

FIROZE M. P. KOTWAL

THE SUPPLEMENTARY TEXTS  
TO THE  
ŠĀYEST NĒ-ŠĀYEST

Det Kongelige Danske Videnskabernes Selskab  
Historisk-filosofiske Meddelelser 44, 2



Kommissionær: Munksgaard  
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*To the revered memory of  
Professor W. B. Henning*

### Introduction

The *Šāyest nē-šāyest* with its Supplementary Texts was translated by E. W. West in 1901 A. C. in *SBE* V. The Pahlavi text was edited by Maneckji B. Davar and printed in Bombay about 1912 A. C. There is no date given in the few copies which were privately circulated and no full edition was published. The first ten chapters, constituting the Šnš. proper, were edited by Jehangir C. Tavadia in 1930 A. C., with transcription, translation and notes. This edition was published in Hamburg. As Tavadia states in his foreword, it was his intention to publish the Supplementary Texts as well (i. e. chapters XI–XXIII), but unfortunately he did not live to do so.

The Supplementary Texts fall into two parts. The first, comprising chapters XI–XIV, was called by West the Supplementary Treatise (see *GIP*, II, p. 107). The second part, which he called the Appendix, has not the same coherence, but is made up of a number of short and apparently independent pieces.

#### The contents and date of the Supplementary Texts

The contents of the *Supplementary Texts* are, as has been seen, of a very varied character, with no inherent unity; and there are repetitions which suggest more than one author or compiler. The following is a brief synopsis:

Ch. XI is concerned with the grades of sin and their atonement in money-values, followed by injunctions as to the dedication of the different parts of a sacrificial animal to the *yazata's*. This dedication is evidently to be understood *mēnōgīhā*<sup>1</sup>. There is a close parallel between this section and a passage in the *Pahlavi Rivāyat accompanying the Dādīstān ī dēnīg*.

Ch. XII is in character a small *Rivāyat*, containing a variety of

<sup>1</sup> See M. Boyce, *JRAS.* 1966, p. 103.

instructions on ritual, religious observances to be practised in the home, social institutions and moral conduct. Close similarities exist between particular passages and others in the *Saddar Bundaheš* and the Persian *Rivāyat*'s.

Ch. XIII is devoted to an analysis of the power and significance inherent in the recitation of the *Gāthā*'s. Thus, for example, the 15 strophes of *Yā šyaoθnā* are interpreted as being for the smiting of the 15 *drūj*'s mentioned in the *Vendīdād*, and the 7 *hā*'s of *Ahunavaitī Gāthā* are linked with the 7 *Aməšaspand*'s and their creations. The section ends with an estimate of the number of verses, lines, words, syllables and consonants contained in the *Gāthā*'s. This chapter shows, as one would expect, precise liturgical knowledge. There is no parallel to it elsewhere in Pahlavi literature.

The short Ch. XIV is concerned with niceties of ritual, and the calculation of the beginning and end of *gāh*'s. This chapter concludes the section regarded by West as having some unity. It is at least free from repetitions, and has a certain uniformity of treatment.

Ch. XV is wholly different, being cast in the form of a dialogue between *Ōhrmazd* and *Zartōšt*, in which *Zartōšt* asks *Ōhrmazd* whether He and the *Aməšāšpand*'s, being invisible, are to be worshipped in the material world.

Ch. XVI repeats, with minor variations, what has been said at the beginning of Ch. XI about sins, with the addition of a paragraph on the merit accruing from certain ceremonies performed in expiation of sins.

Ch. XVII is again in the form of a dialogue between *Ōhrmazd* and *Zartōšt*. It treats, first, observances and rituals for after death. There follow general observations on the honour due to a priest knowing all the Avesta and Zand, and on some moral points, and then a consideration of the difficult question, from where will men rise up at the Resurrection?

The short Ch. XVIII is concerned with the virtues of *gahāmbār*, *myazd* and *x<sup>v</sup>ētōdas*. In K20 there is a short colophon at the end of this chapter, and also at the end of Ch. XXI.

Ch. XIX is devoted to the recital of the prayer *Ahunwar* at different times and places, a matter treated also in the *Dēnkard* and the Persian *Rivāyat*'s.

Ch. XX is almost identical, word for word, with a section of *Dēnkard* VI. It is concerned with moral precepts and religious observances, illuminated by similes and paradoxes.

Ch. XXI deals with the calculation of the daylight *gāh's* by means of midday and afternoon shadows; its connection in substance is thus with Ch. XIV.

Ch. XXII consists of benedictions invoked from the 30 *Amāšāspand's*. Much of it is repetitive and commonplace, but there are curious turns of phrase here and there which suggest some poetic original, although the present text seems late. The last section invokes blessings by a pupil on his teacher Srit. The final short Ch. XXIII is a purely conventional eulogy of the 30 *Amāšāspand's*, also probably of that date.

The heterogeneousness of the texts makes it impossible to suggest any close dating for them. The traditional matter in some of the chapters is evidently old; and the general character of these accords with a Sasanian date. There is a reference to the Sasanian commentator Wind-Ōhrmazd, and there are no allusions to the Muslim conquest. It is probable, however, that the texts were recast, like so much other Pahlavi literature, in the 9th. century A.C., and the final chapters may be even later. None can, however, have been composed after 1397 A.C., the date of the oldest colophon in M 51, a MS. which contains all the Supplementary Texts.

#### **The MSS. of the Supplementary Texts**

No single MS. contains in their consecutive order all the chapters that constitute the *SupT.* Of the two old MSS. (from which West made his translation), M51 (formerly M6) has all the chapters, but in it chapters XXII and XXIII (which is incomplete in this MS.) are now placed at the beginning of its first volume. The other, K20, lacks chapters XV–XVII, XX, XXII and XXIII. Davar's edition was based on M51, collated with two other MSS., MF5 and MU; and Tavadia used this edition, and made independent use also of K20 and M51. The other existing MSS. he considered all to derive from one or other of these two MSS. A close examination of the MSS. in the First Dastur Meherji-Rana Library leads however to the conclusion that there is a third independent MS., viz., F.33.

*K20*. The present text is based on *K20*, available in the facsimile edition, *Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis*, Vol. I, 1931 (q. v. p. 10 f. for a description of the MS.). *K20* contains three colophons at various places, which are of different dates, viz., A.Y. 690, 720 and 700. The name of the copyist of *K20* itself is not known, but the writer of the original MSS., to which these colophons belong, is stated to have been the priestly-born Mihr-Ābān ī Kay-Husraw (on whom see West, *The Book of Ardā Vīrāf*, p. vii). As West (loc. cit.) points out, the unknown writer of *K20* was a rather careless copyist, and there are many omissions of words in the MS. Those of the *SupT.* which are contained in this MS. are to be found on the following folios:

fol. 38 r, ch. XXI; fol. 51 r, ch. XVIII; fol. 165 v to 175 r, chapters XIX, XI–XIV. (The text of the *Šnš.* proper is to be found on folios 51 r to 74 v.)

*M51*, belonging to the State Library of Munich, is divided into two volumes through which are scattered all the 13 chapters of the Supplementary Texts interspersed with other Avestan and Pahlavi texts. Photographs of the pages containing these 13 chapters were available to me through the kindness of the librarian. For a description of the MS., see Bartholomae, *ZHss.*, 38–72. Each volume contains a colophon, for which see Unvala, *Colophons*, pp. 60–63; photographs of these colophons are given at the beginning of some of Davar's printed copies of the *Šnš.* These show that *M51* was written in A.Y. 766 by Ustād Pēšōtan Rām Kāmdēn Šahriyār Neryōsang Šāhmard Šahriyār Bahrām Mōbad Hōrmazdyār Ērbad Rāmyār of Broach from a copy of Rustam Mihr-Ābān Marzbān Dahišnyār, which was written in the Pārsik year 618 (fol. 200 r.). We further know from the colophons that Rustam Mihr-Ābān's original MS. was copied from the MS. of an Ērbad of Nišāpur, Mihrpānāg Srōšyār by name. Rustam Mihr-Ābān was the great grand-uncle of Mihr-Ābān Kay-Husraw who wrote the MS. from which *K20* is descended (see Unvala, *Colophons*, p. 192). For chapter XXIII of the *Šnš.*, defective in *M51*, West depended on what he described as a very old codex in the library of a Parsi high-priest of Bombay (see *SBE V* p. lxvi). Davar gives his source for this chapter as a very old Pahlavi MS. in the library of Dastur Darab Sanjana who is ev-



idently the Parsi high-priest referred to by West. This MS., whose present whereabouts is unknown, is the sole source of the latter part of chapter XXIII. M 51 is rather more carefully written on the whole than K 20.

*F33*: No. 33 in the collection of MSS. presented by Dastur Eruchji Sohrabji Meherji-Rana to the First Dastur Meherji-Rana Library of Navsari (see Dhabhar, *Catalogue*, p. 21). This MS. contains, consecutively, chapters XI–XIV, XVI, XVII, XXI, XVIII–XX, and then, after another text, chapter XXII. There follows a colophon in Persian which states that Dastur Eruchji copied the above-mentioned chapters of the *Šnš.* in A.Y. 1245 from a MS. copy made by Ērbad Tehmulji N. Meherji-Rana in A.Y. 1244. *F33* also contains the *Aogmadaēčā* and other small texts which were copied by Dastur Eruchji from a MS. of the Mulla Firoze Library of Bombay in A.Y. 1245, and a composition in Pahlavi about the advantages of bull's urine, and the *Patēt ī Xʷad*, copied by him in the same year from a MS. of Ērbad Jamshed Maneck Bahram Sanjana, written in A.Y. 1142.

From the variants of *F33*, it can be deduced that this MS. is derived neither from K 20 nor from M 51, but is the sole representative of a third independent group of MSS. Unfortunately, the copy made by Dastur Tehmulji cannot be traced.

All the other MSS. which were examined in the MR library proved to be derived from M 51, and were therefore of value only insofar as supplying occasionally useful conjectural readings, contributed by the copyists themselves. These MSS. are as follows:—

*E23*: No. 23 in the collection of MSS. presented by Nāib Dastur Edulji Navroji Meherji-Rana to the MR Library (see Dhabhar, *Catalogue*, p. 68). This MS. contains chapters I–XVII, XXI, XVIII–XX (up to § 8) of the *Šnš.*, *Āfrīn ī Zartōšt* (mistakingly entitled *Āfrīn ī Myazd*), and *Čim ī Drōn*, followed by a colophon in Gujarati, which states that the MS. was written by Ērbad Tehmulji Navroji Meherji-Rana on the seventh day of the fifth month of the Zoroastrian calendar in Samvat 1920. This MS. is very well written, but contained no readings that proved of value for the present edition.

*F29*: No. 29 in the collection of MSS. presented by Dastur Eruchji to the MR Library (see Dhabhar, *Catalogue*, p. 19). This MS.

contains a number of chapters of the *Indian Bundahišn*, and chapters XVIII–XX of the *Šnš.*, followed by two colophons, one in Pahlavi, and the other in Persian. It was copied by Dastur Eruchji, and completed on the day Ardibehesht of the month Spandarmad, A.Y. 1235, according to a Persian colophon, written by Dastur Eruchji himself. A Pahlavi colophon states that his original was a MS. copied by Ērbad Jamshed Maneck Bahram Darab Sohrab Maneck Peshotan Sanjana of Surat, who copied it from the MS. of Ustād Pēšōtan Rām Kāmdēn Šahriyār of Broach in A.Y. 1142. There follows an account of the different kinds of flowers, connected with the thirty angels, from the *Bundahišn* chapter XXVII, § 24, with its Pazend and Gujarati versions, written by Dastur Eruchji from old records in A.Y. 1235. F35: No. 35 in the collection of MSS. presented by Dastur Eruchji to the MR Library (see Dhabhar, *Catalogue*, p. 22). This MS. contains chapters I–XVII, XXI, XVIII–XX (up to § 9) of the *Šnš.*, followed by *Āfrīn ī Zartōšt* and *Čim ī Drōn*. It was copied by Dastur Eruchji and completed in A.Y. 1234 from a MS. of Ērbad Jamshed Maneck Bahram Darab Sanjana, written in A.Y. 1142.

T26: No. 26 in the collection of MSS. presented by various persons to the MR Library (see Dhabhar, *Catalogue*, p. 116). This is a Pazend codex, 400 years old. It contains a number of chapters of the *Indian Bundahišn*, and chapters XVIII and XX of the *Šnš.* There follows a colophon in Pahlavi on fol. 35 of the MS.; chapter XV of the *Šnš.*, *Čim ī Drōn*, admonitions to the young, and chapters XV–XVII of the *Indian Bundahišn* are given in Pazend at the end. The MS. T26 was completed in Navsari by Āsdīn Kākā Dhanpāl \*Lakhmidhar Bāmā<sup>1</sup> Lakhmidhar Mōbad \*Kāmdīn Zartōšt Mōbad Hormazdyār Ērbad Rāmyār<sup>2</sup> on the day Frawardīn of the month Amurdad, A.Y. 936, from a copy of Ustād Pēšōtan Rām Kāmdīn Šahriyār.

T28: No. 28 in the collection of MSS. presented by various persons to the MR Library (see Dhabhar, *Catalogue*, p. 117). This MS. contains some chapters of the *Indian Bundahišn* in Pahlavi with occasional interlinear word-for-word translation in Persian,

<sup>1</sup> An Indianised form of Bahrām.

<sup>2</sup> The two names, viz., Lakhmidhar and Kāmdīn, each marked by an asterisk, have been omitted by the learned compiler of "*The Genealogy of the Bhagarsāth Section of Parsi Priests*".

followed by chapters XVIII–XX of the *Šnš.*, and *Čim ī Drōn* in Pahlavi, with some further remarks on *drōn* in Pazend. The subjects treated next are the advice of a sage, the daily business of youths and their duties towards the teacher, which are followed by chapters XV, XXI and XX of the *Šnš.* in Pahlavi. Only §§ 7–11 and the first four words of § 12 are given of chapter XX of the *Šnš.*

On folio 72, there is a colophon in Persian which states that the MS. was completed by Ērbad Sohrab Dastur Framroze Dastur Sohrab Dastur Rustam on the day Mahraspand of the month Hordad, A.Y. 1215<sup>1</sup>.

*T61*: No. 61 in the collection of MSS. presented by various persons to the MR Library (see Dhabhar, *Catalogue*, p. 130). This MS. contains chapters I–XXI of the *Šnš.* consecutively, *Āfrīn ī Zartōšt* and *Čim ī Drōn*. There is a short colophon in Pahlavi which does not give the name of the copyist or the source of the MS. In it is stated only that the MS. is owned by Ērbad Rustam Dastur Kaikobad Dastur Rustam Dastur Noshirwan. It was presented to the MR Library by Dr. J. J. Modi.

*T62*: No. 62 in the collection of the MSS. presented by various persons to the MR Library (see Dhabhar, *Catalogue*, p. 131). This MS. has lost some folios at the beginning and at the end, and begins abruptly with chapter II § 10 of the *Šnš.* and ends with chapter XIII § 9 (up to *zōt rāst dārišn*) of the same work. Consequently, the colophon, if there were one, has been lost with the final folio. The MS. was presented to the MR Library by Dr. J. J. Modi.

There are a number of MSS. which contain the *Supplementary Texts* in the Mulla Firoze Library, Bombay. These (none of which is held to be of the first importance) were examined by Davar, who appears to have collated two of them, which he called MF and MF5, for his edition of the text.

There are a number of other MSS. containing the *Supplementary Texts* in the libraries of Europe. All those which Tavastia examined he found to be derived either from M51 (the majority) or from K20.

<sup>1</sup> In the text of the colophon, the date is given as 1251, but the date 1215 is written in the right-hand margin of the MS., probably by the same hand. The date in the margin is evidently correct, because Ērbad Sohrab died on the day Dēn of the month Amurdad, A.Y. 1240 (see D. S. Meherji-Rana, *The Genealogy of the Dastur-Desai Families of Navsari*, p. 55 l. 1).

For the present text, M51 and F33 have been collated with K20, and Dastur Darab Sanjana's MS. has been used, through the edition of Davar, to provide the end of chapter XXIII. The MSS. in the First Dastur Meherji-Rana Library were all collated in an initial study, and those scribal emendations which seem of value have been adopted, with due attribution given in the apparatus.

## The Relationship Between The Three MSS.

There are differences, not only in orthography but also in words, between K20 on the one hand, and M51 and F33 on the other. The following are a few striking examples of such differences:

<u>Σνδ.</u>	<u>K20</u>	<u>M51 + F33</u>
11.4	ω 19	ω 1
11.4	<u>916194UW</u>	<u>116194UW</u>
12.3	9199ωμ	111999ε
12.15	ωμU92μ	ωμU119
12.28	ωωρε	ωρε
12.30	UμU116 ε251	Uεε251
13.17	ωρεω	116
13.48	11U161	<u>11U1</u>
18.3,4	<u>25ω6</u>	<u>25ω6</u>

There are a few sentences or phrases in K20 which are either lacking or appear in abbreviated form in M51 and F33:

<u>Σνδ.</u>	<u>K20</u>	<u>M51 + F33</u>
12.11	ω 199ωωε ωμ 11U110ω 9μ	11U110ω ω 11 ω6μμ



<u>Snd.</u>	<u>F33</u>	<u>1220</u>	<u>M51</u>
12. 2	6112571 אבנ	6112570	6112570
12. 6	1334566	1334566	1334566
12. 13	6112571 אבנ	6112570	6112570
12. 17	1130125	1130125	1130125
12. 19	1130125	1130125	1130125
12. 23	לספדן ופערל	לספדן ופערל	לספדן ופערל
12. 24	עלע אן	עלע אן	עלע אן
12. 27	פאן טוטט	פאן טוטט	פאן טוטט
12. 31	פערעס	פערעס	פערעס
13. 29	פולע	פולע	פולע
13. 33	פערעס	פערעס	פערעס
17. 2	פערל 1130125	ז'ה. 17 lacking	פערל 1130125
17. 12	פערל	,,	פערל 1130125
18. 4	פערעס	פערעס	פערעס
19. 15	פערעס	פערעס	פערעס
20. 10	פערעס	ז'ה. 20 lacking	פערעס
20. 10	פערעס	,,	פערעס
22. 11	פערעס	ז'ה. 22 lacking	פערעס
22. 12	פערעס	,,	פערעס
22. 12	פערעס	,,	פערעס
22. 15	פערעס	,,	פערעס

<u>Šno.</u>	<u>F33</u>	<u>K20</u>	<u>M51</u>
22. 21	לעש	čh. 22 lacking	עלש
22. 23	לעלללל	„	לעלללל
22. 32	ללללל	„	לל

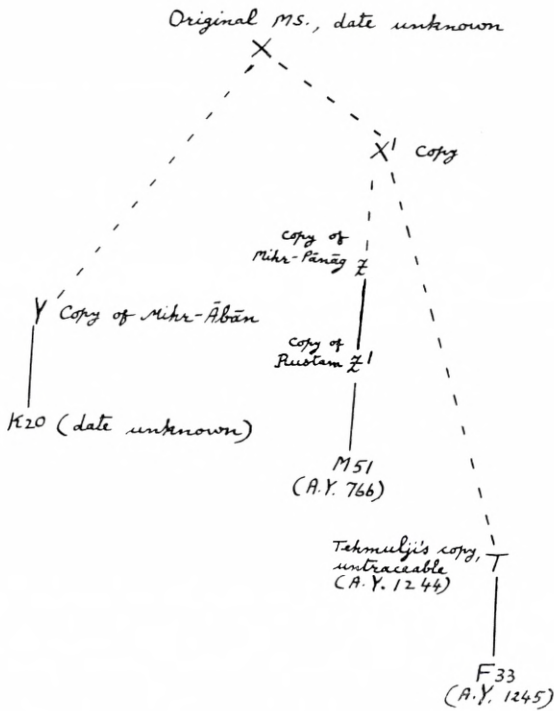
(ii) The differences in orthography :

<u>Šno.</u>	<u>F33</u>	<u>K20</u>	<u>M51</u>
11. 4	לללללל	לללללל	לללללל
11. 4	ללללל	ללללל	ללללל
12. 6	לללל לל	לללל לל	לללל לל
12. 7	ללל	ללל	ללל
12. 11	לללללל	לללל	ללללל
12. 15	ללל	ללל	ללל
12. 16	לללללל	לללללל	לללללל
17. 7	לללללל	čh. 17 lacking	לללללל
17. 8	ללללללל	„	ללללללל
18. 1	ללללל	ללללל	ללללל
22. 3	ללללל	čh. 22 lacking	ללללל
22. 7	לללל ללל	„	לללל ללל
22. 17	ל	„	ל
22. 17	לללל	„	לללל
22. 17	ללל	„	ללל
22. 32	לל	„	לל



(iii) Words present in F33 but lacking in K20 and M51 :

<u>Šno.</u>	<u>F33</u>	<u>K20 + M51</u>
11.4	glve	lacking
12.5	gυw	lacking
12.5	pej	lacking
12.12	lμp	lacking
18.4	μwɔl	lacking
22.14	lμwɔe	lacking



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- APA W*: Abhandlungen der Preussischen Akademie der Wissenschaften, Berlin.
- BBB*: Ein manichäisches Bet- und Beichtbuch, see under W. B. Henning.
- BSL*: Bulletin de la Société de Linguistique de Paris.
- BSOAS*: Bulletin of the School of Oriental and African Studies, University of London (1940–).
- BSOS*: Bulletin of the School of Oriental Studies, University of London (1917–1939).
- Cama MV.*: K. R. Cama Memorial Volume (Bombay 1900).
- GMS*: Grammar of Manichean Sogdian, see under I. Gershevitch.
- Handbuch der Orientalistik*: Handbuch der Orientalistik, Erste Abteilung, herausgegeben von B. Spuler und H. Kees, Vierter Band, Iranistik, Erster Abschnitt, Linguistik (Leiden 1958).
- Hoshang MV*: Dastur Hoshang Memorial Volume (Bombay 1918).
- IJJ*: Indo-Iranian Journal.
- Irani MV.*: Dinshah Irani Memorial Volume (Bombay 1948).
- JA*: Journal Asiatique.

- Jackson MV.*: Prof. Jackson Memorial Volume, in honour of the late Prof. A. V. Williams Jackson (Bombay 1954).
- J. J. Madressa Jub. V.*: Sir Jamshetji Jeejeebhai Zarthoshti Madressa Jubilee Volume (Bombay 1914).
- JRAS*: Journal of the Royal Asiatic Society.
- Khareghat MV.*: M. P. Kharegat Memorial Volume (Bombay 1953).
- Kuiper Felicitation Volume*: Felicitation Volume presented to F. B. J. Kuiper (The Hague 1967).
- MO*: Le Monde Oriental.
- Modi MV.*: Dr. Modi Memorial Volume, Papers . . . in honour of Shamsul-Ulama Dr. Jivanji Jamshedji Modi (Bombay 1930).
- MV.*: Memorial Volume.
- Oriental Studies . . . Pavry*: Oriental Studies in honour of Cursetji Erachji Pavry (Oxford 1933).
- Phl. Ps.*: Pahlavi Psalter, see under F. C. Andreas-K. Barr.
- SBE*: Sacred Books of the East, ed. F. M. Müller, Oxford.
- SHA W*: Sitzungsberichte der Heidelberger Akademie der Wissenschaften.
- SPA W*: Sitzungsberichte der Preussischen Akademie der Wissenschaften, Berlin.
- TPS*: Transactions of the Philological Society, London.
- Unvala MV.*: Dr. J. M. Unvala Memorial Volume (Bombay 1964).
- Vd.*: the Vendīdād.
- Vr.*: the Visperad.
- Y.*: the Yasna.
- Yt.*: the Yashts.
- ZII*: Zeitschrift für Indologie und Iranistik, Leipzig.

### General abbreviations

<i>adj.</i>	adjective	<i>intro.</i>	introduction
<i>adv.</i>	adverb	<i>MR</i>	Meherji-Rana
<i>Av.</i>	Avestan		(an abbreviation for the
<i>ch.</i>	chapter		First Dastur Meherji-
<i>conj.</i>	conjecture		Rana library, Navsari)
<i>def.</i>	definite	<i>MS.</i>	Manuscript
<i>dem.</i>	demonstrative	<i>MSS.</i>	Manuscripts
<i>denom.</i>	denominative	<i>Man.</i>	Manichaeae
<i>ed.</i>	edited	<i>MP.</i>	Middle Persian
<i>encl.</i>	enclitic	<i>neg.</i>	negative
<i>fol.</i>	folio	<i>Nery.</i>	Neryōsang
<i>Guj.</i>	Gujarati	<i>NP.</i>	New Persian
<i>imper.</i>	imperative	<i>opt.</i>	optative
<i>indic.</i>	indicative	<i>part.necess.</i>	participium neces-
<i>inf.</i>	infinitive		sitatis
<i>Ins.</i>	Inscriptional	<i>pass.</i>	passive
<i>interrog.</i>	interrogative	<i>Paz.</i>	Pazend

<i>pers.</i>	personal	<i>rest.</i>	restored
<i>Phl.</i>	Pahlavi	<i>sg.</i>	singular
<i>pl.</i>	plural	<i>subj.</i>	subjunctive
<i>postp.</i>	postposition	<i>subst.</i>	substantive
<i>prep.</i>	preposition	<i>suff.</i>	suffixed
<i>pres.</i>	present	<i>superl.</i>	superlative
<i>pro.</i>	pronoun	<i>SupT.</i>	Supplementary Texts
<i>pl.</i>	past participle	<i>tr.</i>	translation/translated
<i>Pth.</i>	Parthian	<i>v.</i>	verso
<i>r.</i>	recto	<i>v.n.</i>	verbal noun
<i>rel.</i>	relative		

### Signs

- [ ] words or letters restored
- ( ) words supplied in the translation
- \* Conjectural readings or emendations

TEXT

### Chapter XI, transliteration

1. p'yk Y wn's ZNH 'nd plm'n-'y W slwšcln'm W 'glpt W 'ywyłst W 'ldwš W hwl W b'c'y W y't W tn'pwhl 'cš 'ywk 'ywk gw'k'n YMRWNm.
  2. plm'n-'y 3 ZWZN sng W M-4 W slwšcln'm ZWZN-I W M-3 3 slwšcln'm 4 ZWZN sng W M-3 'glpt-I 33 styl 'ywyłst-I 33 ZWZN sng 'ldwš-I 30 sk styl hwl-I 60 styl b'c'y-I 90 styl y't-'y 180 styl W tn'pwhl-I 300 styl.
  3. KR' 'YŠ pwn ZNH 'pygwm'n W hmd'tst'n 'p'yt YXWWNtn 'YK MND'M Y 'hl'dyh W gyw'k Y glwtm'n ŠPYL W MND'M Y hwnsndyh 's'nyh'tl.
  4. gwspnd 'MT kwšt W p'lk ywyt'k krt 'š g'wwšd'k 'ytwn bhššn hwzw'n 'ylw'lk W 'YNH Y hwy hwm yzdt NPŠH gltn 'šwhšt NPŠH L'YŠH w'y yzdt NPŠH 'lm Y dšn 'lydwyswl ZK Y hwy dlw'sp hht Y dšn [plwš Y] wšt'sp W ZK Y hwy plwš Y y'm'sp pwšt ltpwkblyzt p'hlw'k mynwgy'n NPŠH 'škwmb spndrmt gwnd wwnd stl gwltk hptwyłng \*synck plwš Y 'slwn'n swš plwš Y 'ltyšt'p'n ygl 'mwlcšn W sl'yšn Y dlgwš'n spwlz m'nslspnd b'c'y 'p'n LBBMH 'thš'n clp lwtyk 'lt'y plwłt dwmbyeck plwš Y zltwhšt Y spyt'm'n dnbk w't Y 'lt'y 'YNH Y dšn QDM b'hl Y m'h KR' MH MN 'LHš'n BR' \*plde't 'p'ryk 'mhrspnd'n.
- 

### Chapter XI, translation

1. These (are) the grades of sin, namely, a *framān*<sup>1</sup>, and *srōšočarnām* and *āgrift* and *ōwirišt* and *arduš* and *x'ar* and *bazāy* and *yāt* and *tanāpuhr*<sup>2</sup>; I will speak of them, one by one, in detail.
2. A *framān* (is) the weight of 3 *drahm*'s and 4 *dāng*'s<sup>3</sup>; a *srōšočarnām* (is) one *drahm* and 3 *dāng*'s; 3 *srōšočarnām*'s (have) the weight of 4 *drahm*'s and 3 *dāng*'s; an *āgrift* (is) 33 *stēr*'s; 1 *ōwirišt* (is) the weight of 33 *drahm*'s<sup>3a</sup>; 1 *arduš* (is) the weight of 30 *stēr*'s; 1 *x'ar* (is) 60 *stēr*'s; 1 *bāzāy* (is) 90 *stēr*'s; a *yāt* (is) 180 *stēr*'s and 1 *tanāpuhr* (is) 300 *stēr*'s.
3. Every person ought to be without doubt and in agreement as regards this: of things, righteousness, and of places, *garōdmān*, (is) best; and of things, contentment (is) the most comfortable.



## Chapter XI, transcription

1. pāyag ī wināh ēn and *framān-ē* ud *srōšočarnām* ud *āgrift* ud *ōwirišt* ud *arduš* ud *x<sup>v</sup>ar* ud *bāzāy* ud *yāt* ud *tanāpuhr* aziš ēwag ēwag gugān gōwom.
2. *framān-ē* 3 *drahm* sang ud *dāng* 4 ud *srōšočarnām* *drahm-ē* ud *dāng* 3 3 *srōšočarnām* 4 *drahm* sang ud *dāng* 3 *āgrift-ē* 33 *stēr* *ōwirišt-ē* 33 *drahm* sang *arduš-ē* 30 sa(n)g *stēr* *x<sup>v</sup>ar-ē* 60 *stēr* *bāzāy-ē* 90 *stēr* *yāt-ē* 180 *stēr* ud *tanāpuhr-ē* 300 *stēr*.
3. harw kas pad ēn abē-gumān ud hamdādīstān abāyēd būdan ku čiš ī ahrāyih ud gyāg ī *garōdmān* wēh ud čiš ī hunsandih āsānihādar.
4. gōspand ka kušt ud pārag judāg kard ā-š *gāušudāg* ēdōn baxšišn huzwān ērwārag ud čašm ī hōy *hōm yazad* x<sup>v</sup>ēš gardan *ašawahišt* x<sup>v</sup>ēš sar *wāy yazad* x<sup>v</sup>ēš arm ī dašn *ardwīsūr* ān ī hōy *druwāsp* haxt ī dašn [*frawaš* ī] *wištāsp* ud ān ī hōy *frawaš* ī *jāmāsp* pušt *raθwō-barezat* pahlūg mēnōgān x<sup>v</sup>ēš aškamb *spandarmad* gund *wanand* star gurdag *haftōiring* sēnīzag *frawaš* ī āsrawanān x<sup>v</sup>ēš suš *frawaš* ī artēštārān jagar āmurzišn ud srāyišn ī drigušān spurz *mānsraspand* *bāzāy* ābān dil ātaxšān čarb rōdīg *ardāyfraward* dumbīzag *frawaš* ī *zartōšt* ī *spitamān* dumbag *wād* ī ardāy čašm ī dašn abar bahr ī *māh* harw čē az ōyšān be pardazād abārīg *amahraspandān*.

- 
4. When a *gōspand* is slaughtered and divided into pieces, its *gōšōdō* should be distributed in this manner:— the tongue, jaw and left eye (are) *Hōm Yazad's* own; the neck (is) *Ašawahišt's* own; the head (is) *Wāy Yazad's* own; the upper right arm (is) *Ardwīsūr's*, the left one *Druwāsp's*; the right thigh belongs to [the *frawaš*] of *Wištāsp*, and the left one to the *frawaš* of *Jāmāsp*; the back (is) *Raθwōbarzat's*; the flank (is) the spiritual beings' own; the belly (is) *Spandarmad's*; the testicles (are) the star *Wanand's*; the kidneys (are) *Haftōiring's*; the breast (belongs to) *frawaš* of priests; the lungs (belong to) the *frawaš* of warriors; liver (is) for compassion and care for the poor<sup>4</sup>; the spleen (is) *Mānsraspand's*; the foreleg(s) (are) for the waters, the heart for the fires; the fatty entrails (are) for *Ardāyfraward*; the rump (is) for the

5. YXWWNt XWHd MNW pwn pn'hyh W YXWWNt MNW pwn g'wwšd'k gwpt MNW pwn pn'hyh gwpt 'ytwn cygwn gwpt hwp W MNW pwn g'wwšd'k gwpt \*KR'c n'meštyk L' gwpt YK'YMWNYt.
6. 'MT 'ywk TWB l'd L'L' YZBXWNYt 'y š'yt BR' hwzw'n W 'ylw'lk W 'YNH Y hwy MH ZK hwm yzdt NPŠH MN ZK gyw'k pyt'k *hizvqm frərənaot.*

*frawaš* of *Spitamān Zartōšt*; the tail (is) for the just *Wād*; the right eye for the share of *Māh*; everything which remains over from them<sup>5</sup> belongs to the remaining *Amahraspand's*.

5. There have been (some) who have spoken about protection<sup>6</sup>, and there have been (some) who have spoken about *gōšōdō*. Those who have spoken about protection, even as they have

### Chapter XII, transliteration

1. 'ywk ZNH 'YK 'MTš yšt krt YK'YMWNYt 'Pš wyl'stn L' twb'n pwlywtkyš'n krtk 'MT pwn blswm Y VII t'k Y 'ypy'nng shtk dlwn-I sk'nk yšt \*ZKš yšt pwn dlwn p'yk'y ŠPYL krt YXWWNYt W krpk Y dlwn Y sk'nk pwn hwsp'lm pl'yst dstwbl'n c'št 'YK 'ndend yšt-I Y ks.
2. 'ywk ZNH 'YK ZK BNPŠH dyn 'k'stl MNW 'LH Y MN BNPŠH dyn 'k'stl pwn dstwbl YXSNWyt 'YK L' wšwpyt pwhl Y lwb'n cygwn YMRRWNYt pwn sk'twm 'YK L' 'YŠ MN ZK Y 'slwšd'l GBR' MNW dstwbl L' YXSNWyt YXMTWNYt 'L ZK Y p'hlwm 'hw'n L' 'MT 'LH ZK 'nd

### Chapter XII, translation

1. One (is) this, that when someone performs a *yasna*, but is not able to order it (perfectly), the practice of the ancient sages (is this): if a threefold *drōn*<sup>1</sup> is consecrated with a *barsom* of 7 twigs, prepared with *aiwyāng*, that *yasna* of his shall be (considered) properly performed in the degree of a *drōn*. Regarding the merit of a threefold *drōn*, the *dastūr's*

5. būd hēnd kē pad panāhīh ud būd kē pad *gāušudāg* guft kē pad panāhīh guft ēdōn čeōn guft x<sup>v</sup>ab ud kē pad *gāušudāg* guft \*harwiz nāmčīstīg nē guft ēstēd.
6. ka ēwag did rāy ul yazēd ē šāyēd be huzwān ud ērwārag ud čašm ī hōy čē ān *hōm yazad* x<sup>v</sup>ēš az ān gyāg paydāg *hizvqm frərənaot*<sup>8</sup>.

spoken, (it is) good; and those who have spoken about *gōšōdō*, they have not indeed said everything specifically<sup>7</sup>.

6. (If) one offers up one (part) to another (*yazad*), it shall be proper, except for the tongue and jaw and left eye, for those (are) *Hōm Yazad's* own. (This is) manifest from that passage (containing the words) *hizvqm* (and) *frərənaot*<sup>8</sup>.

### Chapter XII, transcription

1. ēwag ēn ku ka-š *yašt* kard ēstēd u-š wīrāstan nē tawān pōryōtkēšān kardag ka pad *barsom* ī 7 tāg ī *aiwiyāng* saxtag *drōn-ē* segānag yašt \*āniš *yašt* pad *drōn-pāyag-ē* wēh kard bawēd ud kirbag ī *drōn* ī segānag pad *hūspāram* frāyist *dastwarān* čāšt ku and čand *yašt-ē* ī keh.
2. ēwag ēn ku ān x<sup>v</sup>ad dēn-āgāhtar kē ōy ī az x<sup>v</sup>ad dēn-āgāhtar pad *dastwar dārēd* ku nē wišōbēd puhr ī rawān čeōn gōwēd pad *sakātūm* ku nē kas az ān ī asrōšdār mard kē *dastwar* nē dārēd rasēd ō ān ī pahlom ax<sup>v</sup>ān nē ka ōy ān and abar ušmurišnih hēh ku-š kār ud kirbag ān and kard ēstēd čand

have taught many times in *Hūspāram* that (it is) as much as a small *yasna*<sup>2</sup>.

2. One (is) this, that he (is) himself better acquainted with the Religion who has him as *dastūr* who (is) better acquainted with the Religion than himself, so that he may not destroy the Bridge of the soul; as is said in the *Sakātūm*, that no one among disobedient men who does not have a *dastūr* shall attain to the Best Existence, not (even) if he should have as

- QDM 'wšmwłšnyh XWHyh 'YKš k'l W krpk ZK 'nd krt YK'YMWNYt end spyk Y 'wlwl'n' MT pwn wh'l pr'c whšyt MNWš YXBWNt KBY 'whrmzd ZK spyk.
3. 'ywk ZNH 'YK 'thš BYN h'nk hwp YXSNWyt MH MN 'thš hwp L' d'stn NYŠH'n km'pwstnyh W GBR'-n zyd'n Y tn W hw'stk YXWWNYt BR' YBLWNšn MN 'thš 'ngšt Y 'pslt W 'p'ryk Y BR' MN bl W pwn spnd pyt'k 'YK 'thš 'MTš 'pslt 'ngšt 'cš DKY' BR' 'BYDWNydy 'wgnw 's'nyh cygnw GBR'-I MNWš ptmwen p'k 'BYDWNydy.
4. 'ywk ZNH 'YK 'MT 'YŠ wtylyt y'mk 'ndend kmyst š'yt 'k'lynytn MH YMRRWNYt pwn nsk d't 'YK XTe 'LHš'n \*mzdysn QDM ZK lst QDM pwn ZK [ptm'nk] pwn ŠBKWNšn ŠBKWNyt end ZK MNW cl'ytyk QDM pwn ZK ptm'nk pwn ŠBKWNšn ŠBKWNydy 'w dwky XN' wcył 'y 'YK tn'pwhl pwn bwn ZK dwšhw pwn nsk d't YMRRWNYt 'YK dhšn'wmnd lwb'n wstlg wstlge Y BR' YXBWNd MN d'sl'n.
5. 'ywk ZNH 'YK 'MT 'YŠ wtylyt 'XL MN stwš lwckyh' d'stn h'nk 'L 'thš zwhl YXBWNtn kwnšn ZK zwhl nzdst 'L 'thš YXBWNšn MH pwn d'md't pyt'k 'YK bwd Y 'NŠWT'-n 'MT TBLWNd BR' 'L nzdst 'thš 'XL BR' 'L stl 'XL BR' m'h W 'XL BR' hwšyt 'ZLWNYt W nyd'pk 'YK ZK Y nzdst 'thš ZYš BR' 'LH 'wbš mt zwl'wmndtl YXWWNYt.

much reckoning<sup>3</sup>—that is, he should have performed as much duty and meritorious deeds—as the burgeoning of vegetation when it sprouts in spring, which burgeoning Ōhrmazd created abundantly.

3. One (is) this, that one should keep the fire in the house properly, because, by not keeping the fire in the house properly, there will be less pregnancy in women, and damage to men in person and property. One should carry away from the fire cold charcoal and other (things) which (are) without advantage; and it is manifest in the *Spand* that when one clears cold charcoal from the fire, (he gives) as much comfort as to a man whose garment he purifies.
4. One (is) this, that when a person passes away, it is proper to render the least cloth possible useless; because it is said in the *Vendīdād*<sup>4</sup> that even if those Mazda-worshippers were to

spēg ī urwarān ka pad wahār frāz waxšēd kē-š dād was  
ōhrmazd ān spēg.

3. ēwag ēn ku ātaxš andar xānag x<sup>v</sup>ab dārēd čē az ātaxš x<sup>v</sup>ab  
nē dāštan zanān kam-ābustanih ud mardān zyān ī tan ud  
x<sup>v</sup>āstag bawēd be barišn az ātaxš angašt ī afsard ud abārīg  
ī be az bar ud pad *spand* paydāg ku ātaxš ka-š afsard angašt  
aziš pāk be kunēd aōn āsānih čēōn mard-ē kē-š paymōzan  
pāk kunēd.
4. ēwag ēn ku ka kas vidīrēd jāmag and čand kamist šāyēd  
akārēnidan čē gōwēd pad *nask dād* ku agariz ōyšān \*mazdēsn  
abar ān rist abar pad ān [paymānag] pad hilišn hilēd čand  
ān kē čarāitīg abar pad ān paymānag pad hilišn hilēd ō  
dōk-ē ēd wizir ē ku *tanāpuhr* pad bun ān dōšax<sup>v</sup> pad *nask  
dād* gōwēd ku dahišnōmand ruwān wistarg wistargiz ī be  
dahēnd az dāsrān.
5. ēwag ēn ku ka kas widīrēd pas az *sedōš* rōzagihā dāštan xānag  
ō ātaxš *zōhr* dādan kunišn ān *zōhr* nazdist ō ātaxš dahišn  
čē pad *dāmdād* paydāg ku bōy ī mardōmān ka škanēnd be ō  
nazdist ātaxš pas be ō star pas be māh ud pas be x<sup>v</sup>aršēd  
šawēd ud niyābag ku ān ī nazdist ātaxš ī-š be ōy awiš mad  
zōrōmandtar bawēd.

leave as leavings on the dead in that [measure] which a  
spinner would leave as leavings in that measure—on a spindle<sup>5</sup>  
—the decision (is) that (it is) a *tanāpuhr* to his account. For  
that (there is) hell. In the *Vendīdād* it is said that the clothing  
of the soul having received gifts—even the clothing which  
they offer (for the dead)—(should be) for alms<sup>6</sup>.

