

UNIVERSIDAD DE SALAMANCA
FACULTAD DE FILOLOGÍA
Departamento de Filología Clásica e Indoeuropeo



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VĪDĒVDĀD 10-12

CRITICAL EDITION, TRANSLATION AND COMMENTARY
OF THE AVESTAN AND PAHLAVI TEXTS

Miguel Ángel Andrés-Toledo

Doctoral thesis directed by:
Alberto Cantera Glera

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Suddenly I knew that you'd have to go
My world was not yours, your eyes told me so
Yet it was there I felt the crossroads of time
And I wondered why.

(...)

The thundering waves are calling me home to you
the pounding sea is calling me home to you.

Loreena McKennitt (1991). *The visit*. "The old ways".

A mi familia, por todo.

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INDEX

A) CONTENTS, STRUCTURE AND RITUAL IN V 10-12

1. THE TEXT OF VĪDĒVDĀD AND THE VĪDĒVDĀD CEREMONY	11
2. CONTENTS, STRUCTURE AND RITUAL IN V 10	16
3. CONTENTS, STRUCTURE AND RITUAL IN V 11	20
4. CONTENTS, STRUCTURE AND RITUAL IN V 12	23
4.1. Contents and structure of V 12	23
4.2. What does V 12 mean?	25
4.3. Ceremonies to be performed when a relative dies	26
4.4. The impurity produced by the death of a relative according to the Indian normative texts	26

B) THE AVESTAN LANGUAGE IN V 10-12

1. THE CHRONOLOGY OF THE AVESTAN TEXT	29
2. THE CHRONOLOGY OF THE YOUNG AVESTAN TEXT OF VĪDĒVDĀD	33
3. “UNGRAMMATICAL” FORMS IN VĪDĒVDĀD	36
3.1. Syntactic divergences in formulas: compositional patterns	36
3.2. Problems of transmission	38
4. FEATURES OF THE YOUNG AVESTAN OF V 10-12	40
4.1. Syntax	40
4.1.1. Nominal syntax	40
4.1.2. Prepositions and postpositions	42
4.1.3. Attraction of cases	43
4.1.4. Verbal syntax	44
4.2. Morphology	44
4.2.1. Thematisation	45
4.3. Phonetic adaptations of Old Avestan texts to Young Avestan	46

C) THE PAHLAVI TRANSLATION OF V 12

1. THE MANUSCRIPTS WITH PT OF V 12	51
2. THE CREATION OF OTHER PTs IN THE PV MANUSCRIPTS	53
3. <i>STEMMA CODICUM</i> OF V 12 IN THE PV MANUSCRIPTS	72
3.1. <i>Errores coniunctivi</i> of all the manuscripts	73
3.2. The groups α and β	74
3.3. Inner relations in the group α	75
3.3. Inner relations in the group β	82
4. PHONETICS	85
5. MORPHOLOGY	87
5.1. Nominal morphology	87
5.1.1. Case	87
5.1.2. Number	89
5.1.3. Gender	90
5.2. Verbal morphology	94
5.2.1. Persons and numbers	94
5.2.2. Tenses	96
5.2.2.1. Present	96
5.2.2.2. Aorist	96
5.2.3. Modes	97
5.2.3.1. Indicative	97
5.2.3.2. Injunctive	97
5.2.3.3. Subjunctive	97
5.2.3.4. Optative	98
5.2.4. Diathesis	98
6. SYNTAX AND TRANSLATION'S TECHNIQUE	99
7. VOCABULARY	101
8. PAHLAVI GLOSSES AND EXPLANATIONS	110
8.1. One-word explanations by means of a synonym	110
8.2. Short explanations	110
8.3. Short commentaries	112
8.4. Misplaced glosses	112
9. THE USE OF BLANKS	114
10. SUMMARY OF THE MAIN MISTAKES AND INNOVATIONS IN BOTH PTs	115
Conclusions	116

D) TEXTUAL CRITICISM	117
1. <i>RECENSIO</i>	118
1.1. Geldner's <i>recensio</i>	118
1.2. Mistakes in Geldner's <i>collatio</i>	119
1.3. <i>Descriptio codicum</i> of this edition of V 10-12	123
2. STEMMATICS	130
2.1. <i>Stemma codicum</i> of Vīdēvdād	130
2.2. Geldner's archetype of Vīdēvdād	133
2.3. The archetype of Vīdēvdād after Geldner	134
2.4. Types of mistakes in V 10-12	139
2.5. Stemmatology of the PV in V 10-11: <i>errores coniunctivi</i>	144
2.5.1. The group of L4: <i>errores coniunctivi</i>	146
2.5.2. The group of K1: <i>errores coniunctivi</i>	148
2.6. Stemmatology of V 12: did it exist in the PV?	149
2.7. Stemmatology of the IndVS	151
3. <i>CONSTITUTIO TEXTUS</i> IN GELDNER'S EDITION	156
3.1. External evidence	156
3.2. Internal evidence	159
4. CRITICAL NOTES	161
4.1. Problems of Geldner's critical notes	161
4.2. A new edition of the Avesta	166
4.2.1. Use of digitised images	167
4.2.2. A new method for editing Vīdēvdād	167
 E) CRITICAL EDITION, TRANSLATION AND COMMENTARY	
V 10	175
V 11	275
V 12	365
 APPENDIX	
The Pahlavi translations of P5 and K2	445

GLOSSARY

Avestan glossary	453
Quotations from other Avestan texts in Vīdēvdād	461
Avestan words or phrases in the PT of Vīdēvdād	462
Pāzand words in the PT of Vīdēvdād	462
Pahlavi glossary	463

BIBLIOGRAPHY	475
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Abbreviations

Texts and editions

Aog	Aogəmadaēca
AVP	Atharvaveda Saṁhitā (Paippalāda recension)
AVŚ	Atharvaveda Saṁhitā (Śaunakīya recension)
AW	Ayādgār ī Wuzurgmihr
Āny	Ātaxš Nyāyišn
Dd	Dādestān ī Dēnīg
Dk	Dēnkard
FiŌ	Frahang ī Ōīm
FrW	Fragment Westergaard
(G)	Geldner, K. F. (1896)
GrBd	Great Bundahišn
H	Hērbedestān
Hb	Hōšbām
Hdt.	Herodotus
HN	Hādōxt Nask
IndVS	Indian Vīdēvdād Sāde
IrVS	Iranian Vīdēvdād Sāde
(Jmp)	Jāmāsp, H. (1907)
M	Madan, D. M. (1911)
MU	Unvala, E. M. R. (1922)
N	Nērangestān
NM	Nāmagīhā ī Manuščihr
Ny	Nyāyišn
PRDd	Pahlavi Rivāyat accompanying the Dādestān ī Dēnīg
PT	Pahlavi translation
PV	Pahlavi Vīdēvdād
RV	Ṛgveda Saṁhitā
S	Šīh rōzag
SdB	Saddar Bundahišn
SrB	Srōš Bāj
Šnš	Šāyist nē šāyist
V	Vīdēvdād
ViD	Wīzargard ī Dēnīg
VN	Vaēθā Nask
Vr	Vīsparad
VS	Vīdēvdād Sāde
Vyt	Vīštāsp Yašt
WZ	Wizīdagīhā ī Zādspram
Y	Yasna
YH	Yasna Haptaŋhāiti
Yt	Yašt

General abbreviations

Abl.	ablative
Acc.	accusative
Act.	active
Aor.	aorist
Av.	Avestan
cf.	<i>confert</i>
Dat.	dative
Dir.	direct
DO	direct object
Du.	dual
Fem.	feminine
ff.	following
Gen.	genitive
Germ.	Germanic
Gr.	Greek
id.	<i>idem</i>
i.e.	<i>id est</i>
IE.	Indoeuropean
Ir.	Indo-iranian
Imper.	imperative
Instr.	instrumental
Khot.	Khotanese
Khwar.	Khwarezmian
Lat.	Latin
lit.	literally
Loc.	locative
Masc.	masculine
Mid.	middle
MP.	Middle Persian
MMP.	Manichaean Middle Persian
n.	note
Neut.	neuter
Nom.	nominative
NP.	New Persian
OAv.	Old Avestan
OInd.	Old Indian
OIr.	Old Iranian
OP.	Old Persian
Opt.	optative
Orm.	Ormuṣī
Par.	Parāčī
Parth.	Parthian
Pāz.	Pāzand
Perf.	perfect
Phl.	Pahlavi

PIE.	Proto-Indoeuropean
PIr.	Proto-Iranian
Pl.	plural
PPP.	past passive participle
Pres.	present
Sing.	singular
Skr.	Sanskrit
Sogd.	Sogdian
Subj.	subjunctive
YAv.	Young Avestan
Ved.	Vedic
vid.	<i>vide</i>
Voc.	vocative
vol.	volume
vs.	<i>versus</i>
Wax.	Waxī

Signs

a , b , ...	subdivision of sentences in each paragraph according to the break of the Avestan text by its Pahlavi translation
┆ ┆	omits
┆ ┆	insertion of one or some words in a different language
[]	Pahlavi word, gloss or explanation added to the Pahlavi translation and finding no direct correspondence with the Avestan text
+	emendation of an edition according to the variant of another manuscript
x	conjecture
*	reconstructed word
**	impossible reconstruction
<	derives from
>	results in
< >	in transliteration, Pahlavi word; in transcription, word(s) supplied
#	word or syllable ending
◦	abbreviation of part of a word or compound
→	is rendered into

Introduction

As a result of his own research in the field of Avestan philology my director, Prof. Dr. Alberto Cantera, highlighted some years ago the urgent need to once again edit the Avestan text of Vīdēvdād together with its Pahlavi translation. He started this overwhelming project some 15 years ago. He edited V 1-4 as part of his doctoral thesis, and following this he worked on the edition of the following five chapters, V 5-9.

As a result of many years' extensive study of the Avestan text of Vīdēvdād and its Pahlavi translation he also became fully aware of the importance of reviewing its oral and written transmission before editing this text once more. Thus, first within the scope of his own Vīdēvdād Project and more recently in his next initiative, the Avestan Digital Archive (ADA) Project, he started and guided our team's search for all the Avestan manuscripts of Vīdēvdād and of other Avestan texts all over the world. As a result of this search, many new manuscripts of Vīdēvdād have recently been brought to light; this has changed our view about the transmission of Vīdēvdād and other texts. Together with the mistakes found in the critical edition of K. F. Geldner (1896), the need of a new critical edition of the Avesta is all the more necessary.

In the scope of this project, my doctoral thesis, comprising a critical edition, translation and commentary of the Avestan and Pahlavi texts of the *fragard* or chapters 10-12 of Vīdēvdād, tries to be a contribution to a new complete edition of Vīdēvdād.

A) CONTENTS, STRUCTURE AND RITUAL IN V 10-12

1. THE TEXT OF VĪDĒVDĀD AND THE VĪDĒVDĀD CEREMONY

Vīdēvdād (< Av. **vīdaēuua- dāta-* “prescriptions to keep the demons away”)¹ was the Nask or book 19th of the 21 Nasks of the Sasanian Avesta. It is also the only one completely preserved, if we must trust the Dēnkard’s description of the contents of the Nasks. This is almost certainly due to its importance in the Vīdēvdād ceremony.

The text of Vīdēvdād has been preserved in two types of manuscripts: those with Pahlavi translation and those without. The first manuscripts, which may continue the Sasanian Great Avesta (Cantera 2004 24, 29), divided the Avestan text into 22 *fragard* or chapters. The manuscripts of Vīdēvdād without Pahlavi translation, known as Vīdēvdād Sāde, continue the ritual Avesta, and their texts are distributed according to their recitation in the Vīdēvdād ceremony. The Avestan text of Vīdēvdād is intertwined in this ceremony with the Avestan texts of Yasna and Vīsparad, according to the following simplified scheme²:

Y1.1-8	
	Vr 1
Y 1.10-2.8	
	Vr 2
Y 2.10-11.8	
	Vr 3.2-5
Y 11.9-15	
	Vr 3.6-Vr 4
Y 11.16-Y 14	
	Vr 5
Y 15	
	Vr 6
Y 16-17	
	Vr 7-8
Y 18-21	
	Vr 9
Y 22	
	Vr 10-11
Y 23-27	
	Vr 12
	V 1-4

¹ vid. (Cantera 2006b 61-62), where Av. *daēuua-* refers especially to evil beings causing impurity, against Benveniste’s (1970 42) interpretation of **vīdaēuua- dāta-* as “Loi d’abjuration des Dieux”.

² vid. (Geldner 1896 11), (Modi 1922 351-354), (Hintze 2004 302).

Y 28-30	Vr 13	V 5-6
Y 31-34	Vr 14	V 7-8
	Vr 15	
Y 35-42	Vr 16-17	V 9-10
Y 43-46	Vr 18	V 11-12
Y 47-50	Vr 19	V 13-14
Y 51	Vr 20	V 15-16
	Vr 21-22	V 17-18
Y 52-53	Vr 23	V 19-20
Y 54	Vr 24	V 21-22
Y 55-72		

With regards to the position of the text of Vīdēvdād in the Vīdēvdād ceremony, Skjærvø (2007a 129) says that the chapters of Vīdēvdād are distributed before, between, and after the Old Avestan texts, in order to join forces with them to annihilate the forces of evil. He even remarks that no correlation between the text of Vīdēvdād and the Gāṇās can really be seen, with only two exceptions: a) V 1-2, which corresponds to the mythical texts of Y 29-30; b) V 19-22, which fits with Y 53-54.1.

Furthermore, according to Skjærvø (2007a 122), the mythical significance of Vīdēvdād “is about removing evil from the world of the living and about healing both it and the world of thought”. He (2007a 129) also states that, in the mythical division of the time in 9000 years (3000 for the Primordial Creation; 3000 for the Mixture; 3000 for the Future Body), the time frame of Vīdēvdād is the second 3000 years, that is, the period of Mixture.

The role and disposition of the Avestan text of Vīdēvdād in the Vīdēvdād ceremony, as well as its ritual and mythical significance, have been recently dealt with by Cantera in his conference "Videvdad: pensée, acte et parole" at the École des Hautes Études in 2008. According to him, the distribution of the texts in the Vīdēvdād ceremony, and subsequently in the Vīdēvdād Sāde manuscripts, depends on the division of the *staota yesniia* (the Old Avestan texts recited between the *yaθā. abū. vairiio* and *ā. airiēmā. išiiō* prayers) in the Vīsparad ceremony. Within a ceremony based on the Vīsparad type, that is, in the Vīsparad, Vīdēvdād or Vīštāsp Yašt ceremonies, the *staota yesniia* could be divided into different parts. They are mostly divided into 9 or 21 parts, to which another one representing the *yaθā. abū. vairiio* prayer can be added. Thus, they are arranged either in 1+9 or in 1+21 parts.

In the Vīdēvdād ceremony the texts were distributed on the basis of the division of the *staota yesniia* of the Vīsparad ceremony in 9 parts or **karta-*. The Avestan texts of Vīsparad and Vīdēvdād were added to it as **pari-karta-*, that is, as *fragard*, according to the following sequence extracted from Cantera's paper:

	<i>*karta-</i>	<i>*pari-karta-</i>
1	Y27.6 Y27.7-27.final	Vr 12 V 1-4
2	Y 28-30	Vr 13 V 5-6
3	Y 32-34.13	Vr 14 V 7-8 Vr 15
4	Y 35-42	Vr 16-17 V 9-10
5	Y 43-46	Vr 18 V 11-12
6	Y 47-50	Vr 19 V 13-14
7	Y 51 (repetition of Y 35-42)	Vr 20 V 15-16 Vr 21-22 V 17-18
8	Y 52-53	Vr 23 V 19-20
9	Y 54	Vr 24 V 21-22

According to Cantera, the ninefold division of the text of Vīdēvdād in the Vīdēvdād ceremony corresponds, from a ritual point of view, to the nine holes of the Barəšnūm³ ceremony and, from that of its mythical significance, with the

³ Its name derives from the fact that it begins with the purification of the top of the head (Av. *barəšnūm. vaγdanəm*, cf. V 8.40) and it is the most important purification's ceremony in Zoroastrianism. It has been described extensively by some scholars: (Anquetil-Duperron 1771 2.546), (Spiegel 1852-1863 1.295), (Darmesteter 1892-1893 2.162), (West 1882 435), (Modi 1922 97-

Zoroastrian division of the time in 9000 years. Since the nine holes of this ceremony are distributed according to three sets of three holes, Cantera proposes that the same distribution could be applied thematically to the chapters of Vīdēvdād, which would also fit the mythical division of the time in Zoroastrianism in three periods:

Period of time	Chapters of Vīdēvdād	Holes in the Barəšnūm-gāh
Primordial Creation (Phl. <i>bundahišn</i>)	V 1-3	First set of three holes
Mixture (Phl. <i>gumēzišn</i>)	V 4-18	Second set of three holes
Future Body (Phl. <i>tan ī pasēn</i> or <i>frašegird</i>)	V 19-22	Third set of three holes

Conversely, the division of Vīdēvdād into 22 *fragard*, also found in other exegetical Nasks (Sūdgar, Warštmānsar, Bay), would be the result of the numerological speculation about the *yaθā. ahū. vairiūō* and would correspond to the distribution of the *staota yesniia* in 22 chapters in complex rituals. According to Cantera this can be seen in the following correspondence:

1	Y 27.13 <i>yaθā. ahū. vairiūō</i> (4x)	V 1
2	Y 27.14 <i>ašəm. vohū</i> (3x)	V 2
3	Y 27.15 <i>yeñhē. hātəm</i>	V 3
4	Y 28.0 <i>yānīm. manō</i>	V 4
5	Y 29 <i>xšmaēibiia. gəuš. uruuā</i>	V 5
6	Y 30 <i>aṭ. tā. vaxšiiā. išəntō</i>	V 6
7	Y 31 <i>tā. vō. uruuātā</i>	V 7
8	Y 32 <i>añiiācā. saētus</i>	V 8
9	Y 33.1 <i>yaθāiš. iθā</i>	V 9
10	Y 34.1 <i>yā. šiiəoðanā</i>	V 10
11	YH	V 11
12	Y 43.1 <i>uštā. ahmāi</i>	V 12
13	Y 44.1 <i>taṭ. θβā. pərəsā</i>	V 13
14	Y 45.1 <i>aṭ. frauuaxšiiā</i>	V 14
15	Y 46.1 <i>kəm. nā. mōi. zəm</i>	V 15
16	Y 47.1 <i>spəntā. mainiiū</i>	V 16
17	Y 48.1 <i>yezī. adāiš</i>	V 17
18	Y 49.1 <i>aṭ. mā. yauuā</i>	V 18
19	Y 50.1 <i>kaṭ. mōi. uruuā</i>	V 19
20	Y 51.1 <i>vohū. xšaθrəm</i>	V 20
21	Y 53.1 <i>vahištā. ištis</i>	V 21
22	Y 54.1 <i>ā. airiiəmā. išiiō</i>	V 22

145), (Choksy 1989 25 ff.), (Stausberg 2004 3.285). cf. the complete description given in MU 1.590-599 (Dhabhar 1932 362-377).

In his opinion, both divisions merged into the preserved text of the Vīdēvdād Sāde manuscripts, where the 22 chapters of the Sasanian Great Avesta were still numbered, but they were distributed according to the nine parts of Vīdēvdād in the Ritual Avesta. This shows the ritual disposition of the chapters in the Vīdēvdād ceremony according to the *staota yesniia* and their correspondence with the holes of the Barəšnūm ceremony. I believe that Cantera's explanation is very likely to be true.

My edition of V 10-12 follows Cantera's conclusions. Indeed, the choice of editing together the *fragard* 10-12 of Vīdēvdād is motivated not only by the fact that he has already edited V 1-9, but also by his new approach to a comprehensive understanding of the structure, as well as the ritual and mythical significance of Vīdēvdād.

On one hand, V 9 forms a unity with V 8 because both deal with the Barəšnūm ceremony. On the other hand, V 10 was understood as the continuation of V 9 and is closely related to V 11.

In V 10 a combination of Old Avestan texts followed by spells is recited to expel the demons in the context of a purification ceremony, perhaps the Barəšnūm. V 11 contains formulas and spells for minor purification rituals. So their structure is parallel: Old Avestan texts followed by spells in purification ceremonies.

V 12 seems to be a complement to V 11; in the list of things to be purified in V 11, the first is the house. V 12 deals with the ceremonies to be performed in order to purify the house and other items as a result of the death of relatives. Thus, both are thematically linked on account of the ceremonies to purify the house.

The following *fragard*, V 13 and 14, dealing with the dog and dog-like animals, have no direct relation with V 10-12. Furthermore, because of thematic reasons, V 10-12 must be edited separately from V 13-14.

2. CONTENTS, STRUCTURE AND RITUAL IN V 10

V 10 deals with the texts to be recited twice, thrice or four times in order to expel the Nasu. It is structured according to the following scheme:

- V 10.1: Zaratuštra's question about how to fight Nasu (= V 9.45).
- V 10.2: 1st part of Ahura Mazda's answer: to recite some texts twice, thrice or four times (= V 9.46).
- V 10.3-4: texts to be recited twice (Y 28.1, 35.2, 35.8, 39.4, 41.3, 41.5, 43.1, 47.1, 51.1, 53.1).
- V 10.5-6: spells.
- V 10.7-8: texts to be recited thrice (Y 27.14, 33.11, 35.5, 53.9).
- V 10.9-10: spells.
- V 10.11-12: texts to be recited four times (Y 27.13, 34.15, 54.1).
- V 10.13-14: spells.
- V 10.15-17: resume of the effects of the spells.
- V 10.18: 2nd part of Ahura Mazda's answer: to dig the nine holes (in the Barəšnūm-gāh).
- V 10.19-20: other texts to be recited (Y 27.13, 46.7, 44.16; SrB 3).

V 10 has been put in relation with the Barəšnūm ceremony described in V 9 because of two principal reasons:

1. Zaratuštra asks Ahura Mazda which are the formulas to be recited twice, thrice and four times in V 9.46, that is, in the context of the Barəšnūm ceremony, and the same is asked in V 10.1.

2. in V 10.18 it is prescribed to dig nine holes, which fits the digging of nine holes in the Barəšnūm ceremony.

De Harlez (1875-1877 1.191) was the first who noticed the affinity between V 9 and V 10 and stated that V 10 is the continuation of V 9 or even a loosen fragment from it or from another text dealing with the same subject⁴: the Barəšnūm ceremony. According to him, the presence of V 10.18 in this *fragard* cannot be explained otherwise.

Moreover, Darmesteter (1887 134) believed that V 10 refers to the Barəšnūm ceremony of V 9. He also stated that we cannot know whether the spells in V 10 must accompany those of V 9 when the impure one is being cleansed or whether they must be recited at the end of the ceremony, as this is not explicitly stated. In his French translation, however, Darmesteter (1892-1893 2.173) changed his opinion and thought that V 10 was to be connected with the recitation of the five Gādhās and the Yasna Haptaṅhāiti in a funerary context.

⁴ "Le X^e fargard n'est que la continuation du précédent, ou plutôt ce n'est qu'un fragment détaché soit de ce chapitre, soit d'un autre traitant le même sujet" (de Harlez 1875-1877 1.191).

Pirart (1995 18-19) suggested that the number of times the texts have to be recited, namely two, three and four, were equivalent to the number of holes where the impure liquids are collected in the purificatory ceremonies.

In his recent book, Pirart (2007a 57-59) says that the times the formulas must be repeated matches the number of demons expelled. He states that the Evil Spirit and Nasu are expelled by means of the formulas to be recited twice; Indra, Sauru and Nāŋhaiθiia by means of those to be recited thrice; and Aēšma, Akataša, Varəñiia and Vāta by means of those to be recited four times. In order to avoid the apparent isolation of Tauruui and Zairicī, Pirart (2007a 57-59) considers that Nāŋhaiθiia was originally a dual and that Tauruui and Zairicī were the explanation of this dual. Thus, after the formulas to be said thrice, three demons would be expelled instead of five, and there would be a perfect correspondence between the times the formulas must be recited and the number of demons they expel.

Pirart's (2007 57-59) interpretation is suggestive. However, I disagree with it for a number of reasons. Firstly, after the formulas to be said twice, four demons are expelled: the Evil Spirit, Nasu, Direct defilement and Indirect defilement. Pirart did not pay attention to the Direct and Indirect defilement, but they cannot simply be obviated. Secondly, Nāŋhaiθiia was not a dual in Avestan; even if this was true and Tauruui and Zairicī glossed Nāŋhaiθiia, it would be hardly explainable that they were not just mentioned immediately after the word they supposedly glossed⁵. On the contrary, they have their own sequence of *paiti.pərəne* and even a complete list of elements (*haca* + noun) from which they are exorcised. Because of this, we cannot assume three groups of two, three and four demons respectively without manipulating the text, in which actually not 9 but 13 demons are mentioned.

In his conference "Videvdad: pensée, acte et parole" at the École des Hautes Études (2008), as well as in his recent communication "Daēuuas vertreibende Worte" at the conference *Démons iranniens* in Liège (2009), Cantera partially follows de Harlez's interpretation. Like de Harlez, he considers that V 10 is a development of V 9.45-46 dealing with the Barəšnūm ceremony, as the mention of the nine holes of this ceremony in a purification's context in V 10.18-19 indicates. Cantera states that each of the three groups of texts mentioned in V 10 are recited during the ablutions in each set of holes. Moreover, he adds that these groups of texts of V 10 represent a variation with regards to those prescribed in V 8 and 9, but the scheme is the same in each of them: Old Avestan text + spell.

Furthermore, according to Cantera, V 10 is the summarised version of the Vīdēvdād ceremony. In this ceremony the recitation of the Old Avestan texts is combined with that of the Avestan text of Vīdēvdād. The whole of the Avestan text of Vīdēvdād acts here as a spell against the demons. Now in V 10 sequences of Old Avestan texts followed by spells are recited in order to expel the demons. Hence Cantera concludes that the structure of V 10 and that of the Vīdēvdād ceremony are symbolically connected: the Old Avestan texts of the Vīdēvdād ceremony would be summarised in the Old Avestan texts of V 10, while the recitation of the Avestan text of Vīdēvdād in this ceremony would be substituted by the spells of V 10. In this context, V 10 would be not only the continuation of V 9, but also a

⁵ Pirart (2007a 79) admits that, in the list of demons of GrBd 27.5-17, Tārīz and Zārīz are not the explanation of a dual Nanhais.

summary of the whole of the purification's ceremony of Vīdēvdād. In his opinion, the texts to be recited twice, thrice and four times are abridged symbolic recitations of the whole Old Avesta.

Cantera's interpretation is evocative, but I also want to call attention upon a problem concerning the structure of V 10 and its relation with the Barəšnūm ceremony.

The structure of V 10 and its correspondence with V 9 indicate that both texts could have been part of one single oral composition dealing with the Barəšnūm ceremony, and that they probably became separated as independent *fragard* when the canon of 22 *fragard* came into being. Perhaps part of V 8, V 9 and V 10, where we find descriptions of parts of this ceremony, were included in this oral composition, and only afterwards they were scattered into different *fragard*. This conjecture gains plausibility if we take into account the parallel of V 13-14, where it is evident that the end of V 13 belongs to V 14 and that they were wrongly divided.

From the point of view of the composition, V 10 is the result of the combination of different texts. V 9.45-46 is repeated in V 10.1-2 with the only difference of the beginning of V 9.45 (Av. *paiti. dim. pərəsata. zaraθuštrō*) and the end of V 9.46 (Av. *mānaiiən. bā. ... raθβiia. varəna*), which lacks in V 10.1 and 10.2 respectively. From V 10.3 to V 10.17 the continuation of V 9.46 is given. But V 10.18-20 appears in an unexpected position with regard to the Barəšnūm ceremony: the sequence of texts to be recited twice, thrice and four times (V 10.3-17) surely should not appear before the holes were dug (V 10.18). As a matter of fact, there is no parallel in the known variants of the Barəšnūm ceremony where these formulas were prescribed before digging of the holes. The reason is clear: before the enclosure for the impurity has been built, it makes no sense to pronounce such spells. Accordingly, from the point of view of the ritual, V 10.18-20 seems to have been misplaced.

With regards to its connection with the Barəšnūm ceremony, V 10.18-20 does not only seem a misplaced part. It is composed using abridged texts from different sources not fully understandable by themselves, which however make sense only in the context of the Barəšnūm ceremony:

- V 10.18a: in this passage the digging of the nine holes is prescribed. Some indications about where they must be dug follow in V 10.18b-c, which seem to be glosses to V 10.18a.

- V 10.18b specifies where the holes must be dug. It reproduces V 3.15b, but does not include the words *yaoždātō.zəmōtəməmca. huškō.zəmō.təməmca* of V 3.15c.

- V 10.18c: the text ^x*anaiβiš.xʷarəθa. pasu.vīra* “not drinkable by both flock and men” seems to be a gloss to V 10.18b. It is related to V 6.32c *aiβiš.xʷarəθa. pasubiia. viraēibiia* “drinkable by both flock and men”, referred to the water made pure after removing the impurity caused by Nasu (s. the commentary to V 10.18).

V 10.18a-c summarises some indications about the preparation of the Barəšnūm-gāh.

From V 10.18d on, some formulas are recited. V 10.18d-f repeats V 5.21c-e. The insertion of this text in V 10 could be explained by the word *yaoždā* of V

5.21c-d, interpreted as “purification”, which fits the context of the Barəšnūm ceremony. Whether or not this text of V 10.18d-f was a formula correctly used in some part of the ceremony, I cannot decide. However, the parallel of the modern practice can give us the key to solve this problem.

Indeed, the final words *humatāišca. hūxtāišca. huuarštāišca* of V 10.18f resemble the words *humata, hūxta, huuaršta* which the candidate pronounces in modern practice when he enters into the *pāvi* B at the beginning of the Barəšnūm ceremony (Modi 1922 124). Here the person to be purified pronounces his name together with these words. Provided that V 10.18f is to be interpreted in the same way, the meaning of this passage would be clearer: *yō. huuqm. daēnqm. yaoždāite* “he who purifies his own religious conscience” should be substituted with the name of the person to be purified in each case. After pronouncing his name, he would say the words *humatāišca. hūxtāišca. huuarštāišca* when he is going to enter into the Barəšnūm-gāh. If my interpretation is right, V 10.18d-f could be formulas to be recited at the beginning of the Barəšnūm ceremony.

According to this, the formula of V 10.19a (*daēnqm. ... daēnaiiā*) could have been pronounced by the priest, and afterwards the person to be purified would also repeat V 10.18f (= 10.19b), possibly at the beginning of the ceremony. Finally, the formulas of V 10.20 (Y 27.13, 46.7, 44.16; SrB 3) would be used as a closing *bāj*, as Cantera (in his unpublished communication “Daēuuas vertreibende Worte”, 2009) observes.

In such case, prescriptions and formulas of the Barəšnūm ceremony lacking in V 9 could have been mentioned in these apparently unconnected texts of V 10.

3. CONTENTS, STRUCTURE AND RITUAL IN V 11

V 11 deals with texts to be recited in order to purify each item mentioned.

The text-types of the PV and the VS differ in the structure of V 11. The PV manuscripts attest the following sequence:

- Zaratuštra's question about how to purify the house and several other items (V 11.1).
- Ahura Mazdā's answer: to recite some purification's formulas (V 11.2).
- To recite five Ahuna Vairiia (V 11.3).
- To purify the house and the fire (V 11.4).
- To purify the water and the earth (V 11.5).
- To purify the cattle and the plants (V 11.6).
- To purify the righteous man and the righteous woman (V 11.7).
- To recite eight Ahuna Vairiia (V 11.8)
- To recite the apotropaic formula *pərəne* + evil being (V 11.9-10).
- To recite four Ahuna Vairiia (V 11.11).
- To recite the apotropaic formula *paršta* + evil being (V 11.12-13).
- To recite four *mazdā. at. mōi* (V 11.14).
- To recite the apotropaic formula *pərəne* + evil being (V 11.15-16).
- To recite five Ahuna Vairiia (V 11.17).

According to the PV, the sequence of *pərəne* + evil being of V 11.15-16 would not be closed by the corresponding *paršta* + evil being. Since the previous sequence with *pərəne* + evil being of 11.9-10 is closed by the sequence with *paršta* + evil being of 11.12-13 in the PV as well as in the VS manuscripts, we expect that the sequence with *pərəne* + evil being in 11.16 would also be closed by a parallel *paršta* + evil being. The latter lacks in the PV, but it is found in the VS manuscripts.

Actually, the VS manuscripts attest a more coherent structure. The sequence is the same until V 11.16, but these manuscripts attest four *ā. airiāmā. išiiō* before the five Ahuna Vairiia prescribed in 11.17, then the apotropaic formula “*paršta* + evil being” and finally five Ahuna Vairiia:

- 1 sequence with *pərəne* + evil being (V 11.9-10).
- 4 Ahuna Vairiia (V 11.11).
- 1 sequence with *paršta* + evil being (V 11.12-13).
- 4 *mazdā. at. mōi* (V 11.14).
- 1 sequence with *pərəne* + evil being (V 11.15-16).
- 4 *ā. airiāmā. išiiō* (V 11.17).
- 1 sequence with *paršta* + evil being (V 11.18-19).
- 5 final Ahuna Vairiia (V 11.20).

According to this, the recitation of the four *ā. airiāmā. išiiō* and the last *paršta* + evil being were omitted in the common source of our extant PV manuscripts, surely because of a *saut du même au même*. Cantera (under preparation D) comes to the same conclusion. On the contrary, the VS manuscripts

preserve the right text. Indeed, in the VS both spells with *pərəne* + evil being are closed by their correspondent *paršta* + evil being and the sequences (*pərəne* + evil being) + (*paršta* + evil being) are closed by purification's formulas. So the sequence in the VS tradition is more coherent. This is why I have preferred to edit the Avestan text according to it and unlike the PV tradition, which Geldner followed in his edition.

Geldner omitted three passages at the end of V 11 and they are long enough to continue Geldner's numbering as V 11.17. As these passages appear at the end of V 11, the change of Geldner's numbering does not cause too much confusion. So I have preferred not to follow Geldner's numbering in this case and I have added these passages as V 11.17-19. My V 11.20 would correspond with Geldner's V 11.17.

To summarise, after the correction by means of the VS, the structure of V 11 is the following:

- V 11.1: Zarduštra's question about how to purify the house and several other items.
- V 11.2: Ahura Mazda's answer: to recite some purification's formulas.
- V 11.3: (SrB 2; Y 27.13) x 5 + (Y 46.7, 44.16; SrB 3).
- V 11.4: to purify the house (Y 49.1); to purify the fire (Y 36.1).
- V 11.5: to purify the water (Y 38.3, 67.6); to purify the earth (Y 38.1).
- V 11.6: to purify the cattle (Y 35.4); to purify the plants (Y 48.6).
- V 11.7: to purify the righteous man and the righteous woman (Y 54.1).
- V 11.8: (SrB 2; Y 27.13) x 8 + (Y 46.7, 44.16; SrB 3).
- V 11.9-10: spells by *pərəne*.
- V 11.11: (SrB 2; Y 27.13) x 4 + (Y 46.7, 44.16; SrB 3).
- V 11.12-13: spells by *paršta*.
- V 11.14: (Y 34.15) x 4.
- V 11.15-16: spells by *pərəne*.
- V 11.17: (Y 54.1) x 4.
- V 11.18-19: spells by *paršta*.
- V 11.20: (SrB 2; Y 27.13) x 5 + (Y 46.7, 44.16; SrB 3).

With regards to the meaning of V 11, de Harlez (1875-1877 1.195) separated it thematically from the preceding *fragard* and interpreted it as a compendium of Gāthic texts, each one recited for the purification of a particular item which is mentioned in each Gāthic text. According to him, the inclusion of the moon, the sun and the stars in the list of things to be purified and even the spells against the demons are interpolations.

On the contrary, Darmesteter (1887 139) and (1892-1893 2.179) did not dissociate the Gāthic texts of V 11.4-7 from the spells of V 11.9-20, but he stated that each exorcism consisted on two parts: a line from the Gāthās alluding to the item defiled by a corpse (V 11.4-7) and a spell (V 11.8-20), which is the same for each item to be purified.

In his recent communication "Daēuvas vertreibende Worte" in Liège (2009), Cantera agrees with Darmesteter. Moreover, he observes that the prayers of V 11.3 and 11.17 (in Geldner's edition), which are not followed by the spells *pərəne* or *paršta* + demon, are used as the introductory *bāǰ* and the closing *bāǰ* of the

purification's ritual respectively. In his opinion, V 11 describes the same purification's ritual with only slight variants after the introductory *bāḥ*, depending on the item to be purified (V 11.4-7). I believe Cantera to be correct.

4. CONTENTS, STRUCTURE AND RITUAL IN V 12

4.1. Contents and structure of V 12

V 12 deals with the time the relatives must wait before entering and purifying the house on account of somebody's death, depending on the degree of kinship and therefore on the defilement produced by this death. The closer the kinship, the longer must the relative wait. Moreover, it is noteworthy that the relative must wait twice as long when the dead is a *tanu.pərəθa*- sinner, which Darmesteter (1892-1893 2.186) interpreted as such relative who died without expiating his sin by means of the confession. As usual in Zoroastrianism, an infidel person does not produce defilement. However, the member of the community who has committed a sin produces more defilement than he who has not.

Each part of V 12 is divided by the formulaic repetition of the ceremonies to be performed to purify the house, according to the following decreasing sequence:

- The son with regard to his father, the daughter with regard to her mother: 30 days for the pious, 60 for the *tanu.pərəθa*- sinners (V 12.1).
- Ceremonies to be performed to purify the house (V 12.2).
- The father with regard to his son, the mother with regard to her daughter: 30 days for the pious, 60 for the *tanu.pərəθa*- sinners (V 12.3).
- Ceremonies to be performed to purify the house (V 12.4).
- The brother with regard to his sister, the sister with regard to her brother: 30 days for the pious, 60 for the *tanu.pərəθa*- sinners (V 12.5).
- Ceremonies to be performed to purify the house (V 12.6).
- The master of the house and the mistress of the house: 6 months for the pious, 12 for the *tanu.pərəθa*- sinners (12.7).
- Ceremonies to be performed to purify the house (V 12.8).
- The grandson with regard to his grandfather, the granddaughter with regard to her grandmother: 25 days for the pious, 50 for the *tanu.pərəθa*- sinners (V 12.9).
- Ceremonies to be performed to purify the house (V 12.10).
- The grandfather with regard to his grandson, the grandmother with regard to her granddaughter: 25 days for the pious, 50 for the *tanu.pərəθa*- sinners (V 12.11).
- Ceremonies to be performed to purify the house (V 12.12).
- The nephew and the niece: 20 for the pious, 40 for the *tanu.pərəθa*- sinners (V 12.13).
- Ceremonies to be performed to purify the house (V 12.14).
- The uncle and the aunt: 15 days for the pious, 30 for the *tanu.pərəθa*- sinners (V 12.15).
- Ceremonies to be performed to purify the house (V 12.16).
- The male cousin dies and the female cousin: 10 days for the pious, 20 for the *tanu.pərəθa*- sinners (V 12.17).
- Ceremonies to be performed to purify the house (V 12.18).

- The male cousin's son dies and the female cousin's daughter: 5 days for the pious, 10 for the *tanu.pərəṭṭa*- sinners (V 12.19).
- Ceremonies to be performed to purify the house (V 12.20).
- Defilement when an infidel relative dies: none (V 12.21-22).

As we observe, the composition of V 12 is based on a decreasing sequence from the closest degree of kinship to the farthest. Only V 12.7 breaks not only the decreasing sequence of days, as Schmidt (1994 267, n.55) also notices, because it prescribes 6 months for the pious and 12 for the *tanu.pərəṭṭa*- sinners, but also the list of relatives, because it adds the master of the house (Av. *nmānō.paiti*-) and the mistress of the house (Av. *nmānō.paṭnī*-). According to Darmesteter (1892-1893 2.186-187), Av. *nmānō.paiti*- is to be interpreted as the chief of the family or common ancestor. As these persons would be more important than any other person, their relatives should wait a greater length of time. In my opinion, however, Av. *nmānō.paiti*- does not necessarily designate a relative, as his mention in other lists together with several kinds of rulers (e.g. in V 10.5 ff.) demonstrates. If it did, V 12.7 would be either misplaced or just an addition to the list, as it also breaks the sequence:

Dead relative	Days of impurity
Father and mother (V 12.1)	30 / 60
Son and daughter (V 12.3)	30 / 60
Brother and sister (V 12.5)	30 / 60
[Master of the house and mistress of the house] (V 12.7)	[6 / 12 months]
Grandfather and grandmother (V 12.9)	25 / 50
Grandson and granddaughter (V 12.11)	25 / 50
Nephew and niece (V 12.13)	20 / 40
Uncle and aunt (V 12.15)	15 / 30
Male cousin and female cousin (V 12.17)	10 / 20
Male cousin's son and female cousin's daughter (V 12.19)	5 / 10
Infidel relative (V 12.21-22)	0

In my opinion, V 12.7 was inserted in the sequence after V 12.5-6 because of the connection between the last ⁺*xšuuāštīm* “sixty” of V 12.5 and the numeral ⁺*xšuuāš* “six” of V 12.7. From the point of view of oral composition, this seems the most likely place for the addition, in the midst of a list of relatives, without distorting too much the sequence⁶.

Apart from the addition of V 12.7 and the exclusion of the infidel relatives, whose degree of kinship is not mentioned, this list follows a ninefold compositional pattern, although the degree of kinship is divided into six groups: 1. father, mother, son, daughter (30 / 60 days); 2. grandfather, grandmother, grandson, granddaughter (25 / 50 days); 3. nephew, niece (20 / 40 days); 4. uncle, aunt (15 / 30 days); 5. male cousin, female cousin (10 / 20 days); 6. male cousin's son, female cousin's daughter (5 / 10 days).

⁶ Regarding the additions of texts which break the expected sequence in Vīdēvdād and their relation with oral compositional patterns, vid. (Cantera 2004b).

4.2. What does V 12 mean?

The meaning of V 12 in the context of the purification's rituals depends on how we interpret the Avestan verb ⁺*upa.mānāiian* of V 12.1 ff. There are two main interpretations, depending on the meaning of two homonymous roots: Av. *man-* "to think" and Av. *man-* "to wait".

According to Burnouf (1833 488), followed by Spiegel (1864 1.292), Av. ⁺*upa.mānāiian* belonged to the first root Av. *man-* "to think", so he understood it as "qu'ils pensent intérieurement".

On the contrary, de Harlez (1875-1877 1.198-199), followed by Darmesteter (1887 145-146) and (1892-1893 2.183-186), thought that the second root Av. *man-* "to wait" was implied in this verb. Also Bartholomae (1904 1124-1125) followed them and interpreted it as "warten, ab-, zuwarten ... bes. vom Aushalten der Trauerzeit nach dem Tod eines Angehörigen, während deren das Sterbehaus für verunreinigt galt".

Apart from V 12, the Avestan verb *upa.mānāiia-* appears in V 5.42, 5.53-56, 6.27, 7.68-69, 8.38 and 9.30. In V 5.42 it refers to the time one must wait before bringing fire to a house where a person has died; in 5.53-56, to the time a woman must wait eating only meat, meal and wine without water, because of having suffered miscarriage, and being separated from the community; in 6.27 it is apparently included in an Avestan gloss in a context where a corpse is in a stream of water; 7.68-69 repeats 5.53-54; in 8.38 and 9.30 it refers to the time one must wait in the Barəšnūm ceremony until the impure person's body is dried from the bull's urine. As a substantive, the agent noun Av. *upa.maiti-* in V 5.53-56 and 7.68-69 is used in Av. *upa.maitīm. āste* as a periphrastic equivalent of Av. *upa.mānāiia-*.

Therefore, we can take for granted that Av. *upa.mānāiia-* implies a preventive wait because of temporal impurity and is referred either to a house becoming impure, because someone has died in it, or to people defiled by dead matter or by a corpse. But what must the relatives wait for?

In V 12 it is not evident if the relatives must wait so much time before purifying the house, before entering into the house again or simply before bringing to it fire, water, plants or any other pure item which could thereby be defiled. According to Cantera (in his communication "Daēuuas vertreibende Worte" in 2009), they must wait before performing the purification's ritual after which they will be able to enter into the house. Darmesteter (1887 145-146) and (1892-1893 2.184) observed that the fact that in older times the son temporarily abandoned the house where his father died could point to a meaning "to wait (before entering into the house again)". However, he prefers to interpret it as the period of mourning, during which the relatives interrupted their daily tasks.

In my opinion, Av. *upa.mānāiia-* designates the period the relatives must wait before entering into the house again. According to the parallels with V 5.42 and 5.53-56, during the period of wait it is prohibited to bring fire into the impure house and to become in contact with water. Regarding V 5.42, nine nights in winter and one month in summer are prescribed (*nauua.xšaparəm. upa.mānāiian. aēte. yōi. mazdaiiasna. aiβi.gāme. āat hama. māzdrājabīm* "nine nights these Mazdean must wait in winter and one month in summer") before bringing fire to the house.

The same period of time is prescribed in PRDd 2.1 ff. (Williams 1990 1.40-43, 2.6) and MU 1.138.1-15 ff. (Dhabhar 1932 154-155), but the prohibition concerns not only fire, but also uncooked food, water and people.

The parallels of PRDd 2.1 ff. and MU 1.138.1-15 ff. point to the connection of Av. *upa.mānāiṣn* with the period of time the relatives must wait before entering into the house, according to the degree of kinship. Because of this, and unlike Darmesteter (1892-1893 2.186), I think that this verb does not imply a period of mourning, but probably the time someone must wait before entering into the house where a relative has died. In any case, the time prescribed in V 5.42, PRDd 2.1 ff. and MU 1.138.1-15 ff. obviously differs from the one prescribed in V 12.

4.3. Ceremonies to be performed when a relative dies

According to V 12, when a relative dies some ritual prescriptions must be realised, regardless of the degree of kinship. They are described in V 12.2 and in their repetitions in 12.4, 6, 8, 10, 12, 14, 16, 18 and 20.

To begin with, the living relatives must wash their bodies and clothes thrice and also recite the Gāḍās thrice (*θriš.frasnāiti. tanunəm. θriš.frasnāiti. vastranəm. θriš.frasrūiti. gāḍanəm*).

Then they must worship the fire, spread the *barəsmān-* and offer libations to the good Waters (*imā. nō. ātrəm. yazaēta. barəsma. stərənaēta. aiβiūō. +vanhubiūō. zaodvrā. baraēta*). As soon as this ritual is completed, the house is considered once again pure and the relatives, the pure elements and the Beneficent Immortals can enter.

This sort of cleansing prescriptions finds some parallels in the New Persian Rivāyats (Dhabhar 1932 167-175), which show a more detailed description of the ceremonies to be performed and of the prescriptions required when someone dies. But the most detailed accounts regarding these ceremonies are found in the last testament of Dastur Nōširwan Marzabān Kermānī (Dhabhar 1932 175-176), as well as in the ceremonies to be performed for one year after the death of a person aged fifteen years and upwards, described in the New Persian Rivāyat of Bahman Punjya (Dhabhar 1932 176-178).

4.4. The impurity produced by the death of a relative according to the Indian normative texts

The old Indian normative literature attest similar prescriptions to those found in V 12 regarding the impurity produced by the death of a relative, but the time of wait does not depend on the degree of kinship, unlike in the Zoroastrian texts. In fact, in the Indian texts the time the impurity last when a relative dies is usually the same for all, ten days⁷, regardless of the degree of kinship (so in Mānavadharmasāstra 4.217 (Dave 1972-1985 vol. II), Gautama's Dharmasūtra 14.1, Baudhāyana's Dharmasūtra 1.11.1, Vasiṣṭha's Dharmasūtra 4.16 (Olivelle 2000

⁷ According to Āpastamba's Dharmasūtra 1.16.18 (Olivelle 2000 52-53), when a death has occurred in a house, one should not eat there for ten days.

152-153, 218-219, 370-371) and Garuḍa Purāṇa 2.5.3 (Shastri 1979 750), 2.39.3 and 2.39.12 (Shastri 1980 912-913)). However, according to Mānavadharmasāstra 5.57 ff. (Dave 1972-1985 vol. III), where the impurity for each dead is described at length, it is specified that it lasts ten, three or one day depending on several circumstances⁸.

Another difference between V 12 and the Indian legal codes is that according to V 12 the period of impurity is longer for members of the community who have committed a *tanu.pārathā*- sin, while according to the Indian legal codes it is longer for the lower castes. Indeed, according to Mānavadharmasāstra 5.83 (Dave 1972-1985 vol. III) and Garuḍa Purāṇa 1.222.33 (Shastri 1979 657) the brāhmaṇa becomes pure after ten days, the kṣatriya after twelve, the vaiśya after fifteen and the śūdra after a month. According to Gautama's Dharmasūtra 14.2-5 (Olivelle 2000 152-153), the period of impurity for a kṣatriya lasts for eleven days, twelve days for a vaiśya and one month for a śūdra, while according to Vasiṣṭha's Dharmasūtra 4.27-30 (Olivelle 2000 372-373), the brāhmaṇa becomes pure after ten days, the kṣatriya after fifteen, the vaiśya after twenty and the śūdra after a month (Schmidt 1994 268).

The third difference between these normative texts is that according to V 12 one of the means of purification is produced by reciting the Gāḍās thrice, while the Indian legal codes prohibited to recite the Vedas during the three days when the brāhmaṇa had accepted an invitation to a funerary rite or a king's relative had died, as it is stated in Mānavadharmasāstra 4.110 (Dave 1972-1985 vol. II). This prohibition, according to Āpastamba's Dharmasūtra 1.10.3-4 (Olivelle 2000 40-41), is extended to twelve days after the death of one's mother, father or teacher.

In spite of these differences, V 12 shares with these Indian legal codes at least the prescription regarding the washing of the body. According to Āpastamba's Dharmasūtra 2.15.5-10 and Baudhāyana's Dharmasūtra 1.11.24 (Olivelle 2000 96-97, 220-221), among other prescriptions to be accomplished thrice when a relative dies, the mourners must dive into the water and come out of the water thrice. Also in Garuḍa Purāṇa 2.5.4-5 (Shastri 1979 750) it is stated that when a relative dies, one should take a bath thrice a day⁹. This agrees with the prescription of V 12 *ḍriṣ.frasnāiti. tanuṇam* "by the washing of their bodies thrice".

⁸ vid. Baudhāyana's Dharmasūtra 1.11.27-30 (Olivelle 2000 222-223) too.

⁹ Mānavadharmasāstra 5.73 (Dave 1972-1985 vol. III) prescribes the bath during three days as a part of the purificatory rite. On the contrary, according to Āpastamba's Dharmasūtra 1.10.5 one must take bath daily during twelve days after the death of one's mother, father or teacher. According to Mānavadharmasāstra 5.77-78, 5.103 (Dave 1972-1985 vol. III) and Garuḍa Purāṇa 2.39.5 (Shastri 1980 913), one becomes pure by bathing dressed in his clothes.

B) THE AVESTAN LANGUAGE IN V 10-12

1. THE CHRONOLOGY OF THE AVESTAN TEXT

The Avestan language is divided into three variants:

1. Old Avestan: the Gāthās (Y 28-34, Y 43-46, Y 47-50, Y 51 and Y 53), the Yasna Haptaŋhāiti (Y 35.2-41.6) and the prayers *yaθā. ahū. vairiō* (Y 27.13), *ašəm. vohū* (Y 27.14) and *ā. airiēmā. išiiō* (Y 54.1).

2. Middle Avestan: Y 11.17-13.3 or 4, Y 56.1 and Y 58.1-7, according to Tremblay (2006 274).

3. Young Avestan: the remaining Avestan texts, including Vīdēvdād.

According to the *communis opinio*, Old Avestan is phonetically, morphologically and syntactically older than Young Avestan and is also closer to, and even more archaic than, the stage of the Vedic language preserved in the oldest Veda, namely the RV (Skjærvø 2003-2004 15).

Old and Young Avestan were not only considered as different chronological stages, but also as different dialects (Hoffmann & Narten 1989 77), (Skjærvø 2003-2004 27), (Panaino 2007 30-31). Tremblay (2006) regarded Young Avestan as the direct heir of Middle Avestan, which he considers a dialect different to that of Old Avestan. However, he neither proposed an absolute chronology nor a relative one for these stages of the Avestan language.

The implications of Tremblay's Middle Avestan for the dating of Young Avestan have still not been discussed by scholars, who only took into account the dating of the Old and Young Avestan variants. On one hand, the dating of the Old Avestan language determined that of the Young Avestan; on the other hand, this dating depended on the supposed date Zaratustra composed the Gāthās. On the basis of this assumption, three main chronologies were proposed (Skjærvø 2003-2004 16):

- "Long" chronology: ca. mid-2nd millennium B.C. or earlier.
- "Short" chronology: 7th-6th centuries B.C. (Median or early Achaemenian periods).
- Intermediate chronology: ca. 1000 B.C.

The short chronology was mostly preferred during more than one century¹⁰. In recent times, however, some scholars have opted for long or intermediate chronologies, paying attention not on Zaratustra's authorship of the Gāthās, but on the linguistic features that distinguish Old and Young Avestan¹¹. They have therefore tried to establish an approximate periodisation of the oral composition of the Old and Young Avestan texts, their fixation or crystallisation, their canonisation and their oral and finally written transmission before our extant manuscripts.

¹⁰ vid. a summary of its main supporters in (Skjærvø 1994 16 ff.).

¹¹ Only Panaino (2007 24-25) criticises that the linguistic arguments were the only basis to establish this periodisation.

The first proposal in recent times was made by Skjærvø (1994 201-202), who opted for a long chronology. He observed the oral features of the Avestan texts and tentatively divided the chronological stages of their composition according to the following time table:

2200-1700 B.C. Proto-Avestan (dialect of Proto-Iranian after the break-up of the Indo-Iranian unity).

1700-1200 B.C. Old Avestan (time of composition of the YH and the Gāthās, as well as other literature, part of which survives in Young Avestan).

1200-900 B.C. Transition period (canonisation of the Old Avesta; development of a “Zoroastrianised” religious literature in eastern Iran, some of it preserved in the Young Avesta)

900-400 B.C. Young Avestan (composition and canonisation of the Young Avestan corpus in eastern Iran and gradual spread westward).

Some years later, Kellens (1998 490-513) introduced some variations and specifications to Skjærvø’s time table and opted for an intermediate chronology. He identified three stages in the transmission of the Avestan texts, 1. composition and formulaic variations; 2. fixation; 3. canonisation, and distributed it according to the following scheme:

1200-1000 B.C. Composition of texts in Old Avestan.

1000-800 B.C. Transition period. Fixation of certain Old Avestan texts and apparition of the first Zand. Composition of texts, elements of which could have been reused in Young Avestan texts.

800-600 B.C. Canonisation of the Old Avesta. Composition of texts in Young Avestan. First fixations.

Beginning of the 6th century. Canonisation of the Proto-Yasna A in eastern Iran.

End of the 6th century. Importation of the Proto-Yasna A in western Iran.

First half of the 5th century. Elaboration of religious calendar in western Iran.

Second half of the 5th century. Canonisation of the Proto-Yasna B.

Second half of the 4th century. Third stage of the canonisation and end of the composition of Avestan texts.

3rd century. Creation of the canon of the Yašts.

De Vaan (2003 11-15) took Kellens’ intermediate chronology as the basis of his own proposal and divided the history of the Avestan texts and their languages into the following stages:

1. ± 2000 B.C. Proto-Indo-Iranian.

2. ± 1500 B.C. Proto-Iranian.

3. ± 1200-1000 B.C. Old Avestan.

4. From ± 1200/1000 to ± 800/600 B.C. Early Young Avestan. Some of the features of Young Avestan were imposed on the Old Avestan texts, which were transmitted for several centuries. At a certain period between ± 800 and ± 600 B.C., the Old Avestan texts were canonised by speakers of Young Avestan as sacred texts and added to the Young Avestan liturgy.

5. From $\pm 800/600$ to ± 300 B.C. Late Young Avestan. Canonisation of the Young Avestan texts. From ± 300 B.C. to ± 379 A.D.: the Avesta was finally arranged into two subdivisions: a long liturgy (Yasna, Vīsparad and Vīdēvdād) and a short one (Yašt and other texts of the Xwardag Abastāg).
6. From ± 300 B.C. to ± 950 A.D. Post-Young Avestan. Before the rise of a written archetype, Young Avestan was no more a spoken language. Between 641 A.D. and ± 950 A.D. the archetype of the Avestan texts was written in the Avestan alphabet.
7. After ± 950 A.D. Post-archetype.

More recently, Skjærvø (2003-2004) tried to specify the chronology of the Old Avestan language according to linguistic arguments. As he (2003-2004 26) states, “the linguistic analysis of the Old Avesta remains the most promising means of dating the texts, both relatively (comparing Old and Young Avestan) and absolutely (comparing Vedic and Old Persian)”. Out of this comparison, he concludes that:

1. OAv. preserves archaisms not found in YAv., but also some morphologic “innovations” with regards to the latter, so that they represent not only two chronological stages, but also two dialects.

2. Some phonetic divergences between OAv. and YAv. point to the fact that YAv. does not derive directly from OAv., at least as we know them from the manuscripts. However, this possibility cannot be ruled out.

He also proposes a tentative chronology of the history of the Avesta which traces back certain periods of de Vaan’s (2003) chronology to some centuries before:

1. Before 2000 B.C. Splitting up of the Indian and Iranian tribes.
2. ca. 1700-1200 B.C. Composition of texts that were to lead to the Old Avestan texts, constantly updated (recomposed) linguistically in performance.
3. Before 1000 B.C. Early Young Avestan period. Crystallisation of the Old Avestan texts.
4. ca. 1000-600 B.C. Young Avestan period. Composition of the Young Avestan texts, constantly updated (recomposed) linguistically in performance. Canonisation of the Old Avestan text with introduction of editorial changes.
5. 600-500 B.C. Crystallisation of the Old Avestan texts.
6. 500-400 B.C. Canonisation of select Avestan ritual texts under the Achaemenids. Zoroastrian calendar in western Iran in 500-450 B.C.
7. From 400 B.C. up to ca. 500 A.D. Canonisation of the Avesta and transmission of the entire immutable text with introduction of linguistic novelties and changes made by the oral transmitters.
8. 500-600 A.D. Creation of the phonetic Avestan alphabet in which the entire known corpus was written down from performances from select performers.
9. From 600 A.D. Written transmission and deterioration of the text due to the copying of manuscripts. ca. 1000 A.D. there is only one single manuscript of each part of the extant Avesta, from which all our extant manuscripts are descended.

To summarise, we observe two main tendencies in recent studies regarding the dating of the Old and Young Avestan: 1. long chronology (Skjærvø 1994 and 2003-2004); 2. intermediate chronology (Kellens 1998; de Vaan 2003). According to them, the period of composition of Old Avestan texts would be either 1700-1200 B.C. (Skjærvø) or 1200-1000 B.C. (Kellens; de Vaan), while the Young Avestan texts would have been composed in 1000-600 B.C. (Skjærvø), 800-600 B.C. (Kellens) or 1200/1000-800/600 B.C. (de Vaan).

2. THE CHRONOLOGY OF THE YOUNG AVESTAN TEXT OF VĪDĒVDĀD

The dating of Old and Young Avestan texts has occupied many scholars through the history of Iranian studies and it implies problems with which I will not deal in this chapter¹². Here I will only focus on the proposals regarding the dating of the Young Avestan text of Vīdēvdād.

Scholars disagreed in the chronology of the composition of Vīdēvdād, but they mostly considered it as a late composition, even made when Young Avestan was no longer spoken, on the basis of four main reasons:

- 1) its many “ungrammatical” passages;
- 2) its ascription to the Median *magi*;
- 3) the existence of Aramaic and Greek loanwords in Vīdēvdād;
- 4) the existence of Greco-Roman units of measure in Vīdēvdād.

1) The “ungrammatical” passages in Vīdēvdād were differently interpreted by Spiegel (1852-1863) and de Harlez (1875-1877), (1885).

Spiegel (1852-1863 1.14) was the first scholar who noticed that the language of Vīdēvdād shared with the Old Persian inscriptions of Artaxerxes II (405-359 B.C.) the deterioration of the inflexion: apositions disagree with the nouns to which they refer; nominatives are used instead of accusatives and genitives; the Gen. Pl. substitutes other plural cases. According to him, however, this is not enough to state that both languages belong to the same period, because the same process could have previously occurred in one language.

Spiegel (1852-1863 1.14) fixed this deterioration at the time when these texts were put into writing, before Artaxerxes II for some part but after him for the most. Thus, he thought that the deterioration was due to the written transmission, not to the composition¹³. With regards to contents, Spiegel (1852-1863 1.13-14) said that the Gāthās were the oldest Avestan texts, that Vīdēvdād followed them in antiquity and that the remaining Avestan texts were of a later date.

Haug (1862 223-224) followed Spiegel’s opinion about Vīdēvdād and tried to fix the dates of each Avestan text. According to him, the Gāthās were composed ca. 1200 B.C., the longer part of Vīdēvdād ca. 1000-900 B.C., the younger Yasna ca. 800-700 B.C. and the Pāzand part of Vīdēvdād ca. 500 B.C. The Yašt would be the latest texts in Young Avestan, composed after 400 B.C. Haug (1862 222) supposed that the longer part of Vīdēvdād was very old and that it was partially traceable to oral sayings descended from Zaratustra himself. Nevertheless, he thought that it was composed by his successors, the Supreme High Priests, but he neither justify this statement nor the dates he proposed.

Conversely, de Harlez (1875-1877 cxci ff.), (1885 346 ff.) based his statement about the late composition of Vīdēvdād on these “ungrammatical”

¹² Summaries of the main opinions can be found in Kellens (1998 490-513) and (2002 14 ff.), Tremblay (2006 234-237) and Skjærvø (2007a 112-115).

¹³ Bréal (1877 208) also noticed the lack of concordance between adjective and substantive in these texts, but he said that such mistakes could be due either to the copyists or to the composers. Geiger (1884 322) also said that the “ungrammatical” passages of the Avesta were due to its editors and the influence of the language they spoke.

passages. Indeed, he stated that these passages were more syntactically corrupted than the latest Old Persian inscriptions, especially with regard to the confusion between nominative and accusative. Hence he concluded that the most of the Avesta was composed during the last five centuries B.C. In (1885 349), however, de Harlez limited the period of the composition of the Avesta to the years between 700 and 100 B.C.

Geldner (1896-1904 37) essentially agreed with de Harlez and limited the date of the whole Avesta between 560 B.C. and 379 A.D, partially following the chronology of the native tradition¹⁴. He (1896-1904 37-38) also accepted the identification of the Avestan Vīštāspa with Darius' father, called in Greek Hystaspes¹⁵, which would date Zaratūštra's life and Vīštāspa's conversion to Zoroastrianism to the 6th century B.C. If the oldest Avestan texts, the Gādhās, were composed at such a late date, the remaining Avestan texts would have certainly been composed later.

De Harlez and Geldner uncritically accepted the native chronology and did not take into account Spiegel's critique regarding the use of the "ungrammatical" passages for dating Vīdēvdād. This argument has reached even to de Vaan (2004 540). As Spiegel rightly observed, this "ungrammaticality" could have been due to the transmission. I will deal later with the problem of these "ungrammatical" passages.

2) Moulton (1917 186-187, 225, 228) was the first to attribute the composition of Vīdēvdād to the Median *magi*. Moulton (1917 6) partially followed Haug's date for the Old Avestan texts and traced back the existence of Zaratūštra four or five centuries earlier than the traditional date of 660-583 B.C. However, he disagreed regarding the dating of Vīdēvdād.

On one hand, he said that the ritualism of Vīdēvdād has nothing to do with Zaratūštra's ethical teaching. On the other hand, he noticed that some practices attested in Vīdēvdād agree with those of the Median *magi* as described by Herodotus, like killing noxious animals, exposing the corpse and practicing incestuous marriage. Hence, he concluded that the Median *magi* would have composed Vīdēvdād.

I must add that Moulton's (1917) separation of Vīdēvdād from Zaratūštra's teachings is as a result of his own preconceptions. However, this assumption was accepted without criticism and pervaded the works of several subsequent scholars, such as Nyberg (1938 336 ff., 378), Christensen (1941 28-29), (1944 35-36)¹⁶, Zaehner (1961 162), etc., and has until now remained in place without being

¹⁴ According to it, Zaratūštra lived 258 years (Great Bundahišn) or 300 (Ardā Wīrāz Nāmāg) before the Achaemenians.

¹⁵ Although Tremblay (2006 235) notices that this identification stems from Kleuker (1781 1.347), he obviates that Spiegel (1852-1863 1.42) observed that it is already found in Ammianus Marcellinus 23.6: *cuius scientiae (sc. Magiae) saeculis priscis multa ex Chaldeorum arcanis Bactrianus addidit Zoroastres deinde Hystaspes prudentissimus Darii pater*. Spiegel (1852-1863 1.42) criticised this identification because it is only based on the identity of nouns and does not take into account that there could have existed more than one Vīštāspa.

¹⁶ Christensen assigned the composition of Vīdēvdād to the Medians in (1944 35-36), but in (1941 28-29) had stated that Vīdēvdād was composed during the last period of the Achaemenian rule, or even during the time between this period and that of the Arsacids.

critically re-examined. It is true that the practices described in Vīdēvdād were seemingly followed by the Median *magi*, if we trust Herodotus. Nevertheless, this does not necessarily imply that the Median *magi* composed this text, because they could have simply continued an older tradition.

3) The existence of Aramaic and Greek loanwords in Vīdēvdād was already proposed by Halévy in a communication to the Société Linguistique de Paris. He adduced the adoption of the Zoroastrian calendar in Persia after Darius I and the supposed Aramaic and Greek loanwords in Vīdēvdād to state that the Young Avestan texts were late compositions. Halévy's arguments were accepted by de Harlez (1875-1877 cxciii ff.), (1885 346 ff.), who proposed a short chronology for all the Avestan texts.

Halévy's list of supposed Aramaic and Greek loanwords in Vīdēvdād was reproduced and discussed by Geiger (1884 361). The following Avestan words would derive from Aramaic: *tanūra-*, *naska-*, *guḍa-*, *guṇḍa-*. The following would derive from Greek: *gaēsu-*, *aspārāna-*, *danar-*. Nevertheless, as already Geiger (1884 358-366) argued, it is sometimes highly hypothetical and sometimes untrue that these words were Aramaic and Greek loanwords. Most can be easily explained by Indoeuropean etymology and only Av. *tanūra-* could be a Semitic loanword. Spiegel (1852-1863 1.12) already observed that Av. *tanūra-* could derive from Semitic, but he was not certain. Provided that it comes from Semitic, it does not necessarily stem from Aramaic, because it is found in other Semitic languages, such as Akkadian *tinūru* or Hebrew *tanūr*. Even if a single Avestan word in Vīdēvdād comes from Semitic, this does not mean that the composition of the whole Vīdēvdād ought to be late. Therefore, this argument cannot be used to state that Vīdēvdād was composed at a late date.

4) The last argument for the late dating of Vīdēvdād was proposed by Henning (1943 235-236). He stated that the system of units of measure for short distances attested in Vīdēvdād and Nērangestān, which is based on parts of the body, resembles so closely that of the Greco-Roman that its foreign origin can be taken for granted. According to him, the Macedonian conquerors introduced the system into Persia.

However, as Skjærvø (2007a 114) rightly observes, the measure systems based on parts of the body were very common in antiquity, for instance in Egypt and Mesopotamia. Therefore, this argument cannot support a supposed late date of composition of Vīdēvdād. Nevertheless, this argument maintains a post-Alexandrian or even a Parthian date of composition of Vīdēvdād. See for instance Boyce (1975 95), (1991 68, n.78), who was convinced of this fact.

To summarise, only the "ungrammatical" passages of Vīdēvdād could support, at a first glance, its late date of composition. So I will add some considerations about this problem.

3. “UNGRAMMATICAL” FORMS IN VĪDĒVDĀD

The term ungrammatical referred to Vīdēvdād is mostly applied to divergences with regard to the nominal syntax of other Young Avestan texts. When applying this term, however, scholars did not take into account two important facts concerning Vīdēvdād: a) it is an oral composition; b) it is a normative text.

As Skjærvø (2007a 115) observes, “the notion of grammatical “standards” is that of written languages and cannot be applied directly to unwritten languages”. Indeed, we must take into account that we are dealing with old oral compositions which have reached to us as late written texts after a lapse of many centuries. Therefore, the syntactic problems of Vīdēvdād must be explained according to the main stages in which an oral composition reaches to us (1. composition; 2. performances; 3. oral transmission; 4. written transmission) and to the different compositional patterns of normative texts.

3.1. Syntactic divergences in formulas: compositional patterns

Vīdēvdād is a normative text, composed by many lists of prescriptions, where usually the only variation is the new element added to a formulaic sequence. In oral compositions, and especially in normative texts, parallelism and adaptation of the new elements to parallel structures are more important than avoiding morphosyntactic discordance. That is why syntactic divergences in normative texts are probably not as a result of the stage of the language, but of the oral compositional patterns used in these types of texts.

In V 10-12 there are many formulaic and repeated lists of prescriptions and spells. The main feature of the legalistic and apotropaic formulas of V 10-12 is the repetition of the verb of the prescription or spell and the substitution of its subject or object, which is added as a new element to the sequence, regardless of its inflection. These are the examples where, the verb remaining, a subject or object was added to the formula regardless of their inflection:

- 10.5b ff.: *paiti.pərəne* + Acc. > *paiti.pərəne* + X. Out of the syntagms *paiti.pərəne. ahrəm. mainiiūm* (10.5b), *paiti.pərəne. nasūm. paiti.pərəne. hām.raēθβəm. paiti.pərəne. paiti.raēθβəm* (10.6a) or *paiti.pərəne. inḍrəm. paiti.pərəne. saurum. paiti.pərəne. nāyhaiθīm* (10.9b), where the objects appear in accusative, as expected, new elements are added to the formula, regardless of their inflection. Thus, we find *paiti.pərəne* + nominative (*zairici* in 10.10a; ^x*varəniia. daēuuō* and ⁺*vātō. daēuuō* in 10.14a) or vocative (*tauruui* in 10.10a), instead of the expected accusatives.

- 11.9: *pərəne* + Acc. > *pərəne* + X. The same can be said regarding the apotropaic formula *pərəne* + object “I fight X” in V 11.9. Out of the syntagms *pərəne. ⁺aēšməm. pərəne. nasūm. pərəne. hām.raēθβəm. pərəne. paiti.raēθβəm*, where the objects appears in accusative, as expected, a variation is produced where

the verb *pārane* is repeated as a formula and objects are added, regardless of their inflection. Thus, we find *pārane* + nominative (*xruuiṃi*, *būiḍiḥa*, *kunḍiḥa*, *būṣiiḡsta*. *yā*. *zairina*, *būṣiiḡsta*. *yā*. *darəḡō.gauua*, *kapastiṣ*) or vocative (*xrū*, *būiḍi*, *kunḍa*, *mūiḍi*), instead of the expected accusatives.

- 11.2b-c: *yaoḥḍāta*. *bun* + Nom. Pl. Neut. (11.2b) > *yaoḥḍāta* + X (11.2c). It seems that *yaoḥḍāta*. *bun* + X was understood by the performers of Vīdēvdād as a formula where “X” did not necessarily agree in gender, number and case with *yaoḥḍāta*¹⁷. In 11.2b the participle *yaoḥḍāta* agrees with the subject in the sentence *yaoḥḍāta*. *bun*. *nmāna* (Nom. Pl. Neut. + copulative verb in plural + Nom. Pl. Neut.) “the houses will be purified”. In 11.2c, however, the same pattern *yaoḥḍāta* + subject appears, but a list of subjects appears in accusative instead of the expected nominative:

11.2b: *yaoḥḍāta*. *bun*. *nmāna* (Nom. Pl. Neut. + copulative verb in plural + Nom. Pl. Neut.)

11.2c: *yaoḥḍāta*. *ātrəm* / *āpəm* / etc. (Nom. Pl. Neut. + Acc. in a copulative sentence).

From the point of view of the composition, 11.2c seems a pasted copy of the participle *yaoḥḍāta* of 11.2b plus the sequence of accusatives already mentioned in 11.1c. Notwithstanding, the discordance between *yaoḥḍāta* and its subject is confirmed by the parallel *yaoḥḍāta*. *bun*. *vohu*. *manō*. *yaoḥḍāta*. *bun*. ⁺*maṣiiō* “the Good Thought will be purified, the man will be purified” of V 19.23 and 25, where neither *vohu*. *manō* nor ⁺*maṣiiō* agree with *yaoḥḍāta*. Hence we can conclude that 11.2c was composed by means of a formulaic *yaoḥḍāta*, to which several elements borrowed from the preceding passage of 11.1c were added, regardless of their expected inflection in the new passage. This is a matter of composition, not of incorrect grammar.

- 11.12, 13, 18, 19: *parṣta* + Voc. / Acc. (instead of Nom. Sing. Fem. / Nom. Pl. Neut.). The sequence of *parṣta* + X seems to have been modelled on that of *yaoḥḍāta* + Acc. in 11.2c. Indeed, in both cases a formulaic participle is following by a list of elements of a preceding passage, regardless of their expected inflection in the new passage.

- 12.19a: Nom. + *para.iriḍiieiti* > X + *para.iriḍiieiti*. In V 12.1, 3, 5, 7, 9, 11, 13, 15 and 17 the same formula is repeated and only the subject of the verb *para.iriḍiieiti* varies. All these subjects appear in nominative. In V 12.19a we find the nominal syntagms *tūiriia.puḍrō*. *puḍrō* “the male cousin’s son” (Nom. + Nom.) and *tūiriia.duḡḍa*. *vā*. *duḡḍa* “the female cousin’s daughter” (Nom. + Nom.) as subjects instead of ^{*}*tūiriia.puḍrahe*. *puḍrō* (Gen. + Nom.) and ^{*}*tūiriia.duḡḍrō*. *duḡḍa* (Gen. + Nom.). Although the first could be interpreted as a compound ^{*}*tūiriia.puḍrō.puḍrō*, the presence of the conjunction *vā* between *tūiriia.duḡḍa* and *duḡḍa* in the following subject rules out this possibility. Hence we expect the syntagm Gen. + Nom. in both cases. So it seems that the only variation of the formula in 12.19a was made by adding the nominatives *puḍrō* and *duḡḍa* to the nominatives *tūiriia.puḍrō* and *tūiriia.duḡḍa* of 12.17a, regardless of their inflection.

¹⁷ cf. the variation of the formula in V 19.20 *buuḡ*. *vohu*. *manō*. *yaoḥḍātō* “let the Good Thought be purified”, where the concordance is preserved.

In other apparent “ungrammatical” uses we observe different compositional patterns. We have already seen examples where the verb is repeated and its subject or object is substituted with another element in a sequence, regardless of its inflection. Thus, the discordance is found in the subject or object. On the contrary, in 11.4a, c, 5a, c, 6a, c and 7a, the objects appear in accusative, but the verb and the demonstrative accompanying the objects are not as expected. On one hand, the verb of the question of 11.1b, namely *yaoždaθāni* (1st. Sing. Pres. Subj. Act.), is repeated in the answer instead of the expected **yaoždaθō* (2nd. Sing. Pres. Subj. Act.). On the other hand, the same neuter demonstrative *imaṭ* accompanies all the direct objects, regardless of their gender. cf. the commentary to V 11.4.

The compositional patterns of these passages of V 11.4 ff. can be summarised as follows: 1. the verb of the question is just pasted in the answer, where it is used as a formula; 2. the first direct object of the list, namely *imaṭ. nmānəm* in 11.4a, shows no discordance, because both the demonstrative and the substantive are Acc. Sing. Neut.; 3. out of this model, the remaining elements of the list, extracted from 11.1c, are copied by substituting *nmānəm*, but both *imaṭ* and *yaoždaθāni* remain the same. The result is a formula *imaṭ + X + yaoždaθāni*, where accusatives of all genders are added: *imaṭ. nmānəm. yaoždaθāni* (11.4a); *imaṭ. ātrəm. yaoždaθāni* (11.4c); *imaṭ. āpəm. yaoždaθāni* (11.5a); *imaṭ. zəm. yaoždaθāni* (11.5c); *imaṭ. gəm. yaoždaθāni* (11.6a); *imaṭ. uruuarəm. yaoždaθāni* (11.6c); *imaṭ. narəm. ašauuanəm. yaoždaθāni. imaṭ. nāirikəm. ašaonīm. yaoždaθāni* (11.7a).

Bartholomae (1904 371, n.3), followed by Reichelt (1909 295), explained the discordance between the demonstrative and the substantive in V 11.4c ff. through the incorrect use of *imaṭ* (Acc. Sing. Neut.) instead of *iməm* (Acc. Sing. Masc.) or *iməm* (Acc. Sing. Fem.). On the contrary, Friš (1950 79) explained it as a correlation *imaṭ ... imaṭ*, which would mark two possibilities and would mean “either ... or”¹⁸. In my opinion, this variance is not to be interpreted as a wrong use, but as a result of the oral compositional patterns of this kind of normative texts, where parallelism is more important than it is to avoid inconsistencies.

3.2. Problems of transmission

We have seen that many “ungrammatical” uses are due to the compositional patterns of the normative texts and do not mean that the texts are late. However, there are other syntactic divergences which could be caused not by the composition, but by the transmission. Besides the above mentioned compositional patterns, we must take into account that it is probable that in repetitions and lists new elements were introduced by imitating the same structure during the oral transmission. So some “ungrammatical” forms could be explained as interpolations in texts enlarged time by time¹⁹.

We know from other oral traditions that oral compositions were always changed to some extent by their performers. This is why oral epic poetry, for instance, preserves variations of formulas. If the composition was metrical, the

¹⁸ Two possibilities are marked by the correlations *aṭ ... aṭ* or *vā ... vā* in Old Avestan (Kellens & Pirart 1988-1991 2.112-113; 2.180-181).

¹⁹ vid. for instance the problem of the interpolations in Yt 1 in Panaino (2002 15 ff.).

performer was limited by the metre and could not vary so much. In prosaic texts, however, the performer could feel free to vary whatever he wanted, because he was also restrained by the contents.

Variation in oral performances in several places and during many centuries could have introduced many deviations from the syntactic uses of the language of the composition. Even if we assume that the performers spoke the same language of the composition, this language surely should have not been exactly the same in each place and during some centuries. So the performers could have introduced in the composition their own diachronic and diatopic differences within the same Avestan language. But if the performers belonged to areas where Avestan was not the main language or simply it was no longer spoken, the possibility of deviation from the language of the composition increases.

Furthermore, as Cantera indicates me, *Vīdēvdād* was not learned like *Yasna* and the *Yašts*. The latter were probably learned in the priestly schools in a very similar way as the Vedic texts, that is, with a high degree of precision which avoided possible corruptions. We must not forget that the correct recitation of the sacred texts had further cosmic implications and that a mistake in the recitation invalidates the ceremony. Normative texts like *Vīdēvdād* were surely much more exposed to variations and introduction of reforms in the frame of the legal discussions of the priestly authorities. So we must also pay attention to the different learning of *Vīdēvdād* with regards to the problems of its transmission.

Therefore, the so called “ungrammatical” passages of *Vīdēvdād* can be explained either by the compositional patterns of oral normative texts, by the oral transmission of their performers and even by the peculiarities of its learning. But there is a further possibility: “ungrammatical” syntactic forms could have been introduced when *Vīdēvdād* was put down to writing.

Unlike other Avestan texts such as *Yasna* and the *Yašts*, which must be recited by heart, *Vīdēvdād* can be read in the ceremonies. It is therefore probable that it was one of the first Avestan texts to be written. We do not know if there was any written version of *Vīdēvdād* before its reconstructed Sasanian prearchetype. In any case, “ungrammatical” syntactic forms could also have been introduced in the Avestan text when it was put into writing. In fact, some of the “ungrammatical” syntactic forms in *Vīdēvdād* are shared by the *Yašts* and, according to Panaino (2002 98 ff.), must be ascribed to the Sasanian (pre-)archetype.

To summarise, from these divergences regarding the syntactic uses of other Avestan texts we cannot infer that *Vīdēvdād* was composed at a late stage. On the contrary, some of the inconsistencies can easily be explained because of the compositional patterns of the normative texts, others just as deviations occurred during the oral and eventually written transmission and others even to the peculiarities of the learning of these normative texts.

I now will analyse the main features of the Young Avestan of V 10-12 and their divergences, in order to know whether or not they could be ascribed to the transmission.

4. FEATURES OF THE YOUNG AVESTAN OF V 10-12

On one hand, we must take into account that V 10-12 are very short *fragard*. Because of the meagre material, the analysis of the features of the Young Avestan in these chapters will provide only partial results. On the other hand, V 10-12 offers plenty of quotations from Old Avestan texts, which must be ruled out from our analysis, because they belong to another variant of the Avestan language.

4.1. Syntax

4.1.1. Nominal syntax

The nominal syntax of Young Avestan in V 10-12 does not differ substantially from that of other Young Avestan texts. However, in V 10-12 some divergences in gender, number and case point to a simplification of the nominal morphology. As far as these divergences are not systematic, they cannot be ascribed to the stage of Young Avestan of V 10-12. They must rather be explained as deviations occurred during the oral and eventually written transmission of Vīdēvdād, which could reflect features of the language of the performers or the people who transmitted this text.

Divergences in the nominal syntax are not equally distributed in all the *fragard*. From a total number of 1533 inflected words included, 368 can be regarded as divergences from the nominal syntax, as we see in the following table:

<i>Fragard</i>	Total of inflected words	Divergences in nominal syntax
V 10	436	118 (27%)
V 11	437	182 (41,6%)
V 12	624	68 (10,9%)

Therefore, the 24% of inflected words in V 10-12 would be divergences from the nominal syntax. The majority are found in V 11, while V 12 attests the least.

These are the divergences in gender, number and case found in the Avestan text of V 10-12:

A) Gender

Discordance in gender is rarely attested, but there are at least two examples where the neuter and the masculine are used instead of the feminine:

- 10.1b (twice), where *aētaṭ* (Acc. Sing. Neut.) appears instead of *aētąm* (Acc. Sing. Fem.)
- 10.5b, 6a, 9b, 10a, 13a, 14a, where *ašāonō* (Gen. Sing. Masc.) is found instead of *ašāoniā* (Gen. Sing. Fem.).

B) Number

A discordance which implies both number and gender is only found in *imā*. ... *ātrəm* in 12.2, repeated in 12.4, 6, 8, 10, 12, 14, 16, 18 and 20. Indeed, Av. *imā* is Nom. / Acc. Pl. Fem, while Av. *ātrəm* is Acc. Sing. Masc.

In other cases, the discordance affects both case and number, as in the following examples, where one Nom. Sing. appears instead of an Acc. Pl. and three Acc. Sing. are used instead of Nom. Pl.:

- 10.14a: the first *daēuuō* (Nom. Sing. Masc.) is used instead of *daēuuą* (Acc. Pl. Masc.).
- 10.16a, b, c, d: *snaθəm* (Acc. Sing. Masc.) instead of *snaθa* (Nom. Pl. Masc.).
- 10.17a, b: *hamaēstārəm* (Acc. Sing. Masc.) instead of *hamaēstārō* (Nom. Pl. Masc.), as already Bartholomae (1904 1774) and Pirart (1995 416) noticed.
- 11.3a, 8a, 11a, 14a, 17a, 20a: *vārəθrayūiō.təməmca. baēšaziūō.təməmca* (Acc. Sing. Masc.) instead of *vārəθrayūiō.təmāca. baēšaziūō.təmāca* (Nom. Pl. Masc.). The same appears in V 9.27.

C) Case

In V 10-12 most syntactic divergences concern the cases. The nominative replaced other cases, especially the accusative, in some examples. The nominative instead of the accusative is used at least in 10 examples:

- 10.1b: *drušš* (Nom. Sing. Fem.) instead of *drujim* (Acc. Sing. Fem.).
- 10.1b: *nasuš* (Nom. Sing. Fem.) instead of *nasāum* / *nasūm* (Acc. Sing. Fem.).
- 10.2a, b, c, d, 3c, 5a, 7c, 9a, 11c, 13a: *ime* (Nom. Pl. Masc.) instead of *imą* (Acc. Pl. Masc.). cf. V 11.3a, 8a, 11a, 14a, 17a, 20a *imą. vacō* and V 11.4a, c, 5a, c, 6a, c, 7a *imą. at. vacō*.
- 10.2a, b, c, d, 3c, 5a (2), 7c, 9a (2), 11c, 13a (2): Av. *vaca* (Nom. Pl. Masc.) instead of the expected Acc. Pl. Masc. *vacō* (< *vac-*) or even Acc. Pl. Neut. *vacā* (< *vacah-*).
- 10.5a: *bišāmrūta* (Nom. Pl. Masc.) instead of *bišāmrūtą* (Acc. Pl. Masc.).
- 10.5a, 9a, 13a: *baēšaziia* (Nom. Pl. Masc.) instead of *baēšaziīą* (Acc. Pl. Masc.).
- 10.9a: *θrišāmrūta* (Nom. Pl. Masc.) instead of *θrišāmrūtą* (Acc. Pl. Masc.).
- 10.13a: *caθrušāmrūta* (Nom. Pl. Masc.) instead of *caθrušāmrūtą* (Acc. Pl. Masc.).
- 10.18a: *maya* (Nom. Pl. Masc.) instead of *mayą* (Acc. Pl. Masc.), maybe influenced by the ending of the preceding *nauua*.
- 11.3b, 8b, 11a, 20a: *abhuna. vairiia* (Nom. Pl. Masc.) instead of *abhuną. vairiīą* (Acc. Pl. Masc.).

Among all these substitutions of the accusative by the nominative, the last five could be due to a corruption in the oral or even written transmission. Actually,

the endings *-a* and *-q* could have been easily confused in the recitation. Nevertheless, the remaining examples cannot be explained in the same way, so that functional substitution of the accusative by the nominative is probable.

Notwithstanding, there are other passages in V 12, repeated in V 5, where the nominative is replaced by the vocative, as Bartholomae (1904 139, 1389) already noticed:

- 12.21a: ^x*añiiō.varəna* (Voc. Sing. Masc.) and ^x*añiiō.ṭkaēša* (Voc. Sing. Masc.) instead of the expected Nom. Sing. ^x*añiiō.varəno* (Nom. Sing. Masc.) and ^x*añiiō.ṭkaēšo* (Nom. Sing. Masc.) respectively.
- 12.22a: *vazayaciṭ* (Voc. Sing. Masc.) instead of the expected ^x*vazayasciṭ* (Nom. Sing. Masc.).

The same replacement is found in the Yašts. Panaino (2002 98) explains it because “some apparent allegro-forms (e.g. *-a* instead of *-ō*) were introduced within the texts of the Later Yašts early in the Sasanian Archetype”.

We also see that the genitive replaced the Loc. Sing. in two examples and the Acc. Pl. in one example:

- 10.18b: ⁺*añhā. zəmo* (Gen. Sing. Fem.) instead of *añhe. zəmi* (Loc. Sing. Fem.)
- 10.19a: *añhəuš. astuuatō* (Gen. Sing. Masc.) instead of *añhuuō. astuuaiṇti* (Loc. Sing. Masc.).
- 12.21a, 22b: *dāmanəm* (Gen. Pl. Neut.) instead of the expected *dāməm* (Acc. Pl. Neut.) (Hoffmann & Forssman 1996 144).

However, these three replacements can be explained as reinterpretations of their endings during the transmission. The ending *-ō* in *zəmo* (10.18b) and *astuuatō* (10.19a) could have been reinterpreted as a Loc. Sing. like *añhuuō*. In *dāməm* (12.21a, 22b) the ending *-əm* could have been reinterpreted as a Gen. Pl., as in Av. *kəmciṭ*.

4.1.2. Prepositions and postpositions

Postpositions were still preserved as such in V 10, as the examples of Av. *gāθāhuua* (< **gāθāhu* + *ā*) in V 10.2a, b, c, d, 3a, b, 7a, b, 11a, b and 15a (3) demonstrate.

Prepositions were redundantly used in V 10 to reinforce preverbs, like in *upa. juuantəm. upa.duuqsaiti* and *upa. juuantəm. ⁺upa.raēθβaiieiti* in V 10.1b and 10.17a-b, where the first *upa* is unnecessary, but it is used to reinforce the direction marked by the preverb (see the commentary to V 10.1b). This is also found in Middle Persian.

With regards to prepositional syntagms, the use of unexpected cases with the Avestan preposition *haca* must be observed. In Old Avestan the preposition *hacā* usually accompanies the genitive and the ablative, while YAv. *haca* is usually found with the ablative and the instrumental. In some passages of V 10-12, however, it is followed by nominative, accusative and genitive:

- Nom., Gen., Instr.: in 10.5b, 6a, 9b, 10a, 13a and 14a the preposition *haca* is followed in the same sentence either by an Instr. (*nmāna*, *vīsa*, *zantū*, *dañhu*), by a Gen. (*hauuuiāsa.tanuuō*, *nmānō.patōiš*, *vīspatōiš*, *zantupatōiš*, *dañhupatōiš*, *vīspaiiā. ašaonō. stōiš*) or even by a Nom. (*nā. paiti. iristō*, *nāirika. paiti. irista*).

- Acc., Abl.: in 11.10a, 13a, 16a and 19a the preposition *haca* is followed in the same sentence either by an Abl. (*nmānat*, *āvrat*, *apat*, *zamat*, *gaot*, *uruuaraiiāt*) or by an Acc. (*narəm. ašaunanəm*, *nāirikəm. ašaonīm*, *strōš*, *māñhəm*, *huuarə*, *anayra. raocā*, *vīspa. vohu. mazdadāta. aša.civra*). Although the use of the accusative can be explained as a repetition of the accusatives of V 11.1c, Av. *haca* + Acc. is attested in other Young Avestan texts (Bartholomae 1904 1752).

- Nom., Acc.: the preposition *haca* is accompanied by Acc. in 12.1c (*haca* + *pitarəm*, *haca* + *mātarəm*), 12.3b (*haca* + *puθrəm*, *haca* + *duyðarəm*) and 12.5b (*haca* + *x^vayharəm*, *haca* + *brātarəm*). Av. *haca* is also accompanied by Nom. in 12.9a (*haca* + *niiākō*, *haca* + *niiāka*) and 12.11a (*haca* + *napti*)²⁰.

To summarise, we observe that the preposition Av. *haca* is followed by nominative, accusative, genitive, instrumental and ablative. This use demonstrate that the preposition became more important than the case to mark circumstantial complements.

4.1.3. Attraction of cases

Av. *kamciṭ* appears instead of *kasciṭ* (Nom. Sing. Masc.) in *kamciṭ. vā. taoxmanəm. para.iriṭiieiti* (V 12.21a). The use of Av. *kamciṭ* instead of the expected *kasciṭ* (Nom. Sing. Masc.) could be due to the anticipation of the Gen. Pl. ending of the following *taoxmanəm*. So it would be a corruption in the written transmission. However, Av. *kamciṭ* + Gen. Pl. is used regardless of the expected ending of the indefinite in other passages of Vīdēvdād, like in V 8.2, 8.79, 9.32, 14.3 and 18.71 *kamciṭ. vā. hubaoiḍitəmanəm. uruuarənəm* “or of any one of the most aromatic plants” or in V 9.13 *āat. hā. druxš. auuāstriieite. kamciṭ. vā. vacayhəm* “And this Lie becomes weaker at every one of the words”. Because of this, it cannot be interpreted as a textual corruption.

The most likely explanation of this use has been proposed by de Vaan (2004). The ending *-əm* in Av. *aēšəm* was reinterpreted as a Gen. Pl. ending and affected other pronominal stems. Hence in late Young Avestan Av. *kamciṭ* and Av. *aiiiəm* (V 2.29, 2.37) were also understood as Gen. Pl.. After this reinterpretation, the ending of Av. *ka-* in the syntagm Av. *ka- ciṭ. vā* + Gen. Pl. was attracted by this Gen. Pl., so that it became a fossilised syntagm Av. *kamciṭ. vā* + Gen. Pl. Subsequently *kamciṭ* finally agreed with the Gen. Pl. and therefore was no more understood as a pronoun, but as an adjective.

²⁰ It seems that also in this passage *haca* + *napō* was attested, as the variant *napō* in K2, F10, T44 in the right margin, L1, T46, P1, L2 and L5 confirm. However, R3, E4, Mf2 and K9 show the correct *naptō*, so I agree with Geldner’s *naptō* in this case.

4.1.4. Verbal syntax

With regards to verbs, there is no syntactic difference between their use in V 10-12 and the rest of Young Avestan texts. The only verb worth-mentioning is Av. *upa.mānāiīq̄n* in V 12.1, 3, 5, 7, 9, 11, 13, 15, 17 and 19. Although Geldner (1896) interpreted it as a corrupted variant of the optative Av. *upa.mānāiīēn*, due to the perseveration of °q̄n° at the end of the word, this *lectio difficilior* finds no support in the manuscripts' evidence of V 12, with the exception of some cases in the IndVS manuscript R278. Because of this, we cannot accept that all the variants *upa.mānāiīq̄n* in V 12 are textual corruptions. They probably represent a correct subjunctive *upa.mānāiīq̄n*.

As Kellens (1984 269-271) observed, subjunctives are used in questions whenever a prescription is requested. They are frequent in direct questions in Vīdēvdād when they are introduced by Av. *ka-*, *katāra-* or *cuuānt-*. Consequently, as Av. *upa.mānāiīq̄n* appears in a direct question introduced by *cuuānt̄*, Geldner's (1896) emendation *upa.mānāiīēn* has to be ruled out.

4.2. Morphology

There is no difference between the nominal and verbal morphology of Young Avestan of V 10-12 and that of other Young Avestan texts. Regardless of the Old Avestan quotations present in these three *fragard*, each of the three genders, three numbers and eight cases are still preserved in the nominal morphology, although not all the cases in their three genders and numbers are attested in V 10-12. The dual number is surely attested only in V 10.18 *pasu.vīra* (Nom. / Acc. Du. Masc.), where we would expect the Dat. Du. Masc. *pasu.vīraēibiia* or *pasubiia.vīraēibiia*.

Regarding verbal morphology, the three persons, two numbers (Sing., Pl.), only two tenses (Pres., Aor.), the five modes (Ind., Inj., Subj., Opt., Imper.) and two diathesis (Act., Mid.) are attested in V 10-12. Therefore, the dual and other tenses than the present and the aorist either lack in the verbal morphology of this stage of Young Avestan or they are simply unrepresented in these three *fragard*.

The morphology of this Young Avestan is still rich enough to suppose that it was being simplified when V 10-12 was composed. Accordingly, the above mentioned syntactic divergences surely reflect the influence of Middle Iranian languages during the oral and eventually written transmission:

a) Gender: the neuter and the masculine replaced the feminine in some examples of V 10. This agrees with the indistinctness of gender in Middle Persian.

b) Number: singular and plural were not distinguished functionally in their nominative and accusative cases. This agrees with the morphosyntactic indistinctness of direct singular and direct plural cases in Middle Persian.

These two isoglosses with Middle Persian and the fact that the preposition became more important than the case to mark circumstantial complements, which also agrees with Middle Persian, points to a possible influence of this language on the Young Avestan text of V 10-12. Thus, the apparent late uses of the Young

Avestan of V 10-12 would not be due to the composition, but to the influence of a later language during its transmission.

4.2.1. Thematisation

Thematisation is the main feature common to the nominal and the verbal morphology of the Young Avestan of V 10-12. The progressive generalisation of the thematic inflection is reflected in two facts. On one hand, while in Old Avestan the genitive and ablative singular are not distinguished except in the thematic *-a* stems, in both Young Avestan and Old Persian the Abl. Sing. marker *-t* of the thematic *-a* stems is extended to Abl. Sing. of the rest of nominal inflection (Skjærvø 2007b 854). On the other hand, old athematic declensions became progressively assimilated to a universal thematic paradigm. This process influenced even the pronominal declension. Moreover, some athematic verbs were progressively substituted by thematic paradigms.

Concerning thematisations of nominal and pronominal stems in V 10-12, they affect the noun *vac-* and the interrogative pronoun Av. *kaiia-*:

- 10.3a, b, 7a, b, 11a, b, 15a (3), 16a, b, c, d, 17a, b: Av. *vaca* (Nom. Pl. Masc.), instead of the expected Nom. Pl. Masc. *vacō* (< *vac-*).
- 10.3a, 7a, 11a: *kaiia* (Nom. Pl. Masc.) instead of the expected *kaiie*. This word is followed by the correct form *aēte* in all these passages, which excludes any influence of a following ending *-a*. cf. V 10.3b *ime. aēte*, where *ime* preserves the correct ending *-e* of its pronominal declension.

There are two cases of apparent thematisation:

- V 12.1a: as Benveniste (1935 35) already observed, *pitō* (Nom. Sing. Masc.) is written instead of the expected *pita*, which however is attested in 12.3b.
- V 12.9a, 11a: *napō* (Nom. Sing. Masc.) appears instead of the expected *napā*.

However, the fact that they were only found in the nominative points to another explanation. Concerning *pitō*, Panaino (2002 98) notices that in the Yašts the Nom. Sing. with *-a* of *-tar-* stems were confused with the thematic stems with *-a* already in the Sasanian (pre-)archetype. So they appear sometimes as Nom. Sing. with *-ō*. Therefore, the confusion is shared by Vīdēvdād and the Yašts and it can seemingly be ascribed to the transmission.

With regards to verbs, all the athematic verbs appear as such in V 10-12²¹, with only a single exception:

- 10.2a, b, c, d, 3c, 5a, 7c, 9a, 11c, 13a, 11.4a, c, 5a, c, 6a, c, 7a: *framrauua* (2nd. Sing. Pres. Imper. Act.) instead of the expected athematic *framrūidi*²².

²¹ vid. *pərəmāne*, *mraoϕ*, *hənti*, *paiti.pərvane*, *aṇhat*, *yaoždāite*, *yaoždaiθiša*, *asti*, *yaoždaθāni*, *bun*, *aṇhən*, *pərvane*, *āiti*, *stərvanaēta*, *jaiṇti*.

Therefore, there are few examples of thematisation of nominal, pronominal and verbal paradigms in this stage of Young Avestan, in which athematic paradigms were still preserved as such.

4.3. Phonetic adaptations of Old Avestan texts to Young Avestan

Phonetics in V 10-12 show no difference with regard to other Young Avestan texts, so that I will not deal with them in this chapter. The only feature of phonetics worth-mentioning in these *fragard* is the phonetic adaptations of Old Avestan texts to Young Avestan.

The recitation of some Old Avestan texts is prescribed in V 10 and 11. For the most part, they are transmitted correctly in Old Avestan in the manuscripts. Sometimes, however, they do not appear in their original shape, but are adapted to Young Avestan phonetics in some manner. The existence of these Young Avestan adaptations could reveal either an old phenomenon in the oral performance and transmission or just a problem of written transmission in some Vīdēvdād manuscripts.

As we will see, sometimes these adaptations are found together in the oldest PV, IndVS and IrVS manuscripts, so that they must go back to the pre-archetype of Vīdēvdād. In other cases, however, they are only found in later manuscripts, so that they must be regarded as a subsequent evolution in the written transmission.

The adaptations going back to the pre-archetype of Vīdēvdād imply a number of problems. Provided that they are to be ascribed to the period of oral performance, they could imply that a Young Avestan version of the Old Avestan texts existed when Vīdēvdād was composed or even that these texts were no more recited in their Old Avestan shape. Thus, these adaptations would reflect the Young Avestan variant of that period. But then the question is why these texts are mostly transmitted correctly in Old Avestan, and why not all the whole Old Avestan quotations, but only to some isolated words, were adapted.

In order to try to solve these problems, I will analyse the main Young Avestan adaptations I have identified in the Old Avestan quotations of V 10 and 11.

Old Avestan words in V 10 and 11 dressed in a Young Avestan garment can be grouped according to their consonantal or vocalic adaptations:

a) Consonantal adaptations:

They consist on the fricativisation of the intervocalic voiced stop *-d-* > *-δ-*, as we observe in the following cases:

- 10.4: B2, T46 *aniiadacā* instead of *aniiadacā*; B2, T46 *daδmahī* instead of *dadmahī*; B2 *išūidiāmahī* and T46 *išūidiā.mahī* instead of *išūidiāmahī*; B2, T46 *daδmaide* instead of *dadmaide*; L1 *hudāstimā*, B2 *hudāstēmā* and T46 *hudāstēmā* instead of *hudāstēmā*; B2, T46 *fradaδāθā* instead of *fradadāθā*.
- 10.8: B2, T46 *daδimahicā* instead of *dadmahicā*.

²² vid. other Young Avestan examples of thematisation of athematic verbs in (Hoffmann & Forssman 1996 209, 217, 219).

- 11.6b: L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, E4, FK1 . *Mf2, K9 aδāiš* instead of *adāiš*.

Another example of Old Avestan consonantal adaptation to Young Avestan phonetics occurs seemingly with intervocalic *-b-. In such case, YAv. -*ɲb-* appear instead of OAv. -*ngb-*:

- 10.4: B2, T46 *məɲhācā* instead of *mənghācā*.

The fricativisation of OAv. -*d-* > YAv. -*δ-* does not allow us to draw further conclusions about the period of composition, since fricativisation of voiced stops (intervocalic or not) occurs frequently through the written transmission. This is because the scribes surely could not differentiate fricatives and voiced stops in the pronunciation. Therefore, this fricativisation can be due to the transmission.

The same can be said regarding the writing of YAv. -*ɲb-* instead of OAv. -*ngb-* in B2, T46 *məɲhācā* instead of *mənghācā*. On one hand, B2 and T46 are the only IndVS manuscripts that attest the full quotation and include this word. On the other hand, the confusion between *ɲ* and *ng* can be easily explained by the influence of the recitation, because actually they were not distinguished phonetically. Because of this, only one graphem, namely *ɲ*, was generalised and progressively substituted the old graphic distinction. As a matter of fact, the same generalisation of *ɲ* in medial and final position is also found in manuscripts of Yasna where no adaptation to Young Avestan is made, like those of the Sanskrit Yasna of Neryosangh (Geldner 1896 Prolegomena xxxi). So this adaptation can be explained as a mere graphic standardisation of *ɲ* during the written transmission.

b) Vocalic and semivocalic adaptations:

In V 10 and 11 they mostly concern the shortening of the Old Avestan long vowels and diphthongs in final syllable:

- 10.4: B2, T46 *vərəzāne* instead of *vərəzānē*; B2, R278, P1, L2, G42, E4 . *Mf2, K9 abura* instead of *aburā*; B2 *gaiiasca* instead of *gaiiascā*; L4 *staotarasca* instead of *staotarascā*; B2 *abura* instead of *aburā*.
- 10.8: B2 *γə* instead of *γā*.
- 10.12: B2 *jaṅtu* instead of *jaṅtū*.
- 11.4b: L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 *pafre* instead of *pafrē*.
- 11.4d: L4, P2, G34 . Br1, L2, E4 *abe* instead of *abiiā*.
- 11.4d: D62, P2, K2, F10, B1, P10, M3 *paoiriie*; L1, P1 *paōuruuie*; B2, T46 *paōuruuie*; R278, Br1, L2 *paouruie*; G42 *paoiruie*; E4 *paoruiie* instead of OAv. ^x*paouruiē*.
- 11.4d: YAv. *pairi.jasāmaide* instead of OAv. *pairi.jasāmaidē*.
- 11.4d: L4 *mazda* instead of *mazdā*.
- 11.5b, d: *yazamaide* instead of *yazamaidē*.
- 11.6b: D62, P5, F10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4 *gauue* instead of *gauuōi*. Only the variant *gaōui* in *Mf2* and *K9* points to the Old Avestan original form.
- 11.7b: K2 . B2, T46 *jaṅtu*; E10 *jantu* instead of *jaṅtū*.
- 11.7b: L4 *nāiribiiasca* instead of *nāiribiiascā*.

- 11.7d: *Mf2 masata* instead of *masatā*.

In other cases the shortening is found in medial position, like in the following example:

- 11.4b: *bəṇduuō* instead of *bəṇduuō*. The long vowel *-ō-* is only attested in L2 and FK1.

Another frequent adaptation takes place in the simplification of the Old Avestan group **-(i)ḵV# / *-(i)ḵVN#*. We find it in the ending of the Gen. Sing. YAv. *-abe* instead of the expected OAv. *-ahiiā* and in YAv. *-īm* instead of the expected OAv. *-iiām*:

- 10.4, 12: B2, T46 *zaraθuštrahe* instead of OAv. *zaraθuštrahiiā* or even Middle Av. *zaraθuštrahē*.
- 11.7b: *zaraθuštrahe* instead of OAv. *zaraθuštrahiiā* or even Middle Av. *zaraθuštrahē*.
- 10.12: L1, B2, T46 *haiθīm* instead of *haiθiiām*.

Concerning the Old Avestan long vowels and diphthongs in final syllable (and sometimes in medial position), they are usually well distinguished from the equivalent short vowels and diphthongs. Nevertheless, among all the cases found in V 10 and 11, the only shortenings shared by the oldest manuscripts of the three groups are those of V 11.4d (*pairi.jasāmaide* instead of *pairi.jasāmaidē*) and 11.5b, d (*yazamaide* instead of *yazamaidē*). Therefore, these isolated shortenings are also to be ascribed to the written transmission.

With regards to the simplification of the Old Avestan group **-(i)ḵV# / *-(i)ḵVN#*, only *zaraθuštrahe*, instead of OAv. *zaraθuštrahiiā* or Middle Av. *zaraθuštrahē*, in V 11.7b is shared by the oldest manuscripts of the three groups.

This latter adaptation would be the only one that can be traced back to the pre-archetype of *Vīdēvdād*. In spite of the variant *zaraθuštrahe* also being usual in the manuscripts in other Old Avestan texts, it cannot form the basis of the hypothesis of a Young Avestan version of the Old Avestan texts at the time when *Vīdēvdād* was composed. Therefore, all the phonetic adaptations of Old Avestan to Young Avestan in isolated words in V 10 and 11 must be regarded as later developments in the written transmission.

To summarise, the Young Avestan language of V 10-12 does not differ substantially from that of other Young Avestan texts, neither in phonetics nor in morphology. Nevertheless, it attests some syntactic divergences:

- Gender: feminines are substituted by masculines and neuters in two examples.
- Number: singular and plural were not distinguished functionally in their nominative and accusative cases. This agrees with the morphosyntactic indistinctness of direct singular cases and direct plurals in Middle Persian.
- Case: the nominative replaced other cases, especially the accusative. The vocative replaced the nominative in two examples, repeated in V 5.

As far as verbal morphology is concerned, it is the same as in other Young Avestan texts. The fact that the dual and other tenses instead of the present and the aorist are not attested in these three *fragard* does not necessarily mean that they did not exist in the stage of Young Avestan of V 10-12.

Concerning syntax, these are the main features of the Young Avestan of V 10-12:

- Syntactic divergences in formulas are due to the compositional patterns of normative texts, not to the supposedly late or “corrupted” stage of the Young Avestan of V 10-12.
- Postpositions were as such still preserved. Sometimes prepositions were redundantly used in V 10 to reinforce preverbs.
- Use of unexpected cases with the Avestan preposition *haca*. Prepositions became more important than cases to mark circumstantial complements.

These partial results must be checked with the remaining *fragard* of Vīdēvdād and compared with other Young Avestan texts before drawing further conclusions. Nevertheless, in my opinion, the morphologic and syntactic data extracted from the analysis of V 10-12 can be laid as a provisional basis for further studies.

Concerning the relative chronology of V 10-12, I do not believe that it was composed when Parthian and Middle Persian were spoken. Conversely, I think that these uses are due to the western oral and eventually written transmission of the Avestan text of Vīdēvdād. In fact, if Parthian or Middle Persian would have been spoken when Vīdēvdād was composed, we would not expect so many correct uses in its Avestan text, which agrees with other Young Avestan texts.

C) THE PAHLAVI TRANSLATION OF V 12

1. THE MANUSCRIPTS WITH PT OF V 12

V 12 lacks in the old PV manuscripts. So no old PT of this *fragard* is preserved. Nevertheless, as far as I know, there are at least nine late PV manuscripts which attest a PT of V 12, namely K2, G25, R1, R3, F10, T44, T42, D66 and MU1. With the exception of T42, which is now under preservation at The First Dastur Meherji-rana Library in Navsarī and cannot be used, and Jāmāsp's (1907 xxii) MU1, which seems to be lost, I have collated the PT of V 12 in each of these manuscripts²³.

Theoretically, there are at least two different explanations for the presence of this PT in these manuscripts: either they preserve an old PT lost in the rest of manuscripts or it has been created in recent times. The first hypothesis seems very unlikely, because these manuscripts should continue a tradition different from the rest of all known PV manuscripts. However, as Cantera (2007b) and Cantera and I (2008) have recently demonstrated, at least two of them, namely K2 and T44, do stem from the oldest known PV manuscripts. K2 stems from K1, while T44 stems from L4, so that they clearly belong to the same tradition of the remaining preserved PV manuscripts.

Thus, the second hypothesis, according to which these PTs were created in recent times, seems more likely. The making of new PTs must be explained in the frame of Dastur Jāmāsp Īrānī's teaching and of the reformist schools stemming from it (Anquetil-Duperron 1771 1.326 ff.), (Cantera 2007b), (Cantera & Andrés-Toledo 83-85).

Because of a dispute between traditionalists and reformists concerning the use of the *padām*, the Dastur Jāmāsp Īrānī came from Kermān to Surat forty years before Anquetil wrote his travel report, that is, sometime in the 1720s. After resolving the dispute, he decided to check the current version of the PV used in Gujarat. He concluded that it was too long and not very accurate in several passages. In order to repair this situation he taught Avestan and Pahlavi to three Parsi Dasturs: Dārāb from Surat, Jāmāsp from Navsarī and a third one from Baruch, and also left in Surat a corrected PV manuscript. After he went back to Iran, his students continued teaching and correcting their PV manuscripts. The transmitted text of the PV manuscripts was thus corrected and not only under the influence of the Indian *vulgata*, as has often been stated, but also by collating other PV manuscripts.

At least three different schools of copyists arose in Gujarat in the 18th and 19th centuries, of which two were reformists: one started in Surat by Dastur Dārāb, the copyist of K2, and another started by Jāmāsp in Navsarī. The copyists of G25, G25a, F10 and T44 are to be ascribed to the reformist school of Navsarī. Both schools created a new exegetical and editorial movement which tried to stop the corruption of the Avestan written transmission and to correct the texts by means of additions, deletions, rearrangements, etc.

²³ Regarding D66, I have been able to collate only the PT of V 12.1-2.

In their attempt to fill the gaps in the old manuscripts, these reformist copyists seem to have created *ex professo*, together with other texts which will be analysed in this chapter, a new PT for V 12 by copying its Avestan text from a VS manuscript and adding its PT.

2. THE CREATION OF OTHER PTs IN THE PV MANUSCRIPTS

V 12 is not an isolated case. In the old PV manuscripts there are some passages whose PT was lost during the written transmission or never existed. Hence, their PTs also lack in the remaining manuscripts stemming from them. However, some PV manuscripts preserve a PTs of these lost passages.

As we will see, the PT of V 12, like other texts lacking in the old PV manuscripts, was created and inserted in the tradition of the PV in the frame of the reformist movement just mentioned, which probably stems from Dastur Jāmāsp Īrānī's teaching. Therefore, we must analyse these new PTs of other passages and compare them with that of V 12.

Among the manuscripts which attest the PT of V 12, R1 and R3 do not preserve the rest of the PV, and T42, D66 and MU1 cannot currently be studied. So only the manuscripts K2, G25 (only in its second volume, which includes V 12-22), F10 and T44 can be used for this comparison.

I will analyse those passages whose PT was lost in the old PV manuscripts in order to elucidate the procedures that the new translators used when creating their own PTs. For this purpose, I will take into consideration Cantera's (2007b) division of the types of omissions in the PV manuscripts and check how the scribes of these new manuscripts proceeded.

As Cantera (2007b 135 ff.) states, the PV manuscripts attest three kinds of omissions of PTs:

1. The Avestan text present in the VS manuscripts is omitted in the PV manuscripts together with its PT.
2. The Avestan text is included in the PV manuscripts, but it remains untranslated.
3. The Avestan text of the VS manuscripts is included in the PV manuscripts and also its PT, but the PT of the foregoing clause is lacking.

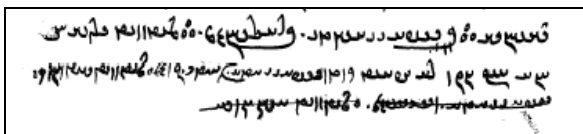
1. The Avestan text present in the VS manuscripts is omitted in the PV manuscripts and also its PT.

In such case the copyists of K2, G25, F10 and T44 copied the Avestan text from a VS manuscript and rendered it into Pahlavi *ex professo*, as we observe in the following texts:

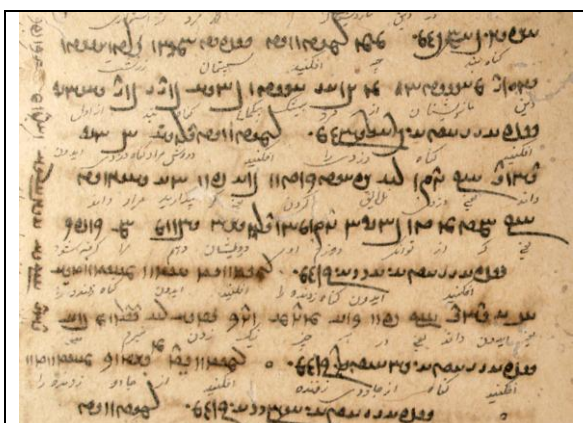
- V 3.41: after *spaiieiti. draošəm* the oldest VS manuscripts attest *spaiieiti. yātuγnəm* (L1, T46, Mf2, K9), while others add (*spaiieiti.*) *auuaynəm* (P1, L2, G42, E4, L5, B4)²⁴. Neither the first text nor the second are included by Geldner (1896) in his edition, because the Avestan text as well as its PT lack in the PV manuscripts.

²⁴ L1 *spaii.ēiti. yātuγnəm*; T46 *spaiiaēiti. yātuγnəm*; P1 *auuaynəm. spaiiēiti. yātuγnəm*; L2 *spaiieiti. auuaynīm. spaiieiti. yātuγnīm*; E4 *spaiiaete. auuaganəm. spaiiaēiti. yātuγnīm*; L5 *auuaynəm. spaiiaete. yātu.ganəm*; B4 *spaiiaete. auuaganəm. spaiiaete. yātu.ganəm*; G42 *spaiieiti. auuaynīm. spaiieiti. yātuγnīm*; Mf2 *spaiieiti. auuaynīm. spaiieiti. yātuγnīm*; K9 *spaiieiti. jā. tγnəm*. vid. (Cantera under preparation D).


The second hand of K2a followed the first group of VS manuscripts, which only attests after *spaiieiti. draošəm* the Avestan text *spaiieiti. jātuγnəm*, copied this Avestan text and created a new PT for it:

	<i>spaiiata. jātu.γnəm.</i> <LMYTWN-yt y' twgnnk>
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The copyist of F10, however, followed the second group of VS manuscripts, namely those which attest the longer text (*spaiieiti.*) *auuaγnəm. spaiieiti. jātuγnəm*. He copied this Avestan text and left a blank, which was completed by the second hand of F10a with its PT:

	<i>spaiiata. auua.γnəm.</i> <LMYTWN-yt 'ytw MHYTWN-tyh [y H<NA> d'nd AYK PWN KRA MNDOM y nywk ztyh LA YBLWN-m BRA d'nd ²⁵ AYK-š hdyb'lyh OBYDWN-m krpk]> <i>spaiiata. yātō.γnəm.</i> <LMYTWN ^{MN} y'twk MHYTWN-tn'>
--	--

The copyist of T44 added in the left margin the same Avestan text and a PT very similar to that of F10 and F10a:

	<i>spiaēti. auuaγnəm.</i> <LMYTWN-yt 'ytw MHYTWN-tyh [y HN<A> d'nd AYK PWN KRA MNDOM y zt'yh kwnm 'm krpk BRA HNA LA YBLWN-m BRA HNA x'd'nd AYK-š hdyb'lyh]> <i>spiaēti. yātu.γanəm</i> <LMYTWN-yt y'twkyh MHYTWN-yt>
---	---

With regards to their technique for the PT, all three could check the correspondence between Av. *spaiieiti* → Phl. <LMYTWN-yt> *abganēd*, because it is repeated in the foregoing passages, so that they only had to create a PT for Av. *auuaγnəm* and Av. *jātuγnəm*. Their PTs, however, are completely different.

The second hand of K2a created a pseudo-Pahlavi <y'twgnnk>, which seems to be an attempt to adapt Avestan phonetics into those of Pahlavi. The copyists of F10a and T44 in turn translated separately *auua*^o and *γnəm*, on one hand, and *yātō*^o and *γnəm*, on the other hand. Hence they rendered Av. *auua*^o into Phl. <y'twn> and added to it Phl. <MHYTWN-tyh>. The result was pseudo-Phl. *ēdōn zadīh*, which obviously cannot be an old PT and makes no sense. Apparently

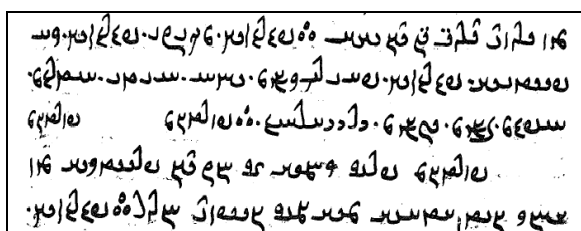
²⁵ <d'nd AYK-š hdyb'lyh YHBWN-m krpk> in the left margin.

because of this, an explanatory gloss, modelled on the basis of the rest of glosses of V 3.41, was added.

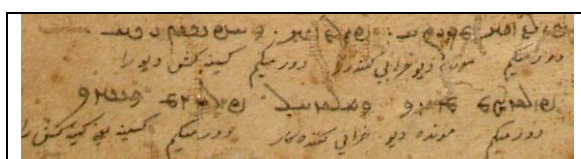
The most important conclusions one may draw from the comparison between these PTs are that

- a) they do not stem from a common source;
- b) they have been created independently from different Avestan texts of VS manuscripts;
- c) they show a different technique: K2a made a word adaptation, while F10a and T44 tried to interpret each word, misunderstood the dots and even added an explanatory gloss.

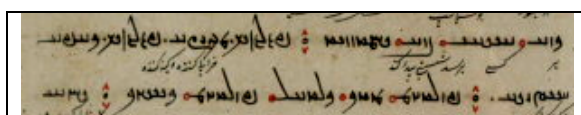
- V 11.9e: after *pərəne. +būšiiąsta. yā. darəγō.gauua*, all the VS manuscripts attest *pərəne. mūīdi. pərəne. kapstiš*, but this text and its PT lack in the old PV manuscripts. In this occasion the copyist of K2 proceeded like in V 3.41, but he did not know how to render the Avestan words *mūīdi* and *kapstiš* into Pahlavi. He therefore left a blank for them in the PT and translated only Av. *pərəne* → Phl. <pwltynm> *purdēnam*:

	<p><i>pərəne. mūīdi. pərəne. kapstiš. ...</i> <pwltynm /blank/ pwltynm /blank/ ...></p>
--	---

Conversely, the copyist of F10 omitted these Avestan words as well as their PT, but the second hand of F10a added all of them in the right margin:

	<p><i>pərəne. mūīda. pərəne. kapstiš.</i> <pwltynm mwtk k'lt'l pwltynm ^xkystwk></p>
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The copyist of T44 added the same PT of this Avestan passage, so that once again K2 differs from the group of F10 and T44:

	<p><i>pərəne. mūīda. pərəne. kapstiš.</i> <pwltynm mwtk klt'l pwltynm ^xkystwk>²⁶</p>
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Furthermore, K2 attests a different division of paragraphs. The Avestan text *pərəne. mūīdi. pərəne. kapstiš. pərəne. pairikām ...* is copied consecutively in K2 and its corresponding PT follows it, while in F10 and T44 we find the sequence Av. *pərəne. mūīda. pərəne. kapstiš* + its PT + *pərəne. pairikām ...* + its PT.

²⁶ Regarding the PTs <mwtk klt'l> and <^xkystwk>, see the commentary to V 11.9.

'ytwn' YMRWN-yt' AYK MN hyšm AYT MNW MN gnn'gmyngw]

apaiiuxtāt, paiti. vazrāt. <BRA MN 'ywcšn' wzl [AYK wzl HNHTWN-tn' 'y pyt'kynyt' AYK hwstwykh y PWN bym LA PWN hwstwykh YHSNN-šn']>

druxš. axādre. auuærzike. <AYK dlwc y 'hw'lyh [AYK nywkyh c'nc 'čš LOYT'] 'wlcšn' [AYK MNDOM y pl'wn LA wlycd]>

kō. tē. aētaēšām. aršnām. tūiriū. <kt'l LK MN OLE-š' n' gwšn' n' tswm>

18.54. āaṭ. hē. hā. paiti.dauuata. yā. daēuui. druxš. sraoša. ašūa. huraoða. <AP-š OL pshwynyt' MNW ŠDYA 'dlwc [AYK] slwš 'hlwb' hwlwst'>

Handwritten text in a cursive script, likely Pahlavi or Avestan. The text is arranged in several lines, with some words written in red ink. The script is dense and difficult to read without specialized knowledge.

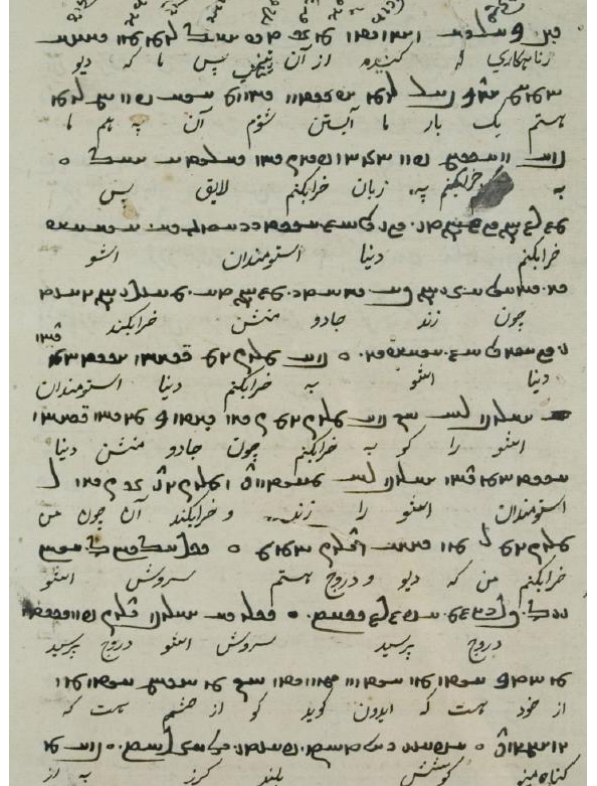
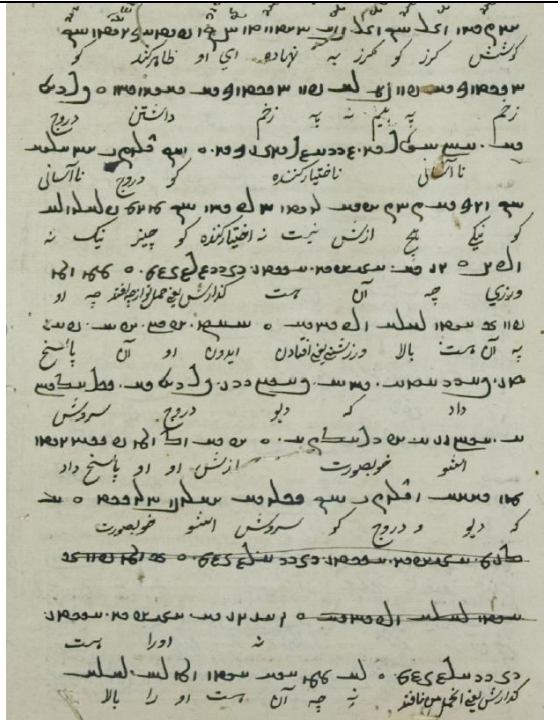
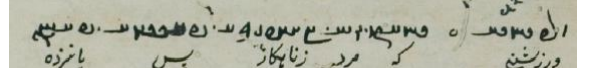
Handwritten text in a cursive script, likely Pahlavi or Avestan. The text is arranged in several lines, with some words written in red ink. The script is dense and difficult to read without specialized knowledge.

hō. bā. mē. aēšām. aršnām. tūiriū. <ZK pl MN OLE-š' n' gwšn' n' tswm>

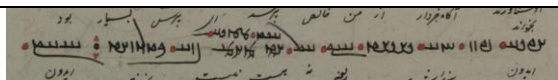
yaṭ. nā. jabika. pasca. pañca.dasīm. sarədam. frapatata. <MNW GBRA yyh AHL MN 15 ŠNT pr'c' wptyt' [AYK OBYDWN-yt]>

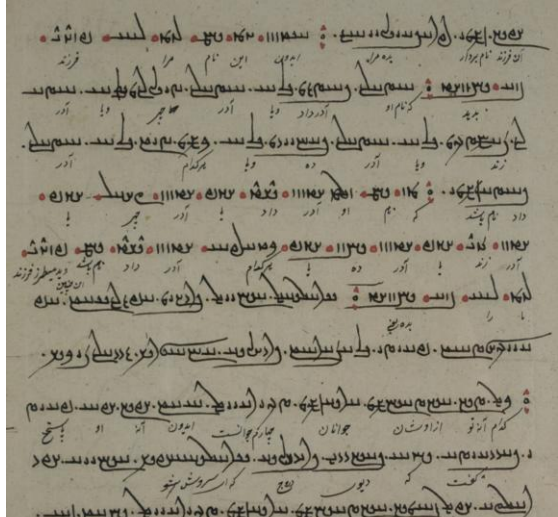
anaīβiiāsta. vā. ana.badāsta. vā. <BRA MN 'n' ypy'd't' ywp BRA MN '-YDOYTWN-tn>

18.55. pasca. tūirīm. gāmō.baraitīm. isarē. pascaita. vaim. yō. daeuuae. hakaṭ. vaim. auua.miūuuāmahe. hizuuasca. painuasca. xšaiimana. pascaita. <AHL MN ch'l OD g'mk tswm YBLW<N>-šnyh [AYK tswm b'l]

<p>yyh k'lyh OBYDWN-yt'] MN ZK tyc AHL LNE MNW ŠDYA [HWE-'m 'ywk b'l LNE 'pstn' YHWWN-m '-š] PWN hm LNE BRA wn'sym PWN 'wzw'n' pyhwčšn' ŠLYTA AHL> <i>mərəngənti. giḏā. astuuatīš. ašahe. yaḏa. zinda. yātu.mənta. mairiṇcaiti. gaeḏā. ašbe.</i> <BRA mlncynm gyh'n' 'st'wmnd'n' 'hlwb' l'd AYK BRA mlncynm cygwn y'twk mynšn' gyh'n' 'st'wmnd'n' 'hlwb' l'd MHYTWN-d [W mlncynd ZK cygwn L mlcny L MNW ŠDYA W dlwc HWE-m]></p> <p>18.56. <i>sraošo. ašiiō. drujəm. apərəsaṭ.</i> <slwš 'hlwb' dlwc pwrstyt' [MN hwtk AYT' MNW 'ytwn' YMRRWN-yt' AYK MN hyšm AYT' MNW gnn'gmyngw]> <i>apaiiuxtāt. paiti. vazrāt.</i> <BRA MN</p>	
	<p>'ywcšn' wzl [AYK wzl BRA HNHTWN-tn' 'y KN pyt'kynyt' AYK hwstwykh PWN bym LA PWN hwstwykh YHSNN-šn']> <i>druxš. axādre. zuuaərezike.</i> <AYK dlwc y 'hw'lyh [AYK nywkyh c'nc 'čš LOYT'] 'wlcšn' [AYK MNDOM pl'lwn LA wlcyd]> <i>ciš. ašhe. asti. uzuuərazəm.</i> <ME OLE PWN ZK AYT' LALA wlcšnyh></p> <p>18.57. <i>āaṭ. hē. hā. paiti.dauuata. yā. daēuui. druxš. sraoša. ašiiā. huraoða.</i> <AP-š OL OLE pshwynyt' MNW ŠDYA W dlwc y [AYK] slwš 'hlwb' hwlwst> <i>aoim. ašhe. asti. uzuuarəzəm.</i> <ZK OLE PWN ZK AYT' LALA wlcšnyh> <i>naiciš. ašhe. asti. uzuuarəzəm.</i> <LA ME '-š AYT' OLE l'd LALA</p>
<p>wlcšnyh></p>	

Surprisingly, T44 only attests V 18.52-54 and only 18.52 is rendered into Pahlavi:

	<p>18.52. <i>āaṭ.</i></p>
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<p><i>hē. nāmi. fradaidūiā. <'ytw'n' ZNE ŠM LNE l'd prznd BRA YHBWN-'t></i> <i>ātarā.dātām. vā. ātarā.cīdramvā. ātarā.zantūm. vā. ātarā.dašūum. vā. kām.cit. vā. ātarā.dātanāmi. <MNW ŠM y OLE 'twr' d't 'ywp 'twr' ch'l 'ywp 'twr znd 'ywp 'twr' YHBWN 'ywp kt'l-c-'y 'twr' d't ŠM [prznd LNE l'd BRA YHBWN-'t]></i></p> <p>18.53. <i>sraošō. ašūiō. drujim. apərəsaṭ. apaiiūxtāt. paiti. vazarāt. druxš. axādre. auuarəzike. kō. tē. aētašām. aršnām. tūiraiiō.</i></p> <p>18.54. <i>āaṭ. hē. hā. paiti.danuaita. yā. daēuuī. druxš. sraošāhe. ašūiā. huraoḍa. hō. bāmē. aētašām. aršnām. tūiriio.</i></p>	
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The comparison between these three texts brings some interesting results. T44 did not preserve the same Avestan text as K2 and G25. Since its Avestan text is not the same, obviously it was copied from a different VS manuscript.

It is also noteworthy that K2 and G25 did not show the same division of paragraphs as that of T44. K2 and G25 agree in V 18.52 and 18.57, while only T44 deviates from their common division in 18.52. Nevertheless, the former manuscripts disagree in the rest of completed passages. For instance, in 18.53 K2 attests the sequence Av. *sraošō. ... aiuarəzake* + its PT + Av. *kuta. ... tūiriio* + its PT, while in G25 we find Av. *sraošō. ... apərəsaṭ* + its PT + Av. *apaiiuxtāt. paiti. vazarāt* + its PT + Av. *druxš. axādre. auuarəzike* + its PT + Av. *kō. tē. ... tūiriio* + its PT. Also a different division is found in 18.54-56. However, we must take into account that K2 usually divided the paragraphs differently in the rest of Avestan and Pahlavi texts of Vidēvdād, so that this fact by itself does not demonstrate that it stems from a different source.

Concerning the PT, there are also two groups of manuscripts. The PTs of K2 and G25 are very similar and differ from that of T44.

Despite their similarity, the PTs of K2 and G25 are slightly different. On one hand, the scribe of G25 went one step farther than that of K2, because he completed the blanks of K2 and even added glosses to the PT. In this regard, it is closer to the PT of T44, which also adds glosses. On the other hand, their particular mistakes in the PT of some Avestan words can hardly be traced back to a common source. Instead they rather indicate that their scribes were making a different version of a common PT. Accordingly, innovative but mistaken PTs are found independently in K2 and G25. Let's see some examples:

a) Wrong PTs because of the dots: in 18.55 in K2, the Avestan numeral *pañca.dasīm* was rendered not by Phl. <15>, but by <5 10>. The same is found in 18.52 in G25, where Av. *ātarā.dātahe.nām* was rendered into Phl. <'twr d't ŠM> *ādur-dād-nām* instead of Phl. <'twr d't n> *ādur-dādān*, or in 18.55 in G25, where Av. *yātu.mənta* was rendered into Phl. <y'twk mynšn'> and *°mənta* was wrongly connected with Av. *man-* "to think".

b) Wrong interpretation of an Avestan word deviating from their usual PT:

- Av. *ātarə.daxiium* → Phl. <dhšn'> in 18.52 in K2 (besides the omission of the PT of the first element of the compound *ātarə*°, Av. *daŋhu-* “country” has been confused with Phl. *dahišn* “creation”).

- Av. *zanda* → Phl. <zywndyh> *zīndih* in K2 in 18.55, but → Phl. <MHYTWN-d> *zanēd* in G25.

- Av. *kām.ciṭ* → pseudo-Phl. <cyš-m-c-HD> in G25 in 18.52, where the Avestan word has been dismembered as *kā-m-c-iṭ* and readapted as pseudo-Phl. *čiš-am-iz-ē*.

- Av. *naiciš* → pseudo-Phl. <LA ME 'š> *nē čē ā-š* in 18.57 in G25, which is an attempt of morphologic analysis, but a syntactic aberration.

Therefore, it is clear that the PTs of K2 and G25 belong to a different group than that of T44 and where made from the Avestan text of different VS manuscripts. Nevertheless, G25 went one step farther and completed the blanks of K2 and even added glosses lacking in K2. Moreover, it innovated and made mistaken PTs which cannot be traced back to a PT common to K2.

- V 19.41-44: the PV manuscripts omit the Avestan text from 19.41 after the words *mərəzuṣiṭim mašūānəm* to 19.44 *ayrō*. ^x*mañiuš*, and its corresponding PT. In G25 this passage lacks too. However, K2, F10 and T44 attest the complete Avestan and Pahlavi texts placed in their right position.

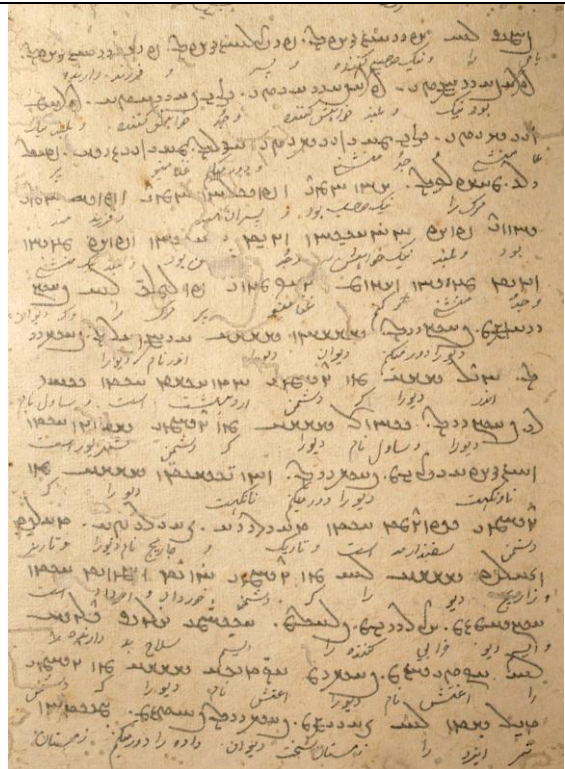
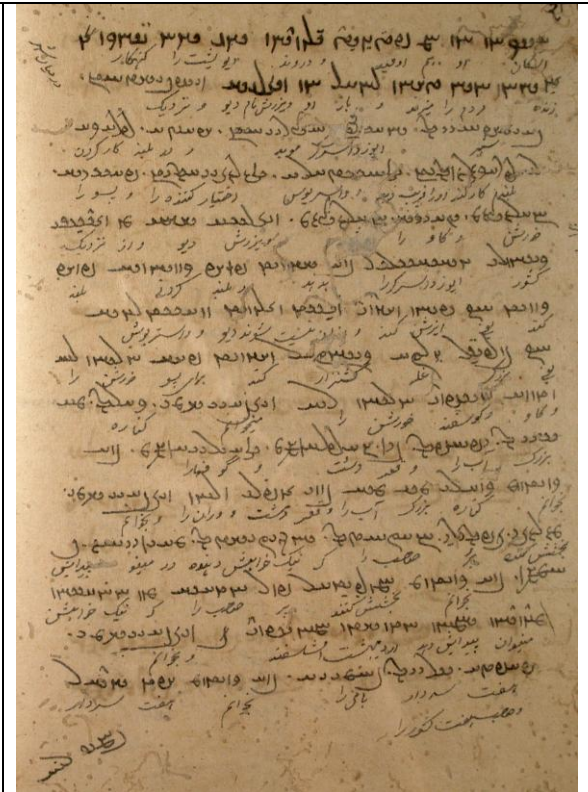
In K2 there are many blanks in the PT which have been completed by the second hand of K2a:

	<p>19.41. ... <i>nazdištāt. daijbāuuō. yaozdādriiāt. haca. frakarai. frakara.nōiṭ. vāstri. vərəziūiṭ. pasuš. xarəθəm. gauua. xarəθəm. <nzdšt'n MTA-'n' ywšd'slynyt MN pr'c klyn krt' 'pr'c pr'c kltnyy w'stl wlcynšnk p'h'' hwlšnk gwspn<d> hwlšnk /blank/></i></p> <p>19.42. <i>nizbaⁱⁱmi. karō. masiū. upāpō. bun. jafranəm. vairiianəm. <BRA KRYTWN-m gl ms'y 'w' 'p' n' bwn zpl'n' k'mk hnd /blank/></i></p>
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In F10 there are three blank pages, but the second hand of F10a completed this large omission with the whole Avestan and Pahlavi texts placed in their correct position:

19.41. ... *nizdištāt. daiñhānuō. yaoždādriāt. bacā. frakarī. frakarənaōt. vāstaria. vərəziuaōit. pasuš. xarəθəm. gauue. xarəθəm.* <nyzlyš ŠDYA MN nzdyk y kyšwl y ywšd'slgl BRA YATWN-yt pr'c kwnšn'yh pr'c kwnt [AYK pyhw OBYDWN-d xnzdst OZLWN-yt] W w'stlywš [AYK bwlcylg x'ylwt'k²⁹ kyšwc'l] OBYDWN-yt p'h hwlšn' l'd W TWRA [gwspond] hwlšn' l'd>

19.42. *nizbaüemi. karō. masüō. upāpō. bun. jafranəm. vairiianəm.* <BRA KRYTWN-m kn'l y ms MYA bwnd zwpl y wl'n'>
nizbaüemi. mərəzu. zpouruuō. xadātō. yūidištō. mainuuā. dāmān. <BRA KRYTW<N>-m 'mwlyt'l pwl hwt'yh MNW hw-hw'dšn' mynwg'n' d'm'n' [rtw<h>št' mhrspnd]>
bnizbaüemi. hapta. sruuō. bāmüia. <BRA KRYTW<N>-m hpt srd'l

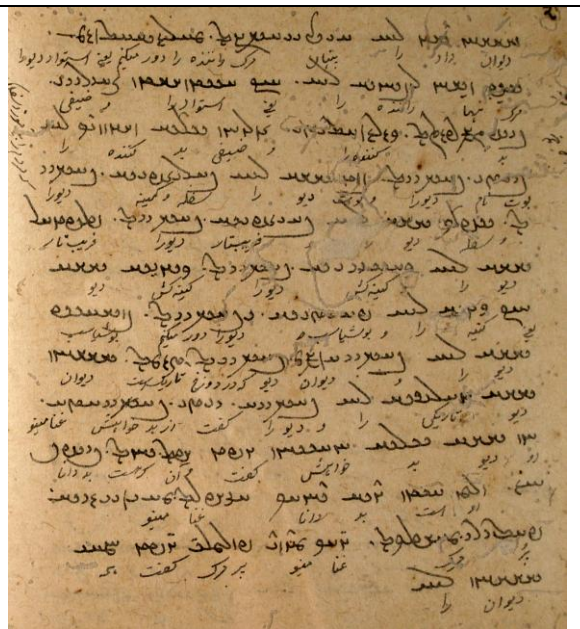


b'myk l'd>
huuāñhō. puθrāñhō. pusuuāñhō. frabauñti. (19.43.)
fradauuaiti. vīdauuata. framniūiēti. vīmainiūiēti. aṇrō. mainiūuš. pouru. mabrēkō. <'hw' w'mnd W pws'l'n' w'mnd W pws' w'mnd YHWWN-d pr'c hw-hw'dšn' W ywdt hw'dšn' W pr'c mynšn' W ywdt mynšn' OBYDWN-m gn'kmynwg pwlmlg l'd>
daēuuanəm. daēuuō. <ŠDYA-'n' ŠDYA>
aīndarō. daēuuō. <'ndl ŠDYA [MNW dwšmn y 'rtwhšt AYT']>
sauru. daēuuō. <s' wwl ŠDYA [MNW dwšmn y štrywr AYT']>
nāñhaidim. daēuuō. <n'n'gh'yt' ŠDYA [MWN dwšmn y spndrmt AYT']>
tauruua. zairica. <t'lyc W z'lyc ŠDYA l'd [MNW dwšmn y hwrtd W mwrtd AYT']>
aēšməm. xruuim. draom. <hyšm y hlwyk dlwš l'd>
aytišəm. daeum. <'ktyš ŠDYA [MNW dwšmn y tyl AYT'] l'd>
zaiiəm. daēuuō. dātəm. <zmst'n'

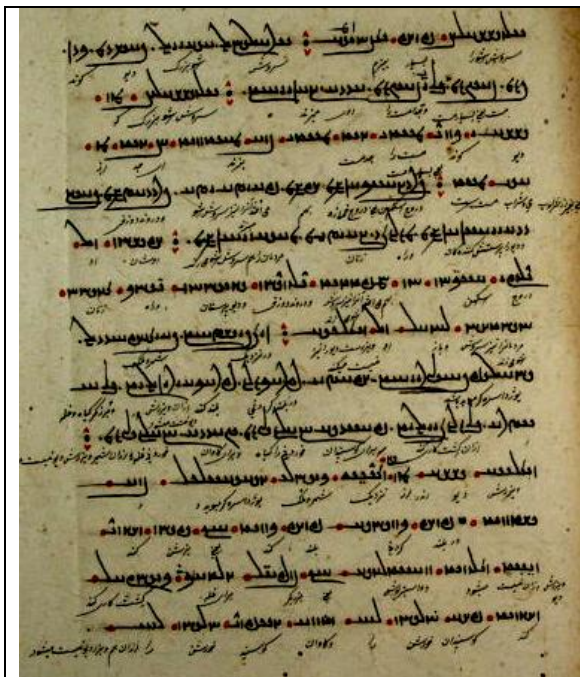
²⁹ Written <ywld'>.

ŠDYA-²n dt l'd>
aiθiiaejō. marəšaonəm. <sync nyh'n lwšbnyh l'd
 [AYK 'stwyd't']>
zauruu. duždāfəðrō. kərənaoiti. <zwlw'n'
 SLYA OBYDWN'-yk l'd>
buiti. daeuuō. <bwt ŠDYA l'd>
dariβiš. daeuuō. <splk ŠDYA l'd>
daiβiš. daeuuō. <plypt l' ŠDYA l'd>
kasuuš. daeuuō. <kswyš ŠDYA [AYK KYNA]
 l'd>
paitiš. udaeuuō. <bws' sp ŠDYA l'd>
daeuanəqm. daēuuō.təmə. <ŠDYA-²n' ŠDYA
 gwhlykyh l'd>

19.44.
daeuna. uiti. daeuuata. <'n' ŠDYA SLYA
 hw'dšn' gwpt>
bō. yō. duždā. <OLE AYT' dwš d'n'k>
aṅbrō. māimiuš. paouru.mabrkō. <gn'k
 mynwg pwlmlg [gwpt hm'y ŠDYA-²n' l'd]>



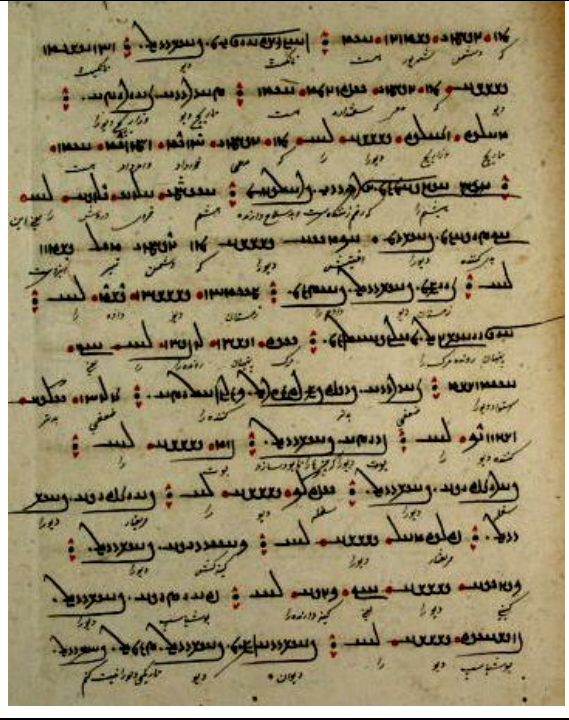
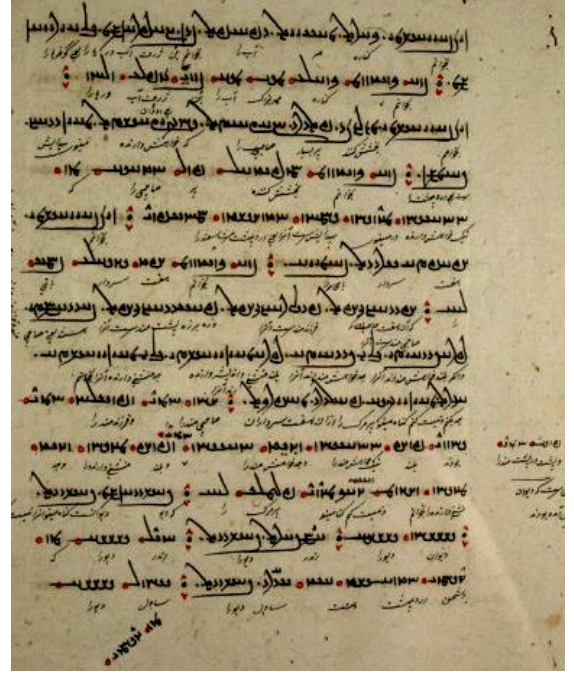
T44 attest the same text as F10a also in its correct position:



19.41. ... *nizdištāt. daiṅhāuuō. yaoždāθriiāt.*
haca. frakərə. frakairinōit. vāstra. vərəziūōit.
pasuš. xarəθəm. gauua. xarəθəm. <nzylyš
 ŠDYA MN^{BYN} nzdyk y kyšwl y ywšd'slg
 BRA YATWN-yt pr'c kwnšnyh pr'c kwnyt
 [AYK pyhw' OBYDWN-d^xnzdst OZLWN-
 yt] W w'stlywš [AYK bwlcylg ywlt'k kyšwc'l]
 OBYDWN-yt p'h hwlšn' l'd W TWRA
 [gwspnd] hwlšn' l'd>

19.42. *nizbaiaemi. karō. masiūo. upāpō. bun. jafranām. vairiianām.* <BRA KRYTWN-m kn'l y ms MYA bwnd zwpl y wl'n'>
nizbaiaemi. mərəzu. pōuru. xadātō. yūidaštō. mainuuā. dāmān. <BRA KRYTWN-m 'mwlcyt'l pwl hwt'yh MNW hw-hw'dšn' mynwg'n' d'm'n' ['rtwhšt' mhrspnd]>
nizbaiaemi. hapta. sruuō. bāmūia.
 <BRA KRYTWN-m hpt srd'l y b'myk l'd>
buuāḡhō. puḡrāḡhō. pasuuāḡhō. bauuaḡti.
 (19.43.)

fraduuaiti. vīduuaita. framainiiaeti.
vīmainiiaeta. ayrō. mainiūš. paouru. mahrkō.
 <'hw' 'wmnd W pws'l'n' 'wmnd pws 'wmnd'³⁰
 YHWWN-d pr'c hw-hw'dšn' W ywdt hw'dšn'
 'wmnd W pr'c mynšn' W ywdt mynšn'
 OBYDW<N>-m gn'kmyngw pwlmlg l'd>
daēuuanām. daēuuō. <ŠDYA-'n' ŠDYA>
a'ḡndarō. daēuuō. <'ndl ŠDYA [MNW dwšmn y
 'rtwhšt AYT']>
s'uru. daēuuō. <s'wwl ŠDYA



[MNW dwšmn y štrywr AYT]>
nāḡhaiḡim. daēuuō. <n'n'h'yt' ŠDYA [MWN
 dwšmn y spndrmt AYT']>
tauruua. zairica. <t'lyc W z'lyc ŠDYA l'd
 [MNW dwšmn y hwrdt W 'mwrdt AYT']>
aš aēšmām. xruuī. draošm. <hyšm y hlwyk
 dlwš l'd>
aytišām. daeum. <'ktyš ŠDYA [MNW dwšmn
 y tyl AYT'] l'd>
ziūḡm. daēuuō. dātām. <zmst'n' ŠDYA-'n' dt
 l'd>
aidūiaejō. marāšaoḡm. <syc nyh'n' lwbšn' l'd
 [AYK 'stwyd't']>
zauruua. duždāḡfəḡrō. kəḡnaoita. <zwlw'n'
 SLYA OBYDWN'-yk l'd>
buita. daēuuō. <bwt ŠDYA l'd>
dariḡiš. daēuuō. <splk ŠDYA l'd>
daiḡiš. daēuuō. <plypt'l ŠDYA l'd>
kasuuīš. daēuuō. <kswyš ŠDYA [AYK
 *KYNA] l'd>
paitiš. daēuuō. <bws'sp ŠDYA l'd>
daēuuanām. daēuuō. tāmō. daēuuō

³⁰ <pws 'wmnd> in the right margin.

<ŠDYA-'n' ŠDYA gwhlykyh l'd>

19.44.

daenua. uita. dauuata. <'n' ŠDYA SLYA

hw'hyšn' gwpt>

hō. yō. duždā. <OLE AYT dwšd'n'k>

ayrō. mainiiūš. paōuru.mahrkō. <gn'k mynwg

pwlmglg [gwpt hm'y ŠDYA-'n' l'd]>



In this passage, all these manuscripts preserve the same Avestan text with only some textual variants. Once again, the division of paragraphs of K2 differs from that of F10a and T44. While K2 attests the sequence Av. *nizbāⁱⁱmi. karō. ... vairiianəm* + PT + Av. *nizbāiiami. mərəzu. ... bauuanti* + PT in V 19.42, in F10a and T44 we find Av. *bnizbāiiemi. karō. ... vairiianəm* + PT + Av. *nizbāiiemi. mərəzu. ... dāman* + PT + Av. *nizbāiiemi. hapta. sruuō. bāmiiā* + PT + Av. *huuāṅhō. ... frabauanti* + PT. Also in 19.43 and 44 the division of paragraphs in K2 differs from that of F10a and T44, but, as mentioned before, this is usual in K2. It therefore does not by itself demonstrate that its text stems from a different source.

With regards to the PT, K2 disagrees from the common PT of F10a and T44. While the latter ones share some innovations, K2 attests other ones which clearly demonstrate that it does not stem from their common source:

a) Wrong PTs because of the dots: the scribe of K2 wrongly analysed Av. *frakərənaot* as Av. *frakara.nōiṭ* in V 19.41, surely influenced by the preceding word *frakarai*, and misunderstood it as Av. *frakara* + the negative adverb *nōiṭ*. Hence he rendered Av. *frakarai* into Phl. <pr'c krt'> and made a literal equivalence in Av. *frakara.nōiṭ* → pseudo-Phl. <pr'c kltnyy>, where <kltnyy> represents <klt> + the PT <ny> *nē*, that is, the Pahlavi negative adverb. The same is found in Av. *yōi.ḍištō* instead of Av. *yūiḍištō* in 19.42. He divided it by a dot and interpreted that *yōi'* was the relative pronoun, so that he rendered this Avestan word into pseudo-Phl. <MNW dšt>.

b) Deviations from the usual PT:

- Av. *upāpō*: in K2 it is not rendered into Phl. *ābīg* in V 19.42, as usual, but into Phl. <'w' p'n'> *ō ābān*. Obviously the Pahlavi translator of K2 segmented the word as Av. *upa* + *āpō* → Phl. *ō ābān*. Although his interpretation is morphologically correct, it disagrees with the rest of PTs, so that it must be considered as an innovation and therefore not as an old PT.

- Av. *karō. masiūō*: wrongly translated by <gl ms'y> *gar masāy* “mountain-sized” in V 19.42.

- Av. *vī*^o: in 19.43 the Avestan preverb *vī*^o was wrongly equated with the New Persian verbal prefix *bi-*, so that it was translated as Phl. <BRA> *bē* in Av. *vīdauuata* → Phl. <BRA gwwyt> *bē gōwēd* and Av. *vī.mainiiata* → Phl. <BRA mynynynt> *bē menēnēd*.

- Av. *dauuata*: in 19.44 he misunderstood this Avestan verb and rendered it into Phl. <dyw' n'> *dēwān* “demons”.

On the other side, F10a and T44 share a PT which clearly stems from a common source, as we can observe in their interpretation of some Avestan words. For instance, in V 19.42 both of them translated the Avestan thematic ending of Nom. Pl. *-āñhō* of Av. *huuāñhō. puθrāñhō. pusuuāñhō* by means of Pahlavi suffix *-ōmand*. This is surely due to the confusion with the Avestan suffix *-uuah-*, which is usually translated as Phl. *-ōmand*, in Av. *huuāñhō* and *pusuuāñhō*. Moreover, they agree in some mistaken or innovative PTs:

- Av. *upāpō*: the Pahlavi translators of F10a and T44 only understood *°āpō*, so that they translated it as Phl. <MYA> *āb*.

- Av. *karō*: in 19.42 it was interpreted as Phl. <kn'l> *kanār*.

- Av. *bun*: in the same passage was misunderstood as Phl. <bwnd> *bawand*.

- Av. *sruuō* “horns”: in 19.43 it was wrongly rendered into Phl. <srd'l> *sālār* “authority”.

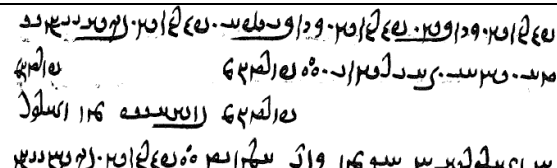
- Av. *uiti* “so, thus”: in 19.44 they confused this Avestan adverb with the Pahlavi adjective <SLYA> *wad* “bad”.

Therefore, it is evident that the PT of K2 does not belong to the same common tradition of those of F10a and T44.

2. The Avestan text is included in the PV manuscripts, but it remains untranslated.

Sometimes an Avestan text extant in the old PV manuscripts just lost its PT through its written transmission. These omissions were usually supplied by a newly made PT in K2, F10 and T44, as we can see in the following passages:

- V 11.9c: in the sequence *pərəne. hām.raēθβəm. pərəne. paiti.raēθβəm. pərəne. xrū. pərəne. xruuiyni. pərəne. būidi. pərəne. būidiža. pərəne. +kunda. pərəne. kundīža* all the PV manuscripts omit the PT of *pərəne. xrū. ... pərəne. kundīža*. Only in K2 we find an attempt of PT. The copyist of K2 wrote the Avestan text, translated twice Av. *pərəne* → Phl. <pwltynm> *purdēnam* and left a blank to translate the Avestan words he did not understand. Afterwards he copied the PT of the following Avestan text, which is attested in all the PV manuscripts with its PT. This can be deduced by the fact that he copied the gloss in this PT, while he usually omitted all the glosses and commentaries embedded in the PT.

<p>  </p>	<p><pwltynm /blank/ pwltynm /blank/ ...></p>
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On the contrary, the copyists of F10 and T44 simply omitted the PT, like the rest of PV manuscripts.

3. The Avestan text of the VS manuscripts is included in the PV manuscripts together with its PT, but the PT of the foregoing clause is lacking.

In this case, the copyists of K2, F10 and T44 only needed to create *ex professo* the PT of an extant Avestan text:

- 15.8: the PT of *aṃaṭ.haca. irišiiāt* and the following Avestan text *yezi. taṭ. paiti. irišiieiti* is lacking in all the PV manuscripts. They are also missing in T44, but in K2 the Avestan text *aṃaṭ.haca. irišiiāt* together with its PT and the following Avestan text were added by the second hand of K2a:

	<p><HT MN ZK BRA lyš'yt> <i>yezi. taṭ. paiti. irišiiantī</i></p>
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The same is found in G25:

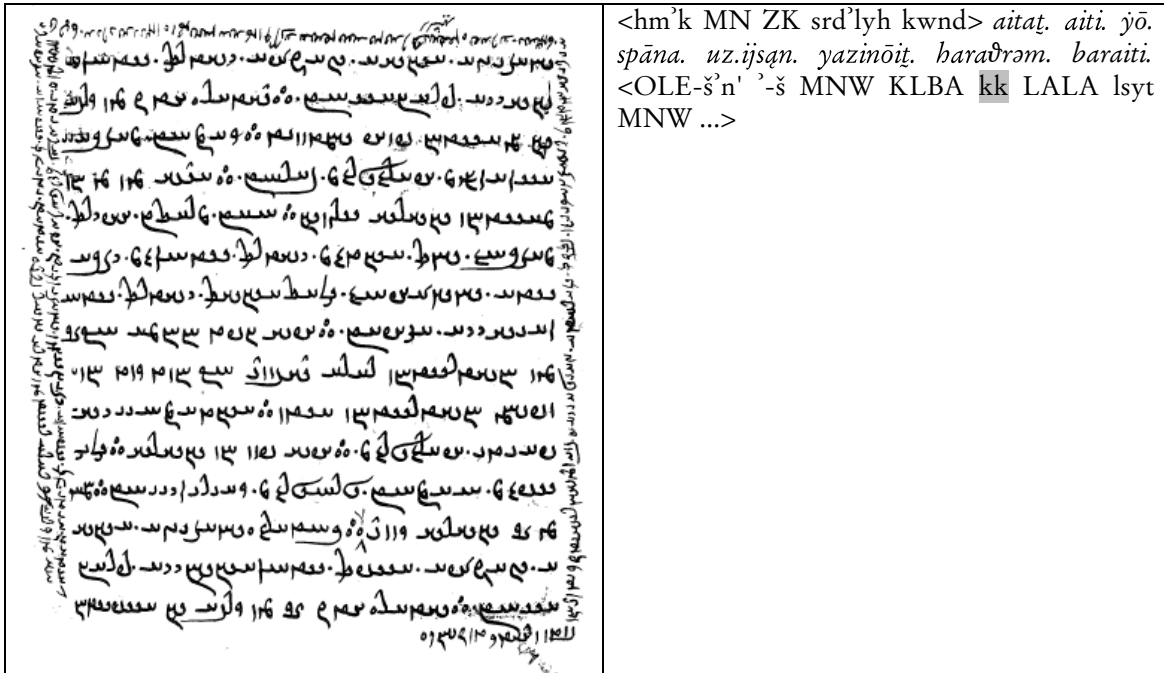
	<p><HT MN ZK BRA lyšt</p>
<p>[AYK BRA YATWN-yt W AHL BRA YMYTWN-yt]> ...</p>	

In G25 the following Avestan text is lacking. Moreover, Phl. <lyšt> has been misunderstood as Phl. *rasēd*, as the gloss with the Pahlavi verb <YATWN-yt> *rasēd* demonstrates.

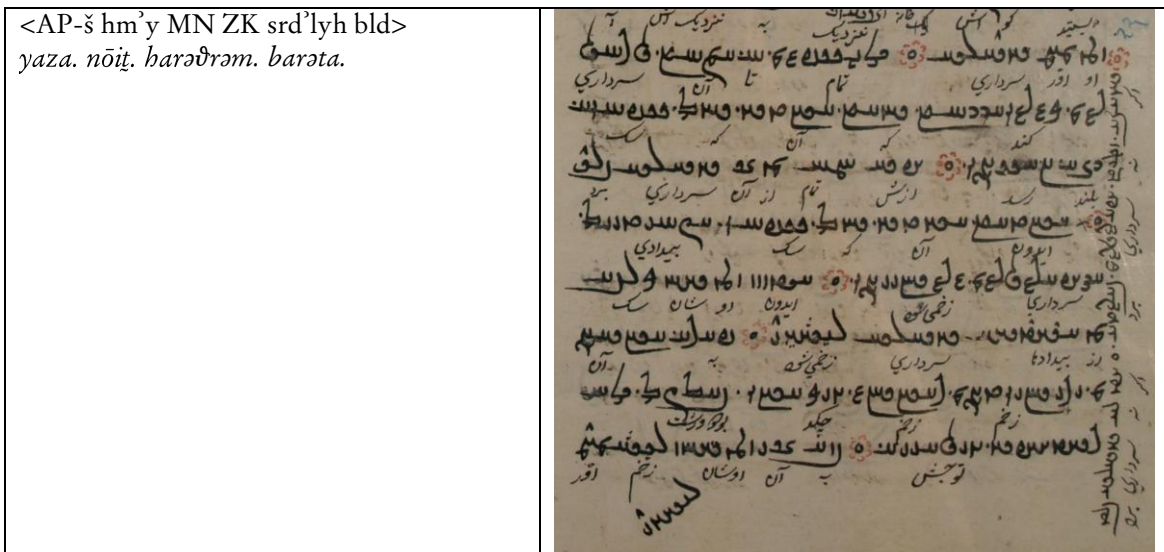
In F10 the same PT and gloss and the omission of the same Avestan text as in G25 are found. However, a second hand has added the Avestan text in the left margin:

<p><HT MN ZK BRA lyšyt' [AYK BRA YATWN-yt AHL BRA YMYTWN-yt]> <i>yezi. taṭ. paiti. irišiūata</i></p>	
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- 15.21-22: the PT of *vīspəm. ā. aṃāt. θrāθrəm. kərənauuāt. yaṭ. aēte. yōi. spāna. uz.jasən* in 15.21 and the Avestan text *yaṭ. nōiṭ. harəθrəm. baraiti* of the beginning of 15.22 lack in all the PV manuscripts, including T44. In K2, however, the PT is written in its right place, while the following Avestan text is supplied by the second hand of K2a around the text in this folio:

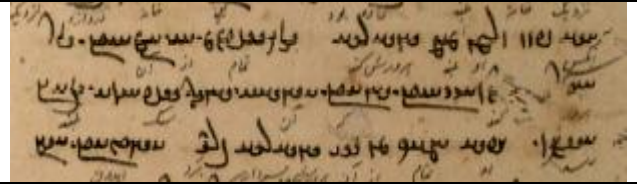


In G25 the PT is present and the following Avestan text is omitted, but the second hand of G25a added it in the right margin:



In F10 a PT similar to that of G25 is present, but the following Avestan text is lacking and was not supplied by a second hand:

<AP-š hm'k MN ZK y srd'lyh bld>



- 18.5-6: the PT of 18.5 *mā. dim. mruuiā. ādrauuanəm. uiti. mraoṭ. aburō. mazdā. āi. ašāum. zaraθuštra* and the Avestan text of 18.6 *təm. dim. mruuiā. ādrauuanəm. uiti. mraoṭ. aburō. mazdā. āi. ašāum. zaraθuštra* are not preserved in the old PV manuscripts. In this case, G25 and T44 do not attest the PT of the Avestan text of 18.5, but they do preserve the Avestan text of 18.6. On the contrary, K2 attests the PT of this Avestan text of 18.5, but omits the Avestan text of 18.6:

	<p><... AL 'n' l'd YMRWN 'slwk OLE-š'n gwpt 'whrmzd 'y 'hlwb'y zlwšt></p>
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Only F10 attests the PT of 18.5 and the following Avestan text of 18.6:

<p><OLE l'd YMRWN-yd 'slwn'yh hw'dšn gwpt 'whrmzd AYK HNA 'hlwb' zltwhšt yt> <i>tim. dim. mruuiā. ādrauuanəm. uiti. mraoṭ. aburō. mazdā. āi. ašāum. zaraθuštra</i></p>	
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To summarise, this is the scheme of the completed passages in each manuscript:

	K2	G25	F10	F10a	T44
3.41	PT		PT + comm.		PT + comm.
11.9c	PT with blanks		lacking		lacking
11.9e	PT with blanks		lacking	PT	PT
15.8	PT	PT + comm.	PT + comm.		lacking
15.21-22	PT	PT	PT		lacking
18.5	PT	lacking	PT		lacking
18.52-57	PT	PT	lacking		partially
19.41-44	PT with blanks	lacking	lacking (3 blank pages)	PT + comm.	PT + comm.

The copyists of K2, G25, F10 and T44 were aware of the gaps in the old PV manuscripts and tried to supply them in order to correct the transmitted text. The most evident example of it is found in the creation of the PT of V 12, but, as we have observed, this is not an isolated case. In my opinion, this attempt to correct the old tradition of the PV stems from Jāmāsp Īrānī's teaching and is to be inserted in the frame of a reformist movement.

With regards to the new manuscripts studied in this chapter, it is represented by at least two different schools: that of Surat and that of Navsarī. K2 is to be placed in the first one. It is also the only manuscript which tries to fill every gap in the written transmission. Furthermore, when its scribe was not sure about how to render some specific Avestan words, he left a blank. Moreover, his translation was more inaccurate, did not add glosses and it is completely different from those of the manuscripts of Navsarī.

On the contrary, the manuscripts written in Navsarī, namely G25, F10(a) and T44 did not fill so many gaps. Furthermore, they even added some glosses and brief explanations not found in K2 (with the only exception of the second hand of K2a, which surely copied them from a manuscript similar to those of Navsarī). Moreover, the PTs of F10 and T44 are very similar and differ from that of K2, so that it is obvious that they do not stem from a common source. Since they are not old and do not stem from the same source, obviously they were created *ex professo* separately.

Among the manuscripts written in Navsarī, G25 must be placed in an intermediate position. Indeed, it usually agrees with K2, but also completes the blanks of K2 and even added glosses lacking in K2. In this regard, it is closer to the tradition of Navsarī. Moreover, G25 innovated and made mistaken PTs which cannot be traced back to the PT of K2. Because of this, G25 could have been influenced by both traditions, namely that of Surat and that of Navsarī.

As we will observe, these data also fit the PT of V 12. Indeed, each reformist school chose its own way, expressed by two main kinds of PTs, which I have edited as A and B respectively. The former was made by the reformist school of Surat, represented by K2 and the manuscripts which stem from it or were more influenced by its PT, while the latter one is to be ascribed to the reformist school of Navsarī (F10 and T44).

This division is confirmed by the stemmatics of V 12, so that I will analyse it in order to show how the manuscripts with a PT of V 12 can be grouped.

3. STEMMA CODICUM OF V 12 IN THE PV MANUSCRIPTS

As mentioned above, at least nine manuscripts (K2, G25, R1, R3, F10, T44, T42, D66 and MU1) include a PT of V 12. In order to establish the relations between them in a *stemma codicum*, firstly we must extract the main data about them from their colophons and afterwards compare them with their shared *errores significativi*.

K2 has no colophon. However, according to Rask's information (Westergaard 1852 6), K2 was copied by Dastur Dārāb from an exemplar brought from Persia by Dastur Jāmāsp Īrānī, so that it would be close to Anquetil's visit to India in the 18th century.

G25 was copied by Mobed Tehmur Nawruz Mobed Rustam Sanjana in Navsarī in 1163 A.Y. (1794 A.D.). However, we have no information about the copyist of G25a, the second hand which wrote V 12.

F10 was completed by Dastur Sorabji Kavasji Sorabji Meherji-rana in Navsarī in 1.2.1872 Saṁvat (1st volume) and 14.10.1872 Saṁvat (2nd volume), that is, 1815 A.D. However, V 12 with its PT has been added by a more recent second hand at the end of the second volume.

T44 was completed by Mobed Sohrāb Dastur Frāmroz Sohrāb Rustom (Meherji-rana) in 1210 (in letters) or 1208 (in numbers) A.Y. (1841 or 1839 A.D.). In T44 the 12th *fragard* was written by the same hand, but was added at the end of the manuscript.

According to Dhabhar (1925 125), T42 was written by Sorab Framji Sorab Rustom Maneck Mehernosh Kaekobad Meherji-rana from a manuscript of Mobed Rustom Mobed Behram Sanjana, and completed on the day Ohrmazd of the month Day 1224 A.Y. (1855 A.D.). Like in T44, the 12th *fragard* is added at the end of the manuscript by the same hand.

The rest of manuscripts, namely D66, MU1, R1 and R3, attest no colophon. D66, now preserved at the K. R. Cama Oriental Institute of Mumbai, is the fourth volume of Dhabhar's (1923a 49-50) manuscript 70 in the Mulla Feroz Library. According to Dhabhar's information, the volumes of 70 were written by Dastur Edalji Darabji Sanjana.

According to Jāmāsp (1907 xxii), the 267 folios of MU1 were written by Dastur Sōhrābjī Frāmjī Mehrjī-Rānā of Navsarī about 75 years before the publication of his book, that is, about 1832 A.D. According to Jāmāsp's (1907) critical notes to V 12, it includes the same glosses and variants such as F10, so that it is very close to this manuscript.

According to a note in New Persian at the beginning of V 12 in R1, we know that it was copied from a manuscript of Mobed Rustam Sanjana (Dhabhar 1923b 135). Moreover, the water mark of its paper indicates the year 1867. Regarding R3 (Dhabhar 1923b 135), we have no further information.

The analysis of these data brings some previous results. On one hand, if Rask's information about K2 were true, K2 would be the oldest PV manuscript


which attests a PT of V 12, but it does not imply that it would be the common source of the remaining as we still do not know its filiation and relation with other manuscripts with a PT of V 12. Also D66 and R3 would be isolated for the moment.

On the other hand, the second oldest manuscript, supposedly G25a, would be also isolated for the moment. T42 was copied from a manuscript of Mobed Rustom Mobed Behram Sanjana, while R1 was copied from a manuscript of Mobed Rustam Sanjana. Finally, the scribes of F10 and T44 belonged to the Meherji-rana family, so that it is possible that their PTs would be connected. Moreover, T44 was presented by Dastur Sōhrābjī Frāmji Meherji-rana, the scribe of MU1, so that it is also very likely that MU1 was related with T44. Therefore, we can consider the possibility of including in the same group the 12 *fragard* in F10, T44 and MU1.

To these hypothetical and previous relations, we must add the data of other added PTs. Actually, we have observed that K2 belongs to a tradition different from the manuscripts of Navsarī G25, F10 and T44. Furthermore, these three manuscripts agree in the addition of glosses and explanations with MU1, according to Jāmāsp (1907 403 ff.), and D66 (at least in V 12.1-2). On the contrary, K2, R1 and R3 are usually free from glosses. Therefore, at a first glance it seems that there was a tradition of Surat (K2, R1 and R3) and a different one of Navsarī (G25a, F10, T44, MU1, D66 and maybe T42). However, in order to know exactly the inner relations of all these manuscripts, we must try to reconstruct a *stemma codicum* by means of their *errores coniunctivi* and *errores separativi* in their Pahlavi as well as in their Avestan texts.

3.1. *Errores coniunctivi* of all the manuscripts

Although these manuscripts can be ascribed to two different groups, they could stem from a common source, provided that we take into account the following *errores coniunctivi*:

- a) Rare variants:
 - V 12.5a: <AH-dl> instead of <hw'h(-l)> or <AHTE(-l)> for Phl. *xwah(ar)* “sister” in the second and third PTs in all the manuscripts. Regarding the first PT of Av. *x^vayhar-*, the common mistaken variant <AHT'E> in K2, R3 and T44, written as  in G25a could also indicate a common source.
- b) Glosses:
 - V 12.1e: F10 and MU1, according to Jāmāsp (1907 404), include in V 12.1e the gloss <HNA AYK̄ ZK gyw'k m'nšnyh BRA HNA gyw'k wtyšn' AYT> at the end of the passage, namely after <tn'pwlg'n'>. D66 adds the gloss <AYK̄ wn'sk'l'n' SLYYA mynd'n'n'l'd> to <tn'pwhlk^{n'} l'd> in the same passage. Although this gloss is not found in the manuscripts of the tradition of Surat, the existence of a blank of one and a half line in K2 could indicate that the copyist of K2 knew that there was a gloss after this word <tn'pwlg'n'>. In their turn, G25a, R3 and R1 wrote <AYK̄> after

<tn'pwlg'n'>. Furthermore, R3 added <AYK> and a blank of one and a half line.

Nevertheless, it is noteworthy that T44 did not add neither gloss nor blank nor <AYK>. Furthermore, the gloss of D66, whose PT is the same as that of F10, MU1 and T44, attest a different gloss. Since all four manuscripts stem from a common source, it is unlikely that they did not include the same gloss.

On this account, the blank in K2 can be explained otherwise: K2 left a blank to be filled with the PT, but this was not finally filled completely, as usual in many passages in K2. Accordingly, other manuscripts compared their texts with that of K2 and understood that a gloss was omitted by K2, as usual in other passages too. Hence they added a Pahlavi gloss which never existed. If my assumption is correct, the blank in K2 cannot be used to demonstrate that a gloss existed in an alleged archetype of the PT of V 12.

Therefore, only these three minor *errores coniunctivi* are not enough to state that all the PTs of V 12 stem from a common source. As a matter of fact, they could be due to the influence of Jāmāsp Īrānī's teaching. It is possible that he made a model of PT of V 12, on which the rest of PTs were based, but this does not imply that they all were copied from a common written source. Moreover, the rest of newly made PTs in other passages which lack in the old PV manuscripts, as we will see, demonstrate that at least two different schools of PTs existed.





3.2. The groups α and β

There are some *errores separativi* which clearly reveal the existence of two different groups of manuscripts, namely that of K2, G25a, R1 and R3 and that of F10, T44, D66 and MU1:

- a) Omissions:
 - Omissions of one or a few words.
 - 12.7c: K2, G25a, R1, R3 \dashv AP-š gwpt 'whrmzd \vdash
 - 12.11a: K2, G25a, R1, R3 /blank/ \dashv npk \vdash
 - 12.11a: K2, R1 /blank/ \dashv npyh \vdash ; G25a, R3 \dashv npyh \vdash
 - 12.17a: K2, G25a /blank/ \dashv 4-wm \vdash ; R1, R3 \dashv 4-wm \vdash
 - Long omissions.
 - 12.9a: K2, G25a, R1, R3 \dashv npk ... ny'kyh \vdash
- b) Rare variants:
 - 12.2c: K2, G25a, R1, R3 tn'g'n (instead of tn').
 - 12.4c: K2, R1, R3 tn'hl; G25a tn'hl (instead of tn').
 - 12.6c, 8c: K2, G25a, R1, R3 tn'hl (instead of tn').

Therefore, the common *errores separativi* in K2, G25a, R1 and R3 in comparison with the other manuscripts reveal the existence of a separate common ancestor. I will call it " α " and this first group of manuscripts "group α ".

Another group is formed by F10, T44, D66 and MU1. With the exception of D66, of which we do not know place of copy, the rest were written in Navsarī. Since I could check only V 12.1-2 in D66, I can only draw partial conclusions. Equally, for MU1 we must trust Jāmāsp’s (1907) information. According to all these data and the many glosses and explanations lacking in the group α , the manuscripts F10, T44, D66 and MU1 share some *errores separativi*, which are not present in the group α :

- a) Abbreviations:
 - 12.4c: F10, T44 † *ḍriš. ... spəṅtanəm* †
 - 12.8b, 10a, 12a, 14b, 20a: F10, T44 † *kuḍa. ... spəṅtanəm* †
- b) Additions:
 - Additions of one or a few words.
 - 12.2b: F10 ’y , MU1, T44 ’y , MU1; D66 ’y syš (added before the first AYK).
 - 12.2d: F10, T44 ’y (before spyt’ m’ n’); D66 ’y (before zltwhšt).
- c) Rare variants.
 - 12.22c: F10 , MU1, T44 

Therefore, we can conclude that there was another separate ancestor, from which a second group of manuscripts (F10, T44, D66 and MU1) stem. I will call this second ancestor “ β ” and this second group of manuscripts “group β ”.

This division into two groups agrees with the results of the analysis of other newly made PTs. Accordingly, there were two different schools, that of Surat and that of Navsarī, from which two different kinds of PTs stem.

3.3. Inner relations in the group α

A) K2-R1-R3

After considering the existence of these two groups of manuscripts, we must analyse their inner relations in each group. Regarding *errores coniunctivi* in the group α , K2 shares with each manuscript of its group the highest number of omissions, additions and rare variants, but it is R1 to which it is most closely related. Actually, K2 shares eight omissions, four additions, eight rare variants with R1:

- a) Omissions:
 - Omissions of one or a few words.
 - 12.6c: K2, R1, R3 † ’p y ŠPYL †
 - 12.11b: K2, R1 † *vīsaitica* † (G25a in the right margin).
 - 12.19a: K2, R1, R3 † ’ywp BRA YMYTWN-yt †
 - 12.21a: K2, R1 /blank/ † k’mk †
 - 12.21a: K2, R1 /blank/ † DYNA †

- 12.21a: K2, R1 † ptylyt †
- 12.22f: K2, R1 † h'nk †
 - Long omissions.
- 12.11a: K2, R1 † *niiākō. ... napti* †

b) Additions:

- Additions of one or a few words.
- 12.5a: K2 'y' ywp; R1 'y' ywp
- 12.13a: K2, R1 AP-š gwpt 'whrmzd ADYN'
- 12.17a: K2 'ywp^P BRA; R1, R3 'ywp BRA ('ywp added).
 - Long additions due to perseveration.
- 12.9a: K2 *cuuat. aešqm. upa.māniiqn. cuuat*; G25a *cuuat. aešqm. upa.māniiqn. cuuat*; R1 *cuuat. aešqm. upa.māniiqn.* (2nd -a- scratched) *cuuat*

c) Rare variants:

- 12.11b: K2, G25a, R1 *pañca.dasa*
- 12.11b: K2, G25a, R1 *θristəm*
- 12.11a: K2, G25a, R1 15
- 12.11a: K2, G25a, R1 30
- 12.15b: K2, R1 *vīsaiti*
- 12.15b: K2 *ciθβrəstəm*; R1 *cadβarəstəm*
- 12.15b: K2, R1 20
- 12.15b: K2, R1, R3 40

K2 shares only with R1 six omissions, two additions and three rare variants as *errores coniunctivi*. It is also much more closely related to K2 than to any other manuscript of the group α. R1 is the only manuscript of this group which often attests a PT where the rest just left a blank. We could suppose that scribe of K2 could have consciously left blanks, but in V 12 they are mostly found in K2 when its scribe did not know how to render into Pahlavi a certain Avestan word. See for instance V 12.2d, where K2 attests blanks where the PT of Av. *upāiti* is expected, or V 12.9b, where a blank is left in K2 where the PT of Av. *pañcāstəm* is expected.

On the contrary, the scribe of R1 really understood the Avestan text and rendered each Avestan word into Pahlavi. Therefore, obviously it cannot be the source of the other three. If this were true, K2 would have incorporated the PT of these words, for which he left a blank because he did not understand them.

Accordingly, in my opinion, the scribe of R1 innovated and filled the blanks of K2 by means of newly made PTs. Furthermore, R1 usually abbreviated the repeated passages and attests *errores separativi* not found in K2 which seem not to be the result of a tradition, but simply of the scribe of R1:

a) Abbreviations:

- 12.10a: R1 *['tā]* † *upāiti. ... spitama* †
- 12.10a: R1 l'pšt' † m'n' ... m'n' †
- 12.12b: R1 *['tā]* † *āat. ... pascaēta* †

- 12.12b: R1 npšt † m'n' ... zltwšt' †
- 12.14b: R1 †tā † yaoždađāni. ... bun †
- 12.14b: R1 † frasnāiti. ... spəntanəm †
- 12.14b: R1 NPŠE † m'n' ... zlthwšt' †
- 12.16b, 20a: R1 †tā † yaoždađāni. ... spitama †

b) Omissions:

- Omissions of one or a few words.
- 12.17a: R1 tūiriio † puđrō †
- Long omissions.
- 12.22f: R1 † W ... YBLWN-t †

c) Additions:

- Additions of one or a few words.
- 12.2e: R1 ZK m'n' (ZK added).
- 12.22c: R1 HYA HYA (HYA added).
- Glosses.
- 12.2d: R1 AYK w'c BYN h'nk YDBHWN-yt

d) Transpositions:

- Transpositions of words.
- 12.22f: R1 hwlšnk W h'nk (instead of h'nk W hwlšnk).

e) Rare variants:

- 12.22e: R1 'ny'sw

On the contrary, K2 attests the following *errores separativi*, which are found mostly in repeated passages:

a) Abbreviations:

- 12.8d: K2 † k'mk ... zltwšt' †

b) Omissions:

- Omissions of one or a few words.
- 12.2d: K2 /blank/ † KON †
- 12.2e: K2 /blank/ † lpd † (thrice).
- 12.4e: K2 /blank/ † lpd † (thrice).
- 12.6c: K2 † KON †
- 12.7c: K2 † knyky NPŠE pws †
- 12.9b: K2 /blank/ † 50 †
- 12.10a: K2 † aiβiio. vaḡhubiio †
- 12.12b: K2 † đriš.frasrūiti. gāđanəm †
- 12.12b: K2 † upāiti †
- 12.14b: K2 † upāiti †

- 12.16b: K2 † *aiβiūō. vaṅhubiūō* †
- 12.18d: K2 † *spyt' m' n'* †
- 12.20a: K2 † *stərənaēta. aiβiūō. vaṅhubiūō* †
- 12.22c: K2 /blank/ † *wltkyh BRA SGYTWN-ynyt* †
- Long omissions.
- 12.22f: K2 /blank/ † *W ... nmt* †

c) Additions (deleted afterwards):

- Additions of one or a few words.
- 12.5c: K2 *aēšqm. dahmanqm*
- 12.9b: K2 *ADYN' gwp AP-š*
- Long additions due to perseveration.
- 12.5a: K2 *āat. yaṭ. brāta. para.iriḍaiiata. xāṅha. vā. para.iriḍaiiata. ADYN' MNW āat*

Since the *errores separativi* in K2 could have been easily supplied by the scribe of R1, because they occur mostly in repeated passages, it seems possible that R1 stems from K2.

The second manuscript which is much more closely related to K2 is R3. Actually, K2 shares 12 omissions, two additions, three rare variants with R3:

a) Omissions:

- Omissions of one or a few words.
- 12.6c: K2, R1, R3 † *'p y ŠPYL* †
- 12.7c: K2, G25a, R3 † *BYRH* †
- 12.11a: K2 /blank/ † *nyy'k* †; G25a, R3 † *nyy'k* †
- 12.13a: K2, G25a, R3 /blank/ † *BLWL-ŸLYDWN-k* †
- 12.13a: K2, G25a, R3 /blank/ † *BLWL-z'tkyh* †
- 12.14d: K2, R3 † *lwd* †
- 12.16c: K2, R3 † *sl'yt* †
- 12.19a: K2, R1, R3 † *'ywp BRA YMYTWN-yt* †
- 12.20d: K2, R3 † *blsm ASLWN-x₁* †
- 12.22c: K2 *pr'c* /blank/ † *plwyt* †; R3 *pr'c* † *plwyt* †
- 12.22h: K2, R3 † *p'hlwm* †
- Long additions due to perseveration.
- 12.12b: K2, G25a, R3 † *3 ... g's'n'* †

b) Additions:

- Additions of one or a few words.
- 12.14b: K2, R3 *cy cygwn* (*cy* added and deleted in both of them).
- 12.17a: K2 *'ywp^p BRA*; R1, R3 *'ywp BRA* (*'ywp* added).

c) Rare variants:

- 12.10a, 14c: K2, G25a, R3 *tn'hl*

- 12.16c: K2, R3 tn'hl

K2 shares only with R3 five omissions, one addition and one rare variant. Apart from these, there is another fact which indicates to a closer relation between these manuscripts. Actually, after the last <YMYTWN-yt> in 12.22g there is a blank in K2. After that word, only K2 left a blank. Conversely, R3 copied in Pāzand the commentary to the parallel PT of V 5.38: (Pāz. *mordh* under the line) /New Persian *be in az in avar tā/* /Pāzand *na. rīman. azī. avastā. pādast. ai. anāni. ār. ka. aydīn. andošā. mar. zandh. barvaḍ. v. mōrdah. mrgarza. mābi. azōrīman. nabūdām. tākaš. az. zandagī. nōšašūmārnāst. gōgōsasp. goft. ā. ošā. baq. mārīm. nabūvand. cā. nasūš. harā. kaski. na;badīn. ošā. nidavārad. mābi. ošā. rīman. būdam. cai. hardīn. mardūm. ašō. ōbūt. cā. az. tūtoirīnqm. daxiionqm. pādāst./.*

We could suppose that the scribe of R3 has filled the blank when copying K2. However, the existence of this blank indicates that the scribe of K2 knew that there was a commentary after this word, surely when comparing his PT of V 12.22 with that of the parallel passage of V 5.38. He did not copy the commentary, but left a blank in order to mark its existence. Otherwise, we can suppose that K2 has copied from R3. However, R3 includes the following *errores separativi* not found in K2, so that K2 cannot be a copy of R3:

a) Omissions:

- Omissions of one or a few words.

- 12.1a: R3 † pyt †
- 12.1d: R3 † dhm'n' cnd †
- 12.3a: R3 † BRE †
- 12.15a: R3 † *tūiriia. vā. para.iriḍiieiti* †
- 12.19a: R3 † MNW †
 - Long omissions.
- 12.8a: R3 † d't'l ... 'hlwb' †
- 12.21a: R3 † 'ywp ... spn'mynwg †

b) Additions:

- Additions of one or a few words.

- 12.1d: R3 MN t'p^wlk'n' (MN added).

c) Rare variants:

- 12.3d: R3 80
- 12.9b: R3 70
- 12.11a: R3 5 21
- 12.11a: R3 70
- 12.15b: R3 *pañca.dasa*
- 12.15b: R3 *ḍristam* (like F10, T44)

The *errores separativi* in K2 could have been easily supplied by the scribes of R3 and R1. Actually, only some omissions present in K2 are not found in repeated passages, while the additions deleted in K2 could have already been

deleted by the scribe of K2. Therefore, we can suppose that R3 simply completed the omissions present in K2, as they are sometimes marked by a blank in K2. Thus, the only gloss included in R3 in 12.22g, where K2 attests a blank, could simply have been added by the scribe of R3. It is therefore unnecessary to reconstruct a common ancestor of K2 and R3.

Furthermore, although R1 stems from K2, it cannot be a direct copy of K2, because it shares only with R3 some omissions and additions which lack in the remaining manuscripts:

a) Omissions:

- Omissions of one or a few words.

- 12.3d: R1, R3 † 'whrmzd †
- 12.8d: R1, R3 † spyt'm'n' zltwšt †

b) Additions:

- Additions of one or a few words.

- 12.1d: R1 *haca. tanu.pərəðanqm*; R3 *haca. tanu.pərəðnqm* (*haca* added).

On one hand, the significant *errores separativi* of R3, especially those relating to numerals, demonstrate that neither R1 can have been copied from R3, nor R3 from R1. On the other hand, the *errores coniunctivi* shared only by R1 and R3 imply to reconstruct a common ancestor of R1 and R3, which stems directly from K2. I will call it “ α_1 ”.

Apart from supposing a common ancestor α_1 for R1 and R3, we must take into account an interesting fact: R3 often agrees in the numerals of V 12 with the manuscripts from Navsarī F10, T44 and MU1. Since R3 clearly stems from K2, though not directly, and K2 clearly differs in the numerals, there is only a possible explanation for this fact: to suppose *contaminatio* in α_1 . Actually, it is possible that α_1 copied the same numerals like K2, but a second hand could have compared K2 with another manuscript from the group β . If the scribe of α_1 corrected in the margin or above the line the variants of K2, we can explain why R1 agrees in the numerals with K2, while R3 agrees with the group β . Otherwise, we must suppose that an unpreserved and contaminated copy of α_1 is the source of both R1 and R3, an option which is much more hypothetical, or even that such *contaminatio* only affected directly R3.

B) G25a

G25a is less closely related to K2 than any of the other manuscripts of the group α . Actually, K2 shares with G25a five omissions, two additions and five rare variants:

a) Omissions:

- Omissions of one or a few words.

- 12.7c: K2, G25a, R3 † BYRH †
- 12.11a: K2 /blank/ † nyy'k †; G25a, R3 † nyy'k †
- 12.13a: K2, G25a, R3 /blank/ † BLWL-ŸLYDWN-k †

- 12.13a: K2, G25a, R3 /blank/ † BLWL-z'tkyh †
- Long additions due to perseveration.
- 12.12b: K2, G25a, R3 † 3 ... g's'n' †

b) Additions:

- Additions of one or a few words.
- 12.1a: K2, G25a **BRA** 'ywp (BRA added).
- 12.9a: K2 *cūuāt. aēšām. ūpa.māniiḡn. cūuāt*; G25a *cūuāt. aēšām. ūpa.māniiḡn. cūuāt*; R1 *cūuāt. aēšām. ūpa.māniiḡn.* (2nd -a- scratched)
cūuāt

c) Rare variants:

- 12.10a, 14c: K2, G25a, R3 tn'hl
- 12.11b: K2, G25a, R1 (but corrected *prima manu* in the right margin as *pañcāca*) *pañca.dasa*
- 12.11b: K2, G25a (but corrected *prima manu* in the right margin as *pañcā.satəm*), R1 *ḡristəm*
- 12.11a: K2, G25a (but corrected as 25), R1 15
- 12.11a: K2, G25a (but corrected above the line as 50), R1 30

Nevertheless, G25a does not share only with K2 neither omission nor rare variant, but only a single addition, namely 12.1a <**BRA** 'ywp>. This is not significant enough to state that G25a copied from K2. On the other hand, G25a exclusively shares with R1 or R3 neither omission nor addition nor rare variant. Moreover, the presence of some *errores separativi* in G25a, especially in the numerals, demonstrates that it cannot have been copied directly from R1 or R3:

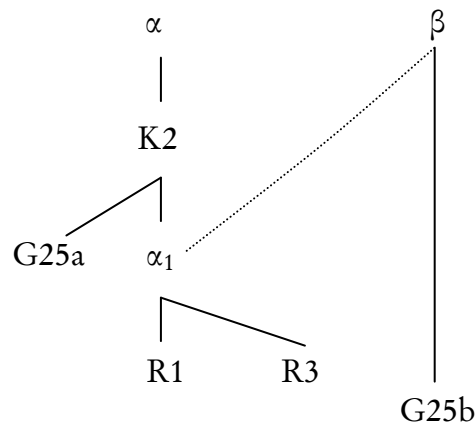
a) Rare variants:

- 12.3a: G25a dwhtl
- 12.15b: G25a *dasa*
- 12.17b: G25a (but corrected *prima manu* in the left margin as *dasa*) *pañcā* (instead of the expected *dasa*)
- 12.17b: G25a (but corrected *prima manu* in the left margin as *vīsata*) *dasa*
- 12.17b: G25a (but corrected above the line as 10) pnc
- 12.17b: G25a (but corrected above the line as 20) 10
- 12.22b, e: G25a 'n'hlwb'
- 12.22b: G25a hmlyt

G25a was also influenced by a *contaminatio*. His scribe usually follows the rare variants in the numerals only present in the group α , but sometimes *prima manu* and sometimes *secunda manu* corrects them according to those of the group β , as we observe in 12.17. Moreover, it innovates in the numerals in 12.15.

Conversely, the second hand of G25b has filled in the gaps of the PT of G25a which were common to the group α when comparing G25a with a manuscript of the group β . Indeed, the variants supplied by G25b agree with those present in the manuscripts of the group β .

To summarise, apart from the branch of the group β , this is the *stemma codicum* we can reconstruct for the moment:



3.4. Inner relations in the group β

The introduction of many common glosses and explanations in F10, T44, MU1 and D66 and the *errores coniunctivi* mentioned above reveal that they must be included in a separate branch of the written transmission of V 12.

F10 can be the source of the rest, because it only has a very insignificant *error separativus*, namely the omission \neg MNW \vdash in 12.7a. According to Jāmāsp’s (1907) footnotes, MU1 would be identical to F10. Since he stated that MU1 had no colophon, while F10 preserve two colophons, they cannot be considered the same manuscript. However, as far as we cannot check completely MU1, we cannot state that it is a copy of F10, that F10 copies from MU1 or even that they are two copies of the same manuscript. Nevertheless, it seems very likely that either MU1 or F10 was the common source of T44 and D66.

On the other hand, T44 show many *errores separativi* which demonstrate that it cannot be the common source of the remaining manuscripts:

a) Omissions:

- Omissions of one or a few words.

- 12.2d: T44 \neg QDM \vdash
- 12.17a: T44 \neg I’d BRE \vdash
- 12.17a: T44 \neg I’d BRTE \vdash
- 12.21a: T44 \neg $v\bar{a}$ \vdash

- Long omissions.

- 12.1e: T44 \neg HNA ... AYT \vdash

b) Additions:

- Additions of one or a few words.

- 12.2d: T44 OBYDWN- x_1
- 12.2d: T44 OBYDWN- x_1
- 12.7a: T44 OD 6 (OD before the numeral).

- 12.9a, 11a, 15a: T44 OD cnd (OD added).
- 12.13a: T44 *tanu.pərəðanəm. āat̃* (*āat̃* added).
- 12.13a: T44 AP-š gwpt 'whrmzd ADYN' (AP-š gwpt 'whrmzd added).

c) Rare variants:

- 12.2b: T44 wstlg hm
- 12.22b: T44 'n'šw

Neither can D66 be the common source of the other three manuscripts, since it attests the following *errores separativi*:

a) Omissions:

- Long omissions.

- 12.2d: D66 † PWN k'mk 'mhrspnd'n' l'd BRA YDBHWN-d W 'byd'tyn'nd BYN ZK m'n' †

b) Additions:

- Additions of one or a few words.

- 12.2a: D66 gyh'n' 'st 'wmnd'n' 'hlwb'
- Long additions.
- 12.1e: D66 AYK ŠPYL-'n' W 'lc'nnyk'n' l'd (after d'hm'n')
- 12.1e: D66 AYK wn'sk'l'n' SLYYA mynd'n'n'l'd (after tn'pwhlk^{n'} l'd).

c) Rare variants:

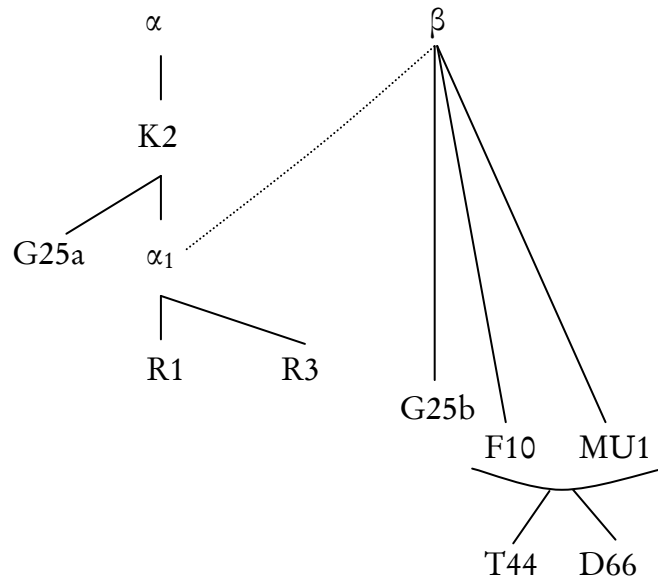
- 12.1e: D66 AP-š (instead of 'ytwn')

d) Transpositions:

- Long transpositions.

- 12.2c: <'y zwhl ycšn' PWN k'l YHSNN-yt slwš dlwn BRA YDBHWN-yt> is placed after <MN MYA y ŠPYL zwhl bld>, instead of after <stwš YDBHWN-yt'>.

To summarise, the *stemma codicum* of the PT of V 12 which can be reconstructed is the following one:



According to this fundamental division into two groups, I will analyse how these new PTs fit the old tradition and which innovative procedures their Pahlavi translators used in the PT of V 12.

4. PHONETICS

As in many other PTs of Avestan texts, the Pahlavi translators of V 12 focused themselves on rendering the original Avestan words into their closest semantic Pahlavi cognates. Afterwards they tried to preserve the exact order of the original text, though adapted sometimes because of semantic reasons (Josephson 1997 153 ff.), (Cantera 1999b), (Cantera 2004a 240 ff.). Hence vocabulary and syntax were the most important for the Pahlavi translators, Avestan morphology was rendered somehow into that of Pahlavi, phonetics were laid aside and metrics were simply obviated. We find the same procedure through the history of the PT of Avestan texts, from the earliest PTs to the most recent ones, like that of V 12.

The new PTs of V 12 share many procedures with the old PTs. Nevertheless, through their deviations with regards to the latter ones, we can notice that they were made in a more recent period. Indeed, when the PTs of V 12 were made, Pahlavi was no longer spoken, but only written, and the New Persian language influenced these new PTs. Such influence in these new PTs is highlighted through the writing of some Pahlavi words, which reveal some phonological features demonstrating that these PTs are modern.

Pahlavi used an archaic writing system which did not reproduce exactly the phonetic of this language. These new PTs, however, innovated and sometimes did not take into account the writing's conventions of Pahlavi. As a matter of fact, they wrote some Pahlavi words according to the New Persian phonetics and even to the New Persian graphic conventions. So we can state that they are actually New Persian words with a "pseudo-Pahlavi" garment.

With regards to those phonetic features which bring these PTs closer to New Persian, we find the following:

a) Simplification of the Pahlavi group *h* + consonant.

When these PTs were made, the Pahlavi group *h* + consonant had been simplified and *h* had already disappeared. Because of this, some Pahlavi words where this *h* is expected were written without it, as we see in the following cases:

- Pseudo-Phl. <tn'pwlk'n' / tn'pwlg'n'> *tanāfurgān* instead of Phl. <tn'pwhlk'n'> *tanāpublagān* (only attested as such in 12.1d in G25a and in 12.7b in F10, and as <tn'pwhlg'n'> *tanāpublagān* in 12.3d in F10 and 12.5c in G25a and F10).

- Pseudo-Phl. <'tš> *ātaš* instead of Phl. <'thš> *ātaxš* (K2 and R3 in 12.14, 16, 18, 20 and 22).

- Pseudo-Phl. <zwl> *zōr* > *zur* (K2 and R3 in 12.10, 16, 18 and 20) instead of Phl. <zwhl> *zōhr*. This is also found in old PTs.

- Phl. <zltwšt'> *zardušt* (K2, R3) instead of Phl. <zltwhšt'> *zarduxšt* (B, G25a and R1). This is also found in old PTs.

b) Lack of some short vowels written in Pahlavi.

Although short vowels were not usually written in Pahlavi, there are some cases where they were preserved by convention³¹. However, these new Pahlavi translators seem not to have been aware of this convention, as the following examples indicate:

- Pseudo-Phl. <dhm'n'> *dahmān* (in both A and B in all the cases) instead of Phl. <d'hm'n'> *dahmān* (only in 12.5d in T44³²). I think that a simplification of the group *b* + consonant did not occur in this word, but rather the omission of the short *a* in the writing, as found in New Persian.
- Phl. <blsm> *barsom* instead of Phl. <blswm> *barsom*³³, which reproduces the variant of NP. بلسم *barsom*, where no <w> is written.

On the other hand, these late PTs reproduced the Avestan phonetics and sometimes deviated themselves from the old PTs. This is the case of pseudo-Phl. <spytm'n'> *spitamān* in A instead of Phl. <spyt'm'n'> *spitāmān*. While only B, R1 and sometimes G25a translated it correctly as Phl. <spyt'm'n'> *spitāmān*, the rest of manuscripts of A, namely K2 and R3, systematically attest the incorrect writing of <spytm'n'> *spitamān*, which surely tried to reproduce the first short *-a-* of Av. *spitama-* instead of the expected first long vowel *-ā-* of Phl. *spitāmān*.

Concerning the adaptations of the writing's conventions of Pahlavi to those of New Persian that reveal that these PTs are not old, we find the following example:

- <'yw(y)d'sl> instead of Phl. <ywšd'sl> *yōj'dāsr*. The latter is attested many times in R1, sometimes in G25a and only in 12.2a, d and 4b in B. A attests the wrong <'yw(y)d'sl> with initial <'-> in 12.2a, 2d, 4e, 6b, 6c and 12c, which actually reproduces the New Persian writing ایوزدائر, found usually in the New Persian Rivāyats.

³¹ vid. (Cantera 1998 369, n.42) and the commentary to V 4.26a in (Cantera under preparation A 4.26) for the writing convention of <'h> for Phl. *ab*.

³² Nevertheless, this writing also appears in older PTs, like in V 13.35, where we find ⁺*damāi.cit* → <dhm'n c> (K1), <dhm'n-yc> (P2), <dhm'n-c> (G25a, F10, T44, E10, B1, P10, M3).

³³ Only G25a attests <blswm> in 12.6, 10, 12, 14, 16 and <blšm> in 12.2, 4.

5. MORPHOLOGY

Regarding morphology, the Pahlavi translators needed to render Avestan synthetic morphology into the analytic structures of a Middle Iranian language like Pahlavi. So they used special procedures for each morphological category. As far as Josephson (1997 124 ff.) and Cantera (2004a 270 ff.) have already systematised them, I will apply their systematisation to the PTs A and B of V 12 in order to clarify their method.

5.1. Nominal morphology

5.1.1. Case

Avestan does not need prepositions to compose oblique cases. However, this is the case in Pahlavi. Hence the Pahlavi translators used prepositional syntagms to form dative (*ō, pad*), ablative (*az*), instrumental (*pad*) and locative (*andar, pad*), and other syntactic procedures to form the remaining cases.

- Nominative: there is no special morphologic mark for this case in Pahlavi, with the only exception of the concordance with the verb in present tenses. A difference for the old PT might only exist in the case of past tenses (Cantera, 1999a 198 ff.), because an oblique case morphologically marked (e.g. *pidar* instead of *pid*) can be used. In the PT of V 12 the procedure is as expected, e. g. in V 12.1 [A] *pid bē mīrēd*.
- Vocative: there is no special morphologic mark for this case in Pahlavi.
- Accusative: there is no morphologic mark for it, but there is the concordance with the verb in past tenses and the absence of concordance in present tenses. However, sometimes the absence of a morphological distinction between singular and plural in the PT makes this criterium useless, for example, in V 12.2 *zaoθrā. baraēta* → *zōhr barēd* [A, B], where Av. *zaoθrā* is an Acc. Pl., but Phl. *zōhr* is a direct object which could be the subject if *barēd* were not a transitive verb, because Phl. *zōhr* can be either a direct singular or a direct plural.

On the contrary, with kinship nouns there is sometimes a difference between the oblique case and the direct case. As Sims-Williams (1981) for the Manichaean Middle Persian, Skjærvø (1983) for the Epigraphical Middle Persian and the Middle Persian of the Psalms and Cantera (1999a) for the Pahlavi already stated, the *-r* forms are used for the oblique singular and those without *-r* for the direct case³⁴. In V 12, however, this distribution is sometimes confusing, as we see in the following examples:

³⁴ In kinship nouns the direct singular case goes back to the old nominative singular, while the origin of the indirect singular probably stems from the old accusative singular (Cantera under preparation E 25).

- Phl. *pid*: the direct case Phl. *pid* represents both Av. *pitō* (Nom. Sing.) and *pitarəm* (Acc. Sing.) in V 12.
- Phl. *mādar*: Av. *māta* (Nom. Sing.) and *mātarəm* (Acc. Sing.) are rendered systematically by the oblique Phl. *mādar* in V 12. This can be due to the New Persian influence, but it is already found in other Pahlavi texts.
- Phl. *pus* / *pusar*: the oblique <pwsl> *pusar* is used only in V 12.7 [B]³⁵. In the remaining passages, only the direct Phl. *pus* appears. Although the most usual PT is <BRE> or <pws>, we find the PT *puθrō* → <pwsl'n> *pusarān*, that is, an oblique plural, in other late PTs like that of Vištāsp Yašt, concretely in Vyt 52.
- Phl. *duxt* / *duxtar*: all the manuscripts agree in all the passages in the variant Phl. *duxt* for direct as well as indirect case, but only G25a in V 12.3b attests the expect oblique *duxtar* for Av. *duγδarəm*.
- Phl. *brād* / *brādar*: in all the manuscripts Av. *brāta* (Nom. Sing.) in V 12.5a and b is translated by the rare form <BLWL>, used as the oblique Phl. *brādar*³⁶. On the contrary, the oblique Av. *brātarəm* in V 12.5b is rendered unexpectedly by the direct <bl't> *brād*.
- Phl. *xwāh* / *xwāhar*: while in V 12.5a all the manuscripts agree in the direct case Phl. <AHTE> *xwāh*, in V 12.5b the direct and the indirect cases are both expressed by Phl. <AH-dl>, which is not the oblique case *xwāhar*, but actually the oblique *brādar*.

As Cantera (under preparation E 29) states, the oblique case is expected for the direct object in imparisyllabic nouns, as it continues the old accusative. However, the fact that the direct case was used for the direct object in isosyllabic nouns could have motivated that the direct was also used in older stages of Pahlavi than that of the PTs of V 12 for the direct object in imparisyllabic nouns. Because of this, the confusing distribution found in these PTs of V 12 does not necessarily demonstrate that they are late.

- Genitive: there are several possibilities in Pahlavi, although there is no morphological difference between this case and the rest in singular. It can therefore only be identified as a genitive because of its position. With regards to the plural, in V 12 the only difference is the more frequent use of the plurals with *-ān* for the Pl. Gen., e.g. V 12.1 ⁺*aēšqm* → *awēšān* or *tanu.pərəθanqm* → *tanāpublagān*, like for instance in V 12.2 *vastranqm* → *wastarag*, although this is not systematic.
- Dative: the only attested dative in V 12 is *aiβiūō*. ⁺*vaṅhubiūō*, which is an indirect object mostly translated by *āb* <i> *weh*. We expect the use of the preposition *ō* and therefore the syntagm *ō āb<ān> ī weh*, like, for instance, in Y 62.10 *yō. aṃāi. aēsməm. baraiti* → *kē ō ōy barēd ēzm*. Nevertheless, it is usual through the tradition of the PT to place the

³⁵ In K2 the PT of Av. *kainīnō. x^vatō. puθrəm* is omitted, but R1, R3 and G25a attest Phl. *pus*.

³⁶ Regarding this word, see the commentary to V 12.5 <BLWL>.

dative as an indirect object at the beginning of the sentence without preposition *ō*. This is just what the PT of A did, so it cannot be regarded as a mistake. On the contrary, it is incorrect when translating the Avestan plural Av. *aiβiiō. +vaṇhubiiō* by the Pahlavi singular here. Neither the Pahlavi translators of B translated rightly this Avestan syntagm and did not understand that it was a dative, because in the sole passage where it is attested they translated it by *az āb weh*, that is, by the ablative.

- Ablative: not attested in V 12.
- Instrumental: the only attested instrumental forms in the Avestan text are *°frasnāiti* and *°frasrūiti*. Instead of being translated as nouns by means of the preposition *pad* + noun, the usual translation of the instrumental case, both are translated as verbs:

- *°frasnāiti* → <(pr'c) HLLWN-yt'> (*frāz*) *šōyēd*. Only in V 12.2 [B] firstly we find the PT <pr'c HLLWN-yt'> *frāz šōyēd*, while the preverb is omitted secondly. This PT indicates that it was misunderstood as a 3rd. Sing. Pres. Ind. Act. verb. The other cases are abbreviated in B.

Regarding A, only <HLLWN-yt> *šōyēd* without preverb is attested in all the passages, with the exception of V 12.8c and 14 (K2, R3) <HLLWN-šnk> *šōyišnag* in both cases.

In the only parallels for this noun, namely V 5.57 and 58, Av. *frasnāiti* → Phl. <pr'c šwst'> *frāz šust*, that is, the noun was understood as a verb too.

- *°frasrūiti* → <pr'c sl'yt'> *frāz srāyēd* in V 12.2 [B]. As far as the PT of A is concerned, there are three PTs for the same word:

- a) <pr'c sl'yt'> *frāz srāyēd*: V 12.2, 4, 6.

- b) <pr'c sl'dšnk> *frāz srāyišnag*: V 12.8, 10, 14 (K2, R3), 18, 20.

- c) <pr'c sl'dšn'> *frāz srāyišn*: V 12.14 (G25a), 16 (G25a).

However, A omits <pr'c sl'yt'> in 12.12 and <sl'yt'> in 12.16 (K2, R3), where only <pr'c> is written.

The only parallel for this noun, namely Y 9.14, translates it by <PWN ... pr'c sl'dšnyh> *pad ... frāz srāyišnīh*. Though not translating it as a noun, the Pahlavi verb used in A and B renders correctly Av. *frā-srauuaiia-* “to recite”, but in A it seems that the Pahlavi translators found more difficulties and made several mistakes.

- Locative: not attested in V 12.

5.1.2. Number

The Pahlavi translators of A and B usually preserved the nominal and verbal Avestan plurals, but these were sometimes translated incorrectly.

