

MAZDAYASNIAN HYMNS.

BY

ALEXANDER ROGERS,

LATE BOMBAY CIVIL SERVICE,

TRANSLATOR OF THE SHAH-NAMAH,

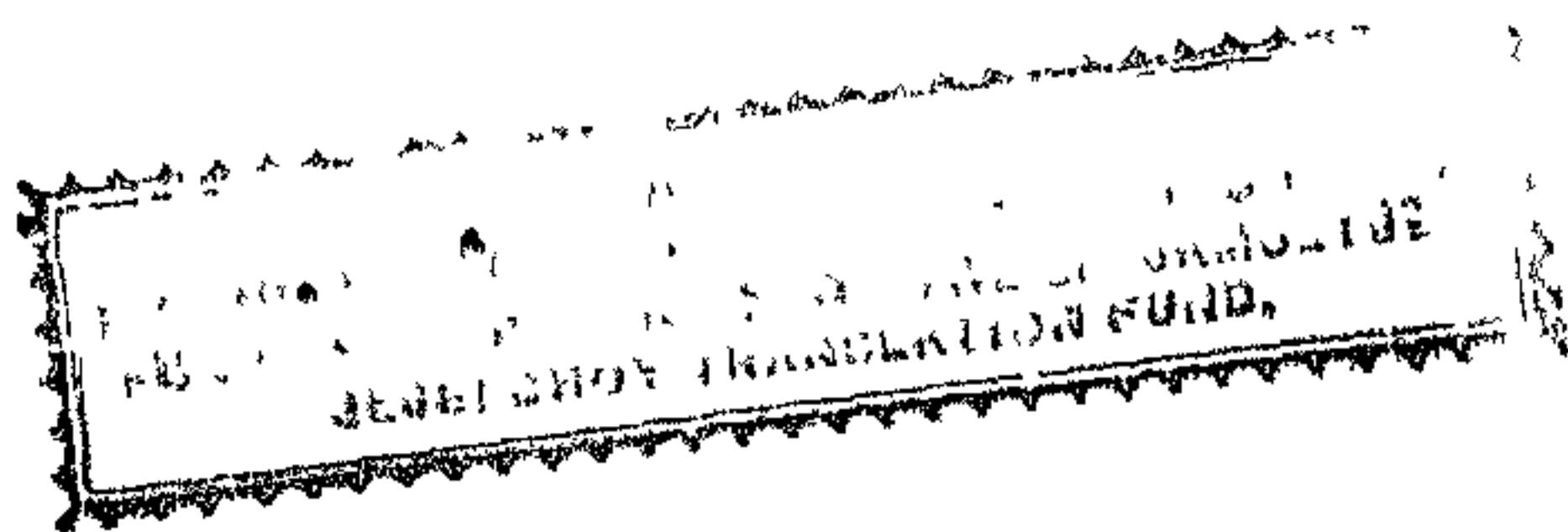
ETC., ETC., ETC

THE COOPER PUBLISHING COMPANY,

154 HIGH ROAD, ILFORD, LONDON

Two Shillings Net





DEDICATION.

To the memory of

THE LATE DADABHOY BYRAMJEE

(Head and founder of the firm of Dadabhoy and Company of London, New York, Aden, Madagascar, Trieste, Mussowa, Berbera and Cairo), who by dint of industry, honesty, and literary pursuits raised himself to prominence and showed himself an example worthy to be imitated by his co-religionists,

BORN MARCH 6, 1831.

DIED DECEMBER 27, 1908.

PREFACE.

I have undertaken the preparation of these hymns at the suggestion of my friend Mr. Nasarvanji M. Cooper of the "London Indian Chronicle." They are intended specially for the use of Zoroastrians, and if they are appreciated by them, I shall be more than satisfied.

A. ROGERS

NEW PUBLICATIONS.

1. THE HYMNS OF ZOROASTER.

By Prof. L. H. Mills, of Oxford. Cloth Bound. Price: Two Shillings Net.

2. THE IMITATION OF ZORO- ASTER.

Quotations from Zoroastrian Literature. By Nasarvanji Maneckji Cooper, editor of the Wisdom of Zarathushtra Series. Cloth Bound Price: Two Shillings Net.

