *barəzahi*<sup>17</sup>  
*haraiθiiō*<sup>18</sup> *paiti*<sup>19</sup> *barəzaiiā*<sup>20</sup>  
*xvāraōxšnəm*<sup>21</sup> *+aṇtara.naēmāṭ*<sup>22</sup>  
*stəhrpaēsəṇhəm*<sup>23</sup> *ništara.naēmāṭ*<sup>24</sup>

1 *sraōšəm* 5 15 20 29; 4000 4010, 4210op. *sraosəm* 120o. *sraōšəm* 3; 2007 2010; 4040 4060 4161; 5020o. *sraošəm* 100 230; 400, 500 510; 682o. *sraošəm* 110; 410 451; 672; 4200 4250r. *sr{a}ōšəm* 2005*sraošə* 4240

abbr. 5102

2 *ašīm* 3 5 15, 100 110 230; 400 410 451, 500 510; 672; 2005; 4000 4161\*, 4200 4210 4240 4250; 5020p. *ašīm* 4010p. *ašəm* 4161Co. *ašīm* 120; 682; 4040

abbr. 20 29; 2007 2010; 4060; 5102

3 *huraōdəm* 15o. *huraodəm* 410 451, 500 510

abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

4 *vərəθrājanəm* 15; 410 451, 500 510

abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

5 *frādaṭ.gaeθəm*o. *frādaṭ.gaeθəm* 15

abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

6 *ašauuanəm* 15

abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- 7 *ašahe* 15  
abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 8 *ratīm* 100 230  
p. *ratīm* 15  
abbr. 3 5 20 29, 110 120; 400 410 451, 500 510; 672 682; 2005 2007  
2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide*  
op. *yazamaede* 230  
o. *yazamaide* 100  
(y) 3 15 20 29; 2005 2007; 4000 4060; 5020 5102  
(yaz) 4010  
abbr. 5, 110 120; 400 410 451, 500 510; 672 682; 2010; 4040 4161,  
4200 4210 4240 4250
- 10 *yejhe* 5 29, 110 120; 2007; 4000 4010 4040 4060 4161, 4250; 5020  
5102  
op. *yajhe* 230  
o. *yejhe* 100; 410, 500 510; 672 682; 4200 4210 4240  
*yejhē* 3 15; 2005 2010  
o. *yejhē* 400 451  
*yej[2]* 20
- 11 *nmānəm* 3 5 15 29, 110; 400, 500 510; 672 682; 2007 2010; 4000  
4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *nmānəm* 100 230  
p. *namānəm* 120; 410 451  
r. *nm{ā}[3]* 2005  
[5]{m} 20
- 12 *vārəθrayni* 3; 400 410 451; 2007; 4161, 4200; 5020  
*vārəθraynəm* 5 15 20 29, 100 110 120; 500 510; 682; 2010; 4000 4010  
4040 4060, 4210 4240 4250; 5102  
p. *vārəθraynam* 230\*  
*vārəθragnəm* 230C  
*vārəθrynam* 672  
*vārəθrayne* 2005
- 13 *hazayrō.stünəm* 110; 400 410 451C, 500 510; 672; 2007; 4000, 4200  
4210 4240 4250  
p. *hazayrō.stünəm* 3 5 15; 2005 2010; 4040 4060 4161; 5020  
5102  
p. *hazayrō.stānəm* 20  
p. *hazayrō.stünəm* 100  
p. *hazayhrō.stünəm* 120; 451\*; 682; 4010  
p. *hazayharō.stünəm* 230  
*hazayrō.stünəm* 29
- 14 *vidātəm* 3 5 15 29, 100 110 120 230; 500 510; 4000 4010 4040 4060  
4161, 4250; 5102  
r. *vid{ā}[3]* 2005  
*vidātəm* 20; 400 410 451; 672 682; 2007 2010; 4200 4210 4240; 5020
- 15 *barəzište* 5 29; 410; 2010C; 4161; 5020  
p. *barəzišta* 3C  
p. *barəzišti* 15, 100 230C; 500 510  
p. *barəzašti* 230\*  
p. *barəziste* 400  
p. *barəziste* 451  
p. *barəzasti* 682C  
p. *barəzište* 4200 4210 4240 4250  
pr. {b}arəz[ī]šti 2005  
*barəzištəm* 3\*, 110\*; 2007\* 2010\*; 4000 4010 4040 4060; 5102  
p. *barəzastəm* 682\*  
*bar[6]* 20  
*barəzišta* 110C  
p. *barəzasta* 120  
*barəzast* 672  
*barəzištə* 2007C
- 16 *paiti* 3 5 15 29, 100 110 120 230; 400 410 451; 672 682; 2005 2007  
2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
*paiti* 500  
*paiti barəzašti paiti* 510  
lac. 20
- 17 *barəzahi* 400 451  
p. *barəzahe* 3 5 15 29, 100 110 230; 500 510; 672 682; 2005  
2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *barəzahe* 120; 4200 4210 4240 4250  
op. *barəzi.hi* 410  
lac. 20
- 18 *haraišūō* 3 29, 120; 400 410 451, 510; 4161, 4200 4250; 5020  
p. *haraišūā* 5; 4000 4010 4040 4060; 5102  
p. *haraišūō* 15  
p. *hairaišūō* 110; 2010  
p. *haraēišūō* 672  
p. *harašūō* 682; 4210 4240  
o. *haraišūō* 100 230  
r. *haraiš[i]iō* 500  
r. *h[ɹ]raiš[3]* 2005  
[5]šaiiā 20  
[hrə.]išūō 2007
- 19 *paiti* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. [ɹ]aiti 2005  
r. [z]iti 2007
- 20 *barəziā* 3 5 15 29, 100 230; 400 451, 510; 672 682; 2005; 4000 4010  
4040 4060 4161, 4200; 5020  
p. *barəziā* 20  
p. *barəziā* 110; 2010; 5102  
p. *barəziā* 4210 4240 4250  
op. *barəziā* 410  
r. *b[ɹ]rəziā* 500  
r. *barəza[2]ā* 2007  
*barəziā* 120
- 21 *x'āraoxšnəm* 3 5 29; 2007; 4000 4010 4040 4060 4161; 5020 5102  
p. *x'ārōšnəm* 2010\*  
p. *x'ārōxšnəm* 2010C  
p. *xāraoxšnəm* 4210  
pr. [ɹ]ār{ō}xšnəm 20  
op. *xāraoxšnəm* 110\*  
op. *xāraoxšnəm* 110C; 410 451; 682; 4200 4240 4250  
o. *x'āraoxšnəm* 100; 400  
o. *x'āraoxšnəm* 230; 672  
o. *x'āraoxšnəm* 500 510  
r. [ɹ]ārōxšnəm 15\*  
r. {x'}ārōxšnəm 15C  
r. *x'ārō{x}šnəm* 2005  
*xāraoxšnəm* 120
- 22 *\*aṅtara.naēmāt*  
p. *aṅtarə.naēmāt* 410 451  
op. *aṅtarə.naēmāt* 3 5 20 29, 110; 2010; 4010 4040 4060 4161;  
5102  
op. *aṅtarənaēmāt* 100  
op. *aṅtarə.naēmāt* 120 230\*  
op. *aṅtarənaēmāt* 400, 510  
op. *antarənaēmāt* 672  
op. *antarə.naēmāt* 682  
opr. *aṅt[ɹ]ranaēmāt* 500  
opr. *aṅtarə.naēmāt[t]* 4000  
o. *aṅtarənaēmāt* 15  
o. *aṅtara.naēmāt* 4200 4250  
o. *aṅtara.naēmāt* 4210  
o. *aṅtarənaēmāt* 4240  
o. *aṅtara.naēmāt* 5020  
or. [aṅt]ara.naēmāt 2007  
*aṅtarə.naēmāt* 230C  
*aṅ[n]* 2005
- 23 *štəhrpaēsajhəm* 110C; 400  
p. *štəhrpaēisajhəm* 100  
p. *štəhrpaišəjhəm* 4210 4240  
op. *štəhr.paēisajhəm* 230  
*štəhrpaēsəm* 3 5 15 29, 110\*; 410 451, 500 510; 2010; 4000 4010 4040  
4060 4161; 5102  
p. *štəhrpaēsīm* 2007; 5020

op. *stiharpaešəm* 672  
 op. *staharpaešəm* 682  
 op. *stəhrpaešəm* 4200 4250  
*stharpaēsəṃ* 20  
*sta.hera.paišəm* 120  
 [4]{rp}[5] 2005

24 *ništara.naēmāt* 500C  
 p. *naštra.naēmāt* 400  
 p. *naštara.naēmāt* 410 451  
 p. *ništarə.naēmāt* 500\*  
 op. *ništarə.naēmāt* 5 15; 4040; 5102

op. *ništri.naēmāt* 20  
 op. *nəštarə.naemāt* 100 230  
 op. *nastarə.naimāt* 120  
 op. *nistarənimāt* 672 682C  
 opr. *ništarə.naēmā[t]* 4000  
 o. *ništara.naēmāt* 3 29, 110; 2010; 4010 4060 4161; 5020  
 o. *ništaranaēmāt* 510  
 o. *ništara.naemāt* 4200 4210 4240  
 o. *ništara.naemāt* 4250  
 or. *ništar[ʔ].naē]māt* 2007  
*nistarənamāt* 682\*  
 [4]{ara}.[6] 2005

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Whose has a victorious house  
 with a thousand pillars, solidly established  
 on the highest mountain,  
 on Harā the high,  
 shining of its own light in the inside,  
 adorned with stars on the outside.

## Y 57.22

*yejhe*<sup>1</sup> *ahunō*<sup>2</sup> *vairiio*<sup>3</sup>  
*snaiθiš*<sup>4</sup> *vīsata*<sup>5</sup> *vərəθraja*<sup>6</sup>  
*yasnasca*<sup>7</sup> *haptanḥāitiš*<sup>8</sup>  
*fšūšasca*<sup>9</sup> *mąθrō*<sup>10</sup> *yō*<sup>11</sup> *vārəθrayniš*<sup>12</sup>  
*vīspāasca*<sup>13</sup> *yasnō.kərətaiio*<sup>14</sup>  
*ahe*<sup>15</sup> *raiiia*<sup>15</sup> *xʷarənanḥaca*<sup>16</sup>  
*aḥhe*<sup>17</sup> *ama*<sup>18</sup> *vərəθraynaca*<sup>19</sup>  
*ahe*<sup>20</sup> *yasna*<sup>21</sup> *yazatanəm*<sup>22</sup>  
*təm*<sup>23</sup> *yazāi*<sup>24</sup> *surunuata*<sup>25</sup> *yasna*<sup>26</sup>  
*sraōšəm*<sup>27</sup> *ašim*<sup>28</sup> *zaōθrābiiō*<sup>29</sup>  
*ašimca*<sup>30</sup> *vanʰhīm*<sup>31</sup> *bərəzaitim*<sup>32</sup>  
*nairimca*<sup>33</sup> *sanḥəm*<sup>34</sup> *huraōdəm*<sup>35</sup>  
*āca*<sup>36</sup> *nō*<sup>37</sup> *jamiiāt*<sup>38</sup> *auuaḥhe*<sup>39</sup>  
*vərəθraja*<sup>40</sup> *sraōšō*<sup>41</sup> *ašiiō*<sup>42</sup>  
*sraōšəm*<sup>43</sup> *ašim*<sup>44</sup> *yazamaide*<sup>45</sup>  
*ratim*<sup>46</sup> *bərəzantəm*<sup>47</sup> *yazamaide*<sup>48</sup>  
*yim*<sup>49</sup> *ahurəm*<sup>50</sup> *mazdəm*<sup>51</sup>  
*yō*<sup>52</sup> *ašahe*<sup>53</sup> *apanōtəmō*<sup>54</sup>  
*yō*<sup>55</sup> *ašahe*<sup>56</sup> *jaymūštəmō*<sup>57</sup>

*vīspa*<sup>58</sup> *srauuā*<sup>59</sup> *zaraθuštri*<sup>60</sup> *yazamaide*<sup>61</sup>  
*vīspaca*<sup>62</sup> *huuaršta*<sup>63</sup> *šūiaōna*<sup>64</sup> *yazamaide*<sup>65</sup>  
*varštaca*<sup>66</sup> *varəšiamnaca*<sup>67</sup>  
*yejhe*<sup>68</sup> *hātqm*<sup>68</sup>

- 1 *yejhe* 5C 29, 110; 2007; 4010 4040 4060, 4250; 5020 5102  
 o. *yejhe* 100 120 230; 410 451, 500 510; 672 682; 4200 4210 4240  
 r. [2]jhe 2005  
 r. [yejhe] 4000  
*yejhe* 3 15 20; 2010; 4161  
 o. *yejhe* 400  
*yeje* 5\*
- 2 *ahunō* 15, 110 230; 400 451, 510; 672; 2007; 4010, 4200 4210 4250  
*ahurō* 3 5 20 29, 100; 410, 500; 682; 2005 2010; 4000 4040 4060 4161, 4240; 5020 5102  
*aahunō* 120
- 3 *vairiō* 3 5 15 20 29, 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 p. *vairiō* 100 230  
 p. *vaeriō* 4210 4240
- 4 *snaiši* 3 15 29, 110 120 230; 400 410 451, 500 510; 672; 2010; 4060 4161C, 4210 4240 4250; 5020  
 p. *snaēiši* 5; 4010 4040 4161\*  
 p. *snaēiši* 20  
 p. *snaēiši* 100  
 p. *snaiši* 682  
 p. *sanaiši* 4200  
 p. *snaēiši* 5102  
 pr. s[naitiš] 4000  
 r. *snaiši* 2005  
*sn[ūš]iš* 2007
- 5 *visata* 3 5 15 20C 29, 110 120; 400 451, 500 510; 672; 2007 2010; 4060, 4200 4210 4240 4250; 5020 5102  
 p. *višata* 100C  
 p. *visaita* 410  
 p. *visiti* 682  
 p. *vaēsata* 4010 4040 4161  
 r. [2]sata 2005  
*vata* 20\*  
*višata* 100\*  
*višat* 230  
*[visaiti]* 4000
- 6 *varəθrajā* 3 5 15 29, 100 110 120; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4010 4040 4060 4161; 5020 5102  
 p. *varəθrajā* 20  
 p. *varəθrajā* 230C  
 p. *varəθrajā* 4250  
*varəθranā* 230\*  
*[və]rajā* 4000  
*varəθraejā* 4200 4210  
 p. *varəθraejā* 4240
- 7 *yasnasca* 3 5 15 20 29, 110; 400 410; 2005 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 op. *yasnasca* 230  
 opr. *yasnasc{c}a* 100  
 o. *yasnasca* 120; 451, 500 510; 672 682  
*yasnaca* 4200 4210 4240
- 8 *haptanhāitiš* 5 15 20 29; 400 410 451, 510; 682; 2010; 4000 4010 4040 4060; 5020 5102  
 p. *hapatanhāitiš* 100  
 pr. h[ap]tanhāi[tiš] 2007  
 r. *haptanhāitiš* 500  
 r. [4]anhāitiš 2005  
*haptanhāitīm* 3\*
- haptanhāitiš* 3C  
*haptanhātōiš* 110  
*haptanhātōiš* 4200 4210  
 pr. *haptanhātōiš* 120  
 op. *haptanhātōiš* 4240  
*hapatanhāitiš* 230  
*haptanhāitiš* 672  
*haptanhāitiš* 4161, 4250
- 9 *fšūšasca* 110; 400 410; 672 682; 2007; 4000 4010  
 p. *fšūšasca* 3 29; 2010; 4040 4060 4161; 5020 5102  
 p. *pšūšasca* 20  
 p. *fšūšasca* 4210 4240  
 op. *fšūšasca* 5  
 op. *fšūšasca* 100 230  
 op. *fšūšasca* 120  
 o. *fšūšasca* 500  
 o. *fšūšasca* 510  
*fšāšasca* 15  
*fšūšasca* 451  
*fšūšasca* 2005  
*fšūšasca* 4200 4250
- 10 *mąθrō* 3 5 15 20C 29; 500 510; 2005 2007; 4000 4010 4040 4060 4161; 5020 5102  
 op. *mąmθrō* 100  
 op. *mąm.θrō* 230; 682C  
 op. *mąm.θrō* 672  
 o. *mąθrō* 110C 120; 400 410 451; 682\*; 4200 4210 4240 4250  
*y mąθrō* 20\*  
*mąθre* 110\*  
*mąθrq* 2010
- 11 *yō* 3 5 15 20 29, 110; 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
 o. *yō* 100 230; 400 410 451, 500 510; 672 682; 4210 4240 4250  
*yō v{ā}rə yō* 120  
 lac. 2005
- 12 *vāreθrayniš* 3 15; 400 410 451, 500 510; 2005 2010; 4010 4060 4161, 4240  
 p. *vāreθrayniš* 20, 100 110; 4000 4040, 4200 4210 4250; 5020 5102  
 p. *vāreθrayniš* 29  
 p. *vāreθraynaš* 120C  
 p. *vāreθraynaš* 672 682  
 pr. [vā]reθrayniš 2007  
 op. *vāreθrayniš* 230  
*vāreθrayniš* 5  
*vāreθraynaš* 120\*
- 13 *vīspāšca* 3 5 15 29, 110 120; 400 410 451, 500 510; 682; 2005 2007 2010C; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *vīspāšca* 20  
 p. *vīspāšca* 100 230  
 o. *vīspāšca* 672  
*vīspāšpica* 2010\*
- 14 *yasnō.karətaiō* 3 5 15 29, 110; 400 410 451; 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 p. *yasnō.karətaiō* 20  
 op. *yasnō.karətaiō* 230C  
 op. *yasnō.karətaiō* 672  
 o. *yasnō.karətaiō* 100 120; 500 510; 682; 4210 4240  
 r. *yasnō.[4]t{a}iō* 2005  
*yasnō.karətīm* 230\*



- 15 *ahe raīia* 3 5 15 20 29, 110; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210C; 5102  
p. *ahi raīia* 4250  
op. *aheriia* 672  
o. *aheraīia* 100 230; 4240  
*ahe raīia* 120  
*ahe raīiea* 4210\*  
*ah raīia* 5020
- 16 *xʷarənaŋhaca* 100 230; 400, 510  
p. *xarənaŋhaca* 410 451; 672  
r. *xʷar{ə}naŋhaca* 500  
abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 17 *ajhe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 18 *ama*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 19 *vərəθraynaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 20 *ahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *yazatanəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *təm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *yazāi*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *surumuata*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *yasna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *sraōšəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *ašīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *zaōθrābiūō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *ašīmca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 31 *vayʷhīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 32 *bərəzaitīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 33 *nairīmca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 34 *saŋhəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 35 *huraōdəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 36 *āca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 37 *nō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 38 *jamiīāt*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 39 *auuaŋjhe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 40 *vərəθrajā*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 41 *sraōšō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 42 *ašiiō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 43 *sraōšəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 44 *ašīm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 45 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 46 *ratūm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102



- 47 *bərəzantəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 48 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 49 *yim*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 50 *ahurəm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 51 *mazdaqm*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 52 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 53 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 54 *apanōtāmō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 55 *yō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 56 *ašahe*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 57 *jaymūštāmō*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 58 *vīspa*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 59 *srauuā*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 60 *zarašūštri*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 61 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 62 *vīspaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 63 *huuaršta*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 64 *šūaōšna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 65 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 66 *varštaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 67 *varašūiamnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 68 *yejyhē hātqm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

To whom the Ahuna Vairiia prayer,  
victorious, served as weapon,  
and the Worship in Seven Chapters  
and the Fšūšō Mąθra which is victorious,  
and all the recitation of acts of worship.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiō.Saṅha, fair of form.

May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zaraθuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yeījhē Hātām.

## Y 57.23

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādaṭ.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>  
*yeījhe*<sup>10</sup> *amaca*<sup>11</sup> *vərəθraynaca*<sup>12</sup>  
*haōzqθβaca*<sup>13</sup> *vaēdūiāca*<sup>14</sup>  
*auuāin*<sup>15</sup> *amašā*<sup>16</sup> *spənta*<sup>16</sup>  
*aōi*<sup>17</sup> *haptō.karšuuairīm*<sup>18</sup> *zqm*<sup>19</sup>  
*yō*<sup>20</sup> *daēnō.disō*<sup>21</sup> *daēnaiiā*<sup>22</sup>

- 1 *sraōšəm* 15 20 29; 2010; 4010, 4200 4250  
o. *sraōšəm* 3 5; 2005 2007; 4000 4040 4060 4161; 5020  
o. *sraošəm* 100 230; 400, 500 510; 672  
o. *sraošəm* 110 120; 410 451; 4210 4240  
*sraoušim* 682  
abbr. 5102
- 2 *ašīm* 3 5 15, 100 230; 400 410 451, 500 510; 2005 2007; 4000 4010, 4200 4210 4250; 5020  
p. *ašim* 4040 4161  
o. *ašim* 110 120; 672  
*aašim* 4240  
abbr. 20 29; 682; 2010; 4060; 5102
- 3 *huraōdəm* 15  
o. *huraodəm* 410 451, 500 510  
abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 4 *vərəθrājanəm* 15; 410 451, 500 510  
abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 5 *frādaṭ.gaeθəm* 410  
o. *frādaṭ.gaeθəm* 15  
abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 6 *ašauuanəm* 15; 410  
abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- 7 *ašahe* 15  
o. *ašahe* 410  
abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 8 *ratūm* 100 230; 410; 2007  
p. *ratim* 15; 2005  
abbr. 3 5 20 29, 110 120; 400 451, 500 510; 672 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide* 410  
o. *yazamaide* 100 230  
(y) 3 5 15 20 29; 2005 2007; 4060; 5020 5102  
(yaz) 4010  
abbr. 110 120; 400 451, 500 510; 672 682; 2010; 4000 4040 4161, 4200 4210 4240 4250
- 10 *yeījhe* 5 15 29, 110; 2010; 4000 4010 4040 4060, 4200 4210 4250; 5102  
o. *yejhe* 100 120 230; 500 510; 672 682; 4240  
r. *yej{he}* 4161  
*yeījhē* 3 20; 2007; 5020  
o. *yeījhē* 400 410 451  
r. [2] *jhē* 2005
- 11 *amaca* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 12 *vərəθraynaca* 3 5 15 20 29, 110 120 230<sup>\*</sup>; 400 410 451, 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

- p. *vərəθraynica* 100 230C  
*vāriθraynaca* 682
- 13 *haōzqθβaca* 3 5 15 20C 29; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
op. *huzqm.θβaca* 100  
op. *hauzqm.θβaca* 120  
op. *huzqm.θβaca* 230  
op. *huzqθβaca* 410; 682\*  
op. *haozqm.θβaca* 672  
op. *huzqθβaica* 682C  
op. *hōzqθβaca* 4200 4250  
o. *haozqθβaca* 110; 400 451; 4240  
o. *haozqθβaca* 500 510  
o. *haōzqθβaca* 4210  
r. *haōzq[2]{a}ca* 2005  
*aōzqθβaca* 20\*
- 14 *vaēdiūāca* 3\* 20; 410 451  
p. *vaēdiūāca* 3C 15; 2005 2007 2010; 4161  
p. *vaēdiūāca* 5; 4000 4010 4040 4060; 5102  
p. *vaidaiūāca* 672  
p. *vaidiūāca* 682; 4210C 4250C  
p. *vaidiūāca* 4200 4240 4250\*  
p. *vaēdaiūāca* 5020  
op. *vaēdiūāca* 110  
o. *vaēdiūāca* 120; 400  
[6]āica 29  
*vaidaiūāca* 100  
p. *vaidaiūāca* 230  
*vaēdaiūācā* 510  
*vaidiūāca* 4210\*  
om. 500
- 15 *auuāin* 3 15 20 29; 400, 500; 2005 2007 2010; 5020 5102  
*auuāini* 5; 4000 4010 4040 4060 4161  
*auuāina* 230  
p. *auuāena* 100  
*auuāini* 410 451  
p. *auuāni* 110; 4200 4210 4240 4250  
*auuān* 120; 510  
p. *auuqn* 672  
*auuānu* 682
- 16 *amašā spənta* 5; 4040  
op. *amasāspənta* 230  
o. *amašāspənta* 100; 510  
o. *amašā spənta* 4200 4210 4240 4250  
*amašā spəntā* 3 29; 4000 4010  
o. *amašāspəntā* 4161  
*amašā spəntā* 15; 4060  
o. *amašā spəntā* 2007; 5020  
*amaš* 20\*  
*amašā* 20C  
*amašā spənta*  
op. *amašā spənti* 682  
o. *amasāspənta* 110 120; 410 451  
o. *amasāspənta* 400  
o. *amašā spənta* 500  
o. *amasāspənta* 672
- amaš[r] spəntā* 2005  
*amašā spəntā* 2010; 5102
- 17 *aōi* 5 20; 500  
p. *aōi* 400 410 451, 510; 672  
*aōui* 3 15; 2005 2007 2010; 4000 4010 4060 4161, 4200 4210 4240 4250; 5020 5102  
op. *aouui* 120  
o. *aoui* 110  
*auui* 682  
p. *auue* 100 230  
om. 4040  
non leg. 29
- 18 *haptō.karšuuairīm* 3 5 15 20 29, 110; 400 410 451; 2010; 4161  
p. *haptō.karšuuairīm* 672; 4200 4250  
p. *haptō.karšuuairīm* 682  
p. *haptō.karšuuairīm* 2007; 4000 4060; 5020 5102  
p. *hiptō.karšuuairīm* 4010  
p. *haptō.karšuuairīm* 4040  
p. *haptō.karšuuairīm* 4240  
pr. *haptō.[karšuuai]r[2]* 2005  
op. *haptō.karšuuairīm* 100 230  
o. *haptō.karšuuairīm* 500 510  
*hapta.karšuurīm* 120  
*hapō.karšuuairīm* 4210
- 19 *zqm* 3 5 15 20 29, 100; 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
o. *zqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250
- 20 *yō* 3 5 15 20 29, 110; 410; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
o. *yō* 100 120 230; 400 451, 500 510; 672 682
- 21 *daēnō.disō* 3 5 15; 400 410 451, 500 510; 2007 2010; 4000 4010 4040 4060 4161C; 5020 5102  
p. *daēnō.dasō* 20; 2005  
p. *dainō.dasō* 4240  
op. *daenō.dišō* 100 230C; 672; 4200  
op. *daenō.daēsō* 110  
op. *daenō.dasō* 120  
op. *daenō.daesō* 682  
op. *daenō.dasō* 4210\*  
o. *daenō.dišō* 4210C 4250  
r. *daēnō[2]sō* 29  
*daenō.daeišō* 230\*  
*daēnō* 4161\*
- 22 *daēnaiiā* 400 410 451; 5102  
op. *daeniā* 682  
o. *daenaiiā* 100 230  
*daēnaiiāi* 3 5 15, 110; 500 510; 2007 2010C; 4000 4010 4040 4060 4161C; 5020  
p. *daēniūi* 20; 2010\*  
p. *dainaiiāi* 672; 4200 4210 4240  
o. *daenaiiāi* 120; 4250  
r. *{d}[r][ēna]iūi* 2005  
*daēnaiiā* 29  
om. 4161\*

Sraōša, the rewarding, fair of form,  
victorious, prospering the living beings,  
righteous time of Order, we worship.  
Because of whose force and victoriousness  
and familiarity and knowledge  
the Life-giving Immortals came down  
to the Earth that has seven continents,

who is the teacher of the religion.

Y 57.24

*vasō.xšaθrō*<sup>1</sup> *fracaraiti*<sup>2</sup>  
*aōi*<sup>3</sup> *yąm*<sup>3</sup> *astuuaitīm*<sup>4</sup> *gaēθąm*<sup>5</sup>  
*aiia*<sup>6</sup> *daēnaiia*<sup>7</sup> *fraōrənta*<sup>8</sup>  
*ahurō*<sup>9</sup> *mazdā*<sup>10</sup> *ašauua*<sup>11</sup>  
*frā*<sup>12</sup> *vohu*<sup>13</sup> *manō*<sup>14</sup>  
*frā*<sup>15</sup> *ašəm*<sup>16</sup> *vahištəm*<sup>17</sup>  
*frā*<sup>18</sup> *xšaθrəm*<sup>19</sup> *vairīm*<sup>20</sup>  
*frā*<sup>21</sup> *spənta*<sup>22</sup> *ārmaitiš*<sup>23</sup>  
*frā*<sup>24</sup> *hauruuatās*<sup>25</sup>  
*frā*<sup>26</sup> *aməratatās*<sup>27</sup>  
*frā*<sup>28</sup> *āhūiriš*<sup>28</sup> *frašnō*<sup>29</sup>  
*frā*<sup>30</sup> *āhūiriš*<sup>31</sup> *tkaēšō*<sup>31</sup>

- 1 *vasō.xšaθrō* 3 5 15 20 29, 110; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *vašō.xšaθrō* 100 230  
 o. *vasōxšaθrō* 4200 4210 4240 4250  
 r. [3]ō.xšaθrō 2005  
*avasō.xšaθrō* 120  
 o. *gaēθąm* 100; 672  
 o. *gaēθąm* 230; 682; 4200 4250  
 o. *gaēθąm* 400 410 451  
*gāθąm* 110 120; 4240  
*gaθąm* 4210
- 2 *fracaraiti* 3 5 20; 451; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
*fracaraitē* 15; 400 410  
*fracarāi*[2] 29  
*fracarāite* 100; 4250C  
*fracarāiti* 110 230; 500 510; 682; 4200 4210 4240  
 o. *fra.carāiti* 120  
 o. *fracarāiti* 672  
*fracarāine* 4250\*
- 3 *aōi.yąm* 5 20; 4010 4060  
 o. *aōi.yąm* 400 451; 682  
 o. *aōi.yąm* 410  
 o. *aōi.yąm* 500 510; 672  
*aōui.yąm* 15 29; 2007 2010; 4000 4040 4161; 5020 5102  
 op. *aouue.yąm* 100  
 op. *aouue.yąm* 230  
 o. *aouui.yąm* 110C 120  
 r. [i]ōui.yąm 3  
 r. {a}ōui.yąm 2005  
*auui.yąm* 110\*  
*aōi.imąm* 4200 4210C 4240 4250  
 o. *aōi.imąm* 4210\*
- 4 *astuuaitīm* 3 5 15 29, 110; 400 451, 500 510; 672 682; 2007; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 p. *astuuaitīm* 20  
 p. *astuuaitīm* 100  
 p. *astuuaitīm* 230  
 p. *astuuaitīm* 410; 4240  
 r. [3]uuaitīm 2005  
 r. *astuuaiti{m}* 2010  
*stauuaetīm* 120
- 5 *gaēθąm* 3 5 15 20 29; 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *gaēθąm* 100; 672  
 o. *gaēθąm* 230; 682; 4200 4250  
 o. *gaēθąm* 400 410 451  
*gāθąm* 110 120; 4240  
*gaθąm* 4210
- 6 *aiia* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 7 *daēnaiia* 3 5 15 20 29, 110; 400 410 451, 500 510; 2007 2010C; 4000 4010 4040 4060; 5020 5102  
 p. *dainaiia* 120C  
 p. *daēnaiia* 2010\*; 4161  
 op. *daeinaiia* 672  
 op. *daeniia* 682  
 o. *daenaiia* 100 230; 4200 4210 4240 4250  
 r. *da[ē]naii[1]* 2005  
*dainiia* 120\*
- 8 *fraōrənta* 3 15 20, 110; 2007 2010; 4200 4210 4250; 5020  
 p. *fraōrənti* 5 29; 4040 4060 4161  
 p. *frōrənti* 4000 4010; 5102  
 pr. [f]rōrənti 500  
 pr. {f}rōrənta 2005  
 op. *fraorənti* 120; 400 410 451; 682  
 op. *fraorənti* 672  
 o. *fraorənta* 510; 4240  
*fraorənte* 100 230
- 9 *ahurō* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020 5102  
*ahō* 4210
- 10 *mazdā* 3 5 15, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *mazdā* 20 29  
 r. *m{azdā}* 4000
- 11 *ašauua* 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *ašauua* 4200 4210 4240 4250  
 r. *a[š]auua* 2005

- ašuuā* 3
- 12 *frā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
lac. 2005
- 13 *vohu* 3 5 15 29; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *vōhu* 20; 410  
p. *vōhū* 100 110 120 230; 400 451; 672 682; 4200 4210 4240 4250  
p. *vohū* 500 510  
r. *v{oh}u* 2005
- 14 *manō* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 15 *frā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 16 *ašəm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
or. *aš{ə}m* 500
- 17 *vahištəm* 3 5 15 20 29, 110; 400 410 451, 500 510C; 672; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *vaheštəm* 100 120 230; 682  
r. *vahiš{3}* 2005  
om. 510\*
- 18 *frā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. *{fr}[r]* 2005
- 19 *xšaθrəm* 3 5 15 20 29, 100 110 120 230; 400 410 451C, 500 510; 672 682; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. *{x}šaθrəm* 2005  
r. *xšaθrə[m]* 2007  
*xšaθrām* 451\*  
*xšaθrīm* 2010
- 20 *vairīm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
pr. *[vairī]m* 2007
- 21 *frā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *spənta* 3 5 15 29, 110 120; 400C 410 451, 500 510; 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
p. *spəntā* 20, 100 230; 4240  
o. *spənta* 672; 4200 4210  
*spəntaiiā* 400\*  
*spəntiūā* 682  
*sp[4]* 2005
- 23 *ārmaitiš* 5 15 20 29, 100 110 230; 400C 410 451, 500 510; 672; 2007; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. *ārmaiti{š}* 3  
r. *[r]rmaitiš* 2010  
*ārmaiti* 120; 400\*  
*āramaitōiš* 682  
lac. 2005
- 24 *frā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
*fr[a]* 2007  
lac. 2005
- 25 *hauruuatās* 5 29, 230C; 500 510; 2010; 4000 4040 4161, 4250  
p. *hauruuatās* 3 15; 5020C 5102  
p. *hauruuatāš* 100 110  
p. *haōruuatās* 230\*
- hauruuat* 20\*  
*hauruuatš* 20C  
*haoruuatāiš frā hauruuatāiš* 120  
*hauruuatāiš* 400 451  
*huruuatās* 410; 4210  
p. *huruuatās* 5020\*  
*hauruuatāta* 672  
*huruuatāiš* 682; 4240  
p. *huruuatāiš* 4200  
*[ahru]uatās* 2007  
*hauruuatās* 4010  
*hauruuatāšca* 4060  
lac. 2005
- 26 *frā* 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. *fr[1]* 3  
r. *[2]ā* 2005
- 27 *aməratatās* 5 29; 410, 500C 510; 2010; 4000 4010 4040 4161, 4250; 5102  
p. *aməratatās* 15; 500\*; 2005 2007C; 5020  
p. *aməratatāš* 100 230  
r. *amərata[tās]* 3  
*aməratatus* 20  
*aməratatāiš* 110 120; 400 451; 682; 4210 4240  
p. *aməratatāiš* 4200  
*aməratatāta* 672  
*aratatās* 2007\*  
*aməratatāšca* 4060
- 28 *frā āhūirīš* 510; 672  
p. *frā āhūirāš* 3  
p. *frā āhūirīš* 5 20 29; 5020 5102  
p. *frā āhūirīš* 15C; 400 410 451; 682C; 2010  
p. *frā āhūirīš* 100 230; 4200 4210  
p. *frā āhūirīš* 110  
p. *frā āhūirīš* 120  
p. *frā āhūirīš* 682\*  
p. *frā āhūirāš* 4161C  
p. *frā āhūirīš* 4250  
*frā āhūirīš* 15\*  
*frā {ā}[6]* 2005  
*frā [āhāraš]* 2007  
*frā āhūirāš* 4040  
p. *frā āhūirāš* 4000 4010  
*frā āhūirāš* 4060  
*frā āhūirīšbō* 4161\*  
*frāhūirīš* 4240  
om. 500
- 29 *frašnō* 3 5 15 20 29, 110; 400 410 451; 672 682; 2007 2010; 4000 4010 4040 4060, 4200 4210 4240 4250; 5020 5102  
p. *frasnō* 100 120 230  
o. *fra.šnō* 4161  
r. *[4]nō* 2005  
*drafšō* 510  
om. 500
- 30 *frā* 3 5 20 29, 100 110 120 230; 400 410 451, 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
*frašnō* 15  
om. 500
- 31 *āhūirīš tkaēšō*  
p. *āhūirīš tkaēšō* 410 451  
op. *āhūirīš tkaēšō* 5 20 29; 5102  
op. *āhūirīš tkaēšō* 15C; 2010  
op. *āhūirīš tkaēšō* 100  
op. *āhūirīš tkaēšō* 230  
op. *āhūirīš tkaēšō* 400  
op. *āhūirāš tkaēšō* 4040  
op. *āhūirāš tkaēšō* 4161  
op. *āhūirīš tkaēšō* 4200  
op. *āhūirīš tkaēšō* 4250  
opr. *[āhūr]īš tkaēšō* 3

opr. *āhūr*[r]š *tkaešō* 2005  
 o. *āhū.iriš* *tkaešō* 510  
 or. *āhūr*[š] *tkaeš*[ō] 2007  
*huiriš* *tkaešō* 15\*  
*ahuriš* *tkaešō* 110  
*āhūriša* *tkaešō* 120  
*āhūiriš* *dakaešō* 672

op. *āhuriš* *dakaešō* 682C; 4210  
 op. *āhuriš**dakaešō* 4240  
*āhuriš* *dakaešō* 682\*  
*āhūirəš* *tkaešō* 4000 4010  
*āhūirəš* *tkaešō* 4060  
*hūiriš* *tkaešō* 5020  
 om. 500

Free to act at will, he moves forward  
 to the material world.

They professed the faith of the (Mazdean) religion:

Ahura Mazdā the righteous,

Vohu Mana

Aša Vahišta,

Xšaθra Vairi,

Spənta Ārmaiti,

Hauruuatāt,

Amərətāt

the lordly Questioning,

the lordly Doctrine.

### Y 57.25

*frā*<sup>1</sup> *aḏa*<sup>2</sup> *vaēibiia*<sup>2</sup> *ahubiia*<sup>3</sup> *vaēibiia*<sup>3</sup> *nō*<sup>4</sup> *ahubiia*<sup>5</sup>  
*nipaiiā*<sup>6</sup> *ai*<sup>6</sup> *sraōša*<sup>7</sup> *ašiiā*<sup>8</sup> *huraōḏa*<sup>9</sup> *aheca*<sup>9</sup> *aṅhəuš*<sup>10</sup> *yō*<sup>11</sup> *astuuatō*<sup>12</sup>  
*yasca*<sup>13</sup> *asti*<sup>14</sup> *manahiio*<sup>15</sup>  
*pairi*<sup>16</sup> *druuataṭ*<sup>16</sup> *mahrkāt*<sup>17</sup>  
*pairi*<sup>18</sup> *druuataṭ*<sup>19</sup> *aēšmāt*<sup>19</sup>  
*pairi*<sup>20</sup> *druuataṭ*<sup>21</sup> *haēnābiiō*<sup>22</sup>  
*yā*<sup>23</sup> *us*<sup>23</sup> *xrūrəm*<sup>23</sup> *drafšəm*<sup>24</sup> *gərəβnən*<sup>25</sup>  
*aēšmahe*<sup>26</sup> *parō*<sup>27</sup> *draōmābiiō*<sup>28</sup>  
*yā*<sup>29</sup> *aēšmō*<sup>29</sup> *duždā*<sup>30</sup> *drāuuaiiāt*<sup>31</sup>  
*maṭ*<sup>32</sup> *vīḏātaōṭ*<sup>33</sup> *daēuuō.dātāt*<sup>34</sup>

1 *frā* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. {f}[2] 2005  
 r. [frā] 2007

2 *aḏa* *vaēibiia* 400 410 451, 510  
 p. *aḏi* *vaibiia* 672  
 op. *aṭauuaēibiia* 100  
 op. *aṭauuaēibiia* 230  
 o. *aḏauuaēibiia* 5 20 29, 110; 2007 2010C; 4000 4010 4040  
 4060 4161, 4200 4210 4240 4250; 5020 5102  
 or. [3] *uuāēibiia* 2005  
*aḏa.uuaēibi*[2] 3  
*aḏauuaēibiio* 15; 2010\*

*aduua.biia* 120  
*iḏa* *vaēibiia* 500  
*aḏaβibiia* 682

3 *ahubiia* *vaēibiia* 29; 400C 410, 500 510; 672 682; 4161C, 4200 4250  
 p. *ahubiia* *vaēibiia* 451  
 p. *ahubiia* *vibiia* 4000 4010 4040 4060; 5102  
 op. *ahubiia.uuaēibiia* 20  
 o. *ahubiia.uuaēibiia* 5, 100C  
 o. *ahubiia.uuaēibiia* 15, 100\* 230; 2010  
 or. [2] *ubiia.uuaēibiia* 3  
*ahubiia* *uuāēibiia* 110  
 p. *ahubiia* *uuāēibiia* 120  
*ahubiia* *nō* *vaēibiia* 400\*

- ahubiia* 2005; 5020  
*ahub[īā]* 2007  
*ahubiia.uuaēibiia ahubiia.uuaēibiia* 4161\*  
*ahubiia auuibīia* 4210 4240
- 4 *nō* 3 15 20 29, 100 110C 120 230; 400 410 451, 500; 672 682C; 4161C, 4200 4210 4240 4250  
*nōi* 5, 110\*; 510; 2010; 4000 4010 4040 4060 4161\*; 5020 5102  
 o. *noi* 2005  
 r. *[nōi]* 2007  
 om. 682\*
- 5 *ahubiia* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5020 5102  
*ahāb[...]* 2007  
*ahubiā* 4200
- 6 *nipaiiā āi* 3 5, 110; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
 p. *nəpaiiā āi* 120  
 r. *[3]aiiā āi* 2007  
*nipaiiā ā* 15  
*napaiiāi* 20C  
*nipaiiā āi* 29; 5102  
 o. *nipāiā āi* 100 230  
*nipaiiā ā* 400 410 451; 682  
 p. *napaiiā ā* 500; 672  
*npaiiā ā* 510  
*[6]ā āi* 2005  
 om. 20\*
- 7 *sraoša* 3 5 15 29; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210; 5020 5102  
 o. *sraoša* 100 230  
 o. *sraoša* 110; 400 410 451, 500 510; 4240 4250  
 r. *sraoš{a}* 2005  
*sraošahe* 20  
 o. *sraošahe* 120; 682  
*sraoš* 672
- 8 *ašūia* 100 230; 410, 500 510; 672; 2005; 4060; 5020  
 p. *ašūia* 3 15 20 29, 110; 400 451; 2010; 4000 4010 4040 4161; 5102  
 op. *ašūia* 5  
 o. *ašūia* 120; 682; 4200 4210 4240 4250  
 r. *[a]šūia* 2007
- 9 *huraōḍa aheca* 3 5; 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020  
 op. *huraōḍa ahica* 672  
 opr. *hura{o}ḍa ahica* 682  
 o. *huraōḍa aheca* 110C 230; 400 410 451, 500 510; 4210 4240  
 or. *huraōḍa ah[1]ca* 100  
*huraōḍaheca* 15 20 29  
 o. *huraōḍaheca* 110\*  
 o. *huraōḍa heca* 5102  
 or. *hu[raō.ḍ]{a}heca* 2007  
*hauru.daheca* 120  
*huraōḍ[...]*heca 2005
- 10 *ayhāuš* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500; 682; 2005 2007 2010; 4040 4060 4161, 4200 4210 4240 4250; 5020  
*ayhuš* 510; 672  
*ay\*hāuš* 4000 4010; 5102
- 11 *yō* 3 5 20 29, 120; 400 410 451; 2005 2007; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *yō* 100 230; 500 510; 672 682; 4210 4240  
*yōi* 15, 110; 2010
- 12 *astuuatō* 3 5 15 29; 400 410, 500 510; 672; 2010; 4000 4010 4040 4060 4161, 4210 4240 4250; 5102  
 p. *astuuatō* 20, 110; 451; 682; 2005 2007; 5020  
 p. *aštuuatō* 100 230C  
 o. *astuuat{ō}* 4200  
*stauuatō* 120  
*aštaotō* 230\*
- 13 *yasca* 3 5 15 20 29, 110; 410C; 672; 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 op. *yāšca* 100 230  
 o. *yāšca* 400 451, 500 510; 682; 4210 4240  
 r. *y[2]ca* 2005  
 r. *y[asc]a* 2007  
 r. *{y}asca* 4200  
*yasti* 120  
*yoašca* 410\*
- 14 *asti* 3 5 15 20 29, 110; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *ašte* 100 230  
 p. *aste* 4010  
*stī* 120
- 15 *manahiō* 3 5 15 29, 100 110; 400 410; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *mainahiō* 120; 451  
 o. *manahiō* 230  
 r. *[1]anahiō* 20  
 r. *m[2]ahiō* 500  
 r. *manahii{ō}* 2005  
*mahiōi* 510\*  
*manahiōi* 510C
- 16 *pairi druuaat* 100 110; 400 410 451, 500 510C; 672; 4200 4210  
 p. *pairə druuaat* 120  
 p. *pairi daruuaat* 682  
 op. *paridruuaat* 4240\*  
 o. *pairi druuaat* 3 15, 230; 2007 2010; 4161, 4250  
 o. *pairidruuaat* 4240C  
 r. *pairi druuaat[1]* 2005  
*pairi druuaat* 5; 4000 4010 4040 4060; 5020 5102  
 p. *pairi druuaat* 29  
 op. *pairi duruuaat* 20  
*pairi druuaat* 510\*
- 17 *mahrkāt* 110 120; 400 410 451, 510; 4210 4240  
 p. *maharkāt* 100; 672  
 op. *maharkāt* 230  
 o. *mahrkāt* 3 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
*mahrkāt* 500  
*mahirakāt* 682
- 18 *pairi* 3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *pari* 120
- 19 *druuaat aēšmāt* 110; 400 410 451  
 p. *druuaat aēismāt* 100  
 p. *druuaat aēšamāt* 672  
 op. *druuaat aēsmāt* 120  
 op. *daruuaat aēšmāt* 230  
 o. *druuaat aēšmāt* 3 5 29; 2007 2010; 4161  
 o. *druuaat aēšmāt* 510  
 o. *druuaat aēšmāt* 4250  
 or. *druuaat aēšm{ā}[1]* 2005  
*druuaat aēšmāt* 15\*  
*druuaat aēšmāt* 15C  
*druuaat aēšmāt* 4010 4040 4060; 5020 5102  
 pr. *duruuaat aēš[3]* 20  
 r. *druuaat aēš[māt]* 4000  
*druuaat aēšmāt* 500  
*daruuaat aēsmāt* 682C  
 o. *daruuaat aēsmāt* 682\*  
*duuaat aēšmāt* 4200  
*druuaat aēšmāt* 4210 4240
- 20 *pairi* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *druuaatbiō* 500 510  
 p. *druuaatbiō* 5, 120; 400C 410



- p. *druuaṭibiū* 672  
 p. *daruuṭibiū* 682  
 p. *druuaḍabiū* 4200 4210 4240 4250  
 o. *druuaṭbiū* 15 29; 2007; 4161C; 5020 5102  
 or. *druuaṭ{b}[3]* 2005  
*druuaṭ.aēibiū* 110  
 o. *druuaṭ.aēibiū* 3; 2010; 4000  
 o. *druuaṭaēibiū* 4010 4040 4060  
*druuaṭaṭ.aēibiū* 20  
*druuataṣabiū* 100  
*daruuataṭabiū* 230\*  
*daruuatatḍabiū* 230C  
*druuaḍaṭbiū* 400\*  
*druuaṣbiū* 451  
*druuṭbiū* 4161\*
- 22 *haēnābiū* 15 29; 400 451, 500 510; 672C; 4040  
 p. *hīnābiū* 5  
 p. *haēnābiū* 410  
 p. *hainābiū* 4240  
 op. *haenābiū* 120  
 o. *haenābiū* 4200 4210 4250  
*haēnaēibiū* 4000 4010 4060  
 p. *hānaēibiū* 3 20; 4161  
 p. *hānaēibiū* 110; 2007 2010; 5020 5102  
 pr. *{h}ānaēibiū* 2005  
*hainūnibiū* 100 230  
*hānaēnābiū* 672\*  
*hanaēnābiū* 682
- 23 *yā us xrūrəm* 4010, 4200 4250C  
 p. *yā us xrūrəm* 5 15 29; 2007 2010; 4040 4060 4161; 5102  
 op. *yāus xrūrəm* 3; 5020  
 o. *yā us xrūrəm* 110  
 o. *yā us xrūrəm* 500 510; 672 682; 4210  
 o. *yā usxrūrəm* 4240  
*yā us xrūrəm*  
 p. *yā us xrūrəm* 20  
 r. *[yā] [us] [xrūrəm]* 4000  
*yā usa xrūrəm* 100 230  
 o. *yā usaxrūrəm* 120  
*yō us xrūrəm* 400 410 451  
*y{ā}* lac. *xrūrəm* 2005  
*yā usmō xrūrəm* 4250\*
- 24 *draṭṣəm* 3 5 15 29, 110; 400 410 451; 672 682; 2007 2010; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *darṭṣəm* 120  
 o. *draṭṣəm* 100 230; 500 510  
 r. *dra{f}ṣəm* 2005  
 r. *[dra]ṭṣəm* 4000  
*d[6]* 20
- 25 *gəṛəḅnən* 3 15 29; 672; 2007; 4000 4040 4161C; 5020 5102  
 p. *gəṛəḅanən* 100; 4161\*  
 p. *grəḅənən* 500  
 op. *gəṛəḅənəm* 110C  
 op. *gəṛəḅənəm* 2010; 4060  
 op. *gəṛəḅanən* 4200 4210 4250  
 op. *gəṛəvanən* 4240  
 opr. *gəṛə{ḅ}anən* 230  
 opr. *g[3]ḅənən* 4010  
 o. *gəṛəḅnən* 400 410 451; 682  
 o. *gə.ṛəḅnən* 510  
 r. *g{ə}ṛəḅnən* 2005  
*gəṛəḅən* 5  
 o. *gəṛəḅən* 120  
*[6]ən* 20  
*gəṛəḅənəm* 110\*
- 26 *aēšmahe* 3 5 15 20; 400 451; 2010; 4000 4010 4040 4060 4161; 5102  
 p. *aišmahe* 120  
 p. *aēšmahe* 410  
 op. *aesmahe* 100 230; 672  
 o. *aēšmahe* 500 510  
 o. *aēšmahe* 682; 4200 4250  
 r. *aē[2]ahe* 29  
 r. *aēšm[3]* 2005  
*aaēšmahe* 110  
*aēmahe* 2007; 5020  
*aēšmaeaehe* 4210\* 4240  
*aēšmaeaehe* 4210C
- 27 *parō* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010C 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
*parəm* 4010\*
- 28 *draōmābiū* 3 5 15 29; 2007; 4040 4161, 4250; 5020  
 p. *drōmābiū* 20; 451  
 p. *draōmābiū* 2010; 4000 4010  
 p. *drōmābiū* 4060; 5102  
 op. *drō.maēbiū* 100 230  
 op. *draomaibū* 110  
 op. *dru.mibiū* 120  
 o. *draomābiū* 400 410, 500; 672 682; 4240  
 o. *draō.mābiū* 4200  
 o. *drao.mābiū* 4210  
 r. *draōm[1]biū* 2005  
*draēmābiū* 510
- 29 *yā aēšmō* 29, 110; 2005 2007; 4161; 5020  
 op. *yā aismō* 100 230  
 op. *yā aesmō* 120  
 o. *yā aēšmō* 400 410 451C  
 o. *yā aēšmō* 500  
 o. *yā aēšmō* 682; 4210 4240  
 o. *yā aēšmō* 4200 4250  
*yō aēšmō* 3 5 15; 2010; 4000 4040 4060; 5102  
 o. *yō aēšmō* 672  
*yō* 20  
*yā aēmšmō* 451\*  
*yaoaēšmō* 510  
*y[ā] [aēš]mō* 4010
- 30 *duždā* 3 15, 100C 110 230; 400 410 451, 500 510; 672; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
 p. *duždō* 5  
*[3]dā* 29  
*dužā* 100\*  
*duždā* 120  
*duždā* 682  
*du{ž}[2]* 2005  
*duždāṭ* 5102  
 lac. 20
- 31 *drāuuaiāt* 100; 400, 500 510; 672; 4210 4240  
 p. *drāuuaiāt* 110  
 p. *darāuuaiāt* 682  
 op. *drāuuaiāt* 120C  
 op. *drāuuaiāt* 2007  
 op. *drāuuaiāt* 2010; 5102  
 o. *drāuuaiāt* 3 5 29, 230; 4010 4040 4060 4161, 4200 4250  
 o. *drāuuaiāt* 15; 5020  
 r. *drā{u}ua[1]iā[1]* 2005  
*drāhūiāt* 120\*  
*drāuuaiāt* 410  
*drāuuaiāt* 451  
*drāuuaiāt* 4000  
 lac. 20
- 32 *maṭ* 100 120; 400 410 451, 500 510; 672 682; 4200 4210 4240  
 o. *maṭ* 3 5 15 20 29, 110 230; 2005 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102
- 33 *viḍataōṭ* 110C  
 p. *viḍatōṭ* 110\*  
 p. *viḍatūṭ* 120  
 op. *viḍatōṭ* 29  
 op. *viḍatōṭ* 2010  
 opr. *viḍā[tōṭ]* 4010  
 o. *viḍataōṭ* 3 5; 4000 4040 4060 4161, 4250



o. *vīdātaoŋ* 500; 4210 4240  
 o. *vī.ḍātaōŋ* 2005  
 o. *vīdātaoŋ* 4200  
*vidātaōŋ* 15; 2007; 5102  
 p. *vidātōŋ* 5020  
 o. *vīdātaoŋ* 100; 400 451; 672 682  
 o. *vidātaoŋ* 230  
 v[ɣ] 20  
*vidātāoŋ* 410  
*vī.dātāt* 510  
 34 *daēuuō.dātāt* 400 410 451, 500 510

p. *daiuuō.dātāt* 672  
 opr. *[dī]uuō.dātāt* 4010  
 o. *daēuuō.dātāt* 3 15; 2007 2010; 4000 4040 4161; 5020 5102  
 o. *daeuuō.dātāt* 100 110 120 230; 682; 4200 4240  
 o. *daeuuō.dātāt* 4250  
 or. *d[ɣ]ēuuō.dātāt* 29  
 or. *[ɣ]ō.d{ā}tāt* 2005  
 or. *da{e}uuō.dātāt* 4210  
*daēuuō.dātāt* 5  
*daeuuī.dātāt* 4060  
 lac. 20

Then for both lives, for both lives,  
 may you protect us, O Sraōša rewarding, fair of form, in this life that is corporeal,  
 and in the one which is spiritual,  
 from the deceitful death,  
 from the deceitful Aēšma,  
 from the deceitful hordes,  
 that may raise the bloody banner  
 of Aēšma in front of the assaults.  
 (May you protect us from the hordes) that the maleficent Aēšma launches  
 with Vīḍatu, created by the demons.

## Y 57.26

*aḍa*<sup>1</sup> *nō*<sup>1</sup> *tūm*<sup>1</sup> *sraōša*<sup>2</sup> *ašūia*<sup>3</sup> *huraōḍa*<sup>4</sup>  
*zāuuarā*<sup>5</sup> *daiiā*<sup>5</sup> *hitaēibiiō*<sup>6</sup>  
*druuatātəm*<sup>7</sup> *tanubiiō*<sup>8</sup>  
*pouru.spaxštīm*<sup>9</sup> *tbišaiiantqm*<sup>10</sup>  
*paiti.jaitīm*<sup>11</sup> *dušmaiñiiunqm*<sup>12</sup>  
*haḡrā.niuuāitīm*<sup>13</sup> *haməḡḡanqm*<sup>14</sup>  
*auruuəḡanqm*<sup>15</sup> *tbišaiiantqm*<sup>16</sup>  
*ahe*<sup>17</sup> *raiiā*<sup>17</sup> *x<sup>v</sup>arəḡḡanḡaca*<sup>18</sup>  
*aḡhe*<sup>19</sup> *ama*<sup>20</sup> *vəḡḡḡḡḡnaca*<sup>21</sup>  
*ahe*<sup>22</sup> *yasna*<sup>23</sup> *yazatanqm*<sup>24</sup>  
*təm*<sup>25</sup> *yazāi*<sup>26</sup> *surunuūata*<sup>27</sup> *yasna*<sup>28</sup>  
*sraōšəm*<sup>29</sup> *aštīm*<sup>30</sup> *zaōḡḡḡḡbiiō*<sup>31</sup>  
*aštīmca*<sup>32</sup> *vaḡ<sup>v</sup>hīm*<sup>33</sup> *bəḡḡḡḡaitīm*<sup>34</sup>  
*nairīmca*<sup>35</sup> *saḡḡhəm*<sup>36</sup> *huraōḍəm*<sup>37</sup>  
*āca*<sup>38</sup> *nō*<sup>39</sup> *jamiitāt*<sup>40</sup> *auuaḡhe*<sup>41</sup>  
*vəḡḡḡḡḡḡā*<sup>42</sup> *sraōšō*<sup>43</sup> *ašūiō*<sup>44</sup>  
*sraōšəm*<sup>45</sup> *aštīm*<sup>46</sup> *yazamaide*<sup>47</sup>  
*ratūm*<sup>48</sup> *bəḡḡḡḡḡḡtəm*<sup>49</sup> *yazamaide*<sup>50</sup>

*yim*<sup>51</sup> *ahurəm*<sup>52</sup> *mazdqm*<sup>53</sup>  
*yō*<sup>54</sup> *ašahe*<sup>55</sup> *apanōtəmō*<sup>56</sup>  
*yō*<sup>57</sup> *ašahe*<sup>58</sup> *jaγmūštəmō*<sup>59</sup>  
*vīspa*<sup>60</sup> *srauuā*<sup>61</sup> *zaraθuštri*<sup>62</sup> *yazamaide*<sup>63</sup>  
*vīspaca*<sup>64</sup> *huuaršta*<sup>65</sup> *šīaōθna*<sup>66</sup> *yazamaide*<sup>67</sup>  
*varštaca*<sup>68</sup> *varəšiiamnaca*<sup>69</sup>  
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- 1 *aḍa nō tūm* 400 410 451, 500; 672; 2007; 4000 4010, 4250  
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- 2 *sraōša* 3 5 15 20 29, 110C; 2007 2010; 4000 4040 4060 4161, 4200;  
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- 3 *ašīia* 110 230; 500 510; 672; 2007 2010; 5020 5102  
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- 4 *huraōḍa* 3 5 15 20 29, 110; 2005 2007 2010; 4000 4010 4040 4060  
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- 6 *hitaēbiū* 3 5 15 20 29, 100 110; 2007; 4040 4161, 4250; 5020  
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- 7 *druuatātəm* 3C 5 15 29, 100 110 120 230; 400 410 451, 500 510; 672;  
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- 8 *tanubiū* 3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682;  
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- 9 *pouru.spaxštīm* 3 5 15 29, 110; 2007 2010; 4000 4010 4040 4060  
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- 10 *θbišaiiantqm*  
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*θbišaiiatqm* 4240  
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*θbaē.šantqm* 230C  
*θbaēšaiiantqm* 400 451  
*θbišaiiantqm* 500  
*θbaēša.iiatqm*  
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- 11 *paiti.jaitīm* 3 15 29; 410, 500 510; 672 682; 2007; 4000 4010 4040 4060 4161, 4210 4250; 5020 5102  
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 {pa}iti.j[5] 2005  
*paityjaiantīm* 4200
- 12 *dušmainiūnq̄m* 3; 2010; 4040 4161C  
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*duš.maiñiūuanq̄m* 5  
*dušmainiūuanq̄m* 29  
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- 13 *haðrā.niūuāitīm* 3 15 29; 400 410 451; 2010; 4200 4210  
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*haðrā.anauuāitīm* 5  
*haðrā.niūuāitēm* 20  
*haðrā.anuūāitīm* 100  
*hhaðrāni.āuūāitīm* 120  
*haxrā.nauuāitīm* 230  
*haðra.nauuāitīs* 510  
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*haðrā.nauuāitīm* 4161C; 5020  
 r. *haðrā.[nauu]aitīm* 2007  
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- 14 *haməṛəðanq̄m* 3 5 20 29, 100; 500 510; 672; 4000 4010 4040 4060 4161; 5102  
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- 15 *auruuaðanq̄m* 100; 5102  
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*aōuruuaðanq̄m* 3; 4000 4010 4040 4060; 5020  
 p. *aōuruūatanq̄m* 5 15; 4161  
 op. *aouruūatanq̄m* 500 510  
 o. *aouruuaðanq̄m* 400 410 451; 682  
*hauruūatanq̄m* 2010  
 o. *hauruūatanq̄m* 110\*  
*uruuaðanq̄m* 120  
 op. *uruūatanq̄m* 672\*
- [r]uruuaðanq̄m 2005  
 a[hruua]ðanq̄m 2007
- 16 *t̄bišaiiantq̄m*  
 p. *t̄bišūiantq̄m* 510  
 op. *t̄bišūiantq̄m* 5  
 o. *t̄bišaiiantq̄m* 3 15 29  
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*t̄baešaiiantq̄m* 100  
 opr. *t̄baešūiant{q̄}m* 682  
 o. *t̄baešaiiantq̄m* 20; 4000 4010 4060; 5102  
 o. *t̄baešūiantq̄m* 120  
 o. *t̄baešaiiantq̄m* 230  
*t̄bišaiiatq̄m*  
 o. *t̄bišaiiatq̄m* 110  
 o. *t̄bišaiiatq̄m* 2005 2007 2010; 5020  
 o. *t̄bišaiiatq̄m* 4250  
*t̄bšaiiantq̄m* 410\*  
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*dabišūiantq̄m* 672  
*t̄baešaiiatq̄m* 4040 4161  
*t̄bišaiiantq̄m* 4200 4240  
 r. *t̄bišaiiant[2]* 4210
- 17 *ahe raiia* 3 5 15 20 29, 110 120; 400 410 451, 500 510; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
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*aheraiiaš* 230\*  
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- 18 *xʷarənanɣhaca* 100 230; 400, 500 510  
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 abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 19 *aijhe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 20 *ama*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *vəṛəðraynaca*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *ahe*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *yasna*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *yazatanq̄m*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *təm*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *yazāi*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *surunuuata*  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102



- 61 *srauuā*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 62 *zaraθuštri*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 63 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 64 *vīspaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 65 *huuaršta*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 66 *śīiaōšna*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 67 *yazamaide*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 68 *varštaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 69 *varašūamnaca*  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
5020 5102
- 70 *yejḥē hātəm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

Now to us, you, o Sraōša, rewarding, fair of form,  
may give strength to (our) teams,  
health to the bodies,  
much surveillance of the hostile ones,  
the killing back of the evil ones,  
one-shot defeat of the adversary ones,  
of the opponent ones, of the hostile ones.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiiō.Saṅha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zaraθuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yeḥhē Hātəm.