5. One (is) this, that when a person dies, after observance of  
the *sedōš* days of abstinence<sup>7</sup> (in) the home, offering must be  
made of *zōhr* to the fire<sup>8</sup>. That *zōhr* is to be given to the  
nearest fire, because it is manifest in the *Dāmdād* (*Nask*) that  
when the consciousness of men is severed, it goes to the  
nearest fire<sup>9</sup>, then to the stars, then to the moon, and then  
to the sun; and it is necessary that the nearest fire to which  
it has come should become stronger (or, more possessed of  
*zōhr*)<sup>10</sup>.

6. 'ywk ZNH 'YK n'hwn 'n'pswtk L' ŠBKWNšn XT L' \*'ps'ynd 'L zyn W 'pc'l Y m'zn'n ŠDY'-n YXMTWNyt W BYN nsk d't gwwe'l nmwt YK'YMWNYt.
7. 'ywk ZNH 'YK BRH YLYDWNšnyh wlešnyh BYN LYLY' BR' pwn QDM lwšnyh Y 'thš 'ywp stl 'ywp m'h 'D L' 'BYDWNšn MH LB' ptyd'lk 'wbš ptwndyt YK'YMWNYt W pwn wystwm Y hwsplm ZK Y BYN t'lykyh wleyt pl'y \*p'thš'[yyh] Y gnn'k mynwg QDMš lwb'n nmwt YK'YMWNYt.
8. 'ywk ZNH 'YK MKBLWNšn 'LHš'n d't W 'y'pt Y m'h Y hwt'y W 'p'ryk yzd'n l'd h'yk W 'p'lyk hwlšn XTS'n 'ytwm MKBLWNšn 'YK 'nd hwlšn w'hm'n yzdt l'd BR' YZBXWNm W L' 'YK dlwn'y pwn 'nd hwlšn [š'yt].
9. 'Pš cym ZNH 'YK MNW MKBLWNYt 'YK dlwn-I MN 'nd hwlšn MNW 'cš MND'M-I kym W 'MTc pwn KBY b'l BR' YZBXWNYt 'DYNe L' twht W MNW MKBLWNYt 'YK 'nd hwlšn w'hm'n yzdt l'd BR' YZBXWNm 'MT pwn KBY dlwn BR' YZBXWNYt š'yt. (10) W pwn XXII Y sk'twm QDM 'LHš'n MNW BYN yzdt'n 'wstwplyt L' 'BYDWNd gl'n MND'M BR' YK'YMWNYt.
11. 'ywk ZNH 'YK 'MT NYŠH 'pwstn YXWWNYt 'D š'yt 'thš hwp p'hlycyt BYN h'nk YXSWNšn MH pwn nsk Y spnd pyt'k 'YK dwkt'w Y zltwhšt 'M 'MT pwn zltwhšt 'pystn YXWWNt pwn III šp KR' LYLY' ŠDY'-I LWTH CL ŠDY'

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6. One (is) this, that nail(-parings) should not be left unprayed over<sup>11</sup>; if they are not prayed over, they will come to be the weapons and implements of the giant demons. It is plainly shown in the *Vendīdād*<sup>12</sup>.
  7. One (is) this, that the labour of child-birth should not be undertaken at night except in the light of a fire or the stars or the moon, because great antagonism is connected with it; and in the twentieth (chapter) of the *Hūspāram*, it is shown that over the soul of one who labours in darkness, (there is) excessive predominance of the Evil Spirit.
  8. One (is) this, that they undertake (to give) eggs and other food for those gifts and favours of the lord *Māh* and other *Yazad's*. If they undertake thus: "I shall consecrate so much food for such and such *Yazad*", and not that "[I shall consecrate] a *drōn* with so much food", [it is proper].

6. ēwag ēn ku nāxūn anafsūdāg nē hilišn agar nē \*afsā[yē]nd  
ō zēn ud afzār ī māzanān dēwān rasēd ud andar *nask dād*  
gowizār nimūd ēstēd.
7. ēwag ēn ku pus-zāyišnīh warzišnīh andar šab be pad abar  
rōšnīh ī ātaxš ayāb star ayāb māh tā nē kunišn čē wuzarg  
padyārag awiš paywandīd ēstēd ud pad wistom ī *hūspāram*  
ān ī andar tārīgīh warzēd frāy \*pādixšā[yīh] ī gannāg mēnōg  
abariš rawān nimūd ēstēd.
8. ēwag ēn ku padirišn ōyšān dād ud āyāft ī *māh* ī x<sup>v</sup>adāy ud  
abāriḡ *yazadān* rāy hāyag ud abāriḡ x<sup>v</sup>arišn agarišān ēdōn  
padirišn ku and x<sup>v</sup>arišn wahmān *yazad* rāy be yazom ud nē  
ku *drōn-ē* pad and x<sup>v</sup>arišn [šāyēd].
- 9–10. uš čim ēn ku kē padirēd ku *drōn-ē* az and x<sup>v</sup>arišn kē aziš  
čiš-ē kem ka-iz pad was bār be yazēd ēgiz nē tuxt ud kē  
padirēd ku and x<sup>v</sup>arišn wahmān *yazad* rāy be yazom ka pad  
was *drōn* be yazēd šāyēd (10) ud pad 22 ī *sakātūm* abar  
ōyšān kē andar *yazadān* usōfrīd nē kunēnd grān čiš be  
ēstēd.
11. ēwag ēn ku ka zan ābustan bawēd tā šāyēd ātaxš x<sup>v</sup>ab  
pahrzēd andar xānag dārišn čē pad *nask* ī *spand* paydāg  
ku *dugdāw* ī *zartōšt* mād ka pad zartōšt ābistan būd pad 3  
šab harw šab dēw-ē abāg 150 dēw ō wināhidan ī *zartōšt*

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- 9–10. The reason of it (is) this, that whoever undertakes “One  
*drōn* with so much food”, from which one thing (is) lacking,  
even though he consecrates it many times, still it is not atoned  
for; and whoever undertakes (thus): “I shall consecrate so  
much food on behalf of such and such a *Yazad*”, if he con-  
secrates it with many *drōns*, it is proper<sup>13</sup>; (10) and in the  
22nd [section] of the *Sakātūm*, (it is said): “A grievous  
thing is upon those who do not make offerings unto the  
*Yazad*’s”.
11. One (is) this, that when a woman becomes pregnant, as far  
as possible, the fire should be properly looked after; (its)  
keeping in the house (is) because (it is) manifest in the *Spand*  
*Nask* that when *Dugdāw*, the mother of *Zartōšt*, was pregnant  
with *Zartōšt*, for 3 nights, every night, an (arch-)demon with  
150 (other) demons came for the destruction of *Zartōšt*, and

- ‘L wn’sytn Y zltwhšt Y’TWNT XWHnd W ’thšc BYN m’n  
\*YXWWNtn l’ d c’lk L’ XWYTWNTst XWHnd.
12. ’ywk ZNH ’YK ’pwl’n’yk YLYDWNyt III YWM p’nk Y MN  
ŠDY’-’n y’twk’n W plyk’n l’d pwn LYLY’ ‘D YWM ’thš  
lwšn kwnšn W pwn YWM TMH YXSNWšn ’Pš bwd Y DKY’  
QDM kwnšn cygwn pwn XXX-wm Y sk’twm pyt’k.
13. ’ywk ZNH ’YK dnd’n-plšn twp hwp ’cš BR’ t’ššn MH  
pwlywtkyš’n ’YT MNW gwpt ’YK MNWš twp QDM ‘L  
KK’ ‘BYDWNydy W BR’ LMYTWNd NYŠH Y ’pwstn  
MNWš LGLH QDM XNXTWNyt pwn ns’y YXWWNtn  
gwm’n.
14. ’ywk ZNH ’YK ‘LHš’n MNWš’n ckl pwn znyh W przd ’cš  
YLYDWNyt ZK Y ZKL hm pwn pwsyh BR’ MKBLWNyt  
hwp W ZK Y MNW NKB swt-I L’YT MH stwl ’p’yšnyk W  
pwn ch’ldhwm Y hwsplm dstwbl’n c’št ’YK L BRH LKc  
pws š’yt W L BRTH LKc dwht L’ š’yt W KBY XWHnd  
MNW ZNH mynšn stwl L’ gwm’lynd ’YKm’n przd Y ckl  
pwn BRHyh MKBLWNt ’yt.
15. ’ywk ZNH ’YK ’pyl twhšytn pwn przd ZLXWNšnyh MH  
’ywc pl’y krpK ’ndwešnyh l’d MH pwn spnd W nh’twm  
dstwbl’n c’št ’YK k’l W krpK Y BRH ‘BYDWNyt ’B ’ytwn  
YXWWNyt cygwn ’MTš pwn YDH Y NPŠH krt XWHyh W  
pwn d’md’t pyt’k ’YK ’Mc krpK hm’dwynk Y ’B ‘L \*NPŠH[yh]  
YXMTWNyt.

still, on account of there being a fire in the house, they knew  
no means (to do it)<sup>14</sup>.

12. One (is) this, that (when) a child is born, for 3 days, for a  
protector from demons, sorcerers and witches, a fire should  
be kept burning throughout the night till day, and it should  
be preserved there during the day, and pure sandalwood  
should be put on it, as (it is) manifest in the 30th (section)  
of the *Sakātūm*.
13. One (is) this, that the bark should be well scraped off from  
a tooth-pick, because there are ancient sages who have said  
that whoever applies its bark on the teeth and throws it away,  
if a pregnant woman sets foot on it, (there is) doubt lest (the  
child) should die<sup>15</sup>.
14. One (is) this, that those who (have) a *čakar*<sup>16</sup> (who is) married,  
and children are born of her, (if) indeed they adopt the males



mad hēnd ud ātaxšiz andar mān \*būdan rāy čārag nē dānist hēnd.

12. ēwag ēn ku [ka] aburnāyag zāyēd 3 rōz pānag ī az dēwān jādūgān ud parigān rāy pad šab tā rōz ātaxš rōšn kunišn ud pad rōz ōy dārišn uš bōy ī pāk abar kunišn čēōn pad 30-om ī *sakātūm* paydāg.
13. ēwag ēn ku dandān-frašn tōb x<sup>v</sup>ab aziš be tāšišn čē pōryōtkēšān ast kē goft ku kē-š tōb abar ō dandān kunēd ud be afganēd zan ī ābustan kē-š pāy abar nihēd pad nasāy būdan gumān.
14. ēwag ēn ku ōyšān kē-šān *čakar* pad zanīh ud frazand aziš zāyēd ān ī nar ham pad pusih be padirēd x<sup>v</sup>ab ud ān ī kē mādag sūd-ē nēst čē stūr abāyišnīg ud pad čahārdahom ī *hūspāram dastwarān* čāšt ku man pus tō-iz pus šāyēd ud man duxt tō-iz duxt nē šāyēd ud was hēnd kē ēn mēnišn stūr nē gumārēnd ku-mān frazand ī *čakar* pad pusih padirift ast.
15. ēwag ēn ku abēr tuxšīdan pad frazand zāyišnih čē ēwiz frāy kirbag andōzišnih rāy čē pad *spand* ud *nihātūm dastwarān* čāšt ku kār ud kirbag ī pus kunēd pid ēdōn bawēd čēōn ka-š pad dast ī x<sup>v</sup>ēš kard hēh ud pad *dāmdād* paydāg ku mādiz kirbag ī ham-ēwēnag ī pid ō \*x<sup>v</sup>ēš[ih] rasēd.

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as sons, (it is) good; and those who are females are of no benefit, because a guardian would be required; and in the fourteenth (section) of the *Hūspāram*, the *dastūr*'s have taught (thus): "My son is proper also as thy son, and my daughter is not proper also as thy daughter<sup>17</sup>;" and there are many who do not appoint a guardian with this idea: "We have adopted a *čakar*-child as son".

15. One (is) this, that one ought to endeavour much for the begetting of children, because (it is) only for the accumulation of more good deeds, for the *dastūr*'s have taught in the *Spand* and *Nihātūm* that the duty and meritorious deeds which a son performs become (his) father's in the same way as if they had been performed by his own hand; and in the *Dāmdād* (it is) manifest that a meritorious deed in the same way as (it reaches) the father reaches the mother too as her own.

16. 'ywk ZNH 'YK ZK Y BR' 'L 'lc'nyk'n YXBWNd end š'yt BR' 'L hwłšn 'nd'cšn MH pwn nh'twm dstwbl'n c'št 'YK GBR'-I 'MT 'L GBR'-I LXM' YXBWNyt 'MTc 'LH GBR' LXM' 'pyl KBY KR' ZK krpK Y 'LH pwn ZK sglyh BR' 'BYDWNyt 'LH 'ytwn YXWWNyt cygwn 'MTš pwn YDH Y NPŠH krt XWHyh.
17. 'ywk ZNH 'YK pwn LYLY' MY' MN c'h L' 'hncšn cygwn pwn b'gysn QDM 'ywdš'slyh Y c'hyk MY' Y pwn LYLY' nyš'n YXBWNt YK'YMWNYt.
18. 'ywk ZNH 'YK pwn LYLY' hwłšnyk MND'M 'L 'p'htl L' lycšn MH dlwc 'pws YXWWNyt 'MT lycyhyt yt'hwkwylyw-I BR' YMRRWNšn.
19. W pwlywtkyš'n MNW hwłstkyh'tl krt 'MTš'n pwn LYLY' hwłšn 'ŠTHWt \*L'WXL d'łšnyh Y MN wn's MN NSXWNšn W pšncšn 'L zmyk mtn l'd 'L GBR'-I plmwt 'YK MN bwn Y myzd \*D L'YŠH 'hwnwl slwtn 'pyłtl pwn my'zd Y g's'nb'l cygwn YMRRWNyt pwn h'twht 'YK 'hwnwl MN gwłšn'n Y pr'c gwpt 'n pylwckltwm.
20. 'ywk ZNH 'YK zwzk 'MT wynyt L'WXL 'L dšt gyw'k Y NPŠH 'pybym p'hlycšn MH pwn nsk d't dstwbl'n c'št 'YK zwzk KR' YWM 'MT BYN mwlst'n mycyt M mwl BR' YMYTWNyt.
21. 'ywk ZNH 'YK 'YT \*MN wyhdyn'n 'YK 'NPH hm'y XLLWNyt 'šmwhwk-I hm'y YMRRWNšn ZK 'šmwhwk pyš

16. One (is) this, that that which they give to the worthy (should be) as much as is possible up to the measure of eating; for in the *Nihātūm*, the *dastur's* have taught that if a man gives food to a man,—even if the food is very much for that man,—all that good deed which he performs through that satiety, that becomes such as if it had been performed by his (the giver's) own hand.
17. One (is) this, that one should not draw water from the well at night, as in the *Bag Yasn* an injunction is given regarding the impurity of well-water (drawn) at night.
18. One (is) this, that one should not pour anything drinkable to the north at night, because the *druz* will become pregnant; if it is poured, 1 *yaθā-ahū-vairyō* should be recited<sup>18</sup>.
19. And the ancient sages, who acted most orthodoxly, when they

16. ēwag ēn ku ān ī be ō arzānīgān dahēnd čand šāyēd be ō xʋarišn andāzišn čē pad *nihātūm dastwarān* čāšt ku mard-ē ka ō mard-ē nān dahēd ka-iz ōy mard nān abēr was harw ān kirbag ī ōy pad ān sagrīh be kunēd ōy ēdōn bawēd čēon ka-š pad dast ī xʋēš kard hēh.
17. ēwag ēn ku pad šab āb az čāh nē āhanzišn čēon pad *bag yasn* abar ayōšdāsrih ī čāhīg āb ī pad šab nišān dād ēstēd.
18. ēwag ēn ku pad šab xʋarišnīg čiš ō abāxtar nē rēzišn čē *druz* ābus bawēd ka rēzihēd *yatāhūwairyō-ē* be gōwišn.
19. ud pōryōtkēšān kē hurastagihātar kard ka-šān pad šab xʋarišn xʋard \*abāz dārišnih ī az wināh az wēzišn ud pašanzišn ō zamīg madan rāy ō mard-ē framūd ku az bun ī *myazd* \*tā sar *ahunwar* srūdan abērtar pad *myazd* ī *gāhāmbār* čēon gōwēd pad *hādōxt* ku *ahunwar* az gōwišnān ī frāz guft ān pērōzgartom.
20. ēwag ēn ku zūzag ka wēnēd abāz ō dašt gyāg ī xʋēš abēbīm pahrēzišn čē pad *nask dād dastwarān* čāšt ku zūzag harw rōz ka andar mōristān mēzēd 1000 mōr be mīrēd.
21. ēwag ēn ku ast \*az wēh-dēnān ku rōy hamēw šōyēd *ašemwohū-ē* hamē gōwišn ān *ašemwohū* pēš az ān gōwišn čē

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partook of food at night, for warding off the sin of scattering and sprinkling coming on the ground, ordered a person to chant the *ahunwar* from the beginning of the *myazd*<sup>19</sup> up to the end, more especially at the *myazd* of *gāhāmbār*; as it says in the *Hādōxt* that the *ahunwar* (is) the most victorious among the utterances which are chanted.

20. One (is) this, that when one sees the hedgehog, one should remove it safely to the desert, its own place, because in the *Vendīdād*<sup>20</sup> the *dastur*'s have taught that every day when the hedgehog makes water in an ant-hill, 1000 ants die.
21. One (is) this, that there are some Zoroastrians [who say] that (when) one washes one's face, one should always recite one *ašəm·vohū*; that *ašəm·vohū* should be recited before (the

- MN ZK gwššn MH 'MT BYN lwy šwstn YMRRWNyt pwn MY' W PWMH wl'wmnd YXWWNyt.
22. 'ywk ZNH 'YK MN ywšd'sl'n weynynd 'MTš'n MND'M 'ytwn LB' cygwn p'kyh W lymnyh MNWš bnd Y p'tyd'pyh W 'p'tyd'pyh 'wbš ptwst YK'YMWNyt weynynd m'tkwł QDM \*hwhymyh W l'st gwššnyh Y GBR' W kwnšn Y m'tyd'nk W pwn 'wn'syh l'd pwn 'hlwbtl YXSWNšn.
23. cygwn BYN nskd't II b'hl Y 'hlwbyh QDM YMRRWNyt cygwn YMRRWNyt 'y GBR' Y 'hlwb spyt'm'n zltwhšt ywšd'slkl Y l'st gwpt'l 'YK l'st YMRRWNyt m'nsl pwrst'yl 'YKš yšt krt YK'YMWNyt 'hlwb MNW pl'yst BYN XWYTWNyt MN dyn Y \*mzdysn'n ywšd'slklyh MNWš nylng YD'YTWNyt.
24. 'MT 'ytwn 'YKš'n bnd Y p'tyd'pyh 'wbš ptwst YK'YMWNyt 'YK ZK t'štyk pwn 'LH YXSNWd 'Pš hm'y pldcnd 'MT yzd'n šn'yinynd pwn DKY' YXSNWd W ZK MNW MY' W gwmyc YZBXWd bnd Y ywšd'slklyh l'd 'wbš weynynd pwn yšt'l'n nkylšnyktl 'BYDWNšn 'L gyw'k-l pwn ptm'nk W hwptl 'nd'cšn.
25. ywšd'slkl 'wgwn hwptl 'MT L'WXL XLLWNst W 'MT MN 'YŠ MNWš zmyk p'hlycšn l'd 'ytwn 'BYDWNt YK'YMWNyt MH BYN dlng Y zm'nyk KBY 'dwyng wh'n Y lymnyh d't.
26. yšt'l'n Y nskd't ZK ŠPYL MNW yšt Y \*nwšpl L'WXL

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washing), because if one recites it while washing the face, one is doubtful about water coming into the mouth.

22. One (is) this, that from among the *yōšdāsr's*, they should choose—when their business is as important as cleanliness and contamination—one, who has control over purity and impurity<sup>21</sup>; they should especially choose on account of the man's good character and truthful speech and performance of essential (rituals); and they should esteem him as very righteous on account of un sinfulness.
23. As in the *Vendīdād*, the 2 parts of *ahrawīh*<sup>22</sup> are discussed; it is so said that: "The *ahraw* man (is) a truth-speaking *yōšdāsragar*, O Spitamān Zartōšt!—that is, he speaks the truth; one who studies the holy texts,—that is, he has performed the *yasna*; an *ahraw* (is he) who understands most about the priestly practice of the Religion of the Mazdā-worshippers;—that is, he knows the liturgies".

ka andar rōy šustan gōwēd pad āb ō dahān madan warōmand bawēd.

22. ēwag ēn ku az *yōšdāsrān* wizīnēnd ka-šān čiš ēdōn wuzarg čeōn pākīh ud rēmanīh kē-š band ī pādyābīh ud apādyābīh awiš paywast ēstēd wizīnēnd mādagwar abar \*huhēmīh ud rāst-gōwišnih ī mard ud kunišn ī mādayānag ud pad awināhīh rāy pad ahrawtar dārišn.
23. čeōn andar *nask dād* 2 bahr ī ahrawīh abar gōwēd čeōn gōwēd ē mard ī ahraw *spitamān zartōšt yōšdāsragar* ī rāst-goftār ku rāst gōwēd mānsr-pursidār ku-š yašt kard ēstēd ahraw kē frāyist andar dānēd az dēn ī \*mzdēsnañ yōšdāsragarīh ku-š nīrang dānēd.
24. ka ēdōn ku-šān band ī pādyābīh awiš paywast ēstēd ku ān tāštīg pad ōy dārēnd uš hamē pardazēnd ka *yazadān* šnāyēnēnd pad pāk dārēnd ud ān kē *āb* ud *gōmēz* yazēnd band ī yōšdāsragarīh rāy awiš wizīnēnd pad yaštārān nigīrišnīgtar kunišn ō gyāg-ē pad paymānag ud x<sup>v</sup>abtar andāzišn.
25. *yōšdāsragar* aōn x<sup>v</sup>abtar ka abāz šust ud ka az kas kē-š zamīg pahrēzišn rāy ēdōn kard ēstēd čē andar drang ī zamānīg was ēwēnag wahān ī rēmanīh dād.
26. yaštārān ī *nask dād* ān wēh kē yašt ī \*nawšabar abāz kunēd

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24. When (it is) so that they (the priests) have control over the bond of cleanliness, so that they keep to it certainly, and always practise it, when they propitiate the *yazad's*, they (the *yazad's*) consider (the offering) as pure. And they (the authorities) choose as officiating priests those who consecrate *āb* and *gōmēz*<sup>23</sup> on account of attachment to priestly practice. It (the *barašnūm*) should be performed very attentively in a place with exact standard, and it should be designed very well.
25. A *yōšdāsragar* (is) best when he has been washed again, and when (it is) by someone who has so done it for the sake of 'protection of the earth'<sup>24</sup>; because in the interval of time, many kinds of causes of pollution are produced.
26. Of the celebrators of the *Vendīdād*, he (is) best who undergoes again the rite of the nine nights' retreat (i.e. the *barašnūm*), because on account of that same nicety of which I have

- 'BYDWNyt MH ZK hm n'ewkyh P'd ZYm 'cpl npšt KBYč wh'n ZYš QDM yšt 'pyl \*YXWWNtn P'd MN krtn zyd'n-I L'YT.
27. W MN 'LHš'n MNW MY' W gwmyc MKBLWNydy pyyhk XLLWNstn cymyktl MH XTš lymnyh 'YT YDH 'L y'mk Y MY' W gwmyc XNXTWNYt 'p'tyd'p 'YT 'MT 'ytwn 'YK 'YT 'YŠ Y \*ŠPYLtl Y MN DKY'yh hm'y XLLWNd 'LHš'n MN \*p'kyh šwstn hwp.
28. 'ywk ZNH 'YK 'L 'n'ymyt YXSNWyy 'YŠc MN whšt 'L XN' XNXTWNd 'wstyk'nyh' mynšn QDM dwšhw ptš KBY wn'syh ZYš pwn k'm 'k'm'y MH L'YT ZYm dyn wn's ZYš twešn L'YT cygwn YMRRWNYt pwn g's'n 'YK MNW 'Lš'n LK 'whrmzd 'Lc Y 'lyptk 'k's XWHyh 'YK 'LHc Y wn'sk'ltl p'tpl's YD'YTWNd.
29. W 'LHc Y wn'sk'ltl 'YŠ pwn k'mk Y krpk ZYš wleyt 'DYNš 'pyltl Y'TWNYt lwb'n \*'phš'yšn W 'wlw'hm cygwn BYN spnd QDM GBR'-I 'L zltwhšt nmwt 'YK hm'k hn'm BYN 'n'kyh YXWWNt LGLH-'y bylwn YXWWNt zltwhšt QDM ZK BB' MN 'whrmzd pwršyt 'whrmzd gwpt 'YK ZK GBR'-y dw'ns ŠM QDM XXX W III MT' p'thš' YXWWNt 'Pš hkle hyc krpk L' wleyt BR' hng'm-I 'MTš pwn ZK LGLH-I w'stl pr'c gwspnd YBLWNT.
30. 'ywk ZNH 'YK GBR'-y 'MTš yšt krt YK'YMWNYt 'Pš NYŠH L' krt YK'YMWNYt 'pyl plycw'nyk zyd'nk yšt krtn 'ywp

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written above, (there are) indeed many reasons for which it (the *barašnūm*) is celebrated by him. On account of (their) being many, there is no harm in doing it<sup>25</sup>.

27. And it is very reasonable (for him) who among them receives *āb* and *gōmēz*<sup>26</sup>, to wash with the *pixag*; since if he is impure and he touches the bowl for the *āb* and *gōmēz*<sup>27</sup>, it becomes contaminated. If (it is) so that there is a very good person whom they wash by way of purity, to wash them by way of purity (is) good<sup>28</sup>.
28. One (is) this: Do not consider any person at all without hope of heaven. People should not set their thoughts firmly on hell. Much (is the) sinfulness which one (commits) thereby, willingly or unwillingly; for there is nothing which (is) a sin in my Religion which has no expiation. As it says in the

čē ān ham nāzugīh rāy ī-m azabar nibišť wasiz wahān iš abar  
yašť abēr \*būdan rāy az kardan zyān-ē nēšť.

27. ud az ōyšān kē āb ud gōmēz padirēd pad *pixag* šustan čimīgtar  
čē agariš rēmanih ast dast ō jāmag ī āb ud gōmēz nihēd  
apādyāb ast ka ēdōn ku ast kas ī \*wēhtar ī az pākīh hamēw  
šōyēnd ōyšān az \*pākīh šustan x<sup>v</sup>ab.
28. ēwag ēn ku mā anēmēd dārēh kasiz az wahišť ud mā ē nihēnd  
ōstīgānīhā mēnišn abar dōšax<sup>v</sup> padiš was wināhīh ī-š pad  
kām agāmāy čē nēšť ī-m dēn wināh ī-š tōzišn nēšť čēōn gōwēd  
pad *gāsān* ku kē ōyšān tō ōhrmazd ōyiz ī \*riftag āgāh hēh  
ku ōyiz ī wināhkārtar pādifrāh dānēh.
29. ud ōyiz ī wināhkārtar kas pad kāmāg ī kirbag ī-š warzīd ēgiš  
abērtar āyēd rawān \*abaxšāyišn ud urwāhm čēōn andar  
*spand* abar mard-ē ō *zartōšť* nimūd ku hamāg hannām andar  
anāgīh būd pāy-ē bērōn būd *zartōšť* abar ān dar az ōhrmazd  
pursīd ōhrmazd guft ku ān mard-ē *dawāns* nām abar 33 dēh  
pādixšā būd uš hagīrz ēč kirbag nē warzīd be hangām-ē ka-š  
pad ān pāy-ē wāstr frāz gōspand burd.
30. ēwag ēn ku mard-ē ka-š *yašť* kard ēštēd uš zan nē kard ēštēd  
abēr frēzwānīg zyānag *yašť* kardan ayāb *gētō-xrīd* framūdan
- 
- Gāθā's*<sup>29</sup>: “Thou, O Ōhrmazd, art aware, among them, even  
of him who is guilty—that is, Thou knowest the punishment  
even of him who is very sinful”.
29. And even he, who is a very sinful person, through the mer-  
itorious deed which he has performed, then receives very  
much forgiveness and joy for (his) soul; as in the *Spand*, it  
was revealed to *Zartōšť* about a man that all (his) limbs  
were in evil state, (but) one foot was outside. *Zartōšť* asked  
of Ōhrmazd about that matter. Ōhrmazd replied: “That (is)  
a man, *Dawāns* by name; he ruled over 33 provinces; he  
never did any meritorious deed except once, when he brought  
forth fodder for a sheep with that one foot<sup>30</sup>”.
30. One (is) this, that when a man has performed the *yašť*, and  
his wife has not performed it, (it is) very meritorious to

gytwkhlyt plmwtñ 'YK cygwn pwn gytyg 'ytwn cygwn pwn  
mynwg nzdyk m'nšntł YXWWNd W pwn h'twht YMRRWNyt  
'YK n'ylyk Y tłsk'y h'wnd ZK Y z'hk BR' YXSNWšn.

31. 'ywk ZNH 'YK ZNH V yešn 'MT 'BYDWNydy krpł 'MT  
L' 'BYDWNyt 'Pš hng'm pyt'k W 'MT MN ZK hng'm Y  
NPŠH krtn BR' spweyt wn's 'L pwhł 'ZLWNydy yešn Y 'L  
pwhł 'ZLWNyt ZNH pwn hwsplm YMRRWNyt 'YK g's'nb'l  
W lpytpyn W stwš W prwrtyk'n W hwłšyt W m'h L' yšn.
32. 'ywk ZNH 'YK pwn ZNH III MND'M P'd \*gšnk zywšnyh  
Y'TWNyt 'YT šnwšk W w'sk W šwck KR' 'ywk'y  
yt'hwylywk-I W 'šmwhwk-I BR' gwptn W 'MTc šnwšk Y  
'YŠ 'šnwył hmgwnk gwptn ŠPYL'n pwn krkł 'wgwn \*d'šn  
pwn stwtgl YMRRWNyt 'YK MH šnwšk 'l'dyyt 'YK pwn MH  
k'l Y'TWNyt 'Pš gwpt 'whrmzd 'YK \*gšnk zywšnyh zltwhšt  
MH 'LH 'YT byš'čšnyh 'hwnwl zltwhšt 'hl'dyh.

perform the *yašt* for (his) wife<sup>32</sup> or to have the *gētō-xrīd* performed, so that in the material world, as in the spiritual world, they become closer (to one another). In the *Hādōxt*, it says that one should consider a dutiful wife equal to his progeny.

31. One (is) this, that when one performs these 5 ceremonies (it is) a merit; when one does not perform (them) and their time (is) manifest, and when one neglects to perform (them) at their own time, the sin goes to the Bridge; as it says in the *Hūspāram*, the ceremonies which go to the Bridge (are) these: the non-performance of *gāhāmbār* and *rapīθwin* and



ku čeōn pad gētīg ēdōn čeōn pad mēnōg nazdig-mānišntar bawēnd ud pad *hādōxt* gōwēd ku nāirīg ī tars[ā]gāy hāwand ān ī zahag be dārišn.

31. ēwag ēn ku ēn 5 yazišn ka kunēd kirbag ka nē kunēd uš hangām paydāg ud ka az ān hangām ī x<sup>v</sup>ēš kardan be spōzēd wināh ō puhr šawēd yazišn ī ō puhr šawēd ēn pad *hūspāram* gōwēd ku *gāhāmbār* ud *rapitwin* ud *sedōš* ud *frawardīgān* ud *x<sup>v</sup>aršēd* ud *māh* nē yaštan.
32. ēwag ēn ku pad ēn 3 čiš rāy \*gašnag-zīwišnih āyēd ast šnōšag ud wāsag ud šōzag harw ēwag-ē *yaθā-ahū-vairyō-ē* ud ašemwohū-ē be guftan ud ka-iz šnōšag ī kas ašnawēd hamgōnag guftan wēhān pad kardag aōn dāštan pad *stūdgar* gōwēd ku čē šnōšag ārāyēd ku pad čē kār āyēd uš guft ōhrmazd ku \*gašnag-zīwišnih *zartōšt* čē ōy ast bēšāzišnih *ahunwar zartōšt* ud ahrāyih.

*sedōš* and *frawardīgān* and (the *niyāyeš* of) *x<sup>v</sup>aršēd* and *māh*<sup>33</sup>.

32. One (is) this, that on account of these 3 things, namely, sneezing and yawning and sighing, there comes short life. Each time<sup>34</sup> one should recite one *yaθā-ahū-vairyō-* and *ašəm-voḥū-*; and even when one hears someone else sneeze, the faithful should so put in practice the recitation in the same manner. It says in the *Stūdgar*: "What causes sneezing? that is, for what purpose does it come?" Ōhrmazd replied: "Short life, O *Zartōšt*! because the cure for it is *ahunwar* and righteousness<sup>35</sup>, O *Zartōšt*!"

### Chapter XIII, transliteration

cym Y g's'n.

1. ZNH III 'šmwhwk MNW plw'nyy pyš nylng W wltšn Y ZNH III h't plw'n'y W plwstwyh W 'stwyh plw'nyy *frārān* bwn 'D flssty'ye' *fristuiē frastuyē* bwn 'D *āstuyē āstuiē āstaθwan* bwn 'D *āstaθwanəmčā daēnayā māzdayasnōiš vīsāi vā amāšā spəntā* stwt'n ysn bwn *baqam* ZNH III h't.
2. pwn c'šytk W pwn dyn gwk'syh Y d'n'k'n Y pwlywtkyš'n 'ytwn gwpt 'YK GBR' Y p'nedh s'lk 'YK mzdysn'n BRH W bl't 'MT m'ndk 'L lt'n gleyt 'Pš 'štl W slwšwcln'm YBLWNYdy 'Pš ZNH V g's slwt W \*MY' Y ŠPYL YZBXWnt 'Pš hm'k \*nwyt z'tyh krt YK'YMWNyt lytk Y pwn'y W L' 'pwn'y 'Pš MN yšt Y n'pl W 'thš'n b'hl BR' YXBWNšn W 'MTš ZNH 'nd L' krt YK'YMWNyt b'hl L' YXBWNšn.
3. ZNH III g's MN tn Y GBR' Y 'hlwb BR' krt YXWWNyt.
4. 'hy's W hšmby' W 'tt'whšy' ywyt ywyt XI wedst MH XI MND'M BYN tn Y 'NŠWT'-n mynwygh' SGYTWNd cygwn 'hw W bwd W dyn W lwb'n W plw'hl W mynšn W gwbsn W kwnšn W wynšn W hnbwdšn W 'ŠMHWšn W tn Y 'NŠWT'-n W 'p'rykc dhšn'n YXBWNyhst MN MY' W 'twr W w't.

### Chapter XIII, translation

On the Significance of the *Gāθā's*.

1. These 3 *ašəm·vohū's* (at the end of Y. 11. 15), which (are) before *fravarānē* (the first word of Y. 11. 16), are *nīrang's*, and (mark) the transition to these 3 sections: *fravarānē* (Y. 11. 16) and *frastuyē* (Y. 11. 17) and *āstuyē* (Y. 12. 9); *fravarānē* (is) the beginning of *frārān*<sup>1</sup> (i.e. the first word of Y. 11. 16), up to *frasastayaēča* (the last word of Y. 11. 16); *frastuyē* (is) the beginning of *frastuyē* (Y. 11. 17), up to *āstuyē* (Y. 12. 8); *āstuyē* (is) the beginning of *āstaθwan* (Y. 12. 9), up to *āstaθwanəmčā·daēnayā·māzdayasnōiš* (Y. 13. 8). *vīsāi·vā·amāšā·spəntā* (Y. 14. 1) (is) the beginning of *Stōtān Yasna*; these 3 sections (*fravarānē*, *frastuyē* and *āstuyē*) (are called) *baqam*<sup>2</sup>.
2. By the testimony and theological witness of sages of the primitive faith, it is thus said that a man of fifteen years of age, that is, a Mazdayasnian son and brother—when he con-

## Chapter XIII, transcription

čim ī gāhān.

1. ēn 3 *ašmwohū* kē *frawarānē* pēš *nīrang* ud wardišn ī ēn 3 hāt *frawarānē* ud *frōstūyēh* ud *āstūyēh* *frawarānē* *frārān* bun tā *frasastayaēča* *fristuiē* *f̄rastuyē* bun tā *āstuyē* *āstuiē* *āstaθwān* bun tā *āstaθwanəmčā* *daēnayā* *māzdayasnōiš* *visāi* *vō* *amāšā* *spəntā* *stōlān* *yasn* bun *baγqm* ēn 3 hāt.
2. pad čāšīdag ud pad dēn gugāhīh dānāgān ī pōryōtkēšān ēdōn goft ku mard ī pānjdah sālag ku mazdēsān pus ud brād ka māndag ō radān garzēd uš *aštr* ud *srōšočarnām* barēd uš ēn panj *gāh* srūd ud \*āb ī wēh yašt uš hamāg \**nawīt-zādīh* kard ēstēd rēdag ī purnāy ud nē aburnāy uš az yašt ī *nāwar* ud ātaxšān bahr be dahišn ud ka-š ēn and nē kard ēstēd bahr nē dahišn.
3. ēn 3 *gāh* az tan ī mard ī ahraw be kard bawēd.
4. *ahyās* ud *xšmaibyā* ud *attāwaxšyā* jud jud 11 wačadast čē 11 čiš andar tan ī mardōmān mēnōgihā rawēnd čēōn ax<sup>v</sup> ud bōy ud dēn ud rawān ud frawahr ud mēnišn ud gōwišn ud kunišn ud wēnišn ud humbōyišn ud ašnawišn ud tan ī mardōmān ud abārīgiz dahišnān dahīhist az āb ud ādur ud wād.

fesses (his) sin to the spiritual judges and endures *aštr* and *srōšočarnām*<sup>3</sup>, and has chanted these five *Gāθā*'s and consecrated the good waters, and has performed the whole \**nawīt-zādīh*<sup>4</sup>—(being) a full-grown youth, and not a child, they should give him a share in the *nāwar* ceremony and the fires<sup>5</sup>, and if he has not performed this much, they should not give (him) a share.

3. These 3 *Gāθā*'s have been made out of the body of the righteous man<sup>6</sup>.
4. *ahyā* *yāsā* and *xšmaibyā* and *aṭ tā waxšyā*<sup>7</sup> (have) 11 verses each, because 11 things flow invisibly within the body of mankind, such as life, and consciousness, and conscience, and soul, and guardian spirit<sup>8</sup>, and thought, and speech, and action, and seeing, and smelling, and hearing; and the bodies of mankind and other creatures also are created from water, and fire, and air.

5. *ašəm ahurəm mazdaqm III* b'1 L'YN mtm Y hwłšytl W hwłšytlm'h W swšyys W 'MTc h't hwp pwn g's W wcdst 'wšmwlynd 'LHš'n pyš YXMTWNd W štr 'p'ttl W gyhn' d'š'tl YXWWNyt.
6. t'wlt XXII wcdst XXII d'tst'n Y pwn h'twht YMRRWNyt 'YK *anaomō manaphe kya vīsāi kya kava parō* pwn d'twbl m'hm'n 'YK 'D XXII DYN' Psttl 'YK 'MT t'wlt h't hwp YZBXWNd W pwn g's W wcdst MNYTWNd d'twbl'n ZK XXII d'tst'n Psttl YXSNWd W d'tst'n'wmndyh m'hm'ntl.
7. hwytmm XVI wcdst pwn 'ltyšt'P'n m'hm'n 'YK 'Dš'n dwšmn MN ZK XVI štr Y pwn pltwm plgl't Y ywytšDY'd't YMRRWNyt p'nkyh ŠPYL twb'n YXWWNyt krtn.
8. *gaθāiš XIV* wcdst pwn ZNH cym MH VII 'mhrspnd Y mynwg W VII 'mhrspnd Y gytyg P'd pwn hwyšk'lyh twhš'ktl YXWWNd 'D YXMTWNd 'L glwtm'n myhn Y 'whrmzd myhn Y 'mhrspnd'n myhn Y 'LHš'n 'hlwb'n *avi garō nmānəm maeθanəm ahurahe mazdā maeθanəm amāšanqm spəntanqm maeθanəm anyaešqm ašaonqm*.
9. *yā sāvīštō III* y'wl zwhl QDM d'łšnyh ZNH IV pyšk P'd W XN' P'd pwn *ahurāi mazdāi* 's'lyh Y dtwš zwhl hm LBBMH Y 'LH zwt P'st YXSNWšn W \*'slwhš'n hm b'c'y Y 'LH zwt P'st YXSNWšn 'YK 'D 'ltyšt'P'n BYN kwšyššn Y LWTH

5. *ašəm ahurəm mazdaqm* (being recited) 3 times<sup>9</sup> (is for) the arrival of *Xvaršēder*, and *Xvaršēdermāh*, and *Sōšyans*; and when indeed they (the priests) recount the section well by line and verse, they (the saviours) advance, and the lands become more flourishing, and the world more supporting.
6. The 22 verses of *tā vā urvātā* (are like) the 22 judgments about which it is said in the *Hādōxt*: *anaomō manaphe kya vīsāi kya kava parō*<sup>10</sup>. (They are) inherent in a judge, so that the 22 judgments (are) very righteous as long as they (the priests) celebrate properly the section *tā vā urvātā*, and recount (it) by line and verse; (then) the judges hold those 22 judgments more correctly, and judiciousness (becomes) more residing (in them).
7. The 16 verses of *xvāētumaiθya*<sup>11</sup> (are) inherent in warriors, so that it becomes possible for them to give protection well

5. *aṣəm ahurəm mazdqm* 3 bār pēš madan ī *x<sup>v</sup>aršēder* ud *x<sup>v</sup>aršēdermāh* ud *sōšyans* ud ka-iz hāt x<sup>v</sup>ab pad gāh ud wačadast ušmurēnd ōyšān pēš rasēnd ud šahr ābādtar ud gēhān dāštārtar bawēd.
6. *tāwart* 22 wačadast 22 dādistān ī pad *hādōxt* gōwēd ku *anaomō manayhe kya vīsāi kya kava parō* pad dādwar māhmān ku tā 22 dādistān rāsttar ku ka *tāwārt hāt* x<sup>v</sup>ab yazēnd ud pad gāh ud wačadast ušmurēnd dādwarān ān 22 dādistān rāsttar dārēnd ud dādistānōmandih māhmāntar.
7. *x<sup>v</sup>ētuman* 16 wačadast pad artēštārān māhmān ku tā-šān dušman az ān 16 šahr ī pad fradom fragard ī *jud-dēw-dād* gōwēd pānagih wēh tawān bawēd kardan.
8. *yaθāiš* 14 wačadast pad ēn čim čē 7 *amahraspand* ī mēnōg ud 7 *amahraspand* ī gētīg rāy pad x<sup>v</sup>ēškārīh tuxšāgtar bawēnd tā rasēnd ō *garōdmān* mēhan ī ōhrmazd mēhan ī *amahraspandān* mēhan ī ōyšān ahrawān *avi garō nmānəm maēthanəm ahurahe mazdā maēthanəm aməšanqm spəntanqm maēthanəm anyaešqm ašaonqm*.
9. *yō səvištō* 3 jār *zōhr* abar dārišnīh ēn 4 pēšag rāy ud ēd rāy pad *ahurāi mazdāi* \*sarīh ī *daθuš zōhr* ham dil ī ōy *zōt* rāst dārišn ud \*āsrawaxšān ham bāzāg ī ōy *zōt* rāst dārišn ku tā artēštārān andar kōxšīšn ī abāg anērān nēw-diltar ud

against the enemy for those 16 countries which are mentioned in the first chapter of the *jud-dēw-dād*.