As Cantera (2004a 272) notices, unlike Josephson (1997 122), the plural in the PT is not usually expressed by the oblique plural mark *-ān*, but by plural forms of the direct case, morphologically identical with the singular ones:

- Pl. *zaoθrā* → Sing. / Pl. *zōhr*
- Pl. *yaoždāta* → Sing. / Pl. *yōjdāsr*
- Pl. *nmāna* → Sing. / Pl. *mān*
- Pl. *aiβiiō. vayhubiiō* → Sing. *āb (ī) weh*

Therefore, in Phl. *zōhr*, *yōjdāsr* and *mān* there is no mistake, but that use of the plural direct case, not distinguished by the plural mark *-ān* of the oblique case.

However, whenever the Avestan words are Gen. Pl., the PT usually translated them by means of the ending *-ān*. Nevertheless, there are some examples in the PT of V 12 where those Gen. Pl. are translated by the plural direct case instead of the oblique with *-ān*:

- Pl. *tanunąm* → Sing. *tan*
- Pl. *vastranąm* → Sing. *wastarag*
- Pl. *apąm* → Sing. *āb*
- Pl. *uruuanąm* → Sing. *urwar*
- Pl. *dāman-* (*dāmanąm*) → Sing. *dām* (only in A in 12.22b)

In such case, we can state that the Pahlavi translators of V 12 made a mistake.

5.1.3. Gender

In Pahlavi no suffix distinguishes masculine, feminine and neuter. Nevertheless, gender distinction is very important in the enumeration of kinship nouns of V 12. Hence the Pahlavi translators were impelled to denote it using two main methods, namely heteronymy and suffixation.

The first one, where the distinction between masculine and feminine is marked by different nominal roots, is represented in the PT of V 12 by the following couples:

- <pyt> *pid* / <m'tl> *mādar* in V 12.1, 3.
- <BRE> *pus* / <dwht / BRTE> *duxt* in V 12.1, 3.
- <bl't / BLWL> *brād* / *brādar* / <AHTE>³⁷ *xwāb* in V 12.5.
- <BRE BLWL> *pus brādar*³⁸ / <BRTE BLWL> *duxt brādar*³⁹ in V 12.13.

As far as the second type is concerned, three kind of suffixes are found:

- <-k> *-ag* (< Iir. *-a-kā-).
- <-y>, <-yk>, <-yh>.
- <-yn'> *-ēn*.

The first one, namely *-ag*, is attested only in V 12.7 <m'n'ptk>⁴⁰ *mānbedag*, used as feminine of Phl. <m'n'pt> *mānbed* in all the manuscripts with the

³⁷ Written <AH-dl> in 12.5b.

³⁸ In G25b, F10 and T44. cf. NP *pesar barādar* “nephew”.

³⁹ In G25b, F10 and T44. cf. NP *doxtar barādar* “niece”.

exception of R1. According to Salemann (1895-1901 277-278), Phl. *-ag* (< Iir. **-a-ka-*) forms only diminutives⁴¹, adjectives and *nomina instrumenti*. However, Horn (1898-1901 174) noticed the use of this suffix *-ag* in Phl. <t'ck> *tāzag* “Tāzag”, the feminine of Phl. <t'c'> *tāz* “Tāz” in GrBd 14.36 [TD1 43v.4; TD2 106.9-10], and in Phl. <ymk> *jamag* “Jamag”, the feminine of Phl. <ym> *jam* “Jam” in GrBd 35.4 [TD1 97v.11; TD2 228.9] (Pakzad 2005 390). Notwithstanding, he interpreted this suffix *-ag* as a diminutive, instead of as a feminine.

In my opinion, the suffix *-ag* is used to form feminines in these examples and would be corroborated by the feminine with *-ag* in Phl. <m'n'ptk> *mānbedag*, which therefore would be not an isolated case. Thus, I think that a suffix *-ag* for feminines may have existed in Pahlavi.

The second suffix and the most usual one in V 12, written <-y>, <-yk> and <-yh>⁴², is present in the following couples, all of them *hapax legomena*:

- <ny'k / nyy'k> *niyāg* (Masc.) / <ny'yk> *niyāye* (Fem.) in V 12.9 firstly and V 12.11 [A] secondly.
 - / <ny'kyh> *niyāye* (Fem.) in V 12.9 [A] secondly and in V 12.9 in F10 secondly.
 - / <nyy'ky> *niyāye* (Fem.) in V 12.9 in T44 secondly.
 - / <ny'kyk> *niyāge* (Fem.) in 12.11 [B].
- <npk> *nabag* (Masc.) / <npyk> *nabage* (Fem.) in V 12.9⁴³ and 11 [B].
- <npylk> *nabērag* (Masc.) / <npylkyk> (Fem.) *nabērage* in V 12.9 [B].
- <BLWL-ŸLYDWN-k> *brādar-zādag* (Masc.) / <BLWL-z'tkyh> *brādar-zādage* (Fem.) in V 12.13a (R1).
- <4-wm BRE> *čahārom pus* (Masc.) / <4-wmyh BRTE> *čahārome duxt* (Fem.) in V 12.15 [B]⁴⁴.

The most likely readings of this suffix are *-ī* or *-ē*:

1. *-ī*: Phl. <-yk> *-īg* usually formed adjectives from nominal roots and Phl. <-yh> *-īh* formed abstract nouns, but this morphological distinction disappeared early on as they merged phonetically in the Pahlavi texts as [i:]⁴⁵. Thus, the writing

⁴⁰ R1 <m'n' ptk yn'>. cf. the PT of Vr 3.3 *nmānō.paḏnīm* → <m'nptyn' ... [ktk-b'nwk]> *mānbedēn* ... [*kadag-bānūg*], G 4.8 *nmānō.paḏnīm* → <m'nptyn'> *mānbedēn* and Vyt 17 *nmānō.paḏniūā* → <m'nptyh> *mānbede* (Dhabhar 1963 363), but V 7.42 *nmānō.paitīm* → <m'npt> *mānbed* and FiŌ 77 *nmānō.paḏni* → <ktk b'nwk> *kadag-bānūg* (Klingenschmitt 1968).

⁴¹ cf. the formation of diminutives in *-ak* in New Persian (Lazard 1989 284), in *-k* in Kurdish (Blau 1989 333), in *-ok* in Somyunī (Lecoq 1989 343), in *-aka* in Feylī and Baxtiārī (Lecoq 1989 345), in *-aku* in Sivandī (Lecoq 1989 347) or in *-ak* in Yaḡnōbī (Bielmeier 1989 486).

⁴² This ending is used as feminine in Vyt 17 *nmānō.paḏniūā* → <m'nptyh>.

⁴³ Both are omitted in A, but G25b in the right margin completed it by <npk> and <npylk>.

⁴⁴ However, in 12.17 [B] the same *čahārome* is used for both <4-wmyh BRTE> *čahārome pus* and <4-wmyh BRTE> *čahārome duxt*, while in and 12.19 [B] *čahārom* is used for both <4-wm BRE> *čahārom pus* and <4-wm BRTE> *čahārom duxt*.

⁴⁵ In modern Iranian languages the suffix *-ī* forms either abstract nouns or adjectives of relation in New Persian (Lazard 1989 284), in the Lorī dialects and in the dialects of Fārs (Lecoq 1989 343,

<-y>, <-yk> and <-yh> did not represent different variants $-\bar{i}$, $-\bar{i}g$ or $-\bar{i}h$ respectively when the PTs of V 12 were made, but it surely implied a common reading, maybe $-\check{i}$. Since a suffix $-\check{i}$ was never used in Pahlavi to form feminine, we must try to explain from where it is derived.

The first possibility is that it was copied from Phl. *nārīg* “woman”. If so, the Pahlavi translators of V 12 could have made an attempt to establish a correspondence with the couple Phl. *nar* “man” / *nārīg* “woman”.

Secondly, they may have borrowed the suffix $-\check{i}$ from modern Iranian languages where it is used for feminine. Indeed, to my knowledge, feminine with the ending $-\bar{i}$ is found in Semnanī (Lecoq 1989 307) and Paštō (Skjærvø 1989 391).

Thirdly, they may have created feminines with $-\check{i}$ on the basis of the Gujarati feminines with $-i$.

2. $-\check{e}$: the reading $-\check{e}$ can be justified because of: a) the Avestan words these Pahlavi forms translated; b) the development of Phl. $-ag$ to New Persian $-e$; c) the existence of feminines with $-\check{e}$ in modern Iranian languages.

Firstly, if we interpret <-y>, <-yk> and <-yh> as $-e$, this suffix could reflect an attempt to adapt the Avestan variants with $-e$ to the feminines translated. Actually, Av. *niiāka* appears as *niiāke* in V 12.9 in K2, R1 and R3 and in V 12.11 in K2a in the right margin and R3. Av. *napti* is written as *napte* in V 12.9 in R1 and R3 and in V 12.11 in R3, while instead of Av. *brātruiia* in V 12.13 we find *brātūiriie* in K2 and R1, *barātūiriie* in G25a, F10 and T44, and *brātruiie* in R3. Thus, Phl. <-y>, <-yk> and <-yh> could reflect a literal translation of Av. $-e$. Though possible, this interpretation finds two problems. On one hand, some manuscripts which do not attest the Avestan variants with $-e$, but with $-a$ or $-i$, also show <-y>, <-yk> and <-yh> in their PTs. On the other hand, while Av. *napti* only appears as *napte* in R1 and R3, the rest of manuscripts which do not show this Avestan ending $-e$ also attest Phl. <-y> or <-yk>. Therefore, it is evident that Phl. <-y>, <-yk> and <-yh> renders the Avestan feminines regardless of the Avestan endings, so that a reading $-e$ in this Pahlavi words cannot be supported using only the Avestan variants they translated.

Secondly, provided that we accept that the suffix $-ag$ was used to form feminines in Pahlavi, as I do, an ending $-e$ could reflect the normal evolution of Phl. $-ag > NP. -e$. In such case, the variants with <-y>, <-yk> and <-yh> are to be read as NP. $-e < MP. -ag < OIr. *-a-k(\bar{a})-$.

Thirdly, a reading $-\check{e}$ can be supported on the basis of the parallel feminine endings with $-e$ in other modern Iranian languages, such as Semnanī (Lecoq 1989 307), Kurdish (Blau 1989 330), Gurānī (Blau 1989 337), Sivandī (Lecoq 1989 346) or Paštō (Skjærvø 1989 391), the feminine with $-\hat{e}$ in Zāzā (Blau 1989 339) or the feminine oblique $-\varepsilon$ in Yidya and Munjī (Skjærvø 1989 413).

I must admit that there is not a single possibility and that both readings $-\check{i}$ and $-\check{e}$ can be justified. I have chosen the reading $-e$ for <-y>, <-yk> and <-yh> simply because it fits the expected New Persian evolution of Phl. $-ag$, which in my opinion is used to form the feminine in Pahlavi.

345), and abstract nouns in Sivandī (Lecoq 1989 347) and Kurdish (Blau 1989 333). The suffixes $-\bar{i}$ / $-\bar{i}g$ form adjectives in Balōčī (Elfenbein 1989 356).

With regards to the third suffix for the feminine, namely *-ēn*, it is attested in V 12 in the following couple of *hápax legómena*:

- <pyt BLWL> *pid brādar* (Masc.) / <pyt BLWL-yn'> *pid brādarēn* (Fem.) in V 12.15 (R1).

Phl. <-yn'> can be interpreted as a suffix *-īn*. In Pahlavi a suffix *-īn* is present in old plurals from *-ī-* stems as a rest of OIr. **-īnām* (Gen. Pl.), as found in Phl. *frawardīn* (Nyberg 1974 278).

Nevertheless, as Klingenschmitt (1968 31) already noticed, a suffix <-yn'> or <-yn'> was sometimes used in Pahlavi to form feminines, like in the couples Pāz. *fravāk* and *fravākajn*⁴⁶ in Bd 15.25 (Justi 1868 37.12) or in the *terminus technicus* Phl. <hwsl'yn'> of FīŌ 38 (Klingenschmitt 1968 20-38). According to Klingenschmitt (1968 31; 37-38, n.20), this suffix is semantically parallel to Ved. and Av. *-ānī-* (e.g. Av. *aburānī-*) and morphologically identical to Av. *-aēnī-* in Av. *tīstriiaēnī-* “Frauen des Tīstriia” and Av. *paoiriiaēnī-* “Name der Plejaden”, and to Sogd. <-yn'> in Sogd. <γwt'yn'> “queen” < OIr. **h_{ya}-tā_{ij}ainī-* (cf. Sogd. <γwt'w> “king” < OIr. **h_{ya}-tā_{ij}a-*) (Benveniste 1966 29 ff.), which he interpreted as Old Iranian and Middle Iranian suffixes respectively to form feminines.

I agree with Klingenschmitt (1968 31) and I interpret Phl. <-yn'> as *-ēn*. I add that Phl. <-yn'> was used as a feminine suffix too in old and recent PTs when translating the following Avestan feminines:

- Av. *nmānō.padnī-* → Phl. <m'nptyn'> *mānbedēn* (Fem.) in Vr 3.3 and G 4.8; Phl. <m'n' ptk yn'> *mānbedagīn* in V 12.7 in R1.

- Av. *vīspā-* → Phl. <hlwspyn'> *harwispēn* (Fem.) in V 10.5b in L4, G34, T44 and E10.

- Av. *ašaonī-* → Phl. <'hlwb'yn'> *ablawēn* (Fem.) in V 11.10a in E10 and in V 11.13a in E10 and P10.

Therefore, it seems that the Pahlavi translators of V 12 were aware of the use of this suffix *-ēn* to form the feminine and they applied it accordingly.

Suffixation in order to form feminines is a very interesting procedure in these PTs. On one hand, the Pahlavi translators of V 12 knew the rare and old Pahlavi suffixes of some feminines, namely *-ag* and *-ēn*, although they did not use them in the same PTs. As a matter of fact, the suffix *-ēn* appears in the PT of Av. *nmānō.padnī-* in other Pahlavi texts, but not in V 12, where a suffix *-ag* is preferred in the translation of this Avestan word. On the contrary, the suffix *-ēn* is only used in V 12 to render the *hápax legómenon* Av. *tūiriia*.

Conversely, these Pahlavi translators innovated. Actually, when translating feminine kinship nouns which were unattested, such as Av. *niāka* (V 12.9 and 11), *napti* (V 12.9 and 11), *tūiriia* (V 12.13) and ⁺*tūiriia.duyda* (V 12.15), they mostly used the suffixes <-y>, <-yk> and <-yh>, which I interpret as NP. *-e*. As far as they could not check any other PT for these *hápax legómena*, they were forced to create a new feminine form by means of the suffix *-e*. If my interpretation is right, this suffix NP. *-e* would derive from the Pahlavi suffix *-ag*, scarcely used for feminines. In such case, these PTs by means of NP. *-e* would be innovations only

⁴⁶ In GrBd 14.34 [TD1 43r.15; TD2 106.3-4] it is written <plw'kyy>.

to a certain degree. Indeed, they would be the result of an older tradition which equated the Pahlavi suffix *-ag* with that New Persian one *-e*. Thus, the Pahlavi translators were writing pseudo-Pahlavi words, closer to New Persian.

5.2. Verbal morphology

5.2.1. Persons and numbers

The only persons attested in V 12 are the 1st. Sing. and the 3rd. Sing. and Pl.:

- 1st. Sing.

- ⁺*yaoždaθāni* → <ywšd'slynyt> *yōjdāsrēnēd* in A in all the passages, <ywšd'slym> *yōjdāsrē<na>m* in 12.2 (F10) and <ywšd'slynm> *yōjdāsrēnam* in 12.4 (F10). T44 writes <-ym> in both 12.2 and 4 <ywšd'slynym>, where the Avestan 1st. Sing. has been translated by a Pahlavi 1st. Pl.⁴⁷ Hence only F10 would attest the right variant in 12.4. Although the expected ending of the 1st. Sing. Pres. Subj. Act. is <-²n> *-ān*, there was a tendency to substitute the subjunctive by the indicative in the PT (Cantera 1999a 182-184). So the ending <-m> in 12.4 cannot be interpreted as a mistake because of the person, but because of the mode.

In the remaining parallels the manuscripts show variants with <-m>, <-yd> and <-yt>:

- *yaoždaθāni* → <ywšd'slynm> *yōjdāsrēnam* in V 11.1.

- *yaoždaθāni* → <ywšd'slynyd> *yōjdāsrēnē* in V 11.4a in D62, P2, F10, B1, P10, M3 and (Jmp), but <ywšd'slynyt> *yōjdāsrēnēd* in L4, G34 and E10, and <ywšd'slyhyny> *yōjdāsrīhēnēd* in T44. In V 11.4c all the manuscripts attest <ywšd'slynyd> *yōjdāsrēnē*. In V 11.5a, c, 11.6a, c and 11.7a we find mostly *yaoždaθāni* → <ywšd'slynyd> *yōjdāsrēnē* too.

- *yaoždaθāni* → <ywšd'slym> *yōjdāsrē<na>m*⁴⁸ in V 19.12, 21.6, 10 and 14, and only in the manuscripts D62, F10 and P10 in V 11.1.

- 3rd. Sing.

When translated by means of a personal verbal ending, all the Avestan 3rd. Sing. Pres. attest the Pahlavi ending <-yt> *-ēd* in V 12, regardless of the Avestan mode⁴⁹:



- *para.iriθiieiti* → <BRA YMYTWN-yt'> *bē mīrēd* in all the passages in both A and B.

- *yazaēta* → <yicyt / YDBHWN-yt> *yazēd* in all the passages in both A and B.

⁴⁷ However, as Ferrer (unpublished 57-58) observes, the ending <-ym> was used for the 1st. Sing. as well as for the 1st. Pl. in the PT.

⁴⁸ This form is identical to the variant of F10 in V 12.2 and surely represents Phl. *yōjdāsrēnam*. It is attested in V 11.1 in the manuscripts D62, F10 and P10 as well.

⁴⁹ As a past, the injunctive Av. *mraoṭ* is translated by Phl. <gwpt> *guft*, as usual.

- *ham.raēθβaiieiti* → <hm gwmyhtyt> *ham gumēxtēd* in 12.21 and 22 in both A and B.
- *paiti.raēθβaiieiti* → <QDM gwmyhtyt> *abar gumēxtēd* in 12.21 and 22 in both A and B.
- *jaiṅti* → <MHYTWN-yt'> *zanēd* in 12.22 secondly in both A and B.
- *frānuaiieiti* → <pr'c znyt'> *frāz zanēd* in 12.22 only in T44⁵⁰. G25b adapted it as Phl. <plwyt> *frawēd*.
- *azaiti* → <BRA SGYTWN-ynyt> *bē rawēnēd* in 12.22 [A]. In K2 it is omitted, while in B we find the rare forms  (F10) and  (T44).

The exceptions to this PT with <-yt> -ēd are two optatives with <-x₁> and <-d> and two indicatives with <-d>:

- *stərənāēta* → <ASLWN-x₁> *bandēd* in each passage in both A and B, with the exception of 12.4 [A] and 12.20 [A]. In 12.4 [A] we find the incorrect <ASLWN-st'> *bast*, where <-st'> could be either a past or a confusion because of the very similar ending <-yt'>. In 12.20 [A] <ASLWN-x₁> is omitted.
- *baraēta* → <bld> *bard* in each passage in both A and B, with the exception of 12.12 [A], where the ending <-x₁> is used in the heterogram <YBLWN-x₁>. Only G25a attests <YBLWN-t> in 12.14, 16 and 18.
- *jaiṅti* → <znd> *zand* in 12.22 firstly in both A and B.
- *apa.baraiti* → <BRA bld> *bē bard* only in 12.22 [A]. While in B it is omitted, only in G25a we find <BRA YBLWN-t> *bē bard*.

When interpreting <-d> in the PT of V 12, we could suppose that this ending reflects the verbal ending of the 3rd. Sing. NP. -ad. However, it is noteworthy that this ending <-d> in V 12 is only found in the verbs which also attest it in older PTs (Ferrer unpublished 115-116). Therefore, I have preferred to interpret <-d> as the old ending of this Pahlavi verbs, not as an influence of New Persian.

- 3rd. Pl.

- *upa.mānāiian* → <QDM KTLWN-d> *abar mānēnd* only in 12.3 [A], 5 [A], 17 (G25a), 19 [A]. It seems that the Pahlavi translators of A and B did not understand the ending of this Avestan verb because of the multiplicity of translations:

- <QDM KTLWN-t> *abar mānd* in 12.3 (R1), 5 [B], 19 (R1).
- <QDM KTLWN-yt> *abar mānēd* in 12.3 (T44).
- <QDM NTLWN-yt> *abar pāyēd* in 12.3 [B].
- <QDM KTLWN-šn'> *abar mānišn* in 12.7 [B], 9 (F10), 11 [B], 13 [B], 15 [B], 17 (T44), 19 [B].
- <QDM NTLWN-šn'> *abar pāyišn* in 12.9 (T44).
- <QDM KTLWN-šnk> *abar mānišnag* in 12.13 [A], 15 [A].
- <QDM NTLWN-šnk> *abar pāyišnag* in 12.7 [A], 9 [A], 11 [A], 15 (G25a), 17 [A].
- <QDM KTLWN-šnyh> *abar mānišnīh* in 12.1 in both A and B, 17 (F10).

⁵⁰ F10 attests <pr'c znt>, while K2 and R3 only <pr'c> and R1 the rare <pr'c OD gwpt> .

- *bun* → <YHWWN-t> *būd* in V 12.2 (but in T44 <YHWWN-yt'> *bawēd* secondly), 4 in both A and B, and only in A in 12.6, 8, 10, 12, 14, 16, 18 (G25a). In K2 and R3 in 12.18 secondly and in both cases of 12.20 the group of A attests <bwd>, which represents either Phl. *būd* or NP. *bawad*.

Both translations *būd* and *bawēd* are incorrect, but the second translation Av. *bun* → Phl. *bawēd* is confirmed by the parallels with V 11.2, 17.10 and 19.23.

5.2.2. Tenses

5.2.2.1. Present

The Old Iranian verbal stems, composed by present (present, imperfect), aorist and perfect (perfect, plusquamperfect), were reduced morphologically in Pahlavi to present and preterite stems. From the preterite, etymologically a perfect passive participle, the perfect, plusquamperfect and future perfect developed by means of analytic structures, formed by PPP. + copulative (*b-* / *būdan*, *baw-*) or estative verb (*ēstādan*, *ēst-*).

This difference regarding the Avestan and Pahlavi verbs seems to have been noticed by the Pahlavi translators, because they usually translate the Avestan present with the Pahlavi present stem. Thus, we find in V 12: *para.iriḍiieiti* → <BRA YMYTWN-yt'> *bē mīrēd*; *ḥam.raēḍβaiieiti* → <hm gwmyhtyt> *ham gumēxtēd*; *paiti.raēḍβaiieiti* → <QDM gwmyhtyt> *abar gumēxtēd*; *jaiṇti* → <znd / MHYTWN-yt'> *zanēd*; *frāuuaieiti* → <pr'c znyt'> *frāz zanēd*; *azaiti* → <BRA SGYTWN-ynt> *bē rawēnēd* in 12.22 [A]; ⁺*yaoždaḍāni* → <ywšd'slynm> *yōjḍāsrēnam* in V 12.2 [B] and 4 [B] and <ywšd'slynyt> *yōjḍāsrēnēd* in the rest of forms in A; *yazaēta* → <ycyt / YDBHWN-yt> *yazēd*.

On the other hand, while in *stōrānaēta* → <ASLWN-x₁> and *baraēta* → <YBLWN-x₁> the Pahlavi ending <-x₁> can be interpreted in many ways, in *baraēta* → <bld> *bard* and *apa.baraiti* → <BRA bld> *bē bard* we find the ending <-d> (Ferrer unpublished 115-116).

The main exception to the PT of an Avestan present as a Pahlavi present is the use of a preterite to translate the Avestan injunctive present (Cantera 2004a 286-287), because it was understood as a past verb.

Regarding V 12, apart from the Pres. Inj. Av. *mraoṭ*, systematically translated by the preterite Phl. <gwpt> *guft* as usual, we find the Pres. Subj. *upa.mānāiṇ*, whose verbal ending seems not to have been fully understood by the new translators, as we have already observed. Because of this, it was translated not only by different nominal forms and even different roots, but also by different persons and tenses. As a matter of fact, this 3rd. Pl. Pres. Subj. is translated by the present <QDM KTLWN-yt> *abar mānēd* (3rd. Sing. Pres.), <QDM KTLWN-d> *abar mānēnd* (3rd. Pl. Pres.) and <QDM NTLWN-d> *abar pāyēnd* (3rd. Pl. Pres.), while only in 12.3 (R1), 5 [B] and 19 (R1) it is attested by a preterite <QDM KTLWN-t> *abar mānd*.

5.2.2.2. Aorist

As Cantera (2004a 289-290) points out, even the old Pahlavi translators did not any more recognise the meaning of the aorist. Therefore, it is very unlikely that the later translators of A and B recognised this tense. Indeed, the only aorist attested in V 12, namely *bun*, 3rd. Pl. Aor. Subj. Act. of *bauu-*, was translated in A and B by <YHWWN-t> *būd*, <YHWWN-yt> *bawēd* (T44) and <bwd> *bawēd*, that is, the same Avestan verbal form does not attest the same PT.

Other Avestan Aor. Subj. are translated by Pres. Ind. verbs in Pahlavi (Cantera 2004a 289-290). This is confirmed by the parallels in V 11.2, 17.10 and 19.23, which agree in the translation <YHWWN-yt> *bawēd*. Consequently, we can state in this case that the Pahlavi translators gave more importance to the mode than to the tense. Thus, <YHWWN-yt / bwd> *bawēd* would be the right PT instead of <YHWWN-t> *būd*. However, both A and B prefer <YHWWN-t> *būd*, so that they would be wrong in their PTs of Av. *bun*.

5.2.3. Modes

With the exception of the injunctive, Pahlavi preserved the rest of the Old Iranian modes, namely indicative, subjunctive, optative and imperative, and created a new one, the hortative, by means of the particle *ē* + Pres. Ind. Act.

Avestan modes other than indicative were also usually translated by the indicative in the PT. Nevertheless, in the old stage of the Pahlavi language represented by the old PTs, the subjunctive and the optative attest more persons than in any other further Pahlavi texts (Cantera 1999a) (Cantera 2004a 291-292).

With the exception of the imperative, in V 12 all the rest of Avestan modes are attested, but in their PT all of them are rendered by means of the indicative in both A and B. Nevertheless, this fact is very frequent in other PTs, so that this fact does not by itself prove that the PTs of A and B are recent.

5.2.3.1. Indicative

As usual, the Avestan indicative is translated by the same mode in the PT of V 12: *para.iridīieiti* → <BRA YMYTWN-yt'> *bē mīrēd*; *ham.raēθβaiieiti* → <hm gwmyhtyt> *ham gumēxtēd*; *paiti.raēθβaiieiti* → <QDM gwmyhtyt> *abar gumēxtēd*; *jaiṅti* → <znd / MHYTWN-yt'> *zand/zanēd*; *frāuuaiieiti* → <pr'c znyt'> *frāz zanēd*; *apa.baraiti* → <BRA bld> *bē bard*.

5.2.3.2. Injunctive

The only injunctive in V 12 is *mraoṭ*, which should be translated by a preterite indicative *guft* in Pahlavi, as usually found in the old PTs.

5.2.3.3. Subjunctive

In V 12 A and B agree in the use of the indicative when translating the Avestan subjunctive:

- Av. ⁺*yaoždaθāni* → Phl. <ywšd'slynm> *yōjdāsreṇam* or <ywšd'slynyt> *yōjdāsreṇēd*; Av. *bun* → Phl. <YHWWN-t> *būd*, <YHWWN-yt> *barwēd* or <bwd> *barwēd*.

- Av. *upa.mānāiṇ*. When translated as a verb, the indicative appears too: <QDM KTLWN-yt> *abar mānēd*, <QDM KTLWN-d> *abar mānēnd*, <QDM NTLWN-d> *abar pāyēnd*, <QDM KTLWN-t> *abar mānd*.

5.2.3.4. Optative

Apart from the optatives Av. *stərənaēta* → <ASLWN-x₁> and Av. *baraēta* → <YBLWN-x₁>, where the Pahlavi ending <-x₁> can be interpreted in many ways, other Pahlavi endings are used when translating Avestan optatives:

- Av. *stərənaēta* → <ASLWN-st'> *bast* in V 12.4 [A], where surely <-st'> is wrongly written instead of <-yt'>. In any case, the indicative is implied.

- Av. *baraēta* → <bld> *bard*, where the indicative is used too.

- Av. *yazaēta* → <yct / YDBHWN-yt> *yazēd*, where the indicative is used.

5.2.4. Diathesis

All the Avestan verbs in V 12 attest the active diathesis, so that no particularity can be noticed in their PTs, because of the absence of middle and passive Avestan verbs in this text.

6. SYNTAX AND TRANSLATION'S TECHNIQUE

The Pahlavi translators of Avestan texts reproduced the Avestan word order, so that the syntax in the PT rarely shows the word order usually found in other Pahlavi texts (Cantera 2004a 241-242).

This being a normal procedure in the technique of the old PTs, the word-by-word reproduction of the Avestan text went one step further in A and B. Actually, these late PTs, especially that of A, differ from the older ones because they omitted every word which did not find a direct correspondence in the Avestan, though necessary in Pahlavi, such as prepositions, the ezāfe and Phl. *kū* after the verb *guft*.

In their attempt to render exactly the Avestan text regardless of the Pahlavi syntax, they sometimes did not take into account the enclitics. Indeed, the Avestan adversative conjunction *vā* preserved its enclitic position in the less accurate PT of A, whose translators systematically misplaced Phl. *ayāb* in its attempt to reproduce the Avestan word order exactly. Thus, in A we find *māta. vā* → *mādar ayāb* (12.1), *duγda. vā* → *duxt ayāb* (12.3), *x^v aγha. vā* → *xwab ayāb* (12.5), *nmānō.paθni. vā* → *mānbedag ayāb* (12.7), *niiāka. vā* → *niyāyī ayāb* (12.9), *napti. vā* → *niyāg ayāb* (12.11 only in R1)⁵¹, *xbrātruiia. vā* → *brādar-zādage ayāb* (12.13 only in R1)⁵², *tūiriia. vā* → *pid brādarēn ayāb* (12.15 only in R1)⁵³ and *+tūiriia.duγda. vā* → *<...> duxt ayāb* (12.17)⁵⁴. Moreover, the Pahlavi translators of both A and B mistook the Avestan emphatic particle *vā* for the adversative conjunction *vā* in 12.21, translated it by Phl. *ayāb* and even placed it in the Avestan enclitic position.

Nevertheless, sometimes both A and B contradicted this usual tendency of word-by-word reproduction and reflected the expected Pahlavi syntax. Thus, in 12.6 [A] we find *ofrasnāiti. tanunam* → *tan šōyēd*, instead of the syntagm *šōyēd tan* in the rest of passages. In 12.2 [B] it is attested Phl. *gāhān frāz srāyēd*, instead of the expected reproduction of the Avestan in *frāz srāyēd gāhān*, found in A in all the passages of the PT of V 12, which would fit Av. *ofrasrūiti. gādanam* and therefore the old type of PTs.

In spite of these shared techniques, sometimes the Pahlavi translators of B deviated themselves from such a word-by-word reproduction of the Avestan text. Indeed, in all the cases where the Avestan adversative conjunction *vā* and the

⁵¹ In this case the Pahlavi translators of K2, G25a and R3 did not know how to translate Av. *napti*, so that they left a blank where the Pahlavi word was expected and placed Phl. *ayāb* after this blank.

⁵² As in 12.11, the Pahlavi translators of K2, G25a and R3 did not know how to translate Av. *brātruiia* in 12.13, so that they left a blank where the Pahlavi word was expected and placed Phl. *ayāb* after it.

⁵³ The same as in 12.11 and 13 regarding K2. However, G25a and R3 tried to translate Av. *tūiriia* by Phl. <BRTE / dwht> *duxt*.

⁵⁴ The same as in 12.11, 13 and 15, but in this case the translators left a blank in order to translate the first element of the compound. On the contrary, they understood and translated rightly the second one, namely Av. *duγdar-*, by Phl. *duxt* “daughter”.

Avestan enclitic *zī* in 12.22b are attested, they placed their corresponding PT *ayāb* and *čē* in the correct position. The PT of Av. *zī* was simply omitted in A.

Another difference between A and B is that the latter added glosses to the PT, thus contradicting the technique of a direct correspondence with the Avestan text and imitating the style of the old PTs. Apart from this fact, the glosses of B reveal two peculiarities. Firstly, in the gloss of V 12.2b *ay gāhān xwānēd tā sē rōz* there is a strange hyperbaton, because we expect *ay tā sē rōz gāhān xwānēd* (cf. the gloss in V 12.2c *kū tā sē rōz stōš yazēd*). Secondly, the first gloss is misplaced in V 12.7 *ēg kē mānbed bē mīrēd [ay kadag-xwadāy] ayāb mānbedag [ay kadag-bānūg] bē mīrēd* and in 12.9 *nabag az niyāg [kū nabērag] ud nabagī [kū nabēragī] az niyāgī*. Actually, while the second glosses are placed in its correct position, namely immediately after the word which explains (*mānbedag [ay kadag-bānūg]; nabagī [kū nabēragī]*), the first ones do not immediately follow the glossed word (*mānbed ... [ay kadag-xwadāy]; nabag ... [kū nabērag]*). Although there are some misplaced glosses in the old PTs, one-word explanations by means of a synonym are always placed immediately after the word they explain, so that this procedure is innovative in the PTs of B.

Syntax in these PTs can also be used to demonstrate that they are not old. Actually, this can be inferred from the use of some New Persian structures, like Phl. <l'd> *rāy* to mark the direct object in B, as in New Persian and late Pahlavi, or Phl. <MNW> *kē* instead of the expected Phl. <AMT> *ka* in both A and B.

To summarise, we observe that the translation's technique of A and B disagreed with the old PTs in their extreme attempt to reproduce the Avestan text. Both A and B omitted the Pahlavi prepositions, the *ezāfe* and Phl. *kū* after the verb *guft* because these Pahlavi words did not find a direct correspondence in the Avestan text. The use of Phl. <MNW> *kē* instead of Phl. <AMT> *ka*, and that of Phl. <l'd> *rāy* to mark the direct object in B, also reveals that these PTs are not old. However, the PT of B tried to correct some mistakes, like the enclitic position of Pahlavi conjunctions just because they were enclitic in Avestan, and even imitated the style of the old PTs by adding glosses and explanations.

7. VOCABULARY

As we have seen, the Pahlavi translators of B were mainly correct concerning syntax, while those of A were more careless. Considering that syntax and vocabulary were the most important issues for the Pahlavi translators, we must analyse their knowledge not only about Avestan and Pahlavi vocabulary, but also about the traditional rendering of Avestan words into Pahlavi.

In order to check the Pahlavi translators' knowledge of this tradition and their degree of innovation, I have compared the PT of each Avestan word in V 12 with the rest of preserved PTs of the same word. From this analysis, I can conclude that the vocabulary used in these new PTs agrees mostly with that of the old PTs with only some exceptions. I have grouped these according to the following scheme:

1. PTs of Avestan *hápax legómena*
2. Innovative PTs of Avestan words attested in other passages:
 - 2.1. Variations out of the same root as that of old PTs
 - 2.1.1. With a different suffix
 - 2.1.2. Without a suffix attested in old PTs
 - 2.1.3. Without preverb
 - 2.2. Use of different Pahlavi words
 - 2.2.1. Synonymic variation
 - 2.2.2. Wrong PTs

1. PTs of Avestan *hápax legómena*

Some Avestan kinship nouns of V 12 are *hápax legómena*, so that their PT cannot be compared with old PTs. It is in those nouns where we can observe with more detail the different procedures used by the Pahlavi translators of A and B. Both adapted at least one of these words from their Avestan phonetics, Av. *niīāka-* → Phl. <ny'k> *niyāg* in 12.9a and 11a⁵⁵, and created its feminine equivalent Av. *niīākā-* by Phl. <nyy'ky / ny'kyh / ny'kyk / ny'yk> *niyāge / niyāye*. On the contrary, they disagreed regarding the rest of *hápax legómena* of kinship nouns. While the Pahlavi translators of A usually left a blank because they did not understand those Avestan words, and they could not check them in any other PT, those of B reinterpreted them, as we can observe in the following examples:

- *napat-* → <npk> *nabag* in B in 12.9a and in both cases in 11a, which seems a “re-Pahlavisation” from Phl. *nab* “grandson” (MacKenzie 1971 57). The Pahlavi translators of A left a blank in the three cases and only that of R1 translated the first one in 12.11, but he mistook Av. *napat-* for Av. *niīāka-* and wrote Phl. <nyy'k>, that is, the PT of Av. *niīāka-*.

- *napti-* → <npky> *nabage* in B in 12.9a and 11a firstly. Surprisingly in 12.11a secondly the Pahlavi translator of T44 translated <npk> *nabag*, that is, the masculine noun. The Pahlavi translators of A did not translate it in

⁵⁵ In 12.9a secondly we find only the variant <nyy'k> in B, which is however omitted in A.

these three cases, with the exception of that of R1, who translated the first one in 12.11, but he mistook Av. *naptī-* for Av. *niāka-* and wrote once again Phl. <nyy'k>, that is, the PT of Av. *niāka-*. This confirms what we have observed regarding the PT of Av. *napat-*: they did not understand the meaning of this Avestan word.

- *brātūiriia-* → <BRE BLWL> *pus brādar* only in 12.13a [B]. The Pahlavi translators of B correctly interpreted this Avestan word, translating it by *pus brādar*, which is the “re-Pahlavised” form of NP. پسر برادر “brother’s son, nephew”. The Pahlavi translators of A left a blank in the PT and only the translator of R1 translated it as <BLWL-ŸLYDWN-k> *brādar-zādag*, which is also correct.

- *brātūiriā-* → <BRTE BLWL> *duxt brādar* only in 12.13a [B]. Like in the word mentioned before, the Pahlavi translators of B interpreted correctly this Avestan word and translated it with *duxt brādar*, which is the “re-Pahlavised” form of NP. دختر برادر “brother’s daughter, niece”. Here the Pahlavi translators of A also left a blank, with the only exception of R1, which created by suffixation the feminine <BLWL-z'tkyh> *brādar-zādag* from the masculine Phl. <BLWL-ŸLYDWN-k> *brādar-zādag*.

- *tūiriia-* → <4-wm BRE> *čahārom pus* only in 12.15a [B]. On one hand, the Pahlavi translators of B tried to translate an Avestan word which they did not fully understand. They mistook Av. *tūiriia-* “uncle” (< *təuriā- < *(p)təuriā- < IE. *ph₂trūiō-; cf. Ved. *pitṛvya-* “uncle” (Mayrhofer 1992-2001 2.130), (Hoffmann & Forssman 1996 52, 94)) for the homonymous numeral Av. *tūiriia-* “fourth” (< Iir. *(k)tur(i)ā-; cf. Ved. *turīya-* “fourth” (Mayrhofer 1992-2001 1.657)). Hence they translated Av. *tūiriia-* “uncle” by Phl. *čahārom* “fourth”. The addition of Phl. *pus* “fourth son” is to be explained because these Pahlavi translators slipped into the PT of Av. ⁺*tūiriia.puθra-* of 12.17a and 12.19a. Indeed, considering the misunderstanding of Av. *tūiriia-* “uncle” → Phl. *čahārom*, Phl. *čahārom pus* would be the exact Pahlavi equivalent of Av. ⁺*tūiriia.puθra-*, but not of Av. *tūiriia-*. On the other hand, the Pahlavi translator of A did not understand the Avestan word and again left a blank, with the exception of that of R1, who correctly translated Av. *tūiriia-* by Phl. *pid brādar* “brother of the father > uncle”.

- *tūiriā-* → <4-wmyh BRTE> *čahārome duxt* only in 12.15a [B]. Once again the Pahlavi translators of B translated an Avestan word they did not understand and created by suffixation a feminine from the word already mentioned. Accordingly, they created the feminine *čahārome* from *čahārom*. The addition of the feminine equivalent to Phl. *pus*, namely Phl. *duxt*, is due to the same mistake as that of *tūiriia-*: the Pahlavi translators of B slipped into the following Av. ⁺*tūiriia.duγdar-* of 12.17a and 12.19a, whose exact PT would be Phl. *čahārome duxt*. On the other side, the Pahlavi translators of A also left a blank, with the exception of that of R1, who created a feminine Phl. *pid brādarēn* “sister of the father > aunt” from the preceding Pahlavi masculine *pid brādar* “brother of the father > uncle”.

- *tūiriia.puθra-* → <4-wm BRE> *čahārom pus* only in G25b in 12.17a and in 12.19a [B]. In 12.17a, however, B attests the feminine Phl. <4-wmyh BRE>

čahārome pus. This could make us think that their Pahlavi translators interpreted the first element of the compound *tūiriia* as a feminine because of the ending *-a*. Nevertheless, as far as B attests *tūiriio. puθrō*, this interpretation makes no sense. Hence we must consider that it is simply an incorrect translation. In any case, the Pahlavi translators of B obviously made a word-by-word translation and simply equated the wrong PT of Av. *tūiriia-* → Phl. *čahārom* and added to it that of Av. *puθrō* → Phl. *pus*. On the other hand, the Pahlavi translators of A did not understand the Avestan compound and only translated the second element *puθrō* → <BRE> *pus* in 12.17a. Nevertheless, in 12.19a they neither translated the first nor the second element of the compound.

- *tūiriia.duγδar-* → <4-wmyh BRTE> *čahārome duxt* only in 12.17a [B], but <4-wm dwht> in 12.17a in G25b and in 12.19a [B]. Like in the preceding compound, the Pahlavi translators of A did not understand it and only translated its second element *duγda* → <BRTE> *duxt* in 12.17a, but omitted it in 12.19a without translating neither its first nor its second element.

Therefore, we notice that the Pahlavi translators of A were more conservative and just left a blank whenever they did not know how to render an Avestan word into Pahlavi. On the contrary, those of R1 and B interpreted the *hāpax legómena* and translated them, although sometimes this was incorrect.

2. Innovative PTs of Avestan words attested in other passages

2.1. Variations from the same root as that of old PTs

Although the PTs of V 12 usually agree with the old PTs in their common use of the same Pahlavi root to translate the same Avestan word, the PTs of V 12 sometimes vary their suffixes, prepositions or preverbs, omit them or even add further Pahlavi words to the PT.

2.1.1. With a different suffix

There are some examples where the same Pahlavi root as that of old PTs is used, but another suffix is added:

- *°frasrūiti-* → <pr'c sl'yt> *frāz srāyēd* (in A in 12.2, 4, 6, 12 and in B in 12.2), <pr'c sl'dyt> *frāz srāyēd* (in R1 in 12.2), <pr'c sl'dšnk> *frāz srāyišnag* (in A in 12.8, 10, 14, 18 and 20) and <pr'c sl'dšn'> *frāz srāyišn* (in G25a in 12.14 and 16) instead of Phl. *frāz srāyišnīh* (PT of Y 9.14).

- *x^varəθa-* → <hwłšnk> *xwarišnag* in both A and B in 12.22f instead of Phl. *xwarišn* of other parallels, like for instance V 5.20, 38, 55, 14.17 or HN 2.36.

- *varəta-* → <PWN wltynšn'> *pad wardēnišn* (only in T44 in 12.22c) instead of Phl. *pad wardagīh*. While K2 omitted this PT, the rest of manuscripts of A agree in the PT <wltkyh> *wardagīh*, confirmed by the parallels of V 5.37, 18.12 and Y 8.6, which attest <PWN wltkyh> *pad wardagīh*, with the only difference of the absence of preposition in A. Because of these parallels, I do not interpret <wltkyh> in the PT of A as a **wardage* (feminine with *-e*), which would agree with Av. *gauu-*, but

probably as an abstract with <-yh>. Nevertheless, the interpretation as a feminine cannot be ruled out.

- *mārəta-* → <YMYTWN-ytk> ^x*murdag* (in B in 12.22a and only in F10 in 12.22d) and <YMYTWN-yt'> *mīrēd* (in A in 12.22d and g, and in T44 in 12.22d) instead of Phl. *murd* (cf. the PT of V 5.36-38).

2.1.2. Without a suffix attested in old PTs

We also find at least one example where a expected suffix of the Pahlavi word is omitted:

- *juua-* → <zynd / zywnd / zynd 'nd> (in both A and B in the five cases of 12.22c) instead of Phl. <zy(w)ndk> *zīndag*. K2 and R3 attest mostly <zynd>, but G25a and R1 wrote <zywnd>. Both A and B agree in the rare writing <zynd 'nd> in 12.22b and d, which surely represents an adaptation of NP. *zendé-and* “they have lived”. On the contrary, in all the passages of V 5.36-38 and 5.61 we find unanimously the writing <zywndk> *zīndag*. In the plural in Y 45.7 it is attested <zyndk 'n'> *zīndagān*. In 13.3d L4, T44 and E10 show <zyndk> and K1 <zywndk>. Although the variants without the suffix <-k> are rare, they are confirmed by the variant <zywnd> of P2, K2 and M3 in V 13.3d.

2.1.3. Without preverb

Sometimes the Pahlavi translators of A and B omitted the PT of preverbs, which was almost certainly due to the fact that they did not identify them as such. Here we find some examples:

- *°frasnāiti-* → <HLLWN-yt> *šōyēd* instead of Phl. *frāz šōyišn*, where the Pahlavi translators interpreted this noun as a verb. Although we expect an abstract noun deriving from the Pahlavi verb *šustan*, *šōy-* “to wash”, this verb is the right one in this PT⁵⁶. With regards to the Avestan preverb *fra°*, it is only translated in 12.2 [B] firstly as expected, that is, by Phl. *frāz*. The PT of A systematically omitted the preverb.

- *°upāiti-* → <lpd / lwd> [A] *rawd* instead of Phl. *abar rawišn*, which obviously implies that the Pahlavi translators of A understood this Avestan noun as a verb. PTs without preverb are also found in <SGYTWN-ynt> *rawēnēd* (in T44 in 12.2 firstly), <KRYTWN-šn' OBYDWN-x₁> *xwāhišn kunēd* (in T44 in 12.2 thirdly) and <KRYTWN-šn'> *xwāhišn* (in F10 in 12.2 thirdly). On the other hand, the Pahlavi translators of A preferred <lpd> and its variant <lwd> *rawd* (Ferrer unpublished 115-116), but we also find the variants <lpt> *raft / rawd* (especially in R1), <SGYTWN-t> (12.16, 12.18 in G25a) and <SGYTWN-d> *rawēnd* (12.15 in G25a). In spite of the

⁵⁶ vid. *frasnādaīiēn* → <pr'c HNA šwdynd> in V 7.13 and 74; *frasnādaīiēn* → <pr'c HNA šwdnd> in V 7.14; *frasnādaīiēn* → <pr'c HD šwdynd> in V 7.14 and 15; *frasnādaīiēn* → <pr'c HD šwdnd> in V 7.15; *frasnādaīiēn* → <pr'c 'y šwdynd> in V 7.74 and 75; *frasnādaīiēn* → <pr'c HNA HLLWN-d> in V 7.75; *frasnādaīiēn* → <pr'c HLLWN-yt> in V 7.75; *frasnādaīiēn* → <pr'c 'y šwdnd> in V 8.11, 12 and 13; *frasnādaīiēn* → <pr'c 'y HLLWN-yt> in V 8.40, 9.15; *frasnāta* → <pr'c šwst'> in V 8.40, 9.15, 18.19, 21, 22 and 26; *frasnātaēibiia* → <pr'c šwst'> in V 8.40, 9.15, 18.19, 21, 22 and 26; *frasnātaē* → <pr'c šwdšn> in V 8.98 and 99; *frasnādaīiēn* → <pr'c 'y HLLWN-x₁> in V 16.7; *frasnādaīiēn* → <pr'c 'y HLLWN-d> in V 16.12; *frasnāiūōit* → <pr'c šwdyhyt> in V 19.22; *frasnāiēni* → <pr'c šwdystym> in Vyt 49.

absence of the preverb in the PT of A, it chose the same verb as the old PTs⁵⁷.

When the Avestan verb has only a preverb, and the old PTs usually translated it by means of two preverbs, only one preverb is attested in these new PTs of A and B. This procedure depends on the translation's technique of the Pahlavi translators of A and B, who omitted in their PTs every word that did not find a direct correspondence in the Avestan text, as in the following examples:

- *hqm.raēθβaiieiti* → <hm gwmyhtyt> *ham gumēxtēd* (in both A and B in 12.21 and 22) instead of Phl. *ō ham gumēxt*. The PT *ham gumēxtēd* is the same as the one found in V 5.33 and it seems that it was copied out of it, because the rest of passages where this verb is attested, Av. *hqm* is translated by the two preverbs *ō ham*:

hqm.raēθβaiieiti → <OL hm gwmyhtyt> *ō ham gumēxtēd* in V 5.34, 35, 36

hqm.raēθβaiieiti → <OL hm gwmyht> *ō ham gumēxt* in V 19.20

hqm.raēθβaiieiti → <OL hm gwmycyd> *ō ham gumēzēd* in V 18.62

hqm.raēθβaiieiti → <OL hm gwmycynd> *ō ham gumēzēnd* in V 19.20

hqm.raēθβanti → <OL hm gwmycynd> *ō ham gumēzēnd* in N 61

hqm.raēθβanti → <OL hm gwmycynd> *ō ham gumēzēnd* in N 62

- *frazābaodah-* → <pr'c bwd> *frāz bōy* (in both A and B in 12.22c) instead of Phl. *frāz az bōy*. Although the preposition <MN> *az* lacks in A and B, all the Pahlavi PV manuscripts attest <pr'c bwd> also in the parallel of V 13.12a. Therefore, the variant found in V 12 is not as a result of the modernity of the PTs of A and B.

2.2. Use of different Pahlavi words

We can notice that the PTs of A and B are not old, because they used Pahlavi words different from those found in old PTs to translate the same Avestan words. In spite of this difference, they usually chose a mere synonymic variation, so that their PT was also correct. Nevertheless, sometimes they clearly did not understand several words and made a wrong PT.

2.2.1. Synonymic variation

Both A and B attest some examples of synonymic variation with regard to old PTs:

- *para.iriθiieiti* → <BRA YMYTWN-yt'> *bē mīrēd* in all the passages in both A and B instead of the verb Phl. *widardan*, *wider-*, the only one used in the PT to translate this Avestan verb⁵⁸.

⁵⁷ vid. *upāiti* → <QDM lpd> *abar rawd* in V 15.9, 15.18; *upāit* → <QDM SGYTWN-t> *abar raft* in Y 9.1; *upaētəm* → <QDM SGYTWN-t YKOYMWVN-yt> *abar raft ēstēd* in V 7.12, 13. On the contrary, in two passages the verb is different: *upāiti* → <BRA 'y'pyt> *bē ayābēd* in V 8.100, 101, 102; *upāiti* → <QDM YHMTWN-yt'> *abar rasēd* in V 13.28.

⁵⁸ vid. *para.iriθiieiti* → <BRA wtylyt> *bē widerēd* in V 5.1, HN 2.1; *para.iriθiūō* → <BRA wlt> *bē widard* in HN 2.16 firstly and <BRA wlt HWE-yh> *bē widard hē* secondly; *para.iriθinti* → <BRA wtylyt> *bē widerēd* in V 6.1, 6.2, 6.3, 6.4; *para.iriθiāt* → <BRA wlt'> *bē widard* in V 5.41, 5.42,

- *upa.mānaiiān* → <QDM NTLWN-> *abar pāy-* instead of <QDM KTLWN-> *abar mān-*. Although the latter is also attested in many passages in the PT of A and B⁵⁹ and is confirmed by the old PT, where only Phl. *abar mādan*, *mān-* appears⁶⁰, in both A and B Phl. <QDM NTLWN-> *abar pāy-* is found as well⁶¹.
- *yaoždāta-* → <DKYA> *pāk* in A instead of <ywšd'sl> *yōjdāsr*. It is noteworthy that Phl. *pāk* usually glosses the adjective *yōjdāsr* in old PTs.
- *stərənaēta* → <ASLWN-x₁> *bandēd* in almost all the passages in both A and B instead of the Pahlavi verb *wistardan*, *wistar-* “to spread”, the only one used in the old PTs⁶².
- *x^vatō* → <NPŠE> *xwēš* in 12.7 [A] and <hwt> *xwad* in 12.7 [B]. In K2 it is omitted. In the rest of passages of this adverb we find <NPŠE> *xwēš* (V 15.11 and 12), <hwt> *xwad* (V 18.11) and <BNPŠE> *xwad* (V 19.13 and 34).
- *āniio.varəna-* → <ywdt hw'dšn'> *jud-xwāyišn* (in B in 12.21a) and <ZK k'mk> *ān kāmāg* (in G25a in 12.21a) instead of Phl. *any-kāmāg*. The Pahlavi translators of A did not know what this adjective means and they simply left a blank, while those of B innovated with Phl. *jud-xwāyišn*, which is correct. Although Phl. *ān kāmāg* is a wrong PT, because it confuses Av. *āniia-* “another” with Phl. <ZK> *ān* “that, the”, it is however very close to the PT <ZK-'y k'mk> *any-kāmāg* in the only parallel of this Avestan word: V 15.2.
- *āniio.ṭkaēša-* → <ywdt kyš> *jud-kēš* (in B in 12.21a) and <ZK DYNA> *ān dēn* (in G25a in 12.21a). The Pahlavi translators of A, like in Av. *āniio.varəna-*, did not know how to translate it and left a blank, while those of B innovated again with a correct PT, where Phl. *kēš* is etymologically the same as Av. *ṭkaēša-*. The attempt of PT in G25a by <ZK DYNA> *ān dēn* stems too from the wrong assimilation of Av. *āniia-* “another” with Phl.

5.43; *para.irstabe* → <BRA wtl't> *bē widard* in V 6.10, 6.12, 6.14, 6.16, 6.18, 6.20, 6.22, 6.24, 6.42, 7.11, 23, 28, 32, 33, 34, 73, 76, 8.35; *para.irstabe* → <BRA wtylšnyh> *bē widerišnīh* in V 19.28; *para.irstanqm* → <BRA wtl't'n'> *bē widardān* in Y 26.7; *para.irstim* → <BRA wtylšnyh> *bē widerišnīh* in V 7.2, 19.33, HN 2.18 (twice), Vyt 64 (twice); *para.irsti* → <BRA wtl't> *bē widard* in Y 23.3.

⁵⁹ <QDM KTLWN-šnyh> *abar mānišnīh* in 12.1 in both A and B, 17 (F10); <QDM KTLWN-d> *abar mānēnd* only in 12.3 [A], 5 [A], 17 (G25a), 19 [A]; <QDM KTLWN-t> *abar mānd* in 12.3 (R1), 5 [B], 19 (R1); <QDM KTLWN-yt> *abar mānēd* in 12.3 (T44); <QDM KTLWN-šn'> *abar mānišn* in 12.7 [B], 9 (F10), 11 [B], 13 [B], 15 [B], 17 (T44), 19 [B]; <QDM KTLWN-šnk> *abar mānišnag* in 12.13 [A], 15 [A].

⁶⁰ *upa.mānaiiān* → <QDM HD KTLWN-d> *abar ē mānēnd* in V 5.42a; *upa.mānaiiān* → <QDM KTLWN-'nd> *abar ē mānānd* in V 5.53, 55; *upa.mānaiiān* → <QDM 'y KTLWN-d> *abar ē mānēnd* in V 5.54, 9.30; *upa.mānaiiān* → <QDM HNA KTLWN-d> *abar ēd mānēnd* in V 5.56; *upa.mānaiiān* → <QDM HNA m'nynyt> *abar ēd mānēnēd* in V 6.27; *upa.mānaiiān* → <QDM HNA xKTLWN-yt> *abar ēd xmanēd* in V 8.38; *upa.maitim* → <QDM KTLWN-šnyh> of V 5.53 and 5.54.

⁶¹ <QDM NTLWN-yt> *abar pāyēd* in 12.3 [B]; <QDM NTLWN-šn'> *abar pāyišn* in 12.9 (T44); <QDM NTLWN-šnk> *abar pāyišnag* in 12.7 [A], 9 [A], 11 [A], 15 (G25a), 17 [A].

⁶² vid. *starəta* → <wstlšnyh> *wistarišnīh* in Vr 11.2; *stərənaiti* → <wstlšnyh> *wistarišnīh* in N 102; *starəta* → <wstlk> *wistarag* in V 3.25; *stərətō* → <xwstlt'> *xwistard* in V 19.2; *xstərənənti* → <wstlynd> *wistarēnd* in N 103.

<ZK> *ān* “that, the”. However, it is close to the only parallel for it, V 15.2, where we find the PT <ZK-’y DYNA> *any-dēn*.

- *vīkərət.uštāna-* → <ywdt’k BRA OBYDWN-yt’ HYA> *judāg bē kunēd gyān* (in B in 12.22c) and <BRA OBYDWN-d HYA> *bē kunēnd gyān* (in A) instead of Phl. *jud kirrēnīd gyān*. We might suppose that the PT of A simply omitted <ywdt’k>. However, in my opinion, the PT of A reinterpreted the compound as Av. *vī*° → Phl. *bē*, Av. *°kərət*° → Phl. *kunēnd* and Av. *°uštāna-* → Phl. *gyān*. In both cases it varies regarding the parallels of V 5.37, 13.12a, 13a, 14a and 15a, where this Avestan compound is unanimously translated as <ywdt klynyt’ HYA> *jud kirrēnīd gyān*.

- *frāuuaiieiti* → <pr’c znyt’> *frāz zanēd* (in T44 in 12.22, written <pr’c znt> in F10). The PT of B does not agree with the only parallel of this verb: V 5.37 *frāuuaiiōit* → <plwynynt> *frawēnēd*, edited thus by Jamasp against the variant <plk’t> of the manuscripts. Although the PT *frāz zanēd* of B in 12.22 does not agree with the this old PT, we have to compare it with the parallel of N 65 *nōit. āθrō.frauuatimca* → <LA ZK y ’thš^xplwynšn [twc’k AYK BRA LA YKTLWN-yt]> *nē ān ī ātaxš^xfrawēnišn [tōzāg kū bē nē ōzanēd]*. In this passage Av. *frauuaiti-* is translated by Phl. *^xfrawēnišn* and this Pahlavi word is explained by *ōzanēd*. Thus, the Pahlavi explanation to Av. *frauuaiti-* in N 65 uses the same verb as the PT of Av. *frāuuaiieiti* in V 12.22, namely Phl. *zadan, zan-*. The only difference is that the former chose the preverb *ō*, while the latter preferred the preverb *frāz*.

Sometimes the variation simply reflects a different interpretation, as we see in the following example:

- *θriš* → <OD 3 YWM> *tā sē rōz* (in B in 12.2b) instead of <3 b’l> *sē bār* (in all the passages in A). All the Avestan parallels of multiplicative + Av. *frasnā-* confirm that the PT of A is the right one⁶³. In this case, the Pahlavi translators of B just understood that Av. *θriš* did not mean “thrice”, but “during three days”, so that they added Phl. *rōz* “day”.

Other cases of variation may be due to the fact that these Pahlavi translators could have had at their disposal Avestan-Pahlavi lexica where the Pahlavi word differed from the usual one in old PTs. This is at least what can be inferred from the following PT:

- Av. *brātar-* → Phl. <BLWL> *brādar* instead of <AH> or <bl’t> *brād* (only in 12.5b secondly). Phl. <blwl> /*bror*/ represented the Gabrī variant of Phl. *brādar* and slipped into some Pahlavi texts from the Frahang ī Pahlawīg. vid. the commentary to this word in V 12.5.

2.2.2. Wrong PTs:

- *āat. yaṭ* → <ADYN’ MNW> (in all the passages of V 12, with the exception of 12.7a, where A and F10 only attest <ADYN’> and omit <MNW>). The expected PT in Vīdēvdād would be <ADYN’ AMT> *ēg ka*

⁶³ vid. *θriš. frasnādauiēn* → <3 b’l pr’c ’y šwdynd> *sē bār frāz ē šōyēnd* in V 7.14; *biš. frasnādauiēn* → <2 b’l pr’c ’y šwdynd> *dō bār frāz ē šōyēnd* in V 7.75; *θrisataθβəm. frasnātāe* → <30 b’l ... pr’c šwdšn> *sīb bār ... frāz šōyišn* in V 8.98; *pañca.dasa. frasnātāe* → <15 b’l ... pr’c šwdšn> *pānzdah bār ... frāz šōyišn* in V 8.99.

or simply <AMT> *ka*, as confirmed by most parallels⁶⁴. However, in other instances Av. *āat. yaṭ* is translated by Phl. <cygwn'> *čyōn* (V 7.3), <MNW> *kē* (Yt 3.1) and <'ytw'n' MNW> *ēdōn kē* (Yt 14.63). Only the late Vyt 43 and Ny 3.6 (only in the manuscript U1) confirm the PT <ADYN' MNW> *ēg kē* of V 12 for Av. *āat. yaṭ*.

This wrong PT is due to the late confusion between <MNW> *kē* and <AMT> *ka* (sometimes <AYK> *kū* too) because of the influence of NP. *ke*, where in some cases the functions of these three words merged. Thus, when Pahlavi was no more a spoken language, the scribes “re-Pahlavised” New Persian uses and they confused the heterograms <MNW>, <AMT> and sometimes <AYK>.

- *tanu-* (*tanunqm*) → <tn'g'n> (12.2), <tn'hl> (12.4, 6, 8, 10, 14, 16, 18 in G25a and 20) or even <tn'phl> (12.12) in the PT of A instead of <tn'> *tan*, only attested in 12.2 [B] and in 12.18 in K2 above the line and R3. The variants <tn'hl> and <tn'phl> seem to be corruptions of Phl. <tn'phlg'n'> *tanāpubhlagān*, which appears in preceding passages. This means that the Pahlavi translators of V 12 wrongly took Av. *tanu-* for a synonym of Av. *tanu.pərəvā-*.

- Av. *x^vayhar-* → Phl. <AH-dl> (in 12.5b) instead of <AHTE> *xwāh*, surely due to a confusion with the heterogram of Phl. *brādar*, namely <AH>.

- *°upāiti-* → <KRYTWN-šn' OBYDWN-x₁> *xwāhišn kunēd* (in T44 in 12.2 thirdly) and <KRYTWN-šn'> *xwāhišn* in F10 instead of <QDM SGYTWN-šn'> *abar rawišn*.

- *na-* (*nō*) → <KON> *nūn* (in A in all the passages) instead of <LNE> *amā* (only in B in 12.2c). The Pahlavi translators of A surely confused the pronoun Av. *nō* with the temporal adverb Av. *nū(n)* because of their phonetic proximity.

- *pañcāca. x^vīsaitica* → <5 21> (only in R3) instead of <25> *wīst ud pañj* (in 12.9b in both A and B and in 12.11b [B]).

- *pañcāsātəm* → <70> (only in R3 in 12.9b and 11b) instead of <50> *pañjāb* (only in B and the manuscripts G25a and R1 in 12.9b and 11b).

- *vā* (emphatic) → <'ywp> *ayāb* (in both A and B in 12.21). Surprisingly, in 12.21 T44 omitted this *vā*, but translated it by <'ywp> *ayāb* as well.

- *viš.huška-* + *tarō* → <wyš hwšktl> *wiš hušktar* (in K2 and B in 12.22a). The Pahlavi translators in K2 and B made the same mistake, because they confused the adverb *tarō* following *viš.huškō* with the Avestan suffix for comparatives. They must have assumed that the dot separating the adverb from the compound actually divided the latter from its comparative suffix. On the contrary, the remaining manuscripts of A divided <tl> from <wyš hwšk>, so that they translated correctly. These manuscripts agree with the only parallel of this text, V 5.36, where we find <wyš hwšk> *wiš-hušk* and <LCD-r'> *tar* separately.

⁶⁴ *āat. yaṭ* → <AMT> *ka* in V 3.20, 5.13, 8.10; *āat. yaṭ* → <ADYN' AMT> *ēg ka* in Yt 6.1, 6.2, 7.4, V 8.1, 8.40 (twice), 17.4, Ny 1.12, 3.6 (but U1 writes <ADYN' MNW> *ēg kē*); *āat. yaṭ* → <W AMT> *ud ka* in V 9.15.

- *zī* → <'nd> *and* (in both A and B in 12.22b, and only in A in 12.22d) instead of <ME> *čē*.
- *frāunaiieiti* → <pr'c> *frāz* (in K2 and R3 in 12.22) or <pr'c OD gwpt> *frāz tā guft* (in R1). Only G25b attests Phl. <plwyt> *frawēd*, the same PT as that of V 5.37, which however must be corrected by the causative <^xplwynyt> *frawēnēd*.
- *azaiti* → ■ (in F10 in 12.22) and 𐬀𐬀𐬀 (in T44), which I have not been able to interpret, instead of Phl. *raw(ēn)ēd*⁶⁵. They were translated under the line by NP. *mizanad* “smites”. Obviously the New Persian translators confused the Avestan verb *az-* with Phl. and NP. *zadan*, *zan-* “to smite, to kill”, maybe as a result of their phonetic similarity. Nevertheless, we must also notice that Av. *azaiti* is also rendered into Phl. <znšn'> *zanišn* in P 8, where it seems to have occurred the same confusion.

⁶⁵ vid. *azaite* → <BRA SGYTWN-ynt> *bē rawēnēd* in V 5.37; *azaēta* → <SGYTWN-yt> *rawēd* in V 18.68; *azāite* → <SGYTWN-ynt> *rawēnēd* in V 18.76; ^x*azōiḏe* → <SGYTWN-ynd> *rawēnēnd* in V 3.11.

8. PAHLAVI GLOSSES AND EXPLANATIONS

The Pahlavi translators of A consciously omitted all the glosses and commentaries to the PT in the entire Pahlavi text of Vīdēvdād, not only in V 12, because they did not find a direct correspondence in the Avestan text. Only B and rarely R1 included glosses and explanations to the PT, which suppose not only a deviation from the strictly word-by-word reproduction of A, but also that their Pahlavi translators imitated the style of the old Pahlavi translators.

Some of them are quite unnecessary, because the Pahlavi text is clear enough, but some others try to shed some light on obscure words or to explain an aspect of the purification process. Moreover, they are especially interesting because we can thereby catch a glimpse of the procedures and language of the translators better than through the mere PT alone. They can be divided in the following basic types:

8.1. One-word synonymic explanations

Among the first glosses, which only give a synonym of a word, we find *urwar* [kū jōrdā] “the plants [namely grain]” (12.2d); *mānbed* ... [ay kadag-xwadāy] *ayāb mānbedag* [ay kadag-bānūg] “the master of the house ... [namely the householder] or the mistress of the house [namely the lady of the house]” (12.7a); and *nabag* ... [kū nabērag] *ud nabagī* [kū nabēragī] “the grandson ... [namely the grandson], the granddaughter [namely the granddaughter]”⁶⁶ (12.9a). Some of these synonymic explanations in V 12, typical through the history of the PT, are also attested in other PTs. Actually, *mānbed* ... [ay kadag-xwadāy] in 12.7 is parallely reflected in the PT of N 5.1, where *nmānō.paitiš* → *mānbed* [ay kadag-xwadāy], and *mānbedag* [ay kadag-bānūg] in 12.7 is found, as we have already observed, in Vr 3.3 *nmānō.padnīm* → *mānbedēn* ... [kadag-bānūg].

8.2. Short explanatory glosses and brief explanations

Sometimes the Pahlavi translators of R1 and B added short explanatory glosses and brief explanations, which usually tried to explain a sentence, but sometimes included a different interpretation. In these kinds of glosses and explanations we find the following examples:

- 12.1f (only in F10) *ēd kū ān gyāg mānišnīh bē ēd gyāg widerišn ast* by “this (means) that that passage (refers) to the wait, but this passage refers to the death”.

⁶⁶ The explanation *nabērag* to Phl. *nabag* “grandson” in 12.9a seems a “re-Pahlavisation” from the equivalent NP. نبيره “grandson”. The feminine counterpart *nabērage* is derived from the masculine one, like in other examples already seen.

- 12.2 (only in R1): *ēn nūn ātaxš yazēd barsom bandēd āb ī weh zōhr barēd* [*kū nāf andar xānag yazēd*] “He will worship this fire now, he will bind the barsom, he will bring libations to the good Waters [that is, the family will worship it (i.e. the fire) in the house]”. Here its Pahlavi translator specified that the worship of the fire must be performed by one’s own family in the house.

- 12.2b: *sē rōz frāz šōyēd tan* [*ān kū tā sē rōz tan pāk dārēd ud abāg apākīh nē gumēxtēd*] “during three days he will wash his body [that (means) that during three days he will keep his body pure and will not mix it with impurity]”; *tā sē rōz šust wastarag* [*dārēd kū wastarag ham pāk^x nihumbēd*] “during three days he will wash his clothes [he will have (them so), that is, he will clothe his clothes clean too]”; and *tā sē rōz* [*abāg yōjdāsrih*] *gāhān frāz srāyēd* [*ay gāhān xwānēd tā sē rōz*] “during three days [with the purification] he will recite the Gādhās [that is, he will recite the Gādhās during three days]”.

- 12.2c: *ēn amā ātaxš yazēd* [*kū ātaxš andar ān mān rōšn dārēd ud wuzurg^x nihēd*] “he will worship this our fire [that is, he will keep the fire kindled in that house and he will build a high one]”.

- 12.2d: *yōjdāsr pas bawēd mān* [*kū pas az sē rōz ān mān yōjdāsr^x nihēd*] “then the house will be purified [that is, after three days he will purify the house]”.

- 12.3: *čand awēšān abar mānēnd* [*kū andar ān mān mānišn kunēd ud abastāg xwānēd*] “how long must they wait (because of) them (before entering into the house) [that is, he waits in that house and recites the Abastāg]”. Here the Pahlavi translators only added some new information about the recitation of the Abastāg.

- 12.21: *jud-kēš* [*kū dēn jud dārēd*] “another faith [that is, he has another religion]”. We must notice that a verbal sentence instead of a synonym explains here the compound of the PT.

- 12.21 and 12.22: *ham gumēxtēd* [*pad hamrēd*] and *abar gumēxtēd* [*pad payrēd*] respectively. In both cases the Pahlavi translators of B continued the tradition of the PT, because these glosses are attested in other parallels. Actually, we find *ham.raēθβaiieiti* → <OL hm gwmyhtyt [PWN hmlyt]> *ō ham gumēxtēd* [*pad hamrēd*] in V 5.34, 35 and 36 and *ham.raēθβaiieiti* → <OL hm gwmyht [PWN hmlyt]> *ō ham gumēxt* [*pad hamrēd*] in V 19.20, and *paiti.raēθβaiieiti* → *abar gumēxtēd* [*pad payrēd*] in V 5.33, 34, 35 and 36; *paiti.raēθβaiieiti* → <OL hm gwmyht [PWN ptlyt]> *ō ham gumēxt* [*pad payrēd*] in V 19.20. It is noteworthy that the same gloss is also attested in V 19.20, where the Avestan verb *paiti.raēθβaiieiti* is wrongly translated as Phl. *ō ham gumēxt* instead of *abar gumēxt*.

- 12.22: *mar druwand dō zang ēdōn ašemōg anāšō^x spenāg-mēnōg dāmān ham gumēxtēd* [*pad hamrēd*] [*kē abāg ōy har ka rasēd pad xēm wattar bawēd*] [*ōy rāy^x šustan abāyēd*] “the vile, the liar biped, so an impious heretic defiles directly [with direct defilement] the creatures of the Beneficent Spirit [everyone who comes in touch with him, he becomes worse in his nature] [it is necessary to wash him]”. It is noteworthy that *kē ... bawēd* is extracted from V 5.36, but the Pahlavi translators of B added *ōy rāy^x šustan abāyēd*, just where we find the New Persian structure for the direct object by object + postposition *rāy*, which reveals the modernity of this PT of V 12.

- 12.22d: *nē ēdōn mīrēd [nē rēman]* “not so when dead [he is not impure]”. The same is found in the parallel passage of V 5.37.

8.3. Short commentaries

Through the history of the PT anonymous commentaries and doctrines of some known commentators were included in the transmitted Pahlavi text. These commentaries, more or less extensive, added information which cannot be extracted from the mere PT.

In this way the Pahlavi translators of B added ritual information in two short commentaries in V 12.2c and d:

- 12.2c: *barsom bandēd [kū tā sē rōz stōš yazēd ud zōhr yazišn pad kār dārēd ud drōn srōš yazēd]* “he will bind the *barsom* [that is, he will perform the *stōš* ceremony during three days, he will perform the ceremony of the libation(s) and he will consecrate the sacrificial bread to *Srōš*”.
- 12.2d: *pad kāmāg amahraspandān xwānišn kunēnd [kū drōn ud mizd ud āfrīnagān kunēnd ud amahraspandān rāy ^xyazēnd ud pad kāmāg xwēš tan āb ud urwar ^xxwarēnd ud pad kāmāg amahraspandān rāy bē yazēnd ud ^xayādēnēnd andar ān mān]* “they will invoke the Beneficent Immortals at will [that is, they will consecrate the sacrificial bread, give the reward and recite the *Āfrīnagān* prayers, they will worship the Beneficent Immortals, they will consume for themselves water and plants at will, they will worship the Beneficent Immortals at will and remind them in that house]”.

In the first commentary it is interesting to notice the New Persian use of *tā sē rōz* instead of the expected Phl. *sē rōz*, while in the second one we find the New Persian structure object + postposition *rāy* for the direct object in *amahraspandān rāy ^xyazēnd* and *amahraspandān rāy bē yazēnd*, which indicates that this PT of V 12 is not old⁶⁷.

8.4. Misplaced glosses

Sometimes the glosses were misplaced from its correct position. There are two other glosses which have been misplaced only two positions: *ēg kē mānbed bē mīrēd [ay kadag-xwadāy]* “When the master of the house dies [namely the householder]” in 12.7a and *tā čand awēšān abar mānišn nabag az niyāg [kū nabērag]* “how long must (one) wait (because of) them (before entering into the house), the grandson with regard to his grandfather [namely the grandson]” in

⁶⁷ The same is valid for the PT of the Nyāyišn, where we find many times the structure object + postposition *rāy* + verb *yaštan*, *yaz-*, for instance in Ny 1.6a *xwaršēd amarg rāyōmand arwand-asp rāy yazēm*; 1.8a, b *tištar drust-čašm rāy yazēm*; 1.8c *wārišnīg tištar stārag rāy yazēm*; 1.8n *zarrēnōmand abzār rāy yazēm*; 1.9c *ruwān ī xwēš rāy yazēm*; 1.9d *frawahr ī xwēš rāy yazēm*; 2.12a *mīhr xwadāy buland kē amarg ud ablaw ast ōy rāy yazēm*, etc.

12.9a. Actually, we expect that these synonymic glosses were placed immediately after the word they explain, namely Phl. *mānbed* and Phl. *nabag* respectively.

Another possible example of misplaced gloss, though much more than those of 12.7a, could be found in 12.3d. Indeed, the gloss *gāhān ay abastāg xwānēnd* of this passage should be placed either in 12.2d or in 12.3b. In such case, these would be the two possibilities:

- 12.2d: *gāhān frāz srāyēd [ay gāhān wēš xwānēd tā sē rōz] *[gāhān ay abastāg xwānēnd]** “he will recite the Gāḏās [that is, he will recite the Gāḏās during three more days] [they will recite the Gāḏās, namely the Abastāg]”.
- 12.3b: *tā čand awēšān abar mānēd [kū andar ān mān mānišn kunēd ud abastāg xwānēd] *[gāhān ay abastāg xwānēnd]** “how long must (one) wait (because of) them (before entering into the house) [that is, he remains in that house and recites the Abastāg] [they will recite the Gāḏās, namely the Abastāg]”.

9. THE USE OF BLANKS

While B shows almost no conscious omission, but only abbreviations of the text repeated in 12.4, 6, 8, 10, 12, 14, 16, 18 and 20, there are many omissions in A which demonstrate that the Avestan knowledge of their Pahlavi translators was minimal. Indeed, when they did not know the meaning of an Avestan word, they usually left a blank in the PT. These are the most noteworthy instances:

12.11a, b: † npk † † npky †

12.13a: † BRE bl't † † BRTE bl't †

12.15a: † 4-wm BRE † † 4-wmyh BRTE †

12.17a: † 4-wmyh BRE † † 4-wmyh BRTE †

12.19a: † 4-wm BRE BRE † † 4-wm dwh't dwh't †

12.21a: † ywdt hw'dšn' † † ywdt kyš †

12.22c: † znyt' † † PWN ... SGYTWN-yt †

Furthermore, in the Avestan sentence *haṅhuš. ^{xv}arəθaheca. vastraheca. draoša. nəmataheca. aiiaṅheca. apa.baraiti* of 12.22f, only the PT of Av. ^{xv}*arəθaheca* is included in both, while the rest of the PT is simply omitted. Only A (except R1) left a blank, so that their Pahlavi translators were aware that something lacked, although they felt themselves not able to translate these Avestan words.

10. SUMMARY OF THE MAIN MISTAKES AND INNOVATIONS IN BOTH PTs

As we have already observed, both manuscripts reveal the modernity of their PT in some mistakes and innovations in the tradition, which I summarise as follows:

1. Phonetics

- Some Pahlavi words are written according to New Persian (e.g. <'tš> *ātaš* in A instead of Phl. <'thš> *ātaxš*; <'yw(y)d'sl> instead of Phl. <ywšd'sl> *yōj'dāsr*).

2. Morphology

2.1. Nominal morphology

2.1.1. Number

- Use of the direct plural instead of the oblique plural.

2.1.2. Gender

- Use of three endings for feminines:

- <-k> *-ag* (< Iir. *-*a-kā*-). Used in older Pahlavi texts.
- <-y>, <-yk>, <-yh> *-e*. Late, probably from Phl. *-ag*.
- <-yn'> *-ēn*. Used in older Pahlavi texts.

2.2. Verbal morphology

2.2.1. Persons and numbers

- The Avestan 1st. Sing. is sometimes translated by a Pahlavi 3rd. Sing.

3. Syntax and translation's technique

- Extreme word-by-word reproduction without taking into account:
 - Enclitics: when Phl. *ayāb* translates the Avestan enclitic *vā*, it is placed in the same enclitic position in A. On the contrary, B is more accurate.
 - Prepositions needed in Pahlavi, which are sometimes omitted.
 - Ezāfe connection, generally omitted in these PTs.
 - Phl. *kū* after the verb *guft*, in spite of being required in Pahlavi.
- The PT of B misplaced some synonymic glosses.
- New Persian structures:
 - a) *rāy* to mark the direct object.
 - b) Confusion between <MNW> *kē* and <AMT> *ka* in Av. *āaṭ. yat* → <ADYN' MNW> *ēg kē* instead of <ADYN' AMT> *ēk ka*.

4. Vocabulary

4.1. PTs of Avestan *hāpax legómena*

- A usually left a blank, while R1 and B interpreted and translated them, though sometimes incorrectly.

4.2. Innovative PTs of Avestan words attested in other passages

4.2.1. Variations out of the same root as that of old PTs

4.2.1.1. With a different suffix (e.g. Av. *x^v arəθa-* → Phl. <hwłšnk> *xwarišnag* instead of Phl. *xwarišn*).

4.2.1.2. Without a suffix attested in old PTs (e.g. Av. *juua-* → Phl. <zynd / zywnd> instead of Phl. <zy(w)ndk> *zīndag*).

4.2.1.3. Without preverb (e.g. Av. *°frasnāiti-* → Phl. <HLLWN-yt> *šōyēd* instead of Phl. *frāz šōyišn*).

4.2.2. Use of different Pahlavi roots

4.2.2.1. Synonymic variation (e.g. Av. *para.iriθiieiti* → Phl. <BRA YMYTWN-yt'> *bē mīrēd* instead of the verb Phl. *widardan*, *wider-*).

4.2.2.2. Wrong PTs (e.g. Av. *na-* (*nō*) → Phl. <KON> *nūn* instead of Phl. <LNE> *amā*).

Conclusions

We observe that the PTs of V 12 did not proceed exactly like other Pahlavi translations of the Islamic period. Indeed, the usual procedure in the latter ones was to gather together old Pahlavi translations and compare them with the Avestan text to be translated in order to create a new PT. The translators of many Avestan texts of the Xwardag Abastāg based their PTs on the older PTs of Yasna and Vīdēvdād, as the quotations from those texts in the Xwardag Abastāg point out (Cantera 2004a 166 ff.). For example, the translators of the Wištāsp Yašt composed their Pahlavi translation from extracts from the Āfrīn ī Zardušt, Hādōxt Nask, Vīdēvdād and Yasna (Cantera 2004a 176 ff.).

On the contrary, the Pahlavi translators of V 12 created new PTs *ex professo* without considering the parallels in older PTs by means of some shared procedures but also by means of different techniques. Both wrote some Pahlavi words according to the New Persian phonetics and writing system; confused and simplified the Pahlavi morphology and created Pahlavi feminines; made a word-by-word reproduction of the Avestan syntax without taking into account Avestan enclitics and the Pahlavi ezāfe connection, prepositions and *kū* after *guft*; and made innovative PTs of Avestan words attested in other passages, sometimes wrong. In my opinion, these common procedures stem from Jāmāsp Īrānī's teaching.

Although they share these procedures, A and B show a different division of paragraphs and did not make the same PT of some Avestan words. Moreover, the PT of A is more inaccurate than that of B, which also incorporated glosses and short commentaries. Hence we can conclude that they did not copy from the same source.

To summarise, the new PTs of V 12, like those of the lost passages of V 18, 19, etc., were made under the editorial teaching of Jāmāsp Īrānī, which gave at least two exegetical schools: one in Surat (A) and another one in Navsarī (B). Their PTs are not old and were made *ex professo* in order to fill the gaps of the written transmission. Although they attest some mistakes and reveal their modernity, they tried however to continue the transmission of the Pahlavi Vīdēvdād by means of a newly improved tradition.

D) TEXTUAL CRITICISM

Do we really need a new edition of the Avesta?

The huge task of editing the Avesta by collating more than a hundred manuscripts placed Geldner's (1896) work at the pinnacle of research into the Iranian studies. Since then, no other complete edition of the Avesta has been undertaken, mainly because of the authority of Geldner's work and the difficulties of collecting such a vast number of manuscripts. While Westergaard (1852) only collated manuscripts available in Europe, Geldner broadened his spectrum to include many manuscripts from India. In fact, it is a significant merit of Geldner to have noticed "that in India there was hidden an unopened store of manuscripts" (Geldner 1896 Prolegomena i).

As far as the Iranian manuscripts are concerned, Geldner did not take a similar interest in them. In fact, the sole Iranian manuscripts he collated were brought to India before his time. Therefore, despite Geldner's edition being the first to incorporate Avestan manuscripts from Iran, it is important to note that this inclusion occurred by chance.

The remaining manuscripts he used already belonged to European libraries at that time. Thus, Geldner increased so significantly the number of manuscripts that his edition almost consigned previous editions to oblivion⁶⁸.

Geldner's edition however must still be considered as one of the most comprehensive works of the Iranian studies. Nevertheless, it must be deeply revised, not only because the Avestan studies have improved our knowledge of the Avestan language and of its written transmission, but also because of some problems our working team in Salamanca have found in it. Firstly, new manuscripts have been brought to light. Secondly, through our work with the manuscripts for our critical edition of *Vīdēvdād* by the autopsy of these manuscripts, we have observed that Geldner made some methodological mistakes. I will try to show why a new edition of the whole Avesta has to be carried out by analyzing Geldner's procedures in his critical edition of *Vīdēvdād*.

⁶⁸ Westergaard's edition has been reedited in 1993 on the initiative of R. Schmitt.

1. *RECENSIO*

1.1. Geldner's *recensio*

Geldner's main contribution to the critical edition of the Avesta was his exploration of that "hidden an unopened store of manuscripts" of India; until then only manuscripts located in European libraries had been used. In the Prolegomena of his critical edition of the Avesta, Geldner described 134 manuscripts belonging at that time to the following libraries:

1. Bombay University (B1, B2, B3)
2. Mulla Firoze Library in Bombay (Mf1, Mf2, Mf3, Mf4)
3. Some private collections in Bombay:
 - a. Behmanji Rustamji Mullan Firoz (Br1, Br2)
 - b. Peshotanji Behramji Sanjana (Pt1, Pt2, Pt3, Pt4)
 - c. Dhanjibhai Framji Patel (Dh1)
 - d. Edalji Darabji Rustomji Sanjana (E1, E2)
 - e. Framji Fardunji Madan (F1, F2)
 - f. Jamaspji Minocheherji Jamasp Asana (J1, J2, J3, J4, J5, J6, J7, J8, J9, J10, J11, J15, J16, J17)
 - g. Jamsetji Bomanjee Wadia (Jb)
 - h. Jamshedji Mânekji Unwalla (Jm1, Jm2, Jm3, Jm4)
 - i. Khorshedji Bejanji (Kh1, Kh2)
 - j. Mancherji Barzoi Powri (Mb1, Mb2)
4. Jamshedji Peshotanji Sanjana's private collection in Bulsar (Jp1)
5. Hoshangji Jamaspji's private collection in Poona (H1, H2, H3, H4, H5)
6. Two manuscripts from Surat (S1, S2)

For Vîdēvdād, Geldner used a total amount of 21 manuscripts, 9 of which are Pahlavi Vîdēvdād manuscripts (L4 and Pt2, which belong to the same group; K1 and the manuscripts which stem from it, that is, M13, K3b, B1, K3a, P2 and M3), 9 Indian Vîdēvdād Sāde (B2, Br1, L2, K10, L1, M2, O2, P1, Dh1) and 3 Iranian Vîdēvdād Sāde (Mf2, Jp1, K9⁶⁹). B1, B2, Br1, Dh1, Jp1, Mf2 and Pt2 were handed out to him from India. M13 came from Iran, but when its owner died it came into the hands of a committee in Bombay (Geldner 1896 Prolegomena xi). The rest were placed in different libraries in Europe.

However, Geldner never travelled to India. So the manuscripts he used were not chosen according to his scientific criteria, but to those of the Indian Parsees who kindly sent them to him. Therefore, we cannot exclude that important manuscripts remained inaccessible to him.

This becomes obvious when we compare the Indian manuscripts he used for the edition of Vîdēvdād with those included in Jāmāsp's (1907) edition of the Pahlavi Vîdēvdād. On one hand, the group of L4 is scarcely represented in

⁶⁹ K9 was written in India, but it is a careful copy of the IrVS Mf2 (Geldner 1896 Prolegomena vii).

Geldner's edition, because he only collated L4 and Pt2, in comparison to the 7 manuscripts of the group of K1. Jāmāsp, on the contrary, collated more manuscripts of the group of L4. On the other side, Geldner's did not know a very important manuscript used by Jāmāsp: IM. I will deal later with the importance of this manuscript for the written transmission of the Pahlavi Vīdēvdād.

1.2. Mistakes in Geldner's *collatio*

Despite the huge merit of Geldner's use of the Indian manuscripts, his procedures regarding his treatment of those preserved in Europe deserve a severe criticism. He admired Westergaard's previous work with the manuscripts in Europe too much as to undertake their exhaustive examination. As Geldner (1896 Prolegomena i) stated: "So admirably did Westergaard work through the manuscripts that were known to him, and so model the text he provided (sic), that without entirely new manuscript material, there would have remained little or nothing for me to do. A re-reading of the texts extant in Europe, I found, promised but little fruit."

His weak interest in "re-reading" the manuscripts in Europe reflected the fact that, during the preparation of his edition, he never travelled to some libraries where they were preserved. Instead of the original manuscripts in Paris, he used: a) Olshausen's collations for P6, P10 and P12; b) copies by Olshausen for P2, P11, P13 and P14; c) and Brockhaus' (1850) reprinted edition of Burnouf's (1829-1843) lithographed copy for P1. The situation is similar regarding the manuscripts of the British Museum in London, where he used: a) the M. A. Stein's collation for Lb1 and Lb16; b) that of E. V. Arnold for Lb2; c) and that of A. V. Williams Jackson for Lb5. The only European library with Avestan manuscripts he visited was that of Copenhagen.

When adopting Westergaard's readings of most manuscripts in existence in Europe and those of the copies and collations of his European colleagues, Geldner made a methodological mistake. Its main consequences have proved to be, firstly, the confusion of some manuscripts due to the erroneous information contained in the collations. Secondly, we cannot be sure that the readings Geldner took from these copies and collations really correspond to those of the extant manuscripts, and a narrow revision actually shows some deviances.

As far as the possible confusion of manuscripts is concerned, our analysis of the Pahlavi Vīdēvdād manuscripts from the Bibliothèque Nationale of Paris has showed that Geldner confused at least two of them (Cantera & Andrés-Toledo 2008). In fact, our own autopsy of the Pahlavi Vīdēvdād manuscripts from the Bibliothèque Nationale of Paris has revealed a surprising fact: although Geldner (1896 Prolegomena xii) described and identified correctly the manuscripts P2 (= Suppl. Pers. 26) and P10 (= Suppl. Pers. 25), he confused them in the explanation of their relations with other Pahlavi Vīdēvdād manuscripts in his Prolegomena and in his critical notes to the text. This could be due to a mistake by Olshausen or by Geldner himself, but it alerts us about the validity of the variants of P2 quoted in the critical notes of Geldner's edition. A few examples will suffice to demonstrate it:

- Geldner (1896 Prolegomena xv) stated that P2 *pr. manu* omits V 4.51 and inserts it *sec. manu* in the margin. However, P2 attests it *pr. manu*, but not in the margin, while it is P10 *pr. manu* which omits it and writes it *sec. manu* in the margin.
- According to Geldner (1896 Prolegomena x), in V 13.17 P2 *pr. manu* attests *sraoṣṣinō*, which is corrected *sec. manu* as *sraēṣṣamnō*. This is, however, what we find in P10, as we can observe:

P2	P10
	

Thus Geldner apparently confused both manuscripts.

- The same happens, for instance, in V 13.50. Geldner (1896 Prolegomena xiv) stated that P2 *pr. manu* attests *nasuṣ*, but the readings in P2 and P10 are:

P2	P10
	

Obviously, Geldner has confused once again both manuscripts, because it is P10 *pr. manu* which attests *nasuṣ* and corrects it *sec. manu* as *sunīṣ*.

According to this, the data he ascribed to P10 correspond to P2. This is also the case in V 14.1, where the omission of Av. *hazaṅrāiš. sūnīṣ. nairiūō.nāmanō* in L4 and K1 is not completed in P10, despite Geldner (1896 Prolegomena xvi), but it is in P2. Therefore, it is obvious that Geldner's data regarding P2 refer to P10, and viceversa.

Surprisingly these data are not extracted from the critical notes to the text, but from the Prolegomena, where he presents the fundamental criteria for establishing the *stemma codicum* of Vīdēvdād. Therefore, after our observations, Geldner's data regarding P2 and P10 must be reconsidered before studying their relation with the remaining PV manuscripts in order to build the *stemma codicum*.

Geldner's confusion of both manuscripts seems however to be older than himself; indeed already Westergaard had confused them:

- According to Westergaard (1852 5, n.1; 6, n.2), in V 13.36 P2 attests by a first hand *ipimno* and by a second hand *isimano*, but this is found actually in P10:

P2	P10
	

- Westergaard (1852 5, n.1) stated that in V 13.42 P2 attests the correction *draokhto*, but this is what we find in P10:

P2	P10
	

- According to Westergaard's (1852) edition, in V 1.10, which corresponds to Geldner's V 1.9, P2 shows the variant *upahaciṣ*, but this is the variant of P10:

P2	P10
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Obviously Westergaard confused both manuscripts too, and this could be the source of Geldner's mistake. But Westergaard's confusion is not so surprising if we consider his statement: "I shall here remark that I am indebted to Dr. Spiegel's edition for the readings in the two Parisian copies, P2 and P10, which my limited stay there did not allow me to examine, any more than a third Parisian copy, P5, belonging to the same class" (Westergaard 1852 6, n.1). Therefore, we must search in Spiegel's edition for the source of this mistake.

As a matter of fact, Spiegel (1853-1858 1.8) already confused P2 (= Suppl. Pers. 26; C in his edition) and P10 (= Suppl. Pers. 25; F in his edition). According to him, C (= P2) was written in 1127 A.Y., has 488 pages and corresponds to Fonds d'Anquetil Nr. 1. Furthermore he identified F (= P10) as Nr. II of Anquetil's Supplementum. P2 is written in 1127 A.Y. and has 488 pages, but it is really Nr. II of Anquetil's Supplementum, while P10 is Fonds d'Anquetil Nr. 1.

Spiegel's mistake could imply either that he simply confused the data of the catalogues or possibly that he never even saw the manuscripts preserved in Paris. The latter seems most likely, as he admitted to have used Olshausen's and Müller's collations in his edition (Spiegel 1853-1858 1.8, 27-28). Did Olshausen or Müller already confuse these manuscripts?

Although I have no information about Olshausen's collation, as I have not had access to it, we can nonetheless suppose that the mistake would be present in his collation. Actually, Geldner admitted to have used Olshausen's collation, but not that of Müller. Since Westergaard copied the data of P2 and P10 from Spiegel's edition, and Spiegel used Olshausen's and Müller's collations, it is very likely that the source of this confusion was due to a mistake in Olshausen's collations⁷⁰.

Therefore, Olshausen's mistake would explain why these manuscripts were confused. Moreover, since Spiegel did not himself see the manuscripts, but instead used Olshausen's and Müller's already mistaken collations, he could not check if the data in these collations agreed with those of the original manuscripts. Thus, it is very likely that Spiegel confused Olshausen's mistaken collations and mixed the names of the manuscripts. Later Westergaard continued the confusion, simply because in his edition he trusted Spiegel's readings. Eventually the mistake was inherited in turn by Geldner, who did not collate the manuscripts in Paris, but was overly confident in Olshausen's collation and in Westergaard's edition.

Geldner's use of collations and copies made by others was thus not only a methodological mistake leading to confusion, but it is also responsible for some mistakes in the critical notes.

We would expect of course that there would be no mistake in the manuscripts which Geldner saw himself. Unfortunately, there are some; in the

⁷⁰ Even though, it is noteworthy that M. J. Müller made a parallel mistake when collating P10. The manuscript Cod. Zend. 2 of the Bayerische-Staatsbibliothek of Munich is a collation of P10 made by M. J. Müller. According to Bartholomae (1915 2-3), at the end of Müller's collation of Suppl. Persan 25 (= P10), he wrote in red ink a colophon with the year 1127 A.Y. Also according to the former, this is the colophon of Suppl. Persan 39 (= P5). This could explain why P2 and P10 were confused. P10 preserves no colophon, while the colophons in P2 and P5 attest that both were copied in 1127 A.Y. Müller also copied this date in his collation of P10, and because of this mistake three manuscripts of the same library were supposed to be written in 1127 A.Y.

variants of Geldner's critical notes I have noticed some mistakes, of which I will show only some examples taken from V 11:

- V 11.7d: according to Geldner: L4 *išūiqm*; but really: *ašūiqm*, partially written by the second hand of L4a.
- V 11.12a: according to Geldner: L4 *kunđiža*; but really: *knudižda*.
- V 11.12f: according to Geldner: L4 *urruarā*, K1 *urruaraiā*; but really: L4, K1 *urruaraiā*. The right reading is, however, in P2, but this variant is not recorded by Geldner.

The most significant of these mistakes is that they are recorded in the two oldest PV manuscripts, namely L4 and K1, just two of the most important ones when choosing the variants in the *constitutio textus*. Since the data recorded by Geldner sometimes does not correspond to the original manuscripts, a question arises: can we trust Geldner's critical notes?

In order to know if these mistakes are representative enough, I have analysed the critical notes to V 14 as an example. Among 246 variants of L4 and K1 recorded by Geldner, he was wrong 15 times⁷¹. This means that only 6,09% of the variants of L4 and K1 in V14 were mistaken. His inaccuracy is slight, but it is significant enough in a critical edition and demonstrates that it must be deeply revised.

Geldner's first methodological mistake was already made in the *recensio*. Actually, as far as he did not himself see some manuscripts, he should not have included their readings in the *collatio*. Moreover, he trusted Westergaard's previous edition, which inherited Spiegel's and Olshausen's mistakes, and did not check his critical notes with the manuscripts. Thus, the mistakes in the copies, collations and previous editions of his colleagues were continued in his own edition. To these mistakes, he added his own, as we see in the variants recorded in V 14.

Therefore, the autopsy of the manuscripts is necessary to correct the mistakes made by Geldner.

⁷¹ 14.2b (L4 *nirinuuiāt*, not *°srinuuiāt*), 14.4a (L4 *frastərət^hanqm*, not *frastərənanqm*), 14.4b (K1 *daṃō.pairaṅharštanqm. daṃō.yaoždā*, not simply *pairaṅh^o*), 14.4b (L4 *hadā.naēpāta*, not all the manuscripts *hadānaēpāta* exc. K1; actually, there is no manuscript which attests Geldner's *hadānaēpāta*), 14.5a (L4 *udarō.θristanqm*, not *θrustanqm*), 14.6c (L4 *jaipi.janiūt*, not *janiūt*), 14.7c (L4 *hidaranəm*, but not corrected sec. manu to *k*, because there is no correction by a sec. manu), 14.7e (L4 *tižibārəm*, not *tiži.bārəm*), 14.9i (L4, K1 *aēuuandasō*, not *aēuuaidasō*), 14.11a (L4, K1 *vərazaiiantəm*, not *vərazaiiantəm*), 14.11c (K1, P2, M3 *ərazatō*, not all Mss. *ərazatəm*, exc. K1 *ərazatō*), 14.11d (K1, P2, M3 *yaṭ*, not all Mss. *yaṭa*, exc. K1 *yaṭ*), 14.14d (K1 *barəzuš*, not *barəziš*).

1.3. *Descriptio codicum* of this edition of V 10-12

Aside from the methodological mistakes made by Geldner, a new critical edition is justified by the new Vīdēvdād manuscripts discovered in India and Iran after Geldner's edition.

On one hand, in India many Avestan manuscripts, to which Geldner did not have access, were brought to light by other scholars at The First Dastur Meherji-rana Library of Navsarī (Dhabhar 1925)⁷², the K. R. Cama Oriental Institute of Mumbai (Dhabhar 1923a) (Dhabhar 1923b) and the Bhandarkar Oriental Research Institute of Poona (Cereti 1996). To them, we must add new Vīdēvdād manuscripts in the Indian libraries of The First Dastur Meherji-rana Library of Navsarī, the K. R. Cama Oriental Institute of Mumbai and the Bombay University Library, many of them already digitised by us and made available in www.avesta-archive.com. Furthermore, we have digitised another Vīdēvdād Sāde manuscript of the private collection of the Dastur Dr. F. M. Kotwal, which we have called FK1.

On the other hand, in Iran three new Iranian Vīdēvdād Sāde manuscripts, unknown to Geldner, have come to light, two of them in Tehran and the third one in Mashhad. Unfortunately, I could not collate them before finishing my edition.

These new manuscripts must be incorporated to Geldner's *stemma codicum* of Vīdēvdād.

Concerning the PV manuscripts, his *stemma* is partially valid, but unavoidably it must be rebuilt because of the new PV manuscripts. In his Prolegomena, Geldner (1896) established a *stemma codicum* of the PV manuscripts he had at his disposal. He collated 9 PV manuscripts, which he divided in two main groups: on one hand, the group of L4 and Pt2 and, on the other hand, the group of K1, M13, K3b, K3a, P2, B1 and M3.

In my edition, I have incorporated to Geldner's list the manuscripts D62, P5, K2, G25a, F10, T44, E10, P10, R1 and R3. Consequently, in my edition I have collated 15 PV manuscripts, of which R1 and R3 only contain Vīdēvdād 12. Now the scope is wider and we can understand better the inner relations of the PV manuscripts. Because of this, not only is a new edition needed, but also a new *stemma codicum* of the PV is required.

Regarding the Vīdēvdād Sāde (VS) manuscripts, they are divided in two main groups: the Indian VS (IndVS) and the Iranian VS (IrVS). Geldner (1896 Prolegomena xxi ff.) collated 9 IndVS manuscripts. As far as he considered that the IndVS represented the *vulgata*, and was conscious of having collated only a small part of what existed in India, he did not dare to establish any *stemma codicum* with these manuscripts. Nevertheless, at least, he divided the written transmission of the IndVS into two main groups: on one hand, the more carefully written group of Br1, L2 and K10 and, on the other hand, the group of L1, M2, O2, B2 and P1. The manuscript Dh1 held an intermediate position between both groups, according to Geldner (1896 Prolegomena xxi). According to Cereti (1998), this manuscript, together with the rest of Zoroastrian manuscripts of the Indian Museum, is supposed to be at the Biblioteca della Facoltà di Lettere dell' Università di Firenze.

⁷² Regarding Vīdēvdād, Cantera (2007b) has studied the relation between the new PV manuscripts from Navsarī and L4.

But it is now lost, either because it has been misplaced in this library or because it was destroyed by the 1966 flood in Florence. The rest of manuscripts, with the exception of Br1 and B2, were available.

In our recent trip to India, we have collated 15 new IndVS manuscripts, mainly at The First Dastur Meherji-rana Library in Navsarī and the K. R. Cama Oriental Institute of Mumbai, which must be analysed and incorporated to Geldner's list. We have rediscovered B2 at the Bombay University Library, whose colophon surprisingly remained unnoticed to Geldner and, thanks to the Cantera's observation, has revealed that it is the oldest IndVS, apart from L1. The second oldest IndVS, namely R278, has been also discovered by us at the K. R. Cama Oriental Institute of Mumbai. Furthermore, although Geldner's Br1 was considered lost, I have verified during my stay in Mumbai that it is really the manuscript D61 of the K. R. Cama Oriental Institute of Mumbai, where I could collate it. Thus, all the IndVS that Geldner used (with the exception of Dh1) are again available, together with a lot of newly discovered manuscripts. Accordingly, now the reconstruction of a *stemma codicum* of the IndVS is even more complicated.


Until a complete edition of the Avestan text of Yasna, Vīsparad and Vīdēvdād is carried out, including these new discoveries, it is impossible to reconstruct a trustworthy *stemma codicum* of the IndVS manuscripts. Having edited only Vīdēvdād 10-12, I cannot dare to such a reconstruction. Furthermore, the fact that it can only be made by means of an Avestan text, which transmits a *vulgata* mostly identical in many manuscripts, this task is made even harder. This *vulgata* implies that collating many manuscripts does not usually provide enough differences between manuscripts. Because of this, they cannot all be incorporated to the edition before a motivated choice is justified. I have therefore incorporated to my edition the only IndVS manuscripts at my disposal which preserve a colophon. They are 11. Apart from the (supposedly) oldest manuscript L1 and the manuscripts P1, Br1 and L2, which Geldner already used, I have added six manuscripts to which Geldner did not have access: R278 (at the K. R. Cama Oriental Institute of Mumbai), T46, G42 and E4 (at The First Dastur Meherji-rana Library in Navsarī), L5 (at the British Library) and FK1 (from the private collection of the Dastur Dr. F. M. Kotwal). T46 (1033 A.Y.) is the fourth oldest IndVS and sometimes provides new readings, but it usually agrees with the rest of IndVS. On the contrary, G42, E4, L5 and FK1 are late and seem not important to reconstruct a *stemma*. The rest of newly discovered manuscripts must be still analysed in order to draw further conclusions.

Regarding the IrVS manuscripts, during my stay at the K. R. Cama Oriental Institute of Mumbai, I could collate the oldest one: Mf2. Moreover, I have compared its variants with those found in its copy K9, which I have also collated.

To summarise, for my critical edition of V 10-12, I have collated 27 manuscripts (15 PV, 11 IndVS and 2 IrVS), whose *descriptio codicum* follows:

Pahlavi Vīdēvdād (PV):

- **L4:** the oldest PV manuscript known to us, copied by Mihrābān Kay-husraw Mihrābān in Navsarī on the day Hordād of the month Ābān 692 A.Y. (1323 A.D.), according to the colophon preserved in its copies Pt2 (Geldner 1896 Prolegomena ix) and E10. The old parts are partially lost and were completed by a second hand (**L4b**, e. g. in V 7) and by a modern one (Geldner's **L4a**, e. g. in V 1) at de Guise's command. A third hand (**L4c**) is found in V 10⁷³. The 2nd, 3rd and 18th *fragard* are misplaced in the following passages: 2.18c > 2.11a > 2.15a > 2.19a; 3.25c > 3.29 > 3.32d > 3.26; 18.1-7 > 18.16-44 > 18.12-16 > 18.45-51 > 18.7-11 > 18.58-76. Library: British Library in London. Current signature: Mss. Avestan 4.
- **K1:** PV manuscript copied by Mihrābān Kay-husraw Mihrābān, the same scribe of L4, in Cambay on the day Dēn of the month Tīr 693 A.Y. (1324 A.D.) (Geldner 1896 Prolegomena vi). Folios 1-92 (V 1.1-5.26) are lost. Apart from the same misplacements as L4, it shows the following misplacement in the 9th *fragard*: 9.16 > 9.18c-20c > 9.17a-18d > 9.22e-24e > 9.20d-22e > 9.24 ff. Its colophon was reproduced and translated by Sanjana (1895 xxxiv ff.). See also (Unvala 1940 123). Library: Kongelige Bibliothek in Copenhagen. Current signature: Cod. Iran 1.
- **D62:** PV manuscript of the group of K1, but partially collated with a manuscript from that of L4. Copied by Erbad Sohrab Dastur Rustom Manec Mehernoš Kaykobad Meherji-rana in Navsarī on the day Ohrmazd of the month Ardwhišt 1111 A.Y. (1742 A.D.). It has been bound again in a complete disorder. Unknown to Geldner. Library: K. R. Cama Oriental Institute of Mumbai. Current signature: D. 62.
- **P2:** PV manuscript of the group of K1, but partially collated with a manuscript of the group of L4. It stems possibly from the same source as D62. Copied by Mobed Dārāb Frāmrōz in Surat on the day Ādur of the month Mihr 1127 A.Y. (1758 A.D.) (Geldner 1896 Prolegomena xii). Its colophon was reproduced and translated by Unvala (1940 123 1-4). Library: Bibliothèque Nationale de France in Paris. Current signature: Suppl. Persicum 26.
- **P5:** PV copied from the group of K1, but partially collated with a manuscript of the group of L4 and with VS manuscripts. It shows additions from the VS, rearrangements, etc. and usually a PT different from the rest of PV manuscripts, which stems, however, from the same source like K2. Copied in 15.10.1127 A.Y. (1758 A.D.), that is, later than P2. Its colophon was reproduced and translated by Unvala (1940 123 13-

⁷³ In V 10.11a L4c attests , that is, *āxtūirīm* instead of *āxtūirīm*. The third hand of L4c could have copied from an IrVS manuscript, because *ū* is written as *ī*, a confusion exclusively found in the Iranian manuscripts.

14). Pages 644-647 are wanting. Library: Bibliothèque Nationale de France in Paris. Current signature: Suppl. Persicum 39.

- **K2:** PV copied from the group of K1, but partially collated with a manuscript of the group of L4 and with VS manuscripts. Like P5, it shows additions from the VS, rearrangements, etc. and a PT different from the rest of PV manuscripts, but common to P5. This manuscript attest no colophon, but only a note written in Danish by Rask himself (Westergaard 1852 6), according to which it was copied by Dastur Dārāb from an exemplar brought from Persia by Dastur Jāmāsp Īrānī⁷⁴. Thus, this manuscript would be close to Anquetil's visit to India in the 18th century. It must be considered as a didactic manuscript belonging to the reformist school of Surat (Cantera & Andrés-Toledo 2008) and it attests a PT for V 12 before V 13. Library: Kongelige Bibliothek in Copenhagen. Current signature: Cod. Iran 2.
- **G25:** PV of the group of L4 with New Persian interlinear translation copied by Mobed Tehmur Nawruz Mobed Rustam Sanjana in Navsarī in 1163 A.Y. (1794 A.D.), according to its colophon. The 12th *fragard* is added by another hand (**G25a**) There are some corrections by a second hand (**G25b**), which stem from other manuscripts of the group of L4. Only the second volume, which contains V 12-22, is available. It attests a PT for V 12 before V 13. Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: G25.
- **G34:** PV of the group of L4 with New Persian interlinear translation copied in Navsarī. It is the best preserved copy of L4. According to Kotwal's unpublished catalogue, it was sold to Mancherji Faredunji for Rs. 25 by Faredunji Kawasji Barucha on the day Asman, month Mahafarvadin of 1204 A.Y. Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: G34.
- **F10:** PV of the group of K1 with New Persian interlinear translation, but partially collated with VS manuscripts. Copied by Dastur Sorabji Kavasji Sorabji Meherji-rana in Navsarī in 1.2.1872 Samvat (1st volume) and 14.10.1872 Samvat (2nd volume), that is, 1815 A.D. There are some corrections by a second hand (**F10a**), which stem from other manuscripts of the group of L4. Like P5 and K2, it shows additions from the VS, rearrangements, etc. and its copyist belongs to the reformist school of Navsarī (Cantera & Andrés-Toledo 2008). 1st volume: V 1-8. 2nd volume: V 9-22. The 12th *fragard* is added in European paper at the end of the second volume by a recent hand. Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: F10 of the Dastur Erachji Sorabji Meherji-rana's collection (Dhabhar 1925 7-8).

⁷⁴ "Vendidad med pehlevi Oversættelse afskreven af Destur Darāb efter et gammelt Exemplar bragt fra Persien af Destur Jamasp irāni".

- **T44:** PV of the group of L4 with New Persian interlinear translation, but partially collated with VS manuscripts. Copied by Mobed Sohrāb Dastur Frāmroz Sohrāb Rustom (Meherji-rana) on the day Dādār Hormizd, month Ordibehešt in 1210 (in letters) or 1208 (in numbers) A.Y. (1841 or 1839 A.D.), according to its colophon. Like P5 and K2, it shows additions from the VS, rearrangements, etc. and its copyist belongs to the reformist school of Navsarī. The 12th *fragard* is added at the end of the manuscript by the same hand. Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: T44 of the Original collection (Dhabhar 1925 125).

- **E10:** PV manuscript of the group of L4, but partially collated with VS manuscripts. Like P5, K2 and T44, it shows additions from the VS, rearrangements, etc. Like Pt2, it preserves the lost three colophons of L4, but it does not include the data of the final copyist, place and date of E10. Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: E10 of the Naib-Dastur Edalji Navroji Meherji-rana's collection (Dhabhar 1925 66).

- **B1:** PV manuscript of the group of K1. Without colophon. Library: Bombay University Library. Current signature: not catalogued yet.

- **P10:** PV manuscript of the group of K1, but partially corrected by a second hand (**P10a**) of the group of L4. Without colophon. Library: Bibliothèque Nationale de France in Paris. Current signature: Suppl. Persicum 26.

- **M3:** PV manuscript of the group of K1. Without colophon. Library: Bayerische Staatsbibliothek in Munich. Current signature: Cod. Zend 48.

- **R1:** PV manuscript without colophon, although the water mark in the paper indicates year 1867. Only V 12 and parts of other texts of Vīdēvdād. At the beginning of the 12th *fragard* it is written in Persian that it was copied from a manuscript of Mobed Rustam Sanjana (Dhabhar 1923b 135). Unknown to Geldner. Library: K. R. Cama Oriental Institute of Mumbai. Current signature: R. 1.

- **R3:** PV manuscript without colophon. Only V 12. Dhabhar (1923b 135) gave no further information regarding year or copyist. Unknown to Geldner. Library: K. R. Cama Oriental Institute of Mumbai. Current signature: R. 3.

Indian Vīdēvdād Sāde (IndVS):

- L1: IndVS manuscript dated 804 A.Y. (1435 A.D.) in Pāzand on folio 246 (Unvala 1940 82). If true (Geldner 1896 Prolegomena viii), it would be the oldest VS manuscript preserved. Library: British Library in London. Current signature: Mss. Avestan 1.
- B2: IndVS manuscript. Although Geldner (1896 Prolegomena ii) considered old, he did not notice that it preserves the colophon. As Cantera has recently noticed, the colophon is written in folio 53v. According to it, this manuscript was written by Dārāb Hērbūt Hīrā in Surat on the day Mihr of the month Amurdād 995 A.Y. (1626 A.D.). Library: Bombay University Library. Current signature: N° 28.
- R278: IndVS manuscript copied by Mubəṭ Rūšatam Varada θuuθā Navarōz Tihimūr Xuršəṭ Narašag Muvaṭ Žēšag Šākēn, at the command of Hēravat v(a) Mubəṭ Kāuuš Varaṭ Aspādīārzi Zamašəṭ-zī Kūkāzī Āšā in 1023 A.Y. (1654 A.D.). In folio 2r it is written: presented to Samsh-ul-ulma Ervad Jeevanji Modi by his friend Ervad Maneckji Rustomji Unvala, 23-9-95. Unknown to Geldner. Library: K. R. Cama Oriental Institute of Mumbai. Current signature: R278.
- T46: IndVS manuscript copied by Ervad Erach Dastur Xoršed Dastur Hošang on the day Ohrmazd of the month Mihr 1033 A.Y. (1664 A.D.), according to its first colophon in folio 77, and completed by Ervad Erach Dastur Xoršed Dastur Hošang Sanjana in Navsarī on the day Māraspand of the month Ābān 1033 A.Y. (1664 A.D.) (Dhabhar 1925 126). Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: T46 of the Original collection (Dhabhar 1925 126).
- P1: IndVS manuscript copied by Dārāb Hērbed Rōstam Hērbed Xōršēd Hērbed Aspendyār Hērbed Rōstam in Surat on the Zāmyād of the month Mihr 1083 A.Y. (1714 A.D.), according to its Pāzand colophon. Its colophons were reproduced and translated by Unvala (1940 123 4-6). Burnouf (1829-1843) published a lithographed copy of P1, which was reprinted by Brockhaus (1850). Library: Bibliothèque Nationale de France in Paris. Current signature: Suppl. Persicum 27.
- Br1: IndVS manuscript copied in 1118 A.Y., 1805 Saṁvat (1748 A.D.). Library: K. R. Cama Oriental Institute of Mumbai. Current signature: D. 61.
- L2: IndVS manuscript copied by Mobed Rostam Mobed Bahrām Dārāb Sohrāb Manāk Pešōtan Sanjana in Surat on the day Māh of the month Ardwhišt 1129 A.Y., Saṁvat 1816 (1759 A.D.). Its colophons were reproduced and translated by Unvala (1940 82-85). Library: British Library in London. Current signature: Mss. Avestan 2.

- G42: IndVS manuscript copied by Mobed Edal Mobed Jamšīd Mobed Maneck Beram Darab Sohrab Manec Pesotan Sanjana in Surat on 1159 A.Y. (1789 A.D.). Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: G42/1.
- E4: IndVS manuscript copied by Behdin Xuršedji Kausji Edalji on the day Rām of the month Šahrewar 1161 A.Y., Samvat 1848 (1792 A.D.), according to its Gujarati colophon. Unknown to Geldner. Library: The First Dastur Meherji-rana Library in Navsarī. Current signature: E4 of the Naib-Dastur Edalji Navroji Meherji-rana's collection (Dhabhar 1925 64).
- L5: IndVS manuscript copied by Hērbēd Rūštam Hērbēd Dārāb Frāmrozzī Hērbēd Mīnōcēhērzī Hērbēd Kərəšāspazī Pāvādī in Mumbai on the day Spandarmad of the month Day 1161 A.Y. (1792 A.D.), that is, later than E4. Its colophons were reproduced and translated by Unvala (1940 123 86-87). Library: British Library in London. Current signature: Mss. Avestan 5.
- FK1: IndVS manuscript copied by Rostam bain Dastur Xuršid bən Dastur Mihirṇōš bən Dastur Bhrimwn bən Dastur Xuršət on 1172 A.Y. Belonging to the private collection of the Dastur Dr. F. M. Kotwal and recently presented by him to The First Dastur Meherji-rana Library in Navsarī.

Iranian Vīdēvdād Sāde (*IrVS*):

- *Mf2*: the oldest *IrVS* manuscript known to us, copied by Husraw Anōšīrwān Rōstām Šahryār Wahrām Dahišnyār Mihrābān in Turkabad (Yazd) on the day Ādur of the month Ābān 987 A.Y. (1618 A.Y.). It attests two colophons, one after V 9 and another at the end of the manuscript. This important manuscript is described by Dhabhar (1923a 13-14) in the number 15 of his catalogue. Library: K. R. Cama Oriental Institute of Mumbai. Current signature: D. 58.
- *K9*: *IrVS* manuscript copied from *Mf2* by Mobed Dārāb Dastur Sohrāb Dastur Bahman Hērbēd Bahrām Hērbēd Frāmrož Dastur Šābuhr Hērbēd Kaykobād on the day Day pad Dēn of the month Hordād 1115 A.Y. (1746 A.D.), according to its colophon (Unvala 1940 134-135). Library: Kongelige Bibliothek in Copenhagen. Current signature: Cod. Iran 9.

2. STEMMATICS

In order to establish the *stemma codicum* of the Avestan texts⁷⁵ Geldner followed partially Lachmann's (1842-1850) method for the edition of classical texts. By means of this method Geldner reconstructed the *stemma codicum* of the PV and the IrVS, but he did not dare to establish that of the IndVS, because he was conscious of having at his disposal only a part of the extant material. However, and unlike Lachmann, he based the *collatio* not only on the *errores significativi*, further divided by Maas into *errores coniunctivi*, that is, those connecting two or more manuscripts, and *errores separativi*, namely those which separate one manuscript from the rest. Geldner also took into account other minor variants, such as dittographies and haplographies. As we will observe, this choice implied some problems.

2.1. *Stemma codicum* of Vīdēvdād

As far as Vīdēvdād is concerned, its archetype must be reconstructed on the basis of two main text-types⁷⁶: a) that of the Pahlavi Vīdēvdād manuscripts, that is, those which attest a Pahlavi translation of the Avestan text; and b) that of the Vīdēvdād Sāde manuscripts, where only the Avestan text is preserved.

The VS manuscripts show the text in full without abbreviation, mainly because they must be recited in a ritual, unlike the Pahlavi ones. Moreover, the arrangement of texts in the VS is completely different from that of the PV. While in the latter ones there is no further text between each *fragard*, in the VS the text of Vīdēvdād is added between Vīsparad and Yasna. Therefore, the Vīdēvdād Sāde can be considered a text-type, opposed to the text-type of the Pahlavi manuscripts.

Notwithstanding, the text of the VS is substantially the same as that of the PV manuscripts with only slight differences, as Geldner (1896 Prolegomena xlv) already noticed. Accordingly, both text-types seem to stem from a common pre-archetype. I will deal later with the problem of the reconstruction of this common pre-archetype. I will now analyse Geldner's considerations, as written in his Prolegomena, about the archetype of Vīdēvdād in order to show the fundamentals of his critical edition of Vīdēvdād.

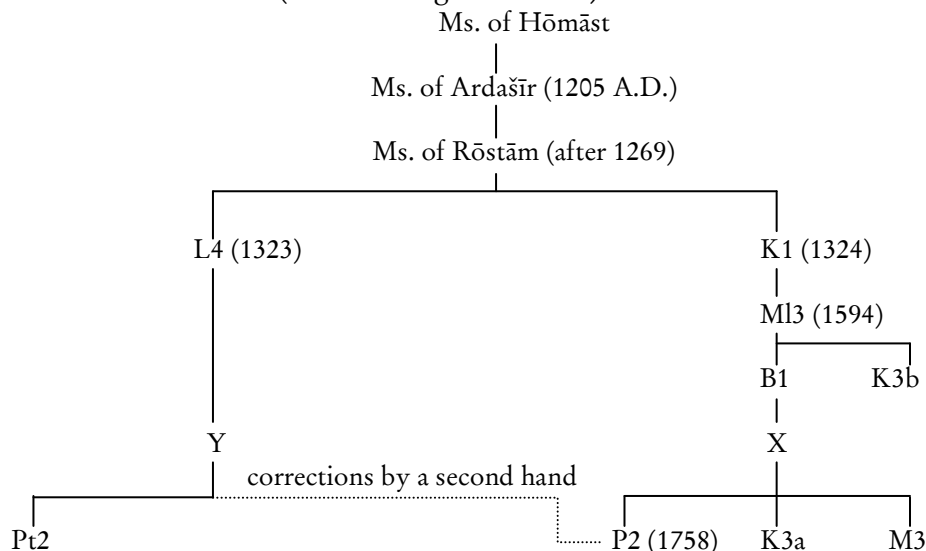
Geldner based his edition on the PV manuscripts. According to him (1896 Prolegomena xiii ff.) all the known PV manuscripts stem from L4 and K1. According to the colophon in K1 and that of Pt2, which is a copy of L4, Māhyār Māhdād brought from Sīstān to India a manuscript written by Ardašīr ī Wahman ī

⁷⁵ Lachmann's (1842-1850) method was systematised and improved by Maas (1957). As regards the main principles of stemmatics applied to Greek and Latin, vid. (Pasquali 1952), (West 1973), (Reynolds & Wilson 1974 VI.3), (Timpanaro 1981), (Bernabé 1992 54 ff.).

⁷⁶ Concerning the application of text-types to the textual criticism of other sacred texts, vid. Westcott & Hort's (1881) text-types in the Greek New Testament.

Rōzweh Šāhburzēn Šāhmard from a manuscript copied by Hōmāst Wahišt in the 12th century A.D. Hōmāst Wahišt’s manuscript, therefore, is the archetype of our extant Pahlavi Vīdēvdād and represents the written transmission current in Sīstān, according to Geldner (1896 Prolegomena xxiii).

Anquetil-Duperron (1771 1.323, 2.4) reports that Ardašīr’s manuscript was copied twice in India. According to Westergaard (1852 4, n.1), from one of these two copies, made by Rōstām Mihrābān Marzabān, two other copies were made by Mihrābān Kayhusraw: L4 (692 A.Y., 1323 A.D.) and K1 (693 A.Y., 1324 A.D.). The remaining PV manuscripts known to Geldner stem from these two copies, whose *stemma codicum* he (1896 Prolegomena xix) reconstructed thus:

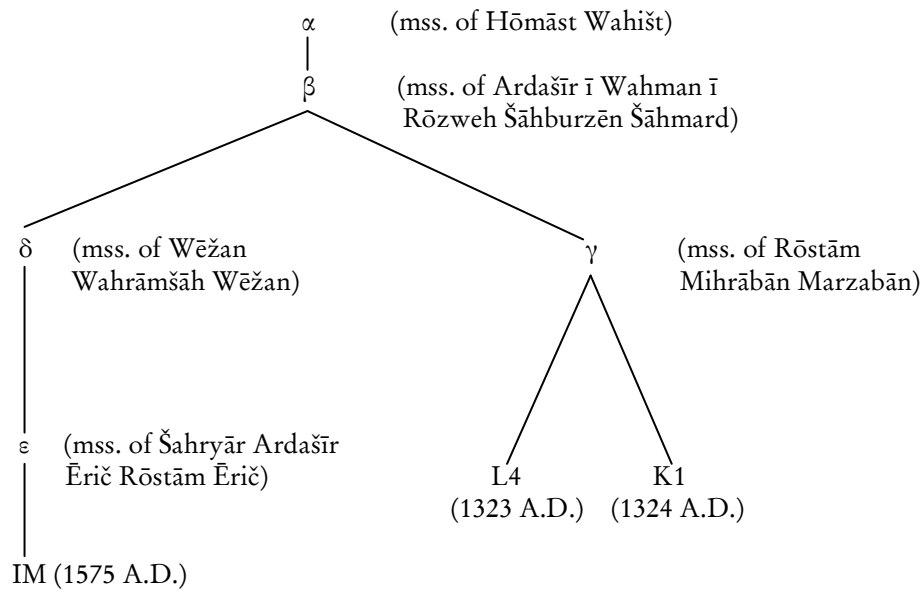


Geldner’s *stemma* had to be rebuilt because of the discovery of another important PV manuscript at the beginning of the 20th century: Jāmāsp’s (1907) IM (1575 A.D.). Its importance manifested as it is the only known manuscript which does not stem from L4 or K1.

Before IM was discovered, all the known PV manuscripts were supposed to stem from one of these two copies of Rōstām Mihrābān Marzabān’s copy, which is reflected in Geldner’s *stemma codicum*.

IM was brought from Iran to India by an Iranian Zoroastrian named Siyāwaxš Ormazdyār. It was presented to Mānakjī Sōhrābjī Kāwusjī Ashburner in 1853 A.D., according to a Persian colophon on the last folio. In 1907 it was in Jāmāsp’s possession. Unfortunately now it is lost.

IM contains a colophon at the end of V 9 and other colophons at the end of the manuscript, all of them reproduced by Jāmāsp (1907 xxiv ff.). According to the colophon after book 9, it was copied in Kermān by Marzabān Frēdōn Wāhrām Rōstām Bunyār in 944 Y.E. (1575 A.D.) from a copy by Šahryār Ardašīr Ērič Rōstām Ērič (ε) that goes back to a copy by Wēžan Wāhrāmšāh Wēžan (δ), who copied it from the manuscript of Ardašīr (β). Therefore, while IM stems from one copy of the manuscript of Ardašīr, L4 and K1 stem from a second copy of the same manuscript (Cantera & Andrés-Toledo 2008), as we can observe in the following diagram:

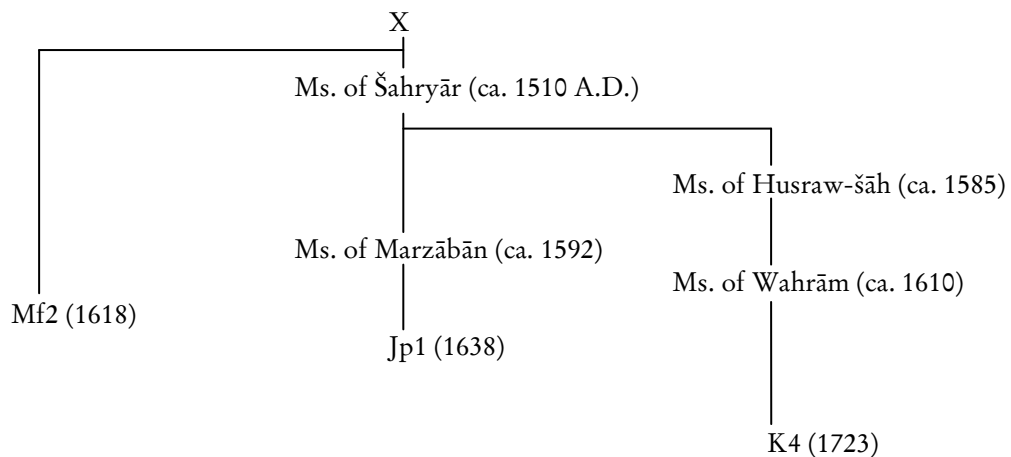


Until IM can again be located, L4 and K1 are the oldest PV manuscripts we know and the only source of the rest of PV manuscripts.

According to Geldner (1896 Prolegomena xx, xlv-xlvi), the Vīdēvdād Sāde manuscripts are divided into two groups, the Indian and the Iranian one, each stemming from an Indian and an Iranian *vulgata* respectively. These two *vulgatae* stem in turn from a common VS tradition, older than the archetype of our extant PV, and only retraceable by comparison of the scanty Iranian material with the great number of Indian manuscripts.

As mentioned above, Geldner did not dare to reconstruct a *stemma codicum* of the Indian VS, and limited himself to the Iranian one

Geldner (1896 Prolegomena xxxv) traced back the Iranian VS to a common ancestor of the 15th century approximately:



He denied the possibility of retracing the common ancestor of the Indian *vulgata* (1896 Prolegomena xxi) because of the great number of Indian VS manuscripts and because he admitted to have collated only “a fragment of what exists”. Kellens (1998 455) agrees with him.

Geldner was very cautious, since he knew he had at his disposal only limited materials. Nevertheless, his decision implies a problem. As a matter of fact, unless we try to reconstruct at least a provisional *stemma codicum* of the Indian VS, it is impossible to reach the archetype of the text-type of the VS, because one of its two branches lacks.

But this problem does not only affect the VS text-type, but also that of the PV. Actually, since both text-types are supposed to go back to a common pre-archetype, that of the whole Vīdēvdād, lacking any reliable archetype of the VS tradition, the latter cannot be established. Nevertheless, Geldner seems not to have noticed the implications of this fact for the reconstruction of the pre-archetype of Vīdēvdād.

2.2. Geldner's archetype of Vīdēvdād

Geldner (1896 Prolegomena xlvi) denied the possibility of reaching what Hoffmann & Narten's (1989) called afterwards a Sasanian archetype, called pre-archetype by modern textual criticism since Pasquali (1952). On this subject, Geldner was closer to Maas' (1957) concept of the archetype than to that of Lachmann (1842-1850), because he only tried to reconstruct the text which the manuscripts can attest. Moreover, his doubts about the possibility of reaching this pre-archetype were closer to modern critics like Dawe (1964).

Geldner's concept of a common pre-archetype of Vīdēvdād determined the *constitutio textus* of his edition, so that I will outline some remarks about it.

On one hand, Geldner (1896 Prolegomena xx) supposed that the VS text-type "lies farther back than our oldest Pahlavi Vendīdāds in point of time, or before the Ms. of Rustam", on account of the readings shared by all the VS, which differ from those of the PV. On the other hand, he (1896 Prolegomena xix) guessed that the VS text-type presupposes a common archetype excerpted and compiled out of the PV manuscripts because of two reasons: a) the VS incorporated glosses from the PV; b) the IndVS manuscripts B2 and P1 included corrections from the oldest PV manuscripts⁷⁷.

The VS certainly incorporated glosses from the PV (Geldner 1896 Prolegomena xlvi). But these are sometimes difficult to distinguish from the original text, as he himself indicated. In such cases he admitted to have followed the Iranian VS, which according to him (1896 Prolegomena xxiii, xlvi) is almost free from glosses and preserves a better text than the Indian VS. He (1896 Prolegomena xxii) furthermore stated that the IndVS manuscripts B2 and P1 include corrections from the oldest PV manuscripts. Therefore, at a previous stage, our extant VS manuscripts would have copied the text of Vīdēvdād from the PV text-type.

Geldner's conclusions raise some methodological problems.

The only textual materials now available are the extant manuscripts of both text-types. Provided that we admit that the direction of copy was PV > VS, as

⁷⁷ The only correction noted by Geldner would occur in V 18.70, where P1 agrees with L4 in the variant *zaoθrō*.

Geldner did, we can no more take the text-type of the VS as older at a previous stage. Thus, a methodological contradiction arises.

Furthermore, Geldner's arguments for a direction of copy PV > VS must be reviewed. It is not true that some IndVS introduced corrections from the oldest PV manuscripts. Indeed, from a single example of a supposed correction from L4 in P1, we cannot infer that even this IndVS manuscript was corrected by means of the oldest PV ones. This is only a coincidence between two manuscripts which demonstrates nothing by itself, because it is nothing unusual. So the only influence of the PV on the VS text-type that could point to the previous existence of the PV text-type and to the direction of copy PV > VS is the incorporation of some Avestan glosses from the PT of the PV into the VS. However, we must admit that there were Avestan glosses to the Avestan texts, so that all the glosses of the VS must not necessarily be ascribed to the PT, that is, not all the glosses incorporated into the VS stem from the PV. They could have already been included in the Avestan text of the VS.

2.3. The archetype of Vīdēvdād after Geldner

After Geldner's approach, new perspectives were made possible concerning the problem of the pre-archetype of Vīdēvdād. The most important contributions after Geldner were those of Humbach, Hoffmann & Narten and Kellens.

Humbach (1973 109-110) stated that the PT was added to a previous VS text because of the comparison between V 15.49 and 15.50:

V 15.49	V 15.50
<i>γō. gaδβam. γam. apuδram. θraiiam. bāuzdri. barəθrica. puδrāca. paēmainica. aiiatāca. taēca. aētaδaca. puδram. baraiti. sūnam. bāuzdri.</i>	<i>dātarə. γō. gaδβam. jaiṅti. γam. apuδram. θraiiam. bāuzdri. barəθrica. puδrāca. paēmainica. aiiatāca. taēca. aētaδaca. puδram. baraiti. sūnam. bāuzdri. kā. hē. asti. ciθa.</i>

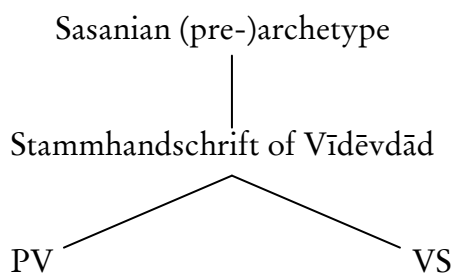
According to Humbach (1973 109-110), all the manuscripts of the PV and the VS text-type would stem from the same "Stammhandschrift", namely a VS, because all of them attest the same wrong repetition. Humbach (1973) explains it out of a scribal mistake in a VS, from which the rest of manuscripts stem. The scribe of the archetype of the VS text-type would have copied wrongly the expected Avestan text of V 15.50, namely our V 15.49. He then noticed the mistake of V 15.49, marked it with deletion marks and copied the right one of V 15.50 below. Later copyists of this manuscript did not notice the deletion marks and copied both V 15.49 and 15.50. Afterwards the Pahlavi translators rendered both texts into Pahlavi, also without noticing this repetition.

In Humbach's (1973) opinion, the PT was added after this mistake in the Avestan text was made. On one hand, if the PT was older than this scribal mistake,

the PV manuscripts would attest only one PT, regardless of the repetition of the Avestan text. On the other hand, this implies that all the extant Vīdēvdād manuscripts, both PV and VS, stem from a common manuscript.

Humbach (1973 109-110), however, did not specify whether a PT was made from this VS “Stammhandschrift” or this PT already existed and was adapted to the VS. If it was made from this VS “Stammhandschrift”, it must necessarily have been made in Sasanian times because of the archaisms of the PT (Cantera 1999a). In such case, the VS “Stammhandschrift” would be at least as old as this archaic Pahlavi. On the contrary, if a PT already existed and was adapted to the VS, Humbach still could not explain where this PT came from.

This idea of a common written archetype was continued by Hoffmann & Narten (1989). Indeed, they stated that both text-types, namely the PV and the VS, stem from a common “Stammhandschrift” written in the 9th or 10th century, which in its turn stems from the Sasanian (pre-)archetype:



According to them, the loss of some “Stammhandschriften”, in times when the Zoroastrian community was in danger and the Pahlavi literature flourished partly at the cost of the interest for Avestan, explains why only a meagre part of the Avesta is preserved.

They state, unlike Geldner, that a critical edition of the Avesta must try to reconstruct this Sasanian (pre-)archetype. Nevertheless, as we have already observed, in the contaminated written transmission of Vīdēvdād this task cannot be easily fulfilled.

The third most important approach to the pre-archetype of Vīdēvdād was made by Kellens (1998 472-473). He criticised Hoffmann & Narten’s vision of the written transmission of the Avesta because of its extreme linearity and explained the loss of the most part of the Avesta in a different way.

According to him, apart from the Great Sasanian Avesta, described in Dēnkard 8-9, there was a parallel text of the Avesta for ritual purposes. This ritual Avesta comprised a textual canon for major rituals (Yasna, Vīsparad and Vīdēvdād) and another for minor rituals (Xwardag Abastāg). Our extant manuscripts would stem from this ritual Avesta. According to Kellens’ hypothesis, since our manuscripts stem from the ritual Avesta, then the text-type of the Sāde manuscripts would be the oldest one. In this regard he agrees with Humbach’s opinion.

As far as Vīdēvdād is concerned, Kellens (1998 473) follows Humbach (1973 109-113) and takes for granted a VS “Stammhandschrift” A previous to a PV

“Stammhandschrift” B. Like Humbach, he observes that there are some common omissions in the VS as well as in the PV manuscripts. This fact is corroborated sometimes by an omission in the PT too. According to Kellens, such omissions can only be explained because they already occurred in a common archetype, namely the VS “Stammhandschrift” A. The hyparchetypes of the VS and the PV stem from it.

On the other side, he also notices that Avestan glosses from the PT of the PV manuscripts slipped even into the oldest VS manuscripts. This fact is explained by Kellens (1998 473) by means of the PV “Stammhandschrift” B.

According to him, although the VS “Stammhandschrift” A would be older and all the manuscripts of Vīdēvdād stem from it, a copy of it with the PT already included, namely the PV “Stammhandschrift” B, was the source of all our extant PV as well as VS manuscripts. Regarding the latter ones, they would have been copied without the PT from this PV “Stammhandschrift” B.

Kellens’ study finally agrees with Geldner’s opinion. Indeed, Kellens’ VS “Stammhandschrift” A would be the manuscript which “lies farther back than our oldest Pahlavi Vendīdāds in point of time, or before the Ms. of Rustam”. Nevertheless, Kellens did not explain where the PT of the PV manuscripts came from and how it was assembled with the Avestan text, since these PV manuscripts stem from a VS. Furthermore, it is unlikely that a new VS text-type could have been extracted from a PV manuscript, unless it was made by means of a copy-paste process of several manuscripts. Actually, this copy-paste process would mean that the new VS manuscripts after the “Stammhandschrift” B were extracted from different manuscripts with the text of Yasna-Vīsparad and Vīdēvdād independently.

The last study about the pre-archetype of Vīdēvdād has been recently presented by Cantera in a conference at the École des Hautes Études in 2008.

On one hand, Cantera criticised Humbach’s (1973) argument regarding V 15.49-50. As already mentioned, Humbach stated that the repetition of the PT in the repeated Avestan text demonstrates that this PT was added, but not necessarily made, later. Since V 15.50 attests the complete Avestan text, if Humbach (1973) were right we would expect the PT rendering each Avestan word. As Cantera observes, however, both PTs omitted the PT of Av. *jaiṇti*. Hence Cantera concludes that a PT where Av. *jaiṇti* remained untranslated already existed before the Avestan text was copied twice. Thus, the VS was not translated later: a PT already existed and was added later to the Avestan text. When the scribes noticed that the Avestan text was repeated, they simply copied again the only PT they had at their disposal.

On the other hand, Cantera agrees with Kellens concerning the priority of the VS text-type, but he disagrees with him regarding the reconstruction of a PV “Stammhandschrift” B because of two reasons.

Firstly, and unlike Kellens, he thinks that some Avestan glosses from the PT slipped into the VS text-type when this PT was joined to the Avestan text of the VS, because they show mutual influence. There was a process of mutual contamination when both text-types merged, but this does not imply the need of a “Stammhandschrift” B.

Secondly, Cantera notices that Kellens' hypothesis of a VS "Stammhandschrift" A and a PV "Stammhandschrift" B does not explain a further problem: none of our extant PV manuscripts attest the 12th *fragard*. If all the VS manuscripts stem from this PV "Stammhandschrift" B, we would expect them not to include this 12th *fragard*. But they do. If Kellens' hypothesis were right, its presence in the VS could only be explained either a) as an omission in the archetype of all our extant PV manuscripts, older enough to go back to the time when Dēnkard was written, because V 12 is not described in Dēnkard; or b) as an addition of this *fragard* in the VS manuscripts after the PT was embedded in the PV manuscripts.

According to Cantera, V 12 is not preserved in the PV because it never belonged to the Vīdēvdād Nask of the Great Avesta, but only to the ritual Avesta.

Cantera thinks that the scribes from the 10th century onwards were comparing both text-types when both traditions merged⁷⁸, possibly from a single manuscript of each type. They did not simply copy, but also tried to improve the transmitted text in what can be viewed as an editorial attempt. Thus, whenever they did not find the corresponding *fragard* in the Vīdēvdād Nask of the Great Avesta, as it is the case of the 12th *fragard*, they simply omitted it in the PV manuscripts. According to Cantera (under preparation D), the scribes apparently preferred not to include the Avestan text without PT instead of adding an Avestan text without PT. On the contrary, they added some glosses from the PV into the VS manuscripts, especially when these glosses were accompanied by its corresponding PT. So both traditions contaminated each other.

Like Geldner, Humbach and Kellens, Cantera considers that the Avestan text of Vīdēvdād is basically the heir of a VS text-type. He thinks that this VS was used for ritual purposes and existed as such in Sasanian times: our extant VS are, more or less, the direct heirs of the tradition of this ritual Avesta.

As far as the PV text-type is concerned, he says that our extant PV manuscripts are the result of the addition of the PT of the Vīdēvdād Nask of the Great Avesta to this basic VS text-type. According to him, this Vīdēvdād Nask only preserved the PT together with its glosses and commentaries, although he does not rule out that it may have included an Avestan text very similar to that of the VS text-type. At a certain point of the written transmission, both traditions merged and the PT together with its glosses and commentaries was assembled with the Avestan text of the VS. So the process of adding a PT to an Avestan text would be parallel to that of the creation of the Pahlavi Yasna, as Cantera & de Vaan (2005) noticed on account of the manuscripts Pt4 and Mf4. Therefore, the creation of the PV text-type would be parallel to that of the Pahlavi Yasna text-type: an independent Avestan text, to which a PT was assembled.

I agree with Cantera in refusing a PV "Stammhandschrift" B and I consider very unlikely that a whole VS could have been extracted from the PV text-type.

⁷⁸ Cantera and I have verified that this is a long term process which continued in India in the PV manuscripts from the 18th onwards. As Cantera notices, however, it is older than we had supposed (see for instance the revision of the manuscript mentioned in the colophon of the IrVS manuscript Jp1).

His explanation of the presence of Avestan glosses in the VS manuscripts because of the joint of an independent Pahlavi text to the VS text-type is more likely. Furthermore, this is confirmed by the parallel of the written transmission of the Pahlavi Yasna, composed joining a PT to the Avestan text. This allows us to explain better why sometimes the PT does not fit exactly the Avestan text. Indeed, both do not always fit because the texts were independently transmitted and only merged afterwards. I disagree, however, regarding his explanation of the absence of V 12 in the PV manuscripts. I will deal later with this problem.

Cantera's main innovation consists on tracing back both text-types to independent, later merging sources. But this has further theoretical and methodological consequences for the edition of Vīdēvdād:

a) One Avestan pre-archetype.

There would be only one Avestan pre-archetype, namely that of the ritual Vīdēvdād. As far as the Avestan text of the VS was copied from it, it must be taken as the basis and looked upon as preeminent. This contradicts Geldner's method, because he based his edition on the PV manuscripts. Thus, Geldner's edition must be revised according to the preeminence of the VS text-type.

b) How to reach it.

The *stemma codicum* of the IndVS is still an unfulfilled task, and so is accordingly that of the whole VS. But Geldner's list of variants common to the VS text-type is of no use for it. Indeed, it is mostly based on dittographies, shared often by other manuscripts from the PV text-type and different from L4 and K1. As they can be found independently in manuscripts of a different text-type, due to common innovations, these minor mistakes cannot be used to reconstruct a pre-archetype. Therefore, unless the *stemma codicum* of the whole VS text-type is built, we will never know which variants are supposed to stem from the pre-archetype of the VS. Furthermore, the great amount of VS manuscripts makes this task all the more difficult.

c) The *stemma*.

If there was an open tradition, horizontal and contaminated in its very beginning, the reconstruction of a classical *stemma codicum* must be dealt with caution. The *errores coniunctivi* become more important than the *errores separativi*, because the scribes could have corrected the mistakes of the older manuscripts from which they copied.

d) How to choose in case of divergence?

Since these two text-types stem from a common VS source, the VS text-type must be the basis of the *constitutio textus*.

Only when the IrVS, IndVS and PV manuscripts agree, a reading can be taken for sure or at least for reliable. If they disagree, the usual criterion of textual criticism of two versus one implies that a reading must be preferred when it is shared by the IrVS and the IndVS. If the VS disagree, a reading is more reliable when it is shared by the oldest manuscripts of the PV text-type and at least by the oldest manuscripts of any of the two branches of the VS text-type.

2.4. Types of mistakes in V 10-12

After considering the problem of the pre-archetype of Vīdēvdād and its implications for the stemmatics of this text, I will deal with another important subject in stemmatics: the types of mistakes in the written transmission.

Geldner based his conclusions about the relations between manuscripts on some types of mistakes, such as dittographies and haplographies, which modern textual criticism rules out for the reconstruction of a *stemma codicum*. But before trying to build the *stemma codicum* of Vīdēvdād, we must search the types of mistakes found in the Avestan manuscripts and understand which ones are significant and which ones are not.

The Avestan manuscripts share with those of other written traditions some types of mistakes, which are usually due to the writing itself, to the pronunciation or to psychological reasons. In V 10-12 I have found examples of the following:

1. Derived from the writing:

1.1. Confusion of similar graphemes.

This mistake is one of the most common in both Avestan and Pahlavi. Example: V 10.2b: K1 <s's'n'> instead of <g's'n'>. In Avestan it is very usual in the graphemes formed by adding a diacritic to another graphem⁷⁹. Example: V 10.2b: V 10.19a: B1 *kamāiciṭ* and M3 *kamāi.ciṭ* instead of ⁺*kaṇāiciṭ*.

Confusions are obviously more probable among similar graphemes. Example: V 12.1a: G25a, R3, B2, L1, T46, P1, Br1, L2 attest *māca* instead of *māta*.

1.2. Due to a wrong division of words.

In Avestan the division of the words through dots by the scribes was not always correct, and in Pahlavi sometimes the scribe wrote a stroke in the midst of the word. As Cantera (2004a) notices, it is not properly a mistake, since it is due to the usual tendency of the scribes to separate endings from the lexeme. Example: V 10.4a: L1, B2 *vōhū.nām* and T46 *vōhū.nām* instead of ^x*vohunām*; V 10.4a: B2, T46 *aōge.madahecā* instead of ^x*aogəmadaēcā*; V 11.2c: P2 <lwšn'yh> instead of <lwšnyh>. There are cases in Pahlavi where the wrong separation was not marked by a stroke, as in V 11.12g, where P2 attests <'hwwk ynšn'> instead of <'hwkynšn'>.

2. Derived from the pronunciation

These very common mistakes are mainly due to the inner recitation of the scribe when copying or to the pronunciation of another person while he was copying.

⁷⁹ Regarding the creation of different graphemes in Avestan from the Pahlavi writing, vid. especially (Hoffmann & Narten 1989 23-33). Cereti is now studying the problem of the creation of the Avestan script in comparison with the Pahlavi writing of coins and epigraphy.

In Avestan they affect mainly the final vowels, but also phonetically close vowels and consonants in all positions. These confusions often indicate that some phonemes were not distinguished at the time when the copy was made. Examples:

- V 10.5b: K1, B2, P1, Br1, L2, E4 attest *nāirike* instead of *nāirika* (surely because of a pronunciation of *-a* as [æ]).

- V 11.8a: D62, B1, P10 <sl'dyš> instead of <sl'dyšn> does not mean that the scribes forgot a final stroke for <-n>, but that they were not pronouncing Phl. *srāyīšn*, but possibly NP. *sarāyeš*.

The same can be said regarding the PV manuscript K2, which systematically attest <'tš> instead of <'thš>. Of course, this variant implies that its scribe did no more pronounce Phl. *ātaxš*, but NP. *ātaš*.

As Geldner (1896 Prolegomena I) noticed, this confusion, due to phonetic reasons, is a problem whenever we must choose between a middle or an active verbal ending. This problem cannot be easily solved, as the fluctuation between *-e* / *-i* is very common in the manuscripts. Moreover, in such cases the PT usually does not help in the choice.

3. Derived from the context

The most frequent context-bound mistakes are due to the perseveration of a previous word or the anticipation of a following one. They are found especially in the Avestan nominal endings. However, sometimes it is difficult to distinguish such contextually conditioned mistakes from ungrammatical passages, which can be due not to a scribal mistake, but to a later composition.

Among the most probable context-bound mistakes of perseveration and anticipation, the following ones can be mentioned:

- V 10.5b: K1, P10, M3 *paiti.pərənəm* and D62 *paiti.pərənm* instead of *paiti.pərəne* by influence of the following *aṅrəm*.

- V 10.9a: Br1, L5 *ima* instead of *ime* because of the preceding and following *vaca*.

- V 10.19a: L4 *yaoždaiḍiša* instead of *yaoždāitiš* because of the preceding *yaoždaiḍiša* in L4.

- V 11.3c: Mf2, K9 *vairiū* instead of *vairīm* because of the preceding *vairiū*.

- V 11.4a: P2 *vaca* instead of *vacō* because of the preceding *ada* and the following *framruua*; etc.

4. Omissions

4.1. Short omissions

4.1.1. Haplographies

Haplographies, that is, omissions of a syllable or a few graphemes, are very common. Examples: V 10.1b: L1, B2, P1, L2 *nas* instead of *nasuš*; V 10.1b: L4 *upa.raēθpaiti* instead of *upa.raēθpaiieiti*; V 10.3b: P10 *gāθruua* instead of *gāθahuua*; V 11.9c: L4a <bwšsp'> instead of <bwš'sp'>.

4.1.2. Omissions of one or a few words

With the exception of words with only one grapheme, such as Phl. *ud* <W> or Phl. *ī* <y>, omissions of one or a few words are not

found as frequently as haplographies. Nevertheless, they are usual enough, especially in Pahlavi. Examples: V 10.1a: L4 † *mazdqm* †; V 10.2d: L1 † *ḏrišāmrūtaca* †; V 10.10a: F10 † MN znd †; V 11.9f: † 'wlwl †; V 12.7a [A]: G25a † 'ywp †.

Sometimes they are due to a *saut du même au même*. This visual mistake is due to the identity of two elements in the same line or in two paragraphs. The scribe slips then into the following one. So he omits the previous one together with the text written between both. The *saut du même au même* occurs when these two words have the same beginning (homoeoarcton) or the same ending (homoeoteleuton).

An example of *saut du même au même* due to a homoeoarcton is found in V 10.5b: B1, M3 † *haca. nāirika. paiti.iriste* † in this context: ... *haca. nā. paiti.iristō. † haca. nāirika. +paiti.irista. † haca. nmānabe. ...* Since the following prepositional syntagms begins with *haca. nā-*, the scribe was not aware of having omitted it.

4.2. Long omissions

Long omissions, though less common, are very important for establishing the filiation of manuscripts.

4.2.1. *Saut du même au même*

4.2.1.1. Homoeoarcton

Example:

- V 10.1b: K1, D62, P2, B1, P10 M3 † *upa. ... irista* † in the following context:

kuḏa. aētaṭ. druxš. pərənāne. yā. haca. irista. † upa. juuantəm. upa.duuṣaiti. kuḏa. aētaṭ. nasuš. pərənāne. yā. haca. irista. † upa. juuantəm. +upa.raēḏβaiieiti.

Obviously, the scribe slipped from the first *upa* into the following one because of *irista*.

4.2.1.2. Homoeoteleuton

Examples:

- V 10.7b: E4 † *āaṭ. ... ḏrišāmrūta* † in the following context:

... ḏrišāmrūta. † āaṭ. mraoṭ. ahurō. mazdā. ime. aēte. vaca. yōi. hən̄ti. gāḏāhuua. ḏrišāmrūta. † ime. vaca. ...

It seems that the scribe omitted this text because of *ḏrišāmrūta*. As both V 10.7a and b end with this word, he slipped into V 10.7c because he though he had already copied b.

4.2.2. Longer omissions

Longer omissions may also arise because of the loss of one or more folios. Although in V 10-12 I have found no omission of this type, the one of V 18.52-57 and V 19.42-44 must be explained in this

way, namely by a loss of some folios in the common source of L4 and K1.

5. Additions

5.1. Dittographies

Dittographies are found when some graphemes are added in a word, or when a syllable is repeated within the same word. This mistake is very usual, especially in late manuscripts. Examples: V 11.9b: P2 <pytlyt'n'> instead of <ptlyt>; V 11.11a: L4, K1 *imqm* instead of *ima*; V 12.1: K2, L1, P1, L5 *paitarəm* instead of *pitarəm*; V 12.1: L2 *tanu.pərəðananqm* instead of *tanu.pərəðanqm*.

5.2. Additions of one or a few words

This mistake is less common, but it happens too. Example: V 11.9c: L4a <pltwm MNW> (<MNW> added); V 11.9g: L4, T44 <'pz'l y OLE> and E10 <'pz'l OLE> (<OLE> added).

5.3. Glosses

The scribes often added glosses to some words or passages, mainly in the margin or above the line, which did not belong to the original text, unlike older glosses and commentaries like those of the Pahlavi commentators in the PT. As those glosses were sometimes difficult to distinguish from the rest of the text, later copyists eventually incorporated them.

In other cases, a later copyist did not take them as glosses, but as corrections made by the original scribe or by any other person who corrected the text. So he copied them together with the rest of it.

There are not many examples of glosses incorporated to the text, but Av. *kainīnō. x^vatō. puθrəm* in V 12.7 could be one of them, although I think that it was copied from a commentary to the lost PT of V 12.

5.4. Longer additions

Longer additions are very rare, but also important for textual criticism. In V 10-12 I have found only one, but there are good examples of them in V 13. They are mainly due to perseveration, where the scribe slipped into a preceding text already copied and repeated it completely.

A good example of this kind of addition is found after V 12.4, where the IndVS manuscripts L1 and P1 repeat 12.3-4.

Concerning V 13, after *yō* in V 13.19b, the scribe of F10 went back to the preceding *yō* in V 13.18b. Thus he added again the Avestan and Pahlavi texts from this *yō* in V 13.18b till the following one in V 13.19b.

6. Transpositions

6.1. Transpositions of graphemes

Transpositions of graphemes are very common in the Avestan manuscripts, especially because their scribes no longer spoke the languages they were copying. Examples: V 12.4: R3 *vastarnqm* instead of *vastranqm*; V 12.4: L1, B2, P1, Br1, L2, E4, L5 *vaṇhubiüō* instead of *vaṇhubiü*; V 12.9:

G25a *dhamanəm* instead of *dahmanəm*; V 12.13: L5 *caḍβarəstaim* instead of *caḍβarəsātəm*.

6.2. Transpositions of words

Transpositions of words are rarer than the preceding ones. Nevertheless, there are some examples of them in Vīdēvdād. In V 10.13b only G34 writes *haca. daiṅhu. haca. zaṅtu* instead of *haca. zaṅtu. haca. +daiṅhu*. The same manuscript changes the expected order of one *aēte. vaca* and writes *vaca. aēte* in V 10.15a.

In V 11.9f the manuscripts L4, K1, T44, B1, P10, M3 attest <’wlwl gwspnd> instead of the expected <gwspnd ’wlwl>, which was restituted in later PV manuscripts.

In V 12.2 the IndVS manuscript FK1 attests *ḍriša.frasrūta. gāḍnəm. ḍrasanāiti. vastrinəm* instead of the expected *ḍriš.frasnāiti. tanunəm. ḍriš.frasrūiti. gāḍanəm*.

In later manuscripts of reformist schools, transpositions of words in the PT are more usual, because of their scribes’ attempt to adapt the Pahlavi text to the Avestan word-order.

6.3. Longer transpositions

These are even less common than the other two, but they are attested in the manuscripts of Vīdēvdād too, though not in V 10-12. For instance, in V 13.55b-56a all the PV manuscripts continued with the Avestan text of 13.56 and added the PT of 13.55b after it.

7. Hypercorrections

They are motivated sometimes by a conscious attempt of correcting the transmitted text, and sometimes even by the religious belief of the scribe. In written traditions where the scribes were immersed in a religious practice, sometimes their religious belief slipped into the text they were copying. Although this kind of mistake is scarcely attested in the Avestan manuscripts, we find examples of it in V 10-12.

For instance, in V 11.9f the scribe of E4 wrote *hāitīm* instead of *āhitīm*. Behind this hypercorrection stands the Avestan word for a chapter of Yasna, namely *hāiti-*. In V 12.2 K2, G25a, F10, T44, R3 and T46 attest *yazata* and R1 *jazata* instead of *yazaēta*. Obviously, the scribes corrected the optative by the Avestan word for “divinity”, namely *yazata-*.

As we have observed, there are many types of mistakes in the written transmission of Vīdēvdād. Among them, only some kinds of omissions, additions and transpositions can be regarded as *errores significativi*:

- a) Omissions:
 - Omissions of one or a few words.
 - Omissions of whole sentences or even paragraphs.
- b) Additions:
 - Additions of one or a few words.
 - Glosses.

- Longer additions.
- c) Transpositions:
 - Transpositions of words.
 - Longer transpositions.

To them we must add the variants completely different from the rest, which are not due to minor mistakes, but to a different source.

Geldner noticed many of these *errores significativi* when collating the manuscripts of Vīdēvdād. However, he also took into account other minor mistakes to establish relations between the manuscripts and, more importantly, to make the *stemma codicum* of the PV and to group the IndVS into two branches. Since these minor mistakes can be easily made by scribes of different manuscripts regardless of the model they were transmitting, as happened often, they are but of little use for textual criticism. Since Geldner's method was deficient in this regard, his *stemma* of the PV and his conclusions about the IndVS need to be reviewed.

2.5. Stemmatology of the PV in V 10-11: *errores coniunctivi*

Unlike Geldner, now we know about the existence of reformist schools of copyists which tried to correct and improve the written transmission of Vīdēvdād (Cantera & Andrés-Toledo 2008). This affects the analysis of the *errores coniunctivi*, which become thus more important than the *errores separativi*.

The copyist of a manuscript can continue a mistake inherited from the manuscript he copies from, and this is significant enough to relate them. However, if the mistake of an older manuscript is not continued in another manuscript, this does not necessarily mean that the new copy does not stem from this older manuscript, because the scribe of the new one could have corrected it.

As far as my edition of V 10-12 is concerned, I am conscious of the impossibility of drawing any conclusion from the data of only these three *fragard*, of which the 12th is not even preserved in any old PV manuscript. Until a complete edition of Vīdēvdād is achieved, a *stemma codicum* cannot be considered definitive, but simply tentative.

As V 12 lacks in the most of PV manuscripts, the *stemma* of the PV manuscripts with V 12 and their inner relations require a separate consideration. Hence I will content myself with just showing the only *errores significativi* in V 10-11, which relate and divide the manuscripts I have used, until a definitive and complete edition of Vīdēvdād is achieved.

Apart from the important data from the colophons, the *errores coniunctivi* in V 10-11 which point to a common source for all the PV manuscript (except IM) are the following:

- a) Omissions:
 - Omissions of one or a few words.
 - 10.6a: L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 –| MN | (omitted before <wys> and before <znd>). Only P2 and F10a above the line completed it.

- 10.6a: L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 † MN ... dhywpt' †. Only P2 completed it.
- 10.9a: L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 † gwšn' †
- 10.15a: L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 † OLE-š'n' † (1st).
- 10.15a: K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, L4a † OLE-š'n' † (3rd).
- 10.17a: L4, D62, P2, G34, B1, P10, M3 † HWE-d †. Only F10 above the line, T44 and E10 completed it.
- 10.18e: K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, L4a † MNW †. Only G34a above the line completed it.
- 11.2c: L4, D62, G34, T44, B1, P10, M3 † ywšd'slyh † (after <m'h>). Only P2, F10 and E10 completed it.
- 11.2c: L4, D62, G34, F10, T44, B1, P10, M3 † ywšd'slyh PWN † (before <hwšyt>). Only P2 and E10 completed it.
 - Long omissions due to a *saut du même au même*.
- 11.4b: all the PV † p'nkyh mhst AYK-m OD tn' y psyn' †
- 11.9e: L4, K1, D62, P2, G34, F10, B1, P10, M3 † *pərəne. mūidi. pərəne. kapastiš* †. It was completed in P5, K2, G34a, F10a, T44 and E10.
- 11.9e: L4, K1, D62, P2, G34, F10, B1, P10, M3 † pwltynm mwtk klt'l pwltynm ^xkystwk †. It was completed in P5, partially in K2 and in G34a, F10a, T44 and E10.
- 11.12a-b: L4, K1, D62, P2, G34, F10, T44, B1, P10, M3 † ptk'lym hšm ... *paršta. ḥam.raēθβəm. paršta. paiti.raēθβəm* †. These manuscripts omit the PT of *paršta. ⁺aēšməm. paršta. nasūm*, together with its gloss and the following Avestan text *paršta. ḥam.raēθβəm. paršta. paiti.raēθβəm*. On the contrary, the manuscripts P5, K2, F10a and E10, which belong to reformist schools, try to complete it with a newly created PT, while P5, K2, G34a, F10a, T44 in the left margin and E10 seem to have supplied it by means of a VS manuscript.
- 11.12e: L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 † ptk'lym ... ^xkystwk †. It was completed in P5, partially in K2 and in F10a.

b) Additions:

- Additions of one or a few words.
- 10.16a: L4, K1, D62, G34, F10, B1, P10, M3 HWE-d AYK; P2, E10 hnd AYK (<AYK> added).
- 10.16c: L4, D62, G34, F10, T44, E10, B1, P10, M3 HWE-d AYK (<AYK> added). Only P2 does not attest the addition.
- 10.17a: L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp) HWE-d MNW (<HWE-d> added).
- 11.12g: L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 'hwkynyt' MNW (<MNW> added).

In spite of some corrections, these *errores coniunctivi* reveal that all the PV (except IM) stem from a common source. Nevertheless, although the oldest manuscripts L4 and K1 were copied by the same scribe, namely Mihrābān Kayhusraw, he was not that accurate and made several mistakes, as Westergaard (1852) and Geldner (1896) already noticed. Because of this, in both manuscripts there are many *errores separativi* which divided the written transmission of the PV into two main groups, that of L4 and that of K1.

2.5.1. The group of L4: *errores coniunctivi*

Apart from L4, Geldner only collated the manuscript Pt2 from the group of L4. Although now Pt2 is lost, I have collated other manuscripts which stem from L4 and share with it many *errores coniunctivi* not present in the rest of manuscripts. These are the manuscripts G25, G34, T44 and E10, preserved at The First Dastur Meherji-rana Library in Navsarī, of which G25 cannot be used for V 10-11, because only its second volume (V 12-22) is available.

The manuscripts L4, G34, T44 and E10 share the following *errores coniunctivi*:

a) Omissions:

- Omissions of one of a few words.

- 10.7a: L4, G34, T44, E10 † MNW †
- 10.7b: L4, G34, T44, E10 † gwšn' †
- 11.2a: L4, G34, T44, E10 ywtdywd't † HD † (the rest, <ywtdywd't-HD>)
- 11.10a: L4, G34, T44, E10 † MN MTA †

b) Additions:

- Additions of one of a few words.

- 11.6c: L4, G34, T44 ywšd'slynyd. YHBWN-yd; E10 ywšd's^{lynyd} YHHWN-yd (<YHBWN-yd or YHHWN-yd> added)
- 11.9g: L4, G34, T44 'pz'l y OLE; E10 'pz'l OLE (<OLE> added)

c) Transpositions.

- 10.2b-c: in L4, G34, T44 and E10 the Avestan text of V 10.2c follows that of V 10.2b and then their respective PTs are written. Thus, the sequence is: Avestan text of V 10.2b > Avestan text of V 10.2c > PT of V 10.2b > PT of V 10.2c. On the contrary, in K1 and the manuscripts of its group the sequence is: Avestan text of V 10.2b > PT of V 10.2b > Avestan text of V 10.2c > PT of V 10.2c.

L4 is the oldest manuscript of this group and was copied in Navsarī as well. Nevertheless, it attests some *errores separativi*, concretely omissions, which are not found in the rest:

- Omissions of one or a few words.
- 10.1a: L4 † *mazdqm* †
- 10.1b: L4 † BRA †
- 10.6a: L4 † *paiti.pərəne* † (3rd)
- 10.15a: L4 † *aēte* †
- 11.7a: L4 † YMRWN †
- 11.10a: L4 † y 'hlwb' †
- Long omissions.
- 10.11c: L4 † *ime. ... framruua* †

Since L4 is the oldest and the source of the rest of its group, which do not attest these omissions, they must essentially have corrected them either by means of another PV manuscript of the group of K1 or (exclusively for the Avestan text) with the help of another VS manuscript. Geldner does not register the variants of Pt2 in the preceding *errores separativi* of L4, so that it is impossible to know whether Pt2 already corrected them or not. At least we know that these corrections took place before G34, the second oldest manuscript preserved within this group, was copied.

The rest of preserved manuscripts of this group share one omission and one addition not present in L4, so that these mistakes go back either to Pt2 or to a copy of this manuscript:

- a) Omissions:
 - Omissions of one or a few words.
 - 11.6b: G34, T44, E10 † p'hlwm †
- b) Additions:
 - Additions of one or a few words.
 - 11.9e: G34a in the right margin, F10a in the right margin, T44, E10 <pwltynm mwtk klt'l pwltynm ^xkystwk>

As far as the rest of manuscripts of the group of L4 are concerned, I can only add some *errores coniunctivi* only present in T44 and E10. However, only with the data from V 10-11, I cannot dare to draw further conclusions about them:

- a) Omissions:
 - Omissions of one or a few words.
 - 10.5b: T44, E10 † m'n' †
- b) Additions:
 - Additions of one or a few words.
 - 10.18b: T44 *vī.uruuarō.təməmca. huškō.zəmō.təməmca*; E10 *vīuruuarō.təməmca. huškō.zəmō.təməmca* (*huškō.zəmō.təməmca* added).

On the other side, there is not enough material to establish the position in the *stemma* of the additions and corrections of L4a, L4b, L4c, G34a, F10a and P10a, which belong to the group of L4 too.

2.5.2. The group of K1: *errores coniunctivi*

As we have already seen, K1 is the second copy of the manuscript of Rōstām Mihrābān Marzabān made by Mihrābān Kayhusraw. Nevertheless, K1 and the manuscripts that stem from it share many *errores coniunctivi* not found in L4, so that they form an independent group.

Apart from K1, Geldner collated the manuscripts M13, K3b, K3a, P2, B1 and M3 of this group. Of these, M13 is lost and K3b and K3a do not preserve V 10-11, so that I cannot analyse their relation with the other manuscripts of this group in these *fragard*. B1 was lost since Geldner used it, but in our recent trip to India we have again found it. To Geldner's manuscripts I have added in my edition the manuscripts D62, P5, K2, F10 and P10, all of them belonging to the group of K1.

D62 is the third oldest PV manuscript of the group of K1.

Regarding P5 and K2, Cantera and I (2008) have observed that they belong to a reformist school which tries to improve and correct the transmitted text by means of manuscripts of the group of L4 and VS manuscripts. Therefore, although both P5 and K2 can be traced back to K1, they completed several omissions of K1 and the rest of manuscripts of its group. Moreover, as they usually created a new PT, they must be analysed very carefully, because their extreme *contaminatio* affects our considerations about their position in the *stemma codicum*.

I must add that their PTs agree with each other, but it is completely different from that of the rest of PV manuscripts. This fact implies that they must be analysed apart from the more or less faithful copies of K1. Therefore I have preferred not to incorporate the Pahlavi variants of P5 and K2 into the critical notes to my edition of the PT, but to add their PT as an appendix.

On the other side, F10 belongs to another reformist school of copyists as well, although it does not show as many corrections and innovations as P5 and K2.

Regarding P10, we will see later that Geldner confused P2 and P10.

These are the *errores coniunctivi* which K1 shares with D62, P2, B1, P10 and M3 (and sometimes with P5, K2 and F10):

- a) Omissions:
- Omissions of one or a few words.
 - 10.5a: K1, D62, P2, F10, B1, P10 † gwšn' †. M3 omits a longer text.
 - 10.7c: K1, B1, M3 † vaca †. M3 attests a blank. The rest completed it.
 - 10.9b: K1, D62, F10, B1, P10, M3 † MN †. Only completed in P2.
 - 10.10a: K1, D62, P2, F10, B1, P10, M3 † ŠDYA †
 - 10.17a: D62, P2, B1, P10, M3 † gwšn' †. Only completed in F10.
 - 11.1c: K1, B1, P10 (but P10a *uruuaraqm. kuḏa* above the line) † *kuḏa. uruuaraqm* †. The rest completed it.

- 11.9f: D62, P2, F10, B1, P10, M3 † ZK y †. K1 cannot be read here.
 - 11.12g: K1, D62, P2, F10, B1, P10, M3 † ZK †
 - 11.12g: K1, D62, B1, P10 † gwspnd †. The rest completed it.
 - Long omissions due to a *saut du même au même*.
 - 10.1b: K1, D62, P2, B1, P10, M3 † *upa. ... irista* †. P5, K2 and F10 included it.
- b) Additions:
- Additions of one or a few words.
 - 10.2d: K1 †e. *aete*; D62, M3 *ime. aete*; P2 *ime. aiti*; P5 *ime. ite*; K2 *ime. v ite*; B1, P10 *imi. aete* (*aete* added).

K1 is the oldest manuscript of the group and, because of the shared *errores coniunctivi*, seems to be the source of the rest. Nevertheless, it attests some omissions not found in them:

- a) Omissions:
- Omissions of one or a few words.
 - 10.11b: K1 † *mazdā* †
 - 10.14a: K1 † *paiti.pərəne. vātō. daēuuō* †
 - Long omissions due to a *saut du même au même*.
 - 10.16d: K1 † ZNE ... sn'h †
- b) Additions:
- Additions of one or a few words.
 - 11.4a: K1 gwbsn' BRA (<BRA> added).

Therefore, it is evident that the rest of manuscripts of this group have supplied these omissions and corrected the addition. The second oldest manuscript of this group, M13 (963 A.Y., 1594 A.D.), could have already corrected the mistakes of K1. However, as Geldner did not mention the variants of M13 in these passages, we cannot know whether they were already corrected in this manuscript or not.

As far as I know, the only direct copy of M13 was the manuscript DJJ, whose colophon was reproduced by Jāmāsp (1907). This manuscript, written by Dastur Jamšīd Jāmāsp in Navsarī in 1767 A.D., is actually the only one preserving the same colophon as M13 (Jamasp 1907 x ff.). DJJ is lost as well, and we cannot know whether it included the *contaminatio* or not. In any case, D62 is older than DJJ and the mistakes of K1 are supplied in it. Accordingly, the corrections in the group of K1 must be traced back to M13 or to a direct descendent of it.

2.6. Stemmatology of V 12: did it exist in the PV?

The Avestan text of V 12 has been preserved in all the VS manuscripts. Nevertheless, this *fragard* lacks in all the old PV manuscripts and also in many

other recent manuscripts stemming from them. But after the 11th *fragard* the PV manuscripts numbered the following one as the 13th *fragard*. How could we explain its omission?

Three possible explanations may be suggested: a) the 12th *fragard* was lost in the manuscript of Hōmāst Wahišt, the archetype of the PV, or in one of its copies between the 12th and 13th centuries from which L4 and K1 stem; b) it was lost in a PV manuscript older than that of Hōmāst Wahišt; c) V 12 never belonged to the PV.

Provided that the first hypothesis were correct, this *fragard* would have been omitted in only one manuscript, from which the extant PV manuscripts stem. This could be Hōmāst Wahišt's manuscript or a copy from it, from which the rest of the preserved PV manuscripts stem.

In support of the second hypothesis could be the fact that V 12 lacks in the Dēnkard's description of the contents of the Vīdēvdād Nask, where it should be placed between Dk 8.44.51 and 8.44.52. Dēnkard was composed in the 9th century, that is, several centuries before Hōmāst Wahišt's manuscript. V 12 could thus have been lost very early, before Dēnkard was composed, in an archetype of the PV older than the manuscript of Hōmāst Wahišt.

Cantera (under preparation D) considers nonetheless that the third hypothesis is the right one, and that V 12 never existed in the PV, but only in the VS.

The first hypothesis was already denied by West (1892 161), followed by Geldner (1896-1904 5). He remarked that it is very unlikely that this omission is due to the loss of some folios in a copy older than L4 and K1, because no *fragard* fills exactly a certain number of folios of each manuscript. Actually, in the oldest PV manuscripts preserved, namely L4 and K1, each *fragard* is copied immediately after the foregoing one and no blank is left. Therefore, each *fragard* is not expected to begin at the top of a folio and to end at the bottom of another folio, and an omission of V 12 due to the loss of some folios would have affected either the end of V 11 or the beginning of V 13 or both of them. Moreover, West stated that if this omission was due to a loss of folios, it must have happened before Dēnkard was composed, since V 12 lacks in its description of the Nasks.

Also Cantera (under preparation D) denies that the omission of V 12 could have been due to the loss of some folios, because of the same reasons as West.

As regards to the absence of V 12 in the Dēnkard's description, Cantera adds that it does not suffice to state that this *fragard* was already lost (or never existed) when Dēnkard was written. As a matter of fact, V 12 is not the only *fragard* that lacks in its description: part of V 10 and the whole V 21, whose Avestan text together with its PT is preserved in all the PV manuscripts, also lacks in the Dēnkard's description⁸⁰. Concerning V 10, after the description of V 9.47-57 in Dk 8.44.50 ("About the strength and aid which are given to the *druz nasuš* by him who does not understand purifying, and yet would accomplish it; also the sin thereof at the bridge of judgement"), that of V 11 appears in Dk 8.44.51 ("About the victory of the *yadāhūwayryō* for the destruction of the *druz* and for the

⁸⁰ Even longer texts than V 12 lack in the Dēnkard's description of the Vīdēvdād Nask, as Cantera (under preparation D) notices: V 4.17-55, 6.42-50, 7.16-22, 7.28-31, 8.35-72, 13.1-7.

healing”). Only V 10.12 ff. and V 11 could fit this description. In such case, we must suppose that V 10.12-20 and V 11 were considered as a unity and that the description of V 10.1-11 and V 12 lacks.

Nevertheless, since half of V 10 and the whole V 21 are not described in Dēnkard, this text does not represent a fully trustworthy key to reconstruct exactly the Vīdēvdād Nask and cannot be adduced to support any conclusion about the absence of V 12.

As the lack of V 12 in the Dēnkard’s description is not conclusive, and the loss of some folios being an unlikely explanation of its absence in the oldest PV manuscripts, another problem arises: how do we explain that these manuscripts omitted V 12 but numbered the following *fragard* as the thirteenth one, like in the VS manuscripts?

According to Cantera (under preparation D), the PV stems from the Vīdēvdād Nask of the Great Avesta, while the VS stems from the ritual Avesta (without PT). The first one did not have V 12. However, as he states, these two traditions merged very early (at least, earlier than our extant manuscripts) in the framework of an editorial attempt to make both fit. The result was a common written recension of the Avestan text with only one main difference: V 12. When both traditions merged, V 12 was consciously excluded from the canonical recension of the PV by the Sasanian exegetes because this *fragard* never had a PT. When later on both traditions were compared, the numeration of *fragard* in the VS manuscripts was added to the PV ones, but V 12 was excluded from the PV manuscripts because of not having a PT.

Thus, the only significant difference between the PV and the VS traditions would be the inclusion of V 12 in the latter one and its exclusion from the first one due to the lack of an old PT.

In my opinion, however, there is an argument which points out that a lost PT of V 12 existed: the gloss of V 12.7c. Actually, as Darmesteter (1892-1893 2.185, 189) already noticed, Av. *kainīnō. x^vatō. puθrām* in V 12.7c is to be interpreted as an Avestan gloss from the commentary of a lost PT of V 12 that slipped into the Avestan text of the VS, as usual regarding other Avestan glosses in the VS manuscripts. I will deal with this in the commentary to V 12.7.

2.7. Stemmatology of the IndVS

The analysis of only three *fragard* along 11 manuscripts does not provide enough support to venture a trustworthy *stemma codicum* of the written transmission of the IndVS, which becomes even more complicated than that of the PV because of the inclusion of the Avestan texts of Yasna and Visparad. To this I must add the meagre *errores significativi* I have found in the Avestan text of Vīdēvdād 10-12 in the IndVS manuscripts.

Nevertheless, some of these *errores* can help to sketch at least a provisional panorama of the inner relations of some IndVS, so that I will expound them.

Among the four oldest IndVS manuscripts (L1, B2, R278 and T46), B2 and T46 are the only ones that attest all the Avestan text, even the quotations from Gāthic texts, in full. In this regard they agree with the IrVS, which also usually

attest it in full, as a result I think that they represent the oldest group of IndVS. That they must be grouped together can also be inferred from at least two *errores coniunctivi*:

a) Omission of a few words:

- 11.9c: B2, T46 † *pərəne. būšiiqsta. yā. zairina* †

b) Rare variant:

- 11.7d: B2, T46 *ašayā* (instead of *ašahiā*)

Regarding the relation with each other, B2 is older than T46, so that T46 could have been either copied from B2 or they could have had a common ancestor.

Concerning the relation of B2 and T46 with the rest of IndVS manuscripts, none of them copied from B2 and T46. This can be assured on the basis of the omission of V 11.9c. Indeed, this text lacks in the rest of IndVS manuscripts but is present in both B2 and T46, as we have seen. Regarding T46, also the following additions lacking in later IndVS manuscript demonstrate that they could have not copied their text from T46:

- 11.7a: T46 *jaōždaθāmi. imat. nāirikam. ašaonim. jaōždaθāmi*

- 11.9c: T46 *yāzairine. pərəne. būšqsta. pərəne. kuṇdiža*

Another group of IndVS manuscripts is formed by L1 and P1. They are the only ones that repeat V 12.3-4 after 12.4c. Moreover, they share the following *errores coniunctivi*:

a) Addition of one word:

- 11.4d : L1 *ahiā ahe*; P1 *abe. ahe*

b) Rare variants:

- 12.18b: L1, P1 *aeviiō*

- 12.21a: L1, P1 *jaθainiiō.varən*

- 12.22f: L1, P1 *haṇuš*

L1 is seemingly older than P1. Notwithstanding, P1 cannot be a direct copy of L1, because L1 attests some *errores separativi* not present in P1:

a) Omissions of one or a few words:

- 12.6a: L1 † *dātarə* †

- 12.9a: L1 † *niiāka. vā. para.iriθiieiti* †

b) Addition of one word:

- 12.6b: L1 *zaōθrā. bā*

c) Rare variants:

- 11.2c: L1 *mazdaδā*

- 12.9a: L1 *niiō.kō*

- 12.9a: L1 *niiāō*

- 12.12b: L1 *v^sō*

- 12.22d: L1 *nōōt*

Nor can be L1 a copy of P1, because the following *errores separativi* of P1 are not found in L1:

a) Omission of a few words:

- 11.12a-b: P1 † *paršta. nasūm. ... paiti.raēθβəm* †

- b) Additions of one word:
 - 11.13a: P1 *strāusca* (-ca added)
 - 12.4c: P1 *ḍriš.frasnāiti* (*ḍriš* added)

Therefore, L1 and P1 must have been copied from a common ancestor. P1 has no direct heir, as its *errores separativi* are not continued by any manuscript. Nevertheless, it is noteworthy that it shares with E4 two *errores coniunctivi*:

- a) Addition of one word:
 - 11.9d: P1, E4 *pārāne. pārāne*
- b) Rare variant
 - 11.11a: P1, E4 *abunabe*

The shared addition might have occurred by chance, while the rare variant is found in FK1 as *abōnabe*. Thus, these sole common mistakes are not enough to state that E4 copied from P1. Otherwise we ought to suppose that E4 corrected the mistakes of P1.

Another old manuscript which however seems isolated is R278. Indeed, it shares no *error coniunctivus* with the manuscripts mentioned before and even attests some *errores separativi* not present in them:

- a) Omissions of one or a few words:
 - 10.5b: R278 † *haca. nāirika. paiti. iriste* †
 - 10.13b: R278 † *xruuī. drūm* †
 - 11.12g: R278 † *paršta. ... uruuarā̄* †
 - 11.18a: R278 † *paršta. ... uruuarā̄* †
 - 12.5a: R278 † *x^v aṅha. vā. para. iriḍiieiti* †
 - 12.11a: R278 † *napti. vā. para. iriḍiieiti* †
 - 12.15a: R278 † *tūiriia. vā. para. iriḍiieiti* †
- b) Additions of one word:
 - 11.6d: R278 *vaxšaṭ. aburō*
 - 11.10a: R278 *haomaṭ. haca*

None of the other younger IndVS manuscripts continued these *errores*, so that obviously none of them copied from R278.

For the moment, L2 seems to be isolated as well. Actually, it is the only one that attests the following omissions of one or a few words:

- 10.13b: L2 † *haca* †
- 11.9f: L2 † *pārāne. pairikaṃ* †
- 11.19a: L2 † *haca. zəmaṭ* †

Finally, the three youngest manuscripts I have collated, namely E4, L5 and FK1, seem closely related. On one hand, E4 and L5 share at least two *errores coniunctivi*:

- a) Omission of a few words:
 - 12.19a: E4, L5 † *vā. puḍrō* †

b) Rare variants:

- 12.19b : E4 *dasatanu.pərəθanəm*; L5 *dašatanu.pərəθanəm*
- 12.22b: E4 *baizayhrō*; L5 *bizayharō*

On the other hand, L5 and FK1 share some *errores coniunctivi* not present in E4:

a) Additions of one word:

- 12.21a: L5 *iniiō.vairiniiō. iniiō.vairiniiō*; FK1 *ainiiō.vairina. ainiiō.varəna*

b) Rare variants:

- 11.7d: L5 *mašitā*; FK1 *mašaitā*
- 12.11a: L5, FK1 *naptō*

Among these three manuscripts, E4 is older, but attests some *errores separativi* not found in the other two, so that it cannot be their common source:

a) Long omissions:

- 10.7b: E4 † *āaṭ. ... θrišāmrūta* †
- 12.4a-c: E4 † *dātarə. ... mazdā* †

b) Additions of a few words:

- 12.18b: E4 *upāita. apəm. vasō. upāita*

c) Rare variants:

- 11.1c: E4 *uuairə*
- 11.1c, 13a: E4 *ašāhe.caiθra*
- 11.16a: E4 *ašahēcaiθra*
- 12.7c: E4 *puθrō*
- 12.22f: E4 *abraitī*

L5 attests some *errores separativi* not present in the other two as well:

a) Omissions:

- 12.8b: L5 † *apəm. ... uruuaranəm. vasō. upāiti* †
- 12.13a: L5 † *cuuat. aēšəm. upa.mənaniiən* †

b) Additions of a few words:

- 10.18f: L5 *huuəm. aṅhuuəm (aṅhuuəm added)*
- 12.12b: L5 *spəntanəm. spintanəm*

c) Rare variants:

- 12.9b: L5 *paṅca.sata*
- 12.10a, 14b: L5 *auruuaranəm*
- 11.1c: L5 *mazdaḍātahe*
- 11.4b: L5 *fpara*
- 11.6b: L5 *tāiš*
- 12.5b: L5 *xaṅhaca*

Also FK1 attests some *errores separativi* lacking in the other two:

a) Omissions

- 10.9b: FK1 † *nmānahe* †
- 10.14a: FK1 † *paiti.pərəne. ... stōiš* †
- 10.19a: FK1 † *yaoždaiθiša. ... asti* †

- 11.10a: FK1 † *haca. gaot* †
- 11.13a: FK1 † *haca* †
- 11.18a: FK1 † *gām* †
- 12.15b: FK1 † *āat. ... tanu.pārāḍanām* †
- 12.17b: FK1 † *āat* †
- 12.18b: FK1 † *vasō. upāiti* †
- b) Additions of one or a few words:
 - 10.19b: FK1 *daenām. daenām*
 - 11.9b: FK1 *parāne. pairine*
 - 11.9b: FK1 *paiti.rḍβām. pārāne. paiti.raḍβām*
 - 11.10a: FK1 *aśaone. aśa.ciḍra* (*aśaone* added)
 - 12.6b: FK1 *ā^tanrāmā^{meam} nō. ātarām*
- c) Rare variants:
 - 11.3b, 8b: FK1 *ahunabe*
 - 11.15a: FK1 *pairə*
 - 12.6b: FK1 *aivō*
 - 12.8b: FK1 *yaodāi*
 - 12.9a: FK1 *nīpati*
 - 12.14b: FK1 *yaodāmi*
 - 12.14b: FK1 *vatarinām*
 - 12.14b: FK1 *upāiēi*
 - 12.22f: FK1 *śaraḍβaheca*
 - 12.22f: FK1 *nāmtaca*

Therefore, although they are connected, it is obvious that none of these latter three manuscripts copied from each other.

To summarise, the IndVS manuscripts can be provisionally ascribed to the following groups:

- a) B2, T46.
- b) L1, P1.
- c) E4, L5, FK1

The rest of IndVS manuscripts, namely R278, Br1, L2 and G42 still must be analysed before determining their position in the tradition of this text-type.

3. *CONSTITUTIO TEXTUS* IN GELDNER'S EDITION

As we have remarked, Geldner followed partially Lachmann (1842-1850) for establishing the *stemma codicum*. However, Geldner's method was not that of classical stemmatics for the *constitutio textus*. On the contrary, he (1896 Prolegomena xlvi) admitted that he was basically eclectic, mainly due to the corrupted written transmission of the Avesta and the impossibility of editing an Avestan text only with one class of manuscripts. Nevertheless, he applied many of the principles of classical stemmatics to his edition.

Geldner's criteria when editing his text must be revised before carrying out the effort of editing any Avestan text, because although he was right often, he also made several mistakes. I will try to examine them according to some principles used in textual criticism of classical texts since van Groningen (1963 113-115), divided into two types: the external evidence, which is related to the features of the manuscript and its written transmission, and the internal evidence, referred to the variants in the text.

3.1. External evidence

1. *Lectio antiquior potior*: the chronological principle

Geldner's edition is based on one of the most important principles of the external evidence since Lachmann (1842-1850), namely that which establishes that the reading is best when supported by the oldest manuscripts (*lectio antiquior potior*). As far as Vīdēvdād is concerned, this implies to give pre-eminence to the PV manuscripts L4 and K1. Furthermore Geldner supposed that the written archetype of Vīdēvdād went back to the PV, although he stated that its pre-archetype corresponds to the VS text-type. Thus, Geldner (1896 Prolegomena xiii) concluded that the PV manuscripts L4 and K1, the oldest ones, were to be taken as the basis and that "it is only where both Mss. agree that the reading may be looked upon as well established" (Geldner 1896 Prolegomena xix).

Notwithstanding, although L4 and K1 are the oldest manuscripts, they were written by the same inaccurate scribe. Indeed, as a comparison between both manuscripts demonstrates, they were copied very inaccurately and often disagree, so that, although they are the oldest ones, none of them can be considered as a *codex optimus*⁸¹.

In spite of the inaccuracy of their scribe in some concrete cases, the principle of antiquity might be supported in general terms for the PV if only L4 and K1 were free from *contaminatio*. Unfortunately they are not, as Geldner

⁸¹ Geldner (1896 Prolegomena xlvi) shows a good example where he did not follow the reading of the manuscripts L4 and K1: V 13.20-23. Actually, there is a repetition in these passages and these manuscripts often disagree. In such case, Geldner did not follow the variants of L4 and K1, but the sum of the best Indian and Iranian VS manuscripts.

already noticed. Moreover, as Cantera (under preparation D) concludes, the manuscript they copied from already contained mistakes. Thus, even when they agree, their common reading cannot always be traced back to the archetype of the PV. Since L4 and K1 are not reliable enough to support the choices in the edition, the chronological principle is here no more decisive: the VS manuscripts must also be taken into account.

2. *Recentiores non deteriores / Recentiores aliquando non deteriores*⁸²

L4 and K1 are not complete and have been partially completed by a second and even a third hand. Furthermore, their oldest copies were made before the parts later completed by other hands were lost in the manuscripts. Thus the *eliminatio codicum descriptorum*, usually applied in textual criticism, cannot be used for many parts of Vīdēvdād, because the copies of L4 and K1 are needed for establishing many parts of the text which these two manuscripts do not preserve.

For the parts lacking in the oldest PV manuscripts, some copies of the latter were the main source used by Geldner, because he thought that they were trustworthy copies of the manuscripts L4 and K1. However, they are not. Indeed, the comparison of the extant parts of L4 and K1 with their “copies” demonstrates in many cases that the *recentiores* belonging to each group do not agree with the oldest manuscript of their group.

The *recentiores* not necessarily agreeing with the oldest manuscripts, a reading in one of these “copies”, or even in all of them, is not enough support for attributing it to the oldest manuscript from which they stem.

Furthermore Geldner already noticed that the “copies” of L4 and K1 were influenced by a *contaminatio*, sometimes from the IndVS manuscripts (e.g. Pt2) and sometimes from other PV manuscripts stemming either from L4 or K1 (e.g. K2). However, he could not find out to what extent they were contaminated. In any case, if the “copies” of L4 and K1 were contaminated, they can no more be assigned to a horizontal written transmission.

As regards the PT, the *recentiores* PV manuscripts are useful by themselves only in the cases where L4 and K1 do not preserve a PT. They cannot be used to reconstruct systematically the original readings of these oldest manuscripts because they are not (more or less) exact copies of the oldest PV of their branch, but rather improved copies of them influenced by editorial work.

Concerning the Avestan text, whenever the copyists could not copy it from L4 or K1, they extracted it from the VS manuscripts. Being mere apographs of a VS manuscript, these texts are obviously useless for textual criticism.

3. *Lectio melioris classis potior*

The principle of antiquity proves not to be enough to give exclusive pre-eminence to the PV, because the older manuscripts L4 and K1 are not definitely trustworthy. This is why it is even more important to supplement it with a further

⁸² This is Bernabé's (1992 70) modification of Pasquali's (1952) principle *recentiores non deteriores*. According to the former, younger manuscripts are sometimes worse.

general principle of the external evidence: the reading of the best class of manuscripts is to be preferred (*lectio melioris classis potior*).

Geldner solved the dilemma between these two principles in favour of the PV, that is, of the principle of antiquity, mainly because of his hypothesis of a Pahlavi archetype. Nevertheless, he also followed partially the principle of the best class. On one hand, he gave pre-eminence to the PV because the oldest manuscripts are preserved in this text-type and because his archetype of Vīdēvdād stems from the PV. On the other hand, he admitted that the best class of manuscripts is that of the IrVS ones, and so he (1896 Prolegomena xlvi) added that the PV has to be controlled by means of another class of manuscripts, especially the IrVS ones.

However, no statistical criterion confirms that the IrVS manuscripts Geldner used are better than the oldest IndVS, nor viceversa, so that this principle cannot be applied in general terms before determining which group of manuscripts is the best. The same can be said regarding the principle according to which the reading of the best manuscript is to be preferred (*lectio melioris codicis potior*).

4. The geographical principle and the contrast of two text-types

Geldner did not mention geographical considerations in his Prolegomena for the *constitutio textus*. This suggests that he did not pay attention to the geographical principle of the external evidence, according to which a reading is best when supported by the most diverse groups of local texts (Streeter 1924).

Whenever the oldest manuscripts L4 and K1 of the text-type of the PV shed no light, then the IrVS was the touchstone in his edition. Although L4 and K1 were written in India, they represent the Iranian tradition of Sīstan, while the IrVS continued the written transmission of Yazd (Geldner 1896 Prolegomena xxiii). Since these both have properly an Iranian origin, the geographical principle could not be applied until at least one of them was compared with the IndVS manuscripts.

Now, the PV sometimes agrees only with the IndVS and sometimes only with the IrVS, while the two branches of the VS are often opposed to the Pahlavi one. So this principle must be applied very carefully, if at all.

5. Repetitions and indirect transmission

Many parts of the Avestan text of Vīdēvdād and its PT show parallels in other parts of the Avesta or were also transmitted by other Zoroastrian sources. The data offered by these alternative sources not only may supply criteria to prefer one reading to another, but they also partially allow us to know how this text looked in a stage previous to that of the extant Vīdēvdād. The quotations of V 11 in NM are a good example of it.

Geldner's procedure in these cases was not systematic. Indeed, regarding parallels and repetitions, he (1896 Prolegomena xlvi) admitted that "the selection of this or that reading has for the most part been made only after weighing the particular case individually and with the guidance also of experience and of a certain feeling", and he recognised that he could have made mistakes. Clearly a more systematic method is required for a critical edition.

When preparing our edition of the text, the requirement of uniformity in repetitions must be also applied to the numerous quotations of Old Avestan texts in V 10-11. As they are sometimes adapted to Young Avestan phonetics and sometimes preserved in their Old Avestan appearance, uniformity is necessary in order to avoid further confusion, as even the same manuscript is not systematic.

6. The aid of the Pahlavi translation

The Avestan text has suffered such a corrupted written transmission that sometimes one cannot take for sure that a reading in the Avestan text is correct. In case of doubt the Pahlavi translation can be of some use.

Geldner (1896 Prolegomena xlvi) considered that the PT of Vīdēvdād is trustworthy enough to choose the right Avestan reading whenever the sense in Pahlavi is the same⁸³. So he claimed for a new edition of it in order to make available this important material.

On the other side, Geldner admitted that an Avestan word must not be ruled out whenever its Pahlavi translation lacks. The examples of omissions he gave are clear enough to accept that the lack of the Pahlavi equivalent proves nothing by itself. We must admit that Geldner was very accurate in this regard.

However, the PT is as important as the Avestan text proper in order to establish the relations between manuscripts and to reconstruct the *stemma codicum* of the PV. Nevertheless, he did not take it into account in his *stemma*, based only on the Avestan text. But the Avestan text of the PV manuscripts could have been partially completed by scribes collating VS manuscripts, as we know they did. Thus, beyond the mere comparison of the versions of the Avestan text, the PT seems to be a necessary complement to reach a *stemma codicum* of the PV.

3.2. Internal evidence

1. *Lectio difficilior potior*

Geldner usually followed the principle according to which the most difficult reading must be preferred, but to which he did not limit himself. In dubious cases he contrasted the Avestan word with its PT in order to choose the right variant, as in the case of *haṅhuš* instead of *aṅhuš* in V 5.38 and V 12.22 (Geldner 1896 Prolegomena xlvi).

2. *Lectio brevior potior*

Geldner followed another principle of classical textual criticism according to which the shorter reading must be preferred, because “there is a tendency in general for words to grow longer as the corruption advances” (Geldner 1896 Prolegomena xlvi). Nevertheless, he also notices the contrary process of haplography, usual in the Avesta too, which happens when identical or similar

⁸³ Regarding the importance of the Pahlavi translation in this and other cases, vid. (Klingenschmitt 1969), (Klingenschmitt 1978), (Josephson 1997) and especially (Cantera 2004a).

syllables follow each other, as in V 18.68 *paitiš* instead of the right *paititiš*. Therefore, we must admit Geldner's accuracy in this regard.

4. CRITICAL NOTES

The fundamentals of a critical edition are obviously the search for the material, its selection, the study of the inner relations of the manuscripts by means of their most significant mistakes, and eventually the establishment of a reliable text. It is however no less important to understand how the text and its critical notes are presented to the reader.

Geldner's presentation rests upon his method for editing the Avesta, but it implies some problems which must also be analysed before editing an Avestan text.

4.1. Problems of Geldner's critical notes

As it is known, Geldner wrote the Prolegomena of his edition after editing the whole text of the Avesta. This is the main source of many contradictions between his criteria, as established in the Prolegomena, and the critical notes to his edition and as such the following problems arise:

1. Only the oldest manuscripts are recorded throughout.

Geldner's only interest was to reconstruct the original written text, i.e. Maas' archetype. For Vīdēvdād he consequently focussed mainly on L4 and K1 and on their comparison with the oldest VS manuscripts. But according to his own claims (1896 Prolegomena xlvii, lii) as a minimum the variants of the oldest manuscripts of each class should have been recorded. For Vīdēvdād this would have implied to include not only the PV manuscripts L4 and K1, but also L1 (IndVS) and Mf2 (IrVS).

2. Geldner did not always record all the variants of the manuscripts.

When Geldner recorded no variant of a word he edited, then we suppose that there is no variant at all. This is not the case however. His choice imply some problems:

a) Sometimes even the variants of the oldest manuscripts of one class are not recorded. This makes impossible any new attempt to reconstruct the text out of the variants he records. For example in V 14, of 150 mistaken variants in L4 and 155 in K1, he only recorded 116 (77.33%) in L4 and 130 (83.87%) in K1, that is, he omitted 34 (22.67%) variants in L4 and 25 (16.13%) in K1. Thus, of 246 variants recorded in L4 and K1, he omitted 59 (23.98%)⁸⁴.

⁸⁴ 14.1a (L4 *astuuaitīnəm*), 14.1b (K1 *udəm*), 14.3a (L4 *vohū.gaonabe*; L4 *vohū.kərətōiš*; L4 *hadā.naēpataiīā*; L4 *hōbaoiđitəmanəm*; K1 *nisərənuiiāt*), 14.4a (L4 *barəsmaēne*), 14.4b (K1 *nisərənuiiāt*), 14.5b (L4 *spaknəm*), 14.5c (L4a *baeuuarə*), 14.5e (L4 *baeuuarə*), 14.5f (L4 *baeuuarə*), 14.5f (L4 *dānō.karštanəm*; K1 *daonō.karšanəm*), 14.5g (L4 *bywl*), 14.6b (L4 *baeuuarə*), 14.6b (K1 *mašīnəm*), 14.6d (K1 *nisirunuiiāt*), 14.7d (L4, K1 *hankusrəm*), 14.7e (L4 *tiži.žnūtəm*), 14.8a (K1 *ašīia*), 14.8a (K1 *nisərənuiiāt*), 14.8d (K1 *xraβstraynəm*), 14.8e (L4 *urunāiia*), 14.9a (L4 *vīspəm*), 14.9a (K1 *nəsərənuiiāt*), 14.10a (L4 *ciđim*), 14.10a (L4 *nisrinuiiāt*), 14.11a (L4, K1 *vərəzaiiantəm*),

b) Sometimes significant variants are not recorded. For example, in V 11.1b Geldner edited *nmānəm*, but did not record any variant. My own autopsy has shown that Geldner's *nmānəm*, which is the right reading, is attested in K1, D62, P5, K2, F10, E10, P10, M3 . L1, B2, T46, P1, Br1, L2. But we find in L4, T44 . *Mf2, K9 nəmānəm* and in P2, B1 . E4, L5 *namānəm* as well. The right variant is attested in manuscripts of different classes and groups, but the variant in the oldest one, L4, has not been recorded by Geldner.

The same can be said, for instance, regarding V 11.5a, where Geldner edited *imq* and recorded no variant, although all the PV manuscripts (and therefore the oldest L4 and K1 as well), with the exception of F10, attest the variant *imqm*. Only the VS manuscripts attest *imq*.

Not only is it necessary to record each variant but it is no less important to record the *errores significativi* in each manuscript, in order to establish the relations between them and to ascribe a manuscript to one or to another group within the same class. However, Geldner did not record each omission, addition, transposition, etc.

As far as additions are concerned, after V 12.4 only L1 and P1 repeat V 12.3-4, so that it is clear that L1 and P1 are more closely related. Geldner, however, did not note this.

c) Sometimes the variants of later manuscripts disagree with those of the oldest recorded ones.

Unless all the variants are recorded for each word, the study of the inner relations of the rest of manuscripts, when they are different from the oldest ones recorded, is impossible.

Geldner could have chosen not to register the variants of the later manuscripts because of the *eliminatio codicum*. Since he did not proceed in this manner, he should have recorded all the variants of these later manuscripts. However, apart from the oldest PV manuscripts L4 and K1, the rest of PV manuscripts he had access to are hardly ever recorded.

The first main consequence of this is that from his edition we cannot know whether the manuscripts belonging to the same class (PV, IndVS or IrVS) or even group (group of L4, group of K1, etc.) agree with the edited word, with its only recorded variant or possibly even neither of these.

For instance, in V 13.16 Geldner edited *tiḥidātahe*, attested in L4, T44 and T46, and recorded only K1 *taḥi*. We find in K1, B1, M3 *taḥi.dātahe*, but there are many other variants too: P2, G25 . L1, P1, Br1, L2 *tiḥi.dātahe*; P5 *taḥa.dāitahe*; K2 *taḥa.dātahe*; F10 \neg *tiḥi.dātahe \vdash ; E10 . L5 *tiḥdāiti*; P10 *taḥi.dātahe*; E4a in the left margin *tiḥidāti*; *Mf2, K9 tiḥe.dātahe*. Geldner's note does not allow us to see the relations*

14.11b (K1 *bakarət*), 14.12a (L4 *ciḍim*), 14.12a (L4 *nṛrinuiiāt*; K1 *nəsərənuiiāt*), 14.13a (L4 *ciḍim*), 14.13a (L4 *niriniuiiāt*; K1 *nisiriniuiiā*), 14.14a (L4, K1 *nəmānəm*), 14.14a (L4, K1 *niriniuiiāt*), 14.14b (K1 *nəmānəm*), 14.14c (K1 \neg *mraot* \vdash), 14.14d (L4 *niriniuiiāt*), 14.15a (L4 *askəndqm*; K1 *askəndqm*), 14.15a (L4 *nirənuiiāt*), 14.15c (K1 *gaoṣāunarə*), 14.15c (K1 *upa.vādaiiāeita*), 14.16a (K1 *anumiā*), 14.16a (L4 *ciḍim*), 14.16a (L4 *niriniuiiāt*), 14.16b (L4 *gaḍuuqm*), 14.17c (L4 *vāstriiāeita*), 14.18a (L4, K1 *he*), 14.18b (K1 *nəmāne*).

between the variants of K1 and other manuscripts of the same group, nor between K1 and the group of L4, nor even between the class of the PV manuscripts and that of the VS ones.

Regarding omissions, in V 13.45d Av. *aēšō. kasu. draonō. yaṭṭa. āḍrauuu* is omitted in K1, according to Geldner. However, when we collate the manuscripts, we observe that this text is omitted in D62, B1, P10 and M3 as well, but it is preserved in P2, P5, K2 and F10. These latter four manuscripts belong to the group of K1, so that Geldner's note can lead us to the wrong conclusion that this omission is present in all the manuscripts stemming from K1. In other cases the omission is found in the oldest manuscript of a group, but it is not recorded by Geldner, as we find in V 13.46b, where only K1 omits Av. *nmānabe*.

The second main consequence is that Geldner's edition does not provide the information needed in the variants to revise the *stemma codicum*. Indeed, we do not have enough information in the critical notes. This proves to be fatal in case of lost of manuscripts after the edition: the important manuscripts Pt2, M13 or Jp1 Geldner used are no longer available, and their information can no more be recovered.

Furthermore, newly discovered manuscripts can hardly be incorporated to Geldner's *stemma*, because their variants, omissions, additions, etc. cannot be compared with those of the manuscripts he did not record. This is why the new textual materials appeared since Geldner's edition can only be evaluated on the basis of a new account of all available manuscripts, and why his *stemma codicum* must be reconstructed again.

3. Only when he thought that some variants were different enough he recorded those of other later manuscripts too.

This procedure is deficient both because Geldner sometimes assigned a differential value to minor differences, which are now considered irrelevant in textual criticism, and because it rests upon subjective appreciations. Indeed, there is no apparent reason to quote the variant of some manuscripts in some cases and to omit them in others.

4. Emendations and words above the line or in the margin by the same hand are not usually recorded.

Geldner was not systematic in recording the emendations contained in the manuscripts. When only a graphem is crossed out, in general Geldner did not take it into account. However, an old reading with a crossed-out graphem can be copied by the scribe of another manuscript of the same family with or without this crossed-out graphem.

On the other hand, sometimes only one word is written above the line or in the margin by the same hand. The scribe who is copying this manuscript may obviate these additions by an older hand in a fast reading.

Therefore, in order to establish the inner relations between the manuscripts, crossed-out graphemes and words or graphemes written above the line or in the margin must be systematically recorded.

In the following example of V 11.4 we can observe the importance of taking them into account. In this passage Geldner recorded that L1 attests the reading *abe*, like L4 and L2. He not only was wrong, as L1 actually shows *abiā* *abe* but he also omitted that P1 attests *abe. abe*. In this case it is clear that the scribe of L1 (or maybe a second hand) noticed the mistake of repeating these words and deleted the second one. Moreover, he considered that the right variant should be *abii*. This mistake has been reproduced in P1, which obviously has copied either from a common ancestor, from L1 itself or even from a manuscript stemming from L1, because both are the only manuscripts which repeat the demonstrative. Through Geldner's note, however, we cannot deduce this at all.

5. Second or third hands are sometimes obviated.

The same can be said regarding the emendations by a second and even third hand. Geldner did not always distinguish and record that a second hand was implied, although it is very important for the inner relations between manuscripts. For example, in V 1.17 he edited *varənəm* and recorded no variant. Our autopsy reveals the following variants: T44, L4a . L1, T46, P1, L2, E4 . K9; K3b, P10 † *varənəm* †; K3a, P2 *virinəm*; P5 *vairinəm*; K2 *yim ci vairinəm*; F10 *vərəna*; E10 *varanəm*; P10a, M3 *virinim*; L5 *vərənəm*. Here not only the omission in K3b and P10, but also the addition by a second hand in P10 is important for the inner relations between these manuscripts.

Taking as an example V 14 in L4 and K1, we notice that Geldner recorded emendations by the same or a second hand or above the line 5 times, but omitted them 4 times, that is, he omitted almost half of emendations.

6. Different scribes in a manuscript are not always distinguished.

Although it is very important for textual criticism, Geldner did not always distinguish between different scribes, like in L4. Actually, he only distinguished the first hand (L4) and a later one (L4a) for the supplements pasted on L4 (Geldner 1896 Prolegomena ix), although he (1896 Prolegomena xvii, n.2) noticed that at least two different hands corrected the manuscript L4. However, he made no difference and called both of them L4a.

It seems clear that we have at least four different scribes in L4: the oldest hand (L4), a later second hand in the supplement of the beginning and other parts of the manuscript (L4a; e. g. in V 1), a third old hand in other supplements in the middle of the manuscript (L4b; e. g. in V 7) and some additions and corrections by a fourth hand (L4c; e. g. in V 10).

7. Order of the manuscripts recorded.

When Geldner recorded variants, he was not systematic in their order in the critical notes. Thus, sometimes an IndVS manuscript is recorded firstly, sometimes an IrVS one and sometimes a PV one. A systematic way of quoting each manuscript is needed in a critical edition, and the order of quotation and its justification have to be explained in it.

As an example, we can observe Geldner's incoherence in V 20.3 in the critical notes to *višciḍrām*. He recorded that the right variant is confirmed by L1, K10, M2. Then he quoted Jp1, Mf2 *viš. ciḍrām*; L4, L2, Br1 *vāšciḍrām*; K1 *visciḍrām*. Therefore, we expect in other critical notes the same sequence "right variant; IrVS; PV". However, we find in other cases a different order, like for instance in V 9.40, where the variants to *fraoirisaite* are the following ones: K1; L4, L3 *fraoirisaēite*; Mf2 *fraōiriisiite*; Jp1 *fraōirisiite*; L1, L2, Br1 *fraorisiite*. Neither the order in the classes of manuscripts nor the sequence within one class remains the same (e. g. Jp1, Mf2 in V 20.3, but Mf2, Jp1 in V 9.40).

8. The differences in some graphemes are not recorded.

Geldner (1896 Prolegomena lii) stated that he consciously did not record the differences between *aē/ae*, *aō/ao*, *n/ṇ* and *š/ṣ* in the variants. These differences, however, are sometimes important.

The diphthong *ao* of the PV manuscripts is written *aō* almost always in the VS. When a PV manuscript has been completed by a VS, the fact that it attests *aō* can indicate that it was copied from a VS.

Moreover, Geldner did not distinguish other graphemes, such as *q / ā*, in the critical notes. Until we are able to determine their exact distribution, this difference must be registered at least.

9. The dot is not marked.

Geldner (1896 Prolegomena lii) edited the enclitics and proclitics throughout as part of the word they were attached to, that is, without a dot. He did not register the manuscripts where this dot is written and those which do not attest it.

The same can be said regarding compounds and some words wrongly separated by a dot (e. g. V 10.5b: K1 *hāuua.iiās̄.tanuuō*; P2, F10, E10, M3 *hāuuaīīā.s̄.tanuuō* instead of *hauuaīīās̄.tanuuō*).

10. Confusing critical notes.

In other cases, the critical notes are so confusing that we can hardly understand them. This is the case, for instance, of V 11.12. In this passage Geldner's critical note to *kunḍi* is the following one:

(L1. O2. M2;) *kunde* L4. K1; *kunḍa* L1. 2. M2; (*kunḍe* L1. 2;) *gundān* Jp1. Mf2.

Out of this note it is really impossible to know which one is actually the variant attested in L1.

Another example will suffice to state that Geldner's edition was not accurate enough. In V 13.35 his critical note to *dahmāciṭ* is as follows:

L4 and P. V.; *dahmāciṭ* K1; the rest *kahmāciṭ*.

On one hand, this is very confusing, because K1 is a PV too. On the other hand, if we test the manuscripts the result is very different: K1 *daṃāciṭ*; P2 . L1, T46, Br1, L2 . *Mf2*, K9 *kahmāciṭ*; P5, K2, G25, M3 *kaṃāciṭ*; F10, T44 *kaṃāciṭ*; E10, (G) *dahmāciṭ*; B1, P10 *kaṃāciṭ*; P1 *kahmāi.ciṭ*; L5 *kahmāi.ciṭ*; E4 *kahamāciṭ*. Actually, of the manuscripts recorded, only K1 and E10 attest the variant with *d-*, but not the rest of PV manuscripts.

13. Abbreviations.

Geldner's preference for brevity was also applied to the abbreviations in the PV. Actually, when an Avestan text is repeated, the PV manuscripts usually abbreviate it, while the VS reproduce it in full. Since Geldner edited according to the text-type of the PV, he systematically abbreviated the text written in full in the Sāde manuscripts. His choice can be justified because of practical reasons, but it is not always possible to determine how much he abbreviated.