3. THE ZOROASTRIAN CODE OF GENTLEHOOD.

By Nasarvanji M. Cooper, editor of "The London Indian Chronicle." Cloth Bound. Price: One Shilling Net.

THE COOPER PUBLISHING COMPANY,
154, HIGH ROAD, ILFORD, LONDON.

MAZDAYASNIAN HYMNS.

I,

AHURĀ MAZDA, mighty Spirit, Thou
Art the great Godhead before whom we bow.
Thou hast created Heaven and the earth,
It is to Thee that Nature owes its birth.
Implant good thoughts in ev'ry human mind,
That in good words they may expression find.
In life's ill way that we may not proceed,
Oh ! let them point the way to worthy deed.

GOOD THOUGHTS.

GOOD WORDS.

GOOD DEEDS.

II.

O Hormazd, of eternal fire,
Do Thou our hearts with godlike thoughts inspire.
Thy eye in mercy now towards us turn,
Thy precepts in our hearts that we may learn,
So that no sinful wish, no wayward mood
Upon our meditations may intrude,
That there may mix with them no thought of ill,
But all be guided by Thy holy will.
Incline our hearts towards each righteous deed,
That from all wickedness they may be freed,
Our nature with all holiness imbue,
That all but in Thy service we may do.
That for ourselves alone we may not pray,
But from ill deeds the wicked turn away.
Guide Thou his sinful heart that in the end
Toward Thy righteousness that it may tend.

III.

Ahura Mazda, do Thou us impart
All graces fitted for the human heart,
Grant that that heart may ever rise to Thee
In thankfulness with all humility.
That ever towards Thy love it may incline,
In thought, in word, in deed, it may be Thine.
In thought, in word, that it may Thee adore,
To Thy love it be wedded more and more.
In hope tow'rd's Thee our eyes now may we raise
Our tongues be eloquent aye in Thy praise.
Towards good thoughts do Thou direct our mind,
Towards all good deeds that it may be inclined.
Grant for such earthly goods as we possess,
That we Thy holy name may ever bless.
For all good deeds that we may ever do,
Ahura Mazda, praise to Thee is due.
No thought but tow'rd's Thy will that we may know,
And rise aye in Thy favour as we grow,
Trusting in this world everything to Thee,
Leave in Thy hands our future destiny.

IV.

When slander is abroad, hold thou thy tongue,
That by all men thy praises may be sung.
Know, one false word a good man's life will soil
And false seed sown good harvest, too, may spoil.
Ahura Mazda, hear us when we call,
That slander from our lips may never fall.
Grant that ourselves we ever may be pure
So from all men we blessing may secure.
That in Thy love protected we may be
And Ahriman before our face may flee.
Freed thus from devilish, as from human strife,
We may in comfort lead a holy life.
O Holy Mazda, hold us in Thy care,
And in Thy mercy hear our humble prayer.

V.

Ahura, Spirit, we give thanks to Thee,
As we look around upon our progeny.
That Thou should'st not have left us here alone
For want of children in our home to groan.
And now in grace as Thou hast vouchsafed us
these,
Oh I grant that they may live but Thee to please.
In mercy now on them good gifts bestow,
Above all else that they Thy will may know.
As this in their hearts they this ingrafted find,
To do that will they may be aye inclined.
That they in early years with childish art
May learn to brighten up their parents' heart.
Oh I may they never in advancing years
E'er have to sojourn in the vale of tears,
That we may bring them up with counsels sage
To be our comfort in our later age.
Oh I lead us all, O Mazda, unto Thee
Still to be Thine, a happy family.

VI.

Ahura Mazda, Spirit ruling over all,
Thou seest us, and hearest when we call.
To Thee alike are earth and sea and air,
Where'er we turn, for Thou art everywhere.
O hear us now, our supplications grant,
Good thoughts of all things in our hearts implant,
And that such thoughts may never be in vain,
Grant us Thy grace from all sin to refrain.
Supreme Thou rulest in Thy heaven above,
And art the only real source of love.
Oh! grant us grace in every word and thought
That we may nearer to Thyself be brought,
And when this mortal life comes to its end
Our spirits may with Thine for ever blend.
O mighty Spirit, upon Thee we call,
Do Thou be with us. Be our all in all!

VII.