8. (There are) 14 verses of *yaθā āiš*<sup>12</sup> for this reason, because 7 (are) for the spiritual *Amahraspand*'s, and 7 for the physical *Amahraspand*'s; (men) become (thereby) more diligent in duty so that they attain to *garōdmān*, the abode of Ōhrmazd, the abode of the *Amahraspand*'s, the abode of the Just. *avi garō nmānəm maēthanəm ahurahe mazdā maēthanəm aməšanqm spəntanqm maēthanəm anyaešqm ašaonqm*<sup>13</sup>.
9. The holding up of the *zōhr* thrice at *yō səvištō*<sup>14</sup> (is) for these \*three estates<sup>15</sup>, and on account of this, at *ahurāi mazdāi*<sup>16</sup>, the *zōhr* should be held on top of the *daθuš* exactly level with the heart of the *Zōt*<sup>17</sup>, and the *Āsrawaxšān* should hold (their hands) exactly level with the arm of the *Zōt*<sup>18</sup>, so that the warriors may become more stout-hearted in fighting with

- 'n'yl'n nywdyltl W w'stlywš'n pwn wlc W 'p't'nyh Y gyh'n b'c'k'wetl YXWWN'nd.
10. *yā šyaθanā XV* wedst pwn ZNH cym MH znšn Y ZK XV dlwe W pwn byš'c Y h'twthyk pyt'k P'd YXBWnt YK'YMWNYt.
  11. *mazdā at̄ mōi IV* b'l b'hl Y ZNH V ltyh P'st BR' mtn P'd m'npt W wyspt W zndpt W MT'pt W zltwštlwtwm.
  12. *ahyā yāsā II* y'wl pwn ZNH cym 'YK dhywpt L' 'ywyec tn bwd W lwb'nc 'XDWN't.
  13. ZK IV y'thwwylywk Y pltwm pwn ZNH cym 'YK ks'n BYN ms'n plm'nbwlt'ltl W hwmt hwxt W hwwlst BYN gyh'n m'hm'ntl W dlwe 'p'thš'htl YXWWN'nd.
  14. 'yml *ahē yās* pwn 'whrmzd W GBR' Y 'hlwb hšmby pwn whwmn W gwspnd 'tt'whšy' pwn 'rtwhšt W 'thš t'wlt pwn štrywl W 'ywkšwst hwytmn pwn spndrmt W zmyk g's yt'yš pwn hwrđt W MY' W y'šywtn pwn 'mwrđt W 'wlwl.
  15. pl'kg''m Y pwn 'hnwyt g's pr'c YBLWNYt m'npt'n ZK Y pwn 'wšt'pyt g's pr'c YBLWNYdy wyspt'n ZK Y pwn spndmyn g's pr'c YBLWNYdy zndpt'n ZK Y pwn whwhštl g's pr'c YBLWNYdy MT'pt'n ZK Y pwn whštwyšt g's pr'c YBLWNYdy zltwštlwtwm W ZK Y pwn ysn Y \*wspylt 'hlwb Y gyw'k pr'c YBLWNYdy W ZNH IV pyšk NPŠH.

the Non-Iranians, and the husbandmen more strong-armed in the cultivation and prosperity of the world.

10. The 15 verses of *yā šyaθanā*<sup>19</sup> (are) for this reason, because it is created for the smiting of those 15 *druz*'s<sup>19a</sup> and as the healer who is manifest in the *Hādōxt*.
11. (The recital of) *mazdā at̄ mōi*<sup>20</sup> 4 times is for the due coming of (their) share to these 5 lordships: the lord of the house, and the lord of the village, and the lord of the district, and the lord of the land, and the supreme *Zartōšt*<sup>21</sup>.
12. *ahyā yāsā* (to be recited) twice<sup>22</sup> (is) for this reason that the lord of the land may hold not only the body (but) also the consciousness and soul.
13. Those 4 *yaθā-ahū-vairyō*'s of the first (*Gāθā*)<sup>23</sup> (are) for this reason that inferiors may be more obedient to superiors, and good thought, good word and good deed be more residing in the world, and the *druz* less powerful.

wāstryōšān pad warz ud ābādānih ī gēhān bāzāy-ōztar bawānd.

10. *yā šyaohanā* 15 wačadast pad ēn čim čē zanišn ī ān 15 *druz* ud pad bēšāz ī *hādōxtīg* paydāg rāy dād ēstēd.
11. *mazdā aṭ mōi* 4 bār bahr ī ēn 5 radih rāst be madan rāy mānbed ud wisbed ud zandbed ud dahibed ud *zartōštrōtom*.
12. *ahyā yāsā* 2 jār pad ēn čim ku dahibed nē ēwiz tan bōy ud rawāniz girād.
13. ān 4 *yaθā-ahū-vairyō* ī fradom pad ēn čim ku kehān andar mehān framān-burdārtar ud humat hūxt ud huwaršt andar gēhān māhmāntar ud *druz* apādixšā(h)tar bawānd.
14. ēmar *ahē yās* pad ōhrmazd ud mard ī ahraw *xšmabya* pad *wohuman* ud gōspand *attāwaxšyā* pad *ardwahišt* ud ātaxš *tāwart* pad *šahrewar* ud ayōšust *xvētuman* pad *spandarmad* ud zamīg gāh *yatāiš* pad *hordad* ud āb ud *yāšyotna* pad *amurdad* ud urwar.
15. *frāgām* ī pad *ahunawait* gāh frāz barēd mānbedān ān ī pad *uštawat* gāh frāz barēd wisbedān ān ī pad *spandamēn* gāh frāz barēd zandbedān ān ī pad *wohuxšatr* gāh frāz barēd dahibedān ān ī pad *wahištōiš* gāh frāz barēd *zartōštrōtom* ud ān ī pad *yasn* ī *wisprad* ahraw ī gyāg frāz barēd ud ēn 4 pēšag xvēš.

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14. In sum, *ahyā yasā* (is) for Ōhrmazd and the just man, *xšmaibyā* for *Wohuman* and cattle, *aṭ tā waxšyā* for *Ardwahišt* and fire, *tā vō urvātā* for *Šahrewar* and metal, *Xvāētumaiθya* is for *Spandarmad* and the places of the earth<sup>23a</sup>, *yaθā āiš* for *Hordad* and water, and *yā šyaohanā* for *Amurdad* and plants.

15. The *frāgām*<sup>23b</sup> which one raises<sup>24</sup> at the *Ahunavaitī Gāθā* (is) for the lords of houses, that which one raises at the *Uštavaitī Gāθā* (is) for the lords of villages, that which one raises at the *Spantāmainyū Gāθā* (is) for the lords of districts, that which one raises at the *Vohuxšathrā Gāθā* (is) for the lords of lands, that which one raises at the *Vahištōišī Gāθā* (is) for the Supreme *Zartōšt*, and that (first one) which one raises at the ceremony of *Vīsperad* (is) for the just men of the place; and these 4 (others) belong to the (4) estates.

16. *ysn bwn kltk IX* wedst 'Pš bwn hwmtn'm 'Pš L'YŠH hwmtn'm.
17. *ahyā θwā āθrō VI* wedst MN ZK VI wl Y glm Y pwn hwsp'lm pwn *čaθrayāim āθrayqm* krt YK'YMWNyt.
18. *iθā āaṭ yazamaide V* wedst st'yšn W sp's MN 'whrmzd pwn YXBWNtn Y wyh dhšn'n.
19. *imqm āaṭ zqm V* wedst MN ZK V 's'nyh W V 'n's'nyh Y zmyk Y pwn wndyd't pwn stykl plglt pyt'k BR' krt YK'YMWNyt 'YK zmyk pltwm 's'nyh MN ZK zmyk 'MTš GBR' Y 'hlwb QDM pr'c SGYTWNyt dtykl 'MTš m'n Y ŠPYL'n W 'thš'n QDM 'BYDWNydy stykl 'MTš ywlt'k QDM ZLYTWNd W ns'y p'hlyc 'BYDWNydy tswm 'MTš KR' stwl QDM YLYDWNd pncwm 'MTš KR' stwl QDM myzynd 'Pš pltwm 'n's'nyh MN ZK Y 'lzwł glywk BB' Y dwšhw dtykl 'MTš lyst QDM \*nk'nynynd stykl 'MTš hz'n QDM 'BYDWNyt tswm MN ZK 'MTš swl'k Y hlpstl'n pncwm 'MTš GBR' pwn wltkyh QDM BR' YBLWNydy Y 'hlwb.
20. *iθā V* wedst cygwn ZKc Y L'YN.
21. *āhū aṭ paiti IV* wedst QDM 'le'wmndyh Y MY' zmyk 'wlwl W gwspnd P'd.
22. *stūtō garō vahmēṅg VI* wedst *humatanqm II* y'wl hwhštlwtm'y *III* y'wl YXWWNtn Y BRHP'n Y zltwhšt P'd.
23. *ašahyā āaṭ sairī II* y'wl st'yšn Y 'hl'pyh W znšn Y dlwc P'd.

16. The first chapter of *Yasna (Haptaphāiti)* (has) 9 passages<sup>24 a</sup>. Its beginning (is) *humatanqm* and its end (is) *humatanqm*<sup>25</sup>.
17. The 6 passages of *ahyā θwā āθrō*<sup>26</sup> (are) connected with those 6 ordeals by heat, which, according to the *Hūspāram*<sup>27</sup>, have been established in accordance with *čaθrayāim āθrayqm*<sup>28</sup>.
18. The 5 passages of *iθā āaṭ yazamaide*<sup>29</sup> (are) the praise and gratitude towards Ōhrmazd for creating the good creations.
19. The 5 passages of *imqm āaṭ zqm*<sup>30</sup> (are) connected with those 5 comforts and 5 discomforts of the earth, which are manifest in the third *fragard* in the *Vendīdād*<sup>31</sup>. It has been shown that the first comfort of the earth (is) from that land when a just man walks forth upon it; secondly, when he builds the abode of the faithful and of the fires upon it; thirdly, when they cultivate corn upon it and take care about dead matter; fourthly, when all (kinds of) domestic animals



16. *gasn* bun kardag 9 wačadast uš bun *humatanām* uš sar *humatanām*.
17. *ahyā θwā āθrō* 6 wačadast az ān 6 war ī garm ī pad *hūspāram* pad *čaθrayāim āθrayqm* kard ēstēd.
18. *iθā āaṭ yazamaide* 5 wačadast stāyišn ud spās az ohrmazd pad dādan ī wēh dahišnān.
19. *imqm āaṭ zqm* 5 wačadast az ān 5 āsānih ud 5 anāsānih ī zamīg ī pad *wandīdād* pad sidīgar *fragard* paydāg be kard ēstēd ku zamīg fradom āsānih az ān zamīg ka-š mard ī ahraw abar frāz rawēd didīgar ka-š mān ī wēhān ud ātaxšān abar kunēd sidīgar ka-š jōrdāg abar kārēnd ud nasāy pahrēz kunēd tasom ka-š harw stōr abar zāyēnd panzom ka-š harw stōr abar mēzēnd uš fradom anāsānih az ān ī *arzūr* grīwag dar ī dōšax<sup>v</sup> didīgar ka-š rist abar \*nigānēnēnd sidīgar ka-š hazān abar kunēd tasom az ān ka-š sūrāg ī xrafstarān panzom ka-š mard pad wardagīh abar be barēd ī ahraw.
20. *iθā* 5 wačadast čeōn āniz ī pēš.
21. *āhū aṭ paitī* 4 wačadast abar arzōmandih ī āb zamīg urwar ud gōspand rāy.
22. *stūtō garō vahmāng* 6 wačadast *humatanqm* 2 jār *huṣṣatrōtemāi* 3 jār būdan ī pusarān ī *zartōšt* rāy.
23. *ašahyā āaṭ sairī* 2 jār stāyišn ī ahrāyih ud zanišn ī *druz* rāy.

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are born upon it; fifthly, when all (kinds of) domestic animals urinate upon it. And its first discomfort (is) from the *Arzūr* ridge, the gate of hell; secondly when they bury<sup>32</sup> the dead upon it; thirdly, when one makes graves upon it; fourthly from that, if (there are) burrows of noxious creatures (in) it; fifthly, when one leads over it in captivity a man who (is) just.

20. The 5 passages of *iθā*<sup>33</sup> (are) also like those before.
21. The 4 passages of *āhū aṭ paitī*<sup>34</sup> (are) about the respect due to water, earth, plants and cattle.
22. *stūtō garō vahmāng*<sup>35</sup> (has) 6 passages<sup>36</sup> . . . *humatanqm* (to be recited) twice . . . *huṣṣatrōtmāi*<sup>37</sup> (to be recited) 3 times (is) for the existence of the sons of *Zartōšt*.
23. *ašahyā āaṭ sairī*<sup>38</sup> (to be recited) twice (is) for the praise of righteousness and smiting of the *druz*.

24. *yej̄he hātqm II* y'wl st'yšn Y 'whrmzd W 'mhrspnd'n W znšn Y gnn'k mynwg W wšwtk'n P'd.
25. *θwōi staotarascā* st'yšn Y yešn W myzd P'd.
26. *ātarəmčā II* b'l st'yšn Y 'twl Y plnb'g W 'thš Y w'zyšt P'd.
27. 'wštwt XVI wedst hmcygwn hwytmn P'd gwpt YK'YMWNYt.
28. ttsp'pyls XX wedst ZK Y XX d'tst'n myd'n spnn'k mynwg W gnn'k mynwg W XN' P'd KR' y'wl ttsp'pyls L'WXL 'BYDWNydy MH d'tst'n bwn L'WXL 'BYDWNydy b'l Y wystwm gnn'k mynwg stwb YXWWNYt.
29. *aṭ fravaṣṣyā XI* wedst MN VI ltyh W V plh'ng MN dyn BR' krt YK'YMWNYt 'ywk 'YK KR' ZK Y pwn BNPŠH L' nywk pwn 'YŠ'n L' krtn dtykl hwp krt W L' hwp krt BR' YD'YTWNstn stykl MN SLYtl'n wštn 'PŠ'n 'ndlg gwptn ch'lw n m'ndk 'L lt'n gleytn 'D 'štl YBLWNYdy pncwm g's'nb'l W 'p'ryk cš'n Y 'L pwhl 'ZLWNYt BYN h'sl BR' L' ŠBKWNtn W MNW ZNH V plh'ng L'YT ZK VI ltyh NPŠH L' YXWWNYt pwnc e'ššnyh L' š'yt.
30. kmnmyz'n XIX wedst pwn ZNH cym 'YK KR' 'YŠ pwn hwyšk'lyh 'wgwn twhšyt 'YK 'Dm'n ZK XIX 'wšwplyt Y pwn sk'twm YMRRWNYt hm NPŠH YXWWN't W yzd'n 'we W nylwk 'pylt W 'ybg't 'pshynyt'ltl YXWWN'nd.
31. 'wštwt g's IV h't 'y g's W V g's-I wedst BR' *haečat aspā vaxšyā*.

24. *yej̄hē hātqm*<sup>39</sup> (to be recited) twice (is) for the praise of Ōhrmazd and the *Amahraspand's*, and the smiting of the Evil Spirit and (his) wicked brood.
25. *θwōi staotarascā*<sup>40</sup> (is) for praising the *yazišn* and *myazd*<sup>41</sup>.
26. *ātarəmčā*<sup>42</sup> (to be recited) twice (is) for praising the *Farnbag Fire* and the *Wāzišt Fire*.
27. The 16 verses of *uštavaitī*<sup>43</sup> (are) in the same manner as is stated about *x<sup>v</sup>aēltumaiθya*<sup>44</sup>.
28. The 20 verses of *taṭ θwā pərəsā*<sup>45</sup> (are) the 20 judgments between the Holy Spirit and the Evil Spirit, and on account of this, every time one repeats *taṭ θwā pərəsā*, since (it is as if) one repeats the original judgments, (then) at the twentieth time, the Evil Spirit becomes overwhelmed.
29. The 11 verses of *aṭ fravaṣṣyā*<sup>46</sup> have been made from the 6 lordships<sup>47</sup> and 5 rules of conduct<sup>48</sup> (deduced) from the Religion. One is this: not to do to others all that which is

24. *yejhe hātqm* 2 jār stāyišn ī ōhrmazd ud *amahraspandān* ud zanišn ī gannāg mēnōg ud wišūdagān rāy.
25. *θwōi staotarascā* stāyišn ī *yazišn* ud *myazd* rāy.
26. *ātarəmča* 2 bār stāyišn ī *ādur ī farnbag* ud *ātaxš ī wāzišt* rāy.
27. *uštawat* 16 wačadast hamčēōn *xvētuman* rāy guft ēstēd.
28. *tat-spā-pēres* 20 wačadast ān ī 20 dādistān mayān spannāg mēnōg ud gannāg mēnōg ud ēd rāy harw jār *tat spā pēres* abāz kunēd čē dādistān bun abāz kunēd bār ī wīstom gannāg mēnog staw bawēd.
29. *ač fravaxšyā* 11 wačadast az 6 radih ud 5 frahang az dēn be kard ēstēd ēwag ku harw ān ī pad xʷad nē nēwag pad kasān nē kardan didigar xʷab kard ud nē xʷab kard be dānistan sidigar az wattarān waštan ušān andarg guftan čahārom māndag ō radān garzidan tā aštr barēh panzom *gāhāmbār* ud abārig čišān ī ō puhr šawēd andar hāsr be nē hištan ud kē ēn panz frahang nēst ān 6 radih xʷēš nē bawēd ud padiz čāšišnih nē šāyēd.
30. *kamnamōizān* 19 wačadast pad ēn čim ku harw kas pad xʷēškārīh aōn tuxšēd ku tā-mān ān 19 usōfrīd ī pad *sakātūm* gōwēd ham xʷēš bawād ud *yazdān* ōz ud nērōg abērtar ud ēbgad absihēnidārtar bawānd.
31. *uštawat gāh* 4 hāt ē *gāh* ud 5 *gāh* ē wačadast be *haēčač aspā vaxšyā*.

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not good to one's self; the second (is) to know (what) is done well and (what) is not done well; the third (is) to turn from the wicked and to abjure them; the fourth (is) to confess (one's) sin to the spiritual authorities so that one undergoes penance; the fifth (is) not to neglect for an hour the *gāhāmbār's* and other things which go to the Bridge<sup>49</sup>; and those 6 lordships do not belong to one who has not these 5 rules of conduct and (who) is not fit also for their teaching.

30. *kamnamōizqm*<sup>50</sup> (has) 19 verses, for this reason that every person should endeavour in his duty in such a manner that we (may have) those 19 offerings about which it is said in the *Sakātūm*: "May it also be one's own<sup>51</sup>, and may the power and potency of the *Yazad's* be much more and the assault be the more destroyed".

31. The *uštavaitī Gāθā*<sup>52</sup> (is) a *Gāθā* of 4 sections, and (each has) verses of 5 lines except (for the verse) *haēčač aspā vaxšyā*<sup>53</sup>.

32. *uštā ahmāi II* y'wl 'ywk d'lšn ltyh Y 'whrmzd W 'ywk zt'lyh Y dlwe'n *ušta ahurəm mazdqm* hmgwnk.
33. spndmyn VI wedst zyzyt'yš XII wedst *ałm'yw XII* wedst ktmwylwk XI wedst.
34. spndmyn g's IV h't-I g's W IV g's I wedst MN V ltyh W IV pyšk BR' krt YK'YMWNYt.
35. *spəntā mainyū II* b'l 'ywk st'yšn Y spndrmt W 'ywk ZK Y zmyk P'd.
36. *spəntəm ahurəm mazdqm II* y'wl 'ywk st'yšn Y spyn'k mynwg d'm W 'ywk zt'lyh Y gnn'k mynwg d'm.
37. wwhwhštl g's XXII wedst ZK XXII d'tst'n Y QDM pwn d'twbl'n m'hm'n cygwn 'cpl npšt.
38. *vohu xšaθrəm II* y'wl 'ywk st'yšn Y zyndkyh W 'ywk Y zltwštlwtwm.
39. *vohu xšaθrəm yazamaide II* wedst 'ywk st'yšn Y štrywl W 'ywk pwn 'ywkšwst P'd.
40. *avi apqm II* y'wl 'ywk st'yšn Y 'p'n W 'ywk 'wlp'n P'd.
41. whyštwyšt IX wedst ZK IX MND'M P'd Y QDM ... zltwhšttwm'n m'hm'n zltwšttwmyh W h'nyk'n W cšmk W 'p'n W pwhl W lwte Y n'ywt'k W ZKL Y 'hlwb W n'ylyk Y 'hlwbwyny.
42. W 'ywk h't Y g's-I IV g's I wedst BR' *iθā ī haiθyā narō* MH hwt'y W dhywpt hm'y BYN gyh'n 'ywk.

32. *uštā ahmāi*<sup>54</sup> (to be recited) twice, once for preserving the lordship of Ōhrmazd and once for smiting the *druz's*; *ušta ahurəm mazdqm*<sup>55</sup> (to be considered) in the same way.
33. *spəntā mainyū* (has) 6 verses, and *yezī yaθāiš* 12 verses; *ał mā yavā* 12 verses, and *kał mōi urvā* 11 verses<sup>56</sup>.
34. *Spəntā-Mainyū Gāθā* (is) a *Gāθā* of 4 sections, and (it has) 4 lines to each verse; it is made from 5 lordships<sup>57</sup> and 4 estates.
35. *spəntā mainyū*<sup>58</sup> (to be recited) twice, once for the praise of *Spandarmad* and once for that of the earth.
36. *spəntəm ahurəm mazdqm*<sup>59</sup> (to be recited) twice, once for the praise of the creatures of the Holy Spirit and once for smiting the creatures of the Evil Spirit.
37. And the 22 verses of *Vohuxšaθrā Gāθā*<sup>60</sup> (are) those 22 higher judgments inherent in judges, as written above<sup>61</sup>.

32. *uštā ahmāi* 2 jār ēwag dārišn radih ī ōhrmazd ud ēwag zadārih ī *druzān ušta ahurəm mazdqm* hamgōnag.
33. *spandamēn* 6 wačadast *yezīyatāiš* 12 wačadast *aṭmāyav* 12 wačadast *katmōirwak* 11 wačadast.
34. *spandamēn gāh* 4 hāt ē *gāh* ud 4 *gāh* ē wačadast az 5 radih ud 4 pēšag be kard ēstēd.
35. *spəntā mainyū* 2 bār ēwag stāyišn ī *spandarmad* ud ēwag ān ī zamīg rāy.
36. *spəntəm ahurəm mazdqm* 2 jār ēwag stāyišn ī spēnnāg mēnōg dām ud ēwag zadārih ī gannāg mēnōg dām.
37. *wōhuxšatr gāh* 22 wačadast ān 22 dādistan ī abar pad dādwarān māhmān čēon azabar nibiš.
38. *vohū xšaθrəm* 2 jār ēwag stāyišn ī zindagih ud ēwag ī *zartōštrōtom*.
39. *vohū xšaθrəm yazamaide* 2 wačadast ēwag stāyišn ī *šahrewar* ud ēwag pad ayōšust rāy.
40. *avi apqm* 2 jār ēwag stāyišn ī ābān ud ēwag urwarān rāy.
41. *wahištōšt* 9 wačadast ān 9 čiš rāy ī abar . . . *zartōšttomān* māhmān *zartōšttomih* ud xānigān ud čašmag ud ābān ud puhr ud rōdiz ī nāyūdāg ud nar ī ahraw ud nāirīg ī ahrawēn.
42. ud ēwag hāt ī gāh-ē 4 gāh ē wačadast be *iθā ī haiθyā narō* čē xʷadāy ud dahibed hamē andar gēhān ēwag.

38. *vohū xšaθrəm*<sup>62</sup> (to be recited) twice, once for the praise of life and once for the *Zartōštrōtom*.
39. *vohū xšaθrəm yazamaide*<sup>63</sup> (has) 2 passages, one for the praise of Šahrewar and one for metal.
40. *avi apqm*<sup>64</sup> (to be recited) twice, once for the praise of waters and once for plants.
41. The 9 verses of *Vahištōštī*<sup>65</sup> (are) for those 9 things, which (are) on . . .<sup>66</sup>: the supreme *Zartōštship* inherent in the *Zartōšttom*'s, and wells, and springs, and waters, and bridges, and also the deep rivers, and the just man, and the just woman.
42. And (it is a) *Gāθā* of one section, (having) 4 lines to each verse except *iθā ī haiθyā narō*<sup>67</sup>, because there is always (only) one lord and sovereign in the world.

43. W ZK IV g's XN' P'd MH pyt'k *čaθruš hamayā xšapō dahmayāt parō āfritōit* KR' LYLY' IV b'l d'hm'n 'pryn W III b'l slwš W II b'l bwš'sp W 'ywk b'l 'yšm 'L 'hw Y 'st'wmnd BR' YXMTWNd.
44. W ZK 'ywk XN' P'd V MH 'LH zltwšttwm 'dyb'l V m'npt W wyspt W zndpt W dhywpt W ZKc Y NPŠH n'ylyk.
45. *vahištā ištīš* II y'wl 'ywk st'yšn Y dhywpt'n W 'ywk st'yšn Y ptm'n P'd.
46. *vahištəm ahurəm mazdqm* II y'wl 'ywk st'yšn Y 'whrmzd W 'mhrspnd'n W 'ywk zt'lyh Y dlwc'n P'd.
47. 'ylmn IV y'wl 'ylm'nyh Y BYN m'n W wys W znd W MT' wys YXWWNtn P'd.
48. *avať miždəm* IV y'wl byš'zyh Y 'LHš'n Y BYN m'n W wys W znd W MT' KTLWNd P'd.
49. kltk Y bwn ttswtyš bwndkyh Y g's'n P'd g's'nyk c'št.
50. g's'n bwn *ahyā yāsā* 'Pš L'YŠH *drigaoye vahyō* W 'YT CCLXXVIII wedst W MXVI g's W VMDLXVII w'ck W IXMCMXCIX m'lyk W XVIMDLIV hwltk.
51. MHm'n 'nd'ht g's W wedst Y g's'n W YXWWNt 'hnwyt g's C wedst W KR' wedst III g's W ysn XL wedst W KR' wedst'y III g's 'wštwt g's LXVI wedst W KR' wedst V g's BR' *haečat aspā* MH ZK 'ywk IV \*g's spndmyn g's XLI wedst KR'

43. And those 4 lines (of the verses are) for this reason, because it is manifest (from) *čaθruš hamayā xšapō dahmayāt parō āfritōit* (that) every night, *Dahmān Āfrīn*<sup>68</sup> comes to the material world 4 times, and *Srōš* thrice, and *Būšāsp* twice, and *Ēšm* once.
44. And the 5 (lines) of that one (verse are) for this reason, because the helpers of the *Zartōšttom* (are) 5: the lord of the house, and the lord of the village, and the lord of the district, and the lord of the land, and also she who is his own wife.
45. *vahištā ištīš*<sup>69</sup> (to be recited) twice, once for praise of the lords of the land, and once for praise of the (marriage) contract.
46. *vahištəm ahurəm mazdqm*<sup>70</sup> (to be recited) twice, once for the praise of Ōhrmazd and the *Amahraspand's*, and once for smiting the *Druz's*.

43. ud ān 4 gāh ēd rāy čē paydāg *čaθruš hamayā xšapō dahmayāṭ parō āfritōiṭ* harw šab 4 bār *dahmān āfrīn* ud 3 bār *srōš* ud 2 bār *būšāsp* ud ēwag bār *ēšm* ō ax<sup>v</sup> ī astōmand be rasēnd.
44. ud ān ēwag ēd rāy 5 čē ōy *zartōšttom* hayyār 5 mānbed ud wisbed ud zandbed ud dahibed ud āniz ī xvēš nāirīg.
45. *vahištā ištīš* 2 jār ēwag stāyišn ī dahibedān ud ēwag stāyišn ī paymān rāy.
46. *vahištəm ahurəm mazdqm* 2 jār ēwag stāyišn ī ōhrmazd ud *amahraspandān* ud ēwag zadārīh ī *druzān* rāy.
47. *airman* 4 jār ērmānih ī andar mān ud wis ud zand ud dēh wēš būdan rāy.
48. *avaṭ mīzdəm* 4 jār bēšāzīh ī ōyšān ī andar mān ud wis ud zand ud dēh mānēnd rāy.
49. kardag ī bun *tatsōiṭiš* bawandagīh ī *gāhān* rāy *gāhānīg* čāšt.
50. *gāhān* bun *ahyā yāsā* uš sar *drigaoyē vahyō* ud ast 278 wačadast ud 1016 gāh ud 5567 wāzag ud 9999 mārīg ud 16554 x<sup>v</sup>ardag.
51. čē-mān andāxt gāh ud wačadast ī *gāhān* ud būd *ahunawait gāh* 100 wačadast ud harw wačadast 3 gāh ud *yasn* 40 wačadast ud harw wačadast-ē 3 gāh *uštawat gāh* 66 wačadast ud harw wačadast 5 gāh be *haēčaṭ aspā* čē ān ēwag 4 gāh
- 
47. *airyaman*<sup>71</sup> (to be recited) 4 times, for (the increase of) friendship in house, and village, and district, and land.
48. *avaṭ mīzdəm*<sup>72</sup> (to be recited) 4 times, for the healing of those who dwell in house, and village, and district, and land.
49. The chapter whose beginning (is) *taṭ sōiḍiš*<sup>73</sup> is taught as *Gāθīc* for the completion of the *Gāθā*'s.
50. The beginning of the *Gāθā*'s (is) *ahyā yāsā*, and its end (is) *drigaoyē vahyō*<sup>74</sup>; and there are 278 verses, and 1016 lines, and 5567 words, and 9999 syllables, and 16554 consonants<sup>75</sup>.
51. Since we have estimated the lines and verses of the *Gāθā*'s, and they were: *Ahunawaitī Gāθā*, 100 verses, and each verse 3 lines; and the *Yasna* (of *Seven Chapters*), 40 passages, and each passage 3 lines; *Uštawaitī Gāθā*, 66 verses, and each verse 5 lines, except *haēčaṭ aspā*<sup>76</sup>, since that one (has) 4

wedst-I IV \*g's wwhwhštl XXII wedst KR' wedst-I \*III g's  
BR' iθā ī MH ZK 'ywk V \*g's whyštwyšt IX wedst KR'  
wedst-I IV \*g's KXDH pwn CCLXXVIII wedst.

lines; *Spəntā Maīnyū Gāθā*, 41 verses, each verse 4 lines;  
*Vohūxšaθrā*, 22 verses, each verse (having) 3 lines;

### Chapter XIV, transliteration

0. pwn ŠM Y yzd'n W dhyšn Y nywk YXWWN't.
1. 'MT dlwn YZBXWNd 'MT ŠDY'y'ckyh YXWWNyt kt'm W  
cnd L' š'yt.
2. wcył ZNH MNW d'nšnykyh' pwn blswm Y 'p'ty'p 'ywp pwn  
blswm MNW t'k mlk wyš 'ywp km W 'p'ryk 'wlwl Y pwn  
blswm L' š'yt dlwn YZBXWNYt 'ywp blswm L'YŠH 'L  
'p'htl YXSNWyt nkylšnyk W 'pst'k YMRRWNYt 'ywp MNW  
pwn swtkyh W 'n'k'syh' YZBXWNYt 'š L' pwn gwpt d'łšn.
3. MNW pwn nkylšn 'ywp L' pwn nkylšn č'šnyk L' MN dlwn  
Y g'wšd'k MN plsst 'BYDWNyt 'ywp MNW w'c MN ZK  
dlwn 'XDWNyt pyš MN zwt MN hm dlwn c'šnyk 'BYDWNyt  
'ywp wedst d'p'n'k 'pzwtn BR' YMRRWNYt W dlwn bwn  
L'WXL L' 'BYDWNyt 'ywp šnwmn pyš W 'XL 'BYDWNyt  
'ywp 'MT 'thš XZYTWNyt 'pst'k L' pwn 'thš YMRRWNYt.
4. XN' 'YK cygwn YXWWNyt 'MT g's 'XDWNt W cygwn  
YXWWNyt 'MT ŠBKWNt 'y 'MT stl Y 'whrmzd d't 'ywke  
pyt'k 'YT 'XDWNt W 'MT L' ŠBKWNt.

### Chapter XIV, translation

0. May it be in the name of the *Yazad's* and the good creation.
1. When they consecrate a *drōn*, if it becomes the worship of  
demons<sup>1</sup>, what and how much is not proper?
2. The decision (is) this: whoever wittingly consecrates a *drōn*  
with a *barsom*, ritually unpurified, or with a *barsom*, the  
number of whose twigs (is) more or less, and (with twigs  
of) other plants which are not proper for the *barsom*; or,  
keeps the top of the *barsom* deliberately towards the north<sup>2</sup>,  
and recites the Avesta; or, whoever consecrates (it) with  
omission and negligence, then it (i. e. the Avesta) should not  
be regarded as spoken.



*spandamēn gāh* 41 wačadast harw wačadast-ē 4 gāh *wohuxšatr*  
22 wačadast harw wačadast-ē 3 gāh be *iθā ī čē ān ēwag* 5  
\*gāh *wahištōišť* 9 wačadast harw wačadast-ē 4 gāh hammis  
pad 278 wačadast.

*Vahištōišť*, 9 verses, each verse (having) 4 lines, except  
*iθā ī*<sup>77</sup>, since that one (has) 5 lines<sup>78</sup>—altogether 278 verses.

### Chapter XIV, transcription

0. pad nām ī *yazdān* ud dahišn ī nēwag bawād.
1. ka *drōn* yazēnd ka dēwizagih bawēd kadām ud čand nē šāyēd.
2. wizīr ēn kē dānišnīgihā pad barsom ī apādyāb ayāb pad *barsom* kē tāg marag wēš ayāb kam ud abāriḡ urwar ī pad *barsom* nē šāyēd *drōn* yazēd ayāb *barsom* sar ō abāxtar dārēd nigīrišnīg ud abistāg gōwēd ayāb kē pad sūdagiḡ ud anāgāhihā yazēd āš nē pad guft dārišn.
3. kē pad nigīrišn ayāb nē pad nigīrišn *čāšnīg* nē az *drōn* ī *gāušudāg* az *frasast* kunēd ayāb kē *wāz* az ān *drōn* gīrēd pēš az *zōt* az ham *drōn čāšnīg* kunēd ayāb wačadast drahnāy abzūdan be gōwēd ud *drōn* bun abāz nē kunēd ayāb *šnūman* pēš ud pas kunēd ayāb ka ātaxš wēnēd abistāg nē pad ātaxš gōwēd.
4. ēd ku čēōn bawēd ka gāh grift ud čēōn bawēd ka hišt ē ka star ī ōhrmazd dād ēwagiz paydāg ast grift ud ka nē hišt.

3. Whoever intentionally or unintentionally makes *čāšnī* (first), not from the *drōn* with the *gōšōdō*, (but) from the *frasast*, or who (as *rāspī*) takes the *bāj* due to that *drōn* before the *zōt* tastes from the same *drōn*<sup>3</sup>, or recites in excess the length of one passage, and does not repeat the *drōn* (-ceremony) from the beginning, or recites (lit. holds) the *šnūman* confusedly<sup>4</sup>, or does not recite the Avesta for the fire<sup>5</sup> when he looks at the fire.
4. This is how it is when the division of the day<sup>6</sup> is kept, and how it is when it is relinquished, namely, when a single one of the stars created by Ōhrmazd is visible, it is kept, and when not, it is relinquished.

5. XNHt wnd'whrmzd gwpt 'YK 'MT ywyt MN tyštl W wnnd W stwys 'ywk Y 'htlyk pyt'kyhyt 'XDWNt W 'MT L' ŠBKWNt.
6. XNHt YXWWNt MNW gwpt 'YK 'MT ywyt MN ZK III III 'htlyk pyt'k 'YT 'XDWNt W 'MT L' ŠBKWNt.

5. Note that Wind-Ōhrmazd has said: "If apart from *Tištr* and *Wanand* and *Sadwēs*<sup>7</sup>, one of the zodiacal stars is visible, it (the *gāh*) is kept, and if not, it is relinquished.

### Chapter XV, transliteration

1. MN 'pst'k gyw'k-I pyt'k 'YK zltwhšt L'YN 'whrmzd YTYBWNst 'Pš w'c hm'y YPLXWNt 'Pš 'L 'whrmzd gwpt 'YK<sub>m</sub> L'YŠH W YDH W LGLH W wls W lwy W hwzw'n Y LK 'ytwn pwn cšm cygwn ZKyc Y NPŠH W wstlg ZK \*YXSNW<sub>ydy</sub> Y mltwm'n YXSNWd 'Pm YDH YXBWN 'D YDH Y LK BR' 'XDWNm.
2. 'whrmzd gwpt 'YK L mynwg Y 'glpt'l XWHm YDH Y L 'XDWNtn L' twb'n.
3. zltwhšt gwpt 'YK LK 'glpt'l W whwmn W 'rtwhšt W štrywr W spndrmt W hwrdt W 'mwrdt 'glpt'l W L 'MT MN L'YN Y LK BR' 'ZLWNm W LK W 'LHš'nc L' XZYTWNm MH ZK 'YŠ \*MNWš XZYTWNm 'Pš yewm 'cš MND'M hm LK W ZK hpt 'myh'rspnd yšt YXWWNyt 'ywp L'.
4. 'whrmzd gwpt 'YK šnwwy 'L LK YMRRWNm spyt'm'n zltwhšt 'YK LNH KR' tn'y d'yk-I Y NPŠH 'L gytyg YXBWNt

### Chapter XV, transiation

1. It is revealed by a passage of the Avesta that *Zartōšt* was seated before Ōhrmazd and was learning His Word by heart. And he spoke to Ōhrmazd, saying, "Thy head and hands and feet and hair and face and tongue (are) visible to me even as those of my own, and Thou hast such clothes as men have. Give me (Thy) hand, so that I may take hold of Thy hand".
2. Ōhrmazd said: "I am an intangible spirit; it is not possible to take hold of My hand".

5. ēd wind-ōhrmazd goft ku ka jud az *tištr* ud *wanand* ud *sadwēs* ēwag ī axtarīg paydāgihēd grift ud ka nē hišt.
6. ēd būd kē goft ku ka jud az ān 3 3 axtarīg paydāg ast grift ud ka nē hišt.

6. Note that there was one who said: “If apart from those three, three zodiacal stars are visible, it (the *gāh*) is kept, and if not, it is relinquished”.

### Chapter XV, transcription

1. az abistāg gyāg-ē paydāg ku *zartōšt* pēš ōhrmazd nišast uš wāz hamē xwast uš ō ōhrmazd guft ku-m sar ud dast ud pāy ud wars ud rōy ud huzwān ī tō ēdōn pad čašm čeōn āniz ī x<sup>v</sup>ēš ud wistarg ān \*dārēh ī mardōmān dārēnd um dast dah tā dast ī tō be gīrom.
2. ōhrmazd guft ku man mēnōg ī agriftār hom dast ī man griftan nē tawān.
3. *zartōšt* guft ku tō agriftār ud *wohuman* ud *ardwahišt* ud *šahrewar* ud *spandarmad* ud *hordad* ud *amurdad* agriftār ud man ka az pēš ī tō be šawom ud tō ud ōyšāniz nē wēnom čē ān kas \*kē-š wēnom uš yazom aziš čiš ham tō ud ān haft *amahraspand* yašt bawēd ayāb nē.
4. ōhrmazd guft ku šnawē(h) ō tō gōwom *spitamān zartōšt* ku amāh harw tan-ē dāyag-ē ī x<sup>v</sup>ēš ō gētīg dād ēstēd kē rāy ān

3. *Zartōšt* said: “Thou (art) intangible, and *Wohuman* and *Ardwahišt* and *Šahrewar* and *Spandarmad* and *Hordad* and *Amurdad* (are) intangible; and when I depart from before Thee, and do not see Thee and them also—since that person whom I see and worship, of him there is something (perceptible)—should Thou and those seven *Amahraspand*’s be worshipped likewise or not?”
4. Ōhrmazd said: “Listen. I say to thee, O *Spitamān Zartōšt*! each one of us has given to the material world a foster-mother

- YK'YMWNyt MNW P'd ZK hwyšk'lyh Y pwn mynwg  
'BYDWNydy pwn gytyg BYN tn Y 'LH lwb'k 'BYDWNydy.
5. gytyg ZK Y L MNW 'whrmzd XWHm GBR' Y 'hlwb W  
whwmn gwspnd W 'rtwhšt 'thš W štrywr 'ywkšwst W spndrmt  
zmyk W n'ylyk Y nywk W hwrđt MY' W 'mwrđt 'wlwl.
  6. MNW p'hlyc Y ZNH KR' VII 'mwhtyt hwp 'BYDWNyt W  
šn'yynynt 'š hkle lwb'n 'L NPŠHyh Y 'hlmn W ŠDY'-n L'  
YXMTWNyt 'MTš p'hlyc Y 'LHš'n krt 'š p'hlyc Y ZNH VII  
'mhrspnd'n krt YXWWNyt W pwn gytyg hm'k mltwm 'mwxtn  
'p'yt.
  7. MNW BYN gyh'n 'whrmzd YŠBHWyt šn'yynytn W MND'M  
Y 'whrmzd k'myt 'pzwtn MNW ZK 'p'yt MNWš 'whrmzd  
hm'y pwn KR' g's LWTH YXWWNyt GBR' Y 'hlwb pwn  
KR' MHš mt YK'YMWNyt W KR' MH 'YT XN' šn'yynynt  
'Pš pwn P'mšn XN' 'BYDWNyt 'Pš MN wtl'n p'nkyh I  
'BYDWNyt.
  8. MH GBR' Y 'hlwb 'ngwšytk Y 'whrmzd hwt'y 'MT GBR'  
Y 'hlwb 'BYDWNyt 'š ZK Y 'whrmzd 'BYDWNt YXWWNyt  
MNW GBR' Y 'hlwb šn'yynynt 'š BYN gyh'n dylng zm'n  
hwslwbyh W nywkyh YXWWNyt 'Pš whšt rwšnyh Y 'whrmzd  
W š'tyh W P'mšn NPŠH YXWWNyt.
  9. MNW BYN gyh'n whwmn YŠBHWyt šn'yynytn W pwn  
P'mšn YŠBHWyt krtn MNW MND'M Y whwmn YŠBHWyt

of his own, whereby he makes effective in the material world, through that counterpart, that proper activity which he performs in the spiritual world".