## Y 57.27

*sraošəm*<sup>1</sup> *ašim*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādaṭ.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>  
*yim*<sup>10</sup> *caθβārō*<sup>10</sup> *auruuantō*<sup>11</sup>  
*auruša*<sup>12</sup> *raōxšna*<sup>13</sup> *frādərəsra*<sup>14</sup>  
*spənta*<sup>15</sup> *vīduuānhō*<sup>16</sup> *asaiia*<sup>17</sup>  
*maiñiuuasañhō*<sup>18</sup> *vazənti*<sup>19</sup>  
*sruuaēna*<sup>20</sup> *aēšqm*<sup>21</sup> *safānhō*<sup>22</sup>  
*zarañiia*<sup>23</sup> *paiti.θbarštānhō*<sup>24</sup>

- 1 *sraošəm* 15 20 29; 4010, 4200  
 op. *sraošim* 682  
 o. *sraošəm* 3 5; 2007; 4040 4060 4161; 5020  
 o. *sraošəm* 100 230; 400, 500 510; 672  
 o. *sraošəm* 110 120; 410 451; 2010; 4210 4240 4250  
 or. *sr{a}ošəm* 4000  
 [6]m 2005  
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- 2 *ašim* 3 5 15, 100 110 230; 400 410 451, 500 510; 4000 4010 4161, 4200  
 4210 4240 4250  
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 o. *ašim* 120; 672  
 abbr. 20 29; 682; 2005 2007 2010; 4060; 5102
- 3 *huraōdəm* 15  
 o. *huraodəm* 410 451, 510  
 or. *huraod[r]m* 500  
 abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010;  
 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 4 *vərəθrājanəm* 15; 410 451, 500 510  
 abbr. 3 5 20 29, 100 110 120 230; 400; 672 682; 2005 2007 2010;  
 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 5 *frādaṭ.gaeθəm*  
 o. *frādaṭ.gaeθəm* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 6 *ašauuanəm* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 7 *ašahe* 15  
 abbr. 3 5 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682;  
 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250;  
 5020 5102
- 8 *ratūm* 100 230; 2007  
 p. *ratim* 15; 2005  
 abbr. 3 5 20 29, 110 120; 400 410 451, 500 510; 672 682; 2010; 4000  
 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide*  
 op. *yazamaide* 230  
 o. *yazamaide* 100  
 (y) 3 15 20 29; 4000 4060; 5020  
 (yaz) 2005; 4010  
 non leg. 2007  
 abbr. 5, 110 120; 400 410 451, 500 510; 672 682; 2010; 4040 4161,  
 4200 4210 4240 4250; 5102
- 10 *yim caθβārō* 3 5 15 20 29, 110; 2005 2010; 4000 4010 4040 4060  
 4161, 4200 4250; 5020  
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 pr. [yθ]m caθβ[ārō] 2007  
 op. *yəm caθβārō* 230  
 op. *yim ciθβārō* 400  
 opr. *y{ə}m {c}aθβārō* 100  
 o. *yim caθβārō* 120; 410 451; 682; 4210 4240  
 o. *yimca.θβārō* 500  
 o. *yimcaθβārō* 510  
*im caθβārō* 672\*  
*im caθβārō* 672C
- 11 *auruuantō* 3 5 15 20 29, 110; 400 410 451, 500 510; 2007 2010; 4000  
 4010 4040 4060C 4161, 4200 4210 4240 4250; 5020 5102  
 p. *aoruuantō* 230; 682  
 op. *ao.ruuantō* 100  
 o. *auruuantō* 672  
*uruuantō* 120  
*auruu[4]* 2005  
*auruuatō* 4060\*
- 12 *auruša* 3 15; 400 410 451; 682; 2005 2007; 4161C, 4200 4210 4240  
 4250; 5020 5102  
*auruš* 5; 672; 4000 4010 4040 4060 4161\*  
 p. *aoruš* 230  
*aōuruša* 20  
*uruša* 29; 500  
 o. *uruša* 510  
*aoruš[r]* 100  
*uraoš* 110  
*auruusa* 120  
 om. 2010
- 13 *raōxšna* 3 5 15 20 29; 2005; 4000 4010 4040 4060 4161, 4200; 5020  
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 op. *raōxšni* 2010  
 opr. [r]aōšna 100\*  
 opr. *raōx[šni]* 2007  
 o. *raoxšna* 110; 400 410 451; 672 682; 4240 4250  
 o. *raoxšna* 510  
 or. [r]aōxšna 100C  
 r. *raōxš[r]{a}* 4210  
*raoxšn* 120  
*raxšna* 230  
 o. *raxšna* 500
- 14 *frādərəsra* 3 5 15, 110; 400 410 451, 510; 2005 2007; 4000 4010 4040  
 4060 4161, 4240; 5020 5102  
 p. *frādərəsara* 682  
 op. *frā.darəsra* 20  
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- op. *frā.darəsri* 120  
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*frā.darəs[2]* 500  
*frā.darəs* 672  
*frādərəsa* 2010; 4200 4210 4250
- 15 *spənta* 3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *spənti* 120  
*spənt* 672  
*spənt[2]* 2005
- 16 *viduuāñhō* 3 5 15 29, 100 110 120 230; 400C 451, 510; 682; 2010; 4040 4161, 4240; 5020\* 5102  
p. *viduuāñhō* 4000 4010 4060  
o. *viduuāñhō* 672  
*viduuāñhō* 400\* 410, 500; 4200 4210 4250  
p. *viduuāñhō* 20  
*viduuāñha* 2005 2007; 5020C
- 17 *asāiia* 3 15 20C 29, 110 120; 400 410 451, 510; 2005 2007 2010; 4000 4010 4040 4060; 5020 5102  
p. *asāiia* 20\*; 4161  
*asāiia* 5  
*ašāiia* 100 230  
o. *ašāiia* 4200 4210 4240 4250  
*saiia* 500; 682  
*ašauua* 672
- 18 *mainiūuasayhō* 5 29; 5102  
o. *mainiūua.sayhō* 3; 2010  
*mainiūuasayhō* 4000 4010 4040 4060  
o. *mainiūua.sayhō* 15  
*maniūuasayhō* 400 410 451  
p. *mainiūuasayhō* 4250  
op. *miniūua.sayhō* 672  
op. *mainiūua.sayhō* 4200 4210  
o. *mainiūua.sayhō* 20; 2005 2007  
o. *maniūua.sayhō* 510  
o. *maini.ūua.sayhō* 5020  
*mainiūusayhō* 230  
p. *maniūusayhō* 100  
*mainiūua.səñhō* 110C  
p. *mainiūua.səñhō* 110\*  
p. *mainiūua.səñhō* 120  
*mane.vasāñhō* 500  
*manaiūuasayhō* 682  
*mainiūuasayhō* 4161  
o. *mainiūua.sayhō* 4240
- 19 *vazənti* 5 15, 120; 400 410 451, 500 510C; 672 682; 2007; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- p. *vazənti* 20, 110; 2010  
p. *vazənti* 29; 510\*  
*vazəntəm* 3  
*vazənte* 100  
*vazəntae* 230\*  
*vazənte* 230C  
*v[3]nti* 2005
- 20 *sruuaēna* 3 5 15 20, 100 110 230; 400 410; 2010; 4000 4161  
p. *sruuaēna* 29; 500 510; 672 682; 2005 2007; 4010 4060; 5020 5102  
op. *sruuaēna* 120; 4200 4240 4250  
opr. *sr{a}uuaena* 4210  
*sruuaēna* 451  
*sruuaēmna* 4040
- 21 *aēšqm* 3 5 15 20 29; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
o. *aēšqm* 100; 672  
o. *aēšqm* 110; 400 410 451  
o. *aēšqm* 120 230  
o. *aēšqm* 500 510  
o. *aēšqm* 682; 4200 4210 4240 4250  
r. *a{ē}šqm* 2005
- 22 *sfāñhō* 3 5 15 29, 100 110 230; 400 410 451, 500 510; 672; 2005C 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020  
*sfāñhō* 2005\*; 4200 4210 4240  
p. *spāñhō* 20  
p. *spāñhō* 5102  
*sfāñhō* 120  
*srafāñhō* 682
- 23 *zaranīia* 29  
*zaranīia* 3 15, 110 120; 400 410 451; 672\*; 2007 2010; 4010, 4200 4210 4240 4250; 5020  
p. *zaranīia* 5 20; 510; 672C 682; 4000 4040 4060 4161; 5102  
p. *jaranīia* 100 230  
r. *zaran[3]* 2005  
*zarazūia* 500
- 24 *paiti.θβarəštāñhō* 3 5 29, 110; 400 410 451, 500 510; 672 682; 2007 2010; 4200 4240 4250; 5020C  
p. *paiti.θβarəštāñhō* 15, 100 230; 4000 4010 4040 4060 4161C  
p. *paiti.θβarəštāñhō* 20  
p. *paiti.θβarəštāñhō* 120  
p. *paiti.θβarəštāñhō* 4161\*  
p. *paiti.θβarəštāñhō* 5020\*  
pr. *pa[3].θβarəštāñhō* 2005  
op. *paiti.θβarəštāñhō* 5102  
r. *{p}aiti.θβarəštāñhō* 4210

Sraōša, the rewarding, fair of form,  
victorious, prospering the living beings,  
righteous time of Order, we worship.  
Who, four coursers,  
white, shining, transparent,  
life-giving, knowledgeable, without shadow,  
belonging to the spiritual realm, they draw (him),  
their horn hoofs  
adorned with gold.

## Y 57.28

*āsīan̄ha*<sup>1</sup> *aspaēibīa*<sup>2</sup>

*āsīan̄ha*<sup>3</sup> *vātaēibīa*<sup>4</sup>

*āsīan̄ha*<sup>5</sup> *vāraēibīa*<sup>6</sup>

*āsīan̄ha*<sup>7</sup> *maēyaēibīa*<sup>8</sup>

*āsīan̄ha*<sup>9</sup> *vaiiaēibīa*<sup>10</sup> *patarātaēibīa*<sup>11</sup>

*āsīan̄ha*<sup>12</sup> *huuastaiā*<sup>12</sup> *aīhimanaiā*<sup>13</sup>

- 1 *āsīan̄ha* 3 5 20 29, 110 120; 400, 500; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *āsaiian̄ha* 15; 410 451; 672; 4200 4210 4240 4250C  
o. *āsian̄ha* 100 230  
*āsīan̄ha* 510  
*āsaiian̄he* 682; 4250\*
- 2 *aspaēibīa* 3 5 15 29, 100 110 120 230; 410 451\*, 500 510; 2007 2010; 4000 4040 4060 4161, 4200 4250; 5020 5102  
p. *aspāibīa* 20  
p. *aspaibīa* 672 682; 4240  
r. [r]spāibīa 4210  
*aspaēibīō* 400 451C  
as[4]{bi}ia 2005  
*aspaēibīa* 4010
- 3 *āsīan̄ha* 3 5 15 20 29, 100 110 120 230; 500; 2005 2007 2010; 4000 4040 4060 4161; 5020 5102  
p. *āsaiian̄ha* 400 410 451; 672; 4200 4210 4240 4250  
*āsīan̄ha* 510  
*āsaiian̄he* 682  
*asiian̄ha* 4010
- 4 *vātaēibīa* 3C 5 15 20 29, 100 110 120 230; 410 451\*, 500 510; 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
p. *vātaibīa* 672 682  
o. *vātaēibīa* 4240  
r. v[1]{t}[r]ēibīa 2005  
*vātaēibīō* 400 451C  
*vātaēibīi*[r] 4210  
om. 3\*
- 5 *āsīan̄ha* 3C 5 15 20 29, 110 230; 500; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *āsaiian̄ha* 400 410 451; 672 682; 4210 4250  
op. *āsaiian̄ha* 100  
*asiian̄ha* 120  
*āsīan̄ha* 510  
*āsii*[4] 2005  
*āsian̄ha* 4200  
*āsa.aiian̄ha* 4240  
om. 3\*
- 6 *vāraēibīa* 3 5 15 20 29, 100 120 230; 410, 500 510; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
p. *vāraibīa* 672 682; 4240  
o. *vāraēibīa* 110  
r. v{ā}raēibīa 2005  
*vāraēibīō* 400 451
- 7 *āsīan̄ha* 3 5 15 20 29, 110 120; 510; 2007 2010; 4000 4010 4040 4060; 5020 5102  
p. *āsaiian̄ha* 400 410 451; 672; 4161, 4200 4240 4250  
pr. *āsaiian̄{h}a* 4210  
o. *āsian̄ha* 100 230  
r. {ā}siian̄ha 2005  
v *āsīan̄ha* 500  
*āsaiian̄he* 682
- 8 *maēyaēibīa* 3 5 15; 410; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *mēyaēibīa* 29  
r. m[1]ēyaēibīa 2005  
*maēyaēibīa* 20  
*maēgēbīa* 100  
p. *maēgebīa* 230  
*mayāibīa* 110; 500 510C  
p. *mayāibīa* 672 682  
o. *mayāibīa* 120  
*maēyaēibīō* 400 451  
*myāēibīa* 510\*  
*magaēibīa* 4200 4210 4250  
p. *magaibīa* 4240
- 9 *āsīan̄ha* 3 5 15 20 29, 100 110C 120 230; 500 510; 2007C 2010; 4010 4040 4060 4161; 5020  
p. *āsaiian̄ha* 400 410 451; 672; 4200 4210 4240 4250  
*āsian̄ha* 110\*  
*āsīan̄he* 5102  
p. *āsaiian̄he* 682  
[4]an̄ha 2005  
*aiian̄ha* 2007\*  
*āsīan̄ha* 4000
- 10 *vaiiaēibīa* 3 5 20 29, 100 110 120C 230; 410, 510; 2007 2010; 4000 4010 4040 4060, 4200 4210 4240 4250; 5020 5102  
p. *vaiiaibīa* 672 682  
r. {va}iiaēibīa 500  
r. vai{i}ae[r]bīa 2005  
*vaiiaēibīa* 15  
*vaiiaēibīa* 120\*  
*vaiiaēibīō.a* 400  
*vaiiaēibīō* 451  
*vaiiaēibīia* 4161C  
om. 4161\*
- 11 *patarātaēibīa* 3 15C, 100\*; 400C 410 451C; 2007 2010; 4000 4010 4040 4060 4161C, 4200 4210 4240 4250; 5020  
op. *patarātaēibīa* 15\*  
op. *pata.rataēibīa* 20  
*ptarataēibīa* 5  
*paiti.rataēibīa* 29; 5102  
*hupatarātaēibīa* 100C 230; 500 510C; 682  
p. *hupatarātaēibīa* 110\*  
o. *hu.patarātaēibīa* 672  
*upatarātaēibīa* 110C  
*paiti.ərataēibīa* 120  
*patarātaēibīō* 400\*  
*patarātaēibīō* 451\*  
*hupartarātaēibīa* 510\*  
pat[1]rātaēibīa 2005  
om. 4161\*
- 12 *āsīan̄ha* *huuastaiā*<sup>2</sup> 3 5 29; 2007C 2010; 4010 4040 4060; 5020 5102  
p. *āsīan̄ha* *huuastaiā*<sup>2</sup> 20; 510  
p. *āsaiian̄ha* *huuastaiā*<sup>2</sup> 400 410 451; 4161C



- p. *āsīayha hauuastīā*<sup>500</sup>  
 p. *āsaiayha hauuastīā*<sup>672</sup>  
 op. *āsīayha huuāštāiā*<sup>100</sup>  
*āsaiayha auuastīā*<sup>15</sup>  
*āsīayhuuastīā*<sup>110\*</sup>  
*āsaiayha huuarstīā*<sup>4200 4240 4250</sup>  
 p. *āsīayha huuarstīā*<sup>110C 120</sup>  
 p. *āsaiayha huuarstīā*<sup>682</sup>  
 op. *āsīayha huuarstīā*<sup>230</sup>  
 r. *āsaiayha hu[ɹ]rstīā*<sup>4210</sup>  
 [4]ayha {h}uuastīā<sup>2005</sup>  
*āsīayha huuastīā*<sup>2007\*</sup>  
*āsīayha huuastīā*<sup>4000</sup>  
*huuastīā*<sup>4161\*</sup>  
 13 *ajhimanaiā*<sup>2</sup>  
 op. *ajhi.manaiā*<sup>3; 4010 4040</sup>  
 op. *ajhe.manaiā*<sup>5 29; 400 451, 500 510; 2007 2010; 4161</sup>
- op. *aijhe.manaiā*<sup>20</sup>  
 op. *aijhe.mainaiā*<sup>110</sup>  
 op. *ajjhe.mainaiā*<sup>682</sup>  
 op. *aijhe.manaiā*<sup>4060</sup>  
 op. *ajjhe.manaiā*<sup>5020</sup>  
 o. *ajhi.manaiā*<sup>4000</sup>  
*aijhe.maiiā*<sup>15</sup>  
*ajjhe.mnaiā*<sup>672</sup>  
 p. *aijhe.mnaiā*<sup>100</sup>  
*ajjhe.maiiā*<sup>120</sup>  
*aijhe.mnanaiā*<sup>230</sup>  
*ajjhe.manaiā*<sup>410; 5102</sup>  
*ajj{h}e.man[ɹ]iā*<sup>2005</sup>  
*ajjhimnaiā*<sup>4200</sup>  
*ajjhimnaiā*<sup>4210 4240C 4250</sup>  
 p. *ajhemnaiā*<sup>4240\*</sup>

(They draw him) faster that two horses,  
 faster that two winds,  
 faster than two rainfalls,  
 faster than two clouds,  
 faster than two winged birds,  
 faster than (an arrow) thrown, well-shot.

## Y 57.29

*yōi*<sup>1</sup> *vīspā*<sup>2</sup> *tē*<sup>2</sup> *apaiein̄ti*<sup>3</sup>  
*ya*<sup>4</sup> *auue*<sup>5</sup> *paskāt*<sup>5</sup> *viiein̄ti*<sup>6</sup>  
*nōit*<sup>7</sup> *auue*<sup>8</sup> *paskāt*<sup>8</sup> *āfənte*<sup>9</sup>  
*yōi*<sup>10</sup> *vaēibiia*<sup>10</sup> *snaiθižbiia*<sup>11</sup>  
*frāiataiein̄ti*<sup>12</sup> *vazəmna*<sup>13</sup>  
*yim*<sup>14</sup> *vohūm*<sup>15</sup> *sraōšəm*<sup>16</sup> *ašim*<sup>17</sup>  
<sup>†</sup>*yačci*<sup>18</sup> *ušastaire*<sup>19</sup> *hiṇduuō*<sup>20</sup> *āgəuruuāieite*<sup>21</sup>  
*yačci*<sup>22</sup> *daōšataire*<sup>23</sup> *niyne*<sup>23</sup>  
*ahe*<sup>24</sup> *raia*<sup>24</sup> *x<sup>v</sup>arənaṅhaca*<sup>25</sup>  
*ajhe*<sup>26</sup> *ama*<sup>27</sup> *vəṛəθraynaca*<sup>28</sup>  
*ahe*<sup>29</sup> *yasna*<sup>30</sup> *yazatanqəm*<sup>31</sup>  
*təm*<sup>32</sup> *yazāi*<sup>33</sup> *surunuūata*<sup>34</sup> *yasna*<sup>35</sup>  
*sraōšəm*<sup>36</sup> *ašim*<sup>37</sup> *zaōθrābiū*<sup>38</sup>  
*ašimca*<sup>39</sup> *vaṅhīm*<sup>40</sup> *bəṛəzaitim*<sup>41</sup>  
*nairimca*<sup>42</sup> *saṅhəm*<sup>43</sup> *huraōdəm*<sup>44</sup>  
*āca*<sup>45</sup> *nō*<sup>46</sup> *jamiāt*<sup>47</sup> *auuaṅhe*<sup>48</sup>  
*vəṛəθrajā*<sup>49</sup> *sraōšō*<sup>50</sup> *ašiiō*<sup>51</sup>  
*sraōšəm*<sup>52</sup> *ašim*<sup>53</sup> *yazamaide*<sup>54</sup>  
*ratūm*<sup>55</sup> *bəṛəzantəm*<sup>56</sup> *yazamaide*<sup>57</sup>

*yim*<sup>58</sup> *ahurəm*<sup>59</sup> *mazdqm*<sup>60</sup>  
*yō*<sup>61</sup> *ašahe*<sup>62</sup> *apanōtamō*<sup>63</sup>  
*yō*<sup>64</sup> *ašahe*<sup>65</sup> *jaymūštəmō*<sup>66</sup>  
*vīspa*<sup>67</sup> *srauuā*<sup>68</sup> *zaraθuštri*<sup>69</sup> *yazamaide*<sup>70</sup>  
*vīspaca*<sup>71</sup> *huuaršta*<sup>72</sup> *šīiaōθna*<sup>73</sup> *yazamaide*<sup>74</sup>  
*varštaca*<sup>75</sup> *varəšiiamnaca*<sup>76</sup>  
*yej̄hē*<sup>77</sup> *hātqm*<sup>77</sup>

- 1 *yōi* 3 5 15 20 29; 400 451; 2007; 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 o. *yōi* 410, 510  
*yō* 110; 672; 2010; 4000  
 o. *yō* 100 120 230; 682  
*y{ō}[i]* 500  
 lac. 2005
- 2 *vīspā tē* 15; 400 410 451, 500 510  
 p. *vīspā tī* 3 5; 4060  
 p. *vīspā tā* 20 29, 110; 2007 2010C; 4010 4040 4161; 5020 5102  
 p. *vīspe tā* 672  
 p. *vīspā tā* 4200 4250  
 pr. {v}īspā tā 2005  
 op. *vīspētē* 100 230  
 op. *vīspātā* 4210  
 op. *vīspātā* 4240  
*vīspaeitā* 120  
*spe tā* 682  
*vīspā ta* 2010\*  
*vīspā tū* 4000
- 3 *apaieinti* 15, 110; 400C 410 451; 2005 2007 2010; 4161, 4210 4240 4250; 5020  
 p. *apaiainti* 3, 120; 500 510; 672 682  
 p. *apaienti* 29; 400\*; 4200  
*apaieinti*  
 p. *apaienti* 5; 4040 4060  
 p. *apaientū* 4010  
 p. *apaiainti* 5102  
 r. *apaiei[n]tī* 4000  
*apaiainte* 20  
 p. *apaiente* 100 230
- 4 *yq* 3 15; 2010  
 o. *yq̄* 400 410  
*yqm* 5 20 29; 4040 4161; 5102  
 o. *yqm* 100  
 o. *yqm* 110 120; 4200 4210 4240 4250  
 o. *yqm* 230; 451; 682  
*yōi* 500; 672  
*yō* 510  
*yqn* 2005 2007; 4000 4010 4060; 5020
- 5 *auue paskāt* 100 230  
 p. *auuae paskāt* 4210 4240  
 op. *auuae paskāt* 4250  
 o. *auue paskāt* 110  
*aōi paskāt* 3 5 20 29; 4010 4040; 5020  
 p. *aōe paskāt* 2010  
 op. *aōe paskāt* 400 410 451, 510; 682  
 r. *aō[i] paskāt* 2007  
*aōui paskāt* 15; 4000 4060 4161; 5102  
*auuai paskāt* 120  
*aōe paskāt* 500  
*auuae paskāt* 672  
*aō[i] pask[2]* 2005  
*auuai paskāt* 4200
- 6 *vīieinti* 400 410 451; 2005 2007; 5020  
 p. *vīieinti* 15 29, 110; 2010; 4200C 4210 4240 4250; 5102  
 p. *vīiainti* 510; 682  
 p. *vīieinti* 4040 4161  
*vīieinte* 5; 4010 4060  
 p. *vīiante* 20  
 r. *vīie[n]te* 4000  
*vīieite* 100 230C  
*vīiaeite* 230\*  
*vīiantī* 500  
*vīiaenti* 672  
*vīiinti* 4200\*  
 om. 3, 120
- 7 *nōit* 100 110 230; 400 410 451, 510; 4200 4210 4240  
 o. *nōit* 3C 5 15 20 29; 672; 2005 2007 2010; 4010 4040 4060 4161, 4250; 5020 5102  
 o. *nō.it* 682  
 or. [nōit] 4000  
 °nōi 500  
 om. 3\*, 120
- 8 *auue paskāt* 100 110; 682  
 o. *auue paskāt* 230  
*aōi paskāt* 3C  
*aōi paskāt*  
 p. *aōe paskāt* 500  
 op. *aōe paskāt* 400, 510  
 op. *aōe paskāt* 2010  
 o. *aōi paskāt* 5 20 29; 4000 4010 4040  
 o. *aōi paskāt* 410 451  
 o. *aōipaskāt* 672  
*aōui paskāt* 15; 2005 2007; 4060 4161; 5020 5102  
*aōuue paskāt* 4200 4210 4240  
 o. *aōuue paskāt* 4250  
 om. 3\*, 120
- 9 *āfānte* 3 29, 100 110 230; 400 410 451, 500 510; 2007 2010; 4040 4161, 4240 4250; 5020  
 p. *āpānte* 20  
 r. *āfā[n]te* 4000  
*āfānti* 5 15; 672 682; 4010 4060, 4200 4210; 5102  
*ānti* 120\*  
*ārānti* 120C  
*āfānt[i]* 2005
- 10 *yōi vaēibūa* 15 29; 400 451; 2007; 5020  
 p. *yōi vaēibūa* 682C  
 o. *yōi.uuaēibūa* 3; 4161C, 4250  
 o. *yōiuuaēibūa* 5  
 o. *yōi vaēibūa* 410; 672  
 r. [yōi] [vaēibūa] 4000  
*yōi vī.būa* 20  
*yō vaēibūa* 5102  
 o. *yō vaēibūa* 100  
 o. *yōuuaēibūa* 4040 4161\*  
*yōi auuēibūa* 110  
*yōi auuaēibūa* 120; 4200 4210  
*yō vaēibūō* 230  
*yōi uuaēibūa* 500 510  
*yōi vaēibūō.a* 682\*

- lac. *vaēibiia* 2005  
*yōi viēibiia* 2010  
*yaōuuāēibiia* 4010 4060C  
*yaōuuāēibiū* 4060\*  
*yōi auuāibiia* 4240
- 11 *snaiθižbiia* 4210 4240  
 p. *snāēθižbiia* 500 510  
 p. *snaiθižbiia* 2005 2007; 5020  
*snaiθišbiia* 3, 110; 400 410 451; 2010; 4200C 4250  
 p. *snāēiθišbiia* 5  
 p. *snaiθišbiia* 15 29; 4161C  
 p. *snāēiθišbiia* 672  
 p. *snaiθišbiia* 682  
 p. *snāēiθišbiia* 4010  
 p. *snāēiθišbiia* 4060 4161\*  
 p. *snaitišbiia* 5102  
 pr. [sn]aiθišbiia 4000  
 op. *snātiš.biia* 20  
 op. *šnaēiθiš.biia* 120  
*snāēiθišazbiia* 100 230  
*snāētišbiia* 4040  
*naiθišbiia* 4200\*
- 12 *frāiataiieinti* 3 15 29, 110; 410 451, 500; 2010; 5102  
 p. *frāiataiiantī* 5  
 p. *frāiataiāntī* 100 230  
 p. *frāiataiāieinti* 672  
 p. *frāiataiientī* 4010 4040 4161  
 p. *frāiataiēinti* 4200 4210 4240  
 op. *frāiata.yenti* 510  
 o. *frāia.taiieinti* 120  
*frāiataiieinte* 2007; 5020  
 p. *frāiataiiente* 4000 4060  
 op. *frā.yataiiente* 20  
*frāiataiieite* 400\*  
*frāiataiieiti* 400C  
*frāiataiiantī* 682  
*fr{ā}i{2}ai{3}ite* 2005  
*frāiaetaiieinti* 4250
- 13 *vazəmna* 3 15 20 29, 110 230; 400 410 451, 500 510; 672; 2007 2010;  
 4000 4010 4040 4060 4161C, 4200 4210 4250; 5020 5102  
 p. *vajəmna* 100  
 p. *vazəmna* 682; 4240  
*vazəmnō* 5  
*vaziman* 120  
*v[6]* 2005  
*vazəm[2]na* 4161\*
- 14 *yim* 3 5 15 29, 110; 400 410 451; 2010; 4000 4010 4040 4060 4161,  
 4200 4210 4240 4250; 5020 5102  
 p. *yəm* 20; 2007  
 op. *yəm* 100 230  
 o. *yim* 120; 500 510; 672 682  
 r. {y}im 2005
- 15 *vohūm* 4000 4010  
 p. *vohūm* 5 15 29; 2010; 4040 4060 4161; 5020 5102  
 p. *vōhūm* 400  
*vohū* 100 110 120 230; 410 451; 672; 4200 4210 4240 4250  
 p. *vohī* 3; 2007  
 p. *vohī* 20  
 p. *vohū* 500 510  
*vō* 682  
*[4]m* 2005
- 16 *sraošəm* 15 20 29; 2010; 4010, 4200 4210; 5020  
 o. *sraošəm* 3 5; 2007; 4000 4040 4060 4161; 5102  
 o. *sraošəm* 100 230; 400C, 500 510  
 o. *sraošəm* 110 120; 410 451; 672 682; 4240 4250  
 r. *sra{ō}š{ə}m* 2005  
*vsraošəm* 400\*
- 17 *ašim* 3 5 15, 100 110 120 230; 400 410 451, 500 510; 672 682; 2007  
 2010; 4000 4010 4060, 4200 4210 4240 4250; 5020 5102  
*ašəm* 20; 4040 4161
- om. 29  
 lac. 2005
- 18 \**yačci*  
 op. *yač.cič* 682  
 o. *yačci* 3 15; 2007; 4000; 5020 5102  
 o. *yač.cič* 5 20 29; 2010; 4010 4040 4060 4161  
 o. *yač.cič* 100 230; 400, 510  
 o. *yač.cič* 110 120  
 o. *yačci* 410 451  
 or. *yač{c}ič* 500  
*yađecič* 4250  
 p. *yidecič* 4200  
 o. *yađecič* 4210 4240  
 lac. 672; 2005
- 19 *ušastaire* 3 5 29, 110; 400 410 451C; 2007 2010C; 4010 4040 4060  
 4161, 4200C 4210 4240 4250; 5020  
 p. *ušastairi* 15 20C; 500; 4000; 5102  
 p. *ušastaere* 100  
 p. *ušastairi* 120  
 p. *ušastare* 4200\*  
*ušairi* 20\*  
*uštaere* 230  
*hušastaire* 451\*  
*uš.staire* 510  
*ušastara* 682  
*ušastaira* 2010\*  
 lac. 672; 2005
- 20 *hənduuō* 3 5 15 20 29, 110; 400 410 451, 510; 2010; 4000 4040 4060  
 4161; 5020  
 p. *hənduuō* 100 120 230; 500; 682; 4200 4240 4250; 5102  
 pr. [hənd]uuō 4010  
 pr. *hənduu{ō}* 4210  
*hənduuō* 2007  
 lac. 672; 2005
- 21 *āgəuruuāiieite* 3; 2007; 5020C  
 p. *āgəuruuāiieite* 20  
 p. *āgəuruuāiieite* 100 230  
 p. *āgəuruuāiieite* 510; 2010  
 p. *āgəuruuāiieite* 5020\*  
 op. *āgəuruuāiieite* 110  
*āgəuruuāiieiti* 29; 400 410 451  
 p. *āgəuruuāiieiti* 5; 4000 4010 4060, 4200 4210 4240 4250  
 p. *āgəuruuāiieiti* 500  
 op. *ā.gəuruuāiieiti* 15; 4040  
 op. *ā.gə.uruuāiieiti* 5102  
 r. [2]əuruuāiieiti 2005  
 r. *āgəur[3]iieiti* 4161  
*āy.uruuāiieiti* 120  
*āgəuruuāiieiti* 682  
 lac. 672
- 22 *yačci* 410; 4200  
 op. *yačci* 500  
 op. *yađcič* 4250  
 o. *yačci* 3 15; 2005 2007; 4000 4010 4060; 5020  
 o. *yač.cič* 5 20 29; 2010; 4040 4161; 5102  
 o. *yač.cič* 100 120 230; 510; 682; 4240  
 o. *yač.cič* 110; 400  
 o. *yačci* 451; 4210  
 lac. 672
- 23 *daošataire niyme* 3  
 p. *daošataire nayme* 110C  
 p. *dušataire niyme* 4040  
 p. *dōšataire niyme* 4161C  
 op. *dōša.taire niyme* 5; 2007  
 op. *duša.taire niyme* 410  
 op. *daošatairinayme* 500  
 op. *daošataire nayme* 510  
 op. *daōša.taire nayme* 2010  
 op. *daōša.tairē niyme* 4200 4210 4240 4250  
 o. *daoša.taire niyme* 400 451

- o. *daōša.taire niyme* 5020  
*daōšastaire niyme* 15  
 p. *daōšastairi niyme* 29  
 p. *daōšastaire nayne* 110\*  
 p. *dušastairi nayne* 120  
 p. *dušastaire niyme* 4000 4010 4060  
 p. *dōšastaire niyme* 4161\*  
 p. *dōšastairi niyme* 5102  
*dōštairi niyme* 20  
*daošatare niyma* 100  
 p. *daoštare niyma* 230  
*daošastara ni.yanē* 682  
*daōša*[5] lac. 2005  
 lac. 672
- 24 *ahe raiia* 3 5 15 20 29, 100 110; 400 410 451, 500 510; 682; 2005 2010; 4000 4040 4060 4161, 4200 4210; 5020 5102  
 o. *aheraia* 230  
 o. *aheraia* 120; 4240 4250  
 r. [*ahe*] [*raiia*] 4010  
*ahe raiie* 2007  
 lac. 672
- 25 *xʷarənaṇhaca* 230; 400, 500 510  
 p. *ṣarənaṇhaca* 410 451  
*xʷarənaṇha* 100  
 lac. 672  
 abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *ajhe*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *ama*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *vərəθraynaca*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *ahe*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *yasna*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 31 *yazatanqm*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 32 *təm*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 33 *yazāi*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 34 *surunuata*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 35 *yasna*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 36 *sraōšam*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 37 *ašm*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 38 *zaōšrābiiō*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 39 *ašmca*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 40 *vayʰhūm*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 41 *barazaitīm*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 42 *nairīmca*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 43 *sayhəm*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 44 *huraōdām*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 45 *āca*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 46 *nō*  
 lac. 672  
 abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 47 *jamiūt*  
 lac. 672



74 *yazamaide*

lac. 672

abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
510275 *varštaca*

lac. 672

abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
510276 *varəštiamnaca*

lac. 672

abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
510277 *yejñhē hātəm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

They who overcome all  
those that they pursue from behind  
(and) they are not reached from behind,  
who cause to arrive, speeding up,  
the good Sraōša, rewarding,  
with both weapons,  
(one) that is raised at the eastern frontier,  
(one) that is struck down at the western (frontier).  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiiō.Saṇha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zaraθuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yeñhē Hātəm.

Y 57:30

*sraōšəm*<sup>1</sup> *ašīm*<sup>1</sup> *huraōdəm*<sup>2</sup>*vərəθrājanəm*<sup>3</sup> *frādat.gaeθəm*<sup>4</sup>*ašauuanəm*<sup>5</sup> *ašahe*<sup>6</sup> *ratūm*<sup>7</sup> *yazamaide*<sup>8</sup>

*yō<sup>9</sup> bərəzō<sup>9</sup> bərəziüästō<sup>10</sup>*  
*mazdā<sup>11</sup> dāmąn<sup>11</sup> nišąhasti<sup>12</sup>*

- 1 *sraōšəm ašīm* 15; 2007; 4200 4210  
 o. *sraōšəm ašīm* 3 5; 4000 4040; 5020  
 o. *sraošəm ašium* 100  
 o. *sraošəm ašim* 110 120; 400 410 451; 4240  
 o. *sraošəmašium* 230  
 o. *sraošəm ašim* 500 510  
 o. *sraōšəm ašim* 4250  
*sraōšəm* abbr. 20 29; 4010  
 op. *sraošim* abbr. 682  
 o. *sraošəm* abbr. 2010; 4060  
 or. [2]aōšəm abbr. 2005  
*sraošəm ašəm* 4161  
 lac. 672  
 abbr. 5102
- 2 *huraōdəm* 15  
 o. *huraodəm* 410 451, 500 510  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400; 682; 2005 2007 2010; 4000  
 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 3 *vərəθrąjanəm* 15; 410 451, 500 510  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400; 682; 2005 2007 2010; 4000  
 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 4 *frādaṭ.gaeθəm*  
 o. *frādaṭ.gaeθəm* 15  
*f* abbr. 410\*  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400 410C 451, 500 510; 682; 2005  
 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
 5102
- 5 *ašauuanəm* 15  
 om. 410; 4010  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 682; 2005 2007  
 2010; 4000 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 6 *ašahe* 15  
 om. 410; 4010  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 682; 2005 2007  
 2010; 4000 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 7 *ratūm* 100 230  
 p. *ratim* 15; 2005 2007  
 om. 410; 4010  
 lac. 672  
 abbr. 3 5 20 29, 110 120; 400 451, 500 510; 682; 2010; 4000 4040  
 4060 4161, 4200 4210 4240 4250; 5020 5102
- 8 *yazamaide*  
 o. *yazamaide* 230  
 r. [yazamaide] 4010  
 (y) 3 15 20 29; 2005 2007; 4000 4060; 5020 5102  
 (yaz) 5  
 om. 100; 410  
 lac. 672  
 abbr. 110 120; 400 451, 500 510; 682; 2010; 4040 4161, 4200 4210  
 4240 4250
- 9 *yō bərəzō* 3 5 15 20 29, 110; 2005 2007 2010; 4000 4010 4040 4060  
 4161, 4200 4250; 5020 5102  
 o. *yō bərəzō* 100 120 230; 400 410 451, 500 510; 682; 4210  
 4240  
 lac. 672
- 10 *bərəziüästō* 15 20; 2007; 5102  
 p. *bərəziüästō* 120; 4200 4210 4240C  
 p. *bərəziüästō* 682; 4240\*; 5020  
 p. *bərəziüästō* 4250  
 pr. *bərəziüästō*[2] 2005  
 op. *bərəzi.yästō* 3  
 op. *bərəze.yästō* 5; 4000 4010 4040 4060  
 op. *bərəzayästō* 410  
 op. *bərəzi.yästō* 451\*  
 op. *bərəze.yästō* 500  
 o. *bərəzi.yästō* 29, 110; 2010; 4161  
 o. *bərəzi.yästō* 400 451C, 510  
*bərəzahe.iüästō* 100  
 p. *bərəzahe.iüästō* 230  
 lac. 672
- 11 *mazdā dāmąn* 3 15 29, 100; 500 510; 2007 2010; 4000 4010 4040  
 4060 4161; 5020 5102  
 p. *mazdā dāmąn* 20  
 o. *mazdā dāmąn* 110 120; 400 410 451C; 682; 4200 4240  
 4250  
 o. *mazdādāmąn* 230  
 r. [4]ā dāmąn 2005  
*mazdā dāmąn* 5  
*mazdā dāmąn* 451\*  
*mazdāmąn* 4210  
 lac. 672
- 12 *nišąhasti* 3 5 15 20 29, 110; 400 410 451, 500 510; 682; 2005 2007  
 2010; 4000 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *nišąhasta* 120  
 p. *nišąhasti* 230  
 p. *nišąhaste* 4040  
*nišąhaštae* 100  
 [nišąhsta] 4010  
 lac. 672

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Who lofty, high-girded,  
 sits among Mazdā's creation.

## Y 57.31

*yō*<sup>1</sup> *āθritīm*<sup>2</sup> *hamahe*<sup>3</sup>  
*aiiān*<sup>4</sup> *hamaiiā*<sup>5</sup> *vā*<sup>6</sup> *xšapō*<sup>6</sup>  
*imaṭ*<sup>7</sup> *karšuuarə*<sup>8</sup> *auuazaite*<sup>9</sup>  
*yaṭ*<sup>10</sup> *xʷaniraθəm*<sup>11</sup> *bāmīm*<sup>11</sup>  
*snaiθiš*<sup>12</sup> *zastaiia*<sup>13</sup> *dražimnō*<sup>14</sup>  
*brōiθrō.taēžəm*<sup>15</sup> *huuā.vaēyəm*<sup>16</sup>  
*kamərəde*<sup>17</sup> *paiti*<sup>17</sup> *daēuuanəm*<sup>18</sup>

- 1 *yō* 5, 120 230; 2005 2007; 4000 4040 4060 4161, 4200 4240 4250; 5020 5102  
 o. *yō* 100; 400 410 451, 500 510; 682; 4210  
 r. [yō] 4010  
*yōi* 3 15 29, 110; 2010  
 lac. 20; 672
- 2 *āθritīm* 3 5 15 29, 110 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240C 4250; 5020 5102  
 p. *āθratīm* 100  
 pr. [i]θritām 20  
*āθraetīm* 120  
*āθrintīm* 4240\*  
 lac. 672
- 3 *hamahe* 3 5 15 20 29, 120 230; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161C, 4200 4210 4240 4250; 5020 5102  
 p. *hamahi* 100 110  
 {h}[5] 2005  
*ham*[2]ahe 4161\*  
 lac. 672
- 4 *aiiān* 3 5 15 20 29, 100; 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *aiiān* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
 lac. 672
- 5 *hamaiiā* 3 15 20, 100 110 120 230; 400 410 451, 500 510C; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210C 4240 4250; 5020  
 p. *hamiā* 5; 5102  
 p. *hamaiiā* 29  
*maiā* 510\*  
*hamaiiā* 4210\*  
 lac. 672
- 6 *vā xšapō* 3 15 29, 100 110; 400 451, 510; 2005 2007 2010; 4200 4210 4250; 5020  
 p. *vā xšapō* 500  
 p. *vā xšafō* 5102  
 op. *vāxšafō* 4000 4060 4161  
 o. *vāxšapō* 5, 230; 4040, 4240  
*vā* lac. 20  
*vā xšpō* 682  
 o. *vāxšpō* 120; 410  
 v [xšapō] 4010  
 lac. 672
- 7 *imaṭ* 100 110 230; 400 410 451, 500 510; 682; 4200 4210 4240  
 o. *imaṭ* 3 5 15 29; 2010; 4000 4040 4060 4161, 4250; 5102  
 or. [imaṭ] 4010  
*maṭ* 120  
 om. 2007; 5020  
 lac. 20; 672; 2005
- 8 *karšuuarə* 3 15 29, 110; 400 410 451; 2007 2010; 5020  
 p. *karšuuarə* 5; 4000 4010 4040 4060 4161; 5102  
 p. *karasuuarə* 100  
 p. *kiršuuarə* 120  
 p. *karāšuuarə* 682  
 p. *karšuuare* 4200 4240  
 p. *karšuuare* 4210 4250  
 op. *karāšūarə* 230  
 o. *karšuuarə* 500 510  
 [6]arə 2005  
 lac. 20; 672
- 9 *auuazaite* 15, 110; 400 410 451; 2005 2010C; 4000 4010 4040; 5020  
 o. *auua.zaitē* 4250  
*auuazaiti* 3 5 29, 120; 4060 4161, 4240; 5102  
 o. *auua.zaiti* 230; 4200 4210  
 [4]{z}aite 20  
*auuezaeti* 100  
*auuazāite* 500  
*auuazāiti* 510  
 {auu}zaiti 682  
*auuazaiiete* 2007  
*auuaziite* 2010\*  
 lac. 672
- 10 *yaṭ* 100 110 120; 400 410; 4210 4240  
 o. *yaṭ* 3 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4250; 5020 5102  
 o. *yāṭ* 230; 451, 500 510; 682  
 lac. 672
- 11 *xʷaniraθəm bāmīm* 15; 2007; 4060; 5020  
 p. *xʷanarəθəm bāmēm* 100  
 p. *xaniraθəm bāmīm* 110  
 p. *xʷaniriθəm bāmīm* 230  
 p. *xʷanarəθəm bāmīm* 400, 500  
 p. *xanarəθəm bāmīm* 410 451  
 p. *xanarəθəm bāmīm* 682  
 p. *xanəθəθəm bāmīm* 4200 4210 4250  
 op. *xanəθəθəmbāmīm* 4240C  
 or. *xʷani.raθəm bā*[2]m 2005  
*xʷaniraθəm bāmīm* 3; 2010; 4000 4040 4161; 5102  
 r. *xʷaniraθəm* [bāmīm] 4010  
*xʷanūarəθəm bāmīm* 5  
*xʷa*[7] *bāmēm* 20  
*xʷarəθəm bāmīm* 29\*  
*xʷaanrəθəm bāmīm* 29C  
*xanīθəm bāmīm* 120  
*xʷarnəraθəm bāmīm* 510  
 op. *xarnəθəθəmbāmīm* 4240\*  
 lac. 672
- 12 *snaiθiš* 3 29; 400 410 451, 500; 2005 2007; 4000 4060, 4200 4210 4240 4250; 5020 5102  
 p. *snaiθiš* 5; 510; 4040 4161  
 p. *sanaθiš* 110  
 p. *snaiθiš* 682  
 p. *sanaitiš* 2010



- pr. [snaitiš] 4010  
*snaiθiša* 15  
*snāitīš* 20  
*xsnaiθiš* 100  
*šnaeθaeš* 120  
*snīθiš* 230  
 lac. 672
- 13 *zastaiia* 3 5 15 20 29, 110 120 230; 400C 410 451; 2005 2007 2010;  
 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *zastaii* 682  
*zastaiiō* 510  
 p. *jaštaiiō* 100  
*zataiia* 400\*  
*za[4]iō* 500  
 lac. 672
- 14 *dražimnō* 410 451, 500; 2005 2007; 4040 4161, 4210 4240 4250;  
 5020  
 p. *dražəmnō* 3 5 15, 100; 510; 2010C; 4000 4010 4060; 5102  
 p. *daražimnō* 29; 400  
 p. *dražimanō* 230  
*drājəmnō* 20  
*draožimnō* 4200  
 p. *draožəmnō* 110  
*draozamanō* 120  
*drujəm.nō* 682  
*dražəmnō* 2010\*  
 lac. 672
- 15 *brōiθrō.taežəm* 3 15 29; 410\*, 510; 2010  
 p. *barōiθrō.taežəm* 5; 4000 4040 4060  
 p. *barōiθrō.taežəm* 100  
 p. *brōiθrō.taežim* 400 410C 451  
 p. *brōiθrō.tižəm* 500  
 p. *barōiθrō.tižəm* 682  
 p. *brōiθrō.tižəm* 4161  
 p. *barōiθrō.tižəm* 5020  
 op. *ba.rōiθrō.taežəm* 230  
 op. *barō.iθrō.tižəm* 2007  
 op. *brōiθrō.taežim* 4200 4210 4250  
 o. *brōiθrō.taežəm* 110; 4240  
 o. *barōi.θrō.taežəm* 120  
*barōiθrəm.tajəm* 20  
*b[3]θ[1]ō.[3]žəm* 2005  
*barōiθrō.tae[ ]əm* 4010
- barōiθra.tižəm* 5102  
 lac. 672
- 16 *huuā.vaeγəm* 500C 510  
 p. *huuā.vaiγəm* 120C; 4240  
 op. *huuāuuəγəm* 20  
 op. *huuāvəγəm* 400 410 451  
 opr. [huuā.uuīγəm] 4010  
 o. *huuāuuəγəm* 3 15 29; 2007 2010C; 4000 4040 4060 4161;  
 5020 5102  
 o. *huuā.vaeγəm* 110; 682  
 o. *huuā.uuəγəm* 230  
 or. *huuāuu{a}əγəm* 5  
 or. *huu[1]uuəγəm* 2005  
*huuā.vaeδəm*  
 p. *huuā.vaiδəm* 120\*  
 op. *huuāvaiδəm* 4210  
 o. *huuāuuəδəm* 100  
*huuā.vayəm* 500\*  
*huuāuuəžγəm* 2010\*  
*huuāuuəδəm* 4200 4250  
 lac. 672
- 17 *kamrəde paiti* 5 15 20 29, 100 110; 400 410 451, 500 510; 682; 4000  
 4010 4040 4060C; 5102  
 p. *kamrədi paiti* 2007  
 p. *kamrəde paiti* 4060\*  
 p. *kamrəde paiti* 4161  
 p. *kamrəde paiti* 5020  
 pr. *kamr{ə}de [3]ti* 2005  
 o. *kamrəde paiti* 230  
 r. *kamrəde{e} paiti* 3  
*kamrəda paiti* 120  
*kamrəde paiti* 2010\*; 4240  
*kamrəde paiti* 2010C; 4200 4210 4250  
 lac. 672
- 18 *daēuuanəm* 3 5 15 20 29; 510; 2007 2010; 4000 4010 4040 4060  
 4161; 5020 5102  
 op. *daēuuanəm* 120; 4200  
 o. *daēuuanəm* 100  
 o. *daēuuanəm* 110 230; 682; 4210 4240 4250  
 o. *daēuuanəm* 400 410 451  
 r. *daēuuan[1]m* 500  
 r. *daēuua[3]* 2005  
 lac. 672

Who, three times each  
 day and each night,  
 moves toward the continent,  
*x<sup>v</sup>aniraθa*- the splendid,  
 holding in his hand a weapon,  
 sharp-edged, having good impact  
 on the head of the demons.

## Y 57:32

*snaθāi*<sup>1</sup> *ayhrahe*<sup>2</sup> *mainiiāuš*<sup>2</sup> *druuatō*<sup>3</sup>  
*snaθāi*<sup>4</sup> *aēšmahe*<sup>5</sup> *xruuī.draōš*<sup>6</sup>  
*snaθāi*<sup>7</sup> *māzainiiuanəm*<sup>8</sup> *daēuuanəm*<sup>9</sup>  
*snaθāi*<sup>10</sup> *vīspanəm*<sup>11</sup> *daēuuanəm*<sup>12</sup>

*ahe*<sup>13</sup> *raia*<sup>13</sup> *x<sup>v</sup>arənanahaca*<sup>14</sup>  
*aḡhe*<sup>15</sup> *ama*<sup>16</sup> *vəṛəθraɣnaca*<sup>17</sup>  
*ahe*<sup>18</sup> *yasna*<sup>19</sup> *yazatanqəm*<sup>20</sup>  
*təm*<sup>21</sup> *yazāi*<sup>22</sup> *surunuata*<sup>23</sup> *yasna*<sup>24</sup>  
*sraōšəm*<sup>25</sup> *ašim*<sup>26</sup> *zaōθrābiū*<sup>27</sup>  
*ašimca*<sup>28</sup> *vaḡ<sup>v</sup>hīm*<sup>29</sup> *bəṛəzaitim*<sup>30</sup>  
*nairimca*<sup>31</sup> *saḡhəm*<sup>32</sup> *huraōdəm*<sup>33</sup>  
*āca*<sup>34</sup> *nō*<sup>35</sup> *jamiāṭ*<sup>36</sup> *auuaḡhe*<sup>37</sup>  
*vəṛəθrajā*<sup>38</sup> *sraōšō*<sup>39</sup> *ašiiō*<sup>40</sup>  
*sraōšəm*<sup>41</sup> *ašim*<sup>42</sup> *yazamaide*<sup>43</sup>  
*ratūm*<sup>44</sup> *bəṛəzantəm*<sup>45</sup> *yazamaide*<sup>46</sup>  
*yim*<sup>47</sup> *ahurəm*<sup>48</sup> *mazdaqm*<sup>49</sup>  
*yō*<sup>50</sup> *ašahe*<sup>51</sup> *apanōtəmō*<sup>52</sup>  
*yō*<sup>53</sup> *ašahe*<sup>54</sup> *jaḡmūštəmō*<sup>55</sup>  
*vīspa*<sup>56</sup> *srauuā*<sup>57</sup> *zaraθuštri*<sup>58</sup> *yazamaide*<sup>59</sup>  
*vīspaca*<sup>60</sup> *huuaršta*<sup>61</sup> *šiiāōθna*<sup>62</sup> *yazamaide*<sup>63</sup>  
*varštaca*<sup>64</sup> *varəšiiamnaca*<sup>65</sup>  
*yeḡhē*<sup>66</sup> *hātqəm*<sup>66</sup>

- 1 *snaθāi* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. [3]θ{ā}[1] 2005  
 lac. 672
- 2 *aḡhrahe mainiiūš* 4000 4010  
 p. *aḡhrahe mainiiūš* 3 5 15; 4040 4060; 5102  
 p. *aḡhrahe mainiiūš* 2010  
 pr. *aḡra*[1]e *mainiiūš* 2005  
 op. *aḡhrahe mainiiūš* 4161\*  
*aḡarahe mainiiūš* 20  
*aḡrahe mainiiūš* 2007; 5020  
 p. *aḡarahe mainiiūš* 39  
*aḡhrahe mainiiūš*  
 p. *aḡrahe mainiiūš* 400 451  
 p. *aḡrahe mainiiūš* 410  
 p. *aḡrahe mainiiūš* 4200 4210 4250  
 p. *aḡrahe mainiiūš* 4240  
 op. *aḡhrahe mainiiūš* 682  
 o. *aḡhrahe mainiiūš* 100  
*aḡrahe mainiiūš* 110  
*aḡraemainiiūš* 120  
*aḡrahe mainiiūš* 230  
*aḡraḡhe mainiiūš* 510  
 r. *aḡraḡhe mainii{ūš}* 500  
*aḡrahe mainiiūš* 4161C  
 lac. 672
- 3 *druuatō* 3 5 15 29, 100 110 120; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *duruuaθō* 20  
 p. *daruuatō* 230  
 [5]tō 2005  
 lac. 672
- 4 *snaθāi* 3 5 20 29, 100 110 120 230; 400C 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *snaθā* 400\*

- r. {sn}aθāi 2005  
*snaθxi* 15\*  
*snaθai* 15C  
 lac. 672
- 5 *aēšmahe* 5 15 20 29; 400 410 451; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *aēšmahe* 3  
 p. *aēšmahe* 100  
 op. *aēšmahe* 500 510  
 op. *aesmahe* 4200 4240 4250  
 op. *aesma.he* 4210  
 o. *aēšmahe* 110 230; 682  
*aisma* 120  
 lac. 672
- 6 *xruuī.draōš* 29  
 p. *xruuī.draōš* 110  
 p. *xruuī.drōiš* 120  
 p. *xruuī.drōiš* 2007  
 op. *xriuūdraōš* 20  
 op. *xruuīdraoxš* 400; 4240  
 op. *xruuīdruš* 510  
 op. *xruuīdrōš* 2005\*  
 op. *xaruūīdrōš* 2005C  
 op. *xruuīdraōš* 2010; 5102  
 op. *xruuīdraōš* 4000  
 op. *xruuīdraōš* 4010  
 op. *xruuīdraoxš* 4200 4210  
 op. *xruuīdrōš* 5020  
 o. *xruuīdraōš* 3 5 15; 410; 4161C  
 o. *xruī.draōš* 230  
 o. *xruuī.draōš* 451  
 o. *xruuīdraōš* 4250  
*xruue.draōš* 100  
*xruuīm.draōš* 500  
*xridaraōš* 682  
*xriuūīdraōš* 4040 4060

- xruūidruaōš* 4161\*  
lac. 672
- 7 *snaθāi* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *sniθāi* 2007  
r. [4]āi 2005  
lac. 672
- 8 *māzainiianqm* 3 5 15; 2010; 4010 4040 4161  
p. *māzainiianqm* 2007; 5102C  
*māzniiianqm* 20C\*  
p. *māznaiianqm* 20C  
*māzniiianqm* 29; 5102\*  
*māzainiianqm* 500 510; 4000 4060, 4240; 5020  
op. *mā.jainiiianqm* 100  
op. *māzainiianqm* 110 120; 410; 682  
o. *māzainiianqm* 230; 400C 451; 4200 4210 4250  
*māzainiianqm* 400\*  
[4]iniianqm 2005  
lac. 672
- 9 *daēuuanqm* 3 5 15 20 29; 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
o. *daēuuanqm* 100; 4240  
o. *daēuuanqm* 110 120 230; 4200 4250  
o. *daēuuanqm* 400 410 451; 4210  
*dauuanqm* 682  
lac. 672
- 10 *snaθāi* 3 5 15 20 29, 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020 5102  
p. *sanaθāi* 4210  
*snaθāe* 100  
lac. 672
- 11 *vīspanqm* 3 5 15 20 29, 100; 500 510; 2007 2010; 4000 4010 4040 4060 4161, 4240; 5020 5102  
o. *vīspanqm* 110 120 230; 400 410 451; 682; 4200 4210 4250  
r. [3]pan{qm} 2005  
lac. 672
- 12 *daēuuanqm* 3 5 15 20 29; 500 510; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
op. *daiiuanqm* 230  
o. *daēuuanqm* 100; 4240  
o. *daēuuanqm* 110 120; 400C 410 451  
o. *daēuuanqm* 682C; 4200 4210 4250  
r. {daē}[5]m 2005  
*daēuuanq* 400\*  
*daēuuanqm snaθāi* 682\*  
lac. 672
- 13 *ahe raīia* 3 5 15 20 29, 100 110; 400 410 451, 500 510; 682; 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
op. *aheriia* 230  
o. *aheraīia* 120; 2007  
r. {a}he raīia 2005  
lac. 672
- 14 *xʷarənaŋhaca* 100 230; 400, 500 510  
p. *xarənaŋhaca* 410 451  
lac. 672  
abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 15 *ajhe*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 16 *ama*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 17 *vərəθraŋhaca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 18 *ahe*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 19 *yasna*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 20 *yazatanqm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *təm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *yazāi*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *surumuata*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *yasna*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *sraōšəm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *ašim*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *zaōšrābiū*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *ašimca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *vajʰim*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *bərəzaitim*  
lac. 672



- abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 58 *zarašuštri*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 59 *yazamaide*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 60 *vīspaca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 61 *huuaršta*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 62 *šūiaōšna*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 63 *yazamaide*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 64 *varštaca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 65 *varəšīamnaca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 66 *yejḥē hātəm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

For the striking of the deceitful Evil Force,  
for the striking of Aēšma, having a bloody club,  
for the striking of the monstrous demons,  
for the striking of all demons.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiō.Saṅha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zarašuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yejḥē Hātəm.