O holy, holy, holy Mazda, Thou
Art the sole Deity to whom we bow.
Incomprehensible to man's conceit,
We lie and grovel at Thy mercy-seat.
Unthought by man in Thy majestic state
Almighty, everlasting, uncreate.
Beyond the reasoning of man below,
Thyself omniscient, who all dost know.
With whom there's nothing that we can compare
Thou art above, below and ev'rywhere.
Yet can our prayer reach up to heaven high
As "Mercy, Mercy, Mercy," still we cry.
Look down upon us from Thy throne above
And keep us ever in Thy holy love.

VIII.

Mazda, to whom in spirit all the pious pray,
Grant us Thy heavenly succour day by day.

Oh! let us view this earth as but a passing scene,
That all may not be with us as it may have been.
Do Thou in mercy listen to our prayer

And bid us for the future to prepare.

Our aim alone on earth should not be sordid pelf,
One's hope should not concentrate on oneself.

Towards mankind we should not hold a narrow
view,

But for each other love from time to time renew,
So that our ev'ry thought tow'rds holiness may
tend,

As far as may be, to be like Thee in the end.

Oh! be Thou with us whilst we have this mortal
breath

In life, oh! guard us, oh! be with us in death.

IX.

Improper envy tow'rds each other do not bear,
In thought, in word and deed, that love be ev'ry
where.

In search of Holiness do thou aye look around,
And may Ahura Mazda's grace for thee abound.
Each earthly atom all minute though it may be,
Was not create but through His purity.

On all He looks down in His pitying love,
In everlasting mercy from above.

Be thou not led away by ev'ry earthly whim,
In universal love but be like Him.

Live not on earth in any narrow groove,
But strive in heavenly wisdom to improve.

Ahura has a cure for ev'ry ill

Be not thou silent; importune Him still.

X.

Mazda, vouchsafe to me the perfect mind,
That to Thy will I may be inclined.
Breathe in my heart such perfect love to Thee,
In thought, in word, in deed that I may perfect be.
This cannot be but with Thy holy aid,
That of temptation I may never be afraid.
Of Ahriman the wiles that I may aye withstand,
Reliant ever on Thy strength'ning hand.
Oh I grant my heart may be with Thee in unison,
And Thee and not myself, I may rely upon.
Whatever in the future there may me betide,
I by Thy holy justice may abide.

XI.

Mazda, who shieldest us from ev'ry mortal blow,
 From Ahriman protect us, now our fiendish foe.
 To us towards each other now a kindly feeling
 grant

And in our hearts of concord, too, the rootlet plant.
 So that these hearts of jarring notions may be free,
 Of malice, envy, hatred and fierce enmity.
 So in Iran of varied creeds men may agree
 All for the common good to work in unity.
 That men, at first all of a common race and birth
 May treat each other all as of an equal worth.
 That all, the Moslem, Parsee, though of varied
 creed,
 In friendliness towards each other be agreed,
 Thus hatred, cruel discord may for ever cease
 Our nation thus enjoy unwonted peace.

XII.

O Thou, who earth's foundations all hast firmly
laid

For its replenishment hast due provision made,
Ahura, cast on earth Thy vivifying beam,
On us with Thy increasing kindness may it gleam,
So that our race, increasing ever year by year,
Amongst earth's favoured ones in number may
appear;

That, as Thou hast protected in the changeful past,
Thou mayest ever shield it from misfortune's blast.
In this prosperity that it may aye increase,
Enjoy the fruits as well of mighty Britain's peace,
That earthly diminution we may never know
But in augmented fruitful numbers ever grow.
Nor ever upon earth display unwonted fear
That amongst its teeming masses we may dis-
appear.

XIII.

In midnight dreams and in our daily round,
 Present with us, O Mazda, be Thou found.
 Ended in Thee all work that was begun,
 Whatever course through Fate it may have run,
 Completed in Thy wisdom may it be
 Must every mortal in the end agree.
 Be it completed for men's good or ill,
 Good it must be if sanctioned by Thy will.
 All human counsel must there then be mute,
 When Thou hast settled what was in dispute.
 Oh ! grant us grace that we may ever know
 That nought but good can from Thy precepts flow.
 Display Thy love, whatever may abide,
 For it alone Thy counsel will decide.

XIV.