Geldner's preference for abbreviation also caused further problems. For instance, in V 11 the supposed abbreviation of the PV manuscripts after V 11.15 veils that there is no abbreviation properly, but rather an omission in the PV manuscripts, which can be noticed only by contrast with the VS ones. Therefore I have preferred to include the Avestan text always in full.

All these problems derived from Geldner's choices regarding the critical notes make urgent not only a deep revision of Geldner's edition, but also of those partial editions of Avestan texts which are based on it.

To this we must add the fact that the previous editors of the Avesta did not always see themselves all the original manuscripts they refer to, but that they relied sometimes on collations and copies made by other scholars. The mistakes in these copies passed into Geldner's edition, as we have observed in the confusion of P2 and P10. Geldner's admiration for the previous editors of the Avesta led him to overlook the deficiencies of their work and of their editing methods.

4.2. A new edition of the Avesta

Geldner's merit of having gathered and collated so many manuscripts for his edition is thus unfortunately overshadowed by methodological mistakes which need to be corrected. Furthermore, now we know more about the written transmission of the Avesta, and concretely of Vīdēvdād, and new manuscripts have been brought to light in recent times. Therefore, a new edition of the Avesta must be undertaken improving Geldner's method, incorporating the new manuscripts and making use of the new technologies.

4.2.1. Use of digitised images

The new electronic possibilities are of great use for the task of collating manuscripts, because they provide us with digitised copies of the original manuscripts. Microfilms and facsimiles are no more needed, as the digitised copies in color have a much better quality.

In Salamanca, in the frame of the ADA Project, we have built the web site www.avesta-archive.com, which already contains many digitised manuscripts of Vīdēvdād. Users can not only see each manuscript with an excellent quality of image, but also search concrete passages. Since all this is available for everybody, our own possible mistakes in the critical notes can be contrasted with the images of the manuscripts by the other scholars.

The use of digitisation and internet now makes the task of collating the manuscripts much more efficient and easier than when Geldner undertook his edition. It is especially useful for the PT, because we can simply copy from the electronic digitised page the uncertain readings and paste them into our critical notes. This avoids inaccuracies and this technique is used in my edition when a variant cannot be easily interpreted.

4.2.2. A new method for editing Vīdēvdād

The new manuscripts and the new electronic helps for reading them alone would not justify the need of a new edition of Vīdēvdād. I will try now to present in a systematic shape my own methodological choices for the edition of V 10-12, ordered according to the stages of a critical edition.

A) *Collatio*

1. Autopsy

Only the original manuscripts, or at least good and trustworthy reproductions of them, can be used in the edition. This includes good facsimiles, microfilmed copies or digitised copies, but excludes collations and copies made by others. So only the autopsy of the manuscripts allows us not to add previous mistakes to those we might make ourselves.

2. Number of manuscripts

The more manuscripts of each class we collate, the more reliable our text will be. More manuscripts do not necessary offer better readings, but provide us with a better knowledge of how they were transmitted.

B) *Stemmatics*

1. Towards a *stemma codicum*.

The reconstruction of the *stemma codicum* of the archetype of the IndVS is necessary before drawing further conclusions about the pre-archetype of Vīdēvdād. Once the *stemma codicum* of the archetype of the IndVS will be reached, it will have to be compared with that of the IrVS in order to know as exactly as possible how the VS text-type looked.

With regards to the PV, the Pahlavi text is as important for establishing the *stemma codicum* of the PV as the Avestan text.

2. The *errores coniunctivi* are more important.

Since we have to count with a very early *contaminatio*, and since we know that some manuscripts were written by reformist schools, the *errores coniunctivi* get a greater relevance than the *errores separativi* for establishing the *stemma codicum*. As the new copies partially corrected the text they were copying and collated it with other manuscripts, only the *errores coniunctivi* may reveal the source they were copying from.

3. Only *errores significativi*.

The following *errores significativi* are the most important and the first to be taken into account for the *stemma codicum*:

a) Omissions:

- Omissions of one or a few words (excluding Phl. <y> and <W>).
- Omissions of whole sentences or even paragraphs.

b) Additions:

- Additions of one or a few words (excluding Phl. <y> and <W>).
- Glosses.
- Longer additions.

c) Transpositions:

- Transpositions of words.
- Longer transpositions.

d) Variants completely different from the rest.

Therefore, dittographies, haplographies, etc. mostly have to be ruled out.

4. Statistical analysis

Apart from the aforementioned *errores significativi*, the *stemma codicum* must be reconstructed with the help of a statistical analysis including all the variants. This will allow us to know which manuscripts are more faithful copies to its source, to find out which ones copied their variants from a different source, and also to determine which ones introduced innovations. Moreover, the analysis of the variants where a manuscript disagrees with its source, as compared with the rest of variants in other manuscripts, will provide exact data about the real influence of certain manuscripts on the written transmission. On the other hand, a systematisation of scribal mistakes will reveal which ones are the most usual.

Therefore, a method combining the main criteria of traditional textual criticism, especially based on the *errores significativi*, and statistics not only of mistakes but also agreements between manuscripts, will provide us with the most complete panorama available of the written transmission of Vīdēvdād.

C) *Constitutio textus*

1. Eclecticism.

None of the manuscripts is a *codex optimus* and none of the classes of manuscripts can be taken as the only basis. Hence we are forced to an eclectic method.

2. VS + PV.

Only when at least one of the two classes of VS manuscripts agrees in their oldest manuscripts with the oldest PV ones, a reading can be considered, if not the original, at least the most likely. Regarding the PV manuscripts, only when L4 and K1 share a common reading it can be ascribed to the hyparchetype of the PV and thus be compared with the two other classes, in order to verify whether or not it stems from the pre-archetype. Only when a text is not preserved in the PV manuscripts, the agreement of the oldest IndVS and IrVS is enough to choose their common reading, because the contrast with the PV lacks.

3. The apographs still cannot be ruled out.

The apographs of the oldest manuscripts of each class cannot be ruled out completely until the complete *stemma codicum* of the whole Vīdēvdād is achieved. Afterwards the *eliminatio codicum* will be necessary before editing a definitive text.

4. Uniformity in parallel passages.

When the same text is repeated in other passages, uniformity is necessary in order not to add more confusion. The same can be said regarding the quotations of Old Avestan texts in V 10-11. Only when their difference does not depend on a corruption in the written transmission it must be preserved and explained.

5. Restoration of abbreviated passages.

Abbreviated passages must be edited in full, even when they are not attested thus in the VS manuscripts. When part of the text lacks in all the manuscripts because of an abbreviation, I complete the text of this abbreviated passage in a height of font of 10 mm.

6. Division of the text

I divide the paragraphs according to the breaks of their PTs, using the brackets ||, and I number them by means of an alphabetical order (|a|, |b|, etc.).

D) Critical notes

1. A fix order when quoting the manuscripts.

When the manuscripts are quoted in the critical notes, they must follow always the same fix sequence.

2. Manuscripts by classes.

The manuscript must be grouped by classes which can be distinguished at a first glance. I have grouped the three classes of manuscripts in my critical edition of Vīdēvdād according to their antiquity: firstly the Pahlavi Vīdēvdād (PV), secondly the Indian Vīdēvdād Sāde (IndVS) and thirdly the Iranian Vīdēvdād Sāde (IrVS).

This corresponds to the antiquity of the oldest manuscript preserved in each class: L4 (1323 A.D.), L1 (1435 A.D.⁸⁵), *Mf2* (1618 A.D.). A dot separates each class. The **PV** are marked in bold letters, the IndVS in plain (because the most of manuscripts of Vīdēvdād belong to this class) and the *IrVS* in italics. Within each class I arrange each manuscript according to its antiquity.

When the antiquity of a manuscript is not specified by its colophon, I try to place it in the sequence by means of other external or internal evidences. For instance, K2 attests no colophon, and only Rask's information and Anquetil's notes are written in its beginning, but the analysis of this manuscript reveals that it was written before the following one in the sequence, namely G25 (1794 A.D.).

3. Each variant must be recorded.

Since we are forced to adopt an eclectic method, all the variants, crossed-out graphemes, emendations above or under the line, omissions, additions (in the margin or not), transpositions, etc., in each manuscript (not only in the oldest ones) must be recorded in the critical notes, until the complete *stemma codicum* of the whole Vīdēvdād is achieved. Afterwards, as already mentioned, only the main sources of each text-type will be recorded in the critical notes and the *eliminatio codicum* will exclude the apographs from them.

Regarding the crossed-out graphemes, I mark them by means of a grey background. Graphemes or words written above or under the line are written as superscript or subscript respectively. Omissions are marked between the brackets $\vdash X \vdash$. Corrections by different hands are always distinguished.

Every different grapheme as well as the dots inside the words must be marked as variants in the critical notes. After Hoffmann & Narten's (1989) research about the written transmission of the Avesta and their analysis of the creation of each Avestan grapheme, Geldner's linguistic criteria regarding the variants, especially regarding the sibilants š, ʃ, ʒ, must be corrected.

4. Different hands must be marked.

The different hands in the same manuscript must be distinguishable at a first glance in the critical notes. I have followed Geldner's choice: L4a is the second hand and L4b the third one of L4, P10a is the second hand of P10, etc.

To summarise: the methodological problems and mistakes of Geldner's edition do not allow a mere addition of the newly found manuscripts. As Skjærvø (1994 235-236) says, "it ought to be clear that the *Avesta* is in need of re-editing, which, although it will not change the general shape of the overall phonology and morphology as we know them, is bound to affect numerous details".

⁸⁵ L1 is not the oldest IndVS and its date is possibly wrong. Nevertheless, until the *stemma codicum* of the IndVS is achieved, I have for the moment no argument to change its place in the sequence of IndVS. Hence I have preferred to maintain it as the supposedly oldest IndVS manuscript in order not to add more confusion.

Now we have better possibilities than Geldner to improve his overwhelming task and to work towards a new *stemma codicum*. My edition of V 10-12 just tries to be a provisional contribution to it.

**E) CRITICAL EDITION, TRANSLATION AND
COMMENTARY**

dhwm plgt bwn⁸⁶
dabom fragard bun
 Beginning of the tenth book

I. Prayers to be recited in order to purify all that Nasu has polluted

10.1. |a| pərəsaṭ. zaraḍuštṛō.⁸⁷ aburəm.⁸⁸ mazdām.⁸⁹ abura. mazda.⁹⁰
^xmañiiō.⁹¹ spāništa.⁹² dātarə. gaēḍanəm.⁹³ astuuaitinəm.⁹⁴ ašāum.⁹⁵ |b|
 kuḍa. aētaṭ.⁹⁶ druxš.⁹⁷ pərənāne.⁹⁸ yā.⁹⁹ haca.¹⁰⁰ irista.¹⁰¹ upa.¹⁰² juuañtəm.¹⁰³
 upa.duuqsaiti.¹⁰⁴ kuḍa. aētaṭ.¹⁰⁵ nasuš.¹⁰⁶ pərənāne. yā.¹⁰⁷ haca. irista.¹⁰⁸
 upa.¹⁰⁹ juuañtəm.¹¹⁰ + upa.raēḍβaiieiti.¹¹¹

⁸⁶ L4, D62, G34, (Jmp); K1, B1, P10 10 dhwm plgt' bwn; P2 - dhwm plgt bwn †; P5, E10 plgt dhwm bwn; K2 plgt dhwm BRA YKTYBWN-m 10; F10 plgt dhwm bwⁿ nⁿ krtyy; T44 plgt 10-hwm; M3 pargart. 10 dhwm plgt' bwn; L1, B2, R278, T46 10; P1 pargart. dabōm; Br1 10 pargart. dibum 10; L2 10 pargart. dabum 10; G42 10 paragraṭ. dabum. navīsəm 10; E4 10 dibum. pargart. bun 10; L5 10 pargarəṭ. nādahum; FK1 pragrṭ. dhum. bun; Mf2, K9 d'hw m plgt bwn PWN yzd' n' k' m

⁸⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); E4, L5 zaraḍuštārō

⁸⁸ L4, G34, T44, E10 . B2, T46 . Mf2, K9, (G); K1 aburəm; D62, P2, P5, K2, B1, P10, M3 . L1, R278, P1, Br1, L2, G42, E4, L5 'tā' - aburəm. ... astuuaitinəm †; F10 . FK1 - aburəm. ... astuuaitinəm †

⁸⁹ K1 . T46 . Mf2, (G); L4 - mazdām †; G34, T44, E10 . B2 . K9 mazdām

⁹⁰ K1, G34, E10 . Mf2, K9, (G); T44 . B2, T46 aburamazda

⁹¹ L4, K1, T44, E10 mainiiū; G34 . B2, T46 . K9, (G) mainiiō; Mf2 mainiiū

⁹² L4, K1, T44 . Mf2, K9, (G); G34 . T46 spāništa; E10 spiñišta; B2 spinasta

⁹³ L4, K1 . Mf2, (G); G34 gaēḍanəm; T44 . B2 gaēḍanəm; E10 gaēḍainəm; T46 gaiḍanəm; K9 'tā' - gaēḍanəm. astuuaitinəm †

⁹⁴ L4, K1, (G); G34, E10 astuuatanəm; T44 . B2 astuuatanəm; T46 . Mf2 astuuaitanəm

⁹⁵ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); E10 ašāum

⁹⁶ L4, K1, D62, P2, P5, K2, G34, B1, P10, M3 . Mf2, (G); F10 aē'tē. aētaṭ; T44 aētaḍa; E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . K9 aetaṭ; E4 aetaḍa; FK1 aetaṭa

⁹⁷ L4, K1, D62, P2, P5, K2, G34, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); F10, T44 . L5 druxša; E4 adruxš

⁹⁸ L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); F10 pərənānae; Br1 pərənāne

⁹⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . Br1, L2, E4, L5, FK1, (G); L1, B2, R278, T46, P1, G42 . Mf2, K9 yā

¹⁰⁰ L4, K1, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); P2 haci

¹⁰¹ L4, K1, P5, K2, G34, T44 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . K9, (G); D62, F10, B1, P10, M3 . E4 irišta; P2, E10 iristi; Mf2 ərəsta

¹⁰² L4, P5, K2, G34, F10, T44, E10, P10a above the line . R278, P1, Br1, G42, E4, L5, FK1 . Mf2, K9, (G); K1, D62, P2, B1, P10, M3 - upa. ... irista †

¹⁰³ P5, K2, T44 . R278, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); L4, G34, P10a above the line juuañtəm; F10, E10 juuañtəm; L1, B2, T46 upajuuañtəm; FK1 zuuañtəm

¹⁰⁴ L4 . L1, T46, P1 . Mf2, K9a above the line, (G); P5, G34, F10, E10 . B2, R278, Br1, L2, G42, E4, L5 upa.duuqsaiti; K2 upa.raēḍβaiieiti. cygwn PWN OLE-š' n dlwc ptk'lym MNW MN OLE lystk 'w' zywndk duuqsaiti; T44 upa.duuqsaita; P10a above the line upa.duuqsata; FK1 upa.duuqsaiti

[a] Zarađuštra asked Ahura Mazdā: “O Ahura Mazdā, most beneficent Spirit, Maker of the material creatures, Righteous, [b] how shall I fight this Lie, which from the dead hurls itself into the living, how shall I fight this Nasu, which from the dead contaminates the living?”

[a] [znd¹¹² cygwn PWN AHRN gyw'k npšt¹¹³] [b] cygwn¹¹⁴ PWN ^xOLE¹¹⁵ dlwc¹¹⁶ ptk'lym¹¹⁷ [AYK-š¹¹⁸ cygwn stwb¹¹⁹ BRA¹²⁰ OBYDWN-m¹²¹] MNW MN OLE¹²² lyst¹²³ OL¹²⁴ OLE zywndk¹²⁵ QDM dwb'lyt¹²⁶ [PWN hmlyt'] cygwn PWN OLE¹²⁷ nswš ptk'lym¹²⁸ [AYK-š¹²⁸ cygwn stwb¹²⁹ BRA¹³⁰ OBYDWN-m¹³¹] MNW¹³² MN OLE lyst¹³³ OL¹³⁴ OLE zywndk¹³⁵ QDM gwmyhtyt¹³⁶ [PWN¹³⁷ ptlyt¹³⁸]

¹⁰⁵ L4, P5, K2, G34, F10, T44, P10a above the line . *Mf2*, *K9a* above the line, (G); E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 *aetat*; E4 *aietat*

¹⁰⁶ L4, G34, F10, T44, E10, P10a above the line . T46, E4, L5, FK1 . *Mf2*, *K9a* above the line, (G); P5 *dnasuš*; K2 . Br1 *nasu*; L1, B2, R278, P1, L2, G42 *nas*

¹⁰⁷ L4, P5, K2, G34, F10, T44, E10, P10a above the line . Br1, L2, G42, E4, L5, FK1, (G); L1, B2, R278, T46, P1 . *Mf2*, *K9a* in the left margin *yā*

¹⁰⁸ L4, P5, K2, G34, T44, P10a above the line . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2*, (G); F10, E10 *iristi*; L5 *irīšta*; FK1 *arēšta*; *K9a* in the left margin *hacāiristi*

¹⁰⁹ L4, P5, K2, G34, F10, T44, E10, P10a above the line . L1, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, *K9a* in the left margin, (G); B2 *ūpa*

¹¹⁰ L4, D62, P5, K2, G34, T44, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*, *K9a* in the left margin, (G); P2 *upajuuantəm* (P2a above the line -a- before -ŋ-); F10, E10 *jauuantəm*; P10 *upajuuantəm*; FK1 *zuuantəm*


¹¹¹ P2, M3; L4, (G) *upa.raēdβaiti*; K1 *upa.raēdβaiie-*; P5 *upa.raēdβaiiāēti*; K2 *upa.raēdβaiiāēti*; G34 *uupa.raēdβaiti*; F10 *upa.radβaiiāēti*; T44 *upa.radaβiāēti*; E10 *upa.raēdβaiiāēti*; B1, P10 *uparaēdβaiiēiti*; L1, B2, Br1, L2, G42 *upa.raēdβaiiēiti*; R278, P1 *upa.radβaiiēiti*; T46 *upa.raēdβaiiāēiti*; E4 *upa.raēdβaiiēite*; L5 *upa.raēdβaiiāēite*; FK1 *upa.raēdβiāiti*; *Mf2*, *K9* *upa.raēdβiēiti*

¹¹² L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 *pwr̥sy̥t̥ pww̥ r̥sy̥t̥ zltwhšt'* MN *'whrmzd̥ AYK̥ 'whrmzd̥ mynwg̥ 'pzwnyk̥ d't'l̥ gyh'n' 'st'wmnd'n' 'hlwb' [d't'l̥ PWN zltwhšt' KRYTWN-šnyy̥ 'p'ryk̥ PWN st'dšnyy̥] -| znd̥ cygwn̥ AHRN̥ gyw'k̥ npšt̥ -|*

¹¹³ K1, D62, F10, B1, P10; L4, G34, T44, E10, M3, (Jmp) *npšt*. L4 and G34 attest a short blank after this word.

¹¹⁴ L4, K1, D62, P2, G34, E10, B1, P10, M3, (Jmp); F10 *cygwn̥ stw̥ bwn'* BRA OBYDWN-m MN MN *cygwn̥*

¹¹⁵ L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp) OLE-š'n'

¹¹⁶ L4, K1, D62, P2, G34, E10, B1, P10, M3, (Jmp); F10 

¹¹⁷ L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 *ptk'lym*

¹¹⁸ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 AYK̥

¹¹⁹ L4, G34, F10, T44, E10, (Jmp); D62 *stw̥ bwn'*; P2 *st̥ w̥bwn'*; B1, P10, M3 *stwbwn*

¹²⁰ L4c above the line, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 -| BRA -|

¹²¹ L4, D62, F10, T44, E10, B1, P10, M3, (Jmp); P2 OBYDWN-m; G34 OBYDWN-m (G34a -N-)

¹²² L4, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 ZK OLE

¹²³ K1, D62, B1, P10, M3, (Jmp); L4, G34, F10, T44, E10 *lyst*; P2 *lysty*


¹²⁴ L4, G34, T44, E10, (Jmp); K1, D62, P2, F10, B1, P10, M3 'w'

¹²⁵ K1, D62, B1, P10, M3, (Jmp); L4, G34, T44, E10 *zyndk*; P2 QDM *zywndk*; F10 *zwndk*


¹²⁶ D62, P2, T44, B1, P10, M3; L4, G34, E10, (Jmp) *dwb'lyt*; F10 *dwb'lst*

¹²⁷ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 OL

¹²⁸ L4, K1, P2, G34, F10, T44, E10, B1, M3, (Jmp); D62, P10 *ptklym*

¹²⁹ L4, K1, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 ; F10 *stwb*

¹³⁰ L4, K1, D62 above the line, P2, G34, T44, E10, (Jmp); B1, M3, P10 (P10a -A) -| BRA -|

¹³¹ K1, D62, P2, T44, E10, B1, P10, M3, (Jmp); L4 OBYDWN-yṃ; G34 OBYDWN-m; F10 

[a] [*zand čīyōn pad any gyāg nibišt*] |b| *čīyōn pad xōy druz pahikārēm [kū-š čīyōn stō bē kunom] kē az ōy rist ō ōy zīndag abar dwārēd [pad hamrēh] čīyōn pad ōy nasuš pahikārēm [kū-š čīyōn stō bē kunom] kē az ōy rist ō ōy zīndag abar gumēxtēd [pad payrēh]*

[a] [The Pahlavi translation, as it is written in another passage] |b| How shall I fight this Lie [that is, how shall I defeat it]¹³⁹, which from the dead runs [with direct defilement] through the living, how shall I fight this Nasu [that is, how shall I defeat it], which from the dead contaminates the living [with indirect defilement]?”

vid. the edition, translation and commentary of the Avestan text of V 10 by Pirart (1995 405-419).

vid. V 9.45 and 9.47 too, where the same Avestan text and PT from *kuḍa* upto ⁺*upa.raēθβaīieiti* is repeated.

Av. *pərənāne* (10.1b)

Av. *pərənāne* was attributed to *parət-* “to fight ” by Bartholomae (1904 868-869)¹⁴⁰. Av. *pərənāne* should then be explained as an assimilation of **-t- + -n- > *-nn- > -n-* (Av. *pərənāne* < **pərənānne* < **pərənātne*). However, the usual evolution of IIr. **tn* > Av. *θn* makes this explanation very unlikely. cf. Av. *šūiaoθna-* < IIr. **ćjauṭnā-* and Ved. *cyautnā-* (Mayrhofer 1992-2001 1.555). Indeed, if Av. *pərənāne* belonged to *parət-* “to fight ”, we would expect **pərənāθne* < **pṛnātnai*.

According to Kellens (1984 178, n.8), a root Av. *par-* must be proposed. Actually, Av. *pərənāne* it is the 1st. Sing. Pres. Subj. Mid. of the Avestan verb *par-* “to fight” (Klingenschmitt 1968 83-85), (Kellens & Pirart 1995 33), (Cheung 2007 294)¹⁴¹. With a nasal infix in the present stem too, it is also attested in Khot. *purr-* (< **pṛna-*) (Emmerick 1968 84), (Bailey 1979 244), (Emmerick 1989 212).

¹³² K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 MN /blank/

¹³³ K1, D62, B1, P10, M3, (Jmp); L4, G34, T44, E10 lyst; P2 lystk; F10 lysyt'

¹³⁴ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 'w

¹³⁵ K1, P2, B1, M3, (Jmp); L4, D62, G34, T44, E10, P10 zyndk; F10 zwndk

¹³⁶ P2; L4 *dwb'lyt PWN pt* gwmyhtyt; K1, D62, G34, F10, T44, B1, P10, (Jmp) gwmyhtyt; E10 gwmyht^{yt}; M3 gwmyht^{yt}

¹³⁷ L4, D62, P2, G34a, F10, T44, E10, B1, P10, M3, (Jmp); G34 - PWN -

¹³⁸ E10, (Jmp); L4, G34, T44 ptylyt; K1 ptylyt'; D62, P2, B1, P10, M3 pylyt'; F10 pytylyt

¹³⁹ A variation of this gloss is added after Phl. *wānīdan*, *wān-* “you will overcome” in V 19.8: *pad-am kadār gōwišn wānē [kū-m stō bē kunē]* “With which words will you overcome me [that is, will you defeat me]?” and in V 19.9: *pad-at ān gōwišn wānēm [kū-t stō kunom]* “With that words I will overcome you [that is, I will defeat you]”. On the other side, the same gloss is found in V 19.12: *čīyōn az awēšān xaz kunom az ōy druz az ōy dujđānāg gannāg mēnōg [kū-š čīyōn stō bē kunom]*: “How will I separate it from this Lie, from this ignorant Gannag Mēnōg [that is, how will I defeat him]?”.

¹⁴⁰ Regarding this verb and Av. *paršta*, see my commentary to V 11.12.

¹⁴¹ Cheung (2007 294), though ascribing correctly this *pərəne* to *par-* “to fight, to struggle”, confuses the adjective *pərəne* (< Av. *pərəna-* “full”) in V 2.8, 12, 16 ff. with the phonetically identical verb *pərəne* (< Av. *par-* “to fight”).

Av. *upa.duuqsaiti* (10.1b)

This verb seems an Avestan *-s-* (< IE. **-sk-*)¹⁴² present from a root Av. *duuan-*, where the vowel *-q-* entails some morphological and etymological problems.

On one hand, we expect a root in the zero grade in a *-s-* (< IE. **-sk-*) present. In such case, the vowel *-q-* < **-ā-* in Av. *°duuqsa-* would denote a root *ultimae laryngalis*, that is, IE. **d^bu^hsk-* > OIr. **d^huānsa-* > Av. *°duuqsa-* (Kellens 1984 157, n.12). According to Kellens (1984 157, n.12), Mayrhofer (1992-2001 1.801) and Cheung (2007 83), the existence of this root *ultimae laryngalis* is confirmed by Ved. *dhvan-* “qualmen, rauchen” < IE. **d^bu^hen-h₂-* (Mayrhofer 1992-2001 1.801). Thus, in Av. *°duuqsa-* (< IE. **d^bu^hsk-*), like in Ved. *dhvāntá-* “dark, darkness; name of a wind” (< IE. **d^bu^htó-*)¹⁴³, the nasal would have been analogically reintroduced after the vocalisation of the nasal sonants.

However, the reconstruction of a root *ultimae laryngalis* is problematic because of the causatives Ved. *ádhvānayat* “darkens” in RV 6.18.10 and Av. *uzduuqnaiiat* “causes to float upwards” in Yt 5.61, where the long vowel of Ved. *°dhvānaya-* and Av. *°duuqnaiia-* should stem from IE. **d^buoneje-*.

Conversely, the vowel *-q-* in Av. *°duuqsa-* could represent an irregular full grade OIr. **d^huansa-*, as Kellens (1984 157, n.12) observes. I have identified a further Avestan parallel of a *-sa-* (< IE. **-ské-*) present from a full grade in the root, which could support Kellens’ hypothesis: Av. *θβqzja-* “in Bedrängnis geraten” (Bartholomae 1904 798). According to Hoffmann & Forssman (1996 188), the present Av. *θβqzja-* stems from a full grade of the radical **t^heng^be* < **t^heng^bsk-*. Moreover, the syllabic structure is very similar: IE. **t^heng^bsk-* in Av. *θβqzja-* and IE. **d^bu^hen-ske-* in Av. *°duuqsa-*. Therefore, Av. *°duuqsa-* would not be an isolated case of an inchoative present from a full grade of the radical and it can be analysed as OIr. **d^huansa-*.

As far as the meaning of Av. *°duuqsa-* is concerned, Kellens (1984 157, n.12) says that it acquired the meaning “to fly” because of “sémantique populaire” from OAv. *duuqman-* / YAv. *dunman-* “cloud”. Although Pirart (1995 405) states that Kellens’ explanation is semantically difficult, he admits a verbal root Av. *duuan-* “to float, to move in the air”.

In my opinion, the meaning of Av. *°duuqsa-* must be determined according to two facts:

¹⁴² Regarding the inexistence of PIE. **-sk-* presents, which stem from a palatalised reflex of PIE. **-sk-*, vid. (Lubotsky 2001).

¹⁴³ Mayrhofer (1992-2001 1.801) relates it to the Vedic root *dhvan-* and proposes a root *ultimae laryngalis*. So he explains Ved. *dhvāntá-* as Iir. **-CānC-* < IE. **-C^hHC-*. On the contrary, Pirart (1995 405) states that this Vedic word can be also interpreted as IE. **d^bu^htó-* and be related to a non-attested Vedic root **dhvam-*, according to him in the same way that Ved. *śāntá-* “tranquilised” is related to Ved. *śam-* “to be calm” (Mayrhofer 1992-2001 2.610). However, he finally denies this possibility because of the causative Av. *uzduuqnaiia-* “to cause to float” < Av. *duuan-* in Yt 5.61.

a) the subject of Av. *°duuqsa-* is always Av. *nasu-*, which is embodied as a fly (*maxši.kəhrpa*) in V 7.2 and 9.26. This image determines the interpretation of Av. *°duuqsa-* as “to fly”. But apparently it does not fit the meaning “to fume, to smoke” of Ved. *dhvan-*. Hence we must search other verbs from this root in Iranian in order to reach the exact meaning of this Avestan verb.

b) the root OIr. **dyan(H)-* is also present in other Iranian languages (Cheung 2007 83):

- Khwar. *δβ’ny-*, *mδβ’ny-* “to winnow” (Benzing 1983 254, 396).
- New East Iranian “to winnow” (e. g. Pašto *lwan-*, *lust* “to scatter, winnow”).

According to these parallels and the image of Nasu as a fly, the most likely meaning for Av. *°duuqsa-* would be “to twirl”. The image of a circular movement in the air could have been applied either to the smoke, which would explain Ved. *dhvan-* “to fume, to smoke”, or to a fly. If my interpretation is right, we could suppose that Av. *upa.duuqsa-* actually meant “to twirl to, to hurl into”.

Av. *upa. ... upa.duuqsaiti; upa. ... ⁺upa.raēθβaiieiti* (10.1b)

In both verbs the preverb Av. *upa* is repeated, as Bartholomae (1904 764, 1483) already noticed. The repetition of Av. *upa* is problematic and has been interpreted in two ways depending of the consideration of the verbs as transitive or intransitive: a) Av. *upa* is a preposition in this passage, so that the verbs are intransitive; b) Av. *upa* is a repetition of the preverb, so that the verbs are transitive.

The first interpretation is proposed by Hale (1993 39). He denies the possibility of considering Av. *upa. ... upa.duuqsaiti* as an example of tmesis with preverb doubling and thinks that Av. *upa* is a preposition. According to him, Av. *haca ... upa* means here “from ... to”, so that this implies that these verbs are intransitive.

The second one is followed by Pirart (1995 406), who considers Av. *upa* a repetition because of the “diascévase scolaire” and therefore interprets the verbs as transitive.

I concur with Hale that Av. *upa* is repeated as a reinforcement of the direction by means of a preposition. The starting point is marked by the use of the preposition Av. *haca* and the target by Av. *upa*. The same kind of redundant marking of the direction is found in other Indoeuropean languages also with transitive verb, for instance in Greek. In Hdt. 6.72 we find ὑπὸ δικαστήριον ὑπαχθεῖς “being lead under the court of justice”, where Gr. ὑπάγω is transitive and the Greek syntagm “preposition ὑπὸ + Acc. + preverb ὑπὸ + verb” (Liddell & Scott 1996 1874) is identical to that found in the Avestan scheme “preposition *upa* + Acc. + preverb *upa* + verb”. Therefore, we cannot rule out that the repetition of Av. *upa* concealed a transitive verb in Avestan just, and that it combined with *haca* to express both terms of a movement.

Phl. *zand čīyōn pad any gyāg nibišt* (10.1a)

In the interpretation of this passage three questions arise:

- Firstly, why the usual PT of the Avestan formula *pərəsaṭ. zaraḍuštrō. ... ašāum*, namely Phl. *pursīd zarduxšt ... ahlaw*, does not appear?
- Secondly, has it been substituted by the gloss Phl. *zand čīyōn pad any gyāg nibišt* “The Zand, as it is written in another passage”?
- Thirdly, what does Phl. *zand* mean here?

The first question cannot be easily answered. There are two possible explanations for the absence of Phl. *pursīd zarduxšt ... ahlaw*:

a) it is an omission already in the common source of our extant PV manuscripts. Actually, this PT is omitted in L4 and K1, so that this omission would stem from their common source. Furthermore, in V 11.1a the PT of the same Avestan passage is omitted in all the PV manuscripts with the exception of P2. In L4 and G34 it is noteworthy that a blank, lacking in K1, appears after the gloss Phl. *zand čīyōn pad any gyāg nibišt*. Blanks are used in later manuscripts to mark that a text must be completed. However, in L4 they are never found, with the only exception of this passage. It is possible that the scribe of L4 was aware of the omission of the PT *pursīd zarduxšt ... ahlaw* in his source, but he could only fill the blank by means of the gloss, since there is not enough space to write this PT together with its gloss. Nevertheless, I know no other passage where the scribe of L4 left a blank and filled it afterwards, so that it remains unexplained why he proceeded in this manner in V 10.1a.

b) a gloss could have substituted the PT, so that the PT *pursīd zarduxšt ... ahlaw* would have never existed in this passage. However, it would be surprising that this PT would have been substituted by a gloss here only.

Cantera (2004a 1-13) has extensively studied the meaning of Phl. *zand* in this passage and in further Pahlavi texts where this word is attested together with Phl. *abastāg*. According to him (2004a 13), the syntagm Phl. *abastāg ud zand* must be interpreted as “das Avesta und seine Auslegung”. Phl. *zand* comprised both the commentary or exegesis of the Avesta and its PT, although the latter meaning progressively consolidated itself in the Pahlavi literature, as early as the 9th century (Cantera 2004a 10).

Phl. *zand* in Vīdēvdād is only attested in this passage of V 10.1a. According to Cantera (2004a 10), Phl. *zand čīyōn pad any gyāg nibišt* “The Zand, as it is written in another passage” undoubtedly refers to V 2.1a, where after the usual PT *pursīd zarduxšt ... ahlaw* the gloss Phl. *ay ohrmazd dādār ahlaw pad xwānišn abārīg pad stāyišn* “that is, “Ohrmazd, Maker, Righteous” (are used) in the invocation; the rest, in the praise” is added. According to him, V 10.1a attests the same PT as V 2.1a, while only the gloss of V 2.1a lacks in V 10.1a. Hence he states that Phl. *zand* can only mean here “commentary”. As this word is only attested in V 10.1a, where it would mean “commentary”, the meaning “Pahlavi translation” would not have existed when the PT of Vīdēvdād was composed.

However Cantera overlooks two possibly relevant facts. Firstly, the PT *pursīd zarduxšt ... ahlaw* is explained in a passage closer to V 10.1a than V 2.1, namely in V 9.1, by the same commentary as that of V 2.1, namely Phl. *ay ohrmazd*

dādār ablaw pad xwānišn abārīg pad stāyišn “that is, “Ohrmazd, Maker, Righteous” (are used) in the invocation; the rest, in the praise”. Provided that Phl. *zand* in V 10.1a refers exclusively to a “commentary” to the usual PT *pursīd zarduxšt ... ablaw*, it is difficult to explain why it should refer to V 2.1 instead of the closer V 9.1. Furthermore, V 10 is inserted in the context of the Barəšnūm ceremony and it is in V 9 where this ceremony is described.

Secondly, it has been proved untrue that V 10.1a attests the same PT as V 2.1a. On the contrary, no PV manuscript preserves the PT of the Avestan text of V 10.1a, that is, Phl. *pursīd zarduxšt ... ablaw* lacks in V 10.1a. If this PT was present, Cantera’s explanation of Phl. *zand* as “commentary” would fit perfectly, because the same explanation added to the PT of V 9.1 would be summarised by Phl. *zand čyōn pad any gyāg nibišt*. In such case, this gloss would mean “The commentary, as it is written in another passage”, that is, as in V 9.1. However, since the PT *pursīd zarduxšt ... ablaw* is absent in V 10.1a, the interpretation of Phl. *zand* depends on our explanation as to why this PT is lacking.

If we think that the PT has been omitted consciously, because it was already repeated in V 9.1a, Phl. *zand* must be understood in this passage not as “commentary”, but rather as “Pahlavi translation” or even “Pahlavi translation together with its commentary”. Thus, Phl. *zand čyōn pad any gyāg nibišt* would summarise the PT of V 9.1a together with its commentary.

Conversely, if we suppose that in V 10.1a there was just an unconscious omission of the PT in the common source of L4 and K1, the gloss of Phl. *zand* would summarise that of V 9.1a, not the PT together with its gloss. In that case, Phl. *zand* would mean here “commentary”.

Although both choices are possible, I have preferred the first one in my translation.

Phl. *čyōn pad^{xōy} druz pahikārēm* (10.1b)

This PT is repeated in V 9.45 and 9.47 in the same context. In V 9.45 the PT is almost identical to that of V 10.1b¹⁴⁴, but we find an interesting variation in V 9.47b-c:

[b] *čyōn ān druz pahikārēd [kū-š stahmagīh čyōn bē bawād] [ast kē ēdōn gōwēd ay čyōn pad ān druz pahikārīhād kū-š čyōn stō bē kunīhād] kē az ōy rist ō ōy zīndag abar dwārēd [pad hamrēh] |c| <čyōn pad ōy nasuš pahikārēm [kū-š stahmagīh>¹⁴⁵ čyōn bē bawād] [ast kē ēdōn gōwēd ay čyōn pad ōy nasuš pahikārīhād kū-š čyōn stō bē kunīhād] kē az ōy rist ō ōy zīndag abar gumēxtēd [pad payrēh]*

[b] How will he fight this Lie [that is, how will the violence against it be] [there is (a commentator) who says: “how will this Lie be fought, that is, how will it be defeated”], which from the dead runs [with direct defilement] through the living, [c] (how will I fight this Nasu [that is), how will (the violence against it) be] [there is (a commentator) who says: “how will this Nasu be fought, that is, how will it be

¹⁴⁴ The only difference is found in the PT of the second Av. *pərənāne* as Phl. *pahikār* instead of *pahikārēm* in the group of K1.

¹⁴⁵ Omitted in L4 and K1.

defeated”], which from the dead contaminates the living [with indirect defilement]?”

Apart from the different PTs of Av. *aētaṭ*, we must notice that the PTs of the verb Phl. *pahikārdan*, *pahikār-* imply different Avestan verbs: Phl. *pahikārēd* implies the activ Av. *pərənāiti*, while the passiv Phl. *pahikārīhād* reproduces Av. *pərənāite*. However, this correspondence between the Avestan verb and its PT is not found in V 9.47b-c, as we see:

- Av. (*druxsš.*) *pərənāne* → Phl. *pahikārēd*
- Av. (*nasuš.*) *pərənāiti/-e*¹⁴⁶ → Phl. | ... |¹⁴⁷

Actually, Phl. *pahikārēd* does not translate Av. *pərənāne*, but correctly Av. *pərənāiti*. Moreover, it is noteworthy that there were three different PTs of the same Avestan verb *par-*: Phl. *pahikārēm*, Phl. *pahikārēd* and Phl. *pahikārīhād*, corresponding to the three Avestan variants of the same verbal root in the same formula:

- Av. *pərənāne* → Phl. *pahikārēm*
- Av. *pərənāiti* → Phl. *pahikārēd*
- Av. *pərənāite* → Phl. *pahikārīhād*

The correspondence between these three Avestan variants and their PTs in V 9 and 10 can allow us to go one step further, as it could point to the existence of several oral or written recensions of the Avesta before the PT was made. Let's consider two possibilities:

a) Several archetypes of an Avestan text could have existed before the PT was composed.

b) Each school of Pahlavi translators and commentators could have had a different Avestan text and PT of Vīdēvdād. As a matter of fact, in Šnš 2.1 (Tavadia 1930 30) it is mentioned the 3rd *fragard* of the Juddēwdād of Mēdōmāh, which corresponds to the 7th *fragard* of our extant manuscripts, while in Šnš 2.12 (Tavadia 1930 36) it is mentioned the 5th *fragard* of the Juddēwdād of the same commentator, whose contents are found actually in the 6th *fragard* of our extant manuscripts.

In such case, the divergences between PTs would reflect not only different PTs of the same Avestan text due to a different exegesis in each school, but even divergences in the Avestan text itself.

The sole examples of V 9 and 10 obviously are not enough to support such a conclusion, which ought to be verified by means of a deep revision of the variants in Avestan and their correspondences with possibly different PTs in other texts.

¹⁴⁶ L4, D62, P2, F10, B1, P10, M3 *pərənāiti*; K1 *pərənāite*; K2, P5, T44, E10 *pərənāne*

¹⁴⁷ Only P2 Av. *pərənāiti* → Phl. *pahikārēd*; K2 Av. *pərənāne* → Phl. *pahikārēm*.

10.2. |a| āaṭ. mraoṭ.¹⁴⁸ aburō. mazdā. ime.¹⁴⁹ vaca. +framrauuā.¹⁵⁰ yōi.¹⁵¹
 hən̄ti.¹⁵² gāḍāhuuā.¹⁵³ bišāmrūta.¹⁵⁴ |b| ime.¹⁵⁵ vaca. +framrauuā.¹⁵⁶ yōi.¹⁵⁷
 hən̄ti.¹⁵⁸ gāḍāhuuā.¹⁵⁹ ʒrišāmrūta.¹⁶⁰ |c| ime.¹⁶¹ vaca. +framrauuā.¹⁶² yōi.¹⁶³
 hən̄ti.¹⁶⁴ gāḍāhuuā.¹⁶⁵ caḍrušāmrūta.¹⁶⁶ |d| ime.¹⁶⁷ vaca.¹⁶⁸ +framrauuā.¹⁶⁹

¹⁴⁸ L4, K1, D62, P2, P5, K2, F10, B1, P10, M3 . B2, R278, Br1, L2, G42, E4, L5, FK1, (G); G34 maraoṭ; T44, E10 -| mraoṭ. aburō. mazdā |; L1, T46 . Mf2 mraoṭ; P1 mraoṭ; K9 [tā] -| mraoṭ. aburō -| mazdā

¹⁴⁹ K1, D62, P2, P5, K2, F10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); L4, T44, E10 . Mf2, K9 imē; G34 imaē; R278 ima

¹⁵⁰ L1, B2, R278, T46, P1, L2, G42 . Mf2, K9; L4, K1, D62, P2, K2, F10, T44, E10, B1, P10, M3 . Br1, (G) framruua; P5 framruue; G34 framaruua; E4, FK1 framaruua; L5 fra.maruuā

¹⁵¹ L4, K1, D62, K2, G34, F10, T44, B1, P10, M3 . Br1, E4, L5, FK1, (G); E10 yō; L1, B2, R278, T46, P1, L2, G42 . Mf2, K9 yōi

¹⁵² L4, K1, D62, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); P2 yōihən̄ti; T44 . P1 hən̄ti; L5 hīnti

¹⁵³ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, E4, L5, FK1 . Mf2, K9, (G); P5 . G42 gāḍā.huua

¹⁵⁴ L4, K1, D62, K2, F10, E10, B1, P10, M3 . L1, R278, P1, (G); P2 gāḍāhuuabišāmrūta; P5 bišāmrūta; G34 bišamarūta; T44 . B2, T46, L2, G42, E4 bišā.mrūta; Br1 baešā.mrūta; L5 bišā.maruuta; FK1 bišā.mrūte; Mf2, K9 bišāmrūta

¹⁵⁵ K1, D62, P2, P5, K2, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1, (G); L4, G34, T44, E10 . Mf2, K9 imē; L5 imi

¹⁵⁶ T44 . L1, R278, P1, L2, G42, E4 . Mf2, K9; L4, K1, D62, P2, P5, K2, F10, E10, B1, P10, M3 . Br1, (G) framruua; G34 framaruua; B2, T46 framaruua; L5 fra.maruua; FK1 framrūa

¹⁵⁷ L4, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . E4, L5, FK1, (G); E10 yō; L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9 yōi

¹⁵⁸ L4, D62, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); P2 hən̄ta; P5 haən̄ti; T44 hən̄ti; L5 hīnti

¹⁵⁹ L4, D62, K2, G34, F10, E10, B1, P10, M3 . L1, R278, P1, Br1, L2, FK1 . Mf2, K9, (G); P2, P5 . B2, T46, G42, E4, L5 gāḍā.huua

¹⁶⁰ K1, D62, K2, E10, B1, P10, M3 . L1, B2, P1, Br1, E4, (G); L4, T44 ʒrišāmrūta; P2, P5 ʒrišā.mruuta; G34 ʒrišāmrūta; F10 . R278, L2, G42, FK1 ʒrišā.mrūta; T46 ʒrišā.mrūta; L5 ʒrišā.marūta; Mf2, K9 ʒrišāmrūta

¹⁶¹ K1, D62, P2, P5, K2, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1, (G); L4, G34, T44, E10 . K9 imē; E4 imaē; Mf2 imē. vaca. framruua. yōi. hən̄ti. gāḍāhuuā. caḍrušāmrūta. imē

¹⁶² L4, D62, P10 . L1, B2, T46, P1, Br1, L2, G42, E4 . Mf2, K9; K1, P2, P5, K2, F10, T44, E10, B1, M3, (G) framruua; G34 framaruua; R278 framruua; L5 framaruua; FK1 framrūa

¹⁶³ L4, K1, P2, P5, K2, G34, F10, T44, B1, P10, M3 . E4, L5, FK1, (G); D62 yōi; E10 yō; L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9 yōi

¹⁶⁴ L4, K1, D62, P2, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); P5 hən̄ti; T44 hən̄ti; E4 hən̄te; L5 hīnti

¹⁶⁵ L4, K1, D62, K2, G34, E10, P10 . L1, R278, P1, L2, G42, E4, L5 . Mf2, K9, (G); P2, B1, M3 . B2, T46 gāḍā.huua; P5 gāḍāhūa; F10 gāḍāhuuā; Br1 gāḍāhuuā; FK1 gāḍāhūa

¹⁶⁶ K1, D62, P2, B1, P10, M3 . L1, (G); L4 caḍrušāmrūta; P5, T44 caḍrušā.mrūta; K2, E10 caḍrušāmrūta; G34 caḍrušāmarūta; F10 . B2, R278, T46, P1, Br1, L2, G42, E4, FK1 caḍrušā.mrūta; L5 caḍarušā.marūta; Mf2, K9 caḍrušāmrūta

¹⁶⁷ F10 . L1, R278, T46, P1, Br1, L2, G42, E4, FK1, (G); L4, G34, T44, E10 . Mf2 imē; K1 -e. aete; D62, M3 ime. aete; P2 ime. aiti; P5 ime. ite; K2 ime. ite; B1, P10 imi. aete (P10a above the line -e instead of -i); L5 ima; K9 imē. vaca. framruua. yōi. hən̄ti. gāḍāhuuā. caḍrušāmrūta. imē

¹⁶⁸ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); B2 imevaca

*yōi.*¹⁷⁰ *hənti.*¹⁷¹ *gāḍāhuua.*¹⁷² *bišāmrūtaca.*¹⁷³ *θrišāmrūtaca.*¹⁷⁴
*caḍrušāmrūtaca.*¹⁷⁵

[a] And Ahura Mazdā said: “recite these words which are to be said twice while (reciting) the Gāḍās, [b] recite these words which are to be said thrice while (reciting) the Gāḍās, [c] recite these words which are to be said four times while (reciting) the Gāḍās, [d] recite these words which are to be said twice, thrice and four times while (reciting) the Gāḍās.”

[a] AP-š gwpt' whrmzd AYK ZNE gwbsn'¹⁷⁶ pr'c'¹⁷⁷ YMRRWN¹⁷⁸ MNW HWE-d¹⁷⁹
PWN g's'n'¹⁸⁰ byš'mlwt'¹⁸¹ [ywdtdywd't-HD¹⁸² BRA¹⁸³ YDBHWN¹⁸⁴] [b] ZNE
gwbsn'¹⁸⁵ pr'c'¹⁸⁶ YMRRWN¹⁸⁷ MNW HWE-d¹⁸⁸ PWN g's'n'¹⁸⁹ slyš'mlwt'¹⁹⁰ [c] ZNE
gwbsn'¹⁹¹ pr'c' YMRRWN¹⁹² MNW HWE-d¹⁹³ PWN g's'n'¹⁹⁴ cslwš'mlwt'¹⁹⁵ [d] ZNE

¹⁶⁹ L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9*; L4 *framr^auua*; K1, P2, P5, K2, F10, T44, E10, B1, M3, (G) *framruua*; D62, G34, P10 . L5 *framaruua*; FK1 *framrūa*

¹⁷⁰ L4, K1, D62, K2, G34, F10, T44, B1, P10, M3 . L2, L5, FK1, (G); P2, P5 . L1, B2, R278, T46, P1, Br1, G42, E4 . *Mf2, K9 jōi*; E10 *yō*

¹⁷¹ D62, P2, K2, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9*, (G); L4, G34 *hənti*; P5 *həti*; T44 *hənti*; L5 *hīnti*

¹⁷² L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, L5 . *Mf2, K9*, (G); M3 . G42, E4 *gāḍā.huua*; FK1 *gāḍāhūa*

¹⁷³ L4, K1, D62, K2, B1, (G); P2 *bišāmrūta*; P5, F10 . R278, T46, Br1, L2, G42, E4, FK1 *bišā.mrūta*; G34 . L5 *bišā.marūta*; T44 *bišāmrūta^{ca}*; E10, M3 . L1, B2, P1 *bišāmrūta*; P10 *bišāmrūta* (P10a above the line –ca); *Mf2, K9 bišāmrūtaca*

¹⁷⁴ L4, D62, K2, B1, (G); P2 *θrišāmrūta*; P5, F10 . T46, P1, Br1, L2, G42, E4 *θrišā.mrūta*; G34 *āθrišāmarūta.ca*; T44 *θrišā.mrūta^{ca}*; E10 *θrišāmrūti*; P10, M3 . B2 *θrišāmrūta* (P10a above the line –ca); L1 –| *θrišāmrūtaca* |–; R278 *θrašā.mrūta*; L5 *θarišā.marūta*; FK1 *θrašā.mrūta*; *Mf2, K9 θrišāmrūtaca*

¹⁷⁵ L4, (G); D62 *caḍrušāmrūta*; P2, P5 . FK1 *ciḍrušā.mrūta*; K2 *ciḍrušāmrūta*; G34 *caḍarušāmarūtaca*. *kaiia. aē*; F10 . L1, B2, R78, T46, P1, Br1, L2, G42 *caḍrušā.mrūta*; T44 *ciḍrušā.mrūtaca*; E10 *ciḍrušāmarūta*; B1, P10 *caḍrušāmrūta* (P10a above the line –ca); M3 *caḍrušāmrūta*; E4 *caḍrušā.mrūta*; L5 *ciḍrušā.marūta*; *Mf2, K9 caḍrušāmrūtaca*

¹⁷⁶ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 gwbsny

¹⁷⁷ K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); L4 pr'c'; F10 pl'c

¹⁷⁸ L4, K1, D62, P2, G34, F10; T44, B1, P10, M3, (Jmp) YMRWN; E10 YMRWN-yt


¹⁷⁹ K1, D62, P2, F10, E10, B1, P10; L4, G34, T44 HWE-nd; E10 hnd; M3 HWE^{-d}; (Jmp) HWE-nd

¹⁸⁰ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 ZK g's'n'

¹⁸¹ P2; D62, F10, B1, P10 byš'mlwt; L4, G34, T44, E10, (Jmp) byš'mlwt; M3 byšmwlwt

¹⁸² L4, K1, D62, P2, G34, T44, B1, P10, M3; F10 ywdtdywd't-HD; E10, (Jmp) ywdtdywd't


¹⁸³ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 BRA 'y





¹⁸⁴ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 

¹⁸⁵ L4, P2, G34, T44, E10, (Jmp); D62, B1, P10, M3 gwbsnyh; F10 gwbsn' g's'n'

¹⁸⁶ D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 pr'c'

¹⁸⁷ L4, P2, G34, E10; D62, F10, T44, B1, P10, M3, (Jmp) YMRWN

¹⁸⁸ L4, P2, G34, T44, E10, B1, P10, M3; D62, (Jmp) HWE-nd; F10 

¹⁸⁹ L4, D62, G34, F10, T44, E10, (Jmp); K1 s's'n'; P2 ; B1 , P10 , M3 

¹⁹⁰ P2; L4, T44, E10, (Jmp) slyš'mlwt; K1 slwys'mlwt; D62, P10 slwys'mlwt; G34 slyšmlwt; F10 slyš'mlwt; B1 slwys'ymlwt; M3 slwysmwlwt

¹⁹¹ L4, G34, F10, T44, E10, (Jmp); D62, B1, P10, M3 gwbsnyh; P2 gwbsnyy

¹⁹² L4, K1, P2, G34, T44, E10; D62, F10, B1, P10, M3, (Jmp) YMRWN

¹⁹³ K1, D62, P2, G34, F10, T44, B1, P10, M3; L4, (Jmp) HWE-nd; E10 hnd

¹⁹⁴ L4, K1, D62, P2, G34, F10, E10, B1, P10, (Jmp); T44 –| g's'n' |–; M3 g's'n'




gwbšn¹⁹⁶ pr^c YMRWN¹⁹⁷ MNW HWE-d¹⁹⁸ PWN g³ s³ n¹ byš³ mlwt-c¹⁹⁹ slyš³ mlwt-c²⁰⁰ cslwš³ mlwt-c²⁰¹ [ywk²⁰² ZK y²⁰³ PWN g³ s³ n¹ ywk²⁰⁴ ZK y²⁰⁵ PWN ywdtdywd³ t²⁰⁶]
 |a| u-š guft ohrmazd kū ēn gōwišn frāz gōw kē hēnd pad gāhān bišāmrūd
 [juddēwdād-ē bē yaz] |b| ēn gōwišn frāz gōw kē hēnd pad gāhān srišāmrūd |c| ēn
 gōwišn frāz gōw kē hēnd pad gāhān časrušāmrūd |d| ēn gōwišn frāz gōw kē hēnd
 pad gāhān bišāmrūd-iz srišāmrūd-iz časrušāmrūd-iz [ēk ān ī pad gāhān ēk ān ī pad
 juddēwdād]

|a| And Ohrmazd said: “recite these words, which are to be said twice while (reciting) the Gāθās [celebrate a juddēwdād], |b| recite these words, which are to be said thrice while (reciting) the Gāθās, |c| recite these words, which are to be said four times while (reciting) the Gāθās, |d| recite these words, which are to be said twice, thrice and four times while (reciting) the Gāθās [one (thing is) what is in the Gāθās; another (thing is) what is in the juddēwdād].”

Av. ⁺framrauuu

The prescriptive sense of this passage requires that the verb be either an optative or an imperative. However, Av. *framrauuu* does not agree with the expected morphology of these modes. In order to clarify this rare Avestan verbal form, different explanations arose: a) it is a 2nd. Sing. Pres. Imper. secondarily thematised; b) it is a 1st. Sing. Pres. Subj. Act.; c) it is a corruption of the optative *framruūā*.

Bartholomae (1904 1196, n.4) stated that Av. *framrauuu* was a thematised 2nd. Sing. Pres. Imper. Friš (1950 79), followed by Schindler (1982 201)²⁰⁷ and Hoffmann & Forssman (1996 201), interpreted it instead as a 1st. Sing. Pres. Subj. Act. This interpretation, however, implies an incoherence. It is Zarduštra who asked Ahura Mazdā in V 10.1: *kuḍa. aētaṭ. druxš. pərənāne* “how shall I fight this Lie”. As expected, V 10.2 begins with Ahura Mazdā’s answer: *āaṭ. mraoṭ. ahurō*.

¹⁹⁵ P2; L4, E10 cslwš³ mlwt; D62, P10a above the line cslwš³ mlwt; G34 clswš mlwt; F10 cslwš³ mlwt; T44, (Jmp) cslwš³ mlwt; B1 ; P10 , M3 

¹⁹⁶ L4, P2, G34, F10, T44, E10, (Jmp); D62, B1, P10, M3 gwbšnyh

¹⁹⁷ P2, E10; L4, G34 – YMRWN –; D62, G34a, F10, T44, B1, P10, M3, (Jmp) YMRWN

¹⁹⁸ K1, D62, P2, G34, F10, T44, B1, P10, M3; L4, (Jmp) HWE-nd; E10 hnd

¹⁹⁹ L4, T44, E10; D62, P10, M3 byš³ mlwt; P2 byš³ mlwt; G34, B1, (Jmp) byš³ mlwt; F10 byš³ mlwt (F10a -c)

²⁰⁰ L4, T44, E10; D62, P2, (Jmp) slyš³ mlwt; G34 clswš³ mlwt-c; F10 slyš³ mlwt (F10a -c); B1, P10, M3 slyš³ mlwt

²⁰¹ L4, G34, T44, E10; D62, B1, P10 cslwš³ mlwt; P2 cslwš³ mlwt (the first –t– is corrected by –s–); F10 cslwš³ mlwt (F10a -c); M3 cslwš³ mlwt; (Jmp) cslwš³ mlwt

²⁰² L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) – ywk ZK y PWN g³ s³ n¹ –

²⁰³ L4, K1, D62, F10, T44, B1, P10, M3 above the line, (Jmp); P2, G34, E10 – y –

²⁰⁴ L4, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 W ywk

²⁰⁵ L4, D62, F10, T44, B1, P10, M3, (Jmp); P2, G34, E10 – y –

²⁰⁶ L4, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 ywdtdywd³ t-HD

²⁰⁷ Schindler (1982 201) followed Friš (1950 79) in his interpretation of Av. *framrauuu* as a 1st. Sing. Pres. Subj. Act. However, as Bartholomae (1904 1196, n.4), he stated that otherwise it can be a 2nd. Sing. Pres. Imper. secondarily thematised.

mazdā. ime. vaca. +framrauuā “And Ahura Mazdā said: “recite these words””. If Av. *framrauuā* was a 1st. Sing. Pres. Subj. Act., the latter sentence must be understood as “And Ahura Mazdā said: “I will recite these words””. Obviously it makes no sense that Ahura Mazdā answered Zaratuštra’s question saying what he will do instead of prescribing Zaratuštra what to do. It is unlikely that the god recites himself the words required in the ceremony. Therefore, a prescriptive 2nd. person is expected in Ahura Mazdā’s answer.

Pirart (1995 407) discards the interpretation of Av. *framrauuā* as a 1st. Sing. Pres. Subj. Act. He also states that, if this form would be a 2nd. Sing. Pres. Imper. of an athematic verb, we would expect Av. *framrūiōi*, not *framrauuā*. In his opinion, Av. *framrauuā* is a corruption of the prescriptive optative *framrūiā* (2nd. Sing. Pres. Opt. Act.).

Pirart’s hypothesis is very likely and agrees with the use of 2nd. persons of prescriptive optatives in Vīdēvdād. It is paralleled in V 10-12: *niḍβərəsōiš* (2nd. Sing. Pres. Opt. Act.) 10.18a; *yaoždaiḍiša* (2nd. Sing. Pres. Opt. Mid.) 10.19a; *srāuuaiiōiš* (2nd. Sing. Pres. Opt. Act.) 11.2a; *drənjaiiōiš* (2nd. Sing. Pres. Opt. Act.) 11.3a, 8a, 11a, 14a, 17a, 20a; *frasrāuuaiiōiš* (2nd. Sing. Pres. Opt. Act.) 11.3b, 8b, 11a, 14a, 17a, 20a; *baraēta* (3rd. Sing. Pres. Opt. Mid.) 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a; *yazaēta* (3rd. Sing. Pres. Opt. Mid.) 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a; *stərənaēta* (3rd. Sing. Pres. Opt. Mid.) 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

Schindler had also guessed the possibility of taking it as secondarily thematised 2nd. Sing. Pres. Imper., and this cannot be totally excluded. In Young Avestan we find secondary thematisations of athematic verbs (e. g. Y 8.43 *naēnižaiti*; Yt 12.3 and 5, V 20.5 *frīnāmahi*; V 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a *stərənaēta*; V 19.2 *fraorənaēta* (Hoffmann & Forssman 1996 209, 217, 219), etc.) as well as of non-thematic substantives (e. g. V 12.1a *pitō* instead of *pita*; V 12.9a *napō* instead of *napā*, etc.). Therefore, this second interpretation as a 2nd. Sing. Pres. Imper. is also likely. As far as it agrees with the manuscripts’ evidence and with the contexts where Ahura Mazdā prescribes the purifications’ formulas, I prefer it.

On the other side, the Pahlavi translators understood correctly the meaning of Av. *framrauuā* and translated it accordingly, namely by its Pahlavi equivalent 2nd. Sing. Pres. Imper. *frāz gōw*.

Av. *bišāmrūtaca. θrišāmrūtaca. caθrušāmrūtaca* (10.2d)

Regarding the shortening of $-\bar{a} + ca > -a-ca$ in words with more than three syllables, vid. (de Vaan 2003 188-191).

Av. *°āmrūta. ... framrauuā* (10.2a-d)

Whenever Av. *mrauu-* is preceded by a preverb, this is usually Av. *fra*. In such case, Av. *fra-mrauu-* means “to pronounce, to recite”, especially applied to prayers (Bartholomae 1904 1195). Nevertheless, we find the same meaning with the preverb *ā* in Av. *āmrutō* in N 6.4 (Kotwal & Kreyenbroek 1995 50-51).

With both preverbs Av. *ā* and Av. *fra*, the only parallel is attested in Yt 3.3: *ā.dim framraomi. ašəm. vahištəm* “I invoke thee, Aša Vahišta”.

Phl. *ēk ān ī pad gāhān ēk ān ī pad ǰuddēwdād* (10.2d)

This gloss is not easily understandable by itself and depends on the meaning of the correlative *ēk ... ēk*. As far as this text refers to the Barəšnūm ceremony, two main possible interpretations in the context of this ceremony can explain the correlative *ēk ... ēk*: a) it refers to two different persons; b) it distinguishes two texts.

Regarding the first possibility, we know from Modi (1922 123) that in modern practice the Barəšnūm ceremony must be performed by two priests. One being a *hērbed*, the other must be a purifier (Phl. *γōjđāsragar*)²⁰⁸. But as far as I know, no text prescribes that each priest must recite a certain text. So it seems unlikely that Phl. *ēk ān ī pad gāhān ēk ān ī pad ǰuddēwdād* meant “one (priest recites) what is in the Gāθās; the other (priest recites) what is in the ǰuddēwdād”.

According to the second possibility, this gloss could be interpreted as “on the one side, what is in the Gāθās; on the other side, what is in the ǰuddēwdād”. But what does this mean?

In my opinion, this gloss can only be understood as a continuation of the preceding gloss Phl. *ǰuddēwdād-ē bē yaz* “celebrate a ǰuddēwdād” in V 10.2a. As a matter of fact, it seems to have been misplaced from V 10.2a, where it makes more sense.

In the PT of V 10.2a the recitation twice of some Gāthic texts is prescribed. According to the commentator who introduced the first gloss Phl. *ǰuddēwdād-ē bē yaz*, this implies to celebrate a Vīdēvdād ceremony. Therefore, this first commentator mistook the recitation of Gāthic texts in the Barəšnūm ceremony for the celebration of a Vīdēvdād ceremony. Provided that the second gloss Phl. *ēk ān ī pad gāhān ēk ān ī pad ǰuddēwdād* followed immediately this first gloss, as I suppose, a second commentator would have specified that “one thing is what is in the Gāθās” (Phl. *ēk ān ī pad gāhān*) and “another thing is what is in the ǰuddēwdād” (Phl. *ēk ān ī pad ǰuddēwdād*). Therefore, the second commentator disagreed with the first, because he thought that the recitation of the Gāthic texts in the Barəšnūm ceremony has nothing to do with the celebration of a Vīdēvdād ceremony. In my opinion, this interpretation as a misplaced gloss is more likely, so that the PT of V 10.2a would run as follows:

u-š guft ohrmazd kū ēn gōwišn frāz gōw kē hēnd pad gāhān bišāmrūd [ǰuddēwdād-ē bē yaz] <ēk ān ī pad gāhān ēk ān ī pad ǰuddēwdād>

And Ohrmazd said: “recite these words, which are to be said twice while (reciting) the Gāθās [celebrate a ǰuddēwdād] <one (thing is) what is in the Gāθās; another (thing is) what is in the ǰuddēwdād>.”

²⁰⁸ In V 9.32 (Jāmāsp 1907), (Anklesaria & Kapadia 1949 242), however, Abarag prescribed two purifiers: *abarag guft ay γōjđāsragar dō ōh abāyēd* “Abarag said: ‘Two purifiers would be necessary’”. Also regarding the importance of this *γōjđāsragar* in the ritual of purification, cf. MU 1.299.10 ff.

10.3. |a| *dātarə. gaēdanəm.*²⁰⁹ *x astuuaitinəm.*²¹⁰ *ašāum. kaiia.*²¹¹ *aēte.*²¹²
*vaca. yōi.*²¹³ *hənti.*²¹⁴ *gāḍāhuua.*²¹⁵ *bišāmrūta.*²¹⁶ |b| *āaṭ. mraoṭ.*²¹⁷ *aburō.*
*mazdā. ime.*²¹⁸ *aēte.*²¹⁹ *vaca. yōi.*²²⁰ *hənti.*²²¹ *gāḍāhuua.*²²² *bišāmrūta.*²²³ |c|
*ime.*²²⁴ *vaca. x aṭbitīm.*²²⁵ + *framrauua.*²²⁶

|a| Maker of the material creatures, Righteous, which are these words which are to be said twice while (reciting) the Gāḍās? |b| And Ahura Mazda said: “these are the words which are to be said twice while (reciting) the Gāḍās, |c| recite these words twice.”

²⁰⁹ *Mf2; L4, K1, D62, P2, F10, T44, E10, B1, P10, M3 . FK1, (G) † gaēdanəm. astuuaitinəm. ašāum †; P5 . Br1, L2, G42, E4, L5 [tā] † gaēdanəm. astuuaitinəm. ašāum †; K2 . L1, B2, R78, T46, P1 . K9 [tā] ašāum; G34 gaēdanəm*

²¹⁰ *G34 † astuuaitinəm. ašāum †; Mf2 astuuaitinəm*

²¹¹ *L4, K1, D62, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R78, T46, P1, FK1, (G); P2 kaii^a; G34 kauua; Br1, L2, G42, E4 . Mf2 kiiā; L5 kaiiāe; K9 dātarə. aškiiā*

²¹² *L4, K1, P2, P5, K2, G34, F10, T44, B1, P10, M3 . Mf2, (G); D62 aētae; E10 aeti; L1 aēti; B2, R78, T46, P1, Br1, L2, E4, L5, FK1 aete; G42 aeta; K9 aētaṭ*

²¹³ *L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10 . P1, L5, FK1, (G); E10 yō; M3 . L1, B2, R78, T46, Br1, L2, G42, E4 . Mf2, K9 yōi*

²¹⁴ *K1, D62, P2, P5, K2, F10, E10, B1, P10. L1, B2, R78, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); L4, G34 hənti; T44 hənti; M3 hiṅti; L5 hiṅta; FK1 hənta*

²¹⁵ *L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . B2, R78, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); P5 . L1, T46, E4, L5 gāḍā.huua*

²¹⁶ *K1, D62, P5, P10, M3 . L1, (G); L4, T44 bišāmrūta; P2, K2 bišāmrūta; G34 bišāmrūta; F10 . B2, R78, T46, P1, Br1, L2, G42, E4, FK1 bišā.mrūta; E10 baešāmrūta; B1 bišāmrūta; L5 bišā.marūta; Mf2, K9 bišāmrūta*

²¹⁷ *L4, K1, D62, P2, P5, K2, F10, B1, P10, M3 . Br1, L2, G42, E4, FK1, (G); G34 . L5 mraoṭ; T44, E10 † mraoṭ. aburō. mazdā †; L1, B2, R78, T46, P1 . Mf2 mraoṭ; K9 [tā] † mraoṭ. aburō † mazdā*

²¹⁸ *K1, D62, P2, P5, K2, F10, E10, B1, P10, M3 . R78, P1, Br1, L2, E4, L5, FK1, (G); L4, G34 . Mf2, K9 imē; T44 aēmē; L1, B2, T46 imi; G42 aīme*

²¹⁹ *L4, D62, P5, K2, G34, B1, P10, M3 . Mf2, K9, (G); K1, F10, T44 . L1, B2, R78, T46, P1, Br1, L2, G42, L5, FK1 aete; P2 aiti; E10 aeti; E4 vaete*

²²⁰ *L4, K1, D62, P5, K2, G34, F10, T44, B1, P10, M3 . L5, FK1, (G); P2 . L1, B2, R78, T46, P1, Br1, L2, G42, E4 . Mf2, K9 yōi; E10 yō*

²²¹ *K1, K2, E10, B1, P10, M3 . L1, R78, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); L4, G34 hənti; D62 hənte; P2 hənta; P5 . FK1 hənta; F10 hənta; T44 . B2 hənti; L5 hiṅti*

²²² *L4, K1, D62, K2, G34, F10, T44, E10, B1, M3 . L1, B2, R78, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); P2 gāḍā.hūa; P5 . L5 gāḍā.huua; P10 gāḍuua (P10a above the line –āb–)*

²²³ *D62, P5, K2, G34, F10a in the right margin, B1, P10, M3 . L2, (G); L4 bišāmrūta; P2 bišāmrūta; F10 † bišāmrūta †; T44 bišā.mrūta; E10 bišāmrūti; L1, B2, R78, T46, P1, Br1, G42, E4, FK1 bišā.mrūta; L5 bišā.marūta; Mf2, K9 bišāmrūta*

²²⁴ *K1, D62, P5, F10, E10, B1, P10, M3 . L1, B2, R78, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, (G); L4, K2, G34, T44 . K9 imē; P2 aeme (P2a above the line i- instead ae-); L5 ima*

²²⁵ *L4, (G) āḍbitīm; K1, D62, P2, P5, K2, G34, F10, T44, E10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2 āaṭ.bitīm; B1, P10 . K9 āṭ.bitīm (P10a above the line –a- after ā-); R278 āaṭ.baitīm*

²²⁶ *K2 . L1, B2, R278, P1, Br1, L2, G42 . Mf2, K9; L4 framr^auua; K1, D62, P2, P5, F10, T44, E10, B1, P10 (P10a above the line –a- after –r-), M3 . T46, FK1, (G) framruua; G34 framaruua; E4 framaruua; L5 fara.marauua*

|a| d't'l kt'l OLE-š'n' gwbsn'²²⁷ MNW HWE-d²²⁸ PWN g's'n'²²⁹ byš' mlwt'²³⁰ |b| AP-š gwpt' 'whrmzd²³¹ AYK ZNE²³² OLE-š'n' gwbsn'²³³ MNW²³⁴ HWE-d²³⁵ PWN g's'n' byš' mlwt'²³⁶ |c| ZNE gwbsn'²³⁷ 2²³⁸ b'l pr'c YMRWN²³⁹

|a| *dādār kadār awēšān gōwišn kē hēnd pad gāhān bišāmrūd* |b| *u-š guft ohrmazd kū ēn awēšān gōwišn kē hēnd pad gāhān bišāmrūd* |c| *ēn gōwišn dō bār frāz gōw*

|a| Maker, which are these words which are to be said twice while (reciting) the Gādhās? |b| And Ohrmazd said: “these are the words which are to be said twice while (reciting) the Gādhās, |c| recite these words two times.”


cf. N 16.1-2 (Kotwal & Kreyenbroek 1995 98-99), where an abridged version of V 10.3-4 is given.

Av. ^x*ātbitīm* (10.3c)

In Av. ^x*ātbitīm* < IIr. ^{*}*ā-dūit(ī)jam* (Mayrhofer 1992-2001 1.767-768), the group PIr. ^{*}*-dū-* develops into Av. *-tū-*. But this is not the only development of this group in Avestan. As a matter of fact, PIr. ^{*}*dū* (< IIr. ^{*}*dū*, ^{*}*d^bū*) yields different results in Old Avestan and Young Avestan according to its initial or medial position, as we observe in the following table:

²²⁷ L4, K1, G34, F10, T44, E10, (Jmp); D62, P2, B1, P10, M3 gwbsnyh

²²⁸ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3; E10 hnd; (Jmp) HWE-nd

²²⁹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 

²³⁰ K1; L4, D62, T44, E10, B1, P10, (Jmp) byš' mlwt; P2 byš' mlwt; G34, M3 byš' mlwt; F10 byš' mwlwt

²³¹ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 'whr^mzd

²³² L4, K1, P2, G34, F10, T44, E10, B1, P10, M3; D62, (Jmp) † ZNE †

²³³ L4, K1, G34 (G34a above the line -'n), T44, E10, (Jmp); D62, P2, F10, B1, P10, M3 gwbsnyh

²³⁴ L4, K1, D62, P2, G34a above the line, F10, T44, E10, B1, P10, M3, (Jmp); G34 † MNW HWE-d PWN †

²³⁵ L4, K1, D62, P2, G34a above the line, F10, T44, B1, P10, M3; E10 hnd; (Jmp) HWE-nd

²³⁶ L4, G34, T44, E10, B1, M3, (Jmp); D62 byš' mwlwt; P2 byš' mlwt; F10 byš' mwlwt; P10 byš' mwlwt

²³⁷ L4, K1, D62, G34, T44, E10, P10, (Jmp); P2 gwbsnyy; F10, M3 gwbsnyh; B1 gwbsnyh

²³⁸ (Jmp); L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 OD 2

²³⁹ L4, K1, P2, G34, E10, B1, M3; D62, F10, T44, P10, (Jmp) YMRWN

PIr. *# <i>dy-</i> in Old Iranian		
OAv. (<i>duu-</i> , <i>db-</i>)	YAv. (<i>duu-</i> , <i>db-</i> , <i>δb-</i> , <i>ṭb-</i> , <i>b</i>)	OP. (<i>duv-</i>)
OAv. <i>duu-</i> <i>duuaēšab-</i> ²⁴⁰ , <i>a-duuaēša-</i> , <i>vī-</i> <i>duuaēša-</i> ; <i>duuq̄nman-</i> ²⁴¹ ; <i>hōñ-dunar-</i>	YAv. <i>duu-</i> <i>duua-</i> ²⁴² , <i>duua.dasa</i> (^o), <i>duuācina</i> , <i>duuaēpē</i> ; <i>aipi.duuq̄naraiiā</i> , <i>upa.duuq̄sa-</i> , <i>uz-duuq̄naiiā</i> ; <i>duuar-</i> (verb), <i>a-duuarənta</i> , <i>apa.duuar-</i> , <i>upa.duuar-</i> , <i>pañcā.saduuarq̄m</i> , <i>pairi.duuar-</i> , <i>fra-duuar-</i> , <i>nižduuar-</i> , <i>hañ-duuar-</i> , <i>hañ-</i> <i>duuarna-</i> , <i>hqm.duuar-</i> ; <i>duuar-</i> (noun), <i>duuarəθra-</i> ; <i>paiti.duuaēš-</i> , <i>vī-duuaēštuuō</i>	<i>duvara-</i> ²⁴³ , <i>duvardi-</i> ²⁴⁴ ; <i>duvitā</i> ²⁴⁵ , <i>duvitīyam</i> ²⁴⁶
	YAv. <i>db-</i> <i>dbōištam</i> ²⁴⁷	
OAv. <i>db-</i> <i>daibišənti</i> ²⁴⁸ , <i>daibišūiant-</i> ²⁴⁹ , <i>daibišuuant-</i> ²⁵⁰ ; <i>daibitā</i> ²⁵¹ , <i>daibitīia-</i> ²⁵²	YAv. <i>δb-</i> <i>a-δbišta-</i>	
	YAv. <i>ṭb-</i> <i>ṭbaēš-</i> , (^o) <i>ṭbaēšab-</i> (^o) ²⁵³ , <i>ṭbaēšənhuuant-</i> ²⁵⁴ , <i>ṭbišuuant-</i> , <i>ṭbišūiant-</i> ²⁵⁵ , <i>a-ṭbaēša-</i> , <i>a-ṭbišta-</i> , <i>ā-</i> <i>ṭbitīm</i> , <i>upa.ṭbišta-</i> , <i>upa.ṭbišta-</i> , <i>nāfiuō.ṭbiš-</i> , <i>moγu.ṭbiš-</i> , <i>varəzānō.ṭbiš-</i> , <i>vitarə.ṭbaēšab-</i> , <i>vi-ṭbaēšab-</i> , <i>haši.ṭbiš-</i>	
	YAv. <i>b-</i> <i>bitīia-</i> ²⁵⁶ , <i>baē</i> ^{o257} , <i>biš</i> (^o) ²⁵⁸ , <i>bi</i> ^o , <i>bižuuat</i> ; <i>bišiš.framāta-</i>	

In the medial position, this group is found in Old Avestan and Young Avestan, but not in Old Persian:

²⁴⁰ PIr. **dyájšas-* < IE. **dyéisos-*. cf. Ved. *dvéšas-* (Mayrhofer 1992-2001 1.771).

²⁴¹ PIr. **dyánman-*. cf. Ved. *dhúni-* “thunder” (Kellens & Pirart 1988-1991 2.263) and Ved. *dhvan-* “to thunder” (Mayrhofer 1992-2001 1.801). Regarding the accent of **d^hyanman-*, see the Vedic neutra in *-man-* with full grade in the root, like for instance Ved. *kárman-* (MacDonell 1916 69).

²⁴² PIr. **dyá-*.

²⁴³ PIr. **dyár-* (Kent 1953 30, 192).

²⁴⁴ < **duvara-* “door” + *vardi-* “cover, protection” (Kent 1953 192).

²⁴⁵ PIr. **dyitā*^o (Kent 1953 30, 192).

²⁴⁶ PIr. **dyitī ja-* (Kent 1953 30, 192).

²⁴⁷ PIr. **duyaHiš^bam* (Hoffmann & Forssman 1996 87).

²⁴⁸ PIr. **dyišánti*.

²⁴⁹ PIr. **dyišánt-*.

²⁵⁰ PIr. **dyišuánt-*.

²⁵¹ PIr. **dyitā*. cf. Ved. *dvitā* (Mayrhofer 1992-2001 1.767).

²⁵² PIr. **dyitī ja-*. cf. Ved. *dvitīya-* (Mayrhofer 1992-2001 1.767-768). Obviously, in the preceding examples, OAv. *-a-* between *d-* and *-b-* is an anaptyctic vowel, while *-i-* is an epenthetic vowel before *-b-* (Hoffmann 1958/1967 11).

²⁵³ PIr. **dyájšas-*. cf. Ved. *dvéšas-* (Mayrhofer 1992-2001 1.771).

²⁵⁴ According to Werba (1986 358), YAv. *ṭb-* must be interpreted as an “Altostiranischen” form.

²⁵⁵ PIr. **dyišánt-*.

²⁵⁶ PIr. **dyitī ja-*.

²⁵⁷ PIr. **dyai*^o.

²⁵⁸ PIr. **dyiš*.

PIr. *-d <u>u</u> -	
OAv. (-duu-)	YAv. (-duu-, -δβ-)
OAv. -duu- aduuan-; ənuīduuab-; vīduuab-; vīduuanōi ²⁵⁹ ; bēṇduua ²⁶⁰ ; vazduuarē ²⁶¹	YAv. -duu- ²⁶² arəduuī-; əṛəduuō, əṛəduuafšniīā; diduuaēša, diduuišma; xraoždūua-; varəduua-; vazduuarə; həṇduua, həṇduuō
	YAv. -δβ- aδβan-, aδβadāitiiasca; əṛəδβa-, əṛəδβō; gaδβā-; darəzaīiaδβəm, nidarəzaīiaδβəm; dāraīiaδβəm; rāmōiδβəm; vaxəδβanəmca, vaxəδβōibīiascā; vāraīiaδβəm; viδβana; sciṇdaiīaδβəm; zəmbaiīaδβəm

This multiplicity of results has been explained by Hoffmann & Forssman for Old Avestan and by Werba for Young Avestan.

With regards to Old Avestan, Hoffmann & Forssman (1996 87) thought that the difference between the results OAv. *duu-* and OAv. *db-* in OAv. *duuaēšah-* and OAv. *daibišūant-* respectively is due to the different vowel which follows them in each case. According to them, when the following vowel was *-a-*, the group Iir. **du-* was preserved as OAv. *duu-* (OAv. *duuaēšah-*). On the contrary, when the vowel *-i-* follows this group, Iir. **dui-* develops into OAv. **dbi-* (OAv. *daibišūant-*).

However, I think that the different results in Old Avestan could not be due to the change of the vowel, but to the shift of the accent. Indeed, when the accent followed immediately the initial group PIr. **du-*, this group was preserved as such in OAv. *duu-*. On the contrary, when the accent was not placed in the syllable just after the initial **du-*, this group turned into OAv. *db-*. We can observe this evolution in the following table:

Iir. <i>*#d<u>u</u> V́- > OAv. duu V́-</i>	Iir. <i>*#d<u>u</u> V-C V́- > OAv. db V-C V́-</i>
OAv. <i>duuaēšah-</i> (< Iir. <i>*d<u>u</u>ášas-</i>)	OAv. <i>daibišəntī</i> (< Iir. <i>*d<u>u</u>išánti</i> < IE. <i>*d<u>u</u>išénti</i>)
	OAv. <i>daibišūant-</i> (< Iir. <i>*d<u>u</u>išánt-</i> < IE. <i>*d<u>u</u>išént-</i>)
	OAv. <i>daibišūant-</i> (< Iir. <i>*d<u>u</u>išúant-</i> < IE. <i>*d<u>u</u>išúént-</i>)
OAv. <i>duuəṇman-</i> “cloud” (< Iir. <i>*d<u>u</u>ánman-</i>)	OAv. <i>daibitā</i> (< Iir. <i>*d<u>u</u>itā</i>)
	OAv. <i>daibitīia-</i> (< Iir. <i>*d<u>u</u>itīīa-</i>)

The only exceptions to this rule could be OAv. *duuafša-* and OAv. *duuaēvā*, whose etymology is unknown, provided that they are to be really analysed as PIr. **duafšá-*²⁶³ and PIr. **duaiṇdā-* respectively.

²⁵⁹ Iir. **uid-uánai* (Hoffmann & Forssman 1996 241).

²⁶⁰ According to Werba (1986 343, n.22), PIr. **banduá-* “glücklich” is substantivised as PIr. **bándua-* and related to Ved. *bhand-* “sich glücklich fühlen” (Mayrhofer 1992-2001 2.244-245).

²⁶¹ Unknown etymology. According to Pirart (1985 205, n.5), it is probably related to Av. *vazdah-*, which he (1985 204-205) interprets as **vānas+DHĀ* and translates as “hommage charmeur”. Kellens & Pirart (1988-1991 1.118, 2.300) translate Av. *vazduuarē* as “charme”.

²⁶² Written *-duu-* sometimes.

Apart from these two possible exceptions, if my interpretation is right, this evolution affecting only Old Avestan can be enunciated as follows:

- Ir. *#*dy* *V̇*- > OAv. *duu* *V̇*-
- Ir. *#*dy* *V-C V̇*- > OAv. *db* *V-C V̇*-

Apparently the same explanation could be right in Old Avestan in medial position. However, on one hand, Old Avestan only attests *-duu-* in this position. On the other hand, OAv. *aduuāēša-* (cf. Ved. *adveṣá-* (Mayrhofer 1992-2001 1.770)), OAv. *aduuan-* (cf. Ved. *ádhvān-* (Mayrhofer 1992-2001 1.68)) and OAv. *bāṇduua-* (if it really stems from PIr. **bāndya-*, as Werba (1986 343, n.22) states, and not from PIr. **bandyá-*) would contradict this rule in medial position. So the rule can be completed by stating that in Old Avestan there would be a difference because of the shift of the accent only when PIr. **dy-* appears in the initial position.

For Young Avestan, however, I have found no accentual pattern which explains the divergences. In any case, here the different results cannot be explained because of the change of the vowel. When PIr. **dy* is followed by the vowel *-a-*, the five results *duu-*, *db-*, *ṭb-*, *ḍb-* and *b* are found in Young Avestan. Also when the following vowel is *-i-* there is not a unique result: PIr. **dy* + *-i-* > YAv. *ṭb-*, *ḍb-*, *b*; PIr. **-dy-* + *-i-* > YAv. *-duu-*. Therefore, neither the change of the vowel nor the shift of the accent seem to determine the different results in Young Avestan.

The only explanation of this divergence in Young Avestan has been proposed by Werba (1986 358). According to him, YAv. *ṭb-* in YAv. *ṭbaēšāṇhuuant-* and *ṭbišuuant-* vs. OAv. *duu-* is a dialectal variation, concretely an “Altostiranischen” form. Although Werba does not mention it, he seems to state that a variant YAv. *ṭb-* must be interpreted as western Iranian because of the development PIr. **dy-* > Parth. *b-*.

Two main objections must be made to Werba’s explanation. On one hand, he obviates that Young Avestan attests four different results in initial position (*duu-*, *db-*, *ṭb-*, *ḍb-*, *b*) and two more in medial position (*-duu-*, *-ḍb-*). If YAv. *ṭb-* is to be interpreted as a dialectal variation, concretely as a western Iranian form, he ought to explain to which dialect the rest of variants are supposed to be ascribed.

On the other hand, the interpretation of YAv. *ṭb-* as a western Iranian form seems to derive from the development PIr. **dy-* > Parth. *b-*, although Werba does not mention it. Indeed, Parthian attests this development, but this is not exclusive of this language. As a matter of fact, among other results, PIr. **dy-* yields *b-* in western Middle Iranian languages like Parthian and Middle Persian, but also in modern eastern Iranian languages like Paštō, Parāčī, Ormuṛī and Waxī, as we can observe in the following table:

²⁶³ Possibly related to Khwar. ^ʾ*ḍβšy-* “to envy”. vid. (Benzing 1983 28).

PIr. *# <i>dy-</i> > <i>b-</i>					
Parth.	MP.	Paštō	Par.	Orm.	Wax.
<bdyg> /bidīg/ “second”, /bar/ “door”, <byd> /bid/ “other” ²⁶⁴	<i>bēš</i> ²⁶⁵	<i>bəl, byā</i> “second” ²⁶⁶	<i>bōr</i> “door” ²⁶⁷	<i>bē</i> “second”; <i>bar</i> “door” ²⁶⁸ ; <i>ban-</i> “to winnow”	<i>būi</i> “two”; <i>b#</i> “second”; <i>bar</i> “door”; <i>būn-</i> “to winnow” ²⁶⁹

Although the variation in Young Avestan could be explained because of dialectal differences, there is no reason why YAv. *tb-* ought to be interpreted as a western Iranian development. Moreover, different developments of this Protoiranian group are attested even in the same Middle and New Iranian languages, and sometimes a particular development is shared by two or more geographically distant Iranian languages. Hence it is very problematic to ascribe a particular development to a concrete linguistic subgroup or dialect.

Therefore, in my opinion, PIr. **dy-* > YAv. *tb-* in YAv. *^xātbitīm* could have represented a variant of a particular Avestan dialect, though not necessarily western Iranian. In any case, if dialectal differences were implied in the different results of this Young Avestan group, we cannot locate them geographically because of the many results of PIr. **dy* in each Iranian language.

Finally, I must add a brief consideration about my choice of *tb-* vs. Geldner’s *db-*. With the exception of L4 *āδbitīm*, all the manuscripts attest either *āat.bitīm* or *āt.bitīm*. Obviously, this variant is due to a wrong separation of *ā-* + *tbitīm* stemming from a misunderstanding between *ā-* + *t* and *āat*. Indeed, the scribes interpreted Av. **ātbitīm* as *āat* + *bitīm*. This is a normal confusion, since Young Avestan only attest *bitiia-* (not **duitiia-*, **dbitiia-* or **tbitiia-*).

Although the variant *āδbitīm* of L4 finds a parallel in YAv. *a-δbišta-* vs. *atbišta-*, I have preferred to emend it as *^xātbitīm*, because the rest of PV manuscripts and all the IrVS and IndVS agree in the variant *tb-*.

²⁶⁴ vid. (Durkin-Meisterernst 2004 105-106, 108-109, 121).

²⁶⁵ vid. (MacKenzie 1971 18).

²⁶⁶ vid. (Skjærvø 1989 377), (Skjærvø 1989 402-403).

²⁶⁷ vid. (Kieffer 1989 453).

²⁶⁸ vid. (Kieffer 1989 453).

²⁶⁹ vid. (Skjærvø 1989 377).

10.4. |a| *abiiā. yāsā.*²⁷⁰ *nəmanjḥā.*²⁷¹ *xustānazastō.*²⁷² *rafəδrahiiā.*
*xmañiiēuš.*²⁷³ *mazdā.*²⁷⁴ *xpaouruuīm.*²⁷⁵ *spəntabiiā. ašā. višpəng.*
*xšiiāoðanā.*²⁷⁶ *vañḥēuš. xratīm.*²⁷⁷ *mananjḥō.*²⁷⁸ *yā.*²⁷⁹ *xšñəuuīšā.*²⁸⁰ *gəušcā.*²⁸¹
*uruuānəm.*²⁸² (= Y 28.1)²⁸³
*humatanəm.*²⁸⁴ *hūxtanəm.*²⁸⁵ *xhuuarəstanəm.*²⁸⁶ *iiadacā.*²⁸⁷ *xaniiadacā.*²⁸⁸
*xvərəjiiamanəmčā.*²⁸⁹ *xvāuuərazənanəmčā.*²⁹⁰ *mahī. aibi.jarətārō.*²⁹¹
*xnaēnaēstārō.*²⁹² *yaðanā.*²⁹³ *xvohunəm.*²⁹⁴ *mahī.*²⁹⁵ (= Y 35.2)²⁹⁶

²⁷⁰ K1, F10, T44, E10, B1, P10, M3, (G); L4 *yāsā*; D62 *yā.sā*; P2 *abiiāsā*. 2 b'l; P5 . L5 *yāsā*. 2 b'l; K2 *yā.sā*. |tā| 2 b'l; G34 *yāsān*; L1 *yāsā*. 2 |tā| ; B2 *yāsānā*; R278, P1, L2, G42, E4 *yāsā*. 2; T46 *yāsā*; Br1 *yā.sā*. 2; FK1 *abiiāiiāsā*. 2 b^{ar}; Mf2 *yāsā*; K9 *yāsā*

²⁷¹ B2, T46 . Mf2, K9; L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, P1, Br1, L2, G42, E4, L5, FK1, (G) | *nəmanjḥā* ... *uruuānəm* |; L1 |tā| | *nəmanjḥā* ... *uruuānəm* |

²⁷² B2 *uštā. nazdastō*; T46 *ustā. nazdastō*; Mf2, K9 *ustā.nazastō*

²⁷³ B2, T46 . K9 *mainiiēuš*; Mf2 *mainiiēuš*

²⁷⁴ B2, T46; Mf2, K9 *mazdā*

²⁷⁵ B2 *paoiruuīm*; T46 *paoiruuīm*; Mf2 *paouruuō*; K9 *paouruuī*

²⁷⁶ B2, T46 *šiiāoðanā*; Mf2, K9 *šiiāoðanā*

²⁷⁷ B2, T46; Mf2, K9 *xratīm*

²⁷⁸ B2, T46 . Mf2; K9 *mananjḥō*

²⁷⁹ T46; B2 . K9 *yā*

²⁸⁰ B2, T46 *xšñəuuīšcā*; Mf2 *yāxšñəuuīšā*; K9 *xšñəuuīšā*

²⁸¹ B2 . Mf2, K9; L1, T46 *gəušcā*

²⁸² L1, T46; B2 *uruuānəm*. 2; Mf2 *uruuənəm. abiiā. yāsā*. 2 b'l; K9 *uruuānəm. abiiā. yā*. 2 b'l

²⁸³ vid. (Insler 1975 25): “With hands outstretched in reverence of him, (our) support, the spirit virtuous through truth, I first entreat all (of you), Wise One, through this act, for (that) through which Thou mayest satisfy the determination of (my) good thinking and the soul of the cow”; (Kellens & Pirart 1988-1991 1.105): “En hommage à (celui qui offre) le secours, les mains tendues, je (vous) demande à tous la (formule) fondamentale du bénéfique état d’esprit, ô Mazdā, avec l’Harmonie et l’acte (rituel) grâce auquel tu choies l’efficacité de la divine Pensée et l’être de la Vache”; (Humbach & Elfenbein & Skjærnvø 1991 1.117): “With hands stretched out (and) in reverence to Him I first entreat all (those present), O Wise One, for actions of support for the spirit prosperous through truth, (for the spirit) with which Thou mightest satisfy the intellect of good thought and the soul of the cow”.

²⁸⁴ L4 . T46 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, Br1, L2, E4, L5 . K9 *humatanəm*; R278 *humatanəm*. 2 |tā| ; G42, FK1 *humatanəm*. 2

²⁸⁵ T46; L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G) | *hūxtanəm* ... *mahī* |; B2 *hūxtanəm*

²⁸⁶ B2 *huuarəstanəm*; T46 *huuarəstanəm*

²⁸⁷ B2, T46 *yaṭ.cā*

²⁸⁸ B2, T46 *aniiadacā*

²⁸⁹ B2 *vərəjiiamanəmčā*; T46 *vərəjiiamana.nəmčā*

²⁹⁰ B2 *vāuuərazənanəmčā*; T46 *vāuuərazənanəm.cā*

²⁹¹ T46; B2 *aibi.jarətārō*

²⁹² B2 *nainaištārō*; T46 *nainaištārō*

²⁹³ B2 *yaðanā*; T46 *yaðnā*

²⁹⁴ L1, B2 *vōbhū.nəm*; T46 *vōbhū.nəm*

²⁹⁵ L1, T46; B2 *mahī. humatanəm*. 2

²⁹⁶ vid. (Kellens & Pirart 1988-1991 1.133): “Nous sommes les glorificateurs de ce qui est et a été bien pensé, bien dit, bien accompli, ici et ailleurs; étant donné notre mise en place (rituelle), nous ne sommes pas les dénigreur des bons (acts rituels)”; (Humbach & Elfenbein & Skjærnvø 1991 1.143): “We are the eulogists of the well-thought (thoughts), of the well-spoken (words), and of the well-

*ašahiia.*²⁹⁷ *āat.*²⁹⁸ *sairi.*²⁹⁹ *ašahiia.*³⁰⁰ *x varəzənē.*³⁰¹ *+ kaṃāicī.*³⁰² *hātəm.*³⁰³
*x jīšəm.*³⁰⁴ *x vahištəm.*³⁰⁵ *ādā. ubōibiia.*³⁰⁶ *ahubiia.*³⁰⁷ (= Y 35.8)³⁰⁸
*yaθā.*³⁰⁹ *tū. ī.*³¹⁰ *x ahurā.*³¹¹ *mazdā.*³¹² *x mənghācā.*³¹³ *vaocascā.*³¹⁴ *dāscā.*
*x varəscā.*³¹⁵ *x yā.*³¹⁶ *x vohū.*³¹⁷ *aθā. tōi.*³¹⁸ *x dadəmahi.*³¹⁸ *aθā. cīsmahi.*³¹⁹ *aθā. θβā.*

performed (actions) – both (those that are now) performed and (those) that have been performed here and elsewhere – a we are non-abusers [praisers] of the good (things)”.

²⁹⁷ L4, K1, P2, P5, G34, T44 . FK1, (G); D62, K2, F10, E10, B1, M3 . L1, B2, R278, T46, P1, L2, G42, E4, L5 . Mf2, K9 *ašahiia*; P10 *ašabā* (P10a above the line –i-); Br1 *ašahiia* 2

²⁹⁸ L4, D62, P2, G34, T44, E10 . L1, R278, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); K1, B1, P10, M3 *āt* (P10a above the line –a- after ā-); P5 – *āat.* ... *ahubiia* – 2 b¹; K2 [tā] – *āat.* ... *ahubiia* – 2 b¹; F10 . B2, T46 *at*

²⁹⁹ L4, K1, D62, P2, G34, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9, (G); T44 *s^arī*; E4 *sairi*; FK1 *srī*

³⁰⁰ L4, K1, D62, G34, B1, P10, M3, (G) – *ašahiia.* ... *ahubiia* –; P2 . G42 – *ašahiia.* ... *ahubiia* – 2 b¹; F10, E10 . B2, T46 *ašahiia*; L1, R278 2 [tā] – *ašahiia.* ... *ubōibiia* –; P1, Br1, L2, E4 – *ašahiia.* ... *ahubiia* – 2; FK1 *ašahiia.* 2; Mf2, K9 [tā] – *ašahiia.* ... *ubōibiia* –

³⁰¹ B2, T46 *varəzənē*; FK1 – *varəzənē.* ... *ahubiia* –

³⁰² T46; B2 *kaṃāicī*

³⁰³ T46; B2 *hātəm*

³⁰⁴ B2 *jī.šəm*; T46 *jī.šəm*

³⁰⁵ B2 *vahištəm*; T46 *vahištəm*

³⁰⁶ B2; T46 *ubōibiia*

³⁰⁷ L1, T46; B2 *ahubā. ašahiia. at. sarī.* 2; Mf2, K9 *ahubiia.* 2 b¹

³⁰⁸ vid. (Kellens & Pirart 1988-1991 1.134): “Dans l’union avec l’Harmonie, dans le clan de l’Harmonie, à quiconque je dis que l’effort pour se concilier les Existants est très bon pour les deux existences”; (Humbach & Elfenbein & Skjærvø 1991 1.144): “He has declared the best search for refuge, for anyone among those who exist, (to be) in the shelter of truth (and) in the community of truth, for both existences”.

³⁰⁹ L4, D62, P2, K2, G34, F10, T44, B1, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, E4, FK1, (G); E10 – *yaθā. tū. ī* –; L1 . Mf2, K9 *yaθā*

³¹⁰ D62, B1, P10, M3 . L1, L2, G42, (G); L4, P2, G34, F10 *tū*; P5 *yaθātū*; K2, T44 . B2, R278, T46, P1, Br1, E4, FK1 *tū*; L1 *tū. ī. ahuramazdā.* 2 [tā] *θβā. mazdā. ahurā*; L5 *yaθātū*; Mf2, K9 *tū*

³¹¹ L4, D62, G34, T44, B1, P10, M3, (G) – *ahurā.* ... *ahurā* –; P2, P5, F10 . FK1 *ahurabe*; K2 *ahurō*; B2, R278, P1, L2, G42, E4 . Mf2, K9 *ahura*

³¹² Mf2, K9; P2, P5, F10 *mazdā.* 2 b¹; K2 *mazdā.* [tā] 2 *bār*; L1 *ahuramazdā*; B2 *mazdā*; R278 *mazdā.* 2 [tā] ; P1 *mazdā.* 2; T46 *ahuramazdā*; Br1 *ahuramazdā.* 2; L2, E4, FK1 *mazdā.* 2; G42 *mazdā.* 2 b¹; L5 *ahuramazdā.* 2 b¹

³¹³ P2, P5, K2, F10 . R278, P1, L2, G42, E4, FK1 – *mənghācā.* ... *ahurā* –; B2, T46 *mənghācā*; Mf2, K9 [tā] – *mənghācā.* ... *išūidiāmahi. θβā* –

³¹⁴ B2; T46 *vaocascā*

³¹⁵ B2 *varəscā*; T46 *varəscā*

³¹⁶ B2, T46 *yā*

³¹⁷ B2, T46 *vohū*

³¹⁸ B2, T46 *dadəmahi*

³¹⁹ B2; T46 *cīš.mahi*

³²⁰ *aiš. x yazamaidē. 320 aθā. 321 nōmaxiāmahi. aθā. x iṣūidiāmahi. 322 θβā.*
mazdā. 323 aburā. 324 (= Y 39.4) 325
humāim. 326 θβā. ižim. 327 yazatəm. 328 ašaṅhācim. 329 x dadəmaidē. 330 aθā. x tū.
x nā. 331 x gaiiascā. 332 x astəntāscā. 333 xiā. ubōiō. aṅhuuō. x hātəm. 334
x hudāstəmā. 335 (= Y 41.3) 336
θβōi. 337 staotarascā. 338 mąθranascā. 339 aburā. 340 mazdā. x aogəmadaēcā. 341
x usmāhicā. 342 x viśāmadaēcā. 343 hūiāt. miždəm. x mauuaēθəm. 344
x fradadāθā. 345 daēnābiiō. 346 mazdā. aburā. 347 (= Y 41.5) 348

³²⁰ B2 *yaz.*

³²¹ B2; T46 *yazaθā*

³²² B2 *iṣūidiāmahi*; T46 *iṣūidiā.mahi*

³²³ B2, T46; *Mf2* above the line, *K9 mazdā*

³²⁴ T46. *Mf2* above the line; B2 *aburā. yaθā. tū. abura.mazdā. 2*; *K9 aburā. 2 b'1*

³²⁵ vid. (Kellens & Pirart 1988-1991 1.138): “La bonne (pensée) telle que tu l’as pensée, la bonne (parole) telle que tu l’as dite, le bon (rituel) tel que tu l’as fondé, le bon (acte rituel) tel que tu l’as accompli, nous les exerçons sur toi, nous te les appliquons, par eux nous te faisons consécration, nous te rendons hommage, nous t’apportons la vigueur, ô Maître Mazdā”; (Humbach & Elfenbein & Skjærvø 1991 1.148-149): “Just as Thou, O Wise Ahura, didst conceive, and pronounce, and create, and work (all) the good (things), so we offer (and) commit (them) to Thee, so we worship Thee with them, so we revere, so we invigorate Thee (with them), O Wise Ahura”.

³²⁶ *Mf2* above the line, *K9*, (G); **L4, D62, P2, P5, K2, G34, F10, E10, P10a** above the line. L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *humāim*; **K1, B1, P10, M3** † *humāim. ... mazdā. aburā* †; **T44 haomāim**

³²⁷ **T44**. B2, T46, Br1, L2, G42, E4, (G); **L4, G34, P10a** above the line. L1, FK1 *ižəm*; **D62, F10, E10** † *ižim. ... hudāstəmā* †; **P2**. R278 † *ižim. ... hudāstəmā* † 2; **P5, K2** *yūžəm*; P1 *jžim*; L5 † *ižim. ... hudāstəmā* † 2 b'1; *Mf2* ^[rā] † *θβā. ižim. ... aṅhuuō* †; *K9* ^[tā] † *θβā. ižim. ... aṅhuuō* †

³²⁸ **K2**. B2; **L4, G34, T44**, (G) † *yazatəm. ... hudāstəmā* †; **P5** *yazitəm. 2 b'1*; L1 2 ^[tā] † *yazatəm. ... aṅhuuō* †; T46 *yazatəm*; P1, Br1, L2, E4 † *yazatəm. ... hudāstəmā* † 2; G42 † *yazatəm. ... hudāstəmā* † 2 b'1; FK1 *yažtim*

³²⁹ B2; **K2** ^[tā] † *ašaṅhācim. ... hudāstəmā* † 2 *bār*; T46 *ašaṅhācim*; FK1 † *ašaṅhācim. ... hudāstəmā* † 2 *bār*

³³⁰ B2, T46 *dadəmaide*

³³¹ B2, T46 *tūnō*

³³² B2 *gaiiasca*; T46 *gāiiascā*

³³³ B2, T46 *astəm.tāscā*

³³⁴ L1, T46 *hātəm*; B2. *K9 hātəm*; *Mf2* above the line *hātq*

³³⁵ L1 *hudāstimā*; B2 *hudāstəmā. humāim. θβā. ižəm. 2*; T46 *hudāstəmā*; *Mf2, K9 hudāstəmā. 2 b'1*

³³⁶ vid. (Kellens & Pirart 1988-1991 1.139): “Rends les hommes, ô Maître Mazdā, partisans de l’Harmonie, désireux de l’Harmonie, bienveillants, pères, (fais) qu’ils nous aident pour une communauté durable qui détienne l’invigoration et soit assez nombreuse”; (Humbach & Elfenbein & Skjærvø 1991 1.150): “We elect Thee, the blessed (and) abundant Yazata, (Thee) who agreest with truth. Thus mayest Thou be for us both, life and frame in both existences, O most munificent one among those who exist”.

³³⁷ L1, R278, L2, G42, L5, FK1. *Mf2, K9*, (G); **L4, T44** *θβō*

³³⁸ L1, L2, G42, L5. *Mf2*, (G); **L4** *staotarasca*; **D62** *θβstōtarascā*; **P2** *θβōisti.trascā*; **P5** *θβōišta.tarascā*; **K2**. E4 *θβōišto.tarascā*; **G34**. B2 *θβōistō.tarascā*; **F10** *θβōstō.tarascā*; **T44** *sataotarascā*; **E10**. Br1 *θβōistaotarascā*; **P10a** above the line *θβst^o.tarascā*; R278 *satō.starascā*; T46 *θβōistōitarascā*; P1 *θβōistaōtarascā*; FK1 *stōi.tarascā*; *K9 staōtarascā*

*uštā.*³⁴⁹ + *aṃāi.*³⁵⁰ *yaṃāi.*³⁵¹ *uštā.*³⁵² *kaṃāicīt.*³⁵³ *vasā.xšaiiṣ.*³⁵⁴ *mazdā.*^o *dāiiāt.*
aburō. *utaiiuiti.*³⁵⁵ *təuuīšim.*³⁵⁶ *gaṭ.tōi.* *vasəmī.*³⁵⁷ *ašəm.* *dərəidiūai.*
taṭ.mōi. *dā.*^o *ārmaitē.*³⁵⁸ *rāiiō.*³⁵⁹ *ašiš.*³⁵⁹ *vañhəuš.*³⁶⁰ *gaēm.*³⁶⁰ *manəñhō.*³⁶¹ (= Y
43.1)³⁶²

³³⁹ T46; L4, D62, P2, P5, G34, F10, T44, E10, (G) | *məḍranascā.* ... *aburā* |; P2 . R278, P1, Br1, L2, E4, L5 | *məḍranascā.* ... *aburā* | 2; P5 . G42 | *məḍranascā.* ... *aburā* | 2 b'l; K2 'tā' | *məḍranascā.* ... *aburā* | 2 b'l; L1 2 'tā' | *məḍranascā.* ... *fradadāθā* |; B2 *məḍranascā*; FK1 | *məḍranascā.* ... *aburā* | 2 bār; Mf2, K9 'tā' | *məḍranascā.* ... *daēnābiūō* |

³⁴⁰ T46; B2 *abura*

³⁴¹ B2, T46 *aōge.madahecā*

³⁴² B2 *usmahēcā*; T46 | *usmahicā.* *vīsāmadaēcā* |

³⁴³ B2 *vīsāmadahecā*

³⁴⁴ B2, T46 *mauuæθəm*

³⁴⁵ B2, T46 *fradaθāθā*

³⁴⁶ L1 *dainā.biūō*; B2 *dainābiūō*; T46 *dainā.biūō*

³⁴⁷ L1, T46; B2 *aburā.* *θβōistaotarascā.* 2; Mf2, K9 *aburā.* 2 b'l

³⁴⁸ vid. (Kellens & Pirart 1988-1991 1.140): “Nous déclarons être, ô Maître Mazdā, désirons être et acceptons d’être tes laudateurs et les dépositaires de tes formules”; (Humbach & Elfenbein & Skjærø 1991 1.150): “We declare ourselves Thy praisers and disciples, O Wise Ahura, and we are willing, and we are taking our positions. The firm prize which Thou hast presented to (our) religious views, O Wise Ahura”.

³⁴⁹ L4, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); R278 *ustā*

³⁵⁰ L4, K1, D62, P2, P5, F10, B1, P10, M3 . T46, Br1, G42, E4, FK1; K2, T44, E10 . B2, R278, L2, L5 . Mf2, K9, (G) *abmāi*; G34 *amāi*; L1, P1 *yahmāi*

³⁵¹ E10; L4, K1, D62, G34, F10, T44, B1, P10, M3 . FK1, (G) | *yaṃāi.* ... *manəñhō* |; P2 . R278, P1 | *yaṃāi.* ... *manəñhō* | 2; P2 | *yaṃāi.* ... *manəñhō* | 2 b'l; K2 'tā' | *yaṃāi.* ... *manəñhō* | 2 bār; L1 2 'tā' | *yaṃāi.* ... *vañhəuš* |; B2, G42, E4 *yahmāi*; T46 *yaṃāi*; Br1, L2, L5 *yahmāi*; Mf2, K9 'tā' | *yaṃāi.* ... *gaēm* |

³⁵² B2, T46; Br1, L2, E4 | *uštā.* ... *manəñhō* | 2; G42, L5 | *uštā.* ... *manəñhō* | 2 b'l; FK1 | *uštā.* ... *manəñhō* | 2 bār

³⁵³ B2 *kahmāi.cīt*; T46 *kaṃāi.cīt*

³⁵⁴ T46; B2 *vasā.xšaiiṣ*

³⁵⁵ B2, T46 *utaiiuiti*

³⁵⁶ B2, T46 *təuuīšī*

³⁵⁷ B2, T46 *vasmī*

³⁵⁸ B2, T46 *ārmaiti*

³⁵⁹ B2; T46 *ašiš*

³⁶⁰ L1 *gēm*; B2, T46 *gaem*

³⁶¹ L1, T46; B2 *manəñhō.* *uštā.* *abmāi*; Mf2, K9 *manəñhō.* 2 b'l

³⁶² vid. (Insler 1975 61): ““May the Wise Lord, who rules at will, grant wishes to him, to the person whosoever has wishes”. I (therefore) wish enduring strength to come, in order to uphold the truth. By reason of my piety, grant this to me: the rewards of wealth and a life of good thinking”; (Kellens & Pirart 1988-1991 1.143): “Bonheur à celui qu’il soit, dont le Maître Mazdā, qui le peut, exauce le souhait! Je souhaite atteindre la jouvence et la tonicité, détenir l’Harmonie. Fais-moi ce cadeau, ô Déférence,: que la vie de la divine Pensée soit pour moi un octroi de richesses!”; (Humbach & Elfenbein & Skjærø 1991 1.151): “I wish that, as desired, might(iness) along with stability should come to him to whosoever the Wise Ahura, ruling at (His) will, may grant the (things) desired. Grant me truth, O Right-Mindedness, so that (I) may seize it, (with) rewards (consisting) of wealth (and) a life of good thought”.

*spəntā.*³⁶³ *x* *mañiiū.*³⁶⁴ *vahištācā.*³⁶⁵ *x* *manayhā.* *x* *hacā.*³⁶⁶ *ašāt.* *x* *šūiaoθanācā.*³⁶⁷
vacayhācā. *x* *aṃāi.* *x* *dəṇ.*³⁶⁸ *x* *hauruuātā.*³⁶⁹ *aməṛətātā.*³⁷⁰ *mazdā.* *x* *šadrā.*
*ārmaitī.*³⁷¹ *ahurō.*³⁷² (= Y 47.1)³⁷³
*vohū.*³⁷⁴ *x* *šadrəm.*³⁷⁵ *vairīm.*³⁷⁶ *bāgəm.*³⁷⁷ *aibi.bairištəm.*³⁷⁸ *x* *vidišəmnāi.*³⁷⁹
īzācīt. *ašā.* *x* *aṅtarə.* *x* *caraitī.*³⁸⁰ *x* *šūiaoθanāiš.*³⁸¹ *mazdā.* *x* *vahištəm.*³⁸² *taṭ.* *nā.*
x *nūcīt.*³⁸³ *varəšanē.*³⁸⁴ (= Y 51.1)³⁸⁵

³⁶³ L4, D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); K1 *spəntā*; T44 *spəntā*; L5 *spīntā*

³⁶⁴ L4, D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, (G) *mainiiū*; T44 . L5 *mainiiūm*; FK1 *mainū*; Mf2 *mainiiū*; K9 *mainiiū*

³⁶⁵ L4, K1, D62, G34, F10, E10, B1, P10, M3, (G) † *vahištācā.* ... *ahurō* †; P2 . R278, P1, Br1, L2, E4 † *vahištācā.* ... *ahurō* † 2; P5 . G42, L5 † *vahištācā.* ... *ahurō* † 2 b¹; K2 † *ṭā* † *vahištācā.* ... *ahurō* † 2 *bār*; L1 2 † *ṭā* † *vahištācā.* ... *xšadrā* †; B2, T46 *vahēštācā*; FK1 † *vahištācā.* ... *ahurō* † 2 *bār*; Mf2, K9 † *ṭā* † *vahištācā.* ... *ārmaitī* †

³⁶⁶ B2, T46 *manayhācā*

³⁶⁷ B2 *šūiaoθnācā*; T46 *šūiaoθnācā*

³⁶⁸ B2 *ahmāiḍəṇ*; T46 *ahmāiḍəṇ*

³⁶⁹ B2 *haoruuātā*; T46 *haōruuātā*

³⁷⁰ B2; T46 *aməṛətācā*

³⁷¹ L1, B2; T46 *āramaitī*

³⁷² L1, T46; B2 *ahurō.* *spəntā.* *mainiiū.* *vahēštācā.* 2; Mf2, K9 *ahurō.* 2 b¹

³⁷³ vid. (Insler 1975 89): “Through a virtuous spirit and the best thinking, through both the action and the word befitting truth, they shall grant completeness and immortality to Him. The Wise One in rule is Lord through piety”; (Kellens & Pirart 1988-1991 1.167): “Grâce au bénéfique état d’esprit, par la très divine pensée, l’acte et la parole (rituels), (les consécérations) harmonieuses lui confèrent l’immortalité et l’intégrité. Le Maître Mazdā est avec l’emprise et la Déférence”; (Humbach & Elfenbein & Skjærvø 1991 1.174): “With prosperous spirit and best thought, with action and word in accordance with truth, (those present) shall offer Him integrity and immortality. The Ahura (will) remember (that) with power and right-mindedness”.

³⁷⁴ (G); D62, P2, P5, K2, F10, T44, E10, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *vōhū*; Mf2, K9 *vohī*

³⁷⁵ D62, P2, P5, K2, T44, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9; L4, K1 *vohuxšadrəm*; G34 *vōhuxšadrəm*; F10, E10 *xšadrīm*; B1 *vōhūxšadrəm*; L5 *xāšadrəm*; FK1 *xšdrəm*; (G) *xšadrəm*

³⁷⁶ P5, K2, F10, E10 . L1, B2, R278, T46, L2; L4, K1, D62, P2, G34, T44, B1, P10, M3 † *vairīm.* ... *varəšanē* †; P2 . P1, Br1, E4 † *vairīm.* ... *varəšanē* † 2; G42, L5 † *vairīm.* ... *varəšanē* † 2 b¹; FK1 *vairīm*; Mf2, K9 *vāirīm*

³⁷⁷ T46; P5 † *bāgəm.* ... *varəšanē* † 2 b¹; K2 † *ṭā* † *bāgəm.* ... *varəšanē* † 2 *bār*; L1 2 † *ṭā* † *bāgəm.* ... *nūcīt* †; B2 *bāyəm*; R278, L2 † *bāgəm.* ... *varəšanē* † 2; FK1 † *bāgəm.* ... *varəšanē* † 2 *bār*; Mf2, K9 † *ṭā* † *bāgəm.* ... *vahištəm* †

³⁷⁸ T46; B2 *aibibairištəm*

³⁷⁹ B2 *vidiš.mnāiš*; T46 *vidiš.manāiš*

³⁸⁰ B2, T46 *aṅtarəcaraitī*

³⁸¹ B2 *šūiaoθnāiš*; T46 *šūiaoθnāiš*

³⁸² B2, T46 *vahistəm*

³⁸³ B2, T46 *nū.cīt*; Mf2, K9 *nūcīt*

³⁸⁴ T46; L1 *vəṛəšanē*; B2 *varəšanē.* *vōhū.* *xšadrəm.* *vairīm.* 2; Mf2 *varəišānā.* 2 b¹; K9 *varəišānā.* 2 b¹

³⁸⁵ vid. (Insler 1975 61): “That good rule must be chosen which best brings good fortune to the man serving it with milk. In alliance with truth, it shall encompass the best (for us) through its actions, Wise One. This very rule shall I now bring to realization for us”; (Kellens & Pirart 1988-1991 1.181): “L’invigoration ... le très bon (...), par les actes (rituels) et l’Harmonie, ô Mazdā, à celui qui ...

*vahištā.*³⁸⁶ *īstīš.*³⁸⁷ *srāuuī.*³⁸⁸ *zaraθuštrahe.* *spitāmahiiā.*³⁸⁹ *yezi.*³⁹⁰ *hōi. dāt.*
*āiiaptā. ašāt. hacā. aburō. mazdā.*³⁹¹ *yauuōi.*³⁹¹ *vīspā.*³⁹² *ā.*³⁹² *hūuaṇhəuuīm.*³⁹²
*yaecā.*³⁹³ *hōi.*³⁹³ *dabən.*³⁹⁴ *sašəncā.*³⁹⁵ *daēnaiiā.*³⁹⁶ *vaṇhūiā.*³⁹⁶ *uxδā.*
*šūaoθanā.*³⁹⁷ (= Y 53.1)³⁹⁸

vid. (Hintze 2002 33-34), who remarks the importance of V 10.4, 10.8 and 10.12 for corroborating that the same sequence of Old Avestan texts surviving today and the times each text must be recited, and probably the same Yasna liturgy itself too, was already in existence when Vīdēvdād was composed.

la divine emprise de choix très apporteuse de part. Ce (...), je vais à présent l'exercer à notre avantage"; (Humbach & Elfenbein & Skjærvø 1991 1.186): "The desirable good power, (which is) an excellent bringer of wealth to him who is liberal with abundance whatsoever, is exchanged between (God and men), with truth. (The power which is) the best through actions, O Wise One, that I will provide for us right now".

³⁸⁶ L4, P5, K2, F10, E10 . L1, R278, P1, Br1, L2, G42, E4, (G); P2 *vihīštā*; G34 *vahēštā*; T44 *vaihištā*; B1 *vahištō*

³⁸⁷ L4, P5, G34 . R278, P1, Br1, L2, (G); K1 *vahištāištim*; D62, M3 *vahištōištim*; P2 *īstīš*; K2 *šstīš*; F10, T44, E10 . G42, E4 *īstīš*; B1 *īštīm*; P10 *vahištōištim* (P10a above the line *-ā-* instead of *-ō-* and *-iš* instead of *-īm*); L1 *īstīš*; B2, T46 *vahištāištiš*; L5 *vihīštāištiš*; FK1 *vahištāištiš*; Mf2, K9 *vahištāištiš*

³⁸⁸ B2, T46; L4, K1, D62, P5, F10, T44, E10, P10, B1, M3, (G) \dashv *srāuuī. ... šūaoθanā* \vdash ; P2 \dashv *srāuuī. ... šūaoθanā* \vdash 2; K2 ^[ā] \dashv *srāuuī. ... šūaoθanā* \vdash 2 *bār*; L1 2 ^[tā] \dashv *srāuuī. ... vaṇhūiā* \vdash ; R278, P1, L2, E4 \dashv *srāuuī. ... šūaoθanā* \vdash 2; Br1, G42, L5 \dashv *srāuuī. ... šūaoθanā* \vdash 2 b'l; FK1 \dashv *srāuuī. ... šūaoθanā* \vdash 2 *bār*; Mf2, K9 ^[tā] \dashv *srāuuī. ... vaṇhūiā* \vdash 2 b'l

³⁸⁹ B2, T46 *spitā.mahiiā*

³⁹⁰ B2, T46 *yezi*

³⁹¹ B2, T46 *yauuō*

³⁹² B2, T46 *āhūuaṇhəuuīm*

³⁹³ B2 *yaecā*; T46 *yecā*

³⁹⁴ B2, T46 *dabən*

³⁹⁵ B2, T46 *saškəm.cā*

³⁹⁶ B2 *daēnaiiā*; T46 *dainaiiā*

³⁹⁷ L1 *šūaoθnāiscā*; B2 *šūaoθnā. vahištāištiš. 2*; T46 *šūaoθnā*; Mf2, K9 *šūaoθanācā*

³⁹⁸ vid. (Insler 1975 111): " (to the adherents.) The best wish of Zarathustra Spitama has been heard if the Wise Lord shall grant to him those attainments in accord with truth and a good existence for all his lifetime. Likewise, to those who have accepted and taught the words and actions stemming from His good conception"; (Kellens & Pirart 1988-1991 1.189): "Il est connu que le très bon rite est de Zarathustra Spitāma, puisque le Maître Mazdā leur conférera pour l'éternité les faveurs harmonieuses (et) la bonne existence (rituelle), à lui et à ceux qui lui ... et son experts dans les paroles et les actes de la divine conscience"; (Humbach & Elfenbein & Skjærvø 1991 1.192): "The best vigour will become famed (for being in possession) of Zarathustra Spitama, if the Wise Ahura in accordance with truth may have granted him (as) boons good existence for all time, (to him) and to (those) who practise and master the statements and actions of his good religion".

10.5. |a| āaṭ. pasca. bišāmrūta.³⁹⁹ vaca. ime.⁴⁰⁰ vaca. +framrauua.⁴⁰¹
 +vārəḍraymiš.⁴⁰² +baēšaziia.⁴⁰³ |b| paiti.pərəne.⁴⁰⁴ ayrəm.⁴⁰⁵ x mañiiūm.⁴⁰⁶
 haca. nmāna.⁴⁰⁷ haca. vīsa.⁴⁰⁸ haca.⁴⁰⁹ zaṅtu.⁴¹⁰ haca. +daijhu.⁴¹¹ haca.
 hauuūiāsə.tanuuō.⁴¹² haca. nā.⁴¹³ paiti.irstō.⁴¹⁴ haca.⁴¹⁵ nāirika.⁴¹⁶
 +paiti.irsta.⁴¹⁷ haca.⁴¹⁸ nmānabe.⁴¹⁹ nmānō.patōiš.⁴²⁰ haca. vīsō. vīspatōiš.⁴²¹

³⁹⁹ D62, P5, E10, B1, P10, M3 . L1, E4, (G); L4 bišāmrūta; P2 bišāmrūta; K2, F10, T44 . B2, R278, T46, P1, Br1, L2, G42, FK1 bišā.mrūta; G34 bišāmarūta; L5 bišā.marūta; Mf2, K9 bišāmrūta

⁴⁰⁰ D62, P5, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); L4, K2, G34, T44 imē; P2 ima; L5 imi

⁴⁰¹ L4, T44 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; D62, P2, P5, K2, F10, E10, P10, (G) framruua; G34 . E4, L5 framrauua; B1 framruua; M3 fram^aruua; FK1 framrūa

⁴⁰² L4, K1, P5, K2, T44, E10, B1, M3 . R278, L2, G42, FK1; D62 vā^rəḍraymiš; P2 vārəḍra.gymiš; G34 vāriḍraymiš; F10 vārəḍraymiš; P10 vāḍraymiš (P10a above the line -rə- after -ā-); L1, P1 vārəḍraymi; B2 vārəḍrəḍraymi; T46, Br1 vārəḍrəḍraymi; E4 vārəḍraymiš; L5 vārəḍra.gana; Mf2, K9, (G) vārəḍrayme

⁴⁰³ L4, K2, B1, P10 . Mf2, K9; D62 baēšaziš; P2, P5, T44 . L1 bišaziia; G34, (G) baēšaziia; F10 baešazaiš; E10 bišaziia; M3 baēšaziš^a; B2, R278, T46, P1, Br1, L2, G42, E4, L5 baēšaziia; FK1 biešaziia

⁴⁰⁴ L4, P5, K2, G34, T44, E10, B1 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1, (G); K1, P10, M3 paiti.pərənəm (P10a above the line -e); D62 paiti.pərənəm; F10 paiti.pərənə.əm; E4 paitai.pairine; Mf2, K9 paiti.pirine

⁴⁰⁵ L4, P5, G34, E10 . L1, R278, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); D62, P2, K2, F10, B1, P10, M3 ayrəm; T44 . L5 ayrəm; B2 ayrə; E4 ayrəm

⁴⁰⁶ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1, (G) mainiiūm; T46 ayrəmainiiūm; Mf2 maiñiiū; K9 mainiiū

⁴⁰⁷ L1, B2, T46, P1, Br1, L2, G42 . Mf2, (G); L4, P2, G34, T44 nāmāne; K1, D62, P5, K2, F10, E10, B1, P10, M3 . FK1 . K9 nmāne; R278, E4 namāna; L5 namāne

⁴⁰⁸ L4, K1, D62, P2, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); P5 vīš; T44, E10 . L5, FK1 vīse

⁴⁰⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); L5 hazca

⁴¹⁰ L4, K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); G34 zaṅti; Br1 zatu

⁴¹¹ L4, K1, D62, K2, F10, T44, E10, B1, P10, M3 . R278; P2 . Br1, L5, FK1, (G) daijhu; P5 daijhbō; G34 . L1, B2, T46, P1, L2, G42, E4 . Mf2, K9 daijhu

⁴¹² L4, G34 . Mf2, K9, (G); K1 hāuua.ūāsə.tanuuō; D62 hāuūiāsə.tan^{uu}ō; P2, F10, E10, M3 hāuūiāsə.tanuuō; P5 hāuūiāsə.tanuuō; K2 ḍhāuūiāsə.tanuuō; T44 hāuūiāsə.tanuuō; B1 hāuūiāsə.tanuuō; P10 hāuūiāsə.tanuuō; L1 hāuūiāsə.tanuuō; B2, T46, P1, Br1, G42 hāuūiāsə.tanuuō; R278, FK1 hāuūiāsə.tanuuō; L2 hāuūiāsə.tanuuō; E4 hāuūiāsə.tanuuō; L5 hāuūiāsə.tanuuō

⁴¹³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); E4 hacañā

⁴¹⁴ L4, K1, P5, K2, G34, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); D62 paiti.irste; P2 paiti.irstabe; F10 paiti.irsta (F10a deletes -a and writes -ō); B1, P10, M3 paiti.irste (P10a above the line -ō); L5 paiti.ərəštō

⁴¹⁵ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, P10 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); B1, M3 . R278 -| haca. nāirika. paiti.irste -|

⁴¹⁶ L4, P5, K2, G34, F10, T44, E10 . L5, FK1 . Mf2, K9, (G); K1 . B2, P1, Br1, L2, G42, E4 nāirike; D62 nāirik; P2, P10 nāiriki; L1 nā^ririke; T46 nāirika

⁴¹⁷ T44; L4, K1 . L1, B2, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G) paiti.irste; D62, P2, P5, K2, E10, P10 paiti.irstō (P10a above the line -i); G34 paiti.irsti; F10 paiti.irstō (F10a above the line -i); E4 paiti.irste; L5 paiti.ərəšta

*haca.*⁴²² *zantāuš.* *zantupatōiš.*⁴²³ *haca.*⁴²⁴ + *daijhbāuš.*⁴²⁵ + *daijhupatōiš.*⁴²⁶
*haca.*⁴²⁷ *vīspaiiā.*⁴²⁸ *aṣaonō.*⁴²⁹ *stōiš.*⁴³⁰

|a| “And after these words to be said twice, recite these words, victorious, healing:” |b| I fight the Evil Spirit, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the defiled man, away from the defiled woman, away from the master of the house, away from the headman of the clan, away from the headman of the tribe, away from lord of the country, away from all the righteous existence.

|a| ZK⁴³¹ y⁴³² AHL MN⁴³³ byš⁴³⁴ mlwt⁴³⁴ gwbsn⁴³⁵ ZNE⁴³⁶ gwbsn⁴³⁷ pr⁴³⁷c YMRWN-yyh⁴³⁸ pylwckl⁴³⁹ byš⁴³⁹ zynyt⁴⁴⁰ |b| BRA⁴⁴¹ pwltnm⁴⁴² gnn⁴⁴³ k⁴⁴³ mynwg⁴⁴⁴ MN m⁴⁴⁵ n⁴⁴⁵

⁴¹⁸ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, E4, L5, FK1 . *Mf2, K9, (G); G42 bhaca*

⁴¹⁹ K2, E10 . L1, B2, T46, L2, G42, (G); L4, K1, T44, B1, M3 . *Mf2, K9 nāmānabe; D62 namānebe; P2, G34 nāmāne; P5 nmāne; F10 nmanō^c; P10 . R278, P1, L5 nāmānabe; Br1 nōmānabe; E4 namānōabe; FK1 namāne*

⁴²⁰ L4, D62, P5, G34, F10 . L1, B2, R278, T46, P1, Br1, L2 . *Mf2, (G); K1, P2, B1, P10, M3 nāmānō.patōiš; K2 nmānō.ptōiš; T44, E10 . E4, L5, FK1 namānō.patōiš; G42 nmānō.p^atōiš; K9 nāmānō.patōiš*

⁴²¹ L4, D62, G34, F10, T44, E10, B1, P10, M3 . L1, R278, Br1, L2, L5 . *Mf2, K9, (G); P2, P5 . FK1 vīs.patōiš; K2 . B2, T46, P1, G42 vīsp^tōiš; E4 vīs.patōiš*

⁴²² K1, D62, P2, P5, K2, G34a above the line, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L4, G34 † haca †*

⁴²³ L4, G34, B1, P10, M3 . L1, B2, T46, P1, L2 . *Mf2, K9, (G); D62, F10, T44, E10 . Br1, L5, FK1 zantu.patōiš; P2 . R278 zantō.patōiš; P5 zantāuš. zantu.patōiš; K2 zantu.ptōiš; G42, E4 zantuptōiš*

⁴²⁴ K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, G42, E4, L5, FK1 . *Mf2, K9, (G); L4, G34 † haca †; L2 dhaca*

⁴²⁵ L4, K1, D62, K2, F10, T44, E10, B1, P10, M3; P2, G34 . L1, Br1, L2, G42, E4, L5, FK1, (G) *daijhbāuš; P5 . B2, R278, T46, P1 . Mf2, K9 daijhbāuš*

⁴²⁶ L4, D62, B1, P10, M3; P2 *daijhu.paitōiš; P5, E10 daijhu.patōiš; K2 daijhu.ptōiš; G34 . L2, E4, L5, FK1 daijhu.patōiš; F10, T44 daijhu.patōiš; L1, B2, R278, T46, P1, Br1, (G) daijhupatōiš; G42 daijhu.ptōiš; Mf2, K9 daijhupatōiš*

⁴²⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); E10 haci*

⁴²⁸ L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *K9, (G); F10 . FK1 vīspaiiā; Mf2 vīspaiiā*

⁴²⁹ L4, D62, P2, F10, T44, B1, P10, M3 . G42, L5, (G); G34 . R278 . *Mf2, K9 aṣaonō; E10 . Br1, L2, E4, FK1 aṣaonō; L1 aṣonō; B2, P1 aṣaonō*

⁴³⁰ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 . B2, R278, P1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); P5, K2 aṣaonōstōiš; L1 staōiš; T46 aṣaonōstōiš; Br1 staōiš*

⁴³¹ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3 † ZK ... byš⁴³¹ zynyt⁴³¹ | †

⁴³² L4, K1, D62, P2, G34, T44, B1, P10, (Jmp); F10, E10 † y †

⁴³³ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10; (Jmp) † MN †


⁴³⁴ P2; L4, G34, T44, E10, B1, P10, (Jmp) byš⁴³⁴ mlwt; K1 byš⁴³⁴ mlw-; D62 byš⁴³⁴ mwlwt; F10 byš⁴³⁴ mwlwt

⁴³⁵ L4, G34, T44, E10, (Jmp); K1, D62, P2, F10, B1, P10 † gwbsn⁴³⁵ †

⁴³⁶ L4, K1, D62, P2, F10, T44, E10, B1, P10, (Jmp); G34 † ZNE gwbsn⁴³⁶ †

⁴³⁷ L4, K1, D62, F10, T44, E10, B1, P10, (Jmp); P2 gwbsnny

⁴³⁸ P2, D62, F10, T44, E10, (Jmp); L4, G34, B1, P10 YMRWN-yyh y

⁴³⁹ G34, E10; L4 pylwckl; D62, P2, B1, P10, (Jmp) pylwckl; F10 ; T44 pylwcklyh

⁴⁴⁰ L4, D62, G34, T44, E10, (Jmp); K1, F10, B1, P10 byš⁴⁴⁰ zynyt⁴⁴⁰ |; P2 byš⁴⁴⁰ cynyt⁴⁴⁰ |

MN⁴⁴⁶ wys⁴⁴⁷ MN⁴⁴⁸ znd MN⁴⁴⁹ MTA⁴⁵⁰ MN⁴⁵¹ ZK⁴⁵² y⁴⁵³ NPŠE⁴⁵⁴ tn' MN⁴⁵⁵ GBRA⁴⁵⁶
 MNW QDM lyst⁴⁵⁷ MN⁴⁵⁸ n'ylyk⁴⁵⁹ MNW⁴⁶⁰ QDM xlyst⁴⁶¹ MN m'n⁴⁶² m'npt⁴⁶³ MN
 wys⁴⁶⁴ wyspt⁴⁶⁵ MN znd⁴⁶⁶ zndpt⁴⁶⁷ MN⁴⁶⁸ MTA⁴⁶⁹ dhywpt⁴⁷⁰ MN⁴⁷¹ hlwsp⁴⁷² ZK y⁴⁷³
 'hlwb⁴⁷⁴ sty⁴⁷⁵

|a| ān ī pas az bišāmrūd gōwišn ēn gōwišn frāz gōwē⁴⁷⁶ pērōzgar bēšāzēnīdār |b| bē
 purdēnam gannāg mēnōg az mān az wis az zand az deh az ī xwēš tan az mard kē
 abar rist az nārīg kē abar^x rist az mān mānbed az wis wisbed az zand zandbed az
 deh dahibed az harwisp ān ī ablaw stī

-
- ⁴⁴¹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 PWN
⁴⁴² K1, D62, E10, B1, P10, M3, (Jmp); L4, P2, G34 (G34a above the line -w-), F10, T44 pltynm
⁴⁴³ (Jmp); D62, P2, F10, B1, P10, M3 gn'k
⁴⁴⁴ D62, P2, B1, P10, M3, (Jmp); L4, G34, T44, E10 gn'gmywnwg; F10 mymwnwg
⁴⁴⁵ K1, D62, P2, G34, F10, T44, E10, P10, M3, L4a above the line, (Jmp); B1 GBRA m'n'
⁴⁴⁶ K1, G34a above the line; D62, B1, M3, (Jmp) MN ZK; P2, P10 W MN ZK; G34 ⊥ MN wys
 znd ⊥; F10 MN ZK y; T44 W; E10, L4a above the line ⊥ MN ⊥; B1 MN 𐭠𐭣𐭥
⁴⁴⁷ K1, D62, P2, G34a above the line, F10, T44, E10, B1, P10, M3, (Jmp); L4a above the line wyš
⁴⁴⁸ L4, K1, D62, P2, G34a above the line, T44, P10a above the line, (Jmp); F10 MN ZK; E10 W; B1,
 P10, M3 ⊥ MN ⊥
⁴⁴⁹ L4, G34, T44, E10, P10, (Jmp); K1, D62, P2, F10 W MN; B1 ⊥ MN ⊥; M3 W
⁴⁵⁰ L4, P2, G34, F10, E10, (Jmp); D62 kMTA; T44 TA; B1 𐭠𐭣𐭥𐭠𐭣𐭥𐭠𐭣𐭥, P10 𐭠𐭣𐭥𐭠𐭣𐭥 (P10a corrects zn- by
 MN); M3 ZK kMTA
⁴⁵¹ L4, G34, T44, E10, (Jmp); D62, P2, F10, B1, P10, M3 W MN
⁴⁵² L4, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 ⊥ ZK ⊥
⁴⁵³ M3 above the line; L4, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp) ⊥ y ⊥
⁴⁵⁴ L4, G34, T44, E10; D62, P2, B1, P10, M3, (Jmp) hwyš; F10 hwyš and NPŠE under it
⁴⁵⁵ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 W MN
⁴⁵⁶ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 mlt
⁴⁵⁷ P2; K1, D62, G34, F10, T44, E10, B1, P10, (Jmp) lyst; M3 lys^t; L4a above the line lst
⁴⁵⁸ P2, G34, F10, T44, E10, L4a above the line, (Jmp); L4, K1, D62, B1, P10, M3 ⊥ MN ⊥
⁴⁵⁹ K1, D62, P2, G34, F10, T44, E10, B1, P10, L4a above the line, (Jmp); M3 'ylyk
⁴⁶⁰ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a ⊥ MNW ⊥
⁴⁶¹ L4, D62, G34 (G34a above the line lyst), F10, T44, E10, P10 YHMTWN-yt; P2 lyst'
 YHMTWN-yt; B1, M3 YHMTWN-yt'; (Jmp) YMYTWN-yt
⁴⁶² L4, K1, D62, P2, G34, F10, B1, P10, M3, (Jmp); T44, E10 ⊥ m'n' ⊥
⁴⁶³ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 m'n pt
⁴⁶⁴ L4, K1, D62, P2, G34, F10, T44, E10, P10, M3, (Jmp); B1 ys
⁴⁶⁵ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 wys pt
⁴⁶⁶ L4, K1, D62, F10, T44, E10, B1, P10, M3, (Jmp); P2 znn
⁴⁶⁷ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 znd pt
⁴⁶⁸ L4, D62 above the line, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp)
⁴⁶⁹ L4, F10, E10, (Jmp); D62, B1, P10, M3 MTyy; P2 MT^A; T44 MTA^y
⁴⁷⁰ D62, P10, M3; L4, G34, E10 MTA y pt; K1, F10, (Jmp) dhywpt; P2 W dhywpt'; T44 MTA-pt
⁴⁷¹ D62, F10, E10, P10, M3, (Jmp); L4, K1, T44, B1 W MN; P2 W
⁴⁷² D62, P2, B1, P10, M3; L4, G34, T44, E10 hlwspyn'; F10, (Jmp) hlwsp
⁴⁷³ L4, K1, G34, F10, T44, B1, M3; D62, P2, E10, P10, (Jmp) ⊥ y ⊥
⁴⁷⁴ (Jmp); L4, G34 'hlwb'n; K1, D62, F10, T44, E10, M3 'hlwb'n'; P2, B1, P10 'hlwb'n
⁴⁷⁵ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 stk
⁴⁷⁶ Regarding the reading of <-yyh> as a 2nd. Sing. Pres. Opt. Act. -ē in the PT, vid. (Cantera 1999
 178-180, 189-193) and (Ferrer unpublished 89-93).

[a] “After the words to be said twice, recite these words, victorious, healing:” [b] I fight Gannag Mēnōg, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the man who is defiled, away from the woman who is defiled, away from the master of the house, away from the headman of the clan, away from the headman of the tribe, away from lord of the country, away from all the righteous existence.

The list in V 10.5 ff.

In V 10.5 ff. there is a peculiar list, composed by 12 elements, without parallels in the rest of the Avestan literature: *nmāna. / vīsa. / zaṅtu. / +daṅhu. / hauuāiāsa.tanuuō. / nā. paiti.irstō. / nāirika. +paiti.irsta. / nmānabe. nmānō.patōiš. / vīsō. vīspatōiš. / zaṅtəuš. zaṅtupatōiš. / +daṅhəuš. +daṅhupatōiš. vīspaiiā. aṣaonō. stōiš.*

Parts of this list, however, are repeated in other Avestan texts. The most closely related to that of V 10.5 ff. is found in Yt 10.18:

uta. nmānəm. uta. vīsəm. uta. zaṅtūm. uta. daxīūm. uta. nmānanəm. nmānō.paitiš. uta. vīšəm. vīspaitiš. uta. zaṅtunəm. zaṅtupaitiš. uta. daxīunəm. xdaṅhupaitiš. uta. daxīunəm. fratəmaḍātō.

“(Miθra enraged and provoked comes forth to smash) the house, the clan, the tribe, the country, the heads of the houses who preside over the houses, the heads of the clans who preside over the clans, the heads of the tribe who preside over the tribe, the heads of the countries who preside over the countries, and the councils of the premiers of the countries” (Gershevitch 1967 82-83).

In this passage of Yt 10.18, the only variations with regard to V 10.5 ff. are the absence of *hauuāiāsa.tanuuō. / nā. paiti.irstō. / nāirika. +paiti.irsta* and the substitution of *vīspaiiā. aṣaonō. stōiš* by *daxīunəm. fratəmaḍātō*. In Yt 10.87, which is repeated in Y 62.5, 68.5 and Ny 5.11, Av. *xdaṅhusastīmca* completes the list after *daxīu-*: *nmānəmca. vīsəmca. zaṅtūmca. daxīūmca. xdaṅhusastīmca* “the house, the clan, the tribe, the country, and the empire (lit. command of countries)” (Gershevitch 1967 114-115, 296-299).

As Gershevitch (1967 298) noticed, this fivefold division is parallel to the fivefold division of religious authorities (Av. *ratu-*):

A		B
<i>nmāniia-</i>	-	<i>nmānanəm. nmānō.paitiš</i>
<i>vīsiia-</i>	-	<i>vīšəm. vīspaitiš</i>
<i>zaṅtuma-</i>	-	<i>zaṅtunəm. zaṅtupaitiš</i>
<i>daxīuma-</i>	-	<i>daxīunəm. xdaṅhupaitiš</i>
<i>zaraḍuštrō.təma-</i> ⁴⁷⁷	-	<i>daxīunəm. fratəmaḍātō</i>

⁴⁷⁷ cf. Y 19.18: *kaiia. ratauuō. nmāniio. vīsiio. zaṅtumō. daxīuumō. zaraḍuštrō. puxdō* “Which are the *ratu-*? That of the house, that of the clan, that of the tribe, that of the country, Zaraḍuštra (is) the fifth” (Gershevitch 1967 265).

In my opinion, the list of V 10.5 ff. has been modelled on the same scheme of a fivefold division in two groups, where the three elements *hauuāiīāsā.tanuuō. / nā. paiti.irstō. / nāirika. +paiti.irsta* in the list A correspond to *vīspaiīā. ašaonō. stōiš* in the list B, as we observe in the following scheme:

A	-	B	
<i>nmāna</i>	-	<i>nmānahe. nmānō.patōiš</i>	
<i>vīsa</i>	-	<i>vīsō. vīspatōiš</i>	
<i>zaṇtu</i>	-	<i>zaṇtāuš. zaṇtupatōiš</i>	
<i>+daṅhu</i>	-	<i>+daṅhāuš. +daṅhupatōiš</i>	
<i>hauuāiīāsā.tanuuō</i>	}	-	
<i>nā. paiti.irstō</i>			<i>vīspaiīā. ašaonō. stōiš</i>
<i>nāirika. +paiti.irsta</i>			

Accordingly, the elements of the list of V 10.5 ff. correspond to a fivefold division, which finds its correspondence in a social and religious equivalence. Some elements can be added and some can be excluded from the list, but it seems that all of them are based on a common fivefold pattern:

A	-	B	
<i>nmāna / nmāniia-</i>	-	<i>nmānahe. nmānō.patōiš</i>	
<i>vīsa / vīsiia-</i>	-	<i>vīsō. vīspatōiš</i>	
<i>zaṇtu / zaṇtuma-</i>	-	<i>zaṇtāuš. zaṇtupatōiš</i>	
<i>+daṅhu / daṅiūma-</i>	-	<i>+daṅhāuš. +daṅhupatōiš</i>	
<i>hauuāiīāsā.tanuuō</i>	}	-	
<i>nā. paiti.irstō</i>			<i>vīspaiīā. ašaonō. stōiš /</i>
<i>nāirika. +paiti.irsta</i>			

However, I do not think that the fivefold social division of V 10.5 ff. was motivated by any division of religious authorities, but properly to that of the Gāḍās themselves. Indeed, each social authority finds its equivalence in the fivefold division of the Gāḍās, whose beginning has been recited in V 10.4 together with five sections of the Yasna Haptaṅhāiti. This equivalence was already made in Šnš 13.15 (Kotwal 1969 45), where each Gāḍā is associated to a member of the fivefold social division:

frāgām ī pad ahunawaid gāh frāz barēd mānbedān ān ī pad uštawad gāh frāz barēd wišbedān ān ī pad spandamēn gāh frāz barēd zandbedān ān ī pad wohuxšahr gāh frāz barēd dahibedān ān ī pad wahištōiš gāh frāz barēd zarduštrōdom

The *frāgām* which one raises at the Ahunauuaitī Gāḍā (is) for the masters of the houses, that which one raises at the Uštatauaitī Gāḍā (is) for the headmen of the clans, that which one raises at the Spəṅtāmainiū Gāḍā (is) for the headmen of the tribes, that which one raises at the Vohuxšaḍrā Gāḍā (is) for lords of the countries, that which one raises at the Vahištōišī Gāḍā (is) for the *zarduštrōdom*.

Therefore, the texts to be recited twice in V 10.4, with the only exception of the texts of the Yasna Haptaṅhāiti inserted between Y 28.1 and 43.1, correspond to the authorities of the fivefold social division of V 10.5, according to the following scheme:

V 10.4 (Gāθās)		V 10.5 (social authorities)
Ahunauaitī (Y 28.1)	-	<i>nmānabe. nmānō.patōiš</i>
Uštatauaitī (Y 43.1)	-	<i>vīsō. vīspatōiš</i>
Spəntāmainiū (Y 47.1)	-	<i>zantāuš. zantupatōiš</i>
Vohuxšaθrā (Y 51.1)	-	<i>+dayhēuš. +dayhupatōiš</i>
Vahištōišī (Y 53.1)	-	<i>(zaraθuštrō.təma-)</i>

So each Gāθā protects each human group and its social authority, with the only discordance of the last elements of the lists, where *hauuāiāsə.tanuuō* / *nā.paiti.irstō* / *nāirika*. *+paiti.irsta* and its equivalent *vīspaiiā. ašəonō. stōiš* have substituted the *zaraθuštrō.təma-* in the list.

Av. *hauuāiāsə.tanuuō* (10.5b)

Three main phonetic features in this syntagm are remarkable: a) the preservation of a final *-s* in external *saṁdhi*; b) YAv. *h(a)uua-* vs. OAv. *x^va-*; c) the variant *hāuua-* with long vowel in the manuscripts.

In external *saṁdhi* the preservation of the final *-s*, written here as *-sə* before the following *t-*, is also found in Y 9.3, 6, 9, 12 *kasə.θβəm*, Y 10.13 *yasə.tē*, Y 10.18, V 17.9 *imāsə.tē*, Y 10.19 *imāsə.tūmciṭ*, Y 43.8 *+vasasə.xšəθrabiiā*, Y 58.7 *nəmasə.tōi*, Y 62.1, Yt 5.90, 10.30, 33, 91, 13.20, 17.61 *yasə.θβā*, Hb 2, Āny 1, 3, Ny 1.1, 1.19, 2.1, 5.4, 20, V 21.1 *nəmasə.tē*, V 13.10-11, 22.1, 8 *yasə.tat*, Yt 1.13 *+isə.xšəθra* and *+isə.xšəθriiōtəmō*, Yt 5.90, 94 *yasə.tauua*, Yt 8.34 *napāsə.tā*, Yt 8.43 *vīspāsə.tā*, Yt 10.112 *yasə.təm*, Yt 15.46 *karədarəsə.nəma*, Yt 16.2 *usə.hišta* and Yt 19.87 *yasə.taxmō*.

When followed by *tanuuō* it is attested in Y 9.19 *+ajhāsə.tanuuō*, V 4.50-52 *+aošəyhaiθiāsə.tanuuō*, in the same *hauuāiāsə.tanuuō* in V 16.7 and in Yt 10.23 *x^vaēpaiθiāsə.tanuuō*. It is also remarkable that OIr. **-ās + t-* was written in Avestan as *-āsə.t-*, where the “Kompromißform” *-ā-* (Hoffmann & Forssman 1996 112) reflects the expected result of final **-ās* without *saṁdhi*. This is explained by de Vaan (2003 384-385) as an attempt to preserve the same vowel *-ā* by analogy with the forms without *saṁdhi*.

Regarding the degree of the first vowel in Av. *hauuāiāsə^o*, we must explain, on one hand, why YAv. *hauua-* is found instead of YAv. *huua-⁴⁷⁸* and whether Av. *ha^o* is etymologically right or it contains an anaptyctic vowel; on the other hand, the variant *hā^o* in the manuscripts also deserves an explanation.

According to Pirart (1995 409) and de Vaan (2003 49), this *-a-* in Av. *hauuāiāsə^o* must be interpreted as an anaptyctic vowel, because this word stems from Ir. **syāiās*. More recently, however, de Vaan (2005 703) admits another possibility.

He (2005 699, 703) observes that *x^va-* is only attested in Old Avestan, in Young Avestan adaptations of Old Avestan texts and in Young Avestan compounds, while in the rest of cases Young Avestan only knows *hauua-*.

⁴⁷⁸ The variant *x^va-* is only present in Old Avestan, according to de Vaan (2005 703).

OAv. *x^oa-* (and maybe YAv. *huua-*) would imply IE. **s^oó-*, while YAv. *hauua-* could stem from IE. **se^oó-*. The coexistence of IE. **se^oó-* “his, her, its own” together with IE. **s^oó-* “id.” would be confirmed by the doublets Gr. *ἑός*, Lat. *suus* “id.” < IE. **se^oós* and Gr. *ἴς* “id.” < IE. **s^oós* (Hoffmann & Forssman 1996 169), (Mayrhofer 1992-2001 2.788), (de Vaan 2005 703). Only Greek and Young Avestan attest these doublets, which according to de Vaan developed separately in each language. Indeed, as he (2005 703-704) observes, the rest of Iranian languages confirm that only PIr. **h^oá-* existed and that it was replaced analogically by *hauua-* in Young Avestan due to other personal and demonstrative pronouns in initial **ha^o*.

Although I think that de Vaan’s explanation regarding the replacement of an old **h^oá-* by YAv. *hauua-* is likely, I disagree with him concerning the existence of Young Avestan forms *huua-*. He states that they are to be emended by *hauua-*, which in his opinion is more numerous and more frequently attested in the good manuscripts, but he does not demonstrate this statement by means of statistics. On the contrary, he simply quotes some examples extracted from Geldner’s (1896) edition.

Since Geldner omitted many variants and did not consign systematically the oldest ones, we cannot trust de Vaan’s statement unless we verify all the variants of YAv. *h(a)uua-* in all the available manuscripts. Until this work has been fulfilled, I must just notice that variants of YAv. *huu^o* exist together with those of YAv. *hauu^o* even in the oldest manuscripts (e. g. V 10.18f *huuqm* in K1; V 13.8b *huuō* in Mf2; V 13.39a *huuāustrəm* in L4 and *huuāuuāstrəm* in Mf2). Therefore, and unlike de Vaan, I cannot confirm that only *hauua-* existed in Young Avestan without forcing the manuscripts’ evidence.

With regards to the third problem concerning how to explain the variant *hā^o* in the manuscripts, this variant could be interpreted as a scribal particularity or as a feature of the Avestan language.

On one hand, each manuscript does not always attest the same variant. As a matter of fact, while Av. *hauuaiiā* in V 10.19a shows no variant with *hā^o* in the PV nor in the VS manuscripts, in the rest of passages of V 10 the same manuscripts attest sometimes *ha^o* and sometimes *hā^o*. No evident distribution is found in them.

On the other hand, the vowel *-a-* in initial syllable tends to be lengthened in Avestan, especially if the vowel of the following syllable is *-a-* (de Vaan 2003 105). Therefore, the variant *hā^o* originates itself from *ha^o*, so that we must suppose an Avestan stem *hauua-*, from which **a* developed into *ā* in initial syllable. So the correct variant would be *hauua-*. According to de Vaan (2003 105), this development is attested in Old as well as in Young Avestan. But as regards Young Avestan it occurred in post-Avestan times, when a strong stress in the first syllable was introduced.

10.6. |a| *paiti.pārāne.*⁴⁷⁹ *nasīm.*⁴⁸⁰ *paiti.pārāne.*⁴⁸¹ *hām.raēḍβəm.*⁴⁸²
*paiti.pārāne.*⁴⁸³ *paiti.raēḍβəm.*⁴⁸⁴ *haca. nmāna.*⁴⁸⁵ *haca.*⁴⁸⁶ *vīsa.*⁴⁸⁷ *haca.*
*zaṅtu.*⁴⁸⁸ *haca.*⁴⁸⁹ *†daiḥbu.*⁴⁸⁹ *haca. hauuāiāsə.tanuuō.*⁴⁹⁰ *haca.*⁴⁹¹ *nā.*
*paiti.iritō.*⁴⁹² *haca. nāirika.*⁴⁹³ *†paiti.irista.*⁴⁹⁴ *haca.*⁴⁹⁵ *nmānabe.*⁴⁹⁶
*nmānō.patōiṣ.*⁴⁹⁷ *haca. vīsō.*⁴⁹⁸ *vīspatōiṣ.*⁴⁹⁹ *haca. zaṅtəuṣ.*⁵⁰⁰ *zaṅtupatōiṣ.*⁵⁰⁰
*haca.*⁵⁰¹ *†daiḥbəs.*⁵⁰² *†daiḥhupatōiṣ.*⁵⁰³ *haca. vīspaiiā.*⁵⁰⁴ *aṣaonō.*⁵⁰⁵ *stōiṣ.*⁵⁰⁶

⁴⁷⁹ L4, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . L1, R278, P1, Br1, L2, G42, E4, L5, FK1 .
Mf2, K9, (G); G34 paiti.pārāne; B2, T46 paiti.pārāni

⁴⁸⁰ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4,
L5, FK1, (G); *Mf2, K9 nasīm*

⁴⁸¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, E4, L5,
FK1 . *Mf2, K9, (G); B1 paiti.pārāne; L1 paiti.pārāni*

⁴⁸² L4 . *Mf2, (G); D62, P5, K2, G34, F10, T44, B1, P10, M3 hām.raēḍβəm; P2, E10 . FK1*
hām.raḍβəm; L1 hām.raēḍβəm; B2 hām.raḍβəm; R278, Br1, L2, G42, L5 hām.raēḍβəm; T46
hām.raḍβəm; P1 hām.raḍβəm; K9 hnm.raēḍβəm

⁴⁸³ L4c above the line, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46,
P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L4 † paiti.pārāne †*

⁴⁸⁴ L4c above the line, K1, K2, T44, B1, P10, M3 . *Mf2, K9, (G); D62 paiti.raēḍβəm; P2 paiti.raḍβəm;*
**P5, F10, E10 . P1 paiti.raḍβəm; G34 (G34a above the line paiti.) raēḍβəm; L1, B2, R278, T46, L2,
G42, L5 paiti.raēḍβəm; Br1 paiti.raēḍβəm; E4 paiti.raḍβəm; FK1 above the line paiti.raḍβəm (in red
*ink)***

⁴⁸⁵ B2, R278, T46, Br1, L2, G42 . *Mf2, K9, (G); L4, K1, G34, B1, P10, M3 nāmāna; D62, P2, T44*
nāmāne; P5, F10, E10 . L1 nmāne; K2 nmānabe; P1, E4 namāna; L5, FK1 namāne

⁴⁸⁶ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4,
L5, FK1 . *Mf2, K9, (G); L4 haca. haca*

⁴⁸⁷ L4, K1, D62, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2,*
K9, (G); P2 vīs; P5 above the line vīs; E10 . L5 vīse; FK1 vīse

⁴⁸⁸ L4, K1, D62, P2, K2, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 .
Mf2, K9, (G); G34, P10 zaṅti

⁴⁸⁹ L4, D62, K2, F10, T44, B1, P10, M3 . R278, Br1, E4; P2 . L1, L2, G42, L5, FK1, (G) *daiḥbu; P5*
vīsa. haca. daiḥbō; G34, E10 . B2, T46, P1 . Mf2, K9 daiḥbu

⁴⁹⁰ *Mf2, (G); L4, G34 hāuuiāiāsə.tanuuō; K1, D62, T44, B1, P10, M3 . B2, R278, T46, Br1, L2, G42*
hāuuiāiāsə.tanuuō (P10a above the line -ə- instead of -e-); P2 hāuuiāiāsə.tanuuō; P5, K2
hāuuiāiāsə.tanuuō; F10, E10 hāuuiāiāsə.tanuuō; L1 hāuuiāiāsə.tanuuō; P1 hāuuiāiāsə.tanuuō; E4
hāuuiāiāsə.tanuuō; L5 . K9 hāuuiāiāsə.tanuuō; FK1 hacabāuuiāiāsə.tanuuō

⁴⁹¹ L4, K1, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4,
L5, FK1 . *Mf2, K9, (G); P2 † haca. ... paiti.irista †*

⁴⁹² K1, P5, K2, G34, T44, B1, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, E4 . *K9, (G); D62*
paiti.iritō; F10 paiti.iritō; E10 paiti.iriti; L1 nāpaiti.iritō; L5 paiti.iritō; FK1 paiti.iriti; Mf2
paiti.iritō

⁴⁹³ P5, G34, T44, E10, M3 . Br1, L2, E4, FK1 . *Mf2, K9, (G); L4, K1, D62, G34, F10, B1, P10 . L1,*
B2, R278, T46, P1, G42, L5 *nāirike; K2 nāirka*

⁴⁹⁴ T44 . L2, E4; L4, K1, K2, G34, B1, P10, M3 *paiti.iritō; D62 paiti.iritō; P5 . L1 paiti.iriti; F10*
paiti.iritō (F10a deletes -ō and writes -i); E10 paiti.iritabe; B2, R278, T46, P1, Br1, G42, FK1 . K9,
(G) paiti.iriti; L5 paiti.iriti; Mf2 paiti.iriti

⁴⁹⁵ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4,
L5 . *Mf2, K9, (G); P5 hca*

⁴⁹⁶ K1, K2, E10, P10, M3 . L1, B2, T46, Br1, L2, G42 . *Mf2, K9, (G); L4, P2, G34, T44 nāmānabe;*
D62 *nmānebe; P5 nmānō; F10 nmāne; B1 . R278, P1, E4 namānabe; L5, FK1 namāne*

⁴⁹⁷ L4, K1, D62, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, L2, G42 . *Mf2, K9,*
(G); P2, T44 nāmānō.patōiṣ; Br1 nmānō.patōiṣ; E4 namanō.patōiṣ; L5 namanō.patōiṣ; FK1
namānō.patōiṣ

[a] I fight Nasu, I fight the Direct defilement, I fight the Indirect defilement, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the defiled man, away from the defiled woman, away from the master of the house, away from the headman of the clan, away from the headman of the tribe, away from lord of the country, away from all the righteous existence.

[a] BRA⁵⁰⁷ pwltynm⁵⁰⁸ nswš BRA pwltynm⁵⁰⁹ MNW⁵¹⁰ PWN⁵¹¹ hmlt' [lymn'⁵¹² YHWWN-t⁵¹³ YKOYMWN-yt⁵¹⁴] BRA pwltynm⁵¹⁴ MNW⁵¹⁵ PWN ptlyt⁵¹⁶ [lymn'⁵¹⁷ YHWWN-t⁵¹⁸ YKOYMWN-yt⁵¹⁹] MN m³ n' MN⁵¹⁹ wys⁵²⁰ MN⁵²¹ znd MN⁵²² MTA⁵²³

⁴⁹⁸ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2* above the line, K9, (G); P5 *vīsa*

⁴⁹⁹ L4, K1, P5, G34, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*, K9, (G); D62, K2, P10 *vīspatōiš*; P2 *vīs.patōiš*; FK1 *vīspatōiš*

⁵⁰⁰ K1, B1, M3 . B2, T46, P1, L2 . K9, (G); L4, P5, K2, G34, F10, T44 . Br1, G42, E4, L5, FK1 *zan̄tu.patōiš*; D62, P10 *zan̄tuptōiš*; P2 *zan̄tu.patōiš*; E10 *zan̄tu.ḍpatōiš* (-ḍ- partially scratched); L1 *zan̄tōpatōiš*; R278 *zan̄tḍupatōiš*; *Mf2* *zan̄tu.patupatōiš*

⁵⁰¹ L4, K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, K9, (G); G34 -| *haca. daijhbāuš. daijhubatōiš* -|

⁵⁰² L4, K1, D62, P5, K2, F10, T44, B1, P10, M3 . E4; P2 . L1, R278, L2, G42, L5, FK1, (G) *daijhbāuš*; E10 . B2, T46, P1 . *Mf2*, K9 *daijhbāuš*; Br1 *dazjhbāuš*

⁵⁰³ L4, K1, D62, M3; P2, P5 *daijhbō.patōiš*; K2 *daijhu.ptōiš*; F10, T44, B1, P10 . E4 *daijhu.patōiš*; E10 . P1 *daijhu.patōiš*; L1, (G) *daijhubatōiš*; B2, R278, Br1, L2, G42, L5, FK1 *daijhu.patōiš*; T46 *daijhu.patōiš*; *Mf2* *daijhubatōiš*; K9 *daijhubatōiš*

⁵⁰⁴ L4, K1, D62, P2, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*, K9, (G); P5, F10 . FK1 *vīspiā*

⁵⁰⁵ L4, K1, D62, P2, G34, F10, T44, P10 . R278, L5, FK1, (G); E10 . Br1, L2, G42, E4 *ašaonō*; L1 *ašaonō*; B2, P1 . *Mf2* *ašaonō*

⁵⁰⁶ L4, K1, D62, P2, G34, F10, T44, E10, P10 . L1, B2, R278, P1, L2, G42, E4, L5, FK1 . *Mf2*, (G); P5 *ašaonōstōiš*; K2 *ašunōstōiš*; B1, M3 *ašaonōistōiš*; T46 . K9 *ašaonōstōiš*; Br1 *staoiš*

⁵⁰⁷ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3 -| BRA pwltynm nswš -|

⁵⁰⁸ D62, P2, T44, B1, P10, (Jmp); L4 p^wltynm; G34 pwltynm' MNW PWN ptlyt lymn' bwt YKOYMWN'-yt; F10 ptylyt; E10 pwltynm

⁵⁰⁹ K1, D62, P2, F10, T44, B1, P10, M3, (Jmp); L4 p^wltynm; G34 pwltynm; E10 pwltynm

⁵¹⁰ L4, K1, D62, G34, F10, T44, E10, P10, M3, (Jmp); P2 AMT; B1 MN^w

⁵¹¹ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 -| PWN -|

⁵¹² L4, G34, T44, E10; K1, D62, P2, B1, P10, M3, (Jmp) bwt; F10 YHWWN-yt

⁵¹³ B1, M3; L4, D62, P2, T44, E10, P10, (Jmp) YKOYMWN-yt; G34, F10 YKOYMWN'-yt

⁵¹⁴ D62, T44, B, P101, (Jmp); L4 p^wltynm; P2, F10 ptylyt; G34 pwltynm; E10 pwltynm; M3 pwltynm

⁵¹⁵ L4, K1, D62, P2, G34, T44, B1, P10, M3, (Jmp); F10 -| MNW -|; E10 MN

⁵¹⁶ E10, (Jmp); K1, F10 ptylyt; D62, P2, B1, P10, M3 hmlt' (P10a adds pt-); G34, T44 ptylyt

⁵¹⁷ K1, P2, T44, B1, P10, M3, (Jmp); L4, G34, E10 bwt; D62 YHWWN^t; F10 bwt

⁵¹⁸ K1, B1, M3; L4, D62, P2, F10, T44, P10, (Jmp) YKOYMWN-yt; G34, E10 YKOYMWN'-yt

⁵¹⁹ P2, F10a above the line; L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 -| MN -|; (Jmp) W

⁵²⁰ L4, K1, D62, P2, F10a above the line, T44, E10, B1, P10, M3; G34 wys

⁵²¹ P2, F10a above the line; L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 -| MN -|; (Jmp) W

⁵²² F10a above the line; L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 -| MN -|; P2 W MN; (Jmp)

W

⁵²³ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 MTA-k

MN⁵²⁴ <y> hwyš tn' MN⁵²⁵ GBRA MNW⁵²⁶ QDM lyst'⁵²⁷ MN⁵²⁸ n'lyk MNW⁵²⁹
 QDM lyst'⁵³⁰ MN⁵³¹ m'n' m'npt MN wys wyspt MN znd xzndpt⁵³² MN MTA
 x⁵³³dhywpt' MN⁵³⁴ hlwsp⁵³⁵ ZK⁵³⁶ y⁵³⁷ x⁵³⁸hlwb⁵³⁸ sty

[a] *bē purdēnam nasuš bē purdēnam kē pad hamrēh [rēman būd ēstēd] bē purdēnam kē pad payrēh [rēman būd ēstēd] az mān az wis az zand az deh az <ī> xwēš tan az mard kē abar rist az nārīg kē abar rist az mān mānbed az wis wisbed az zand xzandbed az deh xdahibed az harwišp ān ī xahlaw stī*

[a] I fight Nasu, I fight him who [has become impure] by direct defilement, I fight him who [has become impure] by indirect defilement, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the man who is defiled, away from the woman is defiled, away from the master of the house, away from the headman of the clan, away from the headman of the tribe, away from lord of the country, away from all the righteous existence.

Av. *nasūm, hąm.raēθβəm, paiti.raēθβəm* (V 10.6a)

The Direct defilement (Av. *hąm.raēθβa-*) and the Indirect defilement (Av. *paiti.raēθβa-*) appear only in the enumerations of evil entities of Vīdēvdād. They are mentioned together with Nasu in this passage of V 10.6, but also in the list of V 11.9a-b (repeated in V 11.12, 11.15 and 11.18) and in V 19.12. While the same sequence *nasu-, hąm.raēθβa-, paiti.raēθβa-* is repeated in V 10 and 11, in V 19.12 there is a variation *hąm.raēθβa-, paiti.raēθβa-, nasu-*.

Av. *°raēθβa-*

Av. *°raēθβa-* stems from a root IIr. **(H)rit^b* - “to blend, to mingle” (de Vaan 2003 215-216). As a verb, it is present in Av. *iriθ-*, whose present stems are Av. *iriθiia-, raēθβa-* and *raēθβaiia-*. With Av. *nasu-* as subject, this verb is also preceded by the preverb *upa* in V 3.14, 9.45 and 10.1, where it means “to contaminate”.

⁵²⁴ P2, (Jmp); L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 † MN ... dhywpt' †

⁵²⁵ P2; (Jmp) W MN

⁵²⁶ P2; (Jmp) y

⁵²⁷ P2 lysty; (Jmp) lyst

⁵²⁸ P2; (Jmp) W MN

⁵²⁹ P2; (Jmp) † MNW †

⁵³⁰ P2; (Jmp) YMYTWN-yt'

⁵³¹ P2; (Jmp) OD † MN ... dhywpt' †

⁵³² P2 W zndpt

⁵³³ P2 W dhywpt

⁵³⁴ L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 W MN

⁵³⁵ K1, B1, P10, M3; D62, F10, (Jmp) hlwsp; P2 hlwst'; G34, T44, E10 hlwsty

⁵³⁶ L4, K1, G34, F10, T44, E10, B1, P10, M3; D62, P2, (Jmp) † ZK y †

⁵³⁷ L4, K1, G34, F10, T44, E10, B1, M3; P10 † y †

⁵³⁸ (Jmp); L4, D62, G34 'hlwb'n; K1, F10, T44, E10, B1, P10, M3 'hlwb'n'; P2 'hlwb'n'

Apart from the verb, this root yielded some nouns:

- Av. *paiti.raēθβa-* “indirect defilement” (Bartholomae 1904 834).
- Av. *raēθβiškara-* “he who mingles; name of a priest” (Bartholomae 1904 1483).
- Av. *raēθβišbajina-* “mixing vessel” (Bartholomae 1904 1484).
- Av. *hqm.raēθβa-* “direct defilement” (Bartholomae 1904 1811).
- Av. *hqm.irsti-* “blend” (Bartholomae 1904 1811).

With the preverbs *hqm* and *paiti* it designates in Vīdēvdād the *termini technici* for direct and indirect defilement (Bartholomae 1904 1482-1483), (Cantera under preparation A 5.33).

The evolution of OIr. **-aiCC-* > YAv. *-aēCC-* instead of the expected *-ōiCC-* (de Vaan 2003 355) has been explained in two ways. According to Fortson (1994 44), the result of OIr. **-ai-* > YAv. *-aē-* instead of *-ōi-* before the cluster OIr. **-θu-* in YAv. *raēθβa-* vs. OAv. *rōiθβən* (Y 31.7) is explained because Av. *raēθβa-* would stem from OIr. **raiθuua-*, a Sievers variant of OIr. **raiθuua-*. Av. *rōiθβən* would stem from the latter one.

Unlike Fortson, de Vaan (2003 342-343, 355) thinks that in Young Avestan, contrariwise to Old Avestan, the initial *r-* conditioned the development of OIr. **-ai-* > YAv. *-aē-* before the cluster OIr. **-θu-*. Actually, he states that OIr. **-aiCC-*, **-aiC#-* yielded YAv. *-aēCC-*, *-aēC#* when the cluster was *-st-*, *-sm-*, *-šm-* or *-θr-*, or when the the diphthong was preceded by *r-* and followed by the clusters *-xn-*, *-xš-*, *-θβ-* or *-št-*. I agree with de Vaan.

10.7. |a| *dātarā. gaēḍanāṃ.*⁵³⁹ *astuuaitināṃ.*⁵⁴⁰ *ašāum. kaiia.*⁵⁴¹ *aēte.*⁵⁴²
*vaca. yōi.*⁵⁴³ *hānti.*⁵⁴⁴ *gāḍāhuua.*⁵⁴⁵ *ḍrišāmrūta.*⁵⁴⁶ |b| *āaṭ.*⁵⁴⁷ *mraoṭ.*⁵⁴⁸ *aburō.*⁵⁴⁹
*mazdā.*⁵⁵⁰ *ime.*⁵⁵¹ *aēte.*⁵⁵² *vaca. yōi.*⁵⁵³ *hānti.*⁵⁵⁴ *gāḍāhuua.*⁵⁵⁵ *ḍrišāmrūta.*⁵⁵⁶ |c|
*ime.*⁵⁵⁷ *vaca.*⁵⁵⁸ *āḍritim.*⁵⁵⁹ + *framrauua.*⁵⁶⁰

⁵³⁹ *Mf2; L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . FK1, (G) † gaēḍanāṃ. astuuaitināṃ. ašāum †; K2 . L1, B2, R278, T46, P1 . K9 †tā‡ ašāum; Br1, L2, G42, E4, L5 †tā‡ † gaēḍanāṃ. astuuaitināṃ. ašāum †*

⁵⁴⁰ *Mf2 astuuaitanāṃ*

⁵⁴¹ *L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3, (G); L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9 kiiia; L5, FK1 kaiie*

⁵⁴² *L4, K1, P2, G34, F10, T44, B1 . Mf2, K9, (G); D62, P10, M3 aētae; P5 itē; K2 ite; E10 . FK1 aeti; L1, B2, R278, T46, P1, Br1, L2, E4, L5 aete; G42 aeta*

⁵⁴³ *L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L5, FK1, (G); E10 yō; L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9 yōi*

⁵⁴⁴ *K1, D62, P2, K2, F10, E10, B1, P10 (P10a above the line –n– instead of –ṇ–), M3 . L1, B2, R278, P1, Br1, L2, G42 . Mf2, K9, (G); L4, G34 hānti; T44 hanti; T46 hānte; E4 hāntai; L5 hīnti; FK1 hānta*

⁵⁴⁵ *L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, R278, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); P5 . B2, T46, E4, L5 gāḍā.huua*

⁵⁴⁶ *L4, K1, D62, K2, B1, P10, M3 . L1, (G); P2 ḍrišā.mruuta; P5 ḍrišāmrūta; G34 ḍrišāmarūta; F10, E10 . B2, T46, P1, Br1, L2, G42, E4 ḍrišā.mrūta; T44 ḍrišā.mrūta; R278 ḍrišā.mrušā.mrūta; L5 ḍrišā.marūta; FK1 ḍrišā.mrūti; Mf2, K9 ḍrišāmrūta*

⁵⁴⁷ *L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, (G); E4 † āaṭ. ... ḍrišāmrūta †*

⁵⁴⁸ *L4, K1, D62, P2, P5, K2, F10, E10, B1, M3 . Br1, L2, G42, L5, FK1 . Mf2, (G); G34 maraoṭ; T44 † mraoṭ. aburō. mazdā †; P10 mraoṭ; L1, B2, R278, T46, P1 mraoṭ; K9 above the line †tā‡ † mraoṭ. aburō † mazdā †*

⁵⁴⁹ *L4, K1, D62, P2, P5, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, (G); K2 aburōṭ*

⁵⁵⁰ *L4, K1, D62, P2, P5, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, (G); K2 mṛzdā*

⁵⁵¹ *K1, D62, P2, P5, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9 above the line, (G); L4, K2, G34, T44 imē; E10 ima*

⁵⁵² *L4, K1, G34, F10, T44, B1, P10, M3 . Mf2, K9 above the line, (G); D62, P2, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 aete; P5 aiti; K2 aēti*

⁵⁵³ *L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10 . Br1, L5, FK1, (G); E10, M3 yō; L1, R278, T46, P1, L2, G42 . Mf2, K9 in the left margin yōi*

⁵⁵⁴ *K1, P2, P5, K2, F10, E10, B1, P10 (P10a above the line –n– instead of –ṇ–), M3 . L1, R278, T46, P1, Br1, L2, G42 . Mf2, K9 in the left margin, (G); L4, P5, G34 hānti; D62 hānta; T44 hanti; B2 yōihānti; L5 hīnti; FK1 hānta*

⁵⁵⁵ *L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); T46, L5 gāḍā.huua*

⁵⁵⁶ *L4, K1, D62, K2, B1, M3 . L1, (G); P2 gāḍā.huuaḍrišāmrūta; P5, F10 . B2, T46, P1, Br1, L2, G42 ḍrišā.mrūta; G34 ḍrišāmarūta; T44 . FK1 ḍrišā.mrūta; E10 ḍrišāmrūti; P10 ḍrišāmrūta; R278 ḍrišā.mrūte; L5 ḍrišā.marūta; Mf2, K9 in the left margin ḍrišāmrūta*

⁵⁵⁷ *K1, K2, F10, E10, B1, M3 . B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); L4, G34, T44 imē; D62, P10 ime. iti; P2 ime. ite; P5 ime. aitē; L1 imi; L5 ima; FK1 imae*

⁵⁵⁸ *L4, D62, P2, P5, K2, G34, F10, T44, E10, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); K1, B1, M3 † vaca † (M3 attests a blank)*

⁵⁵⁹ *L4, K1, D62, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); P2 ā.ḍritim; G34 āḍrētām (G34a above the line –ritim); L5 āḍaritim*

|a| Maker of the material creatures, Righteous, which are these words which are to be said thrice while (reciting) the Gāḏās? |b| And Ahura Mazda said: “these are the words which are to be said thrice while (reciting) the Gāḏās, |c| recite these words thrice.”

|a| d't'1 kt'1 OLE-š'n⁵⁶¹ gwbsn⁵⁶² MNW⁵⁶³ HWE-d⁵⁶⁴ PWN g's'n⁵⁶⁵ slyš' mlwt⁵⁶⁶ |b| AP-š gwpt 'whrmzd AYK OLE-š'n⁵⁶⁷ gwbsn⁵⁶⁸ MNW⁵⁶⁹ HWE-d⁵⁷⁰ PWN⁵⁷¹ g's'n⁵⁷² slyš' mlwt⁵⁷³ |c| ZNE⁵⁷⁴ gwbsn⁵⁷⁵ 3 b'l pr'c YMRRWN⁵⁷⁶

|a| *dādār kadār awēšān gōwišn kē hēnd pad gāhān srišāmrūd* |b| *u-š guft ohrmazd kū awēšān gōwišn kē hēnd pad gāhān srišāmrūd* |c| *ēn gōwišn sē bār frāz gōw*

|a| Maker, which are these words which are to be said thrice while (reciting) the Gāḏās? |b| And Ohrmazd said: “these are the words which are to be said thrice while (reciting) the Gāḏās, |c| recite these words three times.”

cf. N 17.1-2 (Kotwal & Kreyenbroek 1995 98-99), where an abridged version of V 10.7-8 appears.


⁵⁶⁰ D62, F10, P10 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; L4 *framr^auua*; K1, P2, K2, T44, B1, M3 . FK1, (G) *framruua*; P5 *framrūa*; G34 *framaruua*; E10 *fmruua*; E4 *framaruua*; L5 *frāfmruua*

⁵⁶¹ K1, D62, P2, F10, E10, B1, P10, M3, (Jmp); L4, G34 OLE-š'ny; T44 OLE-š'n'y

⁵⁶² L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 gwbsnyy

⁵⁶³ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 † MNW †

⁵⁶⁴ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3; P2 HWE (P2a above the line -d); (Jmp) HWE-nd

⁵⁶⁵ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 

⁵⁶⁶ K1, P2, T44, E10, P10, M3, (Jmp); D62 slyš' mwlwt; G34 slyšmlwt; F10 slyšmwlwt; B1 slyš' mwlwt


⁵⁶⁷ F10; L4, K1, D62, P2, G34, T44, E10, B1, P10, M3 OLE-š'n; (Jmp) ZNE OLE-š'n'

⁵⁶⁸ K1, D62, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 † gwbsn' †; P2 W gwbsnyy

⁵⁶⁹ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3 MN


⁵⁷⁰ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) HWE-nd

⁵⁷¹ L4, K1, D62, P2 above the line, G34, F10, T44, B1, P10, M3, (Jmp); E10 *pa*

⁵⁷² L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 

⁵⁷³ K1, M3; L4, P2, T44, E10, P10, (Jmp) slyš' mlwt; D62 slyš' mwlwt; G34 slyšmlwt; F10 slyšmwlwt

⁵⁷⁴ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3 MNW

⁵⁷⁵ L4, K1, D62, P2, G34, F10, T44, E10, P10, M3, (Jmp); B1 

⁵⁷⁶ L4, K1, P2, G34, E10, B1, M3; D62, F10, T44, P10, (Jmp) YMRWN

10.8. |a| ašəm. vohū.⁵⁷⁷ vahištəm. astī. uštā. astī. uštā. xamāi. hūat. ašāi. vahištāi.
ašəm. (= Y 27.14)⁵⁷⁸
yā.⁵⁷⁹ səuuīštō.⁵⁸⁰ ahurō.⁵⁸¹ mazdāscā.⁵⁸² xarmaitišcā.⁵⁸³ ašəm.cā.⁵⁸⁴
xfrādat.gaeθəm.⁵⁸⁴ manascā.⁵⁸⁵ xvohū.⁵⁸⁵ xšadrəm.cā.⁵⁸⁶ sraotā.mōi.⁵⁸⁷
xmərəzdātā.mōi.⁵⁸⁸ ādāi.⁵⁸⁹ xkahiīcīt.⁵⁹⁰ paitī.⁵⁹¹ (= Y 33.11)⁵⁹²
+huxšadrō.təmāi.⁵⁹³ x bā.⁵⁹⁴ x at.⁵⁹⁵ xšadrəm.⁵⁹⁶ xamaṭ.⁵⁹⁶ hūat.⁵⁹⁷ x aibī.⁵⁹⁷
x dadəmabicā.⁵⁹⁸ x cīšmabicā.⁵⁹⁹ x huuqmahicā.⁶⁰⁰ hūat. mazdāi. ahurāi.
ašāicā. vahištāi.⁶⁰¹ (= Y 35.5)⁶⁰²

⁵⁷⁷ L4, (G); D62, G34, F10, T44, E10, B1, P10, M3 vōhū; P2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 vōhū. 3; P5 vōhū. 3. 3 b'l; K2 vōhū. [tā] 3 b'l; FK1 vōhū. 3 bār; Mf2, K9 vohī. 3 gwptn'

⁵⁷⁸ vid. (Humbach & Elfenbein & Skjærvø 1991 1.115): "Truth is the best (part of all that is) good. As desired (all) the desired (things) are available (as) truth for (that) which (is) best truth / or: for (him) who (is) Best Truth / or: for (him) who (represents) best truth".

⁵⁷⁹ L4, G34, E10 . B2, R278, Br1, G42, E4, L5, FK1, (G); K1, D62, F10, B1, P10 (P10a above the line -ā), M3 ye; P2 yē; L1, P1 . Mf2, K9 yā; T46, L2 yā

⁵⁸⁰ L4, K1, D62, F10, B1, P10 . L1 . Mf2, K9, (G); P2 səuuīštō; P5, K2 yāsəuuāštō; G34, E10 . B2, T46, Br1, L2, G42, E4 səuuīštō; T44 yāsəuuīštō; M3 siuuīštō; R278, FK1 səuuāštō; P1 səuuštō; L5 səuuastō

⁵⁸¹ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (G) - ahurō. ... paitī -; P2 . R278, P1, Br1, L2, E4, L5 - ahurō. ... paitī - 3; P5 . G42 - ahurō. ... paitī - 3 b'l; K2 [tā] - ahurō. ... paitī - 3 b'l; L1 3 [tā] - ahurō. ... mərəzdātā.mōi -; FK1 - ahurō. ... paitī - 3 bār; Mf2, K9 [tā] - ahurō. ... kahiīcīt -

⁵⁸² B2, T46 xarmaitiscā

⁵⁸³ T46; B2 ašəm.cā

⁵⁸⁴ B2 frādat.gaeθəm; T46 frādaθ.gaeθəm

⁵⁸⁵ B2 vōhū

⁵⁸⁶ B2; T46 vōhūxšadrəm.cā

⁵⁸⁷ B2; T46 sratāmōi

⁵⁸⁸ B2 mərəzdātā.mōi; T46 mərəzdātāmōi

⁵⁸⁹ B2; T46 ā.dāi

⁵⁹⁰ L1 kahiīcīt; B2 kahiīai.cīt; T46 kahiīai.cīt

⁵⁹¹ L1, T46; B2 paitī. yā. səuuīštō. 3; Mf2, K9 paitī. 3 b'l

⁵⁹² vid. (Insler 1975 53): "The Wise One who is the Mightiest Lord, and piety, and truth which prospers the creatures, and good thinking, and (good) rule – listen to me, gave mercy on me, when there is any requital"; (Kellens & Pirart 1988-1991 1.124): "Ô Maître Mazdā qui es très opulent, Déference, Harmonie qui fais prospérer les troupeaux, divine Pensée et emprise, écoutez-moi et faites-moi grâce chaque fois lors de la présentation!"; (Humbach & Elfenbein & Skjærvø 1991 1.138): "(Thou) who (art) the strongest Ahura and the Wise One, and (You who are) Right-Mindedness and Truth promoting the herds, as well as Good Thought and Power, do listen to me! do have mercy on me at any apportionment!".

⁵⁹³ D62, P5, G34, F10, E10, P10 . B2, R278, T46, P1, Br1, L2, G42, L5, FK1; L4, (G) huxšadrōtəmāi; K1, P2, B1, M3 . L1 . Mf2, K9 huxšadrōtəmāi; K2 huxšdrō.təmāi; T44 huxšadrō.təmāi; E4 huxšadrō.taimāi

⁵⁹⁴ L4, K1, D62, P5, G34, F10, T44, E10, B1, P10, M3, (G) - bā. ... vahištāi -; P2 . P1, Br1, L2, G42, E4, L5 - bā. ... vahištāi - 3; P5 . Mf2, K9 - bā. ... vahištāi - 3 b'l; K2 [tā] - bā. ... vahištāi - 3 b'l; L1 3 [tā] - bā. ... ašāicā -; R278 [tā] - bā. ... vahištāi -; FK1 - bā. ... vahištāi - 3 bār

⁵⁹⁵ B2, T46 bāt

⁵⁹⁶ B2, T46 amaṭ

⁵⁹⁷ B2, T46 aeibī

⁵⁹⁸ B2, T46 dadīmabicā

⁵⁹⁹ B2, T46 cīš.mahēcā

*dužuuarənāiš.*⁶⁰³ *x* *vaēšō.*⁶⁰⁴ *rāstī.tōi.*⁶⁰⁵ *narəpīš.* *x* *rajīš.*⁶⁰⁶ *x* *aēšasā.*⁶⁰⁷
dājīṭ.aratā. *x* *pāšō.tanuuō.*⁶⁰⁸ *kū.*⁶⁰⁹ *x* *ašauuā.*⁶¹⁰ *ahurō.* *γā.*⁶¹¹ *iš.* *jūātāuš.*⁶¹²
x *hēm.maiḍiāṭ.*⁶¹³ *x* *vasē.itōišcā.*⁶¹⁴ *taṭ.* *mazdā.* *tauuā.* *xšadrəm.* *γā.*
x *ərazəjūōi.*⁶¹⁵ *dāhī.* *x* *drigauuē.*⁶¹⁶ *vahiū.*⁶¹⁷ (= Y 53.9)⁶¹⁸

⁶⁰⁰ B2 *hūuq̄n.mahecā*; T46 *hūuq̄n.mahecā*

⁶⁰¹ L1; B2 *vahištā.* *huxšaθrō.təmāi.* 3; T46 *vahištā*

⁶⁰² vid. (Kellens & Pirart 1988-1991 1.133): “Celui sur qui l’emprise est bonne, pour autant que cela nous concerne, nous exerçons évidemment l’emprise sur lui, la lui appliquons, la lui adressons – lui, c’est le Maître Mazdā et (c’est aussi) la très divine Harmonie”; (Humbach & Elfenbein & Skjærnvø 1991 1.144): “As far as we are able, we truly assign [offer], commit and delegate the power which (is) with us to the best ruler who (is) the Wise Ahura, and to Best Truth”.

⁶⁰³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G)*; T46 *dužuarənāiš*

⁶⁰⁴ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (G) – *vaēšō.* ... *vahiū* –; P2 . R278, P1, Br1, L2, E4, L5 – *vaēšō.* ... *vahiū* – 3; P5 . G42 – *vaēšō.* ... *vahiū* – 3 b¹; K2 [tā] – *vaēšō.* ... *vahiū* – 3 b¹; L1 3 [tā] – *vaēšō.* ... *ərazəjūōi* –; B2, T46 *vaešō*; FK1 – *vaēšō.* ... *vahiū* – 3 bār; *Mf2, K9* [tā] – *vaēšō.* ... *drigauuē* –

⁶⁰⁵ B2; T46 *rāstītōi*

⁶⁰⁶ B2, T46 *arajīš*

⁶⁰⁷ B2, T46 *aešasā*

⁶⁰⁸ B2, T46 *pāšō.tanuuō*

⁶⁰⁹ B2; T46 – *kū* –

⁶¹⁰ B2, T46 *ašauuā*

⁶¹¹ T46; B2 *γā*

⁶¹² B2; T46 *jūātāuš*

⁶¹³ B2, T46 *hēm.maiḍiāṭ*

⁶¹⁴ B2 *vasē.itōišcā*; T46 – *vasē.itōišcā* –

⁶¹⁵ B2, T46 *ərazəjūō*

⁶¹⁶ L1 *drigauuē*; B2 *drigauuē*; T46 *darəgaōuuē*

⁶¹⁷ T46; L1 – *vahiū* –; B2 *vahiū.* *vahištā.* *ištiš.* 3; *Mf2, K9* *vahiū.* 3 b¹

⁶¹⁸ vid. (Insler 1975 113): “Poison adheres to those of evil preferences. They are decline and darkness, these furious violators of truth whose persons have been condemned. Where is the truthful Lord who would expel them from life and liberty? (to the Wise Lord). Such is Thy rule, Wise One, through which Thou shalt grant what is very good to Thy needy dependent who lives honestly”; (Kellens & Pirart 1988-1991 1.133): “... Où est le Maître partisan de l’Harmonie qui peut les écarter de la subsistance et de la liberté? Sur toi, ô Mazdā, s’exerce l’emprise (rituelle) en raison de laquelle tu veux bien faire le meilleur don au nécessaire qui vit droitement”; (Humbach & Elfenbein & Skjærnvø 1991 1.194): “Through those of bad preferences poison spreads. They (are personified) obscuration [pl.] (and) darkness [pl.], (those) greedy violators of truth, with their bodies forfeit. Where (is) the truthful Ahura who might deprive them of (their) livelihood and liberty? That power (is) Thine, O Wise One, through which Thou mayest grant the better (part) to the poor person who lives decently”.

10.9. |a| āaṭ. pasca. ̥riṣāmrūta. ⁶¹⁹ vaca. ime. ⁶²⁰ vaca. +framrauua. ⁶²¹
+ vārəḍrayniṣ. ⁶²² +baēṣaziia. ⁶²³ |b| paiti.pərəne. ⁶²⁴ indrəm. ⁶²⁵ paiti.pərəne. ⁶²⁶
saurum. ⁶²⁷ paiti.pərəne. ⁶²⁸ nāṅhaidīm. ⁶²⁹ daeum. ⁶³⁰ haca. nmāna. ⁶³¹ haca.
vīsa. ⁶³² haca. zaṅtu. haca. +dayḅu. ⁶³³ haca. ⁶³⁴ hauuuiāsə.tanuuō. ⁶³⁵ haca.
nā. ⁶³⁶ paiti.iritō. ⁶³⁷ haca. nāirika. ⁶³⁸ +paiti.irista. ⁶³⁹ haca. nmānabe. ⁶⁴⁰

⁶¹⁹ L4, K1, D62, K2, B1, P10, M3 . L1, (G); P2 ̥riṣā.mruuta; P5, F10 . B2, R278, T46, P1, Br1, L2, G42, E4, FK1 ̥riṣā.mrūta; G34 ̥riṣāmarūta; T44 ̥riṣāmrūta; E10 ̥riṣāmrūti; L5 ̥ariṣā.marūta; Mf2, K9 ̥riṣāmrūta

⁶²⁰ K1, D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, L2, G42, E4, FK1 . Mf2, K9, (G); L4, T44 imē; Br1, L5 ima

⁶²¹ L4, F10 . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9; K1, D62, P2, K2, T44, E10, B1, P10, M3 . R278, (G) framruua; P5 fra.mrūi; G34 framaruua; E4, L5 framaruua; FK1 framrūa

⁶²² L4, P5, K2, G34, F10, T44, E10 . Br1, L2, G42; K1, P2, B1, P10, M3 vārəḍrayniṣ (P10a above the line -i- instead of -ī-); D62 vārəḍrayniṣ (D62a -r- after -ā-); L1, B2, R278, T46, P1 vārəḍrayni; E4 vārəḍrayniṣ; L5 vārəḍra.gana; FK1 vārəḍrayniṣ; Mf2, K9, (G) vārəḍrayne

⁶²³ K1, P5, K2, T44, E10, B1, P10, M3 . Mf2, K9; L4, G34, (G) baēṣaziia; D62, P2 baēṣaziia; F10 baēṣaziia; L1, B2, R278, T46, P1, L2, G42, E4, L5, FK1 baēṣaziia; Br1 biṣziia

⁶²⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); E4 paiti.pairəne

⁶²⁵ Mf2, K9, (G); L4 . T46 in the left margin andrəm; D62, P2, P5, K2, F10, P10, M3 . R278, E4 indarəm; G34, E10 andarəm; T44 . L5, FK1 andarəm; B1 . L1, B2, P1, Br1, L2, G42 indrəm

⁶²⁶ L4, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . K9, (G); K2 paiti; T46 in the left margin paiti.pairini; Mf2 paiti.pərəne

⁶²⁷ K1, E10, P10 . Br1, G42, (G); L4 sauru; D62, F10, B1, M3 . R278, L5, FK1 surum; P2 srum; P5, K2 saorəm; G34 suru; F10 s^aur^um; L1 saurəm; B2, P1 saorum; T46 in the left margin surəm; L2 s^aur^um; E4 saorum; Mf2, K9 saorəm

⁶²⁸ L4, D62, P5, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); P2 paiti.pərəna; K2 paiti; T46 in the left margin paiti.pərəna

⁶²⁹ D62, P2, B1, P10, M3 . G42, (G); L4, T44 nāṅhaēdīm; K1 nāṅhaēdīm; P5, K2 . B2, R278, T46, P1, Br1, L2, E4, FK1 . Mf2, K9 nāṅhaēdīm; G34 nāṅhaēdīm; F10 nāṅhaēdīm; E10 nāṅhaēdīm; L1 nāṅhaēdīm; L5 nāṅhaēdīm

⁶³⁰ L4, K1, D62, P2, P5, K2, T44, E10, B1, P10, M3 . Mf2, K9, (G); G34 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 daeum; F10 deum

⁶³¹ L4, K2, P10 . L1, B2, R278, T46, Br1, L2, G42 . Mf2, K9, (G); D62, P5, F10, E10, M3 nmāne; P2, G34a above the line nāmāne; G34 -| nmāna. haca |; T44 . L5 namāne; B1 . P1, E4, FK1 namāna

⁶³² L4, K1, D62, P2, P5, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, E4, L5 . Mf2, K9, (G); T44 vīsa; E10 . FK1 vīse; G42 vīsa

⁶³³ D62, K2, G34, F10, T44, B1, P10, M3 . B2, T46, P1; P2 daiṅhō; P5 . L1, R278, Br1, L2, G42, E4, L5, FK1, (G) daiṅḅu; E10 . Mf2, K9 daiṅḅu

⁶³⁴ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9; L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (G) -| haca. ... stōiṣ |

⁶³⁵ Mf2; P5 hāuuuiāsə.tanuuō; K2 hāuuuiāsə.tanuuō; L1, B2, R278, T46, G42, FK1 hāuuuiāsə.tanuuō; P1, L5 hāuuuiāsə.tanuuō; Br1, L2 hauuuiāsə.tanuuō; E4 hāuuuiāsə.tanuuō; K9 hauuuiāsə.tanuuō

⁶³⁶ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5. Mf2, K9; FK1 hacaṅā

⁶³⁷ P5, K2 . L1, B2, R278, T46, P1, L2, G42, E4; Br1 paiti.iritō; L5 paiti.iritō; FK1 paiti.irista; Mf2, K9 paiti.ristō

⁶³⁸ P5 . L1, R278, P1, Br1, L2, G42, E4, FK1 . Mf2, K9; K2 nāiriki; B2, T46 nāireka; L5 nāirike

⁶³⁹ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, FK1; G42 paiti.iriste; E4 paiti.iriṣta; L5 paiti.oraṣte; Mf2, K9 paiti.riste

⁶⁴⁰ L1, B2, T46, Br1, L2, G42 . Mf2, K9; P5, K2 nmāne; R278 nmānabi; P1, E4, L5 namānabe; FK1 -| nmānabe |

*nmānō.patōiṣ.*⁶⁴¹ *haca. vīṣō.*⁶⁴² *vīṣpatōiṣ.*⁶⁴³ *haca. zaṅtāuṣ. zaṅtupatōiṣ.*⁶⁴⁴
*haca. daijḥāuṣ.*⁶⁴⁵ *daṅḥupatōiṣ.*⁶⁴⁶ *haca. vīṣpaiiā.*⁶⁴⁷ *aṣaonō.*⁶⁴⁸ *stōiṣ.*⁶⁴⁹

[a] “And after these words to be said thrice, recite these words, victorious, healing:” [b] I fight Indra, I fight Sauru, I fight Nāṅḥaiḍiia, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the defiled man, away from the defiled woman, away from the master of the house, away from the headman of the clan, away from the headman of the tribe, away from lord of the country, away from all the righteous existence.

[a] ZK y⁶⁵⁰ AHL MN⁶⁵¹ slyš³mlwt⁶⁵² gwbsn⁶⁵³ ZNE⁶⁵⁴ gwbsn⁶⁵⁵ pr³c⁶⁵⁶ YMRRWN⁶⁵⁷
 pylwckl⁶⁵⁸ byš³zynyt¹l⁶⁵⁹ [b] BRA pwltnym⁶⁶⁰ [indər] ⁶⁶¹ [ŠDYA] BRA⁶⁶² pwltnym⁶⁶³
 swl⁶⁶⁴ BRA⁶⁶⁵ pwltnym⁶⁶⁶ [nāṅḥaḍa] ⁶⁶⁷ ŠDYA MN m³n⁶⁶⁸ xMN⁶⁶⁹ wys⁶⁷⁰ xMN⁶⁷¹
 znd MN⁶⁷² MTA⁶⁷³

⁶⁴¹ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*; P5 *nmānō.paitōiṣ*; K2 *nmānō.ptōiṣ*; E4, L5 *namānō.patōiṣ*; FK1 *namānō.paitōiṣ*

⁶⁴² P5, K2 . L1, B2, R278, T46, P1, L2, L5, FK1 . *Mf2, K9*; Br1 *vīṣō*; G42 *vīṣpō*; E4 *vīṣōe*

⁶⁴³ P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9*; K2 *vīṣ.ptōiṣ*; L5 *vīṣptōiṣ*; FK1 *vīṣpaitōiṣ*

⁶⁴⁴ B2, R278, P1, Br1, L2, G42; P5 . FK1 *zaṅtu.paitōiṣ*; K2 *zaṅtu.ptōiṣ*; L1, T46, E4, L5 . *K9 zaṅtu.patōiṣ*; *Mf2 zaṅtu.pataōiṣ*

⁶⁴⁵ K2 . B2, T46, P1, Br1, E4; P5 . L1, R278, L2, G42, L5, FK1 *daijḥāuṣ*; *Mf2, K9 daijḥāuṣ*

⁶⁴⁶ P5 . FK1 *daijḥu.paitōiṣ*; K2 *daijḥu.ptōiṣ*; L1, B2, R278, T46, P1, Br1, L2 *daijḥupatōiṣ*; G42, L5 *daijḥu.patōiṣ*; E4 *daijḥu.patōiṣ*; *Mf2 daijḥpatāuṣ*; *K9 daijḥupatōiṣ*

⁶⁴⁷ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *K9*; FK1 *vīṣpūā*; *Mf2 vīṣpaiiā*

⁶⁴⁸ P5 . R278, G42, L5; L1, P1 *aṣaonō*; B2, Br1, L2, E4, FK1 *aṣaonō*; *Mf2, K9 aṣaonō*

⁶⁴⁹ L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*; P5 *satōāṣ*; K2 *aṣaōnaostōiṣ*; T46 *aṣaōnōstōiṣ*

⁶⁵⁰ L4, D62, F10, B1, P10, M3, (Jmp); P2, G34, T44, E10 – y | –

⁶⁵¹ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 – MN | –


⁶⁵² K1, P2, M3; L4, T44, E10, (Jmp) slyš³mlwt; D62, B1 slyš³mwlwt³; G34 slyšmlwt; F10 slyšmwlwt (Jmp); L4, K1, D62, P2, G34, F10, T44, E10, B1, M3 – gwbsn³ | –; P10 YM


⁶⁵³ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 3

⁶⁵⁴ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 gwbsnyh

⁶⁵⁵ L4, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 ppr³c

⁶⁵⁶ L4, P2, G34, E10, B1, M3; D62, F10, T44, P10, (Jmp) YMRRWN

⁶⁵⁷ L4, P2, G34, T44, E10, B1, M3; D62, P10, (Jmp) pylwckl; F10 

⁶⁵⁸ L4, T44, (Jmp); K1, D62, P2, G34 byš³zynyt¹l; F10 ; E10 byš³zynyt¹ p; B1, P10, M3 wyš³zynyt¹l

⁶⁵⁹ L4, D62, P2, F10, T44, B1, P10, M3, (Jmp); G34 pwltnym; E10 pwltnym

⁶⁶⁰ L4, D62, F10, T44, B1, P10a above the line, M3, (Jmp); P2 ZK *indarə*; G34 *andarə*; E10 *andarə*; P10 – *indər ... pwltnym* | –

⁶⁶¹ L4, K1, D62, P2, G34, F10, T44, B1, P10a above the line, M3, (Jmp); E10 PWN

⁶⁶² L4, K1, D62, P2, F10, T44, B1, P10a above the line, M3, (Jmp); G34 pwltnym; E10 pwltnym

⁶⁶³ L4, D62, P2, G34a above the line, F10, T44, B1, P10, M3, (Jmp); G34 swr; E10 swl ŠDYA

⁶⁶⁴ D62, P2, G34, E10, B1, P10, M3, (Jmp); L4, T44 W BRA; G34a above the line B^RA; F10 BRA plynm BRA

⁶⁶⁵ D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 pwltnym

⁶⁶⁶ D62, P2, F10, P10, (Jmp); L4, E10 *nāṅḥaiḍ*; G34 *nā³aiḍ*; T44 *nāṅḥaēḍa*; B1, M3 *nāṅḥaḍ*

⁶⁶⁷ L4, K1, D62, P2, F10, (Jmp); G34, E10, B1, P10 m³n; T44 ⁿ m³n; M3 mⁿ

⁶⁶⁸ L4, G34, T44, E10 W; K1, D62, F10, B1, P10, M3, (Jmp) – MN | –; P2 W MN

|a| *ān ī pas az srišāmrūd gōwišn ēn gōwišn frāz gōw pērōzgar bēšāzēnīdār* |b| *bē purdēnam* [indər] [dēw] *bē purdēnam sawr bē purdēnam* [nāṅhaḍa] *dēw az mān* ^xaz wis ^xaz zand az deb

|a| “After the words to be said thrice, recite these words, victorious, healing:” |b| I fight [the demon] Indər, I fight the Sawr, I fight the demon Nāṅhaḍa, away from the house, away from the clan, away from the tribe, away from the country.

The list of demons

In Vīdēvdād there are three main lists of demons: a) that of V 10.5-14; b) that of V 11.9-10 ff.; c) that of V 19.43.

The first one includes 13 demons: *ayrəm*. ^x*mañiiūm*, *nasūm*, *həm.raēθβəm*, *paiti.raēθβəm*, *indrəm*, *saurum*, *nāṅhaiḍīm*, ⁺*tauruui*, ^x*zairici*, *aēšməm*. ⁺*xruuī.drūm*, ⁺*akatašəm*, ^x*varəñiia*, ⁺*vātō*.

The second one is composed of 17 demons: *aēšməm*, *nasūm*, *həm.raēθβəm*, *paiti.raēθβəm*, *xrū*, *xruuiṅni*, *būiḍi*, *būiḍiža*, ⁺*kuṇda*, *kuṇdiža*, ⁺*būšiiqsta*. *yā*. *zairina*, ⁺*būšiiqsta*. *yā*. *darəyō.gauua*, *mūiḍi*, *kapastiš*, *pairikəm*, *āhitīm*, *ayra*. ^x*mañiiō*.

The third one also sums 17 demons: *ayrō*. ^x*mañiiuš*. *pouru.mahrkō*, *indrō*, ⁺*sauru*, ⁺*nāṅhaiḍīm*, *tauruui*, ^x*zairici*, ⁺*aēšməm*. *xruuī.drūm*, ⁺*akatašəm*, *ziiqəm*, *iḍiiejō*, ⁺*maršaonəm*, *zauruua*. *duždaqəδrō*, *būiti*, *driβiš*, *daiβiš*, *kasuuīš*, ⁺*paitišō*. If we add the demon Kuṇda, mentioned in V 19.41, all make 18.

The comparison between the lists reveals some shared compositional patterns. On one hand, the three evil beings related to impurity, namely *nasu-*, *həm.raēθβa-* and *paiti.raēθβa-*, were mentioned together and in the same order in both V 10 and 11. On the other hand, the same sequence of 7 demons formed by *indra-*, *sauru-*, *nāṅhaiḍiia-*, ⁺*tauruui-*, ^x*zairici-*, *aēšma-* ⁺*xruuī.drū-* and ⁺*akataša-* appears in both V 10 and 19. As far as we only find their names in Vīdēvdād, we are unable to know whether they were just part of a formula which could be amplified by the addition of more elements or they formed a closed group of seven demons.

The parallel phenomenon of the creation of a fixed number of Beneficent Immortals might help us to solve the question. We know from Narten’s (1982) study that the number of Beneficent Immortals was not closed until late times, when a fixed group of seven was consolidated. At the head of this group, Ahura Mazdā was sometimes included. Likewise a parallel list of seven demons, opposed to the Beneficent Immortals, could have become fixed in the Avestan and Pahlavi texts.

Pirart (2007a 42) denies that these demons were opposed to the Beneficent Immortals in post-Gāthic times and thinks that this process is to be ascribed to the

⁶⁷⁰ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 w’s

⁶⁷¹ L4, P2 W MN; D62, G34, F10, E10, B1, P10, M3, (Jmp) W; T44, P10 † MN †

⁶⁷² D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44 † MN †; E10 W

⁶⁷³ L4, K1, D62, G34, T44, E10, B1, P10, M3; P2 TA; F10 MTA-k; (Jmp) MTA OD gyw’k

9th century A.D. Although a late date can be assumed for this opposition, it could be traced back some centuries earlier, that is, to Sasanian times, at least in one case: the PT of Y 48.1a, where the demon Indar is considered the opponent of Ardwhišt (Dhabhar 1949 209):

ka pad ān dahišn [pad tan ī pasēn] ablāyīh druz wānēd [ašwahišt indar] (...)

When in this creation [in the Future Body] Truth overcomes Lie [Ašwahišt (overcomes) Indar] (...)

In any case, some Pahlavi texts clearly reveal the opposition between the Beneficent Immortals and some demons, considered rather as arch-demons⁶⁷⁴, as we observe in GrBd 34.27 (Pakzad 2005 386), (Anklesaria 1956 34.26 in 290-291):

pas ohrmazd gannāg mēnōg ud wahman akōman ud ašwahišt +indar⁶⁷⁵ ud šahrewar +sawr⁶⁷⁶ ud spandarmad tarōmad [ī ast nanhais] ud hordād ud amurdād x^{tawriz} ud +zāriz⁶⁷⁷ ud rāst-gōwišnīh ān ī drō-gōwišnīh ud srōš ahlaw xēšm ī +xruīdruš⁶⁷⁸ gīrēnd
Then Ohrmazd will catch Gannāg Mēnōg, Wahman Akōman, Ašwahišt Indar, Šahrewar Sawr, Spandarmad Tarōmad [who is Nanhais], Hordād and Amurdād Tawriz and Zāriz, the True speech the False speech and the righteous Srōš Wrath of the bloodstained stick.

With slight variants, the same is found in WZ 35.37 (Gignoux & Tafazzoli 1993 134-135):

ud rōšnān jūd jūd +hamēstār ī xwēš zanēd čyōn wahman akōman <ud> ardwhišt indar ud šahrewar sōr <ud> spandarmad nānghait ud hordād <ud> amurdād tawriz ud zariz <ud> gōšurwan druz ī gurg-tōhmag mēnōg ī zōr abzōr ī az zarmānīh

And each of the luminaries will smite his own adversary: Wahman Akōman, Ardwhišt Indar, Šahrewar Sōr, Spandarmad Nānghait, Hordād and Amurdād Tawriz and Zariz, the Soul of the Cow the Lie of the race of the wolves, the Spirit of the Strength the Lack of strength because of the old age.

It is noteworthy that these Pahlavi texts still do not show a closed list of seven Beneficent Immortals and their evil counterparts. In GrBd 34.27, on the contrary, 9 Beneficent Immortals and the same number of arch-demons appear, while in WZ 35.37 the lists include 8 elements⁶⁷⁹. The list is even reduced to five

⁶⁷⁴ Regarding the list of arch-demons and the texts where they are mentioned, vid. (Jackson 1895 655 ff.).

⁶⁷⁵ Pakzad (2005 386) transcribes *Andar*, but the initial <ʿ-> must be read as *i-* in this case, according to the Avestan name *indra-* of this demon.

⁶⁷⁶ Pakzad (2005 386) transcribes *Sawul*.

⁶⁷⁷ Pakzad (2005 386) reads *Zariz*, but I prefer *Zā(y)riz*, according to the variants <z'ylyc> (TD2), <z'ylyc> (DH, K20, K20b).

⁶⁷⁸ Pakzad (2005 386) transcribes *xurdruš*.

⁶⁷⁹ cf. Dk 5.7.4 (Amouzgar & Tafazzoli 2000 38-39), where at least 9 demons plus Gannāg Mēnōg are mentioned:

... nikōhīdag ud zadag dāštan ī dēwān dēw gannāg mēnōg u-š māzan abzārān čyōn akōman ud indar ud +sawr ud nanhais ud tāriz ud zāriz ud agdaš ud āz ud xēšm ud abārīg māzan dēw

demons in other texts, like in NM 1.10.9 (West 1882 319), (Dhabhar 1912 47), where they are evidently opposed to the Beneficent Immortals:

^{xō}⁶⁸⁰ čand ka sabišn pas ō mēnōg dastwarān ōwōn ayābīhist čīyōn čē spitāmān zarduxšt guft ēstēd kū fradom jār ka-š spitāmān amahraspand dīd hēnd ēg-aš mēnēd kū hēnd indar ud ^{+sarw}⁶⁸¹ ud ^{xnanhais}⁶⁸² ud ^{xtāriz}⁶⁸³ <ud> zāriz kē hēnd mazantom

To many, when an opinion regarding the spiritual (world) is obtained afterwards by the priestly authorities, (it transpires) as has been said regarding Spitāmān Zarduxšt: “the first time when Spitāmān saw the Beneficent Immortals, then he thought that they were Indar, Sārṅ, Nanhais, Tāriz and Zāriz, which (are) the most gigantic”.

The list of arch-demons was progressively fixed with seven, although traces of an older stage, where it was still open, remained. In this intermediate stage GrBd 1.54 (Pakzad 2005 23-24), (Anklesaria 1956 1.55 in 18-19) is to be placed:

gannāg mēnōg pad ān petyāragōmandīh az ^{+kamālīgān}⁶⁸⁴ dēwān nazdist akōman frāz kīrrēnīd pas ^{+indar} pas ^{+sawr}⁶⁸⁵ pas nanhais pas tarōmad pas ^xtawriz ud zariz pas abārīgān dēwān haftom xwad gannāg mēnōg

Gannāg Mēnōg, as contracreation, created Akōman as the first of the chief demons, then Indar, then Sawr, then Nanhais, then Tarōmad, then Tawriz and Zariz, then the rest of demons. The seventh (was) Gannāg Mēnōg itself.