## Y 57.33

*sraōšəm*<sup>1</sup> *ašīm*<sup>2</sup> *huraōdəm*<sup>3</sup>  
*vərəθrājanəm*<sup>4</sup> *frādaṭ.gaeθəm*<sup>5</sup>  
*ašauuanəm*<sup>6</sup> *ašahe*<sup>7</sup> *ratūm*<sup>8</sup> *yazamaide*<sup>9</sup>  
<sup>+</sup>*iḍaṭca*<sup>10</sup> *ainiḍaṭca*<sup>11</sup> *iḍaṭca*<sup>12</sup>  
*vīspqmca*<sup>13</sup> *aiṗi*<sup>14</sup> *imqm*<sup>14</sup> *zqm*<sup>15</sup>  
*vīspā*<sup>16</sup> *sraōšahe*<sup>17</sup> *ašūiehe*<sup>18</sup>  
*taxmahe*<sup>19</sup> *tanu.mqθrahe*<sup>20</sup>  
*taxmahe*<sup>21</sup> <sup>+</sup>*hqm.varəitiuuatō*<sup>22</sup>  
*bāzuš.aōjanhō*<sup>23</sup> *raθaēštā*<sup>24</sup>  
*kamərəδō.janō*<sup>25</sup> *daēuuanqm*<sup>26</sup>  
*vanatō*<sup>27</sup> *vanaitīs*<sup>28</sup>  
*vanaitiuuatō*<sup>29</sup> *ašaōnō*<sup>30</sup>  
*vanatō*<sup>31</sup> *vanaitīs*<sup>32</sup>  
*vanaiṗtīmca*<sup>33</sup> *uparatātəm*<sup>34</sup> *yazamaide*<sup>35</sup>  
*yqmca*<sup>36</sup> *sraōšahe*<sup>37</sup> *ašūiehe*<sup>38</sup>  
*yqmca*<sup>39</sup> *arštōiš*<sup>40</sup> *yazatahe*<sup>41</sup>

- 1 *sraōšəm* 15 20 29; 2007; 4010, 4210  
 o. *sraōšəm* 3 5; 2005 2010; 4000 4040 4060 4161, 4200; 5020  
 o. *sraošəm* 100 230; 400, 500 510  
 o. *sraošəm* 110 120; 410 451; 4240 4250  
 lac. 672  
 abbr. 682; 5102
- 2 *ašīm* 3 5 15, 100 110 230; 400 410 451, 500 510; 2007; 4000 4010 4161, 4210 4240; 5020  
 p. *ašəm* 4040  
 o. *ašīm* 120; 4200 4250  
 lac. 672  
 abbr. 20 29; 682; 2005 2010; 4060; 5102
- 3 *huraōdəm* 15  
 o. *huraodəm* 410 451, 510  
 or. *h[ɹ]raodəm* 500  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 4 *vərəθrājanəm* 15; 410 451, 510  
 r. *vərəθrāja*[3] 500  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 5 *frādaṭ.gaeθəm* 410  
 o. *frādaṭ.gaeθəm* 15  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 6 *ašauuanəm* 15; 410  
 lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 7 *ašahe* 15  
 o. *ašahe* 410

- lac. 672  
 abbr. 3 5 20 29, 100 110 120 230; 400 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 8 *ratūm* 100; 410  
 p. *ratīm* 15; 2005 2007 2010  
 lac. 672  
 abbr. 3 5 20 29, 110 120 230; 400 451, 500 510; 682; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 9 *yazamaide* 410  
 o. *yazamaide* 100  
 (y) 3 15 20 29; 2007 2010; 4000 4060; 5020 5102  
 (yaz) 2005; 4010  
 lac. 672  
 abbr. 5, 110 120 230; 400 451, 500 510; 682; 4040 4161, 4200 4210 4240 4250
- 10 <sup>+</sup>*iḍaṭca*  
 p. *iḍāḍca* 15; 400 410 451, 510; 4000 4010 4040 4060 4161, 4200 4250; 5102  
 p. *iḍāḍaca* 100 120; 4210 4240  
 o. *iḍaṭca* 3 5 20 29; 2007; 5020  
*aḍaṭca* 110  
 o. *aḍaṭca* 2010  
*aiḍaṭca* 500  
 p. *aiḍaḍaca* 230  
*idaḍaca* 682  
 [3]ṭca 2005  
 lac. 672
- 11 *ainiḍaṭca* 110  
 p. *anadaḍica* 120  
 p. *ainiḍaḍca* 230; 400 410 451, 510; 4000 4010 4060 4161, 4200 4210 4240 4250; 5102  
 o. *ainiḍaṭca* 3 5 15 20 29; 2005 2007C 2010; 5020  
 r. *ain[ɹ]ḍaṭca* 500  
*ainiḍaḍaca* 682  
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- ainiḍaḥ* 2007\*  
*ainḍaḍca* 4040  
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- 12 *iḍaḥca* 110; 500  
p. *iḍaḍca* 5; 400 410 451C, 510; 4000 4040 4060 4161, 4200 4250; 5102  
p. *iḍaḍaca* 100 120; 451\*; 4240  
o. *iḍaḥca* 15 20 29; 2007 2010; 5020  
*aḍaḥca* 3; 4010  
*aḍaḍaca* 230  
*idaḍaca* 682  
*i[2]ḥca* 2005  
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- 13 *viṣpāmca* 3 5 15 20 29; 500 510; 2005 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
o. *viṣpām.ca* 100  
o. *viṣpāmca* 110 120; 400C 410 451; 682; 4200 4210 4240 4250  
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*viṣpāmc* 400\*  
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- 14 *aipi imām* 3 5 15 20, 100; 2010; 4000 4010 4040 4060 4161; 5102  
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p. *aipe imām* 2007; 5020  
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*aipi mām* 500 510  
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o. *aipi mām* 400 410C 451\*; 4210  
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- 15 *zqm* 3 5 15 20 29; 500 510; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
p. *jqm* 100  
o. *zqm* 110 120 230; 400 410 451; 682; 4200 4210 4240 4250  
r. [1]qm 2005  
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- 16 *viṣpā* 3 5 29, 100 110 230C; 400 410 451, 500 510; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *viṣpā* 20  
r. [1]iṣpā 2005  
*viṣpā ā* 15; 682  
*viṣpaiiā* 120  
*viṣpām* 230\*  
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- 17 *sraoṣahe* 3 5 15 20 29, 110; 2007; 4010 4040 4060 4161, 4210; 5020 5102  
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o. *sraoṣahe* 230; 510  
o. *sraoṣahe* 2010; 4000  
or. *sraoṣah{e}* 100  
or. *sraoṣ[1]he* 500  
r. *srao[1][ahe]* 2005  
*sraoṣhe* 4250\*  
lac. 672
- 18 *aṣiiehe* 3 29, 110; 410, 500 510; 2007 2010; 4000 4010 4040 4060 4161; 5020  
p. *aṣaiiehe* 15; 5102  
p. *aṣiiehe* 20  
p. *asiiahe* 230  
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or. *a{ṣiiehe}* 100  
*aṣiie* 5  
*a{ṣ}[5]* 2005  
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- 19 *taxmahe* 3 5 15 20 29, 110 120 230; 400 410 451, 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
r. {taxm}ahe 100  
r. *tax[1]ahe* 500  
lac. 672; 2005
- 20 *tanu.mqṣrahe* 3 5 15 20 29; 2007 2010; 4040 4060 4161; 5020 5102  
op. *tanumqm.ṣrahe* 100  
o. *tanu.mqṣrahe* 110; 400 451; 682  
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- 21 *taxmahe* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020C 5102  
*tahe* 5020\*  
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- 22 *+hqm.varəitiuuatō*  
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op. *hqm.varəituuatō* 15; 4040  
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op. *hqm.varəituuatō* 120 230  
op. *hqm.varaiti.vatō* 500 510  
op. *həm.varituuatō* 2007C  
op. *hqm.varəituuatō* 4010  
op. *hqm.varituuatō* 4240  
op. *hqmvarituuatō* 5102  
opr. *hqm.varai.tuuu{t}ō* 4210  
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*ahqm.varəitiuuatō* 5  
*hqm.vārəitiuuatō* 100  
*thqm.varəitiuuatō* 451\*  
*hqm.varəituuatō* 682  
*həm.varatuuatō* 2007\*  
*hqm.vəṣ[itiṣ.vatō]* 4000  
*hqm.varəituuatō* 4161  
*hqm.varəitiuuatō* 4250  
o. *hqm.varai.tiūuōtō* 4200  
*hqm.varitiuuatō* 5020  
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- 23 *bāzuš.aōjanhō* 3 5 15 20C 29; 4010 4040 4060 4161, 4250; 5020 5102  
p. *bāzuš.aōjanhō* 2007  
op. *bāzaoš.aozjanhō* 120 230  
o. *bāzuš.aōjanhō* 100 110; 400 410 451, 500 510; 682; 4200 4210 4240  
r. *bāzuš.aōjanh[1]* 2010  
*bzuš.aōjanhō* 20\*  
r. [bz]uš.aōjan[hō] 4000  
[4]š.aōjanhō 2005  
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- 24 *raṣaēštā* 3 5 15 29, 100 110; 410 451, 500; 2005C 2007 2010; 4040 4060 4161; 5102  
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p. *raṣištā* 400; 682  
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p. *raṣaēštā* 5020  
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o. *raṣaēštā* 230; 4200 4210 4240 4250  
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om. 510  
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- 25 *kaməṣədō.janō* 3 15 20 29, 110; 410 451C, 500 510; 682; 2007 2010; 4000 4010 4040 4161C, 4200 4210 4240  
p. *kaməṣədō.janō* 5; 4060 4161\*; 5020 5102  
p. *kaməṣədō.zanō* 120; 400  
*kaməṣədō.janō* 100  
p. *kaməṣədō.zanō* 230

- kamərəδō.banō* 451\*  
*kamərə*[7] 2005  
*kamərəδa.janō* 4250  
 lac. 672
- 26 *daēuuanq̄m* 3 5 15 20 29, 100; 500 510; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 o. *daēuuanq̄m* 110; 400 410 451  
 o. *daeuuuanq̄m* 120 230; 682; 4200 4210 4250  
 [5] *anq̄m* 2005  
*dauuanq̄m* 4240  
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- 27 *vanatō* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
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- 28 *vanaitiš* 5 15 29, 110 120 230; 400 410 451; 682; 2005; 4200 4210 4240 4250; 5020 5102  
 p. *vanaitiš* 3, 100; 500 510; 2010; 4000 4010 4040 4060 4161  
 p. *vanaitiš* 20  
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 lac. 672
- 29 *vanaitiuuatō* 3 5 29, 110C; 400C 410C 451, 500 510; 2010; 4210 4240 4250; 5020  
 p. *vanatauuatō* 20C; 4060; 5102  
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 p. *vanaitauuatō* 230  
 p. *vanatiuuatō* 4000 4010 4040 4161  
 r. *vana*[it]iuuatō 15  
*vanaiṅtiuuatō* 110\*; 4200  
*vanaitīmcaiuuatō* 400\*  
*vanaitiuuśatō* 410\*  
*vanatuuatō* 682  
*vanatō* 2005\*  
 p. *vanaitō* 2005C  
 om. 20\*, 120; 2007  
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- 30 *ašaōnō* 3 5 15 20C 29; 2010; 4000 4040 4060 4161; 5020 5102  
 o. *ašaonō* 100; 4240 4250  
 o. *ašaonō* 110 230; 400 410 451, 510; 682  
 o. *ašaōnō* 4200 4210  
 or. {a}šaonō 500  
 r. [i]š[ri]ōnō 2005  
 r. *ašaōn*[ō] 4010  
 om. 20\*, 120; 2007  
 lac. 672
- 31 *vanatō* 3 5 15 20C 29, 100 110 230; 400 410C, 500 510; 682; 2010; 4000 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *vanaitō* 451C  
 r. {v}anātō 2005  
 r. [va]natō 4010  
*vanaitiš* 451\*  
*vanaiuuat* 2007\*  
 om. 20\*, 120; 410\*; 2007C  
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- 32 *vanaitiš* 3C 5 15 29, 100 110 230; 400 451; 2005 2010; 4161, 4200 4240 4250; 5020 5102  
 p. *vanaitiš* 3\*; 500 510; 4000 4010 4040 4060  
 p. *vanaitiš* 20C  
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 r. v{a}naitiš 4210  
*vanatō* 410\*  
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- 33 *vanaiṅtīmca* 15 29, 110; 500; 2010; 4161, 4200 4210 4240 4250; 5020  
 p. *vanaiṅtīmca* 20  
 p. *vanaiṅtīmca* 682  
 p. *vanaiṅtīmca* 4000 4010 4040 4060; 5102  
 o. *vanaiṅtīm.ca* 120; 2007C
- r. *vanaiṅti*[3] 2005  
*vaiṅtīmca* 3  
*vanaitīmca* 5; 400 410 451, 510  
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*vanaiṅtīm* 230  
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- 34 *uparatātəm* 410\*; 682; 2010; 5102  
 o. *upara.tātəm* 110  
*uparatātō* 3  
*uparatātq̄m* 5 15 29, 100; 510; 4000 4010 4040 4060 4161C; 5020  
 o. *uparatātq̄m* 120C 230C; 400 410C 451; 4200 4210 4250  
 o. *upara.tātq̄m* 4240  
*āfritātəm* 20  
*vuparatātq̄m* 120\*  
*uparatātq̄m* 230\*  
*uparatātq̄mca* 500; 4161\*  
 [2] *aratātq̄m* 2005  
 [āp] *aratātəm* 2007  
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- 35 *yazamaide*  
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 o. *yazamaide* 100; 451, 500 510  
 o. (yaz) 682; 4210  
 (y) 3 15 20 29; 2005 2007; 4000 4010 4060 4161; 5102  
 (yaz) 5, 110 120; 400; 2010; 4040, 4200 4240 4250; 5020  
 lac. 672
- 36 *yqmca* 5 15 20 29; 2005 2007 2010; 4000 4010 4040 4060 4161; 5102  
 o. *yqm.ca* 100  
 o. *yqmca* 110; 4250  
 o. *yqmca* 120; 400 410 451; 682; 4200 4210 4240  
 o. *yqm.ca* 230  
 o. *yqmca* 500 510  
*yimca* 3  
*yqm* 5020  
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- 37 *sraōšahe* 3 5 15 20 29; 2005 2007; 4000 4010 4040 4060 4161, 4200 4210; 5020 5102  
 o. *sraōšahe* 100; 510  
 o. *sraōšahe* 110 120 230; 400 410 451; 682; 4240 4250  
 o. *sraōšahe* 2010  
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- 38 *ašūiehe* 3 5 20; 500 510; 2007 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *ašūiehe* 15 29; 400 410 451  
 p. *ašūiahe* 110C  
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 op. *ašūiahe* 682  
 o. *ašūiehe* 4200 4210 4240 4250  
*ašūie* 100  
*ašahe* 110\*  
*aš*[5] 2005  
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- 39 *yqmca* 5 15 20 29; 2005 2007 2010; 4000 4040 4060 4161; 5020 5102  
 o. *yqm.ca* 100  
 o. *yqmca* 110; 400 451; 4200 4250  
 o. *yqmca* 120; 410; 682; 4210 4240  
 o. *yqm.ca* 230  
 o. *yqmca* 500 510  
 r. *yqm*[ca] 4010  
*yimc*{a} 3  
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- 40 *arštōiš* 5 15 29, 100; 400 410 451C, 500 510; 2007 2010; 4000 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 p. *arštōiš* 3 20; 2005  
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p. *arəstōiš* 120C  
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*raštōiš* 110\*  
*arəstōištō* 120\*  
*rasnōiš* 230  
*rštōiš* 451\*  
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41 *yazatahe* 3 15 20 29, 100 110 230; 400 410 451; 2005 2007 2010;  
 4000 4010 4040 4060 4161C, 4250; 5020 5102  
 o. *yazatahe* 120; 500 510; 682; 4200 4210 4240  
*yazataiēhe* 5  
*yazata* 4161\*  
 lac. 672

Sraōša, the rewarding, fair of form,  
 victorious, prospering the living beings,  
 righteous time of Order, we worship.  
 Here and elsewhere and here,  
 everywhere over this earth,  
 all (the triumphs) of Sraōša, rewarding,  
 brave, having the sacred Word for body,  
 brave, valiant,  
 having strong arms, warrior,  
 smashing the heads of the demons,  
 the triumphs of the winner,  
 victorious, righteous,  
 the triumphs of the winner,  
 and the triumphant superiority we worship,  
 that of the rewarding Sraōša,  
 and that of the sacred being Aršti.

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*vīspa*<sup>1</sup> *nmāna*<sup>1</sup> *sraōšō.pāta*<sup>2</sup> *yazamaide*<sup>3</sup>  
*yejḥāda*<sup>4</sup> *sraōšō*<sup>5</sup> *ašiiō*<sup>6</sup>  
*friiō*<sup>7</sup> *friθō*<sup>8</sup> *paiti.zaṇtō*<sup>9</sup>  
*nāca*<sup>10</sup> *ašauua*<sup>11</sup> *frāiiō.humatō*<sup>12</sup>  
*frāiiō.hūxtō*<sup>13</sup> *frāiiō.huuarštō*<sup>14</sup>  
*ahe*<sup>15</sup> *raiiā*<sup>15</sup> *xʷarənaṇhaca*<sup>16</sup>  
*aḥhe*<sup>17</sup> *ama*<sup>18</sup> *vəṛəθraγnaca*<sup>19</sup>  
*ahe*<sup>20</sup> *yasna*<sup>21</sup> *yazatanəm*<sup>22</sup>  
*təm*<sup>23</sup> *yazāi*<sup>24</sup> *surunuata*<sup>25</sup> *yasna*<sup>26</sup>  
*sraōšəm*<sup>27</sup> *ašīm*<sup>28</sup> *zaōθrābiū*<sup>29</sup>  
*ašīmca*<sup>30</sup> *vaṇʰhīm*<sup>31</sup> *bəṛəzaitīm*<sup>32</sup>  
*nairīmca*<sup>33</sup> *saṇhəm*<sup>34</sup> *huraōδəm*<sup>35</sup>  
*āca*<sup>36</sup> *nō*<sup>37</sup> *jamiāt*<sup>38</sup> *auuaḥhe*<sup>39</sup>  
*vəṛəθraja*<sup>40</sup> *sraōšō*<sup>41</sup> *ašiiō*<sup>42</sup>

*sraōšəm*<sup>43</sup> *ašīm*<sup>44</sup> *yazamaide*<sup>45</sup>  
*ratūm*<sup>46</sup> *bərəzantəm*<sup>47</sup> *yazamaide*<sup>48</sup>  
*yim*<sup>49</sup> *ahurəm*<sup>50</sup> *mazdqm*<sup>51</sup>  
*yō*<sup>52</sup> *ašahe*<sup>53</sup> *apanōtəmō*<sup>54</sup>  
*yō*<sup>55</sup> *ašahe*<sup>56</sup> *jaymūštəmō*<sup>57</sup>  
*vīspa*<sup>58</sup> *srauuā*<sup>59</sup> *zaraθuštri*<sup>60</sup> *yazamaide*<sup>61</sup>  
*vīspaca*<sup>62</sup> *huuaršta*<sup>63</sup> *šūaōθna*<sup>64</sup> *yazamaide*<sup>65</sup>  
*varštaca*<sup>66</sup> *varəšiiamnaca*<sup>67</sup>  
*yejhe*<sup>68</sup> *hātqm*<sup>68</sup>  
*yaθā*<sup>69</sup> *ahū*<sup>69</sup> *vairiio*<sup>69</sup>

2 gwptn<sup>1</sup>

- 1 *vīspa nmāna* 5 15 20, 110; 400 410 451; 2007 2010; 4000 4010 4040 4060 4161, 4250; 5020 5102  
 p. *vīspa nmāna* 100  
 p. *vīspa namāna* 120  
 op. *vispinamāna* 230  
 op. *vispanamāna* 4240  
 o. *vispanmāna* 4200C  
 r. *vīs[2] nmāna* 3  
 r. {v}ispa nmāna 29  
 r. *vīs{pa} nmāna* 500  
 r. *vīspa [i]māna* 4210  
*vīspa nmāne* 510  
 p. *vīspa namāne* 682  
*vīspa [4]a* 2005  
*vispanmānəm* 4200\*  
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- 2 *sraōšō.pāta* 3 5 15 29; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4250; 5020 5102  
 o. *sraošō.pāta* 100; 500 510  
 o. *sraošō.pāta* 110 120 230; 400 410 451; 4240  
 r. *sraoš{ō}.pāta* 2005  
*sraošō.pāda* 20  
*sraoš.pāta* 682  
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- 3 *yazamaide* 410C 451  
 p. *yazamaede* 410\*  
 op. *yazamaede* 230  
 o. *yazamaide* 100; 500 510  
 o. (*yaz*) 682  
 (y) 3 15 20 29; 2007 2010; 4000 4060 4161; 5020 5102  
 (yaz) 5, 110 120; 400; 2005; 4010 4040, 4200 4210 4240 4250  
 lac. 672
- 4 *yejhāda* 15 20 29, 110; 2005 2007 2010; 4010 4040 4060 4161; 5020 5102  
 p. *yajhāda* 5  
 p. *yejhāt* 230  
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 o. *yejhāda* 400 410 451, 510  
*yejhāda* 3; 4000  
 o. *yejhāda* 500  
*yejhe.hāt* 120  
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 lac. 672
- 5 *sraōšō* 3 5 15 20 29; 2007; 4000 4010 4040 4060 4161, 4200 4210; 5020 5102  
 o. *sraošō* 100; 500 510  
 o. *sraošō* 110 120 230; 400 410 451; 682; 4240 4250  
 o. *sraošō* 2010  
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- 6 *ašiiō* 3 5 15 29, 110; 410, 500 510; 2010; 4000 4010 4040 4060 4161; 5020 5102  
 p. *ašiiō* 400 451; 2007  
 o. *ašiiō* 20, 120 230; 682; 4200 4210 4240 4250  
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 [2]iāō 2005  
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- 7 *friiō* 3 15 20, 100 110 120; 400 410 451, 500 510; 2010; 4000 4010 4040 4060 4161, 4200 4240 4250; 5020  
 p. *friiō* 5 29; 2005 2007; 5102  
*friiō* 230; 682; 4210  
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- 8 *friθō* 5, 100\*; 500; 4161  
 p. *fritō* 3 15 29, 110 120; 400 410 451, 510; 682; 2005 2007 2010; 4000 4010 4060, 4200 4210 4240 4250; 5020 5102  
 p. *fratō* 20  
 p. *friθō* 230  
 pr. *frit{ō}* 4040  
*friθō āsti* 100C  
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- 9 *paiti.zantō* 3 5 15 20 29, 110 120; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250C; 5020C  
 p. *paiti.jantō* 100; 4250\*  
 p. *paiti.zantō* 5020\*  
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- 10 *nāca* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
 r. *nā{c}[1]* 2005  
 lac. 672
- 11 *ašuuua* 3 5 15 20 29, 100 110 120 230; 400 451, 500 510; 2007 2010; 4000 4010 4040 4060 4161, 4200; 5020 5102  
 o. *ašuuua* 410; 4210 4240 4250  
 r. [2]uuua 2005  
*ašuuua* 682  
 lac. 672

- 12 *frāiō.humatō* 3 5 15 20 29, 110 120 230; 400 410 451, 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
p. *frāiō.humatō* 500  
o. *frāiō.humatō* 100  
lac. 672
- 13 *frāiō.hixtō* 100 110 120 230; 400 410 451, 500 510; 4000 4010, 4200 4210 4240 4250  
p. *frāiō.hixtō* 3 5 15 20 29; 2007 2010; 4040 4060 4161; 5020 5102  
pr. *frāiō.{hixtō}* 2005  
o. *frāiō.huuxtō* 682  
lac. 672
- 14 *frāiō.huuarštō* 5; 400 410 451, 510; 4161, 4200 4210 4240 4250  
p. *frāiō.huuarštō* 3 15 20 29, 100 110 230; 2007 2010; 4000 4010 4060; 5020 5102  
r. *frāiō.huuaršt{ō}* 500  
*frāiō.frāiō.huuarštō* 4040  
p. *frāiō.frāiō.huuarštō* 120  
*frāiō.hūaarštō* 682  
[5]{ō}.*huuarštō* 2005  
lac. 672
- 15 *ahē raīia* 3 5 15 29, 100 110; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102  
o. *ahēraīia* 120 230  
r. *ah[ɹ] raīia* 20  
lac. 672
- 16 *xʷarənaŋhaca* 100 230C; 400, 500 510  
p. *xarənaŋhaca* 410 451  
*xʷarənaŋhaca* 230\*  
lac. 672  
abbr. 3 5 15 20 29, 110 120; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 17 *ajhe*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 18 *ama*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 19 *vərəθraynaca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 20 *ahē*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 21 *yasna*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 22 *yazatanəm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 23 *təm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 24 *yazāi*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 25 *surunuuata*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 26 *yasna*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 27 *sraōšam*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 28 *ašim*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 29 *zaōθrābiū*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 30 *ašimca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 31 *vayʰhīm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 32 *bərəzaitīm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 33 *nairimca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 34 *sayhəm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 35 *huraōdəm*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 36 *āca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102
- 37 *nō*  
lac. 672



- 64 *šiiāōšna*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 65 *yazamaide*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 66 *varštaca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005
- 67 *varašiamnaca*  
lac. 672  
abbr. 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 682; 2005  
2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020  
5102
- 68 *yejḥē hātqm* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102
- 69 *yaṣā ahū vairiō* 3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510;  
672 682; 2005 2007 2010; 4000 4010 4040 4060 4161, 4200 4210  
4240 4250; 5020 5102

We worship all the houses protected by Sraōša,  
where the rewarding Sraōša  
is dear, beloved, made welcome,  
and the righteous man who has many good thoughts  
many good words, many good deeds.  
For his wealth and glory,  
for his force and victoriousness,  
for his worship of the sacred beings,  
I shall worship, with audible worship, him,  
the rewarding Sraōša, with libations,  
and Aši, good and lofty,  
and Nairiō.Saṅha, fair of form.  
May he come to us for assistance,  
the victorious, rewarding Sraōša.  
We worship the rewarding Sraōša,  
we worship the lofty judge  
who is Ahura Mazdā,  
who is the best attainer of Order,  
who is the best achiever of Order.  
We worship all the zaraṣuštrian words  
and we worship all the well-performed acts,  
those performed (in the past) and those that will be performed (in the future).  
Yejḥē Hātqm.  
Yaṣā Ahū Vairiō.  
Say (*it*) two (*times*).

Y 57:35

*yasnəmca*<sup>1</sup> *vahməmca*<sup>2</sup> *aōjasca*<sup>3</sup> *zauuarəca*<sup>4</sup> *āfrīnāmi*<sup>5</sup>

*sraōšahe*<sup>6</sup> *ašīiehe*<sup>7</sup> *taxmahe*<sup>8</sup> *tanu.mqšrahe*<sup>9</sup> *darši.draoš*<sup>10</sup> *āhūriiehe*<sup>11</sup>

'MT' yčšn' slwš YḤWWNyt' sraōšahe L' 'pyt gwptn'

- 1 *yasnəmca* 3 5 15 20 29; 2005 2007; 4000 4010 4040 4060 4161; 5020 5102  
o. *yasnəm.ca* 100 230  
o. *yasnəmca* 110 120; 400 410 451; 682; 4200 4210 4240 4250  
(y) 2010  
om. 500 510  
lac. 672
- 2 *vahməmca* 3 15 20; 4000 4010 4040 4161, 4200 4210 4240; 5020  
o. *vahməm.ca* 100  
(v) 29; 2005 2007 2010; 5102  
om. 500 510  
lac. 672  
abbr. 5, 110 120 230; 400 410 451; 682; 4060, 4250
- 3 *aōjasca* 15 20 29; 2005 2007 2010; 4000 4010 4040 4161, 4200; 5020 5102  
p. *aōzasca* 3  
o. *aōjasca* 4210 4240  
om. 500 510  
lac. 672  
abbr. 5, 100 110 120 230; 400 410 451; 682; 4060, 4250
- 4 *zauuarəca*  
p. *zauuarəca* 3 20; 4010 4040 4161, 4200 4210  
p. *zauuarəca* 15; 4240  
p. (z) 29; 2007; 5020 5102  
p. (zuu) 2010  
*zauuarəmca* 4000  
om. 500 510  
lac. 672; 2005  
abbr. 5, 100 110 120 230; 400 410 451; 682; 4060, 4250
- 5 *āfrīnāmi* 120; 400; 2010; 4060 4161; 5102  
r. [āfrī]nāmi 4010  
*afrīnāmi* 3 15 29, 230; 410C 451; 682; 4000, 4250; 5020  
p. *afrīnāma* 2007  
p. *afrīnāme* 4040  
p. *afrīnāmi* 4200 4210 4240  
r. *afrīnām*[1] 20  
*āfrīnāmī* 5  
*āfrīnāmi* 100  
*afrīnmāmi* 410\*  
[1]frīnāme 2005  
om. 500 510  
lac. 672  
abbr. 110
- 6 *sraōšahe* 3 5 15 29, 110; 2005 2007; 4000 4010 4040 4060 4161; 5020 5102  
o. *sraōšahe* 100  
o. *sraōšahe* 410 451; 682  
o. *sraōšahe* 2010  
[6]he 20  
*sraōše* 400  
om. 120 230; 500 510; 4210 4240 4250  
lac. 672  
abbr. 4200
- 7 *ašīiehe* 3 20, 100; 400; 2007; 4000 4010 4040 4060 4161; 5020  
p. *ašīiehe* 15; 410  
p. *ašīiahe* 682  
*ašīie* 110; 2010  
[1]šīie[2] 2005  
om. 120 230; 500 510; 4210 4240 4250  
lac. 672  
abbr. 5 29; 451; 4200; 5102
- 8 *taxmahe* 3 15, 100 110; 2010; 4000  
om. 120 230; 500 510; 2005; 4010 4060, 4210 4240 4250  
lac. 20; 672  
abbr. 5 29; 400 410 451; 682; 2007; 4040 4161, 4200; 5020 5102
- 9 *tanu.mqšrahe* 4000  
op. *tanumqm.šrahe* 100  
o. *tanumqšrahe* 3 15  
o. *tanu.mqšrahe* 110  
om. 120 230; 500 510; 2005; 4010 4060, 4210 4240 4250  
lac. 20; 672  
abbr. 5 29; 400 410 451; 682; 2007 2010; 4040 4161, 4200; 5020 5102
- 10 *darši.draoš* 3 15; 4000  
op. *darašī.draoš* 100C  
*drašī.draoš* 100\*  
*draošī.draoš* 110  
om. 120 230; 500 510; 2005; 4010 4060, 4210 4240 4250  
lac. 20; 672  
abbr. 5 29; 400 410 451; 682; 2007 2010; 4040 4161, 4200; 5020 5102
- 11 *āhūriiehe* 410; 4000  
p. *āhūriiehe* 3; 451  
p. *āhūriiehe* 15; 2005 2007 2010; 4040 4060 4161; 5020  
p. *āhurīahi* 110  
pr. *āhūriie*[2] 20  
o. *āhūriiehe* 100  
*ahūriiehe* 5  
*ahūriiehē* 682  
om. 120 230; 500 510; 4010, 4210 4240 4250  
lac. 672  
abbr. 29; 400; 4200; 5102

I wish the worship, the prayer, the strength and the energy

to Sraōša the rewarding, the brave, who has the sacred Word for body, of bold club, who belongs to the Lord.

*When the Yasna is (dedicated) to Srōš, sraōšahe ... should not be recited.*

## Commentary of Yasna 56

### 1 Yasna 56.3–4

#### 1.1 Av. *ašaṇhāxš* ‘associated with Order’ (Y 56.3–4)

The term *ašaṇhāxš* is the nom. sg. f. of the adjective *ašaṇhāc-* ‘associated with Order’. Bartholomae (1904: 240–241) records only two occurrences of this adjective: in Y 56.3–4 and in the Yasna Haptaṇhāiti: Y 41.3 in the following context:

Y 41.3 *humāim 𐬨𐬀𐬎𐬌 īžīm*  
*yazatəm ašaṇhācim dadəmaidē*  
*aθā tū nē gaiiascā astəntāscā xiiā*  
*ubōiio aṇhuuō*  
*hātqm hudāstəmā*

We regard you as the good-powered, invigorating  
 venerable one, whose companion is Truth.  
 May you then thus be us for life and corporality  
 in both existences,  
 O most beneficent of those who exist!<sup>1</sup>

Bartholomae (1904: 240–241) proposes to translate the adjective with a passive meaning, ‘von Aša begleitet’ for Y 56.3–4, while he supposes an active meaning, ‘der Gerechtigkeit, Rechtschaffenheit zu teil werdend, zufallend’, for Y 41.3. An alternative translation is put forward by Kellens (1974: 297–298) on the grounds of a comparison with Vedic. He analyses a few compounds that have a second member derived from Ved. *sac-* ‘to accompany; to be associated with’, corresponding to Av. *hac-* ‘to accompany’. He notes that such Vedic compounds can have both passive and active meaning, as showed by two adjectives attested in the Ṛg-Veda: *ápatyasac-* ‘accompanied with offspring’ (Monier-Williams 1899: 49) and *harišác-* ‘occupied with the yellow (Soma)’ (Monier-Williams 1899: 1291) that Kellens translates as ‘qui suit les (chevaux) fauves’. According to him, it is not possible to determine whether the adjective *ašaṇhāc-* has an active or passive meaning, i.e. ‘accompanied by Aša’ or ‘who accompanies Aša’, therefore proposes the translation ‘companion of Aša’.

<sup>1</sup> Text and translation by Hintze (2007: 312).

Narten (1986: 289–290) challenges Kellens' view. She analyses the Gāṅhīc occurrences of the verb *hac-* 'to accompany' (Bartholomae 1904: 1739–1742), finding out that the verb often governs the instrumental of an abstract noun. Therefore, she concludes that it is more likely that the compound is to be interpreted as a construction with an instrumental (Narten 1986: 289). Following her interpretation, *aṣaṅhāxš* has been translated as 'associated with Order'.



## Commentary of Yasna 57

### 1 Yasna 57.1

#### 1.1 Av. *barōiθrō.taēžəm* ‘sharp-edged’, Av. *frašūsaite* ‘he moves forth’ (PY 57.1)

The Pahlavi translation of Y 57.1 shows a feature that rarely appears in the Yasna as the translation contains two Avestan words: *barōiθrō.taēžəm* and *frašūsaite*. These words are used to expand and clarify the way in which two epithets of Sraōša, namely *darši.dru-*, ‘of bold club’ and *āhūiriia-*, ‘who belongs to the Lord’, are translated. According to Darmesteter (1893: 29–32), this phenomenon is quite rare. In his analysis of the Avestan fragments found in the Pahlavi Yasna, he gathers only nine instances<sup>1</sup> in which Avestan words or sentences are displayed within the Pahlavi translation of the Yasna.

The first word, *barōiθrō.taēžəm*, is the acc. sg. m. of the adj. *brōiθrō.taēža-*, ‘sharp-edged, with a sharp edge’, with an anaptyctic *a* in the first consonantal cluster.<sup>2</sup> The adjective is used to further explain the translation of the adjective *darši.dru-*, ‘of bold club’, whose Pahlavi translation is *ī škaft-zēn*, ‘with hard weapon’. This translation is explained by the following commentary: [*kū-š zēn-abzār škaft barōiθrō.taēžəm*] ‘[that is: his equipment of arms is hard, *sharp-edged*]’ (Kreyenbroek 1985: 34–35). The use of the adjective *brōiθrō.taēža-* is quite interesting in itself. It can be considered an *hapax legomenon*, being found only once in Avestan (Y 57.31), and twice in Pahlavi translations (PY 57.1, PV 18.14<sup>3</sup>). In addition, the two parts of the compound, *\*brōiθra-/ \*barōiθra-* and *\*taēža-* are not found by themselves. In Y 57.31, the adjective is used to describe Sraōša’s *snaiθiš-*, ‘weapon’. This can explain why the term is used in the same context in the translation of Y 57.1 but it still remains unclear why the use of a so scarcely attested and obscure Avestan adjective is used to clarify the meaning of the Pahlavi translation of *darši.dru-*.

The second word in question, *frašūsaite*, ‘he moves forth’ is the 3<sup>rd</sup> sg. of the pres. ind. m. of the Avestan root *š(ii)u-* ‘to move’, which, with the preverb *fra-*, means ‘to move forth’. The verb is used in the gloss of the epithet *āhūiriia-*, ‘who belongs to the Lord’. The Pahlavi translation reads: *ī xwāday [pad arzah ud sawah frašūsaite]*, ‘the lord [in (the continents) Arzah and Sawah

1 Twice in PY 9.1, PY 9.8, PY 9.11, PY 10.1, PY 16.10, PY 31.20, PY 57.1, PY 65.12. On the contrary, such phenomenon is more frequent in the Pahlavi Vidēvdād, the occurrences of which have been analysed by Darmesteter (1893: 33–52) and, more recently, by Ferrer-Losilla (2012) on the basis of Iranian and Indian Vidēvdād Sade manuscripts.

2 Such a phonetic feature is quite common within the manuscript transmission, as it can be seen in the critical apparatus of Y 57.31. See chapter 2, section 2.2.4, item 1. The anaptyctical vowel is displayed in all the exegetical manuscripts considered for the edition (except for ms. 682, in which *barōiθrō.taēžəm* does not appear at all): ms. 400, 217r; ms. 410, 272r; ms. 451, 412v; ms. 500, 305v; ms. 510, 254r).

3 In both cases the word has the exact same function: glossing the epithet *darši.dru-* which refers to Sraōša as we will see below.

he moves forth]’ (Kreyenbroek 1985: 34–35). The connection between Sraōša’s lordly aspects and the two regions, ‘west’ (Av. *arəzahī-*, Phl. *arzah*) and ‘east’ (Av. *sauuahī-*, Phl. *sawah*), is attested in the Pahlavi tradition. For example, in the Bundahišn, Sraōša’s function as lord of the material world takes hold (Malandra 2014) and the god is said to exercise his sovereignty over the two continents:<sup>4</sup>

Bd 26.54 *čīyōn gōwēd kū Srōšahlā(y) ī tagīg ī tan pad framān ī škeft-zēn īxwadāy šnāyēnēm.*

Bd 26.55 *u-š tagīgīh ēd kū gad ī pad xwarāsān be zanēd šk’h (?) nē nišīnēd ka-š pad xwarōfrān abāz zanēd.*

...

Bd 26.58 *u-š xwadāyīh ēd kū pad Arzah ud Sawah framādār.*<sup>5</sup>

Bd 26.54 As it says “We praise the righteous Srōš, strong, embodying command, heavily armed, the Lord.”

Bd 26.55 His strength means that when he strikes with his mace in the east, the fear of it does not cease until it strikes again in the west.

...

Bd 26.58 His lordship means that he is the commander of Arzah and Sawah.<sup>6</sup>

Sice Sraōša emerges as lord of Arzah and Sawah in Pahlavi literature, it is not surprising that the two regions are called upon to gloss the epithet of Sraōša *āhūiriia-*: the epithet is translated with the Pahlavi word for ‘lord’, *xwāday*, and the gloss is meant to explain what Sraōša is the lord of. The reason behind the quotation of an Avestan verb to explain the Pahlavi translation, however, is not clear.

As noted before, the Pahlavi translation of V 18.14, too, contains *frašūsaite* and *barōiθrō.taēžəm*. In this passage, Zraθuštra is asking Ahura Mazdā who is the Av. *sraošāuuarəza-*, Phl. *srōšāwarz*, one of the members of the priestly college (see chapter 2):

V 18.14 *pərəsaṭ zaraθuštrō ahurəm mazdąm ahura mazda maiīiō spēništa dātarə gaēθanąm astuuaitinąm ašāum kō asti sraōšahe ašūiehe taxmahe tanu.mąθrahe darši.draōš āhūiriiehe sraōšāuuarəzō*<sup>7</sup>

Zraθuštra asked Ahura Mazdā: “O Ahura Mazdā, the most life-giving force of the corporeal

<sup>4</sup> See chapter 2 on the various roles and functions of the god Sraōša.

<sup>5</sup> Pakzad Soraki 2005: 302.

<sup>6</sup> Translation by Agostini & Thrope (2020: 136).

<sup>7</sup> Geldner 1886–1896: 113–114.

living beings, righteous, who is the *sraōšāuuuarəza* of Sraōša, the rewarding, brave, who has the sacred Word for body, of bold club, who belongs to the Lord?"

The Pahlavi translation runs as follows:

PV 18.14 (A) *pursīd Zarduxšt az Ohrmazd kū dādār ī gēhān ī astōmandān ī ahlaw* (B) *kē-š ast Srōš ahlā tagīg tan-framān [kū tan pad framān ī yazdān dārēd] škeft zēn barōiθrō taežim xʷatā frašusaiti sraošō ašiiō srōšāwarz [kū rāyēnīdārī gētīg kē]*

(A) Zarathushtra asked Ohrmazd: ‘O righteous creator of the material world. (B) Who is he, the Srōšāwarz of righteous Srōš, the mighty, whose body is command [he keeps his body at the command of the gods], with an extraordinary weapon, *barōiθrō taežim xʷatā frašusaiti sraošō ašiiō* [who is the one who directs the world]?’<sup>8</sup>

According to Darmesteter (1893: III, 51), this passage contains two quotations. The first one, consisting of the word *barōiθrō.taežəm*, provides a link to Y 57.31. For the second one, he edits *xʷatā frašusaiti sraošō ašiiō* and hypothesises a quotation from a lost Avestan text in which Sraōša would be presented as reigning over and going forth to Sawah and Arzah. Moreover, Darmesteter interprets *xʷatā* as the Pāzand form of the Middle Persian translation of the Avestan adjective *āhūiriia-*, Phl. *khūtāî*, that is *xwadāy*. In Moazami’s translation of the Pahlavi Vīdēvdād quoted above, *xʷatā* is presented in italics as part of the Avestan quotation and not translated. However, the term is not recognisable as any known Avestan word. Nevertheless, another interpretation is possible. The following table provides the Avestan words with their corresponding Pahlavi translation, as they appear in Moazami (2014: 404) and Kreyenbroek (1985: 34).

TABLE 12.1 Pahlavi translation of the epithets of Sraōša (V 18.14 and Y 57.1)

Avestan	Pahlavi PV 18.14 (Moazami 2014: 404)	PY 57.2 (Kreyenbroek 1985: 34)
<i>ašiiā-</i>	<i>ahlā</i>	° <i>ahlāy</i>
<i>taxma-</i>	<i>tagīg</i>	<i>tagīg</i>
<i>tanu.mqθra-</i>	<i>tan-framān</i>	<i>tan-framān</i>
<i>darši.dru-</i>	<i>škeft zēn</i>	<i>škaft-zen</i>
<i>āhūiriia-</i>	—	<i>xwadāy</i>

In Moazami’s edition of the Pahlavi Vīdēvdād, every epithet of Sraōša is translated, except *āhūiriia-*. By contrast, in Kreyenbroek’s edition of Y 57, all the epithets are translated in the Pahlavi version. The most likely solution, then, is to consider *xʷatā* not as part of the gloss, but,

<sup>8</sup> Text and translation by Moazami (2014: 404–405).

edited as *x<sup>v</sup>tā* as the Pahlavi word *xwadāy* <hwt'y>,<sup>9</sup> 'lord' (MacKenzie 1971: 95), followed by the gloss explaining it. In this way, the situation of V 18.14 perfectly mirrors the one we have in Y 57.1, with all the epithets translated in the same way.

Regarding the situation of *darši.draōš*, in both passages PY57.1 and PV 18.14, the same Avestan term is used to explain *darši.draōš*. Furthermore, in PY 57.1, there is also a Pahlavi commentary, not present for PV 18.14.

	Y 57.1		V 18.14
Av.	<i>darši.draōš</i>		<i>darši.draōš</i>
Phl.	<i>škaft-zēn</i>		<i>škeft zēn</i>
Gloss	[ <i>kū-š zēn-abzār škaft barōiθrō.taežim</i> ]		[ <i>barōiθrō.taežim</i> ]

As for the translation of *āhūiriēhe*, in PV 18.14, *frašusaiti* appears with its subject *sraōšō ašiiō* 'the rewarding Sraōša', while in PY 57.1, the emphasis is on the regions ruled by Sraōša:

	Y 57.1		V 18.14
Av.	<i>āhūiriēhe</i>		<i>āhūiriēhe</i>
Phl.	<i>xwadāy</i>		<i>xwadāy</i>
Gloss	[ <i>pad arzah ud sawah frašūsaitē</i> ]		[ <i>frašusaiti sraōšō ašiiō</i> ]

## 1.2 The dialogic Ahuna Vairiia (Y 57.1)

The second part of Y 57.1 consists of the Ahuna Vairiia prayer, here recited in a specific form, called dialogic Ahuna Vairiia, and involving an antiphonal recitation by the two priests. The various shapes that the dialogic Ahuna Vairiia can take in the rituals have been analysed and classified by Cantera (2016: 47–63). Among the eight types listed, for Y 57.1 the manuscripts attest type 7 and type 8 of Cantera's classification, displayed in table 12.2. The text of the two varieties of dialogic Ahuna Vairiia can contain up to four parts, and the text runs as follows:

TABLE 12.2 Text of the dialogic Ahuna Vairiia, type 7 and 8 (Cantera 2016)

	Type 7	Type 8
1.	<i>yaθā ahū vairiio</i> <i>zaōtā</i> <i>frā mē mrūtē</i>	<i>yaθā ahū vairiio</i> <i>yō ātrauuaxšō</i> <i>frā mē mrūtē</i>
2.		<i>aθā ratuš ašātcit̄ haca frā ašauua viđuuā mraōtū</i>
3.	<i>yaθā ahū vairiio</i> <i>yō zaōtā</i> <i>frā mē mrūtē</i>	<i>yaθā ahū vairiio</i> <i>yō zaōtā</i> <i>frā mē mrūtē</i>
4.	<i>aθā ratuš ašātcit̄ haca frā ašauua viđuuā mraōtū</i>	<i>aθā ratuš ašātcit̄ haca frā ašauua viđuuā mraōtū</i>

9 The word is attested as 𐬭𐬀𐬎𐬎 by mss. 500 (305v) and 510 (254r) and as 𐬭𐬀𐬎𐬎𐬀 by mss. 400 (217r), 410 (272r) and 451 (412v).

Both are called ‘complex taking of the *wāž*’ by Cantera, as the prayer is recited twice (corresponding to items 1 and 3). Type 7 is used in the daily ceremony while type 8 in the solemn ones. Type 7 is therefore attested in the Yasna Sāde manuscripts,<sup>10</sup> while type 8 is attested in the manuscripts belonging to the categories Visperad Sāde, Vīdēvdād Sāde and Vištasp Yašt.<sup>11</sup>

As shown by the table, in item 1, type 8 replaces *zaōtā*, ‘the chief priest’, with *yō ātrauuaxšō*, ‘(the one) who (is) the Fire-lighting priest’<sup>12</sup> and includes two complete recitations of the prayer, while type 7 repeats only the first part twice, with the final part, *aθā ratuš ašātcit̄ haca frā ašauua vīdūuā<sup>̇</sup> mraōtū*, ‘Thus (is) the judge on the basis of the Order. Let the righteous, the knowing one, speak forth!’ appears only once, at the end of the recitation. Being the present work an edition based on the Yasna ceremony, *zaōtā* is edited, therefore for the manuscripts displaying *yō ātrauuaxšō*, specific to solemn ceremonies, the text in the critical apparatus is indicated as ‘not exp.’ for ‘not expected’:

TABLE 12.3 Critical apparatus of *zaōtā* (Y 57.1)

Critical apparatus	Manuscripts
<i>zaōtā</i> or variants	3 5 15 20 29, 100 110 120 230; 400 410 451, 500 510; 672 682
Not expected	2005 2007 2010, 4000 4010 4040 4060 4161, 4200 4210 4240 4250; 5020 5102

The interpretation of the dialogic Ahuna Vairiia and its functions in the daily and solemn ceremonies have been thoroughly analysed by Cantera (2016: 47–63). While the appearance of the *ātrauuaxša*- priest in place of the *zaōtar*- is explained by the different composition of the priestly college officiating the ceremonies originally, the interpretation of the presence of the relative pronoun *yō* in front of *zaōtā* in the second recitation of the prayer in type 7 and the recitation of the final part *aθā ratuš ašātcit̄ haca frā ašauua vīdūuā<sup>̇</sup> mraōtū* in type 8 is more complex. As noted by Cantera (2016: 49–50), the presence of the relative pronoun has been acknowledged by some scholars who, however, could not recognise a specific function for it. Boyce & Kotwal (1971: 60) and Kellens (2007: 98–100) discuss the presence of the relative pronoun without recognising a functional cause. While rejecting the hypothesis put forward by Darmesteter (1892a: 164), who interprets the relative pronoun as a false relative, thus erasing the differences between the two phrases with and without the relative pronoun, Kellens (2007:

10 In mss. 3 5 15 20 29 40 (Iranian Yasna Sāde), 100 110 120 230 (Indian Yasna Sāde); 400 410 451 (Iranian Pahlavi Yasna), 500 510 (Indian Pahlavi Yasna); 672 682 (Sanskrit Yasna).

11 In mss. 2005 2007 2010 (Iranian Visperad Sāde), 4000 4010 4040 4060 4161 (Iranian Vīdēvdād Sāde), 4200 4210 4240 4250 (Indian Vīdēvdād Sāde); 5020 5102 (Iranian Vištasp Yašt).

12 The complete group of Zoroastrian priests include the *zaōtar* ‘chief priest’ and seven auxiliary priests: *hāuuanān*-, ‘the Pressing-(*haōma*) priest’, *ātrauuaxša*-, ‘the Fire-lighting priest’, *frabərətār*-, ‘the Presenting priest’, *ābərət*-, ‘the Bringing priest’, *āsnātār*-, ‘the Washer priest’, *raēθβiškara*-, ‘the Mingler Priest’, *sraōšāuuarəza*-, ‘the Auditing priest’ (Panaino 2018: 87).

98–100) interprets the pronoun as a real one, but rejects the idea of an antiphonal recitation. Kellens (2007: 100) states that the formula was originally composed for an officiating college composed of eight priests, and interprets the antiphonal recitation carried out by *zōt* ‘chief priest’ and *rāspīg* ‘assistant priest’ as a later elaboration. According to Cantera (2016: 50–62), the relative pronoun does not represent a stylistic variation but corresponds to an actual functional difference. He notes that the ritual directions found in the manuscripts show clearly that, wherever the pronoun *yō* is used, the priest named after it has to recite the following part of the prayer, thus, the pronoun’s function would be to indicate the reciter of the following sentence (Cantera 2016: 51).

As previously mentioned, the main difference between type 7 and type 8 is, the fact that in the latter the sentence *aθā ratuš ašātcīt hacā frā ašauua vīduuā mraōtū*, ‘Thus (is) the judge on the basis of the Order. Let the righteous, the knowing one, speak forth!’ is recited twice, while in type 7 it appears only once after item 3 of table ???. As mentioned above, type 8 is typical of the solemn ceremonies. Being the present work an edition based on the Yasna ceremony, the dialogic Ahuna Vairia of type 7 is edited, therefore, the double recitation of *aθā ratuš ašātcīt hacā frā ašauua vīduuā mraōtū* has been transcribed in the manuscripts where it appears (cf. fn. 11) but ultimately excluded from the edition.

### 1.3 Phl. *arzah ud sawah* ‘Arzah and Sawah’ (PY 57.1)

As previously seen, in section 1.1, the gloss to the Pahlavi translation of Y 57.1 refers to the regions of Arzah (Av. *arəzahī-*, Phl. *arzah*) and Sawah (Av. *sauuahī-*, Phl. *sawah*) as the places where Sraōša exercises his sovereignty. In the Zoroastrian tradition, according to the Iranian geography, the earth is divided into seven regions, generally called Av. *karšuuar-*, Phl. *kešwar*. The list below reports the Avestan<sup>13</sup> and Pahlavi names of the regions, and their supposed arrangement:

1.	Av. <i>arəzahī-</i>	Phl. <i>arzah</i> <’lz’h>	‘west’
2.	Av. <i>sauuahī-</i>	Phl. <i>sawah</i> <sw’h>	‘east’
3.	Av. <i>fradadafšu-</i>	Phl. <i>fradadafš</i> <pldtpš>	‘southeast’
4.	Av. <i>vīdadafšu-</i>	Phl. <i>wīdadafš</i> <wydtpš>	‘southwest’
5.	Av. <i>vouru.barəšti-</i>	Phl. <i>wōrūbaršt</i> <w’wklwblšt’>	‘northwest’
6.	Av. <i>vouru.jarəšti-</i>	Phl. <i>wōrūjaršt</i> <w’wklwxlšt’>	‘northeast’
7.	Av. <i>x’aniraθa-</i>	Phl. <i>xwanirah</i> <hwnyls>	‘centre’

Traditionally, the region of *x’aniraθa-* would occupy a central position, with the other six regions arranged around it (see figure 12.1).

<sup>13</sup> On the meaning of the regions, see Goldman 2012: 141–156.

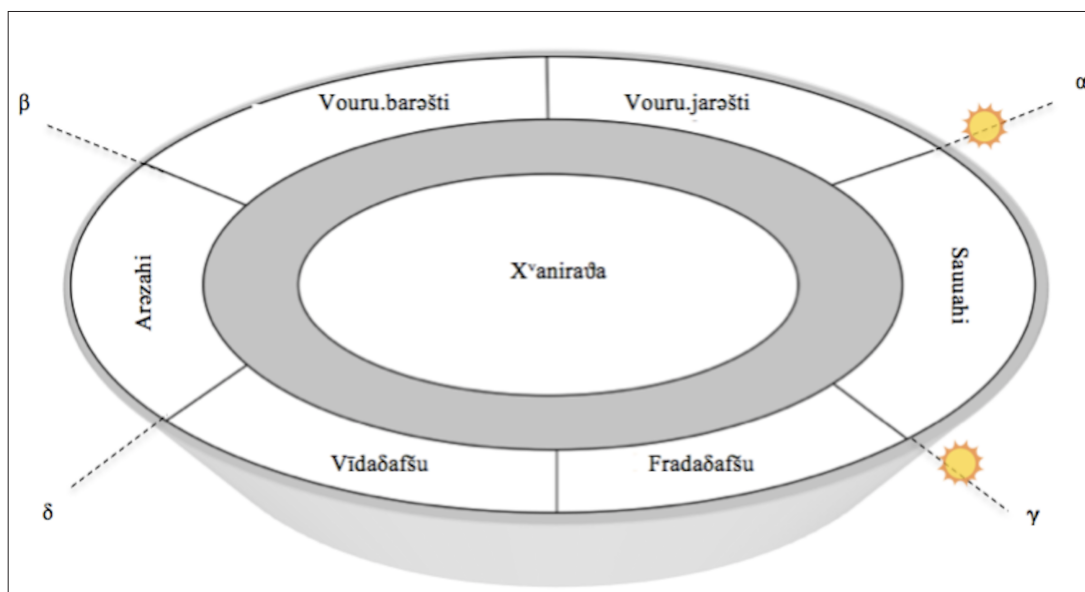


FIGURE 12.1 Iranian traditional geography (from Goldman 2015: 39)

In the Avestan literature, following Bartholomae (1904: 202, 1562), *arəzahī-* and *sauuahi-* appear six times in the Miθra Yašt (Yt 10), the Rašnu Yašt (Yt 12), the Vidēvdād and the Visperad. The attestations and their context are the following:

TABLE 12.4 Mentions of *arəzahī-* and/or *sauuahi-* in the Avestan texts and their context according to Bartholomae (1904: 202, 1562)

Yt 10.15	Miθra looks upon the seven regions, mentioned one by one.
Yt 10.67	Miθra drives his chariot from <i>arəzahī-</i> to <i>xʷaniraða-</i> .
Yt 10.133	After having smitten the demons, Miθra drives through all the seven regions, mentioned one by one.
Yt 12.9-10	Rašnu is invoked, whether he is in <i>arəzahī-</i> or <i>sauuahi-</i> or one in the other regions, mentioned one by one in Yt 12.11-15.
V 19.39	The seven regions are invoked, as well as other geographical places, the Gāθās and many divine beings, such as the main yazatas (V 19.35-42).
Vr 10.1	The regions are part of the list of the seven <i>karšuuar-</i> , that the invoker hope to reach with their praise.