5. "(In) that material world of Mine, I, who am *Ōhrmazd*, (preside over) the just man, and *Wohuman* over cattle, and *Ardwahišt* over fire, and *Šahrewar* over metals, and *Spandarmad* over earth and virtuous woman, and *Hordad* over waters, and *Amurdad* over plants.
6. "Whoever teaches care for all these 7 (creations) does well and pleases (the *Amahraspand's*); then his soul will never arrive at kinship with Ahriman and the *Dēw's*. When he has cared for them (i.e. the creations), then the care of these 7 *Amahraspand's* is for him, and he must teach (this) to all mankind in the material world.

xvēškārīh ī pad mēnōg kunēd pad gētīg andar tan ī ōy rawāg kunēd.

5. gētīg ān ī man kē ōhrmazd hom mard ī ahraw ud wohuman gōspand ud *ardwahišt* ātaxš ud *šahrewar* ayōšust ud *spandarmad* zamīg ud nāirīg ī nēwag ud *hordad* āb ud *amurdad* urwar.
6. kē pahrēz ī ēn harw 7 āmuxtēd x<sup>v</sup>ab kunēd ud šnāyēnēd āš hagirz rawān ō x<sup>v</sup>ēših ī ahriman ud dēwān nē rasēd ka-š pahrēz ī ōyšān kard āš pahrēz ī ēn 7 *amahraspandān* kard bawēd ud pad gētīg hamāg mardōm āmuxtān abāyēd.
7. kē andar gēhān ōhrmazd kāmēd šnāyēnīdan ud čiš ī ōhrmazd kāmēd abzūdan kē ān abāyēd kē-š ōhrmazd hamē pad harw gāh abāg bawēd mard ī ahraw pad harw čē-š mad ēstēd ud harw čē ast ē šnāyēnēd uš pad rāmišn ē kunēd uš az watarān pānagih ē kunēd.
8. čē mard ī ahraw angōšīdag ī ōhrmazd x<sup>v</sup>adāy ka mard ī ahraw kunēd āš ān ī ōhrmazd kard bawēd kē mard ī ahraw šnāyēnēd āš andar gēhān dērang zamān husrawih ud nēwagih bawēd uš wahišt rōšnih ī ōhrmazd ud šādih ud rāmišn x<sup>v</sup>ēš bawēd.
9. kē andar gēhān *wohuman* kāmēd šnāyēnīdan ud pad rāmišn kāmēd kardan kē čiš ī *wohuman* kāmēd abzūdan uš ān

7. "He who wishes to please Ōhrmazd in the world and wishes to promote the things of Ōhrmazd, what is necessary for him<sup>1</sup> with whom Ōhrmazd is always at every place? In whatever has happened to him and whatever is, he should please<sup>2</sup> the just man and should make him joyful; and He (Ōhrmazd) would protect him from the wicked.
8. "For the just man is the counterpart of the Lord Ōhrmazd. When a just man acts, then his action becomes that of Ōhrmazd. Whoever pleases the just man, then his reputation and goodness will last a long time in the world, and Paradise, the Light of Ōhrmazd, and gladness and joy will be his own.
9. "He who wishes to please *Wohuman* in the world and wishes to make (him) rejoice, who wishes to promote the things of *Wohuman*, what<sup>3</sup> is necessary for him if *Wohuman* is to be

- ’pzwtn ’Pš ZK ’p’yt ’MTš hm’y whwmn LWTH YXWWNyt  
 pwn hm’k g’s W zm’n gwspnd Y hwdh’k pwn MH mt  
 YK’YMWNyt MH ’YT XN’ šn’yynyt W pwn l’mšn I  
 ‘BYDWNyt ’Pš BYN ZK Y shmyn YWM W ZK Y ’wšt’p  
 g’s ZYš MN sthmbk’n W ’hwyšk’p’n p’nkyl I ‘BYDWNyt.
10. pwn p’lk ‘L GBR’ Y dlwnd s’st’l ’L XN’ YXBWNyt pwn  
 ZK Y BSYM W glmwk gyw’k W g’s XN’ YXSNWyt ’Pš pwn  
 h’myn TBN’ W ywlt’k ’nb’l XN’ ‘BYDWNyt ’YK pwn  
 zmst’n pwn clk L’ ’p’yt d’štn ’Pš pwn XN’ k’l ’L XN’  
 pldeyt ’YK wyš BR’ ‘L wtl’n YXBWNm MH ‘L ŠPYL’n  
 ’p’yt YXBWNtn ’Pš ywyt MN wek ’L XN’ l’yynyt ’Pš wek  
 MN šyl ywyt’k ’L XN’ ‘BYDWNyt.
11. MHš ZK ’YT BYN gyh’n ’ngwšyt Y NPŠH gwspnd Y  
 hwdh’k MNW ‘LHš’n šn’yynyt MNW gwspnd Y hwdh’k  
 ‘LH BYN gyh’n hwslwbyh YXWWNyt ’Pš ZK Y p’hlwm  
 ’hw’n lwšnyh Y ’whrmzd NPŠH YXWWNyt.
12. MNW BYN gyh’n ’rtwhšt YŠBHWyt šn’yynyt MNW MND’M  
 Y ‘LH k’myt ’pzwtn ’Pš ZK ’p’yt ’MT ’rtwhšt pwn hm’k  
 g’s W zm’n LWTH YXWWNyt ’thš Y ’whrmzd pwn MH mt  
 YK’YMWNyt W MH ’YT XN’ šn’yynyt W pwn l’mšn ’y  
 ‘BYDWNyt W ’sm W bwd W zwhl Y dweytk w ’pwltk QDM  
 ’L XN’ XNXTWNyt W b’hl ZYš pwn sthmb MN mltwm’n  
 ’pwlt YK’YMWNyt š ’L XN’ pcyt.

always with him at all places and times? In whatever has happened and whatever is, he should please the beneficent cattle and should make them joyful, and in his fearful days and troubled times, he (*Wohuman*) would protect him from oppressors and the undutiful.

10. “He should not give (them) in bribe to a man who (is) a wicked tyrant; he should keep (them) in a pleasant and warm place and locality; and in summer he should make a store of straw and corn, so that in winter it is not necessary to keep (them) on the pastures; he should not engage (them) in this work, saying: “I shall give much to the wicked which ought to be given to the good”; and he should neither lead (them) away from (their) young, nor keep the young away from the milk.

abāyēd ka-š hamē *wohuman* abāg bawēd pad hamāg gāh ud zamān gōspand ī hudāg pad čē mad ēstēd čē ast ē šnāyēnēd ud pad rāmišn ē kunēd uš andar ān ī sahmēn rōz ud ān ī awištāb gāh ī-š az stahmbagān ud ax<sup>v</sup>ēškārān pānagih ē kunēd.

10. pad pārag ō mard ī drawand sāstār mā ē dahēd pad ān ī x<sup>v</sup>aš ud garmōg gyāg ud gāh ē dārēd uš pad hāmēn kāh ud jōrdāg ambār ē kunēd ku pad zamistān pad čarag nē abāyēd dāštan uš pad ēd kār mā ē pardazēd ku wēš be ō watarān dahom čē ō wēhān abāyēd dādan uš jud az wačag mā ē rāyēnēd uš wačag az šir judāg mā ē kunēd.
11. čē-š ān ast andar gēhān angōšīdag ī x<sup>v</sup>ēš gōspand ī hudāg kē ōyšān šnāyēnēd kē gōspand ī hudāg ōy andar gēhān husrawih bawēd uš ān ī pahrom ax<sup>v</sup>ān rōšnih ī ōhrmazd x<sup>v</sup>ēš bawēd.
12. kē andar gēhān *ardwahišt* kāmēd šnāyēnīdan kē čiš ī ōy kāmēd abzūdan uš ān abāyēd ka *ardwahišt* pad hamāg gāh ud zamān abāg bawēd ātaxš ī ōhrmazd pad čē mad ēstēd ud čē ast ē šnāyēnēd ud pad rāmišn ē kunēd ud ēsm ud bōy ud *zōhr* ī duzīdag ud appurdag abar mā ē nihēd ud bahr ī-š pad stahmb az mardōmān appurd ēstēd āš mā ē pačēd.

11. "Since the beneficent cattle are his own counterpart in the world, he who pleases them, who (are) the beneficent cattle, his reputation prevails in the world, and that Best Existence, the Light of Ōhrmazd, will be his own.
12. "He who wishes to please *Ardwahišt* in the world, who wishes to promote his things, then what is necessary for him if *Ardwahišt* is to be with (him) at all places and times? In whatever has happened and whatever is, he should please and should make the fire of Ōhrmazd joyful. And he should not put thereon fuel and sandalwood and *zōhr* which (have been) stolen and carried off, and he should not cook (thereon) a portion which has been carried off by him from men with violence.

13. MHŠ ZK 'YT BYN gyh'n 'ngwšytk Y NPŠH 'thš Y 'whrmzd MNW 'LHš'n šn'yynynt MNW 'thš Y 'whrmzd'n 'LH BYN gyh'n hwslwbyh YXWWNyt 'Pš whšt lwšnyh Y 'whrmzd NPŠH YXWWNyt.
14. MNW BYN gyh'n štrywr YŠBHWynt šn'yynytn W pwn l'mšn k'myt krtn MNW MND'M Y štrywr k'myt 'pzwtn MNW ZK 'p'yt 'MTš štrywr pwn KR' g's W 'DN' LWTH YXWWNyt pwn hm'k g's W zm'n 'syn Y wt'htk XN' šn'yynynt.
15. W šn'yynytn Y 'syn Y wt'htk ZNH 'YK 'syn LBBMH 'ytwn 'pyck W DKY' BR' 'BYDWNyt 'MT 'syn Y wt'htk QDM BR' ŠBKWNd L' sweyt.
16. W 'twrp'tye Y mhrspnd'n pwn ZNH dstwblyh krt 'YK 'syn Y wt'htk 'MT QDM 'hw W LBBMH Y 'pyck ŠBKWNd 'š 'ytwn BSYM YXWWNyt cygwn \*'MT šyl ptš dwšynd.
17. 'MT QDM 'hw W LBBMH Y dlwnd'n W wn'sk'l'n ŠBKWNd dcyt W YMYTWNyt.
18. pwn 'ywkšwst wn's 'L XN' 'BYDWNyt 'Pš dcšn ptš W ZXB' W 'sym 'L SLYt'n 'L XN' YXBWNyt.
19. MHŠ ZK 'YT BYN gyh'n štrywr 'ngwšytk Y NPŠH MH 'LHš'n šn'yynynt MNW 'syn Y wt'htk 'LH BYN gyh'n hwslwbyh YXWWNyt 'Pš whšt lwšnyh Y 'whrmzd NPŠH YXWWNyt.
20. MNW BYN gyh'n spndrmt YŠBHWynt šn'yynytn W MND'M Y spndrmt k'myt 'pzwtn MNW ZK 'p'yt 'MTš spndrmt LWTH YXWWNyt pwn hm'k g's W zm'n zmyk W n'ylyk

13. Since that, the fire of Öhrmazd, is his own counterpart in the world, whoever pleases them which are the fires of Öhrmazd, his reputation prevails in the world, and Paradise, the Light of Öhrmazd, will be his own.
14. He who wishes to please Šahrewar in the world and wishes to make (him) rejoice, who wishes to promote the things of Šahrewar, what is necessary for him if Šahrewar is to be with him at all places and times? In all places and times, he should please the molten metal<sup>4</sup>.
15. And to please molten metal is this, that one should make the heart so pure and clean for the metal, if they pour molten metal upon (it), it is not burnt.
16. And Ādurbād<sup>5</sup>, indeed, the son of Mahraspand, acted according to this injunction, so that when they poured the molten metal



13. čē-š ān ast andar gēhān angōšīdag ī x<sup>v</sup>ēš ātaxš ī ōhrmazd  
kē ōyšān šnāyēnēd kē ātaxš ī ōhrmazdān ōy andar gēhān  
husrawih bawēd uš wahišt rōšnīh ī ōhrmazd x<sup>v</sup>ēš bawēd.
14. kē andar gēhān *šahrewar* kāmēd šnāyēnīdan ud pad rāmišn  
kāmēd kardan kē čiš ī *šahrewar* kāmēd abzūdan kē ān  
abāyēd ka-š *šahrewar* pad harw gāh ud zamān abāg bawēd  
pad hamāg gāh ud zamān āsēn ī widāxtag ē šnāyēnēd.
15. ud šnāyēnīdan ī āsēn ī widāxtag ēn ku āhēn dil ēdōn  
abēzag ud pāk be kunēd ka āsēn ī widāxtag abar be hilēnd  
nē sōzēd.
16. ud *ādurbādiz ī mahraspandān* pad ēn dastwarīh kard ku  
āsēn ī widāxtag ka abar ax<sup>v</sup> ud dil ī abēzag hilēnd āš ēdōn  
xvaš bawēd čeōn \*ka šīr padiš dōšēnd.
17. ka abar ax<sup>v</sup> ud dil ī drawandān ud wināhgārān hilēnd  
dazēd ud mīrēd.
18. pad ayōšust wināh mā ē kunēd uš dazišn padiš ud zarr ud  
asīm ō wattarān mā ē dahēd.
19. čē-š ān ast andar gēhān *šahrewar* angōšīdag ī x<sup>v</sup>ēš čē ōyšān  
šnāyēnēd kē āhēn ī widāxtag ōy andar gēhān husrawih  
bawēd uš wahišt rōšnīh ī ōhrmazd x<sup>v</sup>ēš bawēd.
20. kē andar gēhān *spandarmad* kāmēd šnāyēnīdan ud čiš ī  
*spandarmad* kāmēd abzūdan kē ān abāyēd ka-š *spandarmad*  
abāg bawēd pad hamāg gāh ud zamān zamīg ud nāirīg ī

upon his pure body and heart, then it was as pleasant to him  
as if they were milking milk upon him<sup>6</sup>.

17. If they pour (it) on the body and heart of a wicked man and  
sinner, he is burnt and he dies.
18. One should not commit sin towards molten metal; one's  
burning is thereby. And one should not give gold and silver  
to the wicked.
19. Since that is his, *Šahrewar's*, own counterpart in the world,  
whoever pleases them which are the molten metals, his rep-  
utation prevails in the world, and Paradise, the Light of  
Ōhrmazd, will be his own.
20. "He who wishes to please *Spandarmad* in the world, who  
wishes to promote the things of *Spandarmad*, what is necessary  
for him if *Spandarmad* is to be with him at all places and

- Y nywk pwn MH mt YK'YMWNyt W pwn MH 'YT XN' šn'yynyt W pwn P'mšn XN' 'BYDWNyt.
21. MH 'MT ZNH zmyk BR' L' wyšyt W 'ywk MN TWB L'WXL L' YK'YMWNyt 'Pš tn KR' g's W zm'n zyndk QDM L' hm'y YXWWNyt.
22. m'hm'nyh Y spndrmt pwn zmyk P'd 'MT dwe W sthmbk W mlgc'n W NYŠH MNW BYN šwy 'tłs'k's BYN gyh'n pwn wn'sk'lyh QDM lpynd 'Pš'n šwy hwyšk'l W nywk \*znšn wyš YXWWNyt.
23. ZNHc pyt'k 'YK ZNH \*znšn hm'y 'MT YXWWNyt pwn ZK zm'n wyš YXWWNyt 'MT mlgc'n wn'sk'l wyš XWHd MH pyt'k 'MT mlgc'n wn'sk'l QDM SGYTWNd dlt W dwšhw'lyh 'ytwn YXWWNyt cygwn 'M ZK Y mwltk BRH pwn wl 'š dwšhw'l spndrmt ZK gyw'k 'YK mlgc'n wn'sk'l ptš SGYTWNd m'hm'nyh Y pwn zmyk kym YXWWNyt.
24. 'Pš P'mšn MN ZK gyw'k byt 'MTš k'l W wlc ptš 'BYDWNydy 'Pš BRH Y nywk QDM YLYDWNyt 'Pš gwspnd QDM plwlynd 'Pš ZK . . . ['LH] 'YT BYN gyh'n hwslwbyh YXWWNyt 'Pš whšt lwšnyh Y 'whrmzd NPŠH YXWWNyt.
25. MNW BYN gyh'n hwrđt W 'mwrđt YŠBHWyt šn'yynyt \*MNW ZK 'p'yt MNW MND'M Y 'LHš'n 'pz'yt MNW ZK 'p'yt ['MT] pwn KR' g's W zm'n [LWTH YXWWNyt] hwrđt W 'mwrđt pwn MH mt YK'YMWNyt W pwn MH 'YT MY' W 'wlwl XN' šn'yynyt pwn 'LHš'n [w'c] XN' 'XDWNyt MNW MY' W 'wlwl 'ŠTHWyt.

times? In whatever has happened and whatever is, he should please and make joyful the earth and virtuous woman.

21. "Because if (men) do not cultivate this earth and do not spread apart one from another, they themselves will not be living upon it at every place and time<sup>7</sup>.
22. "On account of the abiding of *Spandarmad* in the earth, when the thief and oppressor and mortal sinner and the wife, who (is) unfaithful to (her) husband, walk thereon in the world in sinfulness,—and her husband (is) honest and virtuous—the injury is the more.
23. "This, too, is manifest that when this injury exists, it is always more at that time when mortal sinners are in greater number, since it is manifest that when mortal sinners walk on (the earth), grief and distress will be such as when a mother has

nēwag pad čē mad ēstēd ud pad čē ast ē šnāyēnēd ud pad rāmišn ē kunēd.

21. čē ka ēn zamīg be nē wišēd ud ēwag az did abāz nē ēstēd uš tan harw gāh ud zamān zīndag abar nē hamē bawēd.
22. māhmānīh ī *spandarmad* pad zamīg rāy ka duz ud stahmbag ud margarzān ud zan kē andar šōy atarsāgāh andar gēhān pad wināhgārīh abar rawēnd ušān šōy x<sup>v</sup>ēškār ud nēwag \*zanišn wēš bawēd.
23. ēnīz paydāg ku ēn \*zanišn hamē ka bawēd pad ān zamān wēš bawēd ka margarzān wināhgār wēš hēnd čē paydāg ka margarzān wināhgār abar rawēnd dard ud dušx<sup>v</sup>ārīh ēdōn bawēd čēōn mād ān ī murdag pus pad war āš dušx<sup>v</sup>ār *spandarmad* ān gyāg ku margarzān wināhgār padiš rawēnd māhmānīh ī pad zamīg kem bawēd.
24. uš rāmišn az ān gyāg bēd ka-š kār ud warz padiš kunēnd uš pus ī nēwag abar zāyēd uš gōspand abar parwarēnd uš ān . . . [ōy] ast andar gēhān husrawīh bawēd uš wahišt rōšnīh ī ōhrmazd x<sup>v</sup>ēš bawēd.
25. kē andar gēhān *hordad* ud *amurdad* kāmēd šnāyēnīdan \*kē ān abāyēd kē čiš ī ōyšān abzāyēd kē ān abāyēd [ka] pad harw gāh ud zamān [abāg bawēd] *hordad* ud *amurdad* pad čē mad ēstēd ud pad čē ast āb ud urwar ē šnāyēnēd pad ōyšān [wāz] ē gīrēd kē āb ud urwar x<sup>v</sup>ārēd.

(her) dead son on her breast. Then the abiding of the distressed *Spandarmad* within the earth will diminish in that place where mortal sinners walk thereon.

24. "Her joy is from that place when they carry out ploughing and cultivation thereon, and a good son is born thereon, and they care for cattle on it, and to her that . . . [His]<sup>8</sup> reputation prevails in the world, and Paradise, the Light of Ōhrmazd, will be his own.
25. "He who wishes to please *Hordad* and *Amurdad* in the world, he who promotes the things which are theirs, what is necessary for him [if] *Hordad* and *Amurdad* [are to be with him] at all places and times? In whatever has happened and whatever is, he should please water and plants; he who partakes of water and plants should say [grace] for them<sup>9</sup>.

26. dwcd W sthmbk 'L XN' 'XDWNyt gyh'n pwn wn'sk'lyh  
'L XN' SGYTWNyt W hyhl W ns'y W 'p'ryke lymnyh 'L  
MY' 'L XN' YBLWNyt.
27. 'wlwl 'd'tyh' 'L XN' TBLWNyt W mywk 'L 'hwyšk'l W  
wtl'n 'L XN' YXBWNyt MH 'MT wn's BYN 'wlwl 'BYDWNyt  
'MTcš BYN t'kek'y krt YK'YMWNYt 'Pš L' we'lt  
YK'YMWNYt 'MT MN gytyg BR' 'ZLWNyt mynwg Y hm'k  
'wlwl Y pwn gytyg 'L L'YN Y 'LH GBR' b'l'y BR' YK'YMWNd  
'Pš 'L whšt L' ŠBKWNd.
28. W 'MT wn's BYN MY' krt YK'YMWNYt 'MTcš BYN slšk-I  
krt YK'YMWNYt W L' PLŠNwt YK'YMWNYt ZKc 'nd b'l'y  
end 'wlwl YK'YMWNYt BR' YK'YMWNYt 'Pš 'L whšt L'  
ŠBKWNyt.
29. MH 'LHš'n 'YT hwrtd W 'mwrtd 'ngwšyt Y NPŠH MY'  
W 'wlwl MNW \*'LHš'n šn'yynyt MNW MY' W 'wlwl 'LH  
BYN gyh'n hwslybyh YXWWNYt 'Pš whšt lwšnyh Y 'whrmzd  
b'hl YXWWNYt.
30. 'whrmzd ZNHc gwpt 'L zltwhšt 'YK m k'mk W 'p'yt p'hlyc  
W šn'yynšn Y ZNH hpt 'myhrspnd Y LK gwpt W LKc 'L  
'NŠWT'-n YMRRWN 'YK 'D wn's L' 'BYDWNd W dlwnd  
L' YXWWNd 'Pš'n whšt lwšnyh Y 'whrmzd NPŠH  
YXWWN't.
31. plept pwn ŠRM š'tyh W P'mšn.

26. "He should not seize (it) as a thief<sup>10</sup> and oppressor, he should not act sinfully (in) the world, and he should not carry to water *hiṣr* or *nasāy* or any other impurity.
27. "He should not destroy plants unrightfully, and should not give fruits to the dishonest and wicked<sup>11</sup>, since if he sins against plants, even if he has done so against one tiny twig, and he has not atoned for it, when he departs from the material world, the spirits of all the plants in the material world will rise up in front of that man, and they will not let him go to heaven.
28. "And if he has sinned against water, even if he has done so against a single drop, and he has not atoned (for it), even

26. duzd ud stahmbag mā ē girēd gēhān pad wināhgārih mā ē rawēd ud *hixr* ud *nasāy* ud abārīgiz rēmanih ō āb mā ē barēd.
27. urwar adādihā mā ē škanēd ud mēwag ō ax<sup>v</sup>ēškār ud wattarān mā ē dahēd čē ka wināh andar urwar kunēd ka-iziš andar tāgizag-ē kard ēstēd uš nē wizārd ēstēd ka az gētīg be šawēd mēnōg ī hamāg urwar ī pad gētīg ō pēš ōy mard bālāy be ēstēnd uš ō wahišt nē hilēnd.
28. ud ka wināh andar āb kard ēstēd ka-iziš andar srišk-ē kard ēstēd ud nē wizārd ēstēd āniz and bālāy čand urwar ēstād be ēstēd uš ō wahišt nē hilēd.
29. čē ōyšān ast *hordad* ud *amurdad* angōšidag ī x<sup>v</sup>ēš āb ud urwar kē \*ōyšān šnāyēnēd kē āb ud urwar ōy andar gēhān husrawih bawēd uš wahišt rōšnīh ī ōhrmazd bahr bawēd.
30. ōhrmazd ēniz guft ō *zartōšt* ku-m kāmag ud abāyēd pahrēz ud šnāyēnišn ī ēn haft *amahraspand* ī tō guft ud tō-iz ō mardōmān gōw ku tā wināh nē kunēnd ud drawand nē bawēnd ušān wahišt rōšnīh ī ōhrmazd x<sup>v</sup>ēš bawād.
31. frazaft pad drōd šādih ud rāmišn.

that (drop) will rise up as high as the plants rose, and will not let him go to heaven.

29. "Since they, the water and plants, are the own counterparts of *Hordad* and *Amurdad*, whoever pleases them which are the water and plants, his reputation prevails in the world, and his share will be Paradise, the Light of *Ōhrmazd*.
30. This, too, *Ōhrmazd* said to *Zartōšt*: "(It is) My will and it is necessary—the protection and propitiation of these seven *Amahraspand*'s of whom thou hast spoken—tell it also to men so that they may not sin and become wicked, and so that Paradise, the Light of *Ōhrmazd*, may be their own".
31. Finished in welfare, gladness and joy.

### Chapter XVI, transliteration

0. pwn ŠM Y yzd'n BB' XN' 'YK wn's Y pwn hwltk 'ywk 'ywk YKTYBWNm.
  1. wn's Y kmyst plm'n XN' plm'n'y III ZWZN M-III W V \*d'nk 'YT MNW III ZWZN W M-III YMRRWNyt.
  2. 'glpt-I KR' MH BYN gyh'n mltwm ptš MXYTWNd sn'h 'Pš hm'y 'MT sn'h pwn YDH 'XDWNt 'Pš IV 'ngwst MN zmyk QDM 'XDWNt 'š 'glpt'y 'L bwn 'glpt'y twešn W p'tpl's LIII ZWZN.
  3. 'MT ZK sn'h plwt wlyt 'š 'wwylšt'y 'L bwn 'Pš DYN' wltšn 'Pš twešn W p'tpl's LXXIII ZWZN YXWWNyt 'MT MND'M-I ywytl [L'] YXWWNyt.
  4. 'MTš ZK sn'h QDM BR' YXBWNyt 'ldwš XN' 'L bwn 'Pš twešn W p'tpl's XXX styl XTš lyš pnc 'ywk I dyšt ptš krt 'š hwl'y 'L bwn 'Pš twešn W p'tpl's hm XXX styl.
  5. p'ykyh' Y wn's YKTYBWNm slwšwcln'm-I III ZWZN W M-I nym plm'n'y slwšwcln'm 'glpt'y XV! styl 'wwylšt'y XXV styl 'ldwš-I XXX hwl-I LX b'c'y-I LXL y't XN' CLXXX tn'pwhl-I CCC.
  6. krpk Y QDM yešn Y yzd'n dlwn-I tn'pwhl-I krpk yšt-I C tn'pwhl wysplt XN' M tn'pwhl 'ywk hwm'st-I XM \*dw'cdh hwm'st-I CM MNW pwn zwhl KR' 'ywk krpk 'ywk-I C gwpt
- 

### Chapter XVI, translation

0. In the name of the *Yazad's*. This (is) a chapter about trifling sins. I write (about them) one by one.
1. *framān* (is) the smallest sin. Note: a *framān* (is) 3 *drahm's*, 3 *dāng's* and 5 *grains*. Some say: 3 *drahm's* and 3 *dāng's*<sup>1</sup>.
2. An *āgrift* (is when) with whatever weapon they strike a person in the world and whenever a weapon is held in (a man's) hand and lifted by him 4 finger-breadths from the ground, then (it is) an *āgrift* to (his) account; the expiation and punishment for an *āgrift* (is equivalent to) 53 *drahm's*<sup>2</sup>.
3. When he turns that weapon downwards, then (it is) an *ōwirišt* to (his) account. The decree against him should be

### Chapter XVI, transcription

0. pad nām ī yazdān dar ē ku wināh ī pad x<sup>v</sup>ardag ēwag ēwag nibēsom.
1. wināh ī kamist *framān* ē *framān-ē* 3 *drahm dāng* 3 ud 5 \**dānag* ast kē 3 *drahm* ud *dāng* 3 gōwēd.
2. *āgrift-ē* harw čē andar gēhān mardōm padiš zanēnd snēh uš hamē ka snēh pad dast grift uš 4 angust az zamīg abar grift āš *āgrift-ē* ō bun *āgrift-ē* tōzišn ud pādifrāh 53 *drahm*.
3. ka ān snēh frōd wardēd āš *ōwirišt-ē* ō bun uš dādīstān wardīšn uš tōzišn ud pādifrāh 73 *drahm* bawēd ka čiš-ē judtar [nē] bawēd.
4. ka-š ān snēh abar be dahēd *arduš-ē* ō bun uš tōzišn ud pādifrāh 30 *stēr* agariš rēš panz ēwag ē dišt padiš kard āš *x<sup>v</sup>ar-ē* ō bun uš tōzišn ud pādifrāh ham 30 *stēr*.
5. pāyagihā ī wināh nibēsom *srōšočarnām-ē* 3 *drahm* ud *dāng* ī nēm *framān-ē srōšočarnām āgrift-ē* 16 *stēr* *ōwirišt-ē* 25 *stēr* *arduš-ē* 30 *x<sup>v</sup>ar-ē* 60 *bāzāy-ē* 90 *yāt-ē* 180 *tanāpuhr-ē* 300.
6. kirbag ī abar yazišn ī *yazdān drōn-ē tanāpuhr-ē* kirbag *yašt-ē* 100 *tanāpuhr wisprad-ē* 1000 *tanāpuhr ēwag hōmāst-ē* 10,000 \**duwāzdah hōmāst-ē* 100,000 kē pad *zōhr* harw ēwag

changed, and his expiation and punishment is (equivalent to) 73 *drahm*'s, if there is no other factor<sup>3</sup>.

4. When he lays that weapon on anyone, (it is) an *arduš* to (his) account, and his expiation and punishment (is equivalent to) 30 *stēr*'s. If the wound inflicted thereby by him be one-fifth of a short span, then (it is) a *x<sup>v</sup>ar* to (his) account, and his expiation and punishment (is) similarly 30 *stēr*'s.
5. I write of the degrees of sin: a *srōšočarnām* (is) 3 *drahm*'s and a half *dāng*; a *framān* (is) a *srōšočarnām*; an *āgrift* (is) 16 *stēr*'s; an *ōwirišt* 25 *stēr*'s; an *arduš* 30; a *x<sup>v</sup>ar* 60; a *bāzāy* 90; a *yāt* 180; a *tanāpuhr* 300.
6. The merit (accruing) through the worship of the *Yazad*'s: a *Drōn* (has) the merit of one *tanāpuhr*<sup>4</sup>; a *Yašt* (i. e. a *Yazišn* or *Yasna*) (has) the merit of a hundred *tanāpuhr*'s; a *Visperad*

YK'YMWNyt h'twht XN' MM tn'pwhl pwn zwhl 'ywk C  
YXWWNyt.

1000 *tanāpuhr's*; an *Ēwag Hōmāst* 10,000; a *Duwāzdah Hōmāst* 100,000. Whoever (performs) each one with *zōhr*,

### Chapter XVII, transliteration

1. ZNHc pwršyt zltwhšt MN 'whrmzd 'YK hng'm kt'r 'MT BSLY' L' 'p'yt 'ŠTHWtn.
2. 'whrmzd pshw YXBWNt 'YK BYN h'nk XN' 'MT tn'y BR' YMYTWNyt 'D III šp bwndk YXWWNyt pwn ZK \*n'mg'nyh MND'Myc BSLY' 'L dlwn L' XNXTWNšn BR' ZNH cygwn šyl W pnyl W mywk W h'yk W lyc'l \*KN XNXTWNšn ptwnd'n Y 'LH MND'Myc BSLY' L' 'ŠTHWšn.
3. BYN III YWM hm'k ycšn Y slwš 'p'yt krtn XN' P'd MH lwb'n Y 'LH MN YDH Y ŠDY'-'n III YWM slwš BR' twb'n bwxtn W BYN III YWM 'MT KR' g's ycšn-I hm'y 'BYDWNyt ŠPYL.
4. cygwn 'MT pwn III b'l hm'k dyn BR' YZBXWNd 'XL LYLY' Y stykl 'wšb'm III dlwn yšt'n 'ywk lšn 'št't dtykl w'y Y ŠPYL stykl 'lt'y plwlt W y'mk QDM dlwn Y 'lt'y plwlt XNXTWNšn.
5. YWM Y ch'lwm P'd gwspnd ŠLYT' NKSWNtn YWM Y ch'lwm ycšn Y 'lt'y plwlt 'BYDWNšn W 'XL X lwck W

### Chapter XVII, translation

1. This, too, *Zartōšt* asked of *Ōhrmazd*: "At what time ought one not to eat meat?"
2. *Ōhrmazd* replied: "In a house when a person dies, until 3 nights are completed, no meat at all should be placed on the *drōn* for the commemoration of his name<sup>1</sup>; but these (things), such as milk, and cheese, and fruits, and eggs, and confection, should be so placed; no meat at all should be eaten by his relatives.
3. "During all three nights, the *yazišn* of *Srōš* should be performed<sup>2</sup>, because for the three days *Srōš* is able to save his



kirbag ēwag-ē 100 guft ēstēd *hādōxt*-ē 2000 *tanāpuhr* pad *zōhr* ēwag 100 bawēd.

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the merit (thereof) is said to be a hundredfold; a *Hādōxt* 2,000 *tanāpuhr*'s, (but) with *zōhr*, it becomes a hundredfold.

### Chapter XVII, transcription

1. ēniz pursīd *zartōšt* az ōhrmazd ku hangām kadār ka gōšt nē abāyēd x<sup>v</sup>ardan.
2. ōhrmazd passox dād ku andar xānag-ē ka tan-ē be mirēd tā 3 šab bawandag bawēd pad ān \*nāmgānīh čišiz gōšt ō *drōn* nē nihišn be ēn čēōn šir ud panīr ud mēwag ud hāyag ud rīčār \*ōh nihišn paywandān ī ōy čišiz gōšt nē x<sup>v</sup>arišn.
3. andar 3 rōz hamāg *yazišn* ī *srōš* abāyēd kardan ēd rāy čē rawān ī ōy az dast ī *dēwān* 3 rōz *srōš* be tawān buxtan ud andar 3 rōz ka harw gāh *yazišn-ē* hamē kunēd wēh.
4. čēōn ka pad 3 bār *hamāg-dēn* be yazēnd pas šab ī sidīgar ušbām 3 *drōn* yaštan ēwag *rašn-aštāt* didīgar *wāy* ī wēh sidīgar *ardāy-fraward* ud jāmag abar *drōn* ī *ardāy-fraward* nihišn.
5. rōz ī čahārom rāy *gōspand* pādixšā kuštan rōz ī čahārom *yazišn* ī *ardāy-fraward* kunišn ud pas 10-rōzag ud mähigān

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soul from the clutches of the *dēw*'s; and if, during the 3 days, a ceremony (of *srōš drōn*) is performed at every period of the day, it is best.

4. "Since if the *hamāg-dēn*<sup>3</sup> is consecrated thrice, then on the third night at dawn, 3 *drōn* (-ceremonies) are to be performed<sup>4</sup>, one of *Rašn-Aštād*, the second of the good *Wāy*, and the third of *Ardāy-fraward*; the garments (to be consecrated) should be placed at the *drōn* of *Ardāy-fraward*.
5. "For the fourth day, it is proper to kill a *gōspand*. On the fourth day, the *yazišn* (i. e. *yasna*) of *Ardāy-fraward* should be performed, and afterwards, the 10th-day and monthly (ceremonies), and then those of the anniversary of death.

- m'hyk'n W 'XL s'lyk'n W m'hyk'n Y pltwm pwn XXX YWM Y Pst W s'lyk'n pwn lwck'l Y NPŠH.
6. 'MT gyw'k Y dwl BR' YMYTWNyt 'YK 'k'syh YXMTWNyt 'MT ZK gyw'k 'YK BR' YMYTWNyt stwš YZBXWNt hwp 'MT L' 'š ZNH gyw'k BR' yešn MN ZK Y 'MT 'k'syh YXMTWNyt 'D III šp bwndk YXWWNyt yešn Y slwš 'p'yt krtn 'XL MN III YWM W šp yešn Y 'lt'y plwlt 'p'yt krtn.
  7. gyw'k-I pyt'k 'YK 'LH MNWš gwšn MN ŠDY'-n 'LH MNW kwnmle 'BYDWNyt W 'LH MNW dyn Y 'hlmwkyh 'BYDWNyt hyc III lyst L' wyl'dynd XN' P'd MH 'LH MNW gwšnyh MN ŠDY'-n BNPŠH ŠDY' W 'LH MNW kwnmle 'BYDWNyt 'š lwb'n ŠDY' BR' YXWWNyt W 'LH dyn Y 'hlmwkyh 'BYDWNyt 'š lwb'n m'l Y \*šyp'k BR' YXWWNyt.
  8. ZNHc MN 'pst'k pyt'k 'YK 'whrmzd gwpt 'YK hm'k mltwm tn pwn plstyšn W plm'n bwlt'lyh BR' 'L ZK GBR' YXBWNyt MNW hm'k 'pst'k W znd wlm 'Dt'n MN k'l W krpk 'k's 'BYDWNyt MH mltwm XN' P'd 'L dwšhw 'ZLWNd MNW tn 'L 'ylptst'n L' 'psp'lynd W MN k'l W krpk 'k's L' YXWWNd.
  9. pwršn ZK k'l Y pwn tn 'pst'k pwn L' hwp krtn weyl W mlgc'n QDM krt YK'YMWNyt ZK k'l L' krtn pwn bwešntl 'ywp BYN wl'wmndyh 'y mtr Y dyn P'd BR' krtn W P'dynytn.

The first monthly ceremony (is) on the 30th day itself, and the death-anniversary at its own proper time<sup>5</sup>.

6. "When a person dies at a distant place, from where the news is received, if the ceremony of *sedoš* is celebrated at that place where he dies, it is good; if not, then it should be celebrated at this place (where the news is received); from that (time) when the news is received, until 3 nights are completed, it is necessary to perform the *yazišn* of *Srōš*; after 3 days and nights, the *yazišn* of *Ardāy-fraward* should be performed.
7. In one place, it is revealed that he whose begetter (is) from the demons, he who commits paederasty, and he who follows a heretical creed, none of the 3 is raised up (when) dead, for this reason because he whose begetting (is) from the demons (is) himself a demon, and he who commits

ud pas sālīgān ud mähīgān ī fradom pad 30 rōz ī rāst ud sālīgān pad rōzgār ī x<sup>v</sup>ēš.

6. ka gyāg ī dūr be mīrēd ku āgāhīh rasēd ka ān gyāg ku be mīrēd *sedōš* yašt x<sup>v</sup>ab ka nē āš ēn gyāg be yazišn az ān ī ka āgāhīh rasēd tā 3 šab bawandag bawēd *yazišn* ī *srōš* abāyēd kardan pas az 3 rōz ud šab *yazišn* ī *ardāy-fraward* abāyēd kardan.
7. gyāg-ē paydāg ku ōy kē-š gušn az dēwān ōy kē kūnmarz kunēd ud ōy kē dēn ī ahramōgīh kunēd ēč 3 rist nē wirāyēnd ēd rāy čē ōy kē gušnīh az dēwān x<sup>v</sup>ad dēw ud ōy kē kūnmarz kunēd āš rawān dēw be bawēd ud ōy ī dēn ī ahramōgīh kunēd āš rawān mār ī \*šēbāg be bawēd.
8. ēnīz az abistāg paydāg ku ōhrmazd guft ku hamāg mardōm tan pad parastišn ud framān-burdārih be ō ān mard dahēd kē hamāg abistāg ud zand warm tā-tān az kār ud kirbag āgāh kunēd čē mardōm ēd rāy ō dōšax<sup>v</sup> šawēnd kē tan ō ērbadistān nē abispārēnd ud az kār ud kirbag āgāh nē bawēnd.
9. pursišn ān kār ī pad tan abistāg pad nē x<sup>v</sup>ab kardan wizīr ud *margarzān* abar kard ēstēd ān kār nē kardan pad-bōzišntar ayāb andar warōmandīh ē mihr ī dēn rāy be kardan ud rāyēnīdan.

paederasty, his soul becomes a demon, and he who follows a heretical creed, his soul becomes a swift-gliding serpent.

8. This, too, is revealed from the Avesta that Ōhrmazd said: "All ye men! offer respect to the person and obedience to the orders of that man who (has) the entire Avesta and Zand by heart, so that he may make you aware of (your) duty; since men go to hell for this (reason) because they do not attend the priestly school and do not become aware of (their) duty".
9. Question: That action about which the decree of the Avesta is that it is not proper for a person to do, and (the penalty of) *margarzān* is set upon it, is it better for one's salvation not to do it, or, in case of doubtfulness, that is, for the love of religion, to do and perform it?