The final stage, when the number of arch-demons became fixed with seven, is reflected in other Pahlavi texts as well as in the New Persian Rivāyats. Thus, in Dk 9.21.4 [M 811.1] the number of seven demons (Phl. *haft dēwān*) is mentioned without further explanation, while in SdB 1.5 (Dhabhar 1909 70), (Dhabhar 1932 505) the name of the seven arch-demons is specified:

و آهرمن گجسته چون این سخن بشذید دردی عظیم بروی رسید و هفت دیو اندر
گیتهی بداد اکومن و اندر و ساول و نانیکهیت و تاریخ و زایریخ و هیشم و هر یک
ضد و همیستار امشاسفندان است

And when the accursed Ahreman heard these words, a great distress befell him and he created seven demons in the material world: Akoman, Andar, Sāwal, Nānikhait, Tārix, Zārix and Hišm. And every one is opponent and adversary of the Beneficent Immortals.

... (it is necessary) to keep blamed and smitten the demon of demons Gannāg Mēnōg and the powerful Māzan (demons) like Akōman, Indar, Sawr, Nanhais, Tāriz, Zāriz, Agdaš, Greed, Wrath and the rest of Māzan demons.

⁶⁸⁰ Dhabhar (1912 47) edited <KN>.

⁶⁸¹ Dhabhar (1912 47) edited <s'lw'>.

⁶⁸² Dhabhar (1912 47) edited <n'kyh's>.

⁶⁸³ Dhabhar (1912 47) edited <t'wylyc'>, which seems a corruption of <t'ylyc'>, which surely represents Phl. *tāriz*.

⁶⁸⁴ According to TD2, DH <km'lyk'n'>. Pakzad (2005 23) edits *kamāmlīgān*.

⁶⁸⁵ Pakzad (2005 24) transcribes *Sawul*, but accepts the possible readings *Sawar* / *Sāwal*.

Av. *indrəm* (10.9b)

Much has been written about the relation of the Avestan Indra with the Vedic Indra⁶⁸⁶. I will only focus on what can be deduced from the Zoroastrian literature.

In the Avestan texts, Indra is only mentioned in this passage of V 10.9 and in the list of demons of V 19.43. With regards to the Pahlavi texts, since V 19.43 preserves no Pahlavi translation and there is no further explanation about him in that of V 10.9, the oldest note about this demon appears in the PT of Y 48.1a, mentioned above, where Indar is the opponent of Ardwahišt.

In later Pahlavi texts, like in those mentioned above, Indar is just part of an enumeration of evil beings, and no particular feature describes him. Whenever his evilish activity is mentioned, it is in connection with Sawr and Nanhais, who prevent believers from wearing the under-shirt and the sacred girdle. Thus, sinners who do not wear the under-shirt and the sacred girdle worship Indar and Sawr, according to Dk 9.9.1 [K43 147.8-10; M 792.18-20] (West 1892 181-182):

abar pabrēz ī az ēzišn ī gannāg mēnōg rāy⁶⁸⁷ anāstawān ī dēn ud ān ī az ēzišn ī indar ud ān <ī> sawr^x rāy an-ēbyāst dād

About abstaining from non-professing faith in the religion because of the worship of Gannāg Mēnōg and from the custom of being without the sacred girdle because of the worship of Indar and Sawr.

The relation between the sin of being ungirdled and the influence of Indar, Sawr and Nanhais is attested in other texts, like GrBd 27.7 (Pakzad 2005 318), (Anklesaria 1956 27.6 in 234-235) and 27.10 (Pakzad 2005 319), (Anklesaria 1956 27.9 in 234-237):

27.7. *+indar⁶⁸⁸ dēw kār ēn kū menišn ī dāman az frārōnīh kardan ōwōn afsārēd čyōn snēxr ī xūb-afsārd ēn ō menišn ī mardōmān abganēd kū šabīg ud kustīg nē abāyēd dāštan*

The function of the demon Indar is this: that he freezes the minds of the creatures from practising righteousness, like much frozen snow. He throws this into the minds of the mortals: “you ought not to wear the under-shirt and the sacred girdle”.

27.10. *čyōn gōwēd kū kē tis ō ān mardōmān dahēd kē dād ēn kū šabīg ud kustīg nē abāyēd dāštan ēg-aš⁺ indar ud⁺ sawr⁶⁸⁹ ud nanhais šnāyēnīd bawēd*

As one says: “He who gives something to those mortals whose law is this, that one ought not to wear the under-shirt and the sacred girdle, then he makes happy Indar, Sawr and Nanhais”.

⁶⁸⁶ See the discussion of the problem in Kellens (1994 17-20). On the basis of the proper noun *zariašba* in the tablets from Persepolis (Mayrhofer 1973 254), whose Vedic cognate is *hāryaśva-*, epithet “à affectation particulière” of Indra, Swennen (2009 308) has recently stated that an Indo-Iranian god Indra existed and that poets of a Proto-Avestan language devoted hymns to him. According to Swennen (2009 308), Indra belonged to the old Iranian pantheon, but was “délibérément évacué” from it by the Zoroastrians, who turned him into a demon.

⁶⁸⁷ The same rare structure *az + (...) + rāy* is found in WZ 35.22 *az har mardōm-ē rāy* “of each mortal” (Zaehner 1972 218), (Gignoux & Tafazzoli 1993 132-133), (Panaino 1998 98).

⁶⁸⁸ Pakzad (2005 318) reads *andar*.

⁶⁸⁹ Pakzad (2005 318) reads *sawul*.

The only Pahlavi text where traces of particular features of the demon Indar could appear is Dk 9.32.3 [M 836.7-13] (Pirart 2007a 63-64, 81):

passox ī ohrmazd ō awēšān kū dujdanāg dwardēd ō bun ī ān^x aryanā⁶⁹⁰ tom ēdōn ašmā harwist^{+kē⁶⁹¹} dēw hēd ā-tān az akōman-iz ast tōhmag [kū-tān tōhmag az ānōh kū akōman] ud waran-iz ī abesihēnīdār ud āz-iz ī an-hambār⁶⁹² ud indar-iz ī kōšīdār dēw⁶⁹³ <ī> mēnōg ī ablamōyīh ud frāz frēbēd mardōm stī pad huzīwišn ud amarg ruwānīh

The answer of Ohrmazd to them (was): “You, ignorant, rush to the confine of that horrible darkness. All of you who are demons (are) thus, then your origin stems from Akōman [that is, your origin (stems) from there where Akōman (stems)], the destroyer Lust, the insatiable Greed and the fighter Indar too, spiritual demons of heresy, and you deceive the existence of the mortals regarding proper living and immortal spirituality.”

According to West (1892 253), who read Indar, the hypothesis of a warrior god of Indo-Iranian origin demonised afterwards by Zoroastrianism is confirmed by the epithet Phl. *kōšīdār* “fighter, slayer” of Indra. On the contrary, Pirart (2007a 63-64, 81), who denies this hypothesis, emends Madan’s (1911) <yndlc> by ^x<n’hlc> and interprets it as Anaš / Anārti “malchance / absence de l’envoi des pensées, paroles et gestes bons”. He reads Phl. *anaš-iz ī kō<x>šīdār <ī> dēn <ī> mēnōg ī ablamōyīh* instead of Phl. *indar-iz ī kōšīdār dēw <ī> mēnōg ī ablamōyīh* and translates it as “qu’Anārti (“malchance / absence de l’envoi des pensées, paroles et gestes bons”) qui, ennemie de Dainā (“la religion mazdéenne”) est la Mānyavī (“la (diabliesse) abstraite, l’allégorie”) de l’hérésie” instead of “the fighter Indar too, spiritual demons of heresy”. Hence he thinks that there is no fighter Indra in Dk 9.32.3, so that this text cannot be used to state that an Indo-Iranian god Indra was demonised by Zoroastrianism.

I disagree with Pirart’s emendation, which finds no support in the manuscripts’ evidence, and I think that the demon Indra appears here as a fighter, although I must accept that the sole Pahlavi text of Dk 9.32.3 is not enough to support the hypothesis of a demonisation of an Indo-Iranian god Indra.

In the New Persian Zoroastrian literature, Indar acquired a role in individual eschatology, as we see in SdB 2.13-16 (Dhabhar 1909 71), (Dhabhar 1932 506):

و اندر دیو کار آنست که مردمانرا دل تنگی دهد و غم و اندوه در دل مردمان افگند
و چون مردم گناه کنند ایشانرا بدوزخ برد و عقوبت بروانها بنماید
مردم که پیوسته دژم روی باشند اندر دیو کند
و سر چنود پول نخست اندر دیو پیش آید و چنود پول بر دروندان اوی تنگ کند

⁶⁹⁰ I follow Pirart’s (2007 63, 81) emendation.

⁶⁹¹ I follow Pirart’s (2007 63, 81) emendation as <MNW> *kē*, confirmed by the PT of Y 32.3a, quoted in Dk 9.32.3: *ēdōn ašmā harwist kē dēw hēd ā-tān az akōman-iz ast tōhmag [kū-tān tōhmag az ānōh kū akōman]* (Dhabhar 1949 148).

⁶⁹² Pirart (2007 63-64, 81) emends it as ^x<n’pwhl> *anāpāš* “inexpiable”.

⁶⁹³ Pirart (2007 63-64, 81) reads it as *kōšīdār <ī> dēn* “qui, ennemie de Dainā (“la religion mazdéenne”)”.

13. And the function of the demon Indar is this, that he gives anguish to the heart of the people and infuses grief and anxiety in the heart of the people.
14. And when people commit a sin, he carries them to hell and inflicts punishment to their souls.
15. When people have a sad aspect, it is the demon Indar who causes it.
16. And the demon Indar comes first at the head of the Pass of Činvad and he straitens the Pass of Činvad for the liars.

Av. *saurum* (10.9b)

The name of the demon Sauru, generally interpreted as Av. *sauruua-*, only appears in this passage of V 10.9 and in the list of demons of V 19.43. The interpretation as *sauruua-* implies two main problems: a) the variants in the manuscripts and the expected morphology of this word; b) its relation with Ved. *śarvá-*.

With regards to the first problem, Geldner (1896) edited *saurum* in V 10.9, where an Acc. Sing. is expected, and *saoru* in V 19.43, where it should appear in Nom. Sing. On one hand, provided that we accept Geldner's choice, Av. *saoru* in V 19.43 should be the Nom. / Acc. Sing. Neut. of Av. *saoru-* (or rather *sauru-*) or just an unexpected Instr. Sing. Masc. or Fem. of Av. *sauru*, in the same way we find in two other *-u* stems like *zantu* and ⁺*daǰhu*. Otherwise, as a Nom. Sing. Masc. or Fem., we would expect **sauruš*. On the other hand, if *sauru* were the Nom. / Acc. Sing. Neut. of Av. *sauru-*, then *saurum* in V 10.9 could not be its Acc. Sing. Neut., but the Acc. Sing. Masc. or Fem. of either Av. *sauru-* or Av. *sauruua-*, as Spiegel (1871-1878 2.128, n.1) already noticed. Although in the second case we would expect **saurūm* < **sauruuəm*, the fact that *-um* and *-ūm* alternate in the written transmission of the Avesta makes difficult to ascribe *saurum* to Av. *sauru-* or Av. *sauruua-*. In order to try to solve these problems and decide whether this noun is to be interpreted as *sauru-* or *sauruua-* and as a Masc./Fem. or a Neut., we must analyse the variants of this word in V 10.9 and 19.43.

In V 10.9 only the oldest PV manuscript L4 (and its copy G34) attest a variant without *-m*, *sauru*, which might be interpreted either as the Nom. / Acc. Sing. Neut. of *sauru-* or just as a haplography of *sauru<m>*. Since the rest of PV as well as VS manuscripts agree in the variant with *-m*, this latter one is to be preferred from the point of view of textual criticism.

In V 19.43 a Nom. Sing. is expected and the manuscripts' variants point to an original reading ^x*sauru*. While the PV manuscripts do not preserve this passage, the oldest VS ones agree in a variant with *-u* (R278 *suru*; L1 *saoru*; Mf2 *sāuru*), except B2 and T46, which attest *surō*, probably a corruption from ^x*suru* or ^x*sauru*. As far as ^x*sauru* seems to be the original reading, it is to be interpreted either as Nom. / Acc. Sing. Neut. or as an unexpected Instr. Sing. Masc. or Fem. in V 19.43.

As we have observed, we must edit *saurum* in V 10.9, which cannot be the Acc. Sing. Neut. of Av. *sauru-*. Hence the reading *sauru* of V 19.43 cannot be interpreted as a Nom. / Acc. Sing. Neut., but as an unexpected Instr. Sing. Masc. / Fem. Let's see if these readings belong to Av. *sauru-* or Av. *sauruua-*.

Regarding the second problem, that of the relation of an Avestan demon Sauruua with the Vedic god Śarvá, it was motivated by the supposed etymological identity between them proposed by Burnouf's (1833 528-529) and it was continued by all following scholars, with the only exception of Darmesteter (1892-1893 2.175), Spiegel (1871-1878 2.128-129) and Jackson (1895 656), who interpreted it as *sauru-*. This supposed correspondence was used to support the hypothesis of a demonisation of Indo-Iranian gods by Zoroastrianism.

Taking this hypothesis for granted, Gray (1929 182) interpreted Av. *sauruua-* as "Archer, Crusher", on the basis of the connection of Śarvá with cynegetics, on one hand, and the supposed etymological relation between Ved. *śarvá-*, Ved. *śáru-* "arrow, spear" and Ved. *śar-* "to break, to crush" (Mayrhofer 1992-2001 2.617-618), on the other hand. According to the same link with cynegetics and the Vedic Śarvá, Pirart (2007a 43, 119 n.310), who also interprets this Avestan word as *sauruua-*, has recently broadened to Lat. *cervus* "deer" the etymological relation between Ved. *śarvá-* and Av. *sauruua-*.

Although Śarvá is an epithet of Rudra / Śiva in post-Vedic literature (Böhtlingk & Roth 1855 7.104), (Gray 1929 182), (Christensen 1941 34), (Mayrhofer 1992-2001 2.621), he is mainly associated to the god Bhavá in Vedic (Pirart 2007a 118). Nevertheless, Śarvá is not only accompanied by Bhavá or Rudra in Vedic literature, but also by many other gods, as Pirart (2007a 117-119) rightly notices. Among them, the mention of Indra together with Śarvá in AVŚ 8.8.18 = AVP 16.30.6 (Whitney & Lanman 1905 2.505 ff.), (Pirart 2007a 112) is noteworthy, as it could support the interpretation of Av. *sauru-* as *sauruua-*:

índraś cākṣujālābhyām śárva sēnām amúñ hatam

And Indra, with both snare and net, Śarva, slay that army.

Although Indra only accompanies Śarvá in this text of the Atharvaveda, it is noteworthy that the former was invoked firstly and the second afterwards. Actually, this order in Vedic fits the Avestan sequence of Indra and Sauruua of V 10.9 and 19.43. But this does not necessarily imply that the Avestan Sauru must be read as Sauruua nor that he was a demonised Indo-Iranian god Śarva, as many scholars supposed. As a matter of fact, the existence of an Avestan demon homonymous with a Vedic god is difficult to be explained from the Avestan textual evidence and implies a problem in the reconstruction of an Indo-Iranian religion.

Already Spiegel (1871-1878 2.128-129) noticed that the Avestan Sauru was not related with Śarvá, but rather with a personified *śáru-* "arrow, spear" (Böhtlingk & Roth 1855 7.100), (Mayrhofer 1992-2001 2.618), which is expelled in some Vedic texts. In my opinion, the interpretation of this demon as Sauru, supported by the Avestan manuscripts' evidence, and its comparison with Ved. *śáru-* "arrow, spear" explains better why it appears together with Indra. Actually, Indra's arrow or spear (Ved. *śáru-* (Masc. / Fem.)), by which he kills his enemies, is mentioned in several Vedic texts, like for instance RV 1.100.18, 2.12.10, 4.28.3, 6.27.6 and 7.85.2. In other Vedic texts this weapon seems to be personified and is mentioned in curses, like in RV 10.27.6, 10.125.6, 10.182.3, and in apotropaic texts, like in RV 7.71.1, 8.18.11, AVŚ 1.2.3 (where Indra is invoked too), 1.19.2 (in plural, where Indra is invoked as well) and 12.2.47.

The association of Indra with this weapon and its appearance in curses and apotropaic texts finds a worthy parallel in Vīdēvdād. Actually, on one hand, Indra is mentioned together with Sauru in V 10.9 and 19.43, and, on the other hand, V 10.9 is an apotropaic formula. That is why, as I suppose, Indra and Sauru are mentioned together in the apotropaic formula of Vīdēvdād and in the list of demons of V 19.43. Whether Av. *sauru* meant “(Indra’s) arrow” or was already a personified evil entity, I cannot be certain, although I think that the second possibility is more likely. However, its personification in Vedic and its appearance in the Vedic curses and apotropaic texts demonstrate that Ved. *śáru-* was not a god, but something to be feared. This fits its appearance in Vīdēvdād as an evil being to be expelled and rules out its interpretation as a demonised Indo-Iranian god Śárva. Thus, if we accept Av. *sauru-* instead of *sauruuu-*, the hypothesis of a Zoroastrian reform which demonised some Indo-Iranian gods cannot be supported by this word, since there is no Avestan Sauruuu, but Sauru.

With regards to the Pahlavi literature, Sawr⁶⁹⁴ also immediately follows the demon Indar in the lists and is opposed to Šahrewar. Sawr is so closely related to Indar that the Pahlavi texts state that both are worshipped when someone commits the sin of being ungirdled (vid. Dk 9.9.1 and GrBd 27.10).

But Sawr plays another role in other Pahlavi texts. He is the leader of the demons and acts as an oppressive ruler, according to GrBd 27.8 (Pakzad 2005 318-319), (Anklesaria 1956 27.7 in 234-237):

⁶⁹⁵ *sawr* *dēw* [*kū sālār ī dēwān*] *kār ēn kū duš-pādixšāyīh ud stahm ud adādestānīh ud mustgarīh*

The function of the demon Sawr [that is, the leader of the demons] is this: evil rule, oppression, illegality and violence.

As Pirart (2007a 80) has observed, popular etymology (or rather Sasanian exegetes) reinterpreted the name of Sawr according to a wrong connection with Phl. *sar* “head”. Hence he was considered the “head” or leader (Phl. *sālār* <srđ’l> <**sar-dār*>) of the demons and therefore associated with the rulership and the oppression.

This interpretation of Sawr as an oppressor was followed in the New Persian Zoroastrian literature, as we see in SdB 2.22 (Dhabhar 1909 72), (Dhabhar 1932 506-507):

و ساول دیو کار آنست که پادشاهان که ظلم کنند و مصادره دوست دارد شان
 طراری و دزدی راه داری هر چه بدین ماند ساول دیو راه نماید و در دل مردمان
 افگند و مردمان گم راه کند تا کارهای ناشایست کنند تا بدان سبب هلاک افتد

And the function of the demon Sāval is this, that he likes the rulers who practise oppression and fining. He allows pickpocketing and robbery.

⁶⁹⁴ Written either <swl>, <s’wl> or <s’lw’> in Pahlavi. Although it is commonly transcribed as Sawul, I prefer to read it as Sawr. Nevertheless, taking into account the Pahlavi forms with alef <s’wl> or <s’lw’> and their Pāzand writing *sāwar* (K20b in GrBd 34.27) and *sārw* (K20, M51 in GrBd 34.27), we must interpret these variants as Phl. *sāwr* and *sā(w)rw* respectively. In any case, these later forms were continued in the New Persian name of this demon, namely ساول, which is usually read as Sāvul.

⁶⁹⁵ Pakzad (2005 318) reads *sawul*.

The demon Sāval gives way to all that is related with it and he infuses it in the heart of the people. And he makes that people take the wrong way, so that they make improper deeds, so that the destructive noose falls upon them⁶⁹⁶.

Av. *nā̄ṅhaiḍīm* (10.9b)

In the Avestan lists of demons Nā̄ṅhaiḍiia is always placed after Sauru in the sequence Indra - Sauru - Nā̄ṅhaiḍiia of V 10.9 and 19.43, the only Avestan passages where this demon appears.

His Vedic etymological cognate *nās̄atya-*, epithet of the Áśvināu, appears usually in dual and only once in singular: in RV 4.3.6 (Böhtlingk & Roth 1855 4.126), (Spiegel 1871-1878 2.129-130) (Jackson 1895 657-658), (Gray 1929 183), (Thieme 1978 44), Pirart (1995 401-403; 2001 106-107). In the Mahābhārata it is also found in the singular.

As far as the Avestan Nā̄ṅhaiḍiia is attested only in singular, there is a discordance between the Vedic general use in dual and its Avestan cognate in singular. In order to make both fit, Pirart (1995 21-22), on one hand, interprets that Av. *nā̄ṅhaiḍīm* is a corruption from an old dual **nā̄ṅhaiḍiiā > *nā̄ṅhaiḍe > *nā̄ṅhaiḍə/-i > nā̄ṅhaiḍəm/-īm*, and, on the other hand, he thinks that the following demons of the list, namely Tauruui and Zairicī, which according to him also appear in dual, refer to this dual **nā̄ṅhaiḍe*. So they would be the names of the two IndoIranian **nās̄at̥iā-*, only manifest in Avestan. However, in p. 403 he states that the singular *nās̄atyāya* in RV 4.3.6 designates one of the two Áśvināu, while Rudra is the name of the other.

In my opinion, Pirart's emendation is to be ruled out, because it finds no support from the manuscripts' evidence. Indeed, all the manuscripts agree in the variants with *-m* in both V 10.9 and 19.43. Hence it is very unlikely that the same corruption occurred in two passages in different *fragard*.

Moreover, Pirart's hypothesis is based on an expected equivalence between the number of formulas to be recited in V 10 and that of demons to be exorcised as a result, which however does not occur. According to Pirart, the formulas to be recited twice expel the Evil Spirit and Nasu, while the three demons Indra, Sauru and Nā̄ṅhaiḍiia are exorcised by the formulas to be recited thrice. Since Tauruui and Zairicī follow these three demons and therefore would break the sequence, because they are also exorcised by the formulas to be recited thrice, Pirart interprets them as the names of the two IndoIranian **nās̄at̥iā-*. Thus, the demons to be exorcised by the formulas to be recited thrice would not be five, but probably three, and the correspondence between the number of formulas and that of demons would be exact. As far as the *nās̄atya-* are usually two in Vedic, this correspondence would fit, if Tauruui and Zairicī would be these two *nās̄atya-*.

This hypothesis is suggestive taking into account the structure of V 10 and its ritual background. However, it must be rejected because of three reasons. Firstly, it is not true that two demons were exorcised by the formulas to be recited

⁶⁹⁶ That is, the noose of death. Regarding the image of the noose of death in Old Indian as well as Old and Middle Iranian texts, vid. Andrés-Toledo (2009c). Concerning this image in other literatures, see Scheftelowitz (1912) and Eliade (1947-1948).

twice. As a matter of fact, after these formulas, four evil entities are mentioned: the Evil Spirit (Av. *ayrəm. ^xmañiiūm*), Nasu (Av. *nasūm*), the Direct Defilement (Av. *ham.raēθβəm*) and the Indirect Defilement (Av. *paiti.raēθβəm*). As far as the first supposed correspondence does not fit, it cannot be justified why the second one should do it.

Secondly, I do not think that Tauruui and Zairicī were written in dual. As a matter of fact, if we compare this list of V 10 with that of V 11.9, we realise that there are other names of demons whose ending is also *-i*: *būidi* and *mūidi* (V 11.9). Nevertheless, there is no reason to suppose that these demons of V 11.9 were also in dual. Therefore, the interpretation of Tauruui and Zairicī as dual is not the only possible one.

Thirdly, neither in the Avestan nor in the Pahlavi lists of demons Tauruui / Tawriz and Zairicī / Zāriz are assimilated to Nāñhaiθiia / Nanhais. On the contrary, while they are always considered different evil entities, Nanhais is an epithet of Tarōmad in GrBd 34.27.

Finally, I must add that the parallel of Ved. *násatya-* as a singular in RV 4.3.6, continued in the Mahābhārata, confirms that an unique Indo-iranian **násatīa-* could have existed. I do not believe that this was an Indo-iranian god demonised by Zoroastrianism. I think rather that it was simply an epithet applied to divine beings, which probably acquired different meanings in the Indian and the Iranian groups.

As far as concrete features of this demon are concerned, in the Avestan texts no further information about him is given. However, in the Pahlavi literature he is considered the adversary of Spandarmad. As mentioned before, in GrBd 34.27 he is assimilated with Tarōmad, while he is associated with the sin of being ungirdled in GrBd 27.10, together with Indar and Sāwar.

Nevertheless, the demon Nanhais also shows some particular features. Actually, he causes dissatisfaction, according to GrBd 27.9 (Pakzad 2005 319), (Anklesaria 1956 27.8 in 234-237):

nanhais dēw kār ēn kū ahunsandīh ō dāman dahēd

The function of the demon Nanhais is this, that he produces dissatisfaction to the creatures⁶⁹⁷.

In the New Persian Zoroastrian literature more functions are ascribed to this demon, which confirm its assimilation with Tarōmad, as we observe in SdB 2.26-28 (Dhabhar 1909 72-73), (Dhabhar 1932 507):

نانیکهیت دیو کار آن باشد که مردمان بتکبر بکند و چون رنجی بمرد
 م رسد
 نانیکهیت اورا نگذارد و بیا شوباند و چیر ازو در دارد تا کرفها نکن د و در ایزد
 ناسپاس شود
 و چون مردمان اورا پند دهند او بتر باشد و نصیحت نپدیرد
 و بی طاعتی پادشاه مادر و پدر و زن در شوهر و بنده در خداوند
 که کند از
 نانیکهیت دیو باشد

⁶⁹⁷ As Pirart (2007a 80) notices, popular etymology (or Sasanian exegesis) has reinterpreted Phl. *nanhais* according to Phl. *a-hunsandīh* “dissatisfaction”.

26. The function of the demon Nānikhait is this, that he makes people arrogant and when any lamentation afflicts the mortal, Nānikhait does not leave him. And he makes him confused and deprives him of courage, so that he makes no meritorious deed and is ungrateful to God.
27. And when people give him advice, he turns worse and does not accept the admonition.
28. And the disobedience to the ruler, the mother and the father, of the woman to the husband, of the slave to the master, which he practises, is on account of the demon Nānikhait.

10.10. |a| paiti.pārāne.⁶⁹⁸ + tauruui.⁶⁹⁹ paiti.pārāne.⁷⁰⁰ x zairici.⁷⁰¹ haca.
 nmāna.⁷⁰² haca.⁷⁰³ vīsa.⁷⁰⁴ haca. zaṅtu. haca.⁷⁰⁵ + daijhu.⁷⁰⁶ haca.⁷⁰⁷
 hauuāiāsā.tanuuō.⁷⁰⁸ haca. nā.⁷⁰⁹ paiti.irstō.⁷¹⁰ haca. nāirika.⁷¹¹
 + paiti.irsta.⁷¹² haca. nmānabe.⁷¹³ nmānō.patōiš.⁷¹⁴ haca. vīso. vīspatōiš.⁷¹⁵
 haca. zaṅtāuš.⁷¹⁶ zaṅtupatōiš.⁷¹⁷ haca. x daijhēuš.⁷¹⁸ x daijhupatōiš.⁷¹⁹ haca.
 vīspaiiā.⁷²⁰ aṣaonō.⁷²¹ stōiš.⁷²²

|a| I fight Tauruui, I fight Zairicī, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the defiled man, away from the defiled woman, away from the master of the house, away from the headman of the clan, away

⁶⁹⁸ L4, D62, P2, G34, F10, T44, E10, B1, P10, M3 . L1, R278, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); P5, K2* † paiti.pārāne. ... stōiš †; B2, T46 paiti.pārāni; E4 paiti.pairane

⁶⁹⁹ Br1, L2, G42; L4, K1, D62, G34, T44, B1, P10, M3, (G) tauru; P2 turu (P2a above the line –a– before –r–); F10 taouruua; E10 . L1 tauruue; B2, T46 taoruua; R278 tauruua; P1 taorūa; E4 taoruuae; L5 turuue; FK1 turuui; *Mf2, K9 tauruui*

⁷⁰⁰ L4, D62, P2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); E4 paiti.pārāni*

⁷⁰¹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, L5, (G) zairica; F10 . E4, FK1 zaraica; Br1, L2, G42 zarica; *Mf2, K9 zāirica*

⁷⁰² D62, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4 . *Mf2, K9, (G); P2, T44 nāmānabe; G34, F10, E10 nmāne; B1 . R278, P1 namāna; L5, FK1 namāne*

⁷⁰³ L4, P2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); D62 hac^a*

⁷⁰⁴ L4, D62, P2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); E10 . L5 vīse*

⁷⁰⁵ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L4 dhaca*

⁷⁰⁶ L4, K1, D62, F10, T44, B1, P10, M3 . L2, E4; P2 . L1, B2, R278, T46, P1, Br1, G42, L5, FK1, (G) daijhu; G34, E10 . *Mf2, K9 daijhu*

⁷⁰⁷ P2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *K9; L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (G) † haca. ... stōiš †; Mf2 † haca †*

⁷⁰⁸ P2 † hauuāiāsā.tanuuō. ... stōiš †; L1, B2, P1, L5 . *Mf2, K9 hāuuāiāsā.tanuuō; R278, T46, G42, FK1 hāuuāiāsā.se.tanuuō; Br1, L2 hauuāiāsā.se.tanuuō; E4 hāuuāiāsāe.tanuuō*

⁷⁰⁹ L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9; E4 haca nā*

⁷¹⁰ L1, B2, R278, T46, P1, Br1, L2, G42, E4; L5 paiti.oraštō; FK1 paiti.irsta; *Mf2, K9 paiti.irstō*

⁷¹¹ B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9; L1 nāirika; E4 nāiriki; L5 nāirike*

⁷¹² Br1, L2, G42, FK1; L1 paiti.irsti; B2, R278, T46, P1, L5 paiti.irste; E4 paiti.rište; *Mf2, K9 paiti.rište*

⁷¹³ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 namānabe; FK1 namāne*

⁷¹⁴ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5, FK1 namānō.patōiš*

⁷¹⁵ L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2; E4 vīš.patōiš; L5 . K9 vīspatōiš*

⁷¹⁶ L1, R278, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); B2, T46 zaṅtuš*

⁷¹⁷ L1, Br1, L2, G42; B2, P1 zaṅtōpatōiš; R278, L5 . *Mf2, K9 zaṅtu.patōiš; T46 zaṅtōpatōiš; E4 zaṅtō.patōiš; FK1 zaṅtu.patōiš*

⁷¹⁸ L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 daijhēuš; E4 daijhēuš; *Mf2, K9 daijhēuš*

⁷¹⁹ L1, B2, R278, T46, P1, Br1, L2 daijhupatōiš; G42, L5 daijhu.patōiš; E4 daijhu.patōiš; FK1 daijhu.patōiš; *Mf2, K9 daijhupatōiš*

⁷²⁰ L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9; E4 hca*

⁷²¹ L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; FK1 vīspaiiā*

⁷²² R278, L5; L1, B2, P1, Br1, L2, G42, E4, FK1 aṣaonō; *Mf2, K9 aṣaonō*

⁷²³ L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; T46 aṣaonōstōiš*

from the headman of the tribe, away from lord of the country, away
from all the righteous existence.

[a] BRA pwltynm⁷²⁴ twlyc⁷²⁵ [ŠDYA] BRA⁷²⁶ pwltynm⁷²⁷ z'lyc⁷²⁸ [ŠDYA⁷²⁹] MN m'n'
MN⁷³⁰ wys⁷³¹ MN⁷³² znd MN⁷³³ MTA⁷³⁴

[a] *bē purdēnam tawriz [dēw] bē purdēnam zāriz [dēw] az mān az wis az zand az
deb*

[a] I fight [the demon] Tawriz, I fight [the demon] Zāriz, away from the house,
away from the clan, away from the tribe, away from the country.

Av. ⁺*tauruui* (10.10a)

The manuscripts disagree in the name of this demon, which is only attested
in V 10.10 and 19.43. As far as V 10.10 is concerned, each group of manuscripts
seems to have preserved a different reading: *tauru* (PV), *tauruua* (IndVS), *tauruuī*
(IrVS). Indeed, while the oldest PV manuscripts attest *tauru*, the oldest IndVS
agree in variants with *-a* (B2, T46 *taoruua*; R278 *tauruua*; with the exception of L1
tauruue) and the IrVS in the variant with *-ī* (Mf2, K9 *tauruuī*). In order to choose
one of them, the contrast with V 19.43 is required.

In V 19.43, absent in the PV manuscripts, the oldest IndVS agree in a variant
with *-ī* (B2 *taouruui*; L1, T46 *tauruuī*) and the IrVS attest the same variant of V
10.10, namely *tauruuī*. Since final vowels are usually lengthened in the IrVS, the
variant *tauruui* is seemingly the original one in V 19.43. In V 10.10 this agrees with
the variants *tauruui* of some IndVS manuscripts (Br1, L2, G42) and *tauruuī* of the
IrVS ones, so that those variants with *-a* are to be interpreted as corruptions of a
final *-ī*. Since *tauruui* is seemingly the original variant in V 19.43 and it is also
represented in V 10.10, I have chosen it in my edition. On the contrary, de Vaan
(2003 261) prefers the variant ⁺*tauruuī* of the IrVS manuscripts, but there is no
etymological *-ī* in this Avestan word, if we trust the etymology proposed for Av.
tauruui-.

Av. ⁺*tauruui* was already connected with the Vedic root *tūrvo-* by
Darmesteter (1875 33-34). Afterwards it was more precisely related to Ved. *tūrvi-*
“conquerer” by Persson (1912 777), followed by Gray (1929 184), Nyberg (1938
339 ff.), Christensen (1941 34) and Mayrhofer (1992-2001 1.662). This Vedic word

⁷²⁴ L4, K1, D62, P2, G34, T44, B1, P10, M3, (Jmp); F10 pltynm; E10 pwltynm

⁷²⁵ L4, K1, G34, T44, E10, B1, P10, M3; D62, P2 twlyk; F10 t'lyk; (Jmp) tlyc

⁷²⁶ K1, D62, P2, F10, T44, M3, (Jmp); L4, G34 W BRA; E10 PWN; B1, P10 BRA W

⁷²⁷ K1, P2, G34, F10, T44, P10, M3, (Jmp); L4 p^wltynm; D62 W pwltynm; E10 pwltynm; B1
pwwltynm

⁷²⁸ L4, K1, G34, T44, B1, M3, (Jmp); D62, F10 z'lyk; P2 z'ylyk; E10 *zairci*; P10 z'ylyk^{yk}

⁷²⁹ L4, G34, T44, E10, P10a above the line, (Jmp); K1, D62, P2, F10, B1, P10, M3 † ŠDYA †

⁷³⁰ P2; L4, G34, T44, E10 W; K1, D62, F10, B1, P10, M3, (Jmp) † MN †

⁷³¹ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 w's

⁷³² P2; L4, G34, E10 W; K1, D62, T44, B1, P10, M3, (Jmp) † MN †; F10 † MN znd †

⁷³³ K1, D62, P2, F10, B1, P10; L4, G34, T44, M3, (Jmp) † MN †; E10 W

⁷³⁴ L4, F10, T44, E10, B1, P10, M3; K1 MTyy; D62 MT^A; P2 MTA OD; (Jmp) MTA OD gyw'k

is a *hápax legómenon* only present in RV 9.42.3 (Pirart 2007a 44-45), where it designates one of the Áśvināu, according to Pirart (1995 22) (2007a 58-59, 149-150).

In the Pahlavi literature the demons Tauruui and Zairicī are usually mentioned together and also belong to the list of the arch-demons⁷³⁵. According to Dk 9.9.1 [K43 147.10-11; M 792.20-21] (West 1892 182), they are worshipped when people walk with one boot:

ud ān ī az ēzišn ī tawriz⁷³⁶ ud zārīz rāy ēw-mōg dwārišn

And walking with one boot because of the worship of Tawriz and Zārīz.

This idea continued in the New Persian Rivāyat, as it is confirmed by MU 1.95.15-18 = MU 2.468 (Unvala 1922), (Dhabhar 1932 101-102):

و یکہ پای برهنہ رفتن آنرا ایموک دوارشنی گویند اورا گناہ چندانبریت کہ تاریخ و
زارخ دیو را یزشن کردہ ویشته باشد

And walking bare-footed they call *ē-mōk-dwārišnī* (walking with one boot). Such a sin is as if Tārīx and Zārīx were worshipped.

Av. ^x*zairici* (10.10a)

The name of this demon, attested in V 10.10 and 19.43, has usually been read as *zairica*. Actually, this is the variant common to the oldest PV and IndVS manuscripts in V 10.10, while the IrVS ones attest *zāirica*. In V 19.43, not preserved in the PV manuscripts, the oldest IndVS and the IrVS agree in the variant *zairica* (L1, B2, T46 . Mf2). Therefore, from the point of view of textual criticism, we should edit *zairica*.

Darmesteter (1880-1887 2.175, n.9) interpreted Av. *zairica* as *zairi-ca*, where *-ca* would be an enclitic. But Spiegel (1871-1878 2.130, n.1), followed by Jackson (1895 657-658), noticed that the existence of the feminine Av. *zairicī-* demonstrates that this *-ca* is not an enclitic, but belongs to the name. However, he read it as *Zairica* and did not correct it as *Zairicī*. Furthermore, Jackson (1895 657-658), related Av. *zairica* with Ved. *jarás-* “old age”.

Spiegel’s interpretation was developed by Bartholomae (1904 1680), who interpreted Av. *zairica* as a Nom. Du. of Av. *zairik-* and compared it with Av. *zairiianc-* (Masc.) and *zairicī-* (Fem.). However, he related them not to Ved. *jarás-* “old age”, but to Av. *zairi-* “yellowish” (cf. Ved. *hári-*) + the suffix *-anc-* (cf. Ved. *śvityāñc-* “whitish”). Gray (1929 184), Christensen (1941 34) and Pirart (2007a 47) followed this etymology and translated *zairica* as “celui qui est de couleur d’or” and “jaunâtre” respectively. Moreover, Christensen stated that this name referred to a liquor that gives immortality, an interpretation which depends on his view of some Zoroastrian rites in comparison with shamanism, but cannot be supported by the Avestan passages where this demon appears.

Pirart (1995 22, 412) follows partially Bartholomae’s interpretation of Av. *zairica* as a Nom. / Acc. Du., but adds that **zairiianca* would be expected. He

⁷³⁵ vid. GrBd 27.13 (Pakzad 2005 319), (Anklesaria 1956 27.12 in 236-237):

awēšān har šaš kamāligān dēwān gōwēd abārīg hamkār ud hamayār ī awēšān hēnd

All of them are considered the arch-demons. The rest are their collaborators and assistants.

⁷³⁶ Written <t’wlyc’> in Madan (1911) and in K43 (Dresden 1966).

adopts the variant ⁺*zāirica* of the IrVS manuscripts⁷³⁷ and proposes that this dual stems from ^{*}*zhāricá-*, thematised and derived by *vṛddhi* from ^{*}*zharjānc-* “yellowish”. According to him, ⁺*zāirica* would be a *dvandva* compound together with *tauruui*.

Unless we accept Pirart’s hypothesis regarding Av. *nāṅhaiḍīm* as a corruption of a dual ^x*nāṅhaiḍe*, a hypothesis that I rule out in my commentary to Av. *nāṅhaiḍīm* in V 10.9, there is no need to interpret *tauruui* and *zairica* as *dvandva* compounds in dual.

In my opinion, the misunderstanding of this name is due to a corruption in the written transmission from the Nom. Sing. of Av. *zairicī-*, namely Av. *zairici*, to *zairica*, because of an anticipation of the ending *-ca* of the following word *haca* and because of the usual confusion between final *-i* and *-a*. If my interpretation is right, we must correct *zairica* by ^x*zairici*, the Nom. Sing. Fem. of Av. *zairicī-* “yellowish” (cf. Av. *zairicī-* “Zairicī, name of a righteous woman” in Yt 13.139 (Bartholomae 1904 1681) and Ved. *śvitīcī-* (Fem.) “whitish”).

Regarding the Pahlavi literature, popular etymology or Sasanian exegesis reinterpreted Av. *zairicī-* according to a supposed relation with Phl. *zahr* “poison” (Pirart 2007a 80). On one hand, its phonetic is very close to Phl. *zahr* “poison” and *zabrag* “bile, gall” (MacKenzie 1971 97). On the other hand, the PT of this demon as <z’lyc> or <z’lyk> could have been misunderstood by the scribes as <zhlyk> *zabrīg*, so that the confusion with Phl. *zahr* “poison” and even with Phl. *zabrag*⁷³⁸ can also be explained graphically.

According to Dd 36.40 (Jaafari-Dehaghi 1998 124-125), Zāriz poisons foods:

ud ⁺*zāriz*⁷³⁹ *dēw pad xwarišnān zahrēnīdan* <ud> *margīh wihānēnīdan*

And (he appointed) the demon Zāriz to poison foods (and) to cause death.

The same idea is found in GrBd 27.12 (Pakzad 2005 319), (Anklesaria 1956 27.11 in 236-237)⁷⁴⁰:

čīyōn gōwēd kū ^x*tawriz*⁷⁴¹ *ī tarwēnīdār ud* ⁺*zāriz* *ī zahr-kardār*

As one says: “Tawriz the conquerer and Zāriz the poisoner”.

⁷³⁷ Nevertheless, in a recent publication Pirart (2007a 47) prefers the reading with short vowel *zairica*.

⁷³⁸ cf. FīŌ 192 (Klingenschmitt 1968 69), where Phl. *zabrag* <zhlk> is the PT of Av. *zārasca* “gall”.

⁷³⁹ Jaafari-Dehaghi (1998 124) edits *zariz*, but the manuscripts attest <z’ylyc’>, which is an adaptation of Av. *zairicī-*.

⁷⁴⁰ Since Tawriz usually appears together with Zariz, the first one is also associated with the use of venom in the previous passage of GrBd 27.11 (Pakzad 2005 319), (Anklesaria 1956 27.10 in 236-237):

^x*tawriz dēw ān kē zahr ō urwarān dāmān gumēzēd*

The demon Tawriz is she who mingles poison into the vegetable creatures.

Pakzad (2005 319) reads it as Tariz, but all the manuscripts attest <tplyc’>. In my opinion, this represents a deviation from the reading <twlyc’> of the PV manuscripts in V 10.10, which I interpret as Tawriz.

⁷⁴¹ Pakzad (2005 319) reads it as Tariz, but all the manuscripts attest <tplyc’> here as well.

The same relation between Zārīz and poison was continued in the New Persian Zoroastrian literature, as we observe in SdB 2.32-33 (Dhabhar 1909 73), (Dhabhar 1932 507):

و تاریخ و زاریخ دیو کار آنست که چیزهای که ناخوشی باشد ایشانرا ناخوشی دران
چیزها دهند

و در دوزخ روان دروندانرا خورشهای پلید بکنند و پلید و گنده ایشانرا دهند و موکل
ایشان باشند تا آنگاه که آن خورشها خورند و عذاب روان ایشان نمایند

32. And the function of Tārīx and the demon Zārīx is this, that they give unpleasantness to those things which have the unpleasantness in them.

33. And in hell they make foul the food for the souls of the liars and they give them foulness and stench and they are their vigilants until they eat the food and they inflict torture to their souls.

10.11. |a| *dātarə. gaēdanqm.*⁷⁴² *x astuuaitinqm.*⁷⁴³ *ašaum. kaiia.*⁷⁴⁴ *aēte.*⁷⁴⁵
*vaca. yōi.*⁷⁴⁶ *hənti.*⁷⁴⁷ *gāḍāhuua.*⁷⁴⁸ *caḍrušāmrūta.*⁷⁴⁹ |b| *āaṭ. mraoṭ.*⁷⁵⁰ *aburō.*
*mazdā.*⁷⁵¹ *ime.*⁷⁵² *aēte.*⁷⁵³ *vaca. yōi.*⁷⁵⁴ *hənti.*⁷⁵⁵ *gāḍāhuua.*⁷⁵⁶ *caḍrušāmrūta.*⁷⁵⁷
|i| *ime.*⁷⁵⁸ *vaca. āxtūirīm.*⁷⁵⁹ *+framruua.*⁷⁶⁰

|a| Maker of the material creatures, Righteous, which are these words which are to be said four times while (reciting) the Gāḍās? |b| And Ahura Mazda said: “these are the words which are to be said four times while (reciting) the Gāḍās, |c| recite these words four times.”

⁷⁴² *Mf2; L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . FK1, (G) | gaēdanqm. astuuaitinqm. ašaum |; K2| gaēdanqm. astuuaitinqm |; L1, B2, R278, T46, P1 . K9 [tā] | gaēdanqm. astuuaitinqm | ašaum; Br1, L2, G42, E4, L5 [tā] | gaēdanqm. astuuaitinqm. ašaum |*

⁷⁴³ *Mf2 astuuaitinqm*

⁷⁴⁴ *L4, K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . R278, L5, FK1, (G); G34 kauua (G34a above the line -ii- instead of -uu-); L1, B2, T46, P1, Br1, L2, G42, E4 . Mf2, K9 kīia*

⁷⁴⁵ *L4, K1, P5, G34, F10, T44, B1, M3 . Mf2, K9, (G); D62, P2, K2, P10 aēta; E10 . L1, B2, R278, T46, P1, L2, G42, E4, L5, FK1 aete; Br1 ai^cte*

⁷⁴⁶ *L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10 . G42, E4, L5, FK1, (G); E10, M3 yō; L1, B2, R278, T46, P1, Br1, L2 . Mf2, K9 yōi*

⁷⁴⁷ *L4, K1, D62, P2, P5, K2, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); G34 hənti; F10 hənta; T44 hənti; E4 hənte; L5 hiṅti*

⁷⁴⁸ *K1, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9, (G); L4 . L1, E4, L5 gāḍā.huua; D62 g^aḍāhuua; FK1 gāḍāhuuō*

⁷⁴⁹ *L4, D62, B1, P10, M3 . L1, (G); P2, P5 ciḍrušā.mruuta; K2 caiḍrušāmrūta; G34 caḍrušāmarūta; F10 . B2, R278, T46, P1, Br1, L2, G42 caḍrušā.mrūta; T44 ciḍru.šāmrūta; E10 ciḍrušāmrūta; E4 caiḍrušā.mrūta; L5, FK1 ciḍrušā.mrūta; Mf2 caḍrušāmrūta; K9 caḍršāmrūta*

⁷⁵⁰ *L4, K1, D62, P2, P5, K2, F10, B1, P10, M3 . B2, R278, Br1, L2, G42, E4, FK1, (G); G34 . L5 mraoṭ; T44, E10 | mraoṭ. aburō. mazdā |; L1, T46, P1 . Mf2 mraoṭ; K9 [tā] | mraoṭ. aburō |*

⁷⁵¹ *L4, K1, D62, P2, P5, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); K1 | mazdā |*

⁷⁵² *L4, K1, P2, P5, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, (G); D62 i^me; K2, G34, T44 . K9 imē*

⁷⁵³ *L4, K1, D62, P2, G34, F10, T44, B1, P10, M3 . Mf2, (G); P5 aite; K2 itē; E10 aiti; L1, R278, T46, P1, Br1, L2, G42, E4, FK1 aete; B2, L5 aeti; K9 aēti*

⁷⁵⁴ *L4, K1, D62, P2, K2, G34, F10, T44, B1, P10, M3 . L2, FK1, (G); P5 . L1, R278, T46, Br1, G42, E4 . Mf2, K9 yōi; E10 . L5 yō*

⁷⁵⁵ *K1, D62, P2, P5, K2, G34, F10, E10, B1, P10 (P10a above the line -n- instead of -ṅ-), M3 . L1, R278, T46, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); L4 hənti; B2, P1 yōihənti; T44 hanti; L5 hiṅti*

⁷⁵⁶ *L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); E4, L5 gāḍā.huua*

⁷⁵⁷ *D62, P10 . L1, B2, T46, (G); L4 caḍrušāmrūta; P2 ciḍrušāmrūta; P5, T44 ciḍrušā.mrūta; K2 ciḍru^o.šāmrūta; G34 caḍrušāmarūta; F10 . R278, P1, Br1, L2, G42 caḍrušā.mrūta; E10 ciḍrušāmrūti; B1, M3 caḍrušāmrūta; E4 caḍruš.mrūta; L5 ciḍrušā.marūta; FK1 ciḍrušā.mrūta; Mf2 ciḍrušāmrūta; K9 caḍrušāmrūta*

⁷⁵⁸ *L4c in the left margin, D62, P2, P5, K2, F10, E10, B1, P10, M3 . L1, R278, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, (G); L4 | ime. ... framruua |; G34, T44 . K9 imē; B2, T46 imi*

⁷⁵⁹ *K1, P2, P5, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); L4c in the left margin . Mf2, K9 āxtūirīm; D62 āx^htūirīm; K2 ^axtūirīm; G34 āxštūirīm*

⁷⁶⁰ *L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . K9; L4c in the left margin, K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . Mf2, (G) framruua; G34 framruua; FK1 framrūa*

|a| d't'1 kt'1 OLE-š'n⁷⁶¹ gwbsn'⁷⁶² MNW⁷⁶³ HWE-d⁷⁶⁴ PWN g's'n' cslwš'mlwt⁷⁶⁵ |b| AP-š gwpt 'whrmzd AYK ZNE⁷⁶⁶ OLE-š'n' gwbsn'⁷⁶⁷ MNW HWE-d⁷⁶⁸ PWN g's'n' xslwš'mlwt⁷⁶⁹ |c| ZNE gwbsn'⁷⁷⁰ 4⁷⁷¹ b'l pr'c YMRWN⁷⁷²

|a| *dādār kadār awēšān gōwišn kē hēnd pad gāhān časrušāmrūd* |b| *u-š guft ohrmazd kū ēn awēšān gōwišn kē hēnd pad gāhān xčasrušāmrūd* |c| *ēn gōwišn čahār bār frāz gōw*

|a| Maker, which are these words which are to be said four times while (reciting) the Gāθās? |b| And Ohrmazd said: “these are the words which are to be said four times while (reciting) the Gāθās, |c| recite these words four times.”

cf. N 18.1-2 (Kotwal & Kreyenbroek 1995 98-99), where an abridged version of V 10.11-12 is quoted together with ritual directions and prescriptions if a text to be recited is omitted. That these texts of Nērangestān are really quotations from V 10 can be deduced by comparison between the Avestan text of N 18.1 and its PT:

kaiia. caθrušāmrūta.

kadār awēšān gōwišn kē hēnd pad gāhān časrušāmrūd

It is evident that the PT of N 18.1 is taken from V 10.11, because it reproduces all the words present in the Avestan text of V 10.11 instead of the two Avestan words of the abridged passage of N 18.1.

⁷⁶¹ K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 ; P2

⁷⁶² L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 W gwbsn'

⁷⁶³ L4, D62, P2, G34, F10, T44, E10, P10, (Jmp); B1, M3 MN

⁷⁶⁴ L4, K1, D62, P2, G34, T44, B1, P10, M3; F10 HW^E-d; E10 hnd; (Jmp) HWE-nd

⁷⁶⁵ (Jmp); L4, T44, E10 ctwš'mlwt; D62 cslyš'mlwt'; P2, B1, P10, M3 cslyš'mlwt'; G34 ctwšmlwt; F10 cslyšmwlwt

⁷⁶⁶ L4, D62, P2, F10, T44, E10, B1, P10, M3; G34 ZNM; (Jmp) ZNE HWE-d

⁷⁶⁷ L4, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 gwbsnyy

⁷⁶⁸ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 HWE-nd

⁷⁶⁹ L4, T44, E10 ctwš'mlwt; K1 ctlyš'm-; D62 ctlyš'mlwt; P2 cslyš'mlwt'; G34 ctwšmlwt; F10 ctlyšmwlwt; B1 ctlyš'mlwt'; P10 cslwtlyš'mlwt; M3 cslyš'mlwt'; (Jmp) ctwyš'mlwt

⁷⁷⁰ L4c in the left margin, K1, D62, P2, G34, F10, E10, P10, M3, (Jmp); T44 gwš gwbsn'; B1 gwbsn'

⁷⁷¹ L4c in the left margin, K1, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); D62 W 4

⁷⁷² L4c in the left margin, K1, P2, G34, E10, B1, M3; D62, F10, T44, P10, (Jmp) YMRWN

10.12. |a| yaθā.⁷⁷³ abū.⁷⁷⁴ vairiūō.⁷⁷⁵ aθā. ratuš. ašātcēt. hacā. vaṅhēuš. dazdā.
 manayhō. šūaođananam. aṅhēuš. mazdāi. xšādrəmčā. aburāi. ā. yim. drigubiūō. dadat.
 vāstārəm. (= Y 27.13)⁷⁷⁶
 mazdā. aṭ.⁷⁷⁷ mōi.⁷⁷⁸ vahištā.⁷⁷⁹ srauuāscā. xšūaođanācā.⁷⁸⁰ vaocā.⁷⁸¹ x tā.
 x tū.⁷⁸² x vohū.⁷⁸³ manayhā.⁷⁸⁴ ašācā.⁷⁸⁵ išūdəm.⁷⁸⁶ stūtō.⁷⁸⁷ xšmākā.⁷⁸⁸ xšādrā.
 aburā.⁷⁸⁹ fərašəm.⁷⁹⁰ vasnā. haiđiūm.⁷⁹¹ dā. abūm.⁷⁹² (= Y 34.15)⁷⁹³
 ā. airiūmā.⁷⁹⁴ +išiūō.⁷⁹⁵ rafəđrāi.⁷⁹⁶ jaṅtū.⁷⁹⁷ x nərəbiiascā.⁷⁹⁸ nāiribiiascā.
 x zarađuštrabē.⁷⁹⁹ vaṅhēuš. rafəđrāi. manayhō. yā.⁸⁰⁰ x daēnā.⁸⁰¹ vairīm.

⁷⁷³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, T46, Br1, E4, L5, FK1, (G); L1, R278, P1, L2, G42 . *Mf2, K9 yaθā*

⁷⁷⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); *Mf2, K9 abī*

⁷⁷⁵ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (G); P2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *vairiūō*. 4; P5 *vairiūō*. 4 b'1; K2 *vairiūō*. [tā] 4 b'1; *Mf2, K9 vairiūō*. 4 gwptn'

⁷⁷⁶ vid. (Insler 1975 59): “Wise One, therefore tell me the best words and actions, namely, those allied with good thinking and truth, as the just claim for my praises. By our rule, Lord, Thou shalt truly heal this world in accord with our wish”; (Kellens & Pirart 1988-1991 1.101): “Harmonieux comme un (maître est harmonieusement) digne de choix par l’existence (rituelle), le modèle des actes de l’existence de la divine Pensée et leur emprise sont attribués au Maître Mazdā, dont (cette emprise) fera un pâtre pour les nécessiteux”; (Humbach & Elfenbein & Skjærvø 1991 1.115): “Just as (a judgement) is worthy of being chosen by the world, so the judgement, (which) in accordance with truth itself, (is to be passed) on the actions of good thought of the world, is assigned to the Wise One, and the power (is assigned) to (Him), the Ahura, whom (people) appoint as a shepherd to the poor”.

⁷⁷⁷ L4, D62, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); P2 āaṭ*

⁷⁷⁸ L4, K1, D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); T44 aṭmōi*

⁷⁷⁹ B2, T46 . *Mf2, K9; L4, K1, D62, G34, F10, E10, B1, P10, M3, (G) - vahištā. ... abūm -;* P2 . R278, P1, Br1, L2, G42, E4, L5, FK1 - *vahištā. ... abūm -* 4; P5 - *vahištā. ... abūm -* 4 b'1; K2 [tā] - *vahištā. ... abūm -* 4 b'1; L1 - *vahištā. ... vasnā -*

⁷⁸⁰ B2 *šūaođnācā*; T46 *šūaođnācā*; *Mf2, K9 šūaođanācā*

⁷⁸¹ B2; T46 . *Mf2, K9 vaocā*

⁷⁸² B2, T46 *tātū*; *Mf2, K9 tāti*

⁷⁸³ B2, T46 *vohū*; *Mf2, K9 vohi*

⁷⁸⁴ B2, T46; *Mf2, K9 manayhā*

⁷⁸⁵ *Mf2, K9; B2, T46 ašāicā*

⁷⁸⁶ B2, T46 . *Mf2; K9 išūdīm*

⁷⁸⁷ B2, T46; *Mf2, K9 stūtō*

⁷⁸⁸ *Mf2, K9; B2, T46 xšamākāi*

⁷⁸⁹ B2, T46; *Mf2 fəra. aburā; K9 fəra. aburā*

⁷⁹⁰ *Mf2, K9; B2, T46 frašəm*

⁷⁹¹ *Mf2, K9; L1, B2, T46 haiđīm*

⁷⁹² T46; L1 *dābūm*; B2 *abūm. mazdāaṭ. mōi. vahištā*. 4; *Mf2 dāabīm. mazdā. aṭ. mōi*. 4 gwptn'; *K9 dāabīm. mazdā. aṭ. mōi*. 4 b'1

⁷⁹³ vid. (Kellens & Pirart 1988-1991 1.129): “Ô Mazdā, dis-moi les hymnes et les actes très bons! Rends donc plantureux, en raison de la divine Pensée et de l’Harmonie, l’apport de vigueur de l’éloge, (rends plantureux) en raison de l’emprise (rituelle) sur vous, ô Maître, l’(acte) cultuel et l’existence par le ... !”; (Humbach & Elfenbein & Skjærvø 1991 1.143): “O Wise One, tell me about the best (things), both eulogies and actions, (tell me about) them with good thought, and (tell me) with truth (about) the invigoration (consisting) of praise. Through Your power make real the existence (which is) brilliant in (my) imagination, O Ahura”.

*hanāṭ. mīzdəm. ^xašahiā. ⁸⁰² ^xyāsā. ⁸⁰³ ašīm. yqm. ⁸⁰⁴ išūqm. ⁸⁰⁵ aburō.
masatā. ⁸⁰⁶ mazdā. ⁸⁰⁷ (= Y 54.1) ⁸⁰⁸*

⁷⁹⁴ L4, G34, E10 . L1, L2, E4 . Mf2, K9, (G); D62, P10 āairiēmā; P2 āairiē.mā; P5 āiriēmā; K2 āriēmā; T44 . L5 āiriū.mā; B1, M3 ā.airiēmā; B2, P1 āiriēmā; R278 āairiūēmā; T46 ā'riūēmā; Br1 āiriū.mā

⁷⁹⁵ E10 . L1, B2, R278, T46, Br1, L2, E4, L5; L4, K1, D62, P5, K2, G34, T44, B1, P10, M3 išūō; P2 ašūō; F10 āiriē.māišūō; P1, (G) išūō; G42 āiriūēmāišūō; FK1 āiriū.māišūō; Mf2, K9 'tā' † išūō. ... aburō †

⁷⁹⁶ T46, B2; L4, K1, D62, G34, T44, E10, B1, P10, M3 † rafōdrāi. ... mazdā †; P2 . R278, P1, Br1, L2, E4, L5, FK1 † rafōdrāi. ... mazdā † 4; P2 . G42 † rafōdrāi. ... mazdā † 4 b'l; K2 'tā' † rafōdrāi. ... mazdā † 4 b'l; L1 rafōdrāi

⁷⁹⁷ T46; B2 jaṅtu

⁷⁹⁸ B2, T46 narə.biiascā

⁷⁹⁹ B2, T46 zaraḍuštrahe

⁸⁰⁰ B2; T46 yā

⁸⁰¹ B2 daenā; T46 daēnā

⁸⁰² B2 ašahiā; T46 ašahiā

⁸⁰³ B2, T46 yā.sā

⁸⁰⁴ T46; B2 yqm

⁸⁰⁵ T46; B2 išūqm

⁸⁰⁶ B2, T46 . Mf2, K9; L1 masa.tqm

⁸⁰⁷ L1, T46; B2 mazdā. āiriēmā. išūō. rafōdrāi. 4; Mf2 mazdā. 4 gwptn'; K9 mazdā. 4 b'l gwptn'

⁸⁰⁸ vid. (Wolff 1910 72): “Her komme der liebe Airyaman zur Unterstützung zu den Männern und Frauen des Zaraḍuštra, zur Unterstützung des gutes Sinns. Welches Ich den köstlichen Lohn verdient, (dem) erbitte ich den Preis der Gerechtigkeit, den begehrenswerten, welchen Ahura Mazdāh zuteilen wird.”; (Kellens & Pirart 1988-1991 1.195): “Que la tribu vigoureuse aille au secours! / Aux hommes et aux femmes de Zaraḍuštra / Pour le secours de la divine Pensée / La conscience qui gagne une récompense de choix / Je demande l’octroi de l’Harmonie / La (...) vigoureuse dont le Maître Mazdā s’est enivré” or “Que la tribu vigoureuse aille au secours! / Aux hommes et aux femmes de Zaraḍuštra / Pour le secours de la divine Pensée, je demande à la conscience, qui gagne une récompense de choix, l’octroi de l’Harmonie, (octroi) que le Maître Mazdā pense vigoureuse”; (Humbach & Elfenbein & Skjærnvø 1991 1.195): “Let the tribe, provided with invigoration, come to the support of the men and women of Zaraḍuštra, to the support of good thought, a religious view which will deserve a desirable prize. I entreat for the invigorating reward of truth which the Wise Ahura has devised”.

10.13. |a| āaṭ. pasca. caḍrušāmrūta.⁸⁰⁹ vaca. ime.⁸¹⁰ vaca. +framrauua.⁸¹¹
 +vārəḍrayniš.⁸¹² +baēšaziia.⁸¹³ |b| paiti.pərəne. +aēšmām.⁸¹⁴ +xruuī.drūm.⁸¹⁵
 paiti.pərəne.⁸¹⁶ +akatašəm.⁸¹⁷ daēum.⁸¹⁸ haca. nmāna.⁸¹⁹ haca. vīsa.⁸²⁰ haca.
 zaṅtu.⁸²¹ haca. +daǰhu.⁸²² haca.⁸²³ hauuāiāsə.tanuūō.⁸²⁴ haca. nā.
 paiti.iritō.⁸²⁵ haca. nāirika.⁸²⁶ paiti.irista.⁸²⁷ haca. nmānabe.⁸²⁸
 nmānō.patōiš.⁸²⁹ haca. vīsō. vīspatōiš.⁸³⁰ haca.⁸³¹ zantāuš. zantupatōiš.⁸³²
 haca. +daǰhōuš.⁸³³ x daǰhupatōiš.⁸³⁴ haca. vīspaiiā.⁸³⁵ ašaonō.⁸³⁶ stōiš.⁸³⁷

⁸⁰⁹ D62, B1, P10, M3 . L1, (G); L4 caḍrušāmrūma; P2 ciḍrušā.mruuta; P5 ciḍrušāmrūta; K2 ciḍrušāmrūta; G34 caḍrušāmarūta; F10 . B2, R278, T46, P1, Br1, L2, G42, E4, FK1 caḍrušā.mrūta; T44 ciḍrušā.mrūta; E10 ciḍrušā.mrūti; L5 ciḍrušā.marūta; Mf2, K9 ciḍrušāmrūta

⁸¹⁰ D62, P2, P5, F10, E10, B1, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, E4, FK1, (G); L4, K2, G34, T44 imē; L1 eme; L5 imi; Mf2, K9 ima

⁸¹¹ L4 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9; K1, D62, P2, P5, K2, F10, T44, E10, B1, P10 (P10a above the line –a- after –r-), M3, (G) framrauua; G34 . L5 framaruua; FK1 framrūa

⁸¹² L4, D62, P2, G34, F10, T44, B1, P10, M3 . L1, R278, L2, G42, FK1; P5, E10 vārəḍrayna; K2 varəḍrayna; B2, T46, P1 vārəḍrayni; Br1 vārəḍrayniš; E4 vārəḍrayniš; L5 vārəḍriganiš; Mf2, K9, (G) vārəḍrayne

⁸¹³ K1, D62, K2, T44, B1, P10, M3 . Mf2, K9; L4, P2, (G) baēšaziia; P5 bišaziia; G34 baešaziia; F10, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 baešaziia; E4 baišeziia

⁸¹⁴ Mf2, K9; L4, K2 aēšmām; K1 aēšmām; D62, P2, P5, G34, F10, B1, P10, M3, (G) aēšmām; T44 . L5 aesmām; E10 . L1, B2, R278, Br1, L2, G42, E4 aēšmām; T46 aēšmām; P1 aēšmām; FK1 aesmām

⁸¹⁵ L1, L2, G42; L4, D62, G34, E10, B1, P10, M3 xruuīm.draoš; P2 xruuīdruš; P5 xruū.drūm; K2 xruuī.drūm; F10 . B2, P1, E4 xruuīdrūm; T44 xruuīm.drūm^{aoš}; R278 – xruuī.drūm –; T46 xruuīdrūm; Br1 xruūdrūm; L5 xarūi.darūm; FK1 xruū.drūm; Mf2, K9 xruuīdrūm; (G) xruuīm.drūm

⁸¹⁶ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, G42, L5, FK1 . Mf2, (G); E4 paiti.pairəne; K9 paiti.pərəne

⁸¹⁷ Mf2, K9; L4, F10 aṅatašəm; K1, D62, P2, B1, P10, M3, (G) akatašəm; P5, K2 aṅatašim; G34 aṅtašəm; T44 aṅəm.tašəm; E10 aṅi.tašəm; L1, B2, R278, T46, Br1, L2, G42, FK1 aṅatašəm; P1 aṅatašmām; E4 aṅaetašəm; L5 agatašəm

⁸¹⁸ L4, P5, K2, G34, F10, T44, E10, (G); K1, D62, P2, B1, P10 (P10a above the line –u- before –m-), M3 daēm; L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 daeum; Mf2, K9 daēuum

⁸¹⁹ L4, K1, D62, G34, P10 . L1, B2, T46, P1, L2, G42 . K9, (G); P2, T44 nāmāne; P5, K2, E10 nmāne; F10 . L5, FK1 namāne; B1, M3 . R278, E4 namāna; Br1 namāna; Mf2 nmānabe

⁸²⁰ L4, K1, D62, P5, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, G42, E4 . Mf2, K9, (G); P2 vīš; T44, E10 . L5, FK1 vīse; L2 vīsa. haca

⁸²¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, G42, E4, L5, FK1 . Mf2, K9, (G); G34 daiǰhu

⁸²² L4, K1, D62, K2, F10, T44, E10, B1, P10, M3 . L2, E4; P2 hdaǰhō; P5 . L1, B2, R278, T46, P1, Br1, G42, L5, FK1, (G) daiǰhu; G34 zaṅtu; Mf2, K9 dayhu

⁸²³ P5, K2 . L1, B2, R278, T46, P1, Br1, G42, E4, L5, FK1 . Mf2, K9; L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (G) – haca. ... stōiš –; L2 – haca –

⁸²⁴ P5 hāuuīāštanuuō; K2 hāuuīāse.tanuūō; L1, T46, L5 hāuuīāse.tanuūō; B2, P1 hauuīāse.tanuūō; R278, G42, FK1 hāuuīā.se.tanuūō; Br1 hauuīā.se.tanuūō; L2 hauuīā.se.tanuūō; E4 . Mf2, K9 hauuīāse.tanuūō

⁸²⁵ P5, K2 . L1, R278, T46, P1, Br1, L2, G42, E4, FK1; L5 paiti.iritō; Mf2, K9 paiti.iritō

⁸²⁶ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2; P5 above the line nāraka; E4, L5 nāiriki; K9 nāirka

⁸²⁷ G42, FK1; P5 above the line, K2 paiti.iritō; L1, B2, R278, T46, P1, Br1, L2, E4 paiti.iriste; L5 paiti.iriti; Mf2, K9 paiti.riste

⁸²⁸ L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; P5, K2 nmāne; E4 namāna; L5, FK1 namāne

⁸²⁹ L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; P5 nmānō.paitōiš; K2 nmānō.ptōiš; E4, L5 namānō.patōiš; FK1 namānō.paitōiš

[a] “And after these words to be said four times, recite these words, victorious, healing:” [b] I fight the Wrath of the bloodstained stick, I fight the demon Akataša, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the defiled man, away from the defiled woman, away from the master of the house, away from the headman of the clan, away from the headman of the tribe, away from lord of the country, away from all the righteous existence.

[a] ZK y⁸³⁸ AHL MN cslwš⁸³⁹ mlwt⁸³⁹ gwbsn⁸⁴⁰ ZNE⁸⁴¹ gwbsn⁸⁴² pr⁸⁴³ c YMRWN⁸⁴³ pylwckl⁸⁴⁴ byš⁸⁴⁵ znyt⁸⁴⁵ l⁸⁴⁵ |b| BRA pwltynm⁸⁴⁶ hyšm⁸⁴⁷ y⁸⁴⁸ hlwydlwš⁸⁴⁹ BRA pwltynm⁸⁵⁰ kts⁸⁵¹ ŠDYA MN m⁸⁵² n⁸⁵² MN⁸⁵² wys⁸⁵³ MN⁸⁵⁴ znd MN⁸⁵⁵ MTA⁸⁵⁶

[a] *ān ī pas az časrušāmrūd gōwišn ēn gōwišn frāz gōw pērōzgar bēšāzēnīdār* |b| *bē purdēnam xēšm ī xruīdruš bē purdēnam agdaš dēw az mān az wis az zand az deb*

[a] “After the words to be said four times, recite these words, victorious, healing:” [b] I fight the Wrath of the bloodstained stick, I fight the demon Agdaš, away from the house, away from the clan, away from the tribe, away from the country.

⁸³⁰ P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; K2 vīspatōiš; FK1 vīspaitōiš*
⁸³¹ P5, K2 . L1, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; B2 hca*
⁸³² L1, B2, R278, T46, Br1, L2 . *Mf2, K9; P5 . G42, L5 zantū.patōiš; K2 zantū.patōiš; P1 zantū.patōiš; E4 zantō.patōiš; FK1 zantū.patōiš*
⁸³³ P5, K2 . E4; L1, B2, R278, T46, P1, Br1, L2, G42, L5 *daijhbōuš; FK1 daijhbōuš; Mf2, K9 daijhbōuš*
⁸³⁴ P5 . E4 *daijhu.patōiš; K2 daijhu.patōiš; L1, G42, L5 daijhu.patōiš; B2, R278, T46, P1, Br1, L2 daijhubatōiš; FK1 daijhu.paitōiš; Mf2 daijhupatōiš; K9 daijhuptōiš*
⁸³⁵ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; P5 . FK1 vīspīā*
⁸³⁶ P5 . B2, L5; L1 . *K9 ašaonō; R278, Br1, L2, G42, E4, FK1 ašaonō; T46, P1 . Mf2 ašaonō*
⁸³⁷ P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; K2 ašaonaostōiš*
⁸³⁸ L4, G34, F10, B1, M3; D62, P2, T44, E10, P10, (Jmp) | y |
⁸³⁹ L4; D62, B1, P10, (Jmp) ctwyš⁸³⁹ mlwt; P2 ctwyš⁸³⁹ mlwt; G34, F10, T44, E10 ctwyš⁸³⁹ mlwt; M3 ctwyš⁸³⁹ mlwt
⁸⁴⁰ K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); L4 ZNE gwbsn; M3 | gwbsn' |
⁸⁴¹ L4, K1, D62, P2, F10, T44, E10, P10, M3, (Jmp); G34 | ZNE gwbsn' |; B1 𐭪𐭫
⁸⁴² L4, K1, D62, P2, T44, E10, B1, P10, M3, (Jmp); F10 | gwbsn' |
⁸⁴³ P2, E10, M3; L4 YMLLWN; D62, F10, T44, P10, (Jmp) YMRWN; G34 YMLLWNy; B1 W YMRWN
⁸⁴⁴ L4, K1, P2, T44; D62, G34, E10, B1, P10, M3, (Jmp) pylwckl; F10 𐭪𐭫𐭬𐭭
⁸⁴⁵ L4, D62, T44, E10, B1, P10, M3, (Jmp); P2 byš⁸⁴⁵ znyt⁸⁴⁵ l; G34 byš⁸⁴⁵ znyt⁸⁴⁵ l; F10 byš⁸⁴⁵ znyyt⁸⁴⁵ l
⁸⁴⁶ L4, K1, D62, P2, G34, F10, T44, P10, M3, (Jmp); E10 pwltynm; B1 pwlty⁸⁴⁶ nm
⁸⁴⁷ F10, P10; L4, K1, G34, B1, M3, (Jmp) hšm; D62, P2, T44, E10 hyšmy
⁸⁴⁸ L4, K1, G34, B1, P10, M3; D62, P2, F10, T44, E10, (Jmp) | y |
⁸⁴⁹ (Jmp); L4, G34, T44, E10 hldlwš; K1, D62, F10, B1, P10, M3 hylwldlwš; P2 hlwldlwš
⁸⁵⁰ L4, G34, F10, T44, B1, M3, (Jmp); K1, D62, P10 pwltynm (D62a above the line -m); P2 𐭪𐭫𐭬𐭭𐭮𐭯
E10 pwltynm
⁸⁵¹ L4, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 kts
⁸⁵² F10; L4, K1, D62, P2, G34, B1, P10, M3 | MN |; T44, E10, (Jmp) W
⁸⁵³ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 wys
⁸⁵⁴ D62, P2, F10, P10; L4, G34, T44, E10, (Jmp) W; K1, B1, M3 | MN |
⁸⁵⁵ L4, D62, T44; P2, F10 W MN; G34 | MN |; E10, (Jmp) W; B1 MNW; P10 MNW; M3 W MNW
⁸⁵⁶ L4, D62, P2, G34, T44, E10, B1, P10, M3; F10 MTA-k; (Jmp) MTA OD gyw⁸⁵⁶ k

Av. ⁺*xruuī.drūm* (10.13b)

I agree with de Vaan's (2003 260) emendation ⁺*xruuī.drūm*, because Geldner's (1896) *xruuīm.drūm* is due to the influence of the ending *-m* on the second element of compound.

Regarding its formation, the first element *xruuī^o* belongs to a Caland's system. cf. Av. *xrūra-* "raw, bloody", Ved. *krūrā-* "raw" (Mayrhofer 1992-2001 1.414-415); Av. *xrū-* "raw flesh". As a Caland's system, we expect a final short vowel *xruuī^o*. However, all the manuscripts agree in the reading with long vowel *xruuī^o*. Accordingly, I have edited *xruuī^o*.

The second element *^odru-* of this compound can stem either from Av. *dāuru-* "wood" or from Av. *drauu-* "to run", according to Hintze (1994 245). She (1994 247) agrees with Hoffmann (1976 419) and states that it is possible that an *aniṣ* verbal root Av. *dru-* existed together with another *seṣ* verbal root Av. *drū-* "to run". From the latter Av. *drū-*, the root-noun Av. *drū-* "running" would derive. Accordingly, she interprets Av. *xruuī.drū-* and translates it as "der einen grausamen Lauf hat".

On the contrary, de Vaan (2003 260) observes that the analysis of this second element of compound as a root noun *dru(H)-* "to run" is contradicted by the inflexion of *^odru-*. Actually, while the root noun Av. *hū-* "pig" attests a Gen. Sing. *huuō* in the PT of V 7.52Q (Cantera under preparation A 7.52), Av. *^odru-* attests a Gen. Sing. *^odraoṣ*, that is, it is not inflected as a root noun.

Therefore, I agree with de Vaan's (2003 260) interpretation as "having a bloody wooden weapon", which I prefer to translate as "of the bloodstained stick".

Av. ⁺*akatašəm* (10.13b)

There are two main problems in this compound. On one hand, its first member puts a textual problem. The reading *aya^o* is attested in the PV of the group of L4 and in the IndVS manuscripts, while the variant *aka^o* is found in those PV manuscripts of the group of K1 and in the IrVS manuscripts. They can be traced back to IIr. **ag^ba-^o* "evil" or **aka^o* "evil" respectively, meaning the same. Since both can be supported by the manuscripts' evidence, my choice is not the only possible one. Moreover, in the only parallel of this passage, namely V 19.43, only the IrVS attest *aka^o*, while all the rest agree in the reading *aya^o*. However, although *aya^o* is attested in the oldest manuscript, the PV L4, I agree with Geldner (1896), Kellens (1974 177-178) and Pirart (1995 413-414) in preferring *aka^o*.

On the other hand, it cannot be stated whether the second member of this compound, namely *^otašəm*, belongs to an athematic stem *^otaš-* or to a thematic one *^otaša-*. The only passages where this compound is found, namely V 10.13 and V 19.43, attest the Acc. Sing. *akatašəm*, which can be interpreted either as an athematic or a thematic substantive. The only parallel of *^otaš(a)-* as a second element of compound is Av. *vīspataš(a)-* in Yt 1.14, but its variants in the manuscripts do not help to solve the problem, as Kellens (1974 178-179) observed. However, Pirart (2007b 97) prefers to interpret it as Av. ⁺*vīspa.taša-* and doubts if *taš-* produced a root-noun. In any case, it seems clear that this second element of compound stems from IIr. **tačš-* "to fell, to cut" (Mayrhofer 1992-2001 1.612).

According to this etymology and for the use of this verb applied to the composition of hymns, Pirart (1995 413) translates it by “qui façonne de funestes (hymnes)” and “fabricant de mauvaises (paroles rituelles)” in (2007b 97, n.422). Although this interpretation is possible, I agree with Kellens’ translation as “qui crée le mal” and I translate Av. *akatašəm* by “who creates evil (things)”.

Concerning the main features of this demon, in the list of Dk 5.7.4 he is only mentioned without any further explanation, but in other Pahlavi texts he is associated with repudiation (Phl. *nakkīrā*) of that which is righteous, as we observe in Dk 9.9.1 [K43 147.12; M 792.21-22] (West 1892 182):

ud ān <ī> az ēzišn ī^x agdaš⁸⁵⁷ rāy duš nakkīrā-gar

And repudiating harmfully because of the worship of Agdaš.

This is also the case in GrBd 27.25-26 (Pakzad 2005 322-323), (Anklesaria 1956 27.24-25 in 238-239):

25. ⁺*agdaš⁸⁵⁸ dēw druz ī nakkīrāyīh kē dāmān az tis ī frārōn nakkīrā kunēd*

The demon Agdaš is the Lie of repudiation, which makes the creatures repudiate righteous things.

26. *čīyōn gōwēd kū kē tis ō ān dahēd kē mardōm az tis ī frārōn nakkīrā dārēd ēg-iš⁺ agdaš dēw šnāyēnīd bawēd kē tis ō ān tan dahēd kē dād ēn kū dastwar nē abāyēd dāštan ēg-iš xēšm dēw šnāyēnīd bawēd kē tis ō ān tan dahēd kē dād ēn kē gōwēd kū māryan nē abāyēd dāštan ēg-iš ahreman abāg hāmīst dēwān šnāyēnīd bawēd*

As one says: “Whoever gives something to that mortal who repudiates righteous things, then he has praised the demon Agdaš; whoever gives something to that person whose law is such that one must not have any religious authority, then he has praised the demon Wrath; whoever gives something to that person whose law is such that he says that one must not have any killer of snakes, then he has praised Ahreman together with all the demons.”

⁸⁵⁷ Written <’kt’š> in Madan (1911) and K43 (Dresden 1966).

⁸⁵⁸ Pakzad (2005 322) reads *Akataš*.

10.14. |a| *paiti.pərəne.*⁸⁵⁹ *x* *varāñiia.*⁸⁶⁰ *daēuuō.*⁸⁶¹ *paiti.pərəne.*⁸⁶² *+vātō.*⁸⁶³
*daēuuō.*⁸⁶⁴ *haca. nmāna.*⁸⁶⁵ *haca. vīsa.*⁸⁶⁶ *haca. zantū.*⁸⁶⁷ *haca. +dañḥu.*⁸⁶⁹
*haca.*⁸⁷⁰ *x* *hauuāiāsə.tanuuō.*⁸⁷¹ *haca. nā.*⁸⁷² *paiti.iritō.*⁸⁷³ *haca. nāirika.*⁸⁷⁴
*+paiti.irista.*⁸⁷⁵ *haca. nmānabe.*⁸⁷⁶ *nmānō.patōiš.*⁸⁷⁷ *haca. vīsō.*⁸⁷⁸ *vīspatōiš.*⁸⁷⁹

⁸⁵⁹ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 .
Mf2, K9, (G); E4 paiti.pairine; FK1 | paiti.pərəne. ... stōiš |

⁸⁶⁰ L4, K1, P5, K2, G34, F10, E10, B1, P10, M3 . L1, R278, Br1, L2, G42, E4, (G) *varāñiia; D62*
varāñiia; P2 vāranaiia; T44 varāñiiaš; B2, T46, P1 varāñiia; L5 vārāñiie; Mf2 varāñiia; K9
varāñiia

⁸⁶¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . *Mf2, K9, (G); E10 . R278, T46, Br1, L2,*
G42, E4, L5 daēuuō; L1, B2, P1 daiuuō

⁸⁶² L4, D62, P5, K2, G34, F10, T44, E10, B1, P10 above the line, M3 . L1, B2, R278, T46, P1, Br1,
G42, L5 . Mf2, K9, (G); K1 | paiti.pərəne. vātō. daēuuō |; P2 paita.pərəne; L2 paiti.pərənōe; E4
paitē.pərəne

⁸⁶³ D62, P2, P5, K2, F10, E10, B1, P10 above the line (P10a above the word *-um*), M3 . L1, B2,
R278, T46, P1, Br1, L2, G42, E4, L5; L4, G34 vātum; T44 vātu; Mf2, K9, (G) vātīm

⁸⁶⁴ L4, D62, P2, P5, K2, G34, F10, T44, B1, P10 above the line, M3 . *Mf2, K9, (G); E10 . R278, T46,*
Br1, L2, G42, E4, L5 daēuuō; L1, B2, P1 daiuuō

⁸⁶⁵ L4, K1, G34, M3 . L1, B2, T46, Br1, L2, G42, E4 . *Mf2, K9, (G); D62, P5, K2, F10, T44, E10, P10*
nmāne; P2 nāmāne; B1 . R278, P1 namāna; L5 namāne

⁸⁶⁶ L4, K1, D62, P2, P5, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2,*
K9, (G); T44, E10 . L5 vīse

⁸⁶⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42,
E4, L5 . K9, (G); Mf2 haca. zantū. haca

⁸⁶⁸ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, G42, E4, L5
. Mf2, K9, (G); P5 zantō; L2 zantū

⁸⁶⁹ L4, D62, K2, F10, T44, B1, P10, M3 . E4; P2, P5 . L1, B2, R278, P1, Br1, L2, G42, L5, (G)
daiñḥu; G34, E10 . Mf2, K9 daiñḥu; T46 daeñḥu

⁸⁷⁰ P5, K2 . L1, B2, R278, T46, P1, L2, G42, E4, L5 . *Mf2, K9; L4, D62, P2, G34, F10, T44, E10, B1,*
P10, M3, (G) | haca. ... stōiš |

⁸⁷¹ P5, K2 *hāuuāiāsə.tanuuō; L1, R278, T46, G42 hāuuāiāsə.se.tanuuō; B2, Br1, L2 hauuāiāsə.se.tanuuō;*
P1 . K9 hauuāiāsə.tanuuō; E4 hauuāiāsə.se.tanuuō; L5 hāuuāiāsə.se.tanuuō; Mf2 hauuāiāsə.se.tanuuō

⁸⁷² P5, K2 . L1, R278, P1, L2, G42, L5 . *Mf2, K9; B2, E4 hacanā; T46 nāi*

⁸⁷³ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4; L5 *paiti.iritō; Mf2, K9 paiti.ristō*

⁸⁷⁴ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 nāirike*

⁸⁷⁵ Br1, G42; P5 *paiti.iritō; K2 paiti.iristaō; L1, R278, L2 paiti.iriste; B2, T46, P1 paiti.iristabe; E4*
paiti.ərəsta; L5 paiti.ərəšti; Mf2 paiti.risti; K9 paiti.riste

⁸⁷⁶ L1, B2, T46, L2, G42 . *Mf2, K9; P5, K2 nmāne; R278, P1, E4 namānabe; Br1 nāmāne; L5*
namāne

⁸⁷⁷ L1, Br1, L2, G42 . *Mf2, K9; P5 nmānō.patōiš; K2 nmānō.ptōiš; B2, T46, P1 nmānō.paitōiš; R278,*
E4, L5 namānō.patōiš

⁸⁷⁸ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; P5 vīsa*

⁸⁷⁹ P5 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; K2 . L5 vīspatōiš; E4 vīs.patōiš*

*haca. zantōuš.*⁸⁸⁰ *zantupatōiš.*⁸⁸¹ *haca. daijhbōuš.*⁸⁸² *daijhupatōiš.*⁸⁸³ *haca. vīspaiiā.*⁸⁸⁴ *ašaonō.*⁸⁸⁵ *stōiš.*⁸⁸⁶

[a] I fight the Varāñiia demons, I fight the demon Vāta, away from the house, away from the clan, away from the tribe, away from the country, away from the own body, away from the defiled man, away from the defiled woman, away from the master of the house, away from the headman of the clan, away from the headman of the tribe, away from lord of the country, away from all the righteous existence.

[a] BRA pwltynm wlnyk⁸⁸⁷ ŠDYA⁸⁸⁸ BRA pwltynm w'tyk⁸⁸⁹ ŠDYA [w'tykl⁸⁹⁰] MN m'n' xMN⁸⁹¹ wys⁸⁹² MN⁸⁹³ znd MN⁸⁹⁴ MTA⁸⁹⁵

[a] *bē purdēnam waranīg dēw bē purdēnam wādīg dēw [wādīgar] az mān*^x *az wis az zand az deh*

[a] I fight the demon of Lust, I fight the demon of the Wind [who causes Wind (to blow)], away from the house, away from the clan, away from the tribe, away from the country.

Av. ^x*varāñiia* (10.14a)

There are two problems regarding this substantive. Firstly, the Nom. Pl. ^x*varāñiia* disagrees with the Nom. Sing. *daēuuō*. Secondly, its meaning and etymology are unclear.

As far as the first problem is concerned, Av. ^x*varāñiia* appears as a plural in the parallels of Y 27.1, Yt 5.22, 10.97 and 13.137, where it designates a class of evil beings. Hence we expect, on one hand, the Acc. Pl. ^x*varāñiia* instead of the Nom. Pl. and, on the other hand, the Acc. Pl. *daēuuā* (Pirart 1992 106) instead of the Nom. Sing. *daēuuō*.

Concerning the etymology and meaning of Av. ^x*varāñiia*-, Spiegel (1852-1863 1.177) translated it as “Daeva des Regens”, surely because of a confusion

⁸⁸⁰ L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*; **P5** *zaijhbēuš*; **K2** *d'antōuš*

⁸⁸¹ R278, Br1, L2 . *Mf2*; **P5** . L1, G42, L5 *zantu.patōiš*; **K2** *zantu.ptōiš*; B2, P1 *zantōpatōiš*; T46, E4 *zantō.patōiš*; *K9* *zantpatōiš*

⁸⁸² **K2** . E4; **P5** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 *daijhbōuš*; *Mf2*, *K9* *daijhōuš*

⁸⁸³ E4; **P5** *daijhbō.patōiš*; **K2** *daijhu.ptōiš*; L1, G42, L5 *daijhu.patōiš*; B2, R278, T46, P1, Br1, L2 *daijhupatōiš*; *Mf2* *daijhupatōiš*; *K9* *daijhuptōiš*

⁸⁸⁴ **K2** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*, *K9*; **P5** *vīspaiiā*

⁸⁸⁵ **P5**, **K2** . L1, T46, L5; B2, P1 *ašaonō*; R278 . *Mf2* *ašaonō*; Br1, L2, G42, E4 *ašaonō*

⁸⁸⁶ **P5** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*; **K2** *ašaonustōiš*; *K9* *ašaonōstōiš*

⁸⁸⁷ **L4**, **K1**, **D62**, **P2**, **G34**, **F10**, **T44**, **B1**, **P10**, **M3**, (Jmp); **E10** *wlnyk*

⁸⁸⁸ **L4**, **K1**, **D62**, **P2**, **G34**, **F10**, **T44**, **E10**, **B1**, **P10**, (Jmp); **M3** **𐬨𐬀𐬎**

⁸⁸⁹ **L4**, **D62**, **P2**, **F10**, **B1**, **P10**, **M3**, (Jmp); **G34** *w'tyk*; **T44**, **E10** *w'tyc*

⁸⁹⁰ **K1**, **D62**, **P2**, **F10**, **B1**, **P10**, **M3**, (Jmp); **L4**, **G34** *y w'tykl*; **T44**, **E10** *w'tygl*

⁸⁹¹ **L4**, **D62**, **G34**, **F10**, **T44**, **B1**, **P10**, **M3** – MN –; **K1**, **E10**, (Jmp) W; **P2** MNW

⁸⁹² **L4**, **K1**, **D62**, **P2**, **F10**, **T44**, **E10**, **B1**, **P10**, **M3**, (Jmp); **G34** *wyš*

⁸⁹³ **P2**; **L4**, **K1**, **D62**, **G34**, **F10**, **T44**, **B1**, **P10**, **M3** – MN –; **E10**, (Jmp) W

⁸⁹⁴ **L4**, **K1**, **D62**, **G34**, **F10**, **T44**, **B1**, **P10**, **M3**; **P2**, **E10**, (Jmp) W

⁸⁹⁵ **D62**, **P2**, **G34**, **E10**, **P10**, **M3**; **L4**, **B1** MT-yy; **F10** MTA-k; **T44** MTA y; (Jmp) MTA OD gyw'k

between the PT *waranīg* and Phl. *wārānīg* “rainy”. cf. Av. *vār-* “rain” (Bartholomae 1904 1410).

Westergaard (1853 83) said that this word stem from Av. *varāna-*, attested in V 1.17⁸⁹⁶ and Yt 5.33, which he interpreted as the extreme western limits of the sky where the boundary between heaven and earth is found and the sun conceals itself. That is why Av. *^xvarə́niia-* would refer to evil beings, according to Westergaard. I must add that his interpretation was based on the wrong etymological connection between Av. *varāna-*, Ved. *várūna-* and Gr. *oúranos*.

De Harlez (1881 cxxx) denied Westergaard’s interpretation and agreed with the native interpretation of Av. *^xvarə́niia*, according to which it stems from Av. *var-* “to choose, to desire” (Bartholomae 1904 1360-1361). Nevertheless, he translated it as “déva de l’égarement” in V 10.14 (1.122), but also admitted the translation “déva de la luxure” and even Spiegel’s (1852-1863 1.177) “déva de la pluie”.

Bartholomae (1904 1373) continued the idea that Av. *^xvarə́niia-* stems from Av. *varāna-* of V 1.17 and Yt 5.33, but interpreted it as a toponim. Thus, Av. *^xvarə́niia* would be the name of the Varə́niia demons, that is, the demons from Varə́na.

As we observe, Av. *^xvarə́niia* can be explained at least by means of two possible etymologies: the root Av. *var-* “to choose, to desire” and the toponim Av. *varāna-*. Although I cannot discard these interpretations, I must point to a further possibility: its connection with Ved. *varaṇá-* “Crataeva roxburghii, name of a magic tree”, whose etymology is not clear (Mayrhofer 1992-2001 2.513-514).

On one hand, we have seen that in Av. *^xvarə́niia* is mentioned together with the demon *⁺vātō* “(evil) Wind”. It is noteworthy that the Vedic word possibly connected with Av. *^xvarə́niia* also appears together with Ved. *vāta-* “wind” in an interesting parallel in the Atharvaveda: AVŚ 10.3.13 = AVP 16.64.3 (Whitney & Lanman 1905 574), (Petr & Vavroušek 1996):

yáthā vāto vánaspátīn vṛkṣān bhanáky ójasā
evá sapátñān me bhaṅgdhi púrvān jātāñ utáparān varaṇás tvābhí rakṣatu
 As the Wind breaks the trees, lords of wood, with force,
 so break my rivals, those born before and after; let the *varaṇá-* protect you.

The main difference between both texts is that Av. *^xvarə́niia* is not a singular and designates a collective of evil beings.

On the other hand, Av. *^xvarə́niia* is accompanied by Ir. **daijya-*. Surprisingly, the same word is placed after Ved. *varaṇá-*, for instance, in AVŚ 10.3.11 = AVP 16.64.1-2 (Whitney & Lanman 1905 573), (Petr & Vavroušek 1996):

ayám me varaṇá úrasi rájā devó vánaspátīh
sá me śátrūn ví bādathām índro dásyūn ivásurān
 This *varaṇá-* in my breast, the divine lord of wood, oh King,
 let it drive away my enemies, like Indra the Dásyus, the Ásuras.

⁸⁹⁶ Regarding the possible location of this land, vid. (Cantera under preparation A 1.17).

Although Ved. *devó* is referred properly to *vánaspátih*, it is clear that *devó vánaspátih* (Nom. Sing.) “divine lord of woods” is used as an epithet of Ved. *varanā* (Nom. Sing. in saṁdhi). Therefore, AVŚ 10.3 offers a good parallel to V 10.14 and can point to an IndoIranian connection. Actually, in both texts OInd. **varana-* / OIr. **varaniia-* + Ir. **vaHata-*, on one hand, and OInd. **varana-* / OIr. **varaniia-* + Ir. **daiya-*, on the other hand, are mentioned together. Because of this, we can suppose that Av. *xvarəniia* are the demons related to the **varana-* (tree), whose magic properties were invoked in the Atharvaveda. The association of this tree with magic could have meant that it gave its name to a type of demons in Zoroastrianism.

This old connection between Wind and **varana-* was continued in the Pahlavi literature: in Dd 36.31 (Jaafari-Dehaghi 1998 122-123), (Pirart 2007a 121-123), where a completely different list of demons is found, Way and Waran are also mentioned together.

In the PT of Av. *xvarəniia* in V 10.14a, Phl. *waranīg*, we see the plurality of *Varəniia* demons merged into one single demon called Waran, the personification of Lust, and this remains so in the Pahlavi literature. Its importance was already manifested in the Dēnkard, where it was considered the adversary of Spandarmad, as we see in Dk 8.9.3 [M 685.12-15] (West 1892 21):

ud ān ī wahman ud spandarmad ud srōš ud ahrišwang <ud> was yazdān ud ān ī akōman ud waran ud xešm <ud> anahl ud was dēwān

And that of Wahman, Spandarmad, Srōš, Ahrišwang and many (other) divinities and that of Akōman, Lust, Wrath, Unrighteousness and many (other) demons⁸⁹⁷.

Apart from Dk 9.32.3, where Waran is called the destroyer (*waran-iz ī abesihēnīdār* “the destroyer Lust”), in Great Bundahišn we find specific features of this demon, as we observe in GrBd 1.47 (Pakzad 2005 20), (Anklesaria 1956 1.48 in 14-15):

u-š az stī ī xwad-dōšagīh waran ī wad ī nēst-kirb frāz kirrēnīd čiyōn waran abāyist
And from the essence of selfishness⁸⁹⁸ he miscreated the evil Lust without body⁸⁹⁹, since Lust was necessary.

⁸⁹⁷ In other Pahlavi texts Lust is mentioned together with Greed (Phl. *āz*) and Wrath (Phl. *xēšm*), like in AW (JamaspAsana 1913 89), (Asmussen 1974 238), Dk 3.33 (de Menasce 1973 49), Dk 6.23 (Shaked 1979 10-11), Dk 6.E8 (Shaked 1979 188-189), VīD 12 (Molé 1967 128-129), (Asmussen 1974 238), WZ 30.41 (Shaked 1980 26, n.11), (Gignoux & Tafazzoli 1993 106-107), WZ 34.36 (Gignoux & Tafazzoli 1993 122-123) or PRDd 62.10 (Williams 1990 1.222-223, 2.107).

⁸⁹⁸ cf. Dd 36.42 (Jaafari-Dehaghi 1998 126-127), where Waran is accompanied by the epithet *xwad-dōšag* “selfish”. Also in Dk 6.1b (Shaked 1979 2-3), partially quoted in Dd 94.2 (West 1882 270), Lust is assimilated to Selfishness (Phl. *xwad-dōšagīh*), while Wisdom (Phl. *xrad*) is equated to Religion (Phl. *dēn*). Regarding this latter passage, as Shaked (1979 229) notices, the ambiguity of the Pahlavi script makes that Phl. *xrad* “wisdom” could be read as Phl. *ard* “Ard” (=Ahrišwang). Nevertheless, Shaked prefers to edit Phl. *xrad* and I agree with his interpretation. Concerning Phl. *xwad-dōšagīh* as “Eigenwilligkeit”, referred to the opposition against the authority of the religion, and the association of Waran with *xwad-dōšagīh*, vid. (Cantera 2003 22 ff.).

⁸⁹⁹ The fact that Lust has no body (Phl. *nēst-kirb*), or simply its mention together with Av. *vāta-* “Wind” in V 10.14, could explain why Lust appears together with Way, the personification of the evil wind, in the list of Dd 36.31 (Jaafari-Dehaghi 1998 122-123).

The association of Lust with selfishness gives as a result its connection with sexual practices condemned by Zoroastrianism, as it is corroborated by GrBd 27.29 (Pakzad 2005 323), (Anklesaria 1956 27.30 in 238-239):

waran dēw ān kē abārōn marzišnīh kunēd čyōn gōwēd waran ī a-rāh

The demon Lust is that which practises sinful fornication. As one says: “Lust the stray one⁹⁰⁰”.

Av. ⁺*vātō* (10.14a)

There is a textual problem in the choice of this reading. On one side, the oldest PV manuscript, namely L4, attests *vātum*, which in its turn seems to be on the basis of the variant *vātīm* in the IrVS manuscripts. On the other side, the group of K1 and the IndVS manuscripts agree in the variant *vātō*.

Pirart (1995 414) notices that these two variants are problematic, but he does not find a solution. He believes that the reading *vātīm* implies to correct it as ^x*vāitīm*. This emendation is followed by de Vaan (2003 548) “without hesitation”. However, no epenthetic vowel is attested in the manuscripts. Conversely, as he also notices, if we choose *vātum*, an infection of *-ā-* + *-Cu-* > *-ō-* + *-Cu-* would be expected.

Since the variant in L4 and that of the IrVS add phonetic problems to our choice, I would prefer that of K1 and the IndVS manuscripts, namely *vātō*, according to which the name of the demon mentioned here is not Vātīia (Bartholomae 1904 1410), (Gray 1929 216), (Christensen 1941 33, 35), but Vāta.

Regarding the function of this demon, apart from this text, it appears only in two passages of the Anthology of Zadspram, namely WZ 8.1-2 (Molé 1963 288), (Gignoux & Tafazzoli 1993 62-63):

1. *ka-š nazd būd ō zāyišn abreman tab dēw ud dard dēw ud ⁺wād dēw har ēk abāg sad ud panjāh dēw bē ō ōzadan ī zardušt frēstād hēnd*

When it became near to his birth, Ahreman sent the demon Fever, the demon Pain and the demon Wād, each one with one hundred and fifty demons in order to kill Zardušt.

2. *u-š ⁺mēnōgihā frāz ō mādar šud hēnd ud az tab ud dard ud wād awištābīhist*

And spiritually they came inside his mother and she was afflicted by Fever, Pain and Wād.

In this passage the function of the demon Wād is to contribute to provoke abortion. This idea seems to be confirmed by WZ 31.2 (Gignoux & Tafazzoli 1993 112-113), where it is said that Wād fights against the foetus before the birth:

sē rōz pas az marg ka ruwān andar bīm handāzag sē rōz ī pēš zāyišn ka wād andar tan kōxšīdār

Three days after death, when the soul is frightened, it is like the three days before birth, when Wād is fighting inside the body.

⁹⁰⁰ vid. Dd 36.63 (Jaafari-Dehaghi 1998 134-135), where the same syntagm Phl. *waran ī a-rāh* is found and Dk 5.7 (Pirart 2007a 133-134), where we find the equivalent Phl. *abē-rāh waran*. In Dk 6.274 (Shaked 1979 106-109) lust and bodily desire (Phl. *waran ud tan-kāmagīh*) are mentioned together, while in Dk 6.C39 (Shaked 1979 158-159) the adjective Phl. *waranīg* “lustful, greedy” is referred to sexual desire which drives to fornication with prostitutes (Phl. *jeḥ-marzīh*).

10.15. |a| ime.⁹⁰¹ aēte.⁹⁰² vaca. yōi.⁹⁰³ hṇti.⁹⁰⁴ gāḍāhuua.⁹⁰⁵ biṣāmrūta.⁹⁰⁶
ime.⁹⁰⁷ aēte.⁹⁰⁸ vaca.⁹⁰⁹ yōi.⁹¹⁰ hṇti.⁹¹¹ gāḍāhuua.⁹¹² ḍriṣāmrūta.⁹¹³ ime.⁹¹⁴
aēte.⁹¹⁵ vaca. yōi.⁹¹⁶ hṇti.⁹¹⁷ gāḍāhuua.⁹¹⁸ caḍruṣāmrūta.⁹¹⁹

|a| “These are the words which are to be said twice while (reciting) the Gāḍās, these are the words which are to be said thrice while (reciting) the Gāḍās, these are the words which are to be said four times while (reciting) the Gāḍās.”

⁹⁰¹ D62, P2, P5, K2, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); L4, G34, T44 imē

⁹⁰² L4c above the line, D62, P5, K2, G34, F10, T44, B1, P10, M3 . Mf2, K9, (G); L4 -| aēte |-; P2 aēta; E10 aeti; L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 aete

⁹⁰³ L4, K1, D62, P2, K2, G34, F10, T44, B1, P10, M3 . Br1, FK1, (G); P5 . L1, B2, R278, T46, P1, L2, G42, E4, L5 . Mf2, K9 yōi; E10 yō

⁹⁰⁴ L4, K1, D62, P5, K2, G34, F10, E10, B1, P10, M3 . L1, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); P2 . E4 hṇta; T44 hanta; B2 hṇti; L5 hṇti

⁹⁰⁵ L4, D62, K2, G34, F10, T44, E10, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . K9, (G); P2, P5, B1 . L5 . Mf2 gāḍā.huua

⁹⁰⁶ K1, D62, P5, B1, P10, M3 . L1, (G); L4 biṣāmrūta; P2 biṣā.mruuta; K2, F10 . B2, T46, P1, Br1, L2, G42, FK1 biṣā.mrūta; G34 biṣā.marūta; T44 biṣā.mrūta; E10 biṣāmrūti; R278 baeṣā.mrūta; E4 baiṣā.marūta; L5 biṣā.marūta; Mf2, K9 biṣāmrūta

⁹⁰⁷ K1, D62, K2, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9, (G); L4, G34, T44 imē; P2 -| ime. aēte. vaca |-; P2a above the line aēme; E4 imae; FK1 aime

⁹⁰⁸ B1, M3 . Mf2, K9, (G); L4 aētē; K1, F10, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 aete; D62 aēti; P2a above the line aēt; P5 imeite; K2 itē; G34 vaca; T44 aēti; P10 ite

⁹⁰⁹ L4, K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); G34 aēte

⁹¹⁰ L4, D62, P5, K2, G34, F10, T44, B1, P10, M3 . L5, FK1, (G); E10 yō; L1, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9 yōi

⁹¹¹ L4, D62, P5, K2, G34, E10, B1, P10, M3 . R278, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); P2 yōihṇti; F10 . E4 hṇta; T44 . L1 hṇti; B2 yōihṇti; T46, L5 hṇti

⁹¹² L4, K1, D62, P5, K2, G34, F10, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . K9, (G); P2, B1 . L1, E4 . Mf2 gāḍā.huua; E10 gāhuua

⁹¹³ K2, P10, M3 . L1, (G); L4, D62 ḍriṣāmrūta; P2 ḍriṣā.mruuta; P5, F10, B1 . B2, R278, T46, P1, Br1, L2, G42, FK1 ḍriṣā.mrūta; G34 ḍriṣāmarūta; T44 ḍriṣā.mrūti; E10 ḍriṣāmrūti; E4 ḍriṣā.marūta; L5 ḍriṣā.marūta; Mf2, K9 ḍriṣāmrūta

⁹¹⁴ K1, D62, P2, P5, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); L4, K2, G34, T44 imē; FK1 aime

⁹¹⁵ L4, K1, P2, G34, B1, M3 . Mf2, (G); D62, K2, P10 (P10a above the line -ē- before -t-) iti; P5 aetē; F10, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 aete; T44 aēta; K9 aēti

⁹¹⁶ K1, P2, P5, K2, F10, T44, B1, P10, M3 . L5, FK1, (G); L4, E10 yō; D62, G34 -| yōi. hṇti |-; L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9 yōi

⁹¹⁷ D62, P2, P5, K2, E10, B1, P10, M3, L4a . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9, (G); F10 hṇta; T44 hṇti; E4 yōihṇta; L5 hṇti; FK1 hṇti

⁹¹⁸ D62, P5, K2, G34, F10, T44, E10, P10a above the line, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); P2, B1 . L5, FK1 gāḍā.huua; P10 -| gāḍāhuua |-; L4a gāḍāhuu^o

⁹¹⁹ D62, B1, M3 . L1, (G); L4 caḍruṣāmrūta; P2 ciḍruṣā.mruuta; P5, T44 ciḍruṣā.mrūta; K2 ciḍruṣā.mrūta; G34 caḍruṣā.marūta; F10 ciḍraoṣā.mrūta; E10 ciḍruṣāmrūti; P10 caḍruṣāmrūta; B2, R278, T46, P1, Br1, L2, G42, FK1 caḍruṣā.mrūta; E4 caḍruṣā.mrūta; L5 caḍruṣā.marūta; Mf2, K9 ciḍruṣāmrūta

|a| ZNE OLE-š' n' ⁹²⁰ gw bš n' MNW ⁹²¹ HWE-d ⁹²² PWN ⁹²³ g' s' n' ⁹²⁴ byš' mlwt ⁹²⁵ ZNE
 OLE-š' n' gw bš n' MNW HWE-d ⁹²⁶ PWN ⁹²⁷ g' s' n' ⁹²⁸ slyš' mlwt ⁹²⁹ ZNE ⁹³⁰ OLE-š' n' ⁹³¹
 gw bš n' ⁹³² MNW HWE-d ⁹³³ PWN g' s' n' ⁹³⁴ x cslwš' mlwt ⁹³⁵

|a| *ēn awēšān gōwišn kē hēnd pad gāhān bišāmrūd ēn awēšān gōwišn kē hēnd pad*
gāhān srišāmrūd ēn awēšān gōwišn kē hēnd pad gāhān xčasrušāmrūd

|a| “These are the words which are to be said twice while (reciting) the Gāḏās, these
 are the words which are to be said thrice while (reciting) the Gāḏās, these are the
 words which are to be said four times while (reciting) the Gāḏās.”

⁹²⁰ (Jmp); L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 † OLE-š' n' †

⁹²¹ D62, P2, G34, F10, T44, P10, M3, L4a, (Jmp); E10 pr'c YMRRWN MNW; B1 W MNW

⁹²² D62, P2, G34, F10, T44, E10, B1, P10, M3, L4a; (Jmp) HWE-nd

⁹²³ D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34, L4a † PWN †

⁹²⁴ D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a g' s'

⁹²⁵ D62, P2, T44, E10, P10, M3, (Jmp); G34, F10, B1, L4a byš' mlwt

⁹²⁶ L4 (repeated by L4a), K1, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) HWE-nd


⁹²⁷ K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34, L4a † PWN †

⁹²⁸ D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a g' s'


⁹²⁹ D62, T44, E10, B1, P10, (Jmp); P2 W slyš' mlwt'; G34 slyš' mlwt; F10 slyš' mlwt; M3 slyš' m^{lwt};
 L4a *θriš*-mlwt

⁹³⁰ D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a † ZNE OLE-š' n' †

⁹³¹ (Jmp); K1, D62, P2, F10, P10 † OLE-š' n' gw bš n' †; G34, T44, E10, B1, M3 † OLE-š' n' †

⁹³² L4, G34, F10a above the line, E10, P10a above the line, M3, (Jmp); T44 gw gw bš n'; B1 

⁹³³ L4, K1, D62, G34, F10, T44, B1, P10, M3; P2 OLE-š' n' HWE-d; E10 hnd; (Jmp) HWE-nd

⁹³⁴ L4, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 

⁹³⁵ L4 (L4a -mlwt), D62, P2, E10, B1, P10, M3 ctlwš' mlwt; G34 ctlwš' mlwt; F10 ctlyš' mlwt; T44
 ctlš' mlwt; (Jmp) ctlyš' mlwt

10.16. |a| ime.⁹³⁶ aēte.⁹³⁷ vaca.⁹³⁸ yōi.⁹³⁹ hənti.⁹⁴⁰ aŋrahe.⁹⁴¹ ^xmañiūš.⁹⁴²
 snaḍəm.⁹⁴³ |b| ime.⁹⁴⁴ aēte.⁹⁴⁵ vaca.⁹⁴⁶ yōi.⁹⁴⁶ hənti.⁹⁴⁷ + aēšmabe.⁹⁴⁸
⁺xruuī.draoš.⁹⁴⁹ snaḍəm.⁹⁵⁰ |c| ime.⁹⁵¹ aēte.⁹⁵² vaca.⁹⁵³ yōi.⁹⁵³ hənti.⁹⁵⁴
^xmāzaniūanqəm.⁹⁵⁵ daēuuanqəm.⁹⁵⁶ snaḍəm.⁹⁵⁷ |d| ime.⁹⁵⁸ aēte.⁹⁵⁹ vaca.⁹⁶⁰ yōi.⁹⁶¹
 hənti.⁹⁶² vīspanqəm.⁹⁶³ daēuuanqəm.⁹⁶⁴ snaḍəm.⁹⁶⁵

⁹³⁶ K1, D62, P2, P5, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); K2, T44 imē; L4a MNW MN*

⁹³⁷ P5, G34, F10, B1, M3 . *Mf2, K9, (G); D62, P2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 aete; K2 itē; T44 aēta; E10 aeti; P10 iti (P10a above the line -e- before -t- and -e instead -i); L4a OLE-š' n'*

⁹³⁸ D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L4a*

⁹³⁹ L4, K1, D62, P5, K2, G34, F10, T44, B1, P10, M3 . L1, L5, (G); P2 . B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9 yōi*

⁹⁴⁰ L4, K1, D62, P2, P5, K2, G34, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9, (G); F10 hənta; T44 hanti; E10 yōhənti; L5 hiṅti; FK1 yōihənta*

⁹⁴¹ L4 (L4a -he), K1, D62, P5, K2, T44, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); P2, E10 aŋrō; G34 aŋbarabe; F10 aŋbra; T46 aŋbrabe*

⁹⁴² K1, K2, B1, P10 mañiūš; D62, P5, F10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *K9, (G) mainiūš; P2 mainiūm; G34 maniōiš; T44 mainiūš; E10 mainiūš; L4a miniūunqəm; L5 aŋbaramañiūš; Mf2 mañiūš*

⁹⁴³ K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); E10 sanaḍəm; L5 sanadim*

⁹⁴⁴ K1, D62, P2, P5, F10, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5 . *K9, (G); L4 (L4a ai-) aimē; K2, G34, T44 imē; R278 ima; FK1 aeme; Mf2 ime. ime*

⁹⁴⁵ L4, K1, D62, P2, G34, F10, B1, P10, M3 . *Mf2, K9, (G); P5 aiti; K2 aētē; T44 aēta; E10 aeti; L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 aete*

⁹⁴⁶ K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L5, FK1, (G); E10, L4a yō; L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9 yōi*

⁹⁴⁷ K1, D62, P2, P5, K2, G34, E10, B1, P10, M3, L4a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); F10 həntai; T44 hanti; L5 hiṅti*

⁹⁴⁸ P5, M3 . *Mf2, K9; K1, D62, P2, B1, P10, (G) aēšmabe; K2 aēšməm; G34, T44 aēšamabe; F10 aēšmābabe; E10 aēšməm; L4a ašmbe; L1, B2, R278, T46, P1, Br1, L2, G42, E4 aēšmabe; L5, FK1 aesmabe*

⁹⁴⁹ G42; L4, D62, P5, K2, G34, F10, T44, B1, P10, M3, (G) xruuīm.draoš; P2 xruūm.druš; E10 xruūm.drumš; L1, L2, E4 xruūdraoš; B2, R278, T46, P1 xruūdraoš; Br1 xruūūdraoš; L5 xaruū.daruxš; FK1 xruuūidruš; *Mf2, K9 xruuūdraoš*

⁹⁵⁰ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); P5 sanaḍəm; R278, L5 sanadəm*

⁹⁵¹ K1, D62, P2, P5, F10, E10, B1, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); L4, K2, G34, T44 imē; L1 aete; FK1 aime*

⁹⁵² K1, D62, P2, P5, G34, F10, B1, P10, M3 . *Mf2, (G); L4 vaete; K2 itē; T44 aēta; E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 aete; K9 aēti*

⁹⁵³ L4, D62, P2, P5, K2, G34, F10, T44, B1, P10 . L5, FK1, (G); E10 yō; M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9 yōi*

⁹⁵⁴ L4, D62, P2, P5, K2, G34, F10, E10 (at the bottom of the previous page, but həni in the beginning of the following one), P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9, (G); T44 hanti; B1 hənte; E4 yōihənta; L5 hiṅti*

⁹⁵⁵ L4 vī. māzainiūanqəm; K1 māzaēniūanqəm; D62, P2, P5, K2, F10, T44, P10 . FK1 . *K9 māzaniūanqəm (P10a above the line adds vīspanqəm); G34 . B2, R278, Br1, L2, G42 māzainiūanqəm; E10 mā.zaniūanqəm; B1, M3 māzaēniūanqəm; L1, T46, P1, (G) māzainiūanqəm; E4 māzananqəm; L5 mā.zainiūanqəm; Mf2 māzaiūanqəm*

[a] “These are the words which are a blow against the Evil Spirit. [b] These are the words which are a blow against the Wrath of the bloodstained stick. [c] These are the words which are a blow against the Māzañiia demons. [d] These are the words which are a blow against all the demons.”

[a] ZNE OLE-š' n' gwbšn' MNW ^xHWE-d⁹⁶⁶ gnn'k⁹⁶⁷ mynwg⁹⁶⁸ sn'h⁹⁶⁹ |b| ZNE OLE-š' n' gwbšn' MNW HWE-d⁹⁷⁰ hyšm⁹⁷¹ y⁹⁷² hlwydlwš⁹⁷³ sn'h⁹⁷⁴ |c| ZNE OLE-š' n' gwbšn'⁹⁷⁵ MNW⁹⁷⁶ HWE-d⁹⁷⁷ m'znyk'n⁹⁷⁸ ŠDYA-'n'⁹⁷⁹ sn'h⁹⁸⁰ |d| ZNE⁹⁸¹ OLE-š' n' gwbšn'⁹⁸² MNW HWE-d⁹⁸³ hlwsp⁹⁸⁴ ŠDYA-'n'⁹⁸⁵ sn'h⁹⁸⁶

⁹⁵⁶ L4, K1 . *Mf2*, (G); D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . *K9 daēuuanāṃm*; E10 *daeuuuanāṃm*; L1 *daiuuuanāṃm*; T46, P1 *daeuuuanāṃm*; B2, R278, Br1, L2, G42, E4, L5 *daeuuuanāṃm*; FK1 *dāuuuanāṃm*

⁹⁵⁷ L4, P2, P5, K2, G34, F10, E10, B1 . L1, B2, T46, P1, Br1, L2, E4, FK1 . *Mf2* above the line, *K9*, (G); D62, P10, M3 . R278, L5 *sanadām*; T44 † *snadām* †; G42 *dsnadām*

⁹⁵⁸ P2, P5, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2*, *K9*, (G); L4, K2, G34, F10 in the left margin, T44 *imē*; K1, D62, F10, P10 † *ime. ... snadām* †; L5 *imi*

⁹⁵⁹ L4, P2, P5, G34, B1, M3 . *K9*, (G); K2 *itē*; F10 in the left margin . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 *aete*; T44 *aeta*; E10 . L5 *aeti*; E4 *aetae*; *Mf2 aēti*

⁹⁶⁰ L4, P2, P5, K2, G34, F10 in the left margin, T44, E10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, *K9*, (G); B1 *v^aca*

⁹⁶¹ L4, P2, P5, G34, T44, B1, M3 . L5, FK1, (G); K2a above the line, F10 in the left margin *yō*; E10 *hi yō*; L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2*, *K9 yōi*

⁹⁶² P2, P5, G34, F10 in the left margin, E10, M3 . B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2*, *K9*, (G); K2a above the line, T44 *hanti*; B1 *hante*; L1 *hanti*; E4 *yōihante*; L5 *hinti*



⁹⁶³ L1, T46, P1 . *Mf2*, (G); L4 *hantvīspanāṃm*; P2, P5, K2, G34, F10 in the left margin, T44, E10, B1, M3 . B2, R278, Br1, L2, G42, E4, L5 . *K9 vīspanāṃm*; FK1 *vīspaināṃm*


⁹⁶⁴ L4 . *Mf2*, (G); P2, K2, G34, T44, B1, M3 . *K9 daēuuanāṃm*; P5, F10 in the left margin, E10 . R278, Br1, L2, G42, E4, L5 *daeuuuanāṃm*; L1 *daiuuuanāṃm*; B2 *daiuuuanāṃm*; T46, P1 *daeuuuanāṃm*; FK1 *dāuuuaināṃm*

⁹⁶⁵ L4, P2, P5, G34, F10 in the left margin, T44, E10, B1 . L1, B2, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2*, *K9*, (G); M3 . R278, L5 *sanadām*

⁹⁶⁶ L4, K1, D62, G34, F10, B1, P10, M3 HWE-d AYK; P2, E10 hnd AYK; T44 HWE-d PWN; (Jmp) HWE-nd AYK

⁹⁶⁷ (Jmp); D62, P2, F10, P10 gn'k

⁹⁶⁸ D62, P2, F10, P10, (Jmp); G34, E10, B1 gnn'gmynwg; T44 gn'gmynwg; M3 ; L4a 

⁹⁶⁹ D62, F10, B1, P10 (P10a above the line 'cš), M3; P2 ; G34, T44, E10 'cš sn'h; L4a sn'h MN; (Jmp) snyš

⁹⁷⁰ G34; L4, D62, P2, F10, T44, B1, P10, M3 HWE-d AYK; E10 hnd AYK; (Jmp) HWE-nd AYK

⁹⁷¹ D62, P2, G34, F10, E10a under the line, B1, M3; L4, T44, P10, (Jmp) hšm; E10 † hyšm †

⁹⁷² G34, (Jmp); L4, D62, P2, F10, T44, E10, B1, P10, M3 † y †

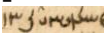




⁹⁷³ (Jmp); L4, G34, T44 hlwdlwš; D62, P2, F10, B1, P10, M3 hlwdlwš; E10 hlydlwš

⁹⁷⁴ L4, K1, D62, G34, F10, T44, E10, P10, M3; P2 snyh; B1, (Jmp) snyš

⁹⁷⁵ K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); L4, G34 † gwbšn' †

⁹⁷⁶ L4, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 † MNW †

⁹⁷⁷ P2; L4, D62, G34, F10, T44, E10, B1, P10, M3 HWE-d AYK; (Jmp) HWE-nd AYK

⁹⁷⁸ (Jmp); L4, G34, T44, E10 m'znyk'n; D62 m'znšnyz'n'; P2 m'zng'ny ZK; F10 , P10  (P10a on the top of the page ); B1 , M3 

⁹⁷⁹ L4, P2, G34, T44, E10, B1, P10a on the top of the page, (Jmp); D62, F10, P10 † ŠDYA-'n' ... HWE-d † (but F10 supplied it prima manu in the left margin); M3 ŠDYA-n'

⁹⁸⁰ G34, T44, E10, M3; L4, F10 in the left margin snyh; P2 † sn'h †; B1, (Jmp) snyš

|a| *ēn awēšān gōwišn kē xhēnd gannāg mēnōg snah* |b| *ēn awēšān gōwišn kē xhēnd xēšm ī xruīdruš snah* |c| *ēn awēšān gōwišn kē hēnd māzanīgān dēwān snah* |d| *ēn awēšān gōwišn kē hēnd harwisṣ dēwān snah*

|a| “These are the words which are a blow against Gannāg Mēnōg. |b| These are the words which are a blow against the Wrath of the bloodstained stick. |c| These are the words which are a blow against the Māzan demons. |d| These are the words which are a blow against all the demons.”

Av. *snadhəm* (10.16a-d)

There are three parallels of of the Dat. Sing. *snadhāi* appearing instead of the Acc. Sing. *snadhəm* attested here⁹⁸⁷: Y 27.1, Y 57.32 and V 9.13:

Y 27.1. *aētaṭ. dim. vīspanəm. mazištəm. dazdiūai. ahūmca. ratūmca. yim. aburəm. mazdəm. snadhāi. aṅrahe. xmañiiūš. druuatō. snadhāi. +aēšmahe. +xruuī.draoš. snadhāi. x māzañiiianəm. daēuuanəm. snadhāi. vīspanəm. daēuuanəm. xvarəñiiianəmca. druuatəm.*

This (is) to give him (a present), to the Almighty, to the Lord and Judge Ahura Mazda; to (smite a) blow against the liar Aṅra Mañiiu, to (smite a) blow against the Wrath of the bloodstained stick, to (smite a) blow against the Māzañiia demons, to (smite a) blow against all the demons and the Varəñiia liars.

Y 57.32. *snadhāi. aṅrahe. xmañiiūš. druuatō. snadhāi. +aēšmahe. +xruuī.draoš. snadhāi. x māzañiiianəm. daēuuanəm. snadhāi. vīspanəm. daēuuanəm. xvarəñiiianəmca. druuatəm.*

To (smite a) blow against the liar Aṅra Mañiiu, to (smite a) blow against the Wrath of the bloodstained stick, to (smite a) blow against the Māzañiia demons, to (smite a) blow against all the demons and the Varəñiia liars.

V 9.13. *āaṭ. hā. druxš. auuāstriiēite. kaṃciṭ. vā. vacaṅhəm. snadhāi. aṅrahe. xmañiiūš. druuatō. snadhāi. +aēšmahe. +xruuī.draoš. snadhāi. x māzañiiianəm. daēuuanəm. snadhāi. vīspanəm. daēuuanəm.*

And this Lie will be knocked down⁹⁸⁸ at every one of the words to (smite a) blow against the liar Aṅra Mañiiu, to (smite a) blow against the

⁹⁸¹ L4, P2, G34, F10 in the left margin, T44, E10, B1, M3; K1 –| ZNE ... sn’h |–

⁹⁸² L4, P2, G34, F10 in the left margin, E10, B1, M3, (Jmp); T44 gbbšn'

⁹⁸³ P2; L4, T44, E10, B1, M3 HWE-d AYK; G34 HWE^d AYK; F10 in the left margin HWE-d AYK hw; (Jmp) HWE-nd AYK

⁹⁸⁴ L4, G34, F10 in the left margin, T44, E10; D62, P2, F10, P10 hlwspyn'; B1, M3 hlwsp'n'; (Jmp) hlwsp

⁹⁸⁵ L4, D62, P2, G34, F10 and F10 in the left margin, T44, P10, (Jmp); E10 ŠDYA-n; B1, M3 ŠDYA-n'

⁹⁸⁶ L4, D62, G34, F10 and F10 in the left margin, T44, E10, P10; P2 ~~—~~, B1, M3, (Jmp) snyš

⁹⁸⁷ Pirart (1995 415) emends it by *xsnadhāi* because of the parallel of Y 27.1. I have preferred to maintain *snadhəm* and to consider it as a variation in the formula in Vīdēvdād.

Wrath of the bloodstained stick, to (smite a) blow against the Māzañiia demons, to (smite a) blow against all the demons.

The comparison between these lists and that of V 10.16 offers some interesting points. The parallel of V 9.13 is the most closely related to that of V 10.16. On one hand, the context is the same in both of them, namely the Barəšnūm ceremony. On the other hand, the order and the elements in the list are the same. Contrary to this, those of Y 27.1 and Y 57.32 add ^x*varəñiiānəmca. druuatəm* at the end of the list.

Phl. *snab* (10.16a-d)

Regarding the correct reading of Phl. <sn'h> as *snab* instead of MacKenzie's (1971 75) *snāb*, vid. (Cantera 1998 369, n.42) and the commentary to V 4.26a in (Cantera under preparation A 4.26).

⁹⁸⁸ Av. *anuāstriūite* (< *auua* + *ā* + *star-* “to knock down” (Bartholomae 1904 1596)) is parallel to Av. *anuāstriūata* in Yt 1.29: *spəntaiiā. ārmatōiš. dōiθrābūia. anuāstriūata. mairiūō* “by the eyes of Spəntā Ārmaiti the vile was knocked down”.

10.17. |a| ime.⁹⁸⁹ aēte.⁹⁹⁰ vaca. yōi.⁹⁹¹ hānti.⁹⁹² + auuaījhā.⁹⁹³ drujō.⁹⁹⁴
+ auuaījhā.⁹⁹⁵ nasāuuō.⁹⁹⁶ hamaēstārəm.⁹⁹⁷ yā.⁹⁹⁸ haca.⁹⁹⁹ irista.¹⁰⁰⁰ upa.¹⁰⁰¹
juuantəm.¹⁰⁰² upa.duuqsaiti.¹⁰⁰³ |b| ime.¹⁰⁰⁴ aēte.¹⁰⁰⁵ vaca. yōi.¹⁰⁰⁶ hānti.¹⁰⁰⁷
+ auuaījhā.¹⁰⁰⁸ drujō.¹⁰⁰⁹ + auuaījhā.¹⁰¹⁰ nasāuuō.¹⁰¹¹ hamaēstārəm.¹⁰¹² yā.¹⁰¹³
haca.¹⁰¹⁴ irista.¹⁰¹⁵ upa. juuantəm.¹⁰¹⁶ + upa.raēḏḏaiieiti.¹⁰¹⁷

⁹⁸⁹ K1, D62, P2, P5, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 .
Mf2, K9, (G); L4, K2, G34, T44 imē

⁹⁹⁰ L4, K1, D62, P2, P5, G34, F10, T44, B1, P10, M3 . L1 . Mf2, K9, (G); K2 aēti; E10 . R278, T46,
P1, Br1, L2, G42, E4, L5, FK1 aete; B2 aeti

⁹⁹¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10 . L5, (G); E10 yō; M3 . L1, B2, R278, T46, P1,
Br1, L2, G42, E4 . Mf2, K9 yōi

⁹⁹² L4, K1, D62, P2, P5, K2, G34, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2,
K9, (G); F10 hāntai; T44 hānti; L5 hānti; FK1 yōihānti

⁹⁹³ D62, P2, P5, K2, T44, E10, P10 . L5, FK1; L4, G34, B1, M3, (G) auuaiījhā; F10 aījhā; L1, B2,
R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9 auuaījhā

⁹⁹⁴ L4, D62, P2, P5, K2, G34, E10, P10 . L1, B2, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); F10
draojā; T44 draujō; B1 drojō; M3 draojō; R278 druzō; E4 daraoujō; L5 darujō

⁹⁹⁵ D62, P2, P5, K2, F10, P10 . L5, FK1; L4, K1, G34, T44, E10, B1, (G) auuaiījhā; M3 auuaiījhā; L1,
B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9 auuaījhā

⁹⁹⁶ L4, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1
. Mf2, K9, (G); K2 . E4 nsāuuō

⁹⁹⁷ Mf2, K9, (G); L4, P5, G34, T44, E10 hamistārəm; D62 habmaištārəm; P2 hamēstārəm; K2, B1,
M3 . L5 hamistārəm; F10, P10 hamaīštārəm; L1, B2, T46, P1, L2, G42 hamaēstārəm; R278, Br1
hamaēstārəm; E4 hamestārəm; FK1 hamaīštārəm

⁹⁹⁸ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, L2, E4, L5, FK1,
(G); P1, Br1, G42 . Mf2, K9 yā

⁹⁹⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, E4,
L5, FK1 . Mf2, K9, (G); L1 yāhaca

¹⁰⁰⁰ L4, K1, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9,
(G); D62 irīšta; P2, E10 iristi; E4, L5 irišta; FK1 iriste

¹⁰⁰¹ D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 .
Mf2, K9, (G); P5 umpa

¹⁰⁰² D62, P2, P5, G34, F10, T44, B1, P10 (P10a above the line -i- before -ŋ-), M3 . L1, B2, R278,
T46, P1, Br1, L2, G42, L5, (G); L4 upašuuaintəm; K2 juuntəm; E10 zuuaintəm; E4 upajuuantəm;
FK1 zuuantəm; Mf2, K9 jauuantəm

¹⁰⁰³ L4, K1 . L1, T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . B2, R278, Br1,
L2, G42, E4, L5, FK1 . K9 upa.duuqsaiti; T44 upa.duuqsaiti

¹⁰⁰⁴ P2, P5, F10, E10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); L4, K2,
G34 imē; D62, B1, P10 imi; T44 imē

¹⁰⁰⁵ L4, D62, P2, P5, F10, T44, B1, P10, M3 . Mf2, K9, (G); K2 itē; G34 aētē; E10 aeti; L1, B2, R278,
P1, Br1, L2, G42, E4, L5, FK1 aete; T46 aem^te

¹⁰⁰⁶ D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . Br1, L5, FK1, (G); E10, L4a yō; L1, B2, R278,
T46, P1, L2, G42, E4 . Mf2, K9 yōi

¹⁰⁰⁷ D62, P2, P5, K2, G34, E10, B1, P10, M3 . R278, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); F10
hāntai; T44 . L1 hānti; B2, T46 hānte; E4 hānta; L5 hānti

¹⁰⁰⁸ D62, P2, P5, K2, F10, P10 (P10a above the line -i- before -ŋ-) . E4, L5, FK1; L4, K1, G34, T44,
E10, B1, (G) auuaiījhā; M3 auudījhā; L1, B2, R278, T46, Br1, L2, G42 . K9 auuaījhā; P1 auuaījhā;
Mf2 auuaījhā

¹⁰⁰⁹ L4, D62, P2, P5, K2, T44, E10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9,
(G); G34, F10, M3 draojō; E4 draoujō; L5 darujō

¹⁰¹⁰ D62, P2, P5, K2, P10 (P10a above the line -i- before -ŋ-) . L5, FK1; L4, G34, T44, E10, B1, M3,
(G) auuaiījhā; F10 aījhā; L1, B2, R278, T46, P1, Br1, L2, E4 . Mf2, K9 auuaījhā; G42 ajuuaījhā

[a] “These are the words which are the subduer of that Lie, of that Nasu, which from the dead hurls itself into the living. [b] These are the words which are the subduer of that Lie, of that Nasu, which from the dead contaminates the living.”

[a] ZNE OLE-š'n¹⁰¹⁸ gwbsn'¹⁰¹⁹ MNW HWE-d¹⁰²⁰ OLE¹⁰²¹ dlwc¹⁰²² xOLE¹⁰²³ nswš¹⁰²⁴ hmyst'l¹⁰²⁵ xMNW¹⁰²⁶ MN¹⁰²⁷ OLE¹⁰²⁸ lyst'¹⁰²⁹ OL¹⁰³⁰ zywndk¹⁰³¹ QDM dwb'lyt'¹⁰³² [PWN¹⁰³² hmlyt'] [b] ZNE OLE-š'n' gwbsn'¹⁰³³ MNW¹⁰³⁴ HWE-d¹⁰³⁵ OLE¹⁰³⁶ dlwc¹⁰³⁷ OLE¹⁰³⁸ nswš hmyst'l¹⁰³⁹ MNW¹⁰⁴⁰ MN¹⁰⁴¹ OLE¹⁰⁴² lyst'¹⁰⁴³ 'w'¹⁰⁴⁴ zywndk¹⁰⁴⁵ QDM gwmyhtyt¹⁰⁴⁶ [PWN ptlyt¹⁰⁴⁷]

¹⁰¹¹ D62, P2, P5, G34, F10, T44, E10, B1, P10, M3, L4a . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); K2 nsāuuō; E4 nasāuuūō

¹⁰¹² Mf2, K9, (G); L4 (L4a ha-), K2, G34, F10, T44, E10 hamistārēm; D62, B1, P10, M3 hame.stārēm; P2 hamēstārēm. hamāḍa. yaḍa. pərəcī; P5 . L1, B2, T46, E4 hamestārēm; R278, Br1 hamaēstārēm; P1 haestārēm; L2, G42 hamaestārēm; L5 hamaistārēm; FK1 hamēstārēm

¹⁰¹³ L4, K1, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, T46, L2, G42, E4, L5, FK1, (G); P2 . L1, R278, P1, Br1 . Mf2, K9 yā

¹⁰¹⁴ L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . K9, (G); K2 -| haca -; Mf2 vhaca

¹⁰¹⁵ L4, P5, K2, G34, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); D62, F10 . L5 irišta; P2, E10 iristi; E4 airišta

¹⁰¹⁶ D62, P2, K2, P5, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, (G); E10 zjuuantēm; E4, L5 upajuuantēm; FK1 juuantim; Mf2 jauuantē; K9 jauuantēm

¹⁰¹⁷ L1; L4, G34, (G) upa.raēḍḅaiti; K1, M3 . Mf2 upa.raēḍḅaiiēite; D62, P10 upa.raēḍḅaiiata; P2 upa.raēḍḅaiiēiti; P5 upa.raēḍḅaiiāiti; K2 upa.raēḍḅaiiāēti; F10 upa.raḍḅaiiata; T44 upa.raḍḅaita; E10 upa.raḍḅaiiāiti; B1 upa.raḍḅaiiēite; B2, T46, P1 upa.raḍḅaiiēiti; R278 upa.raeḍḅaiiēiti; Br1 upa.raeḍḅaiiēiti; L2 upa.raeḍḅaiiāēiti; G42, FK1 upa.raeḍḅaiiēiti; E4 upariḍḅaiiāeti; L5 uparaeḍḅaiiāete; K9 upa.raēḍḅaiiāēiti

¹⁰¹⁸ L4, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 OL-'s'n


¹⁰¹⁹ L4, G34, F10, T44, E10, (Jmp); D62, P2, B1, P10, M3 -| gwbsn' -|


¹⁰²⁰ F10 above the line, T44, E10; L4, D62, P2, G34, B1, P10, M3 -| HWE-d -|; (Jmp) HWE-nd AYK

¹⁰²¹ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3; E10 above the line KN; (Jmp) OLE-š'n'

¹⁰²² L4, D62, G34, F10, B1, P10, M3; K1, P2, E10, (Jmp) dlwc; T44 dlwc W

¹⁰²³ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp) OLE-š'n'

¹⁰²⁴ P2, F10, B1, M3, (Jmp); L4, K1, D62, G34 (G34a added n-), T44, P10 sn'h; E10 

¹⁰²⁵ L4, D62, G34, F10, T44, E10, P10, M3, (Jmp); P2 hmlyst'l; B1 

¹⁰²⁶ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp) HWE-d MNW; G34 HWE-d MN

¹⁰²⁷ L4, K1, D62, P2, F10, E10, B1, P10, M3, (Jmp); G34 MNW; T44 OLE

¹⁰²⁸ L4, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 MN

¹⁰²⁹ L4, (Jmp); D62, F10, B1, P10, M3 lwst'; P2 lysty; G34, T44, E10 lyst

¹⁰³⁰ E10; D62, P2, F10, B1, P10, M3 OLE 'w'; G34, T44 OL OLE; (Jmp) 'w'

¹⁰³¹ P2, B1, (Jmp); D62, G34, F10, T44, P10 zyndk; E10 znd; M3 zywⁿdk

¹⁰³² K1, D62, P2, G34a above the line, F10, T44, E10, B1, P10, M3, L4a, (Jmp); G34 -| PWN hmlyt -|

¹⁰³³ K1, D62, P2, G34, T44, E10, B1, P10, M3, L4a, (Jmp); F10 s^wbšn'

¹⁰³⁴ K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 MN (F10a -W)

¹⁰³⁵ K1, D62, P2, G34, F10, E10, B1, P10, M3; T44 HWE-d AYK; (Jmp) HWE-nd AYK

¹⁰³⁶ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) OLE-š'n'

¹⁰³⁷ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 dlwc y

¹⁰³⁸ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3; E10 OL; (Jmp) OLE-š'n'

¹⁰³⁹ L4, K1, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 hmlyst'l; F10 hmst'l

¹⁰⁴⁰ P2, M3, (Jmp); L4, K1, D62, G34, F10, T44, E10, B1, P10 -| MNW -|

|a| *ēn awēšān gōwišn kē hēnd ōy druz ^xōy nasuš hamēstār ^xkē az ōy rist ō zīndag abar dwardēd [pad hamrēh]* |b| *ēn awēšān gōwišn kē hēnd ōy druz ōy nasuš hamēstār kē az ōy rist ō zīndag abar gumēxtēd [pad payrēh]*

|a| “These are the words which are the subduer of this Lie, of this Nasu, which from the dead runs through the living [with direct defilement]. |b| These are the words which are the subduer of this Lie, of this Nasu, which from the dead contaminate the living [with indirect defilement].”

Av. *drujō. ... nasāuuō* (10.17a-b)

Nasu is called *druj-* “Lie” in several passages of Vīdēvdād. This association is usually expressed by means of the syntagms Av. *aēša. druxš. yā. nasuš* (V 3.14, 5.27-32, 6.30, 6.33, 6.36, 6.39, 7.1-4, 7.9-10, 7.24, 7.27, 8.16-18, 8.41-72, 9.40-41, 9.48) and Av. *hā. druxš. yā. nasuš* (V 9.15-26).

Av. *nasāuuō* (10.17a-b)

This form shows an unexpected presuffixal lengthened grade *-ā-*. From Av. *nasu-* we would expect a Gen. Sing. **nasuuō* < IIr. **nacúás* < IE. **nekúés*¹⁰⁴⁸.

As Cantera (2007a 13, n.11) notices, Av. *nasāuuō* (Gen. Sing.) is analogical to Av. *nasāuuō* (Nom. Pl.), which attests a presuffixal lengthened grade *-ā-*.

¹⁰⁴¹ L4, K1, D62, G34, F10, T44, E10, B1, P10, (Jmp); P2, M3 † MN †

¹⁰⁴² L4, P2, G34, F10, T44, E10, (Jmp); K1, D62, B1, P10, M3 OLE y

¹⁰⁴³ D62, B1, M3, (Jmp); L4, G34, F10, T44, E10 lyst; P2 lyst'n

¹⁰⁴⁴ D62, B1, P10, M3, (Jmp); L4, G34, T44, E10 OL OLE; P2 OLE'; F10 'w

¹⁰⁴⁵ P2, B1, M3, (Jmp); L4, D62, G34, F10, T44, P10 zyndk; E10 zynd

¹⁰⁴⁶ P2, B1; L4, G34, T44, E10, (Jmp) gwmyhtyt; D62, P10 gwmyštyt; F10 gwmyht^{yt'}; M3 gwmyht^{yt'}

¹⁰⁴⁷ (Jmp); L4, T44, E10 ptylyt; K1, D62, P2, B1, P10, M3 pytlyt'; G34 pt^{lyt'}; F10 pytlyt

¹⁰⁴⁸ According to Cantera (2007a 13, n.11), Av. **nasuuō* would suggest a holokynetic inflection **nekōys* / **n(e)kúés*. But Tremblay (1996 142) remarks that the parallel of Gr . *νέκως* denies that a holokynetic was implied. Indeed, unlike holokynetics, this Greek parallel shows both root accent and full grade in the root. Accordingly, Tremblay proposes that Av. *nasu-* would belong to an “anakynetical” **nekōys* / **nekús*. As Cantera (2007a 13, n.11) says, if Tremblay’s analysis is right, this apophonic type would be the only one where the accent in the weak cases moves back with regard to the strong ones.

10.18. |a| āat.¹⁰⁴⁹ tūm.¹⁰⁵⁰ zarađuštra.¹⁰⁵¹ nauua.¹⁰⁵² maγa.¹⁰⁵³ niḍβarəsōiš.¹⁰⁵⁴ |b|
yaṭ.¹⁰⁵⁵ aṅhaṭ.¹⁰⁵⁶ + aṅhā.¹⁰⁵⁷ zəmə.¹⁰⁵⁸ + vī.āpō.təməmca.¹⁰⁵⁹
vī.uruuarō.təməmca.¹⁰⁶⁰ |c| [x anaiβiš.xʷarəḍa.¹⁰⁶¹ pasu.vīra.¹⁰⁶²] |d| yaoždā.¹⁰⁶³
+ mašūiāi.¹⁰⁶⁴ + aipī.¹⁰⁶⁵ zəḍəm.¹⁰⁶⁶ + vahištā.¹⁰⁶⁷ |e| hā.¹⁰⁶⁸ yaoždā.¹⁰⁶⁹

¹⁰⁴⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . K9, (G); Mf2 ā^{at}

¹⁰⁵⁰ L4, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); G34 tū; Mf2, K9 tīm

¹⁰⁵¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9, (G); E4, L5, FK1 zarađuštara

¹⁰⁵² L4, D62, P2, P5, K2, G34, F10, E10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); T44 n^{auua}; M3 nauu^a

¹⁰⁵³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); E4 maγəm

¹⁰⁵⁴ L4, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3, (G); K1 niḍβərə-; D62 niḍβarəsōiš; L1, B2, R278, T46, P1, Br1, L2, G42 niḍβarəsōiš; E4 niḍβarəsōiš; L5 niḍβari.sōiš; FK1 naiḍβarə.sōiš; Mf2, K9 nəḍβarəsōiš

¹⁰⁵⁵ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, T46, L2, E4, L5, FK1, (G); L1, R278, P1, Br1, G42 . Mf2, K9 yaṭ

¹⁰⁵⁶ D62, P5, K2, F10, E10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); L4, P2, G34 . FK1 aṅhaṭ; T44, M3 aṅhāṭ

¹⁰⁵⁷ L5 . K9; L4, D62, P2, P5, K2, F10, P10; G34, T44, B1, M3 . FK1, (G) aṅhā; K1 aṅhā; E10 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2 aṅhā

¹⁰⁵⁸ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); E4 aṅhāzimō

¹⁰⁵⁹ P2, P5, K2, E10, P10 (P10a above the line -i- instead of -ī-) . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; L4 vīāpō.təməmca; D62, B1, M3, (G) vī.āpōtəməmca; G34 vī.āpō.təməmca; F10 vī.āpōmō.təməmca; T44 vīāpō.təməmca (but -i- corrected as -ī-); L1 vī.āpōtəməmca

¹⁰⁶⁰ L4, D62, P2, P5, K2, F10 . L1, B2, R278, P1, Br1, L2, G42, E4, FK1 . K9, (G); K1, B1 . T46 vīuruuarō.təməmca; G34 vīuruuarō.təməmca; T44 vī.uruuarō.təməmca. huškō.zəmō.təməmca; E10 vīuruuarō.təməmca. huškō.zəmō.təməmca; P10, M3 . Mf2 vī.uruuarōtəməmca; L5 vī.uruuarō.təməmca

¹⁰⁶¹ L4, P10 (P10a above the line an instead of ana), (G) ana.xʷarəḍa; D62, P2, K2, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, FK1 . Mf2 ana.xʷarəḍa; P5 anā.xʷarəḍa; G34 anxʷarəḍa; Br1, L2, G42 ana.xʷarəḍa; E4 ana.xarəḍa; L5 anāxarəḍa; K9 ana.xarəḍa

¹⁰⁶² L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, R278, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); P5 pasubūa.vīra; B2, T46 pasuvīra

¹⁰⁶³ L4, D62, G34, T44 . L2, L5, FK1, (G); P2, P5, K2, F10, E10, B1, P10 (P10a corrects -ā as -ā̄), M3 yaoždā; L1, R278, G42 yaoždā; B2, T46, P1 . Mf2, K9 yaoždā; Br1 yaoždā; E4 yaoždā

¹⁰⁶⁴ P5, K2, G34, T44, L4a; K1, D62, P2, F10, B1, P10, M3 mašūiā; E10 . L1, B2, T46, P1, Br1, L2, G42, E4, L5 mašūiā; R278 mašūiā; FK1 mašūiā; Mf2, K9, (G) mašūiā

¹⁰⁶⁵ T44, E10 . L1, R278, T46, E4, L5; K1, D62, P2, P5, G34, F10, B1, M3 . B2, P1, L2, G42, (G) aipī; FK1 aipī; Mf2, K9 aipe

¹⁰⁶⁶ K1 . L1, T46, P1 . Mf2, (G); D62, P5, G34, T44, E10, B1, M3 . B2, R278, L2, G42, E4, L5, FK1 . K9 zəḍəm; P2, F10 zəḍəm; K2, L4a aipizəḍəm; P10 . Br1 aipizəḍəm

¹⁰⁶⁷ L4, D62, P2, P5, K2, F10, E10, B1, P10, M3 . R278, T46, Br1, L2, G42, FK1; G34 . B2, P1, E4 vabeštā; T44 vahištāi; L1 . Mf2, K9, (G) vahišta; L5 vibistāi

¹⁰⁶⁸ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); L4a hā

¹⁰⁶⁹ D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L5, (G); F10 yaoždā; L4a yaozdā; L1, R278, P1 . Mf2, K9 yaoždā; B2, T46 yaoždā; Br1, L2, G42 yaoždā; E4 yaoždā; FK1 yaoiždā

*zarađuštra.*¹⁰⁷⁰ *yā.*¹⁰⁷¹ *daēna.*¹⁰⁷² *māzdaiiasniš.*¹⁰⁷³ |f| *yō.*¹⁰⁷⁴ *hūuqm.*¹⁰⁷⁵
*daēnqm.*¹⁰⁷⁶ *yaoždāite.*¹⁰⁷⁷ *humatāišca.*¹⁰⁷⁸ *hūxtāišca.*¹⁰⁷⁹ *hūuarštāišca.*¹⁰⁸⁰

|a| “And you, Zarađuštra, must dig nine holes, |b| in this earth where there were least water and fewest plants, |c| [not drinkable by both flock and men.] |d| “who endows with life force the birth even for the mortal, the best”. |e| This, the Mazdean (religious) conscience, Zarađuštra, (is) what endows (it) with life force. |f| “Who purifies his conscience by means of good thoughts, good words and good deeds.”

|a| ADYN' LK zltwhšt'¹⁰⁸¹ 9 my BRA PSKWN-šn'¹⁰⁸² |b| MNW HWE-d PWN'¹⁰⁸³
 ZNE¹⁰⁸⁴ zmyk¹⁰⁸⁵ ywdt-MYA-twm¹⁰⁸⁶ ywdt-'wlwl-twm¹⁰⁸⁷ |c| 'n-QDM-hwlšn' p'h
 W¹⁰⁸⁸ wyl [ZK¹⁰⁸⁹ y¹⁰⁹⁰ x¹⁰⁹¹ y¹⁰⁹¹ YWM¹⁰⁹² ŠNT¹⁰⁹³ dlhn' y¹⁰⁹⁴ PWN¹⁰⁹⁵ hmk'l¹⁰⁹⁶ LA š'yt'¹⁰⁹⁷

¹⁰⁷⁰ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); E4, L5 zarađuštara; FK1 above the line zrađuštr (in red ink)*

¹⁰⁷¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . Br1, L2, G42, E4, L5, FK1, (G); L1, B2, R278, T46, P1 . *Mf2, K9 jā*

¹⁰⁷² K1, D62, P2, K2, G34, F10, B1, P10, M3 . *Mf2, K9, (G); P5 daēni; T44* . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 *daena; E10, L4a daeni; FK1 daina*

¹⁰⁷³ F10, T44, E10 . G42 . *Mf2, K9, (G); K1, D62, P10 mazdaiiasniš; P2 māzdaiiasniš; P5, K2, G34, M3* . L1, B2, R278, T46, Br1, L2, E4, FK1 *māzdaiiasniš; B1 māzdaiiasniš; L4a māzdaiiasniš; P1 māzdasniš; L5 māzdaiiasni*

¹⁰⁷⁴ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3, L4a . L2, FK1, (G); L1, Br1, G42, E4 . *Mf2, K9 jō; B2, R278, T46, P1 jōi*

¹⁰⁷⁵ K1 . L1, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3, L4a . Br1, L2, G42, E4, FK1 . *K9 hūuqm; B2, R278 hūuqm; T46, P1 . Mf2 hūuqm; L5 hūuqm. aṅhūuqm*

¹⁰⁷⁶ L4, K1 . *Mf2, (G); D62, P2, P5, K2, G34, F10, B1, P10, M3* . *K9 daēnqm; T44, E10* . B2, R278, Br1, L2, G42, E4, L5, FK1 *daenqm; L1, T46, P1 daenqm*

¹⁰⁷⁷ Br1, L2, (G); L4, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L5 *yaoždāiti; D62 yaoždāitai; T44 yaoždāita; L1 yaoždāite; B2, T46 yaoždāiti; R278, P1 . Mf2, K9 yaoždāiti; G42 yaoždāiti; E4 yaoždāite; FK1 yōždāiti*

¹⁰⁷⁸ L4, G34, T44, B1, M3 . L1, B2, R278, P1, Br1, L2, G42 . *K9, (G); D62 humatāišca; P2, P5, K2, F10, E10, P10* . T46, E4, L5, FK1 *humatāišca; Mf2 humtāišca*

¹⁰⁷⁹ L4, G34, T44, E10, B1, M3 . L1, B2, R278, P1, Br1, L2, G42, (G); D62, P2, K2, F10, P10 . T46, E4, L5, FK1 *hūxtāišca; P5 huuxtāišca; Mf2 hīxtāišca; K9 hīxtāišca*

¹⁰⁸⁰ L4, B1 . L2, G42, (G); D62, P5, K2, F10, P10 . L1, T46 *hūuarštāišca; P2 hūuarštāišca; G34, T44, M3* . B2, P1, FK1 . *K9 hūuarštāišca; E10 hūuarštāišci; R278 hūarštāišca; Br1 hūuarštāišca; E4 hūuarštāišca; L5 hūuarastāišca; Mf2 hūuarištāišca*

¹⁰⁸¹ G34, T44; L4, P2, F10, E10 zltwhšt'; K1, D62, B1, M3 zltwšt'; P10, (Jmp) zltwšt

¹⁰⁸² L4, D62, P2, T44, E10, B1, P10, M3, (Jmp); G34 PSKN-šn' (G34a above the line -W-); F10 PK PSKWN'-šn'

¹⁰⁸³ L4, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 -| PWN -|

¹⁰⁸⁴ L4, K1, D62, P2, G34, F10, T44, B1, M3, (Jmp); E10 HNA; P10 YM^{ZNE}

¹⁰⁸⁵ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 zmyk

¹⁰⁸⁶ L4, P2, F10, T44, E10, B1, (Jmp); K1, D62, P10 ywdt-MYAy-twm; G34 ywdt-MYAtm (G34a above the line -w-); M3 ywdt-MYAy-twm^m

¹⁰⁸⁷ L4, K1, D62, P2, G34, F10, B1, P10, M3, (Jmp); T44, E10 ywdt-'wlwl-twm hwšk-zmyk-twm

¹⁰⁸⁸ L4, G34, T44, E10; D62, P2, F10, B1, P10, M3, (Jmp) -| W -|

¹⁰⁸⁹ L4, K1, D62, P2, G34, F10, T44, B1, P10, (Jmp); E10, M3 'n'






¹⁰⁹⁰ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 -| y -|

¹⁰⁹¹ L4, K1, D62, P2, G34, T44, E10, B1, P10, (Jmp) HNA; F10 HNA HNA; M3 HN

¹⁰⁹² L4, K1, G34, T44, E10; D62, P2, B1, P10, M3, (Jmp) ZNE; F10 YWMy

¹⁰⁹³ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 ŠN^T

PWN p'ryk¹⁰⁹⁸ k'l¹⁰⁹⁹ š'yt' AMT¹¹⁰⁰ HPLWN-t'¹¹⁰¹ hwyt¹¹⁰² '-DKYA¹¹⁰³] |d|
 ywšd'slyh¹¹⁰⁴ ANŠWTA-'n'¹¹⁰⁵ [DKYA-yh¹¹⁰⁶ PWN¹¹⁰⁷ lwb'n'] AHL¹¹⁰⁸ MN
 YLYDWN-šn'¹¹⁰⁹ p'hlwm¹¹¹⁰ [AMT¹¹¹¹ BRA YLYDWN-t' HWE-d 'š'n'
 MNDOM-1¹¹¹² ywšd'slyh¹¹¹³ PWN lwb'n' ŠPYL¹¹¹⁴] |e| ZK¹¹¹⁵ ywšd'slyh¹¹¹⁶
 [YMRWN¹¹¹⁷] zltwhšt'¹¹¹⁸ MNW¹¹¹⁹ PWN¹¹²⁰ dyn'¹¹²¹ y¹¹²² m'zdysn'n'¹¹²³ [pyt'k¹¹²⁴] |f|
 MNW¹¹²⁵ ZK y¹¹²⁶ NPŠE dyn'¹¹²⁷ ywšd'slynyt [AYK MN¹¹²⁸ wn's DKYA¹¹²⁹
 YHSNN-yt] PWN hwmt'¹¹³⁰ W¹¹³¹ hwht'¹¹³² W¹¹³³ hwwlšt [y¹¹³⁴ «*daēnqm.*¹¹³⁵
*aḥhuuqm.*¹¹³⁶»] KRA 2 'ywk]

- ¹⁰⁹⁴ L4, K1, T44, E10, B1, M3; D62, P2, G34, F10, P10, (Jmp) dlhn'
¹⁰⁹⁵ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 - PWN -
¹⁰⁹⁶ L4, K1, T44, E10, B1, P10, M3, (Jmp); D62, P2, F10 hm'k'l; G34 hmg'l
¹⁰⁹⁷ D62, P2, G34, F10, T44, E10, P10, (Jmp); L4 š'yt AMT HPLWN-d; B1, M3 LAš'yt'
¹⁰⁹⁸ L4, D62, P2, G34, F10, T44, B1, M3, (Jmp); E10 p'ryk; P10 p'rryk
¹⁰⁹⁹ K1, D62, P2, G34, F10, T44, B1, P10, M3, L4a, (Jmp); E10 k'l k'l
¹¹⁰⁰ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a MNW
¹¹⁰¹ K1, D62, P2, F10, T44, E10, B1, P10, M3, L4a, (Jmp); G34 HPLWN-d
¹¹⁰² K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); L4c above the line , T44 
¹¹⁰³ G34, T44, E10; L4 ZK-yh; D62, P2, F10, B1, P10 (P10a above the line ZK-yh), M3, (Jmp)
 DKYA
¹¹⁰⁴ K1, D62, P2, G34, E10, B1, P10; T44 ywšd'slyh y; L4a ; F10, M3, (Jmp) ywšd'sl
¹¹⁰⁵ K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 mlt m'n'; L4a 
¹¹⁰⁶ G34, T44, E10, L4a; K1, D62, F10, B1, P10, M3, (Jmp) p'kyh; P2 W p'kyh
¹¹⁰⁷ D62, P2, F10, E10, B1, P10, M3, L4a, (Jmp); G34 y PWN; T44 y W
¹¹⁰⁸ D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); L4, T44 W AHL
¹¹⁰⁹ K1, D62, P2, B1, P10, M3, (Jmp); L4, G34, T44 YLYDWN-šn' y; F10 YLYDW-šn; E10 zltwhšt
 YLYDWN-šn'
¹¹¹⁰ L4, K1, D62, P2, G34, E10, B1, P10, M3, (Jmp); F10, T44 p'hlwmm
¹¹¹¹ D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 AMT BRA; L4a MNW
¹¹¹² L4, K1, D62, P2, G34, E10, B1, P10, M3; F10, T44, (Jmp) MNDOM y
¹¹¹³ L4, D62, P2, T44, E10, B1, P10, M3; G34 ywšd'slyh y; F10, (Jmp) ywšd'sl
¹¹¹⁴ L4, D62, P2, G34, F10, T44, E10, B1, M3, (Jmp); P10 špīl
¹¹¹⁵ L4, D62, P2, G34, T44, E10, P10, (Jmp); K1, B1, M3 ZK y; F10 MNW ZK y
¹¹¹⁶ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 ywšd'sl
¹¹¹⁷ D62, (Jmp); L4, P2, T44, E10, P10 YMRWN-m; K1, F10, B1, M3 YMRWN-m; G34
 YMRWN-yt (G34a above the line -m)
¹¹¹⁸ P2, G34, T44; D62, B1, P10, M3 zltwšt'; F10, L4a zltwhšt; E10, (Jmp) zltwšt
¹¹¹⁹ G34a above the line, (Jmp); K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, L4a - MNW -
¹¹²⁰ K1, D62, P2, F10, E10, B1, P10, M3, L4a, (Jmp); G34, T44 PWN y
¹¹²¹ D62, P2, G34, T44, E10, B1, P10, M3, L4a, (Jmp); K1 dyn'y; F10 W DYNA
¹¹²² K1, D62, B1, P10, M3, L4a, (Jmp); P2, G34, F10, T44, E10 - y -
¹¹²³ (Jmp); K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 mzdysn'n'; L4a mzdysn'n
¹¹²⁴ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 p'yt'k
¹¹²⁵ G34a above the line, T44, (Jmp); L4, K1, D62, P2, G34, F10, E10, B1, P10, M3 MN
¹¹²⁶ L4, K1, D62, G34, F10, E10, B1, P10, M3, (Jmp); P2, T44 - y -
¹¹²⁷ L4, K1, D62, P2, G34, T44, E10; F10, B1, P10, M3 dyn'y; (Jmp) BYN
¹¹²⁸ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 MNW
¹¹²⁹ D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); L4, G34 DK (G34a above the line -YA)
¹¹³⁰ L4, K1, D62, P2, G34, F10, T44, E10, B1, M3, (Jmp); P10  (P10a above the line hwmt)
¹¹³¹ G34, T44, E10; L4, K1, D62, P2, F10, B1, P10, M3, (Jmp) - W -

[a] *ēg tō zarduxšt nō may brīnišn* [b] *kē hēnd pad ēn zamīg ŷud-āb-tom ŷud-urwar-tom* [c] [*an-abar-xwarišn pah ud wīr*] [*ān ī xē rōz sāl drahnā pad hamkār nē šāyēd pad abārīg kār šāyēd ka kand xwēd apāk*] [d] *yōjdāsrīh mardōmān* [*pākīh pad ruwān*] *pas az zāyišn pahlom* [*ka bē zād hēnd ā-šān čiš-ē yōjdāsrīh pad ruwān web*] [e] *ān yōjdāsrīh* [*gōw*] *zarduxšt kē pad dēn ī māzdēsnañ* [*paydāg*] [f] *kē ān ī xwēš dēn yōjdāsrēnēd* [*kū az wināh pāk dārēd*] *pad humat ud hūxt ud huwaršt* [*ay* 「*daēnaṃ. aṅhūuṃ.*」 *har dō ēk*]

[a] “Then you, Zarduxšt, must dig nine holes, [b] which in this earth are the most separate from water and the most separate from plants, [c] [not drinkable for flock and men] [the (earth) which for one year and a day is improper for the same use, is proper to another use; if it is dug when moist, (it is) impure]. [d] “Purification (is) for the mortals [purity for the soul] the best after birth” [when they are born, then one thing (is) good for the soul: purification]. [e] [Say] the (formula of) purification, Zarduxšt, which is [manifest] in the religion of the Mazdeans. [f] “Who purifies one’s own conscience [that is, keeps it pure from sin] by means of good thoughts, good words and good deeds [that is, *daēnaṃ.* (and) *aṅhūuṃ.* are both the same].”

The same Avestan text and PT as V 10.18d-f with only slight differences are found in V 5.21c-e (Cantera under preparation A 5.21):

[c] *yaoždā. mašūiāi. aipī. zaθəm. +vahištā.* [d] *hā. yaoždā. zaraθuštra. yā. daēna. māzdaiiasniš.* [e] *yō. hūuṃ. aṅhūuṃ. yaoždāite. humatāišca. hūxtāišca. huwarštāišca.*

[c] *ywšd’slyh ANŠWTA* [p’kyh PWN lwb’n’] AHL MN ŸLYDWN-šn’ p’hlwm [AMT BRA ŸLYDWN-t HWE-d ’-š’n’ MNDOM-1 *ywšd’slyh PWN lwb’n’ ŠPYL*] [d] *ywšd’slyh* [YMRRWN-m] *zltwhšt PWN dyn’ y m’zdšn’n’* [pyt’k] [e] ZK y NPŠE *ywšd’slynyt* [AYK MN wn’s p’k YHSNN-yt] PWN *hwmt W hwht W hwwlšt’* [’y 「*aṅhūuṃ. daēnaṃ.*」 KRA 2 ’ywk]

[c] *yōjdāsrīh ī mardōm* [*pākīh pad ruwān*] *pas az zāyišn pahlom* [*ka be zād hēnd ā-šān čiš ay yōjdāsrīh pad ruwān web*] [d] *yōjdāsrīh* [*gōwam*] *zarduxšt pad dēn ī māzdēsnañ* [*paydāg*] [e] *ān ī xwēš yōjdāsrēnēd* [*kū az wināh pāk dārēd*] *pad humat ud hūxt ud huwaršt* [*ay* 「*aṅhūuṃ. daēnaṃ.*」 *har dō ēk*]

As we observe, the Avestan texts of V 5.21e and V 10.18f differ in one word: Av. *aṅhūuṃ* in V 5.21e and Av. *daēnaṃ* in V 10.18f. Both fit the context, so that they can be considered as a mere variation.

The beginning of V 10.19a, where we find Av. *daēnaṃ. ərazuuō. yaoždaiθišā*, shows that at least in V 10.18f the right reading was Av. *daēnaṃ*. Furthermore, in V 5.21e the PT of Av. *aṅhūuṃ*, namely Phl. *axw*, lacks, so that

¹¹³² L4, M3; D62, P2 (but P2a adds –w- before –h-), G34, T44, E10, (Jmp) hwht; F10, P10 hwwht; B1 hwwht’

¹¹³³ G34, T44, E10; L4, D62, P2, F10, B1, P10, M3, (Jmp) –| W |–

¹¹³⁴ G34, F10a, T44, E10, P10; L4, K1, D62, P2, F10, B1, M3 yy; (Jmp) –| ’y ... ’ywk |–

¹¹³⁵ L4; D62, P2, G34, F10, T44, B1, P10, M3 *daēnaṃ*; E10 *daēnaṃ*

¹¹³⁶ L4; D62, P2, G34, F10, T44, E10, B1, P10, M3 *aṅhūuṃ*

Av. *daēnqm* is possibly the right variant. Nevertheless, the variant Av. *aṅhūuqm* is older than the Pahlavi commentaries of both passages, where we find *ay* 「*aṅhūuqm. daēnqm.*」 *har dō ēk* (V 5.21e) and *ay* 「*daēnqm. aṅhūuqm.*」 *har dō ēk* (V 10.18f). Therefore, it is clear that it existed in V 5.21e, in spite of not having been translated in the PT.

But these commentaries provide much more important information: the Pahlavi commentary on V 5.21e presupposes the commentator's knowledge of V 10.18f and viceversa.

The variation in the order of the Avestan words quoted in each of them can be explained by taking into account the Avestan variant in each case and this mutual reference. Indeed, in V 5.21e the Avestan variant is *aṅhūuqm*, so that the commentator places it firstly and equates it with the one found in V 10.18f. On the contrary, since in V 10.18f the Avestan variant is *daēnqm*, the commentator places it firstly and equates it with that of V 5.21e.

Av. ^x*anaīβiš.x^varəθa* (10.18c)

The form of this word which can be inferred from the manuscripts' evidence is Geldner's *ana.x^varəθa*. If it is right, it is a *hápax legómenon* in Avestan to be analysed as **an-ā-x^varəθa* "with no food". In such case, *ana^o* would be interpreted like **an-ā^o* in Av. *an-a-bdāta-* "nicht (mit dem Hemd) bekleidet", Av. *an-a-bdāti-* "Sichnichtbekleidet mit -, Nichtanziehen (des Hemds)", Av. *an-a-mərəždika-* "erbarmungslos", Av. *an-a-saxta-* "der den Ablauf der (bestimmten) Zeit noch nicht erreicht hat", Av. *an-a-spərənah-* "Unvollständigkeit", Av. *an-a-zqθa-* "noch nicht geboren", Av. *an-a-šīta-* "unbewohnbar", Av. *an-a-haxta-* "der nicht berechtigt (geeigenschaftet und ermächtigt) ist (etwas zu tun)" or Av. *an-a-x^vāsta-* "ungekocht" (Bartholomae 1904 118-122).

However, the parallel of V 6.32 (repeated in V 6.38 and 41) might shed some light on what I think to be the original form implied: Av. *ana<i>īβiš</i>.x^varəθa*.

In V 10.18c this supposed *ana.x^varəθa* is followed by a *dvandva* compound Av. *pasu.vīra*. This syntagm seems an explanation to V 10.18b, which was possibly added later. It indicates that the place where the holes must be dug not only is to be separate from pure things, but also must have no drinkable water. Otherwise these pure things and the pure water would be contaminated.

In V 6.32, 38 and 41 Ahura Mazdā says that the water is pure after removing the impurity caused by Nasu, and then it can be drunk by both flock and men: *pasca. nasāuuō. nižbərəθi. pasca. āpō. parahixti. aēša. āfš. yaōždiia. bauuaiti. vasō. aiβiš.x^varəθa. pasubiia.vīraēibiia. hamaða. yaθa. paraciṭ* "Nach der Entfernung der Leiche (aus dem Wasser) und nach der Ausschöpfung des Wassers, ist dieses zu läuternde Wasser nach Belieben trinkbar für Vieh und Mann genauso wie zuvor" (Cantera under preparation A 6.32, 38, 41).

The syntagm *aiβiš.x^varəθa. pasubiia.vīraēibiia* in V 6.32, 38 and 41 is parallel to the syntagm *ana.x^varəθa. pasu.vīra* in V 10.18c. The only differences would be the negative *an-*, the preposition *ā* added to *x^varəθa* instead of *aiβiš*, and the use of an "ungrammatical" *dvandva* compound *pasu.vīra* in V 10.18c instead of the

dvandva compound *pasubiia.vīraēibiia*¹¹³⁷. In any case, Av. *ana.xʷarəθa* in V 10.18c is used as the antonym of *aiβiš.xʷarəθa* in V 6.32, 38 and 41. But was Av. *ana.xʷarəθa* the right form? In my opinion it was not, and this can be inferred from its PT, which shows to be crucial to see how the old form was progressively corrupted in the written transmission.

In V 10.18c Av. *ana.xʷarəθa* is rendered by Phl. *an-abar-xwarišn*, which however does not translate Av. **an-ā-xʷarəθa*. As a matter of fact, Av. *ā* is never translated by Phl. *abar*. This Pahlavi preposition and preverb, however, does render Av. *aiβi*, either separate or in compounds¹¹³⁸. Accordingly, Phl. *an-abar-xwarišn* is translating not Av. **an-ā-xʷarəθa*, but Av. *xan-aiβiš-xʷarəθa*, that is, the antonym of the Avestan form *aiβiš-xʷarəθa* of V 6.32, 38 and 41. And this is just what we find in V 6.31.

In V 6.31 the following text is attested: *vīspəm. ā. aṃāt. aēša. āfš. aiiaoždiia. anaiβiš.xʷarəθa. yauuat. aēša. nasuš. nižbərəta* “(Sechs Schritte in jede Richtung) ist dieses Wasser nicht zu läutern (und) ungenießbar so lange bis diese Leiche entfernt wird” (Cantera under preparation A 6.31). As expected, Av. *anaiβiš.xʷarəθa* is rendered by Phl. *an-abar-xwarišn*.

According to this parallel, in my opinion, Av. *ana.xʷarəθa* is not to be interpreted as **an-ā-xʷarəθa*, but as a haplography of Av. *xan-aiβiš-xʷarəθa* → Phl. *an-abar-xwarišn*. Also in this case the PT helps us to notice the corruption of an Avestan word through the written transmission. Accordingly, I have emended Geldner’s *ana.xʷarəθa* by *xan-aiβiš-xʷarəθa* in my edition.

So we expect a syntagm Av. *xanaiβiš.xʷarəθa. xpasubiia.vīraēibiia* (or *xpasu.vīraēibiia*) “not drinkable for both flock and men”, referred to water (Av. *āfš*). However, Av. *xanaiβiš.xʷarəθa* refers to the adjective Av. *+vī.āpō.təməmca* (Nom., Acc. Sing. Neut. / Acc. Sing. Masc.). Since Av. *āfš* does not appear in this passage, we must suppose that Av. *xanaiβiš.xʷarəθa. pasu.vīra* is either a very ungrammatical syntagm that belongs to V 10.18b or rather a gloss added to explain Av. *+vī.āpō.təməmca. vī.uruuarō.təməmca* and rendered into Pahlavi. In my opinion, the second possibility is more likely, despite the fact that Avestan glosses inserted in the PT were not usually rendered into Pahlavi.

Av. *pasu.vīra* (10.18c)

The formula IE. **pekú-* + **yiHro-* and its variations have yielded a rich phraseology in Indoeuropean (Schmitt 1967 16 ff., 214 ff.), (Mayrhofer 1992-2001 2.108-110), (West 2007 100-101).

¹¹³⁷ This parallel seems to have been noticed at least by the scribe of P5. Actually, only the manuscript P5 attests the variant *pasubiia.vīra* instead of *pasu.vīra*. On one hand, the dual *pasubiia.vīraēibiia* is attested only in V 6.32, 38 and 41. On the other hand, it seems very unlikely that a later manuscript like P5 created the right dual form *pasubiia* in V 10.18c. Accordingly, at least the scribe of P5 was thinking of V 6.32, 38 and 41 when copying V 10.18c.

¹¹³⁸ See for instance Av. *aiβi* → Phl. *abar* in V 2.30, 2.38, etc.; Av. *aiβi.gati-* → Phl. *abar-rasišn* in V 8.4, Av. *aiβi.varšta-* → Phl. *abar-warzišn* in V 5.14, ec.; Av. *an-aiβi.ynixta-* → Phl. *an-abar-zad* in V 7.29; Av. *an-aiβi.druxti-* → Phl. *an-abar-drōzišn* in Y 65.11; Av. *an-aiβi.vastra-* → Phl. *an-abar-wastarag* in V 8.10; Av. *an-aiβi.vārəntiia-* → Phl. *an-abar-wārān* in V 6.50; Av. *an-aiβi.srauuana-* → Phl. *an-abar-xšnūd* in V 3.40; Av. *an-aiβiāsti-* → Phl. *an-abar-rawišn* in V 18.30-31, etc.

In Avestan it is attested either separate or as a *dvandva* compound in dual¹¹³⁹ in the following passages:

a) Separate: Y 31.15 (*pasēuš. vīrāatcā*), Y 45.9 (*pasūš. vīrāng*), Y 58.6 (*pasūš. ... vīrāng*).

b) *Dvandva* compound in dual:

- Nom., Voc., Acc. *pasu.vīra*: Y 9.4, Yt 10.112, 13.12, 15.16, 19.32, Dk 3.113¹¹⁴⁰, V 10.18c.

- Gen. *pasuuā.vīraiiā*: Yt 13.10, 43, 44, Vr 7.3.

- Dat., Abl., Instr. *pasubiia.vīraēibiia*: V 6.32, 38, 41.

Av. *yaoždā. mašiiā. aipi. zqθam. vahistā* (10.18d)

This quotation from Y 48.5c is found in V 5.21c and 10.18d. Each of its words has been interpreted differently by some scholars and these are the main problems regarding each word:

1. Av. *yaoždā*.

The first problem of this word concerns its interpretation either as an adjective Av. *yaoždāh-* or a root-noun Av. *yaoždā-*.

Bartholomae (1904 1236) thought that an adjective Av. *yaoždāh-* “vollbringend, vollkommen machend” was attested in the Nom. Sing. *yaoždā* of Y 48.5, and in its quotations of V 5.21 and V 10.18.

On the contrary, Humbach (1959 2.77), Kellens (1974 204), Schmidt (1975 2), Insler (1975 287), Narten (1982 113), Humbach & Elfenbein & Skjærvø (1991 2.199), Pirart (1995 416) and Cantera (under preparation A 5.21) considered that Av. *yaoždā* is the Nom. Sing. of a root-noun Av. *yaoždā-*. Nevertheless, the choice is difficult, as Kellens (1974 205) observed, because in both cases the Nom. Sing. is the same.

Most scholars agree in the interpretation of this word as a root-noun. They disagree, however, about the type of root-noun and consider it either a *nomen agentis* or a *nomen actionis*:

- *Nomen agentis*:

- “die ... gesund macht” (Humbach 1959 1.139, 2.77).

- “qui donne force vitale” (Kellens 1974 204) in Y 48.5, but “purificatrice” in V 5.21.

- “die heilbringende” (Narten 1982 113), (Humbach & Elfenbein & Skjærvø 1991 2.199).

- “mit (Lebens-)Kraft versehen” (Mayrhofer 1992-2001 2.420).

- “die Läuternde” (Cantera under preparation A 5.21).

- *Nomen actionis*:

- “perfection (or purification)” (Schmidt 1975 2).

- “vitalization” (Insler 1975 287).

- “préparation” (Pirart 1995 416).

¹¹³⁹ When the dual is used in these compounds, both elements of the formula show a dual ending, also in oblique cases (Duchesne-Guillemin 1936 44-45), (Szemerényi 1980 227), (Hintze 1994 184).

¹¹⁴⁰ vid. (de Menasce 1973 120).

In order to solve this question, we must take into account all the root-nouns with *°dā-*. In Avestan there are *nomina agentis* as well as *nomina actionis* expressed by root-nouns with *°dā-*. The first ones are represented by:

- Av. *akō.dā-* “who creates evil things”.
- Av. *ašauuasta.dā-* “who gives sanctity”.
- Av. *azrazdā-* “infidel”.
- Av. *āzuiti.dā-* “who gives invigoration”.
- Av. *+usadā-* “who gives the sources”.
- Av. *gaiiō.dā-* “who gives life”.
- Av. *xšaθrō.dā-* “who gives power”.
- Av. *cagədā-* “who gives a present”.
- Av. *°ciθrā.dā-* “who gives bright things”.
- Av. *puθrō.dā-* “who gives sons”.
- Av. *baēšazaδā-* “who gives the cure”.
- Av. *fraxšti.dā-* “who gives supplication”.
- Av. *vəθβō.dā-* “who gives flocks”.
- Av. *x̄arənō.dā-* “who gives *x̄arənah-*”.
- Av. *vañhazdā-* “who gives the best”.
- Av. *vañhudā-* “who gives good things”.
- Av. *rauuazdā-* “who gives liberty”.
- Av. *zrazdā-* “faithful”.
- Av. *hauuañhō.dā-* “who gives prosperity” (Kellens 1974 201-220).

Only Av. *mazdā-* “Wisdom”, Av. *ādā-* “oblation” and Av. *viūdā-* “ritual distribution” belong to the second ones (Kellens 1974 201-220). Among these three, Av. *mazdā-* can be interpreted as “sage” too, that is, as a *nomen agentis* (Kellens 1974 203).

Although there are at least two sure *nomina actionis* with *°dā-*, most root-nouns with *°dā-* in Avestan are *nomina agentis*. Moreover, there are two Avestan *nomina actionis* from the same root as Av. *yaož-dā-*, namely Av. *yaoždāθra-* and Av. *yaoždāiti-* “purification”, and a third one from the same root as Av. *yaož°*, namely Av. *yaošti-* “purification” (Humbach & Elfenbein & Skjærvø 1991 2.125). Accordingly, although we cannot rule out that it was a *nomen actionis*, the interpretation of Av. *yaoždā-* as *nomen agentis* seems more likely.

The second main problem of Av. *yaoždā-* concerns its first element *yaož°* < *yaoš*. As an independent word, Av. *yaoš* is attested only in Old Avestan, concretely in Y 43.13 (*kāmahiia. tēm.mōi. dātā. darəgahiia. +yaoš. yām. vā. naēciš. dārəšt. itē*), 44.9 (*kaθā.mōi. yaṃ. yaoš. daēṇaṃ. yaoš. dānē*) and 46.18 (*γā. maibiiā. yaoš. abmāi. ascīṭ. vahištā*). However, its meaning remained obscure until its Vedic parallel *yóṣ(-)* was noticed.

Although Ved. *yóṣ(-)* was already connected with Lat. *iūs* by Kuhn (1855), until Justi (1864 242) the relation between Ved. *yóṣ(-)* and Av. *yaoš* had not been noticed. This connection was followed by Bartholomae (1904 1233-1234), Dumézil (1948), de Bie (1955 146), Duchesne-Guillemin (1970 205), Schindler (1975 266), Szemerényi (1978), Narten (1986 199, n.22) and Humbach & Elfenbein & Skjærvø

(1991 2.188). However, these authors disagreed with regard to the morphology and semantics of Av. *yaoš* / Ved. *yóṣ(-)*.

Justi (1864 242) simply noticed the parallel between these words and, following the native tradition, interpreted Av. *yaoš* as “pure”.

Bartholomae (1904 1234, n.5) added an etymological approach. According to him, Av. *yaoš* stems from **iauuš-*¹¹⁴¹ > **iauš-*, which would be a “Kompositionsform neben **iauiš-*”. This **iauiš-* would stem from IE. **iauoš-*, where *-ə-* is a laryngeal; it is the same form which would give Lat. *iūs* as well.

Taking for granted the connection between Lat. *iūs*, Ved. *yóṣ(-)* and Av. *yaoš* Dumézil (1948) equated Av. *yaoždā-* with Lat. *iūsta facere* “to perform the ceremonis called *denicales feriae*”. According to him, both originally meant “to purify from defilement by death”. Nevertheless, he did not state precisely how Av. *yaož°* must be interpreted morphologically.

According to de Bie (1955 146), the IndoIranian form which appears as **iauš-* in composition was not **iauiš-* < **iauš-*, but Iir. **iauas-* < IE. **ieuos-*. In his opinion, Lat. *iūs*, which would stem from IE. **ioṷ^e/os-*¹¹⁴², was related.

Duchesne-Guillemin (1970 210) proposed a different etymology. He (1970 206) firstly said that Av. *yaož°* could stem from IE. **ieues-* < IE. **ieṷ-* “young” and be related to Skr. *yōṣā-* “woman” and Sogd. *ʾynč* < **iaonikā-* < **iaunikā-* < **iauanikā-* “young woman” (Duchesne-Guillemin 1966 74). But finally he (1970 210) admitted that it was related to Lat. *iūs*, which would stem from IE. **ieues-* “fitting; what is exact, unmixed, pure” < IE. **ieṷ-* “to join, to fit”.

Insler (1975 287) translated Av. *yaoždā-* as “vitalization” and considered it a root-noun. However, he did not mention any further relation either with Ved. *yóṣ(-)* or with Lat. *iūs*.

Schindler (1975 266) interpreted Av. *yaoždā-* as Iir. **iáuš d^bā-* < IE. **iéṷ-s d^beh₁-* “Heil setzen, heilwirkend machen”. He thought that Lat. *iūs* probably stems from IE. **iéṷos*, but he did not specify whether or not this Latin word is related to Iir. **iáuš*. According to him, this Iir. **iáuš* would be present in Av. *yaož°* and Ved. *yóṣ(-)*, which he translated as “Heil!”.

Previously most scholars had thought that Lat. *iūs*, Ved. *yóṣ(-)* and Av. *yaoš* were etymologically related and had interpreted Av. *yaož°* in Av. *yaoždā-* as an accusative of the verb *dā-*. But Szemerényi’s (1978) study about Av. *yaož°* and Ved. *yóṣ(-)* changed this view.

As he (1978 160) stated, all the authors who dealt with this problem were “content with an atomistic approach” and simply gave different etymologies, but did not fully explain these words. Actually, in spite of having noticed the etymological parallel between Av. *yaož°* and Ved. *yóṣ(-)*, nobody knew what Ved. *yóṣ(-)* really meant before Szemerényi.

From his comprehensive study about these words three main conclusions can be derived:

a) With regards to morphology, he concluded that these words must be understood as the Gen. Sing. of Av. *āiū-* and Ved. *áyu-* respectively, as the

¹¹⁴¹ Although Bartholomae did not mention it, this reconstruction was already proposed by Brugmann (1897 1.301).

¹¹⁴² He followed the reconstruction already proposed by Schleicher (1876) for Lat. *iūs*.

syntagm *darəgahiā*. *yaoš* in Y 43.13 demonstrates. He denied that Lat. *iūs*, stemming from IE. **iēuos* and having a different meaning, was related to Av. *yaož^o* and Ved. *yóṣ(-)*, and reconstructed the paradigm of the latter ones as IE. **aiu-* (direct case) / **iōus* / **iēui*. Already Thieme (1951 176) had suggested that Ved. *yóṣ(-)* was connected with Ved. *áyu-*, but did not define exactly how.

b) Concerning syntax, he discarded the interpretation of Av. *yaož^o* in Av. *yaoždā-* as an accusative expressing the direct object of the verb *dā-* and stated that it must be understood rather as a “genitive of sphere”.

c) As far as their meaning is concerned, Szemerényi followed Benveniste (1937) and translated them as “life force”. According to Szemerényi (1978 162-163, 166), OAv. *yaoš* “life force” firstly referred to strenght and afterwards developed into the idea of cleansing and ritual purification in YAv. *yaoždā-*, as most of its contexts demonstrate.

Szemerényi’s study about Av. *yaož^o* and Ved. *yóṣ(-)* has gone unnoticed for Narten (1986 199, n.22), who follows Schindler (1975 266).

Also Humbach & Elfenbein & Skjærvø (1991 2.188) do not mention Szemerényi’s article. Actually, although they state that the first element of this compound is Av. *yaoš* and interpret it as the Gen. Sing. of Av. *āiiu-* “duration, lifetime, age”, they (1991 2.188) translate Av. *yaoš* as “of use, useful” in Y 46.18 and Ved. *yóṣ(-)* as “welfare”¹¹⁴³. Furthermore they say that Av. *yaoš* was petrified as an indeclinable word in Av. *yaož-dā-*, which they translate as “to purify, conserve, make durable”. Therefore, in spite of not having quoted his article, Humbach & Elfenbein & Skjærvø agree with Szemerényi’s morphologically analysis. However, they disagree with regards to the meaning they assigned to the Avestan and Vedic words, without explaining why.

In my opinion, Szemerényi’s (1978) interpretation is right for OAv. *yaoš*. However, it does not explain a surprising fact: why would Av. *yaož-dā-* be the only first member of a compound which presents a genitive in Avestan?

Although the Avestan verb *dā-* is used more frequently with accusative and dative for the direct and indirect object respectively, it is also attested with genitive, not necessarily the so-called genitive of sphere (Bartholomae 1904 713-718). In Avestan, however, no compound attests a genitive in the first member¹¹⁴⁴. Therefore, it seems unlikely that Av. *yaoždā-* was the only exception to this. Accordingly, Szemerényi’s (1978) proposal for OAv. *yaoš* seems not to explain the compound Av. *yaoždā-*.

Nevertheless, Av. *āiiu-* attests another exception which could support Szemerényi’s (1978) explanation: Av. *yauuaē^o*. Actually, this dative of Av. *āiiu-* is used as a first element of compound in Av. *yauuaējī-* and Av. *yauuaēsū-* (Bartholomae 1904 1266), (Duchesne-Guillemain 1936 127), (Narten 1986 260),

¹¹⁴³ Surprisingly, Szemerényi (1978 166) quotes Lat. *lucri facere* “to put down under the heading, profit, consider as profit” as example of the genitive of sphere and after this example translates Av. *yaoždā-* as “to place within the sphere of vital power”. Did Humbach & Elfenbein & Skjærvø (1991 2.188) slip from this Latin example when translating Av. *yaoš*?

¹¹⁴⁴ Duchesne-Guillemain (1936 127) said that Av. *vāxš.bərəti-* and maybe Av. *bāzuš.aojab-* included a genitive as a first element of compound. However, Kellens (1974 40) demonstrated that this is false.

(Mayrhofer 1992-2001 1.172). No other Avestan compound attests a dative as a first element, so that Av. *yauuaē°* is an exception.

All the scholars agree about the interpretation of Av. *yauuaē°* as the dative of Av. *āiii-* and the first element of these two compounds, although they are exceptions in Avestan.

In my opinion, despite being a further exception, Szemerényi's (1978) interpretation of Av. *yaož°* as the genitive of Av. *āiii-* and the first element of this compound must be accepted, because it is parallel to the exceptional use of the dative Av. *yauuaē°*. Accordingly, I interpret Av. *yaoždā-* as "who endows with life force". I cannot explain, however, why only Av. *āiii-* is used in genitive and dative as a first element of compound in Avestan.

2. Av. ⁺*mašiiāi*.

Concerning the ending of Av. ⁺*mašiiāi*, three readings have been proposed: 1. *°āi*; 2. *°ā*; 3. *°āu*.

The first one, represented by Geldner's (1896) *mašiiāi*, was considered by Narten (1982 112) as the most likely one because of the parallels of V 5.21 and V 10.18, where *°āi* is the most attested variant. Humbach & Elfenbein & Skjærvø (1991 1.177, 2.199) eventually adopted the variant ⁺*mašiiāi* and translated it as "for mankind", that is, as a Dat. Sing.¹¹⁴⁵.

However, Humbach (1959 1.139) corrected it by ⁺*mašiiā*. Kellens (1974 204), Schmidt (1975 2) and Insler (1975 90-91, 287, 333) followed Humbach's emendation in Y 48.5. Nevertheless, Kellens maintained the reading ⁺*mašiiāi* in V 5.21, although he said that ⁺*mašiiā* is to be preferred in Y 48.5 because it represents the *lectio difficilior*. While Kellens (1974 204) and Schmidt (1975 2) interpreted ⁺*mašiiā* as an Instr. Sing., Insler (1975 90-91, 287, 333) stated that it is a Voc. Sing. because of its position before the caesura. Later, Kellens & Pirart (1988-1991 3.223) added that it is not sure that ⁺*mašiiā* designated here the man, and that a metrical argument lacks.

The third reading *°āu* is only present in Pirart (1995 416-417), who conjectures a Loc. Sing. ^x*mašiiāu* from Av. *mərəiθiiu-*, although he is not sure of this emendation. Its main problem is that it cannot be supported by the manuscripts' evidence.

In my opinion, ⁺*mašiiāi* is to be preferred in V 5.21 and V 10.18 for a number of reasons. Firstly, it is the most attested variant in V 5.21 and V 10.18 in the Pahlavi as well as in the Sāde manuscripts and it is also found in Y 48.5. Since these passages quoted that of Y 48.5, there is no reason to edit in Yasna a different variant from the one attested in Vīdēvdād. Secondly, there is no need to correct the well attested variant *°āi* by the non-attested one ^x*mašiiāu*. Thirdly, that we should prefer a Dat. Sing. *°āi* in V 10.18 is corroborated by the parallel syntagm Av. *yaoždāitiš*. ⁺*kaṃāciṭ* in V 10.19a. Actually, Av. ⁺*kaṃāciṭ* is placed in the same position as Av. ⁺*mašiiāi*, while Av. *yaoždāitiš* in V 10.19a is a variation of Av. *yaoždā* in V 10.18d. Fourthly, Av. ⁺*vahištā* is accompanied by a dative in other Old

¹¹⁴⁵ The same ending of Dat. Sing. *-āi* was adopted by Smith's (1929 134) ^x*mašāi*, following Bartholomae (1879). This reading, however, cannot be supported on the basis of the manuscripts' evidence.

Avestan passages, like in Y 31.1 (*aēibiiō. vahištā*), 35.3 (*vahištā. ... ubōibiiā. ahubiā*), 47.5 (*ašāunē. ... vahištā*) and 48.3 (*vaēdāmnāi. vahištā*). Therefore, ⁺*mašiiāi* seems the most likely choice.

3. Av. ⁺*aipī. zqθəm*

There are two main problems regarding these words: a) the syntactic relation between Av. *aipī* and *zqθəm*; b) the morphology and meaning of Av. *zqθəm*.

While Geldner (1896) edited Av. *aipī* and *zqθəm* as two separate words, Bartholomae (1904 85) corrected it as ⁺*aipī.zqθəm*, related it to Ved. *apijá-* “after-born” and translated it as “die künftige Geburt”. Smith (1929 134), Morgenstierne (1938 260), Dumézil (1969 35, n.1), Lommel (1971), Kellens (1974 204), Schmidt (1975 2), Insler (1975 91, 287), Narten (1982 113), Morano (1987 945), Kellens & Pirart (1988-1991 2.126, 3.223) and Pirart (1995 416-417) considered ⁺*aipī.zqθəm* as one word too, but their interpretation disagreed concerning the meaning of ⁺*aipī* and *zqθəm*.

Smith (1929 134), Morgenstierne (1938 260) and Lommel (1971 149) followed Bartholomae (1904 85) in translating ⁺*aipī.zqθəm* as “the future birth”. Moreover, Morgenstierne (1938 260) added the parallel of Yidya-Munji *vazā xo* “womb, pregnant (animal)”, which according to him would stem from **upa^o* or **api-zqθa-*. Because of this parallel, Morano (1987 945) agrees with Morgenstierne (1938 260).

Dumézil (1969 35, n.1), following Bartholomae’s (1904 85) emendation Av. ⁺*aipī.zqθəm*, compared it with Gr. *ἐπιγονή* and accordingly translated it as “descendance”. Dumézil’s interpretation and translation were followed by Kellens (1974 204) and Pirart (1995 416-417).

Schmidt (1975 2) and Narten (1982 113), however, disagreed with Dumézil (1969 35, n.1) and understood it as “at (her) birth” and “bei ihrer Entstehung” respectively.

Kellens & Pirart (1988-1991 2.126) add a syntactic argument to their interpretation of Av. ⁺*aipī.zqθəm* as one word. As they noticed, there is no Indo-Iranian **ápi* + Acc. Accordingly, Av. *aipī. zqθəm* cannot be interpreted as a prepositional syntagm “after birth”, as the Pahlavi translators did when translating them as Phl. *pas az zāyišn* “after birth”. They interpret Av. ⁺*aipī.zqθəm* as a preverb plus verbal noun, following Morano (1987 945, 990). However, they do not specify that, although there is no Indo-Iranian **ápi* + Acc., Av. *api* is used as a preposition with accusative, according to Morano (1987 986).

Humbach & Elfenbein & Skjærvø (1991 1.177, 2.199), followed by Cantera (under preparation A), agree with Kellens & Pirart (1988-1991 2.126) with regard to the impossibility of considering Av. *aipī. zqθəm* as a prepositional syntagm. However, Humbach & Elfenbein & Skjærvø (1991 1.177, 2.199) do not think that these words must be put together. In their opinion, Av. *aipī* like Ved. *ápi* can stand in front of or after the noun to which it refers. Humbach & Elfenbein & Skjærvø (1991 1.177, 2.199) think that Av. *aipī* refers to Av. *zqθəm* and translate them as “also birth”.

Cantera (under preparation A) continues Humbach & Elfenbein & Skjærvø's (1991 1.177, 2.199) observation about the double position of Ved. *ápi*, but separates Av. *aipī* from Av. *zqθam*. According to him, Av. *aipī* refers not to Av. *zqθam* but to Av. ⁺*mašūiāi*. Following Bartholomae (1904 83), he states that Av. *aipī* usually modifies the previous word in Avestan.

Regardless of the interpretation of Av. *aipī*, all the authors consider that Av. *zqθam* stems from Av. *zqθa-* “begetting, birth” (< IIr. **jan(H)t^ba-*), a noun in –*θa-* from the root Av. *zan-* “to beget, to give birth” (cf. Ved. *jan-* “to beget, to give birth” (Mayrhofer 1992-2001 1.567-569)). Only Insler (1975 91, 287) interpreted Av. ⁺*aipī.zqθam* as an adverb with suffix –*θam* with the meaning “on earth”.

In my opinion, Insler's (1975 91, 287) interpretation must be ruled out on account of the parallels of Av. *zqθa-*. Actually, this word means “begetting, birth” in all the passages where it is attested, namely in Y 19.8, 43.5, 44.3, 48.5, 48.6, 65.2, Yt 13.93, V 5.21, 10.18, 21.4, 6, 10, 14 and Vyt 49. Of these, the most closely related parallel to Y 48.5 (= V 5.21, 10.18) appears in Y 65.2 (Szemerényi 1978 170) *yā. vīspanəm. ⁺aršnəm. ⁺xšudrā. yaoždadāiti. yā. vīspanəm. ⁺hāirišinəm. zqθāi. garəβq. yaoždadāiti* “who gives life force to the semen of all the males, who gives life force to the wombs of the females for begetting” and in V 21.6, 10 and 14 *frā.tē. zqθamca. ⁺vaxšadəmca. azəm. ida. frasnaiieni. frā.tē. kəhrpəmca. ⁺təuuīšimca. yaoždadāni. kərənaomi. θβəm. hacat.puθrəm. hacat.paēmaniiəm* “I will cleanse here your birth and growth, I will endow with life force your body and strength, I will make you rich in children, rich in milk”. Obviously in these parallels Av. *zqθa-* has nothing to do with “earth”, but with “begetting, birth”.

Moreover, in Y 65.2 the use of Av. *yaoždā-* as a verb with Acc. and Dat. is parallel to that of the *nomen agentis* Av. *yaoždā-* with Acc. and Dat. in Y 48.5, V 5.21 and 10.18. The only difference is that in the latter ones Av. *zqθa-* appears as Acc., but in Y 65.2 as a Dat. On the contrary, in V 21.6, 10 and 14 Av. *zqθa-* is found in Acc., like in Y 48.5, V 5.21 and 10.18. The only difference between these passages and those of V 21 is the verb Av. *fra-snā-* “to cleanse” instead of Av. *yaoždā-*, which however appears in the following and parallel verbal syntagm *frā.tē. kəhrpəmca. ⁺təuuīšimca. yaoždadāni*.

4. Av. ⁺*vahištā*.

This word was interpreted by Bartholomae (1904 85) as a Nom. Sing. feminine referred to Av. *cistōiš*. Bartholomae's interpretation of this word in Y 48.5 was followed by Humbach (1959 2.77), Kellens (1974 204), Narten (1982 113) and Humbach & Elfenbein & Skjærvø (1991 1.177, 2.199).

On the contrary, Smith (1929 134) interpreted Av. ⁺*vahištā* as an Acc. Pl. neuter and translated the whole sentence as “consummate for man the future birth, the best-things”.

Nevertheless, Kellens (1974 204), Pirart (1995 416) and Cantera (under preparation A 5.21) considered that the same word agree with Av. *yaoždā* in V 5.21 and translated this syntagm as “purificatrice excellente”. The latter interpretation, according to which Av. ⁺*vahištā* accompanies Av. *yaoždā*, was also followed by Schmidt (1975 2) and Insler (1975 91, 287) for Y 48.5. Therefore, this word is interpreted as a Nom. Sing. Fem.

On the other side, Kellens & Pirart (1988-1991 3.223) doubted about how to interpret Av. ⁺*vahištā* and did not comment on it.

In my opinion, Av. ⁺*vahištā* agrees with Av. *γaoždā̎* in Y 48.5, V 5.21 and V 10.18.

Phl. *ay* 「*daēnaṃ. aṅhūuṃ.*」 *har dō ēk* (10.18f)

Regarding the relation of the gloss of V 5.21e with that of V 10.18f, vid. the commentary to this gloss in (Cantera under preparation A 5.21).

10.19. |a| *daēnqm.*¹¹⁴⁶ *arəzuuō.*¹¹⁴⁷ *yaoždaiḏiša.*¹¹⁴⁸ *aḏa.* *zī.*¹¹⁴⁹ + *ayhā.*¹¹⁵⁰
*asti.*¹¹⁵¹ *yaoždāitiš.*¹¹⁵² + *kaṃāiciṭ.*¹¹⁵³ *ayhāuš.* *astuuatō.*¹¹⁵⁴ *hauuaiiā.*¹¹⁵⁵
*arəzuuō.*¹¹⁵⁶ *daēnaiiā.*¹¹⁵⁷ |b| *yō.*¹¹⁵⁸ *huuqm.*¹¹⁵⁹ *daēnqm.*¹¹⁶⁰ *yaoždāite.*¹¹⁶¹
*humatāišca.*¹¹⁶² *hūxtāišca.*¹¹⁶³ *huuarštāišca.*¹¹⁶⁴

|a| “You, righteous, must purify your (religious) conscience, for thus there is for everyone of the material life purification of this, of his own

¹¹⁴⁶ L4, K1 . *Mf2*, (G); D62, P2, K2, G34, F10, T44, B1, P10, M3 . *K9 daēnqm*; P5 *daēnqm*. *ayhūuqm*; E10 . B2, R278, Br1, L2, G42, E4, L5 *daenqm*; L1, T46, P1 *daenqm*; FK1 *dainqm*

¹¹⁴⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, L2, G42, E4, L5, FK1 . *Mf2*, *K9*, (G); B2, R278, T46, P1 *arəžuūō*; Br1 *məṛəžuūō*

¹¹⁴⁸ (G); L4 *yaoždaiḏiša*; D62, P2, F10 *yaoždāitiš*; P5, P10 *yaoždāiḏiš*; K2, E10 . L5 *yaoždāitiš*; G34 *yōždaiḏiša*; T44 *yaoždaiḏiša*; B1, M3 . Br1, L2, G42 *yaoždāiḏiš*; L1 *yaoždāitiša*; B2, R278, T46, P1 *yaoždāitiš*; E4 *yaoždāiḏiš*; FK1 | *yaoždaiḏiša* *asti* |; *Mf2*, *K9 yaoždaiḏiša*

¹¹⁴⁹ L4, K1, D62, P5, K2, G34, F10, T44 in the left margin, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*, *K9*, (G); P2, E10 *aḏazī*

¹¹⁵⁰ D62, P2, K2, P10 . L5; L4, G34, T44 in the left margin, B1, M3, (G) *ayhā*; P5, F10, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2*, *K9 ayhā*

¹¹⁵¹ L4, K1, D62, P2, P5, K2, G34, F10, T44 in the left margin, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2*, *K9*, (G); E4 *sta*

¹¹⁵² P2, P5, K2, E10 . FK1, (G); L4 *yaoždaiḏiša*; D62, F10, T44 in the left margin, P10 (P10a above the line -a- instead of -ā-) *yaoždāiḏiš*; G34 *yaoždaēḏiša*; B1 *yaoždāiḏiš*; M3 *yaoždāiḏiš*; L1, Br1, L2, G42 *yaoždāitiš*; B2, R278, T46, P1 . *Mf2*, *K9 yaoždāitiš*; E4 *yaoždāitiš*; L5 *yaoždāitiš*

¹¹⁵³ L4, K1, D62, P5, K2, F10, T44, P10; P2 *kahmāiciṭ*; G34 *kaṃāi.ciṭ*; E10 . FK1 *kaṃāiciṭ*; B1 *kamāiciṭ*; M3 *kamāi.ciṭ*; L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2*, *K9*, (G) *kahmāiciṭ*; L5 *kahamāiciṭ*

¹¹⁵⁴ L4, D62, P2, F10, T44, B1, P10, M3 . L1, B2, P1, Br1, L2, G42, E4 . *Mf2*, *K9*, (G); P5, K2, G34, E10 . R278, T46, L5, FK1 *astuuatō*

¹¹⁵⁵ D62, K2, G34, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1, (G); L4 *h^auuaiiā*; P2 *hauuōiā*; P5 *hūuaiiā*; F10 *hauuā*; T44 *hauuiā*; L5 *hāuuaiiā*; *Mf2 hauuāiāse*; *K9 hauuāiāse*

¹¹⁵⁶ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, R278, Br1, L2, G42, L5, FK1 . *Mf2*, *K9*, (G); B2, T46, P1 *arəžuūō*; E4 *arəz^{uu}ō*

¹¹⁵⁷ L4, K1, K2, G34, F10, M3 . *Mf2*, *K9*, (G); D62, B1, P10 . L1, R278, Br1, L2, G42, E4, L5 *daenaiiā*; P2, T44, E10 *daēniā*; P5 . FK1 *daeniā*; B2, T46, P1 *dainaiiā*

¹¹⁵⁸ P5, K2, E10 . E4, L5, FK1, (G); L4, D62, P2, G34, F10, T44, B1, P10, M3 *yōi*; L1, B2, R278, P1, Br1, L2, G42 . *Mf2*, *K9 yōi*; T46 *yōi*

¹¹⁵⁹ L4, K1 . L1, T46, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10 . B2, R278, Br1, L2, E4, L5, FK1 . *K9 hūuqm*; M3 *hām*; P1 *hūuq*; G42 *hauuqm*; *Mf2 hauuqm*

¹¹⁶⁰ L4, K1 . *Mf2*, (G); D62, P2, K2, G34, F10, T44, B1, P10, M3 . *K9 daēnqm*; P5, E10 . B2, R278, Br1, L2, G42, E4, L5 *daenqm*; L1, T46, P1 *daenqm*; FK1 *daenqm*. *daenqm*

¹¹⁶¹ K1 . Br1, L2, E4, (G); D62 *yaoždāite*; P2, P5, K2, G34, F10, T44, E10, B1, P10, M3, L4a . L5 *yaoždāiti*; L1, G42 *yaoždāite*; B2, T46 *yaoždāiti*; R278, P1 . *K9 yaoždāiti*; FK1 *yaoždāitiš*; *Mf2 yaoždāite*

¹¹⁶² L4, T44, E10, B1, M3 . L1, R278, P1, L2, G42, FK1 . *Mf2*, *K9*, (G); D62, P2, P5, K2, P10 . B2, T46, Br1, E4, L5 *humatāišca*; G34 *haomatāišca*; F10 *humatāišca*

¹¹⁶³ L4 (L4a -šca), P2, G34, T44, B1, M3 . L1, B2, R278, P1, L2, G42, FK1, (G); D62, K2, P10 . T46, Br1, E4, L5 *hūxtāišca*; P5 *huuxtāišca*; F10 *hūxtāišca*; E10 *hūxtāišca*; *Mf2*, *K9 hūxtāišca*

¹¹⁶⁴ G34 . L1, Br1, L2, (G); L4 (L4a *huuarštāi-*), T44, M3 . B2, R278, P1, G42, FK1 . *Mf2*, *K9 huuarštāišca*; D62, K2, P10 (P10a above the line -ə- after -r-) *huuarštāišca*; P2, P5 . T46 *huuarštāišca*; F10 *huuarštāišca*; E10 *huuarštāišca*; B1 *huuarštāišca*; E4 *huuarštāišca*; L5 *huuarastāišca*

conscience, righteous, |b| (for everyone) who purifies his conscience by means of good thoughts, good words and good deeds.”

[a] dyn' x²pyck¹¹⁶⁵ ywšd'slynyt' ME¹¹⁶⁶ y²tw'n' OLE¹¹⁶⁷ AYT' ywšd'slyh¹¹⁶⁸ kt'l-c-HD¹¹⁶⁹ 'hw' y 'st'wmnd¹¹⁷⁰ ZK y¹¹⁷¹ NPŠE¹¹⁷² dyn'¹¹⁷³ 'pyck' |b| MNW¹¹⁷⁴ ZK' y¹¹⁷⁵ NPŠE dyn' ywšd'slynyt' PWN hwmt'¹¹⁷⁶ W¹¹⁷⁷ hwht'¹¹⁷⁸ W¹¹⁷⁹ hwwlšt'¹¹⁸⁰ [y 'daēnqm.¹¹⁸¹ aḥhuuqm.¹¹⁸²] KRA¹¹⁸³ 2 'ywk]

[a] dēn^x abēzag yōjdāsrenēd cē ēdōn ōy ast yōjdāsrih kadār-iz-ē axw ī astōmand ān ī xwēš dēn abēzag |b| kē ān ī xwēš dēn yōjdāsrenēd pad humat ud hūxt ud huwaršt [ay 'daēnqm. aḥhuuqm.] har dō ēk]

[a] You, pure, will purify (your) conscience, because thus there is purification for him, for everyone (in the) material life, for his own conscience, pure, |b| who purifies his own conscience by means of good thoughts, good words and good deeds [that is, *daēnqm.* (and) *aḥhuuqm.* are both the same].”

Av. *arəzuuō* (10.19a-b)

Av. *arəzuuō* was interpreted either as an adverb or as a Voc. Sing. It was considered as an adverb by Geldner (1884 14). Bartholomae (1904 355, n.1) followed Geldner and said that the interpretation of this word as a Voc. Sing. referring to Zaratuštra is less likely.


On the contrary, Humbach & Elfenbein & Skjærnvø (1991 2.96), Hoffmann & Forssman (1996 130), Josephson (1997 54) and Cantera (under preparation A 5.17) analyse Av. *arəzuuō* as the Voc. Sing. of Av. *arəzu-* “straight, righteous” (cf. Ved. *ṛjū-* “gerade, richtig” (Mayrhofer 1992–2001 1.252–253)). Moreover, according to Humbach & Elfenbein & Skjærnvø (1991 2.96), the Voc. Sing. *arəzuuō* “O straightforward one” always refers to Zaratuštra in Young Avestan. In order to support his interpretation, they add the parallel of RV 2.27.9 *ṛjāve mārtyāya* “to



¹¹⁶⁵ L4, G34, T44 y 'pyck y; D62, F10, B1, P10, M3, (Jmp) y 'pyck; P2 y 'ck; E10 'pyck y

¹¹⁶⁶ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 QDM


¹¹⁶⁷ L4, G34, T44, E10; D62, P2, F10, B1, P10, M3, (Jmp) 'w'

¹¹⁶⁸ L4, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 ywšd'sl

¹¹⁶⁹ L4, K1, D62, P2, G34, T44, E10, P10, (Jmp); F10 ; B1, M3 kt'l-c-HD y

¹¹⁷⁰ L4, K1, D62, G34, T44, E10, P10, (Jmp); P2 'st'wmnd; F10 'st'wmnd; B1 , M3 

¹¹⁷¹ L4, G34, T44, E10, B1, P10, M3, (Jmp); D62, P2, F10 † y †

¹¹⁷² L4, G34, T44, E10; K1, D62, F10, B1, P10, M3, (Jmp) hwyš; P2 



¹¹⁷³ K1, P2, E10; L4, D62, G34, F10, T44, B1, P10, M3, (Jmp) dyn' y

¹¹⁷⁴ P2, G34, T44, (Jmp); L4, D62, F10, E10, B1, P10, M3 MN (F10a -W)

¹¹⁷⁵ L4, G34, F10, T44, B1, M3 above the line; D62, P2, P10, (Jmp) † y †; E10 OD PWN

¹¹⁷⁶ L4, D62, G34, T44, B1, P10, M3; P2 AMT; F10, E10, L4a, (Jmp) hwmt

¹¹⁷⁷ G34, T44, E10; D62, P2, F10, B1, P10, M3, L4a, (Jmp) † W †

¹¹⁷⁸ B1, M3; L4, D62, F10, T44, E10, P10, (Jmp) hwht; P2 ; G34 

¹¹⁷⁹ L4, G34, T44, E10; D62, P2, F10, B1, P10, M3, (Jmp) † W †

¹¹⁸⁰ B1, P10; L4, D62, P2, G34, F10, T44, (Jmp) hwwlšt; E10 hwlšt; M3 hwwlšt'

¹¹⁸¹ L4, K1; D62, P2, G34, F10, T44, P10, M3 *daēnqm*; E10 *daēnqm*; B1 *daēnqm. u*; (Jmp) *aḥhuuqm*

¹¹⁸² K1; L4 (L4a -*uqm*), D62, P2, G34, F10, T44, E10, B1, P10, M3 *aḥhuuqm*; (Jmp) *daēnqm*

¹¹⁸³ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a † KRA 2 'ywk †

the straightforward mortal”, where Ved. *ṛjú-* does not refer to the path, as usual, but to a mortal.

I agree with their interpretation of Av. *ərəzuuō* as the Voc. Sing. of Av. *ərəzu-* “straight, righteous” in V 10.19 too. However, I must remark two syntactic peculiarities of this vocative in this passage. On one hand, the same vocative is repeated in V 10.19a. On the other hand, the second vocative Av. *ərəzuuō* is placed in the midst of the syntagm *hauuāiā. daēnaiiā.*

As regards the repetition of the two vocatives, it represents no syntactic problem, as far as the first one appears in the apodosis and the second one in the protasis. Concerning the position of the vocative in the midst of the syntagm *hauuāiā. daēnaiiā.*, I have found a possible parallel in FrW 4.1 (Westergaard 1852 332) *airiīamanəm. ^xtē. išīm. mazištəm. mraomi. spitama. vīspanqm. ərəzuuō. srauuayhqm* “I recite to you the Airiīaman Išīia, o Spitama, the most powerful, o righteous, of all the formulas”. Actually, like in V 10.19a, in FrW 4.1 Av. *ərəzuuō* is placed in the midst of a syntagm in genitive. Therefore, though rare, it is not exclusive of Vīdēvdād. Furthermore, the presence of the preceding vocative Av. *spitama* confirms Humbach & Elfenbein & Skjærvø’s (1991 2.96) statement, according to which Av. *ərəzuuō* refers to Zaratuštra.