Table 12.4 shows that many of the mentions of *arəzahī-* and *sauuahi-*, whether they are named in the context of a full list of the earth's regions or not (as in Y 10.67), occur in the hymns dedicated to Rašnu and Miθra. Apart from these two gods, there is only another text dedicated to a specific god where a region's name is mentioned, namely *xʷaniraða-*, in the hymn to Sraōša. The central region *xʷaniraða-* appears in Y 57.31, where the god is said to move to *xʷaniraða-* three times each day and night to smash the heads of the demons:

Y 57.31 yō āθritīm hamahe



*aiiqn hamaiiā vā xšapō  
imaṭ karšuuarə auuazaite  
yaṭ xvaniraθəm bāmīm*

(Sraōša) who, three times each  
day and each night,  
moves toward the continent,  
*xʷaniraθa* the splendid.

Therefore, the central region is mentioned in the Srōš Yašt but the connection between Sraōša and the regions of Arzah and Sawah does not occur until Middle Persian times, when a few texts put Sraōša in relation with the two *kešwar*'s names:

Bd 26.54 *čīyōn gōwēd kū Srōšahlā(y) ī tagīg ī tan pad framān ī škeft-zēn īxwadāy šnāyēnēm.*

...

Bd 26.58 *u-š xwadāyīh ēd kū pad Arzah ud Sawah framādār*<sup>14</sup>

As it says “We praise the righteous Srōš, strong, embodying command, heavily armed, the Lord.”

...

His lordship means that he is the commander of Arzah and Sawah.<sup>15</sup>

ĀJ 5.2 *guft-aš Žāmāsp ku: pa Arzah u Savah martom damestān Srōš rā yazišn <kunēnd>; pa ān pātdahišu Srōš apar avēštān xvatāyīh frēstēt*<sup>16</sup>

Žāmāsp the *bētaxš* answered: “the men in Arzah and Sawah during the winter (perform) a sacrifice to Srōš; Srōš as reward for that send them sovereignty.<sup>17</sup>”

14 Pakzad Soraki 2005: 302.

15 Translation by Agostini & Thrope (2020: 136).

16 Text restituted by Messina (1939: 47).

17 ‘Gli rispose Žāmāsp, il *bētaxš*: Gli uomini in Arzah e Savah durante l’inverno (compiono) un sacrificio a Srōš; Srōš in ricompensa di ciò manda ad essi il dominio’ (Messina 1939: 98).



MX 62.25 *māništ ī srōš frahist pad arzah ud pas pad-iz sawah ud hamāg gēhān*<sup>18</sup>

The abode of Srōsh is mostly in Arzah, and afterwards also in Savah and the whole world.<sup>19</sup>

Another passage attesting the connection between Sraōša, Arzah and Sawah is in the Pahlavi translation of the first line of Y 57.1, that reads:

Y 57.1 *sraōšahē ašūiehe taxmahe tanu.mqθrahe darši.draōš āhūiriiehe xšnaōθra*

For the gratification of Sraōša, the rewarding, the brave, who has the sacred Word for body, of bold club, who belongs to the Lord.

PY 57.1 ... *Srōšahlāy [ī tarsagāh] ī tagīg ī tan-framān [kū tan pad framān ī yazdān dārēd] ī škaft-zēn [kū-š zēn-abzār škaft barōiθrō.taēžəm] ī xwadāy [pad Arzah ud Sawah frašūsaite]*

... Righteous Srōš, [the reverent], the vigorous, whose body is the command [that is: he keeps his body at the command of the *Yazads* ], with hard weapon [that is: his equipment of arms is hard, *sharp-edged*], the lord [in (the continents) Arzah and Sawah *he moves forth*].<sup>20</sup>

This passage is repeated also in other parts of the Yasna, for example in Y 3.20, Y 4.23 and Y 7.20, whose Sanskrit translations are edited by Palladino (2021: 208, 221, 250). The translation and gloss of the Avestan word *āhūiriiehe* in the Pahlavi version perfectly matches those of the Sanskrit one:

TABLE 12.5 Sanskrit and Pahlavi translations of adj. *āhūiriiehe* 'lordly, belonging to the Lord'

PY 57.1	SY 3.20, SY 4.23, SY 7.20
<i>ī xwadāy [pad arzah ud sawah frašūsaite]</i>	<i>svāmīnaḥ &lt;yat svāmī +arjahī-dvīpasya +savahī-dvīpasya ca&gt;</i> <sup>a</sup>
'the lord [in (the continents) Arzah and Sawah <i>he moves forth</i> ]' (Kreyenbroek 1985: 34–35).	'lordly <he (is) the lord of the Arjahī region and the Savahī region>' (Palladino 2021: 208, 221, 250).

a The term *dvīpa-*, literally meaning 'island' (Monier-Williams 1899: 500), is used in the Indian tradition to refer to the seven regions in which the earth is traditionally divided, thus, it has the same function of Av. *karšuuar-*. Palladino (2021: 116) suggests that the term has been used here so that it could be immediately recognisable to the Indian audience that the name *arjahī-* refers to a region of the traditional Zoroastrian geography.

18 Text from TITUS, Thesaurus Indogermanischer Text- und Sprachmaterialien (<https://titus.uni-frankfurt.de/texte/etcs/iran/miran/mpers/mx/mxt.htm>).

19 Translation by West (1885: 110).

20 Text and translation by Kreyenbroek (1985: 34–35).

Table 12.4 shows that the seven regions, in particular *arəzahī-* and *sauuahī-*, are especially emphasised in the Mihr Yašt and in the Rašn Yašt. The peculiar association between Arzah and Sawah with the god Sraōša that we find in the Pahlavi texts could be linked to the fact that *arəzahī-* and *sauuahī-*, or generally a list of *karšuuar-* beginning with these two regions, occur repeatedly in the hymns dedicated to Rašnu and Miθra, two gods with whom Sraōša is closely associated (see chapter 2). The names of the three divinities appear together in the hymn dedicated to Miθra (Y 10.100), with whom Sraōša shares some of his godly functions and the related imagery and epithets reflected in the striking similarities between the Mihr and the Srōš Yašts (see chapter 2). The relationship between the three gods is particularly prominent in Middle Persian literature, where the triad perform a psychopomp function. A passage that can be at the origin of the association between Sraōša and the regions is to be found in Y 57 itself. As seen in figure 12.1, *arəzahī-* and *sauuahī-* are respectively the western and eastern regions of the Zoroastrian traditional geography. In Y 57.29 Sraōša is mentioned while he raises and strikes down his weapons at the western and eastern frontiers (see chapter 12, section 16.1):

Y 57.29 *yōi vaēibiia snaiθižbiia*  
*frātaieiṇti vazəmna*  
*yim vohūm sraōšəm ašīm*  
*yaṭciṭ ušastaire hiṇduuō āgəuruuaieite*  
*yaṭciṭ daōšataire niyne*

(Sraōša's coursers) who cause to arrive, speeding up,  
the good Sraōša, rewarding,  
with both weapons,  
(one) that is raised at the eastern frontier,  
(one) that is struck down at the western (frontier).

Since there is no obvious connection that can explain why Sraōša is the lord specifically of the regions of Arzah and Sawah in Pahlavi literature, Kreyenbroek (1985: 110) suggests that the idea of Sraōša as lord of these two regions may reflect a tradition parallel to the one which sees Sraōša as the protector of the entire material world. The latter tradition became very prominent in the Zoroastrian tradition, while the one seeing Sraōša as lord of Arzah and Sawah seems to have remained secondary.

## 2 Yasna 57.2

2.1 Av. *dāmąn* ‘of the creation’ (Y 57.2)

The interpretation of the passage *yō paōiriō mazdā dāmąn*, here translated as ‘(Sraōša) who, (as) the first of Mazda’s creation’, has been debated by scholars from the end of the 19<sup>th</sup> century on. The debate focuses on how to interpret the Avestan form *dāmąn* from the neuter stem *dāman-* ‘creation, creature’.<sup>21</sup>

The word *dāmąn* is interpreted by scholars in different ways. The main hypotheses are the following:

1. **gen. pl.** One of the most widespread view among early interpreters is the analysis of *dāmąn* as the gen. pl., in place of the expected regular form *dāmanąm*. Some of the supporters of this hypothesis are, among the others, Hübschmann (1872: 664), Geldner (1877: 22), Schmidt (1889: 101) and Jackson (1892: 90).
2. **loc. sg.** Kellens (2011: 81) translates the term as a loc. sg. without ending: ‘le premier dans l’institution de Mazda’, preferring it to the genitive form, which, in his opinion, is unexpected for a complement of an adjective which has a superlative meaning. In this hypothesis, Kellens follows Gershevitch’s (1959: 248–249) interpretation of *dāmąn* in Y 9.15 as a locative (Kellens 2007: 57):

Y9.15 *yō aōjištō ...*

...

*yō as vərəθrająstəmō*

*abauuaą maińiuuā dāmąn*

(He) who is (as) the strongest ...

...

the most victorious,

made his appearance in the creation (=world) of the two Spirits.<sup>22</sup>

3. **acc. pl.** Another possible interpretation, put forward by Seiler (1960: 145), is to consider the form as the acc. pl., here used as an accusative of relation. The form *dāmąn* is the expected one for an acc. pl., and Seiler proposes a translation ‘als erster in bezug auf die Geschöpfe des Mazda’ (‘as the first one in relation to the creatures of Mazda’).
4. **gen. sg.** On the grammatical level, *dāmąn* can be analysed as a gen. sg., as demonstrated

21 The same issue arises for the form *dāmąn* in Y 9.15: *yō aōjištō yō tańcištō yō θβaxšištō yō āsištō yō as vərəθrająstəmō abauuaą maińiuuā dāmąn* ‘(Zaraθuštra) who became the strongest, the mightiest, the swiftest, who was the most victorious of the creation of the two forces’ (Khanizadeh forthcoming).

22 Text and translation by Gershevitch (1959: 248–249).

by Humbach (1961: 110).<sup>23</sup> This hypothesis implies that *dāman-* is here used as a collective noun, not indicating one creature or creation but the whole of the creations of Mazdā. The use of this term in a collective sense is referred to by Bartholomae (1904: 734–735). The hypothesis is accepted by Kreyenbroek (1985: 78) and Dehghan (1982: 25, 131).

Considering *dāmān* a gen. pl. would imply a mistake in the manuscripts, where *dāmān* would have been uncorrectly written in place of *dāmanam* in some manuscripts and the mistake then continued in the tradition. Dehghan (1982: 57) rejects this hypothesis. He argues that the reading *dāmān* could have been selected by the scribes because of the influence of other passages containing *mazdā dāmān*, in particular *nipāiti mazdā dāmān* ‘he protects the creations of Mazdā’ (Y 57.16) and *nišhauruuaiti mazdā dāmān* ‘he guards the creations of Mazdā’ (Y 57.16). In these passages, *dāmān* is the direct object of the verb, hence the acc. pl. form. However, relying on a mistake to explain the form is not convincing, and at any rate unnecessary since it is possible to formulate hypotheses that presuppose grammatically correct forms.

For the same reason, it is not necessary the interpretation of *dāmān* as a locative without ending. The endingless locative is attested in Proto-Indo-European (Meier-Brügger 2010: 197–198, Gotō 2013: 12) and there are instances in Sanskrit<sup>24</sup> and possibly in Old Avestan.<sup>25</sup> However, for *n-* stems, the loc. sg. is expected to be built on a full grade stem (Gotō 2013: 14–15), so the expected form for an endingless loc. sg. of *dāman-* in Avestan would be *dāman* rather than *dāmān*.

Morphologically, *dāmān* can be analysed as the gen. sg. or the nom./acc. pl. from the neuter stem *dāman-*. As mentioned before, if the word is taken as an acc. pl., it cannot be anything but an accusative of relation. Some examples of accusatives of relation are provided by Reichelt (1909: 229–230):

1. V 3.16 and V 16.5: *cuuaṭ drājō* ‘how much in length?’
2. Y 19.7: *uuuuuuaitiia bāzasca fraθasca* ‘so much in length and breadth’.
3. Y 65.3: *uuuuuuaitē masō* ‘so great in size’.
4. Yt 5.98: *īštīm səuuīšta* ‘the greatest in possessions’.
5. Yt 19.79: *xʷarənō xʷarənaṇuhastəmō* ‘the most majestic in majesty’; *xšaθrəm huxšaθrō.təmō* ‘having the most good rule in ruling’; *raēm raēuuastəmō* ‘the richest in richness’.
6. V 7.41: *arājō* ‘for the price (of)’.

Apart from the attestation in V 7.41, where the accusative is used in relation of the value of an object, the examples collected by Reichelt either present a superlative of an adjective plus a noun denoting the quality possessed in the highest grade (Yt 5.98, Yt 19.79) or refer to

23 The form *dāmān* comes from PrIr. \**dāmans*. The Indo-Iranian gen. sg. ending PrIr. \*-s has created the cluster PrIr. \*-ans, resulting in PrIr. \*-aṇh, where -ṇh- eventually nasalised the vowel, thus the final result -ān (Humbach 1961: 110).

24 Cf. Ved. *rājan* besides *rājani*, ‘in/at a king’ and (*ā*)*tmán* besides (*ā*)*tmāni*, ‘in one’s self’ (Gotō 2013: 15).

25 The word *usān*, from *usan-*, ‘will’ (Bartholomae 1904: 405) in Y 44.10 and Y 45.9 is considered by Bartholomae a loc. sg.. No further explanation has been provided by scholars and the form remains unexplained (Humbach 1991: II 155, 172, Kellens 2020: 63, 89).

a quantity/size (V 3.16, V 16.5, Y 19.7, Y 65.3). None of the examples seems comparable to the passage of Y 57.2, therefore, although the interpretation of *dāmṇ* as an accusative of relation can still be plausible, it has been chosen hereto consider *dāmṇ* as the gen. sg. of a collective noun, thus the translation of *paōiriō mazdā<sup>o</sup> dāmṇ* ‘the first of Mazdā’s creation’.

## 2.2 Av. *pāiiū θβōrəštāra* ‘the Protector and the Fashioner’ (Y 57.2)

In Y 57.2 we find the acc. du. Dvandva compound *pāiiū θβōrəštāra*, meaning ‘the Protector and the Fashioner’. The first member of the compound is from the stem Av. *pāiiu-* ‘protector’, and the second from Av. *θβōrəštar-* ‘fashioner’. The two terms are attested together only twice: here and in Y 42.2:

Y 42.2 *pāiiūšcā θβōrəštārā yazamaidē mazdṇmcā zaraθuštrəmcā yazamaidē*

We worship the two, the Protector and the Fashioner, we worship Mazdā and Zaraθuštra.<sup>26</sup>

These are also the only two passages where the term *θβōrəštar-* appears outside of the Gāθās. In Y 57.2 the two entities are said to have been worshipped by Sraōša as the first one and to be the fashioners of all the creatures:

Y 57.2 *yō paōiriō mazdā<sup>o</sup> dāmṇ*

...

*yazata pāiiū θβōrəštāra*

*yā vīspa θβərəsatō dāmṇ*

(Sraōša) who (as) the first of Mazdā’s creation

...

worshipped the Protector and the Fashioner,

(the two) who fashion all the creatures.

In this context, ‘the Protector and the Fashioner’ are included in a short list of entities of whom Sraōša has been the first worshipper. The list includes Ahura Mazdā himself and the *aməša-spənta-* ‘Live-giving Immortals’. While the identity of these two is clear, that of the two entities denoted by the nouns *pāiiu-* and *θβōrəštar-* has been debated by scholars but remains unclear. The main interpretations have been gathered by Kreyenbroek (1985: 78) and can be summarised as follows:

<sup>26</sup> Text and translation by Gershevitch (1959: 54).

TABLE 12.6 Hypotheses about the identity of *pāiū* *θβōrāštara* (Y 57.2)

Scholar	<i>θβōrāštara-</i>	<i>pāiū-</i>
Spiegel (1868: 427)	Ahura Mazdā	Aməša Spəntas
Hübschmann (1872: 664–5)	Spənta Maiñiiu	Aṅhra Maiñiiu
Darmesteter (1892a: 360, fn. 5), Bartholomae (1904: 889)	Ahura Mazdā	Miθra
Wackernagel (1896: 230, 270), Leumann (1954: 79–84), Wack- ernagel & Debrunner (1954: 671)	Gəuš Tašan	—
Gershevitch (1959: 54–57)	Spənta Maiñiiu (= Gəuš Tašan)	Miθra
Boyce (1975: 81–82)	Ahura Mazdā (= Gəuš Tašan) / *Vouruna Āpaṃ Napāt	Miθra

Spiegel (1868: 427) and Hübschmann (1872: 664–5) explain their interpretations of *θβōrāštara-* in similar ways. According to Spiegel, the Fashioner has to be identified with Ahura Mazdā because he is the only one to whom a creative force or will can be attributed. Similarly, Hübschmann sees Spənta Maiñiiu and Aṅhra Maiñiiu as the possessors of a real creative ability. However, as pointed out by Kreyenbroek (1985: 78), it is possible that *θβōrāštara-* refers to the activity of ‘fashioning the individual species as opposed to the creation of the species etc.’, it is then possible to argue that the term refers to another entity rather than to the creator of the spiritual and material creations.

To support their interpretation, Bartholomae (1904: 889) (for obvious reasons, given the limitations imposed by the nature of a dictionary) and Darmesteter (1892a: 360, fn. 5) do not provide any explanation, although Darmesteter refers to the Pahlavi translation of the Dvandva, *pānag brīngar* [*Mihr*] ‘the protector and the fashioner [*Miθra*]’. The gloss suggests that the Dvandva has been interpreted by the Pahlavi translators as being composed by two nouns referring to the same divinity: Miθra. Darmesteter interprets the compound as denoting Ahura Mazdā and Miθra and, while no explanations are provided for this identification, he adds that the translators probably failed to recognise the identity of *θβōrāštara-* as Ahura Mazdā because the latter is already mentioned in Y 57.2.

Another hypothesis concerning the identity of *θβōrāštara-* have been put forward by Wackernagel (1896: 230, 270), Wackernagel & Debrunner (1954: 671) and Leumann (1954: 79–84). They argue that the Avestan word etymologically corresponds to the Vedic creator god Tvaṣtar.

Leumann, in particular, postulates an Iranian god \*Twaštar who would have been renamed Gəuš Tašan ‘the fashioner of the cow’ by Zaraθuštra. Therefore, *θβōrəštar-* would be nothing but an older name for Gəuš Tašan. Gershevitch (1959: 54–57) accepts this identification, and expands the analysis by further identifying Gəuš Tašan with Spənta Maiīiu. To support his hypothesis, he refers to the Gāθic passage:

Y 29.6 *aṭ zī θβā fšuiiaṇtaēcā vāstriiāicā θβōrəštā tatašā*

Because it is – despite all – for the cattle-breeder and for the pastoralist that I as the carpenter have fashioned you.<sup>27</sup>

Boyce (1975: 81–82) accepts the identification of *θβōrəštar-* (= Ved. Tvaṣtar) with Gəuš Tašan but rejects that of Gəuš Tašan with Spənta Maiīiu. According to her, the ancient Indo-Iranian creative divinity was acknowledged by Zaraθuštra who used the name Gəuš Tašan and may have seen him as a helper of Ahura Mazdā with special creative functions. However, according to Boyce, the term *θβōrəštar-*, which is very rarely attested outside of the Gāθās, appearing only in Y 42.2 and Y 57.2, is used in these two cases to denote Ahura Mazdā.<sup>28</sup> However, it has been convincingly argued by Peschl (2020: 31) that the Fashioner in Y 29.6 is to be identified with Ahura Mazdā and it has no correspondence with Gəuš Tašan. Peschl points out that: firstly, the Fashioner of the Cow himself takes part in the dialogue of Y 29, where Ahura Mazdā acknowledges himself as the creator of the cow. Secondly, in Y 29.2 Gəuš Tašan asks for knowledge, thus demonstrating his subordinate position. Lastly, in Y 31.9 the Fashioner of the Cow is said to have been in Ahura Mazdā’s possession. This analysis convincingly demonstrates that, at least in the Gāθic literature, Gəuš Tašan is not to be identified with Spənta Maiīiu or Ahura Mazdā. About the identification of *pāīiu-*, Gershevitch (1959: 57) assumes that, shortly after the death of Zaraθuštra, his disciples would have introduced the ‘ever-watchful’ god of contract, that is Miθra and associated him with Spənta Maiīiu.

Despite all these hypotheses having some merit, it does not look possible here to provide a clear identification for the two entities. Even if it looks probable that *θβōrəštar-* is used in the Gāθās to refer to Ahura Mazdā, it cannot be assumed that this is also the case for Y 57.2 because, as pointed out by previous scholars, Ahura Mazdā has already been mentioned in the passage. A later identification of *θβōrəštar-* with Gəuš Tašan cannot be excluded. The lack of evidence also extends to *pāīiu-*, which also is very rarely attested. The only instance in which it is used with reference to a recognisable entity is in Yt 1.12, where Ahura Mazdā uses it to refer to himself:

<sup>27</sup> Text and translation by Peschl (2020: 19).

<sup>28</sup> Kreyenbroek (1985: 78) acknowledges that professor Boyce has informed him that, at the time Kreyenbroek completed his book, she would rather identify *θβōrəštar-* with \*Vouruna Āpaṃ Napāt.



Yt 1.12 *pāiiušca ahmi dātāca θrātāca ahmi žnātāca mainiiušca ahmi*<sup>29</sup>

I am the Keeper; I am the Creator and the Mantainer; I am the Discerner; I am the most beneficent Spirit.<sup>30</sup>

### 2.3 Av. *θβərəsatō* ‘they both fashion’ (Y 57.2)

The verbal form *θβərəsatō* is the 3<sup>rd</sup> du. ind. pres. act. of the root *θβars-* ‘to fashion’, and it is built on the present stem *θβərəsa-*. The translation of the term has been briefly discussed by scholars, because some of them noted that the context requires a verb in the past tense. In the sentence, the two entities Protector and Fashioner (see chapter 12, section 2.2) are said to fashion or to have fashioned all the creatures:

Y 57.2 *yazata pāiiū θβōrəštāra*  
*yā višpa θβərəsatō dāmaṇ*

(Sraōša) worshipped the Protector and the Fashioner,  
(the two) who fashion/fashioned all the creatures.

As Kellens (1984: 226) remarks, there is no evidence in the Avestan language for an historical use of the present tense, however, he considers *θβərəsatō* a special case in which we find a present tense in place of a past one. The form *θβərəsatō* is interpreted as a past tense by Bartholomae (1904: 795), who parses it as a 3<sup>rd</sup> du. preterite active. However, the past (injunctive) formation would definitely require a secondary ending *-atəm*, whereas *θβərəsatō* clearly shows the primary ending *-atō*. Kellens (1984: 226), following Hoffmann (1976: 608–9), considers *θβərəsatō* as a present tense used in place of a past, making a parallel with the verbal form *fracarōiše* in Y 9.5. According to Kellens, the primary ending is used in place of a secondary one, due to confusion in the use of the dual endings<sup>31</sup> (Hoffmann 1976: 608–9, Kellens 1984: 226, 2011: 81).

In recent works, the form has been translated as a past tense also by Dehghan (1982: 26, 57) who, as Hoffmann and Kellens before him, postulates confusion in the use of the endings for the 3<sup>rd</sup> person dual. Kreyenbroek (1985: 35, 78), by contrast, translates and interprets the form *θβərəsatō* as a present tense. The fashioning ‘of all the creatures’ would be here to be interpreted as the fashioning of individual creatures, as opposed to the fashioning of the species. The creation/fashioning of individual creatures is, according to Kreyenbroek, a continuous process, and not an action concluded in the past as it would be if the verb was referring to

<sup>29</sup> Geldner 1886–1896: II, 62.

<sup>30</sup> Translation by Darmesteter (1883: 27).

<sup>31</sup> Av. *fracarōiše* morphologically is the 3<sup>rd</sup> du. pres. ind. m. of *fra+car-* ‘to go forth’.



species. In support of his hypothesis, Kreyenbroek (1985: 78) notes that the Indian Tvaṣṭar is said to fashion children in mothers' wombs (Bartholomae 1887: 27–8, Leumann 1954: 83), an action that takes place continuously. Since the connection between the Iranian Fashioner and the Indian Tvaṣṭar is now considered proven (Lubotsky 1994: 95), following the studies conducted by Wackernagel (1896: 230, 270), Leumann (1954) and Gershevitch (1959: 54–57), it seems reasonable to accept Kreyenbroek's hypothesis and translate the verb as a present tense, without postulating a peculiar or confused use of the verbal form.

In addition, the translation of *fracarōiše* as a past tense in Y 9.5 is supported by other reasons that do not occur in the context of Y 57.2, so that it is difficult to make a case out of these two occurrences. As noted by Khanizadeh (2017: 148) the action expressed by the verb cannot be separated from those expressed in the previous and subsequent sentences, conveyed by perfect forms plus an optative Khanizadeh (forthcoming):

Y 9.5 *yimahe xšaθre auruuahe*  
*nōiṭ aōtəm āṅha nōiṭ garəməm*  
*nōiṭ zauruua āṅha nōiṭ mərəθiuš*  
*nōiṭ araskō daēuuō.dātō*  
*pañca.dasa fracarōiše pita puθrasca raōdaēšuuu*  
*katarasciṭ yauuata xšaiiōiṭ huuqθβō yimō vīuuaṅ<sup>v</sup>hatō puθrō*

At the rule of the swift Yima,  
 there was neither cold nor heat,  
 (there was) neither old-age nor death,  
 nor demon-set envy.

With the growth of a fifteen-year old, father and son, each, went forth,  
 as long as Yima possessing good flocks, son of Vīvaṅ<sup>v</sup>hant would rule.<sup>32</sup>

Moreover, the verb *fracarōiše* is translated in the past tense in the Pahlavi translation: *frāz raft hēnd*, 'went forth' (Khanizadeh 2017: 148) while this does not happen for *θβərəsatō*, which is translated as *kē ... brēhēnīdār*, 'who (is) the fashioner' (Kreyenbroek 1985: 35). These circumstances has led Khanizadeh as well as the aforementioned scholars to opt for a translation in the past tense, despite the verb being morphologically a present, but these do not apply to the case of Y 57.2. For this reason and for those mentioned above, here it has been preferred a translation in the present tense: 'they both fashion'.

<sup>32</sup> Text and translation by Khanizadeh (forthcoming).

## 3 Yasna 57.3

3.1 Av. *ahe*, *aǰhe* ‘his’ (Y 57.3)

The gen. sg. m./ntr. ending PrIIr. \*(-)ahija is reflected in Avestan in two ways: (-)ahe and (-)aǰhe for the pronominal forms, while it is only -ahe for nouns and adjectives (for example *aspahe* from *aspa-* ‘horse’ or *frādaṭ.gaēšahe* from *frādaṭ.gaēša-* ‘prospering the living beings’). Thus, the gen. sg. m./ntr. of the dem. pron. *a-* ‘this’ can be either *ahe* or *aǰhe*. Both the forms are attested in the manuscript tradition of the Yasna without significant variations, i.e. when one of the two form is attested, the other one is not found as a variant in any of the manuscripts transcribed.<sup>33</sup> The coexistence of *ahe* and *aǰhe* poses questions about their relative chronology. Hoffmann (1975b: 390, fn.5), considering (-)aǰhe/(-)aǰha the expected result of PrIIr. \*(-)ahija, supposes that the form (-)ahe could be the result of the influence of the palatal affricate of the conjunction °ca ‘and’. According to him, an original \*aǰhaca would have resulted in -aheca and from this, the ending -ahe would have spread and generalised. Hoffmann later seems to change his mind and supposes that the coexistence of (-)ahe and (-)aǰhe could be due to dialectal influence (Hoffmann & Forssman 2004: 86).

A linguistic explanation is provided by de Vaan (2003: 401–4). In his opinion, the original form (-)ahe was later replaced by (-)aǰhe, which would represent a more recent layer of the language, due to the influence of the gen. f. ending (-)aǰhā, where PrIIr. \*-ja regularly resulted in -ǰh in front of -ā.<sup>34</sup> This analogic phenomenon is not the only evidence provided by de Vaan. He also analyses the distribution of use of the dem. pron. *ahe* and *aǰhe*. He concludes that *ahe* is found both as an anaphoric pronoun and as an attributive demonstrative pronoun. There is also one case where *ahe* is not related to any previous or subsequent constituent, that is the idiomatic *ahe yaša* ‘just like’. This case of petrification is recorded by de Vaan as a further proof of the older age of *ahe* than of *aǰhe*, which is always connected to an antecedent (de Vaan 2003: 402). On the contrary, *aǰhe* is always used as an anaphoric pronoun, except for one case. The anaphoric pronoun, as de Vaan (2003: 402) explains, occurs in morphological isolation, while in an attributive sense, the pronoun always occurs close to a noun, which can be assumed to often display the ending -ahe. This proximity may have prevented the analogic attraction of *aǰhā*.

The situation found in Y 57.3 does not seem to comply with this analogic model. Each of the first three verses of Y 57.3 begins with the gen. sg. m. of the dem. pron. *a-* ‘this’. However, the first and third line contain the genitive form *ahe* while the second one shows the form *aǰhe*. This is

33 This has been verified for the portions of text covered by the MUYA project: Y 0–8, Y 9–11, Y 28–30, Y 56–57 and Y 62–72.

34 According to de Vaan (2003: 401) also the loc. sg. f. pronominal ending (-)eǰhe in place of the expected (-)ehe (cf. *yeǰhe*) is due to the influence of (-)aǰhā.

the only passage in the Yasna where the two forms appear together.<sup>35</sup> A possible explanation is provided by de Vaan himself, who assumes that each of the demonstrative pronoun refers to one of the deities listed in the last three verses of the stanza (de Vaan 2003: 402, fn. 486):

1. *ahe raiia xʷarənanahaca* ‘for his wealth and glory’ refers to Sraōša;
2. *aǰhe ama vərəθraynaca* ‘for his/her force and victoriousness’ refers to Aši;
3. *ahe yasna yazatanəm* ‘for his worship of the sacred beings’ refers to Nairiiō.Saṅha.

Therefore, it is possible that the form *aǰhe* would originally be *aǰhā*, a feminine form related to the feminine yazata Aši, ‘Reward’. Unfortunately, this fascinating hypothesis cannot be confirmed by the manuscript evidence. None of the manuscript transcribed and collated for the present attests the form *aǰhā*. It has been chosen here to follow the manuscript evidence for the edition of the word, and the form *aǰhe* has been edited. Although the thesis formulated by de Vaan is still attractive, it is not possible to demonstrate that the pronoun refers to the feminine yazata Aši and not to Sraōša. Therefore, the term has been translated as a masculine following the grammatical form edited.

### 3.2 Av. *zaōθrābiūō* ‘with libations’ (Y 57.3)

In Y 57.3 we find the passage *təm yazāi surunuata yasna ... zaōθrābiūō* translated as ‘I shall worship him with audible worship ... with libations’. This passage is widely attested in Young Avestan texts, as it is repeated, sometimes several times per composition, in the Xorde Avesta.<sup>36</sup> The verb *yaz-* ‘to worship’ is usually constructed with an accusative of the worshipped entity, while the means of the sacrifice would be in the instrumental, as showed, for example, by Yt 8.25: *azəm yō ahurō mazdā tištrīm ... aōxtō.namāna yasna yaze* ‘It is I, Ahura Mazdā, who worship Tištriia ... with sacrifice in which (his) name is uttered’ (Panaino 1990: 51).

In Y 57.3, there are two indirect complements: *yasna*, as expected, is the instr. sg. of *yasna-* ‘worship’, while *zaōθrābiūō* is the dat./abl. pl. of *zaōθrā-* ‘libation’.<sup>37</sup> The fact that the dat./abl. pl. can be found where an instr. pl. is expected is a well-known feature of Young Avestan (Reichelt 1909: 224, Cantera & Redard 2019: 284) and there are other examples within the corpus. Vr 8.1 provides one example with a dat./abl. pl. of an *a*-stem where an instrumental governed by the preposition *haθra* ‘with’ is expected:

35 Y 1.21–22 *aǰhe ... aǰhe*; Y 4.5 *ahe ... ahe* (= Y 24.10); Y 9.4 *aǰhe*; Y 9.26 *aǰhe*; Y 9.28 *aǰhe ... aǰhe*; Y 10.7 *ahe*; Y 10.12 *ahe ... ahe*; Y 24.10 *ahe ... ahe* (= Y 4.5); Y 52.4 *ahe*; Y 68.1 *aǰhe*; Y 71.8 *ahe*.

36 Namely in Yt 3.18, Yt 4.10, Yt 5.9, 13, 15..., Yt 6.6, Yt 7.6, Yt 8.3, 4, 5..., Yt 9.6, 11, 32, Yt 10.4, 9, 11..., Yt 11.8, 13, 14..., Yt 11a.2, 5, 7..., Yt 14.5, 7, 9..., Yt 15.5, 21, 57, Yt 16.4, 7, 10..., Yt 17.3, 22, 26..., Yt 19.13, 20, 21... and in Ny 1.16, Ny 2.13, Ny 6.8, Ny 7.9.

37 The instr. pl. of *-ā* stems is almost never attested in Young Avestan texts: it appears only once, in V 11.5 with *gənābiš* from *gənā-/γənā-* ‘woman’ (Cantera & Redard 2019: 473–4). However, it is a quotation from an Old Avestan passage, Y 38.1: *iməm āaṭ zəm gənābiš haθrā yazamaidē* ‘Now we worship this earth here together with the noblewomen’ (Hintze 2007: 196).

Vr 8.1 *ahurō mazdā ašauua haθra vaṅhubiiō yazataēibiiō yaṭ aməšaēibiiō spəntaēibiiō*<sup>38</sup>

The righteous Ahura Mazdā together with the good sacred beings who (are) the Life-giving Immortals.

This phenomenon has been recently analysed by Changizi (2016: 7–24). He analyses several occurrences where the functions of instrumental and ablative overlap in Young Avestan texts and concludes that both cases are clearly polysemic and cover a wide range of functions. For example ablative can be used to convey accompaniment/reason/cause and other functions that can be conveyed by the instrumental: Yt 10.9 *yatāra vā.dim pauraua frāiazāiti ... zarazdātōiṭ haca aṅuhiiṭ* ‘Whichever of the two countries is the first to worship him ... with ... trusting mind’ (Gershevitch 1959: 78–79) as explained by Changizi (2016: 16).

While the ablative usually encodes spatial functions, such as origin, it can take up non-spatial meanings, for example cause or comparison. The main function of instrumental, by contrast, is to express means, but it conveys also other meanings, such as company or duration (Kellens 2002a, Narrog 2009: 598). This polysemy makes the two cases essentially ambiguous (Changizi 2016: 14) and prone to semantic overlaps. Moreover, Changizi (2016: 13) considers the theory of case hierarchy put forward by Blake (1992: 1–6, 2004: 156), according to whom, the languages with a case system, have always the cases arranged in a precise order or hierarchy:

nom. acc./erg. gen. dat. loc. abl./instr. others

According to Blake’s hierarchy, every language that has one of the cases listed, must have all the cases listed to its left. As shown, ablative and instrumental are the lowest level of the hierarchy, meaning they cover the widest range of functions (Blake 2004: 156–157) and they are equal in the hierarchy. If it is true that, as Blake puts it, the lowest case or cases become some sort of ‘elsewhere case’ (Blake 2004: 156), encoding a wide variety of meaning and often overlapping, then it is reasonable to suppose a certain grade of confusion in the use of ablative and instrumental (Changizi 2016: 22–23), and it may explain why the merging between instrumental and ablative is one of the most widely attested example of case syncretism (Creissels 2009: 623).

38 Geldner 1886–1896: II, 13.

## 4 Yasna 57.4

4.1 Av. *apanōtāmō* ‘the best attainer’ (Y 57.4)

The adjective *apanōtāma-*, here translated as ‘best attainer’, poses some difficulties regarding its interpretation and translation. From the context, it is clear that *apanōtāmō* is the nom. sg. m. of the superl. adj. *apanōtāma-* that describes Ahura Mazdā: *yazamaide ... ahurəm mazdqm yō ašahe apanōtāmō yō ašahe jaymūštāmō*. Syntactically, the term has a counterpart in the following *jaymūštāmō*, from *jaymūštāma-*, superlative of *jaymuuah-/jaymūš-*, part. perf. act. from the root *gam-* ‘to come’. Therefore, the translation for *jaymūštāmō* would be ‘the one who has come the most (far)’ or ‘the best reacher, the best achiever’. The difficulty of interpretation of *apanōtāmō* resides in the fact that it is difficult to assess the original adjective in the positive grade of which it is the superlative.

Bartholomae (1904: 75) interprets the form as the superlative of an unattested adjective \**apana-* ‘distant’, from the adverb *apa* ‘away, separated from’. He then translates the superlative as ‘the highest’ and particularly ‘the highest in Order’ when it is found with *aša-*, precisely with the genitive *ašahe* in Y 57.4 and with the ablative *ašač* in Y 1.1 and Y 26.2. In other instances, namely Y 58.8, Y 71.3 and Vr 9.6, he prefers ‘most efficient/effective’ (Bartholomae 1904: 75). In the absence of the adjective in the positive grade, Bartholomae probably provides the translation following the Pahlavi version of the Yasna, which records *abardom* ‘highest’, as hypothesised by Dehghan (1982: 58) and Kellens (1996: 44):

Y 57.4 *sraōšəm ašīm yazamaide*  
*ratūm bərəzaṇtəm yazamaide*  
*yim ahurəm mazdqm*  
*yō ašahe apanōtāmō*  
*yō ašahe jaymūštāmō*

We worship the rewarding Sraōša,  
 we worship the lofty judge  
 who is Ahura Mazdā,  
 who is the best attainer of Order,  
 who is the best achiever of order.

PY 57.4 *Srōšahlāy yazēm. rad ī buland yazēm kē Ohrmazd kē az ahlāyīh abardom* [*kū az yazdān kē-šān tan ahlāyīh ast ā hān meh*] *kē az ahlāyīh madārdom* [*kū hān kār ī pad xrad abāyēd kardan pēš kard ēstēd*]

We worship righteous Srōš, We worship the high master, Ohrmazd, who is superior as

regards righteousness [i.e. he is greater than the *Yazads*, whose body is righteousness], who is the most advanced as regards righteousness [i.e. he has performed in advance the work that one should do with wisdom].<sup>39</sup>

A stem *apana-* ‘exale’ is nonetheless recorded by Bartholomae (1904: 74–75) in his dictionary, but he does not find it related to *apanōtama-*. Bartholomae analyses this stem as a masculine noun composed by *apa* ‘away’ + *\*ana* from the root *an* ‘to breathe’ and records only one attestation, in the Zamyād Yašt:

Yt 19.44 *auuanaiieni spəntəm mañiiium*  
*haca raōxšna garō nmāna*  
*uspataiieni aṅrəm mañiiium*  
*əṛəyata haca +daōžəṅ<sup>v</sup>ha*  
*tē mē vāšə, ʒaṅjaiiāṅte*  
*spəntasca mañiiuš aṅrasca*  
*yezi maṃ nōiṭ janāṭ*  
*naire.manā kərəsāspō*  
*təm +janaṭ nair.manā kərəsāspō*  
*auua apənəm gaiiehe*  
 <fra>*sānəm uštānahe*

“I will fetch down the Bonteous Spirit  
 from the radiant House of Welcome,  
 I will raise up the Evil Spirit from the tumultuous Hell.  
 Both shall pull my chariot,  
 the Bonteous and the Evil Spirit –  
 provided that manly-minded Kərəsāspa  
 does not kill me.”  
 Manly-minded Kərəsāspa struck him  
 down for the end of his life,  
 for the destruction of his vitality.<sup>40</sup>

The interpretation of Bartholomae is not accepted by Hintze (1994a: 234–5) who translates *apənəm gaiiehe* as ‘the end of life’. According to her, the term would derive from the adverb *apa* ‘away, separated from’ in the same way in which *paitina* derives from *paiti*.

Another hypothesis about the formation of *apanōtama-* was put forward by Geldner (1882: 79)

39 Text and translation by Kreyenbroek (1985: 38–39).

40 Text and translation by Hintze (1994b: 24).

and accepted by Kreyenbroek (1985: 37, 79) and Dehghan (1982: 27, 58–59). According to Geldner, *apanōtama-* derives from the root *ap-* ‘to reach, to attain’. In particular, the superlative would derive from the part. perf. m. *apāna-* from PrIIr. \**āpāna-*<sup>41</sup> (Dehghan 1982: 58–59). Accordingly, *apanōtāmō* is to be translated literally ‘the one who reached/attained the most’ or ‘the best attainer’, translation that fits well with the following *jaγmūštāmō*, enough to suggest a synonymic juxtaposition (Kellens 1996: 44). The part. perf. m. *apāna-* is found in a Gāṇic passage:

Y 33.5 *yastē vīspā.mazištām sraōšām zbaiiā auuaγhānē*  
*apānō darəgō.jiiāitīm ā.xšaθrām vaγhāuš manāγhō*  
*ašāṭ ā ərəzūš paθō yaēšū mazdā ahurō šaētī*

I, who, in the resting place, will call for Thy very greatest (recompense for) obedience,  
 having reached long life and the power of good thought,  
 (reached) in accordance with truth the straight paths on which the Wise Ahura dwells.<sup>42</sup>

Kellens (1996: 44, 2011: 82) hypothesises that this passage, which includes mentions of Sraōša, Ahura Mazdā and Aša just like Y 57.4 could have influenced Y 57.4 via Y 1.1, which in turn mentions Ahura Mazdā (*ahurahe mazdā*) and Aša (*ašāṭ*) and contains the superlative *apanōtama-* (*apanōtamahe*<sup>o</sup>):

Y 1.1 *ñiuuaēδaiiemi haṅkārāiemi*  
*daθušō ahurahe mazdā raēuuatō x<sup>v</sup>arənaγ<sup>v</sup>hatō*  
*mazištaheca vahištaheca sraēštaheca*  
*xraōždištaheca xraθβištaheca hukəṛəptəmaheca*  
*ašāṭ apanōtəmaheca huδāmanō vouru.rafnaγhō*  
*yō nō daḍa yō tataša yō tuθruiiē*  
*yō maiñiuuš spəṅtōtāmō*

I announce, I bring to perfection (the sacrifice)  
 of the creator Ahura Mazdā, the majestic and glorious,  
 the greatest, best, most beautiful,  
 the firmest, wisest, of fairest form,  
 who has best attained (the straight paths) on account of righteousness, whose gifts are  
 good, whose support is wide,  
 who has created us, who has shaped (us), who has nourished (us),

41 According to de Vaan (2003: 135, 159) the shortening of the first *a* could be due either to a dissimilation of the two consecutive vowels or to an ambiguity between *ap-* and *āp-*.

42 Text and translation by Humbach (1991: I, 137).

(he,) the most life-giving force.<sup>43</sup>

This solution seems preferable to the one proposed by Bartholomae (1904: 75) as there is no need to postulate the existence of an adjective not attested elsewhere. As seen, the part. perf. m. *apāna-* of the root *ap-* ‘to reach, to attain’, besides being grammatically regular, is attested in Y 33.5, while the oscillation between short and long vowel is a common phenomenon in Avestan. Therefore, Geldner’s analysis has been preferred in the present work.

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43 Text and translation by Hintze (forthcoming).



## 5 Yasna 57.6

5.1 Av. *maidiiōi.paitištānqs*<sup>o</sup> ‘as long as the middle of the leg’ (Y 57.6)

Y 57.6 contains the description of the *barəsmān-* that Sraōša has been the first to spread out. Two main features of the *barəsmān-* are described: 1. the number of twigs and 2. the size. All the adjectives describing the *barəsmān-* are at the acc. pl. m., although the acc. sg. ntr. is expected. The number of twigs is provided in a series of adjectival compounds whose first member is a numeral and the second is *yaxšti-* ‘twig’,<sup>44</sup> all of them being correlated with the conjunction <sup>o</sup>*ca* ‘and’:

Y 57.6 *yō paoiriō barəsmā frastəranata*  
*θri.yaxštišca pañca.yaxštišca*  
*hapta.yaxštišca nauua.yaxštišca*

(Sraōša), who, as the first one, spread out the ritual bundle  
of three twigs and of five twigs,  
of seven twigs and of nine twigs.

The enumeration continues with two more attributes, which are also coordinated by <sup>o</sup>*ca*: *āxšnūšca maidiiōi.paitištānqsca*. The first term *āxšnūš*<sup>o</sup> is the acc. pl. of the compound *āxšnu-* adj. ‘reaching to the knee, up to the knee’, consisting of the preverb *ā* ‘towards, up to’ and the neuter noun *šnu-* ‘knee’.<sup>45</sup> This compound clearly describes the length of the *barəsmān-*. The compound *maidiiōi.paitištānqs*<sup>o</sup> is more difficult to interpret. The first member is the loc. sg. of the adj. *maidiiā-* ‘middle’, while the second is the neuter noun *paitištāna-*, which according to Bartholomae (1904: 837) can have two meanings: 1. ‘abode, dwelling place’ and 2. ‘leg’.

According to Bartholomae, the first meaning is attested once in V 3.31, a passage dealing with the importance of the cultivation of corn:

V 3.31 *yō yaōm kāraiieiti hō ašəm kāraiieiti, hō daēnəm māzdaiiasnīm frauuāza vazaitē, hō iməm daēnəm māzdaiiasnīm frapinaōiti*

44 The compounds are interpreted by Bartholomae (1904: 809, 846, 1046, 1766) as masculine plural nouns. However, as noted, among the others, by Duchesne-Guillemin (1936: 184–5), it is also possible to analyse them as adjectival Bahuvrīhi compounds. The latter interpretation, accepted by Dehghan (1982: 60) and Kreyenbroek (1985: 79), has been preferred here as it better fits the context, as long as the compounds, which are all plurals, unlike *barəsmā*, are considered substantivised adjectives, implying a plural substantive ‘bundles’.

45 The Indo-Iranian cluster \**gn* evolves, in initial position, in *šn* or in *xšn* (Cantera & Redard 2019: 219).

*satəm* <*paiti*> *paiti.štanəm hazanrəm* <*paiti*> *paiti.daranəm baēuuarə paiti yasnō.kərāit-inəm*<sup>46</sup>

He who cultivates cereal, cultivates Truth, promotes the Mazdayasnian Religion with his effort, makes the Mazdayasnian Religion prosper.

He makes the Mazdayasnian Religion prosper by means of a hundred safe places, by means of a thousand refuges.<sup>47</sup>

The first part of this text poses no significant problems. It states that the one who grows cereals, grows Truth, and is feeding and prospering the religion. The second part of V 3.31 poses a few interpretive problems. The translations provided by the scholars diverge on the interpretation of the terms *paiti.štanəm* and *paiti.daranəm*. For the first one, Bartholomae (1904: 837) chooses the reading *paiti.štanəm* as a gen. pl. of *paiti.štāna-* ‘abode, dwelling place’, recorded by the mss. Mf2, Jp1 and Dh1 (Geldner 1886–1896: III, 21). Bartholomae (1904: 837) therefore translates the passage as follows: ‘he makes this religion flourish, a hundred (new) dwelling places, a thousand (new) abodes (are the ones he builds for it)’.<sup>48</sup> A different interpretation of the passage is provided by Darmesteter (1880: 30): ‘he suckles the Religion as well as he could do with a hundred man’s feet, with a thousand woman’s breasts’. It is here clear that the two interpretations are incompatible, as Darmesteter translates *paiti.štāna-* as ‘foot’, the second of the two possible translations of the term provided by Bartholomae (1904: 837). Another possible interpretation is offered by Geldner (1879: 548–9), who aids his translation by adding the preposition *paiti* both in front of *paiti.štanəm* and *paiti.daranəm*. He interprets *satəm paiti.štanəm* as ‘one hundred visits to a sacred place (to serve the gods)’ (Geldner 1879: 549, fn. 1). He also puts the term in relation with Skt. *prati-ṣṭhā-*, indicating that he analyses *paiti.štanəm* as the gen. pl. of *paiti.štā-*, translated by Bartholomae (1904: 837) as ‘dwelling place, abode’, too, rather than from *paiti.štāna-* ‘dwelling place, abode; leg’.

By analysing the term as the regular gen. pl. from *paiti.štā-*, it is possible to avoid to edit the form as *paiti.štanəm* following the evidence of only three manuscripts, i.e. Jp1, Mf2 and Dh1 (Geldner 1886–1896: III, 21) as proposed by Bartholomae (1904: 837). This analysis is accepted by Cantera (1998: 156, fn. 1), who follows Geldner (1879: 548 fn. 8) in adding *paiti* before the two

46 The text is presented, according to Cantera’s edition, with the addition of *paiti* before *paiti.štanəm* and *paiti.daranəm* (Cantera 1998: 154).

47 Darmesteter (1880: 30): ‘he who sows corn, sows righteousness: he makes the Religion of Mazdā walk, he suckles the Religion of Mazdā, as well as he could do with a hundred man’s feet, with a thousand woman’s breasts, with ten thousand sacrificial formulas’. Cantera (1998: 155): ‘El que cultiva cereal, cultiva Verdad, impulsa la Religión mazdayásnica con su esfuerzo, hace prosperar la Religión mazdayásnica por medio de cien lugares seguros, por medio de mil refugios y por medio de diez mil recitaciones del *yejhe hatəm*’.

48 ‘Der bringt diese Religion zum Gedeihen, hundert (neue) Wohnstätten, tausend (neue) Aufenthaltsorte (sinds die er ihr schaff)’ (Bartholomae 1904: 837).

genitives. The work of Cantera (1998: 154–6) on the Avestan text and its Pahlavi translation clearly shows a discrepancy between the meaning of the Pahlavi version and the Avestan text:

V 3.31 *hō imqm daēnqm māzdaiiasnīm  
frapinaōiti satəm <paiti> paiti.štananqm  
hazaṅrəm <paiti> paiti.daranqm*

PV 3.31 *ān ī dēn māzdēsnaṅ pēmēnēd [ku  
parwad bawēd] pad sad padištānīh [čyōn pad  
panjāh mard dastyārīh aburnāyag kunēnd u-  
šān xub kard bawēd ōy-z kard bawēd] pad hazār  
pestānīh [čyōn ka pad pānsad zan dāyagānīh ī  
aburnāyag-ē kunēnd ā-šān xub kard bawēd ōy-z  
kard bawēd]*

He makes the Mazdayasnian Religion prosper by means of a hundred safe places, by means of a thousand refuges.<sup>49</sup>

He makes the Mazdayasnian Religion prosper [i.e., she is fed] with a hundred legs [like fifty men who stretch out their hands to a child and in doing so act correctly, in the same way (he who grows cereal) has also acted correctly], with a thousand breasts [like 500 women who breastfeed a single child and act correctly in doing so, in the same way (the one who grows cereal) has also acted correctly]<sup>50</sup>

As Cantera (1998: 156. fn. 1) convincingly explains, the Pahlavi translation would be the result of an incorrect analysis of *paiti.štananqm* as deriving from *paiti.štana-* ‘leg’ instead of from *paiti.štā-* ‘dwelling place, abode’ (Bartholomae 1904: 837) or ‘safe place’ (Cantera 1998: 155). According to Cantera (1998: 156, fn. 1), this translation of *paiti.štananqm* as a body part, plus the translation of the verb *frapinaōiti* (from *fra + pi* ‘to make swell, to make prosper’) as *pēmēnēd*, resulted in another mistake, that led to the translation of *paiti.daranqm* as ‘breast’ in place of the expected ‘refuge’ (Cantera 1998: 156) or ‘place to stay’ (Bartholomae 1904: 831).

These observations suggest that the translation of Darmesteter (1880: 30)<sup>51</sup> was influenced by the Pahlavi version of the passage. Cantera’s explanation of the inconsistency of the Pahlavi translation with the original text provides a further reason for accepting the analysis of *paiti.štananqm* as the gen. pl. of *paiti.štā-* rather than of *paiti.štana-*. This hypothesis is also supported by the fact that V 3.31 is the only instance where *paiti.štana-* means ‘dwelling place, abode’ and not ‘leg’ according to Bartholomae (1904: 837).

By eliminating V 3.31 as attesting the meaning ‘dwelling place, abode’, it follows that the term *paitištana-* has only one meaning: ‘leg’. It appears in compounds: *bipaitištana-* ‘having two legs’ and *caθβarə.paitištana-* ‘having four legs’, which are exclusively used as synecdoches to denote humans and animals;<sup>52</sup> and *hupaitištana-* ‘having good legs’ as an epithet of Vərəθraγna

49 ‘He hace prosperar la Religión mazdayásnica por medio de cien lugares seguros, por medio de mil refugios’ (Cantera 1998: 155).

50 ‘Hace prosperar la Religión mazdayásnica [es decir, ella es alimentada] con cien piernas [como cincuenta hombres que extienden sus manos a un niño y al hacerlo actúan correctamente, así ha actuado también correctamente (el que cultiva el cereal)], con mil pechos [como 500 mujeres que amamantan a un solo niño y al hacerlo actúan correctamente, así ha actuado también correctamente (el que cultiva el cereal)] (Cantera 1998: 156).’

51 ‘He suckles the Religion as well as he could do with a hundred man’s feet, with a thousand woman’s breasts’ (Darmesteter 1880: 30).

52 To be noted that *paitištana-* is an ahuric term. The daēuuic term is *zangra-*, as in *bizangra-* and *caθβarə.zangra-*.

in Yt 14.13. As for the term *paitištana-* alone, it is recorded by Bartholomae (1904: 837) in FīŌ 3g, V 8.8 and N 68.2.

The first attestation comes from the Frahang ī Ōim, an Avestan-Pahlavi dictionary. FīŌ 3g refers to an occurrence of *paiti.štana-* in compound in V 15.19, where it appears in combination with *bi°* and *caθβarə°* to indicate two and four-legged creatures, i.e. humans and animals, as mentioned above (Klingenschmitt 1968: 74).

In the two remaining attestations, *paiti.štana-* is used to indicate the measurement of a length. The Nērangestān passage deals with instructions on how to wear the sacred girdle:

N 68.2 *yaθa \*āθrauno biš \*paiti <biš> maidiīōi \*paitištāne. Cand 2 \*pāybānag [\*mard] frāz  
[\*nihumbēd tā ō nēmag ī \*padištān]*

As much as twice (the length of) a stocking, down to the middle of the leg. [*It should cover*]  
*as much [of a man] as a pair of stockings, down to the middle of the leg.*<sup>53</sup>

The passage V 8.8 is part of a section which discusses how to deal with a dead body in a house which has no special room set aside for a deceased person (Darmesteter 1880: 97, fn. 1). It is prescribed that one should dig a grave where the body will be left to lie for a certain period of time. V 8.8 specifies the depth of the grave.

V 8.8 *aētaða hē aēte mazdaiiasna aiñhā zəmō auuakanəm auua.kanaiiən maiðiīōi paitištāne  
xrūždisme maiðiīōi narš varədusme auua hē gātūm baraiiən ātriiehe vā sairīehe vā auua hē  
uparāt naēmāt baraiiən ištīehe vā zarštuahe vā hušōzəmanəm vā pəsnūm*<sup>54</sup>

On that place they shall dig a grave, half a foot deep if the earth be hard, half the height of a man if it be soft; [they shall cover the surface of the grave with ashes or cowdung]; they shall cover the surface of it with dust of bricks, of stones, or of dry earth.<sup>55</sup>

The use of *paitištana-* in V 8.8 supports the interpretation that the acc. pl. m.<sup>56</sup> compound *maiðiīōi.paitištānəq°* in Y 57.6 describes the length of the *barəsmān-*, as the previous *āxšnūš°* ‘going up to the knee’.

The remaining question would be to assess what length is meant by the term *maiðiīōi.paitištāna-*. Although both members of the compound are known words, the

53 Text and translation by Kotwal & Kreyenbroek (2009: 30–31).

54 Geldner 1886–1896: III, 58.

55 Translation by Darmesteter (1880: 97).

56 The expected gender of the compound would be a neuter, in accordance with *barəsmān-*.

interpretation is not straightforward and different solutions were proposed. The obvious meaning ‘as high as half a leg’, that is, roughly up to the knee, is excluded by *āxšnu-*, meaning exactly ‘up to the knee’.

The compound was emended by Bartholomae (1904: 1117, 1900: 113) to *\*ā.maiδiiōi.paitištāna-* ‘bis zur Mitte des Beins reichend, so gross, dass es bis zur Mitte des Beins geht’, ‘reaching to the middle of the leg, so big that it goes to the middle of the leg’. The addition of *ā* was intended to provide a meaning of ‘up to’, just as in *āxšnu-* ‘up to the knee’. Dehghan (1982: 60) finds the emendation unjustified, arguing that the addition of *ā* fails to explain why the first member is a locative, without providing more explanation. From V 8.8 it looks that the locative *maiδiiōi/maidiiōi* was added to a noun to express a length, in a periphrastic expression. Therefore, it would not be necessary to explain the use of the locative.

Dehghan’s interpretation considers the acc. pl. *maiδiiōi.paitištānqs<sup>o</sup>* as an hypostasis for the loc. sg. *\*maiδiiōi.paitištānaiia* ‘in the middle of the legs; between the legs’, meaning that the *barāsmān-* was as long as the inside leg of a man, i.e. up to the groin.

While also rejecting Bartholomae’s emendation, Kreyenbroek (1985: 79–80) is also unconvinced by Dehghan’s conclusion. He remarks that, in Avestan, the compounds denoting a distance are commonly constructed with the word *gāma-* ‘pace’ while all the compounds featuring *maiδiiōi*, like *maiδiiōišāma-* ‘mid-summer’ or *maiδiiōizarəmaia-* ‘mid-spring’ (Bartholomae 1904: 1117–1119), denotes a fixed point in time and space rather than a distance in space or time. He, therefore, interprets the compound as qualifying the twigs as cut off at a certain point: ‘those (cut off) at the middle of the leg’ (Kreyenbroek 1985: 39). As seen for Dehghan’s analysis, Kreyenbroek’s interpretation is not necessary if the expression has a periphrastic meaning in itself, i.e. the indication of a length. Moreover, in Avestan, it is not uncommon to find length other than ‘pace’ that often refers to empirical ways of measuring, like comparing the entity to be measured with an object of common use. For example, in V 19.19, N 52.1 or N 72.4, the length of the *barāsmān-* itself is described as being up to one *aēša-* ‘plough’ long and up to one *yauua-* ‘barley corn’ thick.

In conclusion, it is still difficult to assess the length denoted by the term *maiδiiōi.paitištāna-*. As previously seen, the more straightforward solution, i.e. ‘high as the middle of a leg’ seems unlikely because of the presence of *āxšnu-* ‘up to the knee’, that is roughly in the middle of the leg. The hypothesis that it means ‘up to the groin, high as the inner leg’ is more likely, but it is also possible to interpret the compound as meaning something like ‘up to half a thigh’, as already translated by Bartholomae (1900: 113) and Mills (1887: 299).