10. pshw 'y 'YK pwn bwešntl 'MT hwp 'BYDWNd bym Y L' hwp krtn P'd BR' L' ŠBKWNtn \*'LHc 'MT L' hwpyh ŠBKWNt k'lyh SLYtl MHš tlmynšnyh ptš BYN YXMTWNyt.
11. ZNHc pyt'k 'YK zltwhšt MN 'whrmzd pwrstyt 'YK ZNH mltwm MN 'YK gyw'k L'WXL KYMWNd MN ZK gyw'k 'YK nhwst BYN 'L 'Mytl'n 'ZLWNd 'ywp MN ZK gyw'k 'YK [MN] m'tl'n YLYDWNd XWHd 'ywp MN ZK gyw'k 'YK tn BR' 'wptyt.
12. 'whrmzd pshw YXBWNt 'YK L' MN ZK gyw'k 'YK BYN 'L 'Mytl'n 'ZLWNt XWHd W L' MN ZK gyw'k 'YK MN 'Mytl'n YLYDWNt XWHd W L' MN ZK gyw'k 'YK tn W BSLY' 'wptyt MH MN ZK gyw'k \*'hycynynd 'YKš'n MN tn \*gy'n BR' 'ZLWNt.
13. 'Pš ZNHc pwrstyt 'YK MNW 'ndlw'd MN MND'M-I \*'kwst YK'YMWNyt BR' YMYTWNyt MN 'YK L'WXL \*'hycynynd.
14. pshw MN ZK gyw'k 'YKš nhwst 'st W BSLY' 'L zmyk 'wptyt MN ZNH BR' 'MT QDM g's-I 'ywp wstlg-I BR' YMYTWNyt pyš 'YKš BR' YBLWNd kt'm-I p'lk YNSBWNšn 'Pš LŠT hnd'm YXBWNšn MH 'MT L' 'ytwn kwnšn š MN ZK gyw'k L'WXL \*'hycynynd 'YKš tn 'L zmyk YXMTWNyt.
15. plept pwn ŠRM š'tyh W P'mšn.

10. The answer (is) this that (it is) better for one's salvation if well done. It should not be neglected for fear of not doing it well. Indeed, if it is neglected for not being well (done) it is a worse action, because thereby arrogance comes into it.
11. This, too, is revealed that *Zartōšt* asked of *Ōhrmazd*: "From what place do these men rise up again? From that place where first they enter into their mothers, or from that place where they are born of their mothers, or from that place where their bodies lie?"
12. *Ōhrmazd* gave answer: "Not from that place where they have entered into their mothers, and not from that place where they have been born of their mothers, and not from

10. passox ē ku pad-bōzištar ka x<sup>v</sup>ab kunēnd bīm ī nē x<sup>v</sup>ab kardan rāy be nē hištan \*ōyiz ka nē x<sup>v</sup>abīh hišt kārīh wattar čē-š tarmēnišnih padīš andar rasēd.
11. ēniz paydāg ku *zartōšt* az ōhrmazd pursid ku ēn mardōm az ku gyāg abāz āxēzēnd az ān gyāg ku nax<sup>v</sup>ist andar ō mādarān šawēnd ayāb az ān gyāg ku [az] mādarān zād hēnd ayāb az ān gyāg ku tan be ōftēd.
12. ōhrmazd passox dād ku nē az ān gyāg ku andar ō mādarān šud hēnd ud nē az ān gyāg ku az mādarān zād hēnd ud nē az ān gyāg ku tan ud gōšt ōftēd čē az ān gyāg \*āxēzēnēnd ku-šān az tan gyān be šud.
13. uš ēniz pursid ku kē andarwāy az čiš-ē \*āgust ēstēd be mīrēd az ku abāz \*āxēzēnēnd.
14. passox az ān gyāg ku-š nax<sup>v</sup>ist ast ud gōšt ō zamīg ōftēd az ēn be ka abar gāh-ē ayāb wistarg-ē be mīrēd pēš ku-š be barēnd kadām-ē pārag stānišn uš tar handām dahišn čē ka nē ēdōn kunišn āš az ān gyāg abāz \*āxēzēnēnd ku-š tan ō zamīg rasēd.
15. frazaft pad drōd šādih ud rāmišn.

that place where their bodies and flesh lie, because they will rise up from that place where the life has departed from their bodies”.

13. And this, too, he asked: “One who is suspended from something in the air dies; from where will he rise up again?”
14. The answer (is this): “From that place where his bones and flesh first fall to the ground. Hence, unless he dies on a couch or bed, before they carry him away, they should take a piece of something and lay it across his limbs; because if they do not do so, then he will be raised up from that place where his body reaches the ground”.
15. Finished in welfare, gladness and joy.

### Chapter XVIII, transliteration

1. BYN d̄yn gwpt YK'YMWNyt 'YK 'yšm dwb'lyst 'L 'hlmn L'YN 'Pš dl'yyt 'YK L BYN gytg L' 'ZLWNm MH 'whrmzd Y hwt'y BYN gytg III MND'M d't YK'YMWNyt MNW L MND'Myc krtn L' twb'n.
  2. 'hlmn dl'yyt 'YK YMRRWN 'YK ZK III MND'M MH.
  3. 'yšm dl'yyt 'YK g's'nb'l W myzd W hwytwkds.
  4. 'hlmn dl'yyt 'YK BYN g's'nb'l BR' YXMTWN XT MN 'LHš'n 'ywk MND'M-I BR' dwztyt g's'nb'l BR' škst W k'l BR' k'm Y LK pwn myzd BR' YXMTWN XT MN 'LHš'n 'ywk-I BR' dl'yyt myzd BR' TBLWNt W k'l pwn k'm Y LK hwytwkds BR' ŠBKWN MHš L c'lk L' XWYTWNm MH MNW NYŠH IV b'l 'L nzdyk 'ZLWNt MN NPŠHyh Y 'whrmzd W 'mhrspnd'n ywyt'k L' YXWWNyt.
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### Chapter XVIII, translation

1. It is said in the Religion<sup>1</sup> that *Ēšm* rushed before *Ahriman* and vociferated: "I will not go into the world, because the Lord *Ōhrmazd* has created 3 things in the world about which I cannot do anything at all".
2. *Ahriman* vociferated: "Say, what are those 3 things?"
3. *Ēšm* replied: "*gāhāmbār* and *myazd* and *x'ētōdas*".
4. *Ahriman* vociferated: "Go to the *gāhāmbār*; if anyone among

### Chapter XIX, transliteration

1. yt'hwwylywk 'YK pwn KR' gyw'k-I \*p'kyh Y MND'M-I pwn k'l cygwn gwbšn.
  2. 'ywk MNW 'L hnemn 'ywp pyš ms'n W srd'P'n 'ywp pwn k'l-I pr'c 'ZLWNyt 'ywp 'MT 'L hw'dšn B'YXWNstn
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### Chapter XIX, translation

1. (About) the *yaθā-ahū-vairyō* (prayer), that is, how it is to be recited, at every place, for help in a matter undertaken<sup>1</sup>.

### Chapter XVIII, transcription

1. andar dēn guft ēstēd ku *ēšm* dwārist ō *ahriman* pēš uš drāyīd ku man andar gētīg nē šawom čē ōhrmazd ī xʷadāy andar gētīg 3 čiš dād ēstēd kē man čišiz kardan nē tawān.
2. *ahriman* drāyīd ku gōw ku ān 3 čiš čē.
3. *ēšm* drāyīd ku *gāhāmbār* ud *myazd* ud *xʷētōdas*.
4. *ahriman* drāyīd ku andar *gāhāmbār* be ras agar az ōyšān ēwag čiš-ē be duzdīd *gāhāmbār* be škast ud kār be kām ī tō pad *myazd* be ras agar az ōyšān ēwag-ē be drāyīd *myazd* be škast ud kār pad kām ī tō *xʷētōdas* be hil čē-š man čārag nē dānom čē kē zan 4 bār ō nazdik šud az xʷēših ī ōhrmazd ud *amahraspandān* judāg nē bawēd.

them has stolen anything, the *gāhāmbār* is vitiated, and the matter (will be) in accordance with thy desire. Go to the *myazd*; if anyone among them has chattered, the *myazd* is vitiated, and the matter (will be) in accordance with thy desire. Forsake the *xʷētōdas*, because I do not know a remedy for it; since whoever approaches (his) wife 4 times (in a *xʷētōdas* marriage) shall not be separated from the alliance of Ōhrmazd and *Amahraspand's*'<sup>2</sup>.

### Chapter XIX, transcription

1. *yaθā-ahū-vairyō* ku pad harw gyāg-ē \*abāgih ī čiš-ē pad kār čēon gōwišn.
2. ēwag kē ō hanzaman ayāb pēš mehān ud sardārān ayāb pad kār-ē frāz šawēd ayāb ka ō xʷāhišn xʷāstan šawēd ka-iz

2. One (is to be recited by him) who goes out to an assembly, or before great men and leaders, or for any work, or when he goes to make a request, and also when he performs any

- ‘ZLWNyt ’MTc k’l-I we’lyt pwn ZNH KR’ gyw’k-I ’ywk-I gwptn ‘Dš k’l lwb’ktl ‘ZLWNyt.
3. ’plyn hw’plyntl YXWWN’t XN’ P’d II YMRRWNyt MH ’plyn II ’ywynk ’ywk ZK Y pwn mynšn W ’ywk ZK Y pwn gwbšn.
  4. IV ’MT [‘L lt pln’mšnyh] (*ayhã xšapō* kt’le’y pwn kt’le’y) QDM ‘ZLWNyt P’tyh ‘L g’s’nb’l ’pryntl BR’ mtn P’d.
  5. V MNW ‘L wn’s we’ltn ‘ZLWNyt dlwc BR’ blšnyh P’d MH p’tpl’s pwn dstwblyh Y ZNH V ’YŠ š’yt we’ltn m’npt W wyspt W zndpt W dhywpt W zltwštlwtwm ’Pš ’hnlw V pwn L’YŠH BR’ gwbšn.
  6. VI MNW ‘L ’m’wndyh B’YXWNstn ‘ZLWNyt W ‘L k’lyc’l ‘D pylwckltl YXWWN’t.
  7. VII MNW ‘L yešn Y yzd’n krtn ‘ZLWNyt ’mhrspnd’n ‘L yešn L’YNtl YXMTWNd.
  8. VIII MNW ‘L yešn Y ’lt’yplwlt krtn ‘ZLWNyt.
  9. IX MNW ‘L ywlt’k kyštn ‘ZLWNyt ’y XN’ P’d YMRRWNyt MH ywlt’k pwn IX BYRX BR’ lsyt ‘D ywlt’k pyš YXMTWNYt W hlpstl’n zyd’n km BR’ ‘BYDWNyt.
  10. X MNW ‘L NYŠH B’YXWNstn ‘ZLWNyt ‘D dhšn pwn k’l ŠPYL YXWWNYt.
  11. X MNW ‘L stwl W KYN’ gwšn k’myt ŠBKWNtn ‘D hwz’hktl YXWWNYt.
  12. XI MNW ‘L ZK Y blnd gl ‘ZLWNyt ‘Dš GDH Y gl W kwpl’n ’plyn ‘BYDWNydy W hdyb’l YXWWNd.

work. In every one of these places, a single (*yaθā-ahū-vairyō*) is to be recited, so that his work may prosper the better.

3. That a blessing may be more benedictory, 2 (*yaθā-ahū-vairyō*’s) are recited, because a blessing (is) of 2 kinds, one that which (is) in thought, and one that which (is) in speech<sup>2</sup>.
4. 4 (to be recited) when one goes to the adoration of the Lords, for the sake of bounty coming more blessedly to the *gāhāmbār*<sup>3</sup>.
5. 5 (by him) who goes to atone for sins in order to expel the *druz*, because punishment ought to be decided on the authority of these 5 persons: the master of house, and village, and district, and land, and the *Zartōštrōtom*; and he should recite 5 *ahunwar*’s at the beginning<sup>4</sup>.
6. 6 (by him) who goes to seek power and battle, so that he may be more victorious.



kār-ē wizārēd pad ēn harw gyāg-ē ēwag-ē guftan tā-š kār rawāgtar šawēd.

3. āfrīn hu-āfrīntar bawād ēd rāy 2 gōwēd čē āfrīn 2 ēwēnag ēwag ān ī pad mēnišn ud ēwag ān ī pad gōwišn.
4. 4 ka [ō rad-franāmišnih] (*aḡhā xšapō* kadārčē pad kadārčē) abar šawēd rādih ō *gāhāmbār* āfrīntar be madan rāy.
5. 5 kē ō wināh wizārdan šawēd *druz* be barišnih rāy čē pādifrāh pad dastwarīh ī ēn 5 kas šāyēd wizārdan mānbed ud wisbed ud zandbed ud dahibed ud *zartōštrōtom* uš *ahunwar* 5 pad sar be gōwišn.
6. 6 kē ō amāwandih xvāstan šawēd ud ō kārēzār tā pērōzgartar bawād.
7. 7 kē ō yazišn ī *yazdān* kardan šawēd *amahraspandān* ō yazišn pēštar rasēnd.
8. 8 kē ō yazišn ī *ardāy-fraward* kardan šawēd.
9. 9 kē ō jōrdāg kištan šawēd ē ēd rāy gōwēd čē jōrdāg pad 9 māh be rasēd tā jōrdāg pēš rasēd ud xrafstrān zyān kam be kunēd.
10. 10 kē ō zan xvāstan šawēd tā dahišn pad kār wēh bawēd.
11. 10 kē ō stōr ud gōspand gušn kāmēd hištan tā huzahagtar bāwēd.
12. 11 kē ō ān ī buland gar šawēd tā-š xvarreh ī gar ud kōf āfrīn kunēd ud hayyār bawēnd.

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7. 7 (by him) who goes to perform the worship of the *Yazad's*, (so that) the *Amahraspand's* approach nearer to the worship<sup>5</sup>.

8. 8 (by him) who goes to perform the worship of *Ardāfraward*<sup>6</sup>.

9. 9 (by him) who goes to sow corn; he recites this for this reason because corn ripens in 9 months, so that the corn ripens sooner and noxious creatures do less harm.

10. 10 (by him) who goes to seek a wife, so that the giving (of a wife) may be more favourable<sup>7</sup>.

11. 10 (by him) who wants to release the males to cattle and sheep, so that they may bear better.

12. 11 (by him) who goes (to) a lofty mountain, so that the glory of mountain and hill blesses and befriends him.

13. XII MNW 'L ZK Y zwpl lwst'k 'ZLWNyt 'Dš GDH Y ZK štr W lwst'k 'plyn 'BYDWNydy W hdyb'l YXWWNd.
14. XIII MNW 'L 'pyl'syh BR' šwnd ZK hmgyw'k BR' YMRRWNyt 'ywp MNW pwn pwhl-I W lwt-I BR' wtylyt 'Dš mynwg Y ZK MY' 'plyn 'BYDWNyt MH BYN hm'k 'pst'k yt'hwwylywk ms W pylwckltl pwn hlwysp lwt W hlwysp byšžšnyh W hlwysp p'nkyh.
15. dyn LWITH yt'hwwylywk 'ytwn 'ywkltk cygwn mwy LWITH lwd GDH 'ywkltkltl 'yc \*MN mwyyh lwd GDH ywyt'k krtn sm't.

13. 12 (by him) who goes to a low-lying region, so that the glory of that land and region blesses and befriends him.
14. 13 (by him) who has lost his way, he should recite (them) at that very place. Or, (by him) who crosses a bridge or a river, so that the spirit of that water blesses him, since in the whole Avesta, *yaθā-ahū-vairyō* (is) greater and more victorious

### Chapter XX, transliteration

1. gyw'k-I pyt'k 'YK MN dyn gwpt YK'YMWNYt 'YK GBR' end wyššt 'L m'n Y 'thš'n 'ZLWNšn W 'thš nyd'yšn tls'k'syh' kwnšn MH KR' YWM 'mhrspnd'n III b'l BYN m'n Y 'thš'n hncmn 'BYDWNd W krpk W 'hl'dyh TMH BR' ŠBKWNd W MNW wyš 'L TMH 'ZLWNyt W 'thš nyd'yšn \*tls'k'syh' wyš 'BYDWNyt 'DYN ZK krpk W 'hl'dyh Y TMH BR' ŠBKWNt pwn tn mhm'ntl YXWWNYt.
2. ZNHc 'YK hlt gwhl 'ytwn cygwn 'thš MH BYN ZNH gyh'n MND'M L'YT Y 'ytwn BR' \*šwyh cygwn ZK MND'M Y pwn hlt 'BYDWNyhyt W 'thšc KR' 'YK 'plweynd MN dwl

### Chapter XX, translation

1. In one place<sup>1</sup> it is revealed, that is, it is stated in the Religion, that a man should go to the Abode of Fires (i.e. *Ātaxš ī Varahrān*) as frequently as possible and offer *Ātaš Niyāyeš* reverently, because every day the *Amahraspand's* assemble 3 times in the Abode of Fires and leave there virtue and

13. 12 kē ō ān ī zufr rōstāg šawēd tā-š xʿarreh ī ān šahr ud rōstāg āfrīn kunēd ud hayyār bawēnd.
14. 13 kē ō abērāhīh be šawēnd ān hamgyāg be gōwēd ayāb kē pad puhr-ē ud rōd-ē be widīrēd tā-š mēnōg ī ān āb āfrīn kunēd čē andar hamāg abistāg *yaθā-ahū-vairyō* mēh ud pērōzgartar pad harwisp rōd ud harwisp bēšāzišnih ud harwisp pānagih.
15. dēn abāg *yaθā-ahū-vairyō* ēdōn ēwkardag čēon mōy abāg rōy xʿarreh ēwkardagtar čē \*az mōyih rōy xʿarreh judāg kardan samād.

(than any other prayer) for all rivers, and all healing, and all protection.

15. The Religion is joined with *yaθā-ahū-vairyō* just as the hair is closely joined with the glory of the face. One fears to separate any of the hairs from the glory of the face.

### Chapter XX, transcription

1. gyāg-ē paydāg ku az dēn guft ēstēd ku mard čand wēšist ō mān ī ātaxšān šawišn ud ātaxš niyāyišn tarsāgāhīhā kunišn čē harw rōz *amahraspandān* 3 bār andar mān ī ātaxšān hanzaman kunēnd ud kirbag ud ahrāyih ōy be hilēnd ud kē wēš ō ōy šawēd ud *ātaxš niyāyišn* \*tarsāgāhīhā wēš kunēd ēg ān kirbag ud ahrāyih ī ōy be hišt pad tan māhmāntar bawēd.
2. ēniz ku xrad gōhr ēdōn čēon ātaxš čē andar ēn gēhān čiš nēst ī ēdōn be \*šawēh čēon ān čiš ī pad xrad kunihēd ud ātaxšiz harw ku abrōzēnd az dūr \*wēnihēd buxt ud ēraxt

righteousness; and the more often anyone goes there and offers the *Ātaš Niyāyeš* reverently, then the more that virtue and righteousness, which have been left there, will become inherent in him.

2. This also, that the essence of wisdom (is) just like fire; because in this world there is nothing which should go forth like that thing which is done with wisdom, and fire too,

- \*XZYTWNyhyt bwht W 'yl'ht pyt'k 'BYDWNyt W MNW pwn 'thš bwht y'wyt'n bwht W MNW pwn 'thš 'yl'ht y'wyt'n 'yl'ht.
3. ZNHc 'YK hym MNW hlt BYN L'YT 'ytwn hwm'n'k cygwn h'nyk-I Y lwšn W 'n'hwk MNW bst YK'YMWNyt W 'L k'l L' hm'y 'ZLWNyt W ZK hym MNW hlt LWTH 'wgwn hwm'n'k cygwn h'nyk-I Y lwšn W 'n'hwk MNW twhš'k GBR' QDM YK'YMWNyt W BYN 'L k'l 'BYDWNyt BR' wlc 'SLWNyt W bl 'L gyh'n YXBWNyt.
  4. ZNHc 'YK 'NŠWT'-'n ZNH III MND'M [KR' YWM] kwnšn nswš MN tn dwl BR' krtn pwn dyn 'stwb'n YXWWNtn W krpk krtn.
  5. nswš MN tn dwl BR' krtn XN' 'YK L'YN MN hwlšyt L'L' Y'TWNt YDH W lwd gwmyc W MY' šwstn pwn dyn 'stwb'n bwtn XN' 'YK hwlšyt yštn W krpk krtn XN' 'YK hlpstl Y end BR' YKTLWNtn.
  6. ZNHc 'YK 'NŠWT'-'n ZNH III hwyšk'lyh Y mhyst ZK Y dwšmn dwst krtn ZK Y dlwnd 'hlwb krtn W ZK Y dwš'k's d'n'k krtn.
  7. dwšmn dwst krtn XN' 'YKš ŠBW Y gytyg L'YN YXSNWyt 'Pš pwn mynšn dwst YXSNWyt dlwnd 'hlwb krtn XN' 'YKš wn's MNW ptš dlwnd YXWWNyt 'čš BR' wltynyt W dwš'k's d'n'k krtn XN' 'YK NPŠH tn 'wgwn BR' wyl'stn 'YKš ZK Y dwš'k's QDM 'mweyt.

wherever they light (it), is seen from afar. It makes manifest the innocent and the guilty; and whoever (is) redeemed by fire (is) redeemed for ever, and whoever (is) condemned by fire (is) condemned for ever.

3. This also, that a disposition in which there is no wisdom (is) just like a clear, pure spring which is blocked and never used; and that disposition, with which there is wisdom, (is) just like a clear, pure spring which a diligent man looks after and makes use of. He controls (it) for cultivation, and it gives produce to the world.
4. This also, that mankind ought to discharge these 3 duties every day: to ward off the demon of defilement from the body, to profess the Faith and to perform meritorious deeds.
5. To ward off the demon of defilement from the body is this,

paydāg kunēd ud kē pad ātaxš buxt jāwēdān buxt ud kē pad ātaxš ēraxt jāwēdān ēraxt.

3. ēniz ku hēm kē xrad andar nēst ēdōn hūmānāg čēōn xānīg-ē ī rōšn ud anāhōg kē bast ēstēd ud ō kār nē hamē šawēd ud ān hēm kē xrad abāg aōn hūmānāg čēōn xānīg-ē ī rōšn ud anāhōg kē tuxšāg mard abar ēstēd ud andar ō kār kunēd be warz bandēd ud bar ō gēhān dahēd.
4. ēniz ku mardōmān ēn 3 čiš [harw rōz] kunišn nasuš az tan dūr be kardan pad dēn āstawān būdan ud kirbag kardan.
5. nasuš az tan dūr be kardan ēd ku pēš az x<sup>v</sup>aršēd ul mad dast ud rōy pad *gōmēz* ud āb šustan pad dēn āstawān būdan ēd ku x<sup>v</sup>aršēd yaštan ud kirbag kardan ēd ku xrafstr ī čand be ōzadan.
6. ēniz ku mardōmān ēn 3 x<sup>v</sup>ēškārīh ī mahist ān ī dušman dōst kardan ān ī drawand ahraw kardan ud ān ī dušāgāh dānāg kardan.
7. dušman dōst kardan ēd ku-š xīr ī gētīg pēš dārēd uš pad mēnišn dōst dārēd drawand ahraw kardan ēd ku-š wināh kē padiš drawand bawēd aziš be wardēnēd ud dušāgāh dānāg kardan ēd ku x<sup>v</sup>ēš tan aōn be wirāstan ku-š ān ī dušāgāh abar āmōzēd.

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that before the sun has risen, one should wash the hands and face with *gōmēz* and water; to profess the Faith is this, that one should worship the sun; and to perform meritorious deeds is this, that one should kill some noxious creatures.

6. This also, that these (are) the 3 greatest duties of mankind: to make an enemy a friend, to make a wicked person righteous, and to make an ignorant person wise.
7. To make an enemy a friend (is) this that one promotes his material prosperity and loves him in one's thoughts; to make a wicked person righteous (is) this that one turns him away from the sins through which he is wicked; and to make an ignorant person wise (is) this that one should conduct one's self in such a manner that the ignorant person learns thereby.

8. ZNHc 'YK mltwm'n lwbšn 'L ZNH III gyw'k 'pyltl kwnšn 'L BB' Y hwd'n'k'n 'L BB' Y ŠPYL'n W 'L BB' Y 'thš'n.
9. 'L BB' Y hwd'n'k'n [pwn ZNH] 'YK 'D d'n'ktl W dyn pwn tn m'hm'ntl YXWWNyt 'L BB' Y ŠPYL-'n pwn ZNH 'YK 'D pwn ŠPYLyh W SLYtlyh ['k's YXWWNyt] W SLYtlyh 'eš BR' YBLWNyt W 'L BB' Y 'thš'n pwn ZNH 'YK 'D dlwe Y mynwg 'eš BR' wltyt.
10. ZNHc 'YK MNW kwnšn 'L lwb'n 'DYNš gytyg NPŠH W mynwg hwyštl W MNW kwnšn 'L tn mynwg pwn k'mk [ŠBKWNydy] W gytyg 'k'mkyh' 'eš YNSBWNd.
11. ZNHc 'YK bht'plyt gwpt 'YK KR' dhyšn-I 'whrmzd ['L] hmyst'lyh Y 'ywk ptyd'lk W \*ptytyh 'L hmyst'lyh Y KR' dlwe \*YXBWnt YK'YMWNyt.
12. ZNHc 'YK gytyg P'd w'k L' YBLWNšn W pwn MND'Mc L' YXSNWšn W MN YDH L' ŠBKWNšn.
13. w'k XN' P'd L' YBLWNšn MH ZK Y blyhyny YK'YMWNyt BR' YXMTWNyt W pwn MND'Mc XN' P'd L' YXSNWšn MH s'ešnyk 'YT W BR' ŠBKWNtn 'p'yt W MN YDH XN' P'd L' ŠBKWNšn MH mynwg pwn gytyg 'L NPŠH š'yt krtn.
14. ZNHc 'YK p'hlwm MND'M P'styh W wttwm MND'M dlwcnyh W 'YT MNW P'st YMRRWNyt ptš dlwnd YXWWNyt W 'YT MNW KDB' YMRRWNyt ptš 'hlwb YXWWNyt.

8. This also, that men should direct (their) going very much towards these 3 places: towards the abode of the truly wise, the abode of the faithful, and the abode of fires.
9. Towards the abode of the truly wise (is) for this reason, that he becomes wiser, and the Religion becomes more inherent in him; towards the abode of the faithful (is) for this reason, that he becomes acquainted with virtue and vice and thereby removes vice; and towards the abode of fires (is) for this reason, that he averts thereby the incorporeal *druz*.
10. This also, that he whose actions (are) for the soul, then the material world (is) his own, and the spiritual world (even) more his own; and he whose actions (are) for the body abandons the spiritual existence wilfully, and the material existence is taken away from him against his wish.
11. This also, that *Baxt-Āfrīd*<sup>2</sup> has said that every single creation

8. ēniz ku mardōmān rawišn ō ēn 3 gyāg abērtar kunišn ō dar ī hudānāgān ō dar ī wēhān ud ō dar ī ātaxšān.
9. ō dar ī hudānāgān [pad ēn] ku tā dānāgtar ud dēn pad tan māhmāntar bawēd ō dar ī wēhān pad ēn ku tā pad wēhīh ud wattarīh [āgāh bawēd] ud wattarīh aziš be barēd ud ō dar ī ātaxšān pad ēn ku tā *druz* ī mēnōg aziš be wardēd.
10. ēniz ku kē kunišn ō rawān ēgiš gētīg xvēš ud mēnōg xvēštar ud kē kunišn ō tan mēnōg pad kāmāg [hilēd] ud gētīg agāmagīhā aziš stānēnd.
11. ēniz ku *baxt-āfrīd* guft ku harw dahišn-ē ōhrmazd [ō] hamēstārīh ī ēwag padyārag ud \*patētīh ō hamēstārīh ī harw *druz* \*dād ēstēd.
12. ēniz ku gētīg rāy wāk nē barišn ud pad čišiz nē dārišn ud az dast nē hilišn.
13. wāk ēd rāy nē barišn čē ān ī brihēnīd ēstēd be rasēd ud pad čišiz ēd rāy nē dārišn čē sāzišnīg ast ud be hištan abāyēd ud az dast ēd rāy nē hilišn čē mēnōg pad gētīg ō xvēš šāyēd kardan.
14. ēniz ku pahrom čiš rāstīh ud wattom čiš druzanih ud ast kē rāst gōwēd padiš drawand bawēd ud ast kē drōg gōwēd padiš ahraw bawēd.

of Ōhrmazd is created to withstand a single assault, and confession of sins withstands every *druz*.

12. This also, that one should not entertain fears with regard to the material world, and should not value it as anything at all, nor abandon it.
13. One should not entertain fears for this reason, because that which is ordained will happen; and one should not value (it) as anything at all for this reason, because it is transient, and one ought to neglect it; and one should not abandon (it wholly) for this reason, because in the material world one can make the spirit one's own.
14. This also, that the best thing (is) truth, and the worst thing (is) falsehood; (yet) sometimes one tells the truth<sup>3</sup> and becomes thereby wicked, and sometimes one tells a lie, and becomes thereby righteous.

15. ZNHc 'YK 'thš L' YKTLWNšn MH wn's W 'YT MNW YKTLWNyt ŠPYL.
  16. ZNHc pyt'k 'YK MND'M 'L SLYtl'n L' YXBWNšn W 'YT MNW p'hlwm BSYMtl hwlyk 'L SLYtl'n YXBWNšn.
  17. QDMc ZNH nkyłšn mltwm'n MH KR' MND'M c'lk 'YT BR' mlgyh KR' MND'M 'wmyt BR' dlwndyh KR' MND'M BR' scyt BR' 'hl'yyh KR' MND'M wyl'stn š'yt BR' gwłl W KR' MND'M wlytyn [š'yt BR'] bkwbht.
  18. ZNHc pyt'k 'YK plytwn 'c Y dh'k YKTLWNtn k'myst 'whrmzd gwpt \*YKš K'N 'L YKTLWN MH zmyk pwl hlpstl BR' YXWWNyt.
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15. This also, that one should not extinguish fire, for (it is) a sin; (yet) sometimes one extinguishes it and does well.
16. This too is revealed that one ought not to give anything to the wicked; (yet) sometimes one ought to give the best, most delicious food to the wicked.
17. Upon this also you should reflect, O men: for there is a remedy for all things but death; there (is) hope for all things

### Chapter XXI, transliteration

1. nyš'n Y s'yk Y nymłwc YKTYBWNm plhw YXWWN't.
  2. hwłšyt pwn kleng \*pncck p'd Y GBR' XV-wm Y kleng 'ywk p'd hwłšyt pwn šgl 'ywk p'd W nym XV-wm Y šgl II p'd hwłšyt pwn hwšk II p'd W nym XV-wm Y hwšk III p'd W nym tl'ewk IV p'd W nym XV-wm Y tl'ewk V p'd W nym gzdwm VI p'd W nym XV-wm Y gzdwm VII p'd W nym nym'sp VIII p'd W nym XV-wm Y nym'sp IX p'd W nym whyk X p'd XV-wm Y whyk \*IX p'd W nym dwł
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### Chapter XXI, translation

1. I write of the indication of the midday shadow<sup>1</sup>; may it be auspicious.
2. (When) the sun (is) in Cancer, (the shadow is) the sole of a man's foot<sup>2</sup>; at the 15th (degree) of Cancer, (it is) one foot; (when) the sun (is) in Leo, (it is) one and a half feet;



15. ēniz ku ātaxš nē ōzanišn čē wināh ud ast kē ōzanēd wēh.
16. ēniz paydāg ku čiš ō wattarān nē dahišn ud ast kē pahrom x<sup>v</sup>aštar x<sup>v</sup>ardīg ō wattarān dahišn.
17. abariz ēn nigīrišn mardōmān čē harw čiš čārag ast be margīh harw čiš ōmēd be drawandīh harw čiš be sazēd be ahrāyīh harw čiš wirāstan šāyēd be gōhr ud harw čiš wardīdan [šāyēd be] bagō-baxt.
18. ēniz paydāg ku *frēdōn az ī dahāg* ōzadan kāmīst ōhrmazd guft \*ku-š nūn mā ōzan čē zamīg purr xrafstr be bawēd.

but wickedness; all things pass away but righteousness; all things can be amended but nature; and all things can be averted but the Divine Decree.

18. This also is revealed that *Frēdōn* desired to slay *Az ī Dahāg*<sup>4</sup>, (but) *Ōhrmazd* spoke thus: “Do not slay him now, because the earth will become full of noxious creatures”.

### Chapter XXI, transcription

1. nīšān ī sāyag ī nēmrōz nibēsom farrox bawād.
2. x<sup>v</sup>aršēd pad karzang \*panzag pāy ī mard 15-om ī karzang ēwag pāy x<sup>v</sup>aršēd pad šagr ēwag pāy ud nēm 15-om ī šagr 2 pāy x<sup>v</sup>aršēd pad hōšag 2 pāy ud nēm 15-om ī hōšag 3 pāy ud nēm talāzōg 4 pāy ud nēm 15-om ī talāzōg 5 pāy ud nēm gazdum 6 pāy ud nēm 15-om ī gazdum 7 pāy ud nēm nēmasp 8 pāy ud nēm 15-om ī nēmasp 9 pāy ud nēm wahīg 10 pāy 15-om ī wahīg \*9 pāy ud nēm dōl \*8 pāy ud nēm 15-om ī

at the 15th of Leo, (it is) 2 feet; (when) the sun (is) in Virgo, it (is) 2½ feet; at the 15th of Virgo, (it is) 3½ feet; at Libra, 4½ feet; at the 15th of Libra, 5½ feet; at Scorpio, 6½ feet; at the 15th of Scorpio, 7½ feet; at Sagittarius, 8½ feet; at the 15th of Sagittarius, 9½ feet; at Capricornus, 10 feet; at the 15th of Capricornus, 9½ feet<sup>3</sup>; at Aquarius, 8½ feet; at

- \*VIII p'd W nym XV-wm Y dwl VII p'd W nym m'hyk VI p'd W nym XV-wm Y m'hyk V p'd W nym wlk IV p'd W nym XV-wm Y wlk III p'd W nym TWR' II p'd W nym XV-wm Y TWR' II p'd dwptkl I p'd W nym XV-wm Y dwptkl I p'd.
3. s'yk Y nymlwe hwp plc'm YXWWN't.
  4. nyš'n Y 'wz'ylyn YKTYBWNm hwp W plhw YXWWN't pwn yzd'n hdyb'lyh.
  5. 'MT YWM pwn 'pzwn YXWWNyt hwlšyt pwn sl Y kleng Y'TWNyt W s'yk VI p'd W II b'hl YXWWNyt 'wz'ylyn g's 'XDWNyt.
  6. KR' XXX YWM-I p'd'y W III yk'y hm'y 'pz'yt K'N cygwn KR' X YWM nym p'd 'wšm'l hm'y YXWWNyt hwlšyt pwn sl Y šgl s'yk \*VII p'd W nym.
  7. pwn ZNH pts'l KR' 'htl-I hmgwnk W m'hyk'n hmgwnk 'D hwlšyt \*pwn sl Y whyk Y'TWNyt s'yk XIV p'd W II b'hl YXWWNyt.
  8. BYN whyk III yk-I p'd L'WXL k'hyt MN TMH L'WXL wlyt cygwn k'hyšn Y LYLY' W 'pz'yšn Y YWM KR' m'hyk'n'y p'd'y III yk'y hm'y k'hyt cygwn KR' X YWM nym p'd 'wšm'l hm'y YXWWNyt 'D L'WXL 'L VI p'd W II b'hl Y'TWNyt KR' 'htl-I hmgwnk W m'hyk'n hmgwnk.
  - 8a. npšt W plc'mynyt XWHm L dynbndk mtr'p'n Y kyhwslwb 'ylptz't.
  - 8b. npšt NPŠH L 'wst't pyšywtm Y l'm 'ylpt.

- the 15th of Aquarius,  $7\frac{1}{2}$  feet; at Pisces,  $6\frac{1}{2}$  feet; at the 15th of Pisces,  $5\frac{1}{2}$  feet; at Aries,  $4\frac{1}{2}$  feet; at the 15th of Aries,  $3\frac{1}{2}$  feet; at Taurus,  $2\frac{1}{2}$  feet; at the 15th of Taurus, 2 feet; at Gemini,  $1\frac{1}{2}$  feet; at the 15th of Gemini, 1 foot.
3. May the end of the (indication of) the midday shadow be good.
  4. I write of the indication of the afternoon; by the help of the *Yazad's*, may it be good and auspicious.
  5. When the day is on the increase and the sun enters the beginning of Cancer and the shadow becomes 6 feet and 2 parts, one keeps the *uzērīn gāh*<sup>4</sup>.
  6. Every 30 days, (the shadow) increases always by one foot and one-third, now for every period of 10 days, the reckoning is always half a foot<sup>5</sup>; (when) the sun (is) at the beginning of Leo, the shadow (is) 7 feet and a half.

dōl 7 pāy ud nēm mähīg 6 pāy ud nēm 15-om ī mähīg 5 pāy ud nēm warrag 4 pāy ud nēm 15-om ī warrag 3 pāy ud nēm gāw 2 pāy ud nēm 15-om ī gāw 2 pāy dōpaykar 1 pāy ud nēm 15-om ī dōpaykar 1 pāy.

3. sāyag ī nēm-rōz x<sup>v</sup>ab frazām bawād.
4. nišān ī uzērīn nibēsom x<sup>v</sup>ab ud farrox bawād pad *yazdān* hayyārīh.
5. ka rōz pad abzūn bawēd x<sup>v</sup>aršēd pad sar ī karzang āyēd ud sāyag 6 pāy ud 2 bahr bawēd *uzērīn gāh* girēd.
6. harw 30 rōz-ē pāy-ē ud 3 yek-ē hamē abzāyēd nūn čēōn harw 10 rōz nēm pāy ušmār hamē bawēd x<sup>v</sup>aršēd pad sar ī šagr sāyag \*7 pāy ud nēm.
7. pad ēn padsār harw axtar-ē hamgōnag ud mähīgān hamgōnag tā x<sup>v</sup>aršēd \*pad sar ī wahīg āyēd sāyag 14 pāy ud 2 bahr bawēd.
8. andar wahīg 3 yek-ē pāy abāz kāhēd az ōy abāz wardēd čēōn kāhišn ī šab ud abzāyišn ī rōz harw mähīgān-ē pāy-ē 3 yek-ē hamē kāhēd čēōn harw 10 rōz nēm pāy ušmār hamē bawēd tā abāz ō 6 pāy ud 2 bahr āyēd harw axtar-ē hamgōnag ud mähīgān hamgōnag.
- 8a. nibišt ud frazāmēnīd hom man dēn-bandag *mīhr-ābān* ī *kay-husraw* ērbad-zād.
- 8b. nibišt x<sup>v</sup>ēš man ustād *pēšyōtan* ī *rām* ērbad.

7. In conformity with this, in every zodiacal sign, similarly, and in all months, similarly, till the sun enters the beginning of Capricornus, (when) the shadow becomes 14 feet and 2 parts.
8. In Capricornus, it decreases again by one-third of a foot; from there (where) it turns back (its course) just like the decrease of night and the increase of day, (so) each one of the months decreases always by one foot and one-third; so every 10 days, the reckoning is always half a foot till it comes again to 6 feet and 2 parts. Every zodiacal sign similarly, and the months similarly<sup>6</sup>.
- 8a. I have written and finished it, I, the servant of the Faith, *Mīhr-Ābān* son of *Kay-Husraw*, priestly-born.
- 8b. The writing is mine; I (am) the teacher, *Ērbad Pēšōtan*, son of *Rām*.

### Chapter XXII, transliteration

1. 'whrmzd YXBWN't p'tlwe mstl p'yk W g's.
  2. whwmn-t hlt YXBWN't ŠPYLyk whwmn y'n hwmyňšn hwkwnšn 'YK lwb'n \*bwcyh.
  3. 'rtwhšt Y hwcyhl YXBWN't-t 'wš W wyl.
  4. štrywl-t BR' YXBWN't MN KR' 'p'tk ŠBW.
  5. spndrmt-t BR' YXBWN't sp's pwn tn twhm n'ylyk-t NYŠH YXBWN't MN twhmk Y LB'-'n.
  6. hwrdt-t BR' YXBWN't pwlyh W ptyhwyh.
  7. 'mwrdt-t BR' YXBWN't lmk Y ch'lp'd'n.
  8. ddwd't'p'whrmzd hmyšk pwšt NTLWN't.
  9. lwšn bwlc 'twr pwn whšt-t \*gyl't g's.
  10. 'p'n-t BR' YXBWN't MN KR' 'p'tk ŠBW.
  11. hwl-t \*gyl't \*bl'cy'k pwn myd'n hmbtyk'n.
  12. m'h-t 'p'kyh YXBWN't MNW p'tlwe \*hw'pl.
  13. \*tyštl-t lpt'l \*gyl't pwn hpt kyšwl bwm.
  14. gwš'wlwn 'mhrspnd p'nk Y ch'lp'd'n p'h'n.
  15. ddwd't'p'whrmzd hmyšk pwšt NTLWN't.
  16. mtr-t d'twbl YXWVN't MNW-t 'YT \*k'myt tkyk.
  17. slwš Y 'hlwb w'nyt'l Y ŠDY'-'n 'z W 'yšm W nyd'z MN LK dwl YXSNW't W kwš't ['D] 'L LK 'L \*gyl'nd 'pyd't.
- 

### Chapter XXII, translation

1. May *Öhrmazd* give (thee) higher position and dignity day by day<sup>1</sup>.
2. May *Wohuman* give thee wisdom, the good reward of *Wohuman*; mayest thou be of good thought and good deed, so that thou mayest deliver (thy) soul.
3. May the beautiful *Ardwahišt* give thee intelligence and understanding.
4. May *Šahrewar* give thee a share of all prosperous things<sup>2</sup>.
5. May *Spandarmad* give thee (cause for) gratitude in the children of (thy) body; may she bestow (on thee) as wife a woman of noble family.
6. May *Hordad* give thee abundance and prosperity.
7. May *Amurdad* give thee a herd of cattle.