Ahura, guard us from all earthly pride,
In Thee in humbleness that we abide.
In all humility our soul may sit
Before the Infinite, Indefinite.
For we as Mazda Thee can only know,
Whilst upon earth we sojourn here below.
But fast is coming on the awe-full hour
When we shall see Thee in Thy might, Thy pow'r,
When all that's earthly then shall pass away,
And we shall awaken to eternal day.
Then shalt Thou us reveal Thy endless Pow'r,
Oh ! help us now to know our final hour.
Help us to realise the eternal call,
When Thou to man shalt be the all in all.



XV.

Ahura, guard us from all earthly lust,
 For Thou hast said it, and in Thee we trust.
 Ourselves with cords of conscience should we bind
 We pray Thee rule in every mortal mind.
 Cause us to know ourselves as weak and frail
 To ward off sin's attacks that we must fail.
 Towards salvation's goal that we our course must
 shape

From sin's entangling meshes that we may escape,
 Ahura, guard us rightly, Thee we pray
 Direct us ever on the holy way.
 Elsewhere may Ahriman us never lead,
 But make us Thine in thought, in word, in deed.
 Thy ear toward us, oh! in mercy bend;
 Oh! bless us and be with us ' the end.

XVI.

Ahura Mazda, Lord of gladness Thou!
With lightsome heart we all before Thee bow.
To Thee in thankfulness, oh! may we lift our voice,
Cast sorrow from our hearts as we rejoice.
Grant all ill demons far from us may flee,
Thus in our joy as we are lauding Thee,
With voice of gratitude our hearts inspire
Grant us a spark, too, of celestial fire,
So that our hearts on wing of light tow'rd Thee
May joyful rise, O gracious Deity!
Oh! let not sorrow with its brooding wing
Hover above us, as with joy we sing.
Still let our voice in thankfulness now rise
To Thy abode of joy beyond the skies.

XVII.

Ahura, mighty Spirit, be Thou to us near,
 The supplications of Thy humble servants hear.
 An evil influence, of omen ill,
 Is brooding ever o'er our household still.
 Look down in mercy now then, from the skies,
 And bid a day of joyful healing rise.
 So we no more may be the Demon's scorn,
 • Oh ! now no longer leave our hearts to mourn.
 Oh ! let us now the boon of healing see,
 That all our hearts may rise in gratitude to Thee,
 And thankfulness of mourning there may take the
 place
 And we in gratitude may hymn Thy grace.
 Oh ! hear us, Mazda, when we cry to Thee,
 That body, soul, we ever Thine may be.

XVIII.

Spirit of good, our supplication hear,
To Thee no evil ever cometh near,
Tow'rds any evil should we be inclined,
Oh, pluck it Thou from out our wayward mind.
And if our heart be prone to any sin
Oh! make us to Thy holy sight all pure within.
Our hearts in patience that we may possess
And ever strive toward Thy Holiness.
O Thou, who art all goodness, us inspire
Impart to us a spark of heavenly fire,
Grant that to Thee we may be given o'er,
Our souls may seek Thee ever more and more.
And when this life ends we may be with Thee,
Thine, and Thine only, to Eternity.

XIX.

Oh, hear us, Mazda, when we cry to Thee,
And lift our voices in humility.
Abject we lie before Thy glorious throne,
Thy might, Thy Majesty, Thy love toward us own.
All our transgressions do Thou pardon now,
As we in penitence before Thee bow.
Oh! grant us holiness to do the right
All that is fair and godly in Thy sight.
Although on earth of sordid aims a life we live,
To us while here some portion of Thy spirit give,
That we ourselves from ill thoughts may restrain
In Thy good time to excellence attain.
Here and hereafter that we thus may see
Nought is worth having that comes not from Thee.

XX.

Ahura, Thee I implore that Thou tell me right
What sacrifice there best is in Thy sight.
Gifts on Thy altar Thou may'st well despise,
They are but what is precious in man's eyes.
Inspire me then, that to the world I may impart,
Wilt Thou not take from me a pure and contrite
heart?

A heart of sin repentant, that may rise tow'rds
Thee,

As Thou would'st have, in perfect purity?

A heart that as Thy Saints, is free of earthly dross,
And unaffected by earth's petty gain or loss?

Oh I give me such a heart, that I may ever find
Something on earth fit for a holy mind.

