

## Abbreviations and Forms.

### *Symbols and Fonts*

( ) round parentheses inside quotations, indicate that the words in these parentheses are not in the text being translated, but are insertions by the translator, by way of supplementation, clarification, or interpretation.

### Words in *italics* in quotations:

~ Some earlier translators, (e.g. E. W. West), indicate words they have inserted (as interpretive aids), that are not in the text being translated, by putting such words in italics instead of using the more recent device of round parentheses ( ).

~ In quotations from Insler's 1975 translation, he uses italics to indicate words that he thinks are manthras, precepts, or words spoken by someone mentioned in the quotation.

[ ] If not otherwise specified, words in square brackets in a quotation indicate insertions into the translation by me, usually to show the applicable Avestan word, but sometimes as an explanation, e.g. "... [the rich Karpan](#) [a type of priest] [chose the rule of tyrants and deceit rather than truth.](#)" Some earlier translators (such as Mills and E. W. West) use square brackets to indicate the Pahlavi commentary inserted into a text. I identify all such insertions, where I am able to do so.

... A string of dots in a quotation indicates a deletion by me from the quotation ~ whether from a translation of a text, or from the translator's commentary or explanation. Often a quotation (especially from the Gathas) contains multiple strands of thought. Deleting those strands that are not applicable to the issue under discussion enables us to focus on that issue without being distracted by other strands of thought (which often are very valuable in and of themselves, but are not directly related to the issue under discussion).

\* An asterisk before a GAv. word indicates the translator has conjectured the word form ~ either that he has emended the word, because he thinks the word as it appears in mss. reflects an error in transmission (vocal or scribal), or that the word is a conjectured root or stem.

/ when a forward slash appears in a line of a Gatha verse, it represents the caesura which indicates a poetically or metrical division of the line into two segments (unrelated to meaning).

\_\_\_ / \_\_\_

(1) when two grammatical declensions are linked with a forward slash, it means that the word form is the same for both declensions (e.g. *ašəm* may be described as nom./acc. sg. because it is the form for both the nom. sg. and acc. sg. cases);

(2) when two or more gender abbreviations are linked with a forward slash, it means that the word form is the same for each of those genders; for example, *tāiš* a demonstrative pronoun 3p instr. pl. would be described as masc./ntr. because *tāiš* is the form for both the masc. and the ntr. genders.

(3) when the forward slash separates two English words, it is used to express (i) a different shades of meaning, or (ii) that both English words are needed for an accurate translation of a given Avestan word;

#### *Grammatical abbreviations:*

##### *Cases:*

|        |                   |
|--------|-------------------|
| abl.   | ablative case     |
| acc.   | accusative case   |
| dat.   | dative case       |
| gen.   | genitive case     |
| instr. | instrumental case |
| loc.   | locative case     |
| nom.   | nominative case   |
| voc.   | vocative case     |

##### *Number*

|     |          |
|-----|----------|
| du. | dual     |
| pl. | plural   |
| sg. | singular |

##### *Grammatical Person*

|    |  |
|----|--|
| 1p | first person (I, we)                   |
| 2p | second person (thou, thee, you)        |
| 3p | third person (he, she, it, they, them) |

##### *Grammatical Genders*

|       |           |
|-------|-----------|
| fem.  | feminine  |
| masc. | masculine |
| ntr.  | neuter    |

*Language abbreviations*

|       |                 |
|-------|-----------------|
| Av.   | Avestan         |
| GAv.  | Gathic Avestan  |
| YAv.  | Younger Avestan |
| Pahl. | Pahlavi         |
| Ved.  | Vedic Sanskrit  |
| Skt.  | Sanskrit        |

*Abbreviations of ancient Av. texts.*

|       |                     |
|-------|---------------------|
| Ny.   | Nyaish              |
| Sir.  | Sirozah             |
| Vd.   | Vendidad (Videvdat) |
| Visp. | Visperad            |

Y the Yasnas which are the Gathas, or a verse in the Yasnas which probably was composed by Zarathushtra, e.g. Y27.13 the Ahuna Vairya (Yatha Ahu Vairyo), and Y27.14 the Asha Vahishta (Ashem Vohu). An exception is made for Y54.1 (the A Airyema Ishyo) which is an original GAv. composition, not a quotation from another GAv. text, but may (or may not) have been composed by Zarathushtra or a very close disciple.<sup>1</sup>

For Y27.13 (the Ahuna Vairya), and Y27.14 (the Ashem Vohu): The actual Yasna 27 originated in YAv. times, but its sections 13 and 14 are original GAv. compositions which most probably were composed by Zarathushtra himself, although not a part of any Gatha (as we know them today), and were collated into Yasna 27.

YHapt. the Yasna Haptanghait which is in Gatha Avestan, but not a part of the Gathas and not authored by Zarathushtra.

Yy The Yasnas which originated in Younger Avestan times and are in YAv. (and also include a few passages in archaic YAv.; for example, Yy27.15 which is the Yenghe Haatam, is composed in Archaic YAv.). Many YAv. Yasnas include quotations from the Gathas and the GAv. YHapt. Such Yasnas are nevertheless designated Yy, because they originated in YAv. times and are not a part of the Gathas or the YHapt (some of these quotations from the Gathas are in GAv. others are in a YAv. version of the GAv. quotation). The Yy abbreviation enables the reader to see at a glance

which of the Yasnas originated in YAv. times, and I am indebted to Humbach 1991 for this idea.

Yt Yasht.

\_\_\_ a, b, c, etc. Generally, Av. mss. have no numbered chapters or verses (or sections). This system was created by modern scholars to facilitate identification of a particular segment of text.