## Chapter XXII, transcription

1. *ōhrmazd dahād pādrōz mehtar pāyag ud gāh.*
2. *wohuman-it xrad dahād wēhīg wohuman yān humēnišn bawād hukunišn ku rawān \*bōzēh.*
3. *ardwahišt ī hučihr dahād-it uš ud wīr.*
4. *šahrewar-it be dahād az harw ābādag xīr.*
5. *spandarmad-it be dahād spās pad tan tōxm nāirīg-it zan dahād az tōxmag ī wuzargān.*
6. *hordad-it be dahād purrih ud padīxvīh.*
7. *amurdad-it be dahād ramag ī čahār-pāyān.*
8. *day-dādār-ōhrmazd hamēšag pušt pāyād.*
9. *rōšn burz ādur pad wahišt-it \*gīrād gāh.*
10. *ābān-it be dahād az harw ābādag xīr.*
11. *x<sup>v</sup>ar-it \*gīrād \*brāzyāg pad mayān hambudīgān.*
12. *māh-it abāgīh dahād kē pādrōz \*x<sup>v</sup>ābar.*
13. *\*tištr-it raftār \*gīrād pad haft-kešwar būm.*
14. *gōšurwan amahraspand pānag ī čahār-pāyān pahān.*
15. *day-dādār-ōhrmazd hamēšag pušt pāyād.*
16. *mihr-it dādwar bawād kē-t ast \*kāmēd tagīg.*
17. *srōš ī ahraw wānīdār ī dēwān āz ud ēšm ud niyāz az tō dūr dārād ud kušād [tā] ō tō mā \*gīrānd abēdād.*

8. May *Day-Dādār-Ōhrmazd* ever protect (thee) with support.
9. May the bright, exalted *Ādur* reserve thy place in heaven.
10. May *Ābān* give thee a share of all prosperous things.
11. May shining *X<sup>v</sup>ar* preserve thee among adversaries.
12. May *Māh* who is bounteous<sup>3</sup> day by day give thee help.
13. May *Tištr* preserve thee as traveller on the earth of seven regions.
14. (May) the *Amahraspand Gōšurwan* (be) the protector of four-footed beasts.
15. May *Day-Dādār-Ōhrmazd* ever protect (thee) with support.
16. May *Mihr* be thy judge, who desires thy existence (to be) valiant.
17. May just *Srōš*, the vanquisher of demons, keep *Greed* and *Anger* and *Want* away from thee; may he destroy (them), so that they may not lay hold of thee unjustly.

18. lšn-t plw'nk \*YXBWN't 'L whšt Y b'myk.
19. plwltyn-t prznd YXBWN't MNW twhmk YBLWNyt ŠM.
20. w'hl'm Y pylwekl ply't'l Y \*lemyk.
21. P'm Y hw'pl hwt'y st'dyt'l Y y'n'n 'plyn-t 'spl \*gyl't 'YK tylyst ŠNT zywyh 'mlg W 'zlm'n pwn ple'mšn Y YWM.
22. w't-t dlwd YXYTYWN't MN whšt Y b'myk.
23. ddwd't'l'whrmzd hmyšk pwšt NTLWN't.
24. dyn-t m'hm'n YXWWN't pwn LK myhn W m'n.
25. 'lššwng Y \*hwcyhl ky'n GDH b'm.
26. 'št't-t hdyb'l YXWWN't MNW p'tlwe \*hw'pl.
27. 'sm'n-t BR' st'y't pwn KR' hwnl W ŠBW.
28. zmyzdt-t BR' MXYTWN't ŠDY' W dlwe MN LK m'n.
29. mhrspnd-t g's gyl'd pwn whšt Y b'myk.
30. 'ngl'n Y 'nwšk pwn KR' ŠBW hdyb'l wnd't k'mk YXWWN't \*wsp'n yzd'n MNW Y'TWN't \*MNW 'ZLWN't W LK pylwe XŠKXWNyh.
31. bht-t hdyb'l YXWWN't spyhl p'sp'n 'w \*LZNH \*YWM KR' 'mhrspnd MNW L ŠM YBLWNt XWHyt hlwyn-t hdyb'l YXWWN't pwn KR' krpk W k'l.
32. 'pryn 'L slyt 'wst't dgl zyw't štr 'p'tk YXWWN't hm'k š'tyh W P'mšn KR' ks hw'l YXWWN't pwn k'mk Y hw'pl 'whrmzd.

18. May *Rašn* give thee a guide to shining heaven.
19. May *Frawardīn* give thee a son who will bear the name of (thy) lineage.
20. (May) victorious *Wahrām* (be) a helper in battle.
21. May *Rām*, the bounteous lord, accept completely the prayer of thee, the praiser of (his) gifts<sup>4</sup>, so that thou mayest live three hundred years, deathless and ageless at the end of (thy) days!
22. May *Wād* bring thee welfare from the shining heaven!
23. May *Day-Dādār-Ōhrmazd* ever protect (thee) with support!
24. May *Dēn* abide with thee in thy home and dwelling!
25. (May) *Aršišwang*, the beautiful, (grant thee) the radiance of the Kayānian Glory!
26. May *Aštād* be thy helper who (is) bounteous day by day!
27. May *Asmān* praise thee as (having) every virtue and possession!

18. *rašn-it* parwānag \*dahād ō wahišt ī bāmīg.
  19. *frawardīn-it* frazand dahād kē tōxmag barēd nām.
  20. *wahrām* ī pērōzgar frayādār ī \*razmīg.
  21. *rām* ī x<sup>v</sup>ābar x<sup>v</sup>adāy stāyīdār ī yānān āfrīn-it aspurr \*gīrād ku tirist sāl zīwēh amarg ud azarmān pad frazāmišn ī rōz.
  22. *wād-it* drōd āwarād az wahišt ī bāmīg.
  23. *day-dādār-ōhrmazd* hamēšag pušt pāyād.
  24. *dēn-it* māhmān bawād pad tō mēhan ud mān.
  25. *aršišwang* ī \*hučihr kayān x<sup>v</sup>arreh bām.
  26. *aštād-it* hayyār bawād kē pādrōz \*x<sup>v</sup>ābar.
  27. *asmān-it* be stāyād pad harw hunar ud xīr.
  28. *zam-yazad-it* be zanād dēw ud druz az tō mān.
  29. *mahraspand-it* gāh gīrād pad wahišt ī bāmīg.
  30. *anagrān* ī anōšag pad harw xīr hayyār windād-kāmag bawād \*wispan *yazdān* kē āyād \*kē šawād ud tō pērōz windēh.
- 
31. *baxt-it* hayyār bawād spihr pāsbān ō \*im \*rōz harw *amahraspand* kē man nām burd hēd harwīn-it hayyār bawād pad harw kirbag ud kār.
  32. āfrīn ō *sriđ* ustād dagr zīwād šahr ābādag bawād hamāg šādih ud rāmišn harw kas x<sup>v</sup>ār bawād pad kāmag ī x<sup>v</sup>ābar ōhrmazd.

28. May *Zam-Yazad* drive away for thee with blows the demon and fiend from thy dwelling!
29. May *Mahraspand* reserve thy place in the resplendent heaven!
30. May immortal *Anagrān*<sup>5</sup> be (thy) helper in every thing! May all the *Yazad*'s, who come or go, have obtained (their) desire, and mayest thou obtain the victory!
31. May fate be thy friend! (May) the firmament (be thy) guardian to this day. All the *Amahraspand*'s whose names have been spoken by me, may each be thy friend in every good act and deed.
32. Blessings unto *Srit*, the teacher! May he live long! May the country be prosperous, (with) all gladness and joy! May every one be happy in accordance with the will of bountiful *Ōhrmazd*!

### Chapter XXIII, transliteration

1. 'whrmzd d't'ltl whwmn c'pwkltl 'rtwhšt wcyt'ltl \*štlywr  
klt'ltl spndrmt bwndkltl hwrdt clptl W 'mwrđt bl'wmndtl.
  2. ddw 'lewkw'wmndtl 'twr t'pšnykltl 'p'n b'mykltl hwl bl'cy'kltl  
m'h \*wlc'wndtl tyl l'ttl W gwš nywšyt'ltl.
  3. ddw pmtr cygwn 'whrmzd mtr d'twbtl slwš tkykltl lšn l'stll  
plwltyn twb'nkltl w'hl'm pylwekltl l'm l'mšnykltl W w't  
hwbwdtl.
  4. ddw 'ytwn cygwn 'whrmzd dyn 'lc'wmndtl 'lt hwcyhltl 'št't  
p'kltl 'sm'n bwlndtl zmyzdt plc'mykltl mhrspnd dynbwlt'ltl  
W 'ngl'n 'pzwnykyh' W nywkyh'.
  5. plept pwn ŠRM š'tyh YXWWN't.
- 

### Chapter XXIII, translation

1. *Ōhrmazd* (is) most creative, *Wohuman* most active, *Ardwahišt*  
most discerning, *Šahrewar* most energetic, *Spandarmad* most  
perfect, *Hordad* mildest, and *Amurđad* most fruitful<sup>1</sup>.
2. *Day* (is) most loving, *Ādur* most glowing, *Ābān* most gleaming,  
*Xvar* most shining, *Māh* most marvellous, *Tīr* most liberal, and  
*Gōš* most obedient.



### Chapter XXIII, transcription

1. ōhrmazd dādārtar *wohuman* čābuktar *ardwahišt* wizīdārtar  
\*šahrewar kardārtar *spandarmad* bawandagtar *hordad* čarbtar  
ud *amurdad* barōmandtar.
2. *day* ārzōgōmandtar *ādur* tābišnīgtar *ābān* bāmīgtar *x<sup>v</sup>ar*  
brāzyāgtar *māh* \*warzāwandtar *tīr* rādtar ud *gōš* niyōšidārtar.
3. *day-pa-mihr* čeōn ōhrmazd *mihr* dādwartar *srōš* tagīgtar *rašn*  
rāsttar *frawardīn* tawāngartar *wahrām* pērōzgartar *rām*  
rāmišnīgtar ud *wād* hubōytar.
4. *day* ēdōn čeōn ōhrmazd *dēn* arzōmandtar *ard* hučihrtar  
*aštāt* pāktar *asmān* bulandtar *zam yazad* frazāmīgtar  
*mahraspand* dēn-burdārtar ud *anagrān* abzūnīgihā ud  
nēwagihā.
5. frazaft pad drōd šādih bawād.

3. *Day-pa-Mihr* (is) like *Ōhrmazd*, *Mihr* most just, *Srōš* most  
valiant, *Rašn* most upright, *Frawardīn* most powerful,  
*Wahrām* most victorious, *Rām* most joyful, and *Wād* most  
sweet-smelling.
4. *Day* (is) just as *Ōhrmazd*, *Dēn* most venerable, *Ard* most  
beautiful, *Aštāt* purest, *Asmān* loftiest, *Zam Yazad* most  
conclusive, *Mahraspand* most pious, and *Anagrān* (acts)  
bounteously and virtuously.
5. Finished with welfare. May there be joy.

## Notes to Chapter XI

1. Probably an abbreviated form of *framān spōxtan* "rejection of command", analysed as the failure to carry out a promise in certain circumstances (see West, *SBE V* 239 n. 2; Tavadia, *Šnš.* intro. 13). This sin alone is not mentioned in the Avesta.
2. Here, as in *Šnš.* XVI 5, 9 kinds of sin are enumerated, against 8 mentioned in *Šnš.* I 1 (*SBE V* 240, Tavadia *Šnš.* 27), *Saddar Bd. XIII* and the Persian *Rivāyats* (see Unvala, *Rivayats* II 304, Dhabhar *HF. Riv.* 288), the additional one being the *srōšočarnām* (which in XVI 5 is identified with the *framān*). Lists of 7 sins (omitting *framān* and *srōšočarnām*) are given in *Vd. IV* 54–114, *FrO. XXVb* (p. 208), *PazT.* 139. 12 and Tirandāz p. 401. The definitions of these 7 sins show that they were all originally types of physical aggression; but already in Avesta the terms covered a variety of offences (Tavadia *Šnš.* intro.).
3. The assessment of sins in money was to allow their being atoned for by fines, which may have been devoted to meritorious observances such as *jašn* and *gāhāmbār* (see Tavadia *Šnš.* intro. pp. 14–15). For variations in the assessment, see Appendix I, below. Some anomalies are further discussed by Tavadia, *op. cit.*, pp. 15–16.
- 3a. All MSS. have *drahm*; but a comparison with other texts (see Appendix I) suggests that the correct reading should be *stēr*.
4. The epithets of *Šahrewar* are here used for the *yazad* himself; *āmurzišn ud srāyišn ī drigūšān* renders Av. *marəždikāi-θrāyō.driyaove* (see *Sirōza* I. 4, II. 4; and for the Phl. tr., *ZXA* 163. 5, 176. 3). The *Phl. Riv. Dd.*, p. 191, has instead *šahrewar x<sup>v</sup>ēš*.
5. i. e. the parts of the animal.
6. Presumably protection granted by the gods.
7. i. e. there is not scriptural authority for the dedication of each part of the sacrificial animal; hence the permissiveness of the following paragraph.
8. *Y. XI* 4, the only Avestan passage specifying the dedication of particular parts of the animal.

## Notes to Chapter XII

1. A threefold *drōn* with a *barsom* of 7 *tāy* is what is now called by Parsi priests the *xūb* of *panj tāy* (see next note), wherein the *hamkār*'s of the day are invoked thrice in the Pazand *xšnūman* (unlike most other *drōn*'s or *bāj*'s, in which the Pazand *xšnūman* is recited only twice).
2. This accords with present priestly practice. If a larger *xūb* (see Modi, p. 240), which can only be performed in the 1st or 2nd *hāwan gāh*, is vitiated, and there is no time left in the *hāwan gāh* for performing it again, the practice is to perform the lesser *xūb* (here called *yašt-i keh*), although now with 5 *tāy*'s instead of the 7 mentioned in the text. Priests tending the Varahrān Fire have recourse to this regularly when their larger *xūb* is vitiated. The lesser *xūb* (i. e. chapters III–VIII of the *yasna*) is now spoken of as *xūb-i panj tāy* or *xūb-i keh* in priestly parlance. The term *yašt-i keh* is used for it in the *Nīrangistān* (see fol. 168 B, l. 4, 173 B, ll. 5–6), where the use of 13 *tāy* is however enjoined. The larger *xūb* is also called *yašt-i wirāstag*, i. e. the ordered or fully-performed *yasna*.
3. i. e. the reckoning of good deeds, more often termed *āmār*.
4. *Vd. V* 60–61. The formulae *čē gōwēd*, *čēōn gōwēd* etc. are translated here, against the rules of grammar, by "as it is said". Henning (*JRAS*, 1942, p. 231, n. 8) maintains that these formulae should be rendered by "as He says", the subject being Ōhrmazd Himself. This may well be the origin of such expressions used for quoting the Avesta; but if so, this precise meaning appears to be lost sight of in their mechanical use, see e. g. 12. 28, below, where *čēōn gōwēd* is used of words addressed to Ōhrmazd.
5. All mss. have *b'n b'nwk*. The Phl. *Vd.* has *'wdwky* (see Spiegel, *Avesta* I 67 l. 11; Anklesaria, *Pahl. Vd.*, 131), which has been read as *ō dōk-ē*, the reading adapted here. Bartholomae, however, (*Air. Wb.* 1789) interprets Av. *harəka* (Phl. *hi-lišn*) as the small amount of knotted wool rejected by the spinner

- as she spins. If this is so, the gloss “on a spindle” is misleading. For the general contents of this passage, cf. *Saddar Naṣr*, Ch. 12, *Rivāyats*, Unvala I p. 140, ll. 15–19, Dhabbar p. 157.
6. No original for this passage appears to exist in the extant *Vendīdād*. The “soul having received gifts” is plainly the departed soul for whom the *jāme-yi ašōdād* has been offered.
  7. “Days of abstinence” because no meat is eaten during them (so also West, *SBE V* 341; Dhabbar, *HF. Riv.*, 265 n., renders *rōzaqihā* simply as “days”). The *zōhr* to the fire, made at dawn on the fourth day, was a fat-offering from a sacrificial animal killed on the third day, a custom still observed in Iran; for references see M. Boyce, *JRAS*, 1966, 100 ff.
  8. The syntax is strange. West does not translate *xānag*. Dhabbar (loc. cit.) has “to the abode of fire”, taking *ātaxš* as dependent on *xānag*; but in all other passages, the *zōhr* is said to be offered to the fire itself, not to the fire-temple. The abstinence from meat is observed only by the immediate family, hence the translation proposed here.
  9. Again the syntax of *nazdist ō ātaxš* is strange, possibly because of the influence of Avestan. The meaning is clear.
  10. The pun on *zōr* “strength” and *zō(h)r* “offering” is a standard one. The phrase *-š . . . . awiš* means “to it”; the redundant *be ōy* was presumably added when this old construction had become obscure.
  11. Cf. *GBd.* 154. 15: *nāxun ka nē afsūd ēstēd . . .*
  12. *Vd. XVII* 10; cf. *Saddar Naṣr* Ch. 14; *Rivāyats*, Unvala I, p. 246, ll. 13–19, p. 247, ll. 1–11; Dhabbar, pp. 250–51.
  13. A parallel passage is to be found in the *Saddar Bd.*, Ch. 22 (ed. Dhabbar, p. 92), the wording of which is so similar that there must be a common original. The meaning is that if a man vows, for example, 20 eggs to *Māh Yazad*, he may fulfil this vow by offering 5 eggs at a time, each offering being accompanied by the appropriate ritual (*drōn*); whereas if he were to vow a *drōn* with 20 eggs, the whole offering would have to be made at once, and even if there were one egg short he would not have fulfilled his undertaking. On offerings in general cf. the *Rivāyats*, Unvala I, p. 286, ll. 4–8, Dhabbar p. 279.

14. *čārag* . . . *hēnd*, a late construction instead of *ušān čārag nē dānist*. For the contents of this paragraph cf. *Saddar Našr* Ch. 16.
15. lit. "there is doubt about becoming *nasā*." Cf. *Saddar Našr*, Ch. 17, where it is said that if a pregnant woman treads on such a piece of bark, there is fear that the child will be harmed.
16. The term *čakar* is no longer in use among Zoroastrians. "According to the *Rivāyats*, a widow who remarries is called *čakar-zan* or *čakar-wife*. If she has no children by the first husband, then half the children born of her by the second husband should belong to the first husband, i. e., in religious ceremonies and other matters, their name should be connected with their dead step-father". (Dhabhar, *HF. Riv.*, intro. p. xxxiv). The Sasanian usage of the word appears, however, to have been somewhat different. As Tavadia says (*Šnš.* p. 137, n. 4), the passages in *MHD* treated by Bartholomae (*zSR.I.* p. 32 n.) show that the *čakar-wife* is one "who is not divorced but is given freedom over her person by the husband. She can then marry another as a *čakar-wife*, but her children through him belong to the first husband".
17. Cf. *Saddar Našr*, Ch. 54.
18. Cf. *Saddar Našr*, Ch. 30, where it is stated that water should not be poured at night.
19. *myazd* appears to be used here for a meal solemnly eaten in connection with a religious festival.
20. *Vd. XIII* 2; see further *GBd. XXIV* 42, ed. *Anklesaria*, p. 156 ll. 2-4.
21. So West; lit. "one who to him the bond of purity and impurity is attached", i. e. one who has the power to confer purity and remove impurity.
22. It is perhaps this use of *ahrawīh* for "priesthood" and *ahraw* for "a true priest" which led the Iranian Manichaeans to use the term *ardāw* as a synonym of *wizīdag* i. e. Elect, and *ardāyih/ardāwīft* as a collective term for the community of the Elect.
23. In the present passage, *āb* and *gōmēz* are evidently used with reference to the *barašnūm* ceremony. The water (*āb*) used for this purpose is consecrated.
24. The phrase *zamīg pahrēzišn* of K20 remains obscure. The

- zamānīg* of M51 and the *zamīg zamānīg* of F33 may be due to the influence of *zamānīg* in the next sentence.
25. i.e. because of the many possible causes of pollution, a priest may become unwittingly contaminated, and it is, therefore, good to repeat the *barašnūm*.
  26. i.e. who undergoes *barašnūm*.
  27. i.e. the small bowl from which the administering priest pours the *āb* and *gōmēz* into the spoon on the end of the *pixag*.
  28. i.e. if by the cleansing they add to the purity of an already pure man, it is good.
  29. *Phl. Ysn.* 32. 7 (Dhabhar p. 150).
  30. Cf. *AVN. XXXII*, where the phrase *wāstr frāz gōspand burd* has as its parallel *daštag ī gyāh ō pēš gāw ī warzāg abgand ēstād*.
  31. Probably here again the *barašnūm*.
  32. The expression *zyānag yašt kardan* is ambiguous. It could also mean "the performing of the *yašt* by (his) wife".
  33. Cf. *Nirangistān* f. 70 A, ll. 2–7; *Saddar Našr* Ch. 6.
  34. lit. "(for) each one".
  35. Righteousness here evidently refers to *ašəm·vohū*, as West has already observed.

### Notes to Chapter XIII

1. *frārān* appears to be a Pazend form for Av. *fravarāne*.
2. The 3 *ašəm·vohū*'s mentioned here are *nīrang*'s in the sense that they are short formulae within the liturgy which have a special power of their own. They are associated with the 3 confessions of faith which follow them, each of which is here identified by its opening word. Since these very important texts are here called *bayqm* (like Y. 19 to 21), it seems likely that they too, like the 3 great prayers, were originally part of the *Bag Nask*.
3. i.e. undergoes penance. Cf. *Phl. T. II* p. 148 l. 16; for *māndag garzīdan*, see Dhabhar, *ZXA*, trans. p. 111, n. 3.
4. The reading and exact meaning of this word remain obscure. The term *nōzūd* or *nōzād* was and is used by the Iranis for the first of the two priestly initiation ceremonies which is called by the Parsis *nāwar* (the second being the *martab*). The con-

fession of sins (*patēt pašēmānī*) is an essential part of the *barašnūm* of this initiation, and the candidate also performs four *yasna*'s on four consecutive days. Probably it is these *yasna*'s which are referred to here as the chanting of the five *Gāθā*'s and the consecration of the "good waters" (*apqm·vaḡuhinqm*), i. e. the celebration of the *yasna* ending with *āb-zōhr* (Guj. *zōr-mēlavvī*).

5. i. e. he should be allowed to share as a priest in administering the *nāwar* ceremony to others and in tending the sacred fires. Despite the reference to the "five *Gāθā*'s" section 2 seems misplaced in Ch. XIII.
6. Presumably *gayōmard*.
7. Y. 28, 29 and 30 (here called by their opening words).
8. For a discussion of the constituent elements of man, see Bailey, *Zor. Problems*, p. 92 ff.
9. These three words are recited three times in the course of Vr. 13, which in the *Vīspērad* ceremony follows directly on Y. 30. Vr. 13 is mainly devoted to honouring the first three *Gāθā*'s as "the three first ones" (*tīšrō paoiryō*), which is evidently why it is included here.
10. *anaomō* is a hapax, and the general tenor of the Avestan remains obscure.
11. i. e. Y. 32, whose opening words are *axyāčā x<sup>v</sup>aētuš*, but which is honoured at the end with the formula *x<sup>v</sup>aētumaiθyām hāitīm ḡazamaide*.
12. i. e. Y. 33.
13. This Avesta quotation, taken from Vd. 19. 32, 36, is cited in support of the preceding Phl. statement.
14. i. e. the three utterances of Y. 33. 11 which begins with the words *yā səvištō*. The ritual indicated here belongs to *Kadimi (Irani)* practice, and not to that of the *Shahanshāhi*'s.
15. There appears to have been a very old symbolic interpretation of the three raisings of the *zōhr* as representing the ancient threefold division of society into priests, warriors and farmers. This threefold division is further emphasized by the explanation here that it is the ritual performed by the priests which gives strength to the other two estates. The addition of a fourth estate, that of artisans, although later, appears to be at least as old as the *Bagān Yašt* (Y. 19. 17);

but the present text has not been adapted to it apart from the changing of the cypher from 3 to 4.

16. It seems that this must represent the words which follow *yā savištō*, viz., *ahurō mazdāšcā*. The first letter of the following word, apparently 's'lyh (for s'lyh?), perhaps arises from the corruption of *mazdāšcā*.
17. *Daθuš* is the name given in *Kadimi* usage to one of the *tāy*'s of the *barsōm*, which, according to *Nīrangistān* (f. 88 R, 10–11), is stronger and straighter (*stabrtar ud rāsttar*) than the others. This *tāy* is taken out from the middle of the other twenty after the opening word *sastiča* of Y. 15, and is then inserted vertically in the knot of the *aiwyāng* while *zōt* and *rāspī* recite the words *yazdān wēhān amēšāspandān humat hūxt hwaršt*. After finishing Y. 59. 27 (*ā saošyaṅtāt vərəθraγnaṭ*), the *zōt* takes out the *daθuš tāy* and inserts it again in the *barsom* bundle. The ritual indicated in the present passage appears to be that described for Y. 27. 8 (= Y. 33. 11) in a liturgical MS. of the *Vendīdād Sādē* of the Mulla Firoze Library. According to this, the *Zōt* touches the top of the *daθuš* with the *zōhr*-bowl, and then replaces the bowl on the *urwis* or *ālāt-xwān* (service-table): *taštaq kē-š zōhr andar pad daθuš abāz nihišn ud pad urwis be nihišn*. (See T. D. Anklesaria's illuminating notes printed at the end, pp. 59–63, of his Guj. translation of the *Dd.*). For other references to the *daθuš*, see *Nīrangistan* f. 101 R, 104 V, 105 R, 160 V.
18. *āsraxš* appears to be used here in the plural as a collective term for all the seven priests who, in ancient times, assisted the *Zōt*. The exact ritual implication of the above statement remains obscure.
19. i. e. Y. 34.
- 19a. Fifteen *druz*'s are enumerated in *Vd. XI* 9, 10.
20. i. e. verse 15 of Y. 34.
21. Here again there appears to have been an ancient symbolism, preceding the creation of the lordship of *zaraθuštrōtama*, and not basically adapted to this addition.
22. This verse of Y. 28 is recited twice at the end of each section of the *Ahunavaitī Gāθā*.
23. 4 *yaθā-ahū-vairyō*'s are recited after the repetition of *ahyā yāsā* at the end of each chapter of the *Ahunavaitī Gāθā*.



23a. *zamīg gāh* appears to be an echo of *Sīrōze* I 28: *zamīg ī hudāg yazad ud ōyšān gyāg*.

23b. According to a passage in the *Rivāyats* (MUI 464, ll. 7–8, Dhabhar, p. 326), two *frāgām tāy*'s are needed for every celebration of the *Yasna*. One is evidently the *tāy* laid across the base of the *māhrūy*'s, the other is the *tāy* with which the libation (*zōhr*) of milk is made to the *barsom*, called the *zōhraq* in the *Nīrangistān*, the *zōr-nō tāy* in Parsi usage. For references to the *frāgām tāy*, see *Nīrangistān* f. 77 V, ll. 11, 13; 79 R, ll. 7, 11; 156 R, l. 3). Apart from one spelling with an intrusive *m*, the word is regularly spelt there *pl'hwg'm* which, in the last passage cited, renders Avestan *frakəm*.

During the recital of the five *Gāθā*'s, the first verse of each of the five is repeated at the end of each *hā* throughout that *Gāθā*. At each recital of these verses, the *zōt* lifts the *frāgām* (*zōr-nō tāy*) off the *ḡwām tašte* and offers a *zōhr* of milk with it to the *barsom*. This ritual is also performed during the recital of the *Gāθā*'s in the *Vīšperad* ceremony. At the beginning of the recitation of Y. 62, according to Kadimi usage, the *zōt* takes both *tāy*'s in his right hand, and at the completion of the *hā*, he lays both of them together upon the *ḡwām tašte*.

24. lit. "carries/lifts forward" i. e. from the *ḡwām tašte* to the *barsom*.

24a. i. e. excluding the paragraph beginning "*ahurəm mazdaqm*" which is usually treated as its first paragraph.

25. i. e. the first paragraph (by the above reckoning) of Y. 35 and the last paragraph of Y. 41, which both begin with the word *humatanqm*.

26. i. e. Y. 36.

27. West (p. 360 n. 3) points out that this may be a mistake for the *Sakātūm Nask* which is known to have contained a section on ordeals by heat and cold.

28. No satisfactory meaning has been found for these Avestan words, which are generally regarded as corrupt. West (p. 360 n. 4) suggests tentatively taking them to mean "a quadrupal fire". Darmesteter (*ZA*. I, p. 261 n. 1, p. 252 n. 12) seeks to connect the words with *āθrəm čīθrā-avaḡhəm*, but this yields no satisfactory meaning in the present context.

29. i. e. Y. 37.

30. i. e. Y. 38.
31. *Vd.* 3. 1–40; for § 19 cf. *MX V* and *VI*.
32. All the MSS. have *klynynd* whose normal reading would be *kirrēnēnd* “they cut, shape”. West suggests reading *kalēndēnd* “they dig” cf. NP. *kalandīdan*, and translates “when they dig it up (for) a dead (body)”. The restoration *\*nigānēnēnd* is based on the parallel *Vd.* passages.
33. i. e. Y. 39.
34. i. e. Y. 40.
35. i. e. Y. 41.
36. The statement about the significance of the 6 passages of Y. 41 is missing. With *humatanqm*, there begins an interpretation of those passages of *Yasna Haptaḡhāiti* which are recited more than once. But again the interpretation for the passage beginning with *humatanqm* is lacking. There are two passages in *Yasna Haptaḡhāiti* beginning with *humatanqm*, both of which are recited twice, viz., Y. 41. 6 (which may be the one intended here, as concluding the *Yasna Haptaḡhāiti*) and Y. 35. 2. A reference to the latter passage is, however, also appropriate here, since we now return again to the beginning of the *Seven Chapters*. Possibly in the original text, both *humatanqm* passages were referred to and one has been omitted in copying. One would also expect in § 24 of the present text a reference to Y. 41. 3, beginning with *humāim*, which is also repeated twice.
37. Y. 35. 5.
38. Y. 35. 8.
39. As West notes (p. 362 n. 2), *yejḡhē hātqm* is nowhere recited twice in the Avesta; and in the list of Avestan passages which are recited twice, given in *Vd.* 10. 4, it does not occur. But although the prayer is nowhere immediately repeated, there are two separate recitations of it in § 6 of Y. 41, which are evidently referred to here.
40. Y. 41. 5. There appears to be some dislocation of our text, since one would expect this to precede the reference to *yejḡhē hātqm*. The passage beginning *θwōi staotarascā* is recited twice during Y. 7, 24 (just before the *drōn čāšnī* in Y. 8. 4), and also before the *drōn čāšnī* during the *bāj (drōn)* ceremony.

41. *yazišn* appears to be used in this passage for the *Yasna*, *Vīšperad* and *Vendīdād* ceremonies, and *myazd* for the *Bāj* (or *Drōn*) ceremony, in both of which groups of ceremonies, this passage is recited twice, see previous note.
42. i. e. *Vr.* 16.
43. i. e. *Y.* 43.
44. i. e. *Y.* 32, see above § 7.
45. i. e. *Y.* 44.
46. i. e. *Y.* 45.
47. As West points out (p. 115 nn.), these lordships are evidently of the six *kešwar*'s other than *x<sup>v</sup>aniraθ* (see *GBd.* XXIX, ed. Anklesaria, p. 196).
48. Other, different, lists of 5 rules of conduct or virtues are given in *PhlT.* and the *Rivāyats*, see Dhabhar, *HFRiv.* p. 331 with n. 3, p. 332 n. 1.
49. Cf. 12. 31 above.
50. i. e. *Y.* 46.
51. The meaning appears to be "may each worshipper also derive strength from the offering which he makes"; cf. *Phl. Vd.* 18. 12.
52. i. e. *Y.* 43–46.
53. i. e. *Y.* 46 v. 15.
54. This verse of *Y.* 43. 1 is recited twice at the end of each section of the *Uštavaitī Gāθā*.
55. i. e. *Vr.* 18. 1–2 (recited after *Y.* 46).
56. *Y.* 47, 48, 49 and 50.
57. Evidently originally the four ancient lordships were meant, without that of the *Zartōštrōtom*. Cf. above 13. 15 with n.
58. This verse of *Y.* 47. 1 is recited twice at the end of each section of the *Spəntā Mainyū Gāθā*.
59. i. e. *Vr.* 19. 1–2 (recited after *Y.* 50).
60. i. e. *Y.* 51.
61. i. e. *Šnš.* 13. 6.
62. This verse of *Y.* 51. 1 is also recited twice at the end of *Y.* 51.
63. i. e. *Vr.* 20. 1–2.
64. i. e. *Vr.* 21. 1–3, which is recited after the second recitation of *Yasna Haptaḡhāiti* at this point at the *Vīšperad* ceremony.
65. i. e. *Y.* 53.

66. Something is evidently missing here in the text, and a list of only eight things follows.
67. i. e. *Y.* 53. 6, which has 5 lines. This is interpreted as having reference to the fifth lordship, that of the *Zartōšttom*, cf. below, § 44.
68. See the *Sūdgar* commentary on the *Vahištōišṭī Gāθā*, *DkM.* 815. 4–8: *ud abar madan ī hamāg gēhān ēšm harw šab ēwag būšāsp 2 jār pad wināhēnīdan ud kāhīdan ud srōš ahraw 3 ud dahmān āfrīn 4 pad frāy dahišnīh ud pad wālišn dahišnīh* [MS. *wn'lsn dhšnyh*, but cf. *Phl. Y.* 9. 17, 55. 3 and 71. 17] *ud buxtārtom az \*dēwān dahmān āfrīn būd*. “And about the coming to the whole world, every night, of *Ēšm* once, of *Būšāsp* twice for causing destruction and decay, of the just *Srōš* thrice, and of *Dahmān Āfrīn* 4 times for prosperity and bestowing increase; and the greatest saviour from demons has been *Dahmān Āfrīn*”. Cf. *GBd.* XXVI. 94 (ed. Anklesaria, p. 175, l. 6 ff.): *dahmān āfrīn ān mēnōg ka mardōmān āfrīn kunēnd ān x<sup>v</sup>arreh be rasēd čē čēōn āb pad ān paymānag ī-m guft ku abāz ō xān rasēd āfrīniz ī dahmān kunēnd pad ān paymān abāz ō mard rasēd x<sup>v</sup>āstag ī pad \*tuxšāgīh kunēnd pānag dahmān āfrīn harw rōz ud šab 4 hangām ō tan ī hamāg uštānōmandān ud rēšag ī hamāg urwarān bālist ī kōfān be rasēd*. “*Dahmān Āfrīn* (is) that spirit whose Glory comes when men utter blessings, because in the same measure in which water, as I have said, returns again to (its) source, so in that measure blessings, too, which the devout utter, return to the man (who makes them). *Dahmān Āfrīn* (is) the protector of possessions which are acquired by industry. Four times, each day and night, he comes to the person of all animate beings, and to the roots of all plants, and to the peaks of mountains”. See further *Sīrōze* I 33 (*ZXA.* Dhabhar, ed. p. 175, transl. p. 334): *dahmān āfrīn harw šab 4 bār ō hamāg ax<sup>v</sup> ī astōmand pad pānagīh abar āyēd x<sup>v</sup>āstag frārōnīh andōzēnd aš pānagīh dahmān āfrīn*. “*Dahmān Āfrīn* travels over the entire corporeal world, 4 times, every night, for its protection; and the protection of wealth, acquired through honesty, (is) through *Dahmān Āfrīn*”.
69. This verse of *Y.* 53. 1 is also recited twice at the end of *Y.* 53.
70. i. e. *Vr.* 23.

71. i. e. Y. 54.
72. *avaṭ mīždam* forms a part of the *airyaman* prayers recited immediately after Vr. 23, and is there recited 4 times.
73. i. e. Y. 58.
74. i. e. the last word of Y. 53. 9.
75. For a similar computation of the extent of the *Gāθā*'s, see *Zsp.* Ch. 28, §§ 4–6 (ed. B. T. Anklesaria, pp. 101–03). The accuracy of the present computation is discussed by West (p. 368 n. 1).
76. i. e. Y. 46. 15.
77. i. e. Y. 53. 6.
78. The MS. error by which the verse *iθā ī* (Y. 53. 6) is assigned to *Vohuxšaθrā Gāθā* instead of to *Vahištōišṭī* has been corrected in the present translation.

#### Notes to Chapter XIV

1. i. e. if it is wrongly performed, and so reaches the demons and not the *yazad*'s.
2. In all the liturgical services the *barsom* twigs are always held with their tips pointing towards the south.
3. This passage evidently refers to those occasions when two or more priests as *ham-kalām*'s (see Modi, p. 242) partake of the *čāšnī* of the *bāj* ceremony.
4. lit. "before and after".
5. i. e. the phrases "*tava āθrō . . .*" and "*θwqm ātaəm . . .*" which follow the invocation of day and month.
6. i. e. the *uzērīn gāh*. To begin the *drōn* ceremony in one *gāh* and to finish it in another would be to vitiate the ceremony.
7. Three of the four chief stars, held to be commanders of east and west and south respectively. *Tištṛ* is identified with *Canis Major*, and *Wanand* with *Vega*. The identity of *Sadwēs* is disputed. Some accept the identification by M. P. Khareghat with *Canopus* (see *Sir J. J. Madressa Jubilee Vol.* 1914, pp. 116–158, and further E. Herzfeld, in *M. P. Khareghat Memorial Vol.*, p. 109 ff.); others identify the star with *Antares* (see West, *SBE V*, p. 12 n. 2, and Henning, *JRAS*, 1942, pp. 246–47).

## Notes to Chapter XV

1. This sentence occurs with minor variations in subsequent paragraphs, and although the meaning appears plain, the grammar and syntax are puzzling. West (p. 273) renders *kē ān abāyēd* as “whoever he be . . . it is necessary (that) . . .” This seems to take undue liberty with the syntax, and here, therefore, *kē* has instead been rendered as an interrogative pronoun meaning “what?” (i. e. as if it were *čē*).
2. As West has pointed out, throughout this chapter a conditional meaning is given to verbs by prefixing *XNʹ*, *ʹy* or *I*. All are rendered in Pazend by *ae* or *e*, and evidently represent the Inscriptional Pahlavi optative particle *ēw* (Man. MP. *hyb*). The idg. *XNʹ* (*ēd* “this”, Man. MP. *ʹyd*) evidently came to be used to represent this word after the pronoun lost its final *-d* and was pronounced *ē*.
3. Translated as in § 7, see n. 1 above.
4. *āhēn ī widāxtag* evidently renders Av. *ayōxřustā*; but *widāxtag* appears to be used here especially through the influence of the following paragraphs which refer to the ordeal by molten metal.
5. The famous Sasanian high priest who underwent the ordeal by molten metal at the time of Šāhpur II.
6. The subordinate clauses and the apodasis all have their verbs in the present, evidently for vividness.
7. The above translation of § 21 is tentative. The passage may perhaps contain an echo of *Vd.* 2. 8 f. West translates, also tentatively: “when he does not spread this earth, and it does not separate one (piece) from another . . .”.
8. There seems to be something missing from the text here.
9. The restoration of *wāz* is tentative. Instead of *wāz ē gīrēd*, one could read . . . *ē kunēd*.
10. West, followed by Davar, takes *duzd* as the last word of § 25.
11. West and Davar make this sentence (*urwar . . . dahēd*) part of § 26.

### Notes to Chapter XVI

1. The amounts at which sins are valued vary considerably, both within the present chapter and between it and other similar accounts, see XI, n. 3 above.
2. On the sins defined as types of physical aggression, see XI, n. 2 above.
3. lit. "if a thing is [not] different". One may perhaps compare phrases such as *agariš čiš andar nēst ān rāy judtar*, which occur repeatedly e.g. in Riv. *Ēmēd ī Ašawahištān*, at the beginning of each decision.
4. i. e. a *drōn* counts as much as a positive good act as a *tanāpuhr*-sin does as a positive evil one. Hence, to perform a *drōn* cancels a *tanāpuhr*-sin.

### Notes to Chapter XVII

1. Cf. the following sentence from a MS. of the *Commentary of the Phl. Vd.*: *andar ān 3 rōz pad nāmgānih ī ōy ēč gōšt nē pādixšā uzīdan* "During those 3 days, no meat should be prepared in commemoration of his name" (cited by T. D. Anklesaria, see Dhabhar, *Essays on Iranian Subjects*, p. 126). On not eating meat during these three days, see *Rivāyats* MU I p. 146 ll. 1–2, Dhabhar p. 165).
2. Here the term *yazišn* appears to include the *yasna* with the *xšnūman* of *Srōš*, (performed daily in the *hāwan gāh* during these three days), and the shorter *drōn* (*bāj*) ceremony.
3. *hamāg-dēn* appears to be used here as a term for all the observances of the three days after death, namely a *yasna* of *Srōš* in the *hāwan gāh* each day, a *drōn* of *Srōš* in every *gāh*, the recitation of *x<sup>v</sup>aršēd* and *mihir niyāyeš* followed by *patēt* in each of the three daylight *gāh*'s, the recitation of *srōš yašt* with *patēt* in *aiwisruθrām gāh*, and of *māh niyāyeš* and *srōš yašt hādōxt* followed by *patēt* in *ušahīn gāh*. One Vendīdād (and in former days, sometimes even three) used to be performed during this time.
4. There are, in fact, always four *drōn* ceremonies; the one in honour of *Srōš* has evidently been assumed here, without mention.
5. For the contents of §§ 1–5, cf. *Phl. Vd.* 8. 22 (commentary).