## 6 Yasna 57.8

6.1 Av. *afsmaniuuqñ vacastaštiiuuat* ‘in verse-lines and in stanzas’ (Y 57.8)

The words *afsmaniuuqñ* and *vacastaštiiuuat* are used in Y 57.8 to describe the first recitation of the Gāθās, performed by Sraōša:

Y 57.8 *yō paōirriō gāθā frasrāuuaiiat*  
*yā pañca spitāmahe ašaōnō zaraθuštrahe*  
*afsmaniuuqñ vacastaštiiuuat*  
*maṭ.āzaiṇtiš maṭ.paiti.frasā*

(Sraōša) who, as the first one, recited the Gāθās,  
 the five of the righteous Spitāma Zaraθuštra,  
 in verse-lines (and) in strophes,  
 with interpretations and with answers.

The recitation of the Gāθās is described with four words: *afsmaniuuqñ* ‘in verse-lines’, *vacastaštiiuuat* ‘in strophes’, *maṭ.āzaiṇtiš* ‘with interpretations’ and *maṭ.paiti.frasā* ‘with answers’. The meaning of the first two words has raised many discussions among scholars. The form *vacastaštiiuuat* is the acc. sg. ntr. with adverbial meaning of the compound *vacastaštiiuant-*, formed by *vacah-* ‘word, phrase’ and *tašti-* from the root *taš-* ‘to build, to create’. Its formation suggests that the term refers to the structure of a text, but it is not clear to which kind of textual unit it refers. The term *afsmaniuuqñ* has raised even more perplexity, both for the obscure meaning of the noun *afsman-* from which it derives, and for the peculiarity of the formation in *-(ni)uuqñ*.

In the text, the two terms are not coordinated but are listed one after the other. Although no conjunction links the two, both Pahlavi translators and modern interpreters generally consider them to be coordinated. For example, :

PY 57.8 *abāg \*gaiθr ud abāg wacast*  
*ud abāg šnāsagih ud abāg abāz-pursišnih [ī nērang]*

with verse-lines and with verses,  
 and with knowledge of the commentary and with a detailed examination [of the sacred formulas].<sup>57</sup>

<sup>57</sup> Text and translation by Kreyenbroek (1985: 40–41).

De Vaan (2012: 33) raises the possibility that *vacastaštiuuat* is an adverb determining *afsmaniiuqn*, without providing further explanation. Other occurrences of the two terms, however, may provide indications on how they should best be interpreted.

The two words *afsmaniiuqn* and *vacastaštiuuat* also appear together in N 6.1, where they are coordinated by *vā*:

*ya yasnəm \*yazatō afsmaniiuqn vā vacastaštiuuat <vā uu(u)a> \*ratufriia*

(If) both perform the act of worship in verse-lines or in stanzas,<sup>58</sup> both satisfy the Ratus.<sup>59</sup>

In the preceding chapter of the Nērangestān, the two terms appear individually in two passages following each other: *afsmaniiuqn* is attested in N 5.1 while *vacastaštiuuat* in N 5.2. The passages, just like N 6.1, deal with how the recitation by the priests has to be performed in order to be ritually valid:

N 5.1 *yā gāθā \*afsmaniiuqn <\*srāuuaiiatō uua> ratufriš.*

...

N 5.2 *vacastaštiuuat \*srāuuaiiatō aēuuatō \*katarasciṭ ratufriš yauuat fra.marənt.*

If both recite the Gāthās in verse-lines, both satisfy the Ratus.

...

(If) both recite in stanzas, either one of them satisfies the Ratus to the extent that he ‘concentrates’ on the recitation.<sup>60</sup>

As mentioned before, *afsmaniiuqn* is derived from *afsman-*, noun that is unique in the Avestan language for the presence of the cluster *-fsm-* (de Vaan 2012: 35). The term *vacastašti-* is found a few times in the Avesta and in the Nērangestān in combination with *afsman-* or other compounds with *afsman-* as one of their members.

The Visperad contains a passage in which the terms *maṭ.afsman-* and *maṭ.vacastašti-* occur together. The passage, which is repeated several times (Bartholomae (1904: 1120–1121) records Vr 14.1 and Vr 16.0), deals with the sacrifice offered to the Ahunauuaitī Gāθā, with all its components, including its *afsman-* and its *vacastašti-*:

58 In their translation of the Nērangestān, Kotwal & Kreyenbroek (1995, 2003) use the word ‘verse’ to mean the unit for which in the present work the word ‘stanza’ is used. The original translation found in Kotwal & Kreyenbroek (1995: 49) reads ‘(If) both perform the act of worship in verse-lines or in verses’. From now on, where Kotwal & Kreyenbroek’s translation is quoted, the original ‘verse’ will be substituted with ‘stanza’ to avoid any confusion.

59 Text and translation by Kotwal & Kreyenbroek (1995: 48–49).

60 Text and translation by Kotwal & Kreyenbroek (1995: 46–49).



Vr 14.1 *maṭ.afsmanəm maṭ.vacastaštīm maṭ.azaiṇtīm*  
*maṭ.pərəsuuīm maṭ.paiti.pərəsuuīm...*

(We sacrifice to the Gāθā Ahunauuaitī) with the verse, with the stanzas, with the meaning, with the questions and the counter-questions...<sup>61</sup>

The context of Vr 13.3 is similar. The passage, too, deals with the worship of the sacred texts:

Vr 13.3 *hāitišca afsmanāca vacasca vacastaštīmca...*

(We sacrifice ) to the chapters and the verses and the words and the stanzas... (of the Tišrō Paōiriia).<sup>62</sup>

The fact that the two terms appear frequently coordinated and in contexts similar to that of Y 57.8, which deals with the recitation of the sacred texts, allows to hypothesise that in Y 57.8 the two terms are to be deemed asyndetically coordinated rather than one qualifying the other, as suggested by de Vaan (2012: 33).

From the examples mentioned, it is clear that the terms *vacastašti-* and *afsman-* and words derived from them, are used as technical terms referring to two different units into which a metrical text may be subdivided. It is therefore likely that also *afsmaniiuuqn* in Y 57.8 falls into the semantic field of metrical units. To formulate an hypothesis on the meaning of the two terms, it is necessary to consider the portions into which a metrical text may be divided, and the vocabulary pertaining to this subdivision. In the Avestan language, five words can be identified which denote a unit of a Gāthic text:

1. *gāθā-*
2. *hāiti-*
3. *vacastašti-*
4. *afsman-*
5. *vacah-*

Three of these words have a well-established meaning. The term *gāθā-* refers to a fixed collection of chapters, *hāiti-* is known to mean ‘chapter’ and *vacah-* denotes a ‘word’. As noted by de Vaan (2012: 34), this leaves three units which could correspond to the terms *afsman-* or *vacastašti-*: syllable, strophe/stanza and verse-line.

The passages mentioned so far, do not allow to clearly understand the meaning of *afsman-* and *vacastašti-* or words deriving from them. However, they are attested in other passages that can provide more evidence.

61 ‘Avec le vers, avec les stances, avec le sens, avec les questions et les contre-questions...’ (Darmesteter 1892b: 477).

62 ‘(Nous sacrifions) aux chapitres et aux vers et aux mots et aux stances... (des Tishrō Paoirya)’ (Darmesteter 1892b: 476).



Except for the afore mentioned attestations, there are two more attestations recorded for *vacastašti-* and one for the compound *naēmo.vacastašti-*. The latter is recorded in N 15.1, a passage that explains how the *zaōtar* ‘chief priest’ is required to recite the Gāθās:

N 15.1 *kaθa zaōtā gāθā frasrāuuaiiāiti? naēmo.\*vacastašta \*madəmiia vaca zaraθuštri mana*

How shall a *zaōtar* recite the Gāθās? In half-stanzas, in a medium-loud voice, in a Zarāθuštrian manner.<sup>63</sup>

As explained by Kotwal & Kreyenbroek (1995: 97), the translation of *naēmo.vacastašti-* as ‘half-stanza, half-strophe’ was chosen in accordance with Bartholomae (1904: 1036–1037), who comments that the second half of the stanza was recited in a louder voice by the priest.

Of the two remaining attestations of *vacastašti-* recorded by Bartholomae (1904: 1340), the one found in Y 58.8 is not relevant to assess the meaning of the term. The passage deals with the worship that is due to the Staōta Yesñiia and its components, without providing further details. The second one is found once again in the Nērangestān:

N 32.5 *\*spənta maiñiiūmca \*vacastaštīm xšuuvaš vahištəm \*srāuuaiieiti*

and one (also) recites the text containing the word *spənta maiñiiū*, the six (stanzas) which are the best.<sup>64</sup>

The acc. sg. *vacastaštīm*, as hypothesised by Kotwal & Kreyenbroek (2003: 143, fn. 547), seems to indicate the whole text, that is the set of six stanzas composing Y 47.

Further evidence of the meaning of *vacastašti-* could be provided by the Pahlavi translation of the term, which is *wezest* <wycyst’/wycst’/wcst’>.<sup>65</sup> From the occurrences of the term in Pahlavi texts, it is very clear that *wezest* was used to denote a stanza (Peschl 2020: 128). In particular, its use in ŠnŠ 13 is transparent: the chapter is a so-called ‘stanza count’ text, which lists the chapters of the Gāθās and the number of stanzas that each chapter contains.

From the evidence, it seems highly probable that *vacastašti-* means ‘stanza’, term which has been therefore chosen to translate the word in the present work.<sup>66</sup> Therefore, the term *afsmāniuuqñ* would probably refer either to ‘verse-line’ or ‘syllable’.

63 Text and translation by Kotwal & Kreyenbroek (1995: 96–97).

64 Text and translation by Kotwal & Kreyenbroek (2003: 142–143).

65 The transcription Phl. *wezest* has been proposed by Peschl (2020: 128–130).

66 A different interpretation, which is denied by the textual evidence, was proposed by Pischel & Geldner (1889: 287), who hypothesise that *afsmāniuuqñ* would refer to the metrical form in general and consequently *vacastaštiiuuqñ* would refer to prose.

Unlike *vacastašti-*, the term *afšman-* is attested in a few passages for which an interpretation of the term as denoting a structural unit of a text does not fit, namely Y 46.17, V 13.46–48 and V 18.70.

Y 46.17 records *afšmānī* and *anašmānī*, terms whose meaning and relation with *afšman-* is disputed.

Y 46.17 *yaθrā vā afšmānī sēṅghānī*  
*nōiṭ anašmāṃ dājāmāspā huuō.guuā*  
*hadā vāstā vahmāṅg sərəōšā rādanhō*  
*yā vīcinaōṭ dāθmācā adāθmācā*  
*danṅrā maṇiū ašā mazdā ahurō*

Where I will proclaim your duties,  
 not (your) non-duties, O Jāmāspa Hvōguva,  
 as well as your lauds, in obedience to the Bountiful One  
 who discriminates between the just one and the unjust one  
 with (His) prudent counsellor, with truth, the Wise Ahura.<sup>67</sup>

Kent (1928: 106–107) derives *afšmānī* and *anašmāṃ* in Y 46.17 from the same stem of Skt. *apas-* and Lat. *opus* and translates the terms as ‘good deed’ and ‘evil deed’. Humbach (1991: II, 187), by contrast, translates *afšmānī* and *anašmānī* as ‘duties’ and ‘non-duties’. According to his interpretation, the two compounds are related to *afšman-*, which he translates as ‘bond’, and by extension, ‘duty’. For his interpretation of *afšman-* as ‘bond’, he refers to V 13.46–48. The passage contains a list of characteristics of dogs and includes two compounds containing *afšman-* as the second member: *zairimīafšman-* ‘tied to the house’ and *θriīafšma-* ‘tied three times’:

V 13.46 *zairimīafšma θriīafšma yaθa vaēsō*  
 V 13.48 *zairimīafšma θriīafšma yaθa jahika*

(It is) tied to the house, thrice tied, like the menial.<sup>68</sup>

(It is) tied to the house, thrice tied, like the whore.<sup>69</sup>

Bartholomae (1904: 806, 1681) translates *θriīafšma-* as ‘composed of three verses’, while he provides no translation for *zairimīafšman-*. According to Humbach (1991: II, 187), the term *afšman-* would originally mean ‘bond’, thus the meanings ‘bound to the house’ and ‘bound three

67 Text and translation by Humbach (1991: I, 173).

68 Text and translation by Andrés-Toledo (2016: 303).

69 Text and translation by Andrés-Toledo (2016: 304).

times' for *zairimiāfsman-* and *θriiāfsma-* respectively. This meaning would have been preserved only in V 13.46–48. At a later stage, two new meanings for the term would have emerged: 'duty' (Y 46–17) and metrical verse-line (all the other occurrences).

The last problematic passage has been analysed by Boyce (1966: 108) and Gershevitch *apud* Boyce and both of them propose two possible interpretations of *afsman-*. Boyce discusses the term *afsmaniuuā* found in V 18.70.<sup>70</sup> The passage contains an elaborate series of acts of atonement intended for a man who willingly has intercourse with a menstruating woman. V 18.70, in particular, prescribes the offering of a thousand animals:

V 18.70 *hazaŋrəm anumaiianqm frāuuinuiāt*  
*vīspanqmca aētaēšqm pasuuqm afsmaniuuā zaōθra āθre ašaiia vanhuiia frabarōit*  
*bāzuua aiβiō vaŋ<sup>h</sup>hibiō frabarōit*

He shall slay a thousand head of small cattle;  
 he shall godly and piously offer up to the fire the entrails thereof together with Zaothra-  
 libations;  
 he shall bring the shoulder bones to the Good Waters.<sup>71</sup>

Darmesteter (1880: 207, fn. 2) suggests that *afsmaniuuā* is to be translated as 'omentum', thus connecting the passage with the description of the animal sacrifice of the Magi by Catullus and Strabo, where it is said that a piece of the omentum was laid directly on the fire. Boyce (1966: 108) reports Gershevitch's opinion that *afsmaniuuā* could be a feminine adjective qualifying *zaōθra*, connected with the adverbial form *afsmaniuuqn* found in Y 57.8 and meaning 'in verselines'. However, it is not clear how Gershevitch interprets the grammatical form of *afsmaniuuqn*. From the context, it seems that it should be an instrumental in order to be concordant with *zaōθra* but this is not the case.

Boyce (1966: 108) postulates the meaning 'that which is joined (to another), part, section', leading to the translation 'having parts, sections' for the supposed adjective *afsmaniuua-*. In this context the term *afsman-* would therefore denote a part of an animal which is offered to the fire. Gershevitch *apud* Boyce (1966: 108, fn. 12) prefers to assume for *afsman-* the meaning 'tie, string', then extended to mean 'verse'. The expression *afsmaniuuā zaōθra* would therefore mean 'strung oblations'.

Another interpretation of the term *afsman-* is discussed by Haug (1872: 132). His explanation

70 This word is edited by Geldner (1886–1896: III, 121–122) and recorded by Bartholomae (1904: 221) as *asmaniuuā*. However, it is now commonly edited as *afsmaniuuā*. This interpretation is widely legitimated by the manuscript evidence: the form *asmaniuuā* without *-f-* is recorded in the exegetical manuscripts: 4600\_L4 (*asmaniuuā*), 4610\_K1 (*asmane.vā*), while *afsmaniuuā* is reported in the Indian liturgical manuscripts, for example 4200\_L1, 4320\_L2, 4300\_Br1, 4500\_K10, 4230\_M2, and *afsmanuuā* in the Iranian liturgical ones, for example 4000\_TU1, 4010\_Ave977-8, 4020\_Mf2, 4060\_RSPA230, Jp1 (Geldner 1886–1896: III, 121–122).

71 Text and translation by Darmesteter (1880: 206–207).

is not directly linked with the Srōš Yašt: it concerns the analysis of Y 19.16, a passage of the Bagān Yašt consisting of a commentary on the Ahuna Vairiia prayer:

Y 19.16 *aētaṭca vacō mazdaōxtəm*  
*θri.afsməm caθru.pištrəm paṅca.ratu*  
*rāiti haṅkərəθəm*  
*kāiš hē afsmən*  
*humatəm hūxtəm huuarštəm*

And this prayer spoken by Mazdā  
 has three verses (lines), four classes, five chiefs  
 (and) as conclusion, generosity.  
 What do his three verses (consist of)?  
 (Of the words) well-thought, well-spoken, well-acted.<sup>72</sup>

The translation provided by Haug states that the Ahuna Vairiia prayer is constituted of three *afsmān-*, which are identified with the three ethic principles of Zoroastrianism: good thought, good word, good deed. Haug (1872: 132) identifies the three *afsmān-* with the three verselines of the Ahuna Vairiia, and interprets the following phrase, which states that the three verses are *humata-* ‘well-thought’, *hūxta-* ‘well-spoken’ and *huuaršta-* ‘well-acted’, as a theological conjecture that identifies the three ethic principles with the three verses composing one of the main Zoroastrian prayers. The hypothesis, however, is hardly acceptable unless further explanation is provided, which Haug fails to do. Taking into consideration the text of the prayer, it is not noticeable any element that could suggest an identification between the three verses that constitute it and the three Zoroastrian ethical-moral principles :

Y 27.13 *yaθā ahū vairiō aθā ratuš ašāṭcīt hacā*  
*vaṅhəuš dazdā manəhō śīiaōθananəm aṅhəuš mazdāi*  
*xšaθrəmcā ahurāi.ā yim drigubiō dadaṭ vāstārəm*

As the master, so is the judge to be chosen in accord with truth.  
 Establish the power of acts arising from a life lived with good purpose,  
 for Mazdā and for the lord whom they made pastor for the poor.<sup>73</sup>

72 ‘Und dieses von Mazdā gesprochen Gebet hat drei Verse (Zeilen), vier Stände, fünf Oberhäupter (und) als Schloss die Freigebigkeit. Woraus (bestehen) seine drei Verse? (Aus den Worten) gut gedacht, gut gesprochen, gut gehandelt’ (Haug 1872: 124–125).

73 Boyce (1990: 56).

Another discussion on the meaning of *afsmān-* in Y 19.16 is provided by Geldner (1889: 25–26). He interprets the three *afsmān-* as three verse-lines too, but he does not agree with Haug's (1872: 132) interpretation of the text as implying an identification of the three verse-lines of the Ahuna Vairiia with 'good thoughts, good words, good deeds'. In his view, the passage Y 19.16 contains a small appendix to a primitive exegesis of the Ahuna Vairiia prayer, from which it can only be inferred that the three principles, *humata-*, *hūxta-* and *huuaršta-*, were summarised by the word *afsmān-*. He considers the Pahlavi translation of the term *afsmān-*: *patmān* (i.e. *paymān*) 'measure'<sup>74</sup>. Kreyenbroek hypothesises for *afsmān-* an original meaning 'measure' from which two separate meanings would have originated. On one hand, it would have started to mean something that is measured, structured, then metrically structured, and eventually the word would have started to convey a meaning of meter or verse. On the other hand *afsmān-* would have meant something measured in the sense of moderate, appropriate, and eventually a norm.

About the grammatical form of *afsmāniiuuqn*, Bartholomae (1904: 103) assumes a stem *afsmāniiuuant-* 'like the verselines (of the Gāthās)'. However, as noted by de Vaan (2012: 36), he leaves unexplained the presence of the *-i-*, which can only be explained by assuming that the ending *-uuant* was attached to the nom./acc. pl. ntr. *afsmāni*, eventuality which is hardly plausible.

The peculiarity of the formation *afsmāniiuuqn* from *afsmān-* is also addressed by Hoffmann (1958: 10). He derives it from an original *\*afsmā niyuvq* 'binding the verse', form connected with the Sanskrit verb *ni+yu* 'to tie down'. The etymology is also discussed by Hoffmann & Narten (1989: 48, fn. 45) who postulate an original *\*afsmā \*niiuuq vacastaštiiuuat*, meaning '(who brings the Gāthās to hearing) tensing (*°niiuuq*) the poetry (*afsmān-*) in metrical form (*vacastaštiiuuat*)'.<sup>75</sup> According to this reconstruction *°niiuuq* is the nom. sg. m. of the pres. part. act.

As seen, *afsmāniiuuq* would therefore be expected in place of *afsmāniiuuqn*, but this is not supported by the manuscript evidence.<sup>76</sup> A possible solution is offered by Schindler (1982: 189–190). According to him, the problems posed by Hoffmann's theory can be solved by posing *°niiuuqn* as the neuter singular of the participle: *\*ni-yuvant* used as an adverb. However, he also notes that the expected outcome for this formation would be *°niiūn* rather than *°niiuuqn*, so he assumes a dialectal variation.

De Vaan (2012: 38) finds this explanation not satisfactory and rejects altogether all the hypotheses posing an etymological connection of *°niiuuqn* with Skt. *yu-*. He explains his rejection

74 This translation is recorded for *afsmān-* and *afšman-* by Bartholomae (1904: 103–104). According to Kreyenbroek's (1985: 38, 80) edition, *afsmāniiuuqn* in Y 57.8 is rendered in most Pahlavi manuscripts with *gaiθr* (for *gāθr*) written in Avestan script.

75 (Wer die Gāthās zu Gehor bringt) das Dichtwerk (*afsmān*) in metrischer Form (als mit Metrum versehenes) anspannend (Hoffmann & Narten 1989: 48, fn. 45).

76 *afsmāniiuuqn* or *afsmāniiuuq<sup>o</sup>* is also recorded in N 5.1, N 6.1 and N 6.4. Schindler (1982: 189) notes that the form expected by Hoffmann is never recorded in the manuscripts also for these occurrences.

with the fact that this verb has no correspondance in Avestan whatsoever. Another evidence he brings to support his rejection of Hoffmann's thesis, is that the nom. sg. m. of an *-ant* stem would yield an *-q* only after nasals, *h* or *ii*, while after consonants, such as *u*, it is expected to yield *ā* (de Vaan 2012: 37–8).

The solution proposed by de Vaan (2012: 38–41) is to derive *°niuuqñ* from the root *van-* 'to win, to overcome' (Kellens 1984: 116, Mayrhofer 1986–2001: II, 499). To reach this conclusion, he analyses the occurrences of different forms ending in *°niuuqñ* or *°niuuā* and eventually poses a root *van-* 'to win, to gain, to overcome' parallel to the homonymous *van-* 'to love'. This root would be especially used in Avestan with the preverb *ni* with the meaning 'to win down, to fully overcome'. Entering an ongoing discussion about the number of Avestan roots *van-* which was undertaken by many scholars,<sup>77</sup> de Vaan assumes that this root would have extended to mean 'to spread out'. According to him, the meaning 'to spread out' can easily be interpreted as meaning 'to dispense', hence 'to dispense verselines': 'the Gāthās must be recited *afsmaniiuuqñ*, i.e. delivering all verse-lines in the right order, and the libations (in V 18) must be offered with all verse-lines in the right order'<sup>78</sup>.

Morphologically, de Vaan (2012: 41) explains *afsmaniiuuqñ* as the nom. sg. deriving from an original *\*ni-uanH-s*.<sup>79</sup> Here he assumes that an expected vocalisation of the laryngeal would not have taken place, as in the gen. sg. or nom. pl. *\*uanH-as* resulting in pre-Avestan *\*uāns*.

In conclusion, while *vacastaštiiuuat* is clearly an adverb derived from the compound *vacah-* + *tašti-* from the root *taš-* 'to build' and while its meaning has been clearly established by the analysis of the occurrences as 'in stanzas', the situation of *afsmaniiuuqñ* is still not clear. A few possible explanations both for the reconstruction of the meaning of *afsman-* and for the formation *afsmaniiuuqñ* have been proposed by scholars. All the hypotheses seem to have their flaws and it does not seem possible to reach a final conclusion. As seen, the meaning of *afsman-* as 'verse-line' is well-established and clear from the context in which the word occurs in the Avestan texts where the recitation of the sacred texts is dealt with. However, a clear origin of the term is difficult to reconstruct. Also as regards the form *afsmaniiuuqñ*, all the proposed solutions are not completely satisfactory. Nonetheless, there is an high level of agreement among scholars of the final translation of the term. From the context, it is still possible to conclude that the term refer to the verse-lines structure of the Gāthās, while the asyntetical coordination previously mentioned with *vacastaštiiuuat* advocates for an adverbial meaning also for *afsmaniiuuqñ*. Therefore, the term is translated here as 'in verse-lines'.

77 De Vaan (2012: 38–9) cites Bartholomae (1904: 1353), Benveniste (1951) Kellens (1974: 76–80) and Ziegler (2004) as the main contributors to this debate.

78 De Vaan 2012: 40.

79 De Vaan (2012: 40–41) assumes the addition of a laryngeal at the end of the root by analogy with the PrIIr. root *\*sanH-* 'to gain'.

## 7 Yasna 57.14

7.1 Av. *vōiynā* ‘inundations’ (Y 57.14)

The feminine noun *vōiynā-*, whose nom. pl. appears in Y 57.14, has been translated either as ‘famine’ or ‘inundation’ by most modern translators.<sup>80</sup> Since the two more recent works about the *Srōš Yašt*, published by Kreyenbroek (1985: 43) and Dehghan (1982: 35), chose the translation ‘famines’ (‘Hungersnöte’ in Dehghan’s German translation), it seems necessary to briefly justify the choice of ‘inundation’ for the present work.

Y 57.14 deals with the apotropaic function of the worship of *Sraōša*, which is believed to ward off misfortunes and calamities:

Y 57.14 *dūrāt haca ahmāt nmānāt*  
*dūrāt haca arjhāt vīsāt*  
*dūrāt haca ahmāt zaṇtaōt*  
*dūrāt haca arjhāt daṛhaōt*  
*aγā iθiiejā vōiynā yeinti*

Far away from that house,  
 far away from that settlement,  
 far away from that land,  
 far away from that country,  
 evil dangers and inundations go.

This passage shed no light on the question of the meaning of *vōiynā-* but it is clear that the term denotes a negative phenomenon, a danger that people seek to remove with acts of devotion. Apart from Y 57.14, the word is recorded by Bartholomae (1904: 1428) in a few other Avestan passages: Y 68.13, Yt 8.56, Yt 8.61, Yt 19.67 and V 1.3. In the first three attestations, it appears in combination with *haēnā-* ‘hostile army’.

Yt 8.56 *xyeiḍi zī spitama zaraθuštra airiia +daṛhāuuō*  
*tištriiehe raēuuatō x<sup>v</sup>arənaṇ<sup>v</sup>hatō*  
*aiβi.saciārəš dāitīm yasnəm vahməmca.*  
*yaθa.hē asti dāitiōtəmō*  
*yasnasca vahmasca*  
*ašāt haca yaṭ vahištāt*

<sup>80</sup> Apart from ‘inundation’ and ‘famine’, a third theory was proposed by Wikander (1941: 140–151), who suggests to consider the term as a ‘Kollektiv von Anhängern Aēšma-artiger Kulte’. This interpretation, that finds no justification in the texts (Cantera 1998: 569), has not been accepted by any translator that I know of.



*nōiṭ iθra airiiā<sup>ā</sup> xdaṭhāuuō*  
*x<sup>h</sup>frašusūiiāṭ haēna*  
*nōiṭ vōiyṇa nōiṭ pama*  
*nōiṭ kapastiš nōiṭ haēniio raθō*  
*nōiṭ uzgərəptō drafšō*

Then if, o Spitama Zaraθuštra,  
 the Aryan peoples had addressed  
 the worship and the prayer due to bright  
*x<sup>h</sup>arənah*-endowed Tištrya,  
 as to him worship and prayer  
 is exceedingly due in conformity with Aša Vahišta,  
 then neither would a hostile army have here reached  
 the Aryan countries,  
 nor would famine, nor scabies, nor mange [?],  
 nor a hostile chariot,  
 nor the uplifted standard (of war).<sup>81</sup>

Yt 8.61 *hamaθa airiiābiiō<sup>ā</sup> xdaṭhubiiō vōiyṇā<sup>ā</sup> jasāṇti.*  
*hamaθa airiiābiiō xdaṭhubiiō haēna frapatāṇti.*  
*hamaθa airiiābiiō xdaṭhubiiō janiūāṇti*  
*paṇcasayṇāi satayṇāišca satayṇāi hazayṇayṇāišca*  
*hazayṇayṇāi baēuuarəṇāišca baēuuarəṇāi ahq<sup>x</sup>štayṇāišca*

Simultaneously famine will come upon the Aryan lands.  
 Simultaneously hostile armies will fall upon the Aryan lands.  
 Simultaneously the Aryan lands will be smitten with  
 (the strength of) hundred blows through fifty blows, with (the strength of) thousand blows  
 though undred blows, with (the strength of) ten thousand blows through thousand  
 blows with (the strength of) hundred thousand blows through ten thousand blows.<sup>82</sup>

Y 68.13 *yōi vaṇhaθra framaṇiieṇte*  
*vītarə.qzahieheca paiti vītarə.ṭbaēšahieheca pairi*  
*haēnaiiāšca vōiyṇāuiio<sup>ā</sup> auruuāθaēibiiāšca parō ṭbišaiianḅiiō*  
*razištahe paθō aēšəmca vaēḍəmca*  
*yō asti razištō ā ašāṭ*

81 Text and translation by Panaino (1990: 79).

82 Text and translation by Panaino (1990: 84).



*vahištəmca ahūm ašaōnəm raōcaṅhəm vīspō.x<sup>v</sup>āθrəm*

To those who stay to protect their abodes  
to overcome distress and enmity  
caused by the sweeping of the horde and hostile enemies,  
(give) research and knowledge of the straightest path  
–which is the straightest up to the Order–,  
and the best existence of the righteous ones, bright and having all the well-being.<sup>83</sup>

In the first two passages, Yt 8.56 and Yt 8.61, *vōiynā-* and *haēnā-* are not directly connected: inundation/famine and the invasion of an hostile army are listed as two misfortunes that can be avoided by worshipping Tištriia. It is not possible to determine with certainty to which calamity the term *vōiynā-* refers to in these passages: inundation or famine. In Y 68.13, on the contrary, *vōiynā-* and *haēnā-* are grammatically connected: the gen. sg. *haēnaiiās<sup>o</sup>* is referred to the abl. pl. *vōiynāuiiō*. The sentence has therefore been translated by Damanins (forthcoming) as ‘sweeping of the horde’ as neither ‘famine’ nor ‘inundation’ could fit the context.

As previously mentioned, there are two more attestations of *vōiynā-* recorded by Bartholomae (1904: 1428). One of them is a passage from the beginning of the *Vidēvdād*:

V 1.3 *dasa auuaθra manayhō zaiiana duua haṃmina.*  
*taēca haṅti sarəta +apō sarəta uruuaraiiā.*  
*aḍa ziiāsciṭ pairi.pataiti aḍa fraēštəm vōiynanəm*

There ten months are winter, two summer.  
These are cold for plants.  
Then the winter ends and (there are) many floods.<sup>84</sup>

The chapter is dedicated to a description of the *airiiana- vaējah-*, the region created by Ahura Mazdā as a homeland for the Aryans.<sup>85</sup> Once again, *vōiynā-* is presented as a negative phenomenon without being able to choose between ‘famine’ and ‘inundation’. The last passage in which *vōiynā-* is attested, Yt 19.67 deals with the lake *Kašaōiia*:

Yt 19.67 *auui təm auui.haṅtacaiti*

83 Text and translation by Damanins (forthcoming).

84 ‘Allí diez meses son invernales, dos veraniegos. Estos son fríos para las plantas. Luego el invierno se acaba y (hay) muchas inundaciones’ (Cantera 1998: 10).

85 The negative features that V 1.3 attributes to this region, which is elsewhere described as an ideal country, suggests that the passage V 1.3 is a later interpolation (MacKenzie 1998: 536).

*auui təm auui.hqm.vazaitē*  
*x<sup>v</sup>āstraca huuaspaça fradaθa*  
*x<sup>v</sup>arənaŋ<sup>v</sup>haitica yā srīra*  
*uštāuuaitica yā sūra*  
*uruuāδca pouru.vāstra*  
*ərəzica zarənumatica*  
*auui təm auui.hantacaiti*  
*auui təm auui.hqm.vazaitē*  
*\*haē<tumā> raēuuā x<sup>v</sup>arənaŋ<sup>v</sup>hā*  
*spaētiniš varəmīš \*sispəmnō*  
*\*niiaŋhəmno paoirīš vōiynā*

Into this (lake) comes together,  
 into this (lake) flows  
 X<sup>v</sup>āstrā and Huuaspā and Fradaθā,  
 and beautiful X<sup>v</sup>arənaŋ<sup>v</sup>haitī,  
 and strong Ušastāuuaitī,  
 and Uruuā, rich in pastures,  
 and Ǝrəzī and Zarənumatī.  
 Into this (lake) comes together,  
 into this (lake) flows  
 Haētumant, the opulent and splendid  
 one, swelling with white waves,  
 causing many floods.<sup>86</sup>

This last passage is the only one in the Avesta that seems able to unlock the meaning of *vōiynā*-. The sentence containing the term, in particular, clearly describes the river Haētumant flowing into the lake Kāsaōiia causing *vōiynā*-. In this context the translation ‘famine’ does not seem an option, while ‘inundation’ fits perfectly.

The translation ‘famine’ was firstly proposed by Henning (1946: 717) on the sole basis of the kinship of *vōiynā*- with the Sogdian word *wynh* /waɣn(ā)/, which is a feminine as well, meaning ‘famine’ (Gharib 1995: 404), and deriving from the same Indo-Iranian form as *vōiynā*- (Cantera 1998: 570). Although the connection between Sogd. *wynh* and Av. *vōiynā*- is undeniable, this translation, even if possible for most of the attestations, is very unlikely for Yt 19.67. The Sogdian passage examined by Henning (1946: 717) is TSP 2.184, belonging to a text that is described by Henning (1946: 714) as particularly dull and badly composed, which explains with many

86 Text and translation by Hintze (1994b: 32).

convolutions that meat should not be eaten. TSP 2.184 is part of a short parable whose moral is that eating fish is wrong:

TSP 2.188–203 ... *ʔyw zmnwh ʔyw twkʔynyh δs kwty kpʔysth wmʔnt rtyWR ʔδwʔ kpʔ ʔwyšrtw wmʔnt rty ywnʔk ʔδwʔ kpʔ ʔwyh ʔnyth sʔt kpʔysth ʔnyʔkth wmʔnt rty nwkʔ wyδh ʔwtʔkyh mʔzʔygh wʔynh ʔkrtʔy rty ʔydh nʔβtwh ZKwh wʔntw kpʔysthw sʔt ʔwrʔnt rty ʔwnʔ kynh wytʔwr βʔzy ʔZY ʔyδh kpʔysthw ZKwh mrtʔmʔk ʔzʔwnh βyrʔnt rty ms ʔywyδ δyβnw kpʔysthw ZKZY ʔrʔywʔyδ sʔt kpʔysthw ʔwyštrth wmʔnt rty ʔnn ZK ʔw ʔwtʔw ʔkrtʔy βyrʔwrʔy nʔm rty ms ZK δyβty kpʔy ʔwtʔw ʔkrtʔy ʔrʔwy nʔm rty šn ZK ʔrʔykt šnʔkk kpʔysthw ʔspʔyʔnt ʔkrtʔnt rty ʔyδ nʔβh ZKZY ʔwyh wʔynh zmny ZKwh ʔwnʔkw kpʔyšt ʔwrtδʔrʔnt rty ʔwyh kpʔyʔrβst knδy mrtʔmʔyt ʔkrtʔnt rty ZK βyrʔwrʔy ʔwtʔw ʔywyδ kynyh ʔyδʔr rm mʔʔwn ʔspʔ ʔrʔyw kywʔyδ knδh sʔr ʔspʔygh βzʔysty ʔRZY ʔwnʔkw nʔβh sʔt ʔtʔyʔwʔyʔnt ʔky ʔZY wyδh kpʔyšt ʔwtδʔrʔntw rty ʔyδ zmny...*

Thus, once, (in) a pond (?), there were 10 *koṭis* of fish. And two fish were their masters. These two fish were the ancestors of all other fish. Now in that region there was a **famine**, and those men of the people ate all those fish. This great revenge increased (?) until these fish obtained human existence. Of the two fish that were then masters of all fish, one became a king named Virūḍhaka and the second fish became a king named *prʔwygh*. The other little fish became their army (?). And the people who at the time of the **famine** had eaten those fish, became men in the city of Kapilavastu. And in view of this revenge, king Virūḍhaka with all his army attacked that city and they killed all the people who had eaten those fish.<sup>87</sup>

From the passage it emerges that the Sogdian word *wynh* /wayn(ā)/ means without any doubt ‘famine’ or ‘starvation’ as postulated by Benveniste (1940: 11–12). A famine would have caused people to eat fish, while an inundation is not an option in this context.

The translation of *vōiynā-* as ‘inundation’ is put forward by Geldner (1884: 132). In his opinion the translation fits well in all the passages where it is attested, including Y 68.13, for which he proposes to consider *haēnaiiās*<sup>o</sup> an ablative rather than a genitive form. He translates ‘from enemy and inundation’, ‘vor Feind und Überschwemmungen’. His translation of *vōiynā-* as ‘inundation’ was also accepted by Bartholomae (1904: 1428).

This interpretation is proposed also by Benveniste (1934: 265–274) on purely etymological grounds. In his article about the region *airiiana- vaējah-* he derives *vōiynā-*, as well as *vaējah-*

87 The translation is an English rendering of the translation by Benveniste (1940: 11–12): ‘C’est ainsi qu’une fois, (dans) un étang (?), il y avait 10 *koṭis* de poissons. Et deux poissons étaient leurs maîtres. Ces deux poissons étaient les ancêtres de tous les autres poissons. Or dans cette région une famine se produisit, et ces hommes du peuple mangèrent tous ces poissons-là. Cette grande vengeance s’accrut (?) jusqu’au moment où ces poissons obtinrent l’existence humaine. Des deux poissons qui étaient alors maîtres de tous les poissons, l’un devint un roi nommé Virūḍhaka et le deuxième poisson devint un roi nommé *prʔwygh*. Les autres petits poissons devinrent leur armée (?). Et les gens qui, au moment de la famine, avaient mangé ces poissons, devinrent hommes dans la ville de Kapilavastu. Et en vue de cette vengeance, le roi Virūḍhaka avec toute son armée monta à l’assaut de cette ville et ils tuèrent tout le peuple qui avait mangé ces poissons.’

from the root PrIIr. *\*vaig-* for which he hypothesises an original meaning '(se) déplacer par un mouvement rapide, (se) projeter, (s')épandre'. He therefore interprets *vōiynā-* as 'élanement, fait de se répandre', that is, 'spreading', in reference to a flood or to the invasion of an enemy army (Benveniste 1934: 267).

As observed by Cantera (1998: 570), a possible explanation is that the original meaning of the term was 'inundation' and then it started to mean 'famine' (that may derive from a flood). The translation 'inundation' is also supported by the attestation of *vōiynā-* in Y 68.13. The expansion of the waters during a flood can easily be compared to the spreading of enemy soldiers during an invasion, while an hypothetical 'famine of enemy soldiers' finds no justification. Another possibility is that the term originally meant a generic 'destruction' and then evolved to denote specific destructive events. On the basis of the evidence brought by other attestations of the term, in particular in Yt 19.67 and Y 68.13, and of the etymology proposed by Benveniste, the translation 'inundation' has been preferred in the present work, although both 'inundation' and 'famine' could fit the context in Y 57.14.

## 8 Yasna 57.15

8.1 Av. <sup>+</sup>*ahūm.mərəcō* ‘of the destroyer of life’ (Y 57.15)

The form <sup>+</sup>*ahūm.mərəcō*, found in Y 57.15, is the gen. f. sg. of the compound *ahū(m).mərəc*-<sup>88</sup> ‘destroyer of life, destroyer of existence’ defining *drujō*, gen. sg. of *druj-* ‘lie’. The form transmitted by the manuscripts is *ahūm.mərəṅcō*, which differs from the edited form for the presence of a nasal infix. The table below (12.7) displays clearly that the manuscripts agree in attesting the form *ahūm.mərəṅcō* or its variants.<sup>89</sup>

TABLE 12.7 Distribution of variants for <sup>+</sup>*ahūm.mərəcō* (Y 57.15)

Nasal infix	Manuscripts
With	3 5 15 20 29, 100 110 230; 400 410 451, 500 510; 672 682; 2007 2010; 4000 4010 4040 4060 4161, 4200 4210 4240; 5020 5102
Without	—
Not relevant	120; 2005; 4250

The term is recorded by Bartholomae (1904: 285) only three times in the Avesta, in the following passages: Y 9.31, Y 57.15 and Yt 8.59.

The gen. f. sg. is also attested in Y 9.31, but with a different transmission than the one found for Y 57.15. In this case, there seems to be an equal distribution between the manuscripts that record a variant with a nasal infix, and the manuscripts that do not:

TABLE 12.8 Distribution of variants for *ahūm.mərəcō* (Y 9.31) from Khanizadeh (forthcoming)

Nasal infix	Manuscripts
With	15, 100 110 120 130 230; 400 410, 682; 2010; 4040, 4210 4240 4250
Without	5 29; 451, 500 510; 672 677; 2007; 4000 4010 4060 4161, 5020 5102
Not relevant	20

Yt 8.59, on the other hand, attests the term in the nom. sg. *ahumərəxš*, for which the manuscripts used by Geldner (1886–1896: II, 118) are quite in agreement:

88 The presence of an accusative case ending for the first term of a compound is a well-known phenomenon (Wackernagel 1905: 45–48), as well as the oscillation between short and long *u*.

89 The manuscripts deemed ‘Not relevant’ here and in table 12.8, contain abbreviated text or an extensive gap or lacuna

TABLE 12.9 Distribution of variants for *ahumərəxš* (Yt 8.59) from Geldner (1886–1896: II, 118)

Variants	Manuscripts
<i>ahumərəxš</i>	F1, Pt1, E1
<i>ahūməṛəxš</i>	K15, J10
<i>ahū.məṛəxš</i>	P13
<i>ahū.məṛəxšō</i>	L18

This compound has been analysed by Kellens (1974: 60–62), who convincingly argues for an original form without the nasal infix. He comments that the nom. sg. *ahumərəxš*, in Yt 8.59, is clearly attested without the nasal infix. Secondly, in Y 9.31, the form without *ṇ* is well-attested in different classes of manuscripts. Strong evidence lies in the fact that *ṃməṛəcō* is *lectio difficilior* compared to the Avestan *ṃməṛəṇcō* (Dehghan 1982: 71). This is because the form displaying the nasal infix recalls the present stem *məṛəṇc-* from the root *marc-* ‘to destroy’, from which *ṃməṛəc-* derives. More evidence in support of Kellens’ hypothesis are found in the Pahlavi language, in particular in the verb *murnjēnīdan* derived from Av. *marc-*, *məṛəṇc-* and in the nominal forms derived from this verb. The verb *murnjēnīdan* <mlncynytn’> clearly shows the nasal infix. Moreover, in Pahlavi, the nominal forms that derive from this verbal root also display a nasal: *mlncyšn*, *mlncynytl*. As hypothesised by Kellens (1974: 61), it is therefore plausible that an original *ṃməṛəcō* would have been transcribed as *ṃməṛəṇcō* at a later stage, as a consequence of the Pahlavi influx.

The explanation provided by Kellens is quite satisfactory. The appearance in the manuscripts of *ṃməṛəṇcō* in place of an expected *ṃməṛəcō* can be plausibly explained as the consequence of a pahlavisation, while an evolution from *ṃməṛəṇcō* to *ṃməṛəcō* is hardly conceivable. Moreover, another possible explanation could be the intrusion of the nasal infix from the present stem of the verb *marc-* into the root noun. Therefore, in the present edition, the form edited is *+ahūm.məṛəcō* even if this form is not attested by manuscripts for this specific passage.

## 9 Yasna 57.18

9.1 Av. *frānāmaite* ‘he flees’ (Y 57.18) and Av. *fracarāiti* ‘he moves forward’ (Y 57.24)

In the text examined there are two verbal forms for which the manuscript evidence show variations that seem to follow a similar pattern. The verbs are *frānāmāite*, in Y 57.18 and *fracarāiti*, in Y 57.24. In both cases the manuscript readings vary between short and long thematic vowels, thus providing no conclusive evidence as to whether the verbal forms are in the indicative or subjunctive moods.

The form *frānāmaite* is the 3<sup>rd</sup> sg. pres. ind. m. of the verbal root *nam-* ‘to bend’, which means ‘to flee’ when combined with the preverb *frā* ‘forth’. In the manuscripts, the main variation found regards the length of the suffixal vowel *-a-*: *nāmait<sup>o</sup>* as opposed to *nāmāit<sup>o90</sup>* (for the manuscript readings see below, table 12.10). This variation is significant because it distinguishes the indicative stem *frānāma-* from the subjunctive stem *frānāmā-*.

Kellens (2011: 89) edits the subjunctive middle *frānāmāite* but translates it as an indicative and comments that the subjunctive form could have been influenced by the use of the same verb in a future context in Yt 19.95, *aēšu parō frānāmāite*, ‘before them Rage will flee’ and Yt 19.96, *frānāmāite dužuuarštāuuarš aṅhrō mañiuš*, ‘The worker of the evil deeds, the Evil Spirit will retreat’ (Hintze 1994b: 40).

In Y 57.18 the verbal form *frānāmaite* is found in the sentence *nōiṭ [...] frānāmaite [...] daēuuaēibiio* ‘(he) does not flee [...] from the demons’. The verb refers to Sraōša, who is said not to be afraid of the demons:

Y 57.18 *hō nōiṭ tarštō frānāmaite*  
*θβāēšāṭ parō daēuuaēibiio*

He does not flee, fearful  
 in terror, before the demons.

In this context, the expected verbal form is that of the indicative because the subjunctive, used mainly with prospective or voluntative function, to express an incomplete action (Kellens 1984: 260–291), would not allow to provide a satisfactory interpretation and translation of the sentence because the verb form has factual rather than prospective or voluntative meaning. The idea that an indicative is expected is further supported by the following sentence of the Avestan text, in which the demons are said to flee from Sraōša. There, the verb *frā* [...] *nāmāṇte*, 3<sup>rd</sup> pl. of the pres. ind. m. of the same root *nam-* is used.

90 The ending has not been taken into consideration in the following discussion, which focuses on the alternation between indicative and subjunctive forms. The variation of middle and active endings *-te* and *-ti* is a well-attested phenomenon in the manuscripts (Hintze 1994b: 391, 398, with reference to Kellens 1984: 13 n. 1).

The collation of Y 57.18 indicates that the choice of editing the subjunctive form here is by no means obvious or necessary. As shown in table 12.10, the expected indicative form is well-attested, especially in manuscripts of the Iranian tradition, and it has been preferred by a number of scholars (references provided below in table 12.10). The subjunctive form is prevalent in the manuscripts of the Indian tradition. As for the manuscripts that contain the indicative form, most of them attest the middle voice, while the active one is reported by a limited number of manuscripts, namely 15, 20, 29 and 5102. A lacuna in the text of ms. 2005 makes it impossible to determine the voice. In the following table, the manuscripts listed in the third column ‘Not relevant’ report variants which are not pertinent for the distinction made in the table.

TABLE 12.10 Distribution of variants for *frānāmaite* (Y 57.18)

	<i>frānāmait</i> <sup>o</sup>	<i>frānāmāit</i> <sup>o</sup>	Not relevant
Indian mss.	510; 2005 2007	100 110 230; 672 682; 4200 4210 4240	120; 4250
Iranian mss.	5 15 20 29; 400 410 451; 4000 4010 4040 4060; 5020 5102	3; 4161	500; 2010
Scholarly works	Bartholomae 1904: 1041, De- hghan 1982: 38, Kreyenbroek 1985: 46	Geldner 1886–1896: I 199, Kellens 2011: 88	

A similar situation is found in Y 57.24 where there is alternation between the indicative form *fracarait*<sup>o</sup> ‘he moves forward’, the 3<sup>rd</sup> person sg. of the pres. ind.<sup>91</sup> and the subjunctive *fracarāit*<sup>o</sup>. Here, too, the indicative seems to fit better the context in which Sraōša is said to move to the material world:

Y 57.24 *vasō.xšaθrō fracaraiti*  
*aōi yaqm astuuaitīm gaēθqm*

He moves at will toward  
the material world.

The distribution of the variants in Y 57.24 shows a situation similar to that of *frānāmaite*:

91 The manuscript evidence supports the edition of the active form *fracaraiti* in place of the middle voice *fracaraitē*, preferred by Bartholomae (1904: 450), Dehghan (1982: 44) and Kreyenbroek (1985: 50). The middle forms *fracarāite* and *fracarāite* are attested only in mss. 15, 100, 400, 410 and 4250C.



TABLE 12.11 Distribution of variants for *fracaraiti* (Y 57.24)

	<i>fracarait</i> <sup>o</sup>	<i>fracarāit</i> <sup>o</sup>	Not relevant
Indian mss.	—	100 110 120 230 500 510 672 682 4200 4210 4240 4250C	4250*
Iranian mss.	3 5 15 20 400 410 451 2005 2007 2010 4000 4010 4040 4060 4161 5020 5102	—	29
Scholarly works	Bartholomae 1904: 450, De- ghan 1982: 44, Kreyenbroek 1985: 50	Geldner 1886–1896: I, 201, Kellens 2011: 91	

While the distribution of variants for *frānāmaite* in Y 57.18 seems to suggest a tendency of Indian manuscripts of displaying a long thematic vowel, this is unequivocally shown by the situation of *fracaraiti* in Y 57.24. All the Indian manuscripts record *fracarāit*<sup>o</sup>, while all the Iranian ones attest *fracarait*<sup>o</sup>. The indicative has been edited in the present work in both cases, because it fits the context better and also because the indicative is the form attested by the Iranian transmission, which is preferred in the present edition.

## 9.2 Av. *frānāmaite ... frā ... nāmānte* ‘he flees ... they flee’ (Y 57.18)

The form *frānāmaite* is the 3<sup>rd</sup> person sg. of the pres. ind. m. of the verbal root *nam-* ‘to bend’ that, with the addition of the preverb *frā* ‘forth’ means ‘to flee’. The form *frā ... nāmānte* is the 3<sup>rd</sup> person pl. of the pres. ind. m. and, unlike in the case of *frānāmaite*, the preverb *frā* is detached from the conjugated form. While both are forms of the pres. ind. m., the main difference between them lies in the length of the root vowel: *nām-* vs. *nəm-*.

The root *nam-* is part of a group of verbs which produce indicative present forms with a lengthened root vowel, i.e. *nām-*. The stem *nām-* coexists with the regular present stem *nəm-*. Kellens (1984: 115) interprets the coexistence in the same stanza of *frānāmaite* and *frā [...] nāmānte* as a rhythmic phenomenon. De Vaan (2003: 67), by contrast, hypothesises that the form *frānāmāite* (see above, chapter 12, section 9.1 for a discussion on the edition of *frānāmāite* vs. *frānāmaite*) in Y 57.18 could be due to redactors restoring a lengthened grade root vowel.

For *nāmānte* we expect a weakened stem *nāmə-* as a result of the nasal consonant of the ending *-nte* (Hoffmann & Forssman 1996: 62, Kellens 1984: 217). However, an unexpected *nāmānte* is edited by the majority of the scholars (see table 12.12). The matter is briefly addressed both by Dehghan (1982: 38, 75) and Kellens (2011: 88–89). The latter edits *nāmānte* but comments that the form *nāmānte* is well represented in the manuscripts, as it has also been suggested by Dehghan (1982: 75), who chooses to edit *nāmānte*.

As shown in the table 12.12<sup>92</sup> below, the present work confirms that *nəmən̄te* is indeed well represented and widely attested in all types of manuscripts both of the Iranian and Indian traditions. Therefore, there is no reason to edit the alternative form *nəmaṅte*.

TABLE 12.12 Distribution of variants for *nəmən̄te* (Y 57.18)

	<i>nəmə</i> <sup>o</sup>	<i>nəma</i> <sup>o</sup>	Not relevant
Indian mss.	100 230; 510; 2005 2007; 4200 4210 4240	110; 682	120; 672; 4250
Iranian mss.	5 15 20; 410 451; 4010 4060 4161; 5020	3 15 29; 400, 500; 2010; 4000; 5102	
Scholarly works	Dehghan 1982: 38	Bartholomae 1904: 1041, Geld- ner 1886–1896: 199, Kellens 2011: 88 Kreyenbroek 1985: 46	

### 9.3 Av. *təmaṅhō* ‘into the darkness’ (Y 57.18)

The Avestan word *təmaṅhō*, found in Y 57.18, is the gen. sg. of the neuter noun *təmah-* ‘darkness’. The genitive, however, is clearly unexpected, given the context:

Y 57.18 *hō nōiṭ tarštō frānāmaite*  
*θβaēšāt parō daēuuaēibiio*  
*frā ahmāt parō vīspe daēuua*  
*anusō taršta nəmən̄te*  
*taršta təmaṅhō duuarənti*

He (Sraōša) does not flee, fearful  
in terror, before the demons.  
All the demons, before him  
they flee, unwillingly, fearful.  
Fearful, they rush into the darkness.

In this context, an acc. sg. or pl. (*təmō* or *təmã*) denoting the goal of the movement is expected with the verb of movement *duuar-*. Another possibility would be a loc. sg. or pl. (*təmahī* or *təmōhuua*), but the genitive is indeed unexpected. Three hypotheses can be formulated in this regard:

92 Table 12.12 shows the distribution in the transmission of verbal forms displaying the thematic vowels *-a-* and *-ə-*, without taking into consideration the alternation between different endings. The variants reported by a few manuscripts were not attributable to one of the two groups and have therefore been listed as ‘Not relevant’.

1. The genitive singular is correct: the ‘darkness’ is not the place where the demons flee. In this case, *təmaṅhō* has to be referred to another element in the sentence.
2. The genitive singular ending is here used mistakenly in place of another case ending.
3. The genitive singular is correct: the genitive is here used to indicate a destination or direction of the movement.

The first explanation requires that *təmaṅhō* is connected to the only other nominal element available: *taršta*, that is the nom. m. pl. of the adjective *taršta-* ‘fearful’. Being a plural, and as it is clear from the structure of the passage, the adjective can only be referred to the only plural subject of the passage: the demons. According to this interpretation, the demons, fearful of the darkness, rush away in front of Sraōša. However, the fact that the demons are afraid of the dark and flee from it, seems highly unpalatable. The darkness is deeply connected with the nature itself of the demons, and it is usually a thing that a yazata, such as Sraōša, seeks to drive away and hamper. This is supported by every attestation of *təmah-* recorded by Bartholomae (1904: 648–649). An explanatory example can be found in the Mihr Yašt, a text that, as seen in chapter 2, is deeply connected with the Srōš Yašt. In particular, *təmah-* is attested in two passages: Yt 10.50, where it appears clear that the darkness is a negative thing, linked with the demonic world, and Yt 10.141, where Miθra is a guardian against the darkness.

Yt 10.50 *yahmāi maēθanəm frāθβərəsaṭ*  
*yō daḍuuā ahurō mazdā*  
*upairi harqəm bərəzaitīm*  
*pouru.fraōruuaēsiiqəm bāmiiqəm*  
*yaθra nōiṭ xšapa nōiṭ təmā*  
*nōiṭ aōtō vātō nōiṭ garəmō*  
*nōiṭ axtiš pouru.mahrkō*  
*nōiṭ āhitiš daēuuō.dāta*  
*naēḍa dunmaṅ uzjasaiti*  
*haraiθiō paiti bərəzaiiā*

For whom (Miθra) Ahura Mazdā, the creator,  
 fashioned an abode  
 above the much-twisting, shining  
 Harā the high,  
 where is no night or darkness,  
 no wind cold or hot,  
 no deadly illness,  
 no defilement produced by evil gods  
 neither do mists rise

from Harā the high.<sup>93</sup>

Yt 10.141 *vərəθrauuā zaēna hacimnō hutāšta*  
*təmaṇhāda jiyāurum aḍaoiiamnəm*

Valiant, he (Miθra) is equipped with a well-fashioned weapon,  
he who watches is darkness, the undeceivable.<sup>94</sup>

Although the idea that *təmaṇhō* is a regular gen. sg. could be grammatically valid, the meaning of the sentence that would result is not, therefore this possibility has to be discarded.

The second option, which posits that the genitive *təmaṇhō* is a mistake for another case of the word *təmah-* is supported by a few scholars. Caland (1913: 105) explains *təmaṇhō* as a mistake for an abl. sg., which is expected to be *təmaṇhaḍa/təmaṇhaṭ*. Another hypothesis, put forward by Schwyzer (1929: 98), is that *təmaṇhō* is a mistake for the loc. pl. *təmōhuua*. This hypothesis has been accepted by Gray (1938: 318, fn. 20), who edits *təmōhuua*.

Another hypothesis, suggested by Kreyenbroek (1985: 86), is that, since the verb *duuar-* is usually found with an accusative of direction, *təmaṇhō* is to be considered a mistake for the acc. pl. of *təmah-*: *təmā*. However, the nom./acc./voc. pl. ending of masculine and feminine adjectives in *ah-* is *-aṇhō*. This similarity could lay at the origin of the mistake. Nonetheless, it is difficult to posit a confusion between the declension of a neuter name and that of a masculine and feminine adjective, therefore, this hypothesis seems to be discarded too.

The view that the genitive is here used as genitive of destination with the verb *duuar-*, is argued for by a few scholars. Kellens (2011: 88–89), without addressing the issue explicitly, edits *təmaṇhō* while translating the sentence *taršta təmaṇhō duuarənti* as ‘Pris de peur, ils courent aux ténèbres’, thus implicitly supporting this theory. Reichelt (1909: 255–256) hesitantly suggests the existence of the genitive of destination. In Bartholomae (1904: 765) the verb *duuar-* is attested twice with a genitive form, in Y 57.18 and in Yt 9.4. However, the latter is identical to Y 57.18, except for the fact the demons flee not from Sraōša but from Druuāspā, a female yazata, protector of the horses. Therefore, the attestations can be reduced to one. To find evidence in support of the existence of a genitive of destination, it is necessary a review of the use of other verbs of motion, from which it results that there are at least two passages which arguably contain a genitive form of this kind, namely Yt 10.8 and V 19.18.