Whenever the abbreviation for an Av. text is followed by two numbers separated by a decimal point, the first number indicates the chapter, and the second numbers indicates the verse or section.

In citations to a specific Gatha verse, the small letters signify the lines of the verse (a = line 1, b = line 2, and so on). Thus Y47.2b means the Gatha Yasna chapter 47, verse 2, line b (the 2d line). Gatha verses typically have anywhere from 3 lines to 5 lines ~ the number of lines per verse being a function of the poetic meter of a Gatha.

*Abbreviations of manuscripts in Geldner's Avesta.*

Geldner's *Avesta*, identifies various manuscripts by the following abbreviations.<sup>2</sup> Some of the ways in which Geldner identifies mss. in his footnotes, (usually to show variations in the way a given word appears in different mss.) are obscure to me. Some such references may have been caused by typographical errors in the reprint of Geldner's work which I use.

Many mss. were badly deteriorated even in Geldner's time, rendering such parts indecipherable. Many mss. contain only parts of the Avesta, varying greatly, both in type and quantity of texts. Geldner's introduction ("Prologomena") gives a summary of the scholars' abbreviation for each ms., its location, what it contains, and his opinion of its linguistic qualities. Here are Geldner's mss. abbreviations, some with their locations (in Geldner's time. I do not know the present locations of these mss).

|  |           |
|--|-----------|
| B1, B2, B3; Bombay University Library  | (3 mss.), |
| C1; Cambridge,   | (1 ms.)   |
| Dh1; Dhanjibhai Framji Patel in Bombay,  | (1 ms.)   |
| E1, E2; Edalji Darabji Rustomji Sanjana, Dastur,   | (2 mss.)  |
| F1, F2; Framji Fardunji Madan,   | (2 mss.)  |
| Fl I; Florence, Indian Museum,   | (1 ms.)   |
| H1 through H5; Hoshangji Jamaspji, Dastur, Poona,  | (5 mss.)  |
| J1 through J17; Jamaspji Minocheherji Jamasp Asana, Dastur,<br>[J2 is now in the Bodleian Library at Oxford] | (17 mss.) |
| Jb; Jamsetji Bomanjee Wadia,   | (1 ms.)   |

|  |           |
|--|-----------|
| Jm1 through Jm5; Jamshedji Manekji Unwalla, Mobed                              | (5 mss.)  |
| Jp1; Jamshedji Peshotanji Sanjana, Dastur                                      | (1 ms.)   |
| K1 through K43 (K3 is 2 mss ~ K3a and K3b);<br>Copenhagen University Library,  | (44 mss.) |
| Kh1, Kh2; Khorshedji Bejanji Dastur,   | (2 mss.)  |
| L1 through L27; London, India Office, de Guise Collection                      | (27 mss.) |
| Lb1, Lb2, Lb5, Lb16 London, British Museum                                     | (4 mss.)  |
| M1, M2, M3, M4, M6ab, M7, M21, M25, M26, M35;<br>Munich, and Haug's collection | (10 mss.) |
| Mb1, Mb2; Mancherji Barzoji Powri, Mobed,                                      | (2 mss.)  |
| Mf1 through Mf4; Mulla Firuz Library, Bombay,                                  | (4 mss.)  |
| MI1 through MI4; Manekji Limji Hataria,  | (4 mss.)  |
| O1, O2, O3; Oxford, Bodleiana,   | (3 mss.)  |
| P1, P2, P6, P10, P11, P12, P13, P14; Paris, Bibliotheque Nationale             | (7 mss.)  |
| Pd; St. Petersburg Royal Library   | (1 ms.)   |
| Pt1 through Pt4; Peshotanji Behramji Sanjana Dastur, Bombay                    | (4 mss.)  |
| R1 = Jm4 (misdesignated R1)  |           |
| S1, and 2; mss. from Surat,  | (2 mss.)  |
| W1, W2, W3, W5, W6; Wilson Collection  | (5 mss.)  |

#### *Abbreviations of printed works and authors*

Throughout this book, the title of a given publication may be abbreviated by giving only the author's name and date of publication (with page references). The full title and other particulars, are set forth in full in the *Selected Bibliography*.

#### *Miscellaneous abbreviations*

BCE /CE (previously BC and AD)

BCE stands for 'Before the Common Era' and

CE stands for 'Common Era';

The previous BC ('Before Christ') and AD (Anno Domini), were a system for recording time before and after the advent of Christ. The change to 'Common Era' is quite meaningless (what exactly does 'common era' mean?). I dislike using meaningless terms, just to be politically correct. But I agree that we need terminology for our system of recording time, without reference to any particular

religion. So I have adopted the new convention for want of a more rational alternative.

- et seq. 'and what follows'. So 'p. 5 et seq.' means p. 5 and the pages that follow'.
- ft. 'footnote'.
- numbers in citations: The first number after the title, shows the volume; the next shows the page; e.g. SBE 23, p. 5 = SBE Vol. 23, page 5.
- ms. mss. manuscript(s).
- Vol. volume.
- vs. vss. verse(s). In Avestan texts, the Gatha verses are not numbered. The verse numbers have been added by modern scholars, for purposes of identification, to enable a given verse to be referenced.
- § section. The paragraphs or sections of Avestan 'prose' texts are not numbered. As with Gatha verses, the numbers of these paragraphs or sections have been added by modern scholars. But unlike the Gathas, the YAv. texts are not in (metrical) poetry (although some of them have the music and rhythm of poetry). Therefore I call their paragraphs or segments 'sections'.

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<sup>1</sup> See *Part Seven: Yasna 54.1*.

<sup>2</sup> Geldner pp. ii - xiii.