### Notes to Chapter XVIII

1. In his edition of the *Indian Bundahišn* (*Der Bundehesh*, Leipzig, 1868) F. Justi gives this chapter as Ch. XXXV of the *Bundahišn* (see text p. 82, transl. pp. 46–7). He derived the text for it from a Persian transcription of ŠGV contained in a British Museum manuscript (see his intro., p. xvii).
2. A very similar version of §§ 1–4 is to be found in *Phl. Riv. Dd.* Ch. 56, §§ 13–16 (ed. Dhabhar, pp. 168–69). The lines concerning *x<sup>v</sup>ētōdas* there run as follows:— *x<sup>v</sup>ētōdas hil . . . čē ka 4 bār gāyēnd hagirz mard ud zan az x<sup>v</sup>ēših ī ōhrmazd be nē šawēnd.*

### Notes to Chapter XIX

1. The occasions for the recital of the *ahunwar* are treated also at the beginning of *Dēnkard* IX (ed. Madan, p. 787, l. 14 ff.; MU I pp. 13–14, Dhabhar pp. 9–10).
2. The recital of 2 *ahunwar*'s before pronouncing blessings is to be found in various Avestan and Pazend texts, e.g. *Y.* 7. 25; 8. 4; at the end of *Y.* 51 and 57; 59. 32; 62. 1; 68. 14; 71. 24; 72. 5; *Paymānag ī kadag-x<sup>v</sup>adāy*, and *Tandorōstih*. The restoration *ī pad mēnišn* is supported by the *Phl. Sīrōze* I 33 (Dhabhar, *ZXA* p. 175), which has the whole phrase *āfrīn II ēwēnag . . . pad gōwišn*.
3. This paragraph contains a disjointed quotation from *Srōš Yašt Hādōxt*, § 5. (This text, also concerned with the *ahunwar*, was contained in K20 a few folios earlier than Šnš. XIX.) The quotation appears to have dislocated the syntax of the present passage. The parallel *Dēnkard* passage (*DkM.* 787. 16) reads: *4 ka ō rad-franāmišnīh yazišn ī gāhāmbār* “4 when (one goes) to the adoration of the Lords, the celebration of the *gāhāmbār*.” Dhabhar (*Riv.*, tr. p. 11) takes the original words of our text to be *4 ka pad gāhāmbār āfrīntar be madan rāy*. The words *abar šawēd rādīh* do not appear in the *Phl.* tr. of the Avesta, and therefore, have been taken here as belonging to the present text.

Each religious ceremony begins with the number of *yaθā-ahū-vairyō*'s appropriate to it. The *Vīsperad* and *Āfrīnagān of Gāhāmbār* both begin with 4 *yaθā-ahū-vairyō*'s.



4. i. e. at the beginning of the *Patēt*. The *bāj* of *Srōš* is always taken before the recital of *Patēt*, and 5 *yaθā-ahū-vairyō's* are proper to *Srōš*.
5. The religious ceremonies dedicated to individual *yazata's*, other than *Ōhrmazd* Himself, *Srōš* and *Ardāfrawaš*, all begin with 7 *yaθā-ahū-vairyō's*.
6. The religious ceremonies dedicated to *Ardāfrawaš* all begin with 8 *yaθā-ahū-vairyō's*.
7. A *bāj* and *āfrīnagān* are still frequently performed either before an undertaking or after its successful conclusion. These are more frequently celebrated with the *xšnūman* of *Ōhrmazd* Himself to Whom 10 *yaθā-ahū-vairyō's* are proper.

### Notes to Chapter XX

1. Ch. 20 is almost wholly identical with scattered passages (not consecutive) from *Dk.* VI, § 301 ff. (*Sanjana*, Vol. 12, p. 15; *Madan*, p. 538, ll. 3–9). This first paragraph also occurs in the *Čīdag Andarz ī Pōryōtkēšān*, see *Phl. Texts* ed. Jamasp-Asana, pp. 47–8, transl. M. F. Kanga, Bombay 1944, p. 27.
2. *Baxt-Āfrīd* was one of the learned *Dastur's* summoned by *Husraw Anōšag-Rawān* (531–578 A.C.) for the work of restoring the Zoroastrian religion after it had been threatened by the heresies of *Mazdag* (see *Vohuman Yt.* ed. B. T. Anklesaria, Ch. 2, § 2, p. 5).
3. lit. “and there is (one) who tells the truth”.
4. Cf. *Yt.* 15. 24; *Vohuman Yasn* 9. 14.

### Notes to Chapter XXI

1. In Ch. 14, above, the indications have been given for when *ušahīn gāh* ceases and *hāwan gāh* begins. Here it is shown how to determine the divisions of the daylight *gāh's* (i. e. the end of the first and second of the daylight *gāh's*, the third ending with the appearance of the stars). West has calculated that the latitude of the reckonings given here accords with that of Yazd, see his note on p. 398, n. 6.
2. West makes the following note (p. 397 n. 4): “Mulla Firoze in his *Awīzēh Dēn* (p. 279 seq.) takes *panz ēwag pāy* as im-

plying that the shadow is under the sole of the foot or the sun overhead; but neither this reading, nor the more literal "one fifth of a foot" can be reconciled with the other measures; though if we take 5 as standing for *panzag*, the 5 "toes" or "sole", we might translate as follows . . ."; and he then proposes the translation given here.

3. The MSS. have only 6, but as West points out "the shadow must be the same here as at the fifteenth of Sagittarius" (p. 398 n. 4).
4. West makes the following note (p. 399 n. 4): "It appears from §§ 5-7 that the shadow, necessary to constitute *uzērīn* period, is taken as increasing uniformly from 6 feet and 2 parts to 14 feet and 2 parts, an increase of 8 feet in 6 months, or exactly one foot and one-third per month as stated in the text. And, deducting this monthly increase of 1 foot and one-third from the seven and a half feet shadow at the end of the first month, we have six feet and one-sixth remaining for the shadow at the beginning of the month. Hence we may conclude that the "two parts" are equal to one-sixth, and each "part" is one-twelfth of a foot". The foot is reckoned to be 14 *widast* or finger-breadths (see West, p. 398 n. 6).
5. West notes (p. 400, n. 1): "Meaning that the increase of shadow is to be taken into account as soon as it amounts to half a foot, i. e. about every ten days. Practically, half a foot would be added on the tenth and twentieth days, and the remaining one-third of a foot at the end of a month".
6. West notes (p. 400, n. 4): "This mode of determining the beginning of the afternoon period is not so clumsy as it appears, as it keeps the length of that period exceedingly uniform for the six winter months with some increase in the summer time".

### Notes to Chapter XXII

1. Ch. XXII is unusual in a number of points of syntax and vocabulary, and gives the impression that it may derive in part from a verse-text.
2. lit. "give thee from all prosperous things".

3. Cf. § 26 where too there is the perplexing final <sup>ʾ</sup>y(?) at the end of the word here read as *x<sup>v</sup>ābar*.
4. Or possibly one might emend to *spāsdār* and translate “the prayer of thee, who are grateful for (his) gifts”. On the other hand, *yān* commonly occurs in the sg., for gifts bestowed; one might therefore rather emend this word to *yazdān* and translate “praiser of the *yazad*’s”.
5. *anōšag* “immortal” seems to be an attempt to render or gloss *anagrān* “endless”.

### Notes to Chapter XXIII

1. Chapter 23 has some similarities with the invocation of the Yazad’s in the *Paymānag ī Kadag-X<sup>v</sup>adāyīh* (see Dhabhar, ZXA, pp. 219–20). Thus *Šahrevar* is there called *hukardār*, *Hordad šīrēn ud čarb*, and *Amurdad barōmand*.

## APPENDIX I

### Sins and their money-values

In the Pahlavi literature, we come across certain sins which are redeemable when the sinner counter-balances his sins by performing a certain number of meritorious deeds, or by paying a fixed fine prescribed by the *Dastwar's*, which may have been devoted to religious observances. The Šnš. and the Persian *Rivāyats* furnish us with the names of the sins and their corresponding values and weights, which are seldom uniform. The unevenness of values should not be attributed to the corrupt form of a Pahlavi text, but rather to the fluctuating values of a currency in different parts of the country and at different times. Again, the fine to be paid in atonement of sins depends on the lenient or rigid view taken by the *Chief Rad*, the sole prescriber of punishment. For the more serious sins, there is a considerable amount of uniformity.

The following is a table showing the names of sins with their respective values as found in different Pahlavi and Persian texts. F96 is a Gujarati MS. in the MR Library, (see Dhabhar, *Catalogue*, p. 52), in which a list of the sins and their values is given as item X ii.

Table of sins and their money-values

Names of sins	Šnš. 1. 2	Šnš. 11. 2	Šnš. 16. 1, 5	Saddar Bundahēš Ch. 13	HF Rivāyats p. 288	F 96
1 <i>framān</i> <sup>1</sup>	4 <i>stēr</i> 's	3 <i>drahm</i> 's + 4 <i>dāng</i> 's	3 <i>drahm</i> 's + 3 <i>dāng</i> 's + 5 <i>dānag</i> 's; 3 <i>drahm</i> 's + 3 <i>dāng</i> 's	6 <i>stēr</i> 's	7 <i>stēr</i> 's	7 <i>stēr</i> 's
1 <i>srōšočarnām</i>	...	1 <i>drahm</i> + 4 <i>dāng</i> 's	1 <i>drahm</i> + 1 <i>dāng</i>	...	...	...
3 <i>srōšočarnām</i> 's	...	4 <i>drahm</i> 's + 4 <i>dāng</i> 's	...	...	...	...
1 <i>āgrift</i>	1 <i>drahm</i>	33 <i>stēr</i> 's	16 <i>stēr</i> 's	12 <i>stēr</i> 's	12 <i>stēr</i> 's	12 <i>stēr</i> 's
1 <i>ōwirīšt</i>	1 <i>drahm</i>	33 <i>stēr</i> 's <sup>2</sup>	25 <i>stēr</i> 's	15 <i>stēr</i> 's	15 <i>stēr</i> 's	15 <i>stēr</i> 's
1 <i>arduš</i> <sup>1</sup>	30 <i>stēr</i> 's	30 <i>stēr</i> 's	30 <i>stēr</i> 's	30 <i>stēr</i> 's	30 <i>stēr</i> 's	30 <i>stēr</i> 's
1 <i>x<sup>v</sup>ar</i>	60 <i>stēr</i> 's	60 <i>stēr</i> 's	60 <i>stēr</i> 's	60 <i>stēr</i> 's	60 <i>stēr</i> 's	60 <i>stēr</i> 's
1 <i>bāzāy</i>	90 <i>stēr</i> 's	90 <i>stēr</i> 's	90 <i>stēr</i> 's	90 <i>stēr</i> 's	90 <i>stēr</i> 's	90 <i>stēr</i> 's
1 <i>yāt</i>	180 <i>stēr</i> 's	180 <i>stēr</i> 's	180 <i>stēr</i> 's	180 <i>stēr</i> 's	180 <i>stēr</i> 's	180 <i>stēr</i> 's
1 <i>tanāpuhr</i>	300 <i>stēr</i> 's	300 <i>stēr</i> 's	300 <i>stēr</i> 's	300 <i>stēr</i> 's	300 <i>stēr</i> 's	300 <i>stēr</i> 's
∞* 1 small <i>margarzān</i>	...	...	...	...	8 to 15 <i>tanāpuhr</i> 's	15 <i>tanāpuhr</i> 's

<sup>1</sup> The *Erhadistān* (Bulsara, I, Ch. 2, p. 9) and the *Šnš.* (Ch. 16. 5) respectively equate an *arduš* and a *framān* with 30 *stēr*'s and 1 *srōšočarnām*. <sup>2</sup> See note to *Šnš.* 11. 2.

Appendix II  
Avesta Words And Phrases

1. ahē yās 13.14.
2. ahurāi mazdāi 13.9
3. ahyā θwā ābrō 13.17
4. ahyā yāsā 13.12, 50
5. anaomō mananghe kya wīsāi kya kawa parō 13.6
6. arhā xšajō 19.4
7. ašahyā āat̄ sairī 13.23
8. ādm̄ ahurdm̄ mazdām 13.5
9. at̄ fravaoxōyā 13.29
10. avat̄ mizdām 13.48
11. avi apam 13.40
12. avi garō umāndm̄ maebandm̄ ahurake mazdā  
maebandm̄ amōšanam̄ spōntanam̄ maebandm̄  
anyaešam̄ ašaonam̄ 13.8
13. āhū at̄ faiti 13.21
14. āstaθwandm̄cā daenayā mōzdaxsonōis̄ 13.1
15. āstuyē 13.1
16. āstuyē āstaθwōm̄ 13.1
17. ātarōm̄cā 13.26
18. bajam 13.1

19. *ṣaḍraḅāim āḍraḅam* 13.17
20. *ṣaḍuṣ<sup>ṽ</sup> hamayā ṣṣapō dahmayāt<sub>ṽ</sub> parō āḍrūtōit<sub>ṽ</sub>* 13.43
21. *drigaōie vahyō* 13.50
22. *ḡrastuḡe* 13.1
23. *ḡrān* 13.1
24. *ḡristuie* 13.1
25. *haēcāt<sub>ṽ</sub> aspā* 13.51
26. *haēcāt<sub>ṽ</sub> aspā vaxōyā* 13.31
27. *hiḡvam ḡrānāt<sub>ṽ</sub>* 11.6
28. *humatanam* 13.22
29. *inḡm āāt<sub>ṽ</sub> ḡam* 13.19
30. *iḡā* 13.20
31. *iḡā āāt<sub>ṽ</sub> ḡazamaide* 13.18
32. *iḡā ī* 13.51
33. *iḡā ī haib<sup>ṽ</sup>yā narō* 13.42
34. *mazdā at<sub>ṽ</sub> mōi* 13.11
35. *spāntōm ahurōm mazdām* 13.36
36. *spāntā mainyū* 13.35
37. *stūtō ḡarō vahmōng* 13.22
38. *ḡwōi staotarascā* 13.25
39. *uštā ahmāi* 13.32
40. *uštā ahurōm mazdām* 13.36

41. vahištā īstis<sup>v</sup> 13.45  
 42. vahištām ahurām mazdām 13.46  
 43. visāi vō amōšā spōntā 13.1  
 44. vohu xšabram 13.38  
 45. vohu xšabram yazamaide 13.39  
 46. yabāis<sup>v</sup> 13.8  
 47. yā ōyaōōnā 13.10  
 48. yō sōvištō 13.9  
 49. yezhe hātām 13.24

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*frazaft pad drōd ud šādih ud rāmišnīh andar rōz ī zam yazad ud māh ī frawardīn sāl abar 1245 az šāh yazdegard šahriyār \*nibēsag ud mālik ī ēn ketāb ērič dastwar sōhrāb pus ī dastwar kāus lakab ī dastwarān dastwar māhiyār-rānā ud nām ī ēn ketāb saddar bundahišn gōwēnd.*

“Finished in welfare and gladness and joy on the day *Zam Yazad* and the month *Frawardīn* in the year 1245 of the King *Yazdegard Šahriyār*. The writer and owner of this book is *Ēruch* (the son of) *Dastur Sōhrāb*, (who was) the son of *Dastur Kāus*, surnamed *Dasturān-Dastur Meherji-Rānā*, and the name of this book is called *Saddar Bundahišn*.”





### Glossary

Order of letters: a, ā, b, č, d, ē, f, g, h, i, ī, j, k, m, n, ō, p, r, s, š, t, u, w, x, x<sup>v</sup>, y, z.

1. *abar*<sup>1</sup> [QDM] prep. “upon, over, on; at; as, for” 11. 4 (*abar bahr* “for the share”); 12. 2 (*abar ušmārišnīh* “on reckoning, as reckoning”), 7 (with suff. pro. 3 sg., *abariš rawān* “upon/over his soul”); 17. 4 (*abar drōn* “at the *drōn*”); double prep. *abar ō* “upon, over” 12. 13; double prep. *pad abar* “at, by” 12. 7 (*pad abar rōšnīh ī ātaxš* “at/by the light of a fire”); adv., referring to a preceding suff. personal pro. 3 sg., -š . . . *abar*, “on, over him/it” 12. 13; 13. 19; 15. 21, 24; 16. 4; 20. 7; referring to a preceding rel. pro., *kē* . . . *abar*, “over which”, 20. 3. (Man. Pth., MP. <sup>’br</sup>)
2. *abar*<sup>2</sup> [QDM] adv./preverb “up, upon, thereon; thereover, about” 12. 23 (*abar gōw-* “talk about, discuss”); 13. 9 (*abar dārišnīh* “holding up”); 15. 2 (*abar* . . . *nih-* “place thereon”), 15 (*abar* . . . *hil-* “pour thereon”); 17. 3 (*abar kard* “set thereon”); 19. 4 (*abar šaw-* “go up”). (Man. Pth., MP. <sup>’br</sup>)
3. *abar*<sup>3</sup> [QDM] adj. “higher” 13. 27. (Man. Pth. <sup>’br</sup>)
4. *\*abaxšāyišn* “mercy, forgiveness” 12. 29 (conjectural emendation). (Man. Pth. <sup>’bxš’hyšn</sup>, MP. <sup>’bxš’yšn</sup>)
5. *abāg* [LWTH] prep. “with” 19. 15; adv., referring to a preceding suff. pro. 3 sg., -š . . . *abāg*, 15. 7, 9, 20; referring to a preceding rel. pro., *kē* . . . *abāg*, 20. 3. (Renders Av. *maṭ, haḍa*; Man. MP. <sup>’b’g</sup>)
6. *abāgīh* “help, aid” 19. 1; 22. 12.
7. *abārīg* “other; the rest, remaining” 11. 4; 12. 8; 13. 4, 29; 14. 2; 15. 26 (with suff. -z, *abārīgiz* “any other”). (Ins. Phl. <sup>’p’lyk</sup>; Man. MP. <sup>’b’ryg</sup>)
8. *abāxtar*: “north”. 12. 18; 14. 2. (Av. *apāxtara*; the Zoroastrians look upon the north side as the quarter of the demons, see *Vd.* 19. 1; Man. Pth., MP. <sup>’b’xtr</sup>)
9. *abāy-* pres. stem, impersonal verb occurring only in pres. 3 sg.; with inf. “must, ought to” 11. 3; 15. 6, 10 (twice);

17. 1, 3; 20. 13; used absolutely, "it is necessary". 15. 7, 9, 12, 14, 20, 25, 30.
10. *abāyišnīg* "necessary, requisite, required" 12. 4.
11. *abāz* [L<sup>2</sup>WXL] adv./preverb "back, away, off" 12. 19 (*abāz dārišnīh* "keeping off"), 20 (*abāz ō* "back to"); 15. 21 (*az . . . abāz . . . ēst-* "stand back from, separate from"); 21. 8 (*abāz ward-* "turn back"); "again, repeatedly" 12. 25 (*abāz šust* "washed again/repeatedly"); 12. 26, 13. 28 and 14. 3 (*abāz kun-* "do again, repeat"); 17. 10 (*abāz āxēz-* "rise again"); 21. 8 (*abāz kāh-* "diminish again").
12. *abēbīm* "without fear or danger; secure, safe" 12. 20.
13. *abēdād* "unjust, unjustly" 22. 17.
14. *abēgumān* "without doubt" 11. 3.
15. *abēr* "much" 12. 15; "many" 12. 26; "very" 12. 16, 30. (Phl. Ps. *ʔpyl*, Man. MP. *ʔpyr*, Paz. *awīr*; see Nyberg, II p. 18)
16. *abērāhīh* "the state of being lost, of losing one's way" 19. 14. (NP. *bīrāhī*)
17. *abērtar* "very much" 12. 29; 20. 8; "much more" 13. 30; "more especially" 12. 19.
18. *abēzag* "pure, clean, unsullied" 15. 15, 16. (Renders Av. *arəzu*; Man. MP. *ʔbycg*, *ʔbyzg*)
19. *abgan-* [LMYTWN-] pres. st. "throw" 12. 13. (*be abgan-* "throw away"). (Man. MP. *ʔbgn-*)
20. *abispār-* pres. st. "entrust one's self, deliver one's self" 17. 8 (*tan ō ērbadistān . . . abispār-* "attend school"). (Man. MP. *ʔbyspʔr-*)
21. *abistāg* "the Avesta" 14. 2, 3; 15. 1; 17. 8, 9; 19. 14.
22. *abrōz-* pres. st. "kindle, ignite" 20. 2. (Man. MP. *ʔbrwc-*)
23. *absihēnīdārtar* "more destroying, more destroyed" 13. 30.
24. *aburnāy*, *aburnāyag* "immature; a child" *aburnāy* 13. 2; *aburnāyag* 12. 12.
25. *abzār* "implement" 12. 6 (*zēn ud abzār* "weapons and implements"). (Man. MP. *ʔbzʔr*)
26. *abzāy-* pres. st. "increase, promote, cause to prosper" 15. 25; 21. 6; inf. *abzūdan* 14. 3; 15. 7, 9, 12, 14, 20. (Man. Pth. *ʔbgʔw-*, *ʔbgwdn*; Man. MP. *ʔbzʔy-*)
27. *abzāyišn* "increase" 21. 8. (Man. MP. *ʔbzwyšn*)
28. *abzūdan*, see *abzāy-*
29. *abzūn* "increase" 21. 5. (Man. MP. *ʔbzwn*)
30. *abzūnīgīhā* "increasingly, abundantly, bounteously" 23. 4.

31. *adādihā* “unlawfully, unrightfully” 15. 27.
32. *afsard* pt. “having become cold, cold (of coal)” 12. 3.
33. \**afsāy-* pres. st. “utter (holy) words or incantations, pray over” 12. 6. (In *Vd.* 7. 44, *kē pad mānsr-spand bēšāzēnēd* “who heals through the Holy Word” glosses *ku afsūn kunēd* “that is, he makes (holy) spells”; on the etymology of *afsāy*, see Bailey, *BSOS*, VII, 1934, p. 283).
34. *agar* [XT] “if” 12. 6; 18. 4; with suff. pro. 3 sg., *agariš* 12. 27; 16. 4; 3 pl., *agarišān* 12. 8; with suff. -z, *agariz* 12. 4. (Renders Av. *yezi*, *yedī*, *yaṭ*; Man. Pth. ’g, Man. MP. ’gr)
35. *agāmagihā* “unwillingly, against one’s will” 20. 10. (cf. *kāmag*)
36. *agāmāy* “unwillingly” 12. 28 (in the phrase *kām agāmāy* “willingly or unwillingly, willy-nilly, nolens volens”). (See Henning, *BSOS*, IX, 1937, p. 84, s.v. *kʷm*; *Mir. Man.* iii p. 893 s.v. ’gʷmʷy)
37. *agriftār* “intangible” 15. 2, 3.
38. *ahramōgih* “apostasy, heresy” 17. 3. (renders Av. *ašmaoγa*; cf. Man. MP. ’hlmwg)
39. *ahraw* “righteous, just” 15. 5, 7; 20. 6, 7, 14; also used as a synonym for priest, 12. 23 (see note); 13. 3 (*mard ī ahraw*, see note); pl. “the just” 13. 8. (Renders Av. *arəta*, *aša*; Man. MP. ’hlw, ’rdʷ)
40. *ahrawēnē* “a just woman” 13. 41. (Fem. of *ahraw* “a just man”; renders Av. *ašaonī*; in *Y.* 13. 1, *ahrawēnē* glosses *zan ī nēwag* “a virtuous woman”)
41. *ahrawih* “righteousness”, used as a synonym for “priesthood” 12. 23 (see note).
42. *ahrawtar* “very righteous” 12. 22.
43. *ahrāyih* “righteousness” 11. 3; 12. 32; 13. 23; 20. 1 (twice), 17. (Renders Av. *aša*).
44. *ahriman* “the Evil Spirit, opposed to the good creatures of Ōhrmazd” 15. 6; 18. 1, 2, 4. (Renders Av. *aγra mainyu*; Man. Pth., MP. ’hrmyn)
45. *ahunwait* “the first of the five *Gāθā*’s of *Zartōšt* comprising *Y.* 28–34” 13. 15. (A transcription of Av. *ahunavaitī*)
46. *ahunwar* “*Ahunwar*, the name of the prayer *Yaθā-ahū-vairyō*, derived from Avestan *ahuna vairyā*” 12. 19, 32; 19. 5 (see under *yatāhuwairyō*)

47. *ahyās* “the opening words of Y. 28” 13. 4. (A transcription of Av. *ahyā yāsā*)
48. *airman* “name of the Yazata *Airyaman*, invoked at the beginning of Y. 54” 13. 47. (See Bailey, *TPS*, 1959, pp. 75–78; P. Thieme, *Transactions of the Connecticut Academy of Arts and Sciences*. Vol. 41, 1957, pp. 72–96)
49. *aiwyāng* “the slivers of a green leaf, among the Parsis that of the date-tree, used to tie the *barsom* in high rituals” 12. 1. (A transcription of Av. *aiwyāṅhana*)
50. *akārēnīdan* inf. “to render useless, unfit for use” 12. 4.
51. *amahraspand* “archangel”. 13. 8 (7 Am., twice); 15. 3, 30; 22. 14; pl. 11. 4; 13. 8; 15. 6; 19. 7. (According to *Yt.* 13. 83, there are 7 *Amahraspand*'s including *Ōhrmazd*. In the *Šnš.* 11. 4, the phrase *abārīg amahraspandān* includes not only the *Amahraspand*'s but also the *Yazad*'s, who are reckoned to be 33 in number. In the same way, *Gōuš-Tašan* and *Ātar* are called *Amahraspand*'s in Y. 1. 2. So also *Gōšurwan* is spoken of as an *Amahraspand* in *Šnš.* 22. 14)
52. *amarg* “deathless, immortal” 22. 21. (Renders Av. *aməṣša*)
53. *amāh* [LNH] “us” 15. 4. (Av. *ahmākəm*; Man. Pth. ’m’h, ’m’, Man. MP. ’m’h)
54. *amāwandīh* “power, strength” 19. 6. (Renders Av. *hqm-vaiṅti*)
55. *ambār* “store” 15. 10.
56. *amurdad* “*Aməratāt*, the *Amahraspand* presiding over plants” 13. 14; 15. 3, 5, 25; 23. 1; with suff. pro. 2 sg., 22. 7.
57. *anafsūdag* “not prayed over, lacking incantations” 12. 6. (cf. \**afsāy-*)
58. *anagrān* “the Yazata *Anayra Raočā*, presiding over Endless Lights” 22. 30; 23. 4.
59. *anāgāhīhā* “without awareness, negligently” 14. 2. (cf. *āgāh*)
60. *anāgīh* “evil, evil state” 12. 29. (Man. MP. ’n’ggh)
61. *anāhōg* “pure, undefiled” 20. 3 (twice). (cf. Phl., Man. MP. ’hwg)
62. *anāsānīh* “discomfort” 13. 19.
63. *and* “so much, so many” 11. 1 (*ēn and*, lit. “this so many”); 12. 8 (twice) and 9 (twice) (*and x<sup>v</sup>arišn* “this much food”); 13. 2 (*ēn and* “this so much”; *and . . . čand* “so much . . . as, as much . . . as”) 12. 1, 2, 4; 15. 28.

64. *andar*<sup>1</sup> [BYN] prep. “in, within; towards, against” 12. 6; 13. 4; 15. 4, 24 (*andar šōy atarsāgāh* “unfaithful towards (her) husband”), 27 (*wināh andar . . . kun-* “sin against”), et passim; double prep. *andar ō* “into” 17. 11, 12; postp. governing a preceding suff. pro. 3 sg., -š . . . *andar* “into it” 17. 10; governing a preceding rel. pro., *kē . . . andar* “in which” 20. 3. (Renders Av. *aṅtarə*; Man. Pth., MP. ’*ndr*)
65. *andar*<sup>2</sup> [BYN] preverb, 12. 23 (*andar dānēd* “understands”).
66. *andarg* adv./preverb, only in the phrase *andarg goftan* “to abjure, renounce” 13. 29. (cf. Dhabhar, *Phl. Y. Vr. Gl.*, pp. 196, 198; *andarg gōwišnīh* renders Av. *aṅtarə.uxti* in *Y.* 19. 15)
67. *andarwāy* “atmosphere, air” 17. 13. (Man. Pth. ’*ndrw*’z, see Henning, *Sogdica*, p. 50)
68. *andāxt* pt. “estimated” 13. 51.
69. *andāzišn* “measure, proportion” 12. 16, 24.
70. *andōzišnīh* “collection, accumulation, store” 12. 15. (cf. Man. MP. ’*ndwxt*; and see Nyberg, II, p. 100)
71. *angōšīdag* “similitude, counterpart” 15. 8, 11, 13, 19, 29. (Man. MP. ’*ngwšydg*)
72. *anēmēd* “hopeless, without hope (of = *az*)” 12. 28.
73. *anērān* “countries other than Iran, foreign lands” 13. 9. (Av. *anairyā*; Man. MP. ’*nyr*’n)
74. *angašt* “charcoal” 12. 3. (NP. *angašt*)
75. *angust* “finger, used as a measure” 16. 2 (4 *angust* “4 finger-breadths”). (Av. *aṅgušta*, Man. Pth. ’*ngwšt*)
76. *anōšag* “immortal, undying” 22. 30. (Av. *anaošaḡh*, Man. Pth., MP. ’*nwšg*)
77. *aōn* “in this manner, thus, so” 12. 25, 32; *aōn . . . ku* “so . . . that, in such a way . . . that” 13. 30; 20. 7; *aōn . . . čēōn* “so . . . as, even . . . as” 12. 3; 20. 3; *aōn humānāg čēōn* “just like” 20. 3. (Man. Pth. ’*w*’*gwn*, MP. ’*wn*)
78. *apādixšāhtar* [a later spelling for *apādixšātar*] “less powerful” 13. 13. (Renders Av. *axšayaṅtasča*)
79. *apādyāb* “ritually impure” 12. 27; 14. 2.
80. *apādyābīh* “ritual uncleanliness, impurity” 12. 22. (See under *pādyābīh*)
81. *appurd* pt. “taken away, carried off, stolen” 15. 12.
82. *appurdag* “robbed, carried off” 15. 12.

83. *ard*, see *aršišwang*
84. *ardāy* “just, righteous” 11. 4 (as epithet of Wād).
85. *ardāy-fraward* “the just *Fraward*; used as an abbreviation for the *bāj* (*drōn*) of *Ardā-Fraward* recited as the fourth and last *bāj* on the dawn of the fourth day after death. The *jāme ī asōdād* (q. v.) is consecrated at this *bāj*”. 11. 4; 17. 4, 5, 6; 19. 8.
86. *arduš* “technical term for one of the degrees of sin; originally the sin of inflicting injury on another by a blow” 11. 1, 2; 16. 4, 5. (Av. *arəduš*; according to *Vd.* 4. 7, an *arəduš* sin committed 5 times amounts to a *tanāpuhr* sin.)
87. *ardwahišt*, *ašawahišt* “*Aša Vahišta*, the *Amahraspand* presiding over Fire”, *ardwahišt*, 13. 14; 15. 3, 5, 12; 22. 3; 23. 1; *ašawahišt* 11. 4.
88. *aredwīsūr* “*Arədvī Sūra*, the female Yazad presiding over waters” 11. 4.
89. *arm* “the upper part of the arm” 11. 4. (NP. *arm*)
90. *aršišwang*, *ard* “the Yazad *Aši Vaṇuhī*,” *aršišwang* 22. 25; *ard* 23. 4.
91. *artēštār* “warrior, soldier” pl. 11. 4; 13. 7, 9. (Av. *raθaēštāra*)
92. *arzānīg* “worthy, deserving” pl. as subst. 12. 16. (renders Av. *haphāna* in *Y.* 8. 2; Man. MP. ’rz’n)
93. *arzōmandīh* “esteem, respect” 13.21. (Av. *arəjah*)
94. *arzōmandtar* “more estimable, more venerable, most venerable” 23. 4.
95. *arzūr* “the name of a mountain where demons gather, regarded as the gate of hell” 13. 19. (Av. *arəzūra*; see *Phl. Vd.* 3. 7, and *GBd.* 9. 11 ed. *Anklesaria*, p. 78, l. 3)
96. *\*asarīh* [or *\*sarīh*] “top, tip (of the *daθuš* twig)” 13. 9 (see n.).
97. *asēm* “silver” 15. 18. (Renders Av. *arəzata*; Man. MP. ’sym)
98. *asmān* “the sky; the Yazad presiding over the sky” 22. 27; 23. 4.
99. *aspurr* “completely, fully” 22. 21. (Man. Pth., MP. ’spwr)
100. *asrōšdār* “disobedient” 12. 2. (cf. Av. *asrušti*)
101. *ast*<sup>1</sup> “bones” 17. 14. (Av. *asta*; Man. MP. ’st)
102. *ast*<sup>2</sup> [’YT] “being, existence” 22. 16. (Av. *asti*; Man. MP. ’st, see Henning, *Verbum*, p. 238) (For the verbal form *ast* see under *h*-)
103. *astōmand* “having bones; corporeal, material” 13. 43.

104. *ašawahišt*, see *ardwahišt*
105. *ašemwohū* “one of the three chief prayers of the Zoroastrians”. 12. 21, 32; 13. 1.
106. *aškamb* “belly, stomach” 11. 4. (Renders Av. *uruθwarə* in *FrO.* 3g. 8; cf. *Yt.* 13. 11: Av. *uruθwqsča* “intestines”; Man. MP. *ʾškmb*)
107. *ašnaw-* [“ŠMH-] pres. st. “hear” 12. 32. (Man. Pth., MP. *ʾšnw-*, *ʾšnw-*)
108. *ašnawišn* [“ŠMHšn] “hearing” 13. 4.
109. *aštāt* “the *Yazad Arštāt*” 22. 26; 23. 4.
110. *aštr* “whip; a term used as a symbol of penance” 13. 2 and 29 (*aštr bar-* “endure the whip, i. e. undergo penance”). (Av. *aštrā*)
111. *atarsāgāh* “undutiful, unfaithful” 15. 22 (*zan kē andar šōy atarsāgāh* “the woman who (is) unfaithful to (her) husband”). (cf. *tarsāgāh*).
112. *atmāyaw* “the opening words of Y. 49” 13. 33.
113. *attāwaxšyā* “the opening words of Y. 30” 13. 4.
114. *awināhīh* “unsinfulness” 12. 22. (In *Phl.* Y. 48. 5, *awināhīh* is the synonym of *yōšdāsrīh* “purity”)
115. *awiš* prep. with suff. pro. 3 sg. “to him/it”, 12. 7; postp., governing a preceding suff. pro. 3 pl., 12. 5 (see n.), 22 and 24 (*-šan . . . awiš*); governing a preceding dem. pro., 12. 24 (*ān . . . awiš*).
116. *awištāb* “oppressed, troubled” 15. 9. (Renders Av. *srauatō* in *FrO.* 12. 4; Man. MP. *ʾwyštʾb* “oppression”)
117. *axtar* “fixed star; constellation, sign of the zodiac” 21. 7, 8. (Av. *axtara*; Man. Pth., MP. *ʾxtr*)
118. *axtarīg* “of a zodiacal sign, (a star) of the zodiac” 14.5, 6.
119. *ax<sup>v</sup>* “life, existence” 13. 4; “material existence, the world” 13. 43; “being, body” 15. 16 and 17 (*ax<sup>v</sup> ud dīl* “body and heart”). (Av. *aḡhvā*, *aḡhu*)
120. *ax<sup>v</sup>ān* “existence” 12. 2 and 15. 11 (*ān ī pahrom ax<sup>v</sup>ān* “the Best Existence, i. e. Paradise”). (cf. *ax<sup>v</sup>*)
121. *ax<sup>v</sup>ēškār* “undutiful, irresponsible, dishonest” 15. 27; pl. 15. 9. (cf. *x<sup>v</sup>ēškār*)
122. *ayāb* “or” 12. 7, 30; 14. 2, 3; 15. 3; 19. 2, 14. (Renders Av. *vā*; Man. MP. *ʾyʾb*)
123. *ayōšdāsrīh* “impurity” 12. 17.



124. *ayōšust* “molten metal, metal” 13. 14, 39; 15. 5, 18. (Av. *ayaoxšusta*; cf. Man. MP. pl. (?)’*ywaxšyst’n*, Henning *Sogdica*, a 21, pp. 17–18)
125. *az* [MN] prep. “from” 11. 4; 12. 12, 19, 26 et passim; “of” 12. 19 (*wināh az wēzišn* “the sin of scattering . . .”; *az gōwišnān . . . pērōzgartom* “most victorious of utterances”), 23 (*dān- az* “know of, know about”), 28 (*anēmēd . . . az wahišt* “without hope of heaven”); “from among” 12. 21 (*az wēhdēnān* “from among Zoroastrians”); “with” 12. 2 (*az dēn āgāhtar* “more acquainted with religion”), 9 (*az and xʷarišn* “with so much food”); “connected with” 13. 17 (*az ān 6 war ī garm* “connected with those 6 ordeals by heat”); “due to” 14. 3 (*wāz ī az drōn* “the *wāz* due to that *drōn*”); “for” 13. 7 (*az ān 16 šahr . . . pānagīh* “protection for those 16 lands”); compound conj. *pēš az* “before” 14. 3. (Av. *hača*, Man. Pth. ’*c*, ’*z*, MP. ’*c*, ’*z*)
126. *azabar* “above” 12. 26 and 13. 37 (*azabar nibišt* “written above”).
127. *az ī dahāg* “Azidahāka, a mythical great serpent, created by Ahriman and overcome by Frēdōn, portrayed in the Iranian epic as a tyrant king who ruled over Iran for a thousand years” 20. 18. (Man. Pth. ’*jdh’g*, MP. ’*zdh’g*, ’*wzdh’g* “serpent, dragon”)
128. *aziš* [MNš] prep. with suff. pro. 3 sg. “from him/it” 20. 10 (*aziš stān-* “take away from him”); “by it, thereby” 20. 9 (twice); postp. governing a preceding suff. pro. 3 sg. “from” 12. 3 (-š . . . *aziš* “from it”); governing a preceding noun 12. 13 (*dandān-frašn . . . aziš* “from a tooth-pick”); 20. 7 (*wināh . . . aziš* “from sin”).
129. *azarmān* “without old age, ageless” 22. 21. (Av. *azaurva*; cf. Man. MP. *zrm’nyy* “old age”)
130. *āb* [MYʹ] “water” 12. 24 (see n.), 27; 13. 2; 15. 5, 25; 19. 14; 20. 5.
131. *ābādag* “prosperous” 22. 4, 10, 32.
132. *ābādānīh* “prosperity” 13. 9. (NP. *ābādānī*)
133. *ābādtar* “more flourishing, more prosperous” 13. 5.
134. *ābān* “waters” 11. 4; 13. 40, 41; “the *Yazad* presiding over waters” 22. 10 (*ābān-it*, with suff. pro. 2 sg.); 23. 2.
135. *ābus* “with child, pregnant” 12. 18. (Av. *āpuθra*)

136. *ābustan*, *ābistan* “with child, pregnant” 12. 11 (*ābustan*), 11 (*ābistan*). (Av. *āpuθra-tanu*)
137. *ādur* “fire” 13. 4, 26 (the *Farnbag Fire*); “the *Yazad* presiding over fire” 22. 9; 23. 2.
138. *ādurbād* “*Ādurbād*, son of *Mahraspand*” 15. 16 (see n.).
139. *āfrīn* “blessing” 19. 3, 12, 13, 14; 22. 32. (Av. *āfrivan-*; Ins. Phl. *’plyny*, Man. Pth. *’frywn*, MP. *’pryn*)
140. *āfrīntar* “more blessed, more blessedly” 19. 4.
141. *āgāh* “aware, conversant, acquainted, informed” 12. 28; 17. 8. (cf. *dēn-āgāh*; Man. Pth. *’gs*)
142. *āgāhīh* “information, news” 17. 6. (Renders Av. *vaidim* in *FrO.* 8. 10)
143. *āgrift* “technical term for one of the degrees of sin; originally the sin of raising a weapon with intent to strike another” 11. 1, 2; 16. 2, 5. (Av. *āgərəpta*)
144. *āgust* pt. “hung, suspended” 17. 13. (glossed by NP. *āwīxtan* “to hang” in M51; cf. *Phl. Vd.* 8. 10: *āgustag nē barišn* “it should not be carried hanging”; Man. MP. *’gwst*)
145. *āhanzišn* v.n. as part. necess. “one should draw (water)” 12. 17. (Man. MP. *’hnzšn*)
146. *āmōz-* pres. st. “teach, instruct” 20. 7; *āmuxt* past pt. used as pres. st., (see Dhabhar, *Essays on Iranian Subjects*, pp. 109–112), 15. 6. (Man. Pth. *’mwc-*, *’mwxtg*, MP. *hmwc-*, *hmwxt*)
147. *āmurzišn* “forgiveness, pity, compassion” 11. 4.
148. *āmuxt*, see *āmōz-*
149. *ān*<sup>1</sup> [ZK] dem. adj. “that” 11. 4; 12. 26; 13. 12; sg. in form, but used for pl., “those” 13. 7, 20 (with suff. *-z*, *āniz*). (Man. MP. *h’n*; NP. *ān*)
150. *ān*<sup>2</sup> [ZK] dem. pro., and pers. pro. 3 sg., “he” 12. 26; “that” 13. 35; *ān kē* “he who” 12. 2, 26; *ān ī* “that which, that of” 13. 29, 44 (with suff. *-z*, *āniz ī . . .*); sg. in form, but used for pl. “those” 15. 1 (with suff. *-z*, *āniz ī x<sup>v</sup>ēš* “even those of mine”); *ān kē* “those who” 12. 24. (cf. *ān*<sup>1</sup>)
151. *ārāy-* pres. st. “prepare, bring about, cause” 12. 32.
152. *ārzōgōmandtar* “more desirous, most desirous, most loving” 23. 2.
153. *āsānīh* “comfort, ease” 12. 3; 13. 19. (Renders Av. *šyātō* (*Y.* 51.8) and *aspān* (*Y.* 34. 7); NP. *āsānī*)

154. *āsānīhātar* “more comfortable, most comfortable” 11. 3.
155. *āsēn* “iron, metal” 15. 14, 15, 16. (Av. *ayaṅh*, Man. Pth. <sup>ʾswn</sup>, <sup>ʾswn</sup>, MP. <sup>ʾhwn</sup>; see I. Gershevitch, *TPS*, 1963, pp. 15–16)
156. *āsrawan* “fire-priest, a Zoroastrian priest” pl., 11. 4. (A transcription of Av. *āθravan*)
157. *āsrawaš* “properly, one of the seven priests who formerly performed various duties during ceremonies within the *urwis gāh*. In the pl., the term is used collectively for all the seven priests”. (These ritual duties are now performed by a single priest who is called *āsrawaš* or *rāspī*.) pl., 13. 9.
158. *āstuyēh* “a transcription of Av. *āstuye* (I profess)” 13. 1.
159. *āstwān* “professing (faith), being steadfast (in faith)” 20. 4, 5. (Man. MP. <sup>ʾstwʾn</sup>)
160. *āš* “then to him/by him etc.”, used frequently as correlative, 11.4; 14. 2; 15. 6, 8 (twice), 12, 16, 23; 16. 2, 3, 4; 17. 6. (For *ā-*, see Bailey, *BSOS* VI, 1932, p. 76; possibly rather to be read *ē-*, cf. Man. MP. <sup>ʾyg</sup>, Av. *aḍaki*.)
- In 15. 6, 8, 12, 16 and 23, the Paz. MSS. T26 and T28 render *āš* “then to him” by *sōī* or *sūī*. The reason for this has been explained by the late Prof. W. B. Henning who kindly wrote in a letter of 20 May 1965:— “the word corresponding with *ā(-š)* not having survived, the Pazendist is trying to translate it after a fashion, and has used the Persian prepositional *sūy* “to(wards)”. Instead of “then to him”, therefore, he wrote “to (him)”. Of course, it ought to be *sūyi ūy* (*sōyi ōy*), the shortening being illegitimate”.)
161. *ātaxš* “fire” 12. 3, 7, 11 (with suff. *-z*, *ātaxšiz*), 12; 13. 14; 15. 5; 20. 15; “sacred fire” 12. 5; 14. 3; 15. 2 (*ātaxš ī ḍhrmazd*); 20. 1 (*ātaxš niyāyišn*); 13. 19 and 20. 1 (*mān ī ātaxšān* “abode of fires, Fire-Temple”; pl., “sacred fires” 11. 4; 13. 2. (Av. *ātarš*)
162. *āwar-* [XYTYWN-] pres. st., “bring” 22. 22. (Man. Pth., MP. <sup>ʾwr-</sup>, <sup>ʾwr-</sup>)
163. *āxēz-* [KYMWN-] pres. st., “rise up” 17. 11 (*abāz āxēz-* “rise up again (used of the resurrection)”. (Man. Pth., MP. <sup>ʾxyz-</sup>)
164. *\*āxēzēn-* caus. pres. st. “cause to rise, raise up” 17. 12, 13 and 14 (rest.). (Man. MP. <sup>ʾxyzyn-</sup>)

165. *āy-* [Y'TWN-] pres. st. "come" 12. 29, 32; 21. 5, 7, 8; 22. 30 (*kē āyād kē šawād* "whoever comes or goes"). (Man. MP. 'y-, cf. Man. Pth. 's-; past supplied by *mad*, q.v.)
166. *āyāft* "that which is obtained; favour, grace" 12. 8. (Av. *āyapta*)
167. *āz* "the demon *Āz* or *Greed*, an adversary of *Ādur*" 22. 17. (Av. *āz-*, Man. Pth., MP. 'z)
168. *bagō-baxt* "given by God, decreed by God, Divine Decree" 20. 17. (Av. *bayō-baxta*)
169. *bag-yasn* "the last *Nask* of the *Dātīk* group, containing the *yašt*'s and the instructions concerning the worship of the *Yazad*'s" 12. 17. (It is the *Bag Nask* of the *Gāthīc* group which is referred to in 13. 1, see n.; see also Darmesteter, *ZA*. I, p. 160)
170. *bahr*<sup>1</sup> "share" 11. 4; 13. 2 (see n.), 11; "part, division" 12. 22; "portion" 15. 12. (Renders Av. *bāga*, *rāθa*; Man. MP. *bhr*)
171. *bahr*<sup>2</sup> "'part' as a measure of length; in NP., equivalent to the length of one joint of the thumb, or about 1<sup>1</sup>/<sub>4</sub> inches". 21. 5, 7, 8. (See A. Wollaston, "An English-Persian Dictionary" p. 1475; but see further n. 4 to 21. 5)
172. *band-* [ʼSLWN-] pres. st. "bind, control" 20. 3; pt. *bast* "blocked, choked" 20. 3. (Man. Pth. *bnd-*, *bst*, MP. *byn-*, *bst*)
173. *band* "bond, tie" 12. 22 and 24 (*band ī pādyābīh* "the bond of ritual purity"). (Man. Pth., MP. *bnd*)
174. *bar-* [YBLWN-] pres. st., pt. *burd*, "carry, bear; convey, lead" 12. 29 (*frāz burd* "brought forth, carried out"); 13. 15 (6 times, *frāz bar-* "bring forward, raise up"), 19 (*pad wardagīh . . . bar-* "carry/lead in captivity"), 26 (*ō āb . . . bar-* "carry to water"); 17. 14 and 20. 9 (*be bar-* "carry away, take away, remove"); 22. 19 (*tōxmag bar- . . . nām* "bear, i.e. perpetuate the family name"), 31 (*nām burd* "the name was conveyed, i.e. the name was given"); "bear, endure" 13. 2 and 29 (*aštr bar-* "bear/endure the whip"). (Man. Pth., MP. *br-*, *burd*)
175. *bar* "fruit, produce" 20. 3; "use, profit" 12. 3 (*be az bar* "without profit, useless"). (Man. Pth., MP. *br*)
176. *barišn* [YBLWNšn] v.n. as part.necess., 12. 3 (*be barišn* "should carry away"); 20. 12, 13 (*wāk nē barišn* "should not entertain fears").