Something that may engender perfect peace,

* And though earth pass away, may never cease.

XXI.

Oh ! grant us grace, whatever may betide,
That we may find Ahura at our side.
Oh ! grant His praise may in our heart resound,
And that in Him we ever may be found.
Grant us to know, while we our hymns repeat,
The Universe with Mazda's love's replete.
And with that universal love, oh ! grant that we
In heart and soul may be in sympathy.
Oh ! grant that we in this our lowly sphere
May know we're not created to be happy here,
But that in spheres this earthly bourne beyond,
Immortal joy there still is to be found.
Ahura Mazda, do Thou hear our prayer,
And have us ever in Thy gracious care.

XXII.

Of men the greatest three concerns are these,
That he become thy friend thy foe to please.
To make him righteous who may now do ill,
Him who is ignorant with learning fill.
These are the greatest three concerns for men;
To gain these three things art thou striving, then?
If not, thy mind now turn to these again.
With mind, with body, to acquire them strive,
Thy soul that now thou mayest gain alive.
Else to that dreary realm down must Thou go
Where thou eternal misery shalt know.
Where thou Ahura's light shalt never see
And but eternal darkness there shall be.
Haste, then, in time; no more do thou delay,
That brighter in the world may be thy day.
And though with evil thoughts thy mind may blend
Thou may'st at last attain a happy end.

XXIII.

Ahura, Spirit, universal Lord,
To us, Thy humble servants, grace accord.
Our tongue too weak Thy name on high to raise,
Our voice too weak to sing Thy worthy praise.
Oh! grant a voice will make the welkin ring
When everlasting praise to Thee we sing.
Oh! grant a tongue will reach the farthest earth
When praise we sing to Thee with awe-full mirth.
Brahma, Yezdan, or Allah be Thy name,
Thou art from everlasting, God, the same.
Grant us in unity Thy name to bless,
To know Thee ever in Thy Holiness.
That we Thy mercy ever may applaud,
And Thee, the God eternal, too, may laud.
Grant that for ever we may live in Thee,
And be Thy servants to eternity.

XXIV.

Almighty, knowing all, Thy piercing eye
Can see us, naked as to Thee we lie.
No veil, no covering of sin's deceit
Can clothe us thus or stand we on our feet.
Where'er we lie, wherever we may stand
We are within the compass of Thy hand.
Our very secret thoughts are known to Thee,
Though even hidden to ourselves they be.
Keep us from secret sin, lest we may find,
Some thought still lurking in our wayward mind,
That in its time may lead us on to stray
And take us but half willing from Thy way.
And grant through Thy assistance we may know
That sin is in our hearts, our secret foe.

XXV.

Thee as all beautiful have we conceived,
In Thee, Ahura Mazda, have believed.
For gifts of blessings, Immortality,
We humbly offer sacrifice to Thee.
Through offerings and prayer do Thou bestow
Upon us power Thee Thyself to know.
In Thy great power do Thou give us aid
That no ill thought may be by us displayed.
Should we have ever said some evil word
Tow'rds Thee or man an evil deed occurred,
Oh, grant us pardon in Thy heav'nly grace
And from Thy record all the sin efface,
And give us now that in Thy love secure
Our life on earth may holy be and pure.
May ev'ry thought from wickedness be free
In hope that we may give ourselves to Thee.
That we may worship from our inmost heart,
Know Thee, Ahura Mazda, as Thou art.

XXVI.

Mazda, great Spirit, we before Thee stand
Of humble worshippers a feeble band.
Ahura to the world do we proclaim,
And hallow e'er the everlasting name.
Our hopes, our fears we need not Thee impart,
Thou knowest the inmost depths of ev'ry heart.
We know that Thou wilt listen to our prayer
And if we ask will have us in Thy care.
Oh! hear us when we humbly pray to Thee
And lie before' Thee in humility.
Oh! be with us in thought, in word, in deed,
Grant in Thy grace to us each earthly need.
Our secret thoughts there lie in Thy control
Have mercy and toward Thee guide our soul.
And as our voices unto Thee we raise
Aye let our hearts re-echo with Thy praise.

XXVII.