The Mihr Yašt passage contains the phrase *arəzahe/arəzahi auua.jasəntō*, where *arəzahi* is attested by ms. F1. Bartholomae (1904: 201–202) chooses the variant recorded in F1, *arəzahi*, and interprets it as the loc. sg. of the neuter noun *arəzah-* ‘battle’, a supposed *hapax* which would be a synonym of the more common masculine noun *arəza-* ‘battle’. In his edition of the Mihr

93 Text and translation by Gershevitch (1959: 98–99).

94 Text and translation by Gershevitch (1959: 144–145).

Yašt, Gershevitch (1959: 76–77, 166) chooses to edit *arəzahe auua.jasənto* and translates ‘they go to the battlefield’. He also comments that *arəzah-* is probably to be translated ‘battlefield’, as he does, as opposed to *arəza-* ‘battle’. However, as noted by Humbach (1974: 85–86), Gershevitch overlooks the fact that *arəzahe* is not a possible outcome of an *-ah* stem. The dat. sg. of *arəzah-* would be in fact *arəzajhe*. Therefore, Humbach’s solution is to dismiss the reading *arəzahi*, as most probably influenced by the formula *arəzahi sauuahi*, found twice in the Mihr Yašt, in Yt 10.15 and Yt 10.133. In his opinion, *arəzahe* would be simply to be considered a gen. sg. of the masculine noun *arəza-* ‘battle’. This genitive, in Humbach’s (1974: 85–86) opinion, would therefore indicate the direction of the movement. He also mentions a couple of other cases where the genitive case is used to indicate a direction: *ajhā zəmō nidaiθiiqñ* ‘they shall lay down on the earth’ in V 7.29 and *gatō arəzahe* ‘having gone into battle’ in Yt 19.42.

The other passage where we can probably find a genitive of direction is V 19.18. The passage reads *uruuaranəm uruθmiiānəm auua.jasāhi spitama zaraθuštra*, which is interpreted by Redard (2021a: 56, 132) as containing a genitive form indicating the direction of the movement: ‘you will advance into budding plants, o Spitāma Zaraθuštra.’<sup>95</sup> A interpretation similar to that of Redard, regarding the interpretation of the genitive *uruuaranəm*, had already been given by Darmesteter (1880: 214–215), who translates ‘Go, o Spitāma Zarathustra! towards the high-growing trees’.

In conclusion, the third hypothesis, which posits the possibility of using the genitive to indicate direction or destination, seems to be the only one having enough evidence supporting it. As seen, the first hypothesis considered, namely that the genitive *təmanhō* in Y 57.18 indicates not the place where the demons flee, but rather the thing that they are afraid of, is not acceptable due to the very nature of the demons as described in every Zoroastrian text. The theory stating that *təmanhō* is, in fact, to be considered a mistake for another case, is still a possibility. In particular, the hypothesis put forward by Kreyenbroek (1985: 86) seems the most probable one, but it does not account for the evidence of the manuscripts, which unanimously record *təmanhō*. By postulating the existence of the genitive of direction, on the basis of the evidence brought in support by the passages mentioned above, Yt 10.8 and V 19.18, it is possible to maintain the genitive *təmanhō*, as attested by the manuscripts, and also to assign it the expected meaning.

<sup>95</sup> ‘Tu t’avanceras dans les plantes bourgeonnantes, ô Spitāma Zaraθuštra’ (Redard 2021a: 56, 132).

## 10 Yasna 57.20

10.1 Av. *vīspō.paēsīm* ‘all-ornated’ (Y 57.20)

The Bahuvrīhi compound *vīspō.paēsīm* ‘all-ornated, having all the ornaments’ is the acc. sg. f. and agrees in case, number and gender with *mastīm* from *masti-* f. ‘knowledge’. While it is beyond doubt that the first member *vīspō*<sup>o</sup> is a compositional form of *vispa-* ‘all’, the second one presents some difficulties regarding the identification of the stem, which comes from the verbal root *pis-* ‘to decorate, to ornament’. In Avestan, forms with a very similar meaning but leading to different stems are attested:

1. *vīspō.paēsīm*, in our passage, seems to point in the direction of a stem *vīspō.paēsi-*. The manuscripts collated for the present edition show no significant variation regarding the ending *-īm*.
2. *vīspō.paēsəm*, describing *vāšəm*, acc. sg. of *vāša-* m. ‘chariot’ in Yt 10.124. The acc. sg. m. ending *-əm* suggests an *a*-stem *vīspō.paēsa-*. To be noted that Geldner (1886–1896: II, 152) records an alternative form *°paesaṅhəm* only once, in ms. P13.
3. *vīspō.paēsaṅhəm*, also correlated to the acc. sg. *mastīm* from *masti-* f. ‘knowledge’ in Y 9.17 points out to an *ah*-stem: *vīspō.paēsah-*. The form *vīspō.paēsaṅhəm* is also attested as an acc. sg. m. connected to *karətəm*, from *karəta-* ‘knife’ in Yt 14.27. The ending *-aṅhəm* is the only one attested both for Y 9.17 (Khanizadeh forthcoming) and Yt 14.27 (Geldner 1886–1896: II, 211).
4. *vīspō.pīsa* instr. sg. ntr. defining *aōθra* instr. sg. of *aōθra-* ntr. ‘shoe’ in Yt 5.78 indicates a stem *vīspō.pis-*. Geldner (1886–1896: II, 93) records a different ending twice: *°pīs* in ms. J10 and *°piš* in ms. P13.

The two last stems are attested in Vedic:

1. *viśvápis-* ‘alles ausschmückend, verschönend’ (Grassmann 1873: 1302); ‘all-adorned, having all sorts of ornament’ (Monier-Williams 1899: 993). According to Grassmann (1873: 1302) this adjective is recorded twice. In RV 7.75.6 it is found in the instr. sg. m. *viśvápisá* with *ratha-* m. ‘chariot’. In RV 7.57.3 the term in the nom. pl. m. *viśvapísas* refers to the Maruts.
2. *viśvápeśas-* ‘allen Schmuck, alle Kostbarkeit [*peśas-*] enthaltend, reich geschmückt’ (Grassmann 1873: 1302); ‘containing all adornment’ (Monier-Williams 1899: 993). Grassmann (1873: 1302) records three attestations for this adjective. In RV 1.61.16 we find the acc. sg. f. *viśvapeśasam*, with *dhī-* f. ‘thought, insight’. In RV 1.48.16 the instr. f. sg. *viśvapeśasā* is connected to *rai-* ‘wealth’. In RV 4.48.3 the instr. du. f. *viśvápeśasā* describes *vaśudhiti-* ‘bestowal of wealth’.

The Indo-Iranian evidence shows that different stems are attested, with at least two of them attested both in Avestan and Vedic. In his dictionary, Bartholomae (1904: 1468) postulates three different stems:

1. *vīspō.paēsa-* ‘mit allem Schmuck, allerlei Zierat’ for the attestation in Yt 10.124.

2. *vīspō.paēsah-* ‘mit allem Schmuck, allerlei Zierat’ for the attestations in Y 9.17 and Yt 14.27.
3. *vīspō.pis-* ‘mit allerlei Schmuck, reichverziert’ for the attestations in Yt 5.78 and ‘allseitig’ in Y 57.20.

Bartholomae rejects the variant *vīspō.paēsīm* edited by Geldner (1886–1896: I, 200) for Y 57.20, and chooses the reading *vīspō.paisīm* recorded by ms. 510\_K5.<sup>96</sup> In his opinion, it derives from the stem *vīspō.pis-*, whose feminine is *vīspō.pisī-*. Following this interpretation, \**°pisīm* would have evolved in *°paisīm* due to epenthesis. However Kellens (1974: 50) and Dehghan (1982: 78) note the epenthesis never occurs before -s- (Hoffmann & Forssman 2004: 53). Hence, the proposal of Bartholomae is unconvincing.

Kellens (1974: 50–51) proposes another solution: *vīspō.paēsī-* is not simply a feminine but a feminine of an adjective of colour in *-ī*, according to a formation of colour adjectives in *-ī* described for Vedic by Wackernagel & Debrunner (1954: 391). With this explanation, it is possible to have a masculine in *-a* and a feminine in *-ī*, as for example *zaranaēna-* ‘golden’ which has *zaranaēnī-* as its feminine counterpart.

To accept this interpretation, one has to assume that *vīspō.paēsa-*, f. *vīspō.paēsī-*, ‘having all the ornaments’, refers in a certain way to the colours of the different ornaments as it is not strictly speaking a name denoting a colour.

<sup>96</sup> As for the manuscripts collated for the present edition, *vīspō.paisīm* is attested by mss. 510, 4200, 4010, 4040 and 4050, while 110 and 672 attest *vīspō.paišīm*.



## 11 Yasna 57.22

11.1 Av. *vərəθrajā* ‘victorious’ (Y 57.22)

The word *vərəθrajā* is the nom. sg. m. of the adj. *vərəθrajan-* ‘victorious, obstacle-smashing’. The nom. m. sg. of adjectives constructed with *jan-* can have two endings: *ja* or *ja*<sup>97</sup> and the form *vərəθrajā* cannot be anything else than the nom. sg. m.. The adjective has been translated by some scholars as referring to *snaiθiš* ‘weapon’:

- ‘arme victorieuse’ (Darmesteter 1892b: 364);
- ‘siegreiche Waffe’ (Dehghan 1982: 42);
- ‘victorious weapon’ (Kreyenbroek 1985: 49).

However, since *snaiθiš* ‘weapon’ is a neuter noun, we would expect the nom. sg. ntr.. The issue can be solved by attributing *vərəθrajā* to the masculine noun *ahuna-vairiia-* ‘Ahuna Vairiia prayer’, which forms part of the same clause:

Y 57.22 *yejhe ahunō vairiō*  
*snaiθiš vīsata vərəθrajā*

to whom the Ahuna Vairiia,  
victorious, served as a weapon.

This solution is further supported by the fact that the Fšūšō Mąθra, which is also presented as a weapon used by Sraōša, is described ‘victorious’ in the same stanza. In that case the adjective used is *vərəθrayniš*, the nom. sg. m. of *vərəθrayni-* ‘victorious’.

11.2 Av. *yasnō.kərətaiiō* ‘recitations of acts of worship’ (Y 57.22)

In Y 57.22 we find the word *yasnō.kərətaiiō*, the nom. pl. of the feminine stem *yasnō.kərati-*, the translation of which has sparked debate among scholars. Y 57.22 deals with the main Zoroastrian prayers and sacred texts used as weapons by Sraōša, and *yasnō.kərətaiiō* is included in a list of such texts, namely the Ahuna Vairiia, the Yasna Haptaṅhāiti and the Fšūšō Mąθra:

Y 57.22 *yejhe ahunō vairiō*  
*snaiθiš vīsata vərəθrajā*  
*yasnasca haptaṅhāitiš*  
*fšūšasca mąθro yō vərəθrayniš*

97 Hoffmann & Forssman (2004: 141) proposes that this alternation is due to an influence of *ah-* stem declension.



*vīspā̄sca yasnō.kərətaiiō*

To whom the Ahuna Vairiia prayer,  
victorious, served as weapon,  
and the Worship in Seven Chapters  
and the Fšūšō Mąθra which is victorious,  
and all the recitation of acts of worship.

The interpretive difficulties concern both members of the compound: *yasnō*<sup>o</sup> and *°kərati-*. The first member is apparently clear: *yasna* ‘worship, sacrifice’ but scholars have expressed different views about it. Bartholomae (1904: 1275) argues that *yasnō*<sup>o</sup> is used to make a reference to the Yeǰhē Hātām prayer by quoting the word *yesne* found in that prayer. On the basis of evidence found in the Nērangestān and in the Pahlavi Vīdēvdād,<sup>98</sup> Darmesteter (1892a: I, 354-365 fn. 34), too, takes *yasnō.kərati-* as referring to the recitation of the Yeǰhē Hātām.

Kreyenbroek (1985: 88–89) questions Bartholomae’s and Darmesteter’s view on the basis of N 74 and PV 9.31. For the first attestation, he notes that Av. *vīspaēibiō yasnō.kərətaiiō* is translated in Pahlavi as follows: *pad harwispīn yazišn-kardārih [pad yeǰhē hātām]* ‘at every performance of an act of worship [at the Yeǰhē Hātām]’.<sup>99</sup> The second passage displays a similar situation: Av. *baēuuarə paiti yasnō.kərətinqm* is translated as Phl. *pad bēwar abar yazišn-kardārih [ciyōn kē ... hān and yazišn kunēd cand-iš yeǰhe hātām bēwar andar]* ‘(as) with ten thousand performances of acts of worship [just as ... (when) one performs so many acts of worship that ten thousand Yeǰhē Hātām prayers are included therein]’.<sup>100</sup> Kreyenbroek comments that both times the prayer Yeǰhē Hātām appears in glosses, and he concludes from the context that it is probable that *yasnō.kərati-* could not refer strictly to the Yeǰhē Hātām but it could denote a section of sacred text which is concluded by the Yeǰhē Hātām i.e. a section of the Yasna. However, he also notes that the word *yasna-* not only denotes the Yasna ritual, but it indicates a section of text where the word *yazamaide* appears and therefore translates *yasnō.kərati-* as ‘recitation of act of worship’.

This interpretation is in contrast with the ones chosen by other scholars, who translate *yasnō*<sup>o</sup> as referring to the Yasna ritual: ‘section of the Yasna’ (Haug 1862: 190); ‘Yasna-Rezitationsverrichtungen’ (Dehghan 1982: 42); ‘chapitres intercalés dans le «Sacrifice»’ (Kellens 2011: 91).

Kreyenbroek’s solution, being more cautious, seems preferable here. By thinking about the Yasna as a ritual which has been transmitted orally and subject to change, and that was later

98 The word *yasnō.kərati-* is attested also in V 3.31, while V 9.31 and N 74 attests the form *yasnō.kərata-*. The two forms are considered synonyms.

99 Text and translation by Kreyenbroek (1985: 89).

100 Text and translation by Kreyenbroek (1985: 89).

written down, it is difficult to imagine a mention of the Yasna ritual/text within the Yasna itself, without regarding the passage as a later addition. Also Cantera (2020: 263, fn. 117) considers the compound *yasnō.kərāti-* as denoting the recitations of the Yeījhē Hātəm that follow every *yasna-*, that is, every *yazamaide* section, and therefore translates the compound as ‘the performance of a *yasna*’. Hintze (2004: 311–315) discusses the use of the noun *yasna-* in the Avesta and argues that it implies the Yasna Haptañhāitii when it refers to a text or ritual.

As to the second term of the compound, *°kərāti-*, scholars agree that it is a verbal noun, but disagree about the verbal root from which it is derived. In particular, there are three main theories. It has been proposed to interpret *°kərāti-* as deriving either from a root *kar-* meaning ‘to make, to do’ (Bartholomae 1904: 444–448) or for a root *kar-* meaning ‘to commemorate, to glorify’ (Bartholomae 1904: 448–449). The third theory is that *°kərāti-* is derived from the root *kart-* ‘to cut’ (Bartholomae 1904: 452–452).

The derivation from a verbal root meaning ‘to cut’ is supported by Haug (1862: 190), Jackson (1893: 89) and Kellens (2011: 91). They suggest that the compound denotes sections or chapters of the Yasna text. However, if we interpret *yasnō°* as ‘Yasna’ and *°kərāti-* as ‘the cutting of’, the translation lacks a proper action related to these chapters or sections, therefore a recitation or a performance of the Yasna, that results implicit. Moreover, by adding the suffix *-ti-* to the zero grade root *kart-* the result is *\*kərət-ti-*, and the *-tt-* is expected to become *-st-* rather than being simplified into *-t-* (Hoffmann & Forssman 2004: 98, Cantera & Redard 2019: 295). Therefore, the expected result would be *\*kərāsti-*. Jackson (1893: 89) derives *°kərāti-* not from a root *kart-* ‘to cut’ but from a root *kar-* ‘to cut’, as opposed to the verbal root *kart-* ‘to cut’ identified by Bartholomae (1904: 452). However, the part. perf. pass. *°kərāsta-* (Bartholomae 1904: 452) confirms the presence of a radical *-t-*, hence *kart-* and not *kar-*. This interpretation could still be possible if we hypothesise an abstract verbal noun formed with a suffix *-i-* on a zero grade root (Wackernagel & Debrunner 1954: 298). However, the idea that *yasnō.kərāti-* refers to the Yasna ritual has been rejected before, and it is difficult to imagine the word as meaning ‘section/chapter’ of an act of worship or *yasna-* in the sense of a portion of text including the word *yazamaide*.

The theory according to which *°kərāti-* derives from *kar-* ‘to do, to make’ is indeed acceptable. Not only this root is among the most common ones in the Avesta, but also the translation that it calls for, ‘performance of an act of worship’, seems perfectly reasonable, cf. Lommel’s (1927: 93) translation ‘Opferverrichtungen’, ‘sacrificial performances’.

Another option is to derive *°kərāti-* from a second root *kar-* ‘to commemorate, to glorify’. This theory is supported by Bartholomae (1904: 1273) and Duchesne-Guillemin (1936: 84). The first translates *°kərāti-* as ‘feierliche Nennung’, ‘solemn recitation’, while the latter renders it as ‘énoncé’, ‘utterance’. While *kar-* ‘to make’ is attested a great number of times, *kar-* ‘to commemorate’ is attested without preverbs only four times in the Yasna (Bartholomae 1904: 448–449), namely in Y 19.13, Y 19.15, Y 20.1 and Y 58.4. The first three passages belong to the section of the Yasna containing commentaries on the sacred prayer: Y 19 is a commentary of

the Ahuna Vairiia prayer, while Y 20 of the Aṣəm Vohū one. Y 58 constitutes the Fšūšō Maṭra prayer, which is quoted in Y 57.22 as one of the prayer-weapons of Sraōša. The root seems to be connected with the utterance of these prayers. While for Y 58.4 and Y 19.13 the meaning ‘to commemorate’ or ‘to glorify’ seems to fit the context, the other two attestations present a more difficult picture. In Y 19.15 and in Y 20.1, the root *kar-* is used in correlation with the act of reciting the Ahuna Vairiia and the Aṣəm Vohū, in particular, it seems to denote something that happens after the utterance of the sacred prayers:

Y 19.15 *vahištō ahurō mazdā ahunəm vairīm frāmraōt vahištō hāmō kāraiaṭ*

Ahura Mazdā, the best (of all), recited the Ahuna Vairiia, the same best *kāraiaṭ*.

Y 20.1 *frāmraōt ahurō mazdā aṣəm vohū vahištəm asti ... vohu vahištəm asti aṭa tkaēšəm kāriieiti*

Ahura Mazdā recited: *aṣəm vohū vahištəm asti ... vohū vahištəm asti*, thus, he *kāriieiti* the doctrine.

According to Bartholomae (1904: 448) in both cases the verb would be used to indicate a sort of ‘imprinting’ or ‘engraving’ of the doctrine that follows the recitation of the prayers by Ahura Mazdā. In both cases, it does not seem unrealistic to imagine the meaning of *kar-* as something related to the simple utterance of the prayers. Since Y 57.22, as seen, deals with the prayers used as weapons by Sraōša, the hypothesis that *karati-* derives from this last root *kar-* seems to make sense. Moreover, Sraōša is known to have a special relation with the Sacred Word *maqra-* in general (see chapter 2). In general, the whole stanza Y 57.22 deals with prayers that are, by definition, recited, and therefore it appears more plausible to attribute this meaning also to the last item on the list: *yasnō.karati-*, instead of referring to performative acts, as it would be necessary if we choose *kar-* ‘to make’. Therefore, it has been chosen to translate *yasnō.karataiiō* as ‘the recitations of acts of worship’, translation chosen also by Kreyenbroek (1985: 49).

## 12 Yasna 57.23

12.1 Av. *daēnaiiā* ‘of the religion’ (Y 57.23)

The variant edited by Geldner (1886–1896: I, 201) here is *daēnaiiāi*, that is the dat. sg. of the feminine noun *daēnā*- ‘religion’. However, the gen. sg. *daēnaiiā* would fit the context better. The clause as it is edited by Geldner reads *daēnō.disō daēnaiiāi* and is used to describe Sraōša. In this passage the yazata is described as ‘teacher of religion’, meaning conveyed by the adjective *daēnō.dis-* ‘teaching the religion’. The clause *daēnō.disō daēnaiiā* seems to be a construction similar to *dajhāuš dajhupaiti* ‘land-lord of the land’ (Kellens 1974: 312, 2011: 91), where the information conveyed by *dajhāuš* ‘of the land’ (genitive) is already present in *dajhupaiti* ‘lord of the land’. Although the presence of the dative *daēnaiiāi* could be due to a linguistic development that lead to a functional coincidence of dative and genitive in Young Avestan (cf. Hintze 1994a: 49, 318, 336, 347), the genitive *daēnaiiā* is well-attested too in the manuscripts used by Geldner for his edition:

TABLE 12.13 Distribution of variants for *daēnaiiāi* (Y 57.23) from Geldner (1886–1896: I, 201)

Manuscripts	
<i>daēnaiiāi</i>	500_J2, J6, J7; 510_K5, 5020_K4, 110_K11; Jp1; Jm1; 4320_L2; O2
<i>daēnaiiā</i>	400_Pt4; 10_Mfi; K36; 674_P11,243_P6; S2
Uncertain	J15 <sup>a</sup>

a Geldner (1886–1896: I, 201) records an *-ā* with a superscript *-i*.

This situation seems to be confirmed by the manuscripts collated for the present edition. Seven of the manuscripts examined record the gen. sg., while the dat. sg. is recorded 22 times:

TABLE 12.14 Distribution of variants for *daēnaiiā* (Y 57.23)

Manuscripts	
<i>daēnaiiā</i>	100 230; 400 410 451; 682; 5102
<i>daēnaiiāi</i>	3 5 15 20, 110 120; 500 510; 672; 2005 2007 2010; 4000 4010 4040 4060 4161C, 4200 4210 4240 4250; 5020
Not relevant	29 <sup>a</sup> ; 4161 <sup>*b</sup>

a The variant recorded is *daēnaiiā*, which could be regularised either to *daēnaiiāi* or *daēnaiiā*. Therefore, it is not possible to determine to which tradition it belongs.

b Omitted.

Although the dative *daēnaiiāi* is undoubtedly attested many more times than the genitive *daēnaiiā*, the latter is recorded in manuscripts of four different categories, belonging both to the Iranian and the Indian lines of transmission: Indian Yasna Sāde (2 mss.), Iranian Pahlavi

Yasna (3 mss.), Sanskrit Yasna (1 ms.) and Iranian Vištasp Yašt (1 ms.). This situation, as noted by Kreyenbroek (1985: 89), testifies a confusion that seems to date back to the early stages of the manuscript tradition. The antiquity of this confusion and the number of times *daēnaiiā̎* is attested, as well as the context which would require a genitive form, gives enough credit to *daēnaiiā̎*, which has been considered the correct variant by many scholars, so that the edition of the genitive has now become routine. The first to opt for *daēnaiiā̎* was Bartholomae (1904: 663) and the choice was confirmed by Kellens (2011: 91), who edits *daēnaiiāi* but expresses his preference for *daēnaiiā̎* (cf. also Kellens 1974: 312, fn. 1), and by Dehghan (1982: 43) and Kreyenbroek (1985: 48).

The evidence gathered from the manuscripts as well as from the context itself where the term is found, seems enough to follow the scholarly tradition. Therefore, the form *daēnaiiā̎* has been edited.

## 13 Yasna 57.25

13.1 Av. *haēnābiiō* ‘from the armies’ (Y 57.25)

The word here edited as *haēnābiiō* is included in a stanza where Sraōša is invoked for protection against the demons both during the material and the spiritual life. The word is the abl. pl. of the feminine noun *haēnā-* ‘(hostile) army, horde’. However, the dat./abl. pl. of a feminine *ā*-stem is supposed to take the ending *-ābiiō* rather than *-ābiiō*, which is in turn the expected outcome of the dat./abl. pl. of a neuter stem in *-ah*. The word is edited by Geldner (1886–1896: I, 201) as *haēnaēibiiō* on the sole basis of ms. Jp1. However, this ending is unexpected too, because it is the regular ending of *-a* stems. From Geldner’s *apparatus criticus*, it emerges that the majority of the manuscripts used attests either *haēnābiiō* or a variant that can be traced back to *haēnābiiō*, while the ending *-aēibiiō* is recorded only twice:

TABLE 12.15 Distribution of variants for *haēnābiiō* (Y 57.25) from Geldner (1886–1896: I, 201)

Variant	Manuscripts
<i>haēnaēibiiō</i>	Jp1
<i>hānaēibiiō</i>	5020_K4, 110_K11; L18
<i>haēnābiiō</i>	500_J2, J4, J15; 520_K5, 4500_K10; 400_Pt4; H1; Jm1; 4210_B2; Dh1; S2; 4200_L1, 4320_L2
<i>haenā.biiō</i>	J6
<i>haenāibiiō</i>	240_L13
<i>haēinābiiō</i>	F1; Pt1
<i>haenābiiō</i>	120_Lb2

Moreover, although Y 57.25 is identical to Yt 10.93, Geldner edits the latter differently. For the Mīhr Yašt he edits *pairi druuataēibiiō haēnābiiō* (Geldner 1886–1896: II, 195), while for Y 57.25 the passage in his edition reads: *pairi druuat̥biiō haēnaēibiiō* (Geldner 1886–1896: I, 201). This inconsistency was noticed by Bartholomae (1904: 777, 1729) who corrects the passage in both places to *pairi druuat̥biiō haēnābiiō*. Bartholomae’s correction is now well-established (Dehghan 1982: 45, Kreyenbroek 1985: 50).

In the present edition, the ending *-aēibiiō* is attested more times than in Geldner’s work. However, *-aēibiiō* is almost exclusively found in Iranian manuscripts belonging to the Visperad, Vidēvdād and Vištasp Yašt Sāde, while *-ābiiō* is recorded by a larger number of both Iranian and Indian manuscripts:

TABLE 12.16 Distribution of variants for *haēnābiiō* (Y 57.25)

Variant	Manuscripts
<i>haēnābiiō</i>	15 29; 400 451, 500, 510; 672C; 4040

TABLE 12.16 Distribution of variants for *haēnābiiō* (Y 57.25) (cont.)

Variant	Manuscripts
<i>hīnābiiō</i>	5
<i>haēnābiiō</i>	410
<i>hainābiiō</i>	4240
<i>haenābiiō</i>	120
<i>haenābiiō</i>	4200 4210 4250
<i>haēnaēbiiō</i>	4000 4010 4060
<i>hānaēbiiō</i>	3 20; 4161
<i>hānaēbiiō</i>	110; 2007 2010; 5020 5102
{h}ānaēbiiō	2005
<i>haininibiiō</i>	100 230
<i>hānaēnābiiō</i>	672*
<i>hanaēnābiiō</i>	682

Another inconsistency of the text regards the adjective *druuat̥biiō*, from *druuaṅt-* ‘deceitful’. The form describing *haēnābiiō* in Y 57.25 is the dat./abl. pl., masculine or neuter, while *haēnā-* is a feminine stem, therefore *\*druuatibiiō* would be expected. This form, however, is never attested in the manuscript tradition<sup>101</sup> A possible explanation for the unexpected ending of *haēnābiiō* was put forward by Kellens (2011: 93), who proposes that the passage is a corruption for *\*druuatibiiō* *\*haēnābiiō* or *\*haēniiābiiō*, from *\*haēniiā-* ‘bandit’, indicating the evil Frauuašis. Despite the confusion we find in the transmission, the latter hypothesis does not seem endorsed by any evidence in the manuscripts, as none of the readings for *haēnābiiō* attests a semivocalic *i*, and *haēnābiiō* is never attested as well.

A simple explanation is an alternation between stem classes: the feminine *-ā* stem becomes a neuter *-ah* stem in the dat./abl. pl., hence the neuter adjective *druuat̥biiō*. This hypothesis is supported by a similar case, reported by de Vaan (2003: 431). In Yt 15.2 a passage reads *pəṛənābiiō paiti* *γžāraiiat̥biiō*. The situation is the same as the one found in Y 57.25, as we would expect a dat./abl. pl. *\*pəṛənābiiō* of the feminine noun *pəṛənā-* ‘hollow hand, hand used as a saucer (in ritual context)’. Similarly, *γžāraiiat̥biiō* is the dat./abl. pl. masculine or neuter of the adjective *γžāraiiant-* ‘abundant’. Therefore, as de Vaan (2003: 431) comments, it must have happened a switching between *ā-* and *ah-* stems, probably caused by the ending of the nom./acc. pl. *-ā̆*, which is shared between both classes.

### 13.2 Av. *drāuuaiiāt̥* ‘he launches’ (Y 57.25)

The verbal form *drāuuaiiāt̥* is the 3<sup>rd</sup> subj. act., built on the caus. stem *drāuuaiia-* ‘to cause someone/something to run, to launch’ from the root *dru-* ‘to run’. The subject of the verb is the

<sup>101</sup> A variant *druuat̥biiō* is attested by ms. 672 and *daruuat̥biiō* by ms. 682.



demon Aēšma ‘Wrath’, against whom Sraōša is invoked for protection. There is no agreement among scholars about the meaning of the root *dru-*.

Schwartz (1966: 119–122) proposes a translation for the root *dru-* different from ‘to run’ (Bartholomae 1904: 773) and connected with a PrIr. root *\*draw-* meaning ‘to deceive, to seduce’. He infers the existence of this PrIr. root on the basis of Middle Iranian languages. He analyses a Sogdian fragment translating the Syriac version of Evagrius Ponticus’ *Antirrheticus*. The Sogdian word *ʾrdywt* from the root *ʾrdyw-* attested in this fragment is tentatively translated by Hansen (1954: 830) as ‘verlockt(?)’. Schwartz (1966: 119) accepts this translation on the basis of the comparison with *šaddel* ‘to seduce’, the Syriac counterpart of Sogd. *ʾrdywt*.

Schwartz (1966: 830) then formulates hypotheses for the Proto Iranian antecedent of Sogd. *ʾrdyw-* ‘to seduce’: *\*drāwaya-* or *\*draiwa-* as stems or *\*drai-* or *\*draw-* as roots. He then chooses *\*draw-*, pres. stem *\*drāwaya-* because supported by the Parthian verb *drāw-* which he translates as ‘to deceive’ following Henning’s proposal.<sup>102</sup> Schwartz notes that the meaning ‘to deceive’ also fits the context of the other two attestations of Parth. *drāw-*, two passages of Manichaean texts related to the myth of the seduction of the Archontes and the consequent descent of evil to the earth.<sup>103</sup> Schwartz uses his explanation of PrIr. *\*draw-* ‘to seduce, to deceive’ as the starting point to postulate the same meaning for Av. *dru-*.

The form *drāuuaiiāt*, attested in identical passages, Y 57.25 and Yt 10.93, is the only causative attestation of the root *dru-* in Avestan. Bartholomae (1904: 773) assumes the meaning ‘to run’ for *dru-* on the basis of the comparison with Skt. *dru-* ‘to run’ (Monier-Williams 1899: 502). He takes *draōmābiiō* as the object of the verb *drāuuaiiāt* and translates *dru-* + - as ‘einen Anlauf, Ansturm veranstalten’. The connection between Av. *dru-* and Skt. *dru-*, accepted also by Kellens (1984: 143, 146), is rejected by Schwartz (1966: 120) on the grounds of his discussion of PrIr. *\*draw-* ‘to deceive, to seduce’. He comments that there is no evidence pointing to a PrIr. root *\*draw-* ‘to run’ that could lead to Av. *dru-* ‘to run’, while he demonstrated the existence of PrIr. *\*draw-* ‘to deceive, to seduce’. Moreover, he notes that Bartholomae (1904: 765–766) recognises another verb of movement which he connects with Skt. *dru-*, that is Av. *duuar-* ‘to go, to hurry (of daēvas)’, which has a wider range of attestations than Av. *dru-*. He therefore posits a root *duuar-* ‘to go, to hurry (of daēvas)’ connected with Skt. *dru-* ‘to run’ and a root *dru-* ‘to deceive, to seduce’ connected with a reconstructed PrIr. *\*draw-* ‘to deceive, to seduce’.

Schwartz’s interpretation of *dru-* ‘to deceive, to seduce’ has been accepted and implemented in their translation of Y 57.25 by Dehghan (1982: 45) and Kreyenbroek (1985: 51). The context of the attestation of *drāuuaiiāt* is the following (Y 57.25):

102 Henning *apud* Boyce (1954: 68, 186) translates the adjective *dr̥w̥ng*, deriving from *drāw-* and attested in Huwidagmān I, 24b as ‘deceptive, deluding’. The verb *drāw-* was earlier translated as ‘to scream’ (Schwartz 1966: 119).

103 The two passages have been published respectively by Andreas & Henning (1934) and Boyce (1951).



*aḍa ... nō ... nīpaiiā ...*  
*pairi druuataṭ mahrkāt*  
*pairi druuataṭ aēšmāt*  
*pairi druuatḥbiiō haēnābiiō*  
*yā us xrūrəm drafšəm gərəβnq̄n*  
*aēšmahe parō draōmābiiō*  
*yā aēšmō duzdā drāuuaiiāt*

In accordance with Schwartz's interpretation, the passage has been translated as follows:

Dehghan (1982: 45)	Kreyenbroek (1985: 51)	Schwartz (1966: 121)
So mögest du denn ... uns beschützen ... vor dem trughaften Tod, vor dem trughaften Aēšma, vor dem trughaften Heeren die das blutige Banner er- heben, von der Täuschungen des Aēšma, welche der Ubles gebende Aēšma veranlaßt	Now ... may you protect us ... from wicked death, from wicked Aēšma, from the wicked armies which raise a bloodstained banner, from the deceptions of Aēšma, which malignant Aēšma causes.	(only a partial translation) May you protect us, then, ... from the deceptions of Aeshma, which evil-minded Aeshma brings about.

In these three translations, *draōmābiiō ... drāuuaiiāt* is taken as a whole with the meaning 'he (Aēšma) causes/brings deceptions'. However, the connection between *draōmābiiō* and *drāuuaiiāt* is not so straightforward and the passage can be interpreted differently. In Y 57.25 Sraōša is invoked for protection against a series of four events that are conveyed by using the preposition *pairi* 'against' + abl. thrice and finally another preposition: *parō* + abl., governing *draōmābiiō*. The preposition *parō* + abl. not necessarily means 'against', but it is also attested with the meaning 'in front of, before' (cf. Y 57.18 and Hintze 2007: 193–194). The above-mentioned translations also agree in taking *haēnābiiō* as antecedent of the first *yā* and *draōmābiiō* as antecedent of the second *yā*. Since *yā* is the nom. f. pl. of the relative pronoun, it agrees in gender and number with the feminine plural antecedent *haēnābiiō* (even if declined as a neuter in this case, see chapter 12, section 13.1) from *haēnā-* '(hostile) army, horde'. On the contrary, since *draōman-* is a neuter stem (Bartholomae 1904: 770), the nom. ntr. pl. relative pronoun *yā* would be expected.<sup>104</sup>

This grammatical difficulty can be removed by taking *haēnābiiō* as antecedent of both relative pronouns *yā* and accepting for *parō* + abl. the meaning 'in front of, before'. This interpretation

<sup>104</sup> The variation between *ā* and *ā̄* is well-attested in the manuscripts (see table 5.33) therefore it could be possible to hypothesise a scribal mistake. However, the manuscripts are almost unanimous in recording *yā̄*, while *yā* is attested only by ms. 4040 (reconstructed text).

changes the meaning of the passage that would be structured as follows: 'May you protect us ... from the deceitful hordes, that may raise the bloody banner of Aēšma in front of (*parō*) the *draōmābiiō*. (May you protect us from the hordes) that the maleficent Aēšma *drāuuaiiāt*.' If the passage is interpreted in this way, it is difficult to assume for *dru-* the meaning 'to deceive', and the one postulated by Bartholomae (1904: 770, 773) and Kellens (1984: 143, 146) on the basis of the comparison with Sanskrit seems preferable. Hence, the stanza has been translated as follows:

## Y 57.25

*frā aḍa vaēibiia ahubiia vaēibiia nō ahubiia*  
*nīpaiiā ai sraōša ašiiā huraōḍa aheca aṅhāuš yō astuuatō*  
*yasca asti manahiō*  
*pairi druuataṭ mahrkāt*  
*pairi druuataṭ aēšmāt*  
*pairi druuatḅiiō haēnābiiō*  
*yā us xrūrəm drafšəm gərəβnən*  
*aēšmahe parō draōmābiiō*  
*yā aēšmō duždā drāuuaiiāt*  
*maṭ viḍataōṭ daēuuō.dātāt*

Then for both lives, for both lives,  
 may you protect us, O Sraōša rewarding, fair of form, in this life that is corporeal,  
 and in the one which is spiritual,  
 from the deceitful death,  
 from the deceitful Aēšma,  
 from the deceitful hordes,  
 that may raise the bloody banner  
 of Aēšma in front of the assaults.  
 (May you protect us from the hordes) that the maleficent Aēšma launches  
 with Viḍatu, created by the demons.

## 14 Yasna 57.26

14.1 Av. *ṭbišaiiantqm* ‘of the hostile (ones)’ (Y 57.26)

The form *ṭbišaiiantqm* ‘of the hostile (ones)’ appears twice in Y 57.26. It is the gen. pl. m. of *ṭbišaiiant-*, pres. part. of the verb *duuiš-* ‘to be hostile’. This root forms a present stem by adding *-ai-* to the zero grade of the root *ṭbiš-*, as opposed to the causative stem, where the same suffix is added to the full or lengthened grade of the root (Hoffmann & Forssman 2004: 187). The suffix of the present participle, *-nt-*, is added to the stem, followed by the gen. pl. ending *-qm*. Being a thematic present participle, it is not affected by apophony of the suffix, therefore, the suffix is *-nt-* for all the cases of the declension, whereas it becomes *-at* (< *\*-nt*) in some cases if the present participle is athematic.

Considering the variants found in the manuscripts for this term, three main groups of sub-variants can be identified, in turn divided into two subgroups. The first of the three groups is composed by variants built on *ṭbiš-* with a regular present participle suffix *-ant*. The second group includes variants in which the suffix *-ant* is replaced by *-at* and the form is built on *ṭbiš-* as well. The third group is formed by forms displaying the suffix *-ant* but built on *ṭbaēš-*.<sup>105</sup> The three groups are in turn divided into two subgroups, depending of whether they display the suffixal sequence *-aiia-* or *-iia-* in the stem. This variation could be due to a very common epenthetic phenomenon that can be found throughout the manuscript transmission (see table 5.20) but it could also have morphological implications i.e. the stem could be formed with a suffix *-iia* rather than *-aiia-*.

TABLE 12.17 Distribution of variants for the first occurrence of *ṭbišaiiantqm* (Y 57.26)

	YS Ir.	YS Ind.	PY Ir.	PY Ind.	SY	VrS Ir.	VS Ir.	VS Ind.	VytS Ir.
<i>ṭbišaiiantqm</i>	3 29	—	410	500 510	—	—	—	4200	5020
<i>ṭbišiiantqm</i>	5	110C 120C	—	—	672 682	—	—	—	—
<i>ṭbišaiiatqm</i>	15 20	—	—	—	—	2005 2010	—	4210 4240 4250	—
<i>ṭbišiiatqm</i>	—	110*	—	—	—	2007	—	—	—

<sup>105</sup> Other kind of constructions have not been reported here because they were deemed not relevant for the choice of the form to be edited. For example, from the subdivision just presented, a fourth group of variants could be expected, formed on a root *ṭbaēš-* with a suffix *-at*. However, this kind of variants has been recorded only in two manuscripts related to each other (mss. 4040 and 4161) and exclusively for the second attestation of *ṭbišaiiantqm* in Y 57.26. This case, as well as other isolated cases have not been considered in the present analysis.

TABLE 12.17 Distribution of variants for the first occurrence of *ṭbaēšaiiantqm* (Y 57.26) (cont.)

	YS Ir.	YS Ind.	PY Ir.	PY Ind.	SY	VrS Ir.	VS Ir.	VS Ind.	VytS Ir.
<i>ṭbaēšaiiantqm</i>	—	—	400 45 <sup>1</sup>	—	—	—	4000 4010 4040 4060	—	5102
<i>ṭbaēšiiantqm</i>	—	100	—	—	—	—	—	—	—

TABLE 12.18 Distribution of variants for the second occurrence of *ṭbaēšaiiantqm* (Y 57.26)

	YS Ir.	YS Ind.	PY Ir.	PY Ind.	SY	VrS Ir.	VS Ir.	VS Ind.	VytS Ir.
<i>ṭbaēšaiiantqm</i>	3 15 29	—	400 410* 410C 45 <sup>1</sup>	—	—	—	—	4200	5020
<i>ṭbaēšiiantqm</i>	5	—	—	500 510	—	—	—	—	—
<i>ṭbaēšaiiatqm</i>	—	110	—	—	—	2005 2007 2010	—	4210 4240 4250	—
<i>ṭbaēšiiatqm</i>	—	—	—	—	—	—	—	—	—
<i>ṭbaēšaiiantqm</i>	20	100 230	—	—	—	—	4000 4010 4060 4161	—	5102
<i>ṭbaēšiiantqm</i>	—	120	—	—	682	—	—	—	—

To determine which one of the six forms is to be edited, it is at first necessary to narrow the choice. The variants built on the full grade root *ṭbaēš-*, besides being numerically limited, are more likely to be the result of the influence of other forms of the verb *duuiš-* ‘to be hostile’ (Kellens 1987b: 11 fn. 2). In particular, it could have been influenced by the present stem *ṭbaēšaiia-* or by the derived abstract noun *ṭbaēšah-*. The fact that, in Y 57.26, *ṭbaēš-* does not seem to be connected specifically to the suffix *-aiia-*, along with the fact that present forms built on the stem *ṭbaēšaiia-* are rather rare and recent, being found only in V 18.21 and Yt 3.14-1-16, makes it more likely that the presence of variants built on *ṭbaēš-* in Y 57.26 is attributable to the influence of the abstract noun *ṭbaēšah-* (Kellens 1987b: 11 fn. 2).

As for the two groups of variants displaying the suffix *-nt* and *-at*, the situation does not seem particularly controversial. As mentioned above, the present participle of the verb *duuiš-*, is part

of the category of thematic participles that forms all the cases of the declension with the suffix *-nt*. However, the very common category of athematic participles, builds only some forms of the declension with the suffix *-nt*, while other forms, such as the genitive plural, display an apophonic suffix *-at* (< \**-nt*) (Cantera & Redard 2019: 303–305). Thus, it can be hypothesised an influence of this kind of athematic participles that may have led some scribes to correct the form *ṭbišaiiantqm* to *ṭbišaiiatqm*. Therefore, it seems more reasonable to orient the choice toward the first group of variants, which includes *ṭbišaiiantqm* and *ṭbišüiantqm*.

Table 12.19 shows the distribution of forms of the three groups featuring *-aia-* as opposed to the forms which display *-ia-* in the various types of manuscripts. The Roman numerals in the second line distinguish between the first and the second occurrence of *ṭbišaiiantqm* in Y 57.26.

TABLE 12.19 Distribution of variants for *ṭbišaiiantqm* featuring *-ia-/aia-* (Y 57.26)

	<i>-ia-</i>		<i>-aia-</i>	
	I	II	I	II
YS Ir.	5	5	3 15 20	3 15 20 29
YS Ind.	100 110* 110C 120C	120	—	100 110 230
PY Ir.	—	—	400 410 451	400 410* 410C 451
PY Ind.	—	500 510	500 510	—
SY	672 682	682	—	—
VrS Ir.	2007	682	2005 2010	—
VS Ir.	—	—	4000 4010 4040 4060	2005 2007 2010
VS Ind.	—	—	4200 4210 4240 4250	4000 4010 4060 4161
VytS Ir.	—	—	5020 5102	4200 4210 4240 4250

As shown by the table, the variants containing *-aia-* form the numerical majority of the total and are widespread throughout the various categories of manuscripts. Forms displaying *-aia-* are attested in every category of manuscripts except for the Sanskrit Yasna manuscripts, while forms with *-ia-* are not attested in the categories Iranian Pahlavi Yasna, Iranian Visperad, Indian Visperad and Iranian Vištašp Yašt. Moreover, another piece of evidence in support of the forms in *-aia-* is provided by Kellens (1987b). In his article, he reviews the occurrences of the participle *ṭbišaiiant-* and relates the alternation between *-aia-* and *-ia-* with the categories of the manuscripts. His analysis concludes that it is not possible, on the basis of the sole distribution of the variants, to determine which of the forms is to be edited. However, for some of the occurrences analysed, by assuming the form in *-aia-* it is possible to reconstruct a metric regularity of the line in which the participle is found. According to Kellens (1987b: 11), even if it is not possible to prove that those passages were originally metric, the argument based

on the metric is not to be discarded, if it is not in contrast with the evidence provided by the manuscripts or with the grammatical rules. Therefore, based on both the manuscript evidence and Kellens' analysis, the form *ḡbišaiiaṇtqm* is edited here.

## 15 Yasna 57.28

15.1 Av. *patarətaēibiia* ‘than (two) winged’ (Y 57.28)

Y 57.27–28 contains a description of the coursers drawing Sraōša’s chariot. Each line of Y 57.28 begins with the nom. du. m. of the comp. adj. *āsiiāh-* ‘faster’: *āsiiāḡha*, followed by a term of comparison. In the fifth line the horses’ speed is compared to that of two birds, which are qualified with an adjective that sparked discussions by some scholars, who deemed necessary to adopt a different variant than the one edited by Geldner (1886–1896: I, 203). The adjective, as edited by Geldner, is *patarətaēibiia*, the abl. du. m. of *patarəta-* ‘winged’.<sup>106</sup> This adjective is recorded by Bartholomae (1904: 821) only one more time, in Yt 10.119:

Yt 10.119 *miθrəm vouru.gaōiiaōitīm ... jayaurvāḡhəm*  
*miθrəm yazaēša spitama*  
*framruuiša aēθriianqəm;*  
*yazaiianta θβqəm mazdaiiasna*  
*pasubiia staōraēibiia*  
*vaiiaēibiia patarətaēibiia*  
*yō parənīnō frauuazāḡte*

Grass-land magnate Mithra we worship ...  
 “Worship Mithra, O Spitamid (–said Ahura Mazdāh–)  
 reveal him to the disciples!  
 You (, Mithra,) the worshippers of Mazdāh shall worship,  
 together with the small and large cattle,  
 together with the birds and fowls that fly on wings!”<sup>107</sup>

The variant edited by Geldner for Y 57.28 was challenged by Gershevitch (1959: 270–271), who considers *hupatarətaēibiia* the correct reading. He notes that some of the manuscripts collated by Geldner record the variant *hupat*<sup>o</sup>, as it is confirmed by the present edition, which records *hupat*<sup>o</sup> for a few Indian manuscripts belonging to the Yasna Sāde, Pahlavi Yasna Sāde and Sanskrit Yasna classes, namely mss. 100, 230, 500, 510, 672 and 682.

Gershevitch’s hypothesis is that on original *hupatarətaēibiia* in Y 57.28 would have been corrected by the scribes to *patarətaēibiia* due to the influence of *vaiiaēibiia patarətaēibiia* in

106 The translation ‘winged’ is the one proposed by Gershevitch (1959: 270) as an alternative to that of Bartholomae (1904: 821–822), who translates ‘im Flug begriffen, fliegend’. According to Bartholomae, the adjective would be formed with a suffix *-ta-* on an adverb *\*patarə-* ‘im Flug’. Gershevitch, from the comparison with Greek words like *πτερόν* ‘feather, wing’ and *πτερόν* ‘wing’, postulate a PIE *\*ptar-* ‘wing’, which would be the base for an Iranian noun for ‘wing’, on which the adjective *patarəta-* would be formed.

107 Text and translation by Gershevitch (1959: 132–133).

Yt 10.119. While the emendation proposed by Gershevitch is indeed a possibility, the manuscripts tradition, as seen, does not provide enough evidence to support it without any doubts. Moreover, while a correction of *hupatarətaēibiia* to *patarətaēibiia* is indeed more likely to happen, the reverse cannot be excluded *a priori*. The prefix *hu-* is extensively used in the Avestan language, therefore the scribes must have had a certain degree of familiarity with it, and it is possible that it was added to *patarətaēibiia* either by mistake or by influence of other words. Therefore, in the absence of more certain proofs supporting Gershevitch's theory, it has been decided, for the present edition, to follow the manuscript evidence and edit the variant *patarətaēibiia*.



## 16 Yasna 57.29

16.1 Av. *vaēibiia snaiθīžbiia* ‘with both weapons’; Av. *āgəuruuāiēite* ‘he raises’; Av. *niyne* ‘he strikes down’; Av. *†yaṭciṭ ... yaṭciṭ* ‘(the one) that ... (the one) that’

The first part of Y 57.29 continues the description of the speed of Sraōša’s coursers from the previous stanza. Interpretive problems arise in the second part of the stanza:

Y 57.29 *yōi vaēibiia snaiθīžbiia*  
*frāiūataiēiṇti vazəmnā*  
*yim vohūm sraōšəm ašīm*  
*†yaṭciṭ ušastaire hiṇduuō āgəuruuāiēite*  
*yaṭciṭ daōšataire niyne*

While the relative pronoun *yōi* refers back to Sraōša’s ‘four coursers’ *caθβarō auruuaṇtō*, the passage poses the following problems, intertwined with each other: the identification of the two weapons (*vaēibiia snaiθīžbiia*), the subject and meaning of the verbs *āgəuruuāiēite* and *niyne* and the construction *†yaṭciṭ ... yaṭciṭ*.

The last two lines of Y 57.29 *†yaṭciṭ ušastaire hiṇduuō āgəuruuāiēite yaṭciṭ daōšataire niyne* are also attested in Yt 10.104 and in both cases the identity of the subject of the verbs *āgəuruuāiēite* and *niyne* is debated and depends on how *†yaṭciṭ ... yaṭciṭ* is interpreted.

The verbal form *niyne* is the 3<sup>rd</sup> sg. ind. pres. mid. of the root *jan-* ‘to hit, to kill’ plus the preverb *ni* ‘down’, with the stative/perfect ending *-e*. The verb *ni+jan-* is well-attested with the meaning ‘to knock down, to smite’. According to Bartholomae (1904: 490–493), the verb is attested 19 times with the meaning ‘to smite, to defeat’ someone such as an enemy, a demon, an hostile army or population, while he records only one attestation of *ni+jan-* with the meaning ‘to strike’ a weapon, in Yt 10.101. The passage reads: *gaδqm nijainti aspaēca paiti vīrāēca* ‘he strikes his club at horse and man’. A further attestation for *ni+jan-* governing an object denoting a weapon, however, is to be found in Yt 10.40. Hintze (2005: 247–253), following Insler (1967: 259–264), demonstrates that the verbal form *niyrāire* edited by Geldner (1886–1896: II, 134) and attested twice in Yt 10.40, which would be the only attestation of a root *gar-* ‘to raise aloft’, is to be emended to *niynāire* a 3<sup>rd</sup> pl. stative from *ni+jan-* ‘to knock down, to smite’. In Yt 10.40, too, the meaning of the verb seems unambiguous: *niynāire* is attested twice in identical sentences having as subjects respectively ‘swords’ and ‘cudgels’: *yōi niynāire sarahu mašiiākanqm* ‘which are brought down on the heads of men’ (Hintze 2005: 247–248). Thus, although the meaning ‘to smite, to knock down (someone)’ is more common, *ni+jan-* can thus also mean ‘to strike (a weapon)’.

The verbal form *āgəuruuāiēite* is the 3<sup>rd</sup> sg. ind. pres. mid. of the present stem *gəuruuāiia-* from the root *grab-* ‘to grab’, with the preverb *ā*. The few attestations of the verb *ā-grab-* suggest that

the verb could be translated either as ‘to raise’ or as ‘to seize’. In N 36.3 and N 36.5 *ā+grab-* is used to indicate the act of taking (a property) away (from someone) as a punishment (Bartholomae 1904: 527). Bartholomae (1904: 527) records also another meaning in V 4.18 and V 4.21, where the verb is used with the noun *agərəpta-*, that is the sin of raising a weapon against someone. The verb *ā+grab-* + *agərəpta-* is to be translated as ‘to commit (*agərəpta-*), i.e. to raise a weapon’.

Kellens (1984: 127), following Lommel (1922: 203–204), proposes to emend the form *āgəuruuāiieite*, which Geldner edits, to the passive *āgəuruuiiete* on the basis of ms. Pt1 and F1 (Geldner 1886–1896: I, 203). According to him, the root *grab-* ‘to grab’ is never attested in the middle voice with a passive meaning and, since his interpretation of Y 57.29 requires a passive verb, he chooses to edit the passive form *āgəuruuiiete*. Dehghan (1982: 49) and Kreyenbroek (1985: 54) accept Kellens’ emendation. However, Kellens’s emendation lacks any manuscript support. As it will be argued below, it is possible to achieve a meaningful translation while retaining the transmitted form *āgəuruuāiieite*.

The identification of the subject of the two verbs *āgəuruuāiieite* and *niyne* depends on how the two *yaṭciṭ* are interpreted. There are two options: *yaṭciṭ* could be an adverb meaning ‘although, whether, if’ or it could be the nom. or acc. sg. ntr. of the relative pronoun *ya-*. If one follows the first interpretation, and translates <sup>+</sup>*yaṭciṭ ... yaṭciṭ* as ‘if ... if’, the most straightforward solution is to take Sraoša as the subject of *āgəuruuāiieite* and *niyne*.

This solution is implemented by Dehghan (1982: 49). As previously mentioned, he edits the passive *āgəuruuiiete* in place of the middle *āgəuruuāiieite*, therefore chooses to translate both verbs of the passage with a passive meaning: ‘sie (die Renner) lassen ihn, den guten, von Belohnung begleiteten Sraoša, sich fest (zum Kampf) mit beiden Waffen aufstellen, indem sie dahin eilen; sei es an der östlichen Grenze, wird er ergriffen, sei es an der westlichen, wird er niedergeschlagen’, ‘they (the coursers) let him, the good Sraoša accompanied by reward, line up firmly (to battle) with both weapons, hurrying along; if on the eastern frontier he will be seized, if on the western frontier he will be struck down’. The result is quite perplexing, as the subject Sraoša is said to be caught by the eastern frontier and struck down by the western one.

Kreyenbroek (1985: 55), too, edits the passive form *āgəuruuiiete*, and finds a possible solution by positing a hypothetical ‘evil-doer’ as the implied subject of the verbs: ‘(coursers) who, speeding along, cause good Sraoša, accompanied by rewards, to arrive, with both weapons; if (an evil-doer) is by the eastern frontier, he is caught, if he is by the western one, he is struck down.’

Other scholars consider the two *yaṭciṭ* as adverbs, keep the middle verbal form *āgəuruuāiieite* and take Sraoša as subject but translate *āgəuruuāiieite* and *niyne* with an active meaning. An example of this interpretation is the translation of Mills (1887: 304): ‘(racers) which plunge away from both the weapons (hurled on this side and on that) and draw Sraosha with them, the good Sraosha and the blessed; which from both the weapons (those on this side and on that) bear the good Obedience the blessed, plunging forward in their zeal, when he takes his course

from India on the East, and when he lights down in the West.' A problematic aspect of this interpretation is that both verbs are transitive, and the text is not clear about their direct object.

Bartholomae (1904: 1814) and *apud* Wolff (1910: 79) translate the verbs as active forms having Sraoša as subject and interpret the two *yaṭciṭ* as adverbs introducing a concessive clause: 'die (Renner), ihn den guten ašafrommen Sraoša ziehend, mit beiden Waffen herzukommen. Auch wenn (er) im östlichen Indien (ist), er packt (ihn); auch wenn (er) im westlichen (ist), er schlägt (ihn) nieder', 'the (coursers), drawing him, the good pious Sraoša, to come with both weapons. Even if (he is) in eastern India, he raises (him); even if (he is) in western, he knocks (him) down'. As both verbs *āgauruuaiieite* and *niyne* are transitive, it was necessary to add an implied direct object '(ihn) ... (hin)' probably indicating an evil-doer or enemy.

The interpretation of <sup>+</sup>*yaṭciṭ ... yaṭciṭ* as adverbs introducing a subordinate clause is weakened by interpretive problems. In the case of Dehghan it is unlikely that Sraoša is raised and struck down as implied in his translation. Kreyebroek has to posit an implied subject, while Wolff and Bartholomae an implied object for the transitive verbal forms in order to produce a reasonable translation.

While two lines of Y 57.29 and Yt 10.104 are identical and the construction *yaṭciṭ ... yaṭciṭ* occurs there, too, the context of Yt 10.104 is different:

Yt 10.104 *miθrām ... yazamaide ...*  
*yeḥhe darəγāciṭ bāzauua*  
*fragrəβənti miθrō.aōjanhō*  
*yaṭciṭ ušastaire hiṇduuō āgauruuaiieite*  
*yaṭciṭ daōšataire niyne*  
*yaṭciṭ sanake ranhaiiā*  
*yaṭciṭ vīmaiδīm aiḥhā zəmō<sup>108</sup>*

In this stanza *yaṭciṭ* is repeated twice more and two more geographical references are provided, but the last two sentences starting with *yaṭciṭ* contain no verbal forms. Gershevitch translates the passage as follows:

We worship Miθra ...  
 whose long arms  
 reach out to catch the violators of the contract:  
 if (the violator) is by the eastern river he is caught,  
 if (he is) by the western (river) he is struck down;

108 Gershevitch 1959: 124.

whether (he is) at the source of the Raṅhā,  
 whether (he is) in the middle of the earth.<sup>109</sup>

Gershevitch interprets the two *yaṭciṭ* as adverbs meaning ‘whether’ and *āgəuruuāiēite* and *niyne* as middle forms with a passive meaning having as subject the ‘violator of the contract’, cited in Yt 10.104 in the verse which precedes the passage in question, but not present in Y 57.29.

According to Gershevitch’s translation, the dual *darəγā° bāzauua* ‘long arms’ is the subject of the verb *fragrəβənti*, from *fra+grab-* ‘to grab’ (Bartholomae 1904: 528). Since the subject of the sentence is a form in the dual, one would expect the final verbal form to be in the dual instead of the 3<sup>rd</sup> person plural. However, there are also other examples in Young Avestan for a verbal form in the plural with the subject in the dual, as the dual becomes less common. For example in V 7.52 the 3<sup>rd</sup> pl. pres. *us.zaiieṇti* ‘they are born’ is constructed with the subject in the dual (*duua nara* ‘two men’).

In Yt 10.104 the object of *fragrəβənti* is *miθrō.aōjahō*, the acc. pl. m. of the adj. *miθrō.aōjah-* ‘who violates the contract’<sup>110</sup> (Bartholomae 1904: 1185–1186). A ‘violator of the contract’ is implied as the subject of the verbal forms *āgəuruuāiēite* and *niyne*, interpreted as having passive meaning. The subject is a plural while the verbs are in the 3<sup>rd</sup> person singular.

Turning to the interpretation of *yaṭciṭ ... yaṭciṭ* as pronouns, in the context of Yt 10.104 it is possible to imagine *yaṭ° ... yaṭ°* as pronouns only if the antecedent is the neuter stem *miθrō.aōjah-* but we would expect verbal forms in the plural. The only possible interpretation that fits the context is to follow Gershevitch in taking *yaṭciṭ ... yaṭciṭ* as adverbs and postulate an implied singular subject ‘violator of the contract’ for *āgəuruuāiēite* and *niyne*.