10.20. |a| yaθā.¹¹⁸⁴ ahū.¹¹⁸⁵ vairiūō.¹¹⁸⁶ aθā. ratuš. ašātciēt. hacā. vaṅhēuš. dazdā. manayhō. šūaodananam. aṅhēuš. mazdāi. xšadrəmčā. aburāi. ā. yim. drigubiūō. dadat. vāstāram. (= Y 27.13)¹¹⁸⁷
 kēm.nā.¹¹⁸⁸ mazdā.¹¹⁸⁹ mauuaitē.¹¹⁹⁰ pāiūm. +dadā. hīiat. mā. drəguuā. dīdarəšatā. +aēnāyḥē. x. aiiūm. θβahmāt. ādrascā. manayhascā. yauiā. šūaodanāiš. ašəm. θraoštā. aburā. təm. mōi. dastuuəm. daēnaiiāi. frāuuaočā. (= Y 46.7)¹¹⁹¹
 kē. vərəθrəm.jā. θβā. pōi. səngḥā. yōi. hənti. cidrā. mōi. dəm. ahīmbiš. ratūm. cīzdī. at. hōi. vohū. sərəaošō. janṭū. manayhā. mazdā. ahmāi. yahmāi. vaši. kahmāicēt. (= Y 44.16)¹¹⁹²

¹¹⁸⁴ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, R278, T46, Br1, E4, L5, FK1, (G); L4 (L4a ya-) yaadā; L1, P1, L2, G42 . Mf2, K9 yaθā

¹¹⁸⁵ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); P5 aṅhū; Mf2, K9 ahī

¹¹⁸⁶ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10 . T46, (G); P5, M3 vairiūō. 'ywk; K2 vairiūō. 'tā / yek (in NP.); L1 vairiūō (īk in Pāzand); B2, G42 vairiūō. 1; R278, L5, FK1 vairiūō (īak in Pāzand); P1 vairiūō (yak in Pāzand); Br1, L2, E4 vairiūō (yak in Pāzand); Mf2, K9 vairiūō. 'ywk gwptn'

¹¹⁸⁷ vid. (Kellens & Pirart 1988-1991 1.101): "Harmonieux comme un (maître est harmonieusement) digne de choix par l'existence (rituelle), le modèle des actes de l'existence de la divine Pensée et leur emprise sont attribués au Maître Mazdā, dont (cette emprise) fera un pâtre pour les nécessiteux"; (Humbach & Elfenbein & Skjærvø 1991 1.115): "Just as (a judgement) is worthy of being chosen by the world, so the judgement, (which) in accordance with truth itself, (is to be passed) on the actions of good thought of the world, is assigned to the Wise One, and the power (is assigned) to (Him), the Ahura, whom (people) appoint as a shepherd to the poor".

¹¹⁸⁸ P2, P5 . T46, (G); L4 (L4a -anā), G34, T44, B1, M3 . R278, Br1, E4, L5, FK1 kēmanā; K1, D62, K2, F10, E10, P10 . L1, B2, P1, L2, G42 . Mf2, K9 kēmnā

¹¹⁸⁹ K1, D62, P2, F10, E10, B1, P10, M3, L4a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); P5 mazdā. mazdā; K2, G34, T44 + mazdā +

¹¹⁹⁰ L4, T44 'tā + mauuaitē. ... mā +; K1, G34, P10 'tā + mauuaitē. ... xapa.nasiiehi +; D62 . Br1 'tā + mauuaitē. ... gaēθā +; P2, P5, K2, E10, B1, M3 . L1, B2, R278, T46, P1, L2, G42, E4, L5 'tā + mauuaitē. ... astuuaitēš +; F10 . FK1 + mauuaitē. ... gaēθā +; Mf2, K9 'tā + mauuaitē. ... ašābe + LOYŠE gwptn'; (G) + mauuaitē. ... xapa.nasiiehi +

¹¹⁹¹ vid. (Insler 1975 83): "Whom hast Thou appointed as guardian for me, Wise One, if the deceitful one shall dare to harm me? Whom other than Thy fire and Thy (good) thinking, through whose actions one has nourished the truth, Lord? Proclaim that wondrous state to me for the shake of the (good) conception"; (Kellens & Pirart 1988-1991 1.160): "Qui me désignes-tu comme protecteur, ô Mazdā, chaque fois que le partisan de la Tromperie cherche à me contraindre, à faire tort, sinon ton feu et la pensée, par les actes (rituels) desquels, ô Maître, vous engraissez l'Harmonie? Proclame mon enseignement à la conscience!"; (Humbach & Elfenbein & Skjærvø 1991 1.169): "(But) whom dost Thou appoint (as) guardian for one such as me, O Wise One, when the deceitful one tries to seize me in order to injure (me), (whom dost Thou appoint) other than Thy fire and thought, with whose [du.] actions one nourishes truth, O Ahura? Proclaim a message about that to my religious view".

¹¹⁹² vid. (Insler 1975 71): "This I ask Thee. Tell me truly, Lord. How shall smash the obstacle (of deceit) in order to protect, in accord with Thy teaching, those pure ones who exist in my house? As world-healer, promise us a judge, and let obedience to him come through good thinking, to him whomsoever Thou dost wish him to be, Wise One"; (Kellens & Pirart 1988-1991 1.153): "Quel est le briseur d'obstacles parmi les Existants, afin qu'il (me) protège suivant ton explication? Que des cadeaux remarquables me soient faits! Ô guérisseur de l'existence (rituelle), fournis-moi le modèle! Et que l'obéissance à ce (...) vienne en raison de la divine Pensée, ô Mazdā, à celui, quel qu'il soit, auquel tu veux qu'elle vienne!"; (Humbach & Elfenbein & Skjærvø 1991 1.161): "Who (is) a resistance-breaker (able) to protect (those) who exist, by Thy proclamation? Accord (as) a judgement bright (things to be) in my house, O Healer of existence. Let (recompense for) obedience come to him through good thought, O Wise One, to him, to whomsoever Thou wishest".

pāta.nō. ⁺tbišūiantaṭ. pairi. mazdāasca. ārmaitišca. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. ^xdaēuuō.frakarste. ¹¹⁹³nase. ^xdaēuuō.frādāite. ¹¹⁹⁴apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxəðre. ^xapa.nasiiehi. ¹¹⁹⁵+mā. ^xmərənciša. ¹¹⁹⁶gāēṭā. ^{astuuaitiš. ¹¹⁹⁷ašabe. ¹¹⁹⁸(= V 8.21, SrB 3) ¹¹⁹⁹ašəm. ¹²⁰⁰vohū. ¹²⁰¹vahištəm. astī. uštā. astī. uštā. ^xaṃāi. hūiaṭ. ašāi. vahištāi. ašəm. (= Y 27.14) ¹²⁰²}

[a] 'hl'dyh ¹²⁰³ p'tyh ¹²⁰⁴ y p'hlwm AYT' ¹²⁰⁶
[a] *ahlāyih abādih ī pahlom ast*
[a] Truth is the best prosperity.

¹¹⁹³ vid. (Pirart 1995 418-419).

¹¹⁹⁴ vid. (Pirart 1995 418-419).

¹¹⁹⁵ vid. (Kellens 1984 120) and (Pirart 1995 418-419).

¹¹⁹⁶ **L4** *aēnīš*; **K1** *māmərəncinīš*; **G34** *māmərəncāēnīš*; **T44** *mərəncinīš*; **P10** *māmərəmcanīš* (**P10a** above the line *-n-* instead of *-m-*, *-i-* before *-n-*); (G) *māmərəncainīš*. Regarding the emendation Av. ⁺*mā. x* *mərənciša*, vid. (Kellens 1984 166, n.10) and (Pirart 1995 418-419).

¹¹⁹⁷ **D62** . **FK1**, (G); **L4** *astuuaitiš*; **K1** . Br1 *astuuaitiš*; **G34**, **T44**, **P10** *astuuaitiš*; **F10** *āstuuaitiš*

¹¹⁹⁸ **K1**, **D62**, **P2**, **P5**, **G34**, **F10**, **T44**, **B1**, **P10** . **B2**, **T46**, **P1**, (G); **K2**, **E10**, **M3** . **L1**, **R278**, **Br1**, **L2**, **G42**, **E4**, **L5**, **FK1** *ašabe*; **L4a** *ašsthe*

¹¹⁹⁹ vid. (Wolff 1910 134, 367): “Schütz uns vor dem Feind, o Mazdāh und o heilige Ārmatay! (Ver)schwinde daēvische Drug, (ver)schwinde daēvaentstammte, (ver)schwinde daēvageschaffene, (ver)schwinde daēvaerzeugte! Verschwinde, o Drug, zieh ab, o Drug, verschwinde völlig, o Drug, im Norden sollst du verschwinden, nicht sollst du die stoffliche Welt des Aša zunichte machen!”.

¹²⁰⁰ **L4**, **D62**, **P2**, **P5**, **K2**, **G34**, **F10**, **T44**, **E10**, **B1**, **P10**, **M3** . **L1**, **B2**, **R278**, **T46**, **P1**, **L2**, **G42**, **E4**, **L5**, **FK1** . *Mf2*, *K9*, (G); Br1 *jašəm*

¹²⁰¹ (G); **L4**, **K1**, **D62**, **G34**, **B1**, **P10**, **M3** \dashv *vohū* \vdash ; **P2**, **P5**, **K2**, **F10**, **T44**, **E10** . **L1**, **T46**, **P1** *vohū*; **B2**, **G42** *vohū*. 1; **R278**, **L5**, **FK1** *vohū* (*īak* in Pāzand); Br1, **L2** *vohū* (*yak* in Pāzand); **E4** *vohū* (*yak* in Pāzand); *Mf2*, *K9* *vohī*

¹²⁰² vid. (Humbach & Elfenbein & Skjærnvø 1991 1.115): “Truth is the best (part of all that is) good. As desired (all) the desired (things) are available (as) truth for (that) which (is) best truth / or: for (him) who (is) Best Truth / or: for (him) who (represents) best truth”.

¹²⁰³ **L4**, **K1**, **D62**, **P2**, **G34**, **T44**, **E10**, **B1**, **P10**, **M3**; **K2** \langle *tā* \rangle 'hl'dyh; **F10**, (Jmp) \dashv 'hl'dyh ... AYT \vdash

¹²⁰⁴ **T44**, **E10**; **L4**, **G34** \mathbb{W} p'tyh; **K1**, **D62**, **K2**, **B1**, **P10**, **M3** \dashv p'tyh ... AYT \vdash ; **P2** p'tyy

¹²⁰⁵ **T44**; **L4**, **P2**, **G34**, **E10** \dashv y \vdash

¹²⁰⁶ **L4**, **G34**, **T44**; **P2** AYT; **E10** 'st'

Report of the Dēnkard

Dk 8.44.51 [M 782.1-2; K43b 128.5-6]

abar pērōzgarīh ī yaḏāhūwayryō pad druz zadārīh ud bēšāzēnīdārīh

About the victory of the *yaḏāhūwayryō* for the destruction of the *druz* and for the healing.

y^ocdhwm plgt bwn¹²⁰⁷

yāzdahom fragard bun

Beginning of the eleventh book

11.1. |a| pərəsaṭ. zaraḏuštrō.¹²⁰⁸ aburəm.¹²⁰⁹ mazdqm.¹²¹⁰ abura.¹²¹¹ mazda.¹²¹²
^xmainiüō.¹²¹³ spāništa.¹²¹⁴ dātarə. gaēdanqm.¹²¹⁵ astuuaitinqm.¹²¹⁶ ašāum.¹²¹⁷ |b|
kuḏa. nmānəm.¹²¹⁸ yaoždadvāni.¹²¹⁹ |c| kuḏa.¹²²⁰ ātrəm.¹²²¹ kuḏa.¹²²² āpəm.
kuḏa.¹²²³ zqm.¹²²⁴ kuḏa.¹²²⁵ gqm.¹²²⁶ kuḏa.¹²²⁷ uruuarqm.¹²²⁷ kuḏa. narəm.

¹²⁰⁷ L4, D62, F10, M3; P2, T44, E10 † y^ocdhwm plgt bwn †; P5, K2 plgt y^ocdhwm bwn; G34 y^ocdhm plgt bwn; B1 11 y^ocdhwm plgt bwn 11; P10 y^ocdhwm plkt bwn; L1, B2, R278, T46 11; P1 pargart. yāzdahōm; Br1, L2 11 pargart. yāzdahum 11; G42 pargrat. yāzdahum. 11 plgt y^ocdhwm bwn 11; E4 11 yāzdahum. pargart. bun 11; L5 pargərat. yāzdahum 11; FK1 pargrt. yāzdhum. bun; Mf2, K9 y^ocd'hwm plgt' bwn

¹²⁰⁸ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); E4, L5 zaraḏuštarō

¹²⁰⁹ L4, K1, D62, G34, T44, B1, P10 . B2, T46 . Mf2, K9, (G); P2, K2 . R278, P1, Br1, L2, G42, E4, L5 [tā] † aburəm. ... astuuaitinqm †; P5 aburabe; F10 . L1, FK1 † aburəm. ... astuuaitinqm †; E10, M3 † abura. ... ašāum †

¹²¹⁰ L4, K1 . T46 . Mf2, (G); D62, P5, G34, T44, B1, P10 . K9 mazdqm

¹²¹¹ L4, K1, D62, G34, P10 . B2, T46 . Mf2, K9, (G); P5 aburabe

¹²¹² L4, K1, D62, G34, P10 . B2, T46 . Mf2, K9, (G); T44 aburamazda; B1 aburmazda

¹²¹³ L4, G34, T44 † mainiüō. ... ašāum †; K1, (G) [tā] † mainiüō. ... astuuaitinqm †; D62, B1, P10 [tā] † mainiüō. ... ašāum †; P2, K2, E10, M3 . L1, P1, L2, E4, L5 † mainiüō †; P5 mainiü; B2, T46 . K9 mainiüō; Mf2 mainiüō

¹²¹⁴ K9; P5 . B2, T46 . Mf2 spāništa

¹²¹⁵ Mf2; P5 gaēdanqm; B2 gaēdanqm; T46 gaēdanqm; K9 † gaēdanqm. astuuaitinqm †

¹²¹⁶ T46; P5 astuuaitinqm; B2 astuuaitinqm; Mf2 astuuaitinqm

¹²¹⁷ K1, P5, K2 . L1, B2, R278, T46, P1, L2, G42, E4, L5 . Mf2, K9, (G); L4, T44, E10, M3 † ašāum †; P2 ašāum

¹²¹⁸ K1, D62, P5, K2, F10, E10, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, (G); L4, T44 . Mf2, K9 nmānəm; P2, G34, B1 . R278, E4, L5, FK1 namānəm

¹²¹⁹ K1, (G); L4, P2, G34, T44, E10 . L1, Br1, L2, L5, FK1 yaoždadvāni; D62 yaoždadvāni; P5 yaoždadvāni; K2 yaoždadvāni; F10 yaoždadvāni; B1, M3 yaoždadvāni; P10 yaoždadvāni; T46, G42 yaoždadvāni; L1, B2, R278, P1 yaoždadvāni; E4 yaoždadvāni; Mf2, K9 yaoždadvāni

¹²²⁰ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); L4 kuḏa

¹²²¹ L4, K1 . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9, (G); D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . R278, E4, L5, FK1 ātarəm; E10 āta rəm

¹²²² L4, K1, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); D62 kuḏa

¹²²³ L4, K1 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 zqm; B1 kuḏazqm

*ašauuanəm.*¹²²⁸ *kuḍa.* *nāirikəm.*¹²²⁹ *ašaonīm.*¹²³⁰ *kuḍa.* *strəš.*¹²³¹ *kuḍa.*
mānḥəm. *kuḍa.* *huuara.*¹²³² *kuḍa.*¹²³³ *anaγra.*¹²³⁴ *raocā.*¹²³⁵ *kuḍa.* *vīspa.*¹²³⁶
*vohu.*¹²³⁷ *mazdadāta.*¹²³⁸ + *aša.cidra.*¹²³⁹

[a] Zaruštra asked Ahura Mazdā: “O Ahura Mazdā, most beneficent Spirit, Maker of the material creatures, Righteous, [b] how should I purify the house, [c] how the fire, how the water, how the earth, how the cattle, how the plants, how the righteous man, how the righteous woman, how the sun, how the moon, how the endless lights, how all goods made by Mazdā which (have) the brightness of Truth?”

[a] pwr̥sy̥t¹²⁴⁰ zltwhšt¹²⁴¹ MN ’whrmzd AYK¹²⁴² ’whrmzd mynwg ’pzw̥nyk d’t’l y¹²⁴³
 gyh’ n’ y¹²⁴⁴ ’st’ w̥mnd’ n’ ’hlwb’ [b] cygwn PWN m’ n’ ywšd’ slynm¹²⁴⁵ [AYK OD ʃ

¹²²⁴ L4, K1, D62, P2, P5, K2, G34a in the right margin, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); G34* † *kuḍa. gām* †

¹²²⁵ L4, K1 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, G34a* in the right margin, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 gām*

¹²²⁶ L4, D62, P2, P5, K2, G34, F10, T44, E10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); K1, B1, P10* (but P10a *uruuarəm. kuḍa* above the line) † *kuḍa. uruuarəm* †

¹²²⁷ L4 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, P10a* above the line, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 *uruuarəm; K9 uruuarəm*

¹²²⁸ L4, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . R278, T46, G42, L5, FK1 . *Mf2, K9, (G); E10* . L1, B2, P1, Br1, L2 *ašauuanəm; E4 narəmašauuanəm*

¹²²⁹ L4 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3* . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 nāirikəm*

¹²³⁰ K1, D62, P2, P5, K2, F10, T44, B1, P10 (but P10a *-ā-* above the line), M3 . L5, FK1, (G); L4 *ašaonəm; G34 ašaonəm* (G34a above the line *-ī-* instead of *-ā-*); E10 *ašauuanīm; L1, B2, R278, T46, P1 . K9 ašaonīm; Br1, L2, G42, E4 ašaonīm; Mf2 ašaonīm*

¹²³¹ *Mf2, (G); L4, D62, K2, B1, P10, M3* . L1, B2, R278, T46, P1, Br1, L2, G42 . *K9 strəuš; P2, P5, G34, F10, T44, E10* . E4, FK1 *starəuš; L5 satarəuš*

¹²³² L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2a* above the line, *K9, (G); E4 uuairə*

¹²³³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2a* above the line, *K9, (G)*

¹²³⁴ L4, K1, D62, P2, P5, K2, G34, T44, E10, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9, (G); F10 anaγarā; B1 ana.γra; E4 anaγara; L5 ana.gara*

¹²³⁵ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, T46, Br1, L2, G42, E4, L5, FK1, (G); L1, B2, P1 . *Mf2, K9 raocā*

¹²³⁶ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); L5 vīspe*

¹²³⁷ *Mf2, (G); L4, D62, P2, P5, K2, G34, F10, T44, E10, P10, M3* . L1, B2, R278, T46, P1, Br1, G42, E4, L5, FK1 *vōhū; B1 vohū; L2 vhu; K9 vōhu*

¹²³⁸ L4, D62, P2, K2, F10, P10 (but P10a *-he* above the line), M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); G34, T44* . L5 *mazdadātabe; E10 mazdadāti; B1 mazda.ḍāta*

¹²³⁹ F10, T44, M3; L4, P5, G34, B1 . L1, B2, R278, T46, P1, G42, (G) *ašaciḍra; D62, P2, K2 ašacaiḍra; E10* . Br1, FK1 . *Mf2, K9 ašaciḍra; P10 aša.caiḍra; L2 aša.cidra; E4 ašāhe.caiḍra; L5 aša.cidra*

¹²⁴⁰ P2, (Jmp); L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 † pwr̥sy̥t ... ’hlwb’ †

¹²⁴¹ P2; (Jmp) zltwhšt

¹²⁴² P2; (Jmp) † AYK †

¹²⁴³ (Jmp); P2 † y †

¹²⁴⁴ (Jmp); P2 † y †

¹²⁴⁵ L4, K1, P2, G34, T44, B1, E10, M3, (Jmp); D62, F10, P10 ywšd’ slym


airime.] ¹²⁴⁶ LA ¹²⁴⁷ YHWWN-³t ¹²⁴⁸] [AYT' MNW [anusō.] ¹²⁴⁹ YMRWN-yt ¹²⁵⁰] |c|
 cygwn PWN ¹²⁵¹ 'thš ¹²⁵² cygwn PWN MYA cygwn PWN zmyk cygwn PWN
 gwspnd cygwn PWN 'wlwl cygwn PWN GBRA y ¹²⁵³ 'hlwb ¹²⁵⁴ cygwn PWN ¹²⁵⁵
 n' ylyk ¹²⁵⁶ y ¹²⁵⁷ 'hlwb' ¹²⁵⁸ cygwn PWN ¹²⁵⁹ stl ¹²⁶⁰ cygwn ¹²⁶¹ PWN ¹²⁶² m'h cygwn PWN
 hwłšyt' cygwn PWN ZK ¹²⁶³ y ¹²⁶⁴ 'sl lwšnyh ¹²⁶⁵ cygwn ¹²⁶⁶ PWN hlwsp' ¹²⁶⁷ 'p'tyh ¹²⁶⁸ y ¹²⁶⁹
 'whrmzd d' t' MNW MN 'hl' dyh pyt' kyh ¹²⁷⁰

[a] *pursīd zarduxšt az ohrmazd kū ohrmazd mēnōg abzōnīg dādār ī gēhān ī astōmandān ahlaw* |b| *čīyōn pad mān yōjdāsreṇam [kū tā [airime.] nē barwād]* [ast ke [anusō.] *gowēd*] |c| *čīyōn pad ātaxš čīyōn pad āb čīyōn pad zamīg čīyōn pad gōspand čīyōn pad urwar čīyōn pad mard ī ahlaw čīyōn pad nārīg ī ahlaw čīyōn pad star čīyōn pad māh čīyōn pad xwaršēd čīyōn pad ān ī asar rōšnīh čīyōn pad harwisp ābādīh ī ohrmazd-dād kē az ahlāyīh paydāgīh*

[a] Zarduxšt asked Ohrmazd: “O Ohrmazd, bountiful Spirit, Maker of the material creatures, Righteous, |b| how shall I purify the house [so that it does not become [airime.]] [there is (a commentator) who says [anusō.]], |c| how (shall I purify) the fire, how the water, how the earth, how the cattle, how the plants, how the righteous man, how the righteous woman, how the stars, how the moon, how the sun, how the endless lights, how all prosperity created by Ohrmazd, whose manifestation (stems) from Truth?”

¹²⁴⁶ L4, T44, E10, (Jmp); K1, B1, P10, M3 *airme*; D62, F10 *airāme*; P2 *airāmi*; G34 *airimē*


¹²⁴⁷ L4, K1, P2, G34, T44, E10, M3, (Jmp); D62, F10, B1 W LA; P10 W LA

¹²⁴⁸ L4, K1, D62, P2, G34, F10, T44, B1, P10, (Jmp); E10 YHWWN-yt; M3 

¹²⁴⁹ G34, F10, T44, E10, M3, (Jmp); L4 *asⁿusō*; D62, B1, P10 *anuso*; P2 *anaoso*

¹²⁵⁰ D62, B1; L4, P2, G34, F10, T44, E10, P10, M3, (Jmp) YMRWN-yt; G34a above the line YMRWN

¹²⁵¹ D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 ^{PWN}

¹²⁵² L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 

¹²⁵³ L4, G34, T44, (Jmp); D62, P2, F10, E10, B1, P10, M3 -| y |

¹²⁵⁴ D62, F10, T44, E10, B1, P10, M3, (Jmp); P2, G34 'hlwb''

¹²⁵⁵ L4, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 PWN ZK

¹²⁵⁶ L4, K1, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 n'ylyk; F10 n'ylyk

¹²⁵⁷ L4, (Jmp); D62 ZY; P2, G34, F10, T44, E10, B1, P10, M3 -| y |

¹²⁵⁸ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 'hlwb''

¹²⁵⁹ L4, K1, D62, P2, G34, F10, T44, E10, B1, M3, (Jmp); P10a above the line ^{PWN stl cygwn PWN PWN}

¹²⁶⁰ D62, P2, F10, E10, B1, P10a above the line, M3, (Jmp); L4, G34, T44 stwl

¹²⁶¹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 cygw

¹²⁶² L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 -| PWN |

¹²⁶³ L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 -| ZK |

¹²⁶⁴ L4, K1, F10, M3; D62, P2, G34, T44, E10, B1, P10, (Jmp) -| y |

¹²⁶⁵ K1, P2, P10, (Jmp); L4, M3 'sl y lwšnyh; D62 *hlw* 'sl' lwšnyh; G34, T44, E10 'sl' y lwšnyh (G34a above the line corrects 'sl' by 'sl'); F10 'nyl' 'sl-lwšnyh; B1 'sl' lwšnyh

¹²⁶⁶ L4, K1, P2, G34, T44, E10, B1, M3, (Jmp); D62, F10, P10 W cygwn

¹²⁶⁷ L4, K1, G34, T44, E10, B1, M3, (Jmp); D62, F10, P10 hlwsp; P2 hlwspyn

¹²⁶⁸ L4, P2, G34, F10, T44, E10, M3, (Jmp); K1, D62 (but 'p'tyh above the line), B1, P10 'thš

¹²⁶⁹ K1, G34, T44, (Jmp); L4, P2, F10, E10, B1, P10, M3 -| y |; D62 ZY

¹²⁷⁰ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 pyt'k

In NM 1.7.10-11 (Dhabhar 1912 34-35), (West 1880 2.307-308) we find the quotation of this text from Vīdēvdād with some variants:

10. *u-š wandīdād*¹²⁷¹ *yazišnīh-iz abastāg gōwišnīh-iz wāz gīrišn<īh>-iz čīyōn-aš pursīd zarduxšt az ohrmazd kū čīyōn <pad mān> yōjdāsreṇam kū tā* *「airiēme.*¹²⁷² *」 nē bawēd ast kē hamāg 「anusō.」* *gōwēd*

11. *čīyōn pad ātaxš čīyōn*¹²⁷³ *pad āb čīyōn pad zamīg čīyōn pad gōspand čīyōn pad urwar čīyōn pad mard ī ašō čīyōn pad nārīg ī ašōnī*¹²⁷⁴ *čīyōn pad star čīyōn pad māh čīyōn pad xwaršēd čīyōn pad ān ī asar rōšnīh [čīyōn pad anagr*¹²⁷⁵ *rōšn]*¹²⁷⁶ *čīyōn pad harwisp ābādīh*¹²⁷⁷ *<ī> ohrmazd-dād kē az ahlāyīh paydāgīh*

10. And he must celebrate the Wandīdād ceremony and recite the Avesta and take the (introductory) prayer¹²⁷⁸ so as Zarduxšt asked Ohrmazd: “how shall I purify <the house>, [so that it does not become 「airiēme.」] [there is (a commentator) who says “everything (is) 「anusō.」”]¹²⁷⁹,

11. “how (shall I purify) the fire, how the water, how the earth, how the cattle, how the plants, how the righteous man, how the righteous woman, how the stars, how the moon, how the sun, how the endless lights [how the endless lights], how all prosperity created by Ohrmazd, whose manifestation (stems) from Truth?”

A parallel of this Pahlavi translation of V 11.1-7, partially written in Pārsī and Pāzand, is attested in MU 1.609.14-613.6 concerning the purification of different things too. Here I reproduce its first part, MU 1.609.16-17 (Unvala 1922), (Dhabhar 1932 394):

[a] *pərəsaṭ. zaraθuštrō. ahurəm. mazdām. ahura. mazda. mainiūō. spāništa. dātarə. gaēθanām. astuuaitinām. ašāum.*

پرسید زرتشت از اورمزد کو اورمزد مینو ابزونی دادار گیهان استمندان اشو

[b] *kuṭa. nmānəm. yaoždaθāmi*

cūn. pad. maṇ. yaoždāθranəm. [kuṭā. airiman. na. bāt. hušt. anuṣō. guiit.]

[c] *kuṭa. ātarəm. kuṭa. āpəm. kuṭa. zām. kuṭa. gām. kuṭa. uruu^arām. kuṭa. narəm. ašauuanəm. kuṭa. nāirikām. ašāonīm. kuṭa. strāuš. kuṭa.*

¹²⁷¹ Dhabhar (1912 34) edited <wndyd't W>, which must be <wndyd't'>. cf. the variant <wndyd't> in Supp. Šnš 13.19 [K20 172v.20]. For the interpretation of this wrong variant, which seems the origin of the New Persian reading *Vandīdād* / *Vendīdād*, vid. (Cantera 2006 53-54, n.6).

¹²⁷² Of course Av. *airime* was wrongly written here.

¹²⁷³ Dhabhar (1912 34-35) edited <W cygwn> in all cases, but the comparison with the text from Vīdēvdād makes clear that we must not edit <W>.

¹²⁷⁴ Phl. <šwknqd> is a transliteration of Av. *ašāonī-*.

¹²⁷⁵ Dhabhar (1912 35) edited <'nglg>, which surely comprise <'ngl> or maybe <'ngl y>.

¹²⁷⁶ As the text of Vīdēvdād demonstrate, <cygwn PWN x'ngl lwšn'> is a gloss which explains <cygwn PWN ZK y'sl lwšnyh>.

¹²⁷⁷ Dhabhar (1912 35) edited <'hl'dyh>, like W and BK, but he preferred in the footnote <'p'tyh>, as it is written in Vīdēvdād.

¹²⁷⁸ For the meaning and passages of *wāz grifan* as *terminus technicus* for the first part of the prayer after a ritual lustration vid. (Chacha 1936 51-52) and (Boyce 1971a 58).

¹²⁷⁹ West (1880 2.307) did not understand this sentence, because he thought that here the Avestan phrase *ā. airiēmā. išūō* from Y 54.1 was quoted. Hence he translated “where he does not attain unto the Airyemâ” and explained it as “how is the purification to be effected when all the spells are not recited?”, which in this context makes no sense.

*māñhəm. kuṭa. huuarə. kuṭa. anayra. raocā. kuṭa. vīspa. vohū.
mazdadāta. aša.ciṭra.*

چون پد آتش چون پد آب چون پد زمین چون پد گوسپند چون پد اورور چون پد مرد
اشو چون پد ناریک اشو چون پد ستور چون پد ماه چون پد خورشید چون پد انفر
روشن چون پد هروسپ آوادي اورمزد داد که اج اشیا پیدا

Pārsi and Pāzand translation:

[a] Zardušt asked Ohrmazd: “O Ohrmazd, bountiful Spirit, Maker of the material creatures, Righteous, [b] how shall I purify the house [so that it does not become 「*airiman.*」] [there is (a commentator) who says 「*anušō.*」], [c] how (shall I purify) the fire, how the water, how the earth, how the cattle, how the plants, how the righteous man, how the righteous woman, how the stars, how the moon, how the sun, how the endless lights, how all prosperity created by Ohrmazd, whose manifestation (stems) from Truth?”

As we observe, this Pārsi and Pāzand translation follows the PT of Vīdēvdād together with its glosses, but not that of NM.

Av. *strāš* (11.1c)

vid. (de Vaan 2003 512, 520-521).

Phl. *kū tā* 「*airime.*」 *nē bawād* (11.1b)

Bartholomae (1904 189) established for Av. *airime* the meaning “still, ruhig”, which Narten (1968) agreed with. However, this meaning makes no sense in the context of V 11.1b. On the other hand, Humbach (1985) compares Av. *airime* with Ved. *árma-* “verlassener, öder Platz” (Mayrhofer 1992-2001 1.120, s.v. *árma-*), which in its turn is related to Germ. **arma-* “vereinsamt, verlassen” {de Vries 1962}. Av. *airime* would then be a locative of an Av. *arma-*. Therefore, he accepts for Av. *airime* the meaning “lonely or isolated place/region”, an option already proposed by Dhabhar (1932 394), who understood it as “secluded”. Cantera (under preparation C) states more precisely that the Avestan structure *airime. gātūm.hē. ni-had-* in V 9 and 16 is a *terminus technicus* for the isolation of somebody who is considered a source of impurity¹²⁸⁰.

Therefore, in this text it would be stated how the purification should be performed in order that the house which has become impure does not just turn into an isolated place. By means of this interpretation it could also be implied a reference to, though not a proper quotation of, V 9.

¹²⁸⁰ cf. (Dhabhar 1932 394): “*airime. gātu* a secluded place where an *armesht* (i.e., a woman who has brought forth a still-born child) or any person defiled by *nasā* should remain until the impurity is removed”.

Av. *anusō* (11.1b)

The quotation here of this Avestan word can be explained with regard to the preceding Av. *airime*. If we accept that Av. *airime* is used as a *terminus technicus*, probably Av. *anusō* can also be explained in the same way. Indeed, in V 9.41 we also find Av. *anusō* in the context of the purification of a house and here it is stated that the sun, the moon and the stars warm “unwillingly” (Av. *anusō*) the impure ones¹²⁸¹. V 9.41 was quoted as a resource of authority regarding purification, as NM 2.3.5 (Dhabhar 1912 67), (West 1880 2.338), (Kanga 1975), where part of the PT of V 9.41 is quoted, indicates:

ēg ašmā yōjdāsrarīh kardan frēzwānīg būd čē ān kār ēdōn awizīrīšnīg kū ān kē abar rist¹²⁸² kū rēman būd ēstēd ā-š star-iz ud māh ud xwaršēd ahunsandīhā padīš tābēnd ōwōn frayādīšnīg kū¹²⁸³ meh šnāyēnīdārīh ī ātaxš ud āb ud zamīg ud gōspand ud nar <ī> ablaw ud nārīg ī^x ablawe¹²⁸⁴ padīš ast

Then it was obligatory for you to perform the work of the purification, for this action is so unavoidable that even the stars, the moon and the sun warm unwillingly him who has been in contact with (someone) dead, namely impure. (This action is also) so helpful that by means of it there is a great propitiation of the fire, the water, the earth, the cattle, the righteous man and the righteous woman.

From the quotation of this passage on, Av. *anusō* became a *terminus technicus* in a context of purification, as is shown by the parallel where V 9.41 is quoted, namely NM 1.4.2-3 (Dhabhar 1912 17-18), (West 1880 2.292-293)¹²⁸⁵:

2. *čīyōn pēšēnīgān guft ēstēd kū ka az kār hīlīhēd har āb ātaxš urwar ud mard ī ašō ud gōspand ud harwisp dām ī ohrmazd bēšīd ud kāst ud šaspēnīd bawēd*

3. *čīyōn gōwīhēd pad dēn kū ōy tan ī rist¹²⁸⁶ kē-š nasuš abar dwārīd ēstēd* [anusō. zī. spitama. zaraθuštra. aēša. yā. paiti. irista. auuaṭ. huuarə. ā.tāpaite. anusō. hāu. mā. anusō. auue. stārō.] ...

2. As the ancients have said: “When someone ceases to celebrate it (the *barešnūm* ceremony) every water, fire, plant, righteous man, cattle and all the Ohrmazd’s creation becomes damaged, decreased and gone astray¹²⁸⁷.”

¹²⁸¹ V 9.41: *anusō. zī. spitama. zaraθuštra. aēša. yā. paiti. irista. auuaṭ. huuarə. ā.tāpaite. anusō. hāu. mā. anusō. auue. stārō* “Widerwillig ja (nur) wärmt, o Spitama Zaraθuštra, sie, die Verunreinigten, die Sonne dort, widerwillig (tuts) der Mond dort, widerwillig die Sterne dort”; vid. Wolff (1910 386).

¹²⁸² One more time Dhabhar (1912 67) edited <lsyt'>, but I think that we must prefer here <^xlyst'>, Phl. *rist*.

¹²⁸³ I follow Kanga’s (1975 29) emendation, who read *kū* instead of the *ka* written here.

¹²⁸⁴ Dhabhar (1912 18) edited <'y>, which was read by Kanga (1975 29) as *ē*. In my opinion, Phl. <'hlwb' 'y> could represent an attempt of translating the Avestan feminine by means of a Pahlavi feminine *-e*. vid. The Pahlavi translation of V 12, chapter 1.5.1.3 of the introduction, regarding the Pahlavi endings for the feminine.

¹²⁸⁵ With regards to NM 1.7.10, where V 11.1 ff. is quoted, also West (1880 2. 307) stated that this *anusō* was a quotation from Vīdēvdād.

¹²⁸⁶ Dhabhar (1912 18) edited <lsyt'>, but I prefer here <^xlyst'>, not only because of the context but also because of the variant <lsyt'k> in MR and J, which surely corresponds to <^xlyst'k>, namely Phl. *ristag* “corpse”. This erroneous reading <lsyt'> can be explained from the script of the united characters *y+s* (𐬯).

¹²⁸⁷ I follow Dhabhar’s (1912 18) interpretation, who related Phl. <šspynyt'> with NP. شسپ “leaping, absence”, and I translate “gone astray” because of the context.

3. As it is said in the Religion regarding this dead body, whom Nasu has run through, “for unwillingly, o Spitama Zarađuštra, that sun, unwillingly that moon, unwillingly those stars warm them, the polluted ones” ...

As already mentioned, Av. *airime* seems to be the *terminus technicus* for the secluded place where somebody impure is temporarily isolated. Thus, the first gloss seems to indicate that, unless the house is purified, it becomes so impure as an *airime*, that is, as a place of isolation. In the second gloss Av. *anusō* seems also to be used as a *terminus technicus*, but it appears to be applied to something impure. Thus, according to the second gloss, unless the house is purified, it becomes not a place of isolation, but simply impure.

I cannot specify whether or not Av. *anusō* refers to a special form or degree of impurity. That it is a *terminus technicus* for something impure can also be inferred from the parallel of V 12.2 ff., where its antonym Av. *vasō* appears. Actually, in V 12.2 ff., when the house where someone is dead is purified, the waters, the plants and the Beneficent Immortals can enter at will (Av. *vasō*).

Av. Direct Object + *yaoždā-* → Phl. *pad* + name + *yōjdāsrenīdan* (11.1b-c)

It is striking that the Avestan transitive structure DO + *yaoždā-* was translated by an unusual intransitive Pahlavi structure with *pad*. Av. *yaoždā-* is mostly translated in Pahlavi by the transitive DO + *yōjdāsrenīdan*, *yōjdāsren-*: V 7.16 (Av. *hā. mē. āpō. yaoždađāiti* → Phl. *ān ān ī man āb yōjdāsrenēd*), 9.1 (Av. *tanūm. yaoždaiđiān* → Phl. *tan yōjdāsrenēnd*), 9.37-38 (eight times Av. DO + *yaoždađō* → Phl. DO + *yōjdāsrenēd*), 21.6 (Av. *kəhrpəmca. təuuīšimca. yaoždađāni* → Phl. *kirb <ud> tuxšišn yōjdāsre<na>m*), N 55.1 (Av. *āđrasca. tišrō. đraxtiš. yaoždađat* → Phl. *ātaxš sē^x sraxt yōjdāsrenēd*) and 56.1 (Av. *āđrasca. aēnuuqam. đraxtim. yaoždađat* → Phl. *ātaxš ēk sraxt yōjdāsrenēd*).

Complements with *pad* of the verb Phl. *yōjdāsrenīdan*, *yōjdāsren-* indicate means of purification, e. g.: V 5.21 (Av. *hūuqam. aṅhūuqam. yaoždađāite. humatāišca. hūxtāišca. huuarštāišca* → Phl. *ān ī xwēš yōjdāsrenēd pad humad hūxt huwaršt*), 8.36 (Av. *hūuqam. tanūm. pairi.yaoždaiđīta. gēuš. māēsmana. apāca* → Phl. *ān ī xwēš tan abar yōjdāsrenēd pad gōmēz pad-iz āb*) and Dd 31.10 (*pad ān ī abardom šōyišnīh pad ān ī widāxtag āhan bē yōjdāsrihēnd az gast rēbag* “through that supreme washing with molten metal, they become purified from the horrible deceit” (Jaafari-Dehaghi 1998 103)). The periphrastic structure *yaoždāđrəm. barāni* instead of *yaoždađāni* in V 19.12, where Av. *kuđa. narəm. ašauuanəm. yaoždađāni. kuđa. nāirikam. ašanonīm. yaoždāđrəm. barāni* is translated by Phl. *čiyōn mard ī ablaw yōjdāsre<na>m čiyōn nārīg ī ablaw yōjdāsr abar baram*, also does not attest this rare use of an intransitive Phl. *yōjdāsrenīdan*, *yōjdāsren-* with *pad*.

The direct object of Phl. *yōjdāsrenīdan*, *yōjdāsren-* is never expressed by Phl. *pad* + noun. As a matter of fact, this latter syntagm is actually used as the complement of the noun Phl. *yōjdāsrih*. Actually, in V 3.39 Av. *nauua.hē. asti. yaoždāđrəm* “and there is no purification for it” is translated by Phl. *ud nē oγ ast*

yōjdāsrih [*pad ruwān*] “and there is no purification for it [for the soul]”¹²⁸⁸. Furthermore, the syntagm Av. *yaoždāta* + noun is systematically translated in V 11.2 by Phl. *yōjdāsrih pad* + noun, where Phl. *yōjdāsrih pad* + noun must be understood as “purification for + noun”.

Phl. *pad* + noun + *yōjdāsrenīdan*, *yōjdāsren-* instead of the expected syntagm noun + *yōjdāsrenīdan*, *yōjdāsren-* “to purify + noun” could apparently be explained as a contamination due to the influence of the correct syntagm Phl. *yōjdāsrih pad* + noun, “purification for + noun”. However, we must take into account that the same structure Phl. *čyōn* + *pad* + noun + transitive verb is also found in other PTs, as we see for example in V 10.1b *čyōn pad* ^{xōy} *druz pahikārēm* ... *čyōn pad* *ōy nasuš pahikārēm* “how shall I fight this Lie ... how shall I fight this Nasu”. So it seems that Phl. *pad* + noun was also used to express the direct object of transitive verbs in the PT.

Av. *aša.ciθra-* → Phl. *az ahlāyih paydāgih* (11.1c)

There is a problem regarding the PT of the second element of this Avestan compound, namely ^o*ciθra-*, because of the supposed polysemy of this Avestan word, which was understood either as “evident, manifest” or “seed, origin”.

Bartholomae (1904 586-587) distinguished two different Av. *ciθra-*: ¹*ciθra-* “offenbar, klar, sichtbar” and ²*ciθra-* “Same, Ursprung”, and considered unlikely that both words were etymologically one and the same. As far as Av. *aša.ciθra-* is concerned, Bartholomae (1904 240) translated it as “der seinen Ursprung im *Aša hat*”, because he explained the second element of this compound from ²*ciθra-* “Same, Ursprung”, vs. ¹*ciθra-* “offenbar, klar, sichtbar”. Also Wolff, who translated this syntagm as “alles mazdāhgeschaffene ašaentstammte Gute”; Lommel (1927 14), who translated it as “alles gute, das von dem Weisen geschaffen der Wahrheit entstammt”; and Panaino (2002 38), who understands it as “all good things created by Mazdā having their seed in Truth”, accepted Bartholomae’s explanation.

More recently, Pirart (2009 244-245) has continued Bartholomae’s (1904 586-587) ²*ciθra-* “Same, Ursprung”, since he understands Av. *afš.ciθra-* as “(astres) *Apciθra* (=qui sont apparentés à l’eau [ou de nature hydrique])”, Av. *zəmasciθra-* as “(astres) *Zmciθra* (=qui sont apparentés à la terre [ou de nature terrestre])” and Av. *gaociθra-* as “(la Lune) apparentée au lait [d’aspect ou de nature laiteuse]” respectively.

On the contrary, Duchesne-Guillemin (1955 98 n. 6) denied Bartholomae’s skepticism regarding the identity of both words and adduced the parallel of Lat. *speciēs* “id.” (cf. Lat. *spiciō* “I see, I behold”). According to Gershevitch (1967 213-214), the polysemy of Av. *ciθra-* is also inherited by some Middle and New Iranian words. Regarding Avestan compounds with *ciθra-* as second element, Mayrhofer (1977 I/28-29) hesitated whether it meant “Glanz, glanzvolle Erscheinung” or

¹²⁸⁸ cf. the use of Phl. *yōjdāsrih pad ruwān* “purification for the soul” in the glosses of V 5.21c and 10.18d.

“Same, Herkunft” in the personal name *ātərə.ciθra-* of Yt 13.102¹²⁸⁹, that is, he accepted that both meanings existed.

Other scholars only took into account ¹*ciθra-* in their interpretations of some Old Iranian compounds, although they did not deny that ²*ciθra-* existed. Schmitt (1982 IV/22) stated that the Lycian personal name *kizza-prīna-* stems from OP. **čiça-farnā*, where OP. **čiça-* < PIr. **ciθra-*, and translated it as “mit strahlendem Glanz”, namely by ¹*ciθra-*. Also Gignoux (1986 268) and (2003 85) thought that the first element of the Middle Persian compounds *čīhr-ohrmazd* and *čīhr-burzin* stem from OIr. ¹*ciθra-* “resplendissant”. In the Avestan compound *gaociθra-*, Kellens (1996 86) interprets the second element as “caractéristique-remarquable” or “marque-distinctive”, that is, as ¹*ciθra-*.

However, Soudavar (2006) went one step further. He denied that Av. ²*ciθra-* ever existed and stated that the only meaning of Av. *ciθra-* and their cognates in Old, Middle and New Persian was “appearance, radiance, etc.”. According to him (2006 168-169), the Avestan compound *aša.ciθra-* cannot mean “containing the seed or principle of Aša”, but only “of just appearance” or “he who radiates justice”. Also Panaino (2009 208-214) has recently stated that it is not necessary to postulate another stem Av. ²*ciθra-*.

Like Soudavar and Panaino, I think that Bartholomae’s ²*ciθra-* “origin” cannot be taken for granted in Avestan. All the passages to which Bartholomae (1904 587) assigned the meaning “origin” can also be easily understood if we translate Av. *ciθra-* as “appearance”. Because of this, I have translated Av. *aša.ciθra-* as “which (have) the brightness of Truth”. Moreover, I think that Bartholomae’s (1904 587) ²*ciθra-* “origin” is motivated by the Pahlavi exegesis of this word in compounds.

Av. *aša.ciθra-* is translated by Phl. *kē az ahlāyih paydāgih* “whose manifestation (stems) from Truth”. This translation indicates that the Pahlavi translators understood that the right meaning of Av. ^o*ciθra-* in this compound was “manifest”.

Nevertheless, the PT of other Avestan compounds whose second element is ^o*ciθra-* disagrees with this interpretation. In several compounds, Av. *ciθra-* was interpreted as “origin, seed”, as their PT *tōhmag* demonstrates: Y 58.1 (Av. *huciθra-* → Phl. *hutōhmag*), Vr 16.1 (*ātarš.ciθra-* → Phl. *ātaxš tōhmag*), Yt 3.8 and 3.11 (Av. *ažiciθra-* → Phl. *azdahāg tōhm*¹²⁹⁰), Yt 3.8 and 3.11 (Av. *vəhrkō.ciθra-* → Phl. *šagr ud gurg tōhm*), Yt 3.8 and 3.11 (Av. *bizəngrō.ciθra-* → Phl. *dō-zangān tōhm*¹²⁹¹), Yt 3.15 (Av. *ažiciθra.ažiciθrōtəma-* → Phl. *azdahāg tōhm meh azdahāg tōhm*), Yt 3.15 (Av. *vəhrkō.ciθra.vəhrkō.ciθrōtəma-* → Phl. *šagr ud gurg tōhm meh šagr ud gurg tōhm*), Yt 3.15 (Av. *bizəngrō.ciθra.bizəngrō.ciθrōtəma-* → Phl. *dō-zangān tōhm meh dō-zangān tōhm*), Yt 6.4, Ny 1.14, V 5.62, 8.80 and 18.76 (Av. *təmasciθra-* → Phl. *tom tōhmag*¹²⁹²), V 8.21, 9.27-28 and 10.20 (Av. *daēuuō.ciθra-* →

¹²⁸⁹ In the parallel Av. *huuara.ciθra-* of Yt 13.98, however, Mayrhofer (1977 I/52) did not hesitate, because he translated it as “Sonnen-prächtigt”, that is, he thought that ¹*ciθra-* was implied.

¹²⁹⁰ In Yt 3.9 Av. *ažiciθranəm* remains untranslated.

¹²⁹¹ In Yt 3.12 Av. *bizəngrō.ciθranəm* is not translated.

¹²⁹² Dhabhar (1927 20) read *tom tomīgān* in Ny 1.14, but U3, U4, D, Mf2 and DR attest <twmk'n'>, which must be corrected by <^xtwmk'n'> and surely contains the right reading *tō<h>magān*.

Phl. *dēw tōhmag*), V 8.75 and 18.52 (Av. *ātrə.ciθra-* → Phl. *ātaxš tōhmag*), V 13.16 (Av. *spaciθra-* → Phl. *sag tōhmag*), V 21.13 (Av. *afš.ciθra-* → Phl. *āb tōhmag*¹²⁹³), Vyt 56 (Av. *raēuuat.ciθrā-* → Phl. *rāyōmand tōhmag*) und HN 2.9 (Av. *raēuuasciθrā-* → Phl. *rāyōmand tōhmag*).

In other cases, Phl. *čibr*, either “appearance, shape” or “seed, origin” (MacKenzie 1971 22), is used in the PT: V 20.3 (Av. *viš.ciθra-* → Phl. *wiš-čibr*), S 1.13 (Av. *afš.ciθra-* → Phl. *āb čibr(ān)*; but AK, E *āb tōhmag*¹²⁹⁴), S 2.13 (Av. *afš.ciθra-* → Phl. *āb čibrag*; but AK, E *āb tōhmag*), S 1.13 (Av. *zəmasciθra-* → Phl. *zamīg čibr(ān)*; but AK, E *zamīg tōhmag*), S 2.13 (Av. *zəmasciθra-* → Phl. *zamīg čibrag*; but AK, E *zamīg tōhmag*), S 1.13 (Av. *uruuarō.ciθra-* → Phl. *urwar čibr(ān)*; but AK, E *urwar tōhmag*) and S 2.13 (Av. *uruuarō.ciθra-* → Phl. *urwar čibrag*; but AK, E *urwar tōhmag*). The variants with Phl. *tōhmag* instead of Phl. *čibr* indicate that the Pahlavi translators understood Phl. *čibr* as “seed, origin” in these passages.

To summarise, it is evident that the Pahlavi translators rendered Av. *ciθra-* by two different words, but this does not imply that the Avestan word was polysemic. Therefore, in my opinion, the meaning of Av. ²*ciθra-* “origin” can be rejected.

¹²⁹³ The same Avestan compound, however, is translated as Phl. *āb čibr(ān)* in S 1.13.

¹²⁹⁴ Sometimes *tōhm(ag)* and *čibr* alternate. This is the case of HN 2.9 too, where the gloss [*kū-š tōhmag az yazdān*] after *rāyōmand tōhmag* is a mere stylistic variation of the epigraphic Middle Persian *kē čibr az yazdān*.

11.2. |a| *āaṭ. mraoṭ. ¹²⁹⁵ aburō. mazdā. yaoždāθrām. ¹²⁹⁶ srāuuaiiōiš. ¹²⁹⁷*
zarađuštra. ¹²⁹⁸ |b| yaoždāta. ¹²⁹⁹ pascaēta. ¹³⁰⁰ bun. ¹³⁰¹ nmāna. ¹³⁰² |c|
yaoždāta. ¹³⁰³ ātrām. ¹³⁰⁴ yaoždāta. ¹³⁰⁵ āpām. yaoždāta. ¹³⁰⁶ zqm. ¹³⁰⁷
yaoždāta. ¹³⁰⁸ gqm. ¹³⁰⁹ yaoždāta. ¹³¹⁰ uruuarqm. ¹³¹¹ yaoždāta. ¹³¹² narām.
ašauuanəm. ¹³¹³ yaoždāta. ¹³¹⁴ nāirikqm. ¹³¹⁵ ašanonīm. ¹³¹⁶ yaoždāta. ¹³¹⁷ strāš. ¹³¹⁸

¹²⁹⁵ L4, D62, P2, P5, F10, B1, P10, M3 . B2, R278, Br1, L2, G42, E4, L5, (G); K2 . L1, T46, P1 . Mf2 mraoṭ; G34 maraoṭ; T44, E10 | mraoṭ. aburō. mazdā |; FK1 mruaoṭ; K9 「tā」 | mraoṭ. aburō |

¹²⁹⁶ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . Br1, L2, E4, L5, FK1, (G); L1 y^aōždāθrām; B2, P1 . Mf2 yaoždāθrām; R278 yaoždāθrām; T46, G42 yaoždāθrām; K9 yaoždāθrām

¹²⁹⁷ L4, D62, P2, P5, K2, G34, F10, B1, P10, M3 . R278, Br1, L2, G42 . Mf2, (G); T44 srāuuaiiōiš; E10 srāuuaiiō; L1, B2, T46, P1 srāuuaiiōiš; E4 srāuuaiiōš; L5 sarāuuaiiōiš; FK1 srāuuaiiōiš; K9 srāuuaiiōiš

¹²⁹⁸ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); E4 zradurštara; L5 zarađuštara

¹²⁹⁹ L4, K2, G34, B1, P10, M3 . Br1, L2, L5, FK1, (G); D62 yaoždāita; P2, P5, F10, T44, E10 yaoždāiti; L1, B2 . Mf2, K9 yaoždāita; R278 yaoždāita; T46, G42 yaoždāita; P1 yaoždāita; E4 yaoždāita

¹³⁰⁰ L4, G34 . Mf2, (G); D62, B1, P10, M3 . L5, FK1 pascaita; P2, P5, F10, T44, E10 . E4 pascaiti; K2 pascaiti; L1, B2, R278, T46, P1, Br1, L2, G42 pascaeta; K9 ātrām. pascaēta

¹³⁰¹ L4, K1, P2, P5, K2, G34, F10, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, (G); D62, B1 . FK1 buna; P10 b^una; M3 bunā; E4 baon; Mf2, K9 bīn

¹³⁰² L4, K1, P10 . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9, (G); D62, P2, P5, K2, F10, E10 nmāne; G34, B1 . R278 namāna; T44, M3 . E4, L5, FK1 namāne

¹³⁰³ D62, K2, G34, F10, P10 . L2, G42, L5, FK1, (G); L4, T44, M3 yaoždāita; P2, P5, E10, B1 yaoždāiti; L1, R278, Br1 yaoždāita; B2 yaoždāita; T46, P1 . Mf2, K9 yaoždāita; E4 yaoždāite

¹³⁰⁴ L4, D62, K2, P10 . L1, B2, P1, Br1, L2, G42 . Mf2, K9, (G); P2, P5, G34, F10, T44, E10, B1, M3 . R278, T46, E4, L5, FK1 ātarām

¹³⁰⁵ L4, D62, K2, G34, F10, P10 . Br1, L2, L5, FK1, (G); P2, P5, E10 yaoždāiti; T44, B1, M3 yaoždāita; L1, B2, R278, P1 . Mf2, K9 yaoždāita; T46, G42 yaoždāita; E4 yaoždāite

¹³⁰⁶ L4, D62, K2, G34, P10 . L5, FK1, (G); P2, P5, E10, B1 yaoždāiti; F10 yaoždāita; T44, M3 yaoždāita; L1, B2, T46, P1 . Mf2, K9 yaoždāita; R278, Br1, L2, G42 yaoždāita; E4 yaoždāite

¹³⁰⁷ L4 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 zqm

¹³⁰⁸ L4, D62, K2, G34, F10, P10 . Br1, L2, L5, FK1, (G); P2, P5 yaoždāiti; T44, M3 yaoždāita; E10 in the left margin yaoždāiti; B1 y^aōždāiti; L1, B2, R278, P1 . Mf2, K9 yaoždāita; T46, G42 yaoždāita; E4 yaoždāite

¹³⁰⁹ L4 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10 in the left margin, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 gqm

¹³¹⁰ L4, D62, K2, G34, F10, P10 . Br1, L2, G42, L5, FK1, (G); P2, P5, E10, B1 yaoždāiti; T44, M3 yaoždāita; L1, B2, P1 . Mf2, K9 yaoždāita; R278, T46 yaoždāita; E4 yaoždāite

¹³¹¹ L4 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 uruuarqm

¹³¹² L4, D62, K2, G34, F10, P10 . Br1, L2, L5, FK1, (G); P2, P5, E10, B1 yaoždāiti; T44, M3 yaoždāita; L1, B2, P1 . Mf2, K9 yaoždāita; R278, T46, G42 yaoždāita; E4 yaoždāite

¹³¹³ L4, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . R278, T46, L5, FK1 . Mf2, (G); E10 . L1, B2, P1, Br1, L2, G42, E4 . K9 ašauuanəm

¹³¹⁴ L4, D62, K2, G34, F10, P10 . L2, L5, FK1, (G); P2, P5, E10, B1 yaoždāiti; T44, M3 yaoždāita; L1, B2, P1 . Mf2, K9 yaoždāita; R278 yaoždāita; T46, Br1, G42 yaoždāita; E4 yaoždāite

¹³¹⁵ L4 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5 . K9 nāirikqm; FK1 nāirikqm

*yaoždāta.*¹³¹⁹ *māñhām.*¹³²⁰ *yaoždāta.*¹³²¹ *huuarə.*¹³²² *yaoždāta.*¹³²³ *anayra.*¹³²⁴
*raocā.*¹³²⁵ *yaoždāta.*¹³²⁶ *vīspa.*¹³²⁷ *vohu.*¹³²⁸ *mazdađāta.*¹³²⁹ + *aša.ciđra.*¹³³⁰

[a] And Ahura Mazdā said: “you shall recite the (formula of) purification, Zarađuštra. [b] Then the houses will be purified¹³³¹, [c] the fire (will be) purified, the water (will be) purified, the earth (will be) purified, the cattle (will be) purified, the plants (will be) purified, the righteous man (will be) purified, the righteous woman (will be) purified, the stars (will be) purified, the moon (will be) purified, the sun (will be) purified, the endless lights (will be) purified, all goods made by Mazdā which (have) the brightness of Truth (will be) purified.”

[a] AP-š gwpt 'whrmzd AYK ywšd'slyh¹³³² sl'dšn' zltwhšt'¹³³³ [AYK ywdtdywd't-HD¹³³⁴ BRA YDBHWN] [b] 'x' ywšd'slyh¹³³⁵ AHL YHWWN-yt PWN m'n' [c] ywšd'slyh¹³³⁶ PWN 'thš ywšd'slyh¹³³⁷ PWN MYA ywšd'slyh¹³³⁸ PWN¹³³⁹

¹³¹⁶ L4, D62, K2, G34, F10, T44, B1, P10, M3 . R278, G42, L5, (G); P2, P5 *ašauuanīm*; E10 . Br1, L2, E4, FK1 *ašaonīm*; L1, B2, T46, P1 . *Mf2*, K9 *ašaōnīm*

¹³¹⁷ L4, D62, K2, G34, F10, P10 . Br1, L2, FK1, (G); P2, P5, E10, B1 *yaoždāiti*; T44, M3 *yaoždāita*; L1, B2, P1 . *Mf2*, K9 *jaōždāta*; R278 *jaōždāta*; T46, G42 *jaōždāta*; E4 *jaōždāite*; L5 *yaoždātar*

¹³¹⁸ *Mf2*, (G); L4, K2, F10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42 . K9 *strāuš*; D62, P2, P5, G34, T44, E10, M3 . E4, FK1 *starāuš*; L5 *satarā.uš*

¹³¹⁹ L4, D62, K2, G34, F10, P10 . L2, G42, L5, FK1, (G); P2, P5, E10, B1 *yaoždāiti*; T44, M3 *yaoždāita*; L1, R278, P1 . *Mf2*, K9 *jaōždāta*; B2 *jaōždāta*; T46, Br1 *jaōždāta*; E4 *jaōždāite*

¹³²⁰ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, K9, (G); M3 *māñhām*

¹³²¹ L4, D62, K2, G34, F10, P10 . Br1, L2, L5, FK1, (G); P2, P5, B1 *yaoždāiti*; T44, M3 *yaoždāita*; E10 *yaožidāiti*; L1, G42 *jaōždāta*; B2 *jaōždāta*; R278, T46, P1 . *Mf2*, K9 *jaōždāta*; E4 *yaoždāiti*

¹³²² L4, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, K9, (G); F10 *hanuarə*

¹³²³ D62, K2, G34, F10, P10 . Br1, L2, L5, FK1, (G); P2, P5, E10, B1 *yaoždāiti*; T44, M3 *yaoždāita*; L4a *yoždāta*; L1, B2, P1 . *Mf2*, K9 *jaōždāta*; R278 *jaōždāta*; T46, G42 *jaōždāta*; E4 *jaōždāite*

¹³²⁴ D62, P5, K2, G34, F10, T44, E10, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2*, K9, (G); L4a -| *anayra. raocā. yaoždāta* -|; L5 *anagra*

¹³²⁵ D62, P5, K2, G34, F10, T44, E10, P10 . T46, Br1, L2, G42, L5, FK1, (G); P2 *anayaraocā*; B1, M3 *anayraraocā*; L1, B2, R278, P1 . *Mf2*, K9 *raocā*; E4 *anayraraocā*

¹³²⁶ D62, K2, G34, F10, P10 . L5, FK1, (G); P2, P5, B1 *yaoždāiti*; T44, M3 *yaoždāita*; E10 *jaōždāiti*; L1, B2, R278, P1 . *Mf2*, K9 *jaōždāta*; T46, Br1, L2, G42 *jaōždāta*; E4 *jaōždāiti*

¹³²⁷ L4, D62, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2*, K9, (G); P2, P5 *vīspaca*; E4 *vīspai*; L5 *vīspe*

¹³²⁸ L4, (G); D62, P2, P5, K2, G34, F10, T44, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *vōbhū*; B1, E10 *vōhu*; P10 *vūhū*; *Mf2* *vohī*; K9 *vōhī*

¹³²⁹ L4, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2*, K9, (G); E10 *mazdađāiti*; L1 *mazdađā*; L5 *mazdāđāta*

¹³³⁰ K2, T44, B1, M3 . FK1; D62, P2, P5, G34, P10, L4a . L1, B2, T46, P1, (G) *ašaciđra*; F10 *ašaonciđra*; E10 *ašihciđra*; R278, G42 *aša.ciđra*; Br1, L2 *ašaciđra*; E4 *ašaciđra*; L5 *aša.ciđara*; *Mf2* *ašac'đra*; K9 *ašaiciđra*

¹³³¹ vid. Kellens (1984 388), who also gives to the Subj. Aor. *bun* a future meaning.

¹³³² L4, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 ywšd'slyy; F10 ywšd'sl

¹³³³ G34, T44; L4, P2, F10, E10 zltwhšt; D62, B1, P10, M3, (Jmp) zltwšt

¹³³⁴ P2, F10, B1, P10, M3; L4, T44, E10, (Jmp) ywdtdywd't; D62 ywdt dyw d't HD; G34

¹³³⁵ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp) ywšd'sl

¹³³⁶ L4, G34, T44, E10; K1, P2, F10, B1, P10, M3, (Jmp) ywšd'sl; D62 in the right margin ywšd'sl PWN ZY 'thš ywšd'sl PWN MYA

zmyk ywšd'slyh¹³⁴⁰ PWN¹³⁴¹ gwsṗnd ywšd'slyh¹³⁴² PWN¹³⁴³ 'wlwl ywšd'slyh¹³⁴⁴
PWN¹³⁴⁵ GBRA y¹³⁴⁶ 'hlwb'¹³⁴⁷ ywšd'slyh¹³⁴⁸ PWN¹³⁴⁹ n'ylyk y¹³⁵⁰ 'hlwb'¹³⁵¹
ywšd'slyh¹³⁵² PWN¹³⁵³ stl¹³⁵⁴ ywšd'slyh¹³⁵⁵ PWN¹³⁵⁶ m'h ywšd'slyh¹³⁵⁷ PWN¹³⁵⁸
hwšyt'¹³⁵⁹ ywšd'slyh¹³⁶⁰ PWN¹³⁶¹ 'sl¹³⁶¹ lwšnyh¹³⁶² ywšd'slyh¹³⁶³ PWN¹³⁶⁴ hlwsp'¹³⁶⁵
'p'tyh¹³⁶⁶ y¹³⁶⁷ 'whrmzd d't' MNW MN 'hl'dyh¹³⁶⁸ pyt'kyh¹³⁶⁹

[a] *u-š guft ohrmazd kū yōjdāsrih srāyišn zarduxšt [kū juddēwdād-ē bē yaz]* [b]
^x*yōjdāsrih pas bawēd pad mān* [c] *yōjdāsrih pad ātaxš yōjdāsrih pad āb yōjdāsrih*
pad zamīg yōjdāsrih pad gōspand yōjdāsrih pad urwar yōjdāsrih pad mard ī ahlaw
yōjdāsrih pad nārīg ī ahlaw yōjdāsrih pad star yōjdāsrih pad māh yōjdāsrih pad
xwaršēd yōjdāsrih pad asar rōšnih yōjdāsrih pad harwisp ābādih ī ohrmazd-dād kē
az ahlāyih paydāgih

[a] And Ohrmazd said: “the (formula of) purification must be recited, Zarduxšt [that is, celebrate a Juddēwdād]. [b] Then there will be purification for the house, [c] purification for the fire, purification for the water, purification for the earth, purification for the cattle, purification for the plants, purification for the righteous man, purification for the righteous woman, purification for the stars, purification

- ¹³³⁷ G34, T44, E10; L4, K1, D62 in the right margin, P2, F10, B1, P10, M3, (Jmp) ywšd'sl
¹³³⁸ G34, T44, E10, L4a; K1, D62, P2, F10, B1, P10, M3, (Jmp) ywšd'sl; P5, K2 ywyd'sl
¹³³⁹ K1, D62, P2, G34, F10, E10, B1, M3, L4a, (Jmp); T44 𐭪𐭫𐭬; P10a^{PWN}
¹³⁴⁰ L4, G34, T44, E10; D62, P2, F10, B1, P10, M3, (Jmp) ywšd'sl
¹³⁴¹ L4, K1, D62, P2, G34, F10, T44, E10, B1, M3, (Jmp); P10a^{PWN}
¹³⁴² L4, G34, T44, E10; K1, D62, P2, F10, B1, P10, M3, (Jmp) ywšd'sl
¹³⁴³ L4, K1, D62, P2, G34, F10, T44, E10, M3, (Jmp); B1 † PWN †; P10a^{PWN}
¹³⁴⁴ L4, G34, T44, E10; K1, D62, P2, F10, B1, P10, M3, (Jmp) ywšd'sl
¹³⁴⁵ L4, K1, D62, P2, G34, T44, E10, F10, B1, M3, (Jmp); P10a^{PWN}
¹³⁴⁶ L4, G34, T44, (Jmp); K1, D62, P2, F10, E10, B1, P10, M3 † y †
¹³⁴⁷ L4, K1, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 'hlwb'; F10 W'hlwb'y
¹³⁴⁸ L4, G34, T44, E10; D62, P2, F10, B1, M3, (Jmp) ywšd'sl
¹³⁴⁹ D62, P2, G34, F10, T44, B1, M3, (Jmp); L4 † PWN †; E10, P10a^{PWN}
¹³⁵⁰ L4, T44, (Jmp); K1, D62, P2, G34, F10, E10, B1, P10, M3 † y †
¹³⁵¹ L4, K1, D62, P2, T44, E10, B1, P10, M3, (Jmp); G34 'hlwb'; F10 'hlwb'y
¹³⁵² L4, G34, T44, E10; K1, D62, P2, F10, B1, P10, M3, (Jmp) ywšd'sl
¹³⁵³ L4, K1, D62, G34, F10, T44, E10, M3, (Jmp); P2, B1 † PWN †; P10a^{PWN}
¹³⁵⁴ L4, D62, P2, F10, (Jmp); K1, G34, B1, P10, M3 stwl; E10 stl y
¹³⁵⁵ E10; L4, K1, G34, T44, B1, M3 † ywšd'slyh PWN †; D62, P2, F10, P10, (Jmp) ywšd'sl
¹³⁵⁶ P2, F10, E10, (Jmp); L4, G34, T44 † PWN † W; D62, P10 † PWN †
¹³⁵⁷ E10; L4, D62, G34, F10, T44, B1, P10, M3 † ywšd'slyh PWN †; P2, (Jmp) ywšd'sl
¹³⁵⁸ P2, E10, (Jmp); L4, D62, G34, F10, T44, B1, P10, M3 W
¹³⁵⁹ L4, K1, P2, T44, E10, B1, M3, (Jmp); D62, G34, P10 hwšyt; F10 𐭪𐭫𐭬𐭭
¹³⁶⁰ L4, G34, T44, E10; K1, D62, P2, F10, B1, P10, (Jmp) ywšd'sl; M3 ywšd'sl
¹³⁶¹ L4, K1, P2, G34, T44, E10, B1, M3, (Jmp); D62, F10, P10 'sl'
¹³⁶² D62, E10, B1, P10, (Jmp); L4, G34 y lwšn'; P2 lwšn'yh; T44 y lwšnyh; M3 lwšn'
¹³⁶³ L4, G34, T44, E10; K1, D62, P2, F10, P10, M3, (Jmp) ywšd'sl; B1 ywšd'sl
¹³⁶⁴ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 † PWN †
¹³⁶⁵ G34, T44, E10, B1, M3, (Jmp); L4 hlwsp' y; D62 hhlwsp; P2 hlwspyn; F10, P10 hlwsp
¹³⁶⁶ L4, D62, G34, T44, E10, P10, M3, (Jmp); P2 'p'tyh hlw; F10 𐭪𐭫𐭬𐭭; B1 'tš
¹³⁶⁷ L4, K1, G34, T44, M3; D62, P2, F10, E10, B1, P10, (Jmp) † y †
¹³⁶⁸ L4, K1, D62, P2, T44, E10, B1, P10, M3, (Jmp); G34 'hldyh; F10 𐭪𐭫𐭬𐭭
¹³⁶⁹ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 pyt'kyh'

for the moon, purification for the sun, purification for the endless lights, purification for the all prosperity created by Ohrmazd, whose manifestation (stems) from Truth.”

The Pārsī translation of this passage is attested in MU 1.610.7-16 (Unvala 1922), (Dhabhar 1932 394):

|a| *āaṭ. mraoṭ. aburō. mazdā. yaoždāθrəm. srāuuaiiōiš. zaraθuštra.*
 آش گفت اورمزد کو ایوزدائرسرایشن اشو زرتشت کو آن جدیوداد به یز د
 |b| *yaoždāta. pascaēta. bun. nmāna*

ایوزدائرس بید پو مان

|c| *yaoždāta. ātrəm.¹³⁷⁰ yaoždāta. āpəm. yaoždāta. zām. yaoždāta. gām. yaoždāta. uruuarām. yaoždāta. narəm. ašauuanəm. yaoždāta. nāirikām. ašanonīm. yaoždāta. strēuš. yaoždāta. māyhəm. yaoždāta. huuarə. yaoždāta. anayra. raocā. yaoždāta. vīspa. vohū. mazdaḍāta. aša.cīθra.*

ایوزدائرس آتش ایوزدائرس پد آب ایوزدائرس پد زمین ایوزدائرس پد اورور ایوزدائرس پد
 مرد اشو ایوزدائرس پد نارینگ اشو ایوزدائرس پد ستور ایوزدائرس پد ماه ایوزدائرس پد
 خورشید ایوزدائرس پد اسر روشن ایوزدائرس پد هروسپ آبادی اورمزدا کو از اشو
 پیدای

Pārsi translation:

|a| And Ohrmazd said: “the (formula of) purification must be recited, Zardušt [that is, celebrate the Juddēwdād]. |b| Then there will be purification for the house, |c| purification for the fire, purification for the water, purification for the earth, purification for the plants, purification for the righteous man, purification for the righteous woman, purification for the stars, purification for the moon, purification for the sun, purification for the endless lights, purification for the all prosperity created by Ohrmazd, whose manifestation (stems) from Truth.”

It should be noticed here that the purification for the cattle is not mentioned, because ایوزدائرس پد گوسپند is lacking. On the other hand, it seems that this text has been adapted from a manuscript of the group of K1, because the variant ایوزدائرس, which agrees with the variant Phl. *yōjdāsr*, is used instead of ایوزدائرس, which would fit the variant Phl. *yōjdāsrīh* of L4 and the manuscripts of its group.

Av. *yaoždāθrəm. srāuuaiiōiš* (11.2a)

Among all the texts where Av. *yaoždāθra*- “purification” (Bartholomae 1904 1235-1236) is attested, this is the only passage where this noun is the direct object of a *verbum dicendi*. Because of this, I have preferred to translate it here as “(formula of) purification”.

¹³⁷⁰ Av. *ātrəm. yaoždāta* in the right margin.

Phl. *srāyīšn* (11.2a)

All the PV manuscripts agree in the variant <sl'dšn'>. However, this seems to be a corruption from the oldest reading <sl'dyh>, which represents a Pahlavi optative.

Actually, the first part of the PT of V 11.2a is included in a Pahlavi text older than the oldest PV manuscript, namely in NM 1.7.12 (Dhabhar 1912 35), (West 1880 2.308):

u-š guft ohrmazd kū yōjdāsrīh srāyē zarduxšt [kū wandīdād-ē bē yaz] yōjdāsr pas bawēd

And Ohrmazd said: “you shall recite the (formula of) purification, Zarduxšt [that is, celebrate a Wandīdād]. Then it will be pure.”

Dhabhar (1912 35) edited <sl'dyh>, which surely corresponds to a 2nd. Sing. Pres. Opt. Act. <-yh>, namely *srāyē*¹³⁷¹. The variant <sl'dyšn' y> in the manuscript MR of NM fits with the variant <sl'dšn'> in Vīdēvdād except for the ezafe, which could imply a wrongly written Phl. *srāyīšnīh*.

It seems that <-yh> was confused by the scribes with <-š> along the written transmission. This supposed <-š> was the source of the interpretation of this Pahlavi 2nd. Sing. Pres. Opt. Act. <-yh> as <-šn>, which finally turned into <-šn'>. This variant was transmitted in the PV manuscripts and eventually passed to the Pārsī translation of this passage in MU 1.610.7-16, where we find سرایشن. However, the attested variant <sl'dyh> *srāyē* seems to be the oldest translation and here the correct reading, as it translates exactly the Avestan 2nd. Sing. Pres. Opt. Act. *srāuuaiiōiš*.

As we have already observed in NM 1.7.11 regarding the gloss *čīyōn pad anagr rōšn*, it seems that Manuščihr used a slightly different PT of Vīdēvdād from that which is preserved in the PV manuscripts.

¹³⁷¹ For the optative forms preserved in the old Pahlavi of the PT vid. (Cantera 1999a 187-193).

11.3. |a| aṭa. imq. ¹³⁷² vacō. drəŋjaiiōiš. ¹³⁷³ yōi. ¹³⁷⁴ aṅhən. vārəḍrayniō.təməmca. ¹³⁷⁵ +baēšaziüō.təməmca. ¹³⁷⁶ |b| paŋca. ¹³⁷⁷ ahuna. ¹³⁷⁸ vairiia. ¹³⁷⁹ frasrāuuaiiōiš. ¹³⁸⁰ yaṭā. ahū. vairiüō. ¹³⁸¹ aṭā. ratuš. ašātciṭ. hacā. vaŋhəuš. dazdā. manəṅhō. šüaodananəm. aṅhəuš. mazdāi. xšəḍrəmca. aburāi. ā. yim. drigubiüō. dadaṭ. vāstāram. (= Y 27.13) ¹³⁸² |c| ahunəm. ¹³⁸³ vairim. ¹³⁸⁴ tanūm. ¹³⁸⁵ pāiti. ¹³⁸⁶ yaṭā. ¹³⁸⁷ ahū. ¹³⁸⁸ vairiüō. ¹³⁸⁹ aṭā. ratuš. ašātciṭ. hacā. vaŋhəuš. dazdā.

¹³⁷² P1 . Mf2, (G); L4, K1 . T46 imq̄m; D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, E4, L5, FK1 imq̄m; L1, B2, Br1, L2, G42 . K9 imq̄

¹³⁷³ L4 . B2, T46, P1, G42 . Mf2, K9, (G); D62, K2, P10 drəŋjüaiōiš; P2 drəŋjüōiš; P5 drəŋjüaiōiš; G34 drəŋjaiiōiš; F10, T44 . FK1 darəŋjüōiš; E10 darəŋjaiiōiš; B1 drəŋjaiiōiš; M3 darəŋjaiiōiš; L1 drəŋjaiiōiš; R278 [tā] † drəŋjaiiōiš. ... vairiia †; Br1 darəŋjaiiōiš; L2, E4 [tā] † drəŋjaiiōiš. ... vārəḍrayniō.təməmca †; L5 darəŋjüōiš

¹³⁷⁴ L4, K1, K2, G34, F10, T44, B1, P10, M3 . L5, FK1, (G); D62 yōi.š; P2 . L1, B2, T46, P1, Br1, G42 . Mf2, K9 yōi; P5 yaōi; E10 yō

¹³⁷⁵ D62, P5, K2, F10, T44, E10, B1, P10, M3 . FK1; L4 vārəḍrayniōtəmca; P2 . Mf2 vārəḍrayniōtəmca; G34 vārəḍrayniō.təməm.ca; L1, T46, P1 vārəḍra.ŋniō.təməmca; B2 vārəḍra.ŋniōtəmca (-ə- corrects a wrong -m-); Br1 vārəḍrayniōtəmca; G42 . K9, (G) vārəḍrayniōtəmca; L5 vārəḍra.ŋniō.təməmca

¹³⁷⁶ P5; L4, K1, G34, E10 † baēšaziüō.təməmca †; D62 bišaziüō.təməmca; P2 baēšaziüō.təməmca; K2 bišaziüō.təmca; F10, B1, M3 . L1, T46, P1, Br1, G42, L5, FK1 baešaziüō.təməmca; T44 baēšaziüōtəmca; P10 ^b; B2 baešaziüōtəmca; L2 baešaziüō.təmca; E4 baišaziüō.təmca; Mf2, K9 baešaziüōtəmca; (G) baēšaziüōtəmca

¹³⁷⁷ D62, P5, K2, F10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); L4, G34, T44, E10 paŋca; P2 paŋca

¹³⁷⁸ L4, D62, P2, P5, G34, F10, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, (G); K1 ahuna; K2 ahuni; T44 . FK1 ahunabe; Mf2, K9 ahunō

¹³⁷⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, (G); L5, FK1 vairiie; Mf2, K9 vairiüō

¹³⁸⁰ L4, P2, F10, E10 . B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9, (G); D62 frasrāuuaiiōiš; P5 frasrāuuaiōiš; K2 frasrāvirüōiš; G34, T44 frasrāuuaiiōiš; B1, M3 frasrā.vairiüōiš; P10 frasrāutaiiōiš; L1 frasrāuuaiōiš; L5 frasrāuuaiiōiš

¹³⁸¹ L4, K1, D62, K2, G34, F10, T44, E10, B1, P10, M3 . Br1, L2, E4, L5, (G); P2, P5 † yaṭā. ahū. vairiüō †; L1, T46, P1 yaṭā. ahū. vairiüō; B2 yaṭā. ahū. vairiüō. 4 (in Indian numeral) 4 (in Pahlavi numeral); R278 yaṭā. ahū. vairiüō. paç (in Pāzand); G42 yaṭā. ahū. vairiüō. 5 (in Pahlavi numeral) 5 (in Indian numeral); FK1 yaṭā. ahū. vairiüō. 5; Mf2, K9 yaṭā. ahū. vairiüō

¹³⁸² vid. (Kellens & Pirart 1988-1991 1.101): “Harmonieux comme un (maître est harmonieusement) digne de choix par l’existence (rituelle), le modèle des actes de l’existence de la divine Pensée et leur emprise sont attribués au Maître Mazdā, dont (cette emprise) fera un pâtre pour les nécessiteux”; (Humbach & Elfenbein & Skjærø 1991 1.115): “Just as (a judgement) is worthy of being chosen by the world, so the judgement, (which) in accordance with truth itself, (is to be passed) on the actions of good thought of the world, is assigned to the Wise One, and the power (is assigned) to (Him), the Ahura, whom (people) appoint as a shepherd to the poor”.

¹³⁸³ L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); F10 ahunim

¹³⁸⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); Mf2, K9 vairiüō

¹³⁸⁵ L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); F10 † tanūm. ... vairiüō †; Mf2, K9 tanim

¹³⁸⁶ L4, K1, P2, P5, K2, G34, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1, (G); D62, P10 pāitī; T44 pāita; E4 pāite; Mf2, K9 paiti

¹³⁸⁷ L4, P2, P5, K2, G34, T44, E10, B1, P10, M3 . B2, T46, L2, E4, L5, FK1, (G); D62 yaṭā. aṭā; L1, R278, P1, Br1, G42 . Mf2, K9 yaṭā

manayhō. śīaođananam. aṅhōuš. mazdāi. xsādrəmčā. aburāi. ā. yim. drigubiiō. dadaṭ. vāstārəm. (= SrB 2 + Y 27.13)¹³⁹⁰ |d| kēṃ.nā.¹³⁹¹ mazdā.¹³⁹² mauuaitē.¹³⁹³ pāiūim. +dadā. hūat. mā. drəguuā. dīdarəšatā. +aēnaṅhē. xāniūm. θβahmāt. ādvascā. manayhascā. yaīiā. śīaođanāiš. ašəm. θraoštā. aburā. təm. mōi. dastuuqəm. daēnaiiāi. frāuuacā. (= Y 46.7)¹³⁹⁴
kē. vərəθrəm.jā. θβā. pōi. sēngbā. yōi. hēnti. cidrā. mōi. dəm. ahimbis. ratūm. cīzdī. at. hōi. vohū. səraošō. janṭū. manayhā. mazdā. ahmāi. yahmāi. vaši. kahmāicit. (= Y 44.16)¹³⁹⁵
pāta.nō. +tbišūiantat. pairi. mazdāscā. ārmaitišcā. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxədre. xapa.nasiiehi. +mā. xməraṅcīša. gaēθā. astuuaitiš. ašabe.¹³⁹⁶ (= V 8.21, SrB 3)¹³⁹⁷

¹³⁸⁸ L4, K1, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); Mf2, K9 abī

¹³⁸⁹ L4, K1, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, T46, P1, Br1, L2, E4, L5 . Mf2, K9, (G); B2 vairiō. iak. (in Pāzand) 1 (in Pahlavi numeral); R278, FK1 vairiō. iak. (in Pāzand); G42 vairiō. 1 (in Indian numeral)

¹³⁹⁰ vid. (Kellens & Pirart 1988-1991 1.101): “Harmonieux comme un (maître est harmonieusement) digne de choix par l’existence (rituelle), le modèle des actes de l’existence de la divine Pensée et leur emprise sont attribués au Maître Mazdā, dont (cette emprise) fera un pâtre pour les nécessiteux”; (Humbach & Elfenbein & Skjærvø 1991 1.115): “Just as (a judgement) is worthy of being chosen by the world, so the judgement, (which) in accordance with truth itself, (is to be passed) on the actions of good thought of the world, is assigned to the Wise One, and the power (is assigned) to (Him), the Ahura, whom (people) appoint as a shepherd to the poor”.

¹³⁹¹ P2, (G); L4, K1, D62, K2, F10, E10, P10 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9 kēmnā; P5 ywk kēmnā; G34, T44, B1, M3 . E4, L5, FK1 kēmanā

¹³⁹² L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); Mf2, K9 mazdā

¹³⁹³ L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . K9, (G) [iā] -| mauuaitē. ... astuuaitiš -|; F10, M3 . FK1 -| mauuaitē. ... astuuaitiš -|; Mf2 [iā sar] -| mauuaitē. ... astuuaitiš -|

¹³⁹⁴ vid. (Kellens & Pirart 1988-1991 1.160): “Qui me désignes-tu comme protecteur, ô Mazdā, chaque fois que le partisan de la Tromperie cherche à me contraindre, à faire tort, sinon ton feu et la pensée, par les actes (rituels) desquels, ô Maître, vous engraissez l’Harmonie? Proclame mon enseignement à la conscience!”; (Humbach & Elfenbein & Skjærvø 1991 1.169): “(But) whom dost Thou appoint (as) guardian for one such as me, O Wise One, when the deceitful one tries to seize me in order to injure (me), (whom dost Thou appoint) other than Thy fire and thought, with whose [du.] actions one nourishes truth, O Ahura? Proclaim a message about that to my religious view”.

¹³⁹⁵ vid. (Kellens & Pirart 1988-1991 1.153): “Quel est le briseur d’obstacles parmi les Existants, afin qu’il (me) protège suivant ton explication? Que des cadeaux remarquables me soient faits! Ô guérisseur de l’existence (rituelle), fournis-moi le modèle! Et que l’obéissance à ce (...) vienne en raison de la divine Pensée, ô Mazdā, à celui, quel qu’il soit, auquel tu veux qu’elle vienne!”; (Humbach & Elfenbein & Skjærvø 1991 1.161): “Who (is) a resistance-breaker (able) to protect (those) who exist, by Thy proclamation? Accord (as) a judgement bright (things to be) in my house, O Healer of existence. Let (recompense for) obedience come to him through good thought, O Wise One, to him, to whomsoever Thou wishest”.

¹³⁹⁶ L4, D62, P2, P5, G34, F10, T44, B1, P10, M3 . Mf2, K9, (G); K2, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 ašabe; L5 ašhe

¹³⁹⁷ vid. (Wolff 1910 134, 367): “Schütz uns vor dem Feind, o Mazdāh und o heilige Ārmatay! (Ver)schwinde daēvische Drug, (ver)schwinde daēvaentstammte, (ver)schwinde daēvageschaffene, (ver)schwinde daēvaerzeugte! Verschwinde, o Drug, zieh ab, o Drug, verschwinde völlig, o Drug, im Norden sollst du verschwinden, nicht sollst du die stoffliche Welt des Aša zunichte machen!”.

[a] “Then you shall recite these words, which will be the most victorious and most healing.¹³⁹⁸ [b] You shall murmur five Ahuna Vairiia: *yaθā. ahū. vairiūō. aθā. ratuš. ašātciēt. hacā. vaḡhēuš. dazdā. manayhō. šūaoḡananqm. aḡhēuš. mazdāi. xšāθrəmčā. aburāi. ā. yim. drigubiūō. dadat. vāstārəm.* (= Y 27.13) [c] The Ahuna Vairiia protects the body: *yaθā. ahū. vairiūō. aθā. ratuš. ašātciēt. hacā. vaḡhēuš. dazdā. manayhō. šūaoḡananqm. aḡhēuš. mazdāi. xšāθrəmčā. aburāi. ā. yim. drigubiūō. dadat. vāstārəm.* (= Y 27.13) [d] *kēm.nā. mazdā. mauuaitē. pāūūm. +dadā. hūiat. mā. drəguuā. dīdarəšatā. +aēnaḡhē. xaniūēm. θbahmāt. āθrascā. manayhascā. yaūūā. šūaoḡanāiš. ašəm. θraoštā. aburā. təm. mōi. dastuuqm. daēnaiūi. frāuuaočā.* (= Y 46.7)

kē. vərəθrəm.jā. θβā. pōi. səḡghā. yōi. həḡtī. ciθrā. mōi. dqm. ahīmbiš. ratūm. cīždī. aḡ. hōi. vohū. sərəošō. jaḡtū. manayhā. mazdā. ahmāi. yahmāi. vaši. kahmāicēt. (= Y 44.16)

pāta.nō. +tbišūiantat. pairi. mazdāšca. ārmaitišca. spəḡtasca. nase. daēuuī. druxš. nase. daēuuō.ciθre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīmase. apāxəθre. xapa.nasiiehi. +mā. xməḡnciša. gaēθā. astuuaitiš. ašāhe. (= V 8.21, SrB 3)”

[a] 'ytwn'¹³⁹⁹ ZNE gwbsn' dlncynyt¹⁴⁰⁰ MNW HWE-d pylwgcgtwm W¹⁴⁰¹ byš'cynyt'ltwm¹⁴⁰² [b] 5 'hnwl¹⁴⁰³ pr'c¹⁴⁰⁴ sl'dšn'¹⁴⁰⁵ yt'hwwylywk'¹⁴⁰⁶ [5¹⁴⁰⁷ BRA¹⁴⁰⁸ YMRWN¹⁴⁰⁹] [c] 'hnwl¹⁴¹⁰ tn'¹⁴¹¹ p'nkyh¹⁴¹² l'd¹⁴¹³ ['ywk¹⁴¹⁴ W¹⁴¹⁵ TWB¹⁴¹⁶]

[a] *ēdōn ēn gōwišn dranḡēnēd kē hēnd pērōzgartom ud bēšāzēnīdārtom* [b] *panḡ ahunawar frāz srāyišn yaθāhūwayryō* [*panḡ bē gōw*] [c] *ahunawar pad tan pānagīh rāy* [*ēk ud did*]

[a] Thus you will murmur these words, which are the most victorious and most healing. [b] Five Ahunawar must be pronounced: *yaθāhūwayryō* [say it five (times)]. [c] “The Ahunawar (is recited) for the protection of the body [once and one more time].”

¹³⁹⁸ = V 9.27 and SrB 1; cf. Yt 13.20 too.

¹³⁹⁹ P2, (Jmp); L4, K1, D62, G34, F10, T44, E10, B1, P10, M3 – 'ytwn' ... byš'cynyt'ltwm –

¹⁴⁰⁰ P2; (Jmp) YMRWN-yh

¹⁴⁰¹ (Jmp); P2 – W –

¹⁴⁰² P2; (Jmp) byš'cynyt'ltl

¹⁴⁰³ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) 'hnwnl

¹⁴⁰⁴ L4, G34, T44, E10, (Jmp); K1, D62, F10, B1, P10, M3 PWN; P2 PWN pr'c

¹⁴⁰⁵ M3; L4, K1, P2, G34, F10, E10, P10, (Jmp) sl'dšnyk; D62 sl'dyšnyk; T44 sl'dšnyk'; B1 sl'dšn

¹⁴⁰⁶ M3; L4, G34 yt'hwwylwk; D62, P2 yt'hwwlyyw; F10 yt'hwwylw; T44, E10 yt'hwwylywk; B1, P10 yt'hwwlyyyw'; (Jmp) yt'hwwylyw'

¹⁴⁰⁷ L4, D62, P2, G34, F10, T44, E10, P10, M3, (Jmp); B1 6

¹⁴⁰⁸ L4, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34

¹⁴⁰⁹ L4, D62, P2, B1, P10, M3; G34; F10, T44, (Jmp) YMRWN; E10 YMRWN-yt

¹⁴¹⁰ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) 'hnwnl PWN

¹⁴¹¹ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3 p'n'

¹⁴¹² L4, D62, P2, F10, T44, B1, P10, M3; G34 p'ngyh; E10 p'nkyk; (Jmp) p'nkyynyt

¹⁴¹³ L4, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) – l'd –

¹⁴¹⁴ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 W'ywk

¹⁴¹⁵ L4, K1, D62, P2, G34, E10, B1, P10, M3, (Jmp); F10, T44 – W –

¹⁴¹⁶ L4, G34, T44, E10, B1, P10, M3, (Jmp); D62, P2, F10 TWWB

In MU 1.610.18-611.1 (Unvala 1922), (Dhabhar 1932 394) we find the Pārsī translation of this text, where |a| is omitted. It is noteworthy there the mix of Pārsī, Pāzand and Avestan parts:

|a| *aṭa. imə. vacō. drənjaiiōiš. yōi. aṅhən. [tā] paṅca. ahuna. vairiia. frasrāuuaiiōiš. yaṭā. ahū. vairiio.*

پراج سرایشن ایٹاھوویریو پنج گویشن¹⁴¹⁷ 5

|b| *ahunəm. vairīm. tanūm. pāiti.*

*ahunaumar. pa. paṅ.gi. tan. rā. yak. dat.*¹⁴¹⁸

کمنما مزدا تا سر *aṣāhe. nama.*

Pārsi and Pāzand translation:

|a| Five (Ahunawar) must be recited: *yaṭāhūwayryō* [it must be said five (times)]. “The Ahunawar (is recited) for the protection of the body [once and one more time]¹⁴¹⁹. *Kemnā mazdā* to the end *aṣāhe* by name.”

The Srōš Bāḥ as a formula of purification

In V 11.3 the recitation of five *yaṭā. ahū. vairiio* and part of Srōš Bāḥ 2 is prescribed as a formula of purification¹⁴²⁰. With regards to the *yaṭā. ahū. vairiio*, several sources prescribe the number of *yaṭā. ahū. vairiio* to be recited in each occasion. In the Sūdgar Nask, according to Dk 9.2.7 [M 787.17; K43b 139.1-2], five Ahunawar are prescribed to remove the *druz*: *paṅ ka ō druz bē barišnīh* “five (Ahunawar), when (it is) to remove the *druz*”. Also according to ŠnŠ 19.5 (Dhabhar 1932 11-12), (West 1880 1.405), (Kotwal 1969 78-79) one must recite five Ahunawar in order to remove the *druz*:

paṅ kē ō wināh wizārdan šawēd druz bē barišnīh rāy čē pādīfrāh pad dastwarīh ī ēn paṅ kas šāyēd wizārdan mānbed wisbed <zandbed> dehbed ud zarduxštrōtom u-š ašemwohū <ud> ahunawar paṅ pad sar bē gōwišn

Five (Ahunawar must recite) he who comes to redeem a sin in order to remove the *druz*, for he can redeem the punishment with the authority of these five persons: the master of the house, the clan headman, the headman of the tribe, the headman of the country and the *zarduxštrōtom*, and he must say the *ašemwohū* (and) the Ahunawar five (times) in the beginning¹⁴²¹.

¹⁴¹⁷ Here it is written Pārsi 5 *prāj srāyišn*, that is, “Five (Ahunawar) must be recited”.

¹⁴¹⁸ The Pāzand translator inverted the Pahlavi word-order of Phl. *pad tan pānagīh rāy* and wrote Pāz. *pa. paṅ.gi. tan. rā*, which turned into Pahlavi would be **pad pānagīh tan rāy*. Moreover, he omitted the conjunction Phl. *ud* in the gloss *ēk ud did* and wrote Pāz. *yak. dat.*

¹⁴¹⁹ cf. MU 1.14.9 (Dhabhar 1932 10):

دادار اورمزد زرتشت فرموده است که ایٹاھوویریو زوار دیوانستت و پاسبان تن

The Maker Ohrmazd has prescribed to Zartušt that the *yasā-āhū-wayryō* is a helper against the *dīwān* and a bodyguard.

¹⁴²⁰ Regarding the combination of the Srōš Bāḥ with the prayers *kām.nā. mazdā* (Y 46.7), *kē vərəθrəm.jā.* (Y 44.16) and the formula *pāta.nō* (...) (V 8.21). vid. Cantera’s (unpublished) communication “Daēuuas vertreibende Worte”.

¹⁴²¹ vid. (Kotwal 1969 111), who explains that here the beginning of the *Patet* and the five Ahunawar devoted to Srōš, which are recited before the *Patet*, are also mentioned. s. MU 1.15.2 (Dhabhar 1932 13):

Av. *drənjaiiōiš* → Phl. *dranjēnēd*

The PT of V 11.3a only appears in P2, where Av. *drənjaiiōiš* is translated by Phl. <dlncynyt> *dranjēnēd*¹⁴²². The Pahlavi ending <-yt> of this verb can be interpreted as a 3rd. Sing. Pres. Ind. Act., 2nd. Pl. Pres. Ind. Act. or as a 2nd. Pl. Imper.

It seems more likely that the optative Av. *drənjaiiōiš* was translated by an imperative, not by an indicative, so that I prefer to understand the ending <-yt> of <dlncynyt> in P2 as a 2nd. Pl. Imper.

یشت سر و ش پنج ایثا هو و یر یو میباید خواندن

For the ceremony of Srōš five *yasāhūwayryō* must be recited.

¹⁴²² vid. other PTs of Av. *drənjaiiōiš* in the parallels of V 9.27 and Hōšbām 1 in (Cantera 2004 167-168, 233).

11.4. |a| *imaṭ. nmānəm.*¹⁴²³ ^x*yaoždadāni.*¹⁴²⁴ *imq.*¹⁴²⁵ + *aṭ.*¹⁴²⁶ *vacō.*¹⁴²⁷
+ *framrauua.*¹⁴²⁸ |b| *aṭ.*¹⁴²⁹ *mā.*¹⁴³⁰ *yauuā.*¹⁴³¹ + *bāṇduuō.*¹⁴³² + *pafrē.*¹⁴³³
*mazištō.*¹⁴³⁴ *γə. dušərəθriš. cixšnušā. ašā. mazdā. varḡhī. ādā. gaidī. mōi. ā.mōi. arapā.*
*abiiā. vobū. aošō. vīdā. manarḡhā. (= Y 49.1)*¹⁴³⁵ |c| *imaṭ. ātrəm.*¹⁴³⁶
^x*yaoždadāni.*¹⁴³⁷ *imq.*¹⁴³⁸ + *aṭ.*¹⁴³⁹ *vacō.*¹⁴⁴⁰ + *framrauua.*¹⁴⁴¹ |d| *abiiā.*¹⁴⁴² *θβā.*¹⁴⁴³

¹⁴²³ D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); L4, T44 nāmānəm; R278, E4, L5, FK1 namānəm*

¹⁴²⁴ L4, M3 . L1, B2 *γaoždadāmi; D62, P2, P5, K2, G34, F10, T44, E10, B1, P10 . T46, L2, G42, L5, FK1 yaoždadāmi; R278, P1 γaoždadāmi; Br1 yaoždadāmi; E4 yaoždadāma; Mf2 γaoždadāme; K9 γaoždadāmē; (G) γaoždadāne*

¹⁴²⁵ *Mf2, (G); L4, K1 imq̄m; D62, P2, P5, G34, T44, E10, B1, P10, M3 . FK1 imq̄m; K2, F10 . L2, G42, E4, L5 . K9 imq̄; L1, B2, R278, T46, P1, Br1 imat*

¹⁴²⁶ L2, G42, E4, FK1; L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 *iḏa; L1, B2, R278, T46, P1, Br1 † aṭ †; L5 . Mf2, K9, (G) aḏa*

¹⁴²⁷ L4, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); P2 vaca*

¹⁴²⁸ L4 . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9; D62, P2, P5, K2, F10, T44, E10, P10 . R278, FK1, (G) framrauua; G34, B1, M3 framrauua; E4 fra.mrauua; L5 framrauua*

¹⁴²⁹ L4, K1, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, E4 . *Mf2, K9, (G); P2 a^lḏa*

¹⁴³⁰ L4, K1, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); D62 mā. mā; P1, L5 aṭmā*

¹⁴³¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . Br1, L2, E4, L5, FK1, (G); E10 . L1, B2, R278, T46, P1, G42 . *Mf2 γauuā; K9 iiamuua*

¹⁴³² L2; L4 *banduuō; K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, G42, E4 bānduuō; P5 binduuō; T46 bān.duuō; P1 . Mf2, K9, (G) bānduuō; L5 bānduuō; FK1 bān.duuō*

¹⁴³³ *Mf2, K9; L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, (G) pafrē; F10 pa.frae; L5 fpara; FK1 pafrāe*

¹⁴³⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); L5 mazistō*

¹⁴³⁵ vid. (Insler 1975 95): “Yes, throughout my lifetime I have been condemned as the greatest defiler, I who try to satisfy the poorly protected (creatures) with truth, Wise One. If requital is good, come to me and give support to me. Through good thinking find a means of destruction of this”; (Kellens & Pirart 1988-1991 1.171): “Le (mauvais) chef Bāṇduua s’emplit depuis toujours de mon grain, alors que moi, je cherche à choyer les ... avec Harmonie, ô Mazdā. Ô divine présentation, viens vers moi, aide-moi! Trouve par la divine Pensée un moyen de le réduire en cendres!”; (Humbach & Elfenbein & Skjærø 1991 1.179): “The chieftain Bāṇdva has stuffed himself with my barley. (Come to me), O Wise One, (to me) who try to satisfy the ill-herded (cows) with truth. Come to me (as personified) good apportionment, (and) support me! Effect his death with good thought!”.

¹⁴³⁶ L4, K1, K2, G34, B1 . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); D62, P2, P5, F10, T44, M3 . E4, L5, FK1 ātarəm; E10 hātrəm; P10 ātārəm; R278 ātārəm*

¹⁴³⁷ L4, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . L1, Br1, L2, G42, L5 *γaoždadāmi; K2 γaoždadāmi; L1, T46, P1 γaoždadāmi; B2 γaoždadāmi; R278 γaoždadāme; E4 γaoždadāme; FK1 γaoždadāma; Mf2 γaoždadā.me; K9 γaoždadāmē; (G) γaoždadāne*

¹⁴³⁸ T46, P1 . *Mf2, (G); L4, K1 imq̄m; D62, P2, G34, T44, E10, B1, P10 . FK1 imq̄m; K2, F10 . L1, B2, R278, Br1, L2, G42, E4, L5 . K9 imq̄; P5 mimq̄m; M3 † imq †*

¹⁴³⁹ R278, E4, L5; L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 *iḏa; L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9, (G) aḏa; FK1 aṭa*

¹⁴⁴⁰ L4, K1, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); D62, P2 vaca; FK1*

āθrō. +vərəzānā. ¹⁴⁴⁴ x paouruiē. ¹⁴⁴⁵ pairi.jasāmaide. ¹⁴⁴⁶ mazdā. ¹⁴⁴⁷ ahurā. θβā. θβā. mainiū. spāništā. yā. ā. axtiš. x aṃāi. yām. axtōiōi. dāyhē. (= Y 36.1)¹⁴⁴⁸

[a] “If I want to purify this house, then pronounce these words:” [b] *aṭ. mā. yauuā. +bāṇduuō. +pafrē. mazištō. yā. dušəṛəθriš. cixšnušā. ašā. mazdā. vaj^hhī. ādā. gaidī. mōi. ā.mōi. arapā. abiiā. vohū. aošō. vīdā. manayhā. (= Y 49.1)*


[c] “If I want to purify this fire, then pronounce these words:” [d] *ahiiā. θβā. āθrō. +vərəzānā. x paouruiē. pairi.jasāmaide. mazdā. ahurā. θβā. θβā. mainiū. spāništā. yā. ā. axtiš. x aṃāi. yām. axtōiōi. dāyhē. (= Y 36.1)*

[a] [AMT] 'ytwn' PWN m'n' ywšd'slynyd¹⁴⁴⁹ ADYN' ZNE¹⁴⁵⁰ gwbsn'¹⁴⁵¹ pr'c YMRWN¹⁴⁵² [b] 'ytwn' L¹⁴⁵³ hm'y OD¹⁴⁵⁴ OL¹⁴⁵⁵ ZK y¹⁴⁵⁶ bytwm¹⁴⁵⁷ zm'n' <p'nkyh mhst [AYK-m OD tn' y psyn'> xhm'y¹⁴⁵⁸ p'nkyh¹⁴⁵⁹ <y> d'm'n' krtn'] [AYT' MNW 'ytwn' YMRWN-yt¹⁴⁶⁰ y <hm'y>¹⁴⁶¹ AYK KON¹⁴⁶² MNW¹⁴⁶³ BYN YATWN-t¹⁴⁶⁴

¹⁴⁴¹ L4, K1, T44 . L1, B2, R278, P1, Br1, L2, G42 . K9; D62, P2, P5, K2, F10, E10, B1, P10, M3 . T46 . Mf2, (G) framruua; G34 . E4, L5 framaruua; FK1 frmruua

¹⁴⁴² D62, P5, K2, G34a in the right margin, F10, T44, E10, B1, P10, M3 . B2, R278, T46, G42, L5, FK1 . Mf2, K9; L4, P2, G34 . Br1, L2, E4, (G) abe; L1 abiiā abe; P1 abe. abe

¹⁴⁴³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); FK1 θβō

¹⁴⁴⁴ K1, P2, P5, B1, M3 . L1, B2, T46, P1, G42, L5 . Mf2, K9; L4, G34, (G) vərəzānā; D62 vərəzānā; K2, P10 vərəzānā; F10 vərəzānā; T44 ; E10 vərəzānā; R278, Br1, L2, FK1 vərəzānā; E4 vairizinā

¹⁴⁴⁵ L4, G34, T44, E10 . FK1 paoiriō; D62, P2, K2, F10, B1, P10, M3, (G) paoiriē; P5 paoiriō; L1, P1 paouruiē; B2, T46 paouruiē; R278, Br1, L2 paouruiē; G42 paoiriē; E4 paouruiē; L5 paoiriā; Mf2, K9 paouruiē

¹⁴⁴⁶ L4, K2, G34, F10, B1, P10, M3 . R278, L2, G42 . Mf2, K9, (G); D62, P2 paiti.jasāmaide; P5 pairi.jasāmaide; T44 . B2, T46, P1, Br1, E4, FK1 pairi.jasā.maide; E10 pairi.jasāmaida; L1 pajasā.maide; L5 pairi.jasā.maiōi

¹⁴⁴⁷ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; L4, (G) mazda

¹⁴⁴⁸ vid. (Narten 1986 40): “Mit der Gemeinde dieses Feuers hier nahen wir dir zu Beginn, o Weiser Herr, dir samt deinem heilvollsten Geist, der ein Übel für denjenigen ist, den du für das Übel bestimmst”; (Kellens & Pirart 1988-1991 1.134): “Avec le clan fondamental de ce feu, nous te servons, ô Maître Mazdā, (et nous) te (servons) avec ton état d’esprit très bénéfique, qui est pourtant une douleur pour celui que tu veux soumettre à la douleur”; (Humbach & Elfenbein & Skjærnvø 1991 1.145): “Primarily we attend Thee, O Wise Ahura, with the community of this fire, (we attend) Thee with Thy most prosperous spirit, which is pain(ful) to the one whom Thou mayest seize for pain(ful treatment)”.

¹⁴⁴⁹ D62, F10, B1, P10, M3, (Jmp); L4, G34, E10 ywšd'slynyt; P2 ywšd'slynyd; T44 ywšd'slyhynynt

¹⁴⁵⁰ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 ZNE ym

¹⁴⁵¹ L4, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); K1 gwbsn' BRA

¹⁴⁵² L4, D62, P2, G34, T44, E10, B1, P10, M3; K1, F10, (Jmp) YMRWN

¹⁴⁵³ L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 LA

¹⁴⁵⁴ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 -| OD |

¹⁴⁵⁵ G34, E10; L4, K1, D62, P2, F10, B1, P10, M3, (Jmp) 'w'; T44 OLE^L

¹⁴⁵⁶ L4, G34, F10, T44, E10; K1, D62, P2, B1, P10, M3, (Jmp) -| y |

¹⁴⁵⁷ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3; (Jmp) bytm

¹⁴⁵⁸ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp) hm

¹⁴⁵⁹ L4, K1, D62, P2, G34a under the line and in the right margin, F10, T44, E10, B1, P10, M3, (Jmp); G34 'nkyh. G34a in the right margin adds <ms kwn AYK>.

¹⁴⁶⁰ D62, F10; L4, K1, P2, G34, T44, E10, B1, P10, M3, (Jmp) YMRWN-yt

¹⁴⁶¹ To be restored, following IM (Jāmāsp 1907 434).




HWE-yd 't BRA xŠBKWN-m¹⁴⁶⁵] |c| [AMT] 'ytwn' PWN 'thš¹⁴⁶⁶ ywšd'slynyd
 ADYN' ZNE¹⁴⁶⁷ gwbsn'¹⁴⁶⁸ pr'c YMRWN¹⁴⁶⁹ |d| 'ytwn' OL¹⁴⁷⁰ HNA¹⁴⁷¹ <y> LK
 'thš pltwm PWN wlcšn' BRA¹⁴⁷² YHMTWN-m¹⁴⁷³ whrmzd [PWN p'hlyc¹⁴⁷⁴ <W>
 šn'dynyt'lyh]

|a| [ka] ēdōn pad mān yōjdāsrenē ēg ēn gōwišn frāz gōw |b| ēdōn man hamē tā ō ān
 ī bēdom zamān <pānagīh mahist [kū-m tā tan ī pasēn> xhamē pānagīh <ī> dāmān
 kardan] [ast kē ēdōn gōwēd ay <hamē> kū nūn kē andar āmad hē ā-t bē xhīlam] |c|
 [ka] ēdōn pad ātaxš yōjdāsrenē ēg ēn gōwišn frāz gōw |d| ēdōn ō ēd <ī> tō ātaxš
 fradom pad warzišn bē rasam ohrmazd [pad pahrēz <ud> šnāyēnīdārīh]

|a| [If] thus you perform the purification for the house, then pronounce these
 words: |b| “Thus I (will) always (be) to the end of the time the greatest protection
 [that is, I will always provide protection to the creatures till the Future Body]
 [There is (a commentator) who says: “the latter ‘always’ that you have added, I will
 delete it to you”].” |c| [If] thus you perform the purification for the fire, then
 pronounce these words: |d| “Thus I will arrive firstly by means of (this) deed to
 this Thy fire, Ohrmazd [as protection and propitiation].”

This text is rendered into Pāzand in MU 1.611.2-11 (Unvala 1922), (Dhabhar
 1932 394):

|a| *imat. nmānəm. yaoždadāne. imā. ida. vacō. framrauua.*
ki. idīn. pa. mañ. yaoždāθranā. aḡi. īn. guuḏšni. pəraḡ. guua.
 |b| *aṭ. mā. yauuā. bəṇduuō. pafrā. mazištō.*
idīn. ham. tā. aṇi. būtim. zəmañ. həmə. xpaṇigi.¹⁴⁷⁵ dō. mañ. kirdan. hast.
ki. idīn. guuiṭ. ki. nīn. ka. aḡdar. maṭ. hā. ut. bəhəram.
 |c| *imat. ātarəm. yaoždadāne. imā. ida. vacō. framrauua.*
ki. idīn. pa. ائش yaoždāθranā. aḡi. īn. guuḏšni. pəraḡ. guua.
 |d| *ahiiā. θβā. āθrō. vərazəñā. paouruiie. pairi.jasāmaide. mazdā. ahurā.*
idīn. oi. tu. ātaš. pərdum. pa. varəzəšni. bi. varəzəm. ōrməzdā. pa.
pahrəzi. vašnāsīdār.

¹⁴⁶² L4, D62, P2, G34a above the line, F10, B1, P10, M3, (Jmp); G34 ; T44 , E10 

¹⁴⁶³ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 AMT

¹⁴⁶⁴ L4, K1, D62, G34, F10, T44, E10, B1, P10, (Jmp); P2 YATWN-yt; M3 YATWN-^t

¹⁴⁶⁵ L4, D62, B1, P10, M3 LA ŠBKWN-m; P2, E10, (Jmp) ŠBKWN-m; G34 ŠBKWN-ym; F10
 ŠBKWN-m; T44 ŠBKWN-yṃ. I have preferred not to edit <LA> following IM (Jāmāsp 1907 434),
 which omits it.

¹⁴⁶⁶ L4, K1, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 ZK 'thš; F10 'tš

¹⁴⁶⁷ L4, K1, D62, P2, G34a above the line, F10, T44, E10, B1, P10, M3, (Jmp); G34 -| ZNE -|

¹⁴⁶⁸ L4, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 gwbsn'

¹⁴⁶⁹ L4, D62, P2, G34, T44, E10, B1, P10, M3; F10, (Jmp) YMRWN

¹⁴⁷⁰ L4, G34, T44, E10; D62, P2, F10, B1, P10, M3, (Jmp) 'w'

¹⁴⁷¹ D62, P2, F10, P10, (Jmp); L4, G34, E10, B1 'y; T44, M3 -| HNA -|

¹⁴⁷² L4, K1, D62, P2, G34a above the line, F10, T44, E10, B1, P10, M3, (Jmp); G34 PWN

¹⁴⁷³ L4, K1, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); D62 YHMTWN-ytm

¹⁴⁷⁴ L4, G34, T44, E10, P10; D62, P2 p'hlcšn'; F10 phlycšn'; B1, P10, M3, (Jmp) p'hlycšn'

¹⁴⁷⁵ MU 1.611.2-11 (Unvala 1922) *hāṇigi*.

Av. ^x*yaoždadāni* (11.4a and c)

From V 11.4 onwards there is a surprising change of grammatical person: the 1st. Sing. *yaoždadāni* instead of the expected 2nd. Sing.

In V 11.3 Ahura Mazda prescribed the recitation of several texts. Since he answers Zaratuštra's question, he uses the 2nd. Sing. in his admonition. In the following passages, namely V 11.4-7, there is a sequence where each polluted thing requires the recitation of a formula of purification. Ahura Mazda is supposed to tell Zaratuštra which formula must be recited in each case, so that the expected enumeration would imply a sort of conditional clause "if you want to purify X, you must pronounce the following words". However, the subject is changed and a 1st. Sing. *yaoždadāni* appears and, furthermore, there is no conditional conjunction.

On one hand, the use of Av. *yaoždadāni* can be interpreted as a pasted copy of the 1st. Sing. of V 11.1b, thus acting as a more efficient litany. On the other hand, the use of a conditional clause without a conditional conjunction finds a parallel in Y 53.7: ⁺*vīzaiiā. magām. tām. at. vā. va. vaiiōi. aṅhaitī. apāmam. vacō* "(If) you abandon this sacrament, then 'woe' will be your last word" (Humbach & Elfenbein & Skjærvø 1991 1.194, 2.246)¹⁴⁷⁶.

According to Cantera (in his communication "Daēuuas vertreibende Worte"), this change of grammatical person can be explained because the formula "*X yaoždadāni. imq. +at. vacō. framrauua*" was never recited in the ritual, but just added as a sort of *nērang* to the Avestan text. This is why both verbs do not agree. I think that Cantera's explanation is very likely.

With regards to its PT, this Avestan conditional clause in V 11.4 ff. was correctly interpreted by the Pahlavi translators: the 1st. Sing. *yaoždadāni* was translated by the 2nd. Sing. *yōjdāsrenē*, instead of the expected 1st. Sing. *yōjdāsrenam* used in V 11.1, while the 2nd. Sing. Pres. Imper. *framrauua* is translated by the 2nd. Sing. Pres. Imper. *frāz gōw*. Furthermore, they understood the conditional meaning of this clause, as the use of *ka ēdōn* illustrates.

Av. *at. mā. yauuā. +bānduuō. +pafrē. mazištō* (11.4b)

The recitation of two Old Avestan texts, namely Y 49.1a (= V 11.4b) and 36.1a (= V 11.4d), is prescribed in V 11.4 in order to purify the house and the fire.

Concerning Y 49.1a, I wonder why this text must be recited in V 11.4b to purify a house. In Y 49.1 no house (Av. *nmāna-*) appears, unlike other incantations in V 11, where that which is to be purified is always mentioned in the text. The answer might be found in a wrong interpretation of *mānaiieitī* in Y 49.2. Av. *mānaiieitī* belongs to the verb *mānaiia-* "to think" (Kellens 1984 153), so that there is no etymological relation with Av. *nmāna-*, but its phonetic similarity could have induced the composers of V 11 to link both words. Therefore, the recitation of Y 49.1 was prescribed.

¹⁴⁷⁶ Insler (1975 112-113) also interprets this text as a conditional clause.

Comparison between the PT of V 11.4b and d and the PT of Y 49.1a and 36.1a

With regards to Y 49.1a, it is remarkable that the PT of V 11.4b differs from it:

Y 49.1a (Dhabhar 1949 213)

'ytwn' L hm'y OD 'w' ZK y bytwm zm'n' p'nkyh mhst [AYK-m OD tn' y psyn' hm'y p'nkyh y d'm'n KN OBYDWN-šn']

ēdōn man hamē tā ō ān ī bēdom zamān pānagīh mahist [kū-m tā tan ī pasēn hamē pānagīh ī dāmān ōh kunišn]

Thus I (will) always (be) to the end of the time the greatest protection [that is, I must always provide protection to the creatures till the Future Body]

V 11.4b

'ytwn' L hm'y OD OL ZK y bytwm zm'n' <p'nkyh mhst [AYK-m OD tn' y psyn'> ^xhm'y p'nkyh <y> d'm'n' krtn'] [AYT' MNW 'ytwn' YMRRWN-yt 'y <hm'y> AYK KON MNW BYN YATWN-t HWE-yd 't BRA ŠBKWN-ṃ]

ēdōn man hamē tā ō ān ī bēdom zamān <pānagīh mahist [kū-m tā tan ī pasēn> ^xhamē pānagīh <ī> dāmān kardān] [ast kē ēdōn gōwēd ay <hamē> kū nūn kē andar āmad hē ā-t bē ^xhīlam]

Thus I (will) always (be) to the end of the time the greatest protection [that is, I will always provide protection to the creatures till the Future Body] [There is (a commentator) who says: “the latter ‘always’ that you have introduced, I will delete it to you”].

Cantera (2006a 62-63) has already compared both PTs. On one hand, and leaving aside the insertion of the gloss and the explanation in V 11.4b, it is evident at a first glance that the omission in V 11.4b must be explained as a *saut du même au même*. The scribe of the archetype from which Vīdēvdād stems would have missed out the line from the first *pānagīh* to the second one. This explains why the PT of Y 49.1a is semantically coherent by itself, unlike that of V 11.4b.

On the other hand, Cantera (2006a 63) noticed that the Pahlavi translators made three main mistakes. Firstly, they ascribed Av. *yauuā* not to Av. *yauua-* “corn” but to Av. *aiiu-* “duration”, so that they translated it by Phl. *hamē* “always”. This mistake was still repeated by Bartholomae (1904 1265) and Insler (1975 95). Insler translated this Avestan passage as “Yes, throughout my lifetime I have been condemned as the greatest defiler”. On the contrary, Kellens & Pirart (1988-1991 1.171) and Humbach & Elfenbein & Skjærvø (1991 1.179) understood rightly this word and translated “Le (mauvais) chef Bāṇduua s’emplit depuis toujours de mon grain” and “The chieftain Bāṇdva has stuffed himself with my barley” respectively.

Secondly, Av. *bāṇduuō* was misunderstood too, because it was translated by Phl. *bēdom (+zamān)* “last (time), end (of the time)”, probably due to phonetic similarity.

Finally, Av. *pafrē*, 3rd. Sing. Perf. Ind. Act. of Av. ²*par-* “to fill”¹⁴⁷⁷, was translated by Phl. *pānagīh* “protection”, because this word was derived from Av. *pā-* “to protect”.

The PTs of Y 36.1a and V 11.4 are almost identical, except for the position of Phl. *fradom*:

Y 36.1 (Dhabhar 1949 169)

'ytwn' 'w' HNA y LK 'thš PWN wlcšn' pltwm BRA YHMTWN-m
'whrmzd [PWN p'hlyc W šn'dynyt'lyh]

*ēdōn ō ēd ī tō ātaxš pad warzišn fradom bē rasam ohrmazd [pad pabrēz ud
šnāyēnīdārīh]*

V 11.4d

'ytwn' OL HNA <y> LK 'thš pltwm PWN wlcšn' BRA YHMTWN-m
'whrmzd [PWN p'hlyc <W> šn'dynyt'lyh]

*ēdōn ō ēd <ī> tō ātaxš fradom pad warzišn bē rasam ohrmazd [pad pabrēz
šnāyēnīdārīh]*

Thus I will arrive firstly by means of (this) deed to this Thy fire, Ohrmazd
[as protection and propitiation].

While in Y 36.1a Phl. *pad warzišn fradom* renders exactly the syntax of Av. *varəzəñā. paouruiiē*, in V 11.4b there is an anteposition of Phl. *fradom* in Phl. *fradom pad warzišn*.

Finally, we must say something about the Pāzand translation of these above mentioned texts. Obviously it is based on the PT of V 11.4. This can be inferred not only from the fact that it omits the same words, but also because it adds the same gloss and explanation as V 11.4a. Although there are fewer differences between the PT of V 11.4d and that of Y 36.1a, we can state that the Pāzand translation of this text is also based on the PT of V 11.4d. Actually, the position of Pāz. *pārdum. pa. varəzəšni* reproduces that of Phl. *fradom pad warzišn* in V 11.4d.

Av. *imq. +at. vacō* → Phl. *ēg ēn gōwišn* (11.4a and c)

Most PV manuscripts attests Av. *īda* in this syntagm, while the VS usually show Av. *aḍa*. Because of them, Geldner (1896) edited *aḍa*. Neither Av. *īda* nor Av. *aḍa* are ever placed in any other Avestan text between a substantive and its adjective, with the exception of V 11.4-7. The structures with Av. *aḍa. imq. vacō* in V 11.3, 8, 11, 14 and 17 are semantically parallel to this Av. *imq. aḍa. / īda. vacō* and are also followed by quotations of other Avestan texts. However, Av. *aḍa* is never placed between substantive and its adjective in these passages, so that the unexpected position of Av. *aḍa / īda* in this syntagm must be explained.

In this regard Lommel's (1928 140) emendation of Av. *aḍa* in V 11.4 ff. must be taken into account. According to Lommel, Av. *aḍa* in V 11.4 ff. must be corrected by Av. *ātē* to obtain a metric sequence of 8 syllables. In such case, the text of V 11.4 ff. would be *imq. xātē. vacō. +framrauua*.

¹⁴⁷⁷ Bartholomae (1904 852) and Insler (1975 95) misunderstood the text. The first ascribed it to an Av. ⁵*par-* “verhindern”, only attested here, and the second to Av. ³*par-* “verurteilen”.

Apart from the metrical support of Lommel’s emendation, I must add that there is also a syntactic one. The sequence Acc. + *ā(a)t̄* + Acc. at the beginning of a phrase has two good parallels in the Yasna Haptañhāiti, as clearly demonstrated in Y 35.9 (*imā. āt̄. uxδā. vacā. aburā. mazdā. ašəm. +manaiiā. vabehiā. frauuaocāmā*) and 38.1 (*iməm. āat̄. zəm. gənābīš. haδrā. yazamaidē*) (Narten 1986 40, 43). Of these, Y 35.9 is the most closely related parallel of V 11.4 ff, as we observe when comparing *imā. āt̄. uxδā. vacā. ... frauuaocāmā* of Y 35.9 with *imə. ^xāt̄. vacō. +framrauuā*.

Thus Lommel’s emendation must be accepted on the basis not only of metrical, but also of syntactical criteria. Only we must emend Av. *aδa / iδa* by Av. *at̄* instead of Av. *āt̄*. As Kellens & Pirart (1988-1991 2.106) noticed, Av. *āt̄* is found after *–ā* in the YH, while in the rest of contexts Av. *āat̄* or *at̄* is attested. If Av. *āt̄ / āat̄, at̄* present the same distribution in Vīdēvdād, then *āat̄, at̄* must be edited. Since Av. *at̄* is attested in some manuscripts, I have preferred to edit *at̄* instead of *āat̄*. Therefore, Av. *aδa* and *iδa* are to be interpreted as mistaken forms of Av. *at̄* which slipped into the written transmission.

In the PT of this Avestan structure we find the expected Phl. *ēg ēn gōwišn*. Although the PT normally follows the same order of the Avestan text, Phl. *ēg* is always placed in the initial position, so that the exact reproduction of Av. *imə. +at̄. vacō* can never have been translated by Phl. ***ēn ēg gōwišn*.

Phl. *ast kē ēdōn gōwēd ay <hamē> ...* (11.4b)

The commentary added to the gloss of V 11.4b introduces a short explanation of Phl. *hamē* which has remained unnoticed to scholars, due to Jāmāsp’s (1907 434) mistake when editing this passage. Nobody seems to have noticed that Phl. *ay kū* cannot follow the *verbum dicendi* Phl. *guftan, gōw-*. Provided that we follow Jāmāsp’s edition, either *ay* or *kū* should be deleted.

The solution to this textual problem is given by IM. This is the only manuscript which adds Phl. <hm’y> *hamē* after *ay*. Jāmāsp (1907 434) marked that IM added this word, but considered that it must be deleted, according to the rest of PV manuscripts, which did not include it. However, on one hand, the introduction of this adverb between *ay* and *kū* avoids the problem of the juxtaposition of two conjunctions for the same *verbum dicendi*. On the other hand, it gives a clue to understand this commentary: the Pahlavi commentator proposed his own emendation to the passage.

We have observed that the PT of V 11.4b disagrees with that of Y 49.1a. The starting point of the deviation is Phl. *hamē* in V 11.4b. If we do not correct it by means of the PT of Y 49.1a and we do not include the commentary of V 11.4b, this PT would read as follows:

ēdōn man hamē tā ō ān ī bēdom zamān ^xhamē pānagīh <ī> dāmān kardan

“Thus I (will) always provide protection to the creatures to the end of the time always”.

The mistaken repetition of Phl. *hamē*, written secondly as Phl. <hm> in the PV manuscripts, seems to have been noticed by a Pahlavi commentator, who added the following gloss:

hamē kū nūn kē andar āmad hē ā-t bē hilam

“the latter ‘always’ that you have added, I will delete it to you (= from your translation)”

Only IM attests Phl. *hamē* in this gloss and Phl. *bē hilam* instead of *bē nē hilam*, the reading of the rest of PV manuscripts. If we accept the correction by means of IM, a Pahlavi commentary not understandable by itself would become clearer: it introduces a conscious emendation to a previous PT. Although its commentator did not notice that the repetition of Phl. *hamē* was due to a *saut du même au même* in another PT, at least he noticed that it was a mistaken translation and said that he would delete (*ā-t bē hilam*) the latter *hamē* (in his words *hamē kū nūn*).

Av. *paouruiē* (11.4d)

This Avestan word has been interpreted either as an Instr. Sing. or as a Loc. Sing.

On one hand, Kellens (1986 226) and de Vaan (2003 423-424), stated that is Instr. Sing. However, as Narten (1986 139) observed, IIr. **pṛHuiā* (Instr. Sing.) > PIr. **parū(i)ā* should have yielded OAv. **paouruiā*, namely **-iā*¹⁴⁷⁸, but not OAv. *paouruiē*.

According to Narten (1986 139), the ending *-ē* in this Avestan word must be interpreted as a Loc. Sing. Actually, IIr. **pṛHuiā* > PIr. **parū(i)ā* developed into OAv. **pauruiē*, with epenthesis of *-u-* after *-r-*, and then with metathesis of the group **-arūi-* > **-auri-* to YAv. *paoiriē* (cf. for instance YAv. *baoiriā-* < PIr. **barū(i)ā-*). The attested form in Old Avestan is, however, *paouruiē*. The vowels *-aou-* in this Old Avestan word must be explained as an influence of YAv. *-ao-*, where **-arūi-* > **-auri-* > **-aori-* > **-aoiri-*¹⁴⁷⁹, because **paouruiā-* is expected in Old Avestan.

¹⁴⁷⁸ cf. YAv. *hānuaiia(-ca)*, *hānuōiia* < PIr. **hāuiā* (Hoffmann & Forssman 1996 57). The exceptions of *kaine*, *frayrase* and *pādaune*, where *-e* < **-iā* (de Vaan 2003 401), must be explained by the YAv. vocalism, because the group **-iā* remains in OAv.

¹⁴⁷⁹ Regarding the PIr. group **-arūi-* in its development in Old and Young Avestan vid. (Hoffmann & Forssman 1996 52).

11.5. |a| *imat.* *āpəm.* ¹⁴⁸⁰ + *yaoždaḍāni.* ¹⁴⁸¹ *imq.* ¹⁴⁸² + *aṭ.* ¹⁴⁸³ *vacō.* ¹⁴⁸⁴
 + *framrauua.* ¹⁴⁸⁵ |b| *apō.* ¹⁴⁸⁶ *aṭ.* ¹⁴⁸⁷ *yazamaide.* ¹⁴⁸⁸ + *maēkaiiantišcā.* ¹⁴⁸⁹
hēbauuantišcā. ¹⁴⁹⁰ *frauuzayḥō.* ¹⁴⁹¹ *ahurāniš.* *ahurahüā.* *hauuapayḥā.*
hupərəḍḍāscā. *vā.* *huuō.* *yžadāscā.* *hūšnāḍrāscā.* *ubōibiüā.* *ahubüā.* *cagāmā.* (= Y 38.3,
 67.6) ¹⁴⁹² |c| *imat.* ¹⁴⁹³ *zqm.* ¹⁴⁹⁴ + *yaoždaḍāni.* ¹⁴⁹⁵ *imq.* ¹⁴⁹⁶ + *aṭ.* ¹⁴⁹⁷ *vacō.*

¹⁴⁸⁰ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, E4, L5, FK1 . *Mf2, K9, (G); R278 ā^pm; G42 ā^ptrəm*

¹⁴⁸¹ L4, B1, P10, M3; D62, P2 *yaoždaḍāmai; P5, G34, (G) yaoždaḍāne; K2, F10, T44, E10 . L2, E4, L5, FK1 yaoždaḍāmi; L1 jaōždaḍāmi; B2, P1 jaždaḍāmi; R278, T46 yaōždaḍāmi; Br1, G42 jaōždaḍāmi; Mf2, K9 jaōždaḍāmē*

¹⁴⁸² T46, P1 . *Mf2, (G); L4, K1 imqm; D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . FK1 imqm; F10 . L1, B2, R278, Br1, L2, G42, E4, L5 . K9 imq*

¹⁴⁸³ R278, FK1; L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, T46, P1, Br1 *iḍa; E10 aiḍa; L2, G42, E4, L5 . Mf2, K9, (G) aḍa*

¹⁴⁸⁴ L4, K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); G34 vaca; FK1 vacaō*

¹⁴⁸⁵ L4 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; D62, P2, P5, K2, F10, T44, E10, B1, P10, (G) framrauua; G34, M3 . FK1 framrauua; E4 framrauua; L5 fra.maruua*

¹⁴⁸⁶ L4, K1, D62, P2, P5, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); K2 aṭ, apō; T44 imat, ā apō*

¹⁴⁸⁷ L4, K1, D62, P2, P5, K2, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); G34, E10 aḍa*

¹⁴⁸⁸ L4, K1, D62, P2, K2, F10, P10, (G); P5 *yazamēde; G34 yaza.maide; T44 jazaimade; E10, B1, M3 yaz.; L1, P1, Br1, L2, G42 jaz; B2 yazmaide; R278, E4 yaz; T46 . Mf2, K9 jazamaide; L5 y.; FK1 yazamaite*

¹⁴⁸⁹ K2, (Narten 1986 43) and (Humbach & Elfenbein & Skjærvø 1991 1.147); L4, G34 *maēkaiiantišcā; K1, D62, P2, P10, M3 maēkaimtišcā; P5 maēkīm.tišcā; F10 mēkaimⁿ.tišcā; T44 maikaiiantišcā; E10 maēkaiiantišcā; B1 maēkaim.tišcā; L1, B2, R278, P1, G42, E4 maekaiiantišcā; T46, L2 maikaiiantišcā; Br1 maekaiiantišcā; L5 maikaiiantišcā; FK1 maēkaiiantišcā; Mf2, K9, (G) maēkaiiantišcā*

¹⁴⁹⁰ D62, P2, B1, P10, (G); L4 *hēbauuantišcā; P5 hēbauuantišcā; K2 hēbauuantišcā; G34 hēbauuantišcā; F10, M3 . FK1 . Mf2, K9 hē.buuantišcā; T44 hēbauuantišcā; E10 hēbauuantišcā; L1, L2 hē.buuantišcā; B2, G42 hē.buuantišcā; R278 hē.buuantišcā; T46 hē.buuantišcā; P1 hē.buuantišcā; Br1 hē.buuantišcā; E4 hē.buuantišcā; L5 hē.buuantišcā*

¹⁴⁹¹ L4, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4 . *Mf2, K9, (G); D62, P2 fruuzayḥō; R278 frauuzayḥō; L5 frauuzayḥō; FK1 fruua.zayḥō*

¹⁴⁹² vid. (Narten 1986 43): “Die Wasser verehren wir, die funkelnden, saftbringenden, die durch die Wohlrksamkeit des Herrn dahineilenden göttlichen Herrinnen -: euch, ihr gut zu überquerenden, gut fließenden, mit guten Badestellen versehenen – ein Geschenk für beiderlei Dasein”; (Kellens & Pirart 1988-1991 1.137): “Nous faisons consécration aux eaux, à celles qui ... et à celles qui ...; ô épouses, (filles) du Maître, qui véhiculez et avez du savoir-faire, (nous) vous (faisons consécration), à vous qui êtes aisées à traverser, ... et qui offrez de bons bains; nous vous apportons un cadeau pour les deux existences”; (Humbach & Elfenbein & Skjærvø 1991 1.147): “We worship the waters, tasty and juicy, the Ahurāniš who flow forth owing to the artful work of the Ahura. And we present You (O waters), who provide a good crossing, who are well flowing, and good to swim in, (as support) for both existences”.

¹⁴⁹³ L4, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2* above the line, *K9, (G)*

¹⁴⁹⁴ L4 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 zqm*

¹⁴⁹⁵ P5, G34; L4 *yaoždaḍāni; D62, P2, F10 yaoždaḍāne; K2, B1, M3, (G) yaoždaḍāne; T44, E10 . T46, L2, L5 yaoždaḍāmi; P10 yaōždaḍāne; L1, R278, P1 jaōždaḍāmi; B2 yaōždaḍāmi; Br1, E4 jaōždaḍāmi; G42 yaoždāmi; FK1 yaoždaḍāma; Mf2, K9 jaōždaḍāme*

¹⁴⁹⁸ +*framrauua*. ¹⁴⁹⁹ |d| *imqm*. ¹⁵⁰⁰ *āat*. ¹⁵⁰¹ *zqm*. ¹⁵⁰² *gənābīš*. ¹⁵⁰³ *haḍrā*.
¹⁵⁰⁴ *yazamaide*. ¹⁵⁰⁵ *yā.nā. baraitī. yāscā. tōi. gənā. ahurā. mazdā. ašāt. hacā. vairiūā. tā.*
yazamaidē. (= Y 38.1)

|a| “If I want to purify this water, then pronounce these words:” |b| *apō.*
at. yazamaide. maēkaiñtīšcā. hōbuuantīšcā. ¹⁵⁰⁶ *frauuzayhō. ahurānīš.*
ahurahiūā. hauuapayhā. hupərəḍβāscā. vā. huuō. yžadāscā. hūšnāḍrāscā. ubōibiūā.
ahubiūā. cagəmə. (= Y 38.3, 67.6) |c| “If I want to purify this earth, then
pronounce these words:” |d| *imqm. āat. zqm. gənābīš. haḍrā.*
¹⁵⁰⁷ *yazamaide. yā.nā. baraitī. yāscā. tōi. gənā. ahurā. mazdā. ašāt. hacā. vairiūā. tā.*
yazamaidē. (= Y 38.1)

|a| [AMT] 'ytwn' PWN MYA ywšd'slynyd ¹⁵⁰⁷ ADYN' ZNE gwbšn' ¹⁵⁰⁸ pr'c
YMRWN ¹⁵⁰⁹ |b| MYA 'ytwn' YDBHWN-m ¹⁵¹⁰ [MNW [^x *x'ai*. ¹⁵¹¹ + *tāca*. ¹⁵¹²] y' m ¹⁵¹³]

¹⁴⁹⁶ T46, P1 . *Mf2*, (G); L4 *imqm*; D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . FK1 *imqm*; F10 .
L1, B2, R278, Br1, L2, G42, E4, L5 . K9 *imq*

¹⁴⁹⁷ R278, G42, E4, L5, FK1; L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46,
P1, Br1 *iāa*; L2 . *Mf2*, K9, (G) *āda*

¹⁴⁹⁸ T44 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2*, K9; L4, K1, D62, P2, P5, K2, F10, E10, B1, P10,
(G) *framruua*; G34 *frmaruua*; M3 . E4 *framaruua*; L5 *fra.maruua*; FK1 *framrue*

¹⁴⁹⁹ L4 . T46, P1 . *Mf2*, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1,
L2, G42, E4, L5, FK1 . K9 *imqm*

¹⁵⁰⁰ L4, K1, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5,
FK1 . *Mf2*, K9, (G); F10 *ā.at*; E4 *āt*

¹⁵⁰¹ L4 . T46, P1 . *Mf2*, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1,
L2, G42, E4, L5, FK1 . K9 *zqm*

¹⁵⁰² L4, K1, D62, P2, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, E4, FK1 . *Mf2*, K9,
(G); P5 *gaēnābīš*; K2, G34 *gənābīš*; F10 *gənābīš*; G42 *gəbnābīš*; L5 *gənā.bīš*

¹⁵⁰³ L4, K1, P2, K2, G34, F10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*, K9, (G); D62,
P5, T44, B1, P10 . FK1 *haradrā*; E10 *haradrā*

¹⁵⁰⁴ L4, D62, K2, P10, (G); P2 *yazamaēde*; P5 *yazamaīt*; G34 *yaza.maide*; F10 *yazamaide*; T44
yaēzaimaede; E10, B1, M3 . Br1, L2, E4 *yaz*; L1, R278, P1, G42, FK1 *yaz*; B2 *yazmaide*; T46
yazamaidī; L5 *y*.; *Mf2*, K9 *yazamaide*

¹⁵⁰⁵ vid. (Narten 1986 43): “Diese Erde hier verehren wir nun mit den erhabenen Frauen zugleich.
(Sie), die uns trägt und deine erhabenen Frauen, o Weiser Herr, die aufgrund der Wahrheit
vortrefflich sind, die verehren wir”; (Kellens & Pirart 1988-1991 1.136): “Nous faisons consécration
à la terre en même temps qu’aux déesses; elle qui nous porte et tes déesses harmonieusement dignes
d’élection, ô Maître Mazdā, nous leur faisons consécration”; (Humbach & Elfenbein & Skjærø
1991 1.147): “We worship this earth together with (its) females, (this earth) which carries us, and
(those) females who (are) Thine, O Wise Ahura, (who are) worthy of being chosen in accordance
with truth, those we worship”.

¹⁵⁰⁶ Regarding the meaning and etymology of ⁺*maēkaiñtīšcā. hōbuuantīšcā* vid. (Narten 1986 43)
and (Humbach & Elfenbein & Skjærø 1991 1.147).

¹⁵⁰⁷ L4, K1, G34, T44, E10, B1, M3, (Jmp); D62 *ywšd'slynyhl*; P2 *ywšd'slyn*; F10 *ywšd'slyn*^{yd}; P10
ywšd'slyn

¹⁵⁰⁸ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 *gwbšnyh*

¹⁵⁰⁹ D62, P2, G34, T44, E10, B1, M3; L4, F10, P10, (Jmp) YMRWN

¹⁵¹⁰ D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, E10 *ycm*; T44 *ycwm*

¹⁵¹¹ L4, T44, E10 *x'au*; D62, P2, B1, P10, M3 *x'ui*; G34 *x'au*; the Pāzand text of L4 above the line,
G34a under the line, T44 above the line *x'au*; F10 *xuu*. ^{x'u}; (Jmp) *x'ui*.

¹⁵¹² E10; L4, D62, P2, G34, F10, T44, B1, P10, M3 *āca*; the Pāzand text of L4 above the line, G34a
under the line, T44 above the line *āja*; (Jmp) *ā ca*

¹⁵¹³ L4, K1, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); the Pāzand text of L4 above the line, G34a
under the line, T44 above the line *jām*

|c| [AMT¹⁵¹⁴] 'ytwn' PWN¹⁵¹⁵ zmyk ywšd'slynyd ADYN' ZNE gwbsn'¹⁵¹⁶ pr'¹⁵¹⁷ YMRWN¹⁵¹⁸ |d| ZNE¹⁵¹⁹ zmyk LWTE NKB-'n' YDBHWN-m¹⁵²⁰ [LWTE¹⁵²¹ 'lt'y¹⁵²² plwlt¹⁵²³ y¹⁵²⁴ NKB-'n'¹⁵²⁵ y¹⁵²⁶ KBD 'γmiehe.¹⁵²⁷]

|a| [ka] ēdōn pad āb yōjdasrēnē ēg ēn gōwišn frāz gōw |b| āb ēdōn yazam [kē 'x^vai. āca/ jām] |c| [ka] ēdōn pad zamīg yōjdasrēnē ēg ēn gōwišn frāz gōw |d| ēn zamīg abāg mādagān yazam [abāg ardā fraward ī mādagān ī was 'γmiehe.]]

|a| [If] thus you perform the purification for the water, then pronounce these words: |b| “Thus I worship the water(s) [which (are) 'x^vai. (= perspiration) tāca (= flowing)] , crystalline (water)].” |c| [If] thus you perform the purification for the earth, then pronounce these words: |d| “I worship this earth together with the women [together with the righteous fraward of the many women 'γmiehe.] .”

This text is rendered into Pāzand in MU 1.611.12-19 (Unvala 1922), (Dhabhar 1932 394):

|a| imat. āpəm. yaoždađāne. imā. ida. vacō. framrauua.

ki. idīn. pa. āv. yaoždāđranā. aḡi. īn. guuāšni. frāj. guua.

|b| apō. at. yaz. maēkaintišcā. hēbuuaintišcā. frauuazayhō.

āv. idīn. yazəm. [ki. x^vau. āca. zām.]

|c| imat. zām. yaoždađāne. imā. ida. vacō. framrauua.

ki. idīn. pa. zāmīn. yaoždāđranāi. aḡi. īn. guuāšni. ki. frāj. guua.

|d| imām. āat. zām. gānābiš. hađrā. yaz.

īn. zāmīn. auuādiḡān. yazəm. [avā. artā. parvart. imādiḡān. uvuš. ngniiehe.]

Comparison between the PT of V 11.5b and d and the PT of Y 38.3a and 1a

As far as the PT of Y 38.3a, it shows several differences in comparison with that of V 11.5b:

Y 38.3a

¹⁵¹⁴ L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 MNW

¹⁵¹⁵ G34, (Jmp); L4, K1, D62, P2, F10, T44, E10, B1, M3 -| PWN |-; P10a PWN

¹⁵¹⁶ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 gwbsn' BRA

¹⁵¹⁷ L4, K1, D62, P2, T44, E10, B1, P10, M3, (Jmp); G34 BRA; F10 Wpr'c

¹⁵¹⁸ L4, D62, P2, G34, E10, B1, M3; F10, T44, P10, (Jmp) YMRWN

¹⁵¹⁹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 AMT 'ytwn' ZNE

¹⁵²⁰ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, E10 ycm; T44 yc^wm

¹⁵²¹ L4, G34, F10, T44, E10, (Jmp); K1, D62, P2, B1, M3 -| LWTE ... y |-; P10a -m LWTE 'lt'y plwlt 'y NKB

y

¹⁵²² L4, G34, (Jmp); F10 'lt'

¹⁵²³ L4, G34, F10, (Jmp); T44 ; E10

¹⁵²⁴ (Jmp); L4, G34, F10, T44, E10 'y

¹⁵²⁵ (Jmp); L4, G34, E10 NKB^B-š'n; F10 NK^B-t'n'; T44

¹⁵²⁶ (Jmp); L4, G34, F10, T44, E10 -| y |-

¹⁵²⁷ L4, P2, G34, (Jmp); K1, D62, T44, E10, B1, P10 *γmieh*; F10, M3 *γmieh*.

MYA 'ytnw' YDBHWN-m 『maēkaiṇti』 [pšng y PWN 'wlvw QDM YKOYMWN-yt mznnydy] 『haēbuuant』 [gl'n' tcšn'] ZK-c 『frauūāz』 [y w'l'nyk]

āb ēdōn yazam 『maēkaiṇti』 [paššing ī pad urwar abar ēstēd miznē] 『haēbuuant』 [garān tazišn] ān-iz 『frauūāz』 [ī wārānīg]

Thus I worship the water(s) 『maēkaiṇti』 [exudation which lays on the plants, dew], haēbuuant [strong flowing] and frauūāz [rainy] too.

V 11.5b

MYA 'ytnw' YDBHWN-m [MNW 『x^vāi. +tāca.』 y'm]

āb ēdōn yazam [kē 『x^vāi. +tāca』 jām]

Thus I worship the water(s) [which (are) 『x^vai. +tāca』 crystalline (water)].

The most striking difference between each of these is found in the glosses. On one hand, the Pahlavi translators of Y 38.3a understood that *maēkaiṇtišcā. hōbuuantīšcā. frauūazayhō* were three kinds of water, and glossed them as exudation or dew, strong flowing and rainy water. On the other hand, the Pahlavi translators of V 11.5b added a rare gloss which could make us think that they did not understand these Avestan words.

In my opinion, however, this rare gloss of V 11.5b implies just a different translation, but a similar interpretation. Although the corruption of the written transmission of this gloss does not help much to solve the problem of its interpretation, I think that the Pahlavi translators of both Y 38.3a and V 11.5b considered that three kinds of water were mentioned. While the translators of Y 38.3a interpreted them as Phl. *paššing / miznē* “exudation / dew”, Phl. *garān tazišn* “strong flowing” and Phl. *wārānīg* “rainy”, the translators of V 11.5b chose Pāz. *x^vāi* “perspiration” (cf. Phl. *xwēy* “sweat, perspiration”, NP. *xwai*), Pāz. *+tāca* (surely representing Phl. *tāzag* “flown, poured”, from Phl. *tāxtan*, *tāz-* “to cause to run, to flow, to pour”) and Phl. *jām* “glass” (maybe understood as crystalline water).

If I am right, there would have been a similar interpretation, although the words chosen in the Pahlavi translation were different in Yasna and in Vīdēvdād:

Avestan word	PT of Yasna	PT of Vīdēvdād
<i>maēkaiṇtišcā</i>	Phl. <i>paššing / miznē</i> “exudation / dew”	Pāz. <i>x^vāi</i> “perspiration”
<i>hōbuuantīšcā</i>	Phl. <i>garān tazišn</i> “strong flowing”	Pāz. <i>+tāca</i> “flown, poured”
<i>frauūazayhō</i>	Phl. <i>wārānīg</i> “rainy”	Phl. <i>jām</i> “crystalline (water)”

This could imply that a similar exegesis was followed by two schools of Pahlavi translators, which only differed in the words used.

Regarding the PT of Y 38.1a, it is not exactly the same as that of V 11.5d:

Y 38.1a

ZNE zmyk LWTE NKB- 'n' 'ytnw' YDBHWN-m

ēn zamīg abāg mādagān ēdōn yazam

I worship thus this earth together with the women.

V 11.5d

ZNE zmyk LWTE NKB-’n’ YDBHWN-m [LWTE ’lt’y plwlt y NKB-’n y
KBD 「*γmiehe.*」]

*ēn zamīg abāg mādagān yazam [abāg ardā fraward ī mādagān ī was 「*γmiehe.*」]*

I worship this earth together with the women [together with the righteous
fraward of the many women 「*γmiehe.*」].

They attest two divergences, mentioned by Cantera (2006a 62). Firstly, the PT of Y 38.1 translated Av. *āat* by Phl. *ēdōn* correctly, but in the PT of V 11.5 it is lacking. And secondly a gloss is added only in Vīdēvdād after Phl. *yazam*, where Av. *gənābīš* was interpreted by the commentator of Vīdēvdād as the *frauuāši-* of the women. Nevertheless, using this gloss alone we cannot know whether this Avestan word refers to goddesses, to feminine *frauuāši-* or to any other feminine being.

Finally, we must notice that once again the Pāzand translation mentioned above stems from the PT of V 11.5b, because the PT of Y 38.3 and Y 38.1 differs from it in several words.

Phl. *pad zamīg yōjdāsrēnē* (11.5c)

Unlike the previous passages, none of the Pahlavi manuscripts attest in V 11.5c *pad* in the structure *pad* + object (here *zamīg*) + *yōjdāsrēnīdan*, *yōjdāsrēn-*. Only P10a supplied it above the line. However, I have followed Jamasp’s addition of *pad* because it is generally documented in this structure in V 11. Otherwise, there would be a discordance regarding the rest of passages of V 11.

Av. *γmiehe.* (11.5d)

In the gloss of V 11.5d, Av. *γmiehe* is probably a corrupted and thematised Gen. Sing. *γmiehe* of Av. *gənā-*¹⁵²⁸, parallel to the thematic Gen. Sing. of Av. *gənā-* in Vyt 50 *yanabe*. In the glosses of Vīdēvdād, there is also another thematised Gen. Sing. of a non-thematic substantive: Av. *spānabe* (< Av. *span-*, instead of *sūnō*) in V 13.48j.

Nevertheless, I cannot explain why Av. *γmiehe* is quoted here, and it is impossible even to know whether or not it belongs to a quotation of a non-preserved Avestan text. The only passages where *gənā-* appears in connection with *frauuāši-* are Y 1.6 and 2.6, but these also shed no light on V 11.5.

¹⁵²⁸ For the meaning of Av. *gənā-* in this and other texts, vid. (Narten 1986 189-194).

11.6. |a| *imaṭ. gaṃ.*¹⁵²⁹ + *yaoḥḍaḍāni.*¹⁵³⁰ *imḡ.*¹⁵³¹ + *aṭ.*¹⁵³² *vacō.*¹⁵³³
+ *framrauua.*¹⁵³⁴ |b| *gauue.*¹⁵³⁵ *adaīs.*¹⁵³⁶ *tāiš.*¹⁵³⁷ *šūiaoḍnāiš.*¹⁵³⁷ *yāiš.*¹⁵³⁸ *vahištāiš.*¹⁵³⁹
^x *fraēšūāmabī.*¹⁵⁴⁰ *rāmācā. vāstrāmācā. dazdūiāi. surunnuatascā. asurunnuatascā.*
^x *šāiiantascā. axšāiiantascā. (= Y 35.4)*¹⁵⁴¹ |c| *imaṭ.*¹⁵⁴² *uruuarḡm.*¹⁵⁴³
+ *yaoḥḍaḍāni.*¹⁵⁴⁴ *imḡ.*¹⁵⁴⁵ + *aṭ.*¹⁵⁴⁶ *vacō.*¹⁵⁴⁷ + *framrauua.*¹⁵⁴⁸ |d| *aṭ.*¹⁵⁴⁹ *aḡūiāi.*¹⁵⁵⁰

¹⁵²⁹ L4 . T46, P1 . *Mf2*, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 gaṃ*

¹⁵³⁰ K2, B1, P10, M3; L4 *yaoḥḍaḍāmi*; D62 *yaoḥḍaḍāmai*; P2, F10 *yaoḥḍaḍāme*; P5, (G) *yaoḥḍaḍāne*; G34, T44, E10 . Br1, L2, L5, FK1 *yaoḥḍaḍāmi*; L1, B2, R278, T46, P1 *yaoḥḍaḍāmi*; G42 *yaoḥḍaḍāmi*; E4 *yaoḥḍaḍā.me*; *Mf2 yaoḥḍaḍāme*; *K9 yaoḥḍaḍāmē*

¹⁵³¹ L4, K1 . T46, P1 . *Mf2*, (G); D62, P2, P5, G34, T44, E10, B1, P10, M3 . FK1 *imḡm*; K2 . L1, B2, R278, Br1, L2, G42, E4, L5 . *K9 imḡ*; F10 | *imḡ* |

¹⁵³² R278, G42, E4, L5; L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, Br1 *ida*; B2, T46, P1, L2 . *Mf2, K9*, (G) *ada*; FK1 *aṭa*

¹⁵³³ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); K1 *vaca*

¹⁵³⁴ L4 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*; K1, P2, P5, K2, F10, T44, E10, B1, P10, (G) *framruua*; D62, G34, M3 *framruua*; E4, L5 *fra.maruua*; FK1 *framrūe*

¹⁵³⁵ D62, P5, F10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, (G); L4, G34 *gauui*; P2, T44, E10 . R278, L5, FK1 *gauua*; K2 *gauuae*; *Mf2, K9 gaōui*

¹⁵³⁶ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, E4, FK1 . *Mf2, K9*, (G); P5 . R278, G42 *adaīs*; L5 *tāiš*

¹⁵³⁷ L4, D62, P2, P5, K2, F10, T44, B1, P10, M3 . R278, P1, Br1, L2, G42, E4, L5, FK1, (G); G34 *šūiaoḍanāiš*; E10 *šūiaoḍāiš*; L1, B2, T46 . *Mf2, K9 šūiaoḍnāiš*

¹⁵³⁸ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . E4, (G); L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9 yāiš*

¹⁵³⁹ L4, K1, D62, P2, F10, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9*, (G); P5 *vahištāiš*; K2, G34, B1, P10, M3 . E4 *vabeštāiš*; L5 *vibištāiš*

¹⁵⁴⁰ L4, D62, P2, K2, B1, P10, M3 *fraēšūāmabī*; P5 *fraēšūā.mabī*; G34 *frašūāmabī*; F10 *fraēšūā.mabī*; T44 . E4 *frašūāmabī*; E10 . R278, L5 *fraēšūā.mabī*; L1, B2, T46, P1, L2, G42 *fraēšūāmabī*; Br1 *fraēšūāmabī*; FK1 *frašūā.mabī*; *Mf2 fraēšūāmabe*; *K9 fraēšūamabe*; (G) *fraēšūāmabī*

¹⁵⁴¹ vid. (Narten 1986 39): “Der Kuh hierdurch, durch diese Werke, die die beste sind, Frieden und Weide zu schaffen, treiben wir die Hörenden und die Nichthörenden, die Herrschenden und die Nichtherrschenden an”; (Kellens & Pirart 1988-1991 1.133): “Pour la Vache ... nous invitons ceux qui écoutent et ceux qui n’écotent pas, ceux qui ont emprise et ceux qui n’ont pas emprise, à lui assurer paix et pâture”; (Humbach & Elfenbein & Skjærø 1991 1.144): “Through these, (namely) through the actions that (are) the best, we urge those who listen as well as those who do not listen, those who exercise power as well as those who do not exercise power, to establish peace and (to provide) a pasture for the cow”.

¹⁵⁴² L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, E4, L5 . *Mf2, K9*, (G); P1 *maṭ*; FK1 *imaṭa*

¹⁵⁴³ L4 . T46, P1 . *Mf2*, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 uruuarḡm*

¹⁵⁴⁴ P5, K2, B1, P10, M3; L4, G34, T44, (G) *yaoḥḍaḍāne*; D62 . Br1, L2, E4, L5, FK1 *yaoḥḍaḍāmi*; P2 *yaoḥḍaḍāmai*; F10 *yaoḥḍaḍāme*; E10 *yaoḥḍaḍāmi*; L1 *yāḥḍaḍāmi*; B2, P1 *yaoḥḍaḍāmi*; R278 *yaoḥḍaḍāmi*; T46, G42 *yaoḥḍaḍāmi*; *Mf2, K9 yaoḥḍaḍāme*

¹⁵⁴⁵ L4 . T46, P1 . *Mf2*, (G); D62, P2, P5, T44, E10, B1, P10, M3 . FK1 *imḡm*; K2, G34a above the line . L1, B2, R278, Br1, L2, G42, E4, L5 . *K9 imḡ*; G34 | *imḡ* |

¹⁵⁴⁶ E4, L5; L4, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . FK1 *ida*; F10 *imḡda*; L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*, (G) *ada*

¹⁵⁴⁷ L4, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); P2 *vaca*

*ašā.*¹⁵⁵¹ *mazdā.*¹⁵⁵² *uruuarā.*¹⁵⁵³ + *vaxšaṭ.*¹⁵⁵⁴ *ahurō. aṅhōuš. zaḍōi. paouruiiehiā.* (= Y 48.6)¹⁵⁵⁵

|a| “If I want to purify these cattle, then pronounce these words:” |b| *gauue. adāiš. tāiš. šūiaoṭnāiš. yāiš. vahištāiš. fraēšūāmahī. rāmācā.*

vāstrēmācā. dazdūiāi. surunuuatascā. asurunuuatascā. xšaiiantascā. axšaiiantascā. (= Y 35.4) |c| “If I want to purify these plants, then pronounce these words:”

|d| *aṭ. axūiāi. ašā. mazdā. uruuarā. yaxšaṭ.*

[a] [AMT] 'ytwn' PWN gwspnd ywšd'slynyd¹⁵⁵⁶ ADYN' ZNE gwbsn'¹⁵⁵⁷ pr'c YMRWN¹⁵⁵⁸ |b| ZK y¹⁵⁵⁹ gwspnd'n' dhšn' [MYA W¹⁵⁶⁰ w'stl¹⁵⁶¹] ZK y¹⁵⁶² OLE-š'n' kwnšn'¹⁵⁶³ [p'hst¹⁵⁶⁴ <y> OLE-š'n'¹⁵⁶⁵ ANŠWTA-'n'¹⁵⁶⁶] p'hlwm¹⁵⁶⁷ plm'dšn'¹⁵⁶⁸ [AYK-š'n' gwspnd'n' l'd p'hlwm k'l ZNE¹⁵⁶⁹ krt' YHWWN-yt¹⁵⁷⁰ AYK p'hst-1¹⁵⁷¹ BRA OBYDWN-x₁ AP-š MYA W w'stl¹⁵⁷² YHBWN-d¹⁵⁷³] |c| [AMT] 'ytwn' PWN

¹⁵⁴⁸ L4 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; D62, P2, P5, K2, F10, T44, B1, P10, M3, (G) framruua; G34 framaruua; E10 f'amrauua; E4 fra.maruua; L5 framaruua; FK1 framruue*

¹⁵⁴⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); FK1 aḍa*

¹⁵⁵⁰ L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *K9, (G); L4, K1, D62, P2, K2, G34, F10, B1, P10 axiūā; P5, E10, M3 axiūā; T44 axiūā; L5, FK1 axiūā; Mf2 axiūāi*

¹⁵⁵¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); E10 . *Mf2, K9 ašā*

¹⁵⁵² L4 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L5 mazdā*

¹⁵⁵³ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L4a uruuarā*

¹⁵⁵⁴ K1, D62, P2, P5, K2, F10, T44, E10, B1, P10, M3, L4a . L1, B2, T46, P1, Br1, L2, G42, L5 . *Mf2, K9; G34, (G) yaxšaṭ; R278 yaxšaṭ. ahurō; E4 yaxšt; FK1 vašāšt*

¹⁵⁵⁵ vid. (Insler 1975 91): “And the Wise One shall increase the plants for her through truth, He (who is to be) Lord at the birth of the foremost existence”; (Kellens & Pirart 1988-1991 1.169): “Et pour la (Vache), que Mazdā fasse donc pousser les plantes en raison de l’Harmonie, lui, le Maître au moment de l’engendrement de l’existence fondamentale!”; (Humbach & Elfenbein & Skjærø 1991 1.177): “For her, the Wise One shall make the plants grow with truth, the Ahura, at the begetting of the primal existence”.

¹⁵⁵⁶ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3

¹⁵⁵⁷ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 gwbsny

¹⁵⁵⁸ L4, P2, G34, T44, E10, B1, M3; D62, F10, P10, (Jmp) YMRWN

¹⁵⁵⁹ L4, K1, D62, G34, F10, B1, P10, M3, (Jmp); P2, T44, E10 -| y |

¹⁵⁶⁰ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 -| W |

¹⁵⁶¹ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3 wstl

¹⁵⁶² L4, G34; K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp) -| y |

¹⁵⁶³ G34a above the line; L4, D62, P2 , F10 , T44 , B1, P10 , M3 ; G34 KRYTWN-šn'; E10 ; (Jmp) ktwnšn'

¹⁵⁶⁴ L4, K1, D62, P2, F10, B1, P10, M3, (Jmp); G34, T44 p'hst; E10 p'hst y BRA OBYDWN-x₁

¹⁵⁶⁵ L4, K1, D62, G34, F10, T44, P2, B1, P10, M3, (Jmp); E10 OLE

¹⁵⁶⁶ L4, G34, F10, T44, E10; K1, D62, P2, B1, P10, M3, (Jmp) ANŠWTA

¹⁵⁶⁷ L4, D62, P2, B1, P10, M3, (Jmp); G34, T44, E10 -| p'hlwm |

¹⁵⁶⁸ L4, K1, P2, G34, T44, E10, M3, (Jmp); D62, B1, P10 plmdšn'; F10 p'hlwmpmdšn'

¹⁵⁶⁹ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 k'IZNE

¹⁵⁷⁰ L4, G34, T44, E10; D62, P2, F10, B1, P10, M3, (Jmp) YHWWN-'t

¹⁵⁷¹ L4, G34, T44, E10, B1, M3, (Jmp); D62, P2 ; F10 p'hst; P10 p'hst'hst-1

¹⁵⁷² L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 w'stl

¹⁵⁷⁴ 'wlwl ywšd'slynyd¹⁵⁷⁵ ADYN' ZNE gwbšn' pr'c¹⁵⁷⁶ YMRRWN¹⁵⁷⁷ |d| 'ytwn'
 PWN ZK y¹⁵⁷⁸ OLE tlsk'syh [AMT¹⁵⁷⁹ TWRA y¹⁵⁸⁰ ywkd't¹⁵⁸¹ tn' BRA d't] 'whrmzd
 'wlwl whš'nynt¹⁵⁸² [AYK-š¹⁵⁸³ BRA 'pz'dynty¹⁵⁸⁴]

|a| [ka] ēdōn pad gōspand yōjdāsrenē ēg ēn gōwišn frāz gōw |b| ān ī gōspandān
 dahišn [āb ud wāstar] ān ī awēšān kunišn [pahast <ī> awēšān mardōmān] pahlom
 framāyišn [kū-šān gōspandān rāy pahlom kār ēn kard bawēd pahast-ē bē kunēnd
 u-š āb ud wāstar dahēnd] |c| [ka] ēdōn pad urwar yōjdāsrenē ēg ēn gōwišn frāz gōw
 |d| ēdōn pad ān ī ōy tarsagāhīb [ka gāw ī ēkdād tan bē dād] ohrmazd urwar
 waxšēnīd [kū-š bē abzāyēnīd]

|a| [If] thus you perform the purification for the cattle, then pronounce these
 words: |b| “The gift for the cows [water and fodder], this deed for them [the fold of
 these men] must be ordered as the best” [that is, for their cows this will be done as
 the best deed. They will gather a fold and they will give them water and fodder]. |c|
 [If] thus you perform the purification for the plants, then pronounce these words:
 |d| “Thus because of his reverence to it [when he created the cow of the sole-
 created body], Ohrmazd made the plants grow [that is, he made them increase].”

Also this text is rendered into Pāzand in MU 1.611.19-612.11 (Unvala 1922),
 (Dhabhar 1932 394):

|a| *imaṭ. gāṃ. yaoždaṭāne. imā. ida. vacō. framrauua.*
ki. idīn. gaospənt. yaoždāṭranāi. aṃi. īn. guuāšni. pəraj. guua.
 |b| *gauue. adāiš. tāiš. šīiaodnāiš. yāiš. vahištāiš. fraēšūāmahī.*
^{āni} *gōspəndāni. c. dāhəšn. [āv. u. vāstr.] āni. ošān. xōnišn.¹⁵⁸⁵ mardum.*
ašum. parmāšəšn. [ki. āān. gōspəndān. rā. pašum. kār. īn. kird. biṭ. ki.
pūastī. ba. kunənt. uš. āv. u. vāstar. dāhənt.]
 |c| *imaṭ. uruuarāṃ. yaoždaṭāne. imā. ida. vacō. framrauua.*
ki. dīn. pa. uruuar. yaoždāṭranāi. dihā.¹⁵⁸⁶ agi. īn. guuāšni. pəraj. guua.

¹⁵⁷³ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 YHBWN-t

¹⁵⁷⁴ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34 'wlwl'n; T44, E10 'wlwl'n'

¹⁵⁷⁵ P2, F10, B1, M3, (Jmp); L4, G34, T44 ywšd'slynyd. YHBWN-yd; D62 ywšd'slynyd^{YHBWN-yd},
 E10 ywšd's^{lynyd} YHHWN-yd; P10 ywšd'slynyd, and P10a^{YHBWN-yd}

¹⁵⁷⁶ L4, P2, G34, T44, E10, (Jmp); K1 BA; D62, B1, P10, M3 BRA; F10 BRA gwbšn'

¹⁵⁷⁷ L4, P2, G34, T44, E10, M3; D62, F10, P10, (Jmp) YMRWN

¹⁵⁷⁸ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 -| y |

¹⁵⁷⁹ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a -| AMT |

¹⁵⁸⁰ G34, T44, L4a; K1, D62, P2, B1, P10, M3 TWRAy; F10, E10, (Jmp) -| y |

¹⁵⁸¹ G34, E10, L4a, (Jmp); K1 'ywk'd't; D62, B1, P10, M3 'ywk'd't; P2 'ywk BRA 'd't; F10 BRA
 'ywk'd't; T44 'ywk d't

¹⁵⁸² K2, G34, T44, E10, L4a; D62, P2, F10, B1, P10, M3, (Jmp) whš'nynt'

¹⁵⁸³ K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10, L4a AYK

¹⁵⁸⁴ (Jmp); D62, F10, B1, P10 'pz'dynty'; P2, G34, T44, E10, M3 'pz'dynty; L4a 'pdynty

¹⁵⁸⁵ We must notice that the incorrect writing <KTWN-šn'>, instead of the expected and right
 <kwnšn'> *kunišn*, originates the wrong interpretation of this word as <KRTWN-šn' / KLYTWN-
 šn'>, here Pāzand *xōnišn* < Phl. *xwandan*, *xwān*-.

[d] *at. axiā. ašā. mazdā. uruuarā. vaxšat.*
in. dīn. pa. an. ō. tirsigāh. ka. gāvi. ivīōdād. tan. bidāt. ōrmazda. uruuar.
vaxšnīt. [kuš. bi. anbazāinat.]

Comparison between the PT of V 11.6b and d and the PT of Y 35.4a and 48.6a

There are some differences between the PT of Y 35.4 and that of V 11.6b, mainly regarding the glosses (Cantera 2006a 63-64):

Y 35.4

ZK y gwspnd'n' dhšn' [MYA] ZK y OLE-š'n' kwnšn' [p'hst <y> OLE-š'n'
 ANŠWTA-'n' y BYN ZNE gyh'n' k'l y] p'hlwm pl'mdšn'

*ān ī gōspandān dahišn [āb] ān ī awēšān kunišn [pahast <ī> awēšān
 mardōmān ī andar ēn gēhān kār ī] pahlom framāyišn*

The gift for the cows [water], this deed for them [the fold of these men in this world] must be ordered as the best [deed].

V 11.6b

ZK y gwspnd'n' dhšn' [MYA W w'stl] ZK y OLE-š'n' kwnšn' [p'hst' <y>
 OLE-š'n' ANŠWTA-'n'] p'hlwm plm'dšn' [AYK-š'n' gwspnd'n' l'd p'hlwm
 k'l ZNE krt' YHWWN-yt AYK p'hst-1 BRA OBYDWN-x₁ AP-š MYA W
 w'stl YHBWN-d]

*ān ī gōspandān dahišn [āb ud wāstar] ān ī awēšān kunišn [pahast <ī>
 awēšān mardōmān] pahlom framāyišn [kū-šān gōspandān rāy pahlom kār ēn
 kard bawēd pahast-ē bē kunēnd u-š āb ud wāstar dahēnd]*

The gift for the cows [water and fodder], this deed for them [the fold of these men] must be ordered as the best [that is, for their cows this will be done as the best deed. They will gather a fold and they will give them water and fodder]

At a first glance, the main difference is that the PT of Y 35.4 attests a shorter first gloss, but its second gloss is longer than that of V 11.6b. On the contrary, the PT of Y 35.4 adds no gloss after Phl. *framāyišn*.

However, the PTs of Y 48.6 and V 11.6d are mostly identical:

Y 48.6

'ytw'n' PWN ZK y OLE tsk'syh [AMT TWRA y 'ywkd't tn' BRA
 YHBWN-t] 'whrmzd 'wlwl whšynyt [AYK-š BRA 'pz'dynyt]

*ēdōn pad ān ī ōy tarsagāhīh [ka gāw ī ēkdād tan bē dād] ohrmazd urwar
 waxšēnīd [kū-š bē abzāyēnīd]*

Thus because of his reverence to it [when he created the cow of the sole-created body], Ohrmazd made the plants grow [that is, he made them increase].

V 11.6d

'ytw'n' PWN ZK y OLE tsk'syh [AMT TWRA y 'ywkd't tn' BRA d't]
 'whrmzd 'wlwl whšynyt [AYK-š BRA 'pz'dynyt]

¹⁵⁸⁶ Obviously this mistake reflects the addition of Phl. <YHBWN-yd> *dahē* stemming from L4: L4, G34, T44 ywšd'slynyd. YHBWN-yd; D62 ywšd'slynyd^{YHBWN-yd}; E10 ywšd's^{lynyd} YHHWN-yd; P10 ywšd'slynyd, and P10a^{YHBWN-yd}

*ēdōn pad ān ī ōy tarsagāhīh [ka gāw ī ēkdād tan bē dād] ohrmazd urwar
waxšēnīd [kū-š bē abzāyēnīd]*

As we observe, the PT of Y 48.6 shows hardly any variation from that of V 11.6d, because it simply writes *dād* by <YHBWN-t> instead of <d't>.

11.7. |a| *imat.* *narəm.* *ašauuanəm.*¹⁵⁸⁷ + *yaoždadāni.*¹⁵⁸⁸ *imat.*¹⁵⁸⁹ *nāirikəm.*¹⁵⁹⁰
*ašaonīm.*¹⁵⁹¹ + *yaoždadāni.*¹⁵⁹² *imq.*¹⁵⁹³ + *at.*¹⁵⁹⁴ *vacō.*¹⁵⁹⁵ + *framrauua.*¹⁵⁹⁶ |b| *ā.*¹⁵⁹⁷
*airiūēmā.*¹⁵⁹⁷ + *išiiō.*¹⁵⁹⁸ *rafədrāi.*¹⁵⁹⁹ *jantū.*¹⁶⁰⁰ *nərəbiiascā.*¹⁶⁰¹ *nāiribiiascā.*¹⁶⁰²
*zaraduštrabe.*¹⁶⁰³ |c| *vayhāuš.*¹⁶⁰⁴ *rafədrāi.*¹⁶⁰⁵ *manayhō.*¹⁶⁰⁶ *yā.*¹⁶⁰⁷ *daēnā.*¹⁶⁰⁸
*vairīm.*¹⁶⁰⁸ *hanāt.*¹⁶⁰⁹ *mīždəm.*¹⁶¹⁰ |d| *ašahiā.*¹⁶¹¹ *yāsā.*¹⁶¹² *ašīm.*¹⁶¹³ *yəm.*¹⁶¹⁴
+ *išiiqm.*¹⁶¹⁵ *aburō.*¹⁶¹⁶ *masatā.*¹⁶¹⁷ *mazdā.*¹⁶¹⁸ (= Y 54.1)¹⁶¹⁸

¹⁵⁸⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, G42, L5 . K9, (G); E10 . Br1, L2, E4 . K9 *ašauuanəm*; FK1 *ašauuanəm*

¹⁵⁸⁸ D62, P5, G34, B1, P10; P2 *yaoždadāmai*; K2, T44, E10, (G) *yaoždadāne*; F10 *yaoždadāma*; M3 *yaoždadāne*; L4a . L2, E4, L5 *yaoždadāmi*; L1, B2, R278, T46, P1 *yaoždadāmi*; Br1, G42 *yaoždadāmi*; FK1 *yaoždadā.me*; Mf2, K9 *yaoždadāme*

¹⁵⁸⁹ L4, K1, D62, P2, P5, K2, G34a in the right margin, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); G34 – |imat. ... yaoždadāni |

¹⁵⁹⁰ L4 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34a in the right margin, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5 . K9 *nāirikəm*; FK1 *nāirikəm*

¹⁵⁹¹ L4, D62, P2, P5, K2, G34a in the right margin, F10, T44, B1, P10, M3 . R278, T46, G42, L5 . K9, (G); E10 *ašauuanīm*; L1, B2, Br1, L2, E4, FK1 *ašaonīm*; P1 *ašonīm*; Mf2 *ašaonīm*

¹⁵⁹² L4, D62, K2, E10, B1, P10, M3; P2 *yaoždadāmai*; P5 *yaoždāme*; G34a in the right margin . Br1, L2, E4, L5 *yaoždadāmi*; F10 *yaoždadāma*; T44, (G) *yaoždadāne*; L1, G42 *yaoždadāmi*; B2, P1 *yaoždadāmi*; R278 *yaoždadāmi*; T46 *yaoždadāmi*. *imat.* *nāirikəm.* *ašaonīm.* *yaoždadāmi*; FK1 *yaoždadāme*; Mf2 *yaoždadā^dnəm^e*. *barāme*; K9 *yaoždadāmēnəm.* *barāme*

¹⁵⁹³ T46, P1 . Mf2, (G); L4, K1 *imqm*; D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . FK1 *imqm*; L1, B2, R278, Br1, L2, G42, E4, L5 . K9 *imq*

¹⁵⁹⁴ E4, L5; L4, K1, P2, P5, K2, G34, T44, E10, B1, P10, M3 . T46, FK1 *ida*; F10 *imqda*; D62 . L1, B2, R278, P1, Br1, L2, G42 . Mf2, K9, (G) *ada*

¹⁵⁹⁵ L4, K1, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); P2 *vaca*

¹⁵⁹⁶ L4, T44 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; K1, D62, P2, P5, K2, F10, B1, P10 . FK1, (G) *framrauua*; G34 *fr.maruuu*; E10 *frmruua*; M3 *framrauua*; E4 *framrauua*; L5 *fra.maruuu*

¹⁵⁹⁷ L4, K1, G34, E10, B1, M3 . Br1, L2, E4 . Mf2, K9, (G); D62, K2, P10 *āairiūēmā*; P2 – |ā | – *airiūēmā*; P5 *āairiūēmā*; F10 – |ā | – *airiūēmā*; T44 – |ā | – *airiūēmā*; L1, B2, P1, G42 *ā.* *iriūēmā*; R278 *ā.* *airiūēmā*; T46 – |ā | – *airiūēmā*; L5 – |ā | – *airiūēmā*

¹⁵⁹⁸ E10 . B2, T46, P1, Br1, L2, G42, L5 . Mf2, K9; L4, K1, D62, P5, K2, G34, B1, P10, M3 . L1 *išiiō*; P2, F10 *išiiō*; T44 *išiiō*; R278, (G) *išiiō*; E4 *išiiō*; FK1 *airiūēmāišiiō*

¹⁵⁹⁹ L4, K1, F10, T44, B1, M3 . B2, T46 . Mf2, K9, (G); D62, K2 *rafədrāi*; P2 *rafədrāi*; P5 *rafədrāi*; G34 *rafədarāi*; E10 (𐬰𐬀𐬎𐬎𐬀𐬎𐬎𐬀); P10 *rafədrāi*; L1 – |rafədrāi. ... išiiqm | –; R278, P1, Br1, G42 [tā] – |rafədrāi. ... išiiqm | –; L2 [tā] – |rafədrāi. ... aburō | –; E4 *rafədrā*; L5 *rafidārā*; FK1 *rafədarā*

¹⁶⁰⁰ D62, P2, B1, P10, M3, (G); L4, G34, T44 *jantū*; P5, F10 . FK1 *jantō*; K2 . B2, T46 *jantu*; E10 *jantu*; E4, L5 [tā] – |jantū. ... aburō | –; Mf2, K9 *jantū*

¹⁶⁰¹ K2, M3 . Mf2, K9, (G); L4, G34, T44, E10 *nərəbiiascā*; D62, P5, F10, B1 *nərəbiiascā*; P2 *nāiribiiascā*; P5 *narē.biiascā*; B2, T46, FK1 *narē.biiascā*

¹⁶⁰² D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . B2, T46, FK1 . Mf2, K9, (G); L4 *nāiribiiasca*; T44 *nāiri.biiasca*

¹⁶⁰³ L4, K1, D62, P2, K2, G34, F10, T44, B1, P10 . B2, T46 . Mf2, K9, (G); P5, E10 . FK1 *zaraduštra*; M3 *zaraduštrabe.* *vayhāuš*

¹⁶⁰⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, M3 . B2, T46, FK1 . Mf2, K9, (G); P10 *vayhāš*

¹⁶⁰⁵ L4, K1, P2, T44, E10, M3 . B2, T46, (G); D62, K2 *rafədrāi*; P5 *rafaēdrāi*; G34 *rafədarāi*; F10 . Mf2, K9 *rafədrā*; B1 *rafədrāi*; P10 *rafədrāi*; FK1 *rafədarā*

¹⁶⁰⁶ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, T46, (G); FK1 *yā*; Mf2, K9 *yā*

¹⁶⁰⁷ L4, D62, P2, P5, K2, G34, F10, B1, P10, M3 . Mf2, K9, (G); T44, E10 *daenā*; B2, T46, FK1 *daenā*

¹⁶⁰⁸ L4, D62, P5, K2, G34, T44, E10, B1, P10, M3 . B2, T46, FK1 . Mf2, K9, (G); P2 *vairiim*

[a] “If I want to purify this righteous man, if I want to purify this righteous woman, then pronounce these words:” [b] *ā. airiüāmā. išüō. rafəðrāi. jaṇtū. nərəbiiāscā. nāiribiiāscā. zaraðuštrabe.* [c] *vanḥəuš. rafəðrāi. manayḥō. yā. daēnā. vairim. hanāt. miždəm.* [d] *ašəhiiā. yāsā. ašim. yaḡm. išüiḡm. aburō. masatā. mazdā.*

[a] [AMT] ¹⁶¹⁹ytwn' PWN GBRA ¹⁶²⁰y ¹⁶²¹hlwb' ¹⁶²²ywšd'slynyd ¹⁶²³ytwn' PWN ¹⁶²⁴n'ylyk y ¹⁶²⁵hlwb' ¹⁶²⁶ywšd'slynyd ¹⁶²⁷ADYN' ZNE gwbšn' ¹⁶²⁸pr'c YMRRWN ¹⁶²⁹[b] ZK ¹⁶³⁰'ylm'n' ¹⁶³¹hw'dšnyh' -t' ¹⁶³²OL l'mšn' ¹⁶³³YHMTWN-šn' ¹⁶³⁴[AYK' p'yt' ¹⁶³⁵mtn'

¹⁶⁰⁹ L4, D62, P2, P5, K2, T44, E10, B1, P10, M3 . B2, T46, FK1 . Mf2, K9, (G); G34 *b'āt*; F10 *vairümanāt*

¹⁶¹⁰ B2, T46, (G); L4, D62, P2, P5, F10, T44, B1, P10, M3 . FK1 *miždim*; K2 *miiaždəm*; G34 *miždəm*; E10 *miždim*. *ā*; Mf2, K9 *miždim*

¹⁶¹¹ K1, P2, P5, K2, G34, F10, B1, P10, M3, (G); L4, T44, E10 . FK1 . Mf2, K9 *ašəhiiā*; D62 *ahšəhiiā*; B2, T46 *ašəyā*

¹⁶¹² L4, D62, P2, G34, T44, E10 . FK1, (G); P5 *yā.usā*; K2, F10, B1, P10, M3 *yā.sā*; B2, T46 *yā.sā*; Mf2, K9 *yāsā*

¹⁶¹³ D62, P2, P5, K2, F10, B1, P10, M3 . B2, T46, FK1, (G); L4 *išim*; G34, T44 *ašəm*; E10 *ašəm*. *išim*; Mf2 *ašim*; K9 *ašim*

¹⁶¹⁴ L4, K1 . T46, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, FK1 *yaḡm*; Mf2 *yaḡm*; K9 *yaḡm*

¹⁶¹⁵ T46; L4 *ašiiḡm*; K1 . Mf2, (G) *išüiḡm*; D62, P2 *ašiməḡm*; P5, K2, B1, P10 *ašiiḡm*; G34, T44 . FK1 *išüiḡm*; F10, M3 . K9 *ašiiḡm*; E10 *ašüiḡm*; B2 *išüiḡm*

¹⁶¹⁶ L4, K1, D62, P2, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, (G); P5, F10 *masaitā*; K2, G34 . R278, E4 . K9 *mastā*; G42 *mas^atā*; L5 *mašitā*; FK1 *mašaitā*; Mf2 *masata*

¹⁶¹⁷ L4, K1, D62, P2, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); P5, T44, E10 . L5, FK1 *mazdā*

¹⁶¹⁸ vid. (Wolff 1910 72): “Her komme der liebe Airyaman zur Unterstützung zu den Männern und Frauen des Zərəðuštra, zur Unterstützung des gutes Sinns. Welches Ich den köstlichen Lohn verdient, (dem) erbitte ich den Preis der Gerechtigkeit, den begehrenswerten, welchen Ahura Mazdāh zuteilen wird”; (Kellens & Pirart 1988-1991 1.195): “Que la tribu vigoureuse aille au secours! / Aux hommes et aux femmes de Zərəðuštra / Pour le secours de la divine Pensée / La conscience qui gagne une récompense de choix / Je demande l’octroi de l’Harmonie / La (...) vigoureuse dont le Maître Mazdā s’est enivré” or “Que la tribu vigoureuse aille au secours! / Aux hommes et aux femmes de Zərəðuštra / Pour le secours de la divine Pensée, je demande à la conscience, qui gagne une récompense de choix, l’octroi de l’Harmonie, (octroi) que le Maître Mazdā pense vigoureuse”; (Humbach & Elfenbein & Skjærvø 1991 1.195): “Let the tribe, provided with invigoration, come to the support of the men and women of Zərəðuštra, to the support of good thought, a religious view which will deserve a desirable prize. I entreat for the invigorating reward of truth which the Wise Ahura has devised”.

¹⁶¹⁹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 mlt

¹⁶²⁰ L4, G34, F10, T44, (Jmp); K1, D62, P2, E10, B1, P10, M3 -| y |-

¹⁶²¹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 'hlwb'y

¹⁶²² D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4 ywšd'slydyd

¹⁶²³ K1, D62, P2, F10, E10, B1, P10, M3, (Jmp); L4, G34, T44 W'ytwn'

¹⁶²⁴ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 -| PWN |-

¹⁶²⁵ K1, (Jmp); L4, D62, P2, G34, F10, T44, E10, B1, P10, M3 -| y |-

¹⁶²⁶ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 'hlwb'y

¹⁶²⁷ L4, K1, D62, P2, G34, F10, T44, E10, B1, M3, (Jmp); P10 ywšd'lnyd

¹⁶²⁸ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 gwbšn'y


¹⁶²⁹ D62, G34, T44, E10, B1, M3; L4 -| YMRRWN |-; P2, F10, P10, (Jmp) YMRWN

¹⁶³⁰ L4, K1, D62, P2, F10, T44, B1, P10, M3; E10, (Jmp) ZK y

¹⁶³¹ L4, F10, T44, E10, M3, (Jmp); K1, D62, B1, P10 'ylm'n'; P2 'ylym'n'; G34 'ylym'n'

AP-t¹⁶³⁶ PWN l'mšn' 'p'yind¹⁶³⁷ krtn'] ZKL-'n'¹⁶³⁸ W¹⁶³⁹ n'ylyk'n' <y> zltwhšt'¹⁶⁴⁰ |c|
whwmn' l'mšn'twm¹⁶⁴¹ HWE-d [AYK LK-c 'p'yt' mt'n'¹⁶⁴² AP-t¹⁶⁴³ PWN l'mšn'¹⁶⁴⁴
'p'yind¹⁶⁴⁵ krtn'¹⁶⁴⁶] MNW¹⁶⁴⁷ ZK y¹⁶⁴⁸ dyn'¹⁶⁴⁹ k'mk' 'lc'nyk YHWWN-yt' PWN
mzd [y¹⁶⁵⁰ LTME W¹⁶⁵¹ ZK' y¹⁶⁵² TME¹⁶⁵³] |d| ZK y¹⁶⁵⁴ hl'dyh tsk's¹⁶⁵⁵ hw'st'l HWE-d
[h'wšt'¹⁶⁵⁶ AYK-m PWN ZK¹⁶⁵⁷ tsk'syh¹⁶⁵⁸] ZK' y¹⁶⁵⁹ 'whrmzd msyh [YHWWN-'t'¹⁶⁶⁰
^xmgwpt'n'¹⁶⁶¹ mgwptyh¹⁶⁶²]

|a| [ka] ēdōn pad mard ī ablaw yōjdāsrenē ēdōn pad nārīg ī ablaw yōjdāsrenē ēg ēn
gōwišn frāz gōw |b| ān ērmān xwāhišnīh ā-t ō rāmišn rasišn [kū abāyēd madan u-t
pad rāmišn abāyēnd kardan] narān ud nārīgān <ī> zarduxšt |c| wahman rāmišntom
hēnd [kū tō-z abāyēd madan u-t pad rāmišn abāyēnd kardan] kē ān ī dēn kāmag
arzānīg bawēd pad mizd [ī ēdar ud ān ī ānōh] |d| ān ī ablāyīh tarsagāh xwāstār
hēnd [hāwišt] [kū-m pad ān tarsagāhīh] ān ī ohrmazd mehīh [bawād ^xmowbedān
mowbedīh]

-
- ¹⁶³² L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 't^{AYT}
- ¹⁶³³ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 l'mšn''
- ¹⁶³⁴ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 šn'^{YHMTWN-šn'}
- ¹⁶³⁵ L4, K1, G34, F10, T44, E10, M3, (Jmp); D62, P2, P10 'pyt; B1 'p'yt
- ¹⁶³⁶ L4, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); K1, E10 't
- ¹⁶³⁷ L4, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 'pyynd
- ¹⁶³⁸ L4, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 ZKL
- ¹⁶³⁹ P2, M3, (Jmp); L4, D62, G34, F10, T44, E10, B1, P10 -| W -|
- ¹⁶⁴⁰ G34; L4, P2, F10, E10 zltwhšt; K1, M3, (Jmp) zltwšt; D62, T44, B1, P10 zltwšt'
- ¹⁶⁴¹ P2, P10; L4, T44 l'mšn' twm; D62 Wl'mšn'twm; G34, B1 l'mšntwm; F10 W l'mšn'; E10 l'mšn
twm; M3 l'mšn'^{twm}; (Jmp) l'mšn
- ¹⁶⁴² L4, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); G34a above the line krtn'; T44 -| mt'n' -|
- ¹⁶⁴³ L4, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 't
- ¹⁶⁴⁴ L4, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 
- ¹⁶⁴⁵ L4, D62, P2, G34, T44, P10, (Jmp); F10 ; E10 'p'yind; B1 'p'yyn'; M3 'p'yyn
- ¹⁶⁴⁶ L4, D62, P2, G34, F10, E10, P10, M3, (Jmp); F10 krtn' 'p'yind krtn'; T44 ; B1 krtn
- ¹⁶⁴⁷ L4, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 AMT'
- ¹⁶⁴⁸ L4, G34, F10, T44; K1 'y; D62, P2, E10, B1, P10, M3, (Jmp) -| y -|
- ¹⁶⁴⁹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 BYN
- ¹⁶⁵⁰ L4, G34, T44; D62, P2, E10, B1, P10, M3, (Jmp) -| y -|; F10 W
- ¹⁶⁵¹ D62, F10, B1, P10, M3, (Jmp); L4, P2, G34, T44, E10 -| W -|
- ¹⁶⁵² L4, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 -| y -|
- ¹⁶⁵³ L4, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 TME
- ¹⁶⁵⁴ K1, D62, F10, B1, P10, M3; L4, G34, T44, E10, (Jmp) -| y -|; P2 OLE
- ¹⁶⁵⁵ L4, E10, B1, P10, M3, (Jmp); D62 tsk's; P2 ; G34 tsk's; F10 ; T44 -| tsk's ... PWN
ZK -|
- ¹⁶⁵⁶ D62, B1; L4, K1, P2, G34, F10, E10, P10, M3 h'wšt; (Jmp) h'wwšt'
- ¹⁶⁵⁷ D62, G34, F10, E10, B1, P10, M3, (Jmp); L4 ZK y; P2 ZK-t
- ¹⁶⁵⁸ E10; L4, K1, G34, M3 tsk'syh; D62 tl'sk'syh; P2 ; F10 tsk'syh; T44, B1, P10 tl'sk'syh;
(Jmp) tsk'syh y
- ¹⁶⁵⁹ L4, F10, T44, B1, M3; D62, P2, G34, E10, P10, (Jmp) -| y -|. G34a above the line adds hw'stn'
- ¹⁶⁶⁰ L4, G34, T44; K1, D62, F10, B1, P10, M3, (Jmp) b't; P2 bw't; E10 YHWWN-yt
- ¹⁶⁶¹ L4, P2, G34, E10, M3, (Jmp) m'npt'n; D62, B1, P10 m'npt'n'; F10, T44 m'n'pt'n'
- ¹⁶⁶² L4, D62, B1, P10, M3; P2 mgwptyy; G34, F10, T44, (Jmp) m'nptyh; E10 

[a] [If] thus you perform the purification for the righteous man and if you perform the purification for the righteous woman, then pronounce these words: [b] “May the desirable Ērmān come to please you, Zarduxšt’s men and women [that is, he ought to come and they ought to please you]; [c] they please Wahman the most [that is, you ought to come too and they ought to please you]. Who loves the religion deserves a reward [that from here and that from there]. [d] The reverent ones [the disciples] for the Truth [that is, with reverence to me] are eager for Ohrmazd’s supremacy [may they achieve the highest priesthood].”

This text is rendered into Pāzand in MU 1.612.13-613.6 (Unvala 1922), (Dhabhar 1932 394):

[a] *imaṭ. narəm. ašauuanəm. yaoždaṭāne. imaṭ. nāirikəm. ašanonīm. yaoždaṭāne. imə. ada. vacō. framrauua. ki. īndīn. pa. marḍi. ašō. yaoždāḍranā. īdīnha. nāirika. ašō. yaoždāḍranā. aḡi. īn. guuāšni. parāj.*
 [b] *ā. airiūēmā. išiiō. rafəḍrāi. jaṇtū. nərəbūiascā. nāiribūiascā. zaraḍuštrahe. ąn. īrmąn. xāhišn. ut. ōi. rōmišn. [ku. avāiiaṭ. ut. pa. rōmišn. rā. avāiiaṭ.] niraṇ. u. nāirikąn. zardštar.*
 [c] *vaḡhəuš. rafəḍrāi. manayhō. ȳā. daēnā. vairīm. hanāṭ. mīždəm. ašahiā. vahmən. rōməšn. tum. tiij. anhāiiaṭ. [maṭ. hut. pa. raoməšn. apāiiaṭ. kardan.] kiiąn. kimkn. kōma. araząnī. bəṭ. pa. mizda. [īdar. ąni. ō. knōšn.]*
 [d] *ȳāsā. ašīm. ȳəm. išiiąm. aburō. masatā. mazdā. ąn. ašāi. tarsigāh. xāstār. həṇṭ. [hūuōst. kim. pa. ąn. tirsgāh.] ąn. ōrmazda. mihi. [bāṭ. mōvadąn. mōvaṭ.]*

Comparison between the PT of V 11.7b-d and the PT of Y 54.1

We must remark once again that the Pāzand translation stems from the PT of V 11.7, which is very different from the PT of Y 54.1:

ZK 'ylm'n' hw'dšnyh 'w' l'mšn' YHMTWN 'w' ZKL-'n' <W> n'ylyk'n' zltwšt' [AYK-š'n' PWN l'mšn' BRA OBYDWN] whwmn' l'mšn'-c [LK-c ZNE k'l KN kwšn'] AYK AMT ZK y dyn' k'mk [y dynbwlt'l] 'lc'nyk YHWWN-yt PWN mzd [mzd y mynwg] ZK y 'hl'dyh tsk's [h'wšt] hw'st'l HWE-'nd [h'wšt y nywk] PWN ZK hw'dšn ZK y 'whrmzd msyh OBYDWN-'nd [AYK-m dyn' PWN ptwnd BRA SGYTWN-'t bwt MNW mgwpt'n' mgwptyh gwpt]

ān ērmān xwāhišnīh ō rāmišn ras ō narān <ud> nārīgān <ī> zardušt [kū-šān pad rāmišn bē kun] wahman rāmišn-iz [tō-z ēn kār ōh kunišn] kū ka ān ī dēn kāmāg [ī dēn-burdār] arzānīg bawēd pad mizd [mizd ī mēnōg] ān ī ablāyīh tarsagāh [hāwišt] xwāstār hānd [hāwišt ī nēk] pad ān xwāhišn ān ī ohrmazd mehīh kunānd [kū-m dēn pad paywand bē rawād būd kē mowbedān mowbedīh guft]

Come, desirable Ērmān, to please Zardušt's men and women [that is, please them], to please Wahman too [you must do this deed too], so that, if he [the believer] loves the religion, will deserve a reward [spiritual reward]. May the reverent ones [the disciples] be eager [the good disciples] for the Truth, may they fulfil with the prayer Ohrmazd's supremacy [so that in connection my religion may come. There was (a commentator) who said: "the highest priesthood"]."

For the details about both versions, vid. (Cantera 2006a 50-54).

11.8. |a| aθa.¹⁶⁶³ imq.¹⁶⁶⁴ vacō. drənjaiiōiš.¹⁶⁶⁵ +yōi.¹⁶⁶⁶ aṅhən.
vārəθrayniō.təməmca.¹⁶⁶⁷ ^xbaēšaziō.təməmca.¹⁶⁶⁸ |b| ašta.¹⁶⁶⁹ ahuna.¹⁶⁷⁰
vairiia.¹⁶⁷¹ frasrāuuaiiōiš.¹⁶⁷² yaθā. ahū. vairiūō. aθā. ratuš. ašātciṭ. hacā.
vaṅhəuš. dazdā. manayhō. šūiaodananqm. aṅhəuš. mazdāi. xšāθrəmca. ahurāi. ā. yim.
drigubiō. dadaṭ. vāstārəm. (= Y 27.13)¹⁶⁷⁴ |c| kām.nā.¹⁶⁷⁵ mazdā.¹⁶⁷⁶ mauuaitē.¹⁶⁷⁷
pāiium. +dadā. hūiat. mā. drəguuā. dīdarəšatā. +aēnaḡhē. ^xanūiēm. θβahmāt. āθrascā.
manayhascā. yauiā. šūiaodanāiš. ašəm. θraoštā. ahurā. tqm. mōi. dąstuuqm. daēnaiiāi.
frāuuaočā. (= Y 46.7)¹⁶⁷⁸

¹⁶⁶³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); FK1 aθi

¹⁶⁶⁴ K1 . T46, P1 . Mf2, (G); L4 imqm; D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, L5, FK1 imqm; L1, B2, Br1, L2, G42, E4 . K9 imq

¹⁶⁶⁵ L1, B2, T46, P1, G42 . Mf2, K9; L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . R278, (G) «tā» + drənjaiiōiš. ... ^xbaēšaziō.təməmca +; P5 . FK1 drənjaiiōiš; Br1, L2, E4 «tā» + drənjaiiōiš. ... vārəθrayniō.təməmca +; L5 dariṅjiiōiš

¹⁶⁶⁶ L5, FK1; P5 yō; L1, B2, T46, P1, G42 . K9 yōi; Mf2 yōiš. yōi

¹⁶⁶⁷ P5 . L1, B2, T46, P1, G42, FK1; L5 vārəθra.γaniō.təməmca; Mf2 vārəθrayniōtəməmca; K9 vārəθrayniō.təməmca

¹⁶⁶⁸ P5 bišaziō.təməmca; L1, B2, P1 baešaziōtəməmca; T46, Br1, L2, E4, L5 baešaziō.təməmca; G42 + ^xbaēšaziō.təməmca +; FK1 bišaziō.təməm.ca; Mf2, K9 baešaziōtəməmca

¹⁶⁶⁹ L4, D62, P2, P5, K2, G34, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); F10 . R278 asta; E4 ašt

¹⁶⁷⁰ L4, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); P2 . FK1 ahunabe; L5 ahune

¹⁶⁷¹ L4, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); P2 viriia; L5, FK1 vairiie

¹⁶⁷² L4, K1, D62, G34, F10, T44, E10, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); P2, K2 frasrāuuaiiōiš; P5 frasrāuuaiiōiš; B1, M3 frasrāuuariōiš; L5 frasrāuuaiiōiš

¹⁶⁷³ L4, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, T46, Br1, L2, E4, L5, (G); P2 + yaθā. ahū. vairiūō +; B2 yaθā. ahū. vairiūō. 8 (in Indian numeral) 8 (in Pahlavi numeral); yaθā. ahū. vairiūō. 8 (in Indian numeral); P1 yaθā. ahū. vairiūō; G42 yaθā. ahū. vairiūō. 8; FK1 yaθā. ahū. vairiūō. 8; Mf2, K9 yaθā. ahū. vairiūō

¹⁶⁷⁴ vid. (Kellens & Pirart 1988-1991 1.101): “Harmonieux comme un (maître est harmonieusement) digne de choix par l’existence (rituelle), le modèle des actes de l’existence de la divine Pensée et leur emprise sont attribués au Maître Mazdā, dont (cette emprise) fera un pâtre pour les nécessiteux”; (Humbach & Elfenbein & Skjærvø 1991 1.115): “Just as (a judgement) is worthy of being chosen by the world, so the judgement, (which) in accordance with truth itself, (is to be passed) on the actions of good thought of the world, is assigned to the Wise One, and the power (is assigned) to (Him), the Ahura, whom (people) appoint as a shepherd to the poor”.

¹⁶⁷⁵ T46, (G); L4, K1, K2, G34, F10, E10, P10 . L1, B2, P1, Br1, L2, G42 . Mf2, K9 kəmnā; D62, T44, B1, M3 . R278, E4, L5 kəmanā; P2 yaθā. ahū. vairiūō. kəmnā; P5 γwp kəmnā; FK1 kəmanā

¹⁶⁷⁶ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . K9, (G); M3 + mazdā +; Mf2 mazdā

¹⁶⁷⁷ L4, K1, G34, F10, T44, E10, B1, P10, M3 . K9 + mauuaitē. ... ašabe +; P2, P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, (G) «tā» + mauuaitē. ... astuuaitiš +; FK1 + mauuaitē. ... astuuaitiš +; Mf2 «tā sar» + mauuaitē. ... ašabe +

¹⁶⁷⁸ vid. (Kellens & Pirart 1988-1991 1.160): “Qui me désignes-tu comme protecteur, ô Mazdā, chaque fois que le partisan de la Tromperie cherche à me contraindre, à faire tort, sinon ton feu et la pensée, par les actes (rituels) desquels, ô Maître, vous engraissez l’Harmonie? Proclame mon enseignement à la conscience!”; (Humbach & Elfenbein & Skjærvø 1991 1.169): “(But) whom dost Thou appoint (as) guardian for one such as me, O Wise One, when the deceitful one tries to seize

*kā. vərəθrəm.jā. θβā. pōi. sənghā. yōi. həntī. cidrā. mōi. dəm. ahīmbiš. ratūm. cīzdī. aṭ. hōi. vohū. sərəoṣō. jaṇtū. manayhā. mazdā. ahmāi. yahmāi. vaṣī. kahmāicīṭ. (= Y 44.16)*¹⁶⁷⁹

*pāta.nō. +tbišūiantaṭ. pairi. mazdāscā. ārmaitišca. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxəðre. xapa.nasiiehi. +mā. xməṛəncīša. gaeṭā. astuuaitiš. ašabe.*¹⁶⁸⁰ (= V 8.21, SrB 3)¹⁶⁸¹

[a] “Then you shall murmur these words, which will be the most victorious and most healing. [b] You shall pronounce eight Ahuna Vairiia: *yaṭā. ahū. vairiūō. aṭā. ratuš. ašāṭcīṭ. hacā. vaṇhəuš. dazdā. manayhō. šūaoṭananam. aṇhəuš. mazdāi. xšəθrəmcā. ahurāi. ā. yim. drigubūō. dadaṭ. vāstārəm.* (= Y 27.13) [c] *kəṃ.nā. mazdā. mauuaitē. pāiūm. +dadā. hūaṭ. mā. drəguuā. dīdarəšatā. +aēnaṇhē. xaniūəm. θβahmāt. āθrascā. manayhascā. yaiiā. šūaoṭanāiš. ašəm. θraoštā. aburā. təm. mōi. dastuuam. daēnaiiāi. frāuuuocā.* (= Y 46.7)

kā. vərəθrəm.jā. θβā. pōi. sənghā. yōi. həntī. cidrā. mōi. dəm. ahīmbiš. ratūm. cīzdī. aṭ. hōi. vohū. sərəoṣō. jaṇtū. manayhā. mazdā. ahmāi. yahmāi. vaṣī. kahmāicīṭ. (= Y 44.16)

pāta.nō. +tbišūiantaṭ. pairi. mazdāscā. ārmaitišca. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxəðre. xapa.nasiiehi. +mā. xməṛəncīša. gaeṭā. astuuaitiš. ašabe. (= V 8.21, SrB 3)¹⁶⁸²

[a] 8¹⁶⁸² ḥnwł¹⁶⁸³ pr'c sl'dšn¹⁶⁸⁴ yt'hwwylywk¹⁶⁸⁵ [8¹⁶⁸⁶ BRA¹⁶⁸⁷ YMRWN¹⁶⁸⁸]

[a] *hašt ahunawar frāz srāyišn yaṭāhūwayryō* [*hašt bē gōw*]


[a] Eight Ahunawar must be pronounced: *yaṭāhūwayryō* [say it eight (times)].

me in order to injure (me), (whom dost Thou appoint) other than Thy fire and thought, with whose [du.] actions one nourishes truth, O Ahura? Proclaim a message about that to my religious view”.



¹⁶⁷⁹ vid. (Kellens & Pirart 1988-1991 1.153): “Quel est le briseur d’obstacles parmi les Existants, afin qu’il (me) protège suivant ton explication? Que des cadeaux remarquables me soient faits! Ô guérisseur de l’existence (rituelle), fournis-moi le modèle! Et que l’obéissance à ce (...) vienne en raison de la divine Pensée, ô Mazdā, à celui, quel qu’il soit, auquel tu veux qu’elle vienne!”; (Humbach & Elfenbein & Skjærvø 1991 1.161): “Who (is) a resistance-breaker (able) to protect (those) who exist, by Thy proclamation? Accord (as) a judgement bright (things to be) in my house, O Healer of existence. Let (recompense for) obedience come to him through good thought, O Wise One, to him, to whomsoever Thou wishest”.


¹⁶⁸⁰ P5, (G); P2, P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *ašabe*

¹⁶⁸¹ vid. (Wolff 1910 134, 367): “Schütz uns vor dem Feind, o Mazdāh und o heilige Ārmatay! (Ver)schwinde daēvische Drug, (ver)schwinde daēvaentstammte, (ver)schwinde daēvageschaffene, (ver)schwinde daēvaerzeugte! Verschwinde, o Drug, zieh ab, o Drug, verschwinde völlig, o Drug, im Norden sollst du verschwinden, nicht sollst du die stoffliche Welt des Aša zunichte machen!”.

¹⁶⁸² L4, K1, D62, P2, G34, T44, B1, P10, M3; F10 – 8 ... yt'hwwylywk –; E10 ; (Jmp) *aṭa. imq.*

vacō. OL gyw'k 8

¹⁶⁸³ L4, K1, D62, P2, G34, T44, E10, P10; B1 ; M3 ; (Jmp) ḥnwł

¹⁶⁸⁴ L4, G34, T44, E10; D62, B1, P10 sl'dyš; P2 sl'dšnyy; M3 ; (Jmp) sl'b

¹⁶⁸⁵ L4, G34, T44, E10; D62, P10 yt'hwkwylyyw'; P2 ḥnwł'n; B1 yt'hwk'wylyyw'; M3 yt'hwkwylywk'; (Jmp) yt'hwkwylyw

¹⁶⁸⁶ P2, F10, (Jmp); L4, G34, T44, E10, B1, P10, M3 9 (G34a corrects it by 8); D62 9 8

¹⁶⁸⁷ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 – BRA –

¹⁶⁸⁸ L4, D62, P2, G34, B1, P10, M3; F10, (Jmp) YMRWN; T44 YMRWN-yt; E10 YMRWN-yt

According to the Persian Rivāyats, namely MU 1.15.3-4 (Unvala 1922), (Dhabhar 1932 13), eight Ahunawar are prescribed in the Xšnūman of Vīspard:

ویسپرد در خشنومن اشوان هشت ایناهوویریو

(For the ceremony of) Vīspard in the Xšnūman of the righteous eight *yasāhūwaryō* (must be recited).

In its following lines, this Persian Rivāyat relates the recitation of eight Ahunawar at the ceremonies for the souls of the righteous. It seems that these eight Ahunawar in V 11.8 could be linked to the mention to the righteous man and the righteous woman in V 11.7. However, these eight Ahunawar might also represent the eight things to be purified, namely house, fire, water, earth, cattle, plants, righteous man and righteous woman.

11.9. |a| pərəne.¹⁶⁸⁹ x aēšməm.¹⁶⁹⁰ pərəne.¹⁶⁹¹ nasūm.¹⁶⁹² |b| pərəne.¹⁶⁹³
həm.raēḏβəm.¹⁶⁹⁴ pərəne.¹⁶⁹⁵ paiti.raēḏβəm.¹⁶⁹⁶ |c| pərəne. xrū.¹⁶⁹⁷ pərəne.¹⁶⁹⁸
xruuiyni.¹⁶⁹⁹ pərəne. būidi.¹⁷⁰⁰ pərəne.¹⁷⁰¹ būidiža.¹⁷⁰² pərəne. xkuṇḏa.¹⁷⁰³
pərəne. kuṇḏiža.¹⁷⁰⁴ pərəne.¹⁷⁰⁵ + būšūqsta.¹⁷⁰⁶ yā.¹⁷⁰⁷ zairina.¹⁷⁰⁸ |d| pərəne.¹⁷⁰⁹

¹⁶⁸⁹ L4, K1, D62, G34, F10, B1, P10 and M3 continue V 11.8 without PT and also without any strong pause until *nasūm*.