Ahura Mazda, O great Spirit, Thee
We supplicate in all humility.
Jehovah, God, Thee varied nations call,
Yet art Thou Mazda, greatest over all.
Supreme in every thought and word and deed
Thou as our present help we hail in need;
Beyond all mortals' comprehension Thou,
Before Thee all created beings bow.
The earth, the sea, the heavenly orbs above
All hast Thou made Thee in Thy endless love;
Once as mere vapour these were then afloat
But in their helpless state didst them Thou note,
And from their useless and imperfect state
Didst Thou to firmaments consolidate.
Nor do we know why in Thy endless plan
This earth Thou madest to be fit for man,
Yet as we reason ever more and more
Thy goodness everlasting we adore.

XXVIII.

He of the rich the poorest is he who can not be
content

With that which is his own but still must be intent
That which he has to still increase, to add yet more
and more

Unto his garnered wealth and thus enhance his
store.

O thou of little wit, from me this do thou know
Is destined all to come to naught that's here below,
All that is earthy, of the earth, must soon be left
behind

Therefore to higher things turn thou a willing
mind.

Look only forward thou, Ahura's servant be,
That thou ma'st be with Him to all Eternity.

XXIX.

Ahura, in Thy grace, oh ! may we forward go
And thy increasing favours ever know.
Grant that Thy service we may ever bear
And ever have us in thy gracious care.
Oh ! grant that we may ever loud proclaim
The greatness of the one transcendent Name.
Oh ! grant that we may ever live in Thee,
In life, in Death, we may Thy servants be.
To yield to sin for we are ever prone ;
Thy grace can save us and thy grace alone.
Of holiness, oh, guide us in the way
That from the true path we may never stray.
Ahura, tow'rds Thee may we now incline,
In thought, in word, in deed, be ever Thine.

XXX.

O mighty God, of heav'n and earth and air,
Oh! look upon us in our blank despair.
Though sad affliction Thou hast brought us, we
Know for our good alone that it must be.
Let us but feel that in Thy gracious hand
We live and move, through Thee must ever stand.
Oh! let us feel it here. That so the bitter cup
That Thou hast given we may thankfully drink up.
Let us but know this life is not for us alone,
But for the myriad myriads beneath Thy throne.
Let us but feel that though we now regret,
There is a hopeful future for us yet.
Grant in despair that we may not bow down,
But happiness once more our days may crown.
Ahura Mazda, let us not repine,
In life, in death, for we are ever Thine.

XXXI.

Oh ! grant us, Hormazd, that our mind
In ev'ry way to Thee may be inclined ;
That Thou may'st guide us in our ev'ry way,
In business of our lives, in sport, we pray.
That we may never live from Thee apart
And with Thy love may be imbued each heart ;
In all vicissitudes, or good or fair,
We still may realise that Thou art there ;
That Thy all-seeing eye is watching round
No sparrow falls without Thee to the ground.
And if it falls through Fate's capricious mood
It falleth ever from some hidden good.
To evil or to good though we incline
The will beneath it all there still is Thine.
Be future ill or good, whate'er arise
Our hearts to Thee in gratitude may rise.

XXXII.

Ahura Mazda, Spirit of eternal love,
On all mankind gaze down in pity from above;
Compassionately look down Thou on all mankind
Something to love that in each other we may find.
Something of good that ev'ryone in all may see,
And all combine to bless Thy purity.
Great Spirit, Moslems' Allah, Hindus' Lord of all,
The Persian's Yezdan, He whom their God the
Christians call,
Being Supreme, Omnipotent, Alone,
Whom Nature recognises as its own.
Iran, our native land, in sickness and in health
May all combine to bless the Commonwealth.
All creeds, religions, peoples, too, of ev'ry caste,
May all unite to form one worship at the last.

XXXIII.

This heart devotedly who now shall raise
Of faith in fullness Holiness to praise.
Of earth, of waters, he the praises sings,
That Mazda has created all good things.
And from good principle such things as rise
Shall in his praises also he comprise.
Ahura Mazda in his heart shall be
To sing Him, too, in grateful harmony.
Of all things that from good principle that spring
Of these the happy praises will he sing;
Attune thy tongue, then, joyfully to raise,
Of Holiness the everlasting praise.

XXXIV.