For Y 57.29, by contrast, it is possible to consider *yaṭ° ... yaṭ°* as relative pronouns and produce a coherent translation. The only possible option is to consider *vaēibiia snaiθižbiia* as antecedent of the pronouns. Thus, in Darmesteter’s (1892b: II, 469) translation: ‘(ces coursiers) qui vont traînant le bon et pieux Sraosha avec ses deux armes, celle qu’il lève à la rivière du Levant et celle qu’il abat à la rivière du Couchant.’, ‘(these coursers) who draw the good and pious Sraosha with his two weapons, that which he raises at the river of east and that which he brings down at the river of west.’ According to his interpretation, the first *yaṭ°* refers to one of the two weapons, that is said to be raised in the east, while the second *yaṭ°* to the weapon that is struck down

109 Gershevitch 1959: 125.

110 This word is a compound formed by *miθra-* ‘Miθra; contract’ and *aōjah-* ‘strength’. Gershevitch (1959: 125, 253) interprets it as meaning ‘those who apply strength against the contract’, hence ‘violators of the contract’. However Gershevitch (1959: 253) notes that this meaning is not straightforward. The interpretative difficulty posed by this compound led Geldner (1886–1896: II, 147, 258) to choose the reading *miθrō.aōjahō* for Yt 10.104, while proposing *miθō.aōjahō* ‘speaking falsehood’ for an attestation in Yt 19.95, on the basis of ms. M1. The reading *miθō.aōjahō* is accepted by Kellens (1974: 170–171) and Hintze (1994a: 392) for both attestations: Yt 10.104 and Yt 19.95. For the latter Skjærvø (1997: 145–147) proposes an emendation to a perfect participle *\*miθō.vaōx°āṅhō* ‘having spoken falsely’ from the root *vac-* ‘to speak’. Another compound with *aōjah-* as second member, *bāzuš.aōjah-* ‘having strong arms’, found in Y 57.33, may suggest a meaning ‘having a strong contract’ or ‘having the strength of Miθra’.

in the west by Sraōša, whom Darmesteter takes as subject of *āgauruuaiieite* and *niyne* with an active meaning.

Kellens (2011: 96) follows Darmesteter and translates similarly, in accordance with his interpretation of the weapons of Sraōša (Kellens 1979: 703–716), insofar as he identifies them as sunrise and sunset respectively: ‘ils (coursiers) viennent mettre à son rang de bataille le bon dieu-sonorité, compagnon de la déesse-charroi, avec ses deux armes, celle qu’il saisit à la limite du levant et celle qu’il abat à la limite du ponant.’, ‘they (coursers) come to place in his battle rank the good god-sound, companion of the goddess-cartage, with his two weapons, that which he raises at the border of the east and that which he strikes down at the border of the west.’ Although Kellens considers *āgauruuaiieite* as a scribal mistake for the passive form *āgauruuuieite* (Kellens 2011: 96), he translates it and *niyne* with an active meaning.

The interpretation of Y 57.29 put forward by Darmesteter and Kellens seems the one that allows to solve as many grammatical problems as possible and provide a coherent translation. According to them, *yaṭ<sup>o</sup> ... yaṭ* are relative pronouns having as antecedent the two weapons, which in turn are the subject of *āgauruuaiieite* and *niyne* with a passive meaning. interpretation that carries no grammatical issues. However, the same interpretation cannot be applied to Yt 10.104 where, as seen, there is no possible antecedent for relative pronouns and the more sensible interpretation requires to consider the two *yaṭciṭ* as adverbs.

Regarding the expression *vaēibiia snaiθižbiia*, the two words are the abl., instr. or dat. du. of the pronoun *uuu-* ‘both’ and of the neuter noun *snaiθiš-* ‘weapon’ respectively. Thieme (1975: 345) considers the expression as an elliptical dual indicating two type of weapons, one for attacking and the other for defending. To support this interpretation, Thieme adduces *snaiθišca varəθasca* ‘offense and defense weapons’ in Yt 13.71. According to him, *varəθa-* ‘defense weapon’ would be implied by the use of the dual. Kreyenbroek (1985: 93) rejects Thieme’s view on the grounds that in Avestan the pronoun meaning ‘both’ is never used with an elliptical dual. He provides no alternative hypotheses about the identification of the weapons and simply translates *with both weapons* (Kreyenbroek 1985: 55). By contrast, Kellens (1979: 703–716) interprets the two weapons as the sunrise and sunset respectively, on the basis of a comparison between Y 57.29 and Yt 10.104.

Although the image of the sun, going up in the east and down in the west could be present, too, there is insufficient contextual evidence to support the view that the rising and the setting of the sun are the two weapons in question. For that reason, the phrase *vaēibiia snaiθižbiia* has been translated literally as ‘with both weapons’. A possibility could be to identify them with two weapons that Sraōša is known to use: a club (cf. the epithet *darši.dru-* ‘of bold club’) and the prayers (cf. Y 57.22), but no evidence is available to support such an hypothesis.

Although it is not possible to provide a clear interpretation of Y 57.29 without postulating an influence of either the Mihr or the Srōš Yašt on the other one, it seems that Kellens’ interpretation allows to solve most grammatical problems while Kreyenbroek’s and Gershevitch’s solution leave more questions unanswered: the need to postulate the ‘evil-doer’, non existent in the text,

as subject for Kreyenbroek and the singular verbal forms with a plural subject for Gershevitch. Therefore, the passage have been translated in the present work following Darmesteter's and Kellens' lead in considering *yaṭ<sup>o</sup> ... yaṭ<sup>o</sup>* as pronouns, acc. sg. ntr. of *ya-* 'that, which'. The passage is interpreted here as meaning that Sraōša raises one weapon at the eastern frontier, and lowers another one in the west, actions that are expressed by *āgəuruuāiēite* and *niyne* with active sense:

(Coursers) who cause to arrive, speeding up,  
 the good Sraōša, rewarding,  
 with both weapons,  
 (one) that is raised at the eastern frontier,  
 (one) that is struck down at the western (frontier).

Moreover, Sraōša is presented as striking his weapon in the east and in the west also in Pahlavi literature:

Bd 26.54 *čīyōn gōwēd kū Srōšahlā(y) ī tagīg ī tan pad framān ī škeft-zēn īxwadāy šnāyēnēm.*  
 Bd 26.55 *u-š tagīgih ēd kū gad ī pad xwarāsān be zanēd šk'h (?) nē nišīnēd ka-š pad xwarōfrān abāz zanēd.*<sup>111</sup>

Bd 26.54 As it says "We praise the righteous Srōš, strong, embodying command, heavily armed, the Lord."

Bd 26.55 His strength means that when he strikes with his mace in the east, the fear of it does not cease until it strikes again in the west.<sup>112</sup>

<sup>111</sup> Pakzad Soraki 2005: 302.

<sup>112</sup> Translation by Agostini & Thrope (2020: 136).

## 17 Yasna 57.35

17.1 The *xšnuman* 'dedication'

Y 57.35 consists of a *xšnuman*, a dedication addressed to Sraōša:

Y 57.35 *yasnəmca vahməmca aōjasca zauuarəca āfrīnāmi*

I wish the worship, the prayer, the strength and the energy.

This formula is followed by the name of Sraōša and his epithets in the genitive case:

Y 57.35 *sraōšahe ašūiehe taxmahe tanu.mqθrahe darši.draōš*

... to Sraōša, the rewarding, the brave, who has the sacred Word for body, of bold club, who belongs to the Lord.

In the liturgical manuscripts, the stanza is usually concluded by a ritual direction explaining when the *xšnuman* should not be recited. For example, the Pahlavi ritual direction found in ms. 5\_Arundel54 (125r - 125v) reads: *ka yazišn srōš bawēd sraōšahe nē abāyēd guftan* ⟨'MT' yčšn' slwš YḤWWNyt' sraōšahe L' ḡpyt gwptn'⟩ 'When the Yasna is (dedicated) to Srōš, *sraōšahe* ... should not be recited.' The ritual direction indicates that the priests should not recite the passage beginning with the word *sraōšahe* if the Yasna they are performing is in honour of Sraōša.<sup>113</sup>

The reason behind this indication is explained by Kotwal & Boyd (1991: 117, fn. 130): every Yasna service is concluded by a dedication to the divine being in honour of whom the ritual is performed. This dedication serves as the conclusion for the Yasna ritual. If the Yasna is in honour of Sraōša, a dedication to him would end the service, therefore, in such cases, the *xšnuman* to Sraōša is not recited at the end of Y 57 but at the end of the ritual.

<sup>113</sup> The divinity to whom the Yasna service is dedicated is mentioned in fixed points of the ritual, namely in Y 0.8–12, Y 22.23–27, Y 24.28–32, Y 25.4–8, Y 66.17–21, Y 72.6–8 (see Redard 2021b: 8–9).



## Avestan Glossary

Sequence of letters:

*a ā â ã b β c d δ e ē ə ð f g γ h i ī j k m n ṅ ṇ ṣ ṣ̣ ṣ̣̣ t ṭ ṭ̣ u ū v x x̣ x̣̣ y z ž.*

*a- /i- /ima-* dem. pron. ‘this’

*ahe* gen. sg. m. ~ *raīia xʷarənaṅhaca* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | ~ *yasna yazatanəm* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*ahe*<sup>o</sup> gen. sg. m. *frā ... vaēibiia nō ahubiia nipaiiā ... ~ca aṅhəuš yō astuuatō* Y 57.25. This passage presents a problematic grammar. Both the gen. endings of *aheca*, *aṅhəuš* and *astuuatō* and the nom. sg. of the rel. pron. *ya-*, i.e. *yō*, are not expected. Hypotheses about the issue have been put forward by Schwyzer (1929: 99–100), Kreyenbroek (1985: 90) and Kellens (2011: 93–94).

*aṅhe* gen. sg. m. ~ *ama vərəθraynaca* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*ahmāt* abl. sg. m. *dūrāt haca ~ zantaōt* Y 57.14 | *frā ~ parō vīspe daēuua anusō taršta namənte* Y 57.18

*imaṭ* acc. sg. ntr. ~ *karšuuarə auuazaite yaṭ xʷaniraθəm bāmim* Y 57.31

*ahmāt* abl. sg. ntr. *dūrāt haca ~ nmānāt* Y 57.14

*imaṅm* acc. sg. f. *vīspəmca aipi ~ zqm* Y 57.33

*aṅhāt* abl. sg. f. *dūrāt haca ~ vīsāt* Y 57.14 | *duṛāt haca ~ daṅhaōt* Y 57.14

*aiia* instr. sg. f. ~ *daēnaiia fraōrənta ahurō mazdā ašauua* Y 57.24

*aēšqm* gen. pl. m. *sruuaēna ~ safāṅhō zarañiia paiti.θβarštāṅhō* Y 57.27

*aḍa* adv. ‘then’.

*aḍa frā ~ vaēibiia ahubiia vaēibiia nō ahubiia nō nipaiiā* Y 57.25 | ~ *nō tūm sraōša ašiiia huraōḍa zāuuarə daiiā hitaēibiio* Y 57.26

*aēšma-* m. name of a demon, ‘Aēšma’.

*aēšmō* nom. sg. *yā ~ duzdā drāuuaiiāt* Y 57.25

*aēšməm* acc. sg. *yō ~ stərəθβata snaiθiša vīxṛumaṅtəm xʷarəm jaiṅti* Y 57.10

*aēšmahe* gen. sg. ~ *parō draōməbiio* Y 57.25 | *snaθāi ~ xruuī.draōš* Y 57.32

*aēšmāt* abl. sg. *paiti druuatāt ~* Y 57.25

*afsmaniuuqṅ* adv. ‘in verse-lines’.

*afsmaniuuqṅ yō paōiriio gāθā frasrāuuaiiāt ... ~* Y 57.8

*aya-* adj. ‘evil’.

*ayā* nom. pl. f. *dūrāt haca aṅhāt daṅhaōt ~ iθiejā vōiyṅā yeiṅti* Y 57.14



**ah-** vb. 'to be'.

**ah-/h-** pres.

**asti** 3sg. pres. ind. act. *yejhe nmānaiia sraōšō ašiiō vərəθrajā θrafādō ~ paiti.zantō*

Y 57.14 | *aheca aṅhəuš yō astuuatō yasca ~ manahiiō* Y 57.25

**astū** 3sg. pres. ipt. act. *səraōšō idā ~* Y 56.1–4

**ah-** vb. 'to throw'.

**aṅha-** pres.

**aṅhimana-** part. pres. mid.

**aṅhimanaiiā** gen. du. m./ntr. *āsiiāṅha huuastaiiā ~* Y 57.28

**ahu-** m. 'life, existence'.

**ahūm** acc. sg. *yō vīspəm ~ astuuantəm ərəθβa snaiθiša nipāiti* Y 57.16

**aṅhəuš** gen. sg. *aheca ~ yō astuuatō yasca asti manahiiō* Y 57.25

**ahubiia** dat. du. *frā aḍa vaēibiia ~ vaēibiia nō ~ nipaiiā* Y 57.25

**ahuna-** m. with *vairiia-* name of a prayer 'Ahuna Vairiia'.

**ahunō** nom. sg. *yejhe ~ vairiio snaiθiš vīsata vərəθrajā* Y 57.22

**ahura-** m. 1. 'lord'. 2. with *mazdā-*, name of a divinity 'Ahura Mazdā'.

**ahurō** nom. sg. 2. *aiia daēnaiia fraōrənta ~ mazdā ašauua* Y 57.24

**ahurəm** acc. sg. 2. *yō paōiriio ... yazata ~ mazdəm* Y 57.2 | 2. *ratūm bərəzantəm yazamaide yim ~ mazdəm* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**ahurahe** gen. sg. 2. *~ mazdā yasnāi səuuīštahē ašaōnō* Y 56.1

**ahūm.mərəc-** adj. 'destroyer of life'.

**ahūm.mərəcō** gen. sg. f. *yō vananō daēuuaiiā drujō aš.aōjanhō ~* Y 57.15

**aiβiiāxštar-** m. 'guardian, supervisor'.

**aiβiiāxšta**<sup>o</sup> nom. sg. *yō harəta ~ ca vīspaiiā frauuōiš gaēθaiiā* Y 57.15

**aiiar-** ntr. 'day'.

**aiiqn** gen. sg. *yō āθritim hamahe ~ hamaiiā vā xšapō* Y 57.31

**aiiqn**<sup>o</sup> acc. pl. *vīspāiš ~ ca xšafnasca* Y 57.17

**ainiḍaṭ** adv. 'not here, elsewhere'.

**ainiḍaṭ** *iḍaṭca ~ ca iḍaṭca* Y 57.33

**aipi** prep. + acc. 'over'.

**aipi** *vīspəmca ~ iməm zəm* Y 57.33

**ama-** m. 'force'.

**ama** instr. sg. *aṅhe ~ vərəθraynaca* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *yejhe ~ ca vərəθraynaca ... auuāin aməšā spənta* Y 57.23

**amauuant-** adj. 'strong'.

**amauuat** acc. du. ntr. *yō driyaōšca drūuuiāšca ~ nmānəm həm.tāšti* Y 57.10

**amərətāt-** f. name of a divinity 'Amərətāt'.

*amərətās* nom. sg. *aiia daēnaiia fraōrənta ... frā* ~ Y 57.24

*aməša-* 1. adj. 'immortal'. 2. m. with *spənta-*, 'Life-giving Immortal'.

*aməšā* nom. pl. 2. *auuāin* ~ *spənta aōi haptō.karšuuairīm zqm* Y 57.23

*aməšō* acc. pl. 2. *yō paōiriō ... yazata* ~ *spəntō* Y 57.2

*aməšanqm* gen. pl. 2. *yō ... paiti.jasaiti viiaxma* ~ *spəntanqm* Y 57.12

*aməšanqm*<sup>o</sup> gen. pl. 2. *yasnāi ... vaṅ<sup>v</sup>hīnqm* ~ *cā spəntanqm* Y 56.3–4 | 2. ~ *spəntanqm*  
*yasnāica vahmāica xšnaōθrāica frasastaiiaēca* Y 57.6, Y 57.8

*anauuuəṅhabdəmna-* adj. 'not sleeping, never sleeping'.

*anauuuəṅhabdəmno* nom. sg. m. *yō* ~ *zaēnəṅha nipāiti mazdā dāmən yō* ~ *zaēnəṅha nišhauruuaiti mazdā dāmən* Y 57.16

*anusa-* adj. 'unwilling'.

*anusō* nom. sg. m. used as an adv. *frā ahmāt parō vīspe daēuuu* ~ *taršta nəmənte* Y 57.18

*aṅtara.naēma-* m. 'inside'.

*aṅtara.naēmāt* abl. sg. *x<sup>v</sup>āraōxšnəm* ~ *stəhrpaēsəṅhəm ništara.naēmāt* Y 57.21

*aṅhra-* adj. 1. 'destructive, evil'. 2. with *maiñiiu-*, name of a demon 'Destructive Force'.

*aṅhrō* nom. sg. m. 2. *maiñiiū dāmən daiđitəm yasca spəntō maiñiiuš yasca* ~ Y 57.17

*aṅhrahe* gen. sg. m. 2. *snaθāi* ~ *maiñiiuš druuatō* Y 57.32

*aōi* → *auui*

*aōjah-* ntr. 'strength'.

*aōjas*<sup>o</sup> acc. sg. *yasnəmca vahməmca* ~ *ca zauuarəca āfrīnāmi* Y 57.35

*aōjahuuənt-* adj. 'powerful'.

*aōjaṅhūuəntəm* acc. sg. m. *sraōšəm ... yazamaide taxməm āsūm* ~ *daršitəm sūrəm bərazaidīm* Y 57.11

*aōjiiāh-* comp. adj. 'stronger'.

*aōjā* nom. sg. m. *aṭca hē bāda kamərəđəm jaynuuā paiti x<sup>v</sup>əṅhaiieiti yaθa* ~ *nāidiaṅhəm* Y 57.10. The adj. *aōjā* has been interpreted, following Kellens (1977: 69), as a simplified nom. sg. of the comparative *aōjiiāh-* 'stronger'.

*aōjišta-* superl. adj. 'strongest'.

*aōjištəm* acc. sg. m. *sraōšəm ... yazamaide yūnqm* ~ *yūnqm tañcištəm yūnqm θβaxšitəm yūnqm āsištəm yūnqm parō.katarštəməm* Y 57.13

*ap-* f. 'water'.

*apqm* gen. pl. ~ *vaṅ<sup>v</sup>hīnqm yasnāi* Y 56.2–4

*apanōtəma-* superl. adj. 'best attainer', built on the part. perf. mid. of the root *ap-* 'to attain'.

*apanōtəmō* nom. sg. m. *ahurəm mazdqm yō ašahe* ~ Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*ar-* vb. 'to grant, to send on its way'

*ərənaō-* / *ərənu-* pres.

*ərənauuataē*<sup>o</sup> 3sg. subj. pres. mid. *ašōiš ... yā nē āraēcā* ~ *cā* Y 56.3–4

*ār* perf.

- āraē*<sup>o</sup> 3sg. ind. perf. mid. *ašōiš ... yā nē ~cā ərənauuataēcā* Y 56.3, Y 56.4
- arəza-* m. 'battle'.  
*arəzaēibiū* abl. pl. *yō vīspaēibiū haca ~vauuanuuā paiti.jasaiti* Y 57.12
- aršti-* f. name of a divinity, 'Aršti'.  
*arštōiš* gen. sg. *yəmca sraōšahe ašūiehe yəmca ~ yazatahe* Y 57.33
- asaiia-* adj. 'without shadow'.  
*asaiia* nom. pl. m. *caθβārō auruuaṇtō auruša raōxšna frādərəsra spəṇta vīduuāṇhō ~ maiṇiuuanāṇhō* Y 57.27
- aspa-* m. 'horse'.  
*aspaēibiia* abl. du. *āsīianḡha ~* Y 57.28
- astuuant-*, f. *astuuaitī-* adj. 'corporeal, material'.  
*astuuantəm* acc. sg. m. *yō vīspəm ahūm ~ ərəθβa snaiθiša nipāiti* Y 57.16  
*astuuaitīm* acc. sg. f. *vasō.xšaθrō fracaraiti aōi yəm ~ gaēθəm* Y 57.24  
*astuuatō* gen. sg. m. *aheca aṇhāuš yō ~ yasca asti manahiō* Y 57.25
- aš.aōjah-* adj. 'very strong'.  
*aš.aōjanḡhō* gen. sg. f. *yō vananō daēuuaiiā ~ ahūm.mərəcō* Y 57.15
- aša-* ntr. 1. 'Order, Truth'. 2. with *vahišta-* 'Aša Vahišta'.  
*ašəm* nom. sg. 2. *aia daēnaiia fraōrəṇta ... frā ~ vahištəm* Y 57.24  
*ašahe* gen. sg. 1. *sraōšəm ... ašauuanəm ~ ratūm yazamaide* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33 | 1. *ahurəm mazdəm yō ~ apanōtəmō* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | 1. *ahurəm mazdəm ... yō ~ jaymuštəmō* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | 1. *hišarō ~ gaēθā* Y 57.17  
*ašāt* abl. sg. 1. *aθā ratuš ~cīt haca frā ašauua vīduuā mraōtū* Y 57.1
- ašayhāc-* adj. 'associated with Order/Truth'.  
*ašayhāxš* nom. sg. f. *vaṇhuiiāscā ašōiš yasnāi yā nē āraēcā ərənauuataēcā ~* Y 56.3–4
- ašauuan-* adj. 'righteous, truthful'.  
*ašauua* nom. sg. m. *aθā ratuš ašātčīt haca frā ~ vīduuā mraōtū* Y 57.1 | *θrəfəδō asti paiti.zaṇtō nāca ~ frāiio.humatō frāiio.huxtō frāiio.huuarštō* Y 57.14 | *aia daēnaiia fraōrəṇta ahurō mazdā ~* Y 57.24 | *vīspa nmāna sraōšō.pāta yazamaide ... nāca ~ frāiio.humatō frāiio.huxtō frāiio.huuarštō* Y 57.34  
*ašauuanəm* acc. sg. m. *sraōšəm ašīm huraōδəm vərəθrājanəm frādaṭ.gāēθəm ~ ašahe ratūm yazamaide* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33  
*ašaōnō* gen. sg. m. *ahurahe mazdā yasnāi səuuīštahe ~* Y 56.1 | *yō paōiriio gāθā frasrāuuaiiaṭ yā paṇca spitāmahe ~ zaraθuštrahe* Y 57.8 | *vanatō vanaitiš vanaitiuuatō ~ vanatō vanaitiš* Y 57.33  
*ašāunəm*<sup>o</sup> gen. pl. m. *apəm vaṇ<sup>h</sup>hīnəm yasnāi ~ca frauuašibiū ... uruuōibiū* Y 56.2

**ašəm vohū** name of a prayer 'Ašəm Vohū'. Y 56.5, Y 57.1

**aši-** f. 'reward', name of a divinity 'Reward'.

**ašīm**<sup>o</sup> acc. sg. *yazāi ... ~ca vaṇ<sup>h</sup>hīm bərəzaitīm* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**ašōiš** gen. sg. *vaṇhuiāscā ~ yasnāi* Y 56.3-4

**ašīia-** adj. 'rewarding'.

**ašīiō** nom. sg. m. *vərəθraja<sup>ā</sup> sraōšō ~* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *yejhe nmānaia sraōšō ~ vərəθraja<sup>ā</sup> θrafādō asti paiti.zantō* Y 57.14 | *sraōšō ~ friiō friθō paiti.zantō* Y 57.34

**ašīia** voc. sg. m. *frā ... vaēibiia nō ahubiia nipaiiā ai sraōša ~ huraōda* Y 57.25 | *ada nō tūm sraōša ~ huraōda zāuuarə daiiā hitaēibiū* Y 57.26

**ašīm** acc. sg. m. *sraōšəm ~ huraōdəm ... yazamaide* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33 | *yazāi ... sraōšəm ~ zaōθrābiū* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *sraōšəm ~ yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *vohūm sraōšəm ~* Y 57.29

**ašīiehe** gen. sg. m. *sraōšahe ~ taxmahe tanu.mqθrahe darši.draōš āhūiriiehe* Y 57.1, Y 57.35 | *paitišata mazdaiiasna sraōšahe ~ yasnəm* Y 57.13 | *sraōšahe ~ taxmahe tanu.mqθrahe* Y 57.33 | *yqmca sraōšahe ~ yqmca arštōiš yazatahe* Y 57.33

**ašīuuant-** adj. 'having rewards'.

**ašīuuā**<sup>ā</sup> nom. sg. m. *səraōšascā idā astū ... vaṇhuš ~* Y 56.3

**aṭ** pcl. 'then, there'.

**aṭ**<sup>o</sup> *~ca hē bāda kamərədəm jaynuuā paiti x<sup>v</sup>anḥaiieiti yaθa aōjā nāidiianḥəm* Y 57.10

**aθā** conj. 'thus'.

**aθā** *~ ratuš ašātcit̄ haca frā ašauua viḍuuā mraōtū* Y 57.1

**auruša-** adj. 'white'.

**auruša** nom. pl. m. *caθβārō auruuantō ~ raōxšna frādərəsra spənta viḍuuāṅhō asaiia maiṇīuuananḥō* Y 57.27

**auruuant-** m. 'courser'.

**auruuantō** nom. pl. *yim caθβārō ~ ... vazənti* Y 57.27

**auruuaθa-** adj. 'opponent, adversary'.

**auruuaθanqm** gen. pl. m. *daiiā ... haθrā.niuuāitīm hamərəθanqm ~ θbišaiiantqm* Y 57.26

**auua-** dem. pron. 'this, that'.

**auue** nom. pl. m. *yq ~ paskāt viieinti nōit̄ ~ paskāt āfənte* Y 57.29

**auuah-** ntr. 'help, assistance'.

**auuaḥhe** dat. sg. *āca nō jamiiāt̄ ~* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**auuaθāt̄** adv. 'thus'.

**auuaθāt̄** *~ səraōšō idā astū* Y 56.1, Y 56.2, Y 56.4

**auui, aōi** prep. + acc. 'to, toward'.

*aōi auuāin aməšā spənta ~ haptō.karšuuairīm zqm Y 57.23 | vasō.xšaθrō fracaraiti ~ yqm astuuaitīm gaēθqm Y 57.24*

**azəm** pers. pron. 1<sup>st</sup> person.

*nā* acc. pl. *yā ~ ištō* Y 56.1

*nō* acc. pl. *āca ~ jamiiāt auuajhe* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *frā aḍa vaēibiia ahubiia vaēibiia ~ ahubiia nīpaiiā* Y 57.25

*nō* dat. pl. *yā ~ ištā* Y 56.2

*nā* dat. pl. *ašōiš ... yā ~ āraēcā ərənauuataēcā ašəḥhāxš* Y 56.3–4

*nō* gen. pl. *aḍa ~ tūm sraōša ašīia huraōḍa zāuuarə daiiā hitaēibiio* Y 57.26

**ā** prevb.

*ā yačciṭ ušastaire hiṇduuō ~ gəuruuaieite yačciṭ daōšataire niyne* Y 57.29 → *grab-* | *yasnəmca vahməmca aōjasca zauuarəca ~ frīnāmi* Y 57.35 → *frī-*

*a imaṭ karšuuarə ~ uuazaitē yaṭ x'aniraθəm bāmīm* Y 57.31 → *vaz-*

**āca** prep. + acc. 'to, toward'.

*āca ~ nō jamiiāt auuajhe* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**āhūiri-** adj. 'lordly, Ahuric'.

*āhūiriš* nom. sg. m. *aiia daēnaiia fraōrənta ... frā ~ frašnō frā ~ tkaēšō* Y 57.24

*āhūiriš* for *āhūiri* nom. sg. ntr. *aiia daēnaiia fraōrənta ... frā ~ frašnō frā ~ tkaēšō* Y 57.24

**āhūiriia-** adj. 'who belongs to the Lord, lordly'.

*āhūiriiehe* gen. sg. m. *sraōšahe ašīiehe taxmahe tanu.mqθrahe darši.draōš* ~ Y 57.1, Y 57.35

**āi** interjection pcl. 'O!'

*āi frā ... ~ sraōša ašīia huraōḍa* Y 57.25

**āp-** vb. 'to reach'.

*apaiia-* caus. pres. 'to cause to reach, to overtake'.

*apaiieinti* 3pl. caus. pres. act. *yōi vīspā tē* ~ Y 57.29

**āfia-** pass.

*āfənte* for *āfiṇte* 3pl. ind. pres. pass. *nōiṭ auue paskāt* ~ Y 57.29. The verb *āfənte* has been interpreted as the 3<sup>rd</sup> pl. of the ind. pres. m. from the root *āp-* 'to reach' by Bartholomae (1895–1901a: 78). Nowadays, it is commonly interpreted as the 3<sup>rd</sup> pl. of the ind. pres. pass.. The expected form is *āfiṇte* but, as Dehghan (1982: 93) rightly notes, an alternation between *i* and *ə* in not infrequent. The ending *-ənte* of the 3<sup>rd</sup> pl. of the pres. ind. m. may have influenced the form *afənte*.

**ārmaiti-** f. name of a divinity 'Ārmaiti'.

*ārmaitiš* nom. sg. *aiia daēnaiia ... frā spənta* ~ Y 57.24

**āsiiah-** comp. adj. 'faster'.

*āsiianha* nom. du. m. ~ *aspaēibiia ~ vātāēibiia ~ vāraēibiia ~ maēyaēibiia ~ vaiiaēibiia*

*patarətaēibiia* ~ *hūuastaiiā aḡhimanaiiā* Y 57.28. The use of the dual for a plurality of things that come in pairs (i.e. the four horses that are attached to a chariot two by two), has been argued for by Hoffmann (1975a: 224, fn. 11, 314, fn. 2).

*āsišta-* superl. adj. 'fastest'.

*āsištəm* acc. sg. m. *sraōšəm ... yazamaide yūnəm aōjištəm yūnəm taŋcištəm yūnəm θβaxšišštəm yūnəm ~ yūnəm parō.katarštəməm* Y 57.13

*āsu-* adj. 'swift'.

*āsūm* acc. sg. m. *sraōšəm ... yazamaide taxməm ~ aōjaŋhūuaŋtəm daršitəm sūrəm bərazaidīm* Y 57.11

*āθritīm* adv. 'three times'.

*āθritīm* *yō* ~ *hamahe aiiqŋ hamaiiā vā xšapō* Y 57.31

*āxšnu-* adj. 'going up to the knee'.

*āxšnūš*<sup>o</sup> acc. pl. m. *yō paōiriō barəsma frastərənata ... ~ca maiḡiōi.paitištanqasca* Y 57.6

*baēšaziia-* adj. 'healing'.

*baēšaziō* nom. sg. m. *haōmō frāšmiš ~ srīrō xšaθriō zaiti.dōiθrō* Y 57.19

*barəsman-* ntr. 'ritual bundle'.

*barəsma* acc. sg. *yō paōiriō ~ frastərənata* Y 57.6

*barəsmən* abl. sg. *yō paōiriō ... frastərətāt paiti ~ yazata ahurəm mazdəm* Y 57.2

*barəz-* adj. 'high'.

*barəzaiiā* for *barəzō* gen. sg. f. *haraiθiō paiti* ~ Y 57.19, Y 57.21. Apart from the two attestations in Y 57, the exact clause *haraiθiō paiti barəzō* also occurs in Y 10.10, Yt 10.50 and Yt 10.90. Unexpectedly, the adjective *barəz-* 'high' seems to be declined as it was an *ā*-stem, hence the gen. sg. *barəzaiiā* in place of the expected *barəzō*. Kreyenbroek (1985: 87) notes that the expected clause is *haraiθiā paiti bərazō*. As for *haraitī-* 'Harā', it is not uncommon to find for the same word both the endings *-iō* and *-iā* for the gen. sg. of *ī*-stems, due to a confusion between apophonic and non apophonic stems (Cantera & Redard 2019: 192). This explains *haraiθiō*, while *barəzaiiā*, which is almost unanimously attested by the manuscript tradition, remains unexplained. The grammatically correct *haraiθiō barəzō* is attested twice, in Y 42.3 and in Yt 12.25, but without *paiti*.

*barəzah-* ntr. 'mountain'.

*barəzahi* loc. sg. *bərazište paiti* ~ Y 57.19, Y 57.21

*barəzišta-* superl. adj. 'highest'.

*barəzište* loc. sg. ntr. ~ *paiti barəzahi* Y 57.19, Y 57.21

*bāda* pcl. 'indeed, just'.

*bāda* *aṭca hē ~ kamərəδəm jaynuuā paiti xʷaŋhaiieiti yaθa aōjā nāidiiāŋhəm* Y 57.10

*bāmüia-* adj. 'brilliant, splendid'.

*bāmüm* acc. sg. ntr. *imaṭ karšuuarə auuazaitē yaṭ xʷaniraθəm* ~ Y 57.31

*bāzuš.aōjah-* adj. 'having storg arms'.

*bāzuš.aōjaŋhō* gen. sg. m. *sraōšahe ašūiehe ... ~ raθaēštā* Y 57.33



**bərəzaiḍī-** adj. 'of great insight'.

**bərəzaiḍīm** acc. sg. m. *sraōšəm ... yazamaide taxməm āsūm aōjaṅhūuaṅtəm daršitəm sūrəm*  
~ Y 57.11

**bərəzaṅt-**, f. **bərəzaitī-** adj. 'lofty, tall'.

**bərəzō** nom. sg. m. *yō ~ bərəziiāstō* Y 57.30

**bərəzaṅtəm** acc. sg. m. *ratūm ~ yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14,  
Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**bərəzaitīm** acc. sg. f. *yazāi ... ašīmca vaṅ<sup>h</sup>īm* ~ Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14,  
Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**bərəziiāsta-** adj. 'high-girded'.

**bərəziiāstō** nom. sg. m. *yō bərəzō* ~ Y 57.30

**brōiθrō.taēžā-** adj. 'sharp-edged'.

**brōiθrō.taēžəm** acc. sg. ntr. *snaiθiš zastaiia dražimnō ~ huuā.vaēyəm kamərəde paiti*  
*daēuuānəm* Y 57.31

**°ca, °cā** encl. conj. 'and'.

**°cā** *vaṅ<sup>h</sup>hīnəm aməšanəm ~ spəntanəm huxšaθranəm hudāṅham vohunəm ~ vaṅhūiīās~*  
*ašōiš yasnāi* Y 56.3-4 | *yā nā āraē~ ərənauuataē~* Y 56.3-4 | *səraōšas~ idā astū* Y 56.3-4

**°ca** *yasnāi~ vahmāi~ xšnaōθrāi~ frasastaiiaē~* Y 57.1 Y 57.6 | *apəm vaṅ<sup>h</sup>hīnəm yasnāi*  
*ašāunəm~ frauuašibiīō ... uruuōibiīō* Y 56.2 | *ahe raiia x<sup>h</sup>arənaṅha~* Y 57.3, Y 57.6, Y 57.8,  
Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *aṅhe*  
*ama vərəθayna~* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22,  
Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *yazāi ... ašīm~ vaṅ<sup>h</sup>hīm bərəzaitīm* Y 57.3, Y 57.6, Y 57.8,  
Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *yazāi ...*  
*nairīm~ saṅhəm huraōdəm* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20,  
Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *vīspa~ huuaršta šūiaōθna yazamaide varšta~*  
*varəšūiamna~* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22,  
Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *barəsmā θri.yaxštīš~ paṅca.yaxštīš~ hapta.yaxštīš~*  
*nauua.yaxštīš~ āxšūš~ maiḍiīōi.paitištānqš~* Y 57.6 | *yō driyaōš~ drūuiiās~ amauuāt*  
*nmānəm hqəm.tāšti* Y 57.10 | *aṅ~ hē bāda kamərəδəm jaṅnuuā paiti x<sup>h</sup>aṅhaieiti yaθa aōjā*  
*nāidiiaṅhəm* Y 57.10 | *sraōšō ... θraqədō paiti.zaṅtō nā~ ašauua* Y 57.14 | *yō harəta aiβiīāxšta~*  
*vīspaiīā frauuōiš gaēθaiīā* Y 57.15 | *maiṅiū dāmaqṅ daiḍitəm yas~ spəntō maiṅiūš yas~*  
*aṅhrō* Y 57.17 | *vīspāiš aiiqṅ~ xšnafnas~* Y 57.17 | *paiθimnō vīspō.paēsīm mastīm yqṅ*  
*pouru.āzaiṅtīm maθrahe~ pauraatātəm* Y 57.20 | *ahunō vairiūō ... yasnas~ haptanṅhāitiš*  
*fšūšas~ maθrō ... vīspās~ yasnō.kərətaiīō* Y 57.22 | *yeṅhe ama~ vərəθayna~ haōzqθβa~*  
*vaēḍiūā~ auuāin aməšā spənta* Y 57.23 | *ahe~ aṅhāuš yō astuuatō yas~ asti manahiūō*  
Y 57.25 | *iḍaṅ~ ainidāṅ~ iḍaṅ~ vīspqṅ~ aipi imqṅ zqṅ* Y 57.33 | *vanaiṅtīm~ uparatātəm*  
*yazamaide yqṅ~ sraōšahe ašūiehe yqṅ~ arštōiš yazamaide* Y 57.33 | *vīspa nmāna sraōšō.pāta*  
*yazamaide ... nā~ ašauua* Y 57.34 | *yasnəm~ vahməm~ aōjas~ zauuarə~ āfrīnāmi*

**car-** vb. 1. 'to go, to come.' 2. with *fra* 'to move forward.'

*cara-* pres.

*caraiti* 3sg. pres. ind. act. 2. *vasō.xšaθrō fra~ aōi yaqm astuuaitīm gaēθqm* Y 57.24

*caθβar-* adj. num. 'four'.

*caθβārō* nom. m. *yim ~ auruuantō ... vazənti* Y 57.27

*°ciṭ*, *°ciṭ* encl. pcl.

*°ciṭ hiiaṭ paōuruuīm taṭ ustəməm~* Y 56.1–3 | *aθā ratuš ašāt~ haca frā ašauua viḍuuā mraōtū* Y 57.1

*°ciṭ yaṭ~ ušastaire hiṇduuō āgəuruuaiieite yaṭ~ daōšataire niyne* Y 57.29

*daēnā-* f. 'religion'.

*daēnaiiā* gen. sg. *yō daēnō.disō ~* Y 57.23

*daēnaiia* instr. sg. *aiia ~ fraōrənta ahurō mazdā ašauua* Y 57.24

*daēnō.dis-* adj. 'teaching the religion'.

*daēnō.disō* for *daēnō.diš* nom. sg. m. *yō ~ daēnaiiā* Y 57.23. The nom. sg. *daēnō.disō* is a thematised formation, i.e. from *daēnō.disa-*, which must be a later innovation. A thematic stem is unlikely as the zero grade of the second member of the compound points to an athematic formation (cf. Kellens (1974: 312)).

*daēuua-* m. 'demon'.

*daēuua* nom. pl. *frā ahmāṭ parō vīspe ~ anusō taršta nəmənte* Y 57.18

*daēuuaēibiūō* dat. pl. *yūidiieiti māzaiiiaēibiūo haḍa ~* Y 57.17

*daēuuanqm* gen. pl. *kamərade paiti ~* Y 57.31 | *sraōšahe ašiehe ... kaməradō.janō ~* Y 57.33 | *snaθāi māzaiiianqm ~* Y 57.32 | *snaθāi vīspanqm ~* Y 57.32

*daēuuaēibiūō* abl. pl. *hō nōiṭ tarštō frānāmaite θβaēšāt parō ~* Y 57.18

*daēuuī-* f. 'female demon, demoness'.

*daēuuaiiā* gen. sg. *yō vananō ~ drujō* Y 57.15

*daēuuō.dāta-* adj. 'created by the demons'.

*daēuuō.dātāt* abl. sg. m. *maṭ viḍātaōṭ ~* Y 57.25

*daǰhu-* f. 'country'.

*daǰhaōṭ* abl. sg. *dūrāt haca aǰhāt ~* Y 57.14

*daōšatara-* adj. 'western'.

*daōšataire* loc. sg. m. *yaṭciṭ ušastaire hiṇduuō āgəuruuaiieite yaṭciṭ ~ niyne* Y 57.29

*darši.dru-* adj. 'of bold club'.

*darši.draōš* gen. sg. m. *sraōšahe ašiehe taxmahe tanu.məθrahe ~ ahūiriiehe* Y 57.1, Y 57.35

*daršita-* adj. 'bold'.

*daršitəm* acc. sg. m. *sraōšəm ... yazamaide taxməm āsūm aōjaṇhuuuantəm ~ sūrəm bərazaiḍīm* Y 57.11

*dā-* vb. 1. 'to give'. 2. 'to create'.

*dadā-/dad-* pres.

*daiḍitəm* 3du. opt. pres. act. *maiīiū dāmən ~* Y 57.17. The verbal form *daiḍitəm* has here been interpreted as the 3<sup>rd</sup> du. of the opt. pres., expressing repeated action in the



past. This interpretation, put forward by Hoffmann (1976: 610), is opposed to the one formulated by Bartholomae, who considers the verb an inj./ipf. act. (Bartholomae 1883: 66, 1895–1901b, 1904).

*dā-* aor.

*daiiā*<sup>°</sup> 2sg. opt. aor. act. *zāuuarə ~ hitaēibiō* Y 57.26

*dāman-* ntr. 'creation, creature'.

*dāmaṇ* gen. sg. *yō paōiriō mazdā*<sup>°</sup> ~ ... *yazata ahurəm mazdəm* Y 57.2 | *mazdā*<sup>°</sup> ~ *nišayhasti* Y 57.30

*dāmaṇ* acc. pl. *yō ... nipāiti mazdā*<sup>°</sup> ~ *yō ... nišhauruuaiti mazdā*<sup>°</sup> ~ Y 57.16 | *maiñiiū* ~ *daiδītəm* Y 57.17

*drafša-* ntr. 'banner'.

*drafšəm* acc. sg. *yā us xrūrəm ~ gərəβnən* Y 57.25

*drag-* vb. 'to hold'.

*draža-* pres.

*dražimna-* part. pres. mid.

*dražimnō* nom. sg. m. *snaiθiš zastaiia* ~ Y 57.31

*draōman-* ntr. 'assault'. According to de Vaan (2003: 431, fn. 522), *draōman-* 'assault' is attested only twice in the Avesta, here and in Yt 13.57, which records *draōmōhu*. From these two attestations, it is impossible to assess with certainty whether the stem is *draōman-* or *draōmah-*. However, the meaning of the word suggests it could be an abstract noun derived with a suffix *-man-* (Wackernagel & Debrunner 1954: 754) from a verbal root *dru-* 'to run', caus. pres. *drāuuaiia-* 'to launch'. On the meaning of *draōman-* see chapter 4, section 13.2.

*draōmābiō* abl. pl. *aēšmahe parō* ~ Y 57.25

*driyu-*, adj. *drīuuī-* adj. 'needy, poor'.

*driyāōš*<sup>°</sup> gen. sg. m. *yō ~ca drīuuīāšca amauuaṭ nmānəm hqm.tāšti* Y 57.10

*drīuuīāš*<sup>°</sup> gen. sg. f. *yō driyāōšca ~ca amauuaṭ nmānəm hqm.tāšti* Y 57.10

*dru-* vb. 1. 'to run.' 2. caus. 'to throw, to launch.'

*drāuuaiia-* caus. pres.

*drāuuaiiāṭ* 3sg. caus. pres. act. 2. *yā aēšmō duzdā*<sup>°</sup> ~ Y 57.25

*druj-* f. name of a female demon, lit. 'Lie, Deceit'.

*drujō* gen. sg. *yō vananō daēuuaiiā*<sup>°</sup> ~ Y 57.15

*druuaṇt-* adj. 'deceitful'.

*druuatō* gen. sg. *sg. snaθāi aṅhrahe mainiiūuš* ~ Y 57.32

*druuataṭ* abl. sg. m. *pairi ~ mahrkāt pairi ~ aēšmāt* Y 57.25

*druuatḅiō* abl. pl. ntr. for expected *druuatibiō* abl. pl. f. *paiti* ~ *haēnābiō* Y 57.25

*druuatāt-* f. 'health'.

*druuatātəm* acc. sg. *daiiā*<sup>°</sup> ... ~ *tanubiō* Y 57.26

*dušmaiñiiu-* adj. 'evil, wicked'.

*dušmaiñiiuṇm* gen. pl. m. *daiiā*<sup>°</sup> ... *paiti.jaitīm* ~ Y 57.26

*duuar-* vb. ‘to hurry, to rush (daēvic)’.

*duuara-* pres.

*duuarənti* 3pl. pres. ind. act. *vīspa daēuua ... təmaŋhō* ~ Y 57.18

*duuiš-* vb. ‘to be hostile’.

*daibiš-/tbiš-* pres.

*tbišaiiaŋt-* part. pres. act.

*tbišaiiaŋtəm* gen. pl. m. *daiiā ... pouru.spaxštīm* ~ Y 57.26 | *daiiā ...*

*haθrā.niūuāitīm haməṛəθanəm aurūuaθanəm* ~ Y 57.26

*duždāh-* adj. ‘maleficent’.

*duzdā* nom. sg. m. *yā aēšmō* ~ *drāuuaiiāt* Y 57.25

*dūrāt* adv. ‘far away’.

*dūrāt* ~ *haca ahmāt nmānāt* ~ *haca aŋhāt vīsāt* ~ *haca ahmāt zaŋtaōt* ~ *haca aŋhaŋt daŋhaōt*

Y 57.14

*əṛəθβa-* adj. ‘up-, in upward direction’.

*əṛəθβa* instr. sg. ntr. *yō vīspəm ahūm astuuantəm* ~ *snaiθiša nipāiti* Y 57.16

*fra, frā* prevb. ‘forth’.

*frā* *yaθā ahū vairiio zaōtā* ~ *mē mrūtē* Y 57.1 → *mrū-* | *yaθā ahū vairiio yō zaōtā* ~ *mē mrūtē*

Y 57.1 → *mrū-* | *aθā ratuš ašātciŋt haca* ~ *ašauua viđuuā mraōtū* Y 57.1 → *mrū-* | *yō paōiriio*

*barəsma* ~ *stərənata* Y 57.6 → *star-* | *hō nōiŋt tarštō* ~ *nāmaite* Y 57.18 → *nam-* | ~ *ahmāt parō*

*vīspe daēuua anusō taršta nəmənŋte* Y 57.18 → *nam-* | *vasō.xšaθrō* ~ *caraiti aōi yəm astuuaitīm*

*gaēθəm* Y 57.24 → *car-* | *aiia daēnaiia fraōrəŋta ahurō mazdā ašauua* ~ *vohu manō* ~ *ašəm*

*vahištəm* ~ *xšaθrəm vairīm* ~ *spəŋta ārmaitiš* ~ *hauruuatās* ~ *amərətātās* ~ *āhūiriš frašnō* ~

*āhūiriš tkaēšō* Y 57.24 | ~ *aða vaēibiia ahubiia vaēibiia nō ahubiia nipaiiā* Y 57.25 | *yōi vaēibiia*

*snaiθižbiia* ~ *iiataiieŋti vazəmna yim vohūm sraōšəm ašīm* Y 57.29 → *yat-*

*fra* *yō paōiriio gāθā* ~ *srāuuaiiāt* Y 57.8 → *sru-* | *aiia daēnaiia* ~ *ōrəŋta ahurō mazdā ašauua*

*frā vohu manō frā ašəm vahištəm frā xšaθrəm vairīm frā spəŋta ārmaitiš frā hauruuatās frā*

*amərətātās frā āhūiriš frašnō frā āhūiriš tkaēšō* Y 57.24 → *var-*

*frasasti-* f. ‘praise’.

*frasastaiiā*<sup>o</sup> dat. sg. *yasnāica vahmāica xšnaōθrāica* ~ *ca* Y 57.1, Y 57.6, Y 57.8

*frastərata-* adj. ‘spread out’, part. perf. pass. of the root *star-* ‘to spread’.

*frastərətāt* abl. sg. m. *yō paōiriio ...* ~ *paiti barəsmən yazata ahurəm mazdəm* Y 57.2

*frašna-* m. ‘questioning’.

*frašnō* nom. sg. *aiia daēnaiia fraōrəŋta ... frā āhūiriš* ~ Y 57.24

*frauuaši-* f. ‘choice’.

*frauuašibiio* dat. pl. *apəm vaŋ’hīnəm yasnāi ašāunəmca* ~ *yā nō ištā uruuōibiio* Y 56.2

*frauui-* f. ‘promotion’. The translation of the *hapax frauui-* as ‘promotion’ is the one proposed

by Gershevitch (1959: 125, 250–251), who reconstructs it from an original \**frāuuui-*, cf. Ved. *prāvati*

‘to favour, to promote’. Bartholomae (1904: 991) proposed the translation ‘prosperity’.

*frauuōiš* gen. sg. *yō harəta aiβiiaxštaca vīspaiiā* ~ *gaēθaiiā* Y 57.15

*frādaṭ.gaēθa-* adj. 'prospering the living beings'.

*frādaṭ.gaēθam* acc. sg. m. *sraōšəm ašīm huraōdəm vərəθrājanəm ~ ašauuanəm ašahe ratūm yazamaide* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33

*frādərəsra-* adj. 'transparent'.

*frādərəsra* nom. pl. m. *caθβārō auruuantō aurušā raōxšna ~ spənta vīdūuānḥō asaiia maiṇiuuananḥō* Y 57.27

*frāiiō.humatā-* adj. 'who has more good thoughts'.

*frāiiō.humatō* nom. sg. m. *nāca ašauua ~ frāiiō.hūxtō frāiiō.huuarštō* Y 57.14, Y 57.34

*frāiiō.huuaršta-* adj. 'who has more good deeds'.

*frāiiō.huuarštō* nom. sg. m. *nāca ašauua frāiiō.humatō frāiiō.hūxtō ~* Y 57.14, Y 57.34

*frāiiō.hūxta-* adj. 'who has more good words'.

*frāiiō.hūxtō* nom. sg. m. *nāca ašauua frāiiō.humatō ~ frāiiō.huuarštō* Y 57.14, Y 57.34

*frāšmi-* adj. 'glowing'.

*frāšmiš* nom. sg. m. *haōmō ~ baēšaziiō srīrō xšaθriiō zairi.dōiθrō* Y 57.19

*frāšmō.dāitī-* f. (with *hū*, gen. sg. of *huuar-* ntr. 'sun') 'sunset'.

*frāšmō.dāitīm* acc. sg. *pasca hū ~* Y 57.10, Y 57.16

*friia-* adj. 'dear'.

*friiō* nom. sg. m. *sraōšō ašiiō ~ friiθō paiti.zantō* Y 57.34

*friθa-* adj. 'beloved'.

*friiθō* nom. sg. m. *sraōšō ašiiō friiō ~ paiti.zantō* Y 57.34

*frī-* vb. 1. 'to propitiate, to wish'. 2. with *ā* 'to propitiate, to wish'.

*frīnā-* pres.

*frīnāmi* 1sg. pres. ind. act. 2. *yasnəmca vahməmca aōjasca zauuarəca ā~* Y 57.35

*fšūšan-* adj. with *mąθra* 'mantra of the cattle owners'.

*fšūšas*<sup>o</sup> nom. sg. m. *~ca mąθrō* Y 57.22

*gaēθā-* f. 1. 'living being, creature'. 2. 'world'.

*gaēθam* acc. sg. 2. *vasō.xšaθrō fracaraiti aōi yam astuuaitī ~* Y 57.24

*gaēθaiiā* gen. sg. 1. *yō harəta aiβiiāxštaca vīspaiiā frauuōiš ~* Y 57.15

*gaēθā* acc. pl. 1. *hišarō ašahe ~* Y 57.17

*gam-* vb. 1. 'to come'. 2. with *paiti* 'to come to'.

*jasā-* pres.

*jasaiti* 3sg. pres. ind. act. *yō vīspaēibiiō haca arəzaēibiiō vauuanuuā paiti.~* Y 57.12

*jam- / gm-* aor.

*jamiiaṭ* 3sg. opt. act. 1. *āca nō ~ auuaḥhe* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14,

Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*gāθā-* f. 'song'.

*gāθā* acc. pl. *yō paōiriō ~ frāsrāuuaiiaṭ* Y 57.8

*grab-* vb. 1. 'to grasp, to catch'. 2. with *us* 'to raise, to lift up'. 3. with *ā* 'to grasp, to catch'.

*gərəβn-* pres.

*gərəβnən* 3pl. subj. act. 2. *yā us xrūrəm drafšəm* ~ Y 57.25

*gəuruuāiia-* pres. pass.

*gəuruuāiieite* 3pl. pres. ind. pass. 3. *yaṭciṭ ušastaire hiṇduuō ā~ yaṭciṭ daōšataire niyne*  
Y 57.29

*ha-* / *ta-* dem. pron. 'this'.

*hō* nom. sg. m. ~ *nōiṭ tarštō frānāmaite* Y 57.18

*taṭ* nom. sg. ntr. *hiiaṭ paōuruuīm* ~ *ustəməmciṭ* Y 56.1–3

*təm* acc. sg. m. ~ *yazāi surunuūata yasna* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14,  
Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*tē* nom. pl. m. *yōi vispā* ~ *apaieinti* Y 57.29

*haca* postp. /prep. + abl. 'from; according to'.

*haca aṣā ratuš aṣāṭciṭ* ~ *frā aṣauua viḍuuā mraōtū* Y 57.1 | *yō viṣpaēibiō* ~ *arəzaēibiō*  
*vauuanuuā paiti.jasaiti* Y 57.12 | *dūrāt* ~ *ahmāt nmānāt dūrāt* ~ *aṣhāt viṣāt dūrāt* ~ *ahmāt*  
*zaṇtaōṭ dūrāt* ~ *aṣhāt daṣhaōṭ* Y 57.14

*had-* vb. 1. 'to sit down'. 2. with *ni-* 'to sit down'.

*had-* pres.

*aṣhasti* for *asti* 3sg. pres. ind. act. *yō bərəzō bərəziiāstō mazdā dāmaṇ niš*~ Y 57.30.  
Bartholomae (1904: 1754) interprets the verbal form *aṣhasti* as an irregular present radical of *ni+had* 'to sit down'. Kellens (2011: 96) proposes an emendation to *nišhauruuaiti*. 'he settles down', verbal form also found in Y 57.13. This emendation is not supported by any manuscripts evidence and cannot be demonstrated. In this edition, following the manuscripts, *nišhaṣhasti* has been edited and Bartholomae's interpretation adopted.

*haḍa* adv. 'with' + instr.

*haḍa* + dat. instead of instr. *yūidiieiti māzaṇiiaēibiō* ~ *daēuuāēibiō* Y 57.17

*haēnā-* f. '(hostile) army, horde'.

*haēnābiō* for *haēnaēibiō* abl. pl. *pairi druuaṭbiō* ~ Y 57.25

*hama-* adj. 'all, each'.

*hamahe* gen. sg. ntr. *yō āṣritīm* ~ *aiiṇ hamaiiā vā xšapō* Y 57.31

*hamaiiā* gen. sg. f. *yō āṣritīm hamahe aiiṇ* ~ *vā xšapō* Y 57.31

*hamərəṣa-* adj. 'adversary'.

*hamərəṣanəm* gen. pl. m. *daiiā ... haṣrā.niūuāitīm* ~ Y 57.26

*haōma-* m. name of a divinity 'Haōma'.

*haōmō* nom. m. *yim yazata* ~ Y 57.19

*haōzqṣβa-* ntr. 'familiarity, knowledge'.

*haōzqṣβa* instr. sg. *yeṣhe ... ~ca vaēdiāca auuāin aməṣā spəṇta* Y 57.23

*haptanḥāiti-* adj. with *yasna-* 'Worship in Seven Chapters', it refers to Y 35–41.

*haptanḥāitiš* nom. sg. m. *yasnasca* ~ Y 57.22

*hapta.yaxšti-* adj. 'having seven twigs'.

*hapta.yaxštīš*<sup>o</sup> acc. pl. m. *yō paōiriio barasma frastərənata ... ~ca nauua.yaxštīšca* Y 57.6

*haptō.karšuuān-*, f. *haptō.karšuuairī-* adj. 'having seven continents'.

*haptō.karšuuairīm* acc. sg. f. *auuāin aməšā spənta aōi ~zqm* Y 57.23

*har-* vb. 1. 'to watch over'. 2. with *ni-* 'to guard, to watch over'.

*hauruua-* pres.

*hauruuaiti* 3sg. pres. ind. act. 2. *yō anauuaṅhabdəmnō zaēnaṅha niš~ mazdā dāmaṅ*  
Y 57.16

*haraitī-* f. name of a mountain 'Harā'.

*haraiθiio* gen. sg. ~ *paiti barəzaiiā* Y 57.19, Y 57.21

*harətar-* m. 'guardian'.

*harəta* nom. sg. *yō ~ aiβiūāxštaca vīspaiiā frauuōiš gaēθaiiā* Y 57.15

*haθrā.niūuāiti-* f. 'one-shot defeat'.

*haθrā.niūuāitīm* acc. sg. *daiiā ... ~ haməraθanqm* Y 57.26

*hauruuatāt-* f. name of a divinity 'Haurvatāt'.

*hauruuatās* nom. sg. *aiia daēnaiia fraōrənta ... frā ~ Y* 57.24

*hazayrō.stūna-* adj. 'having one thousand columns'.

*hazayrō.stūnəm* nom. sg. ntr. *yejhe nmānəm vārəθrayni ~ vīdātəm barəzište paiti barəzahi*  
Y 57.21

*hqm.varəitiuuənt-* adj. 'valiant'.

*hqm.varəitiuuatō* gen. sg. m. *sraōšahe ašiiēhe taxmahe tanu.mqθrahe taxmahe ~ Y* 57.33

*hi-* pers. pron. 3<sup>rd</sup> person.

*hē* gen. sg. *aṭca ~ bāda kaməraδəm jaynuuā paiti x'ayhaieiti yaθa aōjā nāidiiayhəm* Y 57.10

*hiṅdu-* m. 'river; frontier'. The term *hiṅdu-*, that could mean 'river' (cf. the expression *hapta-hiṅdu-* 'seven rivers' in V 1.18 and Skt. *siṅdhu-* 'river; waters') has been translated as 'frontier' following Thieme (1970: 447–450).

*hiṅduuō* loc. sg. *yaṭciṭ ušastaire ~ āgəuruuaieite yaṭciṭ daōšataire niyne* Y 57.29

*hišara-* adj. 'watching over' + acc.

*hišarō* nom. sg. m. ~ *ašahe gaēθā* Y 57.17

*hita-* m. 'team'.

*hitaēibiio* dat. pl. *zāuuarə daiiā ~ Y* 57.26

*hudāh-* adj. 'well-providing'.

*hudāṅhqm* gen. pl. m. *aməšanqmcā spəntanqm huxšaθranqm ~ Y* 56.3–4

*huraōda-* adj. 'fair of form'.

*huraōda* voc. sg. m. *ada nō tūm sraōša ašiiā ~ zāuuarə daiiā hitaēibiio* Y 57.26 | *frā ... vaēibiia*  
*nō ahubiia nipaiiā sraōša ašiiā ~ Y* 57.25

*huraōdəm* acc. sg. m. *sraōšəm ašīm ~ vərəθrājanəm frādat.gəēθəm ašauuanəm ašahe ratūm*  
*yazamaide* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23,

Y 57.27, Y 57.30, Y 57.33 | *yazāi ... nairīmca saṅhəm* ~ Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**hūuacah-** adj. 'having good words'.