¹⁶⁹⁰ L4, G34 *aēšəm*; D62, P5, K2, T44, B1, P10 *aēšəməm*; P2, F10, M3, (G) *aēšməm*; E10 . L1 *aēšəməm*; B2, R278, T46, P1, Br1, L2, G42, E4 *aēšməm*; L5 *aesməm*; FK1 *aesməm*; Mf2, K9 *aēšəməm*

¹⁶⁹¹ L4, D62, P2, P5, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); K2 *pərəne*; E10 *pərəna*; E4 *pairine*

¹⁶⁹² L4, K1, D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); T44 *nasūm*. *pərəne*; Mf2, K9 *nasīm*

¹⁶⁹³ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, (G); E10 *pərəna*; FK1 *pirəna*; K9 *pərənən*

¹⁶⁹⁴ L4, (G); D62, P2, P5, K2, G34, T44, B1, P10, M3 *həm.raēḏβəm*; F10 . R278, FK1 *həm.raḏβəm*; E10 . L2, G42 *həm.raeḏβəm*; L1 *həm.raēiḏβəm*; B2 *həm.raēiḏəm*; T46 *həm.raeḏβəm*; P1 *həm.raēiḏβəm*; Br1 . Mf2, K9 *hamraēḏβəm*; E4, L5 *həm.raidβəm*

¹⁶⁹⁵ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); L5 *paərəne*; FK1 *parəne*. *pairine*

¹⁶⁹⁶ L4, K1, D62, P2, K2, G34, T44, P10, M3 . Mf2, K9, (G); P5, F10 . L1, B2, T46, P1 *paiti.raḏβəm*; E10 . R278, Br1, L2, G42, L5 *paiti.raeḏβəm*; E4 *paita.raidβəm*; FK1 *paiti.rḏβəm*. *pərəne*. *paiti.raḏβəm*

¹⁶⁹⁷ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1, (G); P5 *xruu*; L5 *xarū*; Mf2, K9 *xrī*

¹⁶⁹⁸ L4, K1, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9, (G); E4 *pərəna*; FK1 *pirəne*

¹⁶⁹⁹ P5, (G); L4, D62, F10, B1, P10, M3 . P1 *xruuiyne*; P2 *xruuayne*; K2 *xruuiynū*; G34 *xrūiyne*; T44 *xrūuiyne*; E10 *xrūiyne*; L1 *xruuiyane*; B2, T46, Br1 *xruuiynū*; R278 *xrūiyne*; L2, G42, E4 *xrūiyne*; L5 *xarū.ganū*; FK1 *xrūiyne*; Mf2, K9 *xīnu*

¹⁷⁰⁰ L4, G34, E10 . L1, B2, R278, T46, Br1, L2, G42, E4, (G); D62, P2, F10, B1, P10, M3 . L5 *būide*; P5, T44 *būida*; K2 *būeḏe*; P1 *būidi*; Mf2 above the line, K9 *būidi*

¹⁷⁰¹ L4, K1, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); FK1 *buuatipərəni*

¹⁷⁰² D62, K2, B1, M3 . L1, B2, T46, P1, Br1, L2, G42, (G); L4, E10 *būidiža*; P2 *būidiča*; P5, F10 *būidaža*; G34 *būdiža*; T44 *būidaža*; P10 *būidiž'a*; R278 *būidaža*; E4 *būidiže*; L5 *buuaiḏezi*; FK1 *buuadaija*; Mf2, K9 *būidiža*

¹⁷⁰³ L4, P2 *kundi*; P5, D62, K2, G34, E10, B1, M3 *kunde*; F10, T44 *kunda*; P10 *kⁿnde*; L1, B2, T46, P1, Br1, L2, G42, E4, (G) *kuṇḏi*; R278, L5 *kuṇḏe*; FK1 *kuⁿdine*; Mf2, K9 *gundən*

¹⁷⁰⁴ L1, B2, P1, Br1, L2, G42, E4, (G); L4, G34, T44, E10 *kundiža*; D62, P2, K2, F10, B1, M3 *kundiža*; P5 *kundaēža*; P10 *kundiž'a*; R278 *kuṇḏaiza*; T46 *yāzairine*. *pərəne*. *būšqsta*. *pərəne*. *kuṇḏiža*; L5 *kuṇḏaiza*; FK1 *kuṇḏij*; Mf2 *gundunža*; K9 *gundiža*

¹⁷⁰⁵ L4, D62, P5, K2, G34, F10, T44, E10, P10, M3 . L1, R278, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); P2 † *pərəne* †; B1 *pərəbne*; B2, T46 † *pərəne*. *būšūqsta*. *yā*. *zairina* †

¹⁷⁰⁶ P1; L4, K1 *būšūqsta*; D62, P2, P5, G34, F10, B1, P10 *būšūqsta*; K2, T44 . L1, R278, Br1, L2, G42, E4, L5 *būšūqsta*; E10 *būšūqsti*; M3 *buušūqsta*; FK1 *buušūqsta*; Mf2 *bīšūqsta*; K9 *bīšūqsta*; (G) *būšūqsta*

¹⁷⁰⁷ L4, K1, D62, P2, P5, K2, G34, F10, E10, B1, P10 . E4, L5, (G); L1, R278, P1, L2, G42, FK1 . Mf2, K9 *yā*

¹⁷⁰⁸ Mf2, K9, (G); K1, D62, P5, K2, B1, P10 *zaireni*; P2 *zaereni*; G34 *zairiene*; F10, E10 . R278, P1, L2, G42, FK1 *zairine*; T44 *yāzaraene*; M3 *yāzaireni*; L4a *zarine*; L1 *zairəne*; Br1 *yāzairine*; E4 *zarəna*; L5 *zərəne*

+*būšūqsta.*¹⁷¹⁰ *yā.*¹⁷¹¹ *darəγō.gauua.*¹⁷¹² |e| *pərəne.*¹⁷¹³ *mūidi.*¹⁷¹⁴ *pərəne.*¹⁷¹⁵
*kapastiš.*¹⁷¹⁶ |f| *pərəne.*¹⁷¹⁷ *pairikəm.*¹⁷¹⁸ *yā.*¹⁷¹⁹ *āiti.*¹⁷²⁰ *ātrəm.*¹⁷²¹ *āpəm. zəm.*¹⁷²²

¹⁷⁰⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); P1, E4 pərəne. pərəne*

¹⁷¹⁰ T46, P1; K1 *būšūqsta*; D62 . FK1 *būšūqsta*; P2, G34, L4a *būšūqsta*; P5, K2, F10, T44, B1, P10, M3 *būšūqsta*; E10 *būšūqsti*; L1, B2, R278, Br1, L2, G42, E4, L5 *būšūqsta*; *Mf2 bīšūqsta*; K9 *bīšūqsta*; (G) *būšūqsta*






¹⁷¹¹ K1, D62, P2, P5, K2, G34, F10, E10, B1, P10, L4a . E4, L5, (G); T44 *yāzairiene*; M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9 yā*

¹⁷¹² R278, L2, G42, E4 . *Mf2, (G); K1, B1, M3 darəgauua*; D62 *darəguua*; P2 *d^arəguua*; P5 *drəgauua*; K2 *darəgō.gauua*; G34 . B2, T46, Br1 *drəγō.gauua*; F10 *darəγa.gauua*; T44 . FK1 *darəγō.gauua*; E10 *darəγōgauua*; P10 *darə^ggauua*; L4a *dragōyauua*; L1, P1 *drəgō.gauua*; L5 *darəgō.guue*; K9 *d^arəgō.gauua*

¹⁷¹³ P5, K2, G34a in the right margin, F10a in the right margin, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); L4, K1, D62, P2, G34, F10, B1, P10, M3* † *pərəne. mūidi. pərəne. kapastiš* †; E4 *pairine*

¹⁷¹⁴ P5, K2, G34a in the right margin . L1, B2, R278, T46, P1, Br1, L2, (G); F10a in the right margin, T44, E10 . FK1 *mūida*; G42 *mūidi*; E4 *mūaidi*; L5 *mūide*; *Mf2, K9 mūidi*

¹⁷¹⁵ P5, K2, G34a in the right margin, F10a in the right margin, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); E4 pərəna*

¹⁷¹⁶ P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); K2 *kapstiš*; G34a in the right margin *kapastiš* + its PT pwltnm mwtk klt'l W pwltnm  (G34b above the last word adds ); F10a in the right margin *kapastiš* + its PT pwltnm mwtk klt'l pwltnm ; T44 *kapaastiš* + its PT pwltnm mwtk klt'l pwltnm ; E10 *kpastiš* + its PT pwltnm mwtk klt'l pwltnm ; *Mf2 kapastiš*

¹⁷¹⁷ L4, K1, D62, P2, P5, K2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, G42, E4, L5, FK1 . *Mf2, K9, (G); T44 . L2* † *pərəne. pairikəm* †

¹⁷¹⁸ K1 . T46, P1 . *Mf2, (G); L4 pairi.kəm*; D62, P2, F10, E10, B1, P10, M3 . R278, Br1 (but corrected above the line -ai- instead of the first -ə- and -i- instead of the second -ə-), E4 *pərəkəm*; P5, K2 . L5 *pairikəm*; G34 . L1, B2, G42, FK1 . *K9 pairikəm*

¹⁷¹⁹ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, R278, T46, G42, L5, FK1, (G); L1, P1, Br1, L2 . *Mf2, K9 yā*

¹⁷²⁰ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); G34a* above the line *ābāiti*; E4 *yāita*

¹⁷²¹ L4, K2, G34, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); K1 āḍrəm*; D62 *āp^{tar}əm*; P2, P5, F10, T44, E10, M3 . E4, L5, FK1 *ātarəm*

¹⁷²² L4, K1 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3* . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 zəm*

*gām.*¹⁷²³ + *uruuarā.*¹⁷²⁴ |g| *pərāne. āhitīm.*¹⁷²⁵ *yā.*¹⁷²⁶ *āiti.*¹⁷²⁷ *ātrām.*¹⁷²⁸ *āpām.*
*zām.*¹⁷²⁹ *gām.*¹⁷³⁰ *uruuarā.*¹⁷³¹

|a| I fight the Wrath, I fight Nasu. |b| I fight the Direct defilement, I fight the Indirect defilement. |c| I fight Xrū, I fight Xruuiynī, I fight Būiḍin, I fight Būiḍižan, I fight Kuṇḍa, I fight Kuṇḍižan, I fight Būšiiqstā the Yellowish. |d| I fight Būšiiqstā the Long-handed. |e| I fight Mūiḍin, I fight Kapasti. |f| I fight the Pairikā, which attacks the fire, the water, the earth, the cattle, the plants. |g| I fight the maculation, which attacks the fire, the water, the earth, the cattle, the plants.

|a| pwltynm hyšm¹⁷³² pwltynm¹⁷³³ nšwš¹⁷³⁴ [LOYN'¹⁷³⁵ W¹⁷³⁶ AHL¹⁷³⁷ y¹⁷³⁸ pltwm¹⁷³⁹ KN¹⁷⁴⁰ ptk'lym¹⁷⁴¹ AP-š AHL KN¹⁷⁴² ptk'lym¹⁷⁴³] |b| pwltynm MNW¹⁷⁴⁴ PWN¹⁷⁴⁵ hmlyt' [lymn' YHWWN-t¹⁷⁴⁶ YKOYMWN-yt'¹⁷⁴⁷] pwltynm¹⁷⁴⁸ MNW¹⁷⁴⁹ PWN

¹⁷²³ L4, K1 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 *gām*

¹⁷²⁴ P2, P5, K2, F10, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9; L4, K1, (G) *uruuarām*; D62, G34, T44, B1, P10, M3 *uruuarām*; FK1 *uruuariā*

¹⁷²⁵ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1, (G); P5 -| *āhitīm* |; E4 *hāitīm*; Mf2, K9 above the line *āhitīm*

¹⁷²⁶ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . Br1, L2, L5, FK1, (G); L1, B2, R278, T46, P1, G42 . Mf2, K9 above the line *yā*

¹⁷²⁷ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); P5 *hāiti*; E4 *yāita*

¹⁷²⁸ L4, K1, K2, G34, B1, P10 . L1, B2, T46, P1, Br1, L2, G42, E4 . Mf2, K9, (G); D62, P5, F10, T44, E10, M3 . R278, L5, FK1 *ātarām*; P2 -| *ātrām* |

¹⁷²⁹ L4, K1 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 *zām*

¹⁷³⁰ L4, K1 . T46, P1 . Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 *gām*

¹⁷³¹ D62, P2, P5, F10, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); L4, K1, B1, P10 *uruuariā*; K2 . FK1 *uruuariā*; G34 *uruuarām*; M3 *uruuarā*

¹⁷³² L4, D62, G34, F10, T44, B1, M3; P2, E10, P10, (Jmp) hšm

¹⁷³³ L4, K1, D62, P2, G34, F10, T44, E10, (Jmp); B1, P10, M3 -| pwltynm ... pltwm ptk'lym |; P10a pwltynm

¹⁷³⁴ L4, K1, P2, G34, F10, T44, E10, (Jmp); D62, P10a above the line nšwš

¹⁷³⁵ P2, E10; L4, K1, G34, T44, (Jmp) pyš; D62, P10a ^Wpyš; F10 KN ptk'lym W pyš

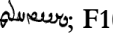
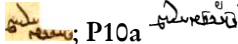

¹⁷³⁶ L4, K1, P2, G34, (Jmp); D62, F10, P10a -| W |

¹⁷³⁷ L4, P2, G34, T44; K1, D62, F10, (Jmp) ps; P10a ^{ps}

¹⁷³⁸ L4, G34a above the line, T44, E10, (Jmp); K1, D62, P2, G34 -| y |; F10 KN; P10a ^y

¹⁷³⁹ (Jmp); L4, K1, T44 pwltynm; D62, P2, E10, P10a above the line pwltynm; G34 pwltynm

¹⁷⁴⁰ L4, K1, T44 (AYK added above the line); D62, P2, P10a -| KN |; G34 AYK W; E10 y KN

¹⁷⁴¹ T44, E10, (Jmp); L4, G34 (G34a above the line adds -k-) pt'lym; D62 d'st'lym; P2 ; F10 ; P10a 

¹⁷⁴² K1, D62, G34, T44, F10, E10, B1, P10a above the line, (Jmp); L4, P2 -| KN |

¹⁷⁴³ L4, P2; K1, D62, G34, F10, T44, E10, B1, P10a above the line, (Jmp) pwltynm

¹⁷⁴⁴ L4, K1, D62, P2, G34a in the left margin, F10, E10, B1, P10, M3, (Jmp); G34 -| MNW ... ptlyt |; T44 AMT

¹⁷⁴⁵ L4, K1, D62, P2, G34a in the left margin, T44, E10, B1, P10, M3, (Jmp); F10 -| PWN |

¹⁷⁴⁶ L4, P2, T44, E10; K1, D62, P5, G34a in the left margin, F10, B1, P10, M3, (Jmp) bwt

ptlyt¹⁷⁵⁰ [lymn' YHWWN-t¹⁷⁵¹ YKOYMWN-yt¹⁷⁵²] |c| pwltynm¹⁷⁵³ bwš'sp¹⁷⁵⁴ y¹⁷⁵⁵
 zhlkl¹⁷⁵⁶ [y¹⁷⁵⁷ zhlklyh¹⁷⁵⁸ HNA¹⁷⁵⁹ AYK MNW¹⁷⁶⁰ KBD HLMWN-yt' zhl¹⁷⁶¹ BRA
 YHWWN-yt'] |d| pwltynm¹⁷⁶² bwš'sp¹⁷⁶³ y¹⁷⁶⁴ xdgln-dgw¹⁷⁶⁵ [y¹⁷⁶⁶ dglnd-gwyh¹⁷⁶⁷
 HNA AYK¹⁷⁶⁸ PWN KRA¹⁷⁶⁹ AYŠ-1¹⁷⁷⁰ BRA¹⁷⁷¹ YHMTWN-yt] |e| /Without PT/ |f|
 pwltynm ZK¹⁷⁷² y¹⁷⁷³ plyk [k'mkyh¹⁷⁷⁴] [ZK¹⁷⁷⁵ y¹⁷⁷⁶ wcdys¹⁷⁷⁷ plstkyh¹⁷⁷⁸] MNW¹⁷⁷⁹
 'hwkynyt 'thš MYA¹⁷⁸⁰ zmyk¹⁷⁸¹ gwspnd¹⁷⁸² 'wlwl¹⁷⁸³ |g| pwltynm¹⁷⁸⁴ ZK y¹⁷⁸⁵
 'hwkynšn' [p'z'l'n¹⁷⁸⁶] MNW 'hwkynyt¹⁷⁸⁷ 'thš MYA¹⁷⁸⁸ zmyk¹⁷⁸⁹ gwspnd¹⁷⁹⁰ 'wlwl¹⁷⁹¹

¹⁷⁴⁷ L4, P2, M3, (Jmp); D62, G34a in the left margin, T44, B1, P10 YKOYMWN-yt; F10, E10 YKOYMWN'-yt

¹⁷⁴⁸ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34a in the left margin W pwltynm

¹⁷⁴⁹ K1, D62, P2, G34a in the left margin, F10, B1, P10, M3, (Jmp); L4, T44, E10 AYK

¹⁷⁵⁰ (Jmp); L4, G34a in the left margin, F10, T44, E10 ptylyt; D62, B1, P10 pytylyt; P2 pytylyt'n'; M3 pytylyt'


¹⁷⁵¹ D62, P5, F10, B1, P10, M3; L4, P2, T44, (Jmp) bwt; G34 W bwt; E10 bwd

¹⁷⁵² L4, B1, M3, (Jmp); D62, F10, T44, P10 YKOYMWN-yt; P2, G34, E10 YKOYMWN'-yt

¹⁷⁵³ K1, D62, P2, G34, F10, T44, E10, B1, P10, M3, (Jmp); L4a pltwm MNW

¹⁷⁵⁴ D62, P2, G34, F10, T44, E10, B1, M3; P10, (Jmp) bwš'sp; L4a bwš'sp'

¹⁷⁵⁵ (Jmp); L4, D62, P2, G34, F10, T44, E10, B1, P10, M3 -| y |

¹⁷⁵⁶ L4, D62, P2, G34, E10, B1, M3, (Jmp); T44 ; P10 W zhlkl

¹⁷⁵⁷ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 zhlkl'y

¹⁷⁵⁸ L4, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); K1 zhlklk; T44 W zhlklyh

¹⁷⁵⁹ L4, G34a above the line, T44, E10, (Jmp); K1, D62, P2, F10, B1, P10, M3 'y; G34 OL





¹⁷⁶⁰ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 AMT

¹⁷⁶¹ L4, D62, P2, F10, B1, P10, M3, (Jmp); G34, T44, E10 W zhl




¹⁷⁶² L4, K1, D62, P2, G34, F10, T44, E10, P10, M3, (Jmp); B1 Wpwltynm

¹⁷⁶³ L4, K1, P2, G34, T44, E10, B1, M3, (Jmp); D62, F10, P10 Wbš'sp

¹⁷⁶⁴ G34, T44; L4, D62, P2, F10, E10, B1, P10, M3, (Jmp) -| y |

¹⁷⁶⁵ D62, P2 dglnd ; P10 dglnd (and above the line ); G34  (G34a above the line adds dglnd); F10 dglnd gw t ; T44 dglnd gwy; E10 dglnd gwyn; B1, M3 dglnd gb; L4a zhlkl; (Jmp) dglndgw-1

¹⁷⁶⁶ L4, K1, D62, P2, G34, F10, T44, E10, B1, M3, (Jmp); P10 yy'y

¹⁷⁶⁷ (Jmp); D62, P2, E10, B1, P10, M3 dglndgwyh'; G34 ; T44 ; F10 ; L4a zhlklyh

¹⁷⁶⁸ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 AYK-š

¹⁷⁶⁹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 KRA 2

¹⁷⁷⁰ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 AYŠ

¹⁷⁷¹ L4, K1, D62, G34, T44, E10, B1, P10, M3, (Jmp); P2 BA; F10 n's'l BRA



¹⁷⁷² L4, G34, T44, E10, P10a, (Jmp); D62, P2, F10, B1, P10, M3 -| ZK y |

¹⁷⁷³ L4, T44; G34, E10, P10, (Jmp) -| y |

¹⁷⁷⁴ L4, D62, P2, G34, F10, E10, (Jmp); T44, B1, P10, M3 k'myh

¹⁷⁷⁵ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3; (Jmp) -| ZK |

¹⁷⁷⁶ F10; L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp) -| y |

¹⁷⁷⁷ L4, K1, B1, M3, (Jmp); D62, P2, E10, P10 'wcdyh'; G34 ; F10 

¹⁷⁷⁸ L4, K1, D62, F10, E10, B1, P10, M3; P2, (Jmp) plystkyh; G34 pwlststkyh; T44 'wcdysplstkyh

¹⁷⁷⁹ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 MNW PWN

¹⁷⁸⁰ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 W MYA

¹⁷⁸¹ D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 W zmyk

¹⁷⁸² K1, D62, P2, B1, P10, M3, (Jmp); L4, G34, T44, E10 W gwspnd; F10 gwspnd

¹⁷⁸³ K1, D62, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 W 'wlwl; P2 -| 'wlwl |

¹⁷⁸⁴ L4, K1, D62, P2, G34, F10, E10, B1, M3, (Jmp); T44 pltynm

|a| *purdēnam xēšm purdēnam nasuš* [pēš ud pas ay fradom ōh pahikārēm u-š pas ōh pahikārēm] |b| *purdēnam kē pad hamrēh* [rēman būd ēstēd] *purdēnam kē pad payrēh* [rēman būd ēstēd] |c| *purdēnam būšāsp ī zahr-gar* [ay zahr-garīh ēd kū kē was xufsēd zahr bē bawēd] |d| *purdēnam būšāsp ī ^xdagrand-gaw* [ay dagrand-gawīh ēd kū pad har kas-ē bē rasēd] |e| /Without PT/ |f| *purdēnam ān ī parīg* [kāmāgīh] [ān ī uzdēs paristagīh] *kē āhōgēnēd ātaxš āb zamīg gōspand urwar* |g| *purdēnam ān ī āhōgēnišn* [abzārān] *kē āhōgēnēd ātaxš āb zamīg gōspand urwar*

|a| I fight the Wrath, I fight Nasu [before and afterwards, that is, I fight her firstly and I will fight her afterwards]. |b| I fight him who [has become impure] by direct defilement, I fight him who [has become impure] by indirect defilement. |c| I fight the poisoner Būšāsp [that is, poisoning (means) that she becomes a poison for him who sleeps (too) much]. |d| I fight the long-handed Būšāsp [that is, having long hands (means) that she reaches everybody]. |e| /Without PT/ |f| I fight the Parīg [Desire] [the idolatry], which defiles the fire, the water, the earth, the cattle, the plants. |g| I fight [the means for] the defilement, which defile the fire, the water, the earth, the cattle, the plants.

The list of demons in V 11.9

In V 11.9 there is a list of demons which must be exorcised in order to fulfil the purification. Some of them are known from other texts, such as Aēšma, personification of Wrath, Nasu, which embodies the corpse's impurity, the personified Direct and Indirect defilement, and Būšiiāstā, the demon of Sloth. The rest, however, are *hápax legómena*, whose grammatical case is problematic.

The answer to this first problem depends on the interpretation of the *hápax legómena*, which have not been fully explained. Indeed, all of them are supposedly written in Nom. Sing., instead of the Acc. Sing. which we would expect because of the transitive verb Av. *pərəne*. Thus, they have been considered as ungrammatical forms. Nevertheless, unless we explain exactly the etymology and meaning of these words, we do not know whether they are really “ungrammatically” written, corruptly transmitted, dialectal forms or simply if their forms are due to peculiarities of the daevic words, as Kellens (1974 59) pointed out.

The second main problem concerns the omission of the PT of Av. *pərəne*. *xrū. ... pərəne. kuṇdiža*. This sequence is preserved in the Pahlavi as well as in the Sāde manuscripts, but it has not been translated in the first ones. Only P5 translates it, but this is clearly due to a modern attempt of the reformist schools in Surat to fill the gaps of the old PV manuscripts. The omission of this PT in the PV manuscripts has led to the conclusion that this sequence is an Avestan gloss or a

¹⁷⁸⁵ F10, (Jmp); L4, K1, D62, P2, G34, T44, E10, B1, P10, M3 -| y |-

¹⁷⁸⁶ K1, P2, B1, P10, M3, (Jmp); L4, G34, T44 'pz'l y OLE; D62, F10 'pz'l 'n'; E10 'pz'l OLE

¹⁷⁸⁷ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 'hwkyynyt

¹⁷⁸⁸ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 W MYA

¹⁷⁸⁹ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 W zmyk

¹⁷⁹⁰ D62 above the line, P2, F10; L4, T44 W 'wlwl; K1, B1, P10, M3, (Jmp) 'wlwl; G34, E10 W gwspnd

¹⁷⁹¹ D62, P2, F10; L4, K1, B1, P10, M3, (Jmp) gwspnd; G34, E10 W 'wlwl; T44 W gwspnd

text added later in the course of the written transmission. In his unpublished communication “Lost in transmission”, Cantera proposes two explanations for the omission of this passage in V 11.9 and 11.12: a) this text only belonged to the VS tradition and was secondarily added to the PV manuscripts when the PT was adapted to the Avestan text of the VS tradition; b) this passage never had a PT in the Sasanian Great Avesta.

A similar problem concerns the sequence Av. *pərəne. mūiði. pərəne. kapastiš* and its PT. In V 11.9 both are omitted in all the PV manuscripts except P5, K2, T44 and E10, which belong to reformist schools. We do not know whether this Avestan text, together with its PT, was lost in the PV manuscripts due to an omission in their archetype or whether it simply never existed in these manuscripts. Since it is not easy to establish that it is an addition in the VS manuscripts, I have preferred to include it in my edition, as did Geldner (1896). Only the manuscripts F10a, T44 and E10, which belong to the reformist school of Navsarī, attest the PT of this Avestan sequence. As they seem to have created it *ex professo*, I have excluded it from my edition, because it cannot be traced back to the archetype of our extant PV.

Compositional correspondences between V 10 and V 11: the lists of demons

From the point of view of the composition of these lists, it is striking that in V 11 Aēšma appears at the beginning instead of the Evil Spirit. In the other lists the Evil Spirit is mentioned at the end. The three evil beings related to impurity, *nasu-*, *həm.raēθβa-* and *paiti.raēθβa-*, as we have seen, are placed in the same position in both lists. The triad formed by *indra-*, *sauru-* and *nāḥbaiθiia-* in V 10 finds its counterpart in three couples of evil beings of V 11 *xrū – xruuiṇi*, *būiði – būiðiža* and *+kuṇḍa – kuṇḍiža*.

The couple of *+tauruui-* and *^xzairicī-* in V 10 finds an equivalence in the two *+būšiiḡsta*, one called *zairina* and the other *darəγō.gauua*. I am not able to decide if the latter could refer to *+tauruui-*, but I think that there is an equivalence between the *^xzairicī* of V 10 and the *+būšiiḡsta. yā. zairina* of V 11.

The next couple, that of *aēšma- +xruui.drū-* and *+akataša-* in V 10, is parallel to that of *mūiði* and *kapastiš* in V 11, although I do not think them to be equivalent. Apart from V 11, Av. *kapastiš* is attested only in Yt 8.56. If my interpretation of this word as “foot-soldier” in this passage is right (see the commentary to Av. *kapastiš* in V 11.9), *aēšma- +xruui.drū-* “Wrath of the blood-stained stick” of V 10 could be parallel to *kapastiš* “foot-soldier (?)” of V 11. That *+akataša-* of V 10 be paralleled by *mūiði* of V 11 has no further textual support.

The following and last couple of demons on the list of V 10, namely that formed by *^xvarəniia* and *+vātō*, finds an equivalence at least in the last couple on the list of V 11, that of *pairikəm* and *ābitim*. At a first glance there is no relation between *^xvarəniia* in V 10 and *pairikəm* in V 11. The Pahlavi translators, however, seem to have interpreted them as equivalents: they translated Av. *^xvarəniia* by Phl. *waranīg dēw* “the demon Lust”, personified as an evil being, and Av. *pairikəm* by Phl. *ān ī pariḡ [kāmāgīh]* “the Parīg [Desire]”. The connection between Lust and Desire is also found in other Pahlavi texts, such as Dk 6.274 (Shaked 1979 106-109), where lust and bodily desire (Phl. *waran ud tan-kāmāgīh*) are mentioned together.

This could be the reason why the Pahlavi translators saw such an equivalence between Phl. *waranīg dēw* “the demon Lust” and Phl. *ān ī parīg [kāmāgīh]* “the Parīg [Desire]” and thus equated Av. ^x*varəniia* in the list of V 10 with Av. *pairikəm* in that of V 11.

Av. *xrū*. ... *xruuiymi* (11.9b)

Av. *xrū*- (fem.) is not a *hápax legómenon* in the Avesta. It means “(raw) flesh” in Yt 14.33. In V 11, however, we do not know its exact meaning, but it might be the either personification of the impurity of raw flesh (Gray 1929 218) or even the personification of cruelty, here mentioned as an evil being.

But Av. *xruuiymi*-¹⁷⁹² (fem.) is a *hápax legómenon*. It is a compound whose first element Av. *xruui*^o is used in compounds for *xrūra*- “bloody, cruel” (Kellens 1974 157) and is part of a Caland’s system (cf. Gr. *kréas* “flesh”, Ved. *kraviṣ-* “raw flesh” (Mayrhofer 1992-2001 1.411)). Its second element is Av. ^o*ymi*-, feminine of Av. ^o*jan-* “smiting, killing” (cf. Ved. ^o*ghní-* (fem.)¹⁷⁹³, ^o*hán-* (masc.) “idem”). Therefore, in agreement with Bartholomae (1904 540), we can understand it as “she who kills bloodily or cruelly”. cf. Gray’s (1929 218) translation “Raw-Striker”.

Darmesteter (1892-1893 2.182, n.12) suggested that both *xrū* and *xruuiymi* were epithets of the demon of Wrath of the bloodstained stick (av. *aēšma-xruuidru-*) and meant “murder” and “murderer” respectively. However, I cannot be certain whether or not they are really epithets of Wrath or of any other evil personifications.

It seems that the Pahlavi translation of these words in P5 agrees with Darmesteter’s interpretation. Indeed, only the scribe of P5, which belongs to the reformist school of Surat, translated Av. *xrū* by means of Phl. <hlwydlwš>, which is actually the PT of Av. ^x*xruuidru-*. Regarding Av. *xruuiymi*, he reproduced the same translation, but for Av. ^o*ymi* he added Phl. <znnk>, which must be read as *zanag*. Thus, the result is a surprising <hlwydlwš znnk>. Therefore, according to his PT, the Pahlavi translator of P5 understood that Av. *xrū* and *xruuiymi* referred to Wrath of the bloodstained stick. Or he simply did not know how to translate them and chose the PT of the only similar word he found, namely Av. ^x*xruuidru-*.

Av. *būidi*. ... *būidiža* (11.9b)

These words, as de Vaan (2003 303) states, have no sure etymology. However, there have been some attempts to explain them.

Darmesteter (1877 196, n.4), followed by Lommel (1912 49 ff.) and Dhalla (1994 273), proposed that *būidi* and the demon *būiti* in V 19.1, 2 and 43 were one and the same. Moreover, he said that *būidi* and *būidiža* (sic) were related to the same

¹⁷⁹² I disagree with de Vaan’s (2003 260) correction of Geldner’s *xruuiymi* as ^x*xruui.ymi*, because all the oldest PV, IndVS and IrVS manuscripts agree in variants with short vowel ^o*i*^o in V 11.9, 11.12, 11.15 and 11.18.

¹⁷⁹³ For instance in Ved. *asuraghnī-* “killer of Ásuras” and Ved. *rakṣoghnī-* “killer of demons” (Böhtling & Roth 1855 1.556, 6.222).

root *bū-* present in Av. *būšiiąstā-* and explained *būidija* (sic) as *būidi* + *za*, where Av. *za* would find its Vedic cognate in Ved. *ja-* “offspring”.

Bartholomae (1904 968) gave no etymology for this word, but stated that it designated a *daēnuua-*, that is, a masculine evil being, and he read it as Av. *būidi-*.

Nyberg (1938 339 ff.) interpreted Av. *būidi* as a feminine *būidī-* and linked it with the root **baud-*, with the meaning “to be conscious”, and supposed that it was a goddess of the oracle, worshipped by the Median tribe of the *Boúidioi* that Herodotus 1.101 mentioned. Christensen (1941 34) quoted Nyberg’s supposition, but linked this word with the root **bud^b-* with the meaning “to smell, to perceive”.

Kellens (1974 60) stated that *būidī-* is a feminine formation with *-ī-* from the root *bud-*, but he did not clarify whether this root means “to smell” or “to perceive”.

According to Cheung (2007 14-16) there are two different Iranian roots **baud-*, one with the meaning “to feel, to perceive” and another with the meaning “to smell”. Nevertheless, he thinks that the second meaning could be a development from the first. This chance is clearly adopted by Mayrhofer (1992-2001 2.234) as the only possible one in Iranian (“wahrnehmen > riechen”).

Therefore, according to the preceding interpretations, Av. *būidi* would be adscribed to an Iranian root **baud-*, which, according to Mayrhofer and Cheung, means “to perceive, to sense” and also develops the meaning “to smell”. However, still we do not know what Av. *būidi* means. In order to find out, I have searched for other formations from the same root in Avestan.

Apart from Av. *būidi*, Iranian **baud-* is attested in Avestan in: a) other nominal formations; b) compounds.

Regarding other nominal formations, with the meaning **baud-* “to smell” we find Av. *baoda-* “smoke” and Av. *baoidi-* “scent, fragrance” (Bartholomae 1904 918). From **baud-* “to perceive, to sense”, the often attested nominal formation Av. *baodah-* “consciousness” (Bartholomae 1904 919) is also found. Since both meanings are represented in Avestan, to relate Av. *būidi* to one of them still seems a problem. If we link *būidi* with **baud-* “to smell”, we could suppose, because of the daēvic context in V 11.9, that it is opposed to Av. *baoidi-* “scent, fragrance” and that it would mean “stench, stink”. However, there would be no further argument to support this assumption. And if we link *būidi* with **baud-* “to perceive”, it would have to mean something like “(evil) consciousness, malice” in opposition to Av. *baodah-* “consciousness”. No further nominal formations shed light on the meaning of Av. *būidi*.

Let’s then look to the compounds with the root **baud-* in Avestan. Leaving aside Av. *būidiža* in the same passage, which seems to be a compound of *būidi°* and *°ža*, and the possibly corrupted Av. *baodō.baxtica* in Vyt 33, we find three compounds in which Av. *baodah-* “consciousness” is the first element:

1. the often attested Av. *baodō.varšta-* “maliciously done, wilful (action)”
2. the *hápax legómenon* Av. *baodō.jaiti-* in N 49.21. It has been interpreted by several authors in different ways, depending on the syntactic relation postulated between the first and the second elements of the compound. Bartholomae (1904 919) understood it as “Schlagen, Ertöten des Wahrnehmungsvermögens, Bezeichnung eines Delikts”, and he is followed by Kotwal & Kreyenbroek (2003 227, n.919) in their interpretation as “killing consciousness”. Klingenschmitt (1968

199 ff.), however, interpreted it as “Schlagen mit Bewußtsein, vorsätzliches Schlagen”, that is “intentional injury”, which surprisingly is Kotwal & Kreyenbroek’s (2003 227) English translation of the PT of N 49.21.

3. Av. *baodajāt* in FīŌ 680. According to Klingenschmitt (1968 199 ff.), Av. *baodajāt*, translated by Phl. <bwtwzyt>, is a corrupted form from Av. *baodō.jaiti-*, which he translated as “Schlagen mit Bewußtsein, vorsätzliches Schlagen”, according to its explanation in FīŌ 682.

Therefore, Av. *baodō* “consciousness” is the first element of the compounds Av. *baodō.varšta-*, Av. *baodō.jaiti-* and Av. *baodajāt*.

Since Av. *baodah-* “consciousness” is a substantive with an *-ah-* stem, it can be part of a Caland’s system. Actually, we find the adjective with *-ra-* Av. *zaēni.budra-* “awake, watchful” (Bartholomae 1904 1652) in V 13.39. Thus, to complete the sequence only a compound with *-i°* would be needed in Avestan, and it could be found in Av. *būidi-ža*. Since the other members of this system belong to a root **baud-* with the meaning “to perceive”, we expect that in Av. *būidi-ža* the same meaning is applied. Nevertheless, if we accept that the first element *būidi°* of the compound Av. *būidi-ža* is part of a Caland’s system *°budra-* / *baodah-* / *būidi°*, we cannot explain why *baodō* is also used as a first element of compound. Furthermore, Av. *būidi* would also remain unexplained in this Caland’s system.

Let’s now turn to the second element of the compound Av. *būidiža*.

Darmesteter (1877 196, n.4) read *būidija*, but interpreted it as *būidizā-* in his translations (Darmesteter 1887 142, n.5), (Darmesteter 1892-1893 2.182). Geldner (1896) also edited *būidiža*, which was followed by Nyberg (1938 339 ff.) and Christensen (1941 35). In order to choose between *būidiža* and *būidija*, and also between *kunḍiža* and *kunḍija*, we must firstly take into account the manuscripts’ evidence.

The graphemes *z / ž / j* are usually confused in the written transmission of the Avesta because of their phonetic similarity, as we see in the following examples: V 11.10a: E4 *daojaḍa* (for *dužda*); 11.12f: L5 *jaṃ* (for *zṃ*); 12.12b: E4 *jaodra* (for *zaodra*); 12.22b: G25a *zuo* (for *juo*); 12.22b: P1 *bijingrō* (for *bizangrō*); 12.22b: G25a *zainti* (for *jainti*); 12.22c: L1 *ajaiti*; P1 *ajaitē* (for *azaiti*); 12.22d: K2, T44, R1 *zuo* (for *juo*); 12.22d: K2, R1 . L1, P1, L5 *jī* (for *zī*). As Hintze (in JamaspAsa 1991 xviii-xix) noticed, the confusion *z / j* is also found in F1. This is what we find in V 11 regarding *būidiža* / *būidija* and *kunḍiža* / *kunḍija*:

a) *-ž-*: the oldest IndVS and IrVS in V 11.9; the oldest PV, IndVS and IrVS in 11.12; the oldest IndVS and IrVS in 11.15 and 11.18 (the PV abbreviated them).

b) *-j-*: the oldest PV in V 11.9.

Therefore, from the point of view of textual criticism, obviously we must prefer *būidiža* and *kunḍiža*.

Regarding the interpretation of the second element of the compound, namely *°ža*, Darmesteter (1877 196, n.4) analysed it as *būidi + °žā-* (cf. Ved. *jā-* “offspring” < IE. **ǵn̥h₁-* (Mayrhofer 1992-2001 1.567-568)) and translated it as “the offspring of Būidhi” (Darmesteter 1887 142, n.5) and “l’engence de Būidhi” (Darmesteter 1892-1893 2.182).

Nyberg (1938 339 ff.), followed by Christensen (1941 35), interpreted it as *būidizā-*, where *°izā-* would mean “effort, aspiration, zèle religieux”, and supposed

that Būiḍiža and Kuṇḍiža were personifications of extatic elements related to a cult with hemp to Būiḍī and Kuṇḍa / Kuṇḍī.

Darmesteter's interpretation might stem from a possible RUKI of **-f* after *-i-* (Hoffmann & Forssman 1996 104 3a.) in **būiḍi-zā- > būiḍižā-*¹⁷⁹⁴ and can be supported by the manuscripts' evidence. Nyberg's hypothesis could be explained by means of a confusion between *ī* and *i*, because it is not unusual in the written transmission of the Avesta, in spite that no manuscript attests *°ižā* with the long vowel *-ī-*. Nevertheless, I prefer another etymological explanation for *°žā*.

In my opinion, there is a correlation between *xruuiyṇi*, *būiḍiža* and *kuṇḍiža* in the same passage. Since the second element of the compound *xruuiyṇi* stems from *°yṇī-*, feminine of Av. *°jan-* "smiting, killing", it is possible that the same root IE. **g^{ub}en-* "to smite, to kill" (Mayrhofer 1992-2001 2.800-801) was implied in the second element of the other two compounds in this passage. If so, the second element *°žā* of this compound could represent a dialectal form *°žan-* from Av. *°jan-* < IE. **g^{ub}en-*. However, this is only a possibility.

To summarise, it is difficult to explain the formation of Av. *būiḍi* in connection with Av. *būiḍiža*, if we accept that the first element of the compound Av. *būiḍi-žā* is part of a Caland's system *°budra-* / *baodah-* / *būiḍi°*. Only the possibility that Av. *°žan-* is derived from IE. **g^{ub}en-* "to smite, to kill" is likely, if we compare this second member of compound with the preceding *°yṇī-* of Av. *xruuiyṇi*. In such case, Av. *būiḍiža* would be the Nom. Sing. Masc. of Av. *būiḍi-žan-* "he who kills *būiḍi°*".

Av. **kuṇḍa. ... kuṇḍiža* (11.9b)

While the name Av. *kuṇḍiža* only appears in V 11, Av. *kuṇḍa* is attested in V 11, V 19.41 and Vyt 26. The latter was commonly read as *kuṇḍi* in V 11, while in the other two passages it was read as *kuṇḍa*. Jackson (1895 661), followed by Bartholomae (1904 474), Gray (1929 208), Widengren (1965 115) and Dhalla (1994 272), Kuṇḍī is the feminine counterpart of the Avestan demon Kuṇḍa of V 19.41 and Vyt 26. Notwithstanding, *kuṇḍi* is not the only reading in V 11 and can be the same as *kuṇḍa*. As a matter of fact, the variants in the manuscripts point out to four different readings of Av. *kuṇḍa* depending on the passage and the branch of the written transmission:

a) *kuṇḍa-* (V 11, 19.41):

- *kuṇḍa* (V 11): the oldest IndVS in V 11.12.

- *kuṇḍəm* (V 19.41): the oldest PV, IndVS and IrVS (L4, K1 . B2, T46 *kuṇḍəm*; L1 . Mf2 *kuṇḍəm*)

b) *kuṇḍī-* / *kuṇḍīn-* (V 11): the oldest PV and IndVS in V 11.9 (*kuṇḍi*); the oldest PV in V 11.12; the oldest IndVS in V 11.15 (*kunde*, *kuṇde* < **kuṇḍi* / **kuṇḍa* ?) and 11.18.

c) *kauuṇḍa-* (Vyt 26): all the manuscripts (G18a *kauuṇḍəm*; L5 *kauuṇḍəm*).

¹⁷⁹⁴ Like for instance in Av. *tiži°* < Iir. **tiji°* < IE. **(s)tigi°*. cf. Ved. *téjas-* "edge" and Av. *tijra-* "sharp" (Mayrhofer 1992-2001 1.668-669).

d) *gundən* (V 11): the IrVS in V 11.9, 11.12, 11.15, 11.18.

Among these readings, *gundən* in V 11 is seemingly a special development in the written transmission of the IrVS group and cannot be the reading to be reconstructed for the prearchetype of Vīdēvdād. The reading *kauuandəm* of Vyt 26 is isolated within the written transmission of the Vīštāsp Yašt. Although this variant is old enough, because it appears in the manuscript G18a (1627 A.D., copied from a manuscript of 1344 A.D.), it cannot be traced back to the prearchetype of Vīdēvdād, because it is not shared by any manuscript of Vīdēvdād. Therefore, the readings *gundən* and *kauuandəm* must be discarded and we must choose either *kunḍa* or *kunḍi*.

It is clear that *kunḍəm*, Acc. Sing. of Av. *kunḍa-*, is the original reading of V 19.41, because the oldest PV, IndVS and IrVS manuscripts agree in this reading. On the contrary, in V 11 both *kunḍa* and *kunḍi* are attested and we do not know for sure whether they represent *kunḍa-* or *kunḍī-* / *kunḍīn-*. Actually, on one hand, *kunḍi* may be a variant of *kunḍa* and viceversa, because of the usual confusion in the manuscripts between *-i* and *-a*. On the other hand, the variant *kunḍe* could stem from both, so that it does not help us to choose *kunḍa* or *kunḍi*. Thus, the parallel *kunḍəm* of V 19.41 plays a decisive role in this choice. Since *kunḍəm* in of V 19.41 can be only the Acc. Sing. of Av. *kunḍa-*, I think that the same demon Kuḍa is referred to in V 11. Because of this, I have preferred to edit *kunḍa* in V 11, which would be the Voc. / Instr. Sing. of *kunḍa-*. In such case, the supposed demon Kuḍī of V 11 and the demon Kuḍa of V 19.41 would be one and the same.

As far as the etymology and meaning of Av. *kunḍa-* is concerned, it was explained according to different etymologies:

1. IE. **kayand^ba-* (Darmesteter 1877).
2. OIr. **kunda-* “stupid”, “hero” or “wise, magician”; cf. NP. کُن (Jackson 1928).
3. OIr. **kunda-/ *kunta-* “blunt > defective > bad” (Bailey 1955).
4. IE. **sqey-* “cutting, sharp” + *t/d*, with a nasal infix and without *s-mobile* (Wüst 1966).
5. OIr. **kunda-* “sage, seer” (Grantovskij 1970), (Rossi 2006).
6. Iir. **kúndha-*; cf. Ved. *kukúndha-* (< **ku-kúndha-*) (Bailey 1972).

Darmesteter (1877 54, n.2) mentioned Justi’s identification of Av. *kauuanda-* / *kunḍa-* with Ved. *kábandha-* “barrel, belly, trunk”¹⁷⁹⁵ (Mayrhofer 1992-2001 1.327), in its turn equated by Kuhn (1859 133-134) with Gr. *kaánthos* “Káanthos, brother of the nymph Melía” in Pausanias 9.10.5. According to Darmesteter, this word would stem from Indoeuropean, although its meaning is unknown.

¹⁷⁹⁵ In Vedic it is also written *kábandha-*, which is preferred in Sanskrit. In Indian epics, clearly shown in Vālmīki, *Rāmāyaṇa* 3.69.25 ff. (Mudholakara 1990), we find a demon Kabandha who has neither head nor legs, but only one eye and a big mouth on his belly, and two long arms, with which he devours all the creatures he catches in the forest.

Jackson (1928 96, n.26) said that Av. *kuṇda-* stems from OIr. **kunda-*, either “stupid”, “hero” or “wise, magician”, attested in NP. 𐬰 (Steingass 1930 1053, s.v. *kund*).

Bailey (1955 72-73) assumed a possible variation of *-t-* and *-d-* in the same root OIr. **kunda-/kunta-* “blunt”, from which a secondary meaning “defective” and eventually “bad” developed. The meaning “bad” would be represented in Av Avestan by the demon *kuṇda-*, its feminine *kuṇdī-* and *kuṇdižā-*, in some Middle Iranian words and in NP. 𐬰 “stupid” and “astrologer, magician”.

According to Wüst (1966 59-60; 68, n.29), who accepted Bailey’s variation of *-t-* and *-d-* in the same root, some words developed from IE. **sqey-* “cutting, sharp” + *t/d*, with a nasal infix and without *s-* mobile: OInd. *kunta-* “spear”, on one hand, and Av. *kuṇda-* and *kuṇdī-* and OP. *kundurū-* “incense”, on the other hand. Moreover, following Nyberg’s (1938 177, 341) statement, according to which Av. *kuṇda-* in V 19.41 is a pre-Zoroastrian god of drunkenness worshipped with hemp, Wüst argued that OP. *kundurū-* “incense” and the supposed use of hemp in the cult of Kuṇda were linked.

Later on Grantovskij (1970 288) stated that Av. *kuṇda-* cannot stem from a variation of IIr. **kunda-/kunta-*, because NP. 𐬰 could only stem from OIr. **kunta-* or **kunḍa-*. According to him, in NP. 𐬰 two meanings merged: **kunda-* “stupid” and **kunda-* “sage, seer”. This second meaning, applied to an extatic and, according to Grantovskij, positive context, would be represented by Av. *kuṇda-*, which he interpreted not as a demon, but as an old god related to divination and the use of hemp. This interpretation, which stems from Nyberg (1938 177, 341), was partially followed by Rossi (2006) in his own analysis of Phl. *kundāg* as “soothsayer”, related to the practice of astragalomantics.

Bailey (1972 41) changed his own interpretation of Av. *kuṇda-*, and he proposed that it was connected with Ved. *kukúndha-* (< **ku-kúndha-*) “Bezeichnung gespentischer Wesen” (Mayrhofer 1992-2001 1.360) in AVŚ 8.6.11 (= AVP 16.80.1, but written *kakundha-*). The only difference between Vedic and Avestan would be thus the presence or absence of the pejorative prefix *ku^o/ka^o*.

To summarise, I must comment that Darmesteter’s (1877 54, n.2) etymological connection between Av. *kauuanda-* / *kuṇda-*, Ved. *kávandha-* and Gr. *kaánthos* is suggestive, although it implies to assume that Av. *kuṇda-* is a corruption of Av. *kauuanda-*. As far as the reading *kuṇdām* of V 19.43 is confirmed by the *kuṇda* of V 11, I have no argument to prefer the reading *kauuandām* of Vyt 26 instead of *kuṇdām* of V 19.43 and therefore I cannot explain why that of Vyt 26 is supposed to be older.

In my opinion, the rest of explanations are more or less imaginative. Among them, I think that Bailey’s (1955 72-73) first explanation is highly hypothetical, while those of Wüst (1966 59-60; 68, n.29) and Grantovskij (1970 288), stemming from Nyberg’s (1938 177, 341) belief about extatic cults related to Kuṇda, are not confirmed by the textual evidence of the Avesta. On the contrary, Jackson’s (1928 96, n.26) and Bailey’s (1972 41) proposals rest upon two different but equally possible etymologies. However, I have no argument to prefer one against the other, so that I prefer to leave the question regarding the meaning and etymology of Av. *kuṇda-* open. The same could be said regarding Av. *kuṇdiža*, of which only the

second element of the compound could be Av. *°žan-* < IE. **g^{uh}en-* “to smite, to kill”.

Av. *būšiiąsta* (11.9c-d)

vid. (Benveniste 1945 13-16), who interprets Av. *būšiiąstā-* as an abstract formation with *-tā-* from the future participle Av. *būšiiąnt-* “futurus” and considers that it is the demon of procrastination.

Av. *zairina* → Phl. *zabr-gar* (11.9d)

Av. *zairina* is the variant to be edited here according to the manuscripts’ evidence. Darmesteter (1887) translated Av. *zairina-* as “yellow” because he linked it with Ved. *hāri-* “yellowish” and Ved. *harinā-* “yellowish animal” (Mayrhofer 1992-2001 2.805-806). This interpretation was continued by Nyberg (1938 12), followed by Christensen (1941 35), who translated Av. *zairina* as “de couleur d’or” and supposed that this was referred the use of the juice of hemp in an extatic cult to Būšiiąsta. On the contrary, Bartholomae (1904 1681) translated it as “aufreibend, erschlaffend”, according to the etymology from IE. **đerh₂-* “to grind, to grow old, to decrease”.

The variant *zairina* in V 11.9d has not only a Vedic cognate, but also is confirmed by the parallels of 11.15a and 11.18a, where the manuscripts attest either *zairina* or *zairini*, and by Yt 18.2, where F1, the oldest manuscript of the Yašt, shows *zairinəm* as epithet of Būšiiąsta (Jamaspasa 1991 251).

Besides *zairina*, the variants *zairici* (L4), *zairicai* (G34) and *zairica* (D62, P2, P5, B1, P10, M3) in V 11.12c must be explained. In the manuscripts of Vīdēvdād I have found no other confusion between *-n-* and *-c-*, so these variants would be exceptions. In my opinion, they are due to reinterpretation of the Sasanian exegetes, who maybe thought that Av. *zairina*, epithet of the demon Būšiiąsta, was a corruption of Av. *zairicī-*, name of a demon in V 10. Accordingly, they might have supposed that the demon Zairicī of V 10 was the same as the demon Būšiiąsta of V 11. The assimilation of two demons also attests the parallel of Nanhais and Tarōmad in GrBd 34.27 and therefore would not be an isolated case.

Av. *mūiđi* (11.9e)

Av. *mūiđi* is another *hápax legómenon*. It was interpreted by Bartholomae (1904 1188) as a feminine *mūiđi-* and as the name of a *daēuui-*, but he failed to explain its etymology.

In order to understand this, we must take into account that there are two semantically antonymous Old Iranian roots **maud-* (Cheung 2007 270-271):

a) **maud-* “to mourn”.

b) **maud-* “to be glad, to rejoice”.

The first is found in MMP. *mwy-* “to mourn”, Phl. *mōy(ag)* “mourning, lamentation”, Phl. *must* “mourning”, NP. of the Šāhnāmeš *mōyeh* “mourning, lamentation”, NP. *mōyīdan* “to mourn, to weep and cry aloud” and NP. *must*

“distress, lamentation”. If Av. *mūiōi* stems from **maud-* “to mourn”, this word would be referred to a daevic entity related to mourning.

The second possibility connects Av. *mūiōi* with **maud-* “to be glad” and was already proposed by Kellens (1974 62-63). According to him, this root produced a feminine noun Av. *mūiōi-*, but also two other daevic words: YAv. *maoδanō.kairiūi* “she who gives pleasure” in Y 9.32 and OAv. *abāmusta-* “unsatisfied” in Y 46.4. I agree with Kellens’ explanation.

After considering the possible etymology and meaning of the Avestan word, I must add something about its PT. Although this word is never translated in the oldest PV manuscripts (and in the PV manuscripts of an old type), the reformist schools of Surat and Navsarī created PTs for this word. In P5 this Avestan word was simply adapted into the Pahlavi phonetics by means of Phl. <mwtd> *mūd* (V 11.9) or a Pahlavi equivalent <mwtdk> *mūdag* (V 11.12 and 15) was created. But the Pahlavi translators of G34a, F10a, T44 and E10 actually tried to translate it by means of Phl. *mūdag-kardār*. This latter PT is found in Y 9.32 for Av. *maoδanō.kairiūi* and also in Y 11.6 for Av. *mūrakāca*, although Phl. *mūdag-kardār* actually represents the PT of Av. *maoδanō.kairiūi*. In both passages, Phl. *mūdag-kardār* is explained by the gloss *kū čiš tabāh kunēd* “that is, it destroys something”. Following the interpretation of this gloss, Dhabhar (1949 159) translated Phl. *mūdag-kardār* as “weakening”, while Josephson (1997 78, 115) translates it as “maker of destruction” and “doer of destruction” respectively.

I think that the Pahlavi translators of G34a, F10a, T44 and E10 did not know exactly what Av. *mūiōi* meant and they simply wanted to fill the gap in the PT. Therefore, they seem to have copied the PT of Av. *maoδanō.kairiūi* and pasted it as that of Av. *mūiōi*, only omitting the gloss of the former.

Av. *kapastiš* (11.9e)

This Avestan word has been interpreted according to two different etymologies:

- a) as related to NP. *kabast* “colocynth”
- b) as related to Lat. *pestis* “pest”

The first explanation was firstly proposed by Spiegel (1864 1.290) and was followed by Darmesteter (1892-1893 2.182, n.14) and Johansson (1901 336-337). They connected Av. *kapasti-* with NP. *kabast* “colocynth”, the meaning of which also developed into “poison”, and with Skr. *kappitha-* “*Feronia elephantum*”. In the Šāhnāme NP. *kabast* means “poisonous plant, poison” (Wolff 1935 631), and in NP. *kabast* keeps the meaning “colocynth”. That the same word means either “poisonous plant, poison” or “colocynth” can be explained by the fact that some kinds of colocynth were used as poison in ancient times (see, for example, Bible, *Kings* 2, 4.39-40).

Bartholomae (1904 436) in his turn doubted about this connection and proposed to analyse the word as *ka-pasti-*, thus relating it to Lat. *pestis* “pest” with a pejorative prefix *ka-*, like in Av. *ka-mərəδa-*. Duchesne-Guillemin (1936 145-146) and Panaino (1990-1995 1.144) agree with Bartholomae.





This second interpretation depends on a second text where it is attested: Yt 8.56 (Panaino 1990-1995 1.79). In this passage Av. *kapasti-* is mentioned in the context of a war:

... *nōiṭ. iḍra. airiia. xdayhāuuō. xfrašušuiiāt. haēna. nōiṭ. vōiyṇa. nōiṭ. pama. nōiṭ. kapastiš. nōiṭ. haēniūō. raḍō. nōiṭ. uzgərəptō. drafšō.*

“... then neither an army would have reached here the Aryan countries, nor would famine, nor scabies, nor mange [?], nor a hostile chariot, nor the uplifted standard (of war).”

But in my opinion the meaning of Av. *kapasti-* in this context of war of Yt 8.56 is different from that in V 11. In Yt 8.56 Av. *kapasti-* can be related not to Lat. *pestis* but to OP. *pasti-* (DNb.43-45) and Ved. *pattī-* “foot-soldier” < IE. **ped-ti-* (Mayrhofer 1992-2001 2.74). Although we do not find a pejorative prefix in this case neither in Old Persian nor in Vedic, there are some parallels in Sanskrit military terms with other pejorative prefixes, such as Skr. *kad-ratha-* “bad carriage” and *ku-sārathi-* “bad charioteer” (Böhtlingk & Roth 1855 2.49, 2.371). According to this interpretation, we could translate Yt 8.56 as “nor would famine, nor scabies, nor a (bad or hostile) foot-soldier, nor a hostile chariot, nor the uplifted standard (of war)”.

In V 11, on the contrary, there is no military context, so that there is no justification for Av. *kapasti-* meaning here “bad or hostile foot-soldier”. But if Av. *kapasti-* does not mean “pest” in Y 8.56, we have no more reason to suppose that it means “pest” in V 11. Therefore, as I cannot support without doubts that “colocynth > poison” was the right interpretation, I prefer to leave this question unanswered.

Nevertheless, the first interpretation as “colocynth > poison” seems to have been preferred by the local tradition. Actually, the scribes of the manuscripts of the reformist school of Navsarī F10a, T44 and E10 understood Av. *kapasti-* as “colocynth” and translated it accordingly. G34a in the right margin , F10a in the right margin , T44  and E10  must be interpreted as wrong writings of a “re-Pahlavised” <kystwk> from NP. کيستو “colocynth” (Steingass 1930 1069, s.v. *kīstū*). On the contrary, the scribe of P5 translated it in V 11.9 as Phl. <kpyc> *kabīz* “a grain measure” (MacKenzie 1971 s.v. *kabīz*), but tried to adapt it in V 11.12 as Phl. <kpst> and in V 11.15 as Phl. <kpšt>. Apparently the Pahlavi translator of P5 did not know what this Avestan word meant and simply improvised an adaptation in each passage.

Av. *pərəne* → Phl. *purdēnam*

As already mentioned regarding V 10.5b, Av. *pərəne* is the 1st. Sing. Pres. Ind. Mid. of the Avestan verb *par-* “to fight, to struggle”.

Phl. **purdēnīdan*, *purdēn-* was not included in Nyberg’s nor in Mackenzie’s lexica, but it must be analysed as a denominative verb from Phl. **purd* “fight” < Ir. **pīt-* “fight”. The root nouns Ved. *pīt-* “battle, fight” and YAv. *pərət-* “battle, fight”, and their thematic derivatives Ved. *pītana-* (masc.), Ved. *pītānā-* (fem.) “battle, fight” and YAv. *pəšanā-* “battle, fight” stem from it (Bartholomae 1904 891, 896-897) (Mayrhofer 1992-2001 2.160). From this zero grade, two

denominative verbs were formed: Ved. *ṛtanyáti* “fights” (Mayrhofer 1992-2001 2.160) and Phl. **purdēnīdan, purdēn-* (< MP. **purd-*).

The same Indo-Iranian root, but in full grade, is also present in some verbs. In Old Iranian it is attested in YAv. *parət-* “to fight” (Bartholomae 1904 868-869). In Middle West Iranian we find the verbs Phl. *ni-bardīdan, ni-bard-* “to fight” and Parth. *n-brd-* “to fight” (Ghilain 1939 53) and the participle Phl. *nibardag* “tried, experienced, brave” (NP. *nabardah*), but also the substantive Phl. *nibard* “fight, struggle” (NP. *nabard*) (MacKenzie 1971 59), (Nyberg 1974 140-141), (Cheung 2007 298).

11.10. |a| pərəne. θβā.¹⁷⁹⁶ dužda.¹⁷⁹⁷ aŋra.¹⁷⁹⁸ x mañiiō.¹⁷⁹⁹ haca.¹⁸⁰⁰ nmānaṭ.¹⁸⁰¹
haca.¹⁸⁰² āḍraṭ.¹⁸⁰³ haca. apat̄. haca. zəmaṭ.¹⁸⁰⁴ haca.¹⁸⁰⁵ gaot̄.¹⁸⁰⁶ haca.¹⁸⁰⁷
uruuaraiiāt̄.¹⁸⁰⁸ haca. narəm. ašauuanəm.¹⁸⁰⁹ haca. nāirikəm.¹⁸¹⁰ ašaonīm.¹⁸¹¹
haca. strāš.¹⁸¹² haca. māyhəm.¹⁸¹³ haca. huuarə.¹⁸¹⁴ haca. anayra.¹⁸¹⁵ raocā.¹⁸¹⁶
haca. višpa.¹⁸¹⁷ vohu.¹⁸¹⁸ mazdaḍāta.¹⁸¹⁹ + aša.cīdra.¹⁸²⁰

- ¹⁷⁹⁶ L4, P5, K2, G34, F10, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9*, (G); D62, P2, B1, P10 θβām; M3 θām
- ¹⁷⁹⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, (G); E4 daojaḍa; FK1 dužda; *Mf2, K9 duždā*
- ¹⁷⁹⁸ L4, K1, D62, P2, P5, K2, G34, B1, P10, M3 . B2, T46, P1, Br1, G42, FK1 . *Mf2, K9*, (G); F10 . L1 aŋbra; T44 aŋbara; E10 aŋrō; R278, E4, L5 aŋbarō; L2 aŋrōa
- ¹⁷⁹⁹ L4, G34, F10 . L5 mainiiū; K1, D62, P2, K2, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1, (G) mainiiō; P5, E10 mainiiūš; T44 mainiiūš; *Mf2 mainiiū; K9 mainiiū*
- ¹⁸⁰⁰ L4, K1, D62, P2, P5, K2, G34a in the right margin, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); G34 † haca. ... apat̄ †
- ¹⁸⁰¹ L4, G34a in the right margin, F10, T44 . L1, B2, T46, P1, Br1, L2, G42, E4 . *Mf2, K9*, (G); K1, D62, P2, K2, B1, P10, M3 nāmānaṭ; P5 nmā^at̄; E10 nmānt̄. haca. višpe. haca. zaṅtu. haca. daŋhu; R278, L5, FK1 namānaṭ
- ¹⁸⁰² L4, K1, D62, P2, P5, K2, G34a in the right margin, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); E10 haci
- ¹⁸⁰³ L4, K1, D62, P2, P5, G34a in the right margin, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); K2 āḍr^at̄; P10 āḍr^at̄
- ¹⁸⁰⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*, (G); E10 gzəmaṭ; E4 zimaṭ; FK1 apat̄ (but corrected in red ink as zamaaṭ)
- ¹⁸⁰⁵ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9*, (G); R278 haomaṭ. haca; FK1 † haca. gaot̄ † (but added above the line *ha. gumt̄*)
- ¹⁸⁰⁶ L4, K1, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, Br1, L2, G42 gaomaṭ; L1 gaōmaṭ; B2, T46, P1, L2 . *Mf2* (but *-ma-* added in the right margin next to *-t̄*), *K9* above the line gaōmaṭ; E4, L5 gumat
- ¹⁸⁰⁷ L4, K1, D62, P5, G34, T44, E10, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); P2 haca. haca
- ¹⁸⁰⁸ L4, D62, K2, B1, M3 . L1, B2, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*, (G); P2, P5, G34, F10, T44, E10 . R278, E4, FK1 uruuaraiiāt̄
- ¹⁸⁰⁹ L4, K1, P5, K2, G34, F10, T44, B1, P10, M3 . R278, T46, L5 . *Mf2, K9*, (G); D62 aša^{uuanəm}onīm; P2 ašauuanəm; E10 . L1, B2, P1, Br1, L2, G42, E4 ašauuanəm; FK1 ašauuanəm
- ¹⁸¹⁰ L4, K1 . T46, P1 . *Mf2*, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, E4, L5, FK1 . *K9 nāirikəm*; G42 nāⁱrikəm
- ¹⁸¹¹ L4, K1, D62, P2, P5, K2, G34, F10, T44, B1, P10, M3 . T46, G42, L5, FK1, (G); E10 . R278, Br1, L2, E4 ašaonīm; L1, B2, P1 ašaonīm; *Mf2, K9 ašaonīm*
- ¹⁸¹² *Mf2*, (G); L4, K1, D62, K2, G34, F10, B1, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *K9 strāuš*; P2, T44, E10, M3 . E4, L5 starāuš; P5 stāra
- ¹⁸¹³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, (G); *K9 māyhāəm*
- ¹⁸¹⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*, (G); E4 huuarə; L5 huuara; FK1 hūra
- ¹⁸¹⁵ L4, D62, P5, K2, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*, (G); P2 . L5 anayara; G34 anyara; E4 anayarə
- ¹⁸¹⁶ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, T46, Br1, L2, G42, E4, L5, (G); L1, B2, P1 . *Mf2, K9 raōcā*; FK1 anayrairaocā
- ¹⁸¹⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9*, (G); L5 višpe

[a] I fight you, harmful Evil Spirit, away from the house, away from the fire, away from the water, away from the earth, away from the cattle, away from the plants, away from the righteous man, away from the righteous woman, away from the stars, away from the moon, away from the sun, away from the endless lights, away from all goods made by Mazdā which (have) the brightness of Truth.

[a] pwltynm LK¹⁸²¹ dwšd'n'k gnn'k mynwg¹⁸²² MN m'n' [MN¹⁸²³ wys¹⁸²⁴ MN¹⁸²⁵ znd¹⁸²⁶ MN¹⁸²⁷ MTA¹⁸²⁸] MN'thš MN¹⁸²⁹ MYA¹⁸³⁰ MN¹⁸³¹ zmyk MN¹⁸³² gwspnd¹⁸³³ MN¹⁸³⁴ 'włwl¹⁸³⁵ MN¹⁸³⁶ GBRA y¹⁸³⁷ 'hlwb¹⁸³⁸ MN¹⁸³⁹ n'ylyk¹⁸⁴⁰ y¹⁸⁴¹ 'hlwb¹⁸⁴² MN¹⁸⁴³ stl MN¹⁸⁴⁴ m'h MN¹⁸⁴⁵ hwłšyt MN¹⁸⁴⁶ ZK¹⁸⁴⁷ <y> 'sl lwšnyh¹⁸⁴⁸ MN¹⁸⁴⁹ hlwsp' p'tyh¹⁸⁵⁰ y¹⁸⁵¹ 'whrmzd d't' MNW¹⁸⁵² MN 'hl'dyh pyt'kyh

¹⁸¹⁸ *Mf2*, (G); L4 *vohū*; D62, P2, P5, K2, G34, F10, T44, E10, P10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . K9 *vōhū*; B1, M3 *vōhu*

¹⁸¹⁹ L4, D62, P2, P5, K2, F10, T44, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, E4, L5 . *Mf2*, K9, (G); G34 *mazdađātābe*; E10 *mazdađāti*; P1 *mazdadāta*; FK1 *mazdađā.ta*

¹⁸²⁰ K2, F10, T44, M3 . K9; L4, D62, P2, P5, G34, B1, P10 . *Mf2*, (G) *ašaciđra*; E10 *ašābe.ciđra*; L1, B2, R278, T46, P1, Br1, L2 *ašaciđra*; G42 *aša.ciđra*; E4 *ašacaiđra*; L5 *aša.ciđara*; FK1 *ašaone.aša.ciđra*

¹⁸²¹ L4, K1, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 † LK †

¹⁸²² (Jmp); L4, K1, D62, E10, B1, P10, M3 gn'gmyngw; P2 gn'kmyngw; G34 gnn'gmyngw; F10 gn'gmyngw; T44 𐬨𐬀𐬎𐬎𐬎𐬎

¹⁸²³ L4, D62, P2, G34, F10, B1, M3, (Jmp); T44 W MN; E10 † MN †; P10 MNW

¹⁸²⁴ L4, K1, D62, P2, F10, T44, P10, M3, (Jmp); G34, B1 wyš; E10 wys

¹⁸²⁵ L4, D62, G34, F10, B1, M3, (Jmp); P2, T44 W MN; E10 † W MN †; P10 MN

¹⁸²⁶ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 znd

¹⁸²⁷ K1, D62, P2, F10, B1, P10, M3, (Jmp); L4, G34, T44, E10 † MN MTA †

¹⁸²⁸ K1, B1, M3, (Jmp); D62, P10 MT; P2 MT^A W

¹⁸²⁹ K1, D62, E10, B1, P10, M3, (Jmp); L4, G34, T44, P2 W MN

¹⁸³⁰ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, (Jmp); M3 † MN MYA †

¹⁸³¹ E10, M3, (Jmp); L4, K1, D62, P2, G34, T44, B1, P10 W MN; F10 † MN zmyk †

¹⁸³² P2, T44, M3, (Jmp); L4, D62, G34, F10, E10, B1, P10 W MN

¹⁸³³ L4, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 'włwl

¹⁸³⁴ L4, D62, P2, T44, E10, B1, P10, M3, (Jmp); G34, F10 W MN

¹⁸³⁵ L4, D62, P2, F10, T44, B1, P10, M3, (Jmp); G34 gwspnd; E10 'włwl

¹⁸³⁶ D62, P2, B1, P10, M3, (Jmp); L4, G34, F10, T44, E10 W MN

¹⁸³⁷ T44, (Jmp); L4 † y 'hlwb' †; K1, D62, P2, G34, F10, E10, B1, P10, M3 † y †

¹⁸³⁸ K1, D62, P2, T44, E10, B1, P10, M3, (Jmp); G34 'hlwb''; F10 'hl'dyh

¹⁸³⁹ L4, K1, D62, P2, E10, B1, P10, M3, (Jmp); G34, F10, T44 W MN

¹⁸⁴⁰ K1, D62, F10, T44, E10, B1, P10, M3, (Jmp); L4 n'ylyk; P2 'n'ylyk; G34 n'ylyk'n

¹⁸⁴¹ K1, B1, (Jmp); L4, D62, G34, F10, T44, E10, P10, M3 † y †; P2 † y 'hlwb' †

¹⁸⁴² K1, F10, B1, M3, (Jmp); L4 'hlwb'-1; D62 'hl lwbyy; G34 'hlwb''; T44 'hlwb'yy; E10 'hlwb'yn; P10 'hlwb'yy

¹⁸⁴³ L4, K1, D62, P2, G34, F10, T44, E10, B1, M3, (Jmp); P10 MN

¹⁸⁴⁴ L4, D62, G34, T44, E10, (Jmp); K1, P2, F10, B1, P10, M3 W MN

¹⁸⁴⁵ G34, (Jmp); L4, K1, D62, P2, F10, T44, E10, B1, P10, M3 W MN

¹⁸⁴⁶ L4, K1, D62, G34, T44, E10, B1, P10, (Jmp); P2, F10, M3 W MN

¹⁸⁴⁷ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 † ZK †

¹⁸⁴⁸ K1, (Jmp); L4, G34, T44, E10 'sl y lwšnyh; D62, P10 'sl lwšn'; F10 𐬨𐬀𐬎𐬎𐬎 lwšnyh; B1, M3 'sl lwšnyh

¹⁸⁴⁹ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 W MN

|a| *purdēnam tō dujdānāg gannāg mēnōg az mān [az wis az zand az deh] az ātaxš az āb az zamīg az gōspand az urwar az mard ī ablaw az nārīg ī ablaw az star az māh az xwaršēd az ān <i> asar rōšnīh az harwisp ābādīh ī ohrmazd-dād kē az ablāyīh paydāgīh*

|a| I fight you, ignorant Gannag Mēnōg, away from the house, [away from the clan, away from the tribe, away from the country], away from the fire, away from the water, away from the earth, away from the cattle, away from the plants, away from the righteous man, away from the righteous woman, away from the stars, away from the moon, away from the sun, away from the endless lights, away from all prosperity created by Ohrmazd, whose manifestation (stems) from Truth.

Av. *θβā. dužda. agra. xmañiiō* (11.10a)


It is striking that the Evil Spirit was addressed to by means of the personal pronoun Acc. Sing. *θβā* instead of the Acc. Sing. **duždam. agrəm. xmañiiūm*. As a matter of fact, in the parallel of V 10.5b we only find *paiti.pərəne + agrəm. xmañiiūm*, that is, the formula without personal pronoun.

The only passage where Zaratuštra addresses directly to the Evil Spirit by means of the vocatives *dužda. agra. xmañiiō* are V 19.5 *uzuuaēdaiiat. zaratuštrō. agrəm. xmañiiūm. dužda. agra. xmañiiō. janāni. dāma. daēuuō.dātəm (...)* “Zaratuštra let the Evil Spirit know: ‘Harmful Evil Spirit, I shall kill the creation created by the demons (...)’”, and 19.9, where the vocatives *āi. dužda. agra. xmañiiō* are isolated in the midst of the phrase. The same vocative *dužda. agra. xmañiiō* is found in 19.12, but an Abl. Sing. is expected in this case: *kuḍa. hiš. azəm. kərənauuāni. haca. auuarhāt. drujaṭ. haca. dužda. agra. xmañiiō* “How shall I make them (free) from that Lie, from the harmful Evil Spirit?”. However, in these passages no personal pronoun Acc. Sing. *θβā* is used.

Av. *nmānaṭ* (11.10a)

There is a case of apparent athematisation of a thematic noun in the wrong ending *-aṭ* in Av. *nmānaṭ* instead of the expected *nmānāt* in V 11.10a, 13a, 16a, 19a. Since it is repeated in all these passages, it cannot be interpreted as a mere mistake in the written transmission.

All the *haca* in these passages are used as prepositions, so that *nmānaṭ* seems not to be properly an example of the usual shortening due to a postposition *haca* in *nmānaṭ.haca* (Hoffmann & Forssman 1996 60 be.) (de Vaan 2003 112 ff.). According to de Vaan (2003 114), Av. *nmānaṭ* has been influenced by the sequence of Abl. Sing. *-aṭ* in *āḍrat, apat* and *zəmat*. I agree with him.

¹⁸⁵⁰ L4, K1, P2, G34, T44, E10, M3, (Jmp); D62 ¹p tyh; F10 ; B1, P10 ¹thš

¹⁸⁵¹ L4, G34, T44, (Jmp); K1, D62, P2, F10, E10, B1, P10, M3 ¹y |

¹⁸⁵² L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 ¹MNW |

11.11. |a| *aḏa.*¹⁸⁵³ *imq̄.*¹⁸⁵⁴ *vacō.*¹⁸⁵⁵ *drəŋjaiiōiš.*¹⁸⁵⁶ *yōi.*¹⁸⁵⁷ *aŋhən.*¹⁸⁵⁸
*vārəḏrayniō.təməmca.*¹⁸⁵⁹ *baēšaziō.təməmca.*¹⁸⁶⁰ *caḏβārō.*¹⁸⁶¹ *abhuna.*¹⁸⁶²
*vairiia.*¹⁸⁶³ *frasrāuuaiiōiš.*¹⁸⁶⁴ *yaḏā.*¹⁸⁶⁵ *abū.*¹⁸⁶⁶ *vairiū.*¹⁸⁶⁷ *aḏa.* *ratuš.* *ašāt̄cūt̄.* *hacā.*
vayhēuš. *dazdā.* *manayhō.* *šiiəḏananqm.* *aŋhēuš.* *mazdāi.* *xšəḏrəmca.* *aburāi.* *ā.* *yim.*
drigubiū. *dadaṭ.* *vāstārəm.* (= Y 27.13)¹⁸⁶⁸ |b| *kām.nā.*¹⁸⁶⁹ *mazdā.*¹⁸⁷⁰ *mauuaitē.*¹⁸⁷¹
pāiium. *⁺dada.* *hūiat.* *mā.* *drəguuā.* *dīdarəšatā.* *⁺aēnaŋhē.* *⁺anūiēm.* *ḏβahmāt̄.* *āḏrascā.*

¹⁸⁵³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); FK1 aḏi*

¹⁸⁵⁴ T46, P1 . *Mf2, (G); L4, K1 imq̄m; D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, L5, FK1 imq̄m; L1, B2, Br1, L2, G42 . K9 imq̄; E4 im*

¹⁸⁵⁵ L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); K2 vcō*

¹⁸⁵⁶ L1, B2, T46, P1, G42 . *Mf2, K9; L4, K1, D62, G34, F10, T44, E10, B1, P10, M3* † *drəŋjaiiōiš. ... baēšaziō.təməmca* †; **P2** *drə.*; **P5** *drəŋjūiōiš*; **K2** . R278, Br1, L2, E4, L5 *ṽtā* † *drəŋjaiiōiš. ... vārəḏrayniō.təməmca* †; **FK1** *darəŋjūiōiš*

¹⁸⁵⁷ B2, T46, **FK1**; **P2** *ṽtā* † *yōi. ... baēšaziō.təməmca* †; **P5** *yōi*; L1, P1 . *Mf2, K9 jōi*; G42 *ṽtā* † *yōi. ... vārəḏrayniō.təməmca* †

¹⁸⁵⁸ **P5** . L1, B2, T46, **FK1** . *Mf2, K9; P1 aŋhəna*

¹⁸⁵⁹ **P5** . T46, **FK1**; L1, B2 . *K9 vārəḏrayniōtəməmca; P1 vārəḏrayniō.təməmca; Mf2 vārəḏrayniōtəməmca*

¹⁸⁶⁰ **P5** *bišaziō.təməmca; K2 timica; L1, B2, Br1 baēšaziōtəməmca; R278, T46, P1, L2, G42, E4, L5 baēšaziō.təməmca; FK1 baišaziō.təməmca; Mf2, K9 baēšaziōtəməmca*

¹⁸⁶¹ **K1, D62, K2, G34, F10, B1, P10, M3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); L4 caḏβārō; P2, P5, T44, E10 . FK1 ciḏβārō*

¹⁸⁶² **L4, P2, P5, K2, G34, F10, E10, B1, P10, M3** . L1, B2, R278, T46, Br1, L2, G42 . *Mf2, K9, (G); K1 abura; D62 abur̄nəm. na; T44 . P1, E4 abunabe; L5 abune; FK1 abōnabe*

¹⁸⁶³ **L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3** . L1, B2, R278, T46, P1, Br1, L2, E4, L5 . *Mf2, K9, (G); G42 vairiūa; FK1 vairiie*

¹⁸⁶⁴ **L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9, (G); P5 frasrāuuūiōiš; L5, FK1 frasrāuuūiōiš*

¹⁸⁶⁵ **L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3** . B2, T46, Br1, E4, L5, (G); L1, R278, P1, L2, G42 . *Mf2, K9 yaḏā; FK1 yaḏai*

¹⁸⁶⁶ **L4, K1, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3** . L1, B2, R278, T46, Br1, L2, G42, E4, L5, **FK1, (G); D62 abūm; P1 abu; Mf2, K9 abī**

¹⁸⁶⁷ **L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3** . L1, T46, P1, Br1, L2, E4, L5 . *Mf2, K9, (G); B2 vairiū. 4 (in Indian numeral) 4 (in Pahlavi numeral); R278, G42 vairiū. 4; FK1 vairiū. īak (in Pāzand)*

¹⁸⁶⁸ Y 27.13. vid. (Kellens & Pirart 1988-1991 1.101): “Harmonieux comme un (maître est harmonieusement) digne de choix par l’existence (rituelle), le modèle des actes de l’existence de la divine Pensée et leur emprise sont attribués au Maître Mazdā, dont (cette emprise) fera un pâtre pour les nécessiteux”; (Humbach & Elfenbein & Skjærø 1991 1.115): “Just as (a judgement) is worthy of being chosen by the world, so the judgement, (which) in accordance with truth itself, (is to be passed) on the actions of good thought of the world, is assigned to the Wise One, and the power (is assigned) to (Him), the Ahura, whom (people) appoint as a shepherd to the poor”.

¹⁸⁶⁹ T46, (G); **L4, D62, P5, K2, G34, E10, P10** . L1, B2, R278, P1, Br1, L2, G42 . *Mf2, K9 kāmā; P2, F10, T44, B1, M3 . E4, L5, **FK1 kāmanā***

¹⁸⁷⁰ **L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, **FK1, (G); Mf2, K9 mazdā**

¹⁸⁷¹ **L4, K1, D62, G34, F10, T44, E10, P10, M3** † *mauuaitē. ... ašabe* †; **P2, P5, K2** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, (G) *ṽtā* † *mauuaitē. ... astuuaitiš* †; **B1 . K9** *ṽtā* † *mauuaitē. ... ašabe* †; **FK1** † *mauuaitē. ... astuuaitiš* †; *Mf2 ṽtā sar guftan* † *mauuaitē. ... ašabe* †

manayhascā. yaiiā. śīiaoḍanāiš. ašəm. θraoštā. aburā. təm. mōi. dąstuuąm. daēnaiiāi. frāuuaočā. (= Y 46.7)¹⁸⁷²

kā. vərəθrəm.jā. θβā. pōi. səngbā. yōi. hənti. cidrā. mōi. dąm. abīmbiš. ratūm. cīždī. at. hōi. vohū. sərəošō. jantū. manayhā. mazdā. ahmāi. yahmāi. vaši. kahmāicīt. (= Y 44.16)¹⁸⁷³

pāta.nō. +tbišūiantat. pairi. mazdāscā. ārmaitišca. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxəðre. xapa.nasiiehi. +mā. xmarənciša. gaēḍā. astuuaitiš. ašāhe.¹⁸⁷⁴ (= V 8.21, SrB 3)¹⁸⁷⁵

[a] “Then you shall murmur these words, which will be the most victorious and most healing. You shall pronounce four Ahuna Vairiia: yaθā. ahū. vairiūō. adā. ratuš. ašātčīt. hacā. vaṅhāuš. dazdā. manayhō. śīiaoḍananąm. aṅhāuš. mazdāi. xšəθrəmčā. aburāi. ā. yim. drigubūō. dadat. vāstārəm. (= Y 27.13) [b] *kəm.nā. mazdā. mauuaitē. pāiūm. +dadā. hiāt. mā. drəguuā. dīdarəšatā. +aēnaṅhē. xaniūēm. θβahmāt. āḍrascā. manayhascā. yaiiā. śīiaoḍanāiš. ašəm. θraoštā. aburā. təm. mōi. dąstuuąm. daēnaiiāi. frāuuaočā. (= Y 46.7)*

kā. vərəθrəm.jā. θβā. pōi. səngbā. yōi. hənti. cidrā. mōi. dąm. abīmbiš. ratūm. cīždī. at. hōi. vohū. sərəošō. jantū. manayhā. mazdā. ahmāi. yahmāi. vaši. kahmāicīt. (= Y 44.16)

pāta.nō. +tbišūiantat. pairi. mazdāscā. ārmaitišca. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxəðre. xapa.nasiiehi. +mā. xmarənciša. gaēḍā. astuuaitiš. ašāhe. (= V 8.21, SrB 3)”

[a] 4¹⁸⁷⁶ ʰnwl¹⁸⁷⁷ pr'c sl'dšn¹⁸⁷⁸ yt'hwwylywk¹⁸⁷⁹ [4¹⁸⁸⁰ BRA YMRWN¹⁸⁸¹]

[a] *čahār ahunawar frāz srāyišn yaθāhūwayryō [čahār bē gōw]*

¹⁸⁷² vid. (Kellens & Pirart 1988-1991 1.160): “Qui me désignes-tu comme protecteur, ô Mazdā, chaque fois que le partisan de la Tromperie cherche à me contraindre, à faire tort, sinon ton feu et la pensée, par les actes (rituels) desquels, ô Maître, vous engraissez l’Harmonie? Proclame mon enseignement à la conscience!”; (Humbach & Elfenbein & Skjærvø 1991 1.169): “(But) whom dost Thou appoint (as) guardian for one such as me, O Wise One, when the deceitful one tries to seize me in order to injure (me), (whom dost Thou appoint) other than Thy fire and thought, with whose [du.] actions one nourishes truth, O Ahura? Proclaim a message about that to my religious view”.

¹⁸⁷³ vid. (Kellens & Pirart 1988-1991 1.153): “Quel est le briseur d’obstacles parmi les Existants, afin qu’il (me) protège suivant ton explication? Que des cadeaux remarquables me soient faits! Ô guérisseur de l’existence (rituelle), fournis-moi le modèle! Et que l’obéissance à ce (...) vienne en raison de la divine Pensée, ô Mazdā, à celui, quel qu’il soit, auquel tu veux qu’elle vienne!”; (Humbach & Elfenbein & Skjærvø 1991 1.161): “Who (is) a resistance-breaker (able) to protect (those) who exist, by Thy proclamation? Accord (as) a judgement bright (things to be) in my house, O Healer of existence. Let (recompense for) obedience come to him through good thought, O Wise One, to him, to whomsoever Thou wishest”.

¹⁸⁷⁴ P2, P5, (G); K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *ašāhe*

¹⁸⁷⁵ vid. (Wolff 1910 134, 367): “Schütz uns vor dem Feind, o Mazdāh und o heilige Ārmatay! (Ver)schwinde daēvische Drug, (ver)schwinde daēvaentstammte, (ver)schwinde daēvageschaffene, (ver)schwinde daēvaerzeugte! Verschwinde, o Drug, zieh ab, o Drug, verschwinde völlig, o Drug, im Norden sollst du verschwinden, nicht sollst du die stoffliche Welt des Aša zunichte machen!”.

¹⁸⁷⁶ L4, K1, D62, P2, K2, G34, T44, E10, B1, P10, M3, (Jmp); F10 5

¹⁸⁷⁷ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3; (Jmp) ʰnwnwl

¹⁸⁷⁸ E10, (Jmp); L4, K1, D62, G34, T44, B1, P10, M3 sl'dšnyh; P2 sl'dšnyy ; F10 sl'dšn'y

¹⁸⁷⁹ L4, G34, T44, E10, M3; K1, F10, B1, P10 yt'hwkwlyw'; D62 yt'hwkwlyw lyw'; P2 yt'hwkwlyw'; (Jmp) yt'hwwylyw'

¹⁸⁸⁰ D62, P2, G34, F10, (Jmp); L4, K1, T44, E10, B1, M3 5; P10 5⁴, but P10a⁵

¹⁸⁸¹ L4, D62, P2, G34, E10, B1, P10, M3; F10, (Jmp) YMRWN; T44 YMRWN-yt

[a] Four Ahunawar must be pronounced: *yaθāhūwaryō* [say it four (times)].

11.12. |a| *paršta.*¹⁸⁸² + *aēšmām.*¹⁸⁸³ *paršta.*¹⁸⁸⁴ *nasūm.*¹⁸⁸⁵ |b| *paršta.*¹⁸⁸⁶
*hām.raēḍβām.*¹⁸⁸⁷ *paršta.*¹⁸⁸⁸ *paiti.raēḍβām.*¹⁸⁸⁹ |c| *paršta.*¹⁸⁹⁰ *xrū.*¹⁸⁹¹ *paršta.*¹⁸⁹²
*xruuiyni.*¹⁸⁹³ *paršta.*¹⁸⁹⁴ *būidi.*¹⁸⁹⁵ *paršta.*¹⁸⁹⁶ *būidiža.*¹⁸⁹⁷ *paršta.*¹⁸⁹⁸ + *kunḍa.*¹⁸⁹⁹
*paršta.*¹⁹⁰⁰ *kunḍiža.*¹⁹⁰¹ *paršta.*¹⁹⁰² + *būšūqsta.*¹⁹⁰³ *yā.*¹⁹⁰⁴ *zairina.*¹⁹⁰⁵ |d| *paršta.*¹⁹⁰⁶

¹⁸⁸² L4, F10, T44, E10 . L1, B2, R278, P1, Br1, L2, G42 . *Mf2, K9, (G); K1, B1, P10, M3 paršte; D62 parštae; P2 pərašta; K2 paršti; G34 . T46, L5 parašta; FK1 pərašta. L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10 and M3 continue V 11.11 without PT.*

¹⁸⁸³ D62, K2, F10, P10; L4, K1, G34, B1, M3 . FK1 *aēšmām; P2 . Mf2, K9 aēšmām; P5 aēšmām; T44 ašmām; E10 . L1, R278, T46, P1, Br1, L2, G42 aēšmām; B2 aēšmm (B2a -ə- before -m); E4 aesmām; L5 išmām; (G) aēšmām*

¹⁸⁸⁴ L4, D62, F10, T44, E10, M3 . L1, R278, T46, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 . B2, L5 parašta; P5 pəršta; K2 paršta; B1, P10 paršti; P1 -| paršta. nasūm. ... paiti.raēḍβām |-*; E4, FK1 *pərašta*

¹⁸⁸⁵ D62, P2, P5, G34, F10, T44, E10, P10 . R278, T46, Br1, L2, G42, E4, FK1, L5, (G); L4 . L1, B2 *nasum; K1, B1, M3 nasqm; K2 nsūm; Mf2, K9 nasīm*

¹⁸⁸⁶ P5, G34a in the left margin, F10a in the left margin, T44 in the left margin . L1, B2, R278, T46, Br1, L2, G42 . *Mf2, K9, (G); L4, K1, D62, P2, G34, F10, B1, P10, M3 -| paršta. ... paiti.raēḍβām |-*; K2 *paršta; E10 paršt; E4, FK1 pərašta; L5 parašta*

¹⁸⁸⁷ (G); P5, F10a in the left margin, T44 in the left margin . FK1 *hām.raḍβām; K2, G34a in the left margin hām.raēḍβām; E10 . L1, B2, R278, Br1, L2, G42, L5 hām.raēḍβām; T46 hām.raēḍβām; E4 hām.raidβām; Mf2, K9 hīm.raēḍβām*

¹⁸⁸⁸ P5, G34a in the left margin, F10a in the left margin, T44 in the left margin, E10 . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); K2 parasta; R278 paršta^a; E4, FK1 pərašta; L5 parašta*

¹⁸⁸⁹ K2, G34a in the left margin . *Mf2, K9, (G); P5, F10a in the left margin, T44 in the left margin . R278, FK1 paiti.raḍβām; E10 . L1, B2, T46, P1, L2, G42, L5 paiti.raēḍβām; Br1 paiti.rəḍβām; E4 paita.raidβām*

¹⁸⁹⁰ L4, K1, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 parašta; P5 paršte; K2 paršta; E4, FK1 pərašta; L5 parasta*

¹⁸⁹¹ P5, K2, F10, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1, (G); L4, K1, D62, P2, G34, T44, B1, P10, M3 *xru; L5 xarū; Mf2 xrī*

¹⁸⁹² L4, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 parašta; P5 parašte; K2 parasta; E4 pərašta; L5 prašta; FK1 pīrašta*

¹⁸⁹³ D62, P10, M3, (G); L4, T44 *xruuiynū; P2, E10 xruuiyna; P5 xruuayna; K2 xruuiynū; G34 . L1, B2, R278, T46, L2, G42, FK1 xrūiynū; F10 xruuiyni; B1 xruuiyni; P1, Br1 xrūiynū; E4 xarūiynana; L5 xarūi.ganū; Mf2, K9 xīynu*

¹⁸⁹⁴ L4, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2 . *Mf2, K9, (G); P2, G34 parašta; P5 paršte; K2 paršta; G42 ḅparšta; E4, FK1 pərašta; L5 parasta*

¹⁸⁹⁵ L4, D62, P2, K2, G34, F10, P10 . L1, B2, R278, P1, Br1, L2, G42, FK1, (G); P5, T44, E10, B1 . T46 *būida; M3 buuidi; E4 buuaida; L5 būide; Mf2 bī.idi; K9 būidi*

¹⁸⁹⁶ L4, K1, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2 parašta; P5 paršte; K2 paršta; G34 . L5 parašta; E4, FK1 pərašta*

¹⁸⁹⁷ L4, P2, G34, F10, T44 . L1, B2, T46, P1, Br1, L2, G42, (G); K1 *buidiža; D62 buidiža; P5 būidaža; K2 būiḍža; E10 būidaja; B1, P10, M3 buidiža; R278 buuidiža; E4 buuadiža; L5 būidezi; FK1 būidija; Mf2 būiḍža*

¹⁸⁹⁸ L4, K1, D62, F10, T44, E10, P10 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 . L5 parašta; P5 paršte; K2 parasta; M3 -| paršta. ... kundija |-*; E4, FK1 *pərašta*

¹⁸⁹⁹ L1, B2, R278, T46, P1, Br1, L2, G42, FK1; L4, K1, D62, P2, P5, K2, G34, F10, B1, P10 *kunde; T44, E10 kunda; E4 kundā; L5, (G) kundī; Mf2, K9 guḅḅan*

¹⁹⁰⁰ L4, K1, D62, F10, T44, E10, B1, P10 . L1, B2, R278, T46, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 parašta; P5 paršte; K2 . L5 parasta; E4, FK1 pərašta*

¹⁹⁰¹ L1, B2, R278, T46, P1, Br1, L2, G42, FK1, (G); L4 *knudiža; K1, D62, F10, T44, B1, P10 kundija; P2, G34 kundaža; P5 kundaža; K2 k^undiži; E10 kundaja; E4 kundaiža; L5 kuḅḅaiža; Mf2 guḅḅuža; K9 guḅḅiža*

+*būšūiāsta*.¹⁹⁰⁷ *yā*.¹⁹⁰⁸ *darəγō.gauua*.¹⁹⁰⁹ |e| *paršta*.¹⁹¹⁰ *mūidi*.¹⁹¹¹ *paršta*.¹⁹¹²
kapastiš.¹⁹¹³ |f| *paršta*.¹⁹¹⁴ *pairikəm*.¹⁹¹⁵ *yā*.¹⁹¹⁶ *āiti*.¹⁹¹⁷ *ātrəm*.¹⁹¹⁸ *āpəm*.¹⁹¹⁹
gəm.¹⁹²⁰ + *uruuarā*.¹⁹²¹ |g| *paršta*.¹⁹²² *āhitim*.¹⁹²³ *yā*.¹⁹²⁴ *āiti*.¹⁹²⁵ *ātrəm*.¹⁹²⁶ *āpəm*.¹⁹²⁷
zəm.¹⁹²⁸ *gəm*.¹⁹²⁹ *uruuarā*.¹⁹³⁰

- ¹⁹⁰² L4, K1, D62, P5, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 parašta; K2 . L5 parasta; E4, FK1 pərəšta*
- ¹⁹⁰³ P1; L4, K1 *būšūiāsta; D62, K2, F10 . L1, B2, R278, Br1, L2, G42, E4, L5 būšūiāsta; P5, T44, P10, M3 būšūiāsta; P2 būšūiāscā; G34 būšūiāscā; E10 būšūiāsti; B1 būšūiāsta; T46 būšūiāsta; FK1 būšūiāsta; Mf2 bišūiāsta; K9 bišūiāsta; (G) būšūiāsta*
- ¹⁹⁰⁴ L4, K1, D62, P5, K2, G34, F10, E10, B1, B1, P10, M3 . T46, L2, E4, FK1, (G); P2 . L1, B2, R278, P1, Br1, G42 . *Mf2, K9 yā*
- ¹⁹⁰⁵ E10 . L1, R278, T46, P1, Br1 . *Mf2, K9, (G); L4 zairici; D62, P2, P5, B1, P10, M3 zairica; K2 zarana; G34 zairicai; F10 zirina; T44 yāzairene; B2 za'rina; L2 zairini; G42 zairine; E4 zarəne; L5 yāzarana; FK1 zarane*
- ¹⁹⁰⁶ L4, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, (G); P2, G34 parašta; P5 paršte; K2 parsta; E4 pərəšta; L5 parasta; FK1 paršta; K9 pršta*
- ¹⁹⁰⁷ T46, P1; L4 *būšūiāsta; D62, F10 . FK1 būšūiāsta; P2 būšūiāscā; P5 būšūiāsti; K2 . L1, B2, R278, Br1, L2, G42, E4, L5 būšūiāsta; G34, T44, B1, P10, M3 būšūiāsta; E10 būšūiāsti; Mf2 bišūiāsta; K9 bišūiāsta; (G) būšūiāsta*
- ¹⁹⁰⁸ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, T46, L2, E4, L5, (G); L1, R278, P1, Br1, G42, FK1 . *Mf2, K9 yā*
- ¹⁹⁰⁹ L4, K1, D62, E10, B1, P10, M3 . L1, G42, E4, FK1 . *Mf2, K9, (G); P2 . L5 darəγō.guua; P5, T44 darəγō.guua; K2 . R278 darəγō.gauua; G34 . B2, T46, L2 drəγō.gauua; F10 darəγō.gauuō; P1 drəγō.gauua; Br1 d^arəγō.gauua*
- ¹⁹¹⁰ L4, K1, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 parašta; P5 paršte; K2 . L5 parasta; E4, FK1 pərəšta*
- ¹⁹¹¹ L4, D62, P2, P5, K2, G34, F10, T44 . L1, B2, R278, P1, Br1, L2, G42, E4 . *K9, (G); K1, B1, P10, M3 . FK1 mūidi; E10 . T46 mūida; L5 mūide; Mf2 mūidi*
- ¹⁹¹² L4, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 . L5 parašta; P5 paršte; K2 parasta; E4, FK1 pərəšta*
- ¹⁹¹³ L4, F10, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *K9, (G); D62 papštiš (D62a above the line k-); P2 parapštiš; P5, B1, P10 . FK1 kapastiš; K2 kpstiš; G34 kapsta; M3 k^apastiř; E4 kapastaiš; Mf2 kapastiš. F10a in the right margin adds ptk'lym mwtk klt'l ptk'lym kyswk*
- ¹⁹¹⁴ L4, K1, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34 . L5 parašta; P5 paršte. parašte; K2 parasta; E4, FK1 pərəšta*
- ¹⁹¹⁵ L4, K1 . T46, P1 . *Mf2, (G); D62 parikəm; K2 pairikəm; G34 . E4, FK1 pərəkəm; F10, T44, P2, P5, B1, M3 . L1, B2, R278, Br1, L2, G42 . K9 pairikəm; E10 pairkəm; P10 pairi.kəm; L5 pairi.kəm*
- ¹⁹¹⁶ L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . T46, L2, L5, FK1, (G); K2 *pyā*; L1, B2, R278, P1, Br1, G42 . *Mf2, K9 yā*
- ¹⁹¹⁷ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9, (G); E4 yāita; FK1 āhiti*
- ¹⁹¹⁸ L4, D62, P5, K2, G34, B1, P10 . L1, B2, R278, P1, Br1, L2, G42, E4 . *Mf2, K9, (G); P2, F10, T44, E10, M3 . T46, L5, FK1 ātarəm*
- ¹⁹¹⁹ L4, K1 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, FK1 . K9 zəm; L5 jəm*
- ¹⁹²⁰ L4, K1 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 gəm*
- ¹⁹²¹ P2, P5, K2, F10, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; L4, K1, (G) uruuarəm; D62, P10 uruuaraiiā; G34, T44, B1, M3 uruuarəm; FK1 uruuaraiiā*
- ¹⁹²² L4, K1, D62, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, (G); P2, G34 . L5 parašta; P5 paršte; K2 . R278 -| paršta. ... uruuarā -|; P10 in the margin parštā; E4 pərəšta; FK1 pairišta*

|a| The Wrath has been fought, Nasu has been fought. |b| The Direct defilement has been fought, the Indirect defilement has been fought. |c| Xrū has been fought, Xruuiynī has been fought, Būiḍin has been fought, Būiḍižan has been fought, Kuṇḍa has been fought, Kuṇḍižan has been fought. Būšiiḡstā the Yellowish has been fought. |d| Būšiiḡstā the Long-handed has been fought. |e| Mūiḍin has been fought, Kapasti has been fought. |f| The Pairikā, which attacks the fire, the water, the earth, the cattle, the plants, has been fought. |g| The maculation, which attacks the fire, the water, the earth, the cattle, the plants, has been fought.

|a| ptk'lym¹⁹³¹ hšm ptk'lym¹⁹³² nswš [pyš¹⁹³³ W AHL 'y¹⁹³⁴ pltwm xptk'lym¹⁹³⁵ AP-š AHL xptk'lym¹⁹³⁶] |b| ptk'lym¹⁹³⁷ MNW PWN¹⁹³⁸ hmlyt [lymn' YHWWN-t¹⁹³⁹ YKOYMWN-yt'¹⁹⁴⁰] ptk'lym MNW PWN ptlyt'¹⁹⁴¹ [lymn' YHWWN-t¹⁹⁴² YKOYMWN-yt'¹⁹⁴³] |c| ptk'lym bwš'sp' y¹⁹⁴⁴ zhkl [y zhkllyh¹⁹⁴⁵ HNA¹⁹⁴⁶ AYK

¹⁹²³ L4, F10, T44, E10 . L1, B2, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2* in the left margin, (G); D62 . E4 *hāitīm*; P2 *hāitīm*; P5 *hāiti*; G34 *āhāitīm*; P10 on the margin *āhā^āitīm*; B1, M3 *ābiti*

¹⁹²⁴ L4, K1, D62, P2, P5, G34, T44, E10, B1, P10 in the margin, M3 . L2, L5, FK1, (G); L1, B2, T46, Br1, G42 . *Mf2* in the left margin *yā*

¹⁹²⁵ L4, K1, G34, T44, E10, B1, P10 in the margin, M3 . L1, B2, T46, Br1, L2, G42, L5, FK1 . *Mf2* on the left margin, (G); D62, P2 *āitai*; P5 -| *āiti* -|; P1 *yāiti*; E4 *yāita*

¹⁹²⁶ L4, K1, B1 . L1, B2, P1, Br1, L2, G42, E4 . *Mf2* in the left margin, (G); D62, P2, P5, F10, T44, E10, P10 in the margin, M3 . T46, L5, FK1 *ātarām*; G34 *āpām*

¹⁹²⁷ L4, K1 D62, P2, P5, F10, T44, E10, B1, P10 in the margin, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2* in the left margin, (G); G34 *ātrām*

¹⁹²⁸ L4, K1 . T46, P1 . *Mf2* in the left margin, (G); D62, P2, P5, G34, F10, T44, E10, B1, M3 . L1, B2, Br1, L2, G42, E4, L5, FK1 *zām*; P10 in the margin *zām*

¹⁹²⁹ L4, K1 . T46, P1 . *Mf2* in the left margin, (G); D62, P2, P5, G34, F10, T44, E10, B1, M3 . L1, B2, Br1, L2, G42, E4, L5, FK1 *gām*; P10 in the margin *gām*

¹⁹³⁰ P2, P5, F10, E10 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, (G); L4, K1, T44, B1, P10 in the margin, M3 *uruuarāiā*; D62 . FK1 *uruuariā*; G34 *uruuarāiā*; *Mf2* in the left margin *uruuarā^ā paršta*

¹⁹³¹ F10a in the left margin, E10; L4, K1, D62, P2, G34, F10, T44, B1, P10, M3 -| ptk'lym hšm ... AHL xptk'lym -|; (Jmp) ptk'lm

¹⁹³² F10a in the left margin, E10; (Jmp) ptk'lm

¹⁹³³ E10, (Jmp); F10 -| pyš ... AHL xptk'lym -|

¹⁹³⁴ (Jmp); E10 -| 'y ... AHL xptk'lym -|

¹⁹³⁵ (Jmp) ptk'lm

¹⁹³⁶ (Jmp) ptk'lm

¹⁹³⁷ L4, K1, D62, P2, F10, T44, B1, P10, M3; E10 W ptk'lym; (Jmp) ptk'lm

¹⁹³⁸ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 -| PWN -|

¹⁹³⁹ L4, P2, G34, T44, E10; D62, F10, B1, P10, M3, (Jmp) bwt

¹⁹⁴⁰ L4, P2, G34, B1, P10, M3, (Jmp); D62 YKOYMW-yt; F10 YKOYMWN-yt'; T44, E10 YKOYMWN'-yt

¹⁹⁴¹ M3; L4, T44 pytylyt; D62, G34a under the line, B1, P10 pytylyt; P2 pytylyt'; G34 ptk'lyt; F10 pytylyt; E10, (Jmp) ptlyt

¹⁹⁴² D62, P2, E10, P10; L4, G34, F10 YHWWN-yt; T44, B1, M3, (Jmp) bwt













¹⁹⁴³ L4, D62, P2, F10, T44, B1, P10, M3, (Jmp); G34, E10 YKOYMWN'-yt

¹⁹⁴⁴ L4, G34, T44; D62, P2, F10, P10 W; E10, B1, M3, (Jmp) -| y -|

¹⁹⁴⁵ L4, K1, D62, P2, G34, T44, E10, B1, P10, (Jmp); F10 Wzhkllyh; M3 zhkl

¹⁹⁴⁶ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 'y

MNW KBD HLMWN-¹⁹⁴⁷yt' ¹⁹⁴⁸zhl BRA YHWWN-¹⁹⁴⁹yt' [AYT'¹⁹⁵⁰ MNW¹⁹⁵¹
¹⁹⁵²'ytwn' YMRWN-¹⁹⁵³yt' ¹⁹⁵³y MNW-c¹⁹⁵⁴ LA HLMWN-¹⁹⁵⁵yt' ¹⁹⁵⁶zhl BRA
 YHWWN-¹⁹⁵⁷yt] |d| ptk¹⁹⁵⁷'lym ¹⁹⁵⁸bwš' sp' ¹⁹⁵⁹y dglnd-gw¹⁹⁶⁰ [¹⁹⁶¹y^x dglnd-gwyh¹⁹⁶² HNA
 AYK¹⁹⁶³ PWN KRA AYŠ-1¹⁹⁶⁴ BRA YHMTWN-¹⁹⁶⁵yt'] |e| /Without PT/ |f| ptk¹⁹⁶⁵'lym
 ZK¹⁹⁶⁶ y¹⁹⁶⁷ plyk [k¹⁹⁶⁸'mkyh¹⁹⁶⁸] [ZK y¹⁹⁶⁹ 'wcdys¹⁹⁷⁰ plstkyh¹⁹⁷¹] MNW 'hwkynyt'¹⁹⁷² thš
 MYA¹⁹⁷³ zmyk¹⁹⁷⁴ gwspnd¹⁹⁷⁵ 'wlwl¹⁹⁷⁶ |g| ptk¹⁹⁷⁷'lym ZK¹⁹⁷⁸ 'hwkynšn'¹⁹⁷⁹ [¹⁹⁸⁰pz'l y
 OLE¹⁹⁸¹] MNW x¹⁹⁸²'hwkynyt' thš MYA¹⁹⁸³ zmyk¹⁹⁸⁴ gwspnd¹⁹⁸⁵ 'wlwl¹⁹⁸⁶

- ¹⁹⁴⁷ D62, B1, P10; P2, T44, (Jmp) HLMWN-¹⁹⁴⁷yt; G34, E10 HLMWN'-¹⁹⁴⁷yt; F10 HLMW-¹⁹⁴⁷yt'; M3 HLMWN-¹⁹⁴⁷yt'; L4a HLMWN'-¹⁹⁴⁷yt'
- ¹⁹⁴⁸ L4, D62, P2, B1, P10, M3, (Jmp); G34, F10, T44, E10 Wzhl
- ¹⁹⁴⁹ L4, D62, P2, T44, B1, P10, M3, (Jmp); G34 YHWWN-¹⁹⁴⁹yt'; T44 YHWWN-¹⁹⁴⁹yt BRA YHWWN-¹⁹⁴⁹yt; E10 YHMTWN-¹⁹⁴⁹yt YHWWN-¹⁹⁴⁹yt
- ¹⁹⁵⁰ L4, K1, G34, T44, E10, B1, P10a above the line, M3, (Jmp); D62, P2, F10 † AYT' ... BRA YHWWN-¹⁹⁵⁰yt †
- ¹⁹⁵¹ K1, G34, T44, E10, B1, P10a above the line, M3, (Jmp); L4a † MNW †
- ¹⁹⁵² L4, K1, B1, P10a above the line; G34, T44, E10, M3, (Jmp) YMRWN-¹⁹⁵²yt
- ¹⁹⁵³ L4, G34, T44, E10, P10a above the line, (Jmp); K1, B1, M3 yy
- ¹⁹⁵⁴ L4, G34, T44, E10, B1, M3; P10a above the line, (Jmp) MNW-c MNW
- ¹⁹⁵⁵ G34a above the line, B1; E10, L4a, (Jmp) HLMWN-¹⁹⁵⁵yt; T44 YMRWN-¹⁹⁵⁵yt; G34, P10a above the line YMLWN-¹⁹⁵⁵yt'; M3 HLMWVN-¹⁹⁵⁵yt'
- ¹⁹⁵⁶ L4, P2, B1, P10a above the line, M3, (Jmp); G34, T44, E10 Wzhl
- ¹⁹⁵⁷ L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 pt¹⁹⁵⁷'lym
- ¹⁹⁵⁸ L4, K1, D62, P2, F10, B1, M3, (Jmp); G34, T44, P10 bwš' sp'; E10 BRA bwš' sp'
- ¹⁹⁵⁹ L4, K1, D62, G34, F10, T44, B1, M3; P2, E10, (Jmp) † y †; P10 OD
- ¹⁹⁶⁰ L4, G34, T44, E10, B1, P10, M3; D62 dglnd g'w; P2 ; F10 dglnd-gwy; (Jmp) dglnd-gwy
- ¹⁹⁶¹ P2, E10, (Jmp); L4, D62, G34, T44, B1, P10, M3 yy; F10 † 'y †
- ¹⁹⁶² L4 , T44 ; D62, P2 ; P10 ; G34  (G34a in the right margin dglnd), B1 , M3 ; F10 ; E10 ; (Jmp) dglndgw'yh
- ¹⁹⁶³ L4, K1, D62, P2, G34, F10, T44, E10, P10, (Jmp); B1, M3 † AYK †
- ¹⁹⁶⁴ L4, P2, G34, T44, B1, M3, (Jmp); D62, F10, E10, P10 AYŠ
- ¹⁹⁶⁵ L4, K1, P2, G34, F10, T44, E10, B1, M3, (Jmp); D62 YHMTW-¹⁹⁶⁵yt; P10 YHMTW-¹⁹⁶⁵yt
- ¹⁹⁶⁶ L4, K1, G34, T44, E10, B1, M3, (Jmp); D62, P2, F10, P10 in the margin † ZK y †
- ¹⁹⁶⁷ L4, K1, G34, T44, B1, M3; E10, (Jmp) † y †
- ¹⁹⁶⁸ L4, K1, G34, F10, E10, M3, (Jmp); D62, T44, P10 in the margin k'myh; P2 AMT; B1 k'mk¹⁹⁶⁸yh
- ¹⁹⁶⁹ K1, F10, T44, B1, M3; L4, D62, P2, G34, E10, P10 in the margin, (Jmp) † y †
- ¹⁹⁷⁰ P5, T44, E10, B1, M3, (Jmp); L4, D62, P2, G34 'wcd's; F10 ; P10 in the margin c'wcdys
- ¹⁹⁷¹ L4, D62, G34, F10, T44, E10, B1, P10 in the margin, M3, (Jmp); P2 plst'kyh
- ¹⁹⁷² L4, B1, M3; D62, E10, P10 in the margin 'hwkynyt MNW; P2 'hw ynyt MNW; G34 'hwkynyt; F10  'hwkynyt MNW (F10a adds the second 'hw-); T44, (Jmp) 'hwkynyt
- ¹⁹⁷³ D62, P2, F10, B1, P10 in the margin, M3, (Jmp); L4, K1, G34, T44, E10 W MYA
- ¹⁹⁷⁴ L4, K1, D62, P2, G34, F10, T44, B1, M3, (Jmp); E10 W zmyk; P10 in the margin zmyk
- ¹⁹⁷⁵ K1, D62, P2, F10, T44, B1, M3, (Jmp); L4, G34, E10 W gwspnd; P10 in the margin gwspnd
- ¹⁹⁷⁶ L4, K1, D62, P2, G34, B1, P10 in the margin, M3, (Jmp); T44, E10 W 'wlwl
- ¹⁹⁷⁷ L4, K1, D62, P2, G34, T44, B1, P10, M3, (Jmp); F10 pt¹⁹⁷⁷'lym; E10 pytk¹⁹⁷⁷'lym
- ¹⁹⁷⁸ E10, (Jmp); L4, G34, T44 ZK y; K1, D62, P2, F10, B1, P10, M3 † ZK †
- ¹⁹⁷⁹ L4, K1, D62, G34, F10, T44, B1, P10, (Jmp); P2 'hwk ynšn'; E10, M3 'hwkynyt'
- ¹⁹⁸⁰ K1, D62, F10, B1, P10, M3, (Jmp); L4, G34, T44 MN; P2 † y †; E10 MNW
- ¹⁹⁸¹ L4, D62, P2, G34, F10, T44, P10, M3, (Jmp); E10 OL
- ¹⁹⁸² L4, K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp) 'hwkynyt' MNW; G34 'hwkynyt' MNW

|a| *pahikārēm xešm pahikārēm nasuš* [pēš ud pas ay fradom pahikārēm u-š pas pahikārēm] |b| *pahikārēm kē pad hamrēh* [rēman būd ēstēd] *pahikārēm kē pad payrēh* [rēman būd ēstēd] |c| *pahikārēm būšāsp ī zahr-gar* [ay zahr-garīh ēd kū kē was xufsēd zahr bē bawēd] [ast kē ēdōn gōwēd ay kē-z nē xufsēd zahr bē bawēd] |d| *pahikārēm būšāsp ī dagrand-gaw* [ay ^xdagrand-gawīh ēd kū pad har kas-ē bē rasēd] |e| /Without PT/ |f| *pahikārēm ān ī parīg* [kāmagīh] [ān ī uzdēs paristagīh] kē *āhōgēnēd ātaxš āb zamīg gōspand urwar* |g| *pahikārēm ān āhōgēnišn* [abzār ī ōy] kē ^x*āhōgēnēd ātaxš āb zamīg gōspand urwar*

|a| I fight the Wrath, I fight Nasu [before and afterwards, that is, I fight her firstly and I will fight her afterwards]. |b| I fight him who [has become impure] by direct defilement, I fight him who [has become impure] by indirect defilement. |c| I fight the poisoner Būšāsp [that is, poisoning (means) that she becomes a poison for him who sleeps (too) much] [There is (a commentator) who says that that she becomes a poison also for him who does not sleep]. |d| I fight the long-handed Būšāsp [that is, having long hands (means) that she reaches everybody]. |e| /Without PT/ |f| I fight the Parīg [Desire] [the idolatry], which defiles the fire, the water, the earth, the cattle, the plants. |g| I fight the defilement [its means], which defile the fire, the water, the earth, the cattle, the plants.

Av. *paršta. mūidi. paršta. kapastiš* (11.12e)

Unlike the sequence *pərəne. mūidi. pərəne. kapastiš* in V 11.9, in this case the Pahlavi translators of the manuscripts from Navsarī F10, T44 and E10 did not translate *paršta. mūidi. paršta. kapastiš*. The attempt to fill all the gaps in the PT with a newly created PT, as we see, is not systematic in these manuscripts. However, F10a supplied it in the right margin with the same PT of V 11.9.

Av. *paršta* → Phl. *pahikārēm*

There is a problem with the etymology of this word in this context. As Bartholomae (1904 878) already noticed, Av. *paršta* cannot be related to the verb *parət-* “to struggle, to fight” and it cannot be its PPP. Otherwise, we would expect Av. **parsta* < Iir. **pṛt-ta-*.

Av. *paršta* is the PPP. of Av. *pars-* “to ask”, but it makes no sense here. I cannot imagine why these evil personifications were supposed to be asked in a context of purification. Moreover, the same personifications are exorcised by the previous formulas. The only likely explanation, therefore, is a corruption in the transmission, confusing Av. *paršta* < Iir. **pṛc-ta-*, namely the PPP. of Av. *pars-* “to ask”, with the expected Av. **parsta* < Iir. **pṛt-ta-*, namely the PPP. of Av. *parət-* “to struggle, to fight”. Furthermore, and like in Av. *yaoždāta* in V 11.2, there is no concordance between PPP. and noun in this passage. The same form is repeated regardless of the syntactic function of the other elements to which it refers.

¹⁹⁸³ P2, T44; L4, K1, D62, G34, F10, E10, B1, P10, M3, (Jmp) W MYA

¹⁹⁸⁴ T44, E10, (Jmp); L4, K1, D62, P2, G34, B1, P10, M3 W zmyk

¹⁹⁸⁵ F10, T44, E10, M3, (Jmp); L4, P2, G34 W gwspnd; K1, D62, B1, P10 † gwspnd †

¹⁹⁸⁶ K1, D62, T44, E10, B1, P10, M3, (Jmp); L4, P2, G34, F10 W 'wlwl

Surprisingly the Pahlavi translators did however understand the meaning of *paršta* as a synonym of *pərəne* and translated it as Phl. *pahikārēm* “I fight”. They simply did not notice that it was a PPP. and translated it as an active present indicative. Not less surprising is that in this instance they failed to use *purdēnam*, etymologically related with **parsta*, instead of using it for *pərəne*. At least these translators apparently noticed that the underlying Avestan verbs were different and also translated them with different Pahlavi verbs.

11.13. |a| *paršta.*¹⁹⁸⁷ *ḡβā. dužda.*¹⁹⁸⁸ *aŋra.*¹⁹⁸⁹ *x mañiiō.*¹⁹⁹⁰ *haca. nmānaṭ.*¹⁹⁹¹
*haca. āḡraṭ.*¹⁹⁹² *haca. apaṭ. haca.*¹⁹⁹³ *zəmaṭ.*¹⁹⁹⁴ *haca.*¹⁹⁹⁵ *gaot.*¹⁹⁹⁶ *haca.*¹⁹⁹⁷
*uruuaraiiāt.*¹⁹⁹⁷ *haca. narəm. ašauuanəm.*¹⁹⁹⁸ *haca. nāirikəm.*¹⁹⁹⁹ *ašaonīm.*²⁰⁰⁰
*haca. strāš.*²⁰⁰¹ *haca. māŋhəm.*²⁰⁰² *haca.*²⁰⁰³ *huuara.*²⁰⁰⁴ *haca. anayra.*²⁰⁰⁵
*raocā.*²⁰⁰⁶ *haca. višpa.*²⁰⁰⁷ *vohu.*²⁰⁰⁸ *mazdaḡāta.*²⁰⁰⁹ *+ aša.cidra.*²⁰¹⁰

- ¹⁹⁸⁷ L4, D62, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2, G34* . L5 *parašta; P5 paršte; K2 parsta; E4 pərəšta; FK1 pairəšta*
- ¹⁹⁸⁸ L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, (G); K2* . E4, L5 *dužda; K9 duždi*
- ¹⁹⁸⁹ L4, K1, D62, P2, K2, G34, T44, E10, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, (G); P5 . P1 . *Mf2, K9 aŋrō; F10* . FK1 *aŋbra; E4 aŋbrō; L5 aŋbarō*
- ¹⁹⁹⁰ L4, T44 *mainiiūs; K1, D62, B1, P10 mainiiōš; P2, P5 mainiiūs; K2* . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *K9, (G) mainiiō; G34 mainiiūs; F10, E10 mainiiūs; M3 mainiiōš; L5 mainiiū; Mf2 mainiiō*
- ¹⁹⁹¹ K1, P2, K2, G34, F10, E10, B1, P10 . L1, B2, T46, P1, L2 . *Mf2, K9, (G); L4, T44, M3* . R278, Br1, E4, L5, FK1 *namānaṭ; D62 nmāne^at; P5 anəmāne; G42 namānaṭ; Mf2 n^amānaṭ*
- ¹⁹⁹² L4, K1, D62, P2, P5, G34, F10, T44, B1, E10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); K2 āḡrṭ; P10 āḡr^at*
- ¹⁹⁹³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); FK1 hazca*
- ¹⁹⁹⁴ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); E4 zimaṭ*
- ¹⁹⁹⁵ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); P10 haot, and P10a above the line haca*
- ¹⁹⁹⁶ L4, K1, F10, T44, (G); D62 . R278, P1, L5, FK1 *gumaṭ; P2, P5, K2, G34, E10, M3* . L1, B2, T46, Br1, L2, G42, E4 *gaomat; B1 gao^mt; P10a above the line g^aomat; Mf2 gā^maṭ*
- ¹⁹⁹⁷ L4, K1, G34, T44, M3 . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); D62 uruuaraiiāt; P2, P5, F10, E10, P10* . R278, E4, L5 *uruuaraiiāt; K2* † *uruuaraiiāt. haca* †; B1 *uruuaruuaraiiāt; FK1 uruuaraiiā*
- ¹⁹⁹⁸ L4, K1, D62, P2, P5, K2, G34, F10, B1, P10, M3 . R278, T46, L5 . *Mf2, K9, (G); T44 ašauuanəm; E10* . L1, B2, P1, Br1, L2, G42, E4 *ašauuanəm; FK1 ašauuanəm*
- ¹⁹⁹⁹ L4, K1 . T46, P1 . *Mf2, (G); D62, P2, P5, K2, F10, T44, E10, B1, P10, M3* . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 nāirikəm; G34 nāikəm*
- ²⁰⁰⁰ L4, D62, P2, P5, G34, F10, T44, B1, P10, M3 . R278, T46, L5, (G); K2 *ašauuanəm; E10* . L1, B2, Br1, L2, G42, E4, FK1 *ašaonīm; P1 ašaonīm; Mf2, K9 ašaonīm*
- ²⁰⁰¹ *Mf2, (G); L4, D62, K2, G34, F10, E10, B1, P10, M3* . L1, B2, T46, Br1, L2, G42 . *K9 strāuš; P2, T44* . R278, E4, L5, FK1 *starāuš; P5 starā; P1 strāusca*
- ²⁰⁰² L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); P10 māŋhəm*
- ²⁰⁰³ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); FK1* † *haca* †
- ²⁰⁰⁴ D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); P2, L4a huuara; P1, FK1 hūara*
- ²⁰⁰⁵ D62, P5, K2, F10, T44, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); P2 anagara; G34 anyra; E10 aŋmarə; L4a ranayra; E4 anayarə; L5, FK1 anayara*
- ²⁰⁰⁶ L4, K1, D62, P2, P5, K2, G34, F10, T44, E10, P10, M3 . L1, B2, R278, T46, Br1, L2, G42, E4, L5, FK1, (G); B1 *anayraraocā; P1* . *Mf2, K9 raocā*
- ²⁰⁰⁷ L4, K1, D62, P2, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); P5* . L5 *višpe*
- ²⁰⁰⁸ B1 . *Mf2, (G); K1 vohū; D62, P2, P5, K2, G34, F10, T44, E10, P10, L4a* . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *vōhū; M3* . *K9 vōhu*

[a] You, harmful Evil Spirit, have been fought, away from the house, away from the fire, away from the water, away from the earth, away from the cattle, away from the plants, away from the righteous man, away from the righteous woman, away from the stars, away from the moon, away from the sun, away from the endless lights, away from all goods made by Mazdā which (have) the brightness of Truth.

[a] ptk'lym 'w²⁰¹¹ LK²⁰¹² dwšd'n'k gnn'k mynwg²⁰¹³ MN m'n²⁰¹⁴ MN²⁰¹⁵ 'thš²⁰¹⁶ MN MYA MN²⁰¹⁷ zmyk MN²⁰¹⁸ gwspnd²⁰¹⁹ MN 'wlwl²⁰²⁰ MN GBRA y²⁰²¹ 'hlwb²⁰²² MN²⁰²³ n'ylyk²⁰²⁴ y²⁰²⁵ 'hlwb²⁰²⁶ MN²⁰²⁷ stl MN²⁰²⁸ m'h MN²⁰²⁹ hwlšyt' MN²⁰³⁰ ZK²⁰³¹ y²⁰³² 'sl lwšnyh²⁰³³ MN hlwsp' 'p'tyh y²⁰³⁴ 'whrmzd d't MNW MN 'hl'dyh²⁰³⁵ pyt'kyh

[a] *pahikārēm ō tō dujdānāg gannāg mēnōg az mān az ātaxš āz āb az zamīg az gōspand az urwar az mard ī ahlaw az nārīg ī ahlaw az star az māh az xwaršēd az ān ī asar rōšnīh az harwisp ābādīh ī ohrmazd-dād kē az ahlāyīh paydāgīh*

[a] I fight you, ignorant Gannag Mēnōg, away from the house, away from the fire, away from the water, away from the earth, away from the cattle, away from the plants, away from the righteous man, away from the righteous woman, away from the stars, away from the moon, away from the sun, away from the endless lights,

²⁰⁰⁹ L4, K1, D62, P2, P5, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); T44 mazdađatabe; E10 mazdađāti*

²⁰¹⁰ F10, T44, M3; L4, K1, P2, P5, G34, B1 . *Mf2, K9, (G) ašaciđra; D62, K2, P10 ašacađra; E10 . R278, G42, L5 aša.cidiđra; L1, B2, T46, P1, Br1, L2 ašaciđra; E4 ašabe.caiđra; FK1 ašahaciđra*

²⁰¹¹ K1, D62, P2, B1, P10, M3, (Jmp); L4 OLE; G34, T44, E10 OLE y

²⁰¹² L4, K1, D62, P2, G34, T44, E10, B1, P10, M3, (Jmp); F10 'wLK

²⁰¹³ (Jmp); L4, G34, E10 gn'gmynwg; K1 mynwg; D62, F10 gn'k mynwg; P2 gn'kmynwg; T44 ⁴𐬀𐬀𐬀𐬀; B1, M3 gn'mynwg; P10 gn'k mynwg

²⁰¹⁴ L4, K1, P2, G34, F10, E10, B1, M3, (Jmp); T44 m'n wys; D62, P10 m'n

²⁰¹⁵ T44, B1, M3, (Jmp); L4, K1, D62, P2, G34, F10, E10, P10 † MN †

²⁰¹⁶ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 W 'thš

²⁰¹⁷ L4, K1, G34, T44, (Jmp); D62, P2, F10, B1, P10, M3 W MN

²⁰¹⁸ L4, G34, E10, B1, M3, (Jmp); K1 † MN †; D62, P2, F10, P10 W MN; T44 ^{MN}

²⁰¹⁹ K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); L4, G34 'wlwl

²⁰²⁰ K1, D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); L4, G34 gwspnd

²⁰²¹ G34, T44, P10, (Jmp); L4 y HT; K1, D62, P2, F10, E10, B1, M3 † y †

²⁰²² L4, K1, D62, P2, F10, T44, E10, B1, M3; G34 'hlwb''

²⁰²³ L4, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 W MN

²⁰²⁴ L4, D62, P2, G34, F10, E10, B1, P10, M3, (Jmp); T44 𐬀𐬀𐬀𐬀

²⁰²⁵ L4, G34, (Jmp); K1, D62, P2, F10, T44, E10, B1, P10, M3 † y †

²⁰²⁶ D62, P2, F10, M3, (Jmp); L4, K1 'hlwb'-1; G34 'hlwb''; T44, B1 'hlwb'yy; E10, P10 'hlwb'yn'

²⁰²⁷ L4, K1 D62, P2, F10, T44, E10, B1, P10, M3, (Jmp); G34 W MN

²⁰²⁸ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 W MN

²⁰²⁹ L4, K1, D62, G34, F10, T44, E10, B1, P10, M3, (Jmp); P2 W MN

²⁰³⁰ L4, K1, D62, G34, F10, E10, B1, P10, M3, (Jmp); P2 MNW; T44 W MN

²⁰³¹ L4, K1, D62, P2, G34, F10, T44, B1, P10, M3, (Jmp); E10 † ZK y †

²⁰³² L4, G34, T44; K1, D62, P2, F10, B1, P10, M3, (Jmp) † y †

²⁰³³ D62, F10, P10, (Jmp); L4, E10 'sl' y lwšnyh; K1, B1, M3 'sl' lwšnyh; P2 𐬀𐬀𐬀𐬀; G34 'sl' y lšn'; T44 'sl y lwšnyh

²⁰³⁴ L4, F10, T44, (Jmp); K1, D62, P2, G34, E10, B1, P10, M3 † y †

²⁰³⁵ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3; G34 'hl'yh

away from all prosperity created by Ohrmazd, whose manifestation (stems) from Truth.

11.14. |a| aθa.²⁰³⁶ imq.²⁰³⁷ vacō. drəŋjaiiōiš.²⁰³⁸ yōi.²⁰³⁹ aŋhən.
^xvārəθraŋniō.təməmca.²⁰⁴⁰ ^xbaēšaziūō.təməmca.²⁰⁴¹ caθβārō.²⁰⁴² mazdā. aθ.
mōi.²⁰⁴³ frasrāuuiiōiš.²⁰⁴⁴ |b| mazdā. aθ.²⁰⁴⁵ mōi.²⁰⁴⁶ vahištā.²⁰⁴⁷ srauuāscā.²⁰⁴⁸
^xšūiaoθnācā.²⁰⁴⁹ vaocā.²⁰⁵⁰ ^xtā.²⁰⁵¹ ^xtū.²⁰⁵² ^xvohū.²⁰⁵³ manəŋhā. ašācā.²⁰⁵⁴ išudəm.
stūtō.²⁰⁵⁵ xšmākā.²⁰⁵⁶ xšaθrā. aburā. ^xfərašəm.²⁰⁵⁷ vasnā. haiθiēm.²⁰⁵⁸ dā.
abūm.²⁰⁵⁹ (= Y 34.15)

²⁰³⁶ L4, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); K1 iθa

²⁰³⁷ L4 . T46, P1, (G); K1 . Mf2 imq̄m; D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, L5, FK1 . K9 imq̄m; L1, B2, L2, G42, E4 imq̄; Br1 imq̄m

²⁰³⁸ L1, B2, T46, P1, G42 . Mf2, K9; L4, K1, D62, P2, K2, T44, B1, P10, M3 . R278, Br1, L2, E4, L5
「tā」 ⊄ drəŋjaiiōiš. ... vārəθraŋniō.təməmca ⊄; P5 drəŋjūoš; G34 「tā」 ⊄ drəŋjaiiōiš. ...
baēšaziūō.təməmca ⊄; F10, E10 ⊄ drəŋjaiiōiš. ... baēšaziūō.təməmca ⊄; FK1 darəŋjūoš

²⁰³⁹ B2, FK1; P5 yō; L1, P1 . Mf2, K9 yōi; T46 yōi; G42 「tā」 ⊄ yōi. ... vārəθraŋniō.təməmca ⊄

²⁰⁴⁰ P5 . L1, B2 vārəθraŋniōtəməmca; T46, FK1 vārəθraŋniō.təməmca; P1 vārəθraŋniō.təməm.ca;
K9 vārəθraŋniōtəmimca; Mf2 vārəθraŋniōtəməmca

²⁰⁴¹ P5 bišaziōtəməmca; K2 təməmca; L1, R278, T46, P1, Br1, G42, L5 baešaziūō.təməmca; B2, L2
baešaziūōtəməmca; E4 baešziūō.təməmca; FK1 bišaziūō.təməmca; Mf2 baešaziūōtəməmca; K9
baēšaziūōtəməca

²⁰⁴² D62, K2, G34, F10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); L4
caθβrō. m; P2, P5, T44, E10 ciθβārō; FK1 caθarō

²⁰⁴³ L4, P5, K2, G34, F10, T44, E10, B1, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 .
Mf2, K9, (G); K1 mō. š; D62, P10 mōiš; P2 mōi.š

²⁰⁴⁴ L4, D62, T44, E10, B1, M3 . L1, B2, T46, P1, Br1, L2 . Mf2, K9, (G); P2 frasrāuuiiōiš; P5
frasrāuuiiōiš; K2, P10 frasrāuuiiōiš; G34 . R278, E4, L5, FK1 ⊄ frasrāuuiiōiš. mazdā. aθ. mōi ⊄;
F10 frasrā^āuuiiōiš; G42 frasrāuuiiōiš. m

²⁰⁴⁵ L4, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9,
(G); P2 āaθ

²⁰⁴⁶ K1, D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . B2, T46, P1, Br1, L2, G42 . Mf2, K9,
(G); L4 . L1, L2 ⊄ mōi ⊄

²⁰⁴⁷ L4, K1, D62, K2, F10, T44, B1, P10 . L1, B2, T46, P1, G42, FK1 . Mf2, K9; P2 vibaštā; P5
⊄ vahištā. ... abūm ⊄ 4 b^l; G34 vabeštā; E10 . L5 ⊄ vahištā. ... abūm ⊄ 4; M3 vabⁱštā; R278 4 (in
Indian numeral) 「tā」 ⊄ vahištā. ... vasnā ⊄; Br1 ⊄ vahištā. ... dā ⊄ 4; L2 「tā」 ⊄ vahištā. ... dā ⊄;
E4 「tā」 ⊄ vahištā. ... dā ⊄; (G) ⊄ vahištā. ... abūm ⊄

²⁰⁴⁸ K2 . Mf2, K9; L4, K1, D62, P2, G34, F10, B1, P10, M3 ⊄ srauuāscā. ... abūm ⊄; K2 . G42 「tā」
⊄ srauuāscā. ... dā ⊄; T44 ⊄ srauuāscā. ... abūm ⊄ 4; L1, FK1 ⊄ srauuāscā. ... vasnā ⊄; B2, T46
srauuācā; P1 4 「tā」 ⊄ srauuāscā. ... vasnā ⊄

²⁰⁴⁹ B2 šūiaoθnāca; T46 šūiaoθnācā; Mf2, K9 šūiaoθnācā

²⁰⁵⁰ B2, T46; Mf2, K9 vaocā

²⁰⁵¹ B2, T46 tātū; Mf2 tāt.ti; K9 tāti

²⁰⁵² B2, T46 vōhū; Mf2 vohu; K9 vōhī

²⁰⁵³ Mf2; B2, T46 . K9 ašāicā

²⁰⁵⁴ B2, T46; Mf2, K9 stūtō

²⁰⁵⁵ Mf2, K9; B2, T46 xšamākāi

²⁰⁵⁶ B2, T46 . Mf2 frašəm; K9 frašəm

²⁰⁵⁷ Mf2; L1 hiθīm; B2, R278, P1 haiθīm; T46 haeθīm; K9 haiθīm

²⁰⁵⁸ B2, T46 . Mf2, K9; FK1 dā

²⁰⁵⁹ K2 . Br1, L2; L1, R278, P1 dābūm; B2 abūm. mazdā. aθ. mōi. vahištā. 4 (in Indian numeral) 4 (in
Pahlavi numeral); T46 abūm. 4 mazdatmōi; G42 abūm. 4 b^l; E4 abū. 4 b^l; FK1 abūm. 4; Mf2, K9
abīm. mazdā. aθ. mōi. vahištā. 4 b^l gwptn¹

[a] “Then you shall murmur these words, which will be the most victorious and most healing. You shall pronounce four *mazdā. at̄. mōi.*
 [b] *mazdā. at̄. mōi. vahištā. vahištā. srauuāscā. xšīaodanācā. vaocā. x̄tā. x̄tū. x̄vohū. manayhā. ašācā. išudəm. stūtō. xšmākā. xšadrā. ahurā. x̄fərašəm. vasnā. haiṭiiēm. dā. abūm.* (= Y 34.15)”

[a] 4²⁰⁶⁰ mzd' tmwk²⁰⁶¹ pr' c sl' dšn²⁰⁶²

[a] *čahār mazdātmō frāz srāyišn*

[a] Four *mazdātmō* must be pronounced.

Also in V 10.12 and in N 18.1-2 (Kotwal & Kreyenbroek 1995 100-101) it is stated that *mazdā. at̄. mōi. vahištā* is one of the formulas to be recited four times:

kaiia. caḍruš. āmrūta.

Which are the (formulas) to be recited four times?

yaḍā. ahū. vairiio. mazdā. at̄. mōi. ā. vahištā. airiēmā.

The *yaḍā. ahū. vairiio*, the *mazdā. at̄. mōi. vahištā*, the *ā. airiēmā. (išiio)*.

²⁰⁶⁰ L4, K1, D62, P2, F10, T44, E10, B1, P10, M3; G34 † 4 mzd' tmwk †; (Jmp) *aḍa. imā. vacō. OL*

gyw'k 4

²⁰⁶¹ P2; L4, K1, D62, F10, T44, E10, B1, P10, M3, (Jmp) *mazdā. at̄. mōi.*

²⁰⁶² (Jmp); L4, K1, D62, P2, G34, F10, T44, E10, B1, P10, M3 sl' dšnyh

11.15. |a| pərāne.²⁰⁶³ + aēšmām.²⁰⁶⁴ pərāne.²⁰⁶⁵ nasūm.²⁰⁶⁶ pərāne.²⁰⁶⁷
^xhām.raēḏβām.²⁰⁶⁸ pərāne.²⁰⁶⁹ paiti.raēḏβām.²⁰⁷⁰ pərāne.²⁰⁷¹ xrū.²⁰⁷² pərāne.²⁰⁷³
xruiyni.²⁰⁷³ pərāne.²⁰⁷⁴ būidi.²⁰⁷⁵ pərāne.²⁰⁷⁶ būidiža.²⁰⁷⁷ pərāne.²⁰⁷⁸ +kuṇḏa.²⁰⁷⁹
pərāne.²⁰⁸⁰ kuṇḏiža.²⁰⁸¹ pərāne.²⁰⁸² būšiiqsta.²⁰⁸³ yā.²⁰⁸⁴ zairina.²⁰⁸⁵ pərāne.²⁰⁸⁶
būšiiqsta.²⁰⁸⁶ yā.²⁰⁸⁷ darəγō.gauua.²⁰⁸⁸ pərāne.²⁰⁸⁹ mūidi.²⁰⁹⁰ pərāne.²⁰⁹¹

²⁰⁶³ L4, K1, D62, P5, K2, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); P2 pərāni. L4, K1, D62, B1, P10 and M3 continue V11.15-16 without any strong pause.

²⁰⁶⁴ P2 . R278; L4, K1, G34, T44, B1 aēšmām; D62, K2 aēšmām; P5 ašmām; F10, M3, (G) aēšmām; E10 ašmām; P10 ^{𐎠𐎡𐎢𐎣}; L1 aēšmām; B2, T46, P1, Br1, L2, G42 aēšmām; E4, L5 aēšmām; FK1 aēšmām; Mf2, K9 aēšmām

²⁰⁶⁵ P2, K2, F10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; L4, K1, D62, G34, E10, B1, P10, M3 † pərāne. nasūm. ... aša.ciḏra †; P5 parane; T44, (G) [tā] † pərāne. nasūm. ... aša.ciḏra †

²⁰⁶⁶ P2, P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . K9; K2 nsūm; F10 † nasūm. ... aša.ciḏra †; Mf2 nasim

²⁰⁶⁷ P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; P2 [tā] † pərāne. hām.raēḏβām ... aša.ciḏra †

²⁰⁶⁸ K2 hām.raēḏβām; P5 . FK1 hām.raēḏβām; L1, B2, R278, L2, G42, L5 hām.raēḏβām; T46, P1 hām.raēḏβām; Br1 hām.pərāeḏβām; E4 hām.raēḏβām; Mf2, K9 hām.raēḏβām

²⁰⁶⁹ K2 . Mf2, K9; P5 . R278, FK1 paiti.raēḏβām; L1, B2, T46, P1, Br1, L2, G42 paiti.raēḏβām; E4 paiti.raēḏβām; L5 paiti.raēḏβām

²⁰⁷⁰ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9; FK1 pərāni

²⁰⁷¹ P5, K2 . L1, B2, T46, P1, Br1, L2, G42, FK1; R278 xrū; L5 xarū; E4 xarū; Mf2, K9 xrī

²⁰⁷² P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9; E4 pərānai; FK1 pərāni

²⁰⁷³ P5 xrū.ganuu; K2 xrūiynū; L1, R278, T46, P1, Br1, L2, G42, E4, FK1 xrūiynū; B2 xrūiynū; L5 xarū.ganū; Mf2, K9 xīynu

²⁰⁷⁴ P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . K9; K2 pərə; FK1 pərāni; Mf2 above the line pərānē

²⁰⁷⁵ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1; E4 būaida; L5 būide; Mf2 above the line, K9 būidi

²⁰⁷⁶ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9; FK1 pairə

²⁰⁷⁷ P5 . L1, B2, R278, T46, P1, Br1, L2, G42; K2 būidiža; E4 būaidiža; L5 būideza; FK1 būidiža; Mf2 būidiža; K9 būidiža

²⁰⁷⁸ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; E4 pərāna; FK1 pərāni

²⁰⁷⁹ G42; P5, K2 kunde; L1, B2, R278, T46, P1, Br1, L2 kuṇḏe; E4 kunda; L5, FK1 kuṇḏi; Mf2, K9 kuṇḏən

²⁰⁸⁰ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9; E4 pərāna; FK1 pərāni

²⁰⁸¹ L1, B2, R278, T46, P1, Br1, L2; P5 kuṇḏaža; K2 kuṇḏiža; G42 kuṇḏaža; E4 kuṇḏaija; L5 kuṇḏaiži; FK1 kuṇḏiži; Mf2 kuṇḏuža; K9 kuṇḏiža

²⁰⁸² T46, P1; P5 būšiiqsti; K2 . L1, B2, R278, Br1, L2, G42, E4, L5 būšiiqsta; FK1 būšiiqsta; Mf2 būšiiqsta; K9 būšiiqsta

²⁰⁸³ P5, K2 . Br1, E4, FK1; L1, B2, R278, T46, P1, L2, G42 . Mf2, K9 yā

²⁰⁸⁴ R278, T46 . Mf2, K9; P5 zaranaiia; K2 zarani; L1 zairāne; B2 za'rina; P1, L2 zairini; Br1 zairine; G42 zairire; E4 zarane; L5 yāzarane; FK1 zaraine

²⁰⁸⁵ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2; E4 pərāna; FK1 pərāni; K9 ^{𐎠𐎡𐎢𐎣}pərāne

²⁰⁸⁶ T46, P1; K2 . L1, B2, R278, Br1, L2, G42, E4 būšiiqsta; P5 būšiiqsta; L5, FK1 būšiiqsta; Mf2 būšiiqsta; K9 būšiiqsta

²⁰⁸⁷ P5, K2 . Br1, E4, L5, FK1; L1, B2, R278, T46, P1, L2, G42 . Mf2, K9 yā

²⁰⁸⁸ B2, Br1, L2, G42 . Mf2, K9; P5 . FK1 drəγō.gauua; K2 darəγō.gauua; L1, T46 drəγō.gauua; R278 darəγō.gauua; P1 drəγō.gauua; E4 darəγō.gauua; L5 darəγō.gauua

kapastiš.²⁰⁹² pərəne.²⁰⁹³ pairikəm.²⁰⁹⁴ yā.²⁰⁹⁵ āiti.²⁰⁹⁶ ātrəm.²⁰⁹⁷ āpəm.²⁰⁹⁸ zəm.²⁰⁹⁹
gəm.²⁰⁹⁹ uruuarā.²¹⁰⁰ pərəne.²¹⁰¹ āhitīm.²¹⁰² yā.²¹⁰³ āiti.²¹⁰⁴ ātrəm.²¹⁰⁵ āpəm.²¹⁰⁶
zəm.²¹⁰⁷ gəm.²¹⁰⁸ uruuarā.²¹⁰⁹

[a] I fight the Wrath, I fight Nasu. I fight the Direct defilement, I fight the Indirect defilement. I fight Xrū, I fight Xruuiynī, I fight Būiḍin, I fight Būiḍižan, I fight Kuṇḍa, I fight Kuṇḍižan. I fight Būšiiąstā the Yellowish. I fight Būšiiąstā the Long-handed. I fight Mūiḍin, I fight Kapasti. I fight the Pairikā, which attacks the fire, the water, the earth, the cattle, the plants. I fight the maculation, which attacks the fire, the water, the earth, the cattle, the plants.

[a] pwltynm hšm ʼtāʼ pytʼky²¹¹⁰

[a] purdēnam xešm ʼtāʼ paydāgīh

[a] I fight the Wrath ...

²⁰⁸⁹ **P5, K2** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9*; FK1 *pərəni*
²⁰⁹⁰ **K2** . L1, B2, R278, T46, P1, Br1, L2, G42, FK1; **P5** *mūiḍa*; E4 *mūaiḍi*; L5 *mūiḍe*; *Mf2, K9* *mūiḍi*
²⁰⁹¹ **P5, K2** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9*; FK1 *pərəni*
²⁰⁹² L1, B2, R278, T46, P1, Br1, L2, G42; **P5** *kapašta*; **K2** *kapstiš*; E4 *kapastaiš*; L5, FK1 *kapaštiš*;
Mf2, K9 *kapastiš*
²⁰⁹³ **P5** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9*; L5 *pairine*; FK1 *pərəni*
²⁰⁹⁴ P1 . *Mf2*; **P5, K2** *pairikəm*; L1, B2, R278, Br1, L2, G42, FK1 . *K9* *pairikəm*; T46 *pairi.kəm*; E4
pərəkəm; L5 *pairi.kəm*
²⁰⁹⁵ **P5, K2** . P1, L2, L5, FK1; L1, B2, R278, T46, Br1, G42 . *Mf2, K9* *yā*
²⁰⁹⁶ **P5, K2** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9*; E4 *yāita*
²⁰⁹⁷ L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9*; **P5** . L5, FK1 *ātarəm*
²⁰⁹⁸ T46, P1 . *Mf2*; **P5, K2** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* *zəm*
²⁰⁹⁹ T46, P1 . *Mf2*; **P5, K2** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* *gəm*
²¹⁰⁰ **P5** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*; **K2** . FK1 *uruuariiā*
²¹⁰¹ **P5, K2** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9*; FK1 *pərəni*
²¹⁰² B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *K9* above the line; **P5** . E4 *hāitīm*; L1 *āhāitīm*; *Mf2*
āhitām
²¹⁰³ **P5** . R278, L2, L5; L1, B2, T46, Br1, G42, FK1 . *Mf2, K9* above the line *yā*
²¹⁰⁴ **P5** . L1, B2, R278, T46, Br1, L2, G42, L5, FK1 . *Mf2, K9* above the line; P1 *yāiti*; E4 *yāite*
²¹⁰⁵ L1, B2, R278, P1, Br1, L2, G42 . *Mf2, K9* above the line; **P5** . T46, E4, L5, FK1 *ātarəm*
²¹⁰⁶ **P5** . L1, B2, R278, T46, P1, Br1 above the line, L2, G42, E4, L5, FK1 . *Mf2, K9* above the line
²¹⁰⁷ T46, P1 . *Mf2*; **P5, K2** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* *zəm*
²¹⁰⁸ T46, P1 . *Mf2*; **P5, K2** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* *gəm*
²¹⁰⁹ **P5, K2** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9*; FK1 *uruuariiā*
²¹¹⁰ (Jmp); **L4, K1, D62, P2, G34, F10, T44, B1, P10, M3** ─ pwltynm ... pytʼkyh ─ and continue V
11.17 without any strong pause. E10 continue V 11.17, but with a strong pause.

11.16. |a| pərəne.²¹¹¹ θβā. dužda.²¹¹² agra.²¹¹³ x mañiiō.²¹¹⁴ haca.²¹¹⁵ nmānaṭ.²¹¹⁶
haca.²¹¹⁷ āḍraṭ.²¹¹⁸ haca. apaṭ. haca.²¹¹⁹ zəmaṭ.²¹²⁰ haca. x gaot.²¹²¹ haca.²¹²²
uruuaraiiāt.²¹²³ haca. narəm. ašauuanəm.²¹²⁴ haca. nāirikəm.²¹²⁵ ašaonīm.²¹²⁶
haca. strəs.²¹²⁷ haca. māñhəm. haca. huuarə.²¹²⁸ haca. anayra.²¹²⁹ raocā.²¹³⁰
haca. vīspa.²¹³¹ vohu.²¹³² mazdaḍāta.²¹³³ aša.ciḍra.²¹³⁴

|a| I fight you, harmful Evil Spirit, away from the house, away from the fire, away from the water, away from the earth, away from the cattle, away from the plants, away from the righteous man, away from the righteous woman, away from the stars, away from the moon, away from the sun, away from the endless lights, away from all goods made by Mazdā which (have) the brightness of Truth.

- ²¹¹¹ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9*; E4 pərəna
²¹¹² P5 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *K9*; K2 . E4 dužda; *Mf2 duždā*
²¹¹³ K2 . L1, B2, R278, T46, Br1, L2, FK1 . *Mf2, K9*; P1 agra; G42 hacaagra; E4 agra; L5 agra
²¹¹⁴ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *K9 mainiiō*; P5 agramainiiōš; FK1 mainiiōš;
Mf2 mainiiō
²¹¹⁵ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*; P5 † haca. nmānaṭ †
²¹¹⁶ K2 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*; E4, L5, FK1 namānaṭ
²¹¹⁷ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9*; E4 hca
²¹¹⁸ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9*; L5 āḍaraṭ
²¹¹⁹ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*; P5 † haca. zəmaṭ †
²¹²⁰ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9*; E4 zimaṭ; L5 ha^{ca}zimaṭ
²¹²¹ P5, K2 . L1, T46, Br1, L2, G42, E4, L5 gaomaṭ; B2, R278, P1 . *K9 gaōmaṭ*; FK1 gumaṭ; *Mf2 gaōt*
²¹²² P5 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9*; K2 † haca. uruuaraiiāt †
²¹²³ L1, P1, Br1, L2, G42 . *Mf2, K9*; P5 . R278, E4, L5 uruuaraiiāt; B2, T46 uruuaraiiāt; FK1 uruuaraiiāt
²¹²⁴ P5, K2 . L1, B2, R278, T46, P1, L2, L5 . *Mf2, K9*; Br1, G42, E4 ašauuanəm; FK1 ašauuanəm
²¹²⁵ T46, P1 . *Mf2*; P5, K2 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 nāirikəm*
²¹²⁶ P5, K2 . R278, T46, L5, FK1; L1, Br1, L2, G42, E4 ašaonīm; B2 . *Mf2, K9 ašaonīm*; P1 ašaonīm
²¹²⁷ *Mf2*; P5 . E4, L5, FK1 starəuš; K2 . L1, B2, R278, T46, P1, Br1, L2, G42 . *K9 strəuš*
²¹²⁸ P5, K2 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*; T46 huuarə
²¹²⁹ P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9*; L5 anayara
²¹³⁰ P5, K2 . L1, B2, R278, T46, Br1, L2, G42, L5, FK1; P1 . *Mf2, K9 raocā*; E4 anayararaocā
²¹³¹ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9*; P5 . L5 vīspe; E4 vīspai
²¹³² *Mf2*; P5, K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 vohū; *K9 vohu*
²¹³³ K2 . L1, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*; P5 mazdaḍāti; B2 mazdāta
²¹³⁴ FK1; P5, K2 . *Mf2, K9 ašaciḍra*; L1, B2, T46, P1, Br1, L2 ašaciḍra; R278, G42 aša.ciḍra; E4 ašaheciḍra; L5 aša.ciḍara

11.17. |a| aḏa.²¹³⁵ imq.²¹³⁶ vacō. drəṅjaiüōiš.²¹³⁷ x̄yōi.²¹³⁸ aṅhən.²¹³⁹
vārəḏrayniüō.təməmca.²¹⁴⁰ x̄baēšaziüō.təməmca.²¹⁴¹ caḏβārō.²¹⁴² ā.
airiēmā.²¹⁴³ išüō.²¹⁴⁴ frasrāuuaiüōiš.²¹⁴⁵ ā. airiēmā.²¹⁴⁶ išüō.²¹⁴⁷ rafəḏrāi.²¹⁴⁸
x̄janṭū.²¹⁴⁹ nərəbiiascā.²¹⁵⁰ nāiribiiascā. zaraḏuštrabe.²¹⁵¹ vaṅhəuš. rafəḏrāi.
manayhō.²¹⁵² x̄yā.²¹⁵² daēnā.²¹⁵³ vairīm. hanāt. mīždəm.²¹⁵⁴ x̄ašahiā.²¹⁵⁵ x̄yāsā.²¹⁵⁶
ašīm.²¹⁵⁷ x̄yqm.²¹⁵⁸ x̄išüiām.²¹⁵⁹ aburō. masatā.²¹⁶⁰ mazdā.²¹⁶¹ (= Y 54.1)

|a| “Then you shall murmur these words, which will be the most
victorious and most healing. You shall pronounce four ā. airiēmā. išüō:
ā. airiēmā. išüō. ...”

²¹³⁵ L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2 above the line, K9; L4, K1, D62, P2, P5,
K2, G34, F10, T44, E10, B1, P10, M3, (G) – |aḏa. ... aša.cidra |

²¹³⁶ T46, P1 . Mf2; L1, B2, Br1, L2, G42, E4 imq; R278, L5, FK1 . K9 imqm

²¹³⁷ L1, B2, T46, G42 . K9; R278, Br1, L2, E4 |tā| – |drəṅjaiüōiš. ... vārəḏrayniüō.təməmca |; P1 .
Mf2 darəṅjaiüōiš; L5 – |drəṅjaiüōiš. ... baēšaziüō.təməmca |; FK1 darəṅjüōiš

²¹³⁸ L1, B2, T46 . Mf2, K9 jōi; G42 |tā| – |yōi. ... vārəḏrayniüō.təməmca |; FK1 yō

²¹³⁹ L1, B2, T46 . Mf2, K9; FK1 aṅhene

²¹⁴⁰ L1, B2, T46, P1, FK1; Mf2 vārəḏrayniüōtəməmca; K9 vārəḏrayniüōtəməmca

²¹⁴¹ L1, R278, T46, P1, Br1, L2, G42 baešaziüō.təməmca; B2 baešaziüōtəməmca; E4, FK1
baišaziüō.təməmca; Mf2, K9 baešaziüōtəməmca

²¹⁴² L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9; FK1 cidβārō

²¹⁴³ L1, B2, R278, T46, P1, Br1, L2, E4 . K9 above the line; G42 āiriēmā; Mf2 airiēmā

²¹⁴⁴ L1, B2, R278, T46, L2, G42, E4 . K9 above the line; P1 išüō. 4; Br1 išüō; L5, FK1 āiriüō.māišüō. 4;
Mf2 išüō

²¹⁴⁵ L1, B2, R278, Br1, L2, G42, E4 . Mf2, K9 above the line; T46 frasrāuuaiüōiš; P1, L5, FK1
– |frasrāuuaiüōiš. ... mazdā |

²¹⁴⁶ L2, E4 . K9; L1, B2, G42 āiriēmā; R278 ā. airiēmā; T46 āiriēmā; Mf2 airiēmā

²¹⁴⁷ L1, B2, R278, T46, L2, G42, E4 . Mf2, K9; Br1 āiriēmāišüō

²¹⁴⁸ B2, T46 . Mf2, K9; L1 |tā| – |rafəḏrāi. ... ašahiā |; R278 4 (in Indian numeral) |tā| – |rafəḏrāi.
... mazdā |; Br1, E4 – |rafəḏrāi. ... mazdā | 4; L2 – |rafəḏrāi. ... mazdā | 4 b'l; G42 |tā| – |rafəḏrāi.
... aburō |

²¹⁴⁹ B2, T46 janṭu; Mf2 ja.ṅtī; K9 janṭī

²¹⁵⁰ Mf2, K9; B2 nərəbiiascā; T46 narə. |tā|

²¹⁵¹ Mf2, K9; B2 nāiribiiascā. zaraḏuštrabe; T46 |tā| – |nāiribiiascā. ... aburō |

²¹⁵² B2 . Mf2, K9 yā

²¹⁵³ Mf2, K9; B2 daenā

²¹⁵⁴ B2 . Mf2; K9 mīždim

²¹⁵⁵ B2 ašahiā; Mf2, K9 ašahiā

²¹⁵⁶ L1 yāsā; B2 yā.sā; Mf2, K9 yāsā

²¹⁵⁷ B2 . Mf2, K9; L1 ašīm

²¹⁵⁸ L1 – |yqm. ... mazdā | 4; B2 yqm; Mf2 yqm; K9 yqm

²¹⁵⁹ B2 . K9 išüiām; Mf2 išüiām

²¹⁶⁰ B2, T46, G42 . Mf2; K9 mastā

²¹⁶¹ T46; B2 mazdā. āiriēmā. išüō. |tā| mazdā. 4 (in Indian numeral) 4 (in Pahlavi numeral); G42
mazdā. 4 b'l; Mf2 mazdā. ā. airiēmā. jaḏā. abū. vairiüō. |tā| masatā. mazdā. 4 b'l; K9 mazdā. ā.
airiēmā. |tā| mazdā. 4 b'l gwptn'

11.18. |a| *paršta.*²¹⁶² *x aēšməm.*²¹⁶³ *paršta.*²¹⁶⁴ *nasūm.*²¹⁶⁵ *paršta.*²¹⁶⁶
*həm.raēṭβəm.*²¹⁶⁷ *paršta.*²¹⁶⁸ *paiti.raēṭβəm.*²¹⁶⁹ *paršta.*²¹⁷⁰ *xrū.*²¹⁷¹ *paršta.*²¹⁷²
*xrūiyni.*²¹⁷³ *paršta.*²¹⁷⁴ *būiḍi.*²¹⁷⁵ *paršta.*²¹⁷⁶ *būiḍiža.*²¹⁷⁷ *paršta.*²¹⁷⁸ *kuṇḍa.*²¹⁷⁹
*paršta.*²¹⁸⁰ *kuṇḍiža.*²¹⁸¹ *paršta.*²¹⁸² *būšūqsta.*²¹⁸³ *yā.*²¹⁸⁴ *zairina.*²¹⁸⁵ *paršta.*²¹⁸⁶
*būšūqsta.*²¹⁸⁷ *yā.*²¹⁸⁸ *darəγō.gauua.*²¹⁸⁹ *paršta.*²¹⁹⁰ *mūiḍi.*²¹⁹¹ *paršta.*²¹⁹²
*kapastiš.*²¹⁹³ *paršta.*²¹⁹⁴ *pairikəm.*²¹⁹⁵ *yā.*²¹⁹⁶ *āiti.*²¹⁹⁷ *ātrəm.*²¹⁹⁸ *āpəm.*²¹⁹⁹ *zəm.*²¹⁹⁹

- ²¹⁶² L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁶³ L1, B2, R278, T46, P1, Br1, L2, G42 *aēšməm; E4, L5, FK1 aesməm; Mf2 aēšəm^m; K9 aēšəməm*
²¹⁶⁴ L1, B2, R278, T46, P1, Br1, L2, G42 . *K9; E4, L5 parašta; FK1 pairəšta; Mf2 parašta*
²¹⁶⁵ L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; *Mf2 nasi; K9 nasīm*
²¹⁶⁶ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁶⁷ L1, B2, R278 *həm.raēṭβəm; T46 həm.raeṭβəm; P1 həm.raidβəm; Br1, L2, G42, L5 həm.raeṭβəm; E4 həm.raidβəm; FK1 həm.raṭβim; Mf2, K9 həm.raēṭβəm*
²¹⁶⁸ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁶⁹ *Mf2, K9; L1, T46 paiti.raṭβəm; B2, Br1, L2, G42, L5 paiti.raeṭβəm; R278, P1 paiti.raidβəm; E4 paita.raidβəm; FK1 pərətiradβəm*
²¹⁷⁰ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁷¹ L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1; L5 *xarū; Mf2, K9 xrī*
²¹⁷² L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pirəšta*
²¹⁷³ L1, B2, R278, T46, P1, Br1, L2, G42 *xrūiynū; Br1 xrūiynū; E4 xrūiynū; L5 xrūi.ganū; FK1 xrūiyni; Mf2, K9 xīynu*
²¹⁷⁴ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁷⁵ L1, B2, T46, Br1, L2, G42, FK1; R278, E4 *būiḍa; P1 būiḍi; L5 būiḍe; Mf2, K9 būiḍi*
²¹⁷⁶ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4 parašta; L5 parasta; FK1 pərəšta*
²¹⁷⁷ L1, B2, R278, T46, Br1, L2, G42; P1 *būiḍiža; E4 būaiḍiža; L5 būiḍeža; FK1 būiḍiži; Mf2, K9 būiḍiža*
²¹⁷⁸ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁷⁹ L2, G42; B2, R278, T46, L5, FK1 *kundi; L1, P1 kundi; Br1, E4 kunda; Mf2, K9 guṇḍən*
²¹⁸⁰ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁸¹ L1, B2, R278, T46, P1, Br1, L2, G42; E4 *kuṇḍiža; L5 kuṇḍaiža; FK1 kuṇḍiži; Mf2, K9 guṇḍuža*
²¹⁸² L1, B2, R278, T46, P1, L2, G42 . *Mf2; E4, L5 parašta; FK1 pərəšta*
²¹⁸³ T46, P1; L1, B2, R278, L2, G42, E4, L5, FK1 *būšūqsta; Br1 parštābūšūqsta; Mf2 bīšūqsta; K9 bīšūqsta*
²¹⁸⁴ E4, FK1; L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9 jā*
²¹⁸⁵ R278 . *Mf2, K9; L1 zairəni; B2, T46, Br1, L2, E4 zairini; P1 zairin; G42 zairine; L5 jāzarana; FK1 zaranie*
²¹⁸⁶ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pirəšta*
²¹⁸⁷ T46, P1; L1, B2, R278, Br1, L2, G42, E4, L5, FK1 *būšūqsta; Mf2 bīšūqsta; K9 bīšūqsta*
²¹⁸⁸ L2, E4, L5, FK1; L1, B2, R278, T46, P1, Br1, G42 . *Mf2, K9 jā*
²¹⁸⁹ L1, B2, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9; R278 darəγō.gauua; E4 zairdarəγō.gauua; L5 darəγō.gauua*
²¹⁹⁰ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁹¹ L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1; L5 *mūiḍe; Mf2, K9 mūiḍi*
²¹⁹² L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərəšta*
²¹⁹³ L1, B2, R278, P1, Br1, L2, L5; T46 *kapastiš; G42 mūiḍkapastiš; E4 kapastaš; FK1 kapastiš; Mf2, K9 kapastiš*
²¹⁹⁴ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4 parašta; L5 parasta; FK1 pərəšta*
²¹⁹⁵ T46, P1 . *Mf2; L1, B2, R278, L2, G42 . K9 pairikəm; Br1 pərəkəm; E4, FK1 pərəkəm; L5 pairikəm*
²¹⁹⁶ L1, T46, L2, G42, L5, FK1; B2, R278, P1, Br1 . *Mf2, K9 jā*
²¹⁹⁷ L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *K9; E4 jāiti; Mf2 – | āiti | –*

gəm.²²⁰⁰ uruuarā.²²⁰¹ paršta.²²⁰² āhitīm.²²⁰³ yā.²²⁰⁴ āiti.²²⁰⁵ ātrəm.²²⁰⁶ āpəm.
zəm.²²⁰⁷ gəm.²²⁰⁸ uruuarā.²²⁰⁹

[a] The Wrath has been fought, Nasu has been fought. The Direct defilement has been fought, the Indirect defilement has been fought. Xrū has been fought, Xruuiynī has been fought, Būiḍin has been fought, Būiḍižan has been fought, Kuṇḍa has been fought, Kuṇḍižan has been fought. Būšiiąstā the Yellowish has been fought. Būšiiąstā the Long-handed has been fought. Mūiḍin has been fought, Kapasti has been fought. The Pairikā, which attacks the fire, the water, the earth, the cattle, the plants, has been fought. The maculation, which attacks the fire, the water, the earth, the cattle, the plants, has been fought.

²¹⁹⁸ L1, B2, R278, P1, Br1, L2, G42 . K9; T46, E4, L5, FK1 ātarəm; Mf2 āit' rəm

²¹⁹⁹ T46, P1 . Mf2; L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 zəm

²²⁰⁰ T46, P1 . Mf2; L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 gəm

²²⁰¹ L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9; FK1 uruuarāiā

²²⁰² L1, B2, T46, P1, Br1, L2, G42, E4, FK1 . K9; R278 † paršta. ... uruuarā †; L5 parašta; Mf2 pairikəm. yā. āitrəm. pairšta

²²⁰³ L1, B2, T46, P1, Br1, L2, G42, L5 . Mf2, K9; E4 hāitīm; FK1 𐬀𐬀itīm (but corrected in red ink as h-)

²²⁰⁴ T46, Br1, L2, L5, FK1; L1, B2, P1, G42 . Mf2, K9 yā

²²⁰⁵ L1, B2, T46, P1, L2, G42, L5, FK1 . Mf2; E4 yāiti

²²⁰⁶ L1, B2, P1, L2, G42, E4 . Mf2, K9; T46, L5, FK1 ātarəm

²²⁰⁷ T46, P1 . Mf2; L1, B2, L2, G42, E4, L5, FK1 . K9 zəm

²²⁰⁸ T46, P1 . Mf2; L1, B2, L2, G42, E4, L5 . K9 gəm; FK1 † gəm †

²²⁰⁹ L1, B2, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9; FK1 uruuarāiā

11.19. |a| *paršta.*²²¹⁰ *θβā. dužda.*²²¹¹ *ayra.*²²¹² *x mañiiō.*²²¹³ *haca. nmānaṭ.*²²¹⁴
*haca. āθraṭ.*²²¹⁵ *haca. apaṭ. haca.*²²¹⁶ *zəmaṭ.*²²¹⁷ *haca. x gaot.*²²¹⁸ *haca.*
*uruuaraiiāt.*²²¹⁹ *haca. narəṃ. ašauuanəṃ.*²²²⁰ *haca. nāirikəṃ.*²²²¹ *ašaonīm.*²²²²
*haca. strəs.*²²²³ *haca. māñhəṃ.*²²²⁴ *haca. huuarə. haca. anayra.*²²²⁵ *raocā.*²²²⁶
*haca. višpa.*²²²⁷ *vohu.*²²²⁸ *mazdaḏāta.*²²²⁹ *x aša.ciθra.*²²³⁰

|a| You, harmful Evil Spirit, have been fought, away from the house, away from the fire, away from the water, away from the earth, away from the cattle, away from the plants, away from the righteous man, away from the righteous woman, away from the stars, away from the moon, away from the sun, away from the endless lights, away from all goods made by Mazdā which (have) the brightness of Truth.

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- ²²¹⁰ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; E4, L5 parašta; FK1 pərišta*
- ²²¹¹ L1, B2, R278, P1, Br1, L2, G42; T46 *dužadā*; E4 *daožda*; L5 *duzda*; FK1 *dužda*; *Mf2 dužždā*; K9 *duždā*
- ²²¹² L1, B2, T46, Br1, L2, G42, FK1 . *Mf2, K9; R278 ayro*; P1, E4 *ayhrō*; L5 *ayharō*
- ²²¹³ L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 *mainiüō*; L5 *mainiü*; *Mf2, K9 mainiüō*
- ²²¹⁴ L1, B2, P1, Br1, L2, G42 . *Mf2, K9; R278, T46, L5, FK1 namānaṭ*; E4 *namamānaṭ*
- ²²¹⁵ B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; L1 θraṭ*
- ²²¹⁶ L1, B2, R278, T46, P1, G42, E4, L5, FK1 . *Mf2, K9; L2 -| haca. zəmaṭ* |-
- ²²¹⁷ L1, B2, R278, T46, G42, L5, FK1 . *Mf2; P1, E4 zimaṭ*; Br1 *hacazəmaṭ*; K9 *zaimaṭ*
- ²²¹⁸ L1, B2, R278, T46, Br1, L2, G42 *gaomaṭ*; P1 . K9 *gaōmaṭ*; E4, L5, FK1 *gumaṭ*; *Mf2 gaōt*
- ²²¹⁹ L1, B2, P1, Br1, L2, G42 . K9a above the line; R278, E4, L5 *uruuariiāt*; T46, FK1 *uruuaraiiā*; *Mf2 uruuarā*^{iiā}_t
- ²²²⁰ T46, L5 . *Mf2, K9; L1, B2, R278, P1, Br1, L2, E4, FK1 ašauuanəṃ*
- ²²²¹ T46, P1 . *Mf2; L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 nāirikəṃ*
- ²²²² L1, B2, R278, L5; T46 . *Mf2, K9 ašaōnīm*; P1 *ašaōnīm*; Br1, L2, G42, E4, FK1 *ašaonīm*
- ²²²³ *Mf2; L1, B2, R278, T46, P1, Br1, L2, G42, E4 . K9 strəuš*; L5 *satarəuš*; FK1 *starəuš*
- ²²²⁴ L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9; L5 māñhəṃ*
- ²²²⁵ L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9; E4 anayra*; L5 *ana.gara*
- ²²²⁶ L1, B2, R278, Br1, L2, G42, E4, L5, FK1; T46, P1 . *Mf2, K9 raōcā*
- ²²²⁷ L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9; E4 višpai*; L5 *višpe*
- ²²²⁸ *Mf2; L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 vōhū*
- ²²²⁹ B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; L1 mazdāta*; T46 *mazdaḏātā*
- ²²³⁰ *Mf2, K9 ašaciθra*; L1, B2, P1, Br1, L2, FK1 *ašaciθra*; R278, T46, G42, L5 *aša.ciθra*; E4 *ašacaiθra*

11.20. |a| aθa. imq. ²²³¹ vacō. ²²³² drənjaiiōiš. ²²³³ yōi. ²²³⁴ aṅhən.
vārəθrayniō.təməmca. ²²³⁵ xbaēšaziū.təməmca. ²²³⁶ paṅca. ²²³⁷ abuna. ²²³⁸
vairiia. ²²³⁹ frasarāuuaiiōiš. ²²⁴⁰ yaθā. ²²⁴¹ abū. ²²⁴² vairiū. ²²⁴³ aθā. ratuš. ašātēt. hacā.
vaṅhəuš. dazdā. manayhō. šūiaodananqm. aṅhəuš. mazdāi. xšəθrəmca. aburāi. ā. yim.
drigubiū. dadaṭ. vāstārəm. (= Y 27.13) ²²⁴⁴ |b| kəm.nā. ²²⁴⁵ mazdā. mauuaitē. ²²⁴⁶
pāiium. +dadā. hūiat. mā. drəguuā. dīdarəšatā. +aēnaḡhē. xanūiēm. θβahmāt. āθrascā.
manayhascā. yaūā. šūiaodanāiš. ašəm. θraoštā. aburā. tqm. mōi. dastuuqm. daēnaiiāi.
frāuuuocā. (= Y 46.7) ²²⁴⁷

²²³¹ L4 . T46, P1, (G); K1 . Mf2 imqm; D62, P2, P5, K2, G34, F10, T44, E10, B1, P10, M3 . R278, E4, L5, FK1 . K9 imqm; L1, B2, Br1, L2, G42 imq

²²³² L4, K1, D62, P2, P5, G34, F10, T44, E10, B1, P10, M3 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); K2 v^cō

²²³³ L1, B2, T46, Br1, G42 . Mf2; L4, T44, E10 [tā] + drənjaiiōiš. ... baēšaziū.təməmca +; K1, D62, G34, F10, B1, P10, M3 + drənjaiiōiš. ... baēšaziū.təməmca +; P2 . FK1 darənjūiōiš; P5 drənjūiōiš; K2 . R278, L2, E4 [tā] + drənjaiiōiš. ... vārəθrayniō.təməmca +; P1 darənjaiiōiš; L5 darinjūiōiš

²²³⁴ L5, FK1; P2 + yōi. ... baēšaziū.təməmca +; P5 yō; L1, B2, T46, P1, Br1 . Mf2, K9 yōi; G42 [tā] / + yōi. ... vairiia +; (G) [tā]

²²³⁵ T46, P1, FK1; P5 . L1, B2, Br1 . K9 vārəθrayniōtəməmca; L5 vārəθra.yaniū.təməmca; Mf2 vārəθrayniōtəməmca

²²³⁶ P5 bišaziū.təməmca; K2 əmca; L1, B2, R278, T46, P1, Br1, L2, FK1 baēšaziū.təməmca; Br1 baēšaziū.təməmca; E4 baišaziū.təməmca; L5 baēšaziū.təməmca; Mf2, K9 baēšaziū.təməmca

²²³⁷ L4, K2 above the line, G34, F10, T44, E10 . L1, B2, R278, T46, P1, Br1, L2, E4, L5, FK1 . Mf2, K9, (G); K1 pasca; D62, P5 above the line, B1, M3 panca; P2 pəṅca; P10 pasⁿca

²²³⁸ L4, D62, P2, G34, F10, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, FK1 . Mf2, K9, (G); P5 abunəm; K2 above the line abuni; T44 abunabe; E4 abunai; L5 abune

²²³⁹ L4, D62, G34, F10, T44, E10, B1, P10, M3 . L1, B2, R278, T46, P1, Br1, L2, FK1 . Mf2, K9, (G); P2 . E4, L5 vairiie; P5 vairim; K2 above the line viriia

²²⁴⁰ K1, D62, T44, E10, B1, P10, M3 . L1, B2, R278, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); L4 + frasarāuuaiiōiš +; P2, P5, K2 above the line, F10 frasarāuuaiiōiš; G34 frasarāuuaiiōiš; T46 frasarāuuaiiōiš; L5 frasarāuuaiiōiš

²²⁴¹ P5, K2 . B2, R278, T46, L2, E4, L5, FK1, (G); L4, P2, G34 + yaθā. abū. vairiū +; K1, D62, P10 yt³hwkwylywk; F10 yt³hwyy lwk; T44, E10 yt³hwkwylywk; B1 yt³hwkkylywk; M3 yt³hwwylywk; L1, P1, Br1, G42 . Mf2, K9 yaθā

²²⁴² P5, K2 . L1, B2, R278, T46, P1, L2, G42, E4, L5, FK1, (G); Mf2, K9 abī

²²⁴³ P5 . L1, (G); K2 vairiū [tā] ; B2 vairiū. 5 (in Indian numeral) 5 (in Pahlavi numeral); R278, P1, L2, E4, L5 vairiū. 5; T46 vairiū. 6 gw; Br1 vairiū. (yak. in Pāzand); G42 vairiū. 5 (in Pahlavi numeral) 5 (in Indian numeral); FK1 vairiū. (īak. in Pāzand); Mf2 vairiū. 6 gwptn'; K9 vairiū. 5 gwptn'

²²⁴⁴ Y 27.13. vid. (Kellens & Pirart 1988-1991 1.101): “Harmonieux comme un (maître est harmonieusement) digne de choix par l’existence (rituelle), le modèle des actes de l’existence de la divine Pensée et leur emprise sont attribués au Maître Mazdā, dont (cette emprise) fera un pâtre pour les nécessiteux”; (Humbach & Elfenbein & Skjærnvø 1991 1.115): “Just as (a judgement) is worthy of being chosen by the world, so the judgement, (which) in accordance with truth itself, (is to be passed) on the actions of good thought of the world, is assigned to the Wise One, and the power (is assigned) to (Him), the Ahura, whom (people) appoint as a shepherd to the poor”.

²²⁴⁵ (G); L4, K1, P2, P5, K2, G34, E10, P10 . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9 kəmnā; D62, F10, T44, B1, M3 . R278, E4, L5, FK1 kəmanā

²²⁴⁶ L4, K1, D62, G34, F10, T44, P10 + mauuaitē. ... ašabe +; P2, P5, K2, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G) [tā] + mauuaitē. ... astuuaitiš +; B1, M3 [tā] + mauuaitē. ... ašabe +; B1 [tā] + mauuaitē. ... ašabe +; Mf2, K9 [tā sar guftan] + mauuaitē. ... ašabe +

²²⁴⁷ vid. (Kellens & Pirart 1988-1991 1.160): “Qui me désignes-tu comme protecteur, ô Mazdā, chaque fois que le partisan de la Tromperie cherche à me contraindre, à faire tort, sinon ton feu et la

kā. vərəθrəm.jā. θβā. pōi. sənghā. yōi. hənti. cidrā. mōi. dəm. ahimbiš. ratūm. cizdī. at. hōi. vohū. sərəošō. janṭū. manayhā. mazdā. ahmāi. yahmāi. vaši. kahmāicit. (= Y 44.16)²²⁴⁸

*pāta.nō. +tbišūiantat. pairi. mazdāscā. ārmaitišca. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxəðre. xapa.nasiiehi. +mā. xmarənciša. gaēdā. astuuaitiš. ašabe.*²²⁴⁹ (= V 8.21, SrB 3)²²⁵⁰ |c| *ašəm.*²²⁵¹ *vohū.*²²⁵² *vahištəm. astī. uštā. astī. uštā. xamāi. hūat. ašai. vahištāi. ašəm.* (= Y 27.14)²²⁵³

[a] “Then you shall murmur these words, which will be the most victorious and most healing. You shall pronounce five Ahuna Vairiia: *yaθā. ahū. vairiūō. adā. ratuš. ašātciṭ. hacā. vaṅhəuš. dazdā. manayhō. šūiaoðananəm. aṅhəuš. mazdāi. xšəθrəmcā. aburāi. ā. yim. drigubūō. dadat. vāstārəm.* (= Y 27.13) [b] *kəm.nā. mazdā. mauuaitē. pāūūm. +dadā. hūat. mā. drəguuā. dīdarəšatā. +aēnaṅhē. xaniūēm. θβahmāt. āðrascā. manayhascā. yayiā. šūiaoðanāiš. ašəm. θraoštā. aburā. təm. mōi. dəstuuəm. daēnaiiāi. frāuuuocā.* (= Y 46.7)

kā. vərəθrəm.jā. θβā. pōi. sənghā. yōi. hənti. cidrā. mōi. dəm. ahimbiš. ratūm. cizdī. at. hōi. vohū. sərəošō. janṭū. manayhā. mazdā. ahmāi. yahmāi. vaši. kahmāicit. (= Y 44.16)

pāta.nō. +tbišūiantat. pairi. mazdāscā. ārmaitišca. spəntasca. nase. daēuuī. druxš. nase. daēuuō.cidre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxəðre. xapa.nasiiehi. +mā. xmarənciša. gaēdā. astuuaitiš. ašabe. (= V 8.21, SrB 3) |c| *ašəm. vohū. vahištəm. astī. uštā. astī. uštā. xamāi. hūat. ašai. vahištāi. ašəm.* (= Y 27.14)

[a] 5 'hnwl pr'c sl'dšn'²²⁵⁴ yt'hwkwylywk²²⁵⁵ |b| 'hl'dyh²²⁵⁶ 'p'tyh²²⁵⁷ <y> p'hlwm²²⁵⁸ AYT'

pensée, par les actes (rituels) desquels, ô Maître, vous engraissez l'Harmonie? Proclame mon enseignement à la conscience!"; (Humbach & Elfenbein & Skjærvø 1991 1.169): "(But) whom dost Thou appoint (as) guardian for one such as me, O Wise One, when the deceitful one tries to seize me in order to injure (me), (whom dost Thou appoint) other than Thy fire and thought, with whose [du.] actions one nourishes truth, O Ahura? Proclaim a message about that to my religious view".

²²⁴⁸ vid. (Kellens & Pirart 1988-1991 1.153): "Quel est le briseur d'obstacles parmi les Existants, afin qu'il (me) protège suivant ton explication? Que des cadeaux remarquables me soient faits! Ô guérisseur de l'existence (rituelle), fournis-moi le modèle! Et que l'obéissance à ce (...) vienne en raison de la divine Pensée, ô Mazdā, à celui, quel qu'il soit, auquel tu veux qu'elle vienne!"; (Humbach & Elfenbein & Skjærvø 1991 1.161): "Who (is) a resistance-breaker (able) to protect (those) who exist, by Thy proclamation? Accord (as) a judgement bright (things to be) in my house, O Healer of existence. Let (recompense for) obedience come to him through good thought, O Wise One, to him, to whomsoever Thou wishest".

²²⁴⁹ P2, P5 . P1, (G); K2, E10 . L1, B2, R278, T46, Br1, L2, G42, E4, L5, FK1 *ašabe*

²²⁵⁰ vid. (Wolff 1910 134, 367): "Schütz uns vor dem Feind, o Mazdāh und o heilige Ārmatay! (Ver)schwinde daēvische Drug, (ver)schwinde daēvaentstammte, (ver)schwinde daēvageschaffene, (ver)schwinde daēvaerzeugte! Verschwinde, o Drug, zieh ab, o Drug, verschwinde völlig, o Drug, im Norden sollst du verschwinden, nicht sollst du die stoffliche Welt des Aša zunichte machen!".

²²⁵¹ P2, E10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L4, K1, D62, G34, F10, T44, B1, P10, M3* [bē] *ašəm*

²²⁵² (G); L4, K1, G34, T44, M3 † *vohū* †; D62, P2, F10, E10, B1, P10 . L1, B2, T46, P1, Br1, L2, E4, L5, FK1 *vōhū*; R278, G42 *vōhū*. 1; *Mf2, K9 vōhī*

²²⁵³ vid. (Humbach & Elfenbein & Skjærvø 1991 1.115): "Truth is the best (part of all that is) good. As desired (all) the desired (things) are available (as) truth for (that) which (is) best truth / or: for (him) who (is) Best Truth / or: for (him) who (represents) best truth".

²²⁵⁴ L4, G34, T44, E10; K1, D62, F10, B1, P10, M3 sl'dšnyh; P2 YMRRW; (Jmp) sl'yt

|a| *panj ahunawar frāz srāyišn yaθāhūwayryō* |b| *ahlāyīh ābādīh <ī> pahlom ast*
|a| Five Ahunawar must be pronounced: *yaθāhūwayryō*. |b| Truth is the best prosperity.

²²⁵⁵ P2; L4, K1, E10, B1, P10, M3 yt'hwwylywk 6; D62, F10 yt'hwwy lywk 5; G34 yt'hw' wylywk 6; T44 yt'hwwylywk 5; (Jmp) † yt'hwkwylywk † /tā/ gyw'k

²²⁵⁶ L4, K1, D62, P2, G34, F10, T44, E10, B1, P10; M3 'ywk 'hl'dyh

²²⁵⁷ K1, D62, P2, F10, E10, B1, P10, M3; L4, G34, T44, (Jmp) † 'p'tyh p'hlwm AYT' †

²²⁵⁸ K1, D62, F10, E10, B1, P10, M3; P2 p'slwm

dw^ocdhwm plgt bwn²²⁵⁹
dwāzdabom fragard bun
 Beginning of the twelfth book

**I. How long the defilement produced by each relative lasts and how
 the house must be purified**

12.1. |a| āaṭ. yaṭ.²²⁶⁰ pitō.²²⁶¹ para.iriḍiieiti.²²⁶² māta.²²⁶³ vā. para.iriḍiieiti.²²⁶⁴
 |b| cuuaṭ. +aēšqam.²²⁶⁵ +upa.māniiqan.²²⁶⁶ |c| puḍrō.²²⁶⁷ haca. pitarəm.²²⁶⁸
 duyāda.²²⁶⁹ haca.²²⁷⁰ mātarəm.²²⁷¹ |d| cuuaṭ.²²⁷² +daṃanqam.²²⁷³ cuuaṭ.
 tanu.pərəḍanqam.²²⁷⁴ |e| āaṭ. mraoṭ.²²⁷⁵ ahurō. mazdā.²²⁷⁶ |f| ḍrisatəm.²²⁷⁶
 +daṃanqam.²²⁷⁷ +xšuuasṭīm.²²⁷⁸ tanu.pərəḍanqam.²²⁷⁹

²²⁵⁹ **R3; K2, G25a** plgt d'w'cdhm bwn; **F10** plgt dw'zd'hwm bwn; **T44** -| dw'cdhwm plgt bwn |-;
R1 dw'cdhwm plgt bwn PWN ŠM y d't'l 'whrmzd; L1, B2, R278, T46 12; P1 *pargart.*
duuāzdabōm; Br1, L2 12 *pargart. duāzdabum* 12; G42 *paragrat. duāzdabm. navisəm*; E4 12
duāzdabum. pargat. bun 12; L5 12 *pargarat. duāzdabum*; FK1 *prgt. duājadum. bun*; *Mf2, K9*
 dw'cd'hwm plgt' bwn

²²⁶⁰ **K2, G25a, F10, T44, R3** . L1, R278, T46, L5, FK1, (G); **R1** . B2, P1, Br1, L2, G42, E4 . *Mf2, K9*

yāt

²²⁶¹ **K2, R1, R3** . L1, B2, T46, P1, Br1, L2, G42, E4, (G); **G25a, F10, T44** . R278, L5, FK1 . *Mf2, K9*

paitō

²²⁶² **K2** . L1, R278, T46, Br1, L2, G42 . *Mf2, K9*, (G); **G25a, R1, R3** . E4 *para.iriḍiieiti*; **F10**
para.iriḍiieita; **T44** *para.iriḍiieiti*; B2, P1 *para.iriḍiieiti*; L5 *pərə.aere.ḍiieiti*; FK1 *pairi.iriḍiieiti*

²²⁶³ **K2, F10, T44, R1** . E4, FK1 . *Mf2, K9*, (G); **G25a, R3** . L1, B2, R278, T46, P1, Br1, L2, G42
māca; L5 *māci*

²²⁶⁴ **K2, F10, R1** . L1, B2, R278, T46, Br1, L2, G42 . *Mf2*, (G); **G25a, R3** . E4 *para.iriḍiieiti*; **T44**
para.iriḍiieiti; P1 *para.iriḍiieiti*; L5 *para.iriḍiieite*; FK1 *pairi.iriḍiieita*

²²⁶⁵ *Mf2*; **K2, G25a, F10, R3** . *K9 aēšqam*; **T44** . L1, B2, R278, Br1, L2, G42, L5 *aēšqam*; **R1** . T46, P1
aēšqam; E4 *aēšqam*; FK1 *aēšqam*; (G) *aēšqam*

²²⁶⁶ T46, P1 . *Mf2*; **K2, T44, R3** . FK1 *upa.māniiqan*; **G25a, F10**. L1, B2, Br1, L2, G42, E4, L5 . *K9*
upa.māniiqan; **R1** *upa.māniiqan*; R278 *upa.māniiqan*; (G) *upa.māniiqan*

²²⁶⁷ **G25a, F10, T44, R1, R3** . L1, B2, R278, T46, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); **K2**
cuuaṭ. da puḍrō; P1 *puḍrō*

²²⁶⁸ **F10, T44, R1** . B2, R278, T46, Br1, L2, G42, E4 . *Mf2, K9*, (G); **K2** . L1, P1, L5, FK1 *paitarəm*;
G25a *paitarəm*; **R3** *paitarəm*

²²⁶⁹ L1, B2, R278, P1, Br1, L2, G42, E4 . *Mf2, K9*, (G); **K2** *dugdō*; **G25a, F10, T44, R1** . T46 *duyāda*;
R3 *daogdō*; L5 *dugaḍa*; FK1 *duyāda*

²²⁷⁰ **K2, G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); **R1**
ha

²²⁷¹ **G25a, F10, T44** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); **K2, R1, R3**
mātrəm

²²⁷² **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9*, (G); E4
cuuaṭ

²²⁷³ *Mf2*; **K2, G25a, F10, T44, R3** . L1, B2, R278, Br1, L2, G42 . *K9 dahmanqam*; **R1** . T46, P1, (G)
dahmanqam; E4 *dahaminqam*; L5 *dahamanqam*; FK1 *daṃanqam*

²²⁷⁴ *Mf2*, (G); **T44** . L1, R278, Br1, G42, L5 . *K9 tanu.pərəḍanqam*; **K2** *tanupərəḍnqam*; **G25a, F10** . E4
tanupərəḍanqam; **R1** *haca. tanu.pərəḍanqam*; **R3** *haca. tanu.pərəḍnqam*; B2, FK1 *tanu.pərəḍanqam*; T46
tanum.pərəḍnqam; P1 *tanu.pərəḍanqam*; L2 *tanu.pərəḍananqam*

²²⁷⁵ **K2, F10, T44, R1, R3** . L1, B2, T46, Br1, L2, G42, E4, FK1, (G); **G25a** [tā] -| mraoṭ. ahurō.
mazdā |-; R278, P1 . *Mf2 mraoṭ*; L5 -| mraoṭ |-; *K9* [tā] -| mraoṭ. ahurō |-

|a| “And when the father dies or the mother dies, |b| how long shall they wait (because) of them (before entering into the house), |c| the son with regard to his father, the daughter with regard to her mother? |d| How long for the pious? How long for the *tanu.pərəθa-* sinners?” |e| And Ahura Mazdā said: |f| “Thirty (days) for the pious, sixty for the *tanu.pərəθa-* sinners.”

A. |a| ADYN' MNW²²⁸⁰ pyt²²⁸¹ BRA YMYTWN-yt' m'tl 'ywp²²⁸² BRA YMYTWN-yt²²⁸³ |b| cnd OLE-š'n' QDM KTLWN-šnyh²²⁸⁴ |c| BRE MN pyt²²⁸⁵ dwht' MN m'tl |d| cnd dhm'n'²²⁸⁶ cnd tn'pwhlk'n'²²⁸⁷ |e| AP-š gwpt' 'whrmzd 30 dhm'n' 60 tn'pwhlk'n'²²⁸⁸

B. |a| ADYN' MNW²²⁸⁹ pyt [AYŠ-y] BRA YMYTWN-yt' 'ywp m'tl [AYŠ-y] BRA YMYTWN-yt |b| cnd OLE-š'n' QDM KTLWN-šnyh²²⁹⁰ |c| BRE MN pyt dwht' MN m'tl |d| cnd dhm'n' cnd tn'pwhlk'n' |e| 'ytw'n' gwpt' 'whrmzd |f| 30 [YWM] dhm'n' W 60 [YWM] tn'pwlg'n' [HNA²²⁹¹ AYK ZK gyw'k m'nšnyh BRA HNA gyw'k wtlyšn' AYT]

A. |a| ēg kē pid bē mīrēd mādar ayāb bē mīrēd |b| čand awēšān abar mānišnīh |c| pus az pid duxt az mādar |d| čand dahmān čand tanāpublagān |e| u-š guft ohrmazd sīh dahmān šast tanāpublagān

B. |a| ēg kē pid [kasi] bē mīrēd ayāb mādar [kasi] bē mīrēd |b| čand awēšān abar mānišnīh |c| pus az pid duxt az mādar |d| čand dahmān čand tanāpublagān |e| ēdōn guft ohrmazd |f| sīh [rōz] dahmān ud šast [rōz] ^xtanāpublagān [ēd kū ān gyāg mānišnīh bē ēd gyāg widerišn ast]

²²⁷⁶ L1, B2, T46, P1, L2, G42 . Mf2, K9, (G); K2, G25a, F10, T44, R1 . R278, E4 *θristəm*; R3 *θrastəm*; Br1 *θrištəm*; L5 *θarisata*; FK1 *θri.sta*

²²⁷⁷ Mf2; K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, G42, E4 . K9 *dahmanəm*; R1 . T46, P1, (G) *dahmanəm*; L5 *dahamanəm*; FK1 *daṃanəm*

²²⁷⁸ F10, T44 . L1, B2, R278, P1, Br1, L2 . Mf2; K2 *xšuuuštīm*; G25a . G42, E4 *xšuuuštīm*; R1 . L5 *xāšuuuštīm*; R3 *xšuuu.štīm*; T46 *xšuuuštīm*; FK1 *xāšuuuštīm*; (G) *xšuuuštīm*

²²⁷⁹ R1 . Mf2, (G); K2 *tanu.pərəθnəm*; F10 . Br1 *tanupərəθanəm*; T44 . B2, R278, L2, G42, E4, L5 . K9 *tanu.pərəθanəm*; R3 *tnu.pərəθnəm*; L1 *tanū.pərəθanəm*; T46 *tanu.pərəθnəm*; P1 *tanū.pərəθanəm*; FK1 *tanu.pərəθa.nəm*

²²⁸⁰ K2, G25a, (Jmp); R1, R3 MN

²²⁸¹ K2, G25a, R1, (Jmp); R3 -| pyt |-

²²⁸² R1, (Jmp); K2, G25a BRA 'ywp; R3 'ypc

²²⁸³ G25a, R1, R3, (Jmp); K2 YMYTWN-yt cnd OLE-š'n' QDM

²²⁸⁴ K2, R1, R3, (Jmp); G25a KTLW-šnyh

²²⁸⁵ G25a, R1, R3, (Jmp); K2 m'tl^{pyt}

²²⁸⁶ K2, G25a, R1, (Jmp); R3 -| dhm'n' cnd |-

²²⁸⁷ G25a, (Jmp); K2, R1 tn'pwlk'n'; R3 MN t'p^wlk'n'

²²⁸⁸ (Jmp); K2 tn'pwlg'n' /blank of 1 ½ line/; G25a tn'pwlk'n' AYK; R1 tn'pwlg'n' AYK; R3 tn'pwlg'n' AYK /blank of 1 ½ line in line 12/

²²⁸⁹ F10; T44 MN

²²⁹⁰ F10; T44 KTRWN-šnyh

²²⁹¹ F10; T44 -| HNA ... AYT |-

A. |a| “When the father dies or the mother dies, |b| how long must (one) wait (because of) them (before entering into the house), |c| the son with regard to his father, the daughter with regard to her mother? |d| How long for the pious? How long for the *tanāpubl* sinners?” |e| And Ohrmazd said: |f| “Thirty (days) for the pious, sixty (days) for the *tanāpubl* sinners.”

B. |a| “When [someone’s] father dies or [someone’s] mother dies, |b| how long must (one) wait (because of) them (before entering into the house), |c| the son with regard to his father, the daughter with regard to her mother? |d| How long for the pious? How long for the *tanāpubl* sinners?” |e| Thus Ohrmazd said: |f| “Thirty [days] for the pious and sixty [days] for the *tanāpubl* sinners [this (means) that that passage (refers) to the wait, but this passage refers to the death].”

Phl. *ēd kū ān gyāg mānišnīh bē ēd gyāg widerišn ast* (12.1f)

This gloss, only found in F10, is obscure and demands a closer examination.

In my opinion, the nominal and very concise style of V 12.1, with omission of the verb Av. *upa.mānaiiṣn* in 12.1d and f, made this text no more fully understandable for the Pahlavi translators. Its word-by-word PT seemed not clear enough to the Pahlavi translator of F10, who felt the need of further gloss completing the meaning of the sentence and added this one: *ēd kū ān gyāg mānišnīh bē ēd gyāg widerišn ast* by “this (means) that that passage (refers) to the wait, but this passage refers to the death”.

In order to clarify the text, someone supplied 12.1f by means of the words he missed, namely Phl. *mānišnīh* and Phl. *widerišn*, in each part (Phl. *gyāg*) of the sentence. According to the gloss of F10, we could restore the following interpretation:

*sīh rōz *[mānišnīh]* dahmān *[widerišn]* ud šast rōz *[mānišnīh]*
^x*tanāpublagān *[widerišn]***

“Thirty days [one must wait] (because of) the [death of] pious and sixty days [one must wait] (because of) the [death of] *tanāpubl* sinners”.

12.2. |a| ²²⁹² dātarə. ²²⁹² gāēdanəm. ²²⁹³ x astuuaitinəm. ²²⁹⁴ ašāum. kuḍa.
nmānəm. ²²⁹⁵ + yaoždadāni. ²²⁹⁶ kuḍa. bun. ²²⁹⁷ yaoždāta. ²²⁹⁸ |b| āaṭ. mraoṭ. ²²⁹⁹
aburō. ²³⁰⁰ mazdā. ²³⁰¹ + ʔriš.frasnāiti. ²³⁰² tanunəm. ²³⁰³ + ʔriš.frasnāiti. ²³⁰⁴
vastranəm. ²³⁰⁵ + ʔriš.frasrūiti. ²³⁰⁶ gādanəm. ²³⁰⁷ |c| imā. nō. ²³⁰⁸ ātrəm. ²³⁰⁹
yazaēta. ²³¹⁰ barəsma. ²³¹¹ stərənaēta. ²³¹² aiβiū. ²³¹³ + vanhubiū. ²³¹⁴ zaoḍrā. ²³¹⁵

²²⁹² **K2, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); G25a dātrə*

²²⁹³ *Mf2; K2, R1, R3* . R278, P1 . *K9* ʔtā | gāēdanəm. astuuaitinəm |; **G25a, F10, T44** . FK1, (G) | gāēdanəm. astuuaitinəm. ašāum |; L1 | gāēdanəm. astuuaitinəm |; B2 *gaiḍanəm*; T46 *gaeḍanəm*; Br1, L2, G42, E4, L5 ʔtā | gāēdanəm. astuuaitinəm. ašāum |

²²⁹⁴ T46 *stuuaitanəm*; B2 *stauuaitanəm*; *Mf2 astuuaitanəm*

²²⁹⁵ **K2, T44, R1** . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); G25a, F10* . R278, E4, L5, FK1 *namānəm*; **R3** *kuḍanmānəm*

²²⁹⁶ **K2; G25a** *yaoždadāmi*; **F10, T44** . T46, L2, E4, L5, (G) *yaoždadāmi*; **R1** . B2, Br1, G42 *yaoždadāmi*; **R3** *yōždadāni*; L1, P1 *yaoždadāni*; R278 *yaoždadāmi*; FK1 *yaoždadāma*; *Mf2, K9* *yaoždadāme*

²²⁹⁷ **K2, G25a, F10, T44, R1, R3** . L1, B2, T46, P1, L2, G42, E4, L5, FK1, (G); Br1 *būn*; *Mf2, K9* *bīn*

²²⁹⁸ **K2** . B2, T46, Br1, L2, G42, (G); **G25a** *yoždāita*; **F10** *yaoždāiti*; **T44** . L5, FK1 *yaoždāiti*; **R1** *yaoždāta*; **R3** *yoždāt*; L1, R278, P1 . *Mf2* *yaoždāta*; E4 *yaoždāita*

²²⁹⁹ **K2, G25a, F10, R1** . B2, T46, Br1, L2, G42, E4, FK1, (G); **T44** | *mraoṭ. aburō. mazdā* |; **R3** ʔtā | dā; L1, R278, P1 . *Mf2* *mraoṭ*; L5 *maraoṭ*; *K9* ʔtā | *mraoṭ. aburō* |

²³⁰⁰ **K2, F10, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, (G); G25a* | *aburō. mazdā* |

²³⁰¹ **K2, F10, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, (G); FK1* *mazdā*

²³⁰² **G25a, F10, R1** . L1, B2, T46, P1, Br1, L2, G42 . *K9, (G); K2* *ʔriš.frasnāiti*; **T44** *ʔriš.frasnāita*; **R3** *ʔriš.frasnāiti*; R278 *ʔriš.frasnāiti*; E4 *ʔriš.frasnāita*; L5 *ʔriš.frasnāiti*; FK1 *ʔriš.frasnāiti*; *Mf2* *ʔriš.frasnāiti*; *K9* *ʔriš.frasnāiti*; (G) *ʔriš.frasnāiti*

²³⁰³ **R1** . T46, P1 . *Mf2, (G); K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 tanunəm**

²³⁰⁴ **K2, G25a, F10, R1, R3** . B2, R278, T46, P1, Br1, L2, G42; **T44** *ʔriš.frasnāita*; L1 *ʔriš.frasnāiti*; E4 *ʔriš.frasnāita*; L5 *ʔriš.frasnāiti*; FK1 *ʔriš.frasrūta* (but corrected above the line in red ink *nāiti*); *Mf2, K9* *ʔriš.frasnāiti*; (G) *ʔriš.frasnāiti*

²³⁰⁵ **R1** . T46, P1 . *Mf2, (G); K2 . L1, B2, R278, Br1, L2, G42 . *K9* *vastranəm*; **G25a** *tanunəm. vastranəm*; **F10, T44, R3** *vastaranəm*; E4 *vastaranəm*; L5 *vašaranəm*; FK1 *gāḍnəm* (but corrected above the line in red ink *vstrnəm*)*

²³⁰⁶ **G25a** . L1, R278, P1, Br1, L2, G42, (G); **K2** *ʔriš.frasruata*; **F10** . FK1 *ʔriš.frasrūta*; **T44, R1** *ʔriš.frasrūta*; **R3** *ʔriš.frasnāiti*; B2, T46 *ʔriš.frasrūiti*; E4 *ʔriš.fra.srūta*; L5 *ʔriš.frasruaiti*; FK1 *ʔriš.frasnāiti*; *Mf2, K9* *ʔriš.frasrūiti*; (G) *ʔriš.frasrūiti*

²³⁰⁷ T46, P1 . *Mf2, (G); K2, F10, T44, R3 . L1, B2, R278, Br1, L2, G42, E4, L5 . *K9* *gādanəm*; **R1** *ḍādanəm*; FK1 *vastrinəm* (but corrected above the line in red ink *frsrūgāḍnəm*)*

²³⁰⁸ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); E4* *imānō*; L5, FK1 *imānō*

²³⁰⁹ **K2, R3** . L1, B2, R278, P1, Br1, L2, G42 . *Mf2, K9, (G); G25a, F10, T44* . E4, L5, FK1 *ātarəm*; **R1** *ātārəm*; T46 *nātrəm*

²³¹⁰ (G); **K2, G25a, F10, T44, R3** . T46, FK1 *yazata*; **R1** *yazata*; L1, P1, G42 *yazaeta*; B2, R278, Br1, L2 *yazaeta*; E4 *yazaete*; L5 *yazaiti*; *Mf2, K9* *yazaēta*

²³¹¹ **F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); K2, G25a* *barəsma*; **R3** *barsma*; FK1 *barəsma*

²³¹² (G); **K2, R3** *starənita*; **G25a** . FK1 *starəniti*; **F10, T44** *staranata*; **R1** *starənata*; L1, B2, R278, T46, P1, Br1, L2, G42 *stərənaeta*; E4 *starənaeta*; L5 *satarənaete*; *Mf2, K9* *stərə.naēta*

²³¹³ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); T46* *aeβiū*

*baraēta.*²³¹⁶ |d| *yaoždāta.*²³¹⁷ *pascaēta.*²³¹⁸ *bun.*²³¹⁹ *nmāna.*²³²⁰ + *vasō.upāiti.*²³²¹
*apām.*²³²² + *vasō.upāiti.*²³²³ *uruuaranām.*²³²⁴ + *vasō.upāiti.*²³²⁵ *amaššanām.*²³²⁶
*spəntanām.*²³²⁷ *spitama.*²³²⁸ *zarađuštra.*²³²⁹

[a] “Maker of the material creatures, Righteous, how should I purify the house? How will they be purified?” [b] And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gādhās thrice. [c] He must worship this our fire, he must spread the *barəsmān-*, he must bring libations to the good Waters. [d] Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. |a| d't'1 gyh'n²³³⁰ 'st'wmnd'n²³³¹ 'hlwb'²³³² |b| cygwn m'n' ywšd'slynyt²³³³ cygwn
 YHWWN-t²³³⁴ ywšd'sl'²³³⁵ |c| AP-š gwpt 'whrmzd 3 b'l²³³⁶ HLLWN-yt tn²³³⁷ 3 b'l²³³⁸

²³¹⁴ **K2, G25a, R3; F10, T44, R1** . B2, R278, T46, Br1, L2, G42, E4, L5, FK1, (G) *vañhibiüō*; L1, P1 *vañhibiüō*; *Mf2, K9 vañhibiüō*

²³¹⁵ **K2, G25a, F10, T44** . B2, R278, T46, P1, Br1, L2, G42, E4, L5, (G); **R1, R3** . L1 . *Mf2, K9 zaōdrā*; FK1 *zaōdrāi*

²³¹⁶ L2 . *Mf2, K9*, (G); **K2 barata**; **G25a, F10, T44, R1** . L5, FK1 *baraiti*; **R3 baraita**; L1, B2, R278, T46, P1, G42 *baraeta*; Br1 *barā^{ae}ta*; E4 *baraete*

²³¹⁷ **K2, T44, R3** . Br1, L2, G42, L5, FK1, (G); **G25a, R1** . R278 *yaoždāta*; **F10 yaoždāiti**; L1 *jaždāta*; B2, T46, P1 . *Mf2, K9 jaōždāta*; E4 *yaoždāita*

²³¹⁸ **G25a** . *Mf2*, (G); **K2, F10, T44, R3** . FK1 *pascaiti*; **R1** . T46, E4 *pascaita*; L1, B2, R278, P1, Br1, L2, G42 *pascaeta*; L5 *pascaete*; *K9 pasaēta*

²³¹⁹ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); *Mf2, K9 bīn*

²³²⁰ **T44, R1** . L1, B2, R278, T46, Br1, L2, G42 . *Mf2, K9*, (G); **K2 nmāni**; **G25a, F10 nmāne**; **R3** . E4 *namāni*; P1 *māna*; L5, FK1 *namāne*

²³²¹ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*; E4 *vasō.apāita*; FK1 *vasō.upāi*; (G) *vasō.upāiti*

²³²² **R1** . T46, P1 . *Mf2*, (G); **K2, G25a, F10, T44, R3** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 apām*

²³²³ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*; E4 *vasō.apāita*; FK1 *vasō.upāiti*; (G) *vasō.upāiti*

²³²⁴ **R1** . T46, P1 . *Mf2*, (G); **K2, G25a** . R278 *uruuaranām*; **F10, T44, R3** . L1, B2, Br1, L2, G42, E4, L5 . *K9 uruuaranām*; FK1 *uruuarinām*

²³²⁵ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*; E4 *vasō.upāita*; FK1 *vasō.upāite*; (G) *vasō.upāiti*

²³²⁶ **R1**, (G); **K2, F10, T44, R3** . L1, E4, L5, FK1 . *K9 amaššanām*; **G25a amaš^ašanām**; B2, R278, Br1, L2, G42 *amaššanām*; T46 . *Mf2 amaššanām*; P1 *amaššanām*

²³²⁷ **R1** . T46, P1 . *Mf2*, (G); **K2, G25a, F10, R3** . L1, B2, R278, Br1, L2, G42, E4, FK1 . *K9 spəntanām*; **T44 spəntanām**; L5 *spīntanām*

²³²⁸ **K2, G25a, F10, T44, R1** . B2, R278, Br1, L2, G42, E4, L5, FK1, (G); **R3 spit^ama**; L1, P1 . *Mf2, K9* above the line *spətama*

²³²⁹ **K2, G25a, F10, T44, R1** . L1, B2, R278, P1, Br1, L2, G42, FK1 . *Mf2, K9*, (G); **R3 zarduštra**; T46 *spitamazaraduštra*; E4 *zraduštura*; L5 *zarađuštara*. **T44** writes in the right margin the following text from V 8.22: *vasō. pascaita. mazdaiiasna. abe. nmānabe. müazdəm. daiđuārəš. gaomanantəm. mađumantəm. yaoždaiiän. anāstarətəm. hamada. yađa. paraciť*

²³³⁰ **K2, G25a; R1** gh'n'; **R3** gh'n'; (Jmp) † gyh'n ... 'hlwb' †

²³³¹ **K2, G25a, R3; R1** 'st'wmnd'n'

²³³² **G25a, R1, R3; K2** 'hlwby

HLLWN-yt²³³⁹ wstly²³⁴⁰ 3 b'l²³⁴¹ pr'c²³⁴² sl'dyt²³⁴³ g's'n' |d| ZNE KON²³⁴⁴ 'thš²³⁴⁵ ycyt
 blsm²³⁴⁶ ASLWN-x₁²³⁴⁷ 'p y²³⁴⁸ ŠPYL zwhl bld [AYK n'p BYN h'nk YDBHWN-
 yt]²³⁴⁹ |e| ywšd'sl²³⁵⁰ AHL YHWWN-t m'n²³⁵¹ k'mk lpd²³⁵² MYA²³⁵³ k'mk lpd²³⁵⁴ 'wlwl
 k'mk²³⁵⁵ lpd²³⁵⁶ 'mhrspnd'n²³⁵⁷ spyt'm'n²³⁵⁸ zltwhšt²³⁵⁹

B. |a| d't'l cygwn m'n' x'wšd'slynm²³⁶⁰ cygwn²³⁶¹ YHWWN-t ywšd'sl |b| AP-š gwpt
 'whrmzd x'AYK²³⁶² 3 YWM pr'c HLLWN-yt'²³⁶³ tn' ['n' AYK OD 3 YWM tn'
 DKYA YHSNN-yt' LWTE²³⁶⁴ 'DKYA-yh AL²³⁶⁵ gwmyhtyt'] OD²³⁶⁶ 3 YWM
 HLLWN-yt'²³⁶⁷ wstlg [YHSNN-yt AYK wstlg-c²³⁶⁸ DKYA nhwmyt'²³⁶⁹] OD²³⁷⁰ 3

-
- ²³³³ R1, (Jmp); K2 'ywyd'slynyt; G25a 'ywšd'slynyt; R3 'yw yd'slynyt
²³³⁴ K2, R1, R3, (Jmp); G25a bwt YHWW-t
²³³⁵ R1, (Jmp); K2 'ywyd'sl; G25a 'ywšd'sl; R3 'yw ydylsl
²³³⁶ K2, G25a, R1, (Jmp); R3 *bār*
²³³⁷ (Jmp); K2, G25a, R1, R3 tn'g'n
²³³⁸ K2, G25a, R1, (Jmp); R3 *bār*
²³³⁹ K2, G25a, R3, (Jmp); R1 HLWN-yt
²³⁴⁰ K2, G25a, R1, R3 (with -γ written as in NP.); (Jmp) wstlg
²³⁴¹ K2, G25a, R1, (Jmp); R3 *bār*
²³⁴² K2, G25a, R1; R3 pt'c
²³⁴³ R1; K2, G25a, R3, (Jmp) sl'yt
²³⁴⁴ G25a (G25b deletes it and writes above the line LNE), R1, R3; K2 /blank/ † KON †; (Jmp)
 † KON †
²³⁴⁵ K2, G25a, R3, (Jmp); R1 't hš
²³⁴⁶ K2, R1, R3, (Jmp); G25a blšm
²³⁴⁷ K2, R1, (Jmp); G25a ASLWN-yt. In R3 -x₁ is written as -yyw with the stroke of w slightly to
 the left side.
²³⁴⁸ (Jmp); K2, G25a, R1, R3 † y †
²³⁴⁹ R1; K2, G25a, R3 † AYK ... YDBHWN-yt †
²³⁵⁰ R1, (Jmp); K2 'ywyd'sl; G25a ywyd'sl; R3 'yw yd'sl
²³⁵¹ K2, G25a, R3, (Jmp); R1 ZK m'n'
²³⁵² G25a, R3; K2 /blank/ † lpd †; R1 lpt; (Jmp) † lpd †
²³⁵³ G25a; K2, R1, R3, (Jmp) 'p
²³⁵⁴ R1, R3; K2 /blank/ † lpd †; G25a lwd; (Jmp) † lpd †
²³⁵⁵ K2, G25a, R1, (Jmp); R3 k'm'n
²³⁵⁶ R1, R3; K2 /blank/ † lpd †; G25a lwd; (Jmp) † lpd †
²³⁵⁷ K2, R1, R3; G25a 'mhrspnd'n; (Jmp) 'mšrspnd'n'
²³⁵⁸ R1, (Jmp); K2, G25a, R3 spytm'n'
²³⁵⁹ G25a, R1; K2, R3, (Jmp) zltwšt
²³⁶⁰ F10 ywšd'slym; T44 ywšd'slynym
²³⁶¹ F10; T44 W cygwn
²³⁶² F10 'y AYK, T44 'y AYK
²³⁶³ T44; F10 HLLW-yt
²³⁶⁴ F10; T44 W LWTE
²³⁶⁵ F10; T44 LA
²³⁶⁶ F10; T44 W OD
²³⁶⁷ F10; T44 HLWN-st
²³⁶⁸ F10; T44 wstlg hm
²³⁶⁹ F10; T44 YHSNN-yt nhwmyt
²³⁷⁰ F10; T44 W OD

YWM [LWTE ywšd'slyh²³⁷¹] g's'n' pr'c sl'yt [y g's'n' wyš KRYTWN-yt' OD 3 YWM] |c| ZNE LNE 'thš ycyt [AYK 'thš BYN ZK m'n' lwšn' YHSNN-yt' W²³⁷² wcwlg ^xHNHTWN-yt'²³⁷³] W blsm ASLWN-x₁ [AYK OD 3 YWM stwš YDBHWN-yt' W zwhl ycšn'²³⁷⁴ PWN k'l YHSNN-yt' W dlwn slwš YDBHWN-yt'] MN²³⁷⁵ MYA ŠPYL zwhl²³⁷⁶ bld |d| ywšd'sl AHL YHWWN-t²³⁷⁷ m'n' [AYK AHL MN 3 YWM ZK m'n' ywšd'sl²³⁷⁸ ^xHNHTWN-yt'²³⁷⁹] PWN k'mk MYA QDM²³⁸⁰ SGYTWN-ynty PWN²³⁸¹ k'mk 'wlwl [AYK ywlt'k] QDM SGYTWN-ynty²³⁸² PWN k'mk 'mhrspnd'n' KRYTWN-šn' OBYDWN-x₁²³⁸³ [AYK dlwn W myzd W 'ply<n>g'n' kwnd²³⁸⁴ W 'mhrspnd'n' l'd YDBHWN-d²³⁸⁵ PWN²³⁸⁶ k'mk NPŠE tn' MYA W²³⁸⁷ 'wlwl OŠTEN-d²³⁸⁸ PWN²³⁸⁹ k'mk 'mhrspnd'n' l'd BRA YDBHWN-d²³⁹⁰ W²³⁹¹ 'byd'tyn'nd²³⁹² BYN ZK m'n'] ^xspyt'm'n'²³⁹³ zltwhšt'

A. |a| *dādār gēhān astōmandān ahlaw* |b| *čīyōn mān yōjdāsrenēd čīyōn būd yōjdāsr*
 |c| *u-š guft ohrmazd sē bār šōyēd tan sē bār šōyēd wastarag sē bār frāz srāyēd gāhān*
 |d| *ēn nūn ātaxš yazēd barsom bandēd āb ī weh zōhr bard [kū nāf andar xānag yazēd]* |e| *yōjdāsr pas būd mān kāmag rawd āb kāmag rawd urwar kāmag rawd amahraspandān spitāmān zarduxšt*

B. |a| *dādār čīyōn mān ^xyōjdāsrenam čīyōn būd yōjdāsr* |b| *u-š guft ohrmazd ^xkū sē rōz frāz šōyēd tan [ān kū tā sē rōz tan pāk dārēd abāg apākīh ma gumēxtēd] tā sē rōz šōyēd wastarag [dārēd kū wastarag-iz pāk nihumbēd] tā sē rōz [abāg yōjdāsrīh] gāhān frāz srāyēd [ay gāhān wēš xwānēd tā sē rōz]* |c| *ēn amā ātaxš yazēd [kū ātaxš andar ān mān rōšn dārēd ud wuzurg ^xnihēd] ud barsom bandēd [kū tā sē rōz stōš yazēd ud zōhr yazišn pad kār dārēd ud drōn srōš yazēd] az āb weh zōhr bard* |d| *yōjdāsr pas būd mān [kū pas az sē rōz ān mān yōjdāsr ^xnihēd] pad kāmag āb abar*

²³⁷¹ T44; F10 ywšd'sl
²³⁷² T44; F10 | W |
²³⁷³ F10, T44 HNYTWN-yt'
²³⁷⁴ F10; T44 ~~𐭠𐭣𐭥𐭥~~ ycšn'
²³⁷⁵ F10; T44 W MN
²³⁷⁶ T44; F10 W zwhl
²³⁷⁷ F10; T44 YHWWN-yt'
²³⁷⁸ T44; F10 ywšd'slyh
²³⁷⁹ F10, T44 HNYTWN-yt'
²³⁸⁰ F10; T44 | QDM |
²³⁸¹ F10; T44 W PWN
²³⁸² T44; F10 SGYTW-ynty
²³⁸³ T44; F10 | OBYDWN-x₁ |
²³⁸⁴ T44; F10 kwnd
²³⁸⁵ F10; T44 YDBHWN-'nd
²³⁸⁶ F10; T44 W PWN
²³⁸⁷ T44; F10 | W |
²³⁸⁸ F10; T44 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥
²³⁸⁹ F10; T44 W PWN
²³⁹⁰ F10; T44 YDBHWN-nd
²³⁹¹ T44; F10 | W |
²³⁹² T44; F10 𐭠𐭣𐭥𐭥𐭠𐭣𐭥𐭥
²³⁹³ F10, T44 'y spyt'm'n'

rawēnēd pad kāmag urwar [kū jōrdā] abar rawēnēd pad kāmag amahraspandān xwānišn kunēnd [kū drōn ud mizd ud ^xāfrīnagān kunēnd ud amahraspandān rāy yazēnd pad kāmag xwēš tan āb ud urwar xwarēnd pad kāmag amahraspandān rāy bē yazēnd ud ^xayādēnēnd andar ān mān] ^xspitāmān zarduxšt

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be purified?” |b| And Ohrmazd said: “Thrice he will wash his body, thrice he will wash his clothes, thrice he will recite the Gāθās. |d| He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters [that is, the family will worship it (i.e. the fire) in the house]. |e| Then the house will be purified. The waters will enter at will, the plants will enter at will, the Beneficent Immortals will enter at will, o Spitāmān Zarduxšt.”