Ahura Mazda, look Thou down in grace below,
Thy choicest blessings on this race bestow.
Grant we may ever to Thy holy temple throng,
Thy worthy praise in grateful cadence to prolong;
Though once of yore we felt for sin Thy heavy
 hand,
And fled in exile from our well-loved native land,
Yet Thou through Thy all-beautiful and heav'nly
 grace
Found for our feet in India's realm a resting-place.
So let Thy goodness tow'rd us never cease
And grant Thy servants in continued peace
Of useful citizens may now a centre form
Towards our rulers grateful duties to perform,
So that we here may have our firm abiding-place
And praise Thy mercy for Thy everlasting grace.

XXXV.

Ahura Mazda, now we pray to Thee,
Both diligent and moderate that we may be.
Through our own industry that we may thrive,
And with its fruits ourselves may keep alive,
To add to this we may provide the food
To sacred beings to be given and the good.
Thus to be busy in Thy industry,
Productive of the greatest good will be.
Practise no sloth; thus what thou hast to do
Be never left undone and thou may'st ever do.


XXXVI.

O Mazda, here Thyself on us bestow
That here, and in the next world, too, we Thee may
know.

That we may gain to fellowship with Thee,
With us Thy Righteousness for éver be!
Thou knowest we to please ourselves are prone,
This world we look on as our very own.
Our very soul with ill there may be fraught,
But for ourselves that we may have no thought.
Oh! grant unselfishness that we may gain
So that to others' love we may attain.
Oh! grant tow'rds all men we may kindly be
In love for others may be like to Thee.

XXXVII.

Omniscient, mighty, splendid over all,
Mazda, before Thy throne we mortals fall.
Ahura, Thine the place of endless light,
Goodness revealed, Ahura, in Thy sight.
Through this long life, Ahura, may we win,
Unharm'd, Oh ! keep us in this world of sin,
That of salvation we assured may be,
Grant us aye nearer still to draw tow'rd's Thee.
Lay hold on us and Thy assistance lend,
That powerful we may be in the end.
Being beneficent, supreme o'er all,
Oh ! look on us in mercy when we call.



XXXVIII.

He who of holiness promotes the laws,
And in his heart will ponder on its cause;
He who in this world to good things may attain
Shall in the next salvation also gain.
He who thus does not has promoted nought,
Nor in the world shall he promote him aught.
In neither world shall he of blame be free,
But ever verging on nonentity.

XXXIX.

What can be worse than death to him who sojourns
here?

To live a life of falsehood, be in fear.

Who of the future thinks not, thus is free of care,
That earth will pass away, of this should be aware.

On this life let him look as on a passing show
Of what Eternity must bring that he may know.

Of what the future is, to this let him attend
That he may be Ahura's now and in the end.



WORKS BY PROF. MILLS.

THE YASNA OF THE AVESTA

in continuous treatment upon the plan initiated in the FIVE ZARATHUSHTRIAN GATHAS, by L. H. MILLS, Professor of Zend (Avesta) Philology in the University of Oxford, A STUDY OF YASNA I., with the Avesta, Pahlavi, Sanskrit, and Persian Texts. The Pahlavi is given in the original character and in transliteration, the Pahlavi and Sanskrit being translated into English here, the Avesta in S.B.E., XXXI., 1887; the Persian is itself an interlinear translation of the Pahlavi. The Avesta Text is reconstructive with copious notes. The Pahlavi is re-edited from the *Journal of the German Oriental Society*, with all the MSS. collated, Bd. LVII., Heft IV., 1903; the English translation is re-edited from the *Journal of the Royal Asiatic Society* for October, 1904; Neryosangh's Sanskrit is re-edited from Spiegel with the additional collation of five MSS., and for the first time translated. The Persian is from the Munich MSS. already partly edited in the Gathas. An Appendix contains the accented Sanskrit Equivalents of the Avesta Text by the Author, issued upon the plan adopted by him with Yasna XXVIII. in Roth's *Festgruss*, 1894 (Oldenburg compared the Vedic poetry in Vedic Religion, p. 27), and with Yasna XLIV. in the Acts of the Eleventh Congress of Orientalists held in Paris, 1897. Four photographic plates of MSS., with other illustrative matter are added, pp. 163, to be had of F. A. BROCKHAUS, in Leipzig, 12s. 6d., and of the Open Court Publishing Co., of Chicago; Yasna I. is especially valuable as it deals with the chief important questions of all the non-Gathic Yasna. Also a Dictionary of the Gathic Language of the Zend Avesta, being Vol. III. of the Gathas, pp. 623-821, Leipzig, 1903, price 12s. 6d., with 120 additional pages soon ready, pp. 622 + 320, 994 + xlvii, 1910. £1. For sale by Open Court Publishing Co., Chicago, \$6.00.