**hūuacā** nom. sg. m. ~ *pāpo.vacā pairi.gā.vacā* Y 57.20

**hūuar-** ntr. 'sun'.

**hū** gen. sg. *pasca* ~ *frāšmō.dāitīm* Y 57.10, Y 57.16

**hūuaršta-** adj. 'well-performed'.

**hūuaršta** acc. pl. ntr. *vīspaca* ~ *šīiaōθna yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**hūuasta-** adj. 'well-shot'.

**hūuastaiiā** gen. du. *āsīiaṅha* ~ *aṅhimanaiiā* Y 57.27

**hūuā.vaēγa-** adj. 'having good impact'.

**hūuā.vaēγəm** acc. sg. ntr. *snaiθiš zastaīia dražimnō brōiθrō.taēžəm* ~ *kamərəde paiti daēuuanəm* Y 57.31

**huxšaθra-** adj. 'of good rule'

**huxšaθranəm** gen. pl. m. *aməšanəm cā spəntanəm* ~ *hudāṅhəm* Y 56.3–4

**i-** vb. 1. 'to go'. 2. with *auua* 'to go down, to come down'.

**i-** pres.

**yeinti** 3pl. pres. ind. act. 1. *dūrāt haca aṅhāt daṅhaōt aγā iθīiejā vōiynā* ~ Y 57.14

**āin** in *auuāin* (\**auua* + *āin*) 3pl. ind. ipf. act. 2. *auua* ~ *aməšā spənta aōi haptō.karšuuairīm zəm* Y 57.23

**iḍat** adv. 'here'.

**iḍat** ~*ca ainiḍatca* ~*ca* Y 57.33

**iḍā** adv. 'here'. The spelling *iḍā*, on which the scribal tradition is almost unanimous, is peculiar because it appears as a mixed formation between Old and Young Avestan. The lengthening of the final vowel is a typical Old Avestan feature, while the spirantisation of the voiced intervocalic occlusive is a purely Young Avestan innovation.

**iḍā** *səraōšō* ~ *astū* Y 56.1–4

**iš-** vb. 1. 'to set in motion.' 2. with *paiti* 'to set in motion.'

**iša-** pres

**išata** in *paitišata* (\**paiti* + *išata*) 2pl. ipt. act. 2. *paiti* ~ *mazdaiiasna sraōšahe ašīiehe yasnəm* Y 57.13

**išta-**adj. 'worshipped', part. perf. pass. of the root *yaz-* 'to worship'.

**ištō** nom. sg. m. *yā nā* ~ Y 56.1

**ištā** nom. pl. f. *yā nō* ~ Y 56.2

**iθīiejah** f. 'danger'.

**iθīiejā** nom. pl. *dūrāt haca aṅhāt daṅhaōt aγā* ~ *vōiynā yeinti* Y 57.14

**jaymuštama-** superl. adj. 'best achiever' built on the part. perf. act. of the root *gam-* 'to come'.

*jaymuštəmō* nom. sg. m. *ahurəm mazdqm ... yō ašahe* ~ Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*jan-* vb. 1. 'to hit, to kill'. 2. with *ni* 'to knock down, to strike down'.

*yn-/jan-* pres.

*jaiṇti* 3sg. pres. ind. act. 1. *yō aēšməm stərəθβata snaiθiša vīxrūmaṇtəm xʷarəm* ~ Y 57.10

*yne* 3sg. pres. ind. mid. 2. *yaṭciṭ ušastaire hiṇduuō āgəuruuāiieite yaṭciṭ daōšataire ni-* Y 57.29

*jayn-* perf.

*jaynuuah-* part. perf. act.

*jaynuuā* nom. sg. m. *aṭca hē bāda kamərəδəm* ~ *paiti xʷaṇhaiieiti yaθa aōjā nāidiiaṇhəm* Y 57.10

*jaṇtar-* m. 'smiter, beater'.

*jaṇta* nom. sg. *yō* ~ *daēuuaiiā drujō* Y 57.15

*kaiiada-* ntr. 'kaiiada sinner'.

*kaiiadahe* gen. sg. *yō vananō* ~ Y 57.15

*kamərəda-* ntr. 'head (daēvic)'.

*kamərəδəm* acc. sg. *aṭca hē bāda* ~ *jaynuuā paiti xʷaṇhaiieiti yaθa aōjā nāidiiaṇhəm* Y 57.10

*kamərəde* loc. sg. *snaiθiš zastaiia dražimnō brōiθrō.taēžəm huuā.vāēγəm* ~ *paiti daēuuanqm* Y 57.31

*kamərəδō.jan-* adj. 'who smashes (daēvic) heads'.

*kamərəδō.janō* gen. sg. m. *sraōšahe ašiehe ...* ~ *daēuuanqm* Y 57.33

*karšuuar-* ntr. 'continent'.

*karšuuarə* acc. sg. *imaṭ* ~ *auuazaite yaṭ xʷaniraθəm bāmīm* Y 57.31

*kāiḍiia-* adj. 'follower of the kaiiada sinner'.

*kāiḍiiehe* gen. sg. m. *yō vananō* ~ Y 57.15

*maēya-* ntr. 'cloud'.

*maēyaēibiia* abl. du. *āsiaṇha* ~ Y 57.28

*mahrka-* m. 'death'.

*mahrkāṭ* abl. sg. *pairi druuatāṭ* ~ Y 57.25

*maidiiōi.paitištāna-* adj. 'as high as the middle of the leg'.

*maidiiōi.paitištātq̄s*<sup>o</sup> acc. pl. m. *yō paōiriō barəsmā frastərənata ... āxšnūšca* ~ *ca* Y 57.6

*maiñiiu-* m. 1. 'force'. 2. with *spəṇta-* 'Life-giving Force'. 3. with *aṇhra-* 'Destructive Force'.

*maiñiiuš* nom. sg. 2. *maiñiiū dāmṇ daiḍtəm yasca spəṇtō* ~ *yasca aṇhrō* Y 57.17

*maiñiiūš* gen. sg. 3. *snaθāi aṇhrahe* ~ *druuatō* Y 57.32

*maiñiiū* nom. du. 1. *yō nōiṭ pascaēta hušxʷafa yaṭ* ~ *dāmṇ daiḍtəm* Y 57.17

*maiñiiuusah-* adj. 'belonging to the spiritual realm'.

*maiñiiuasaṇhō* nom. pl. m. *caθbārō auruuantō aurūša raōxšna frādərəsra spəṇta vīduuāṇhō asaiia* ~ Y 57.27



**manah-** ntr. 1. 'thought'. 2. with *vohu-* 'Vohu Manah'.

*manō* nom. sg. 2. *aiia daēnaiia fraōrənta ... frā vohu* ~ Y 57.24

**manahiia-** adj. 'spiritual'.

*manahiio* nom. sg. m. *aheca aṅhəuš yō astuuatō yasca asti* ~ Y 57.25

**masti-** f. 'knowledge'.

*mastim* acc. sg. *paiθimnō vīspō.paēsīm* ~ Y 57.20

**maṭ** prep. + abl. 'with'.

*maṭ* ~ *vīdātaōṭ daēuuō.dātāṭ* Y 57.25

**maṭ.āzaiṅti-** adj. 'with interpretations'.

*maṭ.āzaiṅtiš* acc. pl. f. *yō paōiriiō frasarūuuaiiaṭ ...* ~ Y 57.8

**maṭ.paiti.frasa-** adj. 'with answers'.

*maṭ.paiti.frasā* acc. pl. f. *yō paōiriiō frasarūuuaiiaṭ ...* ~ Y 57.8

**mazdaiiasna-** adj. 'whose sacrifice is to Mazdā'.

*mazdaiiasna* voc. pl. m. *paitišata ~ sraōšahe ašiehe yasnəm* Y 57.13

**mazdā-** m. 'the Wise one', with *ahura-* name of a divinity 'Ahura Mazdā'.

*mazdā* nom. sg. *aiia daēnaiia fraōrənta ahurō ~ ašauua* Y 57.24

*mazdaqm* acc. sg. *yō paōiriiō ... yazata ahurəm* ~ Y 57.2 | *ratūm bərəzaṅtəm yazamaide yim ahurəm* ~ Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*mazdā* gen. sg. *ahurahe ~ yasnāi səuuīštahe ašaōnō* Y 56.1 | *yō paōiriiō ~ dāmaqṇ ... yazata ahurəm mazdaqm* Y 57.2 | *yō ... nipāiti ~ dāmaqṇ yō ... nišhauruuaiti ~ dāmaqṇ* Y 57.16 | *~ dāmaqṇ nišaṅhasti* Y 57.30

**māzañiia-** adj. 'of Mazana, monstrous'.

*māzaiñianqm* gen. pl. m. *snaθāi ~ daēuuanqm* Y 57.32

*māzañiiaēibiio* dat. pl. m. *yūidiieiti ~ haḍa daēuuaēibiio* Y 57.17

**maqθra-** m. 1. 'mantra, sacred Word'. 2. with *fšūšan-* 'Mantra of the Cattle Owners'.

*maqθrō* nom. sg. 2. *fšūšasca* ~ Y 57.22

*maqθrahe*<sup>o</sup> gen. sg. 1. *paiθimnō vīspō.paēsīm mastim yqm pouru.āzaiṅtim ~ ca pauruuatātəm* Y 57.20

**mrū-** vb. 1. 'to say'. 2. with *fra / frā* 'to speak forth, to utter'.

*mraō-/mrū-* pres.

*mrūtē* 3sg. pres. ind. mid. 2. *yaθā ahū vairiiō zaōtā frā mē* ~ Y 57.1 | 2. *yaθā ahū vairiiō yō zaōtā frā mē* ~ Y 57.1

*mraōtū* 3sg. ipt. act. 2. *aθā ratuš ašāṭcīṭ haca frā ašauua vīduuā* ~ Y 57.1

**nairiiō.sañha-** m. name of a divinity 'Nairiiō.Sañha'.

*nairim*<sup>o</sup> *sañhəm* acc. sg. *yazāi ... ~ ca ~ huraōdəm* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*nairim* → *nairiiō.sañha-*

**nam-** vb. 1. 'to bend (away)'. 2. with *frā* 'to flee'.



*nāma-* / *nəma-* pres.

*nāmaite* 3sg. pres. ind. mid. 2. *hō nōiṭ tarštō frā~* Y 57.18

*nəmənṭe* 3pl. pres. ind. mid. 2. *frā ahmāt parō vīspe daēuuu anusō taršta ~* Y 57.18

*nar-* m. 'man'.

*nā* nom. sg. *θraǰəδō asti paiti.zaṇto ~ca ašauua frāiiō.humatō frāiiō.hūxtō frāiiō.huuarštō* Y 57.14 | *vīspa nmāna sraōšō.pāta yazamaide ... ~ca ašauua frāiiō.humatō frāiiō.hūxtō frāiiō.huuarštō*

*nauua.yaxšti-* adj. 'having nine twigs'.

*hapta.yaxštīš°* acc. pl. m. *yō paōiriiō barəsmā frastərənata ... hapta.yaxštīšca ~ca* Y 57.6

*nāidiiah-* comp. adj. 'weaker'.

*nāidiiaṅhəm* acc. sg. m. *aṭca hē bāda kamərəδəm jaṅnuuā paiti xʷaṅhaiieiti yaθa aōjā ~* Y 57.10

*ni* prevb. 'down'.

*ni* *yō ... ~pāiti mazdā dāmən* Y 57.16 → *pā-* | *yō vīspəm ahūm astuuəntəm ərāθβa snaiθiša ~pāiti* Y 57.16 → *pā-* | *frā ... ~paiiā ai sraōša* Y 57.25 → *pā-* | *yaṭciṭ ušastaire hiṇduuō āgəuruuaieiti yaṭciṭ daōšataire ~γne* Y 57.29 → *jan-*

*ništara.naēma-* m. 'outside'.

*ništara.naēmāt* abl. sg. *xʷāraōxšnəm aṅtara.naēmāt stəhrpaēsəṅhəm ~* Y 57.21

*nmāna-* ntr. 'house'.

*nmānəm* acc. sg. *yō driyaōšca drūuiiāšca amauuaṭ ~ həm.tāšti* Y 57.10 | *yejhe ~ vārəθraṅni hazəṅrō.stūnəm vīdātəm barəzište paiti barəzahi* Y 57.21

*nmānāt* abl. sg. *dūrāt haca ahmāt ~* Y 57.14

*nmānaiia* loc. sg. *yejhe ~ sraōšō ašiiō vərəθraǰā θraǰəδō asti paiti.zaṇtō* Y 57.14

*nmāna* acc. pl. *vīspa ~ sraōšō.pāta yazamaide* Y 57.34

*nōiṭ* neg. pcl. 'not'.

*nōiṭ* *yō ~ pascaēta hašxʷafa yaṭ maiiūū dāmən daiδītəm* Y 57.17 | *hō ~ tarštō frānāmaite* Y 57.18 | *~ auue paskāt āfəṅte* Y 57.29

*pairi* prep. + abl. 'from'.

*pairi ~ druuaatə mahrkāt ~ druuaatə aēšmāt ~ druuaṭbiū haēnəbiū* Y 57.25

*pairi.gā.vacah-* adj. 'whose words are sung all around'.

*pairi.gā.vacā* nom. sg. m. *huuacā pāpō.vacā ~* Y 57.20

*paiti* 1. prevb. 2. prep. + gen. to answer the question 'where?' 3. prep. + abl. used in ablative absolute construction. 4. prep. + loc. to answer the question 'where to?'

*paiti* 3. *yō paōiriiō ... frastərətāt ~ barəsmən yazata ahurəm mazdəm* Y 57.2 | 1. *aṭca hē bāda kamərəδəm jaṅnuuā ~ xʷaṅhaiieiti yaθa aōjā nāidiiaṅhəm* Y 57.10 → *xʷah-* | 1. *yō vīspaēibiū haca arəzaēibiū vauuanuuā ~ jasaiti* Y 57.12 → *gam-* | 1. *~šata mazdaiiasna sraōšahe ašiiēhe yasnəm* Y 57.13 → *iš-* | 4. *bərəzište ~ barəzahi* Y 57.19, Y 57.21 | 2. *haraiθiiō ~ barəzaiiā* Y 57.19, Y 57.21 | 4. *kamərəde ~ daēuuanəm* Y 57.31

*paiti.jaiti-* f. 'killing back'.

*paiti.jaitīm* acc. sg. *daiiā* ... ~ *dušmaiñiiunqm* Y 57.26

*paiti.θβaršta-* adj. 'adorned', part. perf. pass. of the root *θβars-* 'to fashion', with *paiti* 'to be adorned'.

*paiti.θβarštāñhō* nom. pl. m. *sruuaēna aēšqm zarañiia* ~ Y 57.27

*paiti.zaṇta-* adj. 'welcome', part. perf. pass. of the root *zan-* 'to know', with *paiti* 'to welcome'.

*zañtō* nom. sg. m. *yejhe nmānaiia sraōšō ašiiō vərəθrajaš θraṇfəδō asti* ~ Y 57.14 | *sraōšō ašiiō friiō friθō* ~ Y 57.34

*paṇca* num. 'five'.

*paṇca* *yō paōiriio gāθā frasrāuuaiiaṭ yā* ~ *spitāmahe ašaōnō zaraθuštrahe* Y 57.8

*paṇca.yaxšti-* adj. 'having five twigs'.

*paṇca.yaxštīš*<sup>o</sup> acc. pl. m. *yō paōiriio barəsma frastərənata θri.yaxštīšca* ~ *ca* Y 57.6

*paōiriia-* adj. 'first'.

*paōiriio* nom. sg. m. *yō* ~ *mazdā dāmṇ ... yazata ahurəm mazdqm* Y 57.2 | *yō* ~ *barəsma frastərənata* Y 57.6 | *yō* ~ *gāθā frāsrāuuaiiaṭ* Y 57.8

*paōuruuīm* nom. sg. ntr. *hiiaṭ* ~ *taṭ ustəmāmcīṭ* Y 56.1–3

*parō* prep. + abl. 'in front of, before'.

*parō hō nōiṭ tarštō frānāmaite θβaēšāṭ* ~ *daēuuāēibiiō frā ahmāṭ* ~ *vispe daēuuā anusōt taršta nəmənṭe* Y 57.18 | *aēšmahe* ~ *draōmābiiō* Y 57.25

*parō.katarštāma-* superl. adj. 'most feared (from) afar'. The translation of the *hapax parō.katarštāma-* as 'most feared from afar' has been firstly proposed by Bartholomae (1904: 859), who translates 'der in der Ferne am meisten gefürchtet wird' and interprets the adjective as the superlative of \**parō.ka-taršta-*.

*parō.katarštāməm* acc. sg. m. *sraōšəm ... yazamaide yūnqm aōjištəm yūnqm tañcištəm yūnqm θβaxšīštəm yūnqm āsištəm yūnqm* ~ Y 57.13

*pasca* prep. + acc. 'after'.

*pasca* ~ *hū frāšmō.dāitīm* Y 57.10, Y 57.16

*pascaēta* adv. 1. 'then, afterwards' 2. with *yaṭ* 'since, after ... that'

*pascaēta* 2. *yō nōiṭ* ~ *hušx<sup>v</sup>afa yaṭ maiñiiū dāmṇ daiḍtəm* Y 57.17

*paskāṭ* adv. 'from behind'.

*paskāṭ* *yq auue* ~ *viieñti nōiṭ auue* ~ *āfəṇte* Y 57.29

*patarəta-* adj. 'winged'.

*patarətaēibiia* abl. du. m. *āsiaṇha vaiiaēibiia* ~ Y 57.28

*pati-* 'to obtain, to control'.

*paiθiia-* pres.

*paiθimna-* part. pres. mid.

*paiθimnō* nom. sg. m. ~ *vīspō.paēsīm mastīm yqm pouru.āzaiñtīm* Y 57.20

*pauruuatāt-* f. 'preeminence, supremacy'.

*pauruuatātəm* acc. sg. *paiθimnō vīspō.paēsīm mastīm yqm pouru.āzaiñtīm maθraheca* ~ Y 57.20

*pā-* vb. 1. 'to guard, to protect'. 2. with *ni-* 'to guard, to protect'.

*pā-* pres.

*pāiti* 3sg. pres. ind. act. 2. *yō ... ni~ mazdā dāmañ Y 57.16* | 2. *yō vīspəm ahūm astuuanṭəm əṛəθβa snaiθiša ni~ Y 57.16*

*paiia-* pres.

*paiiā* 2sg. opt. act. 2. *frā ... ni~ āi sraōša Y 57.25*

*pāiiu-* m. 'creator'.

*pāiiū* acc. du. *yō paōiriū ... yazata ~ θβōrəštāra Y 57.2*

*pāpō.vacah-* adj. 'having protective words'.

*pāpō.vacā* nom. sg. m. *huuacā ~ pairi.gā.vacā Y 57.20*

*pouru.āzaiṅti-* adj. 'having many explanations'.

*pouru.āzaiṅtīm* acc. sg. f. *paiθimnō vīspō.paēsīm mastīm yaṃ ~ mṛθraheca pauruuatātəm Y 57.20*

*pouru.spaxšti-* f. 'much surveillance'.

*pouru.spaxštīm* acc. sg. *daiiā ... ~ tbišaiiantəm Y 57.26*

*raii-* m. 'wealth'.

*raiiā* instr. sg. *ahe ~ x'arənaṅhaca Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34*

*raōxšna-* adj. 'shining'.

*raōxšna* nom. pl. m. *caθβārō auruuanṭō auruša ~ frādərəsra spəṅta vīduuāṅhō asaiia maiṅiuuanəṅhō Y 57.27*

*ratu-* m. 1. 'time'. 2. 'judge'.

*ratuš* nom. sg. 2. *aθā ~ ašātcit̄ haca frā ašauua vīduuā mraōtū Y 57.1*

*ratūm* acc. sg. 1. *sraōšəm ašīm huraōδəm vərəθrājanəm frādaṭ.gāēθəm ašauuanəm ašahe ~ yazamaide Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33* | 2. *~ bərəzaṅtəm yazamaide Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34*

*raθaēštā-* m. 'warrior'.

*raθaēštā* gen. sg. *sraōšahe ašūiehe ... bāzuš.aōjaṅhō ~ Y 57.33*

*safa-* m. 'hoof'.

*safāṅhō* nom. pl. *sruuaēna aēšəm ~ zaraṅiia paiti.θβarštāṅhō Y 57.27*

*s(ə)raōša-* m. name of a divinity 'Sraōša', lit. 'hearkening', from the root *sru*, 'to hear'. Since the cluster *sr* is not uncommon in Old Avestan it has been hypothesised by de Vaan (2003: 532) that the anaptyctic vowel has been inserted not to aid the pronunciation of the cluster but as a result of -š-, phenomenon which is recorded also for the cluster *fr*, in which the two consonants are divided by *ə* only when the following syllable starts with a sibilant *s* or *š*.

*səraōšō* nom. sg. *~ idā astū Y 56.1-4*

*səraōšas*<sup>o</sup> nom. sg. *~ cā idā astū Y 56.3-4*

*sraōšō* nom. sg. *vərəθraja ~ ašūiō Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18,*

Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *yejhe nmānaiia ~ ašiiō vərəθrajaō θraǰəδō asti paiti.zantō* Y 57.14 | ~ *ašiiō friiō friθō paiti.zantō* Y 57.34

**sraōša** voc. sg. *frā ... vaēibiia nō ahubiia nipaiiā ai ~ ašiiā huraōda* Y 57.25 | *ada nō tūm ~ ašiiā huraōda zāuuarə daiiā hitaēibiūō* Y 57.26

**sraōšəm** acc. sg. ~ *ašim huraōdəm vərəθrājanəm frādat.gaeθəm ašauuanəm ašahe ratūm yazamaide* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33 | *yazāi ... ~ ašim zaōθrābiūō* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | ~ *ašim yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *vohūm ~ ašim* Y 57.29

**sraōšahe** gen. sg. ~ *ašiehe taxmahe tanu.mqθrahe darši.draōš āhūirīehe* Y 57.1, Y 57.35 | *paitišata mazdaiiasna ~ ašiehe yasnəm* Y 57.13 | ~ *ašiehe taxmahe tanu.mqθrahe* Y 57.33 | *yqmca ~ ašiehe yqmca arštōiš yazatahe* Y 57.33

**səuuīšta-** adj. superl. 'strongest'.

**səuuīštahe** gen. sg. m. *ahurahe mazdā yasnāi ~ ašaōnō* Y 56.1

**snaiθiš-** ntr. 'weapon'.

**snaiθiš** nom. sg. *yejhe ahunō vairiūō ~ vīsata vərəθrajaō* Y 57.22

**snaiθiš** acc. sg. ~ *zastaiia dražimnō* Y 57.31

**snaiθiša** instr. sg. *yō aēšməm stərəθβata ~ vīx rūmanətm x'arəm jaiṅti* Y 57.10 | *yō vīspəm ahūm astuuantəm ərəθβa ~ nipāiti* Y 57.16

**snaiθižbiia** abl. du. *yōi vaēibiia ~ frāiitaiieṅti vazəmna yim vohūm sraōšəm ašim* Y 57.29

**snaθa-** m. 'striking'.

**snaθai** dat. sg. ~ *aṅhrahe maiṅiiūš druuatō ~ aēšmahe xruuī.draōš ~ māzaiṅiiānqm daēuuānqm ~ vīspanqm daēuuānqm* Y 57.32

**spənta-** adj. 1. 'live-giving'. 2. with *aməša-* 'Life-giving Immortal'. 3. with *maiṅiiu-* 'life-giving Force'.

**spəntō** nom. sg. m. 3. *maiṅiiū dāmən daiḍitəm yasca ~ maiṅiiūš yasca aṅhrō* Y 57.17 | 1. *aiia daēnaiia fraōrənta ... frā ~ ārmaitiš* Y 57.24

**spənta** nom. pl. m. 2. *auuāin aməšā ~ aōi haptō.karšuuairīm zqm* Y 57.23 | 1. *caθβārō auruuantō aurūša raōxšna frādərəsra ~ vīduuāṅhō asaiia maiṅiiuānəṅhō* Y 57.27

**spəntə** acc. pl. m. 2. *yō paōiriūō ... yazata aməšə ~* Y 57.2

**spəntanqm** gen. pl. m. 2. *yasnāi ... vaṅ'hīnqm aməšanqmcā* Y 56.3-4 | 2. *aməšanqm ~ yasnāica vahmāica xšnaōθrāica frasastaiiāēca* Y 57.6, Y 57.8 | 2. *yō ... paiti.jasaiti viiaxma aməšanqm ~* Y 57.12

**spitāma-** m. 'Spitāma'.

**spitāmahe** gen. sg. *yō paōiriūō gāθā frasrāuuaiiat yā paṅca ~ ašaōnō zaraθuštrahe* Y 57.8

**sraōšō.pāta-** adj. 'protected by Sraōša'.

**sraōšō.pāta** acc. pl. ntr. *vīspa nmāna ~ yazamaide* Y 57.34

**sraōša-** → *s(ə)raōša-*

**srauuah-** ntr. 'word'.

**srauuā** acc. pl. *vīspa* ~ *zaraθuštri yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**srīra-** adj. 'beautiful'.

**srīrō** nom. sg. m. *haōmō frāšmiš baēšaziō* ~ *xšaθriiō zairi.dōiθrō* Y 57.19

**sru-** vb. 1. 'to hear, to listen to'. 2. with *fra* 'to hear, to listen to'. 3. with *fra*, caus. pres. 'to recite'.

**surunao-/surunu-** pres.

**surunuuant-** pres. part. act.

**surunuuata** instr. sg. m. 1. *təm yazāi* ~ *yasna* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34. On the participle *surunuuant-*, see Boccali (1978: 115–130). He interprets *surunuuata* as the instr. sg. m. of a pres. part. act. with a passive meaning. The alternative interpretation is that it derives from a gerundive construction with a suffix *-ata-* (Bartholomae 1904: 1649). According to Boccali, this interpretation lacks evidence in Indo-European languages, where such a construction is never built on a present stem with nasal infix. On the contrary, the use of participles in *-nt-* with a passive meaning is attested (Boccali 1978: 115–130, Panaino 1990: 91).

**srāuuaiia-** caus.

**srāuuaiiaṭ** 3sg. caus. inj. act. 3. *yō paōiriiō gāθā fra* ~ Y 57.8

**sruuaēna-** adj. 'made of horn'.

**sruuaēna** nom. pl. m. ~ *aēšqm safāṅhō zarañiia paiti.θbarštāṅhō* Y 57.27

**star-** vb. 'to spread out'. 1. 'to spread out'. 2. with *fra* 'to spread out'.

**stārən-** pres.

**stārənata** (them., expected \**stārənta*) 3sg. inj. mid. 2. *yō paōiriiō barəsmā fra* ~ Y 57.6

**stāhrpaēsah-** adj. 'adorned with stars'.

**stāhrpaēsahəm** nom. sg. ntr. *x'āraōxšnəm aṅtara.naēmāṭ* ~ *ništara.naēmāṭ* Y 57.21

**stārəθpaṅt-** adj. 'shattering'.

**stārəθβata** instr. sg. ntr. *yō aēšməm* ~ *snaiθiša vīxrūmaṅtəm x'arəm jaiṅti* Y 57.10

**sūra-** adj. 'strong'.

**sūrəm** acc. sg. m. *sraōšəm ... yazamaide taxməm āsūm aōjaṅhuuaṅtəm daršitəm* ~ *bərəzaidīm* Y 57.11

**śiiaōθna-** ntr. 'act, action'.

**śiiaōθna** acc. pl. *vīspaca huuaršta* ~ *yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**ta-** → *ha-*

**tanu.mqθra-** adj. 'having the mantra for body'.

**tanu.mqθrahe** gen. sg. m. *sraōšahe ašūiehe taxmahe* ~ *darši.draōš āhūiriiehe* Y 57.1, Y 57.35 | *sraōšahe ašūiehe taxmahe* ~ Y 57.33

**tanū-** f. 'body'.

*tanubiiō* dat. pl. *daiiā* ... *druuatātəm* ~ Y 57.26

*tañcišta-* superl. adj. 'bravest'.

*tañcištəm* acc. sg. m. *sraōšəm* ... *yazamaide yūnqəm aōjištəm yūnqəm ~ yūnqəm θβaxšišštəm yūnqəm āsištəm yūnqəm parō.katarštəməm* Y 57.13

*taršta-* adj. 'fearful', part. perf. pass. of the root *θrah-* 'to be afraid'.

*tarštō* nom. sg. m. *hō nōiṭ* ~ *frānāmaite* Y 57.18

*taršta* nom. pl. m. *frā ahmāṭ parō vīspe daēuua anusō ~ nəmənṭe ~ təmaṇhō duuarəṇti* Y 57.18

*taš-* vb. 'to fashion'. 1. 'to fashion.' 2. with *hqəm* 'to fashion.'

*tāš-* pres.

*tāšti* 3sg. pres. ind. act. 2. *yō driyaōšca driūuiiāšca amauuat nmānəm hqəm.* ~ Y 57.10

*taxma-* adj. 'brave'.

*taxməm* acc. sg. m. *sraōšəm* ... *yazamaide ~ āsum aōjaṇhuuaṇtəm daršitəm sūrəm bərəzaidīm* Y 57.11

*taxmahe* gen. sg. m. *sraōšahe ašiiēhe ~ tanu.mqθrahe darši.draōš āhūiriēhe* Y 57.1, Y 57.35 | *sraōšahe ašiiēhe ~ tanu.mqθrahe ~ hqəm.varəitiuuatō* Y 57.33

*təmah-* ntr. 'darkness'.

*təmaṇhō* gen. sg. *vīspe daēuua* ... ~ *duuarəṇti* Y 57.18

*tūm* pron. pers. 2<sup>nd</sup> person.

*tūm* nom. sg. *aḍa nō* ~ *sraōša ašiiā huraōḍa zāuuarə daiiā hitaēibiū* Y 57.26

*ṭbišaiiaṇt-* → *duuiš-*

*ṭkaēšah-* ntr. 'doctrine'.

*ṭkaēšō* nom. sg. *aiia daēnaiia fraōrəṇta ... frā āhūiriš ṭkaēšō* Y 57.24

*θβaēšah-* ntr. 'fear, terror'.

*θβaēšāṭ* abl. sg. *hō nōiṭ taršto frānāmaite ~ parō daēuuaēibiū* Y 57.18

*θβars-* vb. 'to fashion'.

*θβərəsa-* pres.

*θβərəsatō* 3du. pres. ind. act. *yō paōiriū ... yata pāiiū θβōrəštāra yā vīspa ~ dāmaṇ* Y 57.2

*θβaxšišta-* superl. adj. 'most active'.

*θβaxšišštəm* acc. sg. m. *sraōšəm* ... *yazamaide yūnqəm aōjištəm yūnqəm tañcištəm yūnqəm ~ yūnqəm āsištəm yūnqəm parō.katarštəməm* Y 57.13

*θβōrəštar-* m. 'fashioner'.

*θβōrəštāra* acc. du. *yō paōiriū ... yazata pāiiū* ~ Y 57.2

*θraqəḍa-* adj. 'satisfied'.

*θraqəḍō* nom. sg. m. *yeṇhe nmānaiia sraōšō ašiiō vərəθrajā ~ asti paiti.zaṇtō* Y 57.14

*θri.yaxšti-* adj. 'having three twigs'.

*θri.yaxštiš<sup>o</sup>* acc. pl. m. *yō paōiriū barəsma frastərənata ~ ca paṇca.yaxštišca* Y 57.6

*uparatāt-* f. 'superiority'.



- uparatātəm* acc. sg. *vanaiṅtīmca* ~ *yazamaide* Y 57.33
- uruuan-* m. 'soul'.
- uruuōibiū* dat. pl. *apqm vaṅ<sup>h</sup>hīnqm yasnāi ašāunqmca frauuašibiū yā nō ištā* ~ Y 56.2
- us* prevb. 'up, upward'.
- us* *yā* ~ *xrūrəm drafšəm gərəβnqn* Y 57.25 → *grab-*
- ustəma-* adj. 'last'.
- ustəməm* nom.-acc. sg. ntr. for adv. *hiiaṭ paōuruuīm taṭ* ~ *cīṭ* Y 56.1–3
- ušastara-* adj. 'eastern'.
- ušastaire* loc. sg. m. *yaṭciṭ* ~ *hiṅduuō āgəuruuāiēite* Y 57.29
- uua-* adj. 'both'.
- vaēibiia* dat. du. m. *frā aḍa* ~ *ahubiia* ~ *nō ahubiia nipaiiā* Y 57.25
- vaēibiia* abl. du. m. *yōi* ~ *snaiθīzbiia frāiiaitaieṅti vazəmna yim vohūm sraōšəm ašīm* Y 57.29
- vacastaštiuuat* adv. 'in strophes'.
- vacastaštiuuat* *yō paōiriiō frastāuuaiiat* ... ~ Y 57.8
- vaēdiia-* ntr. 'knowledge'.
- vaēdiia* instr. sg. *yejhe* ... *haōzqθβaca* ~ *ca auuāin aməšā spənta* Y 57.23
- vahišta-* superl. adj. 1. 'best'. 2. with *aša-* 'Aša Vahišta'.
- vahištəm* nom. sg. ntr. 2. *aiia daēnaiia fraōrənta* ... *frā ašəm* ~ Y 57.24
- vahma-* m. 'prayer'.
- vahməm*<sup>o</sup> acc. sg. *yasnəmca* ~ *ca aōjasca zauuarəca āfrināmi* Y 57.35
- vahmāi* dat. sg. *yasnāica* ~ *ca xšnaōθrāica frasastaiiāēca* Y 57.1, Y 57.6, Y 57.8
- vaii-* m. 'bird'.
- vaiiāēibiia* abl. du. *āsiiayha* ~ *patarətaēibiia* Y 57.28
- vairiia-* adj. 1. 'chosen'. 2. with *ahuna-* name of the prayer Ahuna Vairiia. 3. with *xšaθra-* 'Xšaθra Vairiia'.
- vairiū* nom. sg. m. 2. *yejhe ahunō* ~ *snaiθiš vīsata vərəθrajā* Y 57.22
- vairīm* nom. sg. ntr. 3. *aiia daēnaiia fraōrənta* ... *frā xšaθrəm* ~ Y 57.24
- van-* vb. 'to win'.
- vana-* pres.
- vanant-* part. pres. act.
- vanatō* gen. sg. m. ~ *vanaitiš vanatiuuatō ašaōnō* ~ *vanaitiš* Y 57.33
- vanaiṅtīm* acc. sg. f. *vanatō vanaitiš* ~ *ca uparatātəm yazamaide* Y 57.33
- vauuan-* perf.
- vauuanuuāh-* part. perf. act.
- vauuanuuā* nom. sg. m. *yō vīspaēibiū haca arəzaēibiū* ~ *paiti.jasaiti* Y 57.12
- vanaiti-* f. 'triumph'.
- vanaitiš* acc. pl. *vanatō* ~ *vanaitiuvatō ašaōnō vanatō* ~ Y 57.33
- vanaitiuvanant-* adj. 'victorious'.
- vanaitiuvatō* gen. sg. m. *vanatō vanaitiš* ~ *ašaōnō vanatō vanaitiš* Y 57.33

*vanana-* m. 'vanquisher'.

*vananō* nom. sg. *yō* ~ *kaiiaḍahe yō* ~ *kāiḍiiehe* Y 57.15

*var-* vb. 1. 'to choose'. 2. with *frā* 'to profess the faith of' + instr.

*vərə-* pres.

*vərəṇta* in *fraōrəṇta* (\**fra-vərəṇta*) 3pl. inj. mid. 2. *aiia daēnaiia fra~ ahurō mazdā ašauua* Y 57.24

*varšta-* adj. 'performed' part. perf. pass. of the root *varz-* 'to act, to perform'.

*varšta*<sup>o</sup> acc. pl. ntr. *šiiāōθna yazamaide ~ca varəšiiamnaca* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*varz-* vb. 'to act, to perform'.

*varəšiiā-* fut.

*varəšiiamna-* part. pres. mid.

*varəšiiamna*<sup>o</sup> acc. pl. ntr. *šiiāōθna yazamaide varštaca ~ca* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*vasō.xšaθra-* adj. 'free to act at will'.

*vasō.xšaθrō* nom. sg. m. ~ *fracaraiti aōi yəm astuuaitīm gaēθəm* Y 57.24

*vaz-* vb. 1. act. 'to draw (a chariot)'. 2. mid. 'to go (with a vehicle), to rush'. 3. with *a* 'to go toward'.

*vaza-* pres.

*uuazaite* 3sg. pres. ind. act. 3. *imaṭ karšuuarə a~ yaṭ xʷaniraθəm bāmīm* Y 57.31

*vazəṇti* 3pl. pres. ind. act. 1. *yim caθβārō auruuantō ...* ~ Y 57.27

*vazəmna-* part. pres. mid.

*vazəmna* nom. pl. m. 2. *yōi vaēibiia snaiθižbiia frāiataiieṇti* ~ *yim vohūm sraōšəm ašīm* Y 57.29. Thieme (1975: 345) and Kellens (1979: 703–705) have demonstrated that the active voice of the root *vaz-* has the transitive meaning 'to draw', while, when in middle voice, *vaz-* is an intransitive verb of motion indicating a movement other than walking or riding, i.e. flying or moving with a vehicle. Therefore, *sraōšəm* cannot be the object of the intransitive part. pres. m. *vazəmna*, but rather of the causative *frāiataiieṇti*.

*vā* encl. pcl. 'and, or'.

*vā yō āθritīm hamahe aiiṇ hamaiiā ~ xšapō* Y 57.31

*vāra-* m. 'rain'.

*vāraēibiia* abl. du. *āsiiāṇha* ~ Y 57.28

*vārəθrayni-* adj. 'victorious, obstacle-smashing'.

*vārəθrayniš* nom. sg. m. *fšūšasca maθrō yō* ~ Y 57.22

*vārəθrayni* nom. sg. ntr. *yejhe nmānəm ~ hazaṇrō.stūnəm vīdātəm barəzište paiti barəzahi* Y 57.21

*vāta-* m. 'wind'.

*vataēibiia* abl. du. *āsiiāṇha* ~ Y 57.28



**vərəθrayna-** ntr. ‘obstacle-smashing, victory, victoriousness’.

**vərəθrayna**<sup>o</sup> instr. sg. *aḵhe ama ~ca* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *yeḵhe amaca ~ca ... auuāin amaššā spənta* Y 57.23

**vərəθrājan-** adj. ‘victorious, obstacle-smashing’, lit. ‘who smashes the obstacle’.

**vərəθrajā**<sup>ā</sup> nom. sg. m. ~ *sraōšō ašiiō* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *yeḵhe nmānaiia sraōšō ašiiō ~ θraqədō asti paiti.zaṇtō* Y 57.14 | *yeḵhe ahunō vairiō snaiθiš vīsata ~* Y 57.22

**vərəθrājanəm** acc. sg. m. *sraōšəm ašīm huraōdəm ~ frādat̄.gaēθəm ašauuanəm ašahe ratūm yazamaide* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33

**vi-** vb. ‘to pursue’.

**viia-** pres.

**viieṇti** 3pl. pres. ind. act. *yq auue paskāt̄* ~ Y 57.29

**vid-** vb. ‘to know’.

**vaēd-/vīd-** perf.

**vīduuāh-/vīθuš-** part. perf. act.

**vīduuā**<sup>ā</sup> nom. sg. m. *aθā ratuš ašātcit̄ haca frā ašauua ~ mraōtū* Y 57.1

**vīduuānyhō** nom. pl. m. *caθβārō auruuaṇtō auruša raōxšna frādərəsra spənta ~ asaiia maiṇiuuanayhō* Y 57.27

**viiaxman-** ntr. ‘assembly’.

**viiaxma** acc. sg. *yō ... paiti.jasaiti ~ amašānqm spəntanqm* Y 57.12

**vīdāta-** adj. ‘solidly established’, part. perf. pass. of the root *dā-* ‘to create’.

**vīdātəm** nom. sg. ntr. *yeḵhe nmānəm vərəθrayni hazayrō.stūnəm ~ barəzište paiti barəzahi* Y 57.21

**vīdātu-** m. name of a demon, ‘Vīdātu’.

**vīdātaōt̄** abl. sg. *maṭ̄ ~ daēuuō.dātāt̄* Y 57.25

**vīs-** f. ‘settlement, village’.

**vīsāt̄** abl. sg. *dūrāt̄ haca aḵhāt̄* ~ Y 57.14

**vīs-** vb. ‘to serve as’.

**vīsa-** pres.

**vīsata** 3sg. inj. act. *yeḵhe ahunō vairiō snaiθiš ~ vərəθrajā* Y 57.22

**vīspa-** adj. ‘all’.

**vīspəm** acc. sg. m. *yō ~ ahūm astuuvaṇtəm ərəθβa snaiθiša nipāiti* Y 57.16

**vīspqm**<sup>o</sup> acc. sg. f. *~ca aipi imqm zqm* Y 57.33

**vīspaiiā**<sup>ā</sup> gen. sg. f. *yō harəta aiβiāxštaca ~ frauuōiš gaēθaiiā* Y 57.15

**vīspe** nom. pl. m. *frā ahmāt̄ parō ~ daēuua anusō taršta nəmənṭe* Y 57.18

**vīspā** acc. pl. m. *yōi ~ tē apaiieṇti* Y 57.29

**vīspanqm** gen. pl. m. *snaθāi ~ daēuuanqm* Y 57.32

*vīspaēibiō* abl. pl. m. *yō* ~ *haca arəzaēibiō vauuanuuā paiti.jasaiti* Y 57.12

*vīspa* acc. pl. ntr. *yō paōiriiō ... yazata pāiū θβōrəštāra yā ~ θβərəsatō dāmṇ Y 57.2* | ~ *srauuā zaraθuštri yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | ~ *nmāna sraōšō.pāta yazamaide* Y 57.34

*vīspa*<sup>o</sup> acc. pl. ntr. ~ *ca huuaršta śīiaōθna yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*vīspāiš* instr. pl. ntr. ~ *aiiṇca xšafnasca* Y 57.17

*vīspās*<sup>o</sup> nom. pl. f. ~ *ca yasnō.kərətaiiō* Y 57.22

*vīspā*<sup>o</sup> acc. pl. f. ~ *sraōšahe ašūiehe ... yazamaide* Y 57.33

*vīspō.paēsa-*, f. *vīspō.paēsī-* adj. 'having all the ornaments, all-ornated'.

*vīspō.paēsīm* acc. sg. m. *paiθimnō ~ mastīm* Y 57.20

*vīxṛūmant-* adj. 'bloodless'.

*vīxṛūmantəm* acc. sg. m. *yō aēšməm stərəθβata snaiθiša ~ x'arəm.jaiṇti* Y 57.10

*vohu-*, f. *vay'hī-* adj. 1. 'good'. 2. with *manah-* 'Vohu Manah'.

*vayhuš* nom. sg. m. 1. *səraōšascā idā astū ... ~ ašūuuā* Y 56.3 | 1. *səraōšō idā astū ... ~* Y 56.3, Y 56.4

*vohu* nom. sg. m. 2. *aiia daēnaiia fraōrəṇta ... frā ~ manō* Y 57.24

*vohum* acc. sg. m. 1. ~ *sraōšəm ašīm* Y 57.29

*vay'hīm* acc. sg. f. 1. *yazāi ... ašīmca ~ bərəzaitīm* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*vayhuiiās*<sup>o</sup> gen. sg. f. 1. ~ *cā ašōiš yasnāi* Y 56.3, Y 56.4

*vohunqm*<sup>o</sup> gen. pl. m. 1. *aməšanqm cā spəntanqm huxšaθranqm hudāṇhqm ~ cā* Y 56.3-4

*vay'hūnqm* gen. pl. f. 1. *apqm ~ yasnāi* Y 56.2, Y 56.3, Y 56.4 | 1. ~ *aməšanqm cā spəntanqm huxšaθranqm hudāṇhqm vohunqmcā* Y 56.3-4

*vōiynā-* f. 'inundation'.

*vōiynā*<sup>o</sup> nom. pl. *dūrāt haca aṅhāt daṅhaōt ayā iθiiejā ~ yeiṇti* Y 57.14

*xruū.dru-* adj. 'having a bloody club'.

*xruū.draōš* gen. sg. m. *snaθāi aēšmahe ~* Y 57.32

*xrūra-* adj. 'bloody'.

*xrūrəm* acc. sg. ntr. *yā us ~ drafšəm gərəβnṇ Y 57.25*

*xšap-* f. 'night'.

*xšapō* gen. sg. *yō āθritīm hamahe aiiṇ hamaiiā vā ~* Y 57.31

*xšapan-* ntr. 'night'.

*xšafnas*<sup>o</sup> acc. pl. *vīspāiš aiiṇca ~ ca* Y 57.17

*xšaθra-* ntr. 1. 'rule'. 2. with *vairiia-* 'Xšaθra Vairiia'.

*xšaθrəm* nom. sg. 2. *aiia daēnaiia fraōrəṇta ... frā ~ vairīm* Y 57.24

*xšaθriia-* adj. 'powerful, majestic'.

*xšaθriiō* nom. sg. m. *haōmō frāšmiš baēšaziiō srīrō ~ zairi.dōiθrō* Y 57.19

*xšnaōθra-* ntr. 'gratification'.

*xšnaōθra* instr. sg. *sraōšahe ašiehe taxmahe tanu.mqθrahe darši.draōš āhūiriiehe* ~ Y 57.1

*xšnaōθrāi* dat. sg. *yasnāica vahmāica ~ca frasastaiiaēca* Y 57.1, Y 57.6, Y 57.8

*xʷah-* vb. 'to crush'.

*xʷaṅhaiia-* pres.

*xʷaṅhaiieiti* 3sg. pres. ind. act. *aṭca hē bāda kaməṛəḍəm jaṅnuuā paiti ~ yaθa aōjā nāidiiaṅhəm* Y 57.10

*xʷaniraθa-* ntr. name of a region.

*xʷaniraθəm* acc. sg. *imaṭ karšuuarə auuazaite yaṭ ~ bāmīm* Y 57.31

*xʷap-* vb. 'to sleep'.

*hušxʷap-* perf.

*hušxʷafa* 3sg. perf. act. *yō nōiṭ pascaēta ~ yaṭ mainīiū dāmṅn daiḍītəm* Y 57.17

*xʷara-* m. 'wound'.

*xʷarəm* acc. sg. *yō aēšməm stəṛəθβata snaiθiša vīxrūmaṅtəm ~ jaiṅti* Y 57.10

*xʷarənah-* ntr. 'glory, fortune'.

*xʷarənaṅha*<sup>o</sup> instr. sg. *ahe raiia ~ca* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*xʷāraōxšna-* adj. 'having its own light'. Gershevitch (1959: 288–289) convincingly argues that the correct form of the stem of *xʷāraōxšnəm* and *xʷāraōxšnō*, found in Yt 10.142, is *xʷāraōxšna-* and not *xʷāraōxšan-*, as postulated by Bartholomae (1904: 1855). Gershevitch argues that *xʷāraōxšnō* is in fact a nom. sg. and not a gen. sg., as Bartholomae analyses it.

*xʷāraōxšnəm* nom. sg. ntr. ~ *aṅtara.naēmāṭ stəhrpaēsəṅhəm ništara.naēmāṭ* Y 57.21

*ya-* rel. pron. 'that, who'.

*yā* nom. sg. m. ~ *nā ištō* Y 56.1

*yō* nom. sg. m. ~ *paōiriū mazdā dāmṅn ... yazata ahurəm mazdṅm* Y 57.2 | *ahurəm mazdṅm ~ ašahe apanōtəmō* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *ahurəm mazdṅm ... ~ ašahe jaṅmuštəmō* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | ~ *paōiriū barəsma frastəṛənata* Y 57.6 | ~ *paōiriū gāθā frasrāuuaiiaṭ* Y 57.8 | ~ *driyaōšca driūuiiāasca amauuaṭ nmānəm hṅm.tāšti* Y 57.10 | ~ *aēšməm stəṛəθβata snaiθiša vīxrūmaṅtəm xʷarəm jaiṅti* Y 57.10 | ~ *vīspaēibiū haca arəzaēibiū vauuanuuā paiti.jasaiti* Y 57.12 | ~ *vananō kaiiadahe ~ vananō kāiḍiehe ~ jaṅta daēuuaiiā drujō ... ~ harəta aiβiīāxštaca vīspaiiā frauuōiš gaēθaiiā* Y 57.15 | ~ ... *nipāiti mazdā dāmṅn ~ ... nišhauruuaiti mazdā dāmṅn ~ vīspəm ahūm astuuāṅtəm əṛəθβa snaiθiša mipāiti* Y 57.16 | ~ *nōiṭ pascaēta hušxʷafa* Y 57.17 | ~ *vīspāiš aiiṅca xšafnasca yūidiieiti māzaṅiiaēibiū hada daēuuaiiā* Y 57.17 | *fšūšasca mqθrō ~ vərəθrayniš* Y 57.22 | ~ *daēnō.disō daēnaiiā* Y 57.23 | *aheca aṅhəuš ~ astuuatō yasca asti manahiū* Y 57.25 | ~ *bəṛəzō bəṛəziiāstō* Y 57.30 | ~ *āθritīm hamahe aiiṅn hamaiiā vā xšapō imaṭ karšuuarə auuazaite* Y 57.31

*yas*<sup>o</sup> nom. sg. m. *mainīiū dāmṅn daiḍītəm ~ca spəṅtō mainīiūš ~ca aṅhrō* Y 57.17 | *aheca aṅhəuš yō astuuatō ~ca asti manahiū* Y 57.25

*yim* acc. sg. m. *ratūm bərəzañtəm yazamaide ~ ahurəm mazdqm* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *~ yazata haōmō* Y 57.19 | *~ caθβārō auruuantō ... vazəñti* Y 57.27 | *~ vohūm sraōšəm ašīm* Y 57.29  
*yejhe* gen. sg. m. *~ nmānəm vərəθrayni hazayrō.stūnəm vīdātəm barəzište paiti barəzahi* Y 57.21, Y 57.22

*hiiaṭ* nom. sg. ntr. *~ paōuruuīm taṭ ustəməmcīṭ* Y 56.1–3

*yaṭ*<sup>o</sup> nom. sg. ntr. *~ ciṭ ušastaire hiñduuō āgəuruuaieite ~ ciṭ daōšataire niyne* Y 57.29

*yaṭ* acc. sg. ntr. *imaṭ karšuuarə auuazaite ~ x'aniraθəm bāmīm* Y 57.31

*yejhe* loc. sg. ntr. *~ nmānaiia sraōšō ašiiō vərəθrajā θraqəδō asti paiti.zañtō* Y 57.14

*yā* nom. sg. f. *~ nā āraēcā ərnauuataēcā ašayhāxš* Y 56.3–4

*yqm* acc. sg. f. *paiθimnō vīspō.paēsīm mastīm ~ pouru.āzaiñtīm mqθraheca pauruuatātəm* Y 57.20 | *vasō.xšaθrō fracaraiti aōi ~ astuuaitīm gaēθqm* Y 57.24 | *~ ca sraōšahe ašiiēhe ~ ca arštōiš yazatahe* Y 57.33 | *~ amaca vərəθraynaca haōzqθβaca vaēdiiaēca auuāin aməšā spəñta* Y 57.23

*yejhāda* abl. sg. f. *vīspa nmāna sraōšō.pāta yazamaide ~ sraōšō ašiiō friiō friiθō paiti.zañtō* Y 57.34

*yā* nom. du. m. *yō paōiriiō ... yazata pāiiū θβōrəštāra ~ vīspa θβərəsatō dāmqn* Y 57.2

*yōi* nom. pl. m. *~ vīspā tē apaieieñti* Y 57.29 | *~ vaēibiia snaiθižbiia frāiiaataieieñti vazəmna yim vohūm sraōšəm ašīm* Y 57.29 | *~ us xrūrəm drafšəm gərəβnqn* Y 57.25 | *~ aēšmō duzdā drāuuaiiāṭ* Y 57.25

*yq* acc. pl. m. *yōi vīspā apaieieñti ~ auue paskāṭ viieieñti* Y 57.29

*yā*<sup>o</sup> nom. pl. f. *~ nō ištā* Y 56.2

*yā*<sup>o</sup> acc. pl. f. *yō paōiriiō gāθā frasarūuuiiāṭ ~ yā pañca spitāmahe ašaōnō zaraθuštrahe* Y 57.8

*yaōd-* vb. 'to fight, to battle'.

*yūidiia-* pres.

*yūidiieiti* 3sg. pres. ind. act. *~ māzañiiaēibiiō hađa daēuuaiēibiiō* Y 57.17

*yasna-* m. 1. 'sacrifice, worship'. 2. with *haptayhāiti-* 'Worship in Seven Chapters'.

*yasnas*<sup>o</sup> nom. sg. 2. *~ ca haptayhāiti* Y 57.22

*yasnəm* acc. sg. 1. *paitišata mazdaiiasna sraōšahe ašiiēhe ~* Y 57.13 | 1. *~ ca vahməmca aōjasca zauuarəca āfrīnāmi* Y 57.35

*yasna* instr. sg. 1. *ahe ~ yazatanqm* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | 1. *təm yazāi surunuuata ~* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

*yasnāi* dat. sg. 1. *ahurahe mazdā ~ səuuīštahe ašaōnō* Y 56.1 | 1. *apqm vañ'hīnqm ~* Y 56.2, Y 56.3, Y 56.4 | 1. *vañhuiiāscā ašōiš ~* Y 56.3, Y 56.4

*yasnāi*<sup>o</sup> dat. sg. 1. *~ ca vahmāica xšnaōθrāica frasastaiiaēca* Y 57.1, Y 57.6, Y 57.8

*yasnō.kərəti-* f. 'recitation of the Worship'.

*yasnō.kərətaiiō* nom. pl. *vīspāscā ~* Y 57.22

*yat-* vb. 1. 'to move toward'. 2. with *frā* 'to arrive'.

**yataiia-** caus. pres.

**yataiieinti** 3pl. caus. pres. 2. *yōi vaēibiia snaiθīzbiia frā~ vazəmna yim vohūm sraōšəm ašīm* Y 57.29

**yaṭ** rel. pcl., originally nom./acc. sg. ntr. of the rel. pron. *ya-* ‘that, who’.

**yaṭ** *yō nōiṭ pascaēta hušxʷafa ~ maiṛiū dāmṇ daiḍītəm* Y 57.17

**yaθa** conj. ‘as’.

**yaθa** *aṭca hē bāḍa kamərəḍəm jaynuuā paiti xʷaṅhaiieiti ~ aōjā nāidiiāṅhəm* Y 57.10

**yaθā ahū vairiū** incipit of the prayer ‘Ahuna Vairia’ Y 56.5, Y 57.1

**yaz-** vb. ‘to worship, to sacrifice to (+ acc.)’.

**yaza-** pres.

**yazamaide** 1pl. pres. ind. mid. *sraōšəm ašīm huraōḍəm vərəθrājanəm frādat, gaēθəm ašauuanəm ašahe ratūm ~* Y 56.5, Y 57.2, Y 57.5, Y 57.7, Y 57.9, Y 57.11, Y 57.13, Y 57.15, Y 57.19, Y 57.21, Y 57.23, Y 57.27, Y 57.30, Y 57.33 | *sraōšəm ašīm ~* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *ratūm bərəzantəm ~* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *vīspa srauuā zaraθuštri ~* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *vīspaca huuaršta šīiaōθna ~* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34 | *vanaiṭtīmca uparatātəm ~* Y 57.33 | *vīspa nmāna sraōšō.pāta ~* Y 57.34

**yazata** 3sg. inj. mid. *yō paōiriū ... ~ ahurəm mazdəm ~ aməšə spəntə ~ pāiū θβōrəštāra* Y 57.2 | *yim ~ haōmō* Y 57.19

**yazāi** 1sg. subj. pres. mid. *təm ~ surunuata yasna* Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34

**yazata-** m. ‘sacred being’.

**yazatahe** gen. sg. *yəmca sraōšahe ašūiehe yəmca arštōiš ~* Y 57.33

**yejḥē hātəm** name of a prayer ‘Yeḥhē Hātəm’ Y 56.5

**yuuān-/yūn-** m. ‘young man’.

**yūnəm** gen. pl. *sraōšəm ... yazamaide ~ aōjištəm ~ taṅcištəm ~ θβaxšišštəm ~ āsištəm ~ parō.katarštəməm* Y 57.13

**yūn-** → **yuuān-**

**zaēnah-** ntr. ‘vigilant’.

**zaēnaṅha** instr. sg. *yō anauuaṅhabdəmno ~ nipāiti mazdā dāmṇ yō anauuaṅhabdəmno ~ nišauruuaiti mazdā dāmṇ* Y 57.16. The word *zaēnaṅha* has here been interpreted as the instr. sg. of the neuter stem *zaēnah-*, ‘vigilance’, following Jackson (1893: 102), Dehghan (1982: 37, 72), Kreyenbroek (1985: 45, 84), Kellens (2011: 88) and others. However, it can also be analysed, as proposed by Bartholomae (1904: 1650), as the nom. sg. m. of the adj. *zaēnaṅhan-* ‘vigilant’.

**zairi.dōiθra-** adj. ‘having golden eyes’.

- zairi.dōiθrō* nom. sg. m. *haōmō frāšmiš baēšaziō srīrō xšaθriiō* ~ Y 57.19
- zam-* f. 'earth'.  
*zqm* acc. sg. *auuāin aməšā spənta aōi haptō.karšuuairīm* ~ Y 57.23 | *vīspəmca aipi imqm* ~ Y 57.33
- zaṇtu-* m. 'tribal land'.  
*zaṇtaōt* abl. sg. *dūrāt haca ahmāt* ~ Y 57.14
- zaōθrā-* f. 'libation'.  
*zaōθrābiiō* abl. pl. *yazāi ... sraōšəm ašīm* ~ Y 57.3, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34
- zarañiia-* ntr. 'gold'.  
*zarañiia* instr. sg. *sruuaēna aēšqm safāṅhō* ~ *paiti.θbarštāṅhō* Y 57.27
- zaraθuštra-* m. 'Zaraθuštra'.  
*zaraθuštrahe* gen. sg. *yō paōiriiō gāθā frasrāuuaiiaṭ yā paṇca spitāmahe ašaōnō* ~ Y 57.8
- zaraθuštri-* adj. 'Zaraθuštrian, belonging to Zaraθuštra'  
*zaraθuštri* acc. pl. ntr. *vīspa srauuā* ~ *yazamaide* Y 57.4, Y 57.6, Y 57.8, Y 57.10, Y 57.12, Y 57.14, Y 57.18, Y 57.20, Y 57.22, Y 57.26, Y 57.29, Y 57.32, Y 57.34
- zasta-* m. 'hand'.  
*zastaiia* loc. sg. *snaiθiš* ~ *dražimnō* Y 57.31
- zauuar-, zāuuar-* ntr. 'strength'.  
*zāuuarə* acc. sg. ~ *daiiā hitaēibiiō* Y 57.26  
*zauuarə*<sup>o</sup> acc. sg. *yasnəmca vahməmca aōjasca* ~ *ca afrināmi sraōšahe ašiehe* Y 57.35



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