B. |a| “Maker, how will I purify the house? How will it be purified?” |b| And Ohrmazd said: “During three days he will wash his body [that (means) that during three days he will keep his body pure and will not mix it with impurity], during three days he will wash his clothes [he will have (them so), that is, he will clothe his clothes clean too], during three days [with the purification] he will recite the Gāθās [that is, he will recite the Gāθās during three more days]. |c| He will worship this our fire [that is, he will keep the fire kindled in that house and he will build a high one] and he will bind the *barsom* [that is, he will perform the *stōš* ceremony during three days, he will perform the ceremony of the libation(s) and he will consecrate the sacrificial bread to Srōš], he will bring libations to the good Waters. |d| Then the house will be purified [that is, after three days he will purify the house]. The waters will enter at will, the plants [namely grain] will enter at will, they will invoke the Beneficent Immortals at will [that is, they will make the sacrificial bread, (offer) the *mizd* and (recite) the Āfrīnagān (prayers), they will worship the Beneficent Immortals, they will consume for themselves water and plants at will, they will worship the Beneficent Immortals at will and remind them in that house], o Spitāmān Zarduxšt.”

The purification of the house

The question in V 12.2 ff. about how to purify the house in which a relative has died is answered by Ahura Mazdā by means of some ritual prescriptions.

On one hand, the living relative must wash his body and clothes thrice and also recite the Gāθās thrice.

On the other hand, another threefold process continues the purification. The relative must worship the fire, spread the *barəsman*- and offer libations to the good Waters. As soon as the house becomes pure again through this last process, the elements used and worshipped can again enter into the house, together with the Beneficent Immortals. Thus, we find a symbolism between ritual elements and their counterparts in daily life:

- *barəsman*- - Plants (*uruuwaranəm*).
- Libations to the Good Waters (*zaoθrā. aiβiiō. ⁺vahhubiiō*) - Waters (*apəm*).

The only discordance appears in the mention of the Beneficent Immortals (*amašananam. spəntananam*) instead of the fire (*ātrəm*).

The Pahlavi translators of B added in glosses further ritual prescriptions to those already found in the Avestan text. A high fire had to be kindled, and together with the binding of the *barsom* they prescribed the *stōš* ceremony during three days, the ceremony of the libations (Phl. *zōhr yazišn*) and the consecration of the *drōn* of Srōš. Afterwards another consecration of the *drōn* had to be performed, the *mizd* had to be given and the *Āfrīnagān* prayers had to be recited.

The *stōš* are the prayers and ceremonies in honour of the dead, said and performed by the relatives during the first three days after his death (Dhabhar 1932 179, n.2), (Dhabhar 1963 121, n.4), (Williams 1990 2.150).

Phl. *zōhr yazišn* refer to libations consisting either of water or of fat. If water is implied here, it would prescribe the pouring of water over the *barsom* in the *barsom* ceremony, as it is mentioned by Modi (1922 266). On the contrary, if Phl. *zōhr yazišn* is applied to libations of fat, it can be related to the libations of cow's fat offered to the fire on the dawn of the fourth day after the death, as we observe in the last testament of Dastur Nōširwan Marzabān Kermānī (Dhabhar 1932 175)²³⁹⁴ and also in other New Persian Rivāyats (Dhabhar 1932 177). vid. (Kotwal 1969 98, n.7). According to the Dāmdād Nask, quoted in Šnš 12.5 (Kotwal 1969 26-27), a high fire must be kindled and fueled with *zōhr*, that is, with a libation of cow's fat, in the home where the relative has died, because the soul of the dead goes firstly to the nearest fire, then to the stars, then to the moon and then to the sun.

The *drōn* is the consecrated portion offered to the gods and in Pahlavi texts it specifies the wheaten bread shaped as thin round cakes. In the *drōn* of Srōš, where a *xšnūman* is dedicated to this god, six breads are consecrated in each of the five *gāb* during the three days which follow a death (Boyce & Kotwal 1971a 63-64). By means of such offering the protection of Srōš is invoked against the demons which try to torment the dead. Regarding the offering and meaning of the *drōn*, vid. PRDd 56 and 58 in (Williams 1990 2.92-94, 2.94-104).

According to Modi (1922 368-370) Phl. *mizd* is referred to the *drōn*, fruits, flowers, wine, milk, etc. offered, and specially to the fruits. According to Kotwal (1969 157), Phl. *mizd* are the fruits offered up during the *stōm*, *āfrīnagān* and *drōn* ceremonies and hence it designates these ceremonies themselves.

During the offering of the *drōn* and the *mizd* the *Āfrīnagān* prayers were recited. For these ceremonies, vid. (Modi 1922 354-384). He (1922 370) reports that in Navsarī the word *mizd* eventually meant the ceremony of the *Āfrīnagān*. Since the manuscripts of the group β, which included the gloss where these ceremonies are mentioned, belong to the reformist school of Navsarī, it is not surprising that the *drōn*, the *mizd* and the *Āfrīnagān* prayers appear together.

²³⁹⁴ In this text it is said that Ādur and the rest of Beneficent Immortals assist the soul when cow's fat is offered as a libation to the fire on the dawn of the fourth day.

Av. *θriš*^o (12.2b)

In V 12.2 and its repetitions, both Av. *°frasnāiti* and *°frasrūiti* are nouns accompanied by the numeral Av. *θriš* “thrice” and can be interpreted either separately, as Geldner did, or as compounds ⁺*θriš.frasnāiti-* and ⁺*θriš.frasrūiti-* respectively.

Multiplicatives were mainly used in verbal syntagms and also accompanied deverbative nouns as first element of *bahuvrīhi* compounds in both Old Indian and Avestan²³⁹⁵. With regards to Old Indian, Ved. *sak ũt* “once”, Ved. *dvīṣ* “twice” and Ved. *trīṣ* “thrice” appear as first element of compounds, for instance, in Ved. *sakṛt-sū-* “bringing forth once”, Ved. *sak ũd-abhiṣuta-* “pressed once”, Skr. *dvir-ukta-* “said twice”, Skr. *tris-tāvā-* “thrice as great” (Monier-Williams 1899 384, 506, 1124). The only example where a multiplicative appears with substantives with *-ti-* is found in Skr. *sakṛd-gati-* “only a possibility” in a scholium to Pāṇ 7.1.50 (Monier-Williams 1899 1124), but this is not a *bahuvrīhi*, but an endocentric *tatpuruṣa*.

Concerning Avestan, YAv. *hakəraṭ* “once”, YAv. *biš* “twice”, YAv. *θriš* “thrice” and YAv. *caθruš* “four times” is represented as a first element of *bahuvrīhi* compounds through the adjectives YAv. *hakəraṭ.gan-* “killing once, killing by one blow” in Yt 14.15; YAv. *bišāmrūta-* “(formulas) to be said twice”; YAv. *θrišāmrūta-* “(formulas) to be said thrice” in V 10.2b, d, 7a, b, 9a, 15a and N 15.2 (Kotwal & Kreyenbroek 1995 96-97); and YAv. *caθrušāmrūta-* “(formulas) to be said four times” (Bartholomae 1904 579, 967, 1743) (Duchesne-Guillemain 1936 16, 73, 122, 137). The only examples where a multiplicative is used with substantives with *-ti-* in Avestan would be ⁺*θriš.frasnāiti-* and ⁺*θriš.frasrūiti-*.

As Wackernagel (1930 424) observed, sometimes Ved. *dvīṣ-* and *trīṣ-* are equivalent to *dvi-* and *tri-* respectively, like for example in Ved. *trir-āsri-* “three-cornered” or Skr. *dvir-amsaka-* “having two shoulders”. Likewise Ved. *catūr-* means “four times” as well as “four”, like in Ved. *catur-āsri-* “four-cornered”. This seems also to be the case of YAv. *biš.hastrəm* “in two groups”, *θriš.hastrəm* “in three groups” in N 13.2 (Kotwal & Kreyenbroek 1995 84-85) and YAv. *θriš.urunarā-* “having three stalks” in N 90 (Waag 1941 97), where Av. *biš* and *θriš* are equivalent to *bi-* and *θri-*.

This use of multiplicatives in compounds as equivalents of cardinals seems to be a development from that of multiplicatives as first elements of deverbative nouns, like in ⁺*θriš.frasnāiti-* and ⁺*θriš.frasrūiti-*.

Av. *yazaēta*, *stəraēta*, *baraēta* (12.2c)

Morphologically these three prescriptive optatives can be interpreted either as 3rd. Sing. Pres. Mid. or as 2nd. Pl. Pres. Mid. The choice depends thus on textual parallels in a similar context or with the same verbs in Avestan.

Prescriptive optatives in this context are expressed by the following persons (Kellens 1984 299-304):

²³⁹⁵ Multiplicatives as first element of compounds are found in Greek as well, like for instance in *δισαβος* “twice young”, *δισθανής* “twice dead”, *δισάραπος* “twice ravished”, etc. (Liddell & Scott 436 ff.).

a) Active

- 2nd. Sing.: *aiβiiō. zaoθrā. frabarōiš* “you must bring libations to the Waters” (Y 65.10); *θrišum. barāsma. frastərənuiiā* “you must spread the third part of the *barāsman-*” (Yt 12.3).

- 3rd. Pl.: *zaoθrā. hē. uzbārāiēn. airiūā. darhāuuō. barāsma. hē. stərənāiēn* “the Aryan countries must bring libations for him, they must spread the *barāsman-* for him” (Yt 8.58).

b) Middle

- 2nd. Sing.: *ana. mąm. yasna. yazaēša* “you must worship me by means of this worship” (Yt 5.91).

In other verbs and contexts, and besides the 2nd. Sing. Act., 3rd. Pl. Act. and the 2nd. Sing. Mid., we also find the 3rd. Sing. Act. (*isōit*: Y 71.13; ⁺*nisrinuiiāt*, ^x*uzjāmaiōit*, *fraoirisiiōit*: V 14.16; *cīšiiāt*: A 3.6), 3rd. Sing. Mid. (*isaēta*, *išāḥhāēta*: Yt 19.53) and 3rd. Pl. Mid. (*frasnaiiiaṇta*, *pairi.ākaiiiaṇta*: Yt 10.122), none of them used with any form of negation.

To summarise, in prescriptions the optative is used in 2nd. Sing. (both active and middle), 3rd. Sing. (both active and middle) and 3rd. Pl. Mid., but I have found no 2nd. Pl. Mid.

Now, since in this passage a 1st. Sing. person is asking, a 2nd. Sing. is expected in the answer and a 2nd. Pl. could have substituted it. Although Av. *yazaēta*, *stərənāēta* and *baraēta* could be the only cases where the 2nd. Pl. Pres. Opt. Mid. appear and are seemingly required by the context, I prefer to interpret them as 3rd. Sing. Pres. Opt. Mid. In my opinion, this morpho-syntactical discordance must be reflected in the translation. Indeed, it could help in the understanding of the compositional patterns of Vidēvdād.

Av. ⁺*vasō.upāiti. apąm. ... aməšanąm. spəntanąm* (12.2d)

Av. *upāiti* can be interpreted either as a verb or as a substantive. As a verb, it would be morphologically a 3rd. Sing. Subj. Pres. Act. demanding an accusative. cf. V 5.2 (*upa. tąm. vanąm. aēiti*), V 13.28 (*aētəm. ... āsištəm. zauruuānəm. upāiti*), V 15.9 (*yō. kainīnəm. upāiti*), H 14.1 (*kəm. aēm. āaṭ. aēθrapaitīm upaiiāt* (Kotwal & Kreyenbroek 1992 68-69)) (Bartholomae 1904 150). But in V 12.2 ff. this alleged verb is accompanied by the Gen. Pl. *apąm*, *uruuaranąm* and *aməšanąm. spəntanąm*. Provided that Av. *upāiti* is understood as a personal verbal form, these genitives would have substituted expected accusatives.

Bartholomae (1904 397-398) was aware of this problem and interpreted Av. *upāiti* as an infinitive, that is, a non-personal form, in order to avoid the unexpected use of the genitives. However, to my knowledge, there is no Avestan infinitive with the ending *-ti* (see Hoffmann & Forssman 1996 240-243).

But Av. *upāiti* can be understood as the Instr. Sing. of an abstract noun with *-ti-*, as Spiegel (1864 292), who interpreted it as a compound ⁺*vasō.upāiti*, already noticed. In such case, it is to be interpreted as Av. **upa-ā-iti*, since Av. **upa-iti* would have produced Av. **upaēti*. cf. V 16.5 *upaēta* (Loc. Sing. of *upaēti-*). The main problem of Av. **upa-ā-iti* is that the verb Av. *upa + ā + ai-*, from which it

would be formed, finds no parallel in Avestan. Nevertheless, this verb is attested in Vedic, for instance in RV 8.20.22 *úpa ... bhrātrtvám áyati* “he attains brotherhood” or in RV 10.124.1 *imám no agna úpa yajñám éhi* “come, o Agni, to this our sacrifice”. Therefore, the existence of Av. **upa-ā-iti*, in spite of having no Avestan parallel, can be supported on account of the existence of the Vedic verb *úpa+á+ay-*.

I agree with Spiegel (1864 292), so that I interpret Av. *°upāiti* as part of a compound *+vasō.upāiti* in Instr. Sing. also accompanied by a Gen. Pl. Therefore I prefer to emend Geldner’s and Bartholomae’s *vasō. upāiti* by means of a compound *+vasō.upāiti*. In support of this hypothesis one may adduce other compounds with Av. *vasō°* as a first element, mentioned by Duchesne-Guillemin (1936 193). Among them, OAv. *vasē.iti-* is worthy of mention, because it attests the same first element (OAv. *vasō°*, YAv. *vasō°*) and the abstract *iti-* (from the same verbal root *aii-*) as its second element in Y 53.9 *vasē.itōišca*. So YAv. *+vasō.upāiti-* finds a good morphologic parallel in OAv. *vasē.iti-*.

On the other hand, I think that there is a syntactic parallelism between *+θriš.frasnāiti-* and *+θriš.frasrūiti-* + Gen. Pl. and *+vasō.upāiti-* + Gen. Pl., because in all these three cases we find compounds with an adverb as a first element and a substantive with *-ti-* as a second element, accompanied by a Gen. Pl.

Finally, I must explain my translation “with the coming of (+ Gen. Pl.) at will”. As we have seen, in RV 10.124.1 the Vedic verb *úpa + á + ay-* appears in a ritual context to beg for the presence of Agni at the ceremony. Likewise, in V 12.2 ff. Av. *+vasō.upāiti* implies the coming of the waters, the plants and the Beneficent Immortals at will in the ritual of purification that cleanses the house. The relatives of the dead perform the lustration, and then the waters, the plants and the Beneficent Immortals enter into the house at will, because it has been purified.

12.3. |a| *āat. yat.*²³⁹⁶ *puθrō.*²³⁹⁷ *para.iriθiieiti.*²³⁹⁸ *duγda.*²³⁹⁹ *vā.*²⁴⁰⁰
*para.iriθiieiti.*²⁴⁰¹ |b| *cuuat.*²⁴⁰² + *aēšqm.*²⁴⁰² + *upa.mānaiiān.*²⁴⁰³ *pita.*²⁴⁰⁴ *haca.*
*puθrām.*²⁴⁰⁵ *māta.*²⁴⁰⁶ *haca. duγdarām.*²⁴⁰⁷ |c| *cuuat.*²⁴⁰⁸ + *daṇṇanqm.*²⁴⁰⁸ *cuuat.*
*tanu.pərəθanqm.*²⁴⁰⁹ |d| *āat. mraoṭ.*²⁴¹⁰ *ahurō. mazdā. θrisatəm.*²⁴¹¹
+ *daṇṇanqm.*²⁴¹² + *xšuuastīm.*²⁴¹³ *tanu.pərəθanqm.*²⁴¹⁴

|a| “And when the son dies or the daughter dies, |b| how long must they wait (because) of them (before entering into the house), the father with regard to his son, the mother with regard to her daughter? |c| How long for the pious? How long for the *tanu.pərəθa*- sinners?” |d| And Ahura

²³⁹⁶ **K2, G25a, F10, T44, R3** . B2, T46, L5, FK1, (G); **R1** . L1, R278, P1, Br1, L2, G42, E4 . *Mf2, K9*

yāt

²³⁹⁷ **K2, G25a, T44, R1, R3** . L1, B2, R278, T46, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); F10*

puθrō; P1 pōθrō

²³⁹⁸ **F10, R1** . L1, B2, R278, T46, P1, L2, G42 . *Mf2, K9, (G); K2 para.iriθiiaata; G25a para.iriθiieita;*

T44 para.iriθiiaeti; R3 para.iriθiiaata; Br1 *pairiθiieiti;* E4 *pərə.iriθiiaite;* L5 *pairi.ərəθiiaete;* FK1

pairi.iriθiiaieti

²³⁹⁹ **G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9, (G); K2 dugda; L5*

dugaḍa; FK1 duγada

²⁴⁰⁰ **K2, G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); R3*

dugdavā

²⁴⁰¹ **F10, R1** . L1, B2, R278, T46, P1, L2, G42 . *Mf2, K9, (G); K2 para.iriθiiaata; G25a, R3*

para.iriθiiaata; T44 para.iriθiiaeti; Br1 *pairiθiieiti;* E4 *para.iriθiiaete;* L5 *para.iriθiiaete;* FK1

pairi.iriθiiaeti

²⁴⁰² *Mf2; K2, G25a, F10, R3* . R278, FK1 . *K9 aēšqm; T44* . L1, B2, Br1, L2, G42, E4, L5 *aēšqm; R1* .

T46, P1 aēšqm; (G) aēšqm

²⁴⁰³ **R1** . T46, P1 . *Mf2; K2, F10, T44, R3 . E4, L5, FK1 . *K9 upa.mānaiiān; G25a* . L1, B2, Br1, L2,*

G42 upa.mānaiiān; R278 upa.mānaiiān; (G) upa.mānaiiān

²⁴⁰⁴ *T46, L2, G42, E4, (G); K2, F10, T44, R1* . L1, B2, R278, P1, Br1, L5, FK1 . *Mf2, K9 paiti; G25a*

paitō; R3 paita

²⁴⁰⁵ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); T46*

pθrām

²⁴⁰⁶ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *K9, (G); Mf2*

māca

²⁴⁰⁷ **G25a, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9, (G); K2, R3* . L5 *dugdarām;*

F10 duγdrām; FK1 duγdrām

²⁴⁰⁸ *Mf2; K2, G25a, F10, T44, R3* . B2, R278, Br1, L2, G42, L5 . *K9 dahmanqm; R1* . T46, P1, (G)

dahmanqm; L1 dahmanqm. upa.mān; E4 dahamanqm; FK1 daṇṇanqm

²⁴⁰⁹ **R1** . *Mf2, (G); K2 tanu.pərəθnqm; G25a, R3* . R278, L2, G42, L5 . *K9 tanu.pərəθanqm; F10, T44*

. L1, B2, Br1, E4 tanupərəθanqm; T46 tanupərəθnqm; P1 tanupərəθanqm; FK1 tanu.pairəθanqm

²⁴¹⁰ **K2, G25a, F10, R1** . B2, R278, T46, Br1, L2, G42, E4, L5, FK1, (G); **T44** † *mraoṭ. ahurō.*

mazdā †; **R3** † *ṭā* † *dā*; L1, P1 . *Mf2 mraoṭ; K9* † *ṭā* † *mraoṭ. ahurō* †

²⁴¹¹ **R1** (-a- scratched) . L1, B2, T46, P1, L2, G42 . *Mf2, K9, (G); K2 θrist^{am}c nqm; G25a, F10, T44,*

R3 θristəm; R278 θrasatəm; Br1 θris^atəm; E4 † *θrisatəm. ... tanu.pərəθanqm* †; L5 *θaristəm; FK1*

θraista

²⁴¹² *Mf2; K2, G25a, F10, T44, R3* . L1, B2, R278, Br1, L2, G42 in the left margin . *K9 dahmanqm;*

R1 . T46, P1, (G) *dahmanqm; L5 dahamanqm; FK1 daṇṇanqm*

²⁴¹³ **R1** . L1, R278, P1, L2, FK1 . *Mf2; K2 xšuuastīm; G25a xšuuastīm; F10, T44, R3* . Br1

xšuuastīm; B2 xšuuistīm; T46 xšuuistīm; G42 xšuuistīm; L5 xaš auuastīm; K9 xšuuistīm; (G)

xšuuastīm

²⁴¹⁴ **R1** . P1 . *Mf2, (G); K2, R3 tanu.pərəθnqm; G25a, T44* . L1, R278, G42, L5 . *K9 tanu.pərəθanqm;*

F10 tanupərəθnqm; B2, Br1, L2 tanupərəθanqm; T46 tanupərəθnqm; FK1 tanu.pairitanqm

Mazdā said: “Thirty (days) for the pious, sixty for the *tanu.pərəθa*-sinners.”

A. |a| ADYN' MNW BRE²⁴¹⁵ BRA YMYTWN-*yt* BRTE²⁴¹⁶ 'ywp BRA YMYTWN-*yt* |b| cnd OLE-š'n' QDM KTLWN-d²⁴¹⁷ pyt MN BRE m'tl MN dwht²⁴¹⁸ |c| cnd dhm'n' cnd tn'pwhlk'n'²⁴¹⁹ |d| AP-š gwpt 'whrmzd²⁴²⁰ 30 dhm'n' 60²⁴²¹ tn'pwhlk'n'²⁴²²

B. |a| ADYN' MNW BRE BRA YMYTWN-*yt*²⁴²³ 'ywp BRTE BRA YMYTWN-*yt*' |b| OD cnd OLE-š'n' QDM KTLWN-*yt*²⁴²⁴ [AYK BYN ZK m'n' m'nšn' OBYDWN-*yt* W 'pst'k KRYTWN-*yt*'] pyt MN BRE m'tl MN dwht |c| OD cnd dhm'n' l'd OD cnd tn'pwlg'n' l'd |d| AP-š gwpt 'whrmzd 30 YWM dhm'n' 60²⁴²⁵ YWM tn'pwhlg'n'²⁴²⁶ [g's'n' 'y²⁴²⁷ 'pst'k KLYTWN-d²⁴²⁸]

A. |a| *ēg kē pus bē mīrēd duxt ayāb bē mīrēd* |b| *čand awēšān abar mānēnd pid az pus mādar az duxt* |c| *čand dahmān čand tanāpublagān* |d| *u-š guft ohrmazd sīh dahmān šast tanāpublagān*

B. |a| *ēg kē pus bē mīrēd ayāb duxt bē mīrēd* |b| *tā čand awēšān abar mānēd [kū andar ān māt mānišn kunēd ud abastāg xwānēd]* |c| *pid az pus mādar az duxt* |d| *tā čand dahmān rāy tā čand xtanāpublagān rāy* |d| *u-š guft ohrmazd sīh rōz dahmān šast rōz tanāpublagān [gāhān ay abastāg xwānēnd]*

A. |a| “When the son dies or the daughter dies, |b| how long must they wait (because of) them (before entering into the house), the father with regard to his son, the mother with regard to her daughter? |c| How long for the pious? How long for the *tanāpubl* sinners?” |d| And Ohrmazd said: “Thirty (days) for the pious, sixty for the *tanāpubl* sinners.”

B. |a| “When the son dies or the daughter dies, |b| how long must (one) wait (because of) them (before entering into the house) [that is, he waits in that house and recites the *Abastāg*], the father with regard to his son, the mother with regard to her daughter? |c| How long for the pious? How long for the *tanāpubl* sinners?”

²⁴¹⁵ K2, G25a, R1, (Jmp); R3 -| BRE |
²⁴¹⁶ R1, (Jmp); K2, G25a, R3 BRRTE
²⁴¹⁷ K2, G25a, R3, (Jmp); R1 KTLWN-t
²⁴¹⁸ K2, R1, R3, (Jmp); G25a dwhtl
²⁴¹⁹ (Jmp); K2, G25a, R1 tn'pwlg'n'; R3 tn'pw lg'n'
²⁴²⁰ K2, G25a, (Jmp); R1, R3 -| 'whrmzd |
²⁴²¹ K2, G25a, R1, (Jmp); R3 80
²⁴²² (Jmp); K2, G25a, R3 tn'pwlg'n'; R1 tn'pwlg'n'
²⁴²³ T44; F10 YMYTW-*yt*
²⁴²⁴ T44; F10, T44 under the line NTLWN-*yt*
²⁴²⁵ T44; F10 W 60
²⁴²⁶ F10; T44 tn'pwlg'n'
²⁴²⁷ F10; T44 AYK
²⁴²⁸ F10; T44 KLYTWN-dt

[d] And Ohrmazd said: “Thirty days for the pious, sixty days for the *tanāpuhl* sinners [they will recite the Gāḏās, namely the Abastāg].”

Phl. *gāhān ay abastāg xwānēnd* (12.3d)

It is noteworthy that this gloss appears after the prescribed days of waiting, since it does not appear in V 12.1 and 12.5, where the same number of days is prescribed.

This gloss could indicate that the Gāḏās, i.e. the Abastāg, must be recited after this period of waiting. Nevertheless, the recitation of the Gāḏās is prescribed in V 12.2 ff. as part of the ceremony of purification. So here this prescription makes no sense.

In my opinion, this gloss is misplaced, maybe in one of the copies from which the manuscripts of the group B stem. This gloss is more understandable if we replace it after 12.2b *gāhān frāz srāyēd* [*ay gāhān wēš xwānēd tā sē rōz*]. In such case, this would be the expected text of this passage:

gāhān frāz srāyēd [*ay gāhān wēš xwānēd tā sē rōz*] [*gāhān ay abastāg xwānēnd*]

“you will recite the Gāḏās [that is, he will recite the Gāḏās during three more days] [they will recite the Gāḏās, namely the Abastāg]”

Another possibility is that it could have been misplaced from the preceding passage of 12.3b. In such case, this is the reconstructed text of this passage:

tā čand awēšān abar mānēd [*kū andar ān mān mānišn kunēd ud abastāg xwānēd*] [*gāhān ay abastāg xwānēnd*]

“how long must (one) wait (because of) them (before entering into the house) [that is, he waits in that house and recites the Abastāg] [they will recite the Gāḏās, namely the Abastāg]”

In any case it is evident that the Pahlavi translators of B understood that the Gāḏās and the Abastāg were synonyms.

12.4. |a| *dātarə.*²⁴²⁹ *gāēḍanəm.*²⁴³⁰ *astuuaitinəm.*²⁴³¹ *ašāum.* |b| *kuḍa.*
*nmānəm.*²⁴³² *yaoždadāni.*²⁴³³ *kuḍa.* *bun.*²⁴³⁴ *yaoždāta.*²⁴³⁵ |c| *āaṭ.* *mraoṭ.*²⁴³⁶
aburō. *mazdā.*²⁴⁴⁰ + *ḍriš.frasnāiti.*²⁴³⁷ *tanunəm.*²⁴³⁸ + *ḍriš.frasnāiti.*²⁴³⁹
*vastranəm.*²⁴⁴⁰ + *ḍriš.frasrūiti.*²⁴⁴¹ *gāḍanəm.*²⁴⁴² *imā.*²⁴⁴³ *nō.*²⁴⁴⁴ *ātrəm.*²⁴⁴⁴
*x.yazaēta.*²⁴⁴⁵ *barəsma.*²⁴⁴⁶ + *stərənaēta.*²⁴⁴⁷ *aḍiḍi.*²⁴⁴⁸ + *vaḅhubiḍi.*²⁴⁴⁹ *zaoḍrā.*²⁴⁵⁰
*baraēta.*²⁴⁵¹ *yaoždāta.*²⁴⁵² *pascaēta.*²⁴⁵³ *bun.*²⁴⁵⁴ *nmāna.*²⁴⁵⁵ + *vasō.upāiti.*²⁴⁵⁶

- ²⁴²⁹ **K2, G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); E4*
 † *dātarə. ... mazdā* †
- ²⁴³⁰ *Mf2; K2, R1, R3* . L1, B2, R278, T46 . *K9* [tā] † *gāēḍanəm. astuuaitinəm* †; **G25a, F10, T44** .
 FK1 † *gāēḍanəm. astuuaitinəm. ašāum* †; P1 † *gāēḍanəm. astuuaitinəm* †; Br1, L2, G42, L5 [tā]
 † *gāēḍanəm. astuuaitinəm. ašāum* †; (G) † *gāēḍanəm. ... zaraḍuštra* †
- ²⁴³¹ *Mf2 astuuaitanəm*
- ²⁴³² **K2, G25a, T44, R1, R3** . L1, B2, R278, P1, L2, G42 . *Mf2, K9; F10* . L5, FK1 *namānəm; T46*
nmā.nəm; Br1 namānəm
- ²⁴³³ **K2, F10, R3** . Br1, L2, L5 *yaoždadāmi; G25a, R1* . G42 *yaoždadāmi; T44* . FK1 *yaoždadāma;*
 L1, B2, R278, T46, P1 *yaoždadāmi; Mf2, K9 yaoždadāme*
- ²⁴³⁴ **K2, G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1; *Mf2, K9 bīn*
- ²⁴³⁵ **K2** . Br1, L2; **G25a** *yaoždāti; F10* . L5, FK1 *yaoždāiti; T44 yaoždāita; R1 yaoždāta; R3*
bunyaoždāta; L1, R278, P1 . Mf2, K9 yaoždāta; B2, T46 yaoždāta; G42 yaoždāiti
- ²⁴³⁶ **K2, G25a** . B2, R278, Br1, L2, G42, FK1; **F10, T44, R1** (with a blank) † *mraoṭ. aburō. mazdā* †;
R3 [tā] *dā;* L1, T46, P1 . *Mf2 mraoṭ; L5 maraoṭ; K9* [tā] † *mraoṭ. aburō* †
- ²⁴³⁷ **G25a, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5; **K2** *ḍriš.frasnāiti; T44* . E4
ḍriš.frasnāita; L5 ḍariš.frasnāiti; FK1 ḍraš.frašnaita; Mf2, K9 ḍriš.frasnāiti
- ²⁴³⁸ **R1** . T46, P1 . *Mf2; K2, G25a, F10, T44, R3* . L1, B2, R278, Br1, L2, G42, E4, L5 . *K9 tanunəm;*
 FK1 *tanu.nəm*
- ²⁴³⁹ **K2, G25a, R1, R3** . L1, B2, R278, T46, Br1, L2, G42, L5 . *Mf2, K9; F10, T44* † *ḍriš.frasnāiti. ...*
spəntanəm †; P1 *ḍriš.ḍriš.frasnāiti; E4 ḍraš.frašnāita; FK1 ḍraiš.frašnāiti; Mf2, K9 ḍriš.frasnāiti*
- ²⁴⁴⁰ **R1** . P1 . *Mf2; K2, G25a* . L1, B2, R278, Br1, L2, G42 . *K9 vastranəm; R3 vastarnəm; T46*
vastaranəm; L5 vastaranəm; E4, FK1 vastaranəm
- ²⁴⁴¹ **G25a** . B2, R278, T46, Br1, L2, G42; **K2, R3** *ḍriš.frasruuata; R1 ḍriš.frasnuuata; L1, P1*
ḍriš.frsrūiti; E4 ḍraš.fra.srūta; L5 ḍariš.frisaruuaiti; FK1 ḍraiša.fraisrūta; Mf2, K9 ḍriš.frasrūiti
- ²⁴⁴² **R1** . T46, P1 . *Mf2, (G); K2, G25a, F10, T44, R3* . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9*
gāḍanəm
- ²⁴⁴³ **K2, G25a, R1** . B2, R278, T46, Br1, L2, G42, FK1 . *Mf2, K9; L1, P1, E4, L5 imānō*
- ²⁴⁴⁴ **R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; K2, G25a* . E4, L5, FK1 *ātarəm; R3*
imānōātārəm
- ²⁴⁴⁵ **K2, G25a, R3** . Br1, L5, FK1 *yazata; R1* . G42 *yazata; L1, L2 yazaeta; B2 yazāta; R278, P1*
yazaeta; T46 yazaita; E4 yazaete; Mf2, K9 yazaēta
- ²⁴⁴⁶ **G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; K2, R1* . FK1 *barasma; R3*
barsma
- ²⁴⁴⁷ *Mf2, K9; K2, R3 starəniṭi; G25a strəniṭi; R1 starənaeta; L1, B2, T46, P1, Br1, L2, G42 stərənaeta;*
 R278 *astərənaeta; E4 starənaiti; L5 starənaete; FK1 starənaiti*
- ²⁴⁴⁸ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9; E4 aḍiḍi*
- ²⁴⁴⁹ **K2, G25a, R1, R3;** L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 *vaḅhubiḍi; T46 vaḅhibiḍi;*
Mf2 vaḅhī.būi; K9 vaḅhibiḍi
- ²⁴⁵⁰ **K2, G25a, R1** . B2, R278, Br1, L2, G42, E4, L5; L1, T46, P1 . *Mf2, K9 zaoḍrā; FK1 zaoḍrāi*
- ²⁴⁵¹ *Mf2, K9; K2, G25a, R1* . L5 *baraiti; R3 zaoḍrābaraiti; L1, P1 baraita; B2, R278, T46, L2, G42*
baraeta; Br1 barā^{ae}ta; E4 barāte; FK1 barati
- ²⁴⁵² **R3** . G42, L5, FK1; **K2** *yāždāta; G25a, R1* . T46, Br1, L2 *yaoždāta; L1, B2, R278, P1 . Mf2, K9*
yaoždāta; E4 yaoždāite

*apəm.*²⁴⁵⁷ + *vasō.upāiti.*²⁴⁵⁸ *uruuaranəm.*²⁴⁵⁹ + *vasō.upāiti.*²⁴⁶⁰ *aməšanəm.*²⁴⁶¹
*spəntanəm.*²⁴⁶² *spitama.*²⁴⁶³ *zarađuštra.*²⁴⁶⁴

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” [c] And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsmān-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. [a] d't'1 xgyh'n²⁴⁶⁵ st'wmnd'n²⁴⁶⁶ 'hlwb²⁴⁶⁷ |b| cygwn m'n' ywšd'slynyt²⁴⁶⁸ cygwn
 YHWWN-t DKYA |c| AP-š²⁴⁶⁹ gwpt 'whrmzd 3 b'l HLLWN-yt tn'²⁴⁷⁰ 3 b'l
 HLLWN-yt wstly²⁴⁷¹ 3 b'l²⁴⁷² pr'c²⁴⁷³ sl'yt g's'n'²⁴⁷⁴ |d| ZNE KON 'thš ycyt²⁴⁷⁵ blsm²⁴⁷⁶
 xASLWN-yt²⁴⁷⁷ MYA²⁴⁷⁸ y²⁴⁷⁹ ŠPYL zwhl bld |e| ywšd'sl²⁴⁸⁰ AHL YHWWN-t m'n'

²⁴⁵³ G25a . Mf2, K9; K2, R1, R3 . L5, FK1 *pascaiti*; L1, B2, R278, P1, Br1, L2, G42 *pascaeta*; T46, E4
pascaita

²⁴⁵⁴ K2, G25a, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; Mf2, K9 *bīn*

²⁴⁵⁵ R1 . B2, R278, T46, Br1, L2, G42 . Mf2, K9; K2, G25a, R3 *nmāne*; L1, P1 *nmān*; E4, L5, FK1
namāne

²⁴⁵⁶ K2, G25a, R1 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9; R3 *vsō.upāiti*; E4
vasō.upāita

²⁴⁵⁷ R1 . T46, P1 . Mf2; K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 *apəm*

²⁴⁵⁸ K2, G25a, R1 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2; R3 *vsō.upāiti*; E4
vasō.upāita; K9 *vasō.aupāiti*

²⁴⁵⁹ R1 . T46, P1 . Mf2; K2 *uruuarənəm*; G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5 . K9
uruuarənəm; FK1 *uruuarainəm*

²⁴⁶⁰ K2, G25a, R1 . B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9; R3 *vsō.upāiti*; L1 *vasō.upāi*;
 E4 *vasō.upāita*

²⁴⁶¹ R1; K2, R3 . R278, E4, FK1 . K9 *aməšanəm*; G25a *aməšanəm*; L1 *amišnəm*; B2, Br1, L2, G42
aməšanəm; T46 . Mf2 *aməšanəm*; P1 *amišnəm*; L5 *aməšnəm*

²⁴⁶² R1 . T46, P1; K2, R3 . L1, R278, Br1, L2, G42, E4, FK1 . K9 *spəntanəm*; G25a . L5 *spīntanəm*;
 B2 *spəntanəm*; Mf2 *spəntanəm*

²⁴⁶³ K2, G25a, F10, T44, R1 . L1, B2, R278, T46, Br1, L2, G42, L5 . Mf2; R3 *spətma*; E4 *spətama*;
 FK1 *spita*

²⁴⁶⁴ K2, G25a, F10, T44, R1 . L1, B2, R278, T46, Br1, L2, G42, FK1 . Mf2; R3 *zarduštara*; P1 . K9
spitamazaraduštara; E4 *zraduštara*; L5 *zarduštara*. Here onwards L1 and P1 repeat V 12.3-4.

²⁴⁶⁵ K2, R3 gh'n'; G25a, R1 gh'n'; (Jmp) -| gyh'n' ... 'hlwb' | -

²⁴⁶⁶ K2, G25a; R1, R3 'st'wmnd'n

²⁴⁶⁷ G25a; K2, R1, R3 'hlwb'y

²⁴⁶⁸ R1, (Jmp); K2, R3 'ywyd'slynyt; G25a 'ywšd'slynyt

²⁴⁶⁹ K2, (Jmp); G25a, R1, R3 -| A -š gwpt 'whrmzd | -

²⁴⁷⁰ (Jmp); K2, R1, R3 tn'hl; G25a tn'hl

²⁴⁷¹ K2, G25a, R1, R3; (Jmp) wstly

²⁴⁷² K2, G25a, R1, (Jmp); R3 *bār*

²⁴⁷³ G25a, R1, R3, (Jmp); K2 HLLWN-yt pr'c

²⁴⁷⁴ G25a, R1, (Jmp); K2, R3 g's'n'y

²⁴⁷⁵ K2, R1, R3, (Jmp); G25a YDBHWN-m (G25b -t)

²⁴⁷⁶ K2, R1, R3, (Jmp); G25a blšm

²⁴⁷⁷ K2, R1, R3, (Jmp) ASLWN-st'; G25a ASLWN-st

k' mk²⁴⁸¹ lwd²⁴⁸² MYA k' mk²⁴⁸³ lpd²⁴⁸⁴ 'wllw²⁴⁸⁵ k' mk lwd²⁴⁸⁶ 'mhrspnd'n²⁴⁸⁷ spyt'm'n²⁴⁸⁸
zltwhšt²⁴⁸⁹

B. |a| d't²⁴⁹⁰ |b| cygwn m'n' ywšd'slynm²⁴⁹¹ W cygwn YHWWN-t ywšd'sl |b| cygwn
npšt'

A. |a| *dādār*^x *gēhān astōmandān ahlaw* |b| *čyōn mān yōjdāsrenēd čyōn būd pāk* |c|
u-š guft ohrmazd sē bār šōyēd tan sē bār šōyēd wastaray sē bār frāz srāyēd gāhān |d|
ēn nūn ātaxš yazēd barsom^x *bandēd āb ī weh zōhr bard* |e| *yōjdāsr pas būd mān*
kāmag rawd āb kāmag rawd urwar kāmag rawd amahraspandān spitāmān
zarduxšt

B. |a| *dādār* |b| *čyōn mān yōjdāsrenam ud čyōn būd yōjdāsr* |c| *čyōn nibišť*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be purified?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gāthās thrice. |d| He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be purified. The waters will enter at will, the plants will enter at will, the Beneficent Immortals will enter at will, o Spitāmān Zarduxšt.”

B. |a| “Maker, |b| how will I purify the house and how will it be purified? ...” |c| As written.

²⁴⁷⁸ G25a; K2, R1, R3, (Jmp) 'p

²⁴⁷⁹ (Jmp); K2, G25a, R1, R3 † y †

²⁴⁸⁰ R1, (Jmp); K2, R3 'ywyd'sl; G25a 'ywsd'sl

²⁴⁸¹ K2, R1, R3, (Jmp); G25a Wk'mk

²⁴⁸² R3; K2 /blank/ † SGYTWN-d †; G25a SGYTWN-d; R1 lpt; (Jmp) † SGYTWN-d †

²⁴⁸³ K2, G25a, R1, (Jmp); R3 k'm'

²⁴⁸⁴ R3; K2 /blank/ † lpd †; G25a lwt; R1 lpt; (Jmp) † lpd †

²⁴⁸⁵ K2, G25a, R1, (Jmp); R3 'wllw

²⁴⁸⁶ R3; K2 /blank/ † SGYTWN-d †; G25a SGYTWN-d; R1 lpt; (Jmp) † SGYTWN-d †

²⁴⁸⁷ G25a, R1; K2, R3 'mhrspnd; (Jmp) 'mšrspnd'n'

²⁴⁸⁸ G25a, (Jmp); K2, R3 spytm'n; R1 'y spyt'm'n'

²⁴⁸⁹ G25a, R1; K2, R3, (Jmp) zltwšt

²⁴⁹⁰ T44; F10 † d't'l †

²⁴⁹¹ F10; T44 ywšd'slynym

12.5. |a| āat.²⁴⁹² yaṭ.²⁴⁹³ brāta.²⁴⁹⁴ para.iriḍiieiti.²⁴⁹⁵ x^v aṅha.²⁴⁹⁶ vā.²⁴⁹⁷
 para.iriḍiieiti.²⁴⁹⁸ |b| cuuat.²⁴⁹⁹ + aēšqm.²⁴⁹⁹ + upa.māṇaiiṅ.²⁵⁰⁰ brāta.²⁵⁰¹ haca.
 x^v aṅharəm.²⁵⁰² x^v aṅha.²⁵⁰³ haca.²⁵⁰⁴ brātaram.²⁵⁰⁵ |c| cuuat.²⁵⁰⁶ + daṃṇaṃ.
 cuuat.²⁵⁰⁷ tanu.pərəḍanəm.²⁵⁰⁷ |d| āat.²⁵⁰⁸ mraoṭ.²⁵⁰⁸ aburō.²⁵⁰⁸ mazdā.²⁵⁰⁹ θrisatəm.
 + daṃṇaṃ.²⁵¹⁰ + xšuuastīm.²⁵¹¹ tanu.pərəḍanəm.²⁵¹²

- ²⁴⁹² **G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . K9, (G); **K2** āat. yaṭ. brāta. para.iriḍiieiti. x^v aṅha. vā. para.iriḍiieiti. ADYN' MNW āat; E4 āat. mraoṭ. aburō. mazdā. Mf2 āat. mraoṭ
- ²⁴⁹³ **K2, F10, T44** . B2, T46, E4, L5, FK1, (G); **G25a, R1** . L1, R278, P1, Br1, L2, G42 . Mf2, K9 yaṭ; **R3** yada
- ²⁴⁹⁴ **K2, G25a, R3** . B2, T46, P1, Br1, L2, G42 . Mf2, (G); **F10, T44, R1** . L1, R278, E4, L5, FK1 . K9 barāta
- ²⁴⁹⁵ **G25a, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, (G); **K2** para.iriḍiieiti; **F10** pari.iriḍiieiti; **T44** para.iriḍiieiti; **R3** para.iraēḍiieiti; E4 pərəaira.ḍiieiti; L5 pari.ḍiieiti; FK1 pari.iriḍiieiti; K9 para.iriḍiieiti
- ²⁴⁹⁶ **T44** in the right margin, (G); **K2, G25a, F10, R1** . B2, T46, Br1, L2, G42, E4 . Mf2, K9 xāṅha; R278 | x^v aṅha. vā. para.iriḍiieiti |; L5 xāṅha; FK1 xāṅhe
- ²⁴⁹⁷ **K2, G25a, F10, T44** in the right margin, **R1** . B2, T46, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); **R3** . L1, P1 xāṅhavā
- ²⁴⁹⁸ **K2, G25a, F10, R1, R3** . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9, (G); **T44** writes para.iriḍiieiti in the right margin; E4 para.iriḍiieiti; L5 para.iriḍiieiti; FK1 paira.iriḍiieiti
- ²⁴⁹⁹ **Mf2; K2, G25a, F10, R3** . R278, FK1 . K9 aēšqm; **T44** . L1, B2, Br1, L2, G42, E4, L5 aēšqm; **R1** . T46, P1 aēšqm; (G) aēšqm
- ²⁵⁰⁰ **R1** (second -a- scratched) . T46, P1; **K2, F10, T44** . E4, FK1 upa.māṇaiiṅ; **G25a** . L1, B2, R278, Br1, L2, G42, L5 . K9 upa.māṇaiiṅ; Mf2 upa.māṇaiiṅ; (G) upa.māṇaiiṅ
- ²⁵⁰¹ **K2, G25a, R1** . L1, B2, T46, P1, Br1, L2, G42, (G); **F10, T44** . R278, E4, L5, FK1 . Mf2, K9 barāta; **R3** upamāṇaiiṅbarāta
- ²⁵⁰² (G); **K2, R1, R3** . E4 . K9 xāṅhrəm; **G25a, F10** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2 xāṅharəm; **T44** . FK1 xāṅhrəm
- ²⁵⁰³ (G); **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9 xāṅha; E4 xāṅhe; FK1 xāṅhe
- ²⁵⁰⁴ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); L5 xāṅhaca
- ²⁵⁰⁵ **R3** . L1, B2, R278, T46, P1, (G); **K2, G25a** . Br1, L2, G42 brātaram; **F10, T44, R1** (second -a- scratched) . E4, L5, FK1 . Mf2, K9 brātaram
- ²⁵⁰⁶ **Mf2; K2** aēšqm. dahmanəm; **G25a, F10, T44** . L1, B2, R278, Br1, L2, G42, E4 . K9 dahmanəm; **R1** . T46, P1, (G) dahmanəm; **R3** dahmanəm; L5 dahmanəm; FK1 daṃṇaṃ
- ²⁵⁰⁷ **R1** . P1 . Mf2, (G); **K2, T44** . L1, R278, L2, G42, L5 . K9 tanu.pərəḍanəm; **G25a, F10, R3** . B2, Br1, E4 tanupərəḍanəm; T46 tanupərəḍanəm; FK1 tanu.pariḍanəm
- ²⁵⁰⁸ **K2, G25a, R3** . B2, R278, T46, Br1, L2, G42, E4, FK1, (G); **F10, T44, R1** (with a blank) | mraoṭ. aburō. mazdā |; L1, P1 . Mf2 mraoṭ; L5 mraoṭ; K9 [tā] | mraoṭ. aburō |
- ²⁵⁰⁹ **G25a** . L1, P1, Br1, L2, G42 . Mf2, K9, (G); **K2, F10, T44, R1, R3** . R278, E4 θristəm; B2 θrist /blank/ əm; T46, L5 θrista; FK1 θraist (-t added later) frašnāiti
- ²⁵¹⁰ G42 . Mf2; **K2, G25a, F10, T44, R3** . L1, B2, R278, Br1, L2, E4, L5 . K9 dahmanəm; **R1** . T46, P1, (G) dahmanəm; FK1 thmanəm (correcting a previous tanunəm)
- ²⁵¹¹ **F10, R1** . R278, Br1, L2, E4 . K9; **K2, T44, R3** . G42 xšuuastīm; **G25a** . L1, P1 xšuuastīm; B2, T46 xšuuastīm; L5 xašuuastīm; FK1 xšuuastīm (x- correcting a previous d-); Mf2 xšuuastīm; (G) xšuuastīm
- ²⁵¹² **R1** . P1 . Mf2, (G); **K2** tanu.pərəḍanəm; **G25a, F10** . B2, E4 tanupərəḍanəm; **T44** . L1, R278, Br1, L2, G42, L5 . K9 tanu.pərəḍanəm; **R3** tanupərəḍanəm; T46 tanupərəḍanəm; FK1 tanu.pərəḍanəm

|a| “And when the brother dies or the sister dies, |b| how long must (one) wait (because) of them (before entering into the house), the brother with regard to his sister, the sister with regard to her brother? |c| How long for the pious? How long for the *tanu.pərəθa*- sinners?” |d| And Ahura Mazda said: “Thirty (days) for the pious, sixty for the *tanu.pərəθa*- sinners.”

A. |a| ADYN' MNW BLWL BRA²⁵¹³ YMYTWN-yt AHTE²⁵¹⁴ 'ywp²⁵¹⁵ BRA YMYTWN-yt |b| cnd OLE-š'n' QDM KTLWN-d BLWL MN ZK²⁵¹⁶ AH-dl²⁵¹⁷ AH-dl²⁵¹⁸ MN bl't²⁵¹⁹ |c| cnd²⁵²⁰ dhm'n' cnd²⁵²¹ tn'pwhlg'n²⁵²² |d| AP-š gwpt' 'whrmzd 30 dhm'n' 60 tn'pwhlg'n'²⁵²³

B. |a| ADYN'²⁵²⁴ MNW BLWL BRA YMYTWN-yt' 'ywp AHTE²⁵²⁵ BRA YMYTWN-yt |b| OD cnd OLE-š'n' QDM KTLWN-t BLWL MN AH-dl²⁵²⁶ AH-dl²⁵²⁷ MN bl't²⁵²⁸ |c| OD cnd dhm'n' OD cnd tn'pwhlg'n'²⁵²⁹ |d| AP-š gwpt' 'whrmzd 30 dhm'n'²⁵³⁰ 60²⁵³¹ tn'pwhlg'n'

A. |a| *ēg kē brādar bē mīrēd xwāh ayāb bē mīrēd* |b| *čand awēšān abar mānēnd brādar az ān brādar brādar az brād* |c| *čand dahmān čand tanāpublagān* |d| *u-š guft ohrmazd sīh dahmān šast tanāpublagān*

B. |a| *ēg kē brādar bē mīrēd ayāb xwāh bē mīrēd* |b| *tā čand awēšān abar mānd brādar az brādar brādar az brād* |c| *tā čand dahmān tā čand tanāpublagān* |d| *u-š guft ohrmazd sīh dahmān šast^x tanāpublagān*

A, B. |a| “When the brother dies or the sister dies, |b| how long must they wait (because of) them (before entering into the house), the brother with regard to his sister, the sister with regard to her brother? |c| How long for the pious? How long

²⁵¹³ K2, G25a, R1, (Jmp); R3 BARA
²⁵¹⁴ R1; K2, R3, (Jmp) AHT'E; G25a **𐬀𐬀𐬀𐬀**
²⁵¹⁵ G25a, R3, (Jmp); K2 'y' ywp; R1 'y' ywp
²⁵¹⁶ K2, R1, R3, (Jmp); G25a -| ZK |
²⁵¹⁷ K2, R1, R3, (Jmp); G25a ^{hw'hl}
²⁵¹⁸ K2, R1, R3, (Jmp); G25a ^{hw'hl}
²⁵¹⁹ K2, G25a, R1; R3 bly yt; (Jmp) ZK bl't
²⁵²⁰ K2, G25a, R1, (Jmp); R3 cnnd
²⁵²¹ K2, G25a, R1, (Jmp); R3 cndd
²⁵²² G25a; K2, R1, R3 tn'pwhlg'n'; (Jmp) tn'pwhlg'n'
²⁵²³ (Jmp); K2, G25a, R1, R3 tn'pwhlg'n'
²⁵²⁴ F10; T44 **𐬀**ADYN'
²⁵²⁵ F10; T44 AHT'E
²⁵²⁶ T44; F10 ZK y AH-dl
²⁵²⁷ T44; F10 ^{AH-dl}
²⁵²⁸ T44; F10 ZK bl't
²⁵²⁹ F10; T44 tn'pwhlg'n'
²⁵³⁰ F10; T44 d'hm'n'
²⁵³¹ T44; F10 W 60

for the *tanāpuhl* sinners?” |d| And Ohrmazd said: “Thirty (days) for the pious, sixty for the *tanāpuhl* sinners.”

Phl. <BLWL> (12.5a-b)

This rare form translates Av. *brāta*, that is, the Nom. Sing. of Av. *brātar-*, while the usual Phl. <bl't> is used for its Acc. Sing. *brātarəm* in V 12.5.

As Dan Sheffield has told me by e-mail (29-1-2009, 6:52 p.m.), this writing is attested in some manuscripts of the Frahang ī Pahlawīg in the passage 11.13 (Utas 1988 9, 46) after <AH>, <bl't'>, <bl'tl> *brād*, *brādar*; in the VīD 21.1 of his edition (under preparation), with the variant <blwvl>; in the text Sē wināh ī wuzurg of the manuscript MU29 at the bottom of p. 58, with the variant <blwl LWTE blwl> (Mazdāpūr 1999 218); and in the PT of the Xwaršēd Nyāyišn in the manuscript Cod. Zend. 49 (Junker 1914 48).

Junker (1914) derived <blwl> from a Caspian dialectal variant, specifically from the Gabrī dialect, where Phl. *brādar* developed into /bror/ and therefore was written <blwl>²⁵³². Moreover, he added other examples from the Frahang ī Pahlawīg where traces of the Gabrī dialect are found, so that his explanation for the presence of the variant <blwl> in some manuscripts of the Frahang ī Pahlawīg can be in no doubt, or at least for very likely.

Therefore, <blwl> /bror/ represented the Gabrī variant of Phl. *brādar* and slipped into some Pahlavi texts from the Frahang ī Pahlawīg. This is confirmed by the PT of the Xwaršēd Nyāyišn in the manuscript Cod. Zend. 49, whose Pahlavi translator, according to Bartholomae (1915 15-31) was well acquainted with the Frahang ī Pahlawīg. Likewise, the Pahlavi translators of V 12 surely used a similar *frahang* where <blwl> was written instead of <bl't(l)>, so that the variant <blwl> of this *frahang* slipped into their PTs. Since they did not understand that <blwl> was a dialectal variant instead of Phl. <bl'tl>, they just reproduced it as a pseudo-heterogram. That is why I have edited <BLWL> instead of <blwl>.

²⁵³² cf. the variants *bəro-ar* “brother” in the Tāleši dialect of Māsule, *bərar* “brother” in Gilakī (Lecoq 1989 299, 305) and Paštō *wror* < Proto-Paštō **brāyur* (Dir. Sing.) < OIr. **brātar(am)* (Skjærvø 1989 406).

12.6. |a| *dātarə*.²⁵³³ *gaēdanəm*.²⁵³⁴ *astuuaitinəm*.²⁵³⁵ *ašāum*. |b| *kuḍa*.
nmānəm.²⁵³⁶ *yaoždadāni*.²⁵³⁷ *kuḍa*.²⁵³⁸ *bun*.²⁵³⁹ *yaoždāta*.²⁵⁴⁰ *āaṭ*. *mraoṭ*.²⁵⁴¹
aburō. *mazdā*.²⁵⁴⁵ + *ḍriš.frasnāiti*.²⁵⁴² *tanunəm*.²⁵⁴³ + *ḍriš.frasnāiti*.²⁵⁴⁴
vastranəm.²⁵⁴⁵ + *ḍriš.frasrūiti*.²⁵⁴⁶ *gādanəm*.²⁵⁴⁷ *imā*.²⁵⁴⁸ *nō*.²⁵⁴⁹ *ātrəm*.²⁵⁴⁹
^x*yazaēta*.²⁵⁵⁰ *barəsma*.²⁵⁵¹ *stərənāēta*.²⁵⁵² *aibūō*.²⁵⁵³ *vanhubiūō*.²⁵⁵⁴ *zaōḍrā*.²⁵⁵⁵
baraēta.²⁵⁵⁶ *yaoždāta*.²⁵⁵⁷ *pascaēta*.²⁵⁵⁸ *bun*.²⁵⁵⁹ *nmāna*.²⁵⁶⁰ + *vasō.upāiti*.²⁵⁶¹

- ²⁵³³ **K2, G25a, F10, T44, R1, R3** . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L1* | *dātarə* |
²⁵³⁴ *Mf2; K2* . L1, P1, Br1, L2, G42, E4, L5 . *K9* [tā] | *gaēdanəm. astuuaitinəm. ašāum* |; **G25a, F10, T44, R1** . FK1 | *gaēdanəm. astuuaitinəm. ašāum* |; **R3** . R278 [tā] | *gaēdanəm. astuuaitinəm* |; B2 *gaiḍanəm*; T46 *gaeḍanəm*; (G) | *gaēdanəm. ... zaraḍuštra* |
²⁵³⁵ *Mf2 astuuaitanəm*; T46 *stuuaitinəm*; B2 *stuuaitanəm*
²⁵³⁶ **K2, G25a, T44, R1** . L1, B2, P1, Br1, L2 . *Mf2; F10, R3* . R278, T46, E4, L5, FK1 *namānəm*
²⁵³⁷ **K2** *yaoždāmi*; **G25a** *yōždadāmi*; **F10, T44, R3** . Br1, L2, L5 *yaoždadāmi*; **R1** . T46, G42 *yaoždadāmi*; L1, B2, R278, P1 *yaoždadāmi*; E4 *yaoždadāma*; FK1 *yaoždadāma*; *Mf2, K9* *yaoždadāme*
²⁵³⁸ **K2, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; G25a kuḍa*; **F10** | *kuḍa. ... spəntanəm* |; **T44** | *kuḍa. ... zaraḍuštra* |
²⁵³⁹ **G25a, R1, R3** . L1, R278, P1, Br1, L2, G42, E4, L5, FK1; **K2** *baun*; B2, T46 . *K9 būn*; *Mf2 bīn*
²⁵⁴⁰ **K2** . T46, Br1, L2, G42; **G25a** *yaoždāiti*; **R1** *yaoždāta*; **R3** *yōaoždāta*; L1, P1 . *Mf2, K9* *yaoždāta*; B2, R278 *yaoždāta*; E4 *yaoždāta*; L5, FK1 *yaoždāiti*
²⁵⁴¹ **K2, G25a** . B2, T46, Br1, L2, G42, E4, L5, FK1; **R1** (with a blank) | *mraoṭ. aburō. mazdā* |; **R3** [tā] *dā*; L1, R278, P1 . *Mf2 mraoṭ; K9* [tā] | *mraoṭ. aburō* |
²⁵⁴² **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42; E4 *ḍriš.frasnāita*; L5 *ḍariš.frasnāiti*; FK1 *ḍraiš.fraš.nāiti*; *Mf2, K9* *ḍriš.frasnāiti*
²⁵⁴³ **R1** . T46, P1 . *Mf2; K2, G25a, T44, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 tanunəm*
²⁵⁴⁴ **G25a, R1, R3** . L1, B2, T46, Br1, L2, G42 . *Mf2, K9; K2* *ḍriš.frasnāiti*; R278 *ḍriš.frasnāiti*; P1 *ḍriš.frasnāiti*; E4 *ḍraš.frasnāita*; L5 *ḍariš.frasnāiti*; FK1 *ḍraiš.frasnāita*; *Mf2, K9* *ḍriš.frasnāiti*
²⁵⁴⁵ **R1** . T46, P1 . *Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42 . *K9 vastranəm*; E4, FK1 *vastaranəm*; L5 *vastaranəm*
²⁵⁴⁶ **G25a** . L1, B2, R278, T46, P1, Br1, L2, G42; **K2, R3** *ḍriš.frasruuata*; **R1** *ḍriš.fruūiti*; Br1 *ḍriš.frasrūiti*; E4 *ḍriš.frasrūta*; L5 *ḍariš.frasruuaiti*; FK1 *ḍraš.frasrūti*; *Mf2* *ḍriš.frasrūti*; *K9* *ḍriš.frasruuaiti*
²⁵⁴⁷ T46, P1 . *Mf2; K2* *gāḍnəm*; **G25a, R3** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* *gāḍanəm*; **R1** *gātanəm*
²⁵⁴⁸ **K2, G25a, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2; R3* . E4, L5, FK1 . *K9 imānō*
²⁵⁴⁹ **K2, R3** . L1, B2, R278, T46, P1, Br1, L2, E4 . *Mf2, K9; G25a, R1* . L5 *ātarəm*; G42 *ātrəm*; FK1 *ānṛqmā^{neam} nō. ātarəm*
²⁵⁵⁰ **K2, G25a, R3** . R278, T46, L5, FK1 *yazata*; **R1** . L1, P1 *yazata*; B2, Br1, L2 *yazaeta*; G42 *yazaeta*; E4 *yazta*; *Mf2* *yazaēta*; *K9* *yazaēta*
²⁵⁵¹ **G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; K2* *brsma*; **R1** *brasma*; **R3** *barsma*; FK1 *barasmaē*
²⁵⁵² *K9; K2, G25a, R1, R3* *starənaiti*; L1, B2, T46, P1, Br1, L2, G42 *stərənāeta*; R278 *stərənata*; E4 *starənāite*; L5 *starənāete*; FK1 *starinīti*; *Mf2* *stərənāēta*
²⁵⁵³ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9*; FK1 *aivō*
²⁵⁵⁴ **K2** above the line, **G25a, R1, R3**; L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *vanhubiūō*; *Mf2, K9* *vanhibiūō*
²⁵⁵⁵ **K2, G25a, R1, R3** . B2, R278, T46, Br1, L2, G42, E4, FK1; L1 *zaōḍrā. bā*; P1 . *Mf2, K9* *zaōḍrā*
²⁵⁵⁶ *Mf2, K9; K2* *barata*; **G25a, R1** . Br1 *baraiti*; **R3** *baraita*; L1, B2, R278, T46, P1, L2, G42 *baraeta*; E4 *barəta*; L5 *zaōḍrābaraiti*; FK1 *barāta***

*apąm.*²⁵⁶² + *vasō.upāiti.*²⁵⁶³ *uruuaranąm.*²⁵⁶⁴ + *vasō.upāiti.*²⁵⁶⁵ *amašąnąm.*²⁵⁶⁶
*spąntanąm.*²⁵⁶⁷ *spitama.*²⁵⁶⁸ *zarađuštra.*²⁵⁶⁹

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsman-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. [a] d't'l gyh'n²⁵⁷⁰ 'st'wmnd'n²⁵⁷¹ 'hlwb'²⁵⁷² [b] cygwn m'n' ywšd'slynyt²⁵⁷³ cygwn²⁵⁷⁴
 YHWWN-t ywšd'sl²⁵⁷⁵ |c| AP-š gwpt 'whrmzd 3 b'l xtn²⁵⁷⁶ HLLWN-yt²⁵⁷⁷ 3 b'l
 HLLWN-yt wstly²⁵⁷⁸ 3 b'l pr'c²⁵⁷⁹ sl'yt g's'n' ZNE²⁵⁸⁰ KON²⁵⁸¹ 'thš ycyt blswm²⁵⁸²

²⁵⁵⁷ **K2, R3** . L2, L5, FK1; **G25a** *jaoždāiti*; **R1** . B2, R278, T46, Br1, G42 *jaoždāta*; L1, P1 . *Mf2, K9*
jaoždāta; E4 *jaoždāta*

²⁵⁵⁸ **G25a** . *Mf2, K9*; **K2** . FK1 *pascaiti*; **R1** *pascaeti*; **R3** *pascaēti*; L1, B2, P1, Br1, L2, G42 *pascaeta*;
 R278, T46 *pascaita*; E4 *pascata*; L5 *pascaete*

²⁵⁵⁹ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; *Mf2 bīn*; *K9 bīn*

²⁵⁶⁰ **K2, G25a, R1** . L1, B2, R278, T46, P1, L2, G42 . *Mf2, K9*; **G25a** *nmāne*; **R3** *namāna*; Br1
nmāmna; E4, L5, FK1 *namāne*

²⁵⁶¹ **K2, G25a, R1, R3** . L1, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9*; B2 *voasō.upāiti*; E4
vasō.upāita; L5 *vašō.upāiti*

²⁵⁶² **R1** . T46, P1 . *Mf2*; **K2, G25a, T44, R3** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 apąm*

²⁵⁶³ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2* above the line, *K9*; E4
vasō.upāita

²⁵⁶⁴ **R1** . T46, P1; **K2, G25a** *uruuarąm*; **R3** . L1, B2, Br1, L2, G42, E4, L5, FK1 . *K9 uruuaranąm*;
 R278 *uruuarńąm*; *Mf2 uruuā^{ra}ńąm*

²⁵⁶⁵ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *K9*; E4, FK1 *vasō.upāita*; *Mf2*
vasō.upā^{ra}iti

²⁵⁶⁶ **R1**; **K2, R3** . R278, E4, L5 . *K9 amašąnąm*; **G25a** *amašąnąm*; L1, B2, Br1, L2, G42 *amašąnąm*;
 T46, P1 . *Mf2 amašąnąm*; FK1 *amišńąm*

²⁵⁶⁷ **R1** . T46, P1 . *Mf2*; **K2, G25a, R3** . B2, R278, T46, P1, G42, FK1 . *K9 spąntanąm*; L5 *spińtanąm*

²⁵⁶⁸ **F10, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*; **K2** *spaitama*; **G25a** *spātama*; E4
spātama

²⁵⁶⁹ **K2, G25a, F10, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*; **R3** *spātamazarađuštara*; E4
zrađuštara; L5 *zarađuštara*; FK1 *spītamaizarađuštra*

²⁵⁷⁰ **G25a**; **K2, R3** gh'n'; **R1**, (Jmp) † gyh'n' ... 'hlwb' †

²⁵⁷¹ **G25a**; **K2** 'st'wmnd'n; **R3** 'st'wmnd'n

²⁵⁷² **G25a**; **K2, R3** 'hlwby

²⁵⁷³ **R1**, (Jmp); **K2, R3** 'ywyd'slynyt; **G25a** 'ywyd'slynyt

²⁵⁷⁴ **K2, R1, R3**, (Jmp); **G25a** 'ywyd'slynyt

²⁵⁷⁵ (Jmp); **K2, R3** 'ywyd'sl; **G25a** 'ywyd'sl; **R1** ywšd'slynst

²⁵⁷⁶ **K2, G25a, R1, R3** tn'hl; (Jmp) HLLWN-yt

²⁵⁷⁷ **K2, G25a, R1, R3**; (Jmp) tn'

²⁵⁷⁸ **K2, G25a, R1, R3**; (Jmp) wstlg

²⁵⁷⁹ **K2, G25a, R1**, (Jmp); **R3** py'c

²⁵⁸⁰ **K2, G25a, R1**, (Jmp); **R3** ZNM

²⁵⁸¹ **G25a, R1, R3**; **K2**, (Jmp) † KON †

²⁵⁸² **G25a**; **K2, R1, R3**, (Jmp) blsm

ASLWN-x₁ 'p²⁵⁸³ y ŠPYL zwhl bld ywšd'sl²⁵⁸⁴ |d| AHL YHWWN-t' ZK m'n' k'mk
lpd MYA k'mk lpd 'wlwl k'mk lpd 'mhrspnd'n²⁵⁸⁵ spyt'm'n'²⁵⁸⁶ zltwhšt²⁵⁸⁷

B. |a| d't'l²⁵⁸⁸ |b| cygwn npšt²⁵⁸⁹

A. |a| *dādār gēhān astōmandān ahlaw* |b| *čyōn mān yōjdāsrenēd čyōn būd yōjdāsr*
|c| *u-š guft ohrmazd sē bār tan šōyēd sē bār šōyēd wastaray sē bār frāz srāyēd gāhān*
ēn nūn ātaxš yazēd barsom bandēd āb ī weh zōhr bard yōjdāsr |d| *pas būd ān mān*
kāmag rawd āb kāmag rawd urwar kāmag rawd amabraspandān spitāmān
zarduxšt

B. |a| *dādār* |b| *čyōn nibišt*

|a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be purified?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gāḏās thrice. He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. |d| Then the house will be purified. The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, o Spitāmān Zardušt.”

B. |a| “Maker ...” |c| As written.

²⁵⁸³ (Jmp); K2, R1, R3 † 'p y ŠPYL †; G25a PWN^{MYA} ŠPYL

²⁵⁸⁴ G25a, R1, (Jmp); K2, R3 'ywd'sl

²⁵⁸⁵ G25a; K2, R1, R3 'mhrspnd; (Jmp) 'mšrspnd

²⁵⁸⁶ R1, (Jmp); K2, G25a, R3 spytm'n'

²⁵⁸⁷ G25a, R1; K2, R3, (Jmp) zltwhšt

²⁵⁸⁸ T44; F10 † d't'l †

²⁵⁸⁹ F10; T44 npšt' zltwhštl

12.7. |a| āaṭ. yaṭ. ²⁵⁹⁰ nmānō.paitiṣ. ²⁵⁹¹ para.iriḍiieiti. ²⁵⁹² nmānō.paḍni. ²⁵⁹³
 vā. ²⁵⁹⁴ para.iriḍiieiti. ²⁵⁹⁵ |b| cuuaṭ. + aēṣam. ²⁵⁹⁶ + upa.mānāiṣ. ²⁵⁹⁷ cuuaṭ.
 + daṃṃaṃ. ²⁵⁹⁸ cuuaṭ. tanu.pārəḍanāṃ. ²⁵⁹⁹ |c| āaṭ. mraoṭ. ²⁶⁰⁰ ahurō. ²⁶⁰¹
 mazdā. ²⁶⁰² + xšuuas. ²⁶⁰³ māṃhō. ²⁶⁰⁴ + daṃṃaṃ. ²⁶⁰⁵ duuadasa. ²⁶⁰⁶
 tanu.pārəḍanāṃ. ²⁶⁰⁷ [kainīnō. ²⁶⁰⁸ x^vatō. ²⁶⁰⁹ puḍrəm. ²⁶¹⁰]

|a| “And when the master of the house dies or the mistress of the house dies, |b| how long must (one) wait (because) of them (before entering into the house)? How long for the pious? How long for the

²⁵⁹⁰ K2, G25a, F10, T44, R3 . B2, T46, E4, L5, FK1, (G); R1 . L1, R278, P1, Br1, L2, G42 . Mf2, K9

yaṭ

²⁵⁹¹ K2, G25a, R1 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9, (G); F10, R3 . FK1 namānō.paitiṣ; T44 nmānō.patōiṣ; E4 namānō.patiṣ; L5 namānō.patōiṣ

²⁵⁹² K2, G25a, R1 . B2, R278, Br1, L2, G42 . Mf2, K9, (G); F10 para.iriḍiieiti; T44 para.iriḍiieiti; R3 para.iriḍiieiti; L1, P1 para.iriḍiieiti; T46 para.iriḍiieiti; E4 pārə.iriḍiieiti; L5 para.iriḍiieiti; FK1 pīrəari.iriḍiieiti

²⁵⁹³ K2, T44, R1 . L1, B2, T46, Br1, L2, G42, (G); G25a nmānō.paḍana; F10 namānō.paḍna; R278 nmānō.paḍni; E4 namānō.paḍni; L5 namānō.piḍne; FK1 namānō.paḍna; Mf2, K9 nmānō.paḍine

²⁵⁹⁴ K2, G25a, F10, T44, R1 . B2, R278, T46, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); R3 namānō.paḍnivā; L1, P1 nmānō.paḍnivā

²⁵⁹⁵ K2, G25a, R1, R3 . L1, R278, T46, P1, Br1, L2, G42 . Mf2, K9, (G); F10 para.iriḍiieiti; T44 para.iriḍiieiti; B2 para.iriḍiieiti; E4 pīrə.iriḍiieiti; L5 para.iriḍiieiti; FK1 pīrə.iriḍiieiti

²⁵⁹⁶ Mf2; K2, G25a in the right margin, T44 . L1, B2, R278, Br1, L2, G42, E4, L5 aēṣam; F10, R3 aēṣam; R1 . T46, P1 aēṣam; FK1, (G) aēṣam

²⁵⁹⁷ R1 (second -a- scratched) . T46, P1 . Mf2; K2, G25a in the right margin, F10 . FK1 upa.mānāiṣ; T44, R3 . B2, R278, Br1, L2, G42, E4, L5 . K9 upa.mānāiṣ; L1 upamānāiṣ; (G) upa.mānāiṣ

²⁵⁹⁸ Mf2; K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, G42, E4 dabmanāṃ; R1 . T46, P1, (G) dabmanāṃ; L5 dabmanāṃ; FK1 daṃṃa.nāṃ; K9 daṃṃaṃ

²⁵⁹⁹ R1 . P1 . Mf2, (G); G25a, T44, R3 . L1, R278, Br1, L2, G42, E4, L5 . K9 tanu.pārəḍanāṃ; K2 tanupārəḍanāṃ; F10 . B2 tanupārəḍanāṃ; T46 tanupārəḍanāṃ; FK1 tanu.pārəḍanāṃ

²⁶⁰⁰ K2 . B2, R278, Br1, L2, G42, E4, L5, FK1, (G); F10, T44, R1 (with a blank) † mraoṭ. ahurō. mazdā †; R3 [tā] dā; L1, T46, P1 . Mf2 mraoṭ; K9 [tā] † mraoṭ. ahurō †

²⁶⁰¹ K2 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, (G); G25a [tā] † ahurō. mazdā †

²⁶⁰² K2, F10, T44, R1, R3 . B2, R278, T46, L2, G42 . Mf2, K9; G25a . L1, P1, Br1, E4 xšuuas; L5 xšuuas; (G) xšuuas

²⁶⁰³ K2, G25a, F10, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); FK1 xšuuas māṃhō

²⁶⁰⁴ Mf2; K2, G25a, F10, T44, R1 . L1, B2, R278, Br1, L2, G42 dabmanāṃ; R3 (-l- scratched) dabmanāṃ; T46, P1, (G) dabmanāṃ; E4, L5 dabmanāṃ; FK1 daṃṃa; K9 daṃṃaṃ

²⁶⁰⁵ P1, L2 . Mf2, (G); K2, G25a, F10, T44, R1, R3 . L1, B2, R278, T46, G42 . K9 duuadasa; Br1 duuadasa; L5 duuadasa; FK1 duuadasa

²⁶⁰⁶ R1 . L2 . Mf2, (G); K2 tanupārəḍanāṃ; G25a, T44 . R278, L2, G42 . K9 tanu.pārəḍanāṃ; F10 . B2, Br1 tanupārəḍanāṃ; R3 . FK1 tanu.pārəḍanāṃ; L1 tanu.pārəḍanāṃ; T46 tanupārəḍanāṃ; P1 tanu.pārəḍanāṃ; E4 duuadasa.tanu.pārəḍanāṃ; L5 tanupārəḍanāṃ

²⁶⁰⁷ B2, T46 . Mf2, K9, (G); K2, G25a, F10, T44, R1 . L1, R278, P1, Br1, L2, G42, E4, FK1 kainīnō; L5 in the right margin kaenenō

²⁶⁰⁸ (G); K2, G25a xatō; F10 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9 xatō; T44, R1 xatō; R3 kainīnō.xatō; L5 in the right margin xatō

²⁶⁰⁹ K2, G25a, F10, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 in the right margin, FK1 . Mf2, K9, (G); E4 puḍrō

tanu.pərəθa- sinners?” |c| And Ahura Mazdā said: “Six months for the pious, twelve for the *tanu.pərəθa-* sinners [son of the girl herself].”

A. |a| ADYN' m'n' pt BRA YMYTWN-yt m'n' ptk²⁶¹⁰ 'ywp²⁶¹¹ BRA YMYTWN-yt |b| cnd OLE-š'n²⁶¹² QDM NTLWN-šnk²⁶¹³ cnd dhm'n²⁶¹⁴ cnd tn'pwhlg'n²⁶¹⁵ |c| A -š²⁶¹⁶ gwpt 'whrmzd 6 BYRH dhm'n' 12 BYRH²⁶¹⁷ tn'pwhlg'n'²⁶¹⁸ [knyk²⁶¹⁹ NPŠE pws]

B. |a| ADYN' MNW²⁶²⁰ m'n'pt²⁶²¹ BRA YMYTWN-yt' [y ktk hwt'y] 'ywp m'n'ptk [y ktk b'nwk] BRA YMYTWN-yt' |b| OD cnd OLE-š'n' QDM KTLWN-šn' cnd dhm'n' cnd²⁶²² tn'pwhlk'n'²⁶²³ |c| 6²⁶²⁴ BYRH dhm'n' 12 BYRH tn'pwlg'n' [knyk W hwt pws]

A. |a| *ēg mānbed bē mīrēd mānbedag ayāb bē mīrēd* |b| *čand awēšān abar pāyišnag čand dahmān čand tanāpublagān* |c| *u-š guft ohrmazd šaš māh dahmān dāwāzdah māh tanāpublagān* [kanīg xwēš pus]

B. |a| *ēg kē mānbed bē mīrēd* [ay kadag-xwadāy] *ayāb mānbedag* [ay kadag-bānūg] *bē mīrēd* |b| *tā čand awēšān abar mānišn čand dahmān čand tanāpublagān* |c| *šaš māh dahmān dāwāzdah māh^xtanāpublagān* [kanīg ud xwad pūsar]

A. |a| “When the master of the house dies or the mistress of the house dies, |b| how long must (one) wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpubl* sinners?” |d| And Ohrmazd said: “Six months for the pious, twelve months for the *tanāpubl* sinners [son of the girl herself].”

B. |a| “When the master of the house dies [namely the householder] or the mistress of the house dies [namely the lady of the house], |b| how long must (one) wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpubl* sinners?” |d| “Six months for the pious, twelve months for the *tanāpubl* sinners [the girl and the son himself].”

²⁶¹⁰ K2, R3; G25a, (Jmp) m'nptk; R1 m'n' ptk yn'

²⁶¹¹ K2, R1, R3, (Jmp); G25a -'ywp -

²⁶¹² K2, R1, (Jmp); G25a OLE-š'n; R3 OLE-š'n š'n'

²⁶¹³ K2, R1, (Jmp); G25a NTLWN-šnk; R3 NT LWN-šnk

²⁶¹⁴ R1, (Jmp); K2, G25a, R3 dhm'n'y

²⁶¹⁵ (Jmp); K2, R1, R3 tn'pwlk'n'; G25a tn'pwlg'n'

²⁶¹⁶ (Jmp); K2, G25a, R1, R3 - A -š gwpt 'whrmzd -

²⁶¹⁷ R1, (Jmp); K2, G25a, R3 - BYRH -

²⁶¹⁸ (Jmp); K2, G25a, R3 tn'pwlk'n'; R1 tn'pwlg'n'

²⁶¹⁹ R1; K2, (Jmp) - knyk NPŠE pws -; G25a kn'k; R3 knyg

²⁶²⁰ T44; F10 - MNW -

²⁶²¹ F10; T44 m'npt

²⁶²² F10; T44 W cnd

²⁶²³ F10; T44 tn'pwlg'n'

²⁶²⁴ F10; T44 OD 6

Av. *kainīnō. x^vatō. puθrəm* (12.7c)

This syntagm, attested in all the VS manuscripts (and obviously in the PV which copied their text from these manuscripts), makes no sense in this passage and seems an Avestan gloss embedded in the Avestan text. Indeed, in the rest of parallels in V 12 there is no further text after the formula “X *daṃanəm. X tanu.pərəθanəm*”. Therefore, we must try to explain where this gloss comes from.

According to Darmesteter (1892-1893 2.185, 189), this gloss slipped into the Avestan text of the VS from the lost Pahlavi commentary of V 12. Therefore, Darmesteter took for granted that a PT of V 12 existed and was lost in the PV manuscripts. Glosses in the Avestan text of the VS manuscripts usually slipped into them from the Pahlavi commentaries of the PV manuscripts. When both traditions merged, some glosses of the PV manuscripts were added to the VS ones.

Cantera (under preparation D), who does not accept that there was a PT of V 12, thinks that this is an Avestan gloss to the Avestan text of V 12.7. If so, we can try to find its possible relation with other Avestan texts, in order to know if it could have slipped here from another Avestan text due to a mistake in the oral or written transmission of the VS.

This will not be surprising if we take into account the structure of V 12. As we have already observed in the introduction, V 12.7 breaks the sequence of relatives, because it adds the master of the house (Av. *nmānō.paiti-*) and the mistress of the house (Av. *nmānō.paθnī-*) in the list. Moreover, after the formula *cuuat. +aēšqm. +upa.məṇaiiṇ* we expect “X *haca. nmānō.paiti- X haca. nmānō.paθnī-*”, but these syntagms lack too and therefore also break the sequence. As a matter of fact, the whole V 12.7-8 seems an addition between V 12.5-6 and 9-10. Therefore, the addition of Av. *kainīnō. x^vatō. puθrəm* is just another discordance in such a peculiar text, which could have emerged either during the oral or during the written period of transmission.

The syntagm Av. *kainīnō. x^vatō. puθrəm* is not attested as such in any preserved Avestan texts. The only chance for determining where this gloss could come from is to search for Avestan parallels where these three words, or at least two of them, appear together, and to clarify whether or not they fit the context of V 12.

There is a text where this gloss could fit, as Darmesteter (1892-1893 3.49) already noticed: V 15.11-12. In this passage it is mentioned the great sin committed both by a father and a mother when she becomes pregnant and, because of shame, she hurts her foetus and aborts:

V 15.11

yō. kainīnəm. upāiti. stātō.ratūm. vā. astātō.ratūm. vā. paradātəm. vā. aparadātəm. vā. puθrəmca. hē. daḍāiti. mā. nō. aēša. yā. kaine. mašiiānəm. parō. fšarəmāt. x^vatō. garəβəm. raēšaiiāt

“Who comes close to a girl having a *ratu-* appointed or having no *ratu-* appointed, engaged or not engaged, and he makes her with a child, let not this girl, because of shame of the people, hurts by herself her foetus”.

V 15.12

yezica. aēša. yā. kaine. mašiiānəm. parō. fšarəmāt. x^vatō. garəβəm. irišiieiti.
(...)

“And if this girl , because of shame of the people, hurts by herself her foetus (...)”

In V 15.11-12 it is noteworthy that Av. *kainin-* and *x^vatō* appear in the same context, and that instead of Av. *puθrəm* we find Av. *garəβəm*. Thus, in V 12.7c there would be a mere substitution of Av. *garəβəm* by Av. *puθrəm*. Accordingly, the gloss of V 12.7 could be linked to the Avestan text of V 15 in a previous oral transmission. Moreover, Av. *kaininō. x^vatō. puθrəm* could have glossed Av. *x^vatō. garəβəm* in V 15.11 or 15.12, either in the Avestan text or in the commentary to its PT, and it could have been extracted later from this *fragard*. If so, this gloss would mean “son of the girl herself” and Av. *kaininō* would be interpreted as a Gen. Sing. As in V 15.11-12 the girl who aborts is an example of a sinner, the Avestan gloss *kaininō. x^vatō. puθrəm* of V 12.7 after *tanu.pərəθa-* could simply exemplify a case of a *tanu.pərəθa-* sinner with the girls who hurt their foetus and abort. Therefore, the gloss of V 12.7 could refer to V 15.11-12.

The addition of this gloss related to V 15.11-12 could have been due to another fact too. In the commentary to the PT of V 15.10 a list of relatives and members of the house is mentioned: *az pid ud mād <az> xwəh ud az brād <az> šōy ud sālār <az> bandag ud paristār az xwadāy <ud> bānūg* “by the father and the mother, by the sister and the brother, by the husband and master, by the servant and the maidservant, by the lord and the lady”. Since in V 12 there is a parallel list of relatives, and the lord of the house and the mistress of the house are mentioned there too, the oral composers of V 12 could have mixed both texts.

Besides the possible link between this gloss and the Avestan text of V 15, I cannot rule out Darmesteter’s (1892-1893 2.185, 189) explanation. So I think that perhaps it belonged to the commentary of a lost PT of V 12 and slipped into the VS from it.

12.8. |a| *dātarā.*²⁶²⁵ *gaēdanq̄m.*²⁶²⁶ *x astuuaitinq̄m.*²⁶²⁷ *ašāum.* |b| *kuḍa.*²⁶²⁸
*nmānəm.*²⁶²⁹ *x yaoždadāni.*²⁶³⁰ *kuḍa.*²⁶³¹ *bun.*²⁶³² *yaoždāta.*²⁶³³ *āaṭ.*²⁶³⁴ *mraoṭ.*²⁶³⁴
aburō. *mazdā.*²⁶³⁸ *+ ʒriš.frasnāiti.*²⁶³⁵ *tanunq̄m.*²⁶³⁶ *+ ʒriš.frasnāiti.*²⁶³⁷
*vastranq̄m.*²⁶³⁸ *+ ʒriš.frasrūiti.*²⁶³⁹ *gādanq̄m.*²⁶⁴⁰ *imā.*²⁶⁴⁰ *nō.*²⁶⁴¹ *ātrəm.*²⁶⁴²
*x yazaēta.*²⁶⁴³ *barəsma.*²⁶⁴⁴ *stərənāēta.*²⁶⁴⁵ *aīβiū.*²⁶⁴⁶ *vaṅhubiū.*²⁶⁴⁷ *zaōḍrā.*²⁶⁴⁸
*baraēta.*²⁶⁴⁹ *yaoždāta.*²⁶⁵⁰ *pascaēta.*²⁶⁵¹ *bun.*²⁶⁵² *nmāna.*²⁶⁵³ *+ vasō.upāiti.*²⁶⁵⁴

- ²⁶²⁵ **K2, G25a, F10, T44, R1, R3** . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9, (G); L1 dātrā*
²⁶²⁶ *Mf2; K2, R3* . L1, R278, T46, P1 . *K9* [tā] † *gaēdanq̄m. astuuaitinq̄m* †; **G25a, F10, T44, R1** .
FK1 † *gaēdanq̄m. astuuaitinq̄m. ašāum* †; B2 *gaiḍanq̄m*; Br1, L2, G42, E4, L5 [tā] † *gaēdanq̄m.*
astuuaitinq̄m. ašāum †; (G) † *gaēdanq̄m. ... zaraḍuštra* †
²⁶²⁷ B2 *stuuaitanq̄m; Mf2 astuuaitanq̄m*
²⁶²⁸ **K2, T44, R1, R3** . L1, B2, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9; E4 kuḍrō*
²⁶²⁹ **K2, R1, R3** . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9; G25a kuḍanamānəm; F10, T44* . R278, E4,
L5, FK1 *namānəm*
²⁶³⁰ **K2, G25a, F10, T44, R3** . T46, L2, L5, FK1 *yaoždadāmi; R1* . B2, Br1, G42 *yaoždadāmi; L1, P1*
yaoždadāmi; R278 yaoždadāme; E4 yaoždadāma; Mf2 yaoždadāme. kuḍa. bīn. yaoždadāme
²⁶³¹ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; F10, T44*
† *kuḍa. ... spəntanq̄m* †
²⁶³² **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; *Mf2 bīn; K9 bīn*
²⁶³³ **K2, R3** . B2, R278, Br1, L2, G42; **G25a yaoždāiti; R1 yaoždāta; L1, P1** . *Mf2, K9 yaoždāta; E4*
yaoždāite; L5 yaoždāiti; FK1 yaodāi
²⁶³⁴ **K2, G25a** . L1a, B2, R278, T46, P1, Br1, L2, G42, E4; **R1** (with a blank) † *mraoṭ. aburō.*
mazdā †; **R3** [tā] *dā*; L5, FK1 *maraoṭ; Mf2 mraoṭ; K9* [tā] † *mraoṭ. aburō* †
²⁶³⁵ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5; E4 *ʒriš.frasnāita; FK1*
ʒras.frasnāiti; Mf2 ʒriš.frasnāiti
²⁶³⁶ **R1** . T46, P1 . *Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 tanunq̄m*
²⁶³⁷ **K2, G25a, R1** . L1, B2, T46, P1, Br1, L2, G42, FK1; **R3** . L5 *ʒariš.frasnāiti; R278 ʒriš.frasnāiti;*
E4 *ʒriš.frasnāita; FK1 ʒraiš.frasnāiti; Mf2, K9 ʒriš.frasnāiti*
²⁶³⁸ **R1** . T46, P1 . *Mf2; K2 vastranq̄m; G25a . L1, B2, R278, Br1, L2, G42, FK1 . *K9 vastranq̄m; R3*
vastarnq̄m; E4, L5 vastaranq̄m
²⁶³⁹ **K2, G25a** . L1, B2, R278, T46, P1, Br1, L2, G42; **R1 ʒris.frasruiti; R3 ʒris.frasrūiti; E4**
ʒriš.frasrūta; L5 ʒriš.frasaruaiti; FK1 ʒriš.frasrūta; Mf2, K9 ʒriš.frasrūiti
²⁶⁴⁰ **R1** . T46, P1 . *Mf2; K2 ʒgādanq̄m; G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9*
gādanq̄m
²⁶⁴¹ **K2, G25a, R1** . B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9; R3* . L1, E4, L5 *imānō*
²⁶⁴² **K2, R1, R3** . L1, B2, T46, P1, Br1, L2, G42 . *Mf2; G25a* . R278, E4, L5, FK1 *ātarəm*
²⁶⁴³ **K2, R3** . E4, L5 *yazata; G25a, R1 ʒazata; L1, P1 ʒazaeta; B2, T46, Br1, L2, G42 yazaeta; R278*
yazaeta; FK1 yaza'ta; Mf2 ʒazaēta; K9 ʒazaēta
²⁶⁴⁴ **G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; K2, R1, R3 barsma*
²⁶⁴⁵ *Mf2; K2, R1, R3 staraniti; G25a starənaiti; L1, B2, R278, T46, P1, Br1, L2, G42 stərənāeta; E4*
starənāite; L5 starənāeti; FK1 starənāeta; K9 starənāeta
²⁶⁴⁶ **K2, G25a, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9; R3* . E4 *aīβiū*
²⁶⁴⁷ **R1; K2, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 *vaṅhubiū; G25a vaṅhubiū; E4, FK1*
vaṅhubiū; Mf2, K9 vaṅhəbiū
²⁶⁴⁸ **K2, G25a, R3** . B2, R278, T46, Br1, L2, G42, E4, L5, FK1; **R1 zaōḍrāi; L1, P1** . *Mf2, K9 zaōḍrā*
²⁶⁴⁹ *Mf2, K9; K2* . E4 *barata; G25a, R1* . G42, L5 *baraiti; L1, B2, R278, T46, P1, Br1, L2, FK1*
baraeta
²⁶⁵⁰ **G25a** . T46, L5; **K2 yaozdāta; R1** . R278, Br1, L2, G42 *yaozdāta; R3 baraitiyaozdāta; L1, P1 .
*Mf2, K9 yaozdāta; B2, FK1 yaōzdāta; E4 yaozdāta*****

*apəm.*²⁶⁵⁵ + *vasō.upāiti.*²⁶⁵⁶ *uruuaranəm.*²⁶⁵⁷ + *vasō.upāiti.*²⁶⁵⁸ *amašənəm.*²⁶⁵⁹
*spəntanəm.*²⁶⁶⁰ *spitama.*²⁶⁶¹ *zarađuštra.*²⁶⁶²

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsmān-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. [a] d't'1²⁶⁶³ x'gyh'n'²⁶⁶⁴ x'st'wmnd'n'²⁶⁶⁵ x'hlwb'²⁶⁶⁶ [b] cygwn m'n' ywšd'slynyt²⁶⁶⁷
 cygwn YHWWN-t DKYA [c] AP-š gwpt 'whrmzd 3 b'l HLLWN-šnk²⁶⁶⁸ tn'²⁶⁶⁹ 3
 b'l HLLWN-šnk²⁶⁷⁰ wstly²⁶⁷¹ 3 b'l pr'c sl'dšnk g's'n' [d] ZNE²⁶⁷² KON 'thš
 YDBHWN-yt²⁶⁷³ blsm ASLWN-x1 MYA y'²⁶⁷⁴ ŠPYL zwhl bld DKYA AHL

²⁶⁵¹ G25a . Mf2, K9; K2, R1, R3 *pascaiti*; L1, B2, R278, T46, P1, Br1, L2, G42, L5 *pascaeta*; E4, FK1
pascaita

²⁶⁵² K2, G25a, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; Mf2, K9 *bīn*

²⁶⁵³ K2 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; G25a, R1 *nmāne*; R3 . L5 *namāne*; E4
namāna; FK1 *nāmāna*

²⁶⁵⁴ K2, G25a, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . K9; E4 *vasō.upāita*; FK1
vasō.upāite; Mf2 *vasō.upāiti*

²⁶⁵⁵ R1 . T46, P1 . Mf2; K2, R3 . L1, B2, R278, Br1, L2, G42, E4, FK1 . K9 *apəm*; G25a *apəm*; L5,
 (G) -| *apəm* ... *uruuaranəm* . *vasō* . *upāiti* -|

²⁶⁵⁶ K2, G25a, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42 . K9; E4 *vasō.upāita*; FK1 *vasō.upāi*;
 Mf2 *vasō.upāiti*

²⁶⁵⁷ R1 . T46, P1 . Mf2; K2, R3 *uruuarənəm*; G25a *uruuarənəm*; L1, B2, R278, Br1, L2, G42, E4, FK1 .
 K9 *uruuarənəm*

²⁶⁵⁸ K2, G25a, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9; E4 *vasō.upāita*

²⁶⁵⁹ R1; K2, R3 . L5, FK1 . K9 *amašənəm*; G25a . L1, B2, R278, Br1, L2, G42 *amašənəm*; T46, P1 .
 Mf2 *amašənəm*; E4 *amašənəm*

²⁶⁶⁰ R1 . T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4 . K9 *spəntanəm*; L5
spəntanəm; FK1 *spəntanəm*

²⁶⁶¹ K2, R1 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9; G25a *spətama*; T44 *spitamī*; E4, FK1
spāitama

²⁶⁶² K2, G25a, T44, R1 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9; F10
spitamazaraduštra; R3 *spitmazaraduštarā*; E4 *zraduštara*; L5 *zraduštara*

²⁶⁶³ K2, G25a, R1, (Jmp); R3 -| d't'1 ... 'hlwb' -|

²⁶⁶⁴ K2 gh'n'; G25a, R1, (Jmp) -| gyh'n' ... 'hlwb' -|

²⁶⁶⁵ K2 'st mnd'n'

²⁶⁶⁶ K2 'hlwb'y

²⁶⁶⁷ R1, (Jmp); K2, G25a 'ywyd'slynyt; R3 'ywyslynd KN

²⁶⁶⁸ K2, R1, (Jmp); G25a, R3 HLLWN-šn'

²⁶⁶⁹ (Jmp); K2, G25a, R1, R3 tn'hl

²⁶⁷⁰ K2, R1, (Jmp); G25a HLLWN-šn'k; R3 HLWN-šnk

²⁶⁷¹ K2, G25a, R1, R3; (Jmp) wstlg

²⁶⁷² K2, G25a, R1, (Jmp); R3 ZNM

²⁶⁷³ G25a; K2, R1, R3, (Jmp) ycyt

²⁶⁷⁴ (Jmp); K2, G25a, R1, R3 -| y -|

YHWWN-t m'n' k'mk²⁶⁷⁵ lpd²⁶⁷⁶ MYA²⁶⁷⁷ k'mk lpd²⁶⁷⁸ 'wlwl k'mk lpd²⁶⁷⁹
 'mhrspnd'n²⁶⁸⁰ spyt'm'n²⁶⁸¹ zltwhšt²⁶⁸²

B. |a| d't'l |b| cygwn npšt'

A. |a| *dādār xgēhān xastōmandān xahlaw* |b| *čyōn mān yōjdāsrenēd čyōn būd pāk*
 |c| *u-š guft ohrmazd sē bār šōyišnag tan sē bār šōyišnag wastaray sē bār frāz*
srāyišnag gāhān |d| *ēn nūn ātaxš yazēd barsom bandēd āb ī weh zōhr bard pāk pas*
būd mān kāmag rawd āb kāmag rawd urwar kāmag rawd amahraspandān
spitāmān zardušt

B. |a| *dādār* |b| *čyōn nibišt*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be pure?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gādhās thrice. |d| He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be pure. The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, o Spitāmān Zardušt.”

B. |a| “Maker ...” |c| As written.

²⁶⁷⁵ G25a, R3, (Jmp); K2 – k'mk ... zltwšt |; R1 cygwn NPŠE k'mk

²⁶⁷⁶ (Jmp); G25a lpt; R1, R3 lwd

²⁶⁷⁷ G25a, (Jmp); R1, R3 'p'

²⁶⁷⁸ G25a, (Jmp); R1, R3 lwd

²⁶⁷⁹ (Jmp); G25a, R1, R3 lwd

²⁶⁸⁰ G25a; R1, R3 'mhrspnd'n; (Jmp) 'mšrspnd

²⁶⁸¹ (Jmp); G25a spyt'm'n; R1, R3 – spyt'm'n' zltwšt |

²⁶⁸² G25a; (Jmp) zltwšt

12.9. |a| ²⁶⁸³ āaṭ. ²⁶⁸³ yaṭ. ²⁶⁸⁴ niākō. ²⁶⁸⁴ para.iriḍiieiti. ²⁶⁸⁵ + ²⁶⁸⁶ niāka. ²⁶⁸⁷ vā. ²⁶⁸⁸ para.iriḍiieiti. ²⁶⁸⁸ ²⁶⁸⁹ cuuaṭ. ²⁶⁹⁰ + ²⁶⁹⁰ aešqm. ²⁶⁹¹ + ²⁶⁹¹ upa.mānāiṣṇ. ²⁶⁹¹ napō. ²⁶⁹² haca. ²⁶⁹² niākō. ²⁶⁹³ napti. ²⁶⁹³ haca. ²⁶⁹⁴ + ²⁶⁹⁴ niāka. ²⁶⁹⁵ ²⁶⁹⁵ cuuaṭ. ²⁶⁹⁶ + ²⁶⁹⁶ daṃṇaṃ. ²⁶⁹⁷ ²⁶⁹⁷ tanu.pərəḍanṃ. |b| ²⁶⁹⁸ āaṭ. ²⁶⁹⁸ mraoṭ. ²⁶⁹⁸ aburō. ²⁶⁹⁹ mazdā. ²⁶⁹⁹ pañcāca. ²⁷⁰⁰ ²⁷⁰⁰ vīsaitica. ²⁷⁰¹ + ²⁷⁰¹ daṃṇaṃ. ²⁷⁰² pañcāsātəm. ²⁷⁰² ²⁷⁰³ tanu.pərəḍanṃ.

²⁶⁸³ K2, G25a, F10, T44, R3 . B2, T46, L5, FK1, (G); R1 . L1, R278, P1, Br1, L2, G42, E4 . Mf2, K9

yaṭ

²⁶⁸⁴ K2, G25a, F10, T44, R3 . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); R1

niākō; L1 niō.kō

²⁶⁸⁵ G25a, F10, R1 . L1, B2, R278, T46, G42 . Mf2, K9, (G); K2 para.airiḍaiiata; T44 pairi.iriḍiiaeti; R3 para.afriḍaiiata; P1, Br1, L2 para.iriḍiieiti; E4 pərə.iriḍiiae; L5 parara.iriḍiiaete; FK1 pairiaḍiiaeti

²⁶⁸⁶ G25a, F10, T44; K2, R1, R3 . B2, R278, P1, Br1, L2, G42, FK1 . Mf2, K9, (G) niāke; L1 | niāka. vā. para.iriḍiieiti |; T46 niāki; L5 niāki

²⁶⁸⁷ K2, G25a, F10, T44, R1, R3 . B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); E4 niākaevā

²⁶⁸⁸ G25a, R1 . B2, R278, T46, P1, L2, G42 . Mf2, (G); K2, R3 para.airiḍaiiata; F10 para.iriḍiieiti; T44 pairi.iriḍiiaeti; Br1 para.iriḍiieiti; E4 para.airiḍiiaete; L5 para.iriḍiieite; FK1 pairi.iri.ḍiieiti; K9 para.iriḍiieiti

²⁶⁸⁹ K2, G25a, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9, (G); E4 cauuat

²⁶⁹⁰ K2, G25a, F10 . Mf2, K9; T44, R1, R3 . L1, B2, Br1, L2, G42, E4, L5 aešqm; R278, FK1 aešqm; T46, P1 aešqm; (G) aešqm

²⁶⁹¹ R1 (second -a- scratched) . P1; K2 . B2, R278, Br1, L2, G42 . K9 upa.mānāiṣṇ; G25a, F10, T44 . E4, L5 upa.mānāiṣṇ; R3 upamānāiṣṇ; L1 upa.mān; T46 upa.mānāiṣṇ; FK1 upamānāiṣṇ; (G) upa.mānāiṣṇ

²⁶⁹² K2, G25a, F10, T44, R1, R3 . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 (but k- corrected by n-) . Mf2, K9 above the line, (G); L1 niāō

²⁶⁹³ K2, F10 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, (G); G25a, T44 . E4 napti; R1, R3 . Mf2, K9 above the line napte; FK1 niipati

²⁶⁹⁴ K2, G25a, F10, T44, R1, R3; L1, B2, R278, T46, P1, Br1, L2, G42, E4 . Mf2, K9 above the line, (G) niāke; L5 niāki; FK1 niākae

²⁶⁹⁵ F10, T44, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9, (G); K2 cuuaṭ. aešqm. upa.mānāiṣṇ. cuuaṭ; G25a cuuaṭ. aešqm. upa.mānāiṣṇ. cuuaṭ; R1 cuuaṭ. aešqm. upa.mānāiṣṇ. (2nd -a- scratched) cuuaṭ

²⁶⁹⁶ Mf2; K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, E4, L5 dahmanṃ; R1 . T46, P1, (G) dahmanṃ; G42, FK1 . K9 daṃṇaṃ

²⁶⁹⁷ P1 . Mf2, (G); K2 tanu.pərəḍanṃ; G25a, T44 . L1, R278, Br1, L2, G42, L5 . K9 tanu.pərəḍanṃ; F10 . B2 tanupərəḍanṃ; R1 anu.pərəḍanṃ; R3 tanupərəḍanṃ; T46 tanupərəḍanṃ; E4 tnu.pərəḍanṃ; FK1 tanu.pərəḍanṃ

²⁶⁹⁸ K2, G25a, F10 . R278, T46, Br1, L2, G42, E4, FK1, (G); T44, R1 | mraoṭ. aburō. mazdā |; R3 [tā] dā; L1, B2, P1 . Mf2 mraoṭ; L5 maraoṭ; K9 [tā] | mraoṭ. aburō |

²⁶⁹⁹ G25a, F10, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . Mf2, K9, (G); K2 pañcāca; FK1 pañcāca

²⁷⁰⁰ Mf2; K2 . L1, B2, T46, P1, Br1, L2, (G) vīsaitica; G25a . K9 vīsaitica; F10 vīsaiti; T44, R1 . R278, G42, FK1 vīstica; R3 vīstī^{ca}; E4 vīsata; L5 vīstaecca

²⁷⁰¹ Mf2; K2, F10, T44, R3 . L1, B2, R278, Br1, L2, L5 dahmanṃ; G25a dhamanṃ; R1 . T46, P1 (G) dahmanṃ; G42 . K9 daṃṇaṃ; E4 dahamanṃ; FK1 daṃṇa.nṃ

²⁷⁰² B2, R278, P1, Br1, (G); K2, F10, T44, R1 . T46, E4 pañcāstəm; G25a . FK1 pañcāstəm; R3 pañcastəm; L1, L2, G42 pañcā.satəm; L5 pañca.sata; Mf2 pañcāsātəm; K9 pañcāsātəm

|a| “And when the grandfather dies or the grandmother dies, how long must (one) wait (because) of them (before entering into the house), the grandson with regard to his grandfather, the granddaughter with regard to her grandmother? How long for the pious? How long for the *tanu.pərəθa*- sinners?” |b| And Ahura Mazda said: “Twenty-five (days) for the pious, fifty for the *tanu.pərəθa*- sinners.”

A. |a| ADYN' MNW ny'k BRA YMYTWN-yt ny'yk²⁷⁰⁴ 'ywp BRA YMYTWN-yt cnd OLE-š' n' QDM NTLWN-šn²⁷⁰⁵ npk MN ny'k npylk MN ny'kyh cnd dhm'n' cnd tn'pwhlk'n²⁷⁰⁶ |b| AP-š²⁷⁰⁷ gwpt 'whrmzd 25 dhm'n' 50²⁷⁰⁸ tn'pwhlk'n²⁷⁰⁹

B. |a| ADYN' MNW ny'k BRA YMYTWN-yt' 'ywp ny'yk BRA YMYTWN-yt' OD cnd OLE-š' n' QDM KTLWN-šn²⁷¹⁰ npk MN nyy'k [AYK npylk] W npky [AYK npylkyk] MN nyy'ky²⁷¹¹ cnd²⁷¹² dhm'n' W²⁷¹³ cnd tn'pwlk'n²⁷¹⁴ |b| AP-š gwpt 'whrmzd 25 dhm'n' 50 tn'pwlg'n'

A. |a| *ēg kē niyāg bē mīrēd niyāye ayāb bē mīrēd čand awēšān abar pāyišnag nabag az niyāg nabērag az niyāye čand dahmān čand tanāpublagān* |b| *u-š guft ohrmazd wīst ud panj dahmān panjāh tanāpublagān*

B. |a| *ēg kē niyāg bē mīrēd ayāb niyāye bē mīrēd tā čand awēšān abar mānišn nabag az niyāg [kū nabērag] ud nabage [kū nabērage] az niyāge čand dahmān ud čand^x tanāpublagān* |b| *u-š guft ohrmazd wīst ud panj dahmān panjāh^x tanāpublagān*

A. |a| “When the grandfather dies or the grandmother dies, how long must (one) wait (because of) them (before entering into the house), the grandson with regard to his grandfather, the granddaughter with regard to her grandmother? How long for the pious? How long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Twenty-five (days) for the pious, fifty for the *tanāpubl* sinners.”

B. |a| “When the grandfather dies or the grandmother dies, how long must (one) wait (because of) them (before entering into the house), the grandson with regard to his grandfather [namely the grandson], the granddaughter [namely the

²⁷⁰³ R1 . Mf2, (G); K2 *tanu.pərəθanām*; G25a . E4 . K9 *tanu.pərəθanām*; F10 *tanu.pərəθanām*; T44 . L1, B2, R278, Br1, L2, G42, L5 *tanu.pərəθanām*; R3 . FK1 *tanu.pərəθanām*; T46 *tanu.pərəθanām*; P1 *tanu.pərəθanām*

²⁷⁰⁴ K2, G25a, R1, (Jmp); R3 ny'bk

²⁷⁰⁵ G25b in the right margin; K2, G25a, R1, R3, (Jmp) † npk ... ny'kyh †

²⁷⁰⁶ (Jmp); K2, R1, R3 tn'pwlk'n'; G25a tn'pwlg'n'

²⁷⁰⁷ G25a, R1, R3, (Jmp); K2 ADYN' gwpt A -š

²⁷⁰⁸ G25a, R1; K2 /blank/ † 50 †; R3 70; (Jmp) OD

²⁷⁰⁹ (Jmp); K2, R3 tn'pwlk'n'; G25a tn'pwlg'n'; R1 tn'pwlg'n'

²⁷¹⁰ F10; T44 NTLWN-šn'

²⁷¹¹ T44; F10 nyy'ky^h

²⁷¹² F10; T44 OD cnd

²⁷¹³ F10; T44 OD

²⁷¹⁴ T44; F10 tn'pwlg'n'

granddaughter] with regard to her grandmother? How long for the pious? How long for the *tanāpuhl* sinners?” |b| And Ohrmazd said: “Twenty-five (days) for the pious, fifty for the *tanāpuhl* sinners.”

Av. *niāka-* (12.9a)

This Avestan word corresponds to OP. *niāka-*. According to Szemerényi (1950 235-236), OP. *niāka-* stems from **ni-āyaka-*, which in its turn would stem from IE. **ayo-* “grandfather”. Since Old Persian lacks contractions found in later periods, he explained the alleged contraction of this Old Persian word because of the influence of Middle Persian and the reduction of a quadrisyllabic **ni-āyaka-* “on account of their frequent occurrence (...) to reduce their volume” (sic).

I must add that Szemerényi simply forgot that OP. *niāka-* is confirmed by Av. *niāka-*, where no contraction occurs. As far as it is very unlikely that the same contraction occurred in both languages, I think, against his explanation, that a form **niāka-* already existed in Old Iranian.

Av. *pañcāca. vīsaitica* (12.9b)

Regarding Av. *pañcā°*, vid. (Miyakawa 1998), who explains the long vowel – *ā°* as an Indo-iranian sandhi **pañčā-ca* of an old collective in parathetic numbers.

12.10. |a| *dātarə. gaēdanəm.*²⁷¹⁵ *x astuuaitinəm.*²⁷¹⁶ *ašāum. kuḍa.*
*nmānəm.*²⁷¹⁷ *x yaoždadāni.*²⁷¹⁸ *kuḍa.*²⁷¹⁹ *bun.*²⁷²⁰ *yaoždāta.*²⁷²¹ *āaṭ. mraoṭ.*²⁷²²
*aburō. mazdā.*²⁷²³ *+ḍriš.frasnāiti.*²⁷²⁴ *tanunəm.*²⁷²⁵ *+ḍriš.frasnāiti.*²⁷²⁶
*vastranəm.*²⁷²⁷ *+ḍriš.frasrūiti.*²⁷²⁸ *gāḍanəm.*²⁷²⁹ *imā. nō. ātrəm.*²⁷³⁰
*x yazaēta.*²⁷³² *barəsma.*²⁷³³ *stərənaēta.*²⁷³⁴ *aiβiū.*²⁷³⁵ *x vaṅhubiū.*²⁷³⁶ *zaoḍrā.*²⁷³⁷
*baraēta.*²⁷³⁸ *yaoždāta.*²⁷³⁹ *pascaēta.*²⁷⁴⁰ *bun.*²⁷⁴¹ *nmāna.*²⁷⁴² *+vasō.upāiti.*²⁷⁴³

²⁷¹⁵ *Mf2; K2, R3 . L1, R278, P1 . K9* [tā] | *gaēdanəm. astuuaitinəm* |; *G25a, F10, T44, R1 . FK1* | *gaēdanəm. astuuaitinəm. ašāum* |; *B2 gaēdanəm; T46* | *gaēdanəm. astuuaitinəm* |; *Br1, L2, G42, E4, L5* [tā] | *gaēdanəm. astuuaitinəm. ašāum* |; *(G)* | *gaēdanəm. ... zaraḍuṣtra* |

²⁷¹⁶ *B2 stuuaitanəm; Mf2 astuuaitanəm*

²⁷¹⁷ *K2, G25a, T44, R1 . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9; F10, R3 . R278, E4, FK1* *namānəm; L5 kuḍanamānəm*

²⁷¹⁸ *K2, G25a, F10, T44, R3 . B2, Br1, L2, L5, FK1* *yaoždadāmi; R1* [tā] | *yaoždadāni. ... pascaēta* |; *L1, P1* *yaoždadāmi; R278, T46 yaoždadāmi; G42 yaoždadāmi; E4 yaoždadāmi; Mf2, K9* *yaoždadāme*

²⁷¹⁹ *K2, G25a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; F10, T44* | *kuḍa. ... spəntanəm* |

²⁷²⁰ *K2, G25a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; R3* *kuḍabun; Mf2 bīn; K9 bīn*

²⁷²¹ *G25a, R3 . T46, Br1, L2; K2* *yaozdāta; L1, R278, P1 . Mf2, K9* *yaoždāta; B2 yaoždāta; G42* *yaoždāta; E4 yaoždāta; L5 yaoždāiti; FK1 yaoždāiti*

²⁷²² *K2, G25a, R3 . B2, R278, T46, Br1, L2, G42, E4, L5, FK1; L1, P1 . Mf2* *mraoṭ; K9* [tā] | *mraoṭ. aburō* |

²⁷²³ *K2, G25a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; R3* *aburōmazdā*

²⁷²⁴ *K2, G25a . L1, B2, R278, T46, P1, Br1, L2, G42; R3* *ḍariš.frasnāitti; E4* *ḍriš.frasnāita; L5* *ḍariš.frasnāiti; FK1* *ḍriš.frasnāiti; Mf2, K9* *ḍriš.frasnāiti*

²⁷²⁵ *R1 . T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9* *tanunəm*

²⁷²⁶ *K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1; E4* *ḍriš.frasnāita; L5* *ḍriš.fraš.nāiti; Mf2, K9* *ḍriš.frasnāiti*

²⁷²⁷ *T46, P1 . Mf2; K2 . L1, B2, R278, Br1, L2, G42, FK1* *vastranəm; G25a . E4, L5* *vastaranəm; R3* *vastarnəm; K9* *vastranəm*

²⁷²⁸ *K2, G25a . L1, B2, R278, T46, P1, L2, G42, FK1; R3* *ḍriš.fr^asrūiti; Br1* *ḍriš.frasruuiti; E4* *ḍraš.frasrūta; L5* *ḍariš.frašaruuiti; Mf2* *ḍriš.frasrūiti*

²⁷²⁹ *T46, P1 . Mf2; K2* *gāḍnəm; G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9* *gāḍanəm*

²⁷³⁰ *K2 . B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9; G25a, R3 . L5* *imānō; L1, E4* *aimānō*

²⁷³¹ *K2, R3 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; G25a . E4, L5, FK1* *ātarəm*

²⁷³² *K2, R3 . R278, E4, L5, FK1* *yazata; G25a . L1* *yazata; B2, T46, Br1, L2, G42* *yazaeta; P1* *yazaeta; Mf2, K9* *yazaēta*

²⁷³³ *G25a . L1, B2, R278, P1, Br1, L2, G42, FK1 . Mf2, K9; K2* *barsma; R3* *basma; T46* *barəsm; E4* *barəsama; L5* *barisma*

²⁷³⁴ *Mf2; K2* *starənita; G25a* *starənaiti; R3* *starəniti; L1, B2, R278, T46, P1, Br1, L2, G42* *stərənaeta; E4, L5* *starənaete; FK1* *starənaeta*

²⁷³⁵ *G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; K2* | *aiβiū.*

²⁷³⁶ *G25a, R3 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1* *vaṅhubiū; T46* *vaṅuibū; Mf2, K9* *vaṅhibiū*

²⁷³⁷ *K2, G25a . B2, T46, Br1, L2, G42, E4, FK1; L1, R278, P1 . Mf2, K9* *zaoḍrā*

²⁷³⁸ *Mf2, K9; K2* *barata; G25a . Br1* *baraiti; R3 . L5* *zaoḍrābaraiti; L1* *baraita; B2, R278, T46, P1, L2, G42, FK1* *baraeta; E4* *baraite*

²⁷³⁹ *K2, R3 . B2, FK1; G25a . L5* *yaoždāiti; L1, R278, P1 . Mf2, K9* *yaoždāta; T46* *yaoždāta; Br1, L2, G42* *yaoždāta; E4* *yaoždāta*

*apam.*²⁷⁴⁴ + *vasō.upāiti.*²⁷⁴⁵ *uruuaranəm.*²⁷⁴⁶ + *vasō.upāiti.*²⁷⁴⁷ x *amašanəm.*²⁷⁴⁸
*spəntanəm.*²⁷⁴⁹ *spitama.*²⁷⁵⁰ *zarađuštra.*²⁷⁵¹

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsmān-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. [a] d't'l x gyh'n²⁷⁵² x² st'wmnd'n²⁷⁵³ 'hlwb²⁷⁵⁴ [b] cygwn m'n²⁷⁵⁵ ywšd'slynyt²⁷⁵⁶ cygwn
 YHWWN-t DKYA [c] AP-š gwpt 'whrmzd 3 b'l HLLWN-yt tn'²⁷⁵⁷ 3 b'l
 HLLWN-yt wstly²⁷⁵⁸ 3 b'l pr'c sl'dšnk g's'n' ZNE KON 'thš ycyt blswm²⁷⁵⁹

²⁷⁴⁰ G25a . FK1 . Mf2, K9; K2 *pasciti*; R3 . L5 *pascaiti*; L1, B2, R278, T46, P1, Br1, L2, G42 *pascaeta*;
 E4 *pascata*
²⁷⁴¹ K2, G25a, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; Mf2, K9 *bīn*
²⁷⁴² R1 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2; K2, R3 *nmāni*; G25a *nmāne*; E4 *namāna*; L5,
 FK1 *namāne*; K9 *nmāna*
²⁷⁴³ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1; R1 [tā] -| *vasō.upāiti.* ...
spitama |; E4 *vasō.upāite*; Mf2 *vasō.upāiti*
²⁷⁴⁴ T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 *apām*
²⁷⁴⁵ K2, G25a . L1, B2, T46, P1, Br1, L2, G42, L5, FK1; R3 *vasōupāiti*; R278 *vasō.upāite*; E4
vasō.upāita; Mf2, K9 *vasō.upāiti*
²⁷⁴⁶ P1 . Mf2; K2 *uruuarənəm*; G25a *uruuarənəm*; R3 . L1, B2, R278, Br1, L2, G42, E4, FK1 . K9
uruuaranəm; T46 *uruuanəm*; L5 *auruuaranəm*
²⁷⁴⁷ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5; E4, FK1 *vasō.upāita*; Mf2, K9
vasō.upāiti
²⁷⁴⁸ K2, R3 . E4, L5, FK1 . K9 *amašənəm*; G25a *amašənəm*; L1, B2, R278, Br1, L2, G42 *amašənəm*;
 T46, P1 . Mf2 *amašənəm*
²⁷⁴⁹ T46, P1 . Mf2; K2, G25a, R3 . B2, R278, Br1, L2, G42, E4, FK1 . K9 *spəntanəm*; L1 *spəntanəm*.
spəntanəm; L5 *spīntanəm*
²⁷⁵⁰ L1, B2, R278, T46, Br1, L2, G42, E4, L5 . Mf2, K9; K2 . P1 *spitma*; G25a *spətama*; R3 *spətm*;
 T44 *spitami*; FK1 *spaitama*
²⁷⁵¹ K2, G25a, T44, R1 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; F10 *spitamazarađuštra*; R3 .
 L5 *zarađuštara*; E4 *zrađuštara*; FK1 *zrađuštra*
²⁷⁵² K2, G25a, R3 gh'n'; R1, (Jmp) -| gyh'n' ... 'hlwb |
²⁷⁵³ K2, R3 'st mnd'n; G25a 'st'mnd'n'
²⁷⁵⁴ G25a, R3; K2 'hlwb'y
²⁷⁵⁵ K2, G25a, R3, (Jmp); R1 l'pšt' -| m'n' ... m'n' |
²⁷⁵⁶ (Jmp); K2, R3 'ywyd' slynyt; G25a 'ywyd'slynyt
²⁷⁵⁷ (Jmp); K2, G25a, R3 tn'hl
²⁷⁵⁸ K2, G25a, R3; (Jmp) wstlg
²⁷⁵⁹ G25a; K2, R3 (Jmp) blsm

ASLWN-x₁²⁷⁶⁰ MYA y²⁷⁶¹ ŠPYL zwhl²⁷⁶² bld DKYA AHL YHWWN-t²⁷⁶³ m'n' |d|
k'mk lpd MYA²⁷⁶⁴ k'mk lpd 'wlwl k'mk lpd²⁷⁶⁵ 'mhrspnd' n'²⁷⁶⁶ spyt' m' n'²⁷⁶⁷ zltwhšt²⁷⁶⁸

B. |a| d't²⁷⁶⁹ |a| cygwn npšt'

A. |a| *dādār*^x *gēhān*^x *astōmandān* *ahlaw* |b| *čyōn mān yōjdāsrenēd čyōn būd pāk* |c|
u-š guft ohrmazd sē bār šōyēd tan sē bār šōyēd wastaray sē bār frāz srāyišnag gāhān
ēn nūn ātaxš yazēd barsom bandēd āb ī web zōhr bard pāk pas būd mān |d| *kāmag*
rawd āb kāmag rawd urwar kāmag rawd amabraspandān spitāmān zarduxšt

B. |a| *dādār* |a| *čyōn nibišt*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be pure?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gāḏās thrice. He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be pure. |d| The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, o Spitāmān Zarduxšt.”

B. |a| “Maker ...” |b| As written.

²⁷⁶⁰ K2, R3 (Jmp); G25a ASLWN-šn'

²⁷⁶¹ (Jmp); K2, G25a, R3 † y †

²⁷⁶² G25a, (Jmp); K2, R3 zwl

²⁷⁶³ K2, R3 (Jmp); G25a ZNE YHWWN-t

²⁷⁶⁴ K2, R3, (Jmp); R1 'p

²⁷⁶⁵ K2, R1, R3, (Jmp); G25a above the line SGYTWN-d

²⁷⁶⁶ G25a; K2, R1, R3 'mhrspnd; (Jmp) 'mšrspnd' n'

²⁷⁶⁷ G25a, (Jmp); K2, R3 spytm'n; R1 'y spyt'm'n'

²⁷⁶⁸ G25a, R1; K2, R3, (Jmp) zltwšt

²⁷⁶⁹ F10; T44 † d't'1 †

12.11. |a| āaṭ. yaṭ. ²⁷⁷⁰ napō. ²⁷⁷¹ para.iriḍiieiti. ²⁷⁷² napti. ²⁷⁷³ vā. ²⁷⁷⁴
 para.iriḍiieiti. ²⁷⁷⁵ cuuaṭ. + aēšqam. ²⁷⁷⁶ + upa.mānāiṣṣān. ²⁷⁷⁷ nūiākō. ²⁷⁷⁸ haca.
 naptō. ²⁷⁷⁹ + nūiāka. ²⁷⁸⁰ haca. napti. ²⁷⁸¹ cuuaṭ. + daṃṃanqam. ²⁷⁸² cuuaṭ.
 tanu.pərəḍanqam. ²⁷⁸³ |b| āaṭ. mraoṭ. ²⁷⁸⁴ aburō. mazdā. pañcāca. ²⁷⁸⁵
^x vīsaitica. ²⁷⁸⁶ + daṃṃanqam. ²⁷⁸⁷ pañcāsātəm. ²⁷⁸⁸ tanu.pərəḍanqam. ²⁷⁸⁹

|a| “And when the grandson dies or the granddaughter dies, how long must (one) wait (because) of them (before entering into the house), the grandfather with regard to his grandson, the grandmother with regard to her granddaughter? How long for the pious? How long for the

- ²⁷⁷⁰ **K2, G25a, F10, T44, R3** . B2, R278, T46, L5, FK1, (G); **R1** . L1, P1, Br1, L2, G42, E4 . *Mf2* yaṭ
²⁷⁷¹ **K2, G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9*, (G); **R3** . L5, FK1
naptō
²⁷⁷² **G25a, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2*, (G); **K2** *para.iriḍiieiti*; **F10** *para.iriḍiieiti*;
T44 *para.iriḍiieiti*; **R3** *para.iriḍiieiti*; E4 *pəra.iraḍiieiti*; L5 *paṛi.əṛəḍiieiti*; FK1 *para.iriḍiieiti*; *K9*
para.iriḍiieiti
²⁷⁷³ **F10** . B2, Br1, L5, FK1, (G); **K2** . L1, P1, L2, G42 *nīpti*; **G25a, T44** *nāpta*; **R1** . E4 *nīpati*; **R3** .
Mf2 *nāpte*; R278 – *napti. vā. para.iriḍiieiti* –; *K9* *nīpte*
²⁷⁷⁴ **K2, G25a, F10, T44, R1, R3** . L1, B2, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); T46 *nāptivā*
²⁷⁷⁵ **G25a, R1** . L1, B2, T46, P1, Br1, L2, G42 . *Mf2*, (G); **K2, R3** *para.iriḍiieiti*; **F10, T44**
para.iriḍiieiti; E4 *pəra.iriḍiieiti*; L5 *para.iriḍiieiti*; FK1 *para.iriḍiieiti*; *K9* *para.iriḍiieiti*
²⁷⁷⁶ *Mf2*; **K2, G25a** . FK1 . *K9* *aēšqam*; **F10, T44, R3** . L1, B2, R278, Br1, L2, G42, E4, L5 *aēšqam*; **R1** .
T46, P1 *aēšqam*; (G) *aēšqam*
²⁷⁷⁷ T46, P1 . *Mf2*; **K2, F10, T44, R3** . FK1 *upa.mānāiṣṣān*; **G25a** . L1, B2, R278, Br1, L2, G42 . *K9*
upa.mānāiṣṣān; **R1** *upa.mānāiṣṣān*; E4 *upamānāiṣṣān*; L5 *upamānāiṣṣān*; (G) *upa.mānāiṣṣān*
²⁷⁷⁸ **K2a** in the right margin, **G25a, F10, T44, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1
. *Mf2, K9*, (G); **K2, R1** – *nūiākō. ... napti* –
²⁷⁷⁹ **R3** . E4 . *K9*, (G); **K2a** in the right margin, **G25a, F10, T44** in the right margin . L1, B2, R278,
T46, P1, Br1, L2, G42, L5, FK1 *napō*; *Mf2* *nāptō*
²⁷⁸⁰ **G25a, T44**; **K2a** in the right margin, **R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9*, (G)
nūiāke; **F10** . L5 *nūiāki*; FK1 *nūiākae*
²⁷⁸¹ **K2a** in the right margin, **G25a, F10** . L1, B2, T46, Br1, L2, G42, (G); **T44** . R278, P1 *nāpta*; **R3** .
Mf2, K9 *nāpte*; E4, L5, FK1 *nāpati*
²⁷⁸² *Mf2*; **K2, G25a, F10, T44** . L1, B2, R278, Br1, L2, E4, L5 *dahmanqam*; **R1** . T46, P1, (G)
dahmanqam; **R3** *dahmanqam*; G42, FK1 *daṃṃanqam*; *K9* *aēšqam. daṃṃanqam*
²⁷⁸³ **R1** . P1 . *Mf2*, (G); **K2** *tanu.pərəḍanqam*; **G25a, F10, R3** *tanu.pərəḍanqam*; **T44** . L1, B2, R278, Br1,
L2, G42, L5 . *K9* *tanu.pərəḍanqam*; T46 *tanu.pərəḍanqam*; E4 *tanu.pərəḍanqam*; FK1 *tanu.pərəḍanqam*
²⁷⁸⁴ **K2, G25a** . R278, T46, Br1, L2, G42, E4, FK1, (G); **F10, T44, R1** (with a blank) – *mraoṭ. aburō.*
mazdā –; **R3** [tā] dā; L1, B2, P1 . *Mf2* *mraoṭ*; L5 *mraoṭ*; *K9* [tā] – *mraoṭ. aburō* –
²⁷⁸⁵ **F10, T44, R3** . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*, (G); **K2, G25a** (but
corrected prima manu in the right margin as *pañcāca*), **R1** *pañca.dasa*; L1 *pañcā.ca*
²⁷⁸⁶ **K2, R1** – *vīsaitica* –; **F10** *vīsaiti*; **T44** *vīsata*; **G25a** in the right margin . L1, B2, T46, P1, L2 .
Mf2, (G) *vīsaitica*; R278, G42 *vīsaitica*; Br1 *vīsaitica*; E4, L5 *vīsaitica*; FK1 *vīsaitica*; *K9* *vīsaitica*
²⁷⁸⁷ *Mf2*; **K2, G25a, F10, T44** . L1, B2, R278, Br1, L2, G42, E4 *dahmanqam*; **R1** . T46, P1, (G)
dahmanqam; **R3** *vīsaiticadahmanqam*; L5 *dahmanqam*; FK1 . *K9* *daṃṃanqam*
²⁷⁸⁸ R278, T46, P1 . *Mf2*, (G); **K2, G25a** (but corrected prima manu in the right margin as
pañcā.satəm), **R1** *ḥristəm*; **F10, T44, R3** . E4, L5 *pañcāstəm*; L1, L2, G42 *pañcā.satəm*; B2
pañcāsātəm; Br1 *pañcāsātəm*; FK1 *pañcā.stəm*
²⁷⁸⁹ **R1** . T46, P1 . *Mf2*, (G); **K2** *tanu.pərəḍanqam*; **G25a, R3** *tanu.pərəḍanqam*; **F10** *tanu.pərəḍanqam*; **T44** .
L1, B2, R278, Br1, L2, G42, FK1 . *K9* *tanu.pərəḍanqam*; E4 *tanu.pərəḍanqam*; L5 *tanu.pərəḍanqam*

tanu.pərəθa- sinners?” |b| And Ahura Mazdā said: “Twenty-five (days) for the pious, fifty for the *tanu.pərəθa-* sinners.”

A. |a| ADYN' MNW nyy'k²⁷⁹⁰ BRA YMYTWN-yt nyy'k²⁷⁹¹ 'ywp BRA YMYTWN-yt cnd OLE-š'n' QDM NTLWN-šn'k²⁷⁹² ny'k MN npk²⁷⁹³ ny'yk²⁷⁹⁴ MN npyh²⁷⁹⁵ cnd dhm'n' cnd tn'pwlk'n'²⁷⁹⁶ |b| AP-š gwpt 'whrmzd 15²⁷⁹⁷ dhm'n' 30²⁷⁹⁸ tn'pwlg'n'²⁷⁹⁹

B. |a| ADYN' MNW npk BRA YMYTWN-yt' 'ywp npky BRA YMYTWN-yt' cnd²⁸⁰⁰ OLE-š'n' QDM KTLWN-šn' ny'k MN npk W ny'kyk MN npky²⁸⁰¹ OD²⁸⁰² cnd dhm'n' OD cnd tn'pwlk'n'²⁸⁰³ |b| AP-š gwpt 'whrmzd 25 dhm'n' 50 tn'pwlg'n'

A. |a| *ēg kē niyāg bē mīrēd niyāg ayāb bē mīrēd čand awēšān abar pāyišnag niyāg az nabag niyāyī az^x nabagī čand dahmān čand^x tanāpublagān* |b| *u-š guft ohrmazd pānzdah dahmān sīh^x tanāpublagān*

B. |a| *ēg kē nabag bē mīrēd ayāb nabage bē mīrēd čand awēšān abar mānišn niyāg az nabag ud niyāge az nabage tā čand dahmān tā čand^x tanāpublagān* |b| *u-š guft ohrmazd wīst ud pañ dahmān pañāh^x tanāpublagān*

A. |a| “When the grandfather dies or the grandmother dies, how long must (one) wait (because of) them (before entering into the house), the grandfather with regard to his grandson, the grandmother with regard to her granddaughter? How long for the pious? How long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Fifteen (days) for the pious, thirty for the *tanāpubl* sinners.”

B. |a| “When the grandson dies or the granddaughter dies, how long must (one) wait (because of) them (before entering into the house), the grandfather with regard to his grandson, the grandmother with regard to her granddaughter? How long for the pious? How long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Twenty-five (days) for the pious, fifty for the *tanāpubl* sinners.”

²⁷⁹⁰ R1; K2, (Jmp) /blank/ † nyy'k †; G25a, R3 † nyy'k †; G25b in the right margin npk

²⁷⁹¹ R1; K2, (Jmp) /blank/ † nyy'k †; G25a, R3 † nyy'k †; G25b in the right margin npk

²⁷⁹² K2, R1, R3, (Jmp); G25a NTLWN-šn'k

²⁷⁹³ G25b; K2, G25a, R1, R3, (Jmp) /blank/ † npk †

²⁷⁹⁴ K2, R1, R3, (Jmp); G25a ny'k

²⁷⁹⁵ G25b above the line; K2, R1, (Jmp) /blank/ † npyh †; G25a, R3 † npyh †

²⁷⁹⁶ G25a; K2, R3 tnn'plk'n'; R1 tn'pwlg'n'; (Jmp) tn'pwlg'n'

²⁷⁹⁷ K2, G25a (but corrected as 25), R1, (Jmp); R3 5 21

²⁷⁹⁸ K2, G25a (but corrected above the line as 50), R1, (Jmp); R3 70

²⁷⁹⁹ (Jmp); K2, R3 tnn'pwlk'n'; G25a, R1 tnn'pwlg'n'

²⁸⁰⁰ F10; T44 OD cnd

²⁸⁰¹ F10; T44 npk

²⁸⁰² T44; F10 BRA OD

²⁸⁰³ F10; T44 tn'pwlg'n'

Av. *pañcāca. ^xvīsaitica* and *pañcāsatəm* (12.11b)

Most manuscripts agree in the number of days in V 12.11, namely 25 for the pious and 50 for the *tanu.pərəθa-* sinners. However, K2 and R1 differ and prescribe 15 and 30 respectively:

a) 25 / 50 (G25, R3; F10, T44; VS)

b) 15 / 30 (K2, R1)

The PV manuscripts of the group β K2 and R1 differ from the rest. A further unexpected fact regarding the group β must be noticed. R3, which stems from K2, agrees with the VS manuscripts and the PV manuscript of the group γ . The scribe of G25, in his turn, copied the variants of the group β , but he compared with the PV manuscripts from Navsarī and introduced corrections. As I have already mentioned regarding the *stemma codicum* of the PV with the PT of V 12, this fact can be due to the *contaminatio* of β_1 , which also affected R3.

The origin of these rare variants in K2 and R1, which are translated accordingly in the PT of V 12.11b in K2 and R1, is unknown to me. From the point of view of textual criticism, they could be explained as the result of two different recensions. Notwithstanding, from the point of view of the structure of V 12, it is more likely that the scribe of K2 simply made a mistake and that this was again copied by the scribe of R1. Actually, from V 12.11 onwards, there is a numerical regression of 25 / 50 days (12.11) > 20 / 40 days (12.13) > 15 / 30 days (12.15) > 10 / 20 days (12.17) > 5 / 10 days (12.19).

Numerical progressions and regressions are a usual compositional feature in the Avestan and Vedic literatures. In V 12 the numerical regression is parallel to that of the importance of the relatives. Hence the variant of K2, followed by R1, must be interpreted as a mistake, because in the numerical regression its variants 15 / 30 days of 12.11 and 20 / 40 days in 12.15 would break the sequence. Therefore, I have preferred the variant common to the VS manuscripts and to the rest of PV manuscripts in my edition.

12.12. |a| ²⁸⁰⁴ *dātarā.* ²⁸⁰⁵ *gaēdanəm.* ^x *astuuaitinəm.* ²⁸⁰⁶ *ašāum.* |b| *kuḍa.*
²⁸⁰⁷ *nmānəm.* ^x *yaoždadāni.* ²⁸⁰⁸ *kuḍa.* ²⁸⁰⁹ *bun.* ²⁸¹⁰ *yaoždāta.* ²⁸¹¹ *āaṭ.* ²⁸¹² *mraoṭ.* ²⁸¹³
aburō. *mazdā.* ⁺ *ḍriš.frasnāiti.* ²⁸¹⁴ *tanunəm.* ²⁸¹⁵ ⁺ *ḍriš.frasnāiti.* ²⁸¹⁶
vastranəm. ²⁸¹⁷ ⁺ *ḍriš.frasrūiti.* ²⁸¹⁸ *gādanəm.* ²⁸¹⁹ *imā.* ²⁸²⁰ *nō.* ²⁸²¹ *ātrəm.*
^x *yazaēta.* ²⁸²² *barəsma.* ²⁸²³ *stərənāēta.* ²⁸²⁴ *aīβiū.* ²⁸²⁵ *vaṅhubiū.* ²⁸²⁶ *zaoḍrā.* ²⁸²⁷
baraēta. ²⁸²⁸ *yaoždāta.* ²⁸²⁹ *pascaēta.* ²⁸³⁰ *bun.* ²⁸³¹ *nmāna.* ²⁸³² ⁺ *vasō.upāiti.* ²⁸³³

- ²⁸⁰⁴ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *K9, (G); T46 dātrā*
²⁸⁰⁵ *Mf2; K2, R3* . L1, R278, T46, P1 . *K9* *ʿtā* | *gaēdanəm. astuuaitinəm* |; **G25a, F10, T44, R1** .
FK1 | *gaēdanəm. astuuaitinəm. ašāum* |; B2 *gaeḍanəm*; Br1, L2, G42, E4, L5 *ʿtā* | *gaēdanəm.*
astuuaitinəm. ašāum |; (G) | *gaēdanəm. ... zaraḍuštra* |
²⁸⁰⁶ B2 *stuuaitanəm*; *Mf2 astuuaitanəm*
²⁸⁰⁷ **K2, G25a, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; F10* . E4, L5, FK1
namānəm; **R3** *kuḍnamānəm*
²⁸⁰⁸ **K2, G25a, F10, R3** . L2, L5 *yaoždadāmi*; **T44** *yaoždadāmi*; **R1** *ʿtā* | *yaoždadāni. ... bun* |; L1,
B2 *yaoždadāmi*; R278 *yaoždadāmi*; T46, P1, Br1, G42 *yaoždadāmi*; E4 *yaoždadāmi*; FK1
yaoždadāmi; *Mf2 yaoždadāmi*; *K9 yaoždadāmi*
²⁸⁰⁹ **K2, G25a, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; F10, T44* | *kuḍa. ...*
spəntanəm |
²⁸¹⁰ **K2, G25a, R3** . L1, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; B2 *būm*; *Mf2, K9 bīn*
²⁸¹¹ B2, T46, Br1, L2, G42; **K2** *yaozdāta*; **G25a** *yaozdāiti*; **R3** *yaozdāt*; L1, P1 . *Mf2, K9 yaozdāta*;
R278 *yaozdāta*; E4 *yaozdāita*; L5, FK1 *yaozdāiti*
²⁸¹² **K2, G25a, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; R1* *ʿtā* | *āaṭ. ...*
pascaēta |
²⁸¹³ **K2, G25a** . B2, T46, Br1, L2, G42, E4, FK1; **R3** *ʿtā* *dā*; L1, R278, P1 . *Mf2 mraoṭ*; L5 *maraoṭ*;
K9 *ʿtā* | *mraoṭ. aburō* |
²⁸¹⁴ **K2, G25a** . L1, B2, R278, T46, P1, Br1, L2, G42; **R3** *ḍriš.frasnāiti*; E4 *ḍriš.frasnāita*; L5
ḍariš.frasnāiti; FK1 *ḍriš.frasnāiti*; *Mf2, K9* *ḍriš.frasnāiti*
²⁸¹⁵ **R1** . T46, P1 . *Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 tanunəm*
²⁸¹⁶ **K2, G25a, R3** . L1, B2, R278, T46, P1, L2, G42, FK1; Br1 *ḍriš.frasnāiti*; E4 *ḍriš.frasnāita*; L5
ḍariš.frasnāiti; *Mf2, K9* above the line *ḍriš.frasnāiti*
²⁸¹⁷ T46, P1 . *Mf2; K2, R3 vastranəm*; **G25a** . L1, B2, R278, Br1, L2, G42 *vastranəm*; E4, L5, FK1
vastaranəm; *K9* above the line *vastranəm*
²⁸¹⁸ **R3** . L1, B2, R278, P1, Br1, L2, G42; **K2** | *ḍriš.frasrūiti. gādanəm* |; **G25a** *ḍriš.frasrūiti*; T46
ḍriš.frasrūiti; E4, FK1 *ḍriš.frasrūta*; L5 *ḍariš.frasrūiti*; *Mf2, K9* *ḍriš.frasrūiti*
²⁸¹⁹ **R1** . T46, P1 . *Mf2; G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 gādanəm*
²⁸²⁰ **K2, G25a** . B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9; R3 . FK1 *imānō*; L1, E4 *aimānō*
²⁸²¹ **K2, R3** . L1, B2, R278, T46, P1, Br1, G42 . *Mf2, K9; G25a* . E4, L5, FK1 *ātarəm*; L2 *ātrəm*
²⁸²² **K2, G25a, R3** . E4, L5, FK1 *yazata*; L1, P1 *yazata*; B2, R278, T46, Br1, L2 *yazaeta*; G42
yazaeta; *Mf2, K9 yazaēta*
²⁸²³ **G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9; K2, R3 barsma*; E4 *bərəsma*; FK1
barasma
²⁸²⁴ *Mf2, K9; K2, G25a, R3 starənita*; L1, B2, R278, T46, P1, Br1, L2, G42 *stərənāeta*; E4 *starənaita*;
L5 *starə.naete*; FK1 *starə.niti*
²⁸²⁵ **G25a, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9; K2* *zaoḍrā. aīβiū*; L5 *aīβiū*
²⁸²⁶ **K2, G25a, R3**; L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *vaṅhubiū*; *Mf2, K9 vaṅhibiū*
²⁸²⁷ **K2, G25a** . B2, R278, T46, Br1, L2, G42, L5, FK1; **R3** *zaoḍrā*; L1, P1 . *Mf2, K9 zaoḍrā*; E4
zaoḍrā
²⁸²⁸ *Mf2, K9; K2 barata*; **G25a** . Br1, L5, FK1 *baraiti*; **R3** *barətai*; L1, B2, R278, T46, P1, L2, G42
baraeta; E4 *baraita*
²⁸²⁹ **K2** . FK1; **G25a** . Br1, L2, G42 *yaozdāta*; **R3** *yōzdāta*; L1, P1 . *Mf2, K9 yaozdāta*; B2, R278
yaozdāta; T46 *aīβiū. yaozdāta*; E4 *yaozdāita*; L5 *yōzdāiti****

*apąm.*²⁸³⁴ + *vasō.upāiti.*²⁸³⁵ *uruuaranąm.*²⁸³⁶ + *vasō.upāiti.*²⁸³⁷ x *aməšanąm.*²⁸³⁸
*spəntanąm.*²⁸³⁹ *spitama.*²⁸⁴⁰ *zarađuštra.*²⁸⁴¹

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsmān-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. [a] d't'1 gyh'n²⁸⁴² 'st'wmnd'n²⁸⁴³ 'hlwb²⁸⁴⁴ |b| cygwn m'n²⁸⁴⁵ ywšd'slynyt²⁸⁴⁶ cygwn
 YHWWN-t DKYA |c| AP-š gwpt 'whrmzd 3 b'l HLLWN-yt tn'²⁸⁴⁷ 3 b'l
 HLLWN-yt wstly²⁸⁴⁸ 3²⁸⁴⁹ b'l pr'c sl'yt g's'n' ZNE KON 'thš²⁸⁵⁰ ycyt blswm²⁸⁵¹

²⁸³⁰ G25a . K9; K2, R3 . FK1 *pascaiti*; L1, B2, R278, T46, P1, Br1, L2, G42 *pascaeta*; E4 *pascaita*; L5 *pascaete*; Mf2 *pascaēita*

²⁸³¹ K2, G25a, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; Mf2, K9 *bīn*

²⁸³² K2, R1 . L1, B2, R278, T46, P1, L2, G42 . Mf2; G25a *nmāne*; R3 . Br1, E4 *namāna*; L5 *namāne*; FK1 *namānie*; K9 *nmāna*

²⁸³³ K2, G25a, R1, R3 . B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . K9; L1 *v^oō.upāiti*; E4 *vasō.upāita*; Mf2 *vasō.upāiti*

²⁸³⁴ T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 *apąm*; R1 [tā] | *apąm* ... *spitama* |

²⁸³⁵ G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2 above the line, K9; K2 *vasō* | *upāiti* |; E4 *vasō.upāita*

²⁸³⁶ T46, P1 . Mf2 above the line; K2 *uruuaranąm*; G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5 . K9 *uruuaranąm*; FK1 *uruuarainąm*

²⁸³⁷ K2, G25a . L1, B2, R278, T46, P1, L2, Br1, G42, L5, FK1 . Mf2 above the line, K9; R3 *vasōupāiti*; E4 *vasō.upāita*

²⁸³⁸ K2, R3 . E4, L5 . K9 *aməšnąm*; G25a *aməšanąm*; L1 *amišanąm*; B2, R278, Br1, L2, G42, FK1 *aməšanąm*; T46 . Mf2 *aməšanąm*; P1 *amišanąm*

²⁸³⁹ T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, FK1 . K9 *spəntanąm*; L5 *spəntanąm*. *spintanąm*

²⁸⁴⁰ G25a, T44 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; K2, R3 *spitma*

²⁸⁴¹ K2, G25a, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . Mf2, K9; F10 *spitamazarđuštra*; E4 *zrđuštara*; L5 *zarđuštara*

²⁸⁴² G25a; K2, R3 gh'n'; R1, (Jmp) | gyh'n' ... 'hlwb' |

²⁸⁴³ G25a; K2, R3 'stmnd'n

²⁸⁴⁴ G25a; K2, R3 'hlwb'y

²⁸⁴⁵ K2, G25a, R3, (Jmp); R1 npšt | m'n' ... zltwšt' |

²⁸⁴⁶ (Jmp); K2, G25a, R3 'ywyd'slynyt

²⁸⁴⁷ (Jmp); K2, G25a, R3 tn'phl

²⁸⁴⁸ G25a, R3; K2 *اسلته*; (Jmp) wstlg

²⁸⁴⁹ (Jmp); K2, G25a, R3 | 3 ... g's'n' |

²⁸⁵⁰ K2, (Jmp); R3 't hš

²⁸⁵¹ G25a; K2, R3, (Jmp) blsm

ASLWN-x₁ MYA ŠPYL²⁸⁵² zwhl YBLWN-x₁ ywšd'sl²⁸⁵³ AHL YHWWN-t m'n' |d|
k'mk lpd²⁸⁵⁴ MYA k'mk lpd 'wlwl k'mk lpd 'mhrspnd'n'²⁸⁵⁵ spyt'm'n'²⁸⁵⁶ zltwhšt'²⁸⁵⁷

B. |a| d't'l |b| cygwn²⁸⁵⁸ npšt'

A. |a| *dādār gēhān astōmandān ahlaw* |b| *čīyōn mān yōjdāsrēnēd čīyōn būd pāk* |c|
u-š guft ohrmazd sē bār šōyēd tan sē bār šōyēd wastaray sē bār frāz srāyēd gāhān ēn
nūn ātaxš yazēd barsom bandēd āb weh zōhr bard yōjdāsr pas būd mān |d| *kāmag*
rawd āb kāmag rawd urwar kāmag rawd amahraspandān spitāmān zarduxšt

B. |a| *dādār* |b| *čīyōn nibišt*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be pure?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gāḏās thrice. He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be purified. |d| The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, o Spitāmān Zarduxšt.”

B. |a| “Maker ...” |b| As written.

²⁸⁵² G25a, (Jmp); K2, R3 ŠPYL

²⁸⁵³ (Jmp); K2, G25a, R3 'ywyd'sl

²⁸⁵⁴ (Jmp); K2, R3 lpt; G25a SGYTWN-d

²⁸⁵⁵ K2, G25a, R3; (Jmp) 'mšrspnd'n'

²⁸⁵⁶ G25a, (Jmp); K2, R3 spytm'n

²⁸⁵⁷ G25a; K2, R3, (Jmp) zltwhšt'

²⁸⁵⁸ T44; F10 | cygwn npšt' |

12.13. |a| āaṭ. yaṭ. ²⁸⁵⁹ x brātūiriūō. ²⁸⁶⁰ para.iriḍiieiti. ²⁸⁶¹ x brātūiriia. ²⁸⁶² vā. ²⁸⁶³
 para.iriḍiieiti. ²⁸⁶⁴ cuuaṭ. ²⁸⁶⁵ + aēšqm. ²⁸⁶⁶ + upa.mānāiian. ²⁸⁶⁷ cuuaṭ.
 + daṃanqm. ²⁸⁶⁸ cuuaṭ. tanu.pərəḍanqm. ²⁸⁶⁹ |b| āaṭ. mraoṭ. ²⁸⁷⁰ ahurō. mazdā.
 vīsaiti. ²⁸⁷¹ + daṃanqm. ²⁸⁷² caḍḅarəsātəm. ²⁸⁷³ tanu.pərəḍanqm. ²⁸⁷⁴

|a| “And when the nephew dies or the niece dies, how long must (one) wait (because) of them (before entering into the house)? How long for the pious? How long for the *tanu.pərəḍa*- sinners?” |b| And Ahura Mazda said: “Twenty (days) for the pious, forty for the *tanu.pərəḍa*- sinners.”

A. |a| ADYN' ²⁸⁷⁵ MNW BLWL-ŸLYDWN-k ²⁸⁷⁶ BRA YMYTWN-yt' BLWL-z' tkyh ²⁸⁷⁷ ywp BRA YMYTWN-yt cnd OLE-š'n' QDM KTLWN-šnk cnd dhm'n' cnd tn' pwlg'n' ²⁸⁷⁸ |b| AP-š gwpt' whrmzd 20 dhm'n' 40 tn' pwlg'n' ²⁸⁷⁹

²⁸⁵⁹ K2, G25a, F10, T44, R3 . B2, T46, P1, L5, FK1, (G); R1 . L1, R278, Br1, L2, G42, E4 . Mf2, K9

yaṭ

²⁸⁶⁰ K2, R1 brātūiriūō; G25a, F10, T44 barātūiriūō; R3 . Mf2, K9, (G) brātruiūō; L1, B2, T46, P1, Br1, L2, G42 brātūiriūō; R278 barā.turiūō. vā; E4, FK1 barātūiriūō; L5 barā.turiūō

²⁸⁶¹ R1 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9, (G); K2 para.iriḍiieiti; G25a para.iriḍiiaeti; F10, R3 para.iriḍiieiti; T44 pairi.iriḍiiaeti; E4 para.iriḍiiaeita; L5 para.iriḍiieite; FK1 pai.iriḍiiaeta

²⁸⁶² K2, R1 brātūiriie; G25a, F10, T44 barātūiriie; R3 . Mf2, K9, (G) brātruiie; L1, B2, T46, P1, Br1, L2, G42 brātūiriie; R278, L5 barā.turiie; E4 barātūiriia; FK1 barātūiriie

²⁸⁶³ K2, G25a, F10, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, Mf2, K9 above the line, (G)

²⁸⁶⁴ G25a, R1, R3 . L1, B2, R278, T46, P1, L2, G42, E4 . Mf2, K9, (G); K2 para.iriḍiieiti; F10 para.iriḍiieiti; T44 pairi.iriḍiiaeti; Br1 para.iriḍiieiti; L5 para.iriḍiieite; FK1 pairi.iriḍiiaeti

²⁸⁶⁵ K2, G25a, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9, (G); L5 + cuuaṭ. aēšqm. upa.mānāiian +

²⁸⁶⁶ Mf2; K2, G25a, F10, R3 . FK1 . K9 aēšqm; T44 . L1, B2, R278, Br1, L2, G42, E4 aēšqm; R1 . T46, P1 aēšqm; (G) aēšqm

²⁸⁶⁷ R1 (second -a- scratched) . T46 . Mf2; K2, F10, T44 . E4, FK1 upa.mānāiian; G25a . B2, R278, Br1, L2, G42 . K9 upa.mānāiian; R3 upaimānāiian; L1, P1 upamānāiian; (G) upa.mānāiian

²⁸⁶⁸ Mf2; K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, G42 . K9 dahmanqm; R1 . T46, P1, (G) dahmanqm; E4, L5 dahamanqm; FK1 daṃanqm

²⁸⁶⁹ R1 . T46, P1 . Mf2, (G); K2 tanupərəḍanqm; G25a tanupərəḍanqm; F10 tanupərətanqm; T44 tanu.pərəḍanqm. āaṭ; R3 . FK1 tanu.pərəḍanqm; L1, B2, R278, Br1, L2, G42, E4, L5 . K9 tanu.pərəḍanqm

²⁸⁷⁰ K2, G25a . B2, Br1, L2, G42, E4, L5, FK1, (G); F10, T44, R1 (with a blank) + mraoṭ. ahurō. mazdā +; R3 [tā] dā; L1, R278, T46, P1 . Mf2 mraoṭ; K9 [tā] + mraoṭ. ahurō +

²⁸⁷¹ K2, F10, T44, R1 . L1, B2, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); G25a vīsata; R3 . Mf2, K9 vīsaiti; R278 viisaiti

²⁸⁷² Mf2; K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, G42, E4 . K9 dahmanqm; R1 . T46, P1, (G) dahmanqm; L5 dahamanqm; FK1 daṃanqm

²⁸⁷³ L1, B2, R278, P1, Br1, L2, E4 . Mf2, K9, (G); K2, G25a, R1, R3 . FK1 caḍḅarəstəm; F10, T44 caḍḅarəstəm; T46, G42 caḍḅarə.satəm; L5 caḍḅarəstaim

²⁸⁷⁴ R1 . T46, P1, (G); K2 tanupərəḍanqm; G25a, R3 tanupərəḍanqm; F10 tanupərətanqm; T44 . L1, B2, R278, Br1, L2, G42, L5, FK1 . K9 tanu.pərəḍanqm; E4 tanu.pərəḍanqm; Mf2 tanu.pərəḍanqm

²⁸⁷⁵ G25a, R3, (Jmp); K2, R1 A -š gwpt' whrmzd ADYN'

²⁸⁷⁶ R1; K2, G25a, R3, (Jmp) /blank/ + BLWL-ŸLYDWN-k +; G25b BRE BLWL

²⁸⁷⁷ R1; K2, G25a, R3, (Jmp) /blank/ + BLWL-z'tkyh +; G25b BRTE BLWL

²⁸⁷⁸ R1, (Jmp); K2, R3 tn' pwlg'n'; G25a tn' pwlg'n'

B. |a| ADYN'²⁸⁸⁰ MNW BRE BLWL BRA YMYTWN-yt' 'ywp BRTE BLWL
 BRA YMYTWN-yt' cnd OLE-š'n' QDM KTLWN-šn' OD cnd dhm'n' OD cnd
 tn'pwlg'n'²⁸⁸¹ |b| AP-š gwpt 'whrmzd 20 dhm'n' 40 tn'pwlk'n'²⁸⁸²

A. |a| ēg kē brādar-zādag bē mīrēd brādar-zādage ayāb bē mīrēd čand awēšān abar
 mānišnag čand dahmān čand ^xtanāpublagān |b| u-š guft ohrmazd wīst dahmān
 čehel ^xtanāpublagān

B. |a| ēg kē pus brādar bē mīrēd ayāb duxt brādar bē mīrēd čand awēšān abar
 mānišn tā čand dahmān tā čand ^xtanāpublagān |b| u-š guft ohrmazd wīst dahmān
 čehel ^xtanāpublagān

A, B. |a| “When the nephew dies or the niece dies, how long must (one) wait
 (because of) them (before entering into the house)? How long for the pious? How
 long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Twenty (days) for the
 pious, fourty for the *tanāpubl* sinners.”

Av. ^xbrātūiriū, ^xbrātūiriia (12.13a)

Following the IrVS manuscripts, Geldner (1896) edited Av. *brātruiiō* and
brātruiie in V 12.13, but Av. *tūiriū* and *tūiriia* in 12.15. Geldner’s first mistake was
 to have edited –ō (Masc.) / –e (Fem.) in 12.13, but –ō (Masc.) / –a (Fem.) in 12.15.
 The second one was not to have taken into account their respective etymologies.

Av. ^xbrātūiriia- stems from OIr. ^{*}brātəyriā- < OIr. ^{*}brātəyriia- < IIr.
^{*}b^hrāHtr̥yriia- < IE. ^{*}b^hréh₂tr̥yriō-; cf. Ved. *bhrát̥ryya-* “nephew” (Mayrhofer
 1992-2001 2.281), (Hoffmann & Forssman 1996 52, 94), (Fischer 1998 83). Av.
tūiriia- stems from OIr. ^{*}təyriā- < ^{*}(p)təyriā- < IE. ^{*}ph₂tr̥yriō-; cf. Ved. *pit̥ryya-*
 “uncle” (Mayrhofer 1992-2001 2.130), (Hoffmann & Forssman 1996 52, 94),
 (Fischer 1998 84). In both cases the same syllabic sequence, namely IE. ^{*}tr̥yriō-, is
 repeated. So we expect that the same result appears in both, as noticed by
 Hoffmann & Narten (1989 73, n.126). According to them the variant *brātūiriia-* of
 some manuscripts lead to a reconstruction as OIr. ^{*}brātəyriia-²⁸⁸³.

Hoffmann & Forssman (1996 52) thus corrected Geldner’s *brātruiia-* by
⁺*brātūiriia-*, which however must be corrected as ^x*brātūiriū* and ^x*brātūiriia*
 respectively, since as such it is not attested in any manuscript.

Regarding the meaning “nephew” and “niece” for Av. *brātruiia-* and
brātruiiā- respectively, vid. (Wackernagel 1916 2).

²⁸⁷⁹ R1, (Jmp); K2, G25a, R3 tn'pwlg'n'

²⁸⁸⁰ F10; T44 A -š gwpt 'whrmzd ADYN'

²⁸⁸¹ T44; F10 tn'pwlk'n'

²⁸⁸² F10; T44 tn'pwlg'n'

²⁸⁸³ The same development of IIr. ^{*}ryriia- > OIr. ^{*}əyriia- > Av. ^oūiriia- is found in Av. *ayūiriia-*
 and *siyūiriia-* (Cantera 1999c 45-46).

12.14. |a| ²⁸⁸⁴ *dātarā.* ²⁸⁸⁴ *gaēdanq̄m.* ²⁸⁸⁵ ^x *astuuaitinq̄m.* ²⁸⁸⁶ *ašāum.* |b| *kuḍa.*
²⁸⁸⁷ ^x *nmānəm.* ²⁸⁸⁸ *yaoždadāni.* ²⁸⁸⁸ *kuḍa.* ²⁸⁸⁹ *bun.* ²⁸⁹⁰ *yaoždāta.* ²⁸⁹¹ *āaṭ.* ²⁸⁹² *mraoṭ.*
²⁸⁹³ *aburō.* ²⁸⁹³ *mazdā.* ²⁸⁹⁴ *ḍriš.frasnāiti.* ²⁸⁹⁴ *tanunq̄m.* ²⁸⁹⁵ *ḍriš.frasnāiti.*
²⁸⁹⁷ ⁺ *vastranq̄m.* ²⁸⁹⁷ ⁺ *ḍriš.frasrūiti.* ²⁸⁹⁸ *gāḍanq̄m.* ²⁸⁹⁹ *imā.* ²⁹⁰⁰ *nō.* ²⁹⁰¹ *ātrəm.*
²⁹⁰² ^x *yazaēta.* ²⁹⁰² *barəsma.* ²⁹⁰³ *stərənaēta.* ²⁹⁰⁴ *aiβiū.* ²⁹⁰⁵ *vanḥubiū.* ²⁹⁰⁶ *zaoḍrā.*
²⁹⁰⁷ *baraēta.* ²⁹⁰⁷ *yaoždāta.* ²⁹⁰⁸ *pascaēta.* ²⁹⁰⁹ *bun.* ²⁹¹⁰ *nmāna.* ²⁹¹¹ ⁺ *vasō.upāiti.* ²⁹¹²

- ²⁸⁸⁴ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, P1, Br1, L2, G42, L5, FK1 . K9, (G); T46, E4 *dātrā*
²⁸⁸⁵ *Mf2; K2, R3* . L1, R278, T46, P1 . K9 *ṭā* | *gaēdanq̄m. astuuaitinq̄m* |; **F10, T44, R1** . FK1
| *gaēdanq̄m. astuuaitinq̄m. ašāum* |; B2 *gaēdanq̄m*; Br1, L2, G42, E4, L5 *ṭā* | *gaēdanq̄m.*
astuuaitinq̄m. ašāum |; (G) | *gaēdanq̄m. ... zaraḍuštra* |
²⁸⁸⁶ B2 *stuuaitanq̄m; Mf2 astuuaitanq̄m*
²⁸⁸⁷ **K2, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; G25a, R3* *kuḍanamānəm; F10* .
FK1 *namānəm; E4 nmanəm; L5 kuḍanmāmnəm*
²⁸⁸⁸ **K2** *yaoždadāma; G25a* . T46, G42 *yaoždadāmi; F10, T44* . Br1, L2, L5 *yaoždadāmi; R1* *ṭā*
| *yaoždadāni. ... bun* |; **R3** *yaoždadāmi; L1, B2, P1 yaoždadāmi; R278 yaoždadāmi; E4*
yaoždadāmi; FK1 yaoḍāmi; Mf2, K9 yaoždadāme
²⁸⁸⁹ **K2, G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; F10, T44* | *kuḍa. ...*
spəntanq̄m |
²⁸⁹⁰ **K2, G25a** . L1, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; **R3** *kuḍabun; B2 būn; Mf2, K9 bīn*
²⁸⁹¹ T46, Br1, L2; **K2** *yaozdāta; G25a* . L5 *yaoždāiti; R1* . G42 *yaoždāta; R3* *yaozdāta; L1, R278* .
Mf2, K9 yaoždāta; B2, P1 yaoždāta; E4 yaoždāita; FK1 yaoždāita
²⁸⁹² **K2, G25a** . B2, T46, Br1, L2, G42, E4, FK1; **R1** (with a blank) | *mraoṭ. aburō. mazdā* |; **R3** *m*
ṭā | *dā; L1, R278, P1 . Mf2 mraoṭ; L5 maraoṭ; K9* *ṭā* | *mraoṭ. aburō* |
²⁸⁹³ **K2, G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2; L5 hurō*
²⁸⁹⁴ **K2, G25a, R3** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9; R1* *ḍriš-| frasnāiti. ...*
spəntanq̄m |; E4 *ḍriš.frasnāita; L5 ḍarisfrasnāiti; FK1 ḍraiš.frasnāiti; Mf2, K9 ḍriš.frasnāiti*
²⁸⁹⁵ **R1** . T46, P1 . *Mf2; K2, G25a, R3* . L1, B2, R278, Br1, L2, G42, E4, L5 . *K9 tanunq̄m; FK1*
tanunq̄m
²⁸⁹⁶ **K2, G25a, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, FK1; E4 *ḍriš.frasnāita; L5 ḍariš.frasnāiti;*
Mf2, K9 ḍriš.frasnāiti
²⁸⁹⁷ *Mf2; K2, R3* . B2, R278, Br1, L2, G42 . *K9 vastranq̄m; G25a* . L1, E4, L5 *vastaranq̄m; T46, P1*
vastaranq̄m; FK1 vatarinq̄m
²⁸⁹⁸ **G25a** . L1, B2, R278, T46, P1, L2, G42; **K2** *ḍriš.frasruuata; R3* *ḍriš.frasrūaitā*; Br1 *ḍriš.frasruuiti;*
E4 *ḍriš.frasrūta; L5 ḍaris.frasaruuaite; FK1 ḍraiš.frasrūta; Mf2, K9 ḍriš.frasrūiti*
²⁸⁹⁹ T46, P1 . *Mf2; K2 gāḍnq̄m; G25a, R3* . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 gāḍanq̄m*
²⁹⁰⁰ L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9; K2, G25a, R3* . E4, L5 *imānō*
²⁹⁰¹ **K2, R3** . L1, B2, R278, P1, Br1, L2, G42 . *Mf2, K9; G25a* . T46, E4, L5, FK1 *ātarəm*
²⁹⁰² **K2, G25a, R3** . E4, L5, FK1 *yazata; L1 yāzata; B2, T46, Br1, L2 yazaeta; R278, P1, G42*
yazaeta; Mf2, K9 yazaēta
²⁹⁰³ **G25a** . L1, B2, R278, P1, Br1, L2, G42, E4, L5 . *Mf2, K9; K2 barsma; R3* *barasma; T46*
barəsmaⁿ; FK1 barəsama
²⁹⁰⁴ *Mf2; K2, R3* *staranaiti; G25a* . FK1 *starənaiti; L1, B2, T46, P1, Br1, L2, G42 stərənaeta; R278*
stərənaeita; E4 starənita; L5 starənaiti; K9 starənāēta
²⁹⁰⁵ **K2, R3; G25a** . E4 *vanḥubiū; L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 vanḥibiū; Mf2,*
K9 vanḥibiū
²⁹⁰⁶ **K2, G25a, R3** . B2, Br1, L2, G42, E4, L5; L1, R278, T46, P1 . *Mf2, K9 zaoḍrā*
²⁹⁰⁷ *Mf2, K9; K2 barata; G25a* *barəti; R3* . E4 *baraita; L1, B2, R278, T46, P1, Br1, L2, G42*
baraeta; L5
baraiti; FK1 zaoḍrāibaraiti
²⁹⁰⁸ **R3** . FK1; **K2** *yaozdāta; G25a* . L5 *yaoždāiti; L1, B2, R278, P1 . Mf2, K9 yaoždāta; T46, Br1, L2,*
G42 *yaoždāta; E4 yaoždāiti*

*apąm.*²⁹¹³ + *vasō.upāiti.*²⁹¹⁴ *uruuaraṇąm.*²⁹¹⁵ + *vasō.upāiti.*²⁹¹⁶ *x aməšanąm.*²⁹¹⁷
*spəntanąm.*²⁹¹⁸ *spitama.*²⁹¹⁹ *zarađuštra.*²⁹²⁰

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsmān-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. |a| d't'1 xgyh'n²⁹²¹ 'st'wmnd'n²⁹²² 'hlwb'²⁹²³ |b| cygwn²⁹²⁴ m'n²⁹²⁵ ywšd'slynyt²⁹²⁶
 cygwn YHWWN-t DKYA |c| AP-š gwpt 'whrmzd 3 b'l HLLWN-yt²⁹²⁷ tn²⁹²⁸ 3 b'l
 HLLWN-yt²⁹²⁹ wstly²⁹³⁰ 3 b'l pr'c sl'dšn²⁹³¹ g's'n' ZNE KON 'thš²⁹³² YDBHWN-
 yt²⁹³³ blswm²⁹³⁴ ASLWN-x1²⁹³⁵ MYA ŠPYL²⁹³⁶ zwhl bld²⁹³⁷ DKYA AHL YHWWN-

²⁹⁰⁹ G25a . Mf2; K2, R3 *pascita*; L1, P1, E4 *pascaita*; B2 *pasca*; R278, Br1, L2, G42 *pascaeta*; T46
pascata; L5 *pascaeti*; FK1 *pascaiti*; K9 *pascaēti*

²⁹¹⁰ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; Mf2, K9 *bīn*

²⁹¹¹ L1, B2, R278, T46, P1, L2, G42 . Mf2, K9; K2 *nmāni*; G25a *nmāne*; R3 *namāni*; Br1 *namāna*;
 E4 *namāna*; L5, FK1 *namāne*

²⁹¹² K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . K9; E4 *vasō.upāita*; Mf2
vasō.upāiti

²⁹¹³ T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 *apąm*

²⁹¹⁴ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5; E4 *vasō.upāita*; FK1 *vasō.upāiēi*; Mf2,
 K9 *vasō.upāiti*

²⁹¹⁵ T46, P1 . Mf2; K2 *uruuaraṇąm*; G25a, R3 . L1, B2, R278, Br1, L2, G42, E4 . K9 *uruuaraṇąm*; L5
uruuaraṇąm; FK1 *uruuaraṇąm*

²⁹¹⁶ G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1; K2 *vasō-| upāiti |*; E4 *vasō.upāita*;
 Mf2, K9 *vasō.upāiti*

²⁹¹⁷ K2, R3 . E4, L5, FK1 . K9 *aməšanąm*; G25a . L1, B2, R278, Br1, L2, G42 *aməšanąm*; T46, P1 .
 Mf2 *aməšanąm*

²⁹¹⁸ T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, FK1 . K9 *spəntanąm*; L5
spəntanąm

²⁹¹⁹ F10, R1 . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, (G); K2, R3 *spitma*; T44 *spitami*

²⁹²⁰ K2, F10, T44, R1 . L1, B2, R278, P1, Br1, L2, G42, FK1 . Mf2, K9; G25a . T46
spitamazarađuštra; R3 . E4, L5 *zarađuštara*

²⁹²¹ K2, R3 gh'n'; G25a gh'n'; R1, (Jmp) -| gyh'n' ... 'hlwb' |

²⁹²² G25a; K2 'stmnd'n; R3 'st mnd'n

²⁹²³ G25a; K2, R3 'hlwb'y

²⁹²⁴ G25a, R1, (Jmp); K2, R3 cy cygwn

²⁹²⁵ G25a, (Jmp); K2, R3 m'n; R1 NPŠE -| m'n' ... zlthwšt' |

²⁹²⁶ (Jmp); K2, G25a, R3 'ywyd'slynyt

²⁹²⁷ G25a; K2, R3, (Jmp) HLLWN-šnk

²⁹²⁸ (Jmp); K2, G25a, R3 tn'hl

²⁹²⁹ G25a; K2, R3, (Jmp) HLLWN-šnk

²⁹³⁰ K2, G25a, R3; (Jmp) wstlg

²⁹³¹ G25a; K2, R3, (Jmp) sl'dšnk

²⁹³² G25a, (Jmp); K2, R3 'tš

²⁹³³ G25a; K2, R3 ycyt; (Jmp) ycyt

²⁹³⁴ G25a; K2, R3, (Jmp) blsm

t²⁹³⁸ m'n' |d| k'mk lpd MYA k'mk lpd 'wlwl k'mk lwd²⁹³⁹ 'mhrspnd'n²⁹⁴⁰ spyt'm'n²⁹⁴¹
zltwhšt²⁹⁴²

B. |a| d't'l |b| cygwn npšt'

A. |a| *dādār xgēhān astōmandān ahlaw* |b| *čyōn mān yōjdāsrenēd čyōn būd pāk* |c|
u-š guft ohrmazd sē bār šōyēd tan sē bār šōyēd wastaray sē bār frāz srāyišn gāhān
ēn nūn ātaxš yazēd barsom bandēd āb weh zōhr bard pāk pas būd mān |d| *kāmag*
rawd āb kāmag rawd urwar kāmag rawd amahraspandān spitāmān zardušt

B. |a| *dādār* |b| *čyōn nibišt*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be pure?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gāḏās thrice. He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be pure. The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, o Spitāmān Zardušt.”

B. |a| “Maker ...” |b| As written.

²⁹³⁵ K2, R3, (Jmp); G25a ASLWN-šn'

²⁹³⁶ K2, R3, (Jmp); G25a wyh

²⁹³⁷ K2, R3, (Jmp); G25a YBLWN-t

²⁹³⁸ K2, R3, (Jmp); G25a YHWWN-dt

²⁹³⁹ G25a; K2, R3, (Jmp) -| lwd -|

²⁹⁴⁰ G25a; K2, R3 'mhrspnd'n; (Jmp) 'mšrspnd'n'

²⁹⁴¹ (Jmp); K2, R3 spytm'n; G25a spyt'm'n

²⁹⁴² G25a; K2, R3, (Jmp) zltwhšt'

12.15. |a| *āaṭ. yaṭ.*²⁹⁴³ *tūiriio.*²⁹⁴⁴ *para.iriḍiieiti.*²⁹⁴⁵ *tūiriia.*²⁹⁴⁶ *vā.*
*para.iriḍiieiti.*²⁹⁴⁷ *cuaaṭ. + aēšq̄m.*²⁹⁴⁸ + *upa.mānāiiq̄n.*²⁹⁴⁹ *cuaaṭ. + daṃanq̄m.*²⁹⁵⁰
*cuaaṭ.*²⁹⁵¹ *tanu.pərəḍanq̄m.*²⁹⁵² |b| *āaṭ.*²⁹⁵³ *mraoṭ.*²⁹⁵⁴ *ahurō. mazdā.*²⁹⁵⁵
*pañca.dasa.*²⁹⁵⁶ + *daṃanq̄m.*²⁹⁵⁷ *ḍrisatəm.*²⁹⁵⁸ *tanu.pərəḍanq̄m.*²⁹⁵⁹

|a| “And when the uncle dies or the aunt dies, how long must (one) wait (because) of them (before entering into the house)? How long for the pious? How long for the *tanu.pərəḍa-* sinners?” |b| And Ahura Mazda said: “Fifteen (days) for the pious, thirty for the *tanu.pərəḍa-* sinners.”

A. |a| ADYN' MNW pyt²⁹⁵⁹ BLWL²⁹⁶⁰ BRA YMYTWN-yt pyt²⁹⁶¹ BLWL-yn'²⁹⁶² 'ywp BRA YMYTWN-yt cnd OLE-š'n' QDM KTLWN-šnk²⁹⁶³ cnd dhm'n' cnd tn'pwlk'n'²⁹⁶⁴ |b| AP-š gwpt' 'whrmzd 20²⁹⁶⁵ dhm'n' 40²⁹⁶⁶ tn'pwlg'n'²⁹⁶⁷

²⁹⁴³ **K2, G25a, F10, T44, R3** . B2, R278, T46, L5, FK1, (G); **R1** . L1, P1, Br1, L2, G42, E4 . *Mf2, K9*

yaṭ

²⁹⁴⁴ **K2, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1, (G); **G25a** *tūiriio.puḍrō*; *Mf2, K9 tūiriio*

²⁹⁴⁵ **G25a, R1** . B2, R278, T46, Br1, L2, G42 . *Mf2, (G)*; **K2** *para.iriḍiiaēiti*; **F10, T44** *para.iriḍiiaeti*; **R3** *para.iriḍiiaeite*; L1 *para.aeriḍiieiti*; P1 *para.iriḍiieiti*; E4 *para.airiḍiiaitai*; L5 *para.iriḍiueti*; FK1 *pai.iriḍiiaiet*

²⁹⁴⁶ **K2, R1** . B2, T46, Br1, L2, G42, E4, FK1, (G); **G25a** *tūiriia.duyḍa*; **F10** . L1, P1, L5 *tūiriie*; **T44** *tūiriiae*; **R3** . R278 -| *tūiriia. vā. para.iriḍiieiti* -|; *Mf2, K9 tūiriia*

²⁹⁴⁷ **R1** . L1, B2, T46, Br1, L2, G42 . *Mf2, (G)*; **K2** *para.iriḍiiaēiti*; **G25a** *para.iriḍiieite*; **F10** *para.iriḍiueti*; **T44** *para.iriḍiiaeti*; P1 *para.iriḍiiaeti*; E4 *para.airiḍiiaeta*; L5 *para.iriḍiueite*; FK1 *pai.iriḍiiaeti*; *K9 para.iriḍiie. vā*

²⁹⁴⁸ *Mf2*; **K2, G25a, F10** . *K9 aēšq̄m*; **T44, R3** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 *aēšq̄m*; **R1** . T46, P1 *aēšq̄m*; (G) *aēšq̄m*

²⁹⁴⁹ T46, P1 . *Mf2*; **K2, F10, T44** . E4, L5, FK1 *upa.mānāiiq̄n*; **G25a** . L1, B2, R278, Br1, L2, G42 *upa.mānāiiq̄n*; **R1** *upa.mānāiiq̄n*; **R3** *upmānāiiq̄n*; *K9 upa.mānāiiq̄m*; (G) *upa.mānāiiq̄n*

²⁹⁵⁰ *Mf2*; **K2, G25a, F10, T44, R3** . L1, B2, R278, Br1, L2, G42, L5 . *K9 dahmanq̄m*; **R1** . T46, P1, (G) *dahmanq̄m*; E4 *dahamanq̄m*; FK1 *daṃanq̄m*

²⁹⁵¹ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G)*; FK1 *cuaaṭ*

²⁹⁵² **R1** . P1 . *Mf2, (G)*; **K2** *tanu.pərəḍanq̄m*; **G25a** *tanu.pərəḍanq̄m*; **F10** *tanu.pərəḍanq̄m*; **T44** . L1, B2, R278, Br1, L2, G42, E4, L5 . *K9 tanu.pərəḍanq̄m*; **R3** *tnu.pərəḍanq̄m*; T46 *tanu.pərəḍanq̄m*; FK1 *tanu.pərəḍanq̄m*

²⁹⁵³ **K2, G25a, F10, T44, R1, R3** . L1, B2, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G)*; R278 *āaṭ*; FK1 -| *āaṭ. ... tanu.pərəḍanq̄m* -|

²⁹⁵⁴ **K2, G25a** . B2, R278, T46, Br1, L2, G42, E4, (G); **F10, R1** -| *mraoṭ. ahurō. mazdā* -|; **T44** -| *mraoṭ. ahurō* -|; **R3** [tā] *dā*; L1, P1 . *Mf2 mraoṭ*; L5 *mraoṭ*; *K9 [tā]* -| *mraoṭ. ahurō* -|

²⁹⁵⁵ **F10, T44, R3** . B2, R278, T46, G42, E4 . *Mf2, K9, (G)*; **K2, R1** *vīsaiti*; **G25a** *dsa*; L1, L2 *pañca*; P1, Br1 *pañca.dasa*; L5 *pañca.daša*

²⁹⁵⁶ *Mf2*; **K2, G25a, F10, T44, R3** . L1, B2, R278, Br1, L2 . *K9 dahmanq̄m*; **R1** . T46, P1, (G) *dahmanq̄m*; G42 *daṃanq̄m*; E4, L5 *dahamanq̄m*

²⁹⁵⁷ L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9, (G)*; **K2** *ciḍbrastəm*; **G25a** *vīsaiti*; **F10, T44, R3** . E4 *ḍristəm*; **R1** *caḍbrastəm*; R278 *ḍrastəm*; L5 *ḍaristəm*

²⁹⁵⁸ **R1** . T46, P1 . *Mf2, (G)*; **K2** *tanu.pərəḍanq̄m*; **G25a, F10, R3** . L5 *tanu.pərəḍanq̄m*; **T44** . B2, R278, Br1, L2, G42, E4 . *K9 tanu.pərəḍanq̄m*; L1 *tanu.pərəḍanq̄m*

²⁹⁵⁹ **R1**; **K2, (Jmp)** /blank/ -| pyt BLWL -|; **G25a, R3** -| pyt -|

²⁹⁶⁰ **R1**; **G25a (G25b adds 4-wm), R3 BRE**

²⁹⁶¹ **R1**; **K2, (Jmp)** /blank/ -| pyt BLWL-yn' -|; **G25a, R3** -| pyt -|

B. |a| ADYN' MNW 4-wm BRE BRA YMYTWN-yt' 'ywp 4-wmyh BRTE BRA YMYTWN-yt' cnd²⁹⁶⁸ OLE-š'n' QDM KTLWN-šn' OD cnd dhm'n' cnd²⁹⁶⁹ tn'pwlk'n'²⁹⁷⁰ |b| AP-š gwpt' 'whrmzd 15 dhm'n' 30 tn'pwlg'n'

A. |a| *ēg kē pid brādar bē mīrēd pid brādarēn ayāb bē mīrēd čand awēšān abar mānišnag čand dahmān čand^xtanāpublagān* |b| *u-š guft ohrmazd wīst dahmān čehel^xtanāpublagān*

B. |a| *ēg kē čahārom pus bē mīrēd ayāb čahārome duxt bē mīrēd čand awēšān abar mānišn tā čand dahmān čand^xtanāpublagān* |b| *u-š guft ohrmazd pānzdah dahmān sīh^xtanāpublagān*

A. |a| “When the uncle dies or the aunt dies, how long must (one) wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Twenty (days) for the pious, forty for the *tanāpubl* sinners.”

B. |a| “When the fourth son dies or the fourth daughter dies, how long must (one) wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Fifteen (days) for the pious, thirty for the *tanāpubl* sinners.”

Av. *tūiriia-* → Phl. *čahārom pus*; Av. *tūiriā-* → *čahārome duxt* (12.15a)

Only the Pahlavi translators of B and R1 translated Av. *tūiriia-* and *tūiriā-*, while the translator of R1 interpreted correctly Av. *tūiriia-* by Phl. *pid brādar* “brother of the father > uncle” and created a feminine Phl. *pid brādarēn* “sister of the father > aunt” from the Pahlavi masculine.

The Pahlavi translators of B mistook Av. *tūiriia-* “uncle” (< **təuriā-* < **(p)təruīā-* < IE. **ph₂t₂ruīō-*; cf. Ved. *pit₂ruya-* “uncle” (Mayrhofer 1992-2001 2.130), (Hoffmann & Forssman 1996 52, 94), (Fischer 1998 84)) for the homonymous numeral Av. *tūiriia-* “fourth” (< Iir. **(k)tur(i)ā-*; cf. Ved. *turīya-* “fourth” (Mayrhofer 1992-2001 1.657)). Because of this confusion, they translated Av. *tūiriia-* “uncle” by Phl. *čahārom* “fourth” and created its feminine equivalent Phl. *čahārome* from the Pahlavi masculine.

²⁹⁶² R1; G25a (G25b adds 4-wm) BRTE; R3 dwht

²⁹⁶³ K2, R1, R3, (Jmp); G25a NTLWN-šn'k

²⁹⁶⁴ G25a; K2, R1, R3, (Jmp) tn'pwlg'n'

²⁹⁶⁵ K2, R1; G25a 10; R3, (Jmp) 15

²⁹⁶⁶ K2, R1, R3; G25a 20; (Jmp) 30

²⁹⁶⁷ K2, R1, R3, (Jmp); G25a tn'pwlkg'n'

²⁹⁶⁸ F10; T44 OD cnd

²⁹⁶⁹ F10; T44 OD cnd

²⁹⁷⁰ F10; T44 tn'pwlg'n'

But a further confusion must be taken into account regarding the PT of B: Phl. *čahārom pus* and *čahārome duxt* do not render exactly Av. *tūiriia-* and *tūiriā-*. As a result of the above mentioned mistake, we would expect simply Av. *tūiriia-* → Phl. *čahārom* and Av. *tūiriā-* → *čahārome*. The addition of Phl. *pus* and *duxt* respectively is to be explained because either the Pahlavi translators of B felt the need to add these kinship names to make clear that Phl. *čahārom* and *čahārome* were not just numerals or rather because they just slipped into the PTs of the following Av. *+tūiriia.puθra-* and *+tūiriia.duydar-*. Indeed, according to the mistaken correspondence between Av. *tūiriia-* → Phl. *čahārom*, the PTs *čahārom pus* and *čahārome duxt* translate correctly Av. *+tūiriia.puθra-* and *+tūiriia.duydar-*, which are just the PTs of these Avestan words in V 12.17a and 12.19a.

Av. *pañcā.dasa* and *θrisatəm* (12.15b)

As in the case in V 12.11, in this passage there are many differences in the number of days in the manuscripts. As far as the PV manuscripts are concerned, there are three main variants:

- a) 20 and 40 (K2, R1)
- b) 10 and 20 (G25)
- c) 5 and 30 (L1, L2)
- d) 15 and 30 (F10, T44; the rest of VS)

Although the VS manuscripts agree in the number of days prescribed for the *tanu.pərəθa-* sinners, they differ in those prescribed for the pious. Indeed, in L1 and L2 only *pañca* is written. The scribe of P1, which stems from L1, also wrote only *pañca*, but when collating another manuscript he added *dasa* above the line; this is also found in Br1.

It is not easy to explain why so many discrepancies originated in the transmission of this passage, either orally or written. In any case we find a numerical regression from V 12.11 onwards (25 / 50 days in 12.11; 20 / 40 days in 12.13; 15 / 30 days in 12.15; 10 / 20 days in 12.17; 5 / 10 days in 12.19), so that we expect 15 / 30 days in V 12.15 in order to follow the sequence of the regression. Because of this, I have preferred to edit *pañca.dasa* and *θrisatəm* respectively.

12.16. |a| ²⁹⁷¹ *dātarā.* ²⁹⁷² *gaēḍanq̄m.* ^x *astuuaitinq̄m.* ²⁹⁷³ *aṣāum.* |b| *kuḍa.*
²⁹⁷⁴ *nmānəm.* ^x *yaoždadāni.* ²⁹⁷⁵ *kuḍa.* ²⁹⁷⁶ *bun.* ²⁹⁷⁷ *yaoždāta.* ²⁹⁷⁸ *āaṭ.* ²⁹⁷⁹ *mraoṭ.*
aburō. ²⁹⁸³ *mazdā.* ⁺ *ḍriš.frasnāiti.* ²⁹⁸⁰ *tanunq̄m.* ²⁹⁸¹ ⁺ *ḍriš.frasnāiti.* ²⁹⁸²
vastranq̄m. ²⁹⁸³ ⁺ *ḍriš.frasrūiti.* ²⁹⁸⁴ *gāḍanq̄m.* ²⁹⁸⁵ *imā.* ²⁹⁸⁶ *nō.* ²⁹⁸⁷ *ātrəm.*
^x *yazaēta.* ²⁹⁸⁸ *barəsma.* ²⁹⁸⁹ *stərənaēta.* ²⁹⁹⁰ *aīβiū.* ²⁹⁹¹ *vaṅhubiū.* ²⁹⁹² *zaōḍrā.* ²⁹⁹³
baraēta. ²⁹⁹⁴ *yaoždāta.* ²⁹⁹⁵ *pascaēta.* ²⁹⁹⁶ *bun.* ²⁹⁹⁷ *nmāna.* ²⁹⁹⁸ ⁺ *vasō.upāiti.* ²⁹⁹⁹

- ²⁹⁷¹ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . K9, (G); T46 *dātrā*
²⁹⁷² *Mf2; K2, R3* . R278, T46, P1 . K9 *ṭā* | *gaēḍanq̄m. astuuaitinq̄m* |; **G25a, F10, T44, R1** . FK1
| *gaēḍanq̄m. astuuaitinq̄m. aṣāum* |; L1 | *gaēḍanq̄m. astuuaitinq̄m* |; B2 *gaēḍanq̄m*; Br1, L2, G42,
E4, L5 *ṭā* | *gaēḍanq̄m. astuuaitinq̄m. aṣāum* |; (G) | *gaēḍanq̄m. ... zaraḍuṣtra* |
²⁹⁷³ B2 *stuuaitanq̄m; Mf2 astuuaitanq̄m*
²⁹⁷⁴ **K2, G25a, T44, R1** . B2, T46, Br1, L2, G42 . *Mf2, K9; F10* . L1, R278, P1, FK1 *namānəm; R3*
kuḍanmānəm; E4, L5 kuḍanamānəm
²⁹⁷⁵ **K2, G25a, F10, T44** . Br1, L2, L5 *yaoždadāmi; R1* *ṭā* | *yaoždadāni. ... spitama* |; **R3**
yāždadāmi; L1, B2, R278, P1 yāōždadāmi; T46, G42 yāōždadāmi; E4, FK1 yāōždadāma; Mf2, K9
yāōždadāme
²⁹⁷⁶ **K2, G25a** . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; F10* | *kuḍa. ... spōntanq̄m* |;
T44 | *kuḍa. ... spitama* |
²⁹⁷⁷ **K2, G25a** . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1; **R3** . T46 *kuḍabun; Mf2, K9 bīn*
²⁹⁷⁸ **R3** . B2, T46, Br1, L2, G42; **K2** *yaozdāta; G25a yaozdāita; L1, P1 . Mf2, K9 yāōždāta; R278*
yāōždāta; E4 yāōždāita; L5, FK1 yāōždāiti
²⁹⁷⁹ **K2, G25a** . B2, T46, Br1, L2, G42, E4, L5, FK1; **R3** *ṭā* *dā*; L1, R278, P1 . *Mf2 mraoṭ; K9* *ṭā*
| *mraoṭ. aburō* |
²⁹⁸⁰ **K2, G25a, R3** . L1, B2, R278, T46, Br1, L2, G42, FK1; E4 *ḍriš.frasnāita; L5 ḍaris.frasnāiti; Mf2,*
K9 ḍriš.frasnāiti
²⁹⁸¹ T46, Br1 . *Mf2; K2, G25a* . L1, B2, R278, L2, G42, E4, L5, FK1 *tanunq̄m; R3* . K9 *tanu.nq̄m; P1*
frasnāitanunq̄m
²⁹⁸² **K2, G25a, R3** . L1, R278, T46, P1, Br1, L2, G42; E4 *ḍriš.frasnāita; B2, FK1 ḍriš.frasnāiti; L5*
ḍaris.frasnāiti; Mf2, K9 ḍriš.frasnāiti
²⁹⁸³ T46, P1 . *Mf2; K2* . L1, B2, R278, Br1, L2, G42 . K9 *vastranq̄m; G25a* . E4, L5 *vastaranq̄m; FK1*
vastarainq̄m
²⁹⁸⁴ **G25a** . L1, B2, R278, T46, P1, L2, G42; **K2** *ḍriš.frasruuata; R3* *vastara.nq̄mḍriš.frasruuata; Br1*
ḍriš.frasnāitirūiti; E4 ḍriš.frasrūiti; L5 ḍaris.frasrūiti; FK1 ḍriš.frasrūiti; Mf2 ḍriš.frasrūiti; K9
ḍriš.frasnārūiti
²⁹⁸⁵ P1 . *Mf2; K2 gāḍnq̄m; G25a, R3* . L1, B2, R278, Br1, L2, G42, L5, FK1 . K9 *gāḍanq̄m; T46*
gāḍanq̄m; E4 gā.ḍanq̄m
²⁹⁸⁶ **K2, G25a** . B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2, K9; R3* . L1, L5, FK1 *imānō*
²⁹⁸⁷ **R3** . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9; K2, G25a* . R278, E4, L5, FK1 *ātarəm*
²⁹⁸⁸ **K2, G25a, R3** . T46, L5, FK1 *yazata; L1 yazata; B2, R278, Br1, L2 yazaeta; P1, G42 yazaeta; E4*
yaziete; Mf2, K9 yazaēta
²⁹⁸⁹ **G25a** . L1, B2, R278, T46, P1, L2, G42, L5 . *Mf2, K9; K2, R3* . FK1 *barasma; Br1 barəsme; E4*
barəsama; L5 barisma
²⁹⁹⁰ FK1 . *Mf2; K2, R3 staranata; G25a starəniti; L1, B2, R278, T46, P1, Br1, L2, G42 stərənaeta; E4*
stərənāita; L5 starənaete; K9 starənaēta
²⁹⁹¹ **G25a, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; K2* | *aīβiū.*
vaṅhubiū |
²⁹⁹² **G25a, R3;** L1, B2, R278, P1, Br1, L2, G42, FK1 *vaṅhubiū; T46, E4 vaṅhubiū; L5 vaṅhubiū;*
Mf2, K9 vaṅhibiū
²⁹⁹³ **K2, G25a** . B2, R278, T46, Br1, L2, G42, E4, L5; L1, P1 . *Mf2, K9 zaōḍrā; FK1 zaōḍrāi*
²⁹⁹⁴ *Mf2, K9; K2 brāta; G25a* . L5 *barāiti; R3* *zaōḍrābaraita; L1, B2, R278, T46, P1, Br1, L2, G42,*
E4 *baraeta; FK1 baraeiti*

*apąm.*³⁰⁰⁰ + *vasō.upāiti.*³⁰⁰¹ *uruuarnąm.*³⁰⁰² + *vasō.upāiti.*³⁰⁰³ x *amąšanąm.*³⁰⁰⁴
*spąntanąm.*³⁰⁰⁵ *spitama.*³⁰⁰⁶ *zarađuštra.*³⁰⁰⁷

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsman-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. |a| d't'l gyh'n'³⁰⁰⁸ 'st'wmnd'n'³⁰⁰⁹ 'hlwb'³⁰¹⁰ |b| cygwn m'n'³⁰¹¹ ywšd'slynyt³⁰¹²
cygwn³⁰¹³ YHWWN-t DKYA |c| AP-š gwpt 'whrmzd 3 b'l³⁰¹⁴ HLLWN-yt³⁰¹⁵ tn³⁰¹⁶ 3
b'l HLLWN-yt³⁰¹⁷ wstly³⁰¹⁸ 3 b'l pr'c sl'yt³⁰¹⁹ g's'n' ZNE KON 'ths³⁰²⁰ ycyt blswm³⁰²¹

²⁹⁹⁵ **R3** . L5; **K2** *yaozdāta*; **G25a** *yaoždāita*; L1 *jaždāta*; B2, R278, P1 . *Mf2*, *K9* *jaōždāta*; T46, Br1, L2, G42, FK1 *yaoždāta*; E4 *yaoždāita*

²⁹⁹⁶ **G25a** . *Mf2*, *K9*; **K2**, **R3** *pascita*; L1, B2, R278, T46, P1, Br1, L2, G42 *pascaeta*; E4 *pascaita*; L5 *pascaiti*; FK1 *pascaīēti*

²⁹⁹⁷ **K2**, **G25a**, **R3** . L1, R278, P1, Br1, L2, G42, E4, L5, FK1; B2, T46 *būn*; *Mf2*, *K9* *bīn*

²⁹⁹⁸ **K2** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2*, *K9*; **G25a** *nmāne*; **R3** *namān*; E4 *namāna*; L5, FK1 *namāne*

²⁹⁹⁹ **K2**, **G25a**, **R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1; E4 *vasō.upāita*; *Mf2*, *K9* *vasō.upāiti*

³⁰⁰⁰ T46, P1 . *Mf2*; **K2**, **G25a**, **R3** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* *apąm*

³⁰⁰¹ **K2**, **G25a**, **R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1; E4 *vasō.upāita*; *Mf2*, *K9* *vasō.upāiti*

³⁰⁰² T46, P1 . *Mf2*; **K2**, **G25a** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* *uruuarnąm*; **R3** *uruuarnąm*

³⁰⁰³ **K2**, **G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1; **R3** *vasōupāiti*; E4 *vasō.upāita*; *Mf2*, *K9* *vasō.upāiti*

³⁰⁰⁴ **K2** . R278, E4, L5, FK1 . *K9* *amąšanąm*; **G25a** . L1, B2, Br1, L2, G42 *amąšanąm*; **R3** *amąšnąm*; T46, P1 . *Mf2* *amąšanąm*

³⁰⁰⁵ T46, P1 . *Mf2*; **K2**, **R3** . L1, B2, R278, Br1, L2, E4, FK1 . *K9* *spąntanąm*; **G25a** *spąntainąm*; G42 *spąntanąm*. *spąntanąm*; L5 *spīntanąm*

³⁰⁰⁶ F10 . B2, R278, T46, P1, Br1, L2, G42, L5 . *K9*; **K2** *spitma*; **G25a** . L1 . *Mf2* *spətama*; E4 *spaitama*

³⁰⁰⁷ **K2**, **G25a**, F10, T44, R1 . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2*, *K9*; **R3** *spaitmazarđuštra*; E4 *zrađuštara*; L5 *zarađuštara*; FK1 *spąntanąmazarđuštra*

³⁰⁰⁸ **K2**, **R3**; **G25a** *gyh'n*; **R1**, (Jmp) -| *gyh'n* ... 'hlwb' |-

³⁰⁰⁹ **G25a**; **K2** 'stmnd'n'; **R3** 'stmn d'n'

³⁰¹⁰ **G25a**; **K2**, **R3** 'hlwb'y

³⁰¹¹ (Jmp); **K2**, **G25a**, **R3** m'n'; **R1** npšt'

³⁰¹² (Jmp); **K2**, **R3** 'ywyd'slynyt'; **G25a** 'ywyd'sl

³⁰¹³ **K2**, **G25a**, (Jmp); **R3** *cygw*

³⁰¹⁴ **K2**, **G25a**, (Jmp); **R3** *bār*

³⁰¹⁵ **K2**, **R3**, (Jmp); **G25a** HLLWN-yt

³⁰¹⁶ **G25a**, (Jmp); **K2**, **R3** tn'hl

³⁰¹⁷ **K2**, **G25a**, (Jmp); **R3** HLLW-yt

³⁰¹⁸ **K2**, **G25a**, **R3**; (Jmp) wstlg

³⁰¹⁹ (Jmp); **K2**, **R3** -| sl'yt |-; **G25a** sl'dšn'

ASLWN-x₁ MYA wyh zwhl³⁰²² bld³⁰²³ DKYA AHL YHWWN-t³⁰²⁴ m'n |d| k'mk lpd
MYA k'mk lpd³⁰²⁵ 'wlwl k'mk lpd³⁰²⁶ 'mhrspnd'n³⁰²⁷ spyt'm'n³⁰²⁸ zltwhšt³⁰²⁹

B. |a| d't'l |b| cygwn npšt

A. |a| *dādār^x gēhān astōmandān ahlaw* |b| *čyōn mān yōjdāsrenēd čyōn būd pāk* |c|
u-š guft ohrmazd sē bār šōyēd tan sē bār šōyēd wastaray sē bār frāz srāyēd gāhān ēn
nūn ātaxš yazēd barsom bandēd āb weh zōhr bard pāk pas būd mān |d| *kāmag*
rawd āb kāmag rawd urwar kāmag rawd amahraspandān spitāmān zarduxšt

B. |a| *dādār* |b| *čyōn nibišt*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be pure?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gāḏās thrice. He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be pure. |d| The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, o Spitāmān Zarduxšt.”

B. |a| “Maker ...” |b| As written.

³⁰²⁰ G25a, (Jmp); K2, R3 'tš

³⁰²¹ G25a; K2, R3, (Jmp) blsm

³⁰²² G25a, (Jmp); K2, R3 zwl

³⁰²³ K2, R3, (Jmp); G25a YBLWN-t

³⁰²⁴ K2, G25a, R3; (Jmp) YHWWN-yt

³⁰²⁵ (Jmp); K2, R3 lwd; G25a SGYTWN-t

³⁰²⁶ K2, R3, (Jmp); G25a lwd

³⁰²⁷ K2, G25a, R3; (Jmp) 'mšrspnd'n'

³⁰²⁸ G25a, (Jmp); K2, R3 spytm'n'

³⁰²⁹ G25a; K2, R3, (Jmp) zltwhšt

12.17. |a| āaṭ. yaṭ. ³⁰³⁰ + tūiriia.puθrō. ³⁰³¹ para.iriḍiieiti. ³⁰³² + tūiriia.duγda. ³⁰³³
vā. ³⁰³⁴ para.iriḍiieiti. ³⁰³⁵ cuuaṭ. + aešqm. ³⁰³⁶ + upa.mānāiian. ³⁰³⁷ cuuaṭ.
+ daṃanqm. ³⁰³⁸ cuuaṭ. tanu.pərəḍanqm. |b| āaṭ. ³⁰³⁹ mraoṭ. ³⁰⁴⁰ aburō.
mazdā. ³⁰⁴² dasa. ³⁰⁴³ + daṃanqm. ³⁰⁴⁴ vīsaiti. ³⁰⁴⁵ tanu.pərəḍanqm.

|a| “And when the male cousin dies or the female cousin dies, how long must (one) wait (because) of them (before entering into the house)? How long for the pious? How long for the *tanu.pərəḍa*- sinners?” |b| And Ahura Mazda said: “Ten (days) for the pious, twenty for the *tanu.pərəḍa*- sinners.”

A. |a| ADYN' MNW 4-wm ³⁰⁴⁶ BRE BRA YMYTWN-yt 'ywp ³⁰⁴⁷ 4-wm ³⁰⁴⁸ BRTE
BRA ³⁰⁴⁹ YMYTWN-yt ³⁰⁵⁰ cnd OLE-š' n' QDM KTLWN-d ³⁰⁵¹ cnd dhm' n' cnd
tn' pwlk' n' ³⁰⁵² |b| AP-š gwpt 'whrmzd 10 ³⁰⁵³ dhm' n' ³⁰⁵⁴ 20 ³⁰⁵⁵ tn' pwlk' n' ³⁰⁵⁶

- ³⁰³⁰ **K2, G25a, T44, R3** . B2, R278, T46, L5, FK1, (G); **R1** . L1, P1, Br1, L2, G42, E4 . *Mf2, K9 yaṭ*
- ³⁰³¹ **G25a** . L1, B2, T46, L2, G42; **K2, F10, T44** . R278, E4, L5, FK1, (G) *tūiriio. puθrō; R1 tūiriio; P1 tūiriia.pōθrō; Br1 tūiriia.puθrō. ^{vā}; Mf2 tūiriio.puθrō; K9 tūiriio.puθrō. vā*
- ³⁰³² **R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); K2 para.iriḍiiaēti; G25a, F10 para.iriḍiieiti; T44 pairi.iriḍiiaeti; R3 tūiriio.puθrō.iriḍiiaeta; E4 para.iriḍiieita; L5 para.iriḍiiete; FK1 pairi.iriḍiiaeti*
- ³⁰³³ **G25a, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4; **K2** *tūiriia.duγda; F10 tūiriie.duγda; T44 tūiriiae.duγda; L5 tūiriie.dugaḍa; Mf2, K9 tūiriia. duγda; (G) tūiriia. duγda*
- ³⁰³⁴ **K2, G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); R3 tūiriivā; FK1 tūiriieduγadavā*
- ³⁰³⁵ **G25a, R1** . L1, B2, T46, P1, Br1, L2, G42 . *Mf2, K9, (G); K2 para.iriḍiiaeta; F10, T44 para.iriḍiiaeti; R3 parairiḍiiaeti; R278 para.iriḍiieiti; E4 para.iriḍiieiti; L5 para.iriḍiiaete; FK1 pərə.iriḍiiaēti*
- ³⁰³⁶ *Mf2; K2, G25a, F10* . FK1 . *K9 aešqm; T44, R3* . L1, B2, R278, Br1, L2, G42, E4, L5 *aešqm; R1* . T46, P1 *aešqm; (G) aešqm*
- ³⁰³⁷ T46, P1 . *Mf2; K2, G25a, F10, T44* . E4, L5, FK1 *upa.mānāiian; R1 upa.mānāiian; R3 upamānāiian; L1, B2, R278, Br1, L2, G42 . K9 upa.mānāiian; (G) upa.mānāiian*
- ³⁰³⁸ *Mf2; K2, R3 dabmnqm; G25a, F10, T44* . L1, R278, Br1, L2, L5, B2 . *K9 dabmanqm; R1* . T46, P1, (G) *dabmanqm; G42 daṃanqm; E4 dabamanqm; FK1 daṃinqm*
- ³⁰³⁹ **R1, (G); K2 tanupərəḍnqm; G25a, T44** . B2, R278, Br1, L2, G42, L5, FK1 . *K9 tanu.pərəḍanqm; F10, R3* . E4 *tanupərəḍanqm; L1 tanu.pərəḍa.nqm; T46 tanu.pərəḍnqm; P1 tanu.pərəḍa.nqm; Mf2 tanupərəḍanqm*
- ³⁰⁴⁰ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9, (G); FK1* | āaṭ |
- ³⁰⁴¹ **K2, G25a** . B2, T46, Br1, L2, E4, FK1, (G); **F10, T44, R1** (with a blank) | mraoṭ. aburō. mazdā |; **R3** | τā | dā; L1, R278, P1 . *Mf2 mraoṭ; G42 mraoṭ. mraoṭ; L5 maraoṭ; K9 | τā |* | mraoṭ. aburō |
- ³⁰⁴² **F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9, (G); K2 dsa; G25a* (but corrected prima manu in the left margin as *dasa*) *pañcā; L5 daši*
- ³⁰⁴³ *Mf2; K2, R3 dabmnqm; G25a, F10, T44* . L1, B2, R278, Br1, G42 *dabmanqm; R1* . T46, P1, (G) *dabmanqm; E4, L5 dabamanqm; FK1 daṃi.nqm; K9 daṃanqm*
- ³⁰⁴⁴ **F10, T44** . R278, Br1, L2, G42, E4, FK1 . *K9, (G); K2, R1 vīsiti; G25a* (but corrected prima manu in the left margin as *vīsata*) *dasa; L1, B2, P1 vīsaiti; T46 vasaiti; L5 vīsaeite; Mf2 vīsaiti*
- ³⁰⁴⁵ **R1** . P1 . *Mf2, (G); K2 tanupərəḍnqm; G25a* (but corrected prima manu in the left margin as *tanupərəḍanqm*), **T44** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 tanu.pərəḍanqm; F10 tanupərəḍanqm; R3 vīsaititanupərəḍnqm; T46 tanu.pərəḍnqm*
- ³⁰⁴⁶ **G25b; K2, G25a, (Jmp) /blank/** | 4-wm |; **R1, R3** | 4-wm |

B. |a| ADYN' MNW 4-wmyh BRE³⁰⁵⁷ l'd³⁰⁵⁸ BRE BRA³⁰⁵⁹ YMYTWN-yt³⁰⁶⁰ 'ywp 4-wmyh BRTE l'd³⁰⁶¹ BRTE BRA YMYTWN-yt' cnd OLE-š'n' QDM KTLWN-šn³⁰⁶² OD cnd dhm'n' OD cnd tn'pwlg'n' |b| AP-š gwpt' 'whrmzd OD 10 dhm'n' OD 20 tn'pwlk'n³⁰⁶³

A. |a| *ēg kē čahārom pus bē mīrēd ayāb čahārom duxt bē mīrēd čand awēšān abar mānēnd čand dahmān čand^xtanāpublagān* |b| *u-š guft ohrmazd dah dahmān wīst^xtanāpublagān*

B. |a| *ēg kē čahārome pus rāy pus bē mīrēd ayāb čahārome duxt rāy duxt bē mīrēd čand awēšān abar mānišn tā čand dahmān tā čand^xtanāpublagān* |b| *u-š guft ohrmazd tā dah dahmān tā wīst^xtanāpublagān*

A. |a| “When the fourth son dies or the (...) daughter dies, how long must (one) wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpuhl* sinners?” |b| And Ohrmazd said: “Ten (days) for the pious, twenty for the *tanāpuhl* sinners.”

B. |a| “When the fourth son’s son dies or the fourth daughter’s daughter dies, how long must (one) wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpuhl* sinners?” |b| And Ohrmazd said: “Ten (days) for the pious, twenty for the *tanāpuhl* sinners.”

³⁰⁴⁷ G25b; K2, G25a, (Jmp) † 'ywp †

³⁰⁴⁸ G25b; K2, G25a, R3, (Jmp) /blank/ † 4-wm †; R1 † 4-wm †

³⁰⁴⁹ G25a, (Jmp); K2 'ywp^p BRA; R1, R3 'ywp BRA

³⁰⁵⁰ K2, G25a, R1, (Jmp); R3 YMYTWN..t, with -N-y- scratched.