A few copies of ZARATHUSHTRA, PHILO, THE ACHÆMENIDS AND ISRAEL, pp. 460 xxx (Chicago: Open Court Pub. Co., 1906, price \$4.00 net), are still to be had of Kegan Paul, Trench, Trubner & Co., and of the leading booksellers in Oxford at 12s. 6d. "He treats his subject thoroughly and exhaustively . . . deep and patient studies." J. J. Modi, Head Priest of the Parsi Colaba, Bombay, in the *Parsi* of Bombay, 1906.—"A wealth of learning and thought." *Nation*, N.Y., Aug. 30, 1906. This work, almost in its entirety, first appeared in Articles of the *Asiatic Quarterly Review*.

Advertisements.

AVESTA ESCHATOLOGY COMPARED WITH DANIEL AND REVELATIONS, by L. H. MILLS (published by the Open Court Pub. Co., 1908, 50 cents net). SAGGI DI LETTERE, TENUTE ALL' UNIVERSITA DI OXFORD, SULLA RELIGIONE DELL' AVESTA, dal Prof. LORENZO MILLS. Being sections of lectures delivered in the University of Oxford, with ZOROASTER AND THE BIBLE, by L. H. MILLS (*Nineteenth Century Review*, 1894, first translated into Gujarati by N. D. COORLAWALA, of Bombay, 1896), translated into Italian by an accomplished Italian man of letters upon his own initiative. Torino, 1910. To be had of G. Sacerdote. Turin, Italy. Pp. 75. Price 2s. The work first appeared largely in Articles of the *Asiatic Quarterly Review*.

THE GATHAS IN ENGLISH VERBATIM AND FREE METRICAL, with Headings from S.B.E., XXXI. Leipzig, 1900. 7s.

The 31st volume of the *Sacred Books of the East*, the YASNA, VISPARAD, AFRINAGAN AND GAH, pp. 400 + xlvii, 1887 (same Author), is still to be had at 12s. 6d.; as is the ANCIENT MANUSCRIPT OF THE YASNA, collotyped in an unsurpassed manner in the actual size and colour of the original, 770 photographs with Introductory Note by L. H. MILLS, Ten Guineas. This is the main document of the above-mentioned works—for the presence of the original of it in the Bodleian Library, Mr. Mills is responsible, 1889.

"Professor Mills's name stands foremost in the ranks of those who have explored the field of Avestic literature." *The Rast Goftar*, Bombay, April 18, 1909.—"Beyond question our leading authority now living on the Gathas." *The Nation*, N.Y., Aug. 30, 1906.—[Earlier] (Mills of the Gathas) Das Ergebniss einer erstaunlichen Arbeit sehr mannigfaltiger Art—unser Verstandniss der Gathas machtig gefordert. *Gött. Gelehr. Anz.*, May 13, 1893.—"Insbesondere von Mills, der diese schwierigen Gedichte in gründlichster Weise behandelt hat." *Preussisches Jahrbuch*, 1897, Prof. Justi (Lexicographer).—"Tous ceux qui s'occupent de l'interprétation des Gathas rendront hommage à l'immense labeur scientifique de M. Mills . . . son livre reste un instrument indispensable pour l'étude." Prof. James Darmesteter, *Revue Critique*, September 18, 1893.

"Alles was für die Erklärung der Gathas nothwendig ist." So also Dr. West in *J.R.A.S.*, 1906).—"Immer wird es die Grundlage bilden, auf der sich jede weitere Forschung aufbauen muss . . . einen hervorragenden Dienst." *Zeitschrift der deutschen M. G.*, 1896 (the late) R. Pischel (first Sanskritist of Germany).—A new edition has been inquired for, and a renewed Government subvention is expected from an antiquated engagement.

A few copies are still to be had upon exceptional request, and for libraries, at £3, of BROCKHAUS, at Leipsic.