



ĀDĀ

ĀDĀ “requital” in Avestan. In the Gāthās the term implies a two-way process. It may proceed from Ahura Mazdā to the faithful: “Come to me, a good requital, and give support to me” (Y. 49.1); “listen to me, have mercy on me, when there is any requital” (Y. 33.11). In the third occurrence, it is supposed to go from the faithful to Ahura Mazdā: “Receive, O Wise One, strength through good requital” (Y. 33.12). No clear eschatological connection is implied in any of these passages, whereas the term *ādāna* (Y. 30.7) is almost certainly connected with the hereafter: “He (Ahura Mazdā) shall be the first (to protect the faithful) during the requitals with the (molten) iron.” Cf. a similar use of *ādā* in the plural in the Gāthā of the Seven Chapters: *āhū aṭ paitī adāhū mazdā ahura . . . rāitī . . . miždām* (Y. 40.1) “but at these requitals, O Wise One, by vouchsafing (our) salary . . .” Two occurrences (Y. 35.4 and 48.1) are illusory. In the Later Avesta, Ādā is clearly personified. She is associated with Aši: “good requitals and good rewards” (Y. 52.3); and she is invoked with Aši, Čišiti, and Drvatāt (Y. 68.21).

BIBLIOGRAPHY

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