³⁰⁵¹ G25a; K2, R1 NTLWN-šnk; R3 NLWN-šnk; (Jmp) KTLWN-šnk

³⁰⁵² (Jmp); K2, R3 tn'pwlk; G25a, R1 tn'pwlg'n'

³⁰⁵³ K2, R1, R3, (Jmp); G25a (but corrected above the line as 10) pnc

³⁰⁵⁴ G25a, R1, (Jmp); K2 dhm'n; R3 dhm'y

³⁰⁵⁵ K2, R1, R3, (Jmp); G25a (but corrected above the line as 20) 10

³⁰⁵⁶ G25a, R1; K2, R3, (Jmp) tn'pwlg'n'

³⁰⁵⁷ F10 in the left margin, T44

³⁰⁵⁸ F10; T44 † l'd BRE †

³⁰⁵⁹ T44; F10 y BRA

³⁰⁶⁰ T44; F10 YMYTWN-yt

³⁰⁶¹ F10; T44 † l'd BRTE †

³⁰⁶² T44; F10 KTLWN-šn'yh

³⁰⁶³ F10; T44 tn'pwlg'n'

12.18. |a| *dātarə. gaēdanəm.*³⁰⁶⁴ *x astuuaitinəm.*³⁰⁶⁵ *ašāum.* |b| *kuḍa.*
*nmānəm.*³⁰⁶⁶ *x yaoždadāni.*³⁰⁶⁷ *kuḍa.*³⁰⁶⁸ *bun.*³⁰⁶⁹ *yaoždāta.*³⁰⁷⁰ *āaṭ.*³⁰⁷¹ *mraoṭ.*³⁰⁷²
*aburō. mazdā.*³⁰⁷³ *+ḍriš.frasnāiti.*³⁰⁷⁴ *tanunəm.*³⁰⁷⁵ *+ḍriš.frasnāiti.*³⁰⁷⁶
*vastranəm.*³⁰⁷⁷ *+ḍriš.frasrūiti.*³⁰⁷⁸ *gāḍanəm.*³⁰⁷⁹ *imā. nō. ātrəm.*³⁰⁸⁰
*x yazaēta.*³⁰⁸² *barəsma.*³⁰⁸³ *stərənaēta.*³⁰⁸⁴ *aiβiū.*³⁰⁸⁵ *+vaṇhubiū.*³⁰⁸⁶ *zaoḍrā.*³⁰⁸⁷
*baraēta.*³⁰⁸⁸ *yaoždāta.*³⁰⁸⁹ *pascaēta.*³⁰⁹⁰ *bun.*³⁰⁹¹ *nmāna.*³⁰⁹² *+vasō.upāiti.*³⁰⁹³

³⁰⁶⁴ *Mf2; K2, R3 . L1, R278, T46, P1 . K9* [tā] | gaēdanəm. astuuaitinəm |; **G25a, F10, T44, R1 . L5, FK1** | gaēdanəm. astuuaitinəm. ašāum |; **B2** gaēdanəm; **Br1, L2, G42, E4** [tā] | gaēdanəm. astuuaitinəm. ašāum |; **(G)** | gaēdanəm. ... zaraḍuštra |

³⁰⁶⁵ **B2** stuuaitanəm; *Mf2* astuuaitanəm

³⁰⁶⁶ **K2, G25a, T44, R1, R3 . B2, T46, Br1, L2, G42 . Mf2, K9; F10** namānəm; **L1, R278, P1, FK1** namānəm; **E4, L5** kuḍanamānəm

³⁰⁶⁷ **K2, F10, T44 . Br1, L2, G42, L5** yaoždadāni; **G25a . T46** yaoždadāni; **R1** [tā] | yaoždadāni. ... spitama |; **R3 . FK1** yaoždadāni; **L1, B2, P1** yaoždadāni; **R278** yaoždadāni; **E4** yaoždadāni; *Mf2, K9* yaoždadāni

³⁰⁶⁸ **K2, G25a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2, K9; F10** | kuḍa. ... spəntanəm |; **T44** | kuḍa. ... spitama |

³⁰⁶⁹ **K2, G25a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; R3** kuḍabun; *Mf2, K9* bīn

³⁰⁷⁰ **R3 . B2, Br1, L2; K2** yaozdāta; **G25a . L5, FK1** yaozdāiti; **L1, P1 . Mf2, K9** yaozdāta; **R278** yaozdāta; **T46** yaozdāt; **G42** yaozdāta; **E4** yaozdāita

³⁰⁷¹ **K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9; E4** āt

³⁰⁷² **K2 . B2, R278, T46, Br1, L2, G42, E4, L5, FK1; G25a** | mraoṭ. aburō. mazdā |; **R3** [tā] dā; **L1, P1 . Mf2** mraoṭ; **K9** [tā] | mraoṭ. aburō |

³⁰⁷³ **K2 . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . Mf2; L1** ahurōmazdā

³⁰⁷⁴ **K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42; E4** ḍriš.frasnāita; **L5** ḍariš.friš.nāiti; **FK1** ḍriš.frasnāiti; *Mf2, K9* ḍriš.frasnāiti

³⁰⁷⁵ **T46, P1 . Mf2; K2, G25a . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9** tanunəm; **R3** tanu.nəm

³⁰⁷⁶ **K2, G25a . L1, B2, R278, T46, P1, Br1, L2, G42, FK1; R3** ḍriš.frasnāiti; **E4** ḍriš.frasnāita; **L5** ḍariš.frasnāiti; *Mf2, K9* ḍriš.frasnāiti

³⁰⁷⁷ **T46, P1 . Mf2; K2, G25a, R3 . L1, B2, R278, Br1, L2, G42 . K9** vastranəm; **E4, L5** vastaranəm; **FK1** vastarinəm

³⁰⁷⁸ **G25a . R278, T46, P1, Br1, L2, G42; K2, R3** ḍriš.frasruuata; **L1** ḍriš.frasrūiti; **B2** ḍriš.frasrūiti; **E4** ḍriš.frasrūta; **L5** ḍariš.frasaruuaiti; **FK1** ḍriš.frasrūte; *Mf2, K9* ḍriš.frasrūiti

³⁰⁷⁹ **T46, P1 . Mf2; K2, R3** gāḍnəm; **G25a . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9** gāḍanəm

³⁰⁸⁰ **K2, G25a . B2, R278, T46, P1, Br1, L2, G42, L5; R3 . L1, E4, FK1 . Mf2** imānō; **K9** imānō

³⁰⁸¹ **K2, G25a, R3 . L1, B2, T46, P1, Br1, L2, G42 . Mf2, K9; R278, L5, FK1** ātarəm; **E4** ātəra

³⁰⁸² **K2, G25a, R3 . E4, L5, FK1** yazata; **L1, R278, P1, G42** yazaeta; **B2, T46, Br1, L2** yazaeta; *Mf2, K9* yazaeta

³⁰⁸³ **G25a . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . Mf2, K9; K2, R3** barasma; **L5** barisma

³⁰⁸⁴ *Mf2; K2* starənita; **G25a** starənaiti; **R3** starəta; **L1, R278, P1, Br1, L2, G42** stərənaeta; **B2, T46** stərənaeti; **E4** satarənaita; **L5** starənaete; **FK1** satarəniti; **K9** starənaēta

³⁰⁸⁵ **K2, G25a, R3 . B2, R278, T46, L2, G42, E4, L5, FK1 . Mf2, K9; L1, P1** aeviū; **Br1** aiβiū

³⁰⁸⁶ **K2, G25a, R3; L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1** vaṇhibiū; **L5** vaṇhebiū; *Mf2, K9* vaṇhibiū

³⁰⁸⁷ **K2, G25a . B2, T46, Br1, L2, G42, L5, FK1; R3** zuḍrā; **L1, R278, P1 . Mf2, K9** zaōḍrā; **E4** zaōḍarā

³⁰⁸⁸ *Mf2; K2* barata; **G25a** barəti; **R3 . Br1, L5, FK1** baraiti; **L1, B2, R278, T46, P1, L2, G42** baraeta; **E4** braite; **K9** barāḍti

³⁰⁸⁹ **K2, R3 . L5, FK1; G25a** yaoždāiti; **L1, B2, R278, P1 . Mf2, K9** yaoždāta; **T46, Br1, L2, G42** yaoždāta; **E4** yaoždāita

³⁰⁹⁰ **G25a . Mf2; K2** pascaeta; **R3 . B2, R278, T46, P1, Br1, L2, G42** pascaeta; **L1, E4, L5, FK1** pascaeta

*apąm.*³⁰⁹⁴ + *vasō.upāiti.*³⁰⁹⁵ *uruuaranąm.*³⁰⁹⁶ + *vasō.upāiti.*³⁰⁹⁷ x *amąšanąm.*³⁰⁹⁸
*spąntanąm.*³⁰⁹⁹ *spitama.*³¹⁰⁰ *zarađuštra.*³¹⁰¹

[a] “Maker, Righteous, [b] how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsman-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. [a] d't'1 xgyh'n³¹⁰² x'st'wmnd'n³¹⁰³ x'hlwb'³¹⁰⁴ [b] cygwn m'n³¹⁰⁵ ywšd'slynyt³¹⁰⁶
cygwn YHWWN-t DKYA [c] AP-š gwpt 'whrmzd 3 b'l HLLWN-yt tn³¹⁰⁷ 3 b'l
HLLWN-yt wstly³¹⁰⁸ 3 b'l³¹⁰⁹ pr'c sl'dšnk g's'n' ZNE³¹¹⁰ KON 'thš³¹¹¹ ycyt blsm³¹¹²
ASLWN-x₁ MYA³¹¹³ wyh zwhl³¹¹⁴ bld³¹¹⁵ DKYA AHL YHWWN-t³¹¹⁶ m'n' |d| k'mk
lpd³¹¹⁷ MYA³¹¹⁸ k'mk lpd³¹¹⁹ 'wlwl k'mk lpd³¹²⁰ 'mhrspnd'n³¹²¹ spyt'm'n³¹²² zltwhšt³¹²³

³⁰⁹¹ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; Mf2, K9 bñ

³⁰⁹² L1, B2, R278, T46, P1, Br1, L2, G42 . K9; K2 nmāni; G25a nmāne; R3 . FK1 namāni; E4, L5
namāne; Mf2 nmana

³⁰⁹³ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, E4, L5, FK1 . Mf2, K9; G42 vasō.upāmāiti

³⁰⁹⁴ T46, P1 . Mf2, (G); K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 apąm

³⁰⁹⁵ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . Mf2, K9; E4 vasō.upāita. apąm.
vasō.upāita

³⁰⁹⁶ T46, P1 . Mf2; K2, R3 uruuarnąm; G25a . L1, B2, R278, Br1, G42, E4, L5 . K9 uruuaranąm; L2
uruuar^{an} ąm; FK1 above the line uruuarinąm

³⁰⁹⁷ K2, G25a, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9; E4 vasō.upāita; FK1
└ vasō.upāiti ┘

³⁰⁹⁸ K2, G25a, R3 . E4, FK1 . K9 amąšanąm; L1, B2, R278, Br1, L2, G42 amąšanąm; T46, P1 . Mf2
amąšanąm; L5 amasnąm

³⁰⁹⁹ T46, P1 . Mf2, (G); K2, G25a, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . K9 spąntanąm

³¹⁰⁰ K2, G25a, T44, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . K9; Mf2 spąntama

³¹⁰¹ K2, T44, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42 . Mf2, K9; G25a spątamazaradđuštra; F10
zarađuštri; E4 zradđuštara; L5 zarađuštara; FK1 spątamazaradđuštara

³¹⁰² K2, R3 gh'n; G25a, R1, (Jmp) └ gyh'n' ... 'hlwb' ┘

³¹⁰³ K2 'stmnd'n'y; R3 'stm'nd'n'y

³¹⁰⁴ K2, R3 'hlwb'y

³¹⁰⁵ G25a, (Jmp); K2, R3 m'n; R1 npšt'

³¹⁰⁶ (Jmp); K2 'ywyd'lslynyt; G25a, R3 'ywyd'slynyt

³¹⁰⁷ R3, (Jmp); K2 tn'; G25a tn'hl

³¹⁰⁸ K2, G25a, R3; (Jmp) wstlg

³¹⁰⁹ K2, G25a, (Jmp); R3 bār

³¹¹⁰ K2, G25a, (Jmp); R3 ZNM

³¹¹¹ G25a, (Jmp); K2, R3 'tš

³¹¹² K2, R3, (Jmp); G25a └ blsm ASLWN-x₁ ┘

³¹¹³ G25a, (Jmp); K2, R3 y MYA

³¹¹⁴ G25a, (Jmp); K2, R3 zwl

³¹¹⁵ K2, R3, (Jmp); G25a YBLWN-t

³¹¹⁶ G25a; K2, R3, (Jmp) bwd

³¹¹⁷ (Jmp); K2, R3 lwd; G25a SGYTWN-t

³¹¹⁸ G25a; K2, R3, (Jmp) 'p

B. |a| d't'1³¹²⁴ |b| cygwn npšt'

A. |a| *dādār^x gēhān^x astōmandān^x ahlaw* |b| *čīyōn mān yōjdāsreṇēd čīyōn būd pāk*
|c| *u-š guft ohrmazd sē bār šōyēd tan sē bār šōyēd wataray sē bār frāz srāyišnag*
gāhān ēn nūn ātaxš yazēd barsom bandēd āb weh zōhr bard pāk pas būd mān |d|
kāmag rawd āb kāmag rawd urwar kāmag rawd amahraspandān spitāmān
zarduxšt

B. |a| *dādār* |b| *čīyōn nibišt*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be pure?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gāḏās thrice. His will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be pure. |d| The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, o Spitāmān Zarduxšt.”

B. |a| “Maker ...” |b| As written.

³¹¹⁹ G25a, (Jmp); K2, R3 lwd

³¹²⁰ (Jmp); K2, R3 lwd; G25a SGYTWN-t

³¹²¹ K2, G25a, R3; (Jmp) ’mšrspnd’n’

³¹²² (Jmp); K2 † spyt’m’n’ †; G25a, R3 spytm’n’

³¹²³ G25a; R3 zwltwšt; (Jmp) zltwšt

³¹²⁴ F10; T44 † d’t’1 †

12.19. |a| *āat. yat.*³¹²⁵ + *tūiriia.puθrō.*³¹²⁶ *vā.*³¹²⁷ *puθrō.*³¹²⁸ *para.iriθiieiti.*³¹²⁹
*tūiriia.duγda.*³¹³⁰ + *vā.*³¹³¹ + *duγda.*³¹³² + *para.iriθiieiti.*³¹³³ *cuaat.*³¹³⁴ + *aēšqm.*³¹³⁴
+ *upa.mānaiiān.*³¹³⁵ *cuaat.*³¹³⁵ + *daṃanāṃ.*³¹³⁶ *cuaat.*³¹³⁶ *tanu.pərəθanāṃ.*³¹³⁷ |b| *āat.*
*mraoṭ.*³¹³⁸ *aburō.* *mazdā.* *paṇca.* + *daṃanāṃ.*³¹³⁹ *dasa.*³¹⁴⁰
*tanu.pərəθanāṃ.*³¹⁴¹

|a| “And when the male cousin’s son dies or the female cousin’s daughter dies, how long must (one) wait (because) of them (before entering into the house)? How long for the pious? How long for the *tanu.pərəθa*- sinners?” |b| And Ahura Mazda said: “Five (days) for the pious, ten for the *tanu.pərəθa*- sinners.”

³¹²⁵ **K2, G25a** in the margin, **F10, T44, R3** . B2, R278, T46, L5, FK1, (G); **R1** . L1, P1, Br1, L2, G42, E4 . *Mf2, K9 yat*

³¹²⁶ **K2, G25a** in the margin, **R1** . L1, T46, P1, Br1, L2, G42; **F10** . R278, E4, L5, FK1 *tūiriūō.puθrō*; **T44** *tūiriūae.puθrō*; B2 *tūiriūōa.puθrō*; *Mf2, K9 tūiriia.puθrō*; (G) *tūiriia. puθrō*

³¹²⁷ **K2, G25a** in the margin, **F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9*, (G); **R3** *tūiriūōa.puθrōvā*; E4, L5 – *vā. puθrō* –

³¹²⁸ **K2, G25a** in the margin, **F10, T44, R1** above the line, **R3** . L1, B2, T46, P1, Br1, L2, FK1 . *Mf2, K9*, (G); R278, G42 – *puθrō* –

³¹²⁹ **G25a** in the margin, **R1** . B2, R278, L2, G42 . *K9*, (G); **K2** *para.iriθiiaēti*; **F10** *para.iriθiieti*; **T44** *pairi.iriθiiaeti*; **R3** *para.iriθiiaeti*; L1 *para.iriθiieṭiti*; T46, Br1 *para.iriθiieṭiti*; P1 *para.iriθiieṭiti*; E4 *paira.aira.θiiaeta*; L5 *para.iri.θiiaete*; FK1 *pairi.airi*

³¹³⁰ **K2, G25a** in the margin, **R1** . R278, Br1, L2, G42; **T44** *tūiriia.duγdra*; **R3** *tūiriia.duγda*; L1 *tūiriia.duγdari*; B2, T46 *tūiriia.duγdairi*; P1 *tūiriia.duγda.iri*; E4 *tūiriia.duγdairivāri*; L5 *tūiriie.dugaḍa*; FK1 *tūiriia.duγat*; *Mf2, K9 tūiriia.duγda*; (G) *tūiriia. duγdairi*

³¹³¹ **R3** . R278, P1 above the line, Br1 above the line, L5 . *Mf2, K9*; **K2** (with a blank), **G25a** in the margin, **T44, R1** (with a blank) . L1, B2, T46, L2, G42, E4, FK1, (G) – *vā. duγda. para.iriθiieiti* –; **F10** *tūiriūōe.duγdairivā*

³¹³² P1 above the line, Br1 above the line; **F10** . R278, L5 – *duγda* –; *Mf2, K9 duγdaire*

³¹³³ R278; **G25a** in the margin . Br1, L2, G42 *iri*; **F10** *para.iriθiieti*; **R3** *duγdapar.airi.θiieti*; P1 above the line *iriθiieṭiti*; L5 *pari.θiiete*; FK1 *airi*; *Mf2, K9* – *para.iriθiieiti* –

³¹³⁴ **R1** . *Mf2*; **K2, F10** . FK1 . *K9 aēšqm*; **G25a** in the margin *aetēšqm*; **T44, R3** . L1, B2, R278, Br1, L2, G42, E4, L5 *aēšqm*; T46, P1 *aēšam*; (G) *aēšqm*

³¹³⁵ T46, P1 . *Mf2*; **K2, F10, R3** . E4, L5, FK1 *upa.mānaiiān*; **G25a** in the margin *upamānaiiān*; **T44** *upamānaiiān*; **R1** *upa.mānaiiān*; L1, B2, R278, Br1, L2, G42 . *K9 upa.mānaiiān*; (G) *upa.mānaiiān*

³¹³⁶ *Mf2*; **K2, G25a** in the margin, **F10, T44, R3** . L1, B2, R278, Br1, L2, L5 *dahmanāṃ*; **R1** . T46, P1, (G) *dahmanāṃ*; G42 . *K9 dahmanāṃ*; E4 *dahmaināṃ*; FK1 *daṃi.nāṃ*

³¹³⁷ **R1** . T46, P1 . *Mf2*, (G); **K2, R3** *tanupərəθnāṃ*; **G25a** in the margin *tanupərəθanāṃ*; **F10** *tanupərətanāṃ*; **T44** . L1, B2, R278, Br1, L2, G42, E4, FK1 . *K9 tanu.pərəθanāṃ*; L5 *tanu.pərəθnāṃ*

³¹³⁸ **K2, G25a** in the margin, **F10** . B2, T46, L2, G42, E4, L5, FK1, (G); **T44, R1** (with a blank) – *mraoṭ. aburō. mazdā* –; **R3** [tā] dā; L1, R278, P1 . *Mf2 mraoṭ*; Br1 *m^roṭ*; *K9 [tā]* – *mraoṭ. aburō* –

³¹³⁹ *Mf2*; **K2, R3** *dahmnāṃ*; **G25a** in the margin, **F10, T44** . L1, B2, R278, Br1, L2, G42 . *K9*, (G) *dahmanāṃ*; **R1** . T46, P1 *dahmanāṃ*; E4, L5 *dahamanāṃ*; FK1 *daṃanāṃ*

³¹⁴⁰ **K2, G25a** in the margin, **F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2, K9*, (G); FK1 *paṇdasa*

³¹⁴¹ **R1** . P1, (G); **K2, R3** *tanupərəθnāṃ*; **G25a** in the margin, **F10** *tanupərəθanāṃ*; **T44** . B2, R278, P1, G42, FK1 . *K9 tanu.pərəθanāṃ*; T46 *tanu.pərəθnāṃ*; E4 *dasatanu.pərəθanāṃ*; L5 *daśatanu.pərəθanāṃ*; *Mf2 tanu.pərəθanāṃ*

A. |a| ADYN³¹⁴² MNW³¹⁴³ /blank/ BRA YMYTWN-yt³¹⁴⁴ /blank/ 'ywp³¹⁴⁵ BRA YMYTWN-yt cnd OLE-š'n' QDM KTLWN-d³¹⁴⁶ cnd dhm'n' cnd tn'pwlg'n' |b| AP-š gwpt' whrmzd pnc dhm'n' 10 tn'pwlg'n'³¹⁴⁷

B. |a| ADYN' MNW 4-wm BRE l'd BRE BRA YMYTWN-yt' 'ywp 4-wm dwht cnd OLE-š'n' QDM KTLWN-šn' OD cnd dhm'n' OD cnd tn'pwlg'n' |b| AP-š gwpt' whrmzd pnc YWM dhm'n' 10 YWM tn'pwlg'n'

A. |a| ēg kē /blank/ bē mīrēd /blank/ ayāb bē mīrēd čand awēšān abar mānēnd čand dahmān čand ^xtanāpublagān |b| u-š guft ohrmazd pānj dahmān dah ^xtanāpublagān

B. |a| ēg kē čahārom pus rāy pus bē mīrēd ayāb čahārom duxt čand awēšān abar mānišn tā čand dahmān tā čand ^xtanāpublagān |b| u-š guft ohrmazd pānj rōz dahmān dah rōz ^xtanāpublagān

A. |a| “When (...) dies or (...) dies, how long must they wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Five (days) for the pious, ten for the *tanāpubl* sinners.”

B. |a| “When the fourth son’s son dies or the fourth daughter’s (daughter dies), how long must (one) wait (because of) them (before entering into the house)? How long for the pious? How long for the *tanāpubl* sinners?” |b| And Ohrmazd said: “Five days for the pious, ten days for the *tanāpubl* sinners.”

Av. *tūiriia.duγda. +vā. +duγda. ^xpara.iriθiieiti* (12.19a)

This very corrupt passage was not edited correctly by Geldner (1896), so that it was not fully understood. In order to shed some light on it, we must analyse the expected text according to the preceding passages of V 12.

At the beginning of V 12.1a, 3a, 5a, 7a, 9a, 11a, 13a, 15a and 17a we always find the sequence *āaṭ. yaṭ. + masculine relative + para.iriθiieiti + feminine relative + vā + para.iriθiieiti*. However, in V 12.19a we find the sequence *āaṭ. yaṭ. tūiriia.puθrō. vā. puθrō. para.iriθiieiti. tūiriia.duγda*, where the expected *−vā. duγda. para.iriθiieiti* \vdash is lacking. So the sequence is broken in *tūiriia.duγda*, which shows variants like *tūiriia. duγdairi* which deserves an explanation.

³¹⁴² K2, R1, (Jmp); G25a in the margin ADYN' MNW BRE BRA YMYTWN-yt 'ywp BRTE \vdash ADYN' ... 10 tn'pwlg'n' \vdash ; R3' t ADYN

³¹⁴³ K2, R1, (Jmp); R3 \vdash MNW \vdash

³¹⁴⁴ K2, R1, (Jmp); R3 YMYTWN-yt c

³¹⁴⁵ (Jmp); K2, R1, R3 \vdash 'ywp BRA YMYTWN-yt \vdash

³¹⁴⁶ K2, R3, (Jmp); R1 KTLWN-t

³¹⁴⁷ In R3 -g'n written under the line.

This variant can be explained in two ways: a) it reflects part of a compound; b) it is a corruption instead of *tūiriia.duγda. vā. duγda. para.iriθiieiti*.

The first hypothesis was proposed by Bartholomae (1904 748). Although he followed Geldner's edition *tūiriia. duγdairi*, he reconstructed a form **tūiriia.duγdərə.duγda*. Thus Av. *tūiriia.duγdairi*, a corrupted form of **tūiriia.duγdərə°*, would reflect the first two members of a longer compound, whose last member would be lost in the written transmission.

Bartholomae's (1904 748) explanation is likely, but it neglects the parallelism attested in the rest of passages of V 12. Even if Av. *tūiriia.duγdairi* reflected **tūiriia.duγdərə°* the verb *para.iriθiieiti* would lack. The scribe of K2 already noticed that there were some missing words, so he left a blank in order to complete it at a later stage.

I propose a second hypothesis; in my opinion, the exact feminine counterpart of the sentence *+tūiriia.puθrō. vā. puθrō. para.iriθiieiti* would be *tūiriia.duγda. vā. duγda. para.iriθiieiti*. If my interpretation is correct, the variant *tūiriia.duγdairi* would not reflect **tūiriia.duγdərə°*, but rather a copyist's omission *tūiriia.duγda<. vā. duγda. para.>iri<θiieiti>*.

In some manuscripts there are traces of the words omitted. After *tūiriia.duγda* R3, R278, P1 (above the line), Br1 (above the line), L5, Mf2 and K9 attest *vā*. After *vā* the IrVS manuscripts Mf2 and K2 preserve a variant of *duγda*, but merged with the expected verb *para.iriθiieiti* (Mf2, K9 *tūiriia.duγda. vā. duγdairi*), but R3 and P1 (above the line) attest the right *duγda*. Finally, only R278 attests the expected *para.iriθiieiti*, while in P1 above the line the verbal form *iriθiieiti* is written, and in L5 we find *pari.θiiete*. The result is *tūiriia.duγda.iri* in P1 and *vā. duγda. iriθiieiti* added above the line, that is, a sequence *tūiriia.duγda.iri. vā. duγda. iriθiieiti* in P1. In L5 the result is *tūiriie.dugaḍa. vā. pari.θiiete*. Accordingly, although both manuscripts are closer to the expected sequence, in P1 the preverb *para* is omitted, while in L5 *duγda* is missing.

With so many error in the written transmission, we can understand why Geldner did not see any solution. Each manuscript proves to be important to find out that the parallel sentence *tūiriia.duγda. +vā. +duγda. xpara.iriθiieiti* was the basis of this confusion.

As for the source of this omission, I think that the common written source of Vīdēvdād probably was a manuscript where both verbs *para.iriθiieiti* were written *para.iri.θiieiti* and *°iri°* appeared at the beginning of the line in both cases³¹⁴⁸:

*āaṭ. yaṭ. tūiriia.puθrō. vā. puθrō. para.
iri.θiieiti. tūiriia.duγda. vā. duγda. para.
iri.θiieiti. cūuaṭ. aēṣam. upa.mānāiṣan.*

When copying *tūiriia.duγda* this old source of all our extant manuscripts probably slipped into the next line due to a *saut du même au même*, omitted *<vā. duγda. para.>* and copied the following *°iri°*:

³¹⁴⁸ cf. the variants where *°iri°* is written between dots in V 12: L5 *pərə.aere.θiiaeti* (12.1a); L5 *para.iri.θiiaete* (12.3a); T46 *para.iri.θiieiti* (12.7a); L5 *para.iri.θiiaete* (12.7a); FK1 *pīrəari.iri.θiiaeti* (12.7a); FK1 *pāiri.iri.θiieiti* (12.9a); R3 *tūiriūpυθrōiriθiūata* (12.17a); FK1 *pāiri.airi* (12.19a).

āaṭ. yaṭ. tūiriia.puḏrō. vā. puḏrō. para.
iri.ḏiieiti. tūiriia.duγda. <vā. duγda. para.>
iri.ḏiieiti. cuuaṭ. aēšqm. upa.mḡnaitiḡn.

The result was not only the variant *tūiriia.duγdairi* but also an omission due to a confusion which only was partially noticed by the scribes of later manuscripts, like those of P1, Br1 and L5.

12.20. |a| ³¹⁴⁹ *dātarā. gaēdanqm. ³¹⁵⁰ x astuuaitinqm. ³¹⁵¹ ašaum. kuḏa. nmānəm. ³¹⁵² x yaoždadāni. ³¹⁵³ kuḏa. ³¹⁵⁴ bun. ³¹⁵⁵ yaoždāta. ³¹⁵⁶ āaṭ. mraoṭ. ³¹⁵⁷ aburō. ³¹⁶¹ mazdā. ³¹⁶² + ḏriš.frasnāiti. ³¹⁵⁸ tanunqm. ³¹⁵⁹ + ḏriš.frasnāiti. ³¹⁶⁰ vastranqm. ³¹⁶¹ + ḏriš.frasrūiti. ³¹⁶² gādanqm. ³¹⁶³ imā. ³¹⁶⁴ nō. ³¹⁶⁵ ātrəm. ³¹⁶⁶ x yazaeta. ³¹⁶⁶ barəsma. ³¹⁶⁷ stərənaēta. ³¹⁶⁸ aiβiū. ³¹⁶⁹ vaṅhubiū. ³¹⁷⁰ zaodra. ³¹⁷¹ baraeta. ³¹⁷¹ yaoždāta. ³¹⁷² pascaeta. ³¹⁷³ bun. ³¹⁷⁴ nmāna. ³¹⁷⁵ + vasō.upāiti. ³¹⁷⁶*

³¹⁴⁹ **K2, G25a** in the margin, **F10, R1, R3** . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1 . *K9, (G); T44 dātar; T46 dātrə*

³¹⁵⁰ *Mf2; K2, R3* . B2, R278, T46, P1 . *K9* [tā] | gaēdanqm. astuuaitinqm |; **G25a** in the margin, **F10, T44, R1** . FK1 | gaēdanqm. astuuaitinqm. ašaum |; L1 | gaēdanqm. astuuaitinqm |; Br1, L2, G42, E4, L5 [tā] | gaēdanqm. astuuaitinqm. ašaum |; (G) | gaēdanqm. ... zarađuštra |

³¹⁵¹ *Mf2 astuuaitanqm*

³¹⁵² **K2, G25a** in the margin, **T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2; F10* . E4, L5, FK1 *namānəm; R3 kuḏanmānəm*

³¹⁵³ **K2, G25a** in the margin, **F10, T44, R3** . B2, T46, Br1, L2, L5 *yaoždadāmi; R1* [tā] | *yaoždadāni* ... *spitama* |; L1, G42 *yaoždadāmi; R278 yaoždadāmi; P1 yaoždadāmi; E4, FK1 yaoždadāma; Mf2, K9 yaoždadāme*

³¹⁵⁴ **K2, G25a** in the margin . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9; F10, T44* | *kuḏa* ... *spəntanqm* |

³¹⁵⁵ **K2, G25a** in the margin . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; *Mf2, K9 bīn*

³¹⁵⁶ B2, T46, Br1, L2, G42; **K2** *yaozdāta; G25a in the margin . L5, FK1 *yaoždāiti; R3 kuḏabunyoždāta; L1, P1 . Mf2, K9 yaoždāta; R278 yaoždāta; E4 yaoždāita**

³¹⁵⁷ **K2, G25a** in the margin . Br1, L2, G42, E4, L5, FK1; **R3** [tā] *dā*; L1, B2, R278, T46, P1 . *Mf2 mraoṭ; K9* [tā] | *mraoṭ. aburō* |

³¹⁵⁸ **K2, G25a** in the margin . L1, B2, R278, T46, P1, Br1, L2, G42, FK1; **R3** *ḏraš.frasnāiti; E4 ḏriš.frasnāita; L5 ḏaris.frasnāiti; Mf2, K9 ḏriš.frasnāiti*

³¹⁵⁹ T46, P1 . *Mf2; K2, G25a, R3* . L1, B2, R278, Br1, L2, G42, E4, L5 . *K9 tanunqm; FK1 tanu.nqm*

³¹⁶⁰ **K2, G25a** in the margin, **R3** . L1, B2, R278, T46, Br1, L2, G42, FK1; P1 *ḏriš.frasnāiti; E4 ḏriš.frasnāita; L5 ḏariš.frasnāiti; Mf2, K9 ḏriš.frasnāiti*

³¹⁶¹ T46, P1 . *Mf2; K2, G25a in the margin, **R3** . B2, R278, Br1, L2, G42 *vastranqm; L1 vastra; E4, L5 . K9 vastaranqm; FK1 vastrinqm**

³¹⁶² L1, B2, T46, P1, Br1, L2, G42, FK1; **K2, G25a** in the margin, **R3** *ḏriš.frasruuata; R278 ḏriš.frasruūiti; E4 ḏriš.frasrūta; L5 ḏariš.frasarūiti; Mf2, K9 ḏriš.frasrūiti*

³¹⁶³ T46, P1 . *Mf2; K2, R3 gādnqm; G25a in the margin . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 gādanqm**

³¹⁶⁴ **K2, G25a** in the margin . B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2; L1, FK1 imānō; E4 aimānō*

³¹⁶⁵ **K2** . L1, B2, T46, P1, Br1, L2, G42, E4 . *Mf2, K9; G25a in the margin . R278, L5, FK1 *ātarəm; R3 nōātrəm**

³¹⁶⁶ **K2, G25a** in the margin, **R3** . E4, L5, FK1 *yazata; L1, P1 yazaeta; B2, R278, T46, Br1, L2, G42 yazaeta; Mf2, K9 yazaeta*

³¹⁶⁷ **G25a** in the margin . B2, R278, T46, Br1, L2, G42 . *Mf2, K9; K2, R3 barsma; L1, P1, FK1 barasma; E4 barəsama; L5 barisma*

³¹⁶⁸ *Mf2, K9; K2* | *stərənaēta. aiβiū. vaṅhubiū* |; **G25a** in the margin . L1, B2, R278, T46, P1, Br1, L2, G42 *stərənaeta; R3 starəniti; E4 starənita; L5 starənaete; FK1 starənaiti*

³¹⁶⁹ **R3; G25a** in the margin . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 *vaṅhubiū; Mf2, K9 vaṅhibiū*

³¹⁷⁰ **K2, G25a** in the margin . L1, B2, R278, P1, Br1, L2, G42, E4, L5, FK1; T46 . *Mf2, K9 zaodra*

³¹⁷¹ *Mf2, K9; K2 barata; G25a in the margin . Br1, L5, FK1 *baraiti; R3 zaodrȧbarata; L1, B2, R278, P1, L2, G42 baraeta; T46 baraita; E4 barəta**

³¹⁷² B2, FK1; **K2** *yaozdāta; G25a in the margin . L5 *yaoždāiti; R3 yaoždāt* (with a hole at the end); L1, R278, P1 . *Mf2, K9 yaoždāta; T46, Br1, L2, G42 yaoždāta; E4 yaoždāita**

*apąm.*³¹⁷⁷ + *vasō.upāiti.*³¹⁷⁸ *uruuarnąm.*³¹⁷⁹ + *vasō.upāiti.*³¹⁸⁰ *x aməšanąm.*³¹⁸¹
*spəntanąm.*³¹⁸² *spitama.*³¹⁸³ *zarađuštra.*³¹⁸⁴

[a] “Maker, Righteous, how should I purify the house? How will they be purified?” And Ahura Mazda said: “By the washing of their bodies thrice, by the washing of their clothes thrice, by the recitation of the Gāθās thrice. He must worship this our fire, he must spread the *barəsmān-*, he must bring libations to the good Waters. Then the houses will be purified with the coming of the waters at will, with the coming of the plants at will, with the coming of the Beneficent Immortals at will, o Spitama Zarađuštra.”

A. |a| d't'l³¹⁸⁵ x'gyh'n'³¹⁸⁶ x'st'wmnd'n'³¹⁸⁷ x'hlwb'³¹⁸⁸ |b| cygwn m'n'³¹⁸⁹ ywšd'slynyt³¹⁹⁰
 cygwn bwd³¹⁹¹ DKYA |c| AP-š gwpt³¹⁹² whrmzd 3 b'l HLLWN-yt tn'³¹⁹³ 3 b'l
 HLLWN-yt wstly³¹⁹⁴ 3 b'l pr'c sl'dšnk³¹⁹⁵ g's'n' ZNE KON 'thš³¹⁹⁶ ycyt blsm³¹⁹⁷

³¹⁷³ *Mf2, K9; K2, R3 pascita; G25a* in the margin . B2, R278, T46, Br1, G42 *pascaeta*; L1, P1, L2, E4 *pascaita*; L5, FK1 *pascaiti*

³¹⁷⁴ **K2, G25a** in the margin, **R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; *Mf2, K9 bīn*

³¹⁷⁵ L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9* above the line; **K2** *nmāna*; **G25a** in the margin . L5 *nmāne*; **R3** . E4 *namāna*; FK1 *namāne*

³¹⁷⁶ **K2, G25a** in the margin, **R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9*; E4 *vasō.upāita*

³¹⁷⁷ T46, P1 . *Mf2; K2, G25a, R3* . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9 apąm*

³¹⁷⁸ **K2, G25a** in the margin . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9* above the line; **R3** *vasōupāiti*; E4 *vasō.upāita*

³¹⁷⁹ T46, P1 . *Mf2; K2 uruuarnąm; G25a* in the margin, **R3** . L1, B2, R278, Br1, L2, G42, E4, L5 *uruuarnąm*; FK1 *uruuarnąm*; *K9* above the line *uruuarnąm*

³¹⁸⁰ **K2, G25a** on the margin . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9; R3* *vasōupāiti*; E4 *vasō.upāita*

³¹⁸¹ **K2, R3** . R278, E4, L5, FK1 . *K9 aməšanąm; G25a* in the margin . L1, B2, Br1, L2, G42 *aməšanąm*; T46, P1 . *Mf2 aməšanąm*

³¹⁸² T46, P1 . *Mf2; G25a* in the margin . L5 *spītanąm; K2, R3* . L1, B2, R278, Br1, L2, G42, E4, FK1 . *K9 spəntanąm*

³¹⁸³ L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *K9; K2 spitma; T44 spitami; L5 spītama*; FK1 *spītama; Mf2 spītama*

³¹⁸⁴ **K2, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2, K9; G25a* in the margin *spitamazaraduštara*; F10 *spitamazaraduštara*; **R3** *spitmazaraduštara*; E4, L5 *zarađuštara*

³¹⁸⁵ **K2, R3, R1**, (Jmp); **G25a** -| d't'l ... zltwšt |

³¹⁸⁶ **K2, R3** gh'n'; **R1**, (Jmp) -| gyh'n' ... 'hlwb' |

³¹⁸⁷ **K2** 'stmnd'n'; **R3** 'st mnd'n

³¹⁸⁸ **K2, R3** 'hlwb'y

³¹⁸⁹ (Jmp); **K2, R3** m'n'; **R1** npšt

³¹⁹⁰ (Jmp); **K2, R3** 'ywyd'slynyt

³¹⁹¹ **K2, R3**; (Jmp) wwd

³¹⁹² **R3**, (Jmp); **K2** gwpt y

³¹⁹³ (Jmp); **K2** tn'hl; **R3** tn'^{hl}

³¹⁹⁴ **K2, R3**; (Jmp) wstlg

³¹⁹⁵ **K2**, (Jmp); **R3** sl'dšnk

³¹⁹⁶ (Jmp); **K2, R3** 'tš

³¹⁹⁷ (Jmp); **K2, R3** -| blsm ASLWN-x1 |

ASLWN-x₁ 'p wyh zwhl³¹⁹⁸ bld DKYA AHL bwd m'n |d| k'mk lpd³¹⁹⁹ MYA k'mk
lpd³²⁰⁰ 'wlwl k'mk lpd³²⁰¹ 'mhrspnd'n³²⁰² |e| spyt'm'n³²⁰³ zltwšt

B. |a| cygwn npšt'

A. |a| *dādār* ^x*gēhān* ^x*astōmandān* ^x*ahlaw* |b| *čyōn mān yōjdāsrenēd čyōn būd pāk*
|c| *u-š guft ī ohrmazd sē bār šōyēd tan sē bār šōyēd wastaray sē bār frāz srāyišnag*
gāhān ēn nūn ātaxš yazēd barsom bandēd āb weh zōhr bard pāk pas būd mān |d|
kāmag rawd āb kāmag rawd urwar kāmag rawd amahraspandān |e| spitāmān
zardušt

B. |a| *čyōn nibišt*

A. |a| “Maker of the material creatures, Righteous, |b| how will he purify the house? How will it be pure?” |c| And Ohrmazd said: “He will wash his body thrice, he will wash his clothes thrice, he will recite the Gādhās thrice. He will worship this fire now, he will bind the *barsom*, he will bring libations to the good Waters. Then the house will be pure. |d| The waters will come at will, the plants will come at will, the Beneficent Immortals will come at will, |e| o Spitāmān Zardušt.”

B. |a| As written.

³¹⁹⁸ (Jmp); **K2, R3** zwl

³¹⁹⁹ (Jmp); **K2** ^{lwd}; **R3** lwd

³²⁰⁰ (Jmp); **K2, R3** lwd

³²⁰¹ (Jmp); **K2, R3** lwd

³²⁰² **K2, R3**; (Jmp) 'mšrspnd'n'

³²⁰³ (Jmp); **K2, R3** spytm'n

II. Defilement when an infidel relative dies

12.21. |a| ³²⁰⁴ *āat.* ³²⁰⁵ *yaṭ.* ³²⁰⁶ *kəmcit.* ³²⁰⁷ *vā.* ³²⁰⁸ *taoxmanəm.* ³²⁰⁹ *para.iriḍiieiti.*
³²¹⁰ *yaḍa.* ^x ³²¹¹ *ainiū.varəna.* ³²¹² *+ainiū.ṭkaēša.* ³²¹³ *cuuat.* *spəntabe.*
³²¹⁴ *+mainiūš.* ³²¹⁵ *dāmanəm.* ³²¹⁶ *həm.raēḍβaiieiti.* ³²¹⁷ *cuuat.* *paiti.raēḍβaiieiti.*

|a| “And when any other of the relatives dies, like one of another faith, of another doctrine, how many creatures of the Beneficent Spirit does he defile directly, how many does he defile indirectly?”

A. |a| ADYN' MNW kt'l-c-HD ³²¹⁸ 'ywp ³²¹⁹ twhm'n' BRA YMYTWN-yt' cygwn ³²²⁰
^xZK-yh ³²²¹ k'mk ³²²² x'ZK-yh ³²²³ DYNA ³²²⁴ cnd spn'mynwg ³²²⁵ d'm'n' hm gwmyhtyt
cnd QDM gwmyhtyt [PWN ptylyt] ³²²⁶

³²⁰⁴ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, L2, G42, L5, FK1 . *Mf2, K9, (G); Br1 āt*

³²⁰⁵ **K2, G25a, F10, T44, R3** . B2, T46, L5, FK1, (G); **R1** . L1, R278, P1, Br1, L2, G42, E4 . *Mf2, K9*

³²⁰⁶ *yaṭ*
³²⁰⁶ *Mf2, (G); K2* . R278, Br1, L2, E4 *kəmcit.*; **G25a, R3** . G42, FK1 *kəm.cit.*; **F10** . *K9 kəmcit.*; **T44** .
L1, B2, L5 *kəm.cit.*; **R1** *kəmcit.*; T46 *kim.kəm.cit.*; P1 *kəm.cit.*

³²⁰⁷ **K2, G25a, F10, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9, (G); T44*

┆ *vā* ┆

³²⁰⁸ T46, (G); **K2** *taomanəm*; **G25a, T44** . B2, L2, G42 *taoxmanəm*; **F10** *taxmanəm*; **R1** . P1 . *Mf2*
taoxmanəm; **R3** . L5, FK1 *tuxmanəm*; L1, R278 . *K9 taoxmanəm*; Br1 *t^aoxmanəm*; E4 *vātaxmanəm*

³²⁰⁹ **G25a, R1** . B2, R278, T46, Br1, L2, G42 . *Mf2, K9, (G); K2 para.iriḍiiaēti*; **F10** *para.iriḍiieti*; **T44**
pairi.iriḍiiaeti; **R3** *parairiḍiiaeti*; L1, P1 *para.iriḍiieiti*; E4 *para.airiḍiieite*; L5 *para.iri.ḍiieite*; FK1
pəra.airi.ḍiieiti

³²¹⁰ **K2, T44, R3** . B2, T46, L2, E4, L5, FK1, (G); **F10** *yaṭ^ḍ*; **R1** *yaṭ*; R278, L2, G42 . *Mf2, K9 yaḍa*

³²¹¹ **K2** *ainiū.varən*; **G25a, F10, R3** . R278 *ainiū.varəna*; **T44** *ainiū.varə*; **R1** . B2 . *Mf2* *ainiū.varəna*;
L1, P1 *yaḍainiū.varən*; T46, L2 . *K9, (G)* *ainiū.varəna*; G42 *iniū.varən*; E4 *ainiū.varəna*; L5
iniū.vairiniū. iniū.vairiniū; FK1 *ainiū.vairina. ainiiū.varəna*

³²¹² **G25a; K2** *ainiū.ṭkaēša*; **F10, T44, R1, R3** . L1, R278, P1 *ainiū.ṭkaēša*; B2, T46, L2, G42, FK1
ainiū.ṭkaēša; Br1 *yaḍainiū.varənainiū.ṭkaēša*; E4 *ainiū.ṭkaēša*; L5 *ṭkaēša*; *Mf2* *ainiū.ṭkaēša*; *K9*
ainiū.ṭkaēša; (G) *ainiū. ṭkaēša*

³²¹³ **K2, G25a, F10, R1** . L1, B2, R278, T46, P1, Br1, L2, G42 . *K9, (G); T44 spənta*; **R3** *spənt* *be*
(with a hole in the expected –a-); E4 *spənta*; L5 *spīntabe*

³²¹⁴ *Mf2*; **K2, G25a, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *K9, (G)* *mainiūš*; **F10**
mainiūš; L5 *mainiūš*; FK1 *spəntamainiūš*

³²¹⁵ **R1** . T46, P1 . *Mf2, (G); K2, G25a, F10, T44, R3 . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9*
*dāmanəm**

³²¹⁶ *Mf2, (G); K2* *həm.raēḍβiiaēti*; **G25a** *həm.raḍβiiaeti*; **F10** *həm.raḍβaiieiti*; **T44** *həm.raḍβiiaeti*; **R1**
həm.raēḍβiiaeta; **R3** . G42 *həm.raēḍβiiaeti*; L1, B2, R278 *həm.raēḍβaiieiti*; T46 *həm.raēḍβaiiaeti*;
P1 *həm.raēḍβaiieiti*; Br1 *həm.raēḍβaiieite*; L2 *həm.raēḍβaiiēiti*; E4 *həm.raidβiiaete*; L5
həm.raēḍβaiieite; FK1 *həm.raēḍβiiaeti*; *K9* *həm.raēḍβiieiti*

³²¹⁷ B2, (G); **K2** *paiti.raēḍβiiaēti*; **G25a** . R278 *paiti.raḍβiieiti*; **F10** *paiti.raēḍβaiieiti*; **T44**
paiti.raḍβiiaeti; **R1** . FK1 *paiti.raēḍβiiaeti*; **R3** *paitiraḍβiiaeti*; L1 *paiti.raḍβaiieiti*; T46
paiti.raēḍβaiieiti; P1 *paiti.raḍβaiieiti*; Br1, G42 *paiti.raēḍβiieiti*; L2 *paiti.raēḍβaiiēiti*; E4
paiti.raidβiiaeta; L5 *paiti.raēḍβiiaete*; *Mf2, K9* *paiti.raēḍβiieiti*

³²¹⁸ **K2, G25a, (Jmp); R1** ktl-c-HD; **R3** kt'l-c-H

³²¹⁹ **K2, G25a, R1, (Jmp); R3** ┆ 'ywp ... spn'mynwg ┆

³²²⁰ **K2, G25a, (Jmp); R1** cnd

³²²¹ **K2, R1, (Jmp)** ZK; **G25a** ZK^{ZK-yh}

³²²² **G25a; K2, R1, (Jmp)** /blank/ ┆ k'mk ┆

³²²³ **K2, R1, (Jmp)** ZK; **G25a** ZK^{ZK-yh}

B. |a| ADYN' MNW kt'l-c-HD 'ywp twhm'n' BRA YMYT'WN-yt' cygwn ZK
y³²²⁷ ywdt hw'dšn' W ywdt kyš [AYK dyn' ywdt' YHSNN-yt'] cnd spn'mynwg³²²⁸
d'm'n' hm gwmyhtyt' [PWN hmlt''] cnd QDM gwmyhtyt [PWN ptlyt³²²⁹]

A. |a| ēg kē kadār-iz-ē ayāb tōhmān bē mīrēd čyōn ^xany-kāmag ^xany-dādestān
čand ^xspenāg-mēnōg dāmān ham gumēxtēd čand abar gumēxtēd [pad payrēh]

B. |a| ēg kē kadār-iz-ē ayāb tōhmān bē mīrēd čyōn ān ī jud-xwāyišn ud jud-kēš [kū
dēn jud dārēd] čand ^xspenāg-mēnōg dāmān ham gumēxtēd [pad hamrēh] čand abar
gumēxtēd [pad payrēh]

A. |a| “And when any other of the relatives dies, like one of another desire, of another law, how many creatures of the Beneficent Spirit does he defile directly, how many does he contaminate [with indirect defilement]?”

B. |a| “And when any other of the relatives dies, like one of another desire and another doctrine [that is, he has another religion], how many creatures of the Beneficent Spirit does he defile directly [with direct defilement], how many does he contaminate [with indirect defilement]?”

cf. V 5.35c (Cantera under preparation A 5.35) for *cuaat. spəntabe ... paiti.raēθβaiieiti*.

Av. ^xañiiō.varəna. ⁺añiiō.ṭkaēša (12.21a)

Only in V 12.21 and 15.2 both compounds appear together, while the second one is found in a fragment of the Nigādom Nask (Darmesteter 1886) and in VN 25, 30, 34, 37, 41, 78 and 82 (Humbach & JamaspAsa 1969).

According to Panaino (1993), both compounds would refer to some other faith different from the worship of the *daēuua-*; otherwise Av. *daēuuiiasna-* would be the term used. As he believes that Vīdēvdād, the Vāēθā Nask and this fragment of the Nigādom Nask are late texts, he assumes that these Avestan compounds would refer not to the *daēuuiiasna-*, but to the followers of the new religions with which the Zoroastrians came into contact.

In my opinion, it must be noticed that Av. ^xañiiō.varəna- and ⁺añiiō.ṭkaēša- appear in normative texts and probably refer to technical terms whose meaning is difficult to precise as a result of the sparse material we have at our disposal.

³²²⁴ G25a; K2, R1, (Jmp) /blank/ -| DYNA |

³²²⁵ K2, G25a, R1; (Jmp) spyn'mynwg

³²²⁶ G25a; K2, R1, (Jmp) -| ptlyt |

³²²⁷ F10; T44 -| y |

³²²⁸ T44; F10 spyn'mynwg

³²²⁹ T44; F10 pytlyt

That they were attested in normative texts does not however imply that they are late. No linguistic study has demonstrated yet why texts like Vīdēvdād should be regarded as late compositions, simply because they have been transmitted in Young Avestan with some “ungrammatical” passages, as Skjærvø (2007a 108 ff.) rightly notices.

Nor does the fact that the term Av. *daēuuaiiasna-* was not used instead of Av. ^x*añiiō.varəna-* and ⁺*añiiō.ṭkaēša-* imply that the worshippers of the *daēuua-* were excluded by these compounds. Indeed, two passages could also reveal that they were included: VN 78 and 82: *yezi. abe. ^xainiiatkaēša. narō. druuatō. ^xanhāiti* “if there should be this of another doctrine, a liar man” (Humbach & JamaspAsa 1969 43-44). As we observe, ^x*ainiiatkaēša* is equated with *narō. druuatō*. Since Av. *druuant-* usually designates in Avestan the worshipper of the *daēuua-*, in my opinion there is no reason to think that the *daēuuaiiasna-* were excluded when the term Av. ⁺*añiiō.ṭkaēša-* / ^x*añiiā.ṭkaēša-* was used.

12.22. |a| āaṭ. mraoṭ. ³²³⁰ aburō. ³²³¹ mazdā. ³²³² yaḍa. ³²³³ vazayacit. ³²³⁴ viš.huškō. ³²³⁵ tarō. ³²³⁶ yārā. ³²³⁷ mārətō. |b| juuō. ³²³⁸ zī. ³²³⁹ spitama. ³²⁴⁰ zaraḍuštra. ³²⁴¹ mairiū. ³²⁴² druua. ³²⁴³ bizagrō. ³²⁴⁴ auuaḍa. ³²⁴⁵ ašmaoγō. ³²⁴⁶ anašauua. ³²⁴⁷ spəntabe. ³²⁴⁸ mañiūš. ³²⁴⁹ dāmanəm. ³²⁵⁰ ḥəm.raēḍβaiieiti. |c| juuō. ³²⁵¹ paiti.raēḍβaiieiti. ³²⁵² juuō. ³²⁵³ āpəm. ³²⁵⁴ jānti. ³²⁵⁵ juuō. ³²⁵⁵ ātrəm.

- ³²³⁰ **K2, G25a, F10** . B2, R278, T46, Br1, L2, G42, E4, L5, FK1, (G); **T44, R1** (with a blank) | mraoṭ. aburō. mazdā |; **R3** | mraoṭ. aburō | ā; L1, P1 . *Mf2* mraoṭ; *K9* [tā] | mraoṭ. aburō |
- ³²³¹ **K2, G25a** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, (G); **F10** | aburō. mazdā |
- ³²³² **K2, G25a, F10, T44** . B2, R278, T46, Br1, L2, E4, L5, FK1, (G); **R1** . L1, P1, G42 . *Mf2*, *K9* yaḍa
- ³²³³ **G25a** . *Mf2*, *K9*, (G); **K2, F10, T44, R1** vazycit; **R3** yaḍavazycit; L1, B2, T46, P1, Br1, L2, G42, FK1 vazycit; R278, E4 vazycit; L5 vazya.cit
- ³²³⁴ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2*, *K9*; (G) [tā] | viš.huškō. ... apa.baraiti |
- ³²³⁵ **K2, G25a, F10, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5 . *Mf2*, *K9*; FK1 trō
- ³²³⁶ **K2, G25a, F10, T44, R3** . B2, R278, T46, Br1, L2, G42, E4, L5, FK1; **R1** . L1, P1 yārā; *Mf2*, *K9* yārām
- ³²³⁷ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2*, *K9*; **F10, T44** . E4, L5 marətō
- ³²³⁸ **K2, F10, T44, R1** . L1, B2, T46, P1, Br1, L2, G42, FK1 . *Mf2*, *K9*; **G25a** . R278 zuuō; L5 snjuuō
- ³²³⁹ **K2, G25a, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2*, *K9*; **F10** tzi; E4 juuōzī
- ³²⁴⁰ **K2, G25a, F10, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2*; **T44** spitami; E4 spātama; *K9* spita^{ma}
- ³²⁴¹ **K2, G25a, T44, R1** . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2*; **F10** zaraḍuštri; **R3** juuōzīspitamazaraḍuštar; E4 zraḍuštra; L5 zaraḍušlara; *K9* zaraḍ^{uš}ra
- ³²⁴² **K2, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1; **G25a** . *Mf2*, *K9* mairiū
- ³²⁴³ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, FK1 . *Mf2*, *K9*; E4, L5 daruuā
- ³²⁴⁴ **Br1; K2, R1, R3** bizagrō; **G25a** bizagrō; **F10** bizagarō; **T44** bizagrō; L1, B2, R278, T46, L2, G42 bizagrō; P1 bijigrō; E4 baizagrō; L5 bizagrō; FK1 baizagrō; *Mf2*, *K9* bazagrō
- ³²⁴⁵ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, E4, L5, FK1 . *Mf2*, *K9*; G42 auuaḍa
- ³²⁴⁶ **G25a, T44, R1; K2, R3** ašimōγō; **F10** . FK1 ašmōγō; L1 ašmaoγō; B2, T46, Br1, L2, G42, E4 ašmaoγō; R278 ašmōγō; P1 ašmaoγō; L5 ašmaoγō; *Mf2*, *K9* ašmaoγō
- ³²⁴⁷ **R1; K2, R3** . B2, T46, L5 . *K9* anašauua; **G25a, F10** . FK1 anašauua; **T44** ana.āšauua; L1, R278, P1, Br1, L2, G42 . *Mf2* anašauua; E4 ana.šauua
- ³²⁴⁸ **K2, G25a, F10, R1, R3** . L1, B2, T46, P1, Br1, L2, G42, FK1 . *Mf2*, *K9*; **T44** spəntabe; R278 sp^{nt}abe; E4 spəntā; L5 spinti
- ³²⁴⁹ **K2, G25a, T44** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *K9* mainiūš; **F10** mainiūš; **R1** mainiūš; **R3** mainiūš; L5, FK1 mainiūš; *Mf2* mainiūš
- ³²⁵⁰ **R1** . T46, P1 . *Mf2*; **K2, G25a, F10, T44** . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9* dāmanəm; **R3** dām.nəm
- ³²⁵¹ **K2** ḥəm.raēḍβaiata; **G25a** ḥəm.raḍβaieti; **F10** ḥəm.raēḍβaieti; **T44** ḥəm.raḍβaieti; **R1** (second -a- scratched) . T46, P1 ḥəm.raēḍβaiieiti; L1, B2, Br1, L2, G42 ḥəm.raēḍβaiieiti; **R3** ḥəmraēḍβaiata; R278 ḥəm.raḍβaiieiti; E4 ḥəm.raidβaiiata; L5 ḥəm.raēḍβaiiete; FK1 ḥəm.raēḍβaiiati; *Mf2* ḥəm.raēḍβaiieiti; *K9* ḥəm.raēḍβaiiati
- ³²⁵² **K2** . *K9* paiti.raēḍβaiiati; **G25a** . R278 paiti.raḍβaiieiti; **F10** paiti.raēḍβaiieiti; **T44** paiti.raḍβaiiati; **R1** (third -a- scratched) paiti.raēḍβaiiati; **R3** juuōpaiti.raēḍβaiiati; L1, B2, P1, Br1, L2, G42 paiti.raēḍβaiieiti; T46 paiti.raēḍβaiiati; E4 paiti.raidβaiiata; L5 paiti.raēḍβaiiete; FK1 paiti.raēḍβaiiati; *Mf2* paiti.raēḍβaiieiti
- ³²⁵³ **K2, F10, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4 . *Mf2*, *K9*; **G25a** jānti; **T44** jānti; L5 jānti; FK1 jānti
- ³²⁵⁴ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, Br1, L2, G42, E4, L5, FK1 . *Mf2*, *K9*; P1 jūō

³²⁵⁶ *frāuuaiieiti.* ³²⁵⁶ *juuō.* ³²⁵⁷ *gām.* ³²⁵⁸ *varatām.* ³²⁵⁹ *azaiti.* ³²⁵⁹ *juuō.* *narəm.*
³²⁶⁰ *ašauuanəm.* ³²⁶¹ *frazābaodaḡhəm.* ³²⁶¹ *snadəm.* ³²⁶² *vīkarət. uštānəm.* ³²⁶³
³²⁶⁴ *jañti.* ³²⁶⁴ |d| ³²⁶⁵ *nōiṭ.* ³²⁶⁵ *auuāḡa.* ³²⁶⁶ *mərətō.* ³²⁶⁷ *juuō.* ³²⁶⁸ *zī.* ³²⁶⁹ *spitama.* ³²⁷⁰
³²⁷¹ *zaraḡuštra.* ³²⁷¹ |e| ³²⁷² *mairiū.* ³²⁷² *druuā.* ³²⁷³ *bizagrō.* ³²⁷⁴ *auuāḡa.* ³²⁷⁵ *ašəmaoḡō.* ³²⁷⁵
³²⁷⁶ *x anašauua.* ³²⁷⁶ |f| ³²⁷⁷ *narəm.* ³²⁷⁷ *ašauuanəm.* ³²⁷⁷ *x haḡhəuš.* ³²⁷⁸ *x x arəḡaheca.* ³²⁷⁹

- ³²⁵⁵ **K2, R1, R3** . L1, B2, T46, P1, Br1, L2, G42, E4 . *Mf2, K9; G25a, F10, T44* . R278, L5, FK1
ātarəm
- ³²⁵⁶ **G25a, R1** (-a- scratched) . L1, B2, R278, T46, P1, L2; **K2** *frāuuūiti*; **F10** *frāuuaiieiti*; **T44**
frāuuūiaeti; **R3** *frāuuūiti*; Br1 *frāuuūi^eiti*; G42 *frāuuūiaieiti*; E4 *frāuuūieti*; L5 *frāuuūiēte*; FK1
frāuuūiaieiti; *Mf2* *frāuuūiēte*; *K9* *juuō. frāuuūiēte*
- ³²⁵⁷ **R1** . T46, P1 . *Mf2, (G); K2, G25a, F10, T44, R3* . L1, B2, R278, Br1, L2, G42, E4, L5, FK1 . *K9*
gām
- ³²⁵⁸ **R1** . P1 . *Mf2; K2, R3* *varatām*; **G25a, F10, T44** . L1 . *K9* *varatām*; B2, R278, Br1, L2, G42, L5
varatām; T46 *varatām*; E4 *varaitām*; FK1 *vairatām*
- ³²⁵⁹ **K2, G25a, F10, T44, R1, R3** . R278, G42, FK1 . *Mf2, K9*; L1 *ajaiti*; B2, T46, Br1, L2, E4 *azaite*;
P1 *ajaite*; L5 *azaizaiti*
- ³²⁶⁰ **K2, G25a, F10, T44, R1, R3** . L1, B2, T46, L5 . *Mf2, K9*; R278, Br1, L2, G42, E4 *ašauuanəm*; P1
ašauuanəm; FK1 *ašuuuanəm*
- ³²⁶¹ **G25a, F10, T44, R1** . B2, R278, T46, Br1, L2, G42, FK1; **K2, R3** . E4 *frazā.baodaḡhəm*; L1, P1 .
Mf2, K9 *frazābaodaḡhəm*; L5 *frazā.baodaḡhəm*
- ³²⁶² **K2, F10, R1, R3** . L1, B2, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2* above the line, *K9*; **G25a** . R278,
L5 *sanadəm*; **T44** *snadəm*
- ³²⁶³ **G25a, F10, T44** . L1, R278, L2, E4, L5 . *Mf2, K9*; **K2, R1, R3** . P1, G42, FK1 *vīkarət. uštānəm*;
B2, T46 *vī.karət. uštānəm*; Br1 *vī.karət. uštānəm*
- ³²⁶⁴ **K2, G25a, R1, R3** . B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*; **F10, T44** . L1, FK1 *jañti*; E4
jañta
- ³²⁶⁵ **K2, G25a, F10, T44, R1, R3** . B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*; L1 *nōiṭ*
- ³²⁶⁶ **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, L2, G42, E4, L5, FK1 . *Mf2, K9*; Br1 *auuāḡa*
- ³²⁶⁷ **K2, G25a, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1 . *Mf2, K9*; **F10, T44** *mərətō*;
E4 *mərətō*
- ³²⁶⁸ **G25a, F10, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *Mf2, K9*; **K2, T44, R1**
juuō
- ³²⁶⁹ **G25a, F10, T44** . B2, R278, T46, Br1, L2, G42, E4, FK1 . *Mf2, K9*; **K2, R1** . L1, P1, L5 *jī*
- ³²⁷⁰ **G25a, F10, R1** . B2, R278, T46, P1, Br1, L2, G42, L5 . *Mf2, K9*; **K2** *spitma*; **T44** *spitami*; **R3**
zīspitma; L1, E4 *spətama*
- ³²⁷¹ **K2, G25a, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42 . *Mf2, K9*; **F10** *zaraḡuštri*; E4
zraḡuštara; L5 *zaraḡuštara*; FK1 *spətamazaraḡuštra*
- ³²⁷² **K2, G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, L5, FK1 . *K9*; *Mf2*
mā^airiū
- ³²⁷³ **G25a, F10, T44, R1, R3** . L1, B2, R278, T46, P1, Br1, L2, G42, E4, FK1 . *Mf2, K9*; **K2** . L5
daruuā
- ³²⁷⁴ **K2, F10, R1, R3**; **G25a** *bizagrō*; **T44** *bizagrō*; L1, B2, T46, P1, L2, G42 *bizagrō*; R278
bizagrō; Br1 *bizagrō*; E4 *baizagrō*; L5 *bižagrō*; FK1 *bazagrō*; *Mf2, K9* *bazagrō*
- ³²⁷⁵ **G25a, F10, T44** . T46, E4; **K2** . L5 *ašəmaoḡō*; **R1** . L1, B2, L2, G42 *ašəmaoḡō*; **R3** *ašəməḡō*; R278
ašəməḡō; P1 *ašəmaoḡō*; Br1 *ašəma^aoḡō*; FK1 *ašəməḡō*; *Mf2* *ašəmaoḡō*; *K9* *ašəməḡō*
- ³²⁷⁶ **K2, R1, R3** *anašauua*; **G25a, F10** *anašauua*; **T44** *ana. ašauua*; L1, B2, T46, P1, L2, G42 . *Mf2, K9*
anašauua; R278 *anašauuana*; Br1 *anaešauua*; E4 *ana. ašauua*; L5 *ana. suua*; FK1 *anašauua*
- ³²⁷⁷ **K2, G25a, F10, T44, R1, R3** . R278, L5 . *Mf2, K9*; L1, P1, Br1, L2, G42, E4 *ašauuanəm*; B2, T46
ašuuuanəm; FK1 *ašuuuanəm*
- ³²⁷⁸ **K2** . L1, P1 *haḡhuš*; **G25a** . B2, R278, T46, E4, L5, FK1 *haḡhəuš*; **F10, T44, R3** *haḡhuš*; **R1** . Br1, L2,
G42 . *Mf2, K9* *haḡhuš*

*vastrahēca.*³²⁸⁰ *draoṣca.*³²⁸¹ *nəmatahēca.*³²⁸² *aiiaṅhēca.*³²⁸³ *apa.baraiti.*³²⁸⁴ |g|
*nōiṭ. auuaḍa. mərətō.*³²⁸⁵ |h| *aṣəm. vohū.*³²⁸⁶ *vahištəm. astī. uštā. astī. uštā.*^x *aṃāi.*
hiiaṭ. aṣāi. vahištāi. aṣəm. (= Y 27.14)³²⁸⁷

[a] And Ahura Mazda said: “So many as a split frog, dead more than a year ago. [b] Whilst alive indeed, o Spitama Zaraḍuštra, the vile, the liar biped, so an unrighteous heretic defiles directly the creatures of the Beneficent Spirit, [c] whilst alive he defiles them indirectly. Whilst alive he kills the water, whilst alive he blows out the fire, whilst alive he drives the cattle captured, whilst alive he strikes the righteous man a blow by which consciousness goes away (and) which cuts its life off, [d] (but) not so when dead. Whilst alive indeed, o Spitama Zaraḍuštra, [e] the vile, the liar biped, so an unrighteous heretic [f] deprives the righteous man of his food and drink, his clothes, his wood, his brushwood and his metallic implement(s), [g] (but) not so when dead.”
[h] *aṣəm. vohū. vahištəm. astī. uštā. astī. uštā.*^x *aṃāi. hiiaṭ. aṣāi. vahištāi. aṣəm.* (= Y 27.14)

A. [a] AP-š gwpt³²⁸⁸ whrmzd cygwn wzk-c³²⁸⁹ wyš hwšk tl³²⁸⁹ ŠNT YMYTWN-yt |b|
zynd³²⁹⁰ nd³²⁹⁰ spyt³²⁹¹ m³²⁹¹ n³²⁹¹ zltwhšt³²⁹² ml dlwnd 2 zng³²⁹³ ytw³²⁹³ n³²⁹³ šmwγ³²⁹³ n³²⁹⁴ šw³²⁹⁴ spyn³²⁹⁴ g
mynwg³²⁹⁵ d³²⁹⁵ m hm³²⁹⁶ gwmyhtyt |c| zynd³²⁹⁷ QDM gwmyhtyt³²⁹⁸ zynd³²⁹⁹ MYA znd

³²⁷⁹ K2, F10, R3 . G42, E4 *ḫarəḍahēca*; G25a, T44 . L1, B2, R278, T46, P1, Br1, L2 *ḫarəḍahēca*; R1
x^varəḍahē; L5 . Mf2, K9 *ḫarəḍahēca*; FK1 *ḫarəḍahēca*

³²⁸⁰ G25a, F10, T44, R1 . L1, B2, R278, T46, P1, Br1, L2, G42 . K9; K2, R3 . Mf2 *vastrahēca*; E4, L5,
FK1 *vastarahēca*

³²⁸¹ B2, Br1, L2, G42, FK1; K2 *druṣṣca*; G25a *društa*; F10, R1 *druṣṣta*; T44 *daruṣṣta*; R3 *druṣca*; L1,
P1 *draōxsta*; R278 *draoṣca*; T46 *draošta*; E4 *daraoṣca*; L5 *daraosca*; Mf2, K9 *draōṣca*

³²⁸² K2, G25a, F10, T44, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5; E4 *nimatahēca*; FK1
nəmtaca; Mf2 *nəmatahēca*; K9 *nəmtahēca*

³²⁸³ K2, G25a, R3 . L1, P1, FK1; F10 . B2, T46, Br1, L2, G42 . Mf2, K9 *aiiaṅhēca*; T44 . R278
aiiaṅhēca; R1 *nəmatahēcāiiaṅhēca*; E4 *aiiaṅhēca*; L5 *aiiaṅhēca*

³²⁸⁴ G25a, F10, T44, R1 . L1, B2, R278, T46, P1, Br1, L2, G42, L5, FK1; K2, R3 *apa.baraitai*; E4
abraitai; Mf2 *apāa.baraiti*; K9 *apa.baraiti*

³²⁸⁵ K2, G25a, F10, R1, R3 . L1, B2, R278, T46, P1, Br1, L2, G42, L5 . Mf2, K9; T44 . E4 *mərətō*;
FK1 *mairətō*; (G) -| *mərətō* |

³²⁸⁶ R1 . P1, (G); K2, R3 *vōhū*. [tā] *aṣəm*; G25a, F10, T44 . L1, B2, T46, Br1, L2, E4, L5, FK1 . K9
vōhū; R278, G42 *vōhū*. 1; Mf2 *vohī*

³²⁸⁷ vid. (Humbach & Elfenbein & Skjærnø 1991 1.115): “Truth is the best (part of all that is) good. As desired (all) the desired (things) are available (as) truth for (that) which (is) best truth / or: for (him) who (is) Best Truth / or: for (him) who (represents) best truth”.

³²⁸⁸ K2, G25a, R1, R3; (Jmp) ZK-c

³²⁸⁹ G25a, R1, R3; K2, (Jmp) hwšktl

³²⁹⁰ K2, R1, R3, (Jmp); G25a zywnd nd

³²⁹¹ K2, G25a, R3; R1, (Jmp) spyt³²⁹¹ m³²⁹¹ n³²⁹¹

³²⁹² G25a, R1; K2, R3, (Jmp) zltwhšt

³²⁹³ G25a, R1, R3; K2, (Jmp) šmwγ

³²⁹⁴ K2, R1, R3, (Jmp); G25a n³²⁹⁴ hlwb³²⁹⁴

³²⁹⁵ R3; K2 spyn³²⁹⁵ g³²⁹⁵ mynwg; G25a, R1, (Jmp) spyn³²⁹⁵ mynwg

³²⁹⁶ K2, R1, R3, (Jmp); G25a hmlyt

³²⁹⁷ K2, R1, R3, (Jmp); G25a zywnd

zynd³³⁰⁰ 'thš³³⁰¹ plwyt³³⁰² zywndk³³⁰³ gwspnd wltkyh³³⁰⁴ BRA SGYTWN-ynyt zynd³³⁰⁵
 GBRA 'hlwb³³⁰⁶ pr'c bwd snyh BRA OBYDWN-d HYA³³⁰⁷ MHYTWN-yt |d| LA
 'ytwn' YMYTWN-yt³³⁰⁸ zynd 'nd³³⁰⁹ spyt'm'n'³³¹⁰ zltwhšt³³¹¹ |e| ml dlwnd³³¹² 2 zng
 'ytwn' 'šmwγ³³¹³ 'n'šw³³¹⁴ |f| GBRA 'hlwb'³³¹⁵ sglyh³³¹⁶ W³³¹⁷ hwlšnk³³¹⁸ W³³¹⁹ wstly W
 d'l W nmt W³³²⁰ 'hyn'-c³³²¹ BRA YBLWN-t³³²² |g| LA 'ytwn' YMYTWN-yt³³²³ |h|
 'hl'dyh³³²⁴ 'p'tyh³³²⁵ 'y³³²⁶ p'hlwm³³²⁷ AYT'

B. |a| AP-š gwpt' 'whrmzd cygwn³³²⁸ wzg-c wyš hwšktl ŠNT YMYTWN-ytk |b|
 ME zynd 'nd spyt'm'n' zltwhšt' ml dlwnd 2 zng 'ytwn' 'šmwk³³²⁹ 'n'šw³³³⁰
 spyn'mynwg d'm'n' hm gwmyhtyt' [PWN hmlyt] [MNW LWTE OLE KRA
 AMT³³³¹ YHMTWN-yt' PWN hym SLY-tl YHWWN-yt'] [OLE l'd šwy 'p'yt'] |c|

-
- 3298 **K2, G25a, R3, (Jmp); R1 gwm yht**
 3299 **K2, R1, (Jmp); G25a, R3 zywnd**
 3300 **K2, R1, (Jmp); G25a, R3 zywnd**
 3301 **G25a, R1, (Jmp); K2, R3 'tš**
 3302 **G25b; K2, (Jmp) pr'c /blank/ -| plwyt |-; G25a-| plwyt |-; R1 pr'c OD gwpt; R3 pr'c -| plwyt |-**
 3303 **(Jmp); K2, R1 zynd; G25a, R3 zywnd**
 3304 **G25a, R1, R3; K2, (Jmp) /blank/ -| wltkylh BRA SGYTWN-ynyt |-**
 3305 **K2, (Jmp); G25a, R3 zywnd; R1 zynd**
 3306 **G25a, R1, (Jmp); K2 'hlwb'y; R3 'hlwb'y**
 3307 **K2, G25a, R3, (Jmp); R1 HYA HYA**
 3308 **K2, G25a, (Jmp); R1 MHYTWN-yt; R3 YMYTWN'-yt**
 3309 **K2, R1, (Jmp); G25a zywnd 'nd; R3 zyn 'nd**
 3310 **R1, (Jmp); K2, R3 spyt'm'n'; G25a spyt'm'n'**
 3311 **G25a, R1; K2, R3, (Jmp) zltwhšt**
 3312 **G25a, (Jmp); K2, R1, R3 dlnd**
 3313 **G25a, R1, R3; K2, (Jmp) 'šmwg**
 3314 **K2, R3; G25a 'n'hlwb'; R1 'ny'šw; (Jmp) 'nyšw**
 3315 **(Jmp); K2, G25a, R3 'hlwb'y; R1 'hlwb''**
 3316 **G25a in the left margin; K2, R1, (Jmp) -| h'nk |-; R3 h'nk**
 3317 **R3; K2, G25a, R1 -| W |-; (Jmp) W**
 3318 **K2, (Jmp); G25a hwlšn'k; R1 hwlšnk W h'nk; R3 hwlšn k**
 3319 **G25a, R1, R3; K2, (Jmp) /blank/ -| W ... nmt |-**
 3320 **R3; R1 -| W ... YBLWN-t |-**
 3321 **K2, R3, (Jmp); G25a 'sn'cy**
 3322 **G25a; K2, R3, (Jmp) bld**
 3323 **G25a, R1, (Jmp); K2 YMYTWN-yt /blank/; R3 YMYTWN-yt (Pāz. *mordh* under the line)
 /New Persian *be in az in avar tā* / Pāzand *na. rīman. azī. avastā. pādast. aī. anāni. ār. kə. aydīn.*
andošā. mar. zandh. barvād. v. mōrdah. mrgarzā. mābi. azōrīman. nabūdam. tākaš. az. zandagī.
nōšāšūmārīnāst. gōgōsasp. goft. ā. ošā. baq. mārīm. nabūvand. cā. nasūš. harā. kaskei. naḥbadīn. ošā.
nidavārad. mābi. ošā. rīman. būdam. cai. hardīn. mardūm. ašo. obūt. cā. az. tūtoiirīnām.
*daxiionām. pādast.***
- 3324 **K2, G25a, R1, R3; (Jmp) -| 'hl'dyh ... AYT' |-**
 3325 **G25a, R1; K2, R3 W 'p'tyh**
 3326 **G25a; K2, R1, R3 -| y |-**
 3327 **G25a, R1; K2, R3 -| p'hlwm |-**
 3328 **F10; T44 cnd**
 3329 **F10; T44 'šmwg**
 3330 **T44; F10 'n'hlwb'**
 3331 **T44; F10 MN AMT**

zynd QDM gwmyhtyt' zynd MYA znd zynd 'thš pr'c znyt³³³² zynd³³³³ gwspnd
 PWN wltyšn' (?)³³³⁴ zynd GBRA y³³³⁵ 'hlwb' pr'c bwd sn'h ywdt'k BRA
 OBYDWN-yt' HYA MHYTWN-yt' |d| LA 'ytwn' YMYTWN-ytk³³³⁶ [LA lymn']
 zynd 'nd spyt'm'n' zltwhšt' |e| ml dlwnd 2 zng 'ytwn' 'šmwg 'n 'šw'³³³⁷ |f| GBRA
 'hlwb' hwlšnk |g| LA 'ytwn' YMYTWN-yt' |h| 'hl'dyh³³³⁸ 'p'tyh y p'hlwm AYT'

A. |a| *u-š guft ohrmazd čyōn wazay-iz wēš-huške tar sāl mīrēd* |b| *^xzīndag and spitāmān zarduxšt mar druwand dō zang ēdōn ašemōy anašō spenāg mēnōg dām ham gumēxtēd* |c| *^xzīndag abar gumēxtēd ^xzīndag āb zand ^xzīndag ātaxš frawēd zīndag gōspand wardage bē rawēnēd ^xzīndag mard ablaw frāz bōy sneh bē kunēd gyān zanēd* |d| *nē ēdōn mīrēd ^xzīndag and spitāmān zarduxšt* |e| *mar druwand dō zang ēdōn ašemōy anašō* |f| *mard ablaw sagrīh ud xwarišnag ud wataray ud dār ud namad ud āhan-iz bē bard* |g| *nē ēdōn mīrēd* |h| *ahlāyīh ābādīh ī pablom ast*

B. |a| *u-š guft ohrmazd čyōn wazay-iz wēš-hušketar sāl ^xmurdag* |b| *čē ^xzīndag and spitāmān zarduxšt mar druwand dō zang ēdōn ašemōy anašō ^xspenāg ^xmēnōg dāmān ham gumēxtēd [pad hamrēh] [kē abāg ōy har ka rasēd pad xēm wattar barwēd] [ōy rāy šōy abāyēd]* |c| *^xzīndag abar gumēxtēd ^xzīndag āb zand ^xzīndag ātaxš frāz zanēd ^xzīndag gōspand pad wardēnišn ^xrawēnēd (?) ^xzīndag mard ī ablaw frāz bōy snah jūdāg bē kunēd gyān zanēd* |d| *nē ēdōn ^xmurdag [nē rēman] ^xzīndag spitāmān zarduxšt* |e| *mar druwand dō zang ēdōn ašemōy ^xanašō* |f| *mard ablaw xwarišnag* |g| *nē ēdōn mīrēd* |h| *ahlāyīh ābādīh ī pablom ast*

A. |a| And Ohrmazd said: “So many as a frog too, very dried up, dead more than a year ago. |b| Whilst alive, o Spitāmān Zarduxšt, the vile, the liar biped, so an impious heretic defiles directly the creation of the Beneficent Spirit. |c| Whilst alive he contaminates them, whilst alive he kills the water, whilst alive he blows out (?) the fire, whilst alive he drives the cattle to captivity, whilst alive he strikes the righteous man a blow by which consciousness goes away (and) which cuts its life off, |d| (but) not so when he dies. Whilst alive, o Spitāmān Zarduxšt, |e| the vile, the liar biped, so an impious heretic |f| deprives the righteous man of his satiation, his food, his clothes, his wood, his brushwood and his metallic implement(s) too, |g| (but) not so when he dies.” |h| Truth is the best prosperity.

B. |a| And Ohrmazd said: “So many as a frog too, much more dried up, dead a year ago. |b| Whilst alive indeed, o Spitāmān Zarduxšt, the vile, the liar biped, so an impious heretic defiles directly [with direct defilement] the creatures of the Beneficent Spirit [everyone who comes in touch with him, his nature becomes worse] [it is necessary to wash him]. |c| Whilst alive he contaminates them, whilst alive he kills the water, whilst alive he blows out the fire, whilst alive he drives the

³³³² T44; F10 znt

³³³³ T44; F10 W zynd

³³³⁴ F10 , T44 𐬨𐬀𐬯𐬀

³³³⁵ T44; F10 -| y |

³³³⁶ F10; T44 YMYTWN-yt'

³³³⁷ F10; T44 'n 'šw

³³³⁸ F10; T44 -| 'hl'dyh ... AYT' |

cattle in distress, whilst alive he strikes the righteous man a blow by which consciousness goes away (and) which cuts its life off, |d| (but) not so when dead [he is not impure]. Whilst alive indeed, o Spitāmān Zardušt, |e| the vile, the liar biped, so an impious heretic |f| (deprives) the righteous man of his food, |g| (but) not so when he dies.” |h| Truth is the best prosperity.

This passage is parallel to V 5.36-38. For the commentary of this Avestan passage and its PT, vid. (Cantera under preparation A 5.36-38). It is translated in (Dhabhar 1932 152) and also (Schmidt 1994 249-250).

Comparison between the PT of V 12.22 and that of V 5.36-38

In V 5.36-38 the same Avestan text and its PT are repeated. As the PT in V 12 does not follow the same division as that of V 5.36-38, I have preferred not to edit V 12.22 as 12.22-24, in order not to separate Avestan texts which were divided by the Pahlavi translators of V 12 otherwise than those of V 5.36-38.

Conversely, the comparison between the PT of V 5.36-38 and those found in V 12 is interesting to know how the Pahlavi translators of V 12 proceeded, so that I reproduce here the PT of V 5.36-38 according to Cantera’s (under preparation A 5.36-38) edition:

5.36. |a| *u-š guft ohrmazd čīyōn wazag ī wēš-huške tar sāl murd* |b| *čē zīndag spitāmān zardušt mar ī druwand ī dōzang [anēr] ēdōn ašemōg ī anahlaw* |c| *spennāg menōg dāmān ō ham gumēxtēd [pad hamrēh kē abāg ōy ē rasēd pad xēm wattar bawēd]* |d| *u-šān zīndag abar gumēxtēd [pad payrēh kē-z abāg ōy ē rasēd kē abāg ōy ē mad ēstēd ā-z pad xēm wattar bawēd]*

5.37. |a| *zīndag āb zanēd zīndag ātaxš frawēnēd ud zīndag gōspand pad wardagīh be rawēnēd ud zīndag mard ī ahlaw pad ān ī frāz az bōy snah jud kirrēnīd gyān zanēd ud nē ēdōn ka murd [nē rēman]*

5.38. |a| *čē zīndag spitāmān zardušt mar ī druwand ī dōzang [anēr] ēdōn ahlamōg anahlaw* |b| *az mard ī ahlaw sagrīh ī xwarišn ud wastarag ud dār ud namad ud āhan bē bard nē ēdōn ka murd [nē rēman]*

[A] *ēn az abestāg paydāg anēr margarzān hamē ēdōn bawēd čīyōn agdēn* |B| *sōšyans guft ay amā pad ān ī awēšān rēman nē bawēm čē awēšān zīndag druwand murd margarzān hēnd awēšān pad ān ī amā rēman ōh bawēnd čē nasuš pad dād āmār nē kunēnd* |C| *gōgušasp guft ay awēšān pad ān ī amā rēman nē bawēnd čē nasuš har ān kas kē-š nē pad dād ā-š abar nē dwarzēd* |D| *amā pad ān ī awēšān rēman ōh bawēm čē andar har dād mardōm ahlaw ōh bawēd čē az [tūiriianqm.] paydāg]*

The PTs of A and B share the following deviations from that of V 5.36-38:

a) Omission of the Pahlavi words which do not find a direct correspondence in Avestan, including some Pahlavi glosses:

- 12.22: lack of ezāfe.
- 12.22b: lack of the gloss *anēr* after *dō zang*.

- 12.22b: *ham gumēxtēd* instead of *ō ham gumēxtēd*, because Phl. *ō* finds no correspondence in Avestan.
 - 12.22c: omission of *u-šān*.
 - 12.22c: lack of the gloss *pad payrēh ... bawēd*.
 - 12.22g: omission of the gloss *nē rēman* and the following long commentary. K2 left a blank for this commentary, which was completed with the text in Pāzand in R3.
- b) Omission of the PT of Avestan parts which the Pahlavi translators did not understand:
- 12.22c: omission of the PT *bē rawēnēd* of Av. *varətəm* (cf. the rare variant F10 ■, T44 𐬨𐬀; with the exception of K2, the rest of manuscripts of the group α completed it).
 - 12.22d: omission of *čē*, because the Pahlavi translators did not understand Av. *zī*.
 - 12.22f: omission of the most part of the PT, partially completed only in the manuscripts of the group α G25a, R1 and R3. The Pahlavi translators of V 12 surely did not understand some of the words in this passage.
- c) Phonetic adaptations from Avestan:
- 12.22b and e: *anašō* instead of *anahlaw* (cf. Av. *anašauua*).
 - 12.22e: *ašēmōy* instead of *ahlamōg* (cf. Av. *ašəmaoyō*).
- d) Different PTs:
- 12.22a: *-iz* instead of *ī*, probably because of pseudo-etymology equating Av. *°ciṭ* with Phl. *-iz*.
 - 12.22c: different PT of Av. *vīkərəṭ.uštānəm*: *bē kunēnd gyān* in the group α and *frāz bōy snah ḵudag bē kunēnd gyān* in the group β , instead of *ḵud kirrēnīd gyān*. The PT of A shows an attempt of morphological analysis and, because of pseudo-etymology, equated Av. *vīṽ* with Phl. *bē*, Av. *°kərəṭṽ* with Phl. *kunēnd* and Av. *°uštāna-* with Phl. *gyān*.
 - 12.22e: *mīrēd* instead of *ka murd*, surely because Phl. *ka* finds no direct correspondence in Av. *juuō*.

The group α (K2, G25a, R1, R3) attests the following deviations from that of V 5.36-38:

- a) Omission of the Pahlavi words which do not find a direct correspondence in Avestan, including some Pahlavi glosses:
- 12.22c: omission of *pad* before *wardagīh* (K2 omits *wardagīh* too).
 - 12.22d: omission of the gloss *nē rēman* after *murd*.
- b) Partial omission of the PT of Avestan parts which the Pahlavi translators did not understand:
- 12.22c: *frāuuaiieiti* → <pr'c> in 12.22 (K2, R3), because their Pahlavi translators only understood the preverb. G25a omitted even the preverb, but G25b made a phonetic adaptation <plwyt> and R1 innovated with a different PT <pr'c OD gwpt>.
- c) Different PTs:
- 12.22a and d: *mīrēd* instead of *murd*
 - 12.22b: *and* instead of *čē*
 - 12.22b: *dām* instead of *dāmān*

The group β (F10, T44) shows the following deviations from that of V 5.36-38:

a) Addition of new glosses:

- 12.22b: addition of the gloss *ōy rāy šōy abāyēd* after the gloss *pad hamrēd ... bawēd*.

b) Different PTs:

- 12.22a and d: *murdag* instead of *murd*

- 12.22c: *frānuaiieiti* → <pr'c znyt'> *frāz zanēd* in 12.22 (T44).

- 12.22c: *wardēnišn* instead of *wardagīh*.

- 12.22c: rare PT of Av. *varatəm* (F10 𐬯𐬀𐬎, T44 𐬯𐬀𐬎) instead of *bē rawēnēd*

It seems that the PTs of V 12 in this passage were partially copied from that of V 5.36-38, as they are fairly consistent with one and another. However, they show enough deviation to consider that they were directly copied from it. On the contrary, it seems that this PT was their model, but the Pahlavi translators of V 12 consciously omitted some parts which they did not fully understand and created new PTs for some Avestan words and compounds. Therefore, the PT of V 12 must be taken as a further remake of that of V 5.36-38.

Av. *vazayaciṭ. viš.huškō. tarō. yārə. mərətō* (12.22a)

Av. *vazayaciṭ*, either Nom. Sing. Fem. or Instr. Sing. Masc., is used instead of the expected ^x*vazayasciṭ* (Nom. Sing. Masc.), as Bartholomae (1904 1389) already noticed. Accordingly, there is lack of consistency between the Nom. Sing. Masc. *viš.huškō* and *mərətō*.

Av. *viš.huškō* in its turn was analysed by Geldner (1881 207, n.2) as *vi* + *huška-* and translated as “durch und durch, gänzlich ausgetrocknet”, mainly due to its PT *wēš-hušk* “more dried”, where the Pahlavi translators wrongly equated Av. *viš*^o with Phl. <wyš> *wēš* “more”. Bartholomae (1904 1475) and Cantera (under preparation A 5.36) also followed Geldner’s interpretation.

Lubotsky (1999 318-319), however, does not accept these interpretations. According to him, Av. *vazaya-* does not exist and only the feminine *vazayā-* is attested in Avestan, so that *viš.huškō* and *mərətō* cannot agree with *vazayā-*, but must be part of another syntagm.

Regarding Av. *viš.huškō*, he disagrees with Geldner’s analysis because of two main reasons. Firstly, he denies that *vī* meant “durch und durch” in Avestan. Secondly, he considers aberrant the group *šh* in Av. *viš.huškō*, which would be an exception to the expected result **vi.huškō* (cf. *paiti.hištaiti*, *paiti.hištəmna*, *pairi.harəšūēnte*, *varšni-haršta-*, *pairi.aṇharšta-* /*pairi.haršta-*/).

He compares *viš.huškō. tarō. yārə. mərətō* in V 5.36 with *hiškunəm. tarō. yārə. mərətanəm* in V 8.33 and concludes that Av. *huškō* is a corruption of Av. *hišku-*, and that Av. *viš.huškō* must be corrected by **vā. hiškuš. vā*, because “the syntax of V 5.36 demands one or two times *vā* ‘or’”. According to his emendation, the meaning of the passage would be “just as a frog [or] a dried up dead body, (lying) longer than a year”.

In my opinion, Lubotsky's interpretation is incorrect for a number of reasons. Let me examine them further.

1) He denies the existence of the masculine *vazaya-*, but the Gen. Pl. *vazayanam* of V 14.5 and 18.73 can be interpreted as masculine, feminine or even neuter. Thus, not being there any real prove that a masculine *vazaya-* did not exist in Avestan, the emendation Av. *viš.huškō* lacks this support.

2) Concerning Av. *viš.huškō*, he emends the text obviating both that V 5.36 is repeated in V 12.22 and that the variants of the manuscripts in both passages still have not been fully analysed. Although he noticed that the variants agree in the reading *viš.huškō*, he did not take them into account. From the manuscripts' evidence it is clear not only that no trace of this supposed **vā. hiškuš. vā* is found neither in V 5.36 nor in V 12.22. Furthermore, in both passages none of the PV nor the VS manuscripts ever attest *hišk°* instead of *hušk°*. Therefore, the emendation as **hišk°* cannot be supported by the manuscripts' evidence.

3) It is hardly explainable why *vā* should be expected here at all. There is no reason to suppose that in Av. *γaθa. vazayacit. viš.huškō. tarō. γārā. mərətō* a conjunction *vā* is needed. Even if we accept that one *vā* is needed to explain *viš.huškō*, the second *vā* of Lubotsky's emendation **vā. hiškuš. vā* cannot be justified.

4) Av. *viš.huškō* is rendered into Phl. *wēš-hušk*, which obviously demonstrates that Av. *viš.huškō* existed as such when the PT was made. If this Avestan compound was a corruption from **vā. hiškuš. vā*, it would be older than our extant PT and could hardly be explainable as a corruption in the written transmission.

5) Av. *viš°* "poison" exists as a first element of compound in other compounds, such as Av. *viš.gaiṇtaiia-* "which smells like poison" or *viš.ciθra-* "having poison's aspect > medicament" (Bartholomae 1904 1473). In each case, this first element is rendered into Phl. *wiš* "poison".

6) If we interpret that Av. *viš°* stems from *vī°*, the result *šh* would not be an exception. cf. for instance Av. *nišharətar-* and *nišharəθri-* (Bartholomae 1904 1088).

7) According to his emendation, the passage would indicate that a frog, when alive, is not impure. Nevertheless, as a daevic creature, it always defiles the living beings, unless it is dead. Therefore, even from the point of view of the meaning, Lubotsky's emendation must be ruled out.

To summarise, I cannot discard Jamasp's (1907 245) translation of Av. *viš.huškō* as "whose venom is dried up". Nevertheless, I prefer Geldner's (1881 207, n.2) explanation because of two reasons. Firstly, **vī* in Av. *viš.huškō* is not necessarily to be understood as "durch und durch, gänzlich". Since the image is that of a dried frog, dead more than a year ago, Av. **vī* could just imply that the dried frog is so dried that it is split. So Av. **vī* would fit the usual meaning "separated". Secondly, Lubotsky is not right when stating that the group *šh* in Av. *viš.huškō* would be an exception as compared to other results of the same group, i.e. *paiti.hištaiti*, *paiti.hištəmna*, *pairi.harəšüēnte*, *varšni-haršta-*, *pairi.aṇharšta-/pairi.haršta-/*. Moreover, he does not pay attention to the fact that in Av. *viš.huškō*, unlike in these examples, Av. *vī* is monosyllabic. Whether or not this

fact was decisive in its result as *š.h*, I cannot state. Nevertheless, I think that this result is parallel to that of Av. *niš.harətar-* and *niš.harəθrī-*, where Av. *ni^o* is also monosyllabic. Therefore, I have preferred to understand Av. *viš.huškō* as **vi + huška-* and to translate it as “split”.

Av. *^xhaṅhəuš* (12.22f)

Since Bartholomae (1904 1768), this word has been interpreted by the scholars as Av. *haṅhuš-* and related to Av. *habūia-* “related to corn, *frumentarius*” (Bartholomae 1904 1800). cf. Ved. *sasyá-* “Saat aus dem Felde, Feldfrucht” and Ved. *sasá-* “Saatfeld, Getreide, Feldfrucht” (Mayrhofer 1992-2001 2.717).

Apart from V 5.38, this word is also found in Avestan only in the corrupted passage of Y 53.4, where it appears as Av. *haṅhuš*. Because of this parallel, Bartholomae and other scholars considered that this word belonged to a consonantal stem with *-uš-*.

In my opinion, however, only this corrupt passage cannot by itself justify this choice, so that we must try to explain if Av. *haṅhuš-* fits V 5.38 and 12.22.

To begin with, we must take into account that the verb Av. *apa.baraiti*, unlike Bartholomae’s (1904 936) opinion, is never accompanied by two accusatives. So Av. *haṅhuš* could not be an accusative.

Secondly, Av. *^{xv}arəθahēca* cannot be interpreted as the complement of Av. *haṅhuš*, because the former is followed by the enclitic *-ca*, a fact that hitherto remained unnoticed. Here a sequence of genitives in singular united by the enclitic *-ca* accompanies the verb Av. *apa.baraiti*. So it makes more sense to interpret the supposed form *haṅhuš* as a further Gen. Sing. united to Av. *^{xv}arəθahē* by means of the enclitic *-ca*. If we interpret this word as Bartholomae did, namely as Av. *haṅhuš-*, a Gen. Sing. *^xhaṅhušō* would be expected. In my opinion, however, the variant *aṅhəuš* of three of the oldest IndVS manuscripts and the variant *haṅhuš* of the IrVS could point to a form *^xhaṅhəuš*, that is, to the Gen. Sing. of Av. *haṅhu-*.

Accordingly, accepting that Av. *haṅhu-* is related to Ved. *sasá-* “corn, food”, I have interpreted Av. *narəθm. ašauuanəθm. ^xhaṅhəuš. ^{xv}arəθahēca. ... apa.baraiti* as “deprives the righteous man of his food and drink ...”.

APPENDIX

The Pahlavi translations of P5 and K2

P5

V 10

10.1. |a| pwr̄syt zltwšt' OD 'hlwb'y |b| cygwn PWN OLE-š'n' dlwc ptk'lym MNW MN 'w' lystk 'w' QDM zywndyh QDM dwb'lyt cygwn PWN OLE-š'n' nswš ptk'lym MNW MN OLE wltk QDM zywndyy QDM gwmyhtyt [AYK cygwn stwš W dwl MNW wltk dlwc ZK nsws l'd BRA OBYDWN-m MNW QDM zywndyy QDM dwb'lyt' MNW wltk nsws dwl OBYDWN-m MN zywndyy gwmyhtyt]

10.2. |a| AP-š gwpt 'whrmzd ZNE gwbsn' pr'c YMRRWN MNW hnd PWN g's'n' byš'mlwt [AYK 2 b'l KRYTWN-yt] |b| ZNE gwbsn' pr'c YMRWN MNW hnd PWN g's'n' slyš'mlwt [AYK 3 b'l KRYTWN-yt] |c| ZNE gwbsn' pr'c YMRWN MNW HWE-d ZK g's'n' cšlyš'mlwt [AYK ch'l b'l KRYTWN-yt] |d| ZNE OLE-š'n' zwbsn' pr'c YMRRWN MNW hnd s's'n' byš'mlwt' slyš'mlwt' cšlws'mlwt' ['ywp PWN 'ywk gyh'n' 'ywk PWN ywdtdywd't]

10.3. |a| d't'l kt'l OLE-š'n' gwbsn' MNW HWE-d PWN g's'n' byš'mlwt |b| AP-š gwpt' 'whrmzd AYK ZNE OLE-š'n' gwbsnk MNW hnd PWN g's'n' byš'mlwt ZNE gwbsn' 'š 2 b'l pr'c YMRWN

10.4. |a| Without PT

10.5. |a| ZK AHL byš'mlwt' ZNE gwbsn' pr'c YMRWN 'cš pylwckl byš'cynyt'l |b| BRA pltynm gn'k mynwg MN m'n' MN wys MN znd MN MTA MN NPŠE tn' W MN GBRA-'n' QDM lystk MN n'ylyk QDM wltk MN m'n' m'npt' MN wys wyspt MN znd zndpt MN MTA dhyw'pt' MN hlwspyn' 'hlwb'n' stwk

10.6. |a| BRA pwltynm nswš BRA pwltynm hmlyt' [krt YKOYMWN-yt] BRA pwltynm pytyt' [krt' YKOYMWN-yt] MN m'n' MN wys W MN znd MN MTA MN NPŠE tn' W MN GBRA QDM wltk MN n'ylyk QDM wltk MN m'n' m'n'ptk MN wys wyspt MN znd zndpt MN MTA d'h'n-pt MN hlwspyn' 'hlwb'' stwk

10.7. |a| d't'l MNW tkt'l OLE-š'n' gwbsn' MNW hnd g's'n' 'y slyš'mlwt |b| AP-š gwpt 'whr^{mzd} AYK OLE-š'n' gwbsnyy AMT hnd PWN g's'n' slyš'mlwt' 'y OLE-š'n' ZK gwbsn' 3 b'l pr'c YMRRWN

10.8. |a| Without PT

10.9. |a| AP-š AHL slyš'mlwt' ZNE gwbsn' pr'c YMRWN pylwckl byš'cynyt'l |b| BRA pwltynm 'ndl [ŠDYA] BRA pwltynm swl [ŠDYA] BRA pwltynm *nāḡhḡa*

ŠDYA-’n’ MN m’n’ MN wys MN znd MN MTA MN hwyš tn’ MN GBRA
QDM wltk MN n’ylyk QDM lyst^k MN m’n’ m’npt MN wys wyspt MN znd
zndpt MN MTA dhywpt MN hm’k ’hlwb’ n’ stwk

10.10. |a| Omitted in P5

10.11. |a| d’t’l kt’l OLE-š’n’ gwbsn’ MNW hnd PWN g’s’n’ cslyš’mlwt |b| AP-š
gwpt ’whrmzd ZNE OL-š’n’ gwbsn’ pr’c YMRWN MNW hnd g’s’n’ cslwš’mlwty
ZNE gwbyh ch’l-b’l pr’c YMRWN

10.12. |a| Without PT

10.13. |a| ZK AHL cslš’mlwt gwbsnyy ZNE gwbsn’ pr’c YMRWN pylwogl
byš’cynyt’l |b| BRA pwltynm hšm hlwydlwš BRA pwltynm ’ytš ŠDYA-’n’ MN
m’n’ MN wys MN znd MN TA MN NPŠE tn’ W MN GBRA QDM lystk MN
NYŠE QDM wltk MN m’n’ m’npt’ MN wys wyspt MN znd zndpt MN MTA
dhywpt MN hm’k ’hlwb’ n’ stwk

10.14. |a| BRA pwltynm wllyk ŠDYA BRA pwltynm w’tyk ŠDYA MN m’n’ MN
wys MN znd MN MTA MN NPŠE tn’ MN GBRA QDM lstk MN n’ylyk QDM
wltk MN m’n’ m’npt MN wys wyspt MN znd zndpt MN MTA dhywpt MN
hlwsp ’hlwb’ n’ stwk

10.15. |a| ZNE gwbsn’ MNW hnd PWN g’s’n’ byšmlwt’ ZNE OL-š’n gwbsnyy
MNW hnd g’s’n’ slyš’mlwt ZNE OLE-š’n’ gwbsn’ MNW hnd PWN g’s’n’
cslš’mlwt

10.16. |a| ZNE OLE-š’n’ gwbsn’ MNW hnd PWN gn’k mynwg snyy |b| ZNE
OLE-š’n gwbsn’ MNW hnd hšm hlwydlwš sn’h |c| ZNE OLE-š’n’ gwbsn’ MNW
hnd m’zng’n’ ŠDYA-’n’ sn’h |d| ZNE OLE-š’n’ gwbsn’ MNW hnd hlwspyn’
ŠDYA-’n’ snyy

10.17. |a| ZNE AP-š’n’ gwbsn’ MNW hnd ZNE ZK dlwc’ ZNE ZK nswš hmyst’l
[hnd] MNW MN lystk QDM zywndyy QDM ’w’ dwb’lyt’ |b| ZNE OLE-š’n
gwbsn’ MNW hnd ZNE dlwc’ ZK HNA nsws hmyst’l MNW MN lystk ’w’
zywndyy QDM gwmyht’ [PWN ptlyt]

10.18. |a| ADYN’ LK zltwšt’ 9 my BRA PSKWN-šnk |b| MNW hnd ZNE zmyk
ywdt-MYA-twm ywdt ZK ’wlwl-twm |c| ’n’-QDM-hwlšn’ p’h wyl |d| ywyd’slkl
ANŠWTA-’n’ QDM YLYDWN-šn’ ZK p’hlwm [’hw’n’] |e| ZK ywyd’slyh zltwšt’
MNW dyn’ mzdysn’n’ [pyt’k] |f| AMT NPŠE dyn’ ywyd’slyt hwmt PWN ZK
hwht’n’ PWN hwwlšt’k

10.19. |a| [dyn’ ’hw’n’]³³³⁹ ’pyck [AYK] ywyd’slynyyt ’ytwn’ ’w’ ZNE AYT
ywyd’slyt’ kt’l-c-HD ’hw y ’st’wmnd NPŠE y ’pyck’ dyn’y |b| MNW NPŠE dyn’

³³³⁹ This is the PT of the Avestan gloss *daēnām. aṅhuuqam* in V 10.19b.

ywyd'slknynnyt PWN hwmt W hwht hwwlšt' [y «*anhuuām. daēnām.*»] [hw'n dyn']

10.20. |a| 'hl'dyy 'p'tyh p'hlwm AYT

V 11

11.1. |a| pwrsyt zltwšt MN 'whrmzd AYK 'whrmzd mynwg 'pzwnyk d't'l gyh'n ZY 'st'wmnd'n' 'hlwwb' |b| cygwn PWN m'n' ywyd'slym [AYK /blank/] |c| cygwn PWN 'tš cygwn PWN MYA cygwn PWN zmyk cygwn PWN gwspnd cygwn PWN 'wlwl cygwn PWN GBRA 'hlwb'y cygwn n'ylyk 'hlwb'' cygwn PWN stl cygwn PWN m'h cygwn hwlšyt cygwn PWN ZK 'sl lwšnyh cygwn hlwsp wyh 'whrmzd d't PWN 'hl'dyh pyt'k

11.2. |a| AP-š gwpt 'whrmzd AYK ZK ywyd'slyh sl'dšn' zltwšt |b| ywyd'slyh AHL YHWWN-yt PWN m'n' |c| ywyd'slynyt 'tš ywyd'slynyt MYA ywyd'sl zmyk ywyd'sl gwspnd ywyd'sl PWN 'wlwl ywyd'sl PWN GBRA 'hlwb' ywyd'sl PWN n'ylyk 'hlwb' ywyd'sl PWN stl ywyd'sl PWN m'h ywyd'sl PWN hwlšyt ywyd'sl PWN ZK 'sl lwšnk ywyd'sl PWN hm'k 'p'tyh 'whrmzd d't PWN 'hl'dyy QDM twhmk

11.3. |a| 'ytwn' ZNE 'y gwbšn' pr'c dlncynyt MNW hnd pylwckltwm W ZK-'y byš'zynyttwm 5 'hwnwl pr'c sl'yt' [AYK KRYTWN-yt] |b| 'hwnwl tn' l' p'nkyy AYT

11.4. |a| ZNE 'ytwn' m'n' ywyd'slynyd ADYN' ZNE gwbšn' pr'c YMRRWN |b| 'ytwn' L hm'y ZK bytwm ^{zm'n} 'y p'nkyy mzdšn'n' L ŠBKWN-yd |c| ZNE 'ytwn' PWN 'tš ywyd'slynyd ADYN' ZNE gwbšn' pr'c YMRWN |d| 'ytwn' ZNE LK 'tš 'w' wlcynyd pltwm BRA YHMTWN-ym 'whrmzd [p'hlyčšnyy]

11.5. |a| ZNE 'ytwn' MYA ywyd'slynyd ADYN' ZNE gwbšn' pr'c YMRRWN |b| MYA 'ytwn' YDBHWN-m [L «*وولول*» ZK OZLWN-t PWN «*وولول*»³³⁴⁰] |c| ZNE 'ytwn' zmyk ywyd'slynyd ADYN' ZNE gwbšn' pr'c YMRWN |d| ZNE zmyk ywyd'slynyd LWTE «*وولول وولول*» YDBHWN-m

11.6. |a| ZNE 'ytwn' gwspnd ywyd'slynyd ZNE gwbšn' pr'c YMRRWN |b| ZK gwspnd'n' dhšn' [MYA W w'stl] OLE-š'n' ktwnšn' kwnšn' MNW-š p'hlwm pr'c OLE YHWWN-'t³³⁴¹ |c| ZNE 'ytwn' 'wlwl'n ywyd'slynyd ADYN' ZNE gwbšn'y pr'c YMRRWN |d| 'ytwn' PWN OL tsk's 'hlwb'y 'whrmzd 'wlwl'n whšynytyd [AYK 'pz'dyd]

11.7. |a| ZNE 'ytwn' ZK GBRA 'hlwb'n' ywyd'slynyd ZNE 'ytwn' n'ylyk 'hlwb'y ZK-'y ywyd'slynyd ADYN' ZNE gwbšn' pr'c YMRRWN |b| ZK 'ylym'n' hw'dšnyh OL l'mšnyy YHMTWN-šn' ZKL-'n' n'ylyk'n' |c| AYK zltwšt' hnd |d|

³³⁴⁰ This gloss is added by a second hand.

³³⁴¹ Added by a second hand.

–³³⁴² l'mšn'twm whwmn MNW dyn' k'mk 'lc'nyk'n' myzd YHWWN-yt |e| 'hl'dyh MNW gyw'k 'hlwb'y MNW 'hl'dyh'n' 'whrmzd mzdšnyy mzd'y³³⁴²

11.8. |a| 'ytwn' ZNE gwbsn' dlncynyt MNW hnd pylwckltwm byš'zynyttwm 8 'hwnwl pl'-sl'dšnyy [AYK KRYTWN-šn']

11.9. |a| pwltnm hyšm pwltnm nsws ŠDYA |b| pwltnm hmlyt' [lymn' bwt YKOYMWN-yt] pwltnm ptlyt [lymn YHWWN-t YKOYMWN-y'] |c| pwltnm hlwydlwš pwltnm hlwydlwš znnk pwltnm bwtk pwltnm bwtc pwltnm kwnd pwltnm kwndck pwltnm bwš'sp' MNW zhl [AYK wyš HLMWN-yt W zhl hnd] |d| pwltnm bwš'sp' MNW dglnd [AYK 'p'ln' gwbsn'] pwltnm mwdk pwltnm kpyc pwltnm plyk [k'mk] MNW hnd ZK-'y 'tš MYA zmyk gwspnd 'wlwl |e| pwltnm 'hwkynšn MNW ZK-š 'tš MYA zmyk gwspnd 'wlwl

11.10. |a| pwltnm LK ^{كس} gn'gmyng MN m'n' MN 'tš MN^MYA MN zmyk MN gwspnd MN 'wlwl MN GBRA 'hlwb'y MN n'ylyk 'hlwb' MN stl MN m'h MN hwłšyt MN 'n' 'sl lwšn' MN hlwsp wyh 'whrmzd d't 'hl'dyh pyt'k

11.11. |a| AYT' ZNE ^{كس} gwbsn' dlncynyt MNW hnd pylwckltwm byš'cyt'ltwm 4 'hwnwl pr'c sl'dšnyt

11.12. |a| ptk'lym hšm ptk'lym ZK nsws ptk'lym hmlyt ptk'lym pytyt [AYK lymn YHWWN-t YKOYMWN-yt y] |b| ptk'lym hlwyk ptk'lym hlwydlwš znnk ptk'lym bwdt ptk'lym bwdtck ptk'lym kwnd ptk'lym kwndc ptk'lym bwš'sp' MNW zhl [AYK wyš HLMWN-yt'] |c| ptk'lym bwš'sp' MNW dgl znnk ptk'lym mwdtk ptk'lym kpst ptk'lym plyk [k'mk] [MNW 'wcdys] 'tš MYA zmyk gwspnd 'wlwl |d| ptk'lym 'hwk MNW 'tš MYA zmyk gwspnd 'wlwl

11.13. |a| ptk'lym LK dwšd'n' gn^k myng MN m'n' MN 'tš MN MYA MN zmyk MN gwspnd MN 'wlwl MN GBRA 'hlwb'y MN n'ylyk 'hl'dyy MN stl MN m'h MN hwł MN 'sl lwšn' MN hm'k ŠPYL ZY 'whrmzd d't 'hl'dyh pyt'k

11.14. |a| 'ytwn' ZNE ZK gwbsn' dlncynyt MNW hnd pylwckltwm byš'cynyt'ltwm 4 mzd''tmwk pr'c sl'dšnyy [AYK KRYTWN-šn']

11.15. |a| ptk'lym hyšm ptk'lym nswm ptk'lym hmlyt ptk'lym pytyt ptk'lym hlwyk ptk'lym hlwyk znnk ptk'lym bwdtk ptk'lym bwdtck ptk'lym ZK kwndyh ptk'lym kwndcy ptk'lym bwš'sp' MNW zhl ptk'lym bwš'sp' MNW dgl znnk ptk'lym mwdtk ptk'lym kpst ptk'lym plyk k'mk MNW ZK-'y 'tš MYA zmyk gwspnd 'wlwl ptk'lym LK dwšd'n' gn'k myng

11.16. |a| MN ^{تس} m'n' MN 'tš MN MYA MN zmyk MN 'wlwl MN gwspnd MN GBRA 'hlwb' MN n'ylyk 'hlwb'y MN stl MN KRKA MN ZBZBA MN 'sl lwšn' MN hm'k ŠPYL 'whrmzd d't 'hl'dyh twhmk

³³⁴² This interpretation seems to be implied in the writing ^{كس}.

11.17. |a| 'ytwn' ZNE gwbsn' dlncynyđ MNW hnd pylwckltwm byš'cyt'ltwm 5 'hnwl pr'c sl'dšn' |b| 'hl'dyh 'p'tyh p'hlwm AYT'

K2

V 10

10.1. |a| pwrsyt zltwšt' MN 'whrmzd d't'l gh'n 'st'wmnd'n 'hlwby |b| cygwn PWN OLE-š'n dlwc ptk'lym MNW MN 'w' lystk 'w' QDM zywndyh QDM dwb'lyt cygwn PWN OLE nswš ptk'lym MNW MN OLE wltk QDM zywnd gwmyht [AYK-š cygwn stwš W dwl MN wltk dlwc W nswš l'd BRA OBYDWN-m MNW QDM zywndyh BRA dwb'lyt AMT^{cygwn} MN wltk nswš dwl OBYDWN-m QDM zywndyh gwmyhtyt]

10.2. |a| AP-š gwpt m 'whrmzd ZNE gwbsn' pr'c YMRWN MNW hnd PWN g's'n' byš'mlwt [AYK 2 b'l h'wnyt]³³⁴³ |b| ZNE gwbsn' pr'c YMRWN MNW hnd PWN g's'n' slyš'mlwt [AYK 3 b'l h'wnyt]³³⁴⁴ |c| ZNE³³⁴⁵ gwbsnk pr'c YMRWN MNW hnd ZK g's'n'yk cslwš'mlwt [AYK 4 b'l h'wnšnk] |d| ZNE gwbsnk pr'c YMRWN MNW hnd g's'n' byš'mlwt slyš'mlwt cslwš'mlwt [ywk PWN g's'n' ywk PWN ywdtdywd't]

10.3. |a| d't'l kt'l OLE-š'n gwbsnk MNW hnd PWN g's'n' byš'mlwt |b| AP-š gwpt 'whrmzd AYK ZNE OLE-š'n gwbsnk MNW hnd PWN g's'n' byš'mlwt³³⁴⁶ |c| ZNE gwbsnk AP-š 2 b'l pr'c YMRWN

10.4. |a| Without PT

10.5. |a| ZK AHL byš'mlwt ZNE gwbsn' 'pr'c YMRWN 'čš pylwzgl byš'znyt'l |b| BRA pwltnm gn'k mynwg MN m'n' MN wys MN znd MN MTA MN ZK hwyš tn' W MN GBRA QDM wltk W MN n'ylyk QDM wltk MN m'n' m'npt MN wys wyspt MN znd zndp MN MTA ممتل MN hlwsp 'hlwb'n 'st

10.6. |a| BRA pwltnm nswš BRA pwltnm hmlyt [krt YKOYMWN-yt MN m'n] BRA pwltnm^{pylyt} QDM hmlyt YHWWN-t [YHWWN-t YKOYMWN-yt] MN m'n' MN wys MN znd MN MTA MN hwyš tn' MN GBRA QDM lystk W MN n'ylyk QDM lystk MN m'n' m'np MN wys wyspt MN znd zndpt MN MTA MTA-pt MN hlwsp 'hlwb'n sty

10.7. |a| d't'l MNW kt'l³³⁴⁷ OLE-š'n gwbsn' AMT hnd g's'n' slyš'mlwt |b| AP-š gwpt 'whrmzd AYK OLE-š'n gwbsnyh MNW hnd PWN g's'n' slyš'mlwt' |c| ZNE 'y gwbsnk 3 bār pr'c YMRWN

³³⁴³ K2a above the line

³³⁴⁴ K2a above the line

³³⁴⁵ K2a in the left margin ZNE ... OBYDWN-šnk

³³⁴⁶ K2a in the right margin ZNE gwbsnk 'š 2 b'l pr'c YMRWN

10.8. |a| Without PT

10.9. |a| AP-š AHL slys' mlwt ZNE gwbsnk pr'c YMRWN pylwckl wys'znyt'l |b| BRA pwltynm *indar* [ŠDYA-n] BRA pwltynm swl [ŠDYA-n] BRA pwltynm *nāḥḥaḍa* ŠDYA-n MN m'n MN wys MN znd MN MTA |c| MN hwyš tn' MN GBRA QDM wtltk MN n'ylyk QDM wtltk MN m'n' m'np MN wys wysyt MN znd zndpt MN MTA MTA-pt MN hlwsp 'hlwb'nst

10.10. |a| Omitted in K2

10.11. |a| d't'l kt'l OLE-š'n gwbsnk MNW hnd PWN g's'n' ctlyš' mlwt |b| AP-š gwpt 'whrmzd ZNE gwbsnk pr'c YMRWN MNW hnd g's'n' ctlyš' mlwt |c| ZNE gwbsn 4 b'l 'p pr'c YMRWN

10.12. |a| Without PT

10.13. |a| ZK AHL ctlyš' mlwt gwbsny ZNE gwbsn' pr'c YMRWN pylwckl byš'zyn'l |b| PWN pwltynm hšmy hlwydlwhš BRA pwltynm 'ytš ŠDYA MN m'n MN wys MN znd MN MTA MN ^{hw}yš tn' MN GBRA QDM wtltk MN NYŠE QDM wtltk MN m'n m'npt MN wys wyspt MN znd zndpt MN MTA MTA-pt MN hlwsp 'hlwb'n'sty³³⁴⁸

10.14. |a| BRA pwltynm wlnyk ŠDYA BRA pwltynm w'tk ŠDYA MN m'n MN wys MN znd MN MTA MN hwyš-tn' MN GBRA QDM wtltk MN n'ylyk QDM wtltk MN m'n m'npt MN wys wyšpt MN znd zndp MN MTA MTA-pt MN hlwsp 'hlwb'n'st³³⁴⁹

10.15. |a| ZNE gws bšn' MNW hnd PWN g's'n' byš' mlwt ZNE gwbsn' MNW hnd PWN g's'n' slyš' mlwt ZNE bšn' MNW hnd g's'n' ctlyš' mlwt

10.16. |a| ZNE OLE-š'n gwbsn' MNW hnd AYK ZK gn'k mynwg snyh |b| ZNE OLE-š'n' gwbsn' MNW hnd AYK hšm hlwdlwš snyh |c| ZNE OLE-š'n' gwbsn' MNW hnd m'zng'n' ŠDYA snyh |d| ZNE OLE-š'n gwbsn' hlwsp ŠDYA snyh

10.17. |a| ZNE OLE-š'n' gwbsn' MNW hnd OLE dlwc OLE-š'n nswš hmyst'l [hnd] MNW MN lystk QDM zyndyh QDM dwb'lyt [PWN hmlyt] |b| ZNE OLE-š'n gwbsn MNW hnd OLE dlwc OLE nswš hmyst'l'wmnd MNW wtltk QDM zywndyh QDM gwmyhtyt [PWN p'tylyt]

10.18. |a| ADYN' LK zltwšt 9 my BRA PSKWN-šn' |b| MNW hnd PWN ZNE zmyk ywdt MYAy-twm ywdt wlwl-twm |c| 'n'-QDM-hwlšn p'h wyl /blank of 1 1/2 line/ |d| ywyd'slyh ANŠWTA-'n PWN YLYDWN-šn' p'hlwm /blank of 1 1/2 line/

³³⁴⁷ K2a above the line kt'l OLE-š'n gwbsn'

³³⁴⁸ K2a above the line stwk

³³⁴⁹ K2a adds -wk




|e| ZK ywyd'slyh zltwšt MNW dyn'y mzdysn'n' /blank/ |f| MNW NPŠE dyn'y ywyd'slynyt PWN hwmt hwht hwwlšt [「*daēnām. aḡhuuām.*」 KRA 2 'ywk]

10.19. |a| dyn'y 'pyck ywyd'slynyt 'ytwn' AYT 'w' ywyd'slyh kt'l-c-yk 'hw y 'st'wmnd ZK y hwyš 'pyck dyn' |b| MNW hwyš dyn'y 'ywyd'slynyt PWN hwmt hwht hwwlšt [「*daēnām. aḡhuuām.*」]³³⁵⁰


10.20. |a| 'hl'dyy 'p'tyh p'hlwm AYT

V 11

11.1. |a| pwrsyt zltwšt OD 'hlwb'y |b| cygwn PWN m'n' 'ywyd'slym /blank/ |c| cygwn PWN 'thš cygwn PWN MYA cygwn PWN zmyk cygwn PWN gwspnd cygwn 'wlwl cygwn PWN GBRA 'hlwb'y cygwn PWN n'ylyk 'hlwb'y cygwn PWN stl cygwn PWN m'h cygwn PWN hwlšyt cygwn PWN^{ZK} 'sl lwšn cygwn PWN c hlwsp 'p'tyh 'whrmzd d't' MNW MN 'hl'dyh pyt'kyh

11.2. |a| AP-š gwpt 'whrmzd AYK ywyd'slyh sl'dšn' zltwšt /blank/ |b| ywyd'sl AHL YHWWN-yt PWN m'n' |c|  PWN 'thš  PWN MYA ywyd'sl PWN zmyk ywyd'sl PWN gwspnd ywyd'sl PWN 'wlwl 'ywyd'sl PWN GBRA 'hlwb'  n'ylyk 'hlwb'y ywyd'sl PWN stl ywyd'sl m'h hlwsp 'p'tk 'whrmzd d't' MNW MN 'hlwb'y pyt'k

11.3. |a| *aḡa. i* 'ytwn' ZNE YMRWN-yt dlnyynyḡ MNW hnd pylwzgltl 5 'hwnwl PWN sl'dšnyk [5 BRA YMRWN] |c| 'hwnwl tn' p'nkyh yt' 'hwwylyw

11.4. |a| 'ytwn' m'n' PWN 'ywyd'slynyḡ ADYN'  ZNE gwbsn' pr'c YMRWN |b| 'ytwn' L hm'y OD 'w' ZK bytwm zm'n' p'nkyh d'm'n' krtn' /blank/ |c| [AMT] 'ytwn' PWN 'thš ywyd'slynyḡ ADYN' ZNE gwbsn' pr'c YMRWN |d| 'ytwn' 'w' HNA LK 'thš 'w' wlcyn^k pltwm BRA YHMTWN-m 'whrmzd [PWN p'lycšn' šn'dynytl'yh]

11.5. |a| [AMT] 'ytwn' PWN MYA 'ywyd'slynyḡ ADYN' ZNE gwbsn'k pr'c YMRWN |b| MYA 'ytwn' YDBHWN-m /blank/ |c| ZNE zmyk 'ywyd'slynyḡ AMT 'ytwn' gwbsn' pr'c YMRWN |d| ZNE zmyk LWTE NKB-'n /blank/ YDBHWN-m

11.6. |a| 'ytwn' gwspnd 'ywyd'slynyḡ ADYN' ZNE gwbsn' pr'c YMRWN |b| ZK gwspnd'n /blank of three lines/ |c| 'ytwn' 'wlwl ywyd'slynyḡ ADYN' ZNE gwbsn' pr'c YMRWN |d| 'ytwn' ZK 'w' tlsk'syh AMT 'hlwb'y 'whrmzd 'wlwl whšynytl /blank/

11.7. |a| AMT GBRA 'hlwb'y 'ywyd'slynyḡ AMT n'ylyk 'hlwb'y 'ywyd'slynyḡ ADYN' ZNE gwbsn' pr'c YMRWN |b| ZK 'ylm'n hw'dšnyh '-t OL l'mšn'

³³⁵⁰ K2a dyn' 'hw' 'n' /blank/

YHMTWN-šn ZKL-'n' W n'ylyk'n' zltwšt' /blank/ |c| whwmn l'mšn'twm
whwmn hnd MNW dyn' k'mk 'lc'nnyk byt PWN mzd [LTME ZK TME MN 𐎠]
|d| ZK 'hl'dyh /blank of three lines/

11.8. |a| 'ytwn' ZNE gwbsn' OD 8 'hnwl pr'c sl'dšn yt'hwwylyw [8 BRA
YMRWN]

11.9. |a| pwltnm hšm pwltnm nswš /blank/ |b| pwltnm hm-gwmyhtyt pwltnm
QDM gwmyhtyt /blank/ |c| pwltnm /blank/ pwltnm /blank/ pwltnm bwš'sp
MNW W zhkl [y W zhklyh 'y AYK MNW KBD HLMWN-yt] |d| pwltnm
bwš'sp MNW dlwnd dlng gw BYN 𐎠𐎡 |e| pwltnm /blank/ pwltnm /blank/
pwltnm plyk [k'myh] [ZK 𐎠𐎡𐎢 plstkyh] MNW 'hwk ynyt' 'thš MYA zmyk
gwspnd 'wlwl |f| pwltnm 'n' MNW 'hwg ynyt' 'thš MYA zmyk gwspnd 'wlwl

11.10. |a| pwltnm LK dwšd'n'k gn'k mynwg MN m'n MN 'tš MN' MYA MN
zmyk MN gwspnd MN 'wlwl MN GBRA 'hlwby MN n'ylyk 'hlwby MN stl MN
m'h MN hwlšyt MN 'sl lwšn' MN hlwsp 'p'tyh 'whrmzd d't 'hl'dyh pyt'k

11.11. |a| 4 'hnwl pr'c sl'dšnyh yt'hwwylyw [4 BRA YMRRWN]

11.12. |a| ptk'lym hyšm ptk'lym ZK nswš |b| ptk'lym hm-gwmyhtyt ptk'lym
QDM gwmyhtyt /blank/ |c| pwltnm /blank/ pwltnm bwš'sp MNW 𐎠𐎡 [KBD
HLMWN-yt] pwltnm bwš'sp dlng gw BYN 𐎠𐎡 |d| pwltnm /blank/ pwltnm
plyk [k'mk] MNW 'hwk ynyt' 'tš MYA zmyk gwspnd 'wlwl

11.13. |a| ptk'lym 'w' dwš d'n'k gn'k mynwg MN m'n MN 'thš MN MYA MN
zmyk W MN gwspnd MN 'wlwl MN GBRA 'hlwby MN n'ylyk 'hlwby MN stl
MN m'h MN hwlšyt MN ZK 'sl lwšnyh MN hlwsp 'p'tyh 'whrmzd d't MN
'hl'dyh pyt'k

11.14. |a| 4 b'l *mazdā. at. mōi.* pr'c sl'dšnk

11.15-16. |a| pwltnm hšm pwltnm nswš pwltnm hm gwmyhtyt pwltnm QDM
gwmyhtyt pwltnm /blank/ pwltnm /blank/ pwltnm /blank/ pwltnm /blank/
pwltnm /blank/ pwltnm /blank/ pwltnm bwš'sp MNW zhlg| pwltnm bwš'sp
MNW dlng gw [dlwnd] pwltnm /blank/ pwltnm plyk k'mk MNW /blank/
atrəm MYA zmyk gwspnd 'wlwl pwltnm LK dwš d'n'k gn'k mynwg MN m'n
MN 'thš MN MYA MN zmyk MN gwspnd MN 'wlwl MN GBRA 'hlwby MN
n'ylyk 'hlwby MN stl MN m'h MN hwlšyt MN 'sl lwšn MN hlwsp 'p'tyh
'whrmzd d't 'hl'dyh thm'k

11.17. |a| ytwn' ZNE gwbsn' OD 5 'hwnwl pr'c sl'dšnk yt'hwwylyw 5 gwptn' |b|
'ywk 'hl'yk 'p'tyh AYT

AVESTAN GLOSSARY

- a-*: “this”. 10.18b, 19a, 12.1b, 3b, 5b, 7b, 9a, 11a, 13a, 15a, 17a, 19a.
aēša- (masc.), *aēšā-* (fem.), *aēta-* (neut.): “this”. 10.3a, b, 7a, b, 11a, b, 15a (3), 16a, b, c, d, 17a, b.
aēšma- (masc.): “Wrath”. 10.13b, 16b, 11.9a, 12a, 15a, 18a.
akataša- (masc.): “Akataša, name of a demon”. 10.13b.
aṭ: “then”. 11.4a, c, 5a, c, 6a, c, 7a.
aṭa: “then, thus”. 10.19a, 11.3a, 8a, 11a, 14a, 17a, 20a.
ap- (fem.): “water”. 11.1b, 2c, 5a, 9f, g, 10a, 12f, g, 13a, 15a (2), 16a, 18a (2), 19a, 12.2c, d, 4c (2), 6b (2), 8b (2), 10a (2), 12b (2), 14b (2), 16b (2), 18b (2), 20a (2), 22c.
aipī: “even”. 10.18d.
aṅra- mañiu- (masc.): “Evil Spirit”. 10.5b, 11.10a, 13a, 16a, 19a.
aṅhu- (masc.): “life”. 10.19a.
anaṅra-: “endless”. 11.1c, 2c, 10a, 13a, 16a, 19a.
anašauuan- (masc.): “unrighteous”. 12.22b, e.
^x*anaiβiš.xarəṭa-*: “not drinkable”. 10.18c.
añiiō.ṭkaēša-: “having another doctrine”. 12.21a.
añiiō.varəna-: “having another faith”. 12.21a.
aməša- spənta- (masc.): “the Beneficent Immortals”. 12.2d, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.
aīi-: “to go”.
 ā + aīi- “to go against, to attack”. *āiti* (3rd. Sing. Subj. Ind. Act.) 11.9f, g, 12f, g, 15a (2), 18a (2).
aīiah- (neut.): “metal, metallic implement”. 12.22f.
auua-: “that”. 10.17a (2), b (2).
auuaṭa: “thus, so”. 12.22b, d, e, g.
astuuant- (masc., neut.), *astuuaitī-* (fem.): “material”. 10.1a, 3a, 7a, 19a, 11a, 11.1a, 12.2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a, 18a, 20a.
az-: “to drive, to impel”. *azaiti* (3rd. Sing. Pres. Ind. Act.) 12.22c.
ašta: “eight”. 11.8b.
aša- (neut.): “Truth”. 10.20a, 11.3d, 8c, 11b, 20b, c, 12.22h.
aša.ciṭra-: “which (have) the brightness of Truth”. 11.1a, 2c, 10a, 13a, 16a, 19a.
ašaouuan- (masc., neut.), *ašaonī-* (fem.): “righteous”. 10.1a, 3a, 5b, 6a, 7a, 9b, 10a, 11a, 13b, 14a, 11.1a, c (2), 2c (2), 7a (2), 10a (2), 13a (2), 16a (2), 19a (2), 12.2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a, 18a, 20a, 22c, f.
ašəmaoya- (masc.): “heretic”. 12.22b, e.
ah-: “to be”. 10.18b. *hənti* (3rd. Pl. Pres. Ind. Act.) 10.2a, b, c, d, 3a, b, 7a, b, 11a, b, 15a (3), 16a, b, c, d, 17a, b. *aṅhat* (3rd. Sing. Pres. Subj. Act.) 10.18b. *asti* (3rd. Sing. Pres. Ind. Act.) 10.19a. *aṅhən* (3rd. Pl. Pres. Subj. Act.) 11.3a, 8a, 11a, 14a, 17a, 20a.
ahuna- vairiia- (masc.): “the prayer Ahuna Vairiia”. 11.3b, c, 8b, 11a, 20a.
ahura- mazdā- (masc.): “Lord, Ahura Mazdā”. 10.1a (2), 2a, 3b, 7b, 11b, 11.1a (2), 2a, 12.1e, 2b, 3d, 4c, 5d, 6b, 7c, 8b, 9b, 10a, 11b, 12b, 13b, 14b, 15b, 16b, 17b, 18b, 19b, 20a, 22a.
ā. airiēmā. išiiō: “the prayer *ā. airiēmā. išiiō*”. 11.17a (2).

āat̄: “and, then”. 10.2a, 3b, 5a, 7b, 9a, 11b, 13a, 18a, 11.2a, 12.1a, e, 2b, 3a, d, 4c, 5a, d, 6b, 7a, c, 8b, 9a, b, 10a, 11a, b, 12b, 13a, b, 14b, 15a, b, 16b, 17a, b, 18b, 19a, b, 20a, 21a, 22a.

āxtūrīm: “four times”. 10.11c.

ātar- (masc.): “fire”. 11.1c, 2c, 4c, 9f, g, 10a, 12f, g, 13a, 15a (2), 16a, 18a (2), 19a, 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a, 22c.

ātbitīm: “twice”. 10.3c.

ādritīm: “thrice”. 10.7c.

āhiti- (fem.): “maculation”. 11.9g, 12g, 15a, 18a.

arəzu-: “righteous”. 10.19a (2).

iṅdra- (masc.): “Iṅdra, name of a demon”. 10.9b.

ima-: “this”. 10.2a, b, c, d, 3b, c, 5a, 7b, c, 9a, 11b, c, 13a, 15a (3), 16a, b, c, d, 17a, b, 11.3a, 4a (2), c (2), 5a (2), c (2), 6a (2), c (2), 7a (3), 8a, 11a, 14a, 17a, 20a, 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

upa: “upon, over, on”. 10.1b (2), 17a, b.

ka- (masc., neut.), *kā-* (fem.): “who, which (interrogative)”. 10.3a, 7a, 11a.

ka- + *-ciṭ*: “anyone, anybody, whoever”. 10.19a, 12.21a.

kapasti- (masc.): “Kapasti, name of a demon”. 11.9e, 12e, 15a, 18a.

kainīn- (fem.): “girl”. 12.7c.

kaiiā-: “which (interrogative pronoun)”. 10.3a, 7a, 11a.

kēm.nā. mazdā: “the prayer *kēm.nā. mazdā*”. 11.3d, 8c, 11b, 20b.

kuṅḍa: “how”. 10.1b (2), 11.1b, c (12), 12.2a (2), 4b (2), 6b (2), 8b (2), 10a (2), 12b (2), 14b (2), 16b (2), 18b (2), 20a (2).

kuṅḍa- (masc.): “Kuṅḍa, name of a demon”. 11.9c, 12c, 15a, 18a.

kuṅḍižan- (masc.): “Kuṅḍižan, name of a demon”. 11.9c, 12c, 15a, 18a.

gaēṭā- (fem.): “creature, fold, property”. 10.1a, 3a, 7a, 11a, 11.1a, 12.2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a, 18a, 20a.

gauu- (masc., fem.): “cattle”. 11.1c, 2c, 6a, 9f, g, 10a, 12f, g, 13a, 15a (2), 16a, 18a (2), 19a, 12.22c.

gāṭā- (fem.): “Gāṭā, sacred chant”. 10.2a, b, c, d, 3a, b, 7a, b, 11a, b, 15a (3), 12.2b, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

xrū- (fem.): “Xrū, name of a demon”. 11.9c, 12c, 15a, 18a.

xruuiyñī- (fem.): “Xruuiyñī, name of a demon”. 11.9c, 12c, 15a, 18a.

xruui. dāuru-: “of the bloodstained stick, epithet of Wrath”. 10.13b, 16b.

xšuuāš: “six”. 12.7c, 13.14c (2).

xšuuāšti- (fem.): “sixty”. 12.1f, 3d, 5d.

-ca: “and”. 10.2d (3), 10a, 18b (2), f (3), 19b (3), 11.3a (2), 8a (2), 11a (2), 14a (2), 17a (2), 12.9b (2), 11b (2), 22f (5).

caṭβar-: “four”. 11.11a, 14a, 17a.

caṭβarəsant-: “forty”. 12.13b.

caθrušāmrūta-: “(Avestan texts) to be said four times”. 10.2c, d, 11a, b, 13a, 15a.
-ciṭ: “any, too, even”. 12.22a.
cuuant-: “how many, how much”. 12.1b, d (2), 3b, c (2), 5b, c (2), 7b (3), 9a (3), 11a (3), 13a (3), 15a (3), 17a (3), 19a (3), 21a (2).

jan-: “to strike, to kill”. *jainti* (3rd. Sing. Pres. Ind. Act.) 12.22c (2).
juua- (verb): “to live”. *juuantəm* (Part. Pres. Act.). 10.1b (2), 17a, b.
juua- (adj.): “alive”. 12.22b, c (5), d.

taoxman- (neut.): “seed, relative”. 12.21a.
taṭ (neut.): “this”. vid. *ha-*, *hā-*, *ta-*
tanu.pərəθa-: “whose body is forfeit, *tanu.pərəθa-* sinner”. 12.1d, f, 3c, d, 5c, d, 7b, c, 9a, b, 11a, b, 13a, b, 15a, b, 17a, b, 19a, b.
tanū- (fem.): “body”. 10.5b, 6a, 9b, 10a, 13b, 14a, 11.3c, 12.2b, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.
tarō: “through, over, during”. 12.22a.
tauruui- (masc.): “Tauruui, name of a demon”. 10.10a.
tūm: “you (personal pronoun 2nd. Sing. Nom. Sing.)”. 10.18a.
tūiriia- (masc.): “uncle”. 12.15a.
tūiriia- (fem.): “aunt”. 12.15a.
tūiriia.puθra- (masc.): “male cousin”. 12.17a, 19a.
tūiriia.duṇḍar- (fem.): “female cousin”. 12.17a, 19a.

daēnā- (fem.): “religious conscience”. 10.18e, f, 19a (2), b.
daēuua- (masc.): “false god, demon”. 10.9b, 13b, 14a (2), 16c, d.
darjhu- (fem.): “country”. 10.5b (2), 6a (2), 9b (2), 10a (2), 13b (2), 14a (2).
darjhpaiti- (masc.): “lord of the country”. 10.5b, 6a, 9b, 10a, 13b, 14a.
darəyō.gauuā-: “long-handed, epithet of Būšiiąsta”. 11.9d, 12d, 15a, 18a.
dasa: “ten”. 12.17b, 19b.
daṃa- (masc.): “pious, member of the Zoroastrian community”. 12.1d, f, 3c, d, 5c, d, 7b, c, 9a, b, 11a, b, 13a, b, 15a, b, 17a, b, 19a, b.
dātar- (masc.): “Maker”. 10.1a, 3a, 7a, 11a, 11.1a, 12.2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a, 18a, 20a.
dāman-, *dąman-* (neut.): “creature”. 12.21a, 22b.
dāuru- (neut.): “wood”. 12.22f.
dim: “this, it” (enclitic pronoun 3rd. Sing. Acc.). 10.
duṇḍar- (fem.): “daughter”. 12.1c, 3a, b, 19a.
duiie: s. *duua-*
duzdāb-: “harmful”. 11.10a, 19a.
duuadasa: “twelve”. 12.7c.
duuan-: “to twirl, to hurl”.
upa + duuan-: “to hurl into”. *upa.duuąsaiti* (3rd. Sing. Pres. Ind. Act.). 10.1b, 17a.
draoš: “wood”. vid. *dāuru-*
dranj-: “to murmur”. *dranjaiüiöiš* (2nd. Sing. Pres. Opt. Act.) 11.3a, 8a, 11a, 14a, 17a, 20a.
druj- (fem.): “Lie”. 10.1b, 17a, b.

druuant- (masc.): “liar”. 12.22b, e.

θβars-: “to cut”.

ni + *θβars-* “to dig”. *niθβarəsōiš* (2nd. Sing. Pres. Opt. Act.) 10.18a.

θβā-: “you” (enclitic pronoun 2nd. Sing. Acc.). 11.10a, 13a, 16a, 19a.

θrisant-: “thirty”. 12.1f, 3d, 5d, 15b.

θrišāmrūta-: “(Avestan texts) to be said thrice”. 10.2b, d, 7a, b, 9a, 15a.

θriš.frasnāiti- (fem.): “washing thrice”. 12.2b (2), 4c (2), 6b (2), 8b (2), 10a (2), 12b (2), 14b (2), 16b (2), 18b (2), 20a (2).

θriš.frasrūiti- (fem.): “recitation thrice”. 12.2b, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

paiti.raēθβa- (masc.): “Indirect defilement”. 10.6a, 11.9b, 12b, 15a, 18a.

pañca-: “five”. 11.3b, 9b, 11b, 20a, 12.19b.

pañca.dasa-: “fifteen”. 12.15b.

pañcāsant-: “fifty”. 12.9b, 11b, 27c (2).

par-: “to fight”. *pərənāne* (1st. Sing. Pres. Subj. Mid.) 10.1b. *pərəne* (1st. Sing. Pres. Ind. Mid.) 11.9a (2), b (2), c (7), d, e (2), f, g, 10a, 15a (16), 16a. *paršta* (PPP.) 11.12a (2), b (2), c (7), d, e (2), f, g, 13a, 18a (16), 19a.

paiti + *par-* “to fight”. *paiti.pərəne* (1st. Sing. Pres. Ind. Mid.) 10.5b, 6a (3), 9b (3), 10a (2), 13b (2), 14a (2).

pairikā- (fem.): “Pairikā, an evil feminine being”. 11.9f, 12f, 15a, 18a.

pasu- (masc.): “flock”. 10.18c.

pasca-: “after”. 10.5a, 9a, 13a.

pascaēta-: “then, afterwards”. 11.2b, 12.2d, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

pā-: “to protect”. *pāiti* (3rd. Sing. Pres. Ind. Act.) 11.3c.

pərəsət-: “asked”. vid. *fras-*

pitar- (masc.): “father”. 12.1a, c, 3b.

puθra- (masc.): “son”. 12.1c, 3a, b, 7c, 19a.

baēšaziia-: “healing”. 10.5a, 9a, 13a.

baēšaziio.təma-: “the most healing”. 11.3a, 8a, 11a, 14a, 17a, 20a.

bar-: “to bring”. *baraēta* (3rd. Sing. Pres. Opt. Mid.) 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

apa + *bar-* “to deprive”. *apa.baraiti* (3rd. Sing. Pres. Ind. Act.) 12.22f.

barəsmān- (neut.): “*barəsmān-*, sacred twigs”. 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

bizaŋgra-: “biped”. 12.22b, e.

bišāmrūta-: “(Avestan texts) to be said twice”. 10.2a, d, 3a, b, 5a, 15a.

bū-: “to become, to be”. *bun* (3rd. Pl. Aor. Subj. Act.) 11.2b, 12.2a, d, 4b, c, 6b (2), 8b (2), 10a (2), 12b (2), 14b (2), 16b (2), 18b (2), 20a (2).

būidin- (masc.): “Būidin, name of a demon”. 11.9c, 12c, 15a, 18a.

būidižan- (masc.): “Būidižan, name of a demon”. 11.9c, 12c, 15a, 18a.

būšiiqstā- (fem.): “Būšiiqstā, the demon of sloth”. 11.9c, d, 12c, d, 15a (2), 18a (2).

brātar- (masc.): “brother”. 12.5a, b (2).

brātūiriia- (masc.): “nephew”. 12.13a.

brātūiriia- (fem.): “niece”. 12.13a.

fras-: “to ask”. *pərəsaṭ* (3rd. Sing. Pres. Inj. Act.) 10.1a, 11.1a.
frazābaoδah-: “(a blow) by which consciousness goes away”. 12.22c.

napāt- (masc.): “grandson”. 12.9a, 11a (2).

naptī- (fem.): “granddaughter”. 12.9a, 11a (2).

nauua-: “nine”. 10.18a.

nar- (masc.): “man”. 10.5b, 6a, 9b, 10a, 13b, 14a, 11.1c, 2c, 7a, 10a, 13a, 16a, 19a, 12.22c, f.

nasu- (masc., fem.): “Nasu, the corpse’s demon”. 10.6a, 17a, b, 11.9a, 12a, 15a, 18a.

nāirikā- (fem.): “woman”. 10.5b, 6a, 9b, 10a, 13b, 14a, 11.1c, 2c, 7a, 10a, 13a, 16a, 19a.

nāmata- (masc.): “brushwood”. 12.22f.

nō-: “our, us” (enclitic pronoun 1st. Pl. Acc., Gen., Dat.). 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

nōiṭ-: “not”. 12.22d, g.

nāṅhaiṭiia- (masc.): “Nāṅhaiṭiia, name of a demon”. 10.9b.

nmāna- (neut.): “house”. 10.5b (2), 6a (2), 9b (2), 10a (2), 13b (2), 14a (2), 11.1b, 2b, 4a, 10a, 13a, 16a, 19a, 12.2a, d, 4b, c, 6b (2), 8b (2), 10a (2), 12b (2), 14b (2), 16b (2), 18b (2), 20a (2).

nmānō.paiti- (masc.): “master of the house”. 10.5b, 6a, 9b, 10a, 13b, 14a, 12.7a.

nmānō.paṭni- (fem.): “mistress of the house”. 12.7a.

niiāka- (masc.): “grandfather”. 12.9a (2), 11a.

niiākā- (fem.): “grandmother”. 12.9a (2), 11a.

mayā- (masc.): “hole”. 10.18a.

man-: “to remain, to wait”.

upa + man- “to wait (till the house be purified)”. *upa.mānaiiṅ* (3rd. Pl. Pres. Subj. Act.) 12.1b, 3b, 5b, 7b, 9a, 11a, 13a, 15a, 17a, 19a.

mañiu- (masc.): “spirit”. 10.1a, 5b, 11.1a, 10a, 13a, 16a, 19a.

mar-: “to die”. *mərətō* (PPP.) 12.22a, d, g.

mairiia- (masc.): “vile”. 12.22b, e.

mazdadāta-: “created by Mazdā”. 11.1c, 2c, 10a, 13a, 16a, 19a.

mazdā- (masc.): “(Ahura) Mazdā”. 10.1a (2), 2a, 3b, 7b, 11b, 11.1a (2), 2a, 12.1e, 2b, 3d, 4c, 5d, 6b, 7c, 8b, 9b, 10a, 11b, 12b, 13b, 14b, 15b, 16b, 17b, 18b, 19b, 20a, 22a.

mazdā. aṭ. mōi-: “the prayer *mazdā. aṭ. mōi*”. 11.14a, b.

mašiiā- (masc.): “mortal”. 10.18d.

mātar- (fem.): “mother”. 12.1a, c, 3b.

māzañiia-: “Māzañiia, name of a class of demons”. 10.16c.

māzdaiiasni-: “Mazdean, related to the Mazdā’s worshippers”. 10.18e.

māb- (masc.): “moon”. 11.1c, 2c, 10a, 13a, 16a, 19a, 12.7c.

mūiḍin- (masc.): “Mūiḍin, name of a demon”. 11.9e, 12e, 15a, 18a.

mrū-: “to say”. *mraoṭ* (3rd. Sing. Pres. Inj. Act.) 10.2a, 3b, 7b, 11b, 11.2a, 12.1e, 2b, 3d, 4c, 5d, 6b, 7c, 8b, 9b, 10a, 11b, 12b, 13b, 14b, 15b, 16b, 17b, 18b, 19b, 20a, 22a.

fra + mrū- “to recite”. *framrauua* (2nd. Sing. Pres. Imper. Act.) 10.2a, b, c, d, 3c, 5a, 7c, 9a, 11c, 13a, 11.4a, c, 5a, c, 6a, c, 7a.

ya-: “who, which” (relative pronoun). 10.1b (2), 2a, b, c, d, 3a, b, 7a, b, 11a, b, 15a (3), 16a, b, c, d, 17a (2), b (2), 18e, f, 19b, 11.3a, 8a, 9c, d, f, g, 11a, 12c, d, f, g, 14a, 15a (4), 17a, 18a (4), 20a.

yaoždā- (verb): “to purify”. *yaoždāite* (3rd. Sing. Aor. Subj. Mid.) 10.18f, 19b. *yaoždaiḍiša* (2nd. Sing. Pres. Opt. Mid.) 10.19a. *yaoždaḍāni* (1st. Sing. Pres. Subj. Act.) 11.1b, 4a, c, 5a, c, 6a, c, 7a (2), 12.2a, 4b, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a; *yaoždāta* (PPP.) 11.2b, c (12), 12.2a, d, 4b, c, 6b (2), 8b (2), 10a (2), 12b (2), 14b (2), 16b (2), 18b (2), 20a (2).

yaoždā- (adjective): “purifying”. 10.18d, e.

yaoždāiti- (fem.): “purification”. 10.19a.

yaoždāḍra- (neut.): “(formula of) purification”. 11.2a.

yaḍa: “when, how, that, so much, so many, like”. 12.21a, 22a.

yaṭ: “when, if, until, where”. 10.18b, 12.1a, 3a, 5a, 7a, 9a, 11a, 13a, 15a, 17a, 19a, 21a.

yaz-: “worship”. *yazaēta* (3rd. Sing. Pres. Opt. Mid.) 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

yār- (neut.): “year”. 12.22a.

vac-/vāc- (masc.): “word, voice”. 10.2a, b, c, d, 3a, b, c, 5a (2), 7a, b, c, 9a (2), 11a, b, c, 13a (2), 15a (3), 16a, b, c, d, 17a, b, 11.3a, 4a, c, 5a, c, 6a, c, 7a, 8a, 11a, 14a, 17a, 20a.

vaiia-: “to blow”.

frā + vaiia- “to blow out”. *frāuuaiietiti* (3rd. Sing. Pres. Ind. Act.) 12.22c.

varāta-: “captured”. 12.22c.

varāñiia-: “Varāñiia, name of a class of demons”. 10.14a.

vasō.upāiti- (fem.): “coming at will”. 12.2d (3), 4c (3), 6b (3), 8b (3), 10a (3), 12b (3), 14b (3), 16b (3), 18b (3), 20a (3).

vastra- (neut.): “clothes”. 12.2b, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a, 22f.

vazaya- (masc.): “frog”. 12.22a.

vayhu-: “good”. 10.20a, 11.1c, 2c, 10a, 13a, 16a, 17c, 19a, 20c, 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a, 22h.

vahišta-: “the best”. 10.18d, 11.14b.

vā: “or”. 12.1a, 3a, 5a, 7a, 9a, 11a, 13a, 15a, 17a, 19a, 21a.

vāta- (masc.): “Vāta, name of a demon”. 10.14a.

vārāḍrayāni-: “victorious”. 10.5a, 9a, 13a.

vārāḍrayāniō.tāma-: “the most victorious”. 11.3a, 8a, 11a, 14a, 17a, 20a.

vohu-. vid. *vayhu-*

vī.āpō.tāma-: “with least water”. 10.18b.

vī.uruarō.tāma-: “with fewest plants”. 10.18b.

vīkārṭ.uštāna-: “which cuts the life off”. 12.22c.

vīra- (masc.): “man”. 10.18c.

vīs- (fem.): “clan”. 10.5b (2), 6a (2), 9b (2), 10a (2), 13b (2), 14a (2).

vīsant-: “twenty”. 12.9b, 11b, 13b, 17b.

vīspa-: “all, every”. 10.5b, 6a, 9b, 10a, 13b, 14a, 16d, 11.1c, 2c, 10a, 13a, 16a, 19a.

vīspaiti- (masc.): “headman of the clan”. 10.5b, 6a, 9b, 10a, 13b, 14a.

viš.huška-: “split”. 12.22a.

raēṭṭṭaiia-: “to mingle, to defile”.

upa + *raēṭṭṭaiia-*: “to contaminate”. *upa.raēṭṭṭaiieiti* (3rd. Sing. Pres. Ind. Act.) 10.1b, 17a.

paiti + *raēṭṭṭaiia-*: “to defile indirectly”. *paiti.irista-* (PPP.) 10.5b (2), 6a (2), 9b (2), 10a (2), 13b (2), 14a (2). *paiti.raēṭṭṭaiieiti* (3rd. Sing. Pres. Ind. Act.) 12.21a, 22c.

ḥam + *raēṭṭṭaiia-*: “to defile directly”. *ḥam.raēṭṭṭaiieiti* (3rd. Sing. Pres. Ind. Act.) 12.21a, 22b.

raocah- (neut.): “light”. 11.1c, 2c, 10a, 13a, 16a, 19a.

riṭ-: “to die”. *irista* (PPP.) 10.1b (2), 17a, b.

para + *raēṭ-*: “to die”. *para.iriṭiieiti* (3rd. Sing. Pres. Ind. Act.) 12.1a (2), 3a (2), 5a (2), 7a (2), 9a (2), 11a (2), 13a (2), 15a (2), 17a (2), 19a, 21a.

uruuarā- (fem.): “plant”. 11.1c, 2c, 6c, 9f, g, 10a, 12f, g, 13a, 15a (2), 16a, 18a (2), 19a, 12.2d, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

sauru- (masc. / fem.): “Sauru, name of a demon”. 10.9b.

star- (noun; masc.): “star”. 11.1c, 2c, 10a, 13a, 16a, 19a.

star- (verb): “to spread”. *stərənaēta* (3rd. Sing. Pres. Opt. Mid.) 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

sti- (fem.): “existence”. 10.5b, 6a, 9b, 10a, 13b, 14a.

spənta- maṇiiu- (masc.): “Beneficent Spirit”. 12.21a, 22b.

spəništa-: “the most beneficent”. 10.1a, 11.1a.

spitama- (masc.): “Spitama, name of Zaratustra’s family”. 12.2d, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a, 22b, d.

snaṭa- (masc.): “blow”. 10.16a, b, c, d, 12.22c.

srāuuaiia-: “to cause to hear, to recite”. *srāuuaiiōiš* (2nd. Sing. Pres. Opt. Act.) 11.2a.

fra + *srāuuaiia-*: “to pronounce”. *frasrāuuaiiōiš* (2nd. Sing. Pres. Opt. Act.) 11.3b, 8b, 11a, 14a, 17a, 20a.

zaoṭrā- (fem.): “libation”. 12.2c, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a.

zantū- (masc.): “tribe”. 10.5b (2), 6a (2), 9b (2), 10a (2), 13b (2), 14a (2).

zantupaiti- (masc.): “headman of the tribe”. 10.5b, 6a, 9b, 10a, 13b, 14a.

zam- (fem.): “earth”. 10.18b, 11.1c, 2c, 5c, 9f, g, 10a, 12f, g, 13a, 15a (2), 16a, 18a (2), 19a.

zaratustra- (masc.): “Zaratustra”. 10.1a, 18a, e, 11.1a, 2a, 12.2d, 4c, 6b, 8b, 10a, 12b, 14b, 16b, 18b, 20a, 22b, d.

zairicī- (fem.): “Zairici (the Yellowish), name of a demon”. 10.10a.

zairina-: “Yellowish, epithet of Būšiiāstā”. 11.9c, 12c, 15a, 18a.

zqṭa- (neut.): “birth”. 10.18d.

zī-: “indeed, for”. 12.22b, d.

ha- (masc.), *hā-* (fem.), *ta-* (neut.): “this”. 10.18d, e.

haca-: “from, regarding”. 10.1b (2), 5b (12), 6a (12), 9b (12), 10a (12), 13b (12), 14a (12), 17a, b, 11.10a (13), 13a (13), 16a (13), 19a (13), 12.1c (2), 3b (2), 5b (2), 9a (2), 11a (2).

ḥaḥbu- (neut.): “food”. 12.22f.

hamaēstar- (masc.): “subduer”. 10.17a, b.
b(a)uua-: “his / her / its own”. 10.5b, 6a, 9b, 10a, 13b, 14a, 18f, 19a.
hauuāiāsə^o: vid. *b(a)uua-*
həm.raēθβa- (masc.): “Direct defilement”. 10.6a, 11.9b, 12b, 15a, 18a
humata- (neut.): “good thoughts”. 10.18f, 19b.
hūxta- (neut.): “good words”. 10.18f, 19b.
huuar- (neut.): “sun”. 11.1c, 2c, 10a, 13a, 16a, 19a.
huuaršta- (neut.): “good deeds”. 10.18f, 19b.

x^vatō: “by himself, by herself”. 12.7c.
x^varəθa- (neut.): “food, drink”. 12.22f.
x^vaṅhar- (fem.): “sister”. 12.5a, b (2).

QUOTATIONS FROM OTHER AVESTAN TEXTS IN VĪDĒVDĀD

V 10.4a: *ahiiā. yāsā. nəmanjā. xustānazastō. rafəδrabiiā. xmañiiūš. mazdā. xpaouruuim. spəntahiiā. ašā. vīspəng. xšiaoðanā. vanjəūš. xratūm. manajhō. yā. xšnəuuīšā. gəūšcā. uruuānəm. (= Y 28.1)*

V 10.4a: *humatanəm. hūxtanəm. xhuuarəštanəm. xiadacā. xaniadacā. xvəraziāmnanəm. xvāuuərazənanəm. mahī. aibī.jarətārō. xnaēnaēstārō. xyaðənā. vohunəm. mahī. (= Y 35.2)*

V 10.4a: *ašahiiā. āaṭ. sairī. xāšahiiā. xvərazənē. +kañāicīṭ. hātəm. xjūišəm. xvahištəm. ādā. ubōibiiā. ahubiiā. (= Y 35.8)*

V 10.4a: *yaðā. tū. ī. xahurā. mazdā. xməngbācā. vaocascā. dāscā. xvarəšcā. xya. xvohū. aðā. tōi. xdadəmahī. aðā. cīšmahī. aðā. ðβā. āiš. x yazamaidē. aðā. nəmaxiāmāhī. aðā. xišūidiāmāhī. ðβā. mazdā. ahurā. (= Y 39.4)*

V 10.4a: *humāim. ðβā. ižim. yazatəm. ašajhācim. xdadəmaidē. aðā. xtū. xnā. xgaiiascā. xastəntāscā. xiā. ubōiio. ajhūuō. xhātəm. xhudāstəmā. (= Y 41.3)*

V 10.4a: *ðβōi. staotarascā. maðranascā. ahurā. mazdā. xaogəmadaēcā. xusmahicā. xvīsāmadaēcā. hiiaṭ. miždəm. xmauuāēðəm. xfradadāðā. daēnābiio. mazdā. ahurā. (= Y 41.5)*

V 10.4a: *uštā. +aṇāi. yaṇāi. uštā. xkañāicīṭ. vasə.xšaiiqs. mazdā. dāiiāṭ. ahurō. xutaiiūiti. xtəuuīšim. gaṭ.tōi. xvasəmī. ašəm. dərəidiūai. taṭ.mōi. dā. xārmaitē. rāiio. ašiš. vanjəūš. xgaēm. manajhō. (= Y 43.1)*

V 10.4a: *spəntā. xmañiiū. vahištācā. xmanajhā. xhacā. ašāṭ. xšiaoðanācā. vacajhācā. xaṇāi. xdaṇ. xhauruuātā. aməratātā. mazdā. xšāðrā. ārmaiti. ahurō. (= Y 47.1)*

V 10.4a: *vohū. +xšāðrəm. vairim. bāgəm. aibī.bairištəm. xvīdišəmnāi. ižācīṭ. ašā. xanətarə. xcaraiti. xšiaoðanāiš. mazdā. xvahištəm. taṭ. nē. xnūcīṭ. varəšanē. (= Y 51.1)*

V 10.4a: *vahištā. ištīš. srāuuī. zaraðuštrabe. xspitāmāhiiā. xyezī. hōi. dāṭ. āiiāptā. ašāṭ. hacā. ahurō. mazdā. xyaūuōi. vīspā. xā. xhuuajhəuuim. xyaēcā. hōi. xdabən. xsašəncā. xdaēnaiiā. vanjhūiā. uxðā. xšiaoðanācā. (= Y 53.1)*

V 10.8a, 10.20a, 11.20c, 12.20h: *ašəm. vohū. vahištəm. asti. uštā. asti. uštā. xaṇāi. hiiaṭ. ašāi. vahištāi. ašəm. (Y 27.14)*

V 10.8a: *yā. səuuīštō. ahurō. mazdāscā. xārmaitiścā. ašəmcā. xfrādaṭ.gaēðəm. manascā. xvohū. xšāðrəmcā. sraotā.mōi. xmərazədatā.mōi. ādāi. xkahiūācīṭ. paiti. (= Y 33.11)*

V 10.8a: *+huxšāðrō.təmāi. xbā. xaṭ. xšāðrəm. xaṇaṭ. hiiaṭ. xaibī. xdadəmahicā. xcīšmahicā. xhuuəmahicā. hiiaṭ. mazdāi. ahurāi. ašāicā. vahištāi. (= Y 35.5)*

V 10.8a: *dužuuarənāiš. xvaēšō. rāstī.tōi. narəpiš. xrajīš. xaēšasā. dəjīṭ.arətā. xpašō.tanuuō. kū. xašāuuā. ahurō. yā. iš. jūātəūš. xhəm.miðiiāṭ. xvasə.itōišcā. taṭ. mazdā. tauuā. xšāðrəm. yā. xərazəjiioi. dāhī. xdrigauuē. vahiiō. (= Y 53.9)*

V 10.12a, 20a, 11.3b, c, 8b, 11a, 20a: *yaðā. ahū. vairiio. aðā. ratuš. ašācīṭ. hacā. vanjəūš. dazdā. manajhō. šiaoðananəm. ajhəūš. mazdāi. xšāðrəmcā. ahurāi. ā. yim. drigubiiō. dadaṭ. vāstārəm. (Y 27.13)*

V 10.12a, 11.14a, b: *mazdā. aṭ. mōi. vahištā. srāuuāscā. xšiaoðanācā. vaocā. xtā. xtū. xvohū. manajhā. ašācā. išudəm. stūtō. xšmākā. xšāðrā. ahurā. fərašəm. vasnā. haiðiiēm. dā. ahūm. (Y 34.15)*

V 10.12a, 11.7b-d, 17a: *ā. airiēmā. išiiō. rafədrāi. jaṇtū. nərəbiiascā. nāiribiiascā. zarađuštrabe. vaṇhəuš. rafədrāi. manayhō. yā. daēnā. vairīm. hanāt. miždəm. ašahiā. yāsā. ašim. yəm. išiiqm. ahurō. masatā. mazdā.* (Y 54.1)

V 10.20a, 11.3d, 8c, 11b, 20b: *kəm.nā. mazdā. mauuaitē. pāiium. +dadā. hiiat. mā. drəguuā. dīdarəšatā. +aēnəḥbē. xaniēm. xβamāt. ādrascā. manayhascā. yaiiā. šiiədanāiš. ašəm. θraoštā. ahurā. tqm. mōi. dąstuuqm. daēnaiiāi. frāuuəocā.* (= Y 46.7)

kā. vərəθrəm.jā. θβā. pōi. səṅghā. yōi. həṇti. ciḍrā. mōi. dąm. ahīmbiš. ratūm. cīždī. at. hōi. vohū. sərəošō. jaṇtū. manayhā. mazdā. xamāi. xyaṇāi. vaši. xkaṇāicīt. (= Y 44.16)

pāta.nō. +tbišiiantat. pairi. mazdāscā. ārmaišcā. spəntascā. nase. daēuuī. druxš. nase. daēuuō.cīθre. nase. xdaēuuō.frakarste. nase. xdaēuuō.frādāite. apa. druxš. nase. apa. druxš. duuāra. apa. druxš. vīnase. apāxədre. xapa.nasiēhi. +mā. xməṛəncīša. gaēθā. astuuaitiš. ašəhe. (= V 8.21, SrB 3)

V 11.3c: *ahunəm. vairīm. tanūm. pāiti.* (SrB 1)

V 11.4b: *at. mā. yauuā. +bəṇduuō. +pafrē. mazištō.* (Y 49.1)

V 11.4d: *ahiā. θβā. āθrō. +vərəzənā. xpaouruiē. pairi.jasāmaide. mazdā. ahurā.* (Y 36.1).

V 11.5b: *apō. at. yazamaide. maēkaiṇtišcā. həbuiantīšcā. frauuzayhō.* (Y 38.3, 67.6)

V 11.5d: *imqm. āat. zqm. gəṇābīš. haθrā. yazamaide.* (Y 38.1)

V 11.6b: *gauue. adāiš. tāiš. šiiədanāiš. yāiš. vahištāiš. xfraēšiiāmahi.* (Y 35.4)

V 11.6d: *at. axiāi. ašā. mazdā. uruuarā. vaxšat.* (Y 48.6)

AVESTAN WORDS OR PHRASES IN THE PT OF VĪDĒVDĀD

V 10.18f, 19b: *daēnqm. aṇhuuqm.* “conscience (and) life”

V 11.1b: *airime.* “secluded” (cf. V 9 and 16 *airime. gātūm.hē. ni-had-*).

V 11.1b: *anusō.* “unwillingly” (cf. V 9.41).

V 11.5d: *ṇiiehe.* “of the lordly woman”.

PĀZAND WORDS IN THE PT OF VĪDĒVDĀD

V 10.9b: *indər* “Indar, name of a demon”.

V 10.9b: *nāṅhaṭa* “Nāṅhaṭa, name of a demon”.

V 11.5b: *xvāi. +tāca* “perspiration; flown, poured (water)”

PAHLAVI GLOSSARY

- abar dwārīdan*, *dwār-* <QDM dwb'lytn', dwb'l->: “to run about, to run through”.
abar dwārēd 10.1b, 17a, b.
abar gumēxtan, *gumēxt-* <QDM gwmyhtn', gwmyh->: “to contaminate”. *abar gumēxtēd* 10.1b, 17a, b, 12.21a, 22c.
abarīg <’p’ryk>: “other”. 10.18c.
abar māndan, *mān-* <QDM KTLWN-tn', KTLWN->: “to wait (before entering into the house)”. *abar mānišnīh* (pseudo-Phl.) 12.1b. *abar mānēnd* 12.3b [A], 5b [A], 17a [A], 19a [A]. *abar mānēd* 12.3b [B]. *abar mānd* 12.5b [B]. *abar mānišn* 12.7b [B], 9a [B], 11a [B], 13a [B], 15a [B], 17a [B], 19a [B]. *abar mānišnag* (pseudo-Phl.) 12.13a [A], 15a [A].
abar pādan, *pāy-* <QDM NTLWN-tn', NTLWN->: “to wait”. *abar pāyišnag* (pseudo-Phl.) 12.7b [A], 9a [A], 11a [A].
abar rawēnīdan, *rawēn-* <QDM SGYTWN-yntytn', SGYTWN-yn->: “to go, to enter”. *abar rawēnēd* 12.2d [B (2)].
abar rist <QDM lyst'>: “defiled”. 10.5b (2), 6a (2).
abastāg <’pst’k>: “the Avesta”. 12.3b [B], 3d [B].
abāg <LWTE>: “with”. 11.5d (2), 12.2b [B (2)], 22b [B].
abāyistan, *abāy-* <’p’yystn', ’p’y->: “must, to be necessary”. *abāyēd* 11.7b, c, 12.22b [B]. *abāyēnd* 11.7b, c.
abēzag <’pyck>: “pure, holy”. 10.19a (2).
abzār <’pz’l>: “means”. 11.9g, 12g.
abzāyēnīdan *abzāyēn-* <’pz’dynytn', ’pz’dyn->: “to make increase”. *bē abzāyēnīd* 11.6d.
abzōnīg <’pzwnyk>: “bountiful”. 11.1a.
adgaš <’kts>: “Agdaš, name of a demon”. 10.13b.
ahlaw <’hlwb’>: “righteous”. 10.5b, 6a, 11.1a, c (2), 2c (2), 7a (2), 10a (2), 13a (2), 12.2a [A], 4a [A], 6a [A], 8a [A], 10a [A], 12a [A], 14a [A], 16a [A], 18a [A], 20a [A], 22c, f.
ahlāyīh <’hl’dyh>: “Truth”. 11.1c, 2c, 7d, 10a, 13a, 20b, 22h.
ahunawar <’hnwl>: “the prayer Ahunawar”. 11.3b, c, 8a, 11a.
amahraspand <’mhrspnd>: “Beneficent Immortal”. 12.2e [A] / d [B (3)], 4e [A], 6d [A], 8d [A], 10d [A], 12d [A], 14d [A], 16d [A], 18d [A], 20d [A].
an-abar-xwarišn <’n-QDM-hwlšn’>: “not drinkable”. 10.18c.
anašō <’n’šw>: “impious”. 12.22b, e.
andar <BYN>: “in, inside, between”. 12.2d [A] / c [B], d [B], 3b [B].
andar āmadan, *āy-* <BYN YATWN-tn', YATWN->: “to introduce, to add”.
andar āmad hē 11.4b.
any <AHRN>: “other”. 10.1a.
any-dādestān <ZK-yh DYNA>: “having another law”. 12.21a [A].
any-kāmag <ZK-yh k’mk>: “having another desire”. 12.21a [A].
apāk <’-DKYA>: “impure”. 10.18c.
apākīh <’-DKYA-yh>: “impurity”. 12.2b [B].
ardā <’lt’y>: “righteous”. 11.5d.
arzānīg <’lc’nyk>: “worthy”. 11.7c.

asar <'sl>: “boundless”. 11.1c, 2c, 10a, 13a.
ast <AYT'>: s. v. *b*-
astōmand <'st'wmnd>: “material”. 10.19a, 11.1a, 12.2a [A], 4a [A], 6a [A], 8a [A], 10a [A], 12a [A], 14a [A], 16a [A], 18a [A], 20a [A].
ašemōy <'šmwȳ / 'šmwk>: “heretic”. 12.22b, e.
ay <'y>: “that, that is”. 10.18f, 19b, 11.4b, 9a, c, d, 12a, c (2), d, 12.3d [B], 7a [B (2)].
ayāb <'ywp>: “or”. 12.1a, 3a, 5a, 7a, 9a, 11a, 13a, 15a, 17a, 19a, 21a.
ayādēnīdan, *ayādēn-* <'byd'tynyt'n', 'byd'tyn->: “to remind”. *ayādēnēnd* 12.2d [B].
awēšān <OLE-š'n'>: “they, those”. 10.3a, b, 7a, b, 11a, b, 15a (3), 16a, b, c, d, 17a, b, 11.6b (2), 12.1b, 3b, 5b, 7b, 9a, 11a, 13a, 15a, 17a, 19a.
axw <'hw'>: “life”. 10.19a.
az <MN>: “from, away from”. 10.1b (2), 5a, b (12), 6a (12), 9a, b (4), 10a (4), 13a, b (4), 14a (4), 17a, b, 18f, 11.1a, c, 2c, 10a (17), 13a (14), 12.1c (2), 2c [B], 3b (2), 5b (2), 9a (2), 11a (2).

ā- <'>: “then”. 10.18d, 11.4b, 7b.
āb <MYA / 'p>: “water”. 11.1c, 2c, 5a, b, 6b (2), 9f, g, 10a, 12f, g, 13a, 12.2d [A] / c [B], 2e [A] / d [B (2)], 4d [A], e [A], 6c [A], d [A], 8d [A (2)], 10c [A], d [A], 12c [A], d [A], 14c [A], d [A], 16c [A], d [A], 18c [A], d [A], 20c [A], d [A], 22c.
ābādīh <'p'tyh>: “prosperity”. 11.1c, 2c, 10a, 13a, 20b, 12.22h.
āfrīnagān <'ply<n>g'n'>: “the Āfrīnagān prayers”. 12.2d [B].
āhan <'hyn'>: “metallic implement”. 12.22f [A].
āhōgēnišn <'hwkynšn'>: “defilement”. 11.9g, 12g.
āhōgēnīdan, *āhōgēn-* <'hwkynytn', 'hwkyn->: “to defile”. *āhōgēnēd* 11.9f, g, 12f, g.
ān <ZK / 'n'>: “that, the”. *passim*.
ānōh <TME>: “there”. 11.7c.
ātaxš <'thš>: “fire”. 11.1c, 2c, 4c, d, 9f, g, 10a, 12f, g, 13a, 12.2d [A] / c [B (2)], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A], 22c.

barsom <bls(w)m>: “barsom twigs”. 12.2d [A] / c [B], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].
bastan, *band-* <ASLWN-stn', ASLWN->: “to bind”. *bandēd* 12.2d [A] / c [B], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].
bār <b'l>: “time”. 10.3c, 7c, 11c, 12.2c [A (3)], 4c [A (3)], 6c [A (3)], 8c [A (3)], 10c [A (3)], 12c [A (3)], 14c [A (3)], 16c [A (3)], 18c [A (3)], 20c [A (3)].
bē¹ <BRA>: “verbal particle”. 10.1b (2), 2a, 5b, 6a (3), 9b (3), 10a (2), 13b (2), 14a (2), 18d, 11.2a, 3b, 4b, d, 6b, d (2), 8a, 9c, d, 11a, 12c (2), d, 12.1a (2), 2d [B], 3a (2), 5a (2), 7a (2), 9a (2), 11a (2), 13a (2), 15a (2), 17a (2), 19a (2), 21a, 22c [A (2)] / [B], f [A].
bē² <BRA>: “but”. 12.1f [B].
bēdom <bytwm>: “furthermost, end”. 11.4b.
bēšāzēnīdār <byš'cynyt'l>: “healing”. 10.5a, 9a, 13a.
bēšāzēnīdārtom <byš'cynyt'ltwm>: “the most healing”. 11.3a.
bišāmṛūd <byš'mlwt'>: “to be said twice”. 10.2a, d, 3a, b, 5a, 15a.
bōy <bwd>: “conscience”. 12.22c.

brād <AH / AH-dl / bl't / blwl>: “brother”. 12.5b. *brādar* 12.5a, b (3).
brādar-zādag <BLWL-ŸLYDWN-k>: “nephew”. 12.13a [A].
brādar-zādagē <BLWL-z'tkyh>: “niece”. 12.13a [A].
brīdan, brīn- <PSKWN-tn', PSKWN->: “to cut, to dig”. *brīnišn* 10.18a.
burdan, bar- <YBLWN-tn', YBLWN- / bwltn', bl->: “to bring, to offer”. *bard*
 12.2d [A] / c [B], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A],
 20c [A]. *bē bard* 12.22f [A].
būdan, baw- <YHWWN-tn', YHWWN->: “to become, to be”. *būd ēstēd* 10.6a
 (2), 11.9b (2), 12b (2). *bawēd* 11.2b, 7c, 12.22b [B]. *bē bawēd* 11.9c, 12c (2). *bawād*
 11.1b, 7d. *būd* 12.2b [A] / a [B], 2e [A] / d [B], 4b, 4e [A], 6b [A], d [A], 8b [A], d
 [A], 10b [A], c [A], 12b [A], c [A], 14b [A], c [A], 16b [A], c [A], 18b [A], c [A],
 20b [A], c [A].
būšāsp <bwš'sp'>: “Būšāsp, the demon of sloth”. 11.9c, d, 12c, d.

čahār <4>: “four”. 10.11c, 11.11a (2), 14a.
čahārom / čahārome <4-wm / 4-wmyh>: “fourth”. 12.15a [B], 17a (2), 19a [B (2)].
čand <cmd>: “how many, how long”. 12.1b, d (2), 3b, c (2), 5b, c (2), 7b (3), 9a (3),
 11a (3), 13a (3), 15a (3), 17a (3), 19a (3), 21a (2).
časrušāmrūd <cslwš' mlwt'>: “to be said four times”. 10.2c, d, 11a, b, 13a, 15a.
čebel <40>: “fourty”. 12.13b, 15b [A].
čē <ME>: “for, because, since”. 10.19a, 12.22b [B].
čiš <MNDOM>: “thing”. 10.18d.
čīyōn <cygwn>: “how; so many”. 10.1a, b (4), 11.1b, c (12), 12.2b [A (2)] / a [B (2)],
 4b (2), c [B], 6b [A (2)] / [B], 8b [A (2)] / [B], 10b [A (2)] / [B], 12b [A (2)] / [B],
 14b [A (2)] / [B], 16b [A (2)] / [B], 18b [A (2)] / [B], 20a [B], b [A (2)], 21a, 22a.

dagrand-gaw <dglnd-gw>: “long-handed”. 11.9d, 12d.
dagrand-gawīh <dglnd-gwyh>: “being long-handed”. 11.9d, 12d.
dah <10>: “ten”. 12.17b, 19b.
dahibed <dhywpt'>: “lord of the country”. 10.5b, 6a.
dahišn <dhšn'>: “gift”. 11.6b.
dahm <dhm>: “pious”. 12.1d, e [A] / f [B], 3c, d, 5c, d, 7b, c, 9a, b, 11a, b, 13a, b,
 15a, b, 17a, b, 19a, b.
dādan¹, dah- <YHBWN-tn', YHBWN->: “to give”. *dahēnd* 11.6b.
dādan², dah- <YHBWN-tn', YHBWN->: “to create”. *bē dād* 11.6d.
dādār <d't'l>: “Maker”. 10.3a, 7a, 11a, 11.1a, 12.2a, 4a, 6a, 8a, 10a, 12a, 14a, 16a,
 18a, 20a [A].
dām: “creation, creature”. 11.4b, 12.21a, 22b.
dār <d'l>: “wood”. 12.22f [A].
dāstan, dār- <YHSNN-tn', YHSNN->: “to keep, to preserve”. *dārēd* 10.18f, 12.2b
 [B (2)], c [B], 21a [B].
deh <MTA>: “country”. 10.5b, 6a (2), 9b, 10a, 14a, 13b, 11.10a.
dēn <dyn>: “religious conscience, religion”. 10.18e, f, 19a (2), b, 11.7c, 12.21a [B].
dēw <ŠDYA / dyw'>: “false god, demon”. 10.9b (2), 10a (2), 13b, 14a (2), 16c, d.
did <TWB>: “again”. 11.3c.
dō <2>: “two”. 10.3c, 18f, 19b.
dō zang <2 zng>: “biped”. 12.22b, e.

drahnā <dlhn'y>: “length, duration”. 10.18c.
dranjēnīdan, dranjēn- <dlncynyt'n', dlncyn->: “to murmur”. *dranjēnēd* 11.3a.
drōn <dlwn>: “sacrificial bread”. 12.2c [B], 2d [B].
druwand <dlwnd>: “liar, follower of the Lie”. 12.22b, e.
druz <dlwc>: “Lie”. 10.1b, 17a, b.
duj'dānāg <dwšd'n'k>: “ignorant”. 11.10a, 13a.
dux <dwht'>: “daughter”. 12.1c, 3a, b, 15a [B], 17a [A] / [B (2)], 19a [B].
dux *brādar* <BRTE BLWL>: “niece”. 12.13a [B].
dwāzdah <12>: “twelve”. 12.7c.

(-)ē(w) <HD / 1>: “one, a”. 10.2a, 18c, d, 11.2a, 6b, 9d, 12d.
ēd <HNA>: “this”. 11.4d, 9c, d, 12c, d, 12.1f [B (2)].
ēdar <LTME>: “here”. 11.7c.
ēdōn <'ytw'n'>: “thus”. 10.19a, 11.3a, 4a, b (2), c, d, 5a, b, c, 6a, c, d, 7a (2), 12c, 12.1e [B], 22b, d, e, g.
ēg <ADYN'>: “then”. 10.18a, 11.4a, c, 5a, c, 6a, c, 7a, 12.1a, 3a, 5a, 7a, 9a, 11a, 13a, 15a, 17a, 19a, 21a.
ēk <'ywk>: “one”. 10.2d (2), 18f, 19b, 11.3c.
ēk-dād <'ywk'd't>: “sole-created”. 11.6d.
ēn <ZNE>: “this”. 10.2a, b, c, d, 3b, c, 5a, 7b, c, 9a, 11b, c, 13a, 15a (3), 16a, b, c, d, 17a, b, 18b, 11.3a, 4a, c, 5a, c, d, 6a, b, c, 7a, 12.2d [A], c [B], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].
ērmān <'yml'n'>: “Ērmān”. 11.7b.

fradom <pltwm>: “first(ly)”. 11.4d, 9a, 12a.
framūdan, framāy- <plmwtn', plm'd->: “to order, to command”. *framāyišn* 11.6b.
fraward <plwlt'>: “Fraward, guardian angel”. 11.5d.
**fraftan, fraw-*: <'pl'pt', plw->: “to extinguish”. *frawēd* 12.22c [A].
frāz <pl'c>: “forth, away”. 12.22c.
frāz guftan, gōw- <pr'c YMR(R)WN-tn', YMR(R)WN- / gwptn', gwb->: “to recite”. *frāz gōw* 10.2a, b, c, d, 3c, 7c, 9a, 11c, 13a, 11.4a, c, 5a, c, 6a, c, 7a. *frāz gōwē* 10.5a.
frāz srūdān, srāy- <pr'c slwtn', sl'd->: “to pronounce, to recite”. *frāz srāyišn* 11.3b, 8a, 11a, 14a, 20a, 12.14c [A]. *frāz srāyēd* 12.2c [A] / b [B], 4c [A], 6c [A], 12c [A], 16c [A]. *frāz srāyišnag* (pseudo-Phl.) 12.8c [A], 10c [A], 18c [A], 20c [A].
frāz šustan, šōy- <pr'c HLLWN-stn', HLLWN->: “to wash”. 12.2b [B].
frāz zadan, zan- <pr'c ztn', zn->: “to blow out”. 12.22c [B].

gannāg mēnōg <gn(n)'k mynwg / gn(n)'gmynwg>: “Gannag Mēnōg, the Stinking Spirit”. 10.5b, 16a, 11.10a, 13a.
gāb: <g's>: “Gāḏā, sacred chant”. 10.2a, b, c, d (2), 3a, b, 7a, b, 11a, b, 15a (3), 12.2c [A] / b [B (2)], 3d [B], 4c [A], 6c [A], 8c [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].
gāw <TWRA>: “cow”
gēhān <gyh'n'>: “creatures, world”. 11.1a, 12.2a [A], 4a [A], 6a [A], 8a [A], 10a [A], 12a [A], 14a [A], 16a [A], 18a [A], 20a [A].
gōspand <gwspnd>: “cattle”. 11.1c, 2c, 6a, b (2), 9f, g, 10a, 12f, g, 13a, 12.22c.

gōwišn <gwbšn'>: “word”. 10.2a, b, c, d, 3a, b, c, 5a (2), 7a, b, c, 9a (2), 11a, b, c, 13a (2), 15a (3), 16a, b, c, d, 17a, b, 11.3a, 4a, c, 5a, c, 6a, c, 7a.

guftan, *gōw-* <YMR(R)WN-tn', YMR(R)WN- / gwptn', gwb->: “to say, to speak”. *guft* 10.2a, 3b, 7b, 11b, 11.2a, 12.1e, 2c [A] / b [B], 3d, 4c [A], 5d, 6c [A], 7c [A], 8c [A], 9b, 10c [A], 11b, 12c [A], 13b, 14c [A], 15b, 16c [A], 17b, 18c [A], 19b, 20c [A], 22a. *gōw* 10.18e. *bē gōw* 11.3b, 8a, 11a. *gōwēd* 11.1b, 4b, 12c.

gumēxtan, *gumēxt-* <gwmyhtn', gwmyh->. “to mix”. 12.2b [B].

gyāg <gyw'k>: “place, passage”. 10.1a, 12.1f [B (2)].

gyān <HYA>: “life”. 12.22c.

h- <HWE->: “to be”. *hēnd* 10.2a, b, c, d, 3a, b, 7a, b, 11a, b, 15a (3), 16a, b, c, d, 17a, b, 18b, 11.3a, 7c, d. *ast* <AYT'> 10.19a, 11.1b, 4b, 12c, 20b, 12.22h.

ham gumēxtan, *gumēxt-* <hm gmyhtn', gwmyht->: “to defile directly”. *ham gumēxtēd* 12.21a, 22b.

hamē <hm'y>: “always”. 11.4b (2).

hamēstār <hmyst'l>: “subduer”. 10.17a, b.

hamkār <hmk'l>: “the same use”. 10.18c.

hamrēh <hmlyt'>: “direct defilement”. 10.1b, 6a, 17a, 11.9b, 12b, 12.21a [B], 22b [B].

har <KRA>: “all, every”. 10.18f, 19b, 11.9d, 12d, 12.22b [B].

harwisp <hlwsp'>: “all”. 10.5b, 6a, 16d, 11.1c, 2c, 10a, 13a.

hašt <8>: “eight”. 11.8a (2).

hāwišt <h'wšt'>: “disciple”. 11.7d.

hištan, *hil-* <ŠBKWN-tn', ŠBKWN->: “to abandon, to delete”. *bē hilam* 11.4b.

humat <hwmt'>: “good thoughts”. 10.18f, 19b.

huwaršt <hwłšt'>: “good deeds”. 10.18f, 19b.

hūxt <hwht'>: “good thoughts”. 10.18f, 19b.

-iz: vid. -z

i¹ <y>: “ezafe, connective particle”. passim.

i² <y>: “who, which, what (relative)”. 10.2d (2), 18c.

ǰām <y'm>: “glass; crystalline (water)”. 11.5b.

ǰōrdā <ywłt'k>: “grain”. 12.2d [B].

ǰud <ywdt>: “separate, different, another”. 12.21a [B].

ǰud-āb-tom <ywdt-MYA-twm>: “the most separate from water”. 10.18b.

ǰudāg <ywdt'k>: “separate”. 12.22c [B].

ǰuddēwdād <ywdtdywd't>: “the ǰuddēwdād (= Vīdēvdād) ceremony”. 10.2a, 11.2a.

ǰud-kēš <ywdt kyš>: “another doctrine”. 12.21a [B].

ǰud-urwar-tom <ywdt-'włwl-twm>: “the most separate from plants”. 10.18b.

ǰud-xwāyišn <ywdt hw'dšn'>: “another desire”. 12.21a [B].

ka <AMT'>: “when, if”. 10.18c, d, 11.4a, c, 5a, c, 6a, c, d, 7a, 12.22b [B].

kadag-bānūg <ktk b'nwk>: “lady of the house”. 12.7a [B].

kadag-xwadāy <ktk hwt'y>: “householder”. 12.7a [B].

kadār <kt'l>: “which”. 10.3a, 7a, 11a.

kadār-iz-ē <kt'l-c-HD>: “everyone, any other”. 10.19a, 12.21a.

kandan, *kan-* <HPLWN-tn', HPLWN->: “to dig”. 10.18c.
kanīg <k'nyk>: “girl”. 12.7c.
kardan, *kun-* </krtn', kwn->: “to do, to make”. *bē kunom* 10.1b (2). *kardan* 11.4b, 7b, c. *kard bawēd* 11.6b. *bē kunēnd* 11.6b, 12.22c [A]. *kunēnd* 12.2d [B (2)]. *kunēd* 12.3b [B]. *bē kunēd* 12.22c [B].
kas <AYŠ>: “person, somebody”. 11.9d, 12d. *kasi* (pseudo-Phl.) 12.1a [B (2)].
kāmag <k'mk'>: “desirous, loving; at will”. 11.7c, 12.2e [A (3)] / d [B (5)], 4e [A (3)], 6d [A (3)], 8d [A (3)], 10d [A (3)], 12d [A (3)], 14d [A (3)], 16d [A (3)], 18d [A (3)], 20d [A (3)].
kāmagīh <k'mkyh>: “desire”. 11.9f, 12f.
kār <k'l>: “deed, action, use”. 10.18c, 11.6b. *pad kār dārēd* “he will perform” 12.2c [B].
kē <MNW>: “who, which”. 10.1b (2), 2a, b, c, d, 3a, b, 5b (2), 6a (2), 7a, b, 11a, b, 15a (3), 16a, b, c, d, 17a (2), b (2), 18b, e, f, 19b, 11.1b, c, 2c, 3a, 4b (2), 5b, 7c, 9b (2), c, f, g, 10a, 12b (2), c (3), d, f, g, 13a, 12.1a, 3a, 5a, 7a [B], 9a, 11a, 13a, 15a, 17a, 19a, 21a, 22b [B].
kunišn <kwnšn'>: “deed, action”. 11.6b.
kū <AYK>: “that, that is, so that, where”. 10.1b (2), 2a, 3b, 7b, 18f, 11b, 11.1a, 2a (2), 4b, 6b, d, 7b, c, d, 9c, d, 12c, d, 12.1f [B], 2b [B (3)], 2d [A] / c [B (2)], d [B (3)], 3b [B], 9a [B (2)], 21a [B]. *kū tā* “so that”. 11.1b.

-m <-m>: “enclitic pronoun, 1st. Sing.”. 11.7d.
ma <AL>: “not (prohibitive)”. 12.2b [B].
madan <mtn'>: “to come”. 11.7b, c.
may <my>: “hole”. 10.18a.
man <L>: “I”. 11.4b.
mar <ml>: “vile”. 12.22b, e.
mard <GBRA>: “man”. 10.5b, 6a, 11.1c, 2c, 7a, 10a, 13a, 12.22c, f.
mardōm <ANŠWTA / mltwm>: “mortal, man, mankind”. 10.18d, 11.6b.
mazdātmō <mzd'tmwk>: “the prayer *mazdā*. *aṭ. mōi*”. 11.14a.
mādag <NKB>: “female”. 11.5d (2).
mādar <mt'l>: “mother”. 12.1a, c, 3b.
māh <BYRH>: “moon, month”. 11.1c, 2c, 10a, 13a, 12.7c (2).
mān <m'n>: “house”. 10.5b (2), 6a (2), 9b, 10a, 13b, 14a, 11.1b, 2b, 4a, 10a, 13a, 12.2b [A] / a [B], c [B], 2e [A] / d [B (3)], 3b [B], 4b, 4e [A], 6b [A], d [A], 8b [A], d [A], 10b [A], c [A], 12b [A], c [A], 14b [A], c [A], 16b [A], c [A], 18b [A], c [A], 20b [A], c [A].
mānbed <m'npt'>: “master of the house”. 10.5b, 6a, 12.7a.
mānbed <m'n'ptk>: “mistress of the house”. 12.7a.
māndan, *mān-* <KTLWN-tn', KTLWN->: “to wait”. *mānišnīh* (pseudo-Phl.) 12.1f [B]. *mānišn kunēd* (pseudo-Phl.) 12.3b [B].
māzanīg <m'znyk>: “Māzan, a type of demons”. 10.16c.
māzdēs'n <m'zdyšn'>: “Mazdean, related to the Mazdā's worshippers”. 10.18e.
mehīh <msyh>: “supremacy”. 11.7d.
mēnōg <mynwg>: “spirit, spiritual”. 11.1a.
mizd <mzd>: “reward; fruits offered in a ceremony”. 11.7c, 12.2d [B].
mowbed <mgwpt'>: “*mowbed*, a type of priest”. 11.7d.

mowbedih <mgwptyh>: “the priesthood of *mowbed*”. 11.7d. *mowbedān mowbedih* “the highest priesthood” 11.7d.

murdan, *mīr-* <YMYTWN-tn', YMYTWN->: “to die”. *bē mīrēd* 12.1a (2), 3a (2), 5a (2), 7a (2), 9a (2), 11a (2), 13a (2), 15a (2), 17a (2), 19a (2), 21a. *mīrēd* 12.22a [A], d [A], g. *murdag* 12.22a [B], d [B].

nabag <nPK>: “grandson”. 12.9a, 11a [A] / [B (2)].

nabage <nPKY / nPYH>: “grandaughter”. 12.9a, 11a.

nabērag <nPYLK>: “grandson, granddaughter”. 12.9a.

nabērage <nPYLKYK>: “grandaughter”. 12.9a.

namad <nMT>: “brushwood”. 12.22f [A].

nar <ZKL>: “man”. 11.7b.

nasuš <nSWŠ>: “Nasu, the corpse’s demon”. 10.1b, 6a, 17a, b, 11.9a, 12a.

nāf <n'P>: “family”. 12.2d [A].

nārīg <n'yLYK>: “woman”. 10.5b, 6a, 11.1c, 2c, 7a, b, 10a, 13a.

nē <LA>: “not”. 10.18c, 11.1b, 12c, 12.22d [A] / [B (2)], g.

nibištan, *nibēs-* <nPŠTN', nPYS->: “to write”. 10.1a, 12.4c [B], 6b [B], 8b [B], 10b [B], 12b [B], 14b [B], 16b [B], 18b [B], 20a [B].

nihādan, *nih-* <HNHTWN-stn', HNHTWN->: “to put, to build”. *nihēd* 12.2d [B].

nihuftan, *nihumb-* <nHWPTN, nHWMB->: “to cover, to clothe”. 12.2b [B].

niyāg <ny'K / nyy'K>: “grandfather”. 12.9a (2), 11a [A (3)] / [B].

niyāge / *niyāye* <ny'yK / ny'kyh / nyy'ky / ny'kyk>: “grandmother”. 12.9a (2), 11a (2).

nō <9>: “nine”. 10.18a.

nūn <KON>: “now”. 11.4b, 12.2d [A], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].

ohrmazd <'whrmzd>: “Ohrmazd”. 10.2a, 3b, 7b, 11b, 11.1a (2), 2a, 4d, 6d, 7d, 12.1e, 2c [A] / b [B], 3d, 4c [A], 5d, 6c [A], 7c [A], 8c [A], 9b, 10c [A], 11b, 12c [A], 13b, 14c [A], 15b, 16c [A], 17b, 18c [A], 19b, 20c [A], 22a.

ohrmazd-dād <'whrmzdd't>: 11.1c, 2c, 10a, 13a.

ō <OL / 'w'>: “to”. 10.1b (2), 17a, b, 11.4d, 7b, 13a.

ōb <KN>: “so, thus; maybe”. 11.9a (2).

ōy <OLE>: “he, she, it (3rd. Sing.); that”. 10.1b (6), 17a (3), b (3), 19a, 11.6d, 12g, 12.22b [B (2)].

pad <PWN>: “in, on, at, to”. 10.1a, b (4), 2a, b, c, d (3), 3a, b, 6a (2), 7a, b, 11a, b, 15a (3), 17a, b, 18b, c (2), d (2), e, f, 19b, 11.1b, c (12), 2b, c (12), 3c, 4a, c, d (2), 5a, c, 6a, c, d, 7a (2), b, c (2), d, 9b (2), d, 12b (2), d, 12.2c [B], 2d [B (5)], 21a [A] / [B (2)], 22b [B (2)], c [B].

pah <p'h>: “flock”. 10.18c.

pahast <p'hst'>: “fold”. 11.6b (2).

pahikārdan, *pahikār-* <ptk'lt'n', ptk'l->: “to fight”. *pahikārēm* 10.1b (2), 11.9a (2), 12a (4), b (2), c, d, f, g, 13a.

pahlom <p(')hlwm>: “the best”. 10.18d, 11.6b (2), 20b, 12.22h.

pabrēz <p'hlyc>: “protection”. 11.4d.
panj <5>: “five”. 11.3b (2), 20a.
panjāh <50>: “fifty”. 12.9b, 11b [B].
parīg <plyk>: “Parīg, a feminine evil being”. 11.9f, 12f.
pas <AHL>: “then, afterwards”. 11.2b, 9a (2), 12a (2), 12.2e [A] / d [B], 4e [A], 6d [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A]. *pas az* 10.5a, 9a, 13a, 18d, 12.2d [B].
paydāg <pyt'k>: “manifest”. 10.18e.
paydāgīh <pyt'kyh>: “manifestation”. 11.1c, 2c, 10a, 13a, 15a.
payrēh <ptyt'>: “indirect defilement”. 10.1b, 6a, 17b, 11.9b, 12b, 12.21a.
pāke <DKYA>: “pure”. 10.18f, 12.2b [B (2)], 4b [A], 8b [A], d [A], 10b [A], c [A], 12b [A], 14b [A], c [A], 16b [A], c [A], 18b [A], c [A], 20b [A], c [A].
pākīh <DKYA-yh>: “purity”. 10.18d.
pānagīh <p'nkyh>: “protection”. 11.3c, 4b.
pānj <5>: “five”. 12.19b.
pānzdah <15>: “fifteen”. 12.11b [A], 15b [B].
pērōzgar <pylwckl>: “victorious”. 10.5a, 9a, 13a.
pērōzgartom <pylwcgltwm>: “the most victorious”. 11.3a.
pēš <LOYN'>: “before”. 11.9a, 12a.
pid <pyt'>: “father”. 12.1a, c, 3b.
pid brādar <pyt BLWL>: “uncle”. 12.15a [A].
pid brādarēn <pyt BLWL-yn'>: “aunt”. 12.15a [A].
**purdēnīdan, purdēn-* <pwltytn->: “to fight, to struggle”. *bē purdēnam* 10.5b, 6a (3), 9b (3), 10a (2), 13b (2), 14a (2). *purdēnam* 11.9a (2), b (2), c, d, f, g, 10a, 15a.
pursīdan, purs- <pwrstytn', pwr-s->: “to ask”. 11.1a.
pūs <BRE / pws / pwsł>: “son”. 12.1c, 3a, b, 7c [A], 15a [B], 17a [A] / [B (2)], 19a [B (2)]. *pūsar* 12.7c [B].
pūs brādar <BRE BLWL>: “nephew”. 12.13a [B].

raftan, raw- <SGYTWN-tn', SGYTWN- / lptn', lp->: “to go, to enter”. *rawd* 12.2e [A (3)], 4e [A (3)], 6d [A (3)], 8d [A (3)], 10d [A (3)], 12d [A (3)], 14d [A (2)], 16d [A (3)], 18d [A (3)], 20d [A (3)].
rasīdan, ras- <YHMTWN-tn', YHMTWN->: “to arrive, to come”. *bē rasam* 11.4d. *rasīšn* 11.7b. *bē rasēd* 11.9d, 12d. *rasēd* 12.22b [B].
rawēnīdan, rawēn- <SGYTWN-ynytn', SGYTWN-yn->: “to drive”. *bē rawēnēd* 12.22c [A].
rāmišn <l'mšn'>: “pleasure”. 11.7b (2), c.
rāmišntom <l'mšn'twm>: “he who pleases the most”. 11.7c.
rāy <l'd>: “for; mark of the DO in late Phl.”. 11.3c, 6b, 12.2d [B (2)], 3c [B (2)], 17a [B (2)], 19a [B (2)], 22b [B].
rēman <lymn'>: “impure”. 10.6a (2), 11.9b (2), 12b (2), 12.22d [B].
rist <lyst'>: “dead”. 10.1b (2), 17a, b.
rōšn <lwšn'>: “kindled”. 12.2c [B].
rōšnīh <lwšnyh>: “light”. 11.1c, 2c, 10a, 13a.
rōz <YWM>: “day”. 10.18c, 12.1f [B (2)], 2b [B (5)], c [B], d [B], 3d [B (2)], 19b [B (2)].
ruwān <lw'b'n'>: “soul”. 10.18d.

sagrīh <sglyh>: “satiation”. 12.22f [A].
sawr <swl>: “Sawr, name of a demon”. 10.9b.
sāl <ŠNT>: “year”. 10.18c, 12.22a.
sē <3>: “three”. 10.7c, 2c [A (3)] / b [B (5)], c [B], d [B], 4c [A (3)], 6c [A (3)], 8c [A (3)], 10c [A (3)], 12c [A (3)], 14c [A (3)], 16c [A (3)], 18c [A (3)], 20c [A (3)].
sīh <30>: “thirty”. 12.1e [A] / f [B], 3d, 5d, 11b [A], 15b [B].
snah <sn'h>: “blow” 10.16a, b, c, d, 12.22c [B].
sneh <snyh>: “blow”. 12.22c [A].
spenāg mēnōg <spn'mynwg>: “Beneficent Spirit”. 12.21a, 22b.
spitāmān <spyt'm'n'>: “Spitāmān”. 12.2e [A] / d [B], 4e [A], 6d [A], 8d [A], 10d [A], 12d [A], 14d [A], 16d [A], 18d [A], 20e [A], 22b, d.
srišāmṛūd <slyš'mlwt'>: “to be said thrice”. 10.2b, d, 7a, b, 9a, 15a.
srōš <slwš>: “Srōš”. 12.2c [B].
srūdan, srāy- <slwtn', sl'd->: “to recite”. *srāyišn* 11.2a.
star <stl>: “star”. 11.1c, 2c, 10a, 13a.
stī <sty>: “existence”. 10.5b, 6a.
stō <stwb'> “defeated”. 10.1b (2).
stōš <stwš>: “the *stōš* ceremony”. 12.2c [B].

-š <-š>: “enclitic pronoun, 3rd. Sing.”. 10.1b, 2a, 3b, 7b, 11b, 11.2a, 6a, d, 9a, 12a, 12.1e [A], 2c [A] / b [B], 3d, 4c [A], 5d, 6c [A], 7c [A], 8c [A], 9b, 10c [A], 11b, 12c [A], 13b, 14c [A], 15b, 16c [A], 17b, 18c [A], 19b, 20c [A], 22a.

šast <60>: “sixty”. 12.1e [A] / f [B], 3d, 5d.

šaš <6>: “six”. 12.7c.

-šān <-š'n'>: “enclitic pronoun, 3rd. Pl.”. 10.18d, 11.6b.

šāyistan, šāy- <š'dstn', š'd->: “to be proper”. 10.18c (2).

šnāyēnīdārīh <šn'dynyt'lyh>: “propitiation”. 11.4d.

šustan, šōy- <HLLWN-stn', HLLWN->: “to wash”. *šōyēd* 12.2c [A (2)], b [B], 4c [A (2)], 6c [A (2)], 10c [A (2)], 12c [A (2)], 14c [A (2)], 16c [A (2)], 18c [A (2)], 20c [A (2)]. *šōyišnag* (pseudo-Phl.) 12.8c [A (2)]. *šōy* (pseudo-Phl.) 12.22b [B].

-t <-t>: “enclitic pronoun, 2nd. Sing.”. 11.4b, 7b (2), c.

tan <tn'>: “body”. 10.5b, 6a, 11.3c, 6d, 12.2c [A] / b [B (2)], 2d [B], 4c [A], 6c [A], 8c [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].

tanāpublag <tn'pwhlk>: “*tanāpubl* sinner”. 12.1d, e [A] / f [B], 3c, d, 5c, d, 7b, c, 9a, b, 11a, b, 13a, b, 15a, b, 17a, b, 19a, b.

tar <tl>: “through, across”. 12.22a [A].

tarsagāh <tlsk's>: “reverent”. 11.7d.

tarsagāhīh <tlsk'syh>: “reverence”. 11.6d, 7d.

tawriz <twlyc>: “Tawriz, name of a demon”. 10.10a.

tā <OD>: “until, so that; preceding numerals in late Phl.”. 11.1b, 12.2b [B (4)], c [B], 3b [B], c [B (2)], 5b [B], c [B (2)], 7b [B], 9a [B], 11a [B (2)], 13a [B (2)], 15a [B], 17a [B (2)], b [B (2)], 19a [B (2)]. *tā ō* 11.4b.

tō <LK>: “you (2nd. Sing.)”. 10.18a, 11.4d, 7c, 10a, 13a.

tōhm <twhm>: “relative”. 12.21a.

u- <AP->: “and”. 10.2a, 3b, 7b, 11b, 11.2a, 6b, 7b, c, 9a, 12a, 12.1e [A], 2c [A] / b [B], 3d, 4c [A], 5d, 6c [A], 7c [A], 8c [A], 9b, 10c [A], 11b, 12c [A], 13b, 14c [A], 15b, 16c [A], 17b, 18c [A], 19b, 20c [A], 22a.

ud <W>: “and”. *passim*.

urwar <'w|w|>: “plant”. 11.1c, 2c, 6c, d, 9f, g, 10a, 12f, g, 13a, 12.2e [A] / d [B (2)], 4e [A], 6d [A], 8d [A], 10d [A], 12d [A], 14d [A], 16d [A], 18d [A], 20d [A].

uzdēs paristagīh <'wcdys plstkyh>: “idolatry”. 11.9f, 12f.

wahman <whwmn'>: “Wahman”. 11.7c.

waranīg <wlnyk>: “Waran, name of a class of demons”. 10.14a.

wardagīh <wltkyh>: “captivity”. 12.22c [A].

wardenišn <wltynšn'>: “distress”. 12.22c [B].

warzišn <wlcšn'>: “deed”. 11.4d.

was <KBD>: “many, much”. 11.5d, 9c, 12c.

wastarag <wstlg / wstly>: “clothes”. 12.2c [A] / b [B (2)], 4c [A], 6c [A], 8c [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A], 22f [A].

wattar <SLY-tl>: “worse”. 12.22b [B].

waxšēnīdan, *waxšēn-* <whšynyt'n', whšyn->: “to make grow”. 11.6d.

wazay <wck / wcg>: “frog”. 12.22a.

wādīg <w' tyk>: “Wind, a demon”. 10.14a.

wādīgar <w' tykl>: “who causes Wind (to blow)”. 10.14a.

wāstar <w' stl>: “fodder”. 11.6b (2).

weh <ŠPYL>: “good”. 10.18d, 12.2d [A] / c [B], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].

wēš <wyš>: “more”. 12.2b [B].

wēš-hušk <wyš hwšk>: “more dried up”. 12.22a [A].

wēš-huškatar <wyš hwšktl>: “much more dried up”. 12.22a [B].

widardan, *wider-* <wtltn', wtyl->: “to pass”. *widerišn ast* (pseudo-Phl.) 12.1f [B].

wināh <wn' s>: “sin”. 10.18f.

wis <wys>: “clan”. 10.5b, 6a (2), 9b, 10a, 13b, 14a, 11.10a.

wisbed <wyspt'>: “headman of the clan”. 10.5b, 6a.

wīr <wyl>: “man”. 10.18c.

wīst <20>: “twenty”. 12.13b, 15b [A], 17b.

wīst ud panj <25>: “twenty-five”. 12.9b, 11b [B].

wuzurg <wclg>: “big”. 12.2c [B].

xānag <h' nk>: “house”. 12.2d [A].

xēm <hym>: “nature”. 12.22b [B].

xēšm <hyšm>: “Wrath”. 10.13b, 16b, 11.9a, 12a, 15a.

xruīdruš <hlwydlwš>: “having a bloodstained stick (epithet of Xēšm)”. 10.13b, 16b.

xuftan, *xufs-* <HLMWN-tn', HLMWN->: “to sleep”. *xufsēd* 11.9c, 12c (2).

xwad <hwt>: “himself, herself”. 12.7c [B].

xwab <AHTE / AH-dl>: “sister”. 12.5a.

xwardan, *xwar-* <OŠTEN-tn', OŠTEN->: “to eat, to consume”. *xwarēnd* 12.2d [B].

xwarišnag <hwłšnk>: “food”. 12.22f.

xwaršēd <hwšyt'>: “sun”. 11.1c, 2c, 10a, 13a.
xwāhišnīh <hw' dšnyh>: “prayer”. 11.7d.
xwāstan, *xwān-* <KRYTWN-stn', KRYTWN- / KLYTWN-stn', KLYTWN->: “to recite”. *xwānēd* 12.2b [B], 3b [B]. *xwānēnd* 12.3d [B].
xwānišn <KRYTWN-šn'>: “invocation”. 12.2d [B].
xwāstār <hw'st'l>: “eager”. 11.7d.
xwēd <hwyt>: “moist”. 10.18c.
xwēš <NPŠE / hwys>: “own”. 10.5b, 6a, f, 19a, b, 12.2d [B], 7c [A].

yaθāhūwayryō <yt'hw(k)wylywk'>: “the prayer *yaθā. ahū. vairiūō*.”. 11.3b, 8a, 11a, 20a.
yaštan, *yaz-* <YDBHWN-tn', YDBHWN->: “to celebrate, to worship”. *bē yaz* 10.2a, 11.2a. *yazam* 11.5b, d. *yazēd* 12.2d [A (2)] / c [B (3)], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A]. *yazēnd* 12.2d [B]. *bē yazēnd* 12.2d [B].
yazišn <ycšn'>: “ceremony”. 12.2c [B].
yōjdāsr <ywšd'sl>: “purified”. 12.2b [A] / a [B], e [A] / d [B (2)], 4b [B], 4e [A], 6b [A], c [A], 12c [A].
yōjdāsrēnīdan, *yōjdāsrēn-* <ywšd'slynytn', ywšd'slyn->: “to purify”. *yōjdāsrēnam* 11.1b, 12.2a [B], 4b [B]. *yōjdāsrēnē* 11.4a, c, 5a, c, 6a, c, 7a (2). *yōjdāsrēnēd* 10.18f, 19a, b, 12.2b [A], 4b [A], 6b [A], 8b [A], 10b [A], 12b [A], 14b [A], 16b [A], 18b [A], 20b [A].
yōjdāsrīh <ywšd'slyh>: “(formula of) purification”. 10.18d (2), e, 19a, 11.2a, b, c (12), 12.2b [B].

-z <-c>: “too, and”. 10.2d (3), 11.7c, 12c, 12.2b [B], 22a, f [A].
zadan, *zan-* <ztn', zn->: “to strike, to smite, to kill”. *zand* 12.22c. *zanēd* 12.22c.
zahr <zhl>: “poison”. 11.9c, 12c (2).
zahr-gar <zhlkl>: “poisoner”. 11.9c, 12c.
zahr-garīh <zhlklyh>: “poisoning”. 11.9c, 12c.
zamān <zm'n'>: “time”. 11.4b.
zamīg <zmyk>: “earth”. 10.18b, 11.1c, 2c, 5c, d, 9f, g, 10a, 12f, g, 13a.
zand¹ <znd>: “tribe”. 10.5b, 6a (2), 9b, 10a, 13b, 14a, 11.10a.
zand² <znd>: “Pahlavi translation”. 10.1a.
zandbed <zndpt'>: “headman of the tribe”. 10.5b, 6a.
zardu(x)št <zltw(h)št>: “Zardu(x)št”. 10.18a, e, 11.1a, 2a, 7b, 12.2e [A] / d [B], 4e [A], 6d [A], 8d [A], 10d [A], 12d [A], 14d [A], 16d [A], 18d [A], 20e [A], 22b, d.
zādan, *zāy-* <YLYDWN-tn', YLYDWN->: “to be born”. *bē zād hēnd* 10.18d.
zāriz <z'lyc>: “Zāriz, name of a demon”. 10.10a.
zāyišn <YLYDWN-šn'>: “birth”. 10.18d.
zīndag <zywndk / zynd>: “alive”. 10.1b (2), 17a, b, 12.22b, c (5), d.
zōhr <zwhl>: “libation”. 12.2d [A] / c [B (2)], 4d [A], 6c [A], 8d [A], 10c [A], 12c [A], 14c [A], 16c [A], 18c [A], 20c [A].

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