177. *barišnīh* “driving, expelling” 19. 5 (*be barišnīh rāy* “in order to expel”). (*be barišnīh* renders Av. *nižbarəti* in Y. 61. 2, 3, 4, 5)
178. *barōmandtar* “more fruitful, most fruitful” 23. 1.
179. *barsom* “a bundle of twigs (*tāg*) of pomegranate or tamarisk, tied up together with *aiwyāng*, for the performance of the *Yasn*, *Višperad* and *Vendīdād* ceremonies. Metal wires are now used by the priests in India in place of twigs—23 *tāg*’s are used for the *yasna* ceremony, 35 for the *Višperad* and *Vendīdād*, 15 for the *yasna* of *Rapiθwin*, and 5 for all types of *drōn* (*bāj*) ceremonies except that of *nāwar*, for which 7 *tāg*’s are used” 12. 1 (*barsom ī 7 tāg*); 14. 2. (Av. *barəsmān*)
180. *bast*, see under *band-*
181. *baw-* [YXWWN-] pres. st. “become, be” 12. 3, 5 et passim; indic. 3 sg. *bawēd* 12. 3; 15. 7 et passim; *bēd*, 15. 24; subj. 3 sg. *bawād*, 13. 30; 23. 5; pt. *būd*, 11. 5; 12. 11 et passim; inf. *būdan* “becoming, being” 12. 11, 13, 26 (rest.); “existence, being” 13. 22. (Man. Pth., MP. *bw-*, *bwd*)
182. *bawandag* “complete” 17. 2, 6. (Renders Av. *būiri*; Man. MP. *bwndg*)
183. *bawandagīh* “completion” 13. 49.
184. *bawandagtar* “more perfect, most perfect” 23. 1.
185. *baxšīšn-* v.n. as part. necess. “one should distribute” 11. 4.
186. *baxt* “destiny, fate” 22. 31 (with suff. pro. 2 sg., *baxt-it*).
187. *baxt-āfrīd* “proper name” 20. 11 (see n.).
188. *bālāy* “height” 15. 27 and 28 (*bālāy ēst-* “stand up to (one’s) height, stand up high”). (cf. Av. *barəzah*)
189. *bām* “radiance” 22. 25. (Man. Pth., MP. *bʾm*)
190. *bāmīg* “radiant, shining” 22. 18, 29. (Av. *bāmya*, Man. Pth. *bʾmyg*)
191. *bāmīgtar* “more radiant, most radiant” 23. 2.
192. *bār* “time” 13. 3, 11, 26, 28, 35; 17. 4; 18. 4; 12. 9 (*pad was bār* “many times”). (Ins. Phl. *bʾly*, NP. *bār*)
193. *bāzāy*<sup>1</sup> “arm” 13. 9; “foreleg” 11. 4. (Av. *bāzu*)
194. *bāzāy*<sup>2</sup> “technical term for one of the degrees of sin; originally the sin of inflicting a disabling blow on the arm” 11. 1; 16. 5. (Av. *bāzu.jata*)

195. *bāzāy-ōztar* “more strong-armed” 13. 9. (Renders Av. *bāzūš-aojaphō*; see *bāzāy*<sup>1</sup>)
196. *be*<sup>1</sup> [BR<sup>ʾ</sup>] adv./preverb “away, off, out, apart” 12. 31 (*be spōz-* “thrust off, postpone”); 15. 3, 27 and 17. 12 (*be šaw-šud* “go away, go out, depart”); 15. 21 (*zamīg be . . . wiš-* “open apart, i.e. cultivate the earth”); 17. 14 (*be bar-* “carry away”); 20. 7 (*be wardēn-* “cause to turn away”, and *be ward-* “turn away, avert”); 22. 28 (*be zan-* “drive away with blows”); used as preverb without apparent force, 12. 16 (*be kun-*), 18 (*be gōwišn*), 20 (*be murd*), 32 (*be guftan*); 13. 2 (*be dahišn*), 11 (*be madan*), 19 (*be kard ēst-*) et passim. (Man. Pth., MP. *b*<sup>ʾ</sup>)
197. *be*<sup>2</sup> [BR<sup>ʾ</sup>] conj. “but, except” 12. 7, 29; 17. 14 (*be ka* “except if, unless”). (Man. Pth., MP. *b*<sup>ʾ</sup>)
198. *be*<sup>3</sup> [BR<sup>ʾ</sup>] prep. “except” 13. 31; 20. 17 (5 times); compound prep. *be az* “without” 12. 3. (Man. Pth., MP. *b*<sup>ʾ</sup>)
199. *be*<sup>4</sup> [BR<sup>ʾ</sup>] the ideogram BR<sup>ʾ</sup> is used occasionally to represent the prep. *pad* (q.v.), evidently after this had come to be pronounced *pa*, *ba*; 12. 5 (*BR*<sup>ʾ</sup> *ō star*, *BR*<sup>ʾ</sup> *māh*); 15. 10 (*BR*<sup>ʾ</sup> *ō wattarān*); 18. 4 (*BR*<sup>ʾ</sup> *kām ī tō*); 20. 3 (*BR*<sup>ʾ</sup> *warz*).
200. *bērōn* “outside” 12. 29. (Ins. Phl. *bylwny*, NP. *bērōn*)
201. *bēšāz* “healer, physician” 13. 10. (Av. *baēšaza*, Man. MP. *byš<sup>ʾ</sup>z*)
202. *bēšāzīh* “healing, cure” 13. 48.
203. *bēšāzīšnīh* “healing, cure, remedy” 12. 32; 19. 14.
204. *bīm* “fear” 17. 10. (NP. *bīm*)
205. *bōy*<sup>1</sup> “consciousness” 12. 5; 13. 4, 12. (Av. *baodayh*)
206. *bōy*<sup>2</sup> “a technical term for small pieces of fragrant wood, such as sandalwood, placed upon the fire” 12. 12; 15. 12.
207. *bōz-* pres. st. “save, redeem” 22. 2; inf. *buxtan* “to save” 17. 3. (Man. Pth. *buḵj-*, MP. *bwz-*)
208. *bōzišntar*, see *pad-bōzišntar*
209. *brād* “brother” 13. 2. (Man. MP. *br<sup>ʾ</sup>d*)
210. *brāzyāg* “shining” 22. 11 (reading emended; cf. *brāzyāgtar* below, and AVN. 12. 2; 14. 20; 15. 7). (cf. Man. MP. *br<sup>ʾ</sup>z<sup>ʾ</sup>g*)
211. *brāzyāgtar* “more shining, most shining” 23. 2 (where the correct form *b<sup>l</sup>cy<sup>ʾ</sup>ktl* helps to decipher the corrupt form *BR*<sup>ʾ</sup> *l<sup>c</sup> y<sup>ʾ</sup>k* in 22. 11).

212. *brīhēnīd* pt. "ordained, destined" 20. 13. (See Dhabhar, *Phl. Y. Vr. Gl.* p. 63, Henning, *JRAS*, 1942, p. 230 n. 5; otherwise Nyberg, *JA*, 1929, p. 250 f.)
213. *buland* "high, lofty" 19. 12. (Av. *bərəzaŋt*, Man. Pth. *bwrynd*, MP. *bwlnđ*)
214. *bulandtar* "higher, loftier, loftiest" 23. 4.
215. *bun* "origin, source" 13. 28 (*dādistān bun* "the origin of judgment, the original judgment"; phrase omitted in hand-copy); "beginning" 13. 1, 49; 14. 3; *bun . . . sar* "beginning . . . end", 12. 19; 13. 16, 50; "stock, capital, account", used of one's accumulation of sins and virtuous acts, in the phrases *pad bun* "to (one's) stock" 12. 4, and *ō bun* (with the same meaning) 16. 2, 3, 4. (Av. *buna*, Man. Pth., MP. *bwn*)
216. *burnāy* "full-grown, of full age" 13. 2. (Av. *pərənāyu*; cf. *aburnāy*)
217. *burz* "lofty, exalted" 22. 9. (Man. Pth. *bwrz*)
218. *buxt* pt. "saved, redeemed" 20. 2 (twice, in opposition to *ēraxt*, q.v.); subst., "the saved, redeemed, innocent" 20. 2. (Renders Av. *buji* in *FrO.* 16. 4; Man. Pth., MP. *bwxt*)
219. *buxtān*, see *bōz-*
220. *būd*, *būdan*, see *baw-*
221. *būm* "earth, world" 22. 13. (Av. *būmi*)
222. *būšāsp* "the demoness of sloth, also of overlong sleeping" 13. 43. (Av. *būšyqsta*, Man. MP. *bwšy'sp* "drowsiness")
223. *čahārdahom* "fourteenth" 12. 14. (Av. *čathrudasō*, *Yt.* 1. 8)
224. *čahārom* "fourth, fourthly" 13. 19, 29; 17. 5 (see further under *rōz*). (Av. *čathwairya*)
225. *čahār-pāy* adj. "four-footed" pl. 22. 14; subst. "quadruped, animal" pl. 22. 7. (Renders Av. *čathwarə-zangra*; Man. Pth. *cwhrb'd*, MP. *tsb'y*)
226. *čakar*: "a class of woman in ancient Iranian society" 12. 14 (see n.).
227. *čand* "how much" 14. 1; "as much" 12. 16; 20. 1 (with *wēšist*, q.v., "as often"); with preceding *and*, q.v.
228. *čarag* "grazing, pasture" 15. 10. (Cf. *čayrayhāčqm* in *Vr.* 1. 1 which is rendered by Phl. *čarag arzānīgān*)
229. *čarāitīg* "a young woman, spinster" 12. 4.
230. *čarb* adj. "fat, fatty" 11. 4. (Renders Av. *āzūiti* in *Y.* 68. 2)

231. *čarbtar* “milder, mildest” 23. 1.
232. *čašm* [PYNH] “eye” 11. 4; 15. 1 (-*m* . . . *pad čašm* “to my sight, visible to me”). (Av. *čašman*, Man. Pth., MP. *cšm*)
233. *čašmag* “spring, fountain”, pl. 13. 41. (Man. Pth., MP. *cšmg*)
234. *čābuktar* “more active, most active” 23. 1.
235. *čāh* “spring, well, fountain” 12. 17. (Renders Av. *čāt*, *čāiti*)
236. *čāhīg* “of a well” 12. 17 (*čāhīg āb* “well-water”).
237. *čārag* “remedy” 18. 4; 20. 17; “means” 12. 11. (Renders Av. *čāraqm* in *FrO.* 19. 2)
238. *čāšīdag* “teaching, testimony” 13. 2. (cf. *čāšt*)
239. *čāšišnīh* “instruction, teaching” 13. 29.
240. *čāšnīg* “consecrated food or drink, here used specifically of the *drōn*” 14. 3 (*čāšnīg kardan* “to partake of the consecrated food”).
241. *čāšt* pt. “taught, instructed” 12. 1, 14, 15, 16, 20 (*dastwarān čāšt* “the *Dastūr*’s have taught”); 13. 49 (*kardag* . . . *gāhānīg čāšt* “the chapter is taught as *Gāθic*”).
242. *čeōn* adv. “in such a manner, so, as” 12. 2, 23, 28, 29; 13. 4, 37; *čeōn ka* “as if, since, when” 12. 15, 16; 17. 4; *ēdōn čeōn*, *ēdōn* . . . *čeōn* “so . . . as” 11. 5; 12. 22; 15. 1, 16, 23 et passim; *čeōn* . . . *ēdōn čeōn* “as . . . even so” 12. 30; for *aōn čeōn*, see under *aōn*; prep. “like” 13. 20. (Man. Pth. *cw’gwn*, Ins. Phl. *cygwn*, Man. MP. *c’wn*, NP. *čǎn*)
243. *čē<sup>1</sup>* [MH] interrog. pro. “what, which” 11. 4 (*harw čē*); 12. 32; 15. 7, 10 et passim; interrog. adj. “what” 12. 32 (*pad čē kār* “for what purpose”). (Man. Pth., MP. *cy*)
244. *čē<sup>2</sup>* [MH] conj. “for, since, because” 12. 3, 4, 7, 32; 13. 4 et passim; with suff. pro. 1 pl., *čē-mān*, 13. 51; 3 sg., *čē-š*, 15. 7, 11, 18; 17. 10.
245. *čīm* “cause, reason” 12. 9; *pad ēn čīm* “for this reason” 13. 8, 10, 12, 13, 30; “significance, purpose” 13 (title).
246. *čimīgtar* “more reasonable, very reasonable” 12. 27.
247. *čiš* [MND‘M, which may also be read *tis*] “thing” 11. 3; 12. 9, 10, 18, 22, 32; 13. 4, 41; 15. 3, 7; 16. 3; 17. 13; 19. 1; pl. 13. 29; *čišīz* . . . *nē* “nothing whatever, nothing at all” 17. 2; 18. 1; 20. 12, 13. (Av. *čiščit*, Man. Pth. *cyš*, MP. *tys*, Paz. *θis*, NP. *čīz*)
248. *dagr* “long” 22. 32. (*darəya*; Man. Pth. *dr̥g*, MP. *dgr*)



249. *dah*<sup>-1</sup> [YXBWN-] pres. st. “give, offer” 15. 1, 10 (twice), 18; 17. 8; 20. 3; 22. 1, 2, 3 (with suff. pro. 2 sg.), 4, 5, 6, 7, 11, 12, 18, 19; “lay (on), strike (used of a weapon)” 16. 4; pt. *dād*<sup>3</sup> “given” 12. 17, 25; 15. 4; inf. *dādan* “to give” 15. 10. (Man. Pth. *dh-*, MP. *dy-*, *dʹd*, *dʹdn*)
250. *dah*<sup>-2</sup> [YXBWN-] pres. st. “create”; pt. *dād*<sup>4</sup> “created, produced” 12. 2, 25; 13. 10; 14. 4; 18. 1; 20. 11; inf. *dādan* “to create, creating” 13. 18; pass. *dahīh-* “be created” 13. 4. (cf. *dah*<sup>-1</sup>)
251. *dahān* [PVMH] “mouth” 12. 21. (Man. MP. *dhyn*; see Nyberg, II, p. 46.)
252. *dahibed* [MTʹpt] “lord of the land, sovereign” 13. 11, 12, 42, 44; 19. 5; pl. 13. 15, 45. (Av. *daijhu-paiti*, Man. MP. *dhybyd*)
253. *dahišn*<sup>1</sup> [YXBWNšn] v.n. “the act of giving, giving” 19. 10 (of giving in marriage); v.n. as part. necess., “one should give” 13. 2; 20. 16 (twice).
254. *dahišn*<sup>2</sup> [YXBWNšn] v.n. “creation” 14. 0; 20. 11 (*harw dahišn-ē* “every single creation”); pl. “creations, creatures” 13. 4, 18.
255. *dahišnōmand* “having gifts, having received gifts” 12. 4.
256. *dahmān āfrīn* “lit. the blessing of the (religiously) instructed; the blessing of the devout” 13. 43 (see n.).
257. *dah-rōzag* “technical term for the tenth day after death, when ceremonies in honour of *Ardā-fraward* are performed. This tenth day is now usually known as *dahom*” 17. 5.
258. *dandān* [KKʹ] “teeth” 12. 13. (Av. *dantan*)
259. *dandān-frašn* “tooth-pick”. (NP. *dandān-farēš*)
260. *dar* [BBʹ] “door, gate” 13. 19; “abode, dwelling” 20. 8, 9; “matter, topic” 12. 29; “chapter” 16. 0. (Av. *dvar*, Man. Pth. *br*, MP. *dr*)
261. *dard* “pain, grief” 15. 23. (Man. Pth., MP. *drd*)
262. *dast* [YDH] “hand” 12. 15, 16, 27 (*dast ō . . . nih-* “lay hand upon, touch”); 15. 1, 2; 16. 2; 17. 3; 20. 5; 20. 12 and 13 (*az dast . . . hil-* “let go from the hand, abandon”). (Av. *zasta*, Man. Pth., MP. *dst*)
263. *dastwar* “having authority; a man of authority, especially a Zoroastrian priest” 12. 2; pl. 12. 1, 14, 15, 16, 20. (Renders Av. *dqstvqm* in Y. 46. 7)

264. *dastwarīh* “authority” 19. 5; “authorisation, injunction” 15. 16.
265. *dašn* “right, the right side” 11. 4. (Av. *dašina*, Man. Pth., MP. *dšn*)
266. *dašt* “plain, desert” 12. 20. (Man. Pth., MP. *dšt*)
267. *datuš* “a name given to one of the *tāg*’s of the *barsom* in *Kadimi* rituals” 13. 9 (see n.).
268. *dawāns*, *dawānus* “proper name of a wicked ruler” 12. 29. (The name also came to be used as a common noun for a deceiver or hypocrite (cf. *Phl. Y.* 31. 10), from which an adverb is derived, see *DkS.* 17. 95)
269. *day* “the Creator, i. e. *Ōhrmazd*” 23. 2, 4. (Av. *dadvah*)
270. *day-dādār-ōhrmazd* “the Creator *Ōhrmazd*; the name given to the eighth, fifteenth and twenty-third days of a Zoroastrian month” 22. 8, 15, 23; *day-pa-mihr* “the fifteenth day of a Zoroastrian month” 23. 3.
271. *day-pa-mihr*, see under *day-dādār-ōhrmazd*
272. *daz-* pres. st. “burn, be burnt” 15. 17.
273. *dazišn* v. n. “burning” 15. 18.
274. *dād*<sup>1</sup> pt. as noun “that which is given; a gift, boon” 12. 8. (See *dah*<sup>1</sup>)
275. *dād*<sup>2</sup>, see *nask ī dād*
276. *dādārtar* “more creative, most creative” 23. 1.
277. *dādīstān* [DYN’] “law, judgment, decision” 13. 6, 28 (phrase omitted in handcopy), 37; 16. 3. (Renders Av. *tkaeša* in *Vaeθā*, § 29, see ed. by Kotwal, p. 9; Man. MP. *d’dyst’n*)
278. *dādīstānōmandīh* “lawfulness, judiciousness” 13. 6.
279. *dādwar* “law-giver, judge” 13. 6; 22. 6; pl. 13. 6, 37. (Av. *dātō.bara*, Man. Pth. *d’dbr*, MP. *d’ywr*)
280. *dādwartar* “more just, most just” 23. 3.
281. *dām* “creation, creatures” 13. 36 (twice). (Av. *dāman*, Man. MP. *d’m*)
282. *dāmdād* “name of one of the 21 *Nask*’s” 12. 5, 15.
283. *dān-* [YD‘YTWN-] pres. st. “know, recognise” 12. 28; 20. 4; 12. 23 (*andar dān-* “understand”); pt. *dānist*, 12. 11 (see n.); inf. *dānistān* 13. 29. (Man. MP. *d’n-*, *d’nyst*, *d’nystn*)
284. *dānag* “seed, grain; a grain as the smallest weight in common use” 16. 1 (rest.).
285. *dānāg* “wise, learned” 20. 6, 7; pl. “wise men, sages” 13. 2 (twice). (Man. MP. *d’n’g*)

286. *dānāgtar* “wiser, more learned” 20. 9.
287. *dāng* [M, ideog., to be distinguished from cypher for 1000] “a coin, weight; the sixth part of a *drahm*” 11. 2; 16. 1, 5 (see Tavadia, *Šnš.* pp. 15–16). (NP. *dāng*)
288. *dānist*, *dānistan*, see *dān-*
289. *dānišnīgihā* “knowingly, wittingly” 14. 2.
290. *dār-* [YXSNW-] pres. st.; pt. *dāšt*; inf. *dāštan* “have, possess” 12. 2 (twice); 15. 1 (twice); “have, keep, preserve; observe, maintain” 12. 3 (pres. and inf.); 12. 5 (*rōzaqihā dāštan* “to observe days of abstinence”), 11, 24, 32 (*pad kardag . . . dāštan* “to put into practice”); 15. 10; 20. 7 (*pēš dār-* “keep in front, give preference to”); “hold, consider, esteem”, see under *dārišn.* (Man. Pth. *dʿr-*, *dyrd*, *dyrdn*; Ins. Phl. *dʿštny*; Man. MP. *dʿr-*, *dʿšt*, *dʿštn*)
291. *dārišn* v.n. “preserving, preservation” 13. 32; as part. necess., “should preserve” 12. 12; “should hold, esteem, value” 12. 22, 30; 20. 12, 13; “should hold, consider, regard” 14. 2.
292. *dārišnīh* “keeping, holding” 12. 19 (*abāz dārišnīh* “keeping off, warding off”); 13. 9 (*abar dārišnīh* “holding up”).
293. *dāsr* “offering, alms, gift”, pl. 12.4. (Av. *dāθra*; in Y. 8. 3, Phl. *bahr* and *dāsr* are used together to render Av. *rātqm*)
294. *dāšt*, *dāštan*, see *dār-*
295. *dāštārtar* “more preserving, more supporting” 13. 5.
296. *dād-nask*, see *nask ī dād*
297. *dāyag* “nurse, foster-mother, servant” 15. 4. (Renders Av. *daēnu*; see Bailey, *TPS*, 1959, p. 108 n. 4)
298. *dēh* [MT<sup>3</sup>] “country, land” 12. 29; 13. 47, 48. (Av. *daijhu*)
299. *dēn*<sup>1</sup> “religion, creed” 12. 23, 28; 13. 2, 29; 17. 7 (*dēn ī ahramōgih* “heretical creed”); 18. 1; “the *Yazad Daēnā* presiding over the Religion” 22. 24 (with suff. pro. 2 sg., *dēn-it*); 23. 4. (Av. *daēnā*, Man. Pth., MP. *dyn*)
300. *dēn*<sup>2</sup> “conscience” 13. 4. (Av. *daēnā*)
301. *dēn-āgāhtar* “better acquainted with the Religion” 12. 2 (twice).
302. *dēn-bandag* “servant of the Religion (a deprecatory term used by scribe of himself)” 21. 8 a.
303. *dēn-burdārtar* “more faith-supporting, more pious, most pious” 23. 4. (In Phl. Y. 44. 14, *dēn-burdārān* glosses *kē mānsr āmōzēnd* “those who teach the Divine Word”)

304. *dērang* “long, of long duration, lasting” 15. 8. (Renders Av. *darəya*)
305. *dēw* [ŠDYʹ] “demon, devil, fiend” 12. 11 (twice); 17. 7; 22. 28; pl. 12. 6, 12; 15. 6; 17. 3, 6; 22. 17. (Av. *daēva*, Man. Pth., MP. *dyw*; Ins. Pahl. ŠDYʹ)
306. *dēwīzagīh* [ŠDYʹ-yʹckyh] “worship of demons; devil-worship” 14. 1 (used of a religious service wrongly performed). (Phl. formation rendering Av. *daēvayasna*; in *Vd.* 19. 46, Phl. *dēwīzagīh* represents Av. *daēvayāzō*)
307. *did* [TWB] “second, other, another” 11. 6 (*did rāy* “for another”); 15. 21 (*ēwag az did* “one from another”). (Av. *daibitya*, Paz. *dīt*)
308. *didīgar* “second, secondly” 13. 19 (twice); 17. 4.
309. *dīl* [LBBMH] “heart” 11. 4; 13. 9; 15. 15, 16, 17. (Av. *zərād-*; Man. Pth. *zyrd*, MP. *dyl*)
310. *dīšt* “measure of a short span (i.e. the distance between spread thumb and forefinger)” 16. 4. (See Henning, *JRAS*, 1942, p. 235; Av. *dīšti*)
311. *dōk* “spindle” 12. 4 (see n.). (NP. *dōk*)
312. *dōl* “pail; the constellation Aquarius” 21. 2. (NP. *dōl*)
313. *dōpaykar* “two pictures; the constellation Gemini” 21. 2. (Man. MP. *dwphykr*)
314. *dōst* “friend” 20. 6 (*dōst kardan* “to make a friend”), 7 (*dōst dār-* “have as friend, love”). (Renders Av. *urvaθō* in *FrO* 9. 3; Man. MP. *dwst*)
315. *dōš-* pres. st. “milk” 15. 16. (NP. *dōšīdan* “to milk”)
316. *dōšax<sup>v</sup>* “evil-existence, hell” 12. 4, 28; 13. 19; 17. 8. (Man. Pth. *dwjx*, MP. *dwšwx*)
317. *drahm* [ZWZN] “a silver coin, a weight” 11. 2; 16. 1, 2, 3. (Glosses *asparun-masāy* in *Vd.* 5. 60; renders Av. *aspərənō* in *FrO* 7. 3–4, see *Air. Wb.* 218; Man. MP. *drhm*)
318. *drahnāy* “length” 14. 3.
319. *drang* “interval, period of time” 12. 25. (See R. C. Zaehner, *BSOS*, IX, 1938, pp. 319 and 584)
320. *drawand* or *druwand* “evil, wicked” 15. 9, 30; 20. 6, 14; pl. 15. 17. (Av. *drvañt*, Man. MP. *drwnd*)
321. *drawandīh* “wickedness” 20. 17.
322. *drāyīd* pt. “vociferated, shouted, chattered, said (daēvic)” 18. 1, 2, 3, 4. (See Benveniste, *BSL*, LII, 1956, p. 49; M. Schwartz, *JRAS*, 1966, p. 119).

323. *driguš* “a poor man, one religiously dedicated to poverty” pl. 11. 4. (Av. *driyu*)
324. *drōd* [ŠRM] “welfare, health” 22. 22; used at the end of chapters in the formula *frazaft pad drōd* . . . “finished in welfare . . .”, 15. 31; 17. 15; 23. 5. (Man. Pth., MP. *drwd*)
325. *drōg* [KDB] “lie, falsehood” 20. 14. (Av. *draoγa*, Man. Pth. *drwg*)
326. *drōn*<sup>1</sup> “the name of a sacred bread, prepared from wheat flour, having nine cuts on its surface. It is distinguished from a *frasast*, in this that the *frasast* has no cuts” 14. 1, 2, 3; 17. 2. (Av. *draona*)
327. *drōn*<sup>2</sup> “a short liturgy which takes its name from the sacred breads (*drōn*<sup>1</sup>) which are used in the accompanying ritual. These liturgies are called *bāj* by the Parsis in India” 12. 1 (thrice), 9 (twice); 16. 6; 17. 4 (twice).
328. *drōn-pāyag* “degree, grade of a *drōn*” 12. 1.
329. *druwāsp* “the *Yazad Druwāspā*, presiding over the animal kingdom” 11. 4.
330. *druz* “the demon of falsehood, the Devil” 13. 13, 23; 20. 9, 11; “demon, devil” 13. 10; 19. 5; 22. 28; pl. 13. 32, 46; “she-demon” 12. 18. (Av. *druj-*, Man. MP. *drwz*)
331. *drōzanīh* “lie, falsehood” 20. 14.
332. *dugdāw* “the mother of *Zartōšt*” 12. 11.
333. *dumbag* “tail” 11. 4.
334. *dumbīzag* “rump” 11. 4. (NP. *dumče*)
335. *dušgāh* “ignorant, ill-informed” 20. 6, 7. (Glosses *wattar dānišn* “of evil knowledge” in *Phl. Y.* 32. 4)
336. *dušman* “enemy, foe” 13. 7; 20. 6. (Av. *dušmainyu*, Man. Pth., MP. *dwšmyn*)
337. *dušx<sup>v</sup>ār* “distressed” 15. 23. (Man. Pth. *dyjw<sup>r</sup>*)
338. *dušx<sup>v</sup>ārīh* “distress” 15. 23. (Renders Av. *dužāθra*; Man. Pth. *dyjw<sup>r</sup>ryft*)
339. *dux̄t* [BRTH] “daughter” 12. 14. (Av. *duγδar*)
340. *duz*, *duzd* “thief” 15. 22 (*duz*), 26 (*duzd*). (Renders Av. *tāyu*)
341. *duzdīd* pt. “stolen” 18. 4. (NP. *duzdīd*)
342. *duzdīdag* “stolen, robbed” 15. 12. (NP. *duzdīde*)
343. *dūr* “distant, far off” 17. 6; 20. 4; 22. 17; *az dūr* “from afar” 20. 2. (Av. *dūra*, Man. Pth., MP. *dwr*)
344. *dwārist* pt. “rushed, went (daevic)” 18. 1. (Cf. Man. MP. *dw<sup>r</sup>ryšn*)

345.  $\bar{e}^1$  [ $\gamma$ ] optative particle prefixed to a verb in the pres. indicative to give it an optative sense. The particle is also rendered by the ideogram XN', and by the sign for the numeral one, I, see 15. 7 note; 11. 6 ( $^*\gamma$  *šāyēd*); 15. 7 (XN' *šnāyēnēd*, XN' *kunēd*, I *kunēd*), 9 (XN' *šnāyēnēd*, I *kunēd*, twice), 12 (XN' *šnāyēnēd*,  $\gamma$  *kunēd*, XN' *nihēd*, XN' *pazēd*), 25 (XN' *šnāyēnēd*, XN' *gīrēd*), 26 (XN' *gīrēd*, XN' *rawēd*, XN' *barēd*), 27 (XN' *škanēd*, XN' *dahēd*). (Ins. Phl.  $\gamma w$ ; Paz.  $\bar{e}$ ; cf. Ins. Pth. *hyp*, Man. MP. *hyb*)
346.  $\bar{e}^2$  [ $\gamma$ ] used occasionally to represent the dem. pro.  $\bar{e}d$  (q.v.) in a late pronunciation, see 15. 7 note; 17. 10; 19. 9. It is used, like  $\bar{e}d$  and XWHt (q.v.) to introduce an explanatory statement or gloss, with the meanings, approximately, of "namely, note that" 12. 4 ( $\bar{e}$  *ku* . . .).
347.  $\bar{e}^3$  [ $\gamma$ ] suffixed numeral "one", 11. 1 (*framān-ē* "one *framān*"), 2 (*passim*); 12. 1 *et passim*. (Av. *aēva*, Ins. Phl., Man. Pth. and MP.  $\gamma w$ ; NP. *yā-yī vaḥdat*)
348. *ēbgad* "assault (of the devil)" 13. 30.
349.  $\bar{e}\check{c}$  "any" 19. 15;  $\bar{e}\check{c}$  . . . *nē* "not any, none" 12. 29; 17. 7. (Paz. *hēč*, NP. *hīč*)
350.  $\bar{e}d$  [XN'] dem. pro. "this",  $\bar{e}d$  *rāy* "on account of this, because" 13. 9, 28, 43; 17. 3; 20. 13 (thrice);  $\bar{e}d$  *ku* . . . "(namely) this, that . . ." 20. 5, 7. The word is sometimes also rendered phonetically, according to a late pronunciation, as  $\bar{e}$ , see  $\bar{e}^2$ , above. (Av. *aēta*, Man. Pth.  $\gamma d$ , Man. MP.  $\gamma d$ ,  $\gamma d$ )
351.  $\bar{e}dōn$  "in this manner, so, thus" 11. 4; 12. 27; 13. 2; 15. 16 *et passim*; see also  $\check{c}eōn$ . (Paz.  $\bar{e}dun$ , NP.  $\bar{i}dūn$ )
352.  $\bar{e}g$  [ $\gamma$ DYN] "then" 20. 1; with suff. pro. 3 sg., 12. 29; 20. 10. (Renders Av.  $\bar{a}at$ ; Man. MP.  $\gamma g$ )
353.  $\bar{e}mar$  "counting, reckoning"; used as an adv., "in sum, to sum up" 13. 14.
354.  $\bar{e}n$  [ZNH] dem. adj. and pro. "this" 11. 1; 12. 1; 13. 2 *et passim*; with suff. -z,  $\bar{e}niz$  "this also, even this" 15. 23; 17. 1, 8, 11 *et passim*; *az ēn* "from this, on account of this, hence" 17. 14. (Man. MP.  $\gamma n$ )
355.  $\bar{e}raxt$  pt. "defeated, condemned, guilty" 20. 2 (twice, in opposition to *buxt*, q.v.); subst. "the condemned, the guilty" 20. 2. (Cf. Man. MP.  $\gamma rnz-$ )

356. *ērbad* “lit., a master of teaching; a Zoroastrian priest” 21. 8b (see Bailey, *BSOAS* XX, 1957, pp. 42–43, and XXI, 1958, pp. 536–538). (Av. *aēθrapaiti*)
357. *ērbadistān* “priestly school” 17. 8.
358. *ērbad-zād* “priestly-born, born of an *Ērbad*” 21. 8a.
359. *ērmānīh* “friendship, hospitality” 13. 47. (See *airman*; renders Av. *airyamnā* in *Y.* 32. 1)
360. *ērwārag* “jaws, jaw-bone” 11. 4. (See *Air. Wb.* 1767; renders Av. *haγuharāna* in *Y.* 11. 4, 5)
361. *ēsm* “fire-wood, fuel” 15. 12. (Av. *aēsma*; Man. MP. ‘*ymg*, see Henning, *TPS*, 1944, p. 109)
362. *ēst-* [YK‘YMWN-] pres. st. “stand” 15. 21 (*abāz* . . . *ēst-* “stand back, stand apart”), 27, 28; 20. 3 (*abar ēst-* “stand over, control, look after”); “exist, be” 12. 10; used as auxiliary with the past participle to form the perfect, 12. 1, 2 *et passim*; pt. *ēstād* “stood” 15. 28. (Man. Pth. ‘*wyšt-*, ‘*wyšt’d*, Man. MP. ‘*yst-*, ‘*st-*, ‘*yst’d*)
363. *ēšm* “anger, wrath” 22. 17; “the demon of wrath” 13. 43; 18. 1. (Av. *aēšma*, Man. Pth. ‘*šmg*, Man. MP. *xyšm*)
364. *ēwag* “one” 12. 1, 2 *et passim*; *ēwag ēwag* “one by one”, 11. 1; 16. 0; with suff. -z, *ēwagiz* “a single one” 14. 4; *ēwag-ē* “one” 16. 4, 6; 19. 2; *panz ēwag* “one-fifth” 16. 4. (Cf. *yek*; Av. *aēva*; Man. Pth. ‘*ywg* “alone, sole”)
365. *ēwēnag* “kind, sort” 12. 25; 19. 3. (Man. Pth. ‘*bdyn*, Man. MP. ‘*ywyng*, ‘*yng*; see Henning, *TPS*, 1944, pp. 110–111, *Mitteliranisch*, p. 71)
366. *ēwiz* “only” 12. 15; *nē ēwiz* “not only” 13. 12. (Man. MP. ‘*ywyz*, Paz. *āwāž*, *ŠGV.* 10. 37)
367. *ēwkardag* “united, joined” 19. 15.
368. *ēwkardagtar* “more united, closely joined” 19. 15.
369. *farnbag* “proper name of one of the three great sacred fires of ancient *Iran*, which was especially the fire of the priests” 13. 26.
370. *farrox* “auspicious, fortunate” 21. 1, 4. (Av. *xʷarənah*, Man. Pth. *frwx*, Man. MP. *prwx*, *frwx*)
371. *fradom* “first” 13. 7, 13, 19; 17. 5. (Av. *fratəma*; cf. *Y.* 28. 11, where some MSS. give the ideogram ‘*WL*’, and others *fradom*)
372. *fragard* “chapter, section (of the *Vendīdād*)” 13. 7, 19. (Av. *frakərətī*)

373. *frahang* “education, training, rule of conduct” 13. 29. (Man. MP. *frhng*)
374. *framān* “technical term for the smallest grade of sin” 11. 1 (with suff. *-ē* “one”); 16. 1. (See Ch. 11, note 1)
375. *framān-burdārīh* “obedience” 17. 8.
376. *framān-burdārtar* “more obedient” 13. 13.
377. *framūd* pt. “ordered” 12. 19; inf. *framūdan* “to order, to have ordered” 12. 30 (*gētō-xrīd framūdan* “to have *gētō-xrīd* ordered/performed”). (Man. Pth., MP. *frm’d*)
378. *frasast* “a sacred bread not marked with cuts. The term *frasast*, applied to this, has its origin in the Av. phrase *frasasti ahurahe mazdā*, recited by the priest in the *bāj* (*drōn*) ceremony while he lifts the unmarked bread three times reverently” 14. 3. (The matter has sometimes been confused, since it has several times been stated that it is the *frasast* which is marked with nine cuts, whereas this is the *drōn* (q. v.), see e. g. M. Haug, *Essays on the Parsis*, p. 396; West, *SBE* V, p. 284 n.; Bulsara, *Ērbadistān* and *Nīrangistān*, p. 87, n. 13; Kapadia, *Glossary of the Pahlavi Vendīdād*, p. 160.)
379. *frasastayača* “a transcription of Av. *frastayačēca* ‘and for the glory’” 13. 1.
380. *frawahr*, *frawaš* “a spiritual being, a special concept of the Zoroastrian faith approximating to a guardian spirit” 13. 4 (*frawahr*); 11. 4 (*frawaš*). (Av. *frawaši*; cf. Man. MP. *pr’whr*, with the sense of “air”)
381. *frawarānē* “a transcription of Av. *fravarānē* ‘I put faith in, believe in, profess’. The passage beginning with *frawarānē* contains the *Zoroastrian Confession of the Faith*” 13. 1.
382. *frawardīgān* “the last ten days of the Zoroastrian calendar, including the five *Gāθā* days (which are called *panz ī meh*), during which period the ceremonies in honour of the holy *frawahr*’s of the departed souls are performed” 12. 31.
383. *frawardīn* “the *Yazad Frawardīn*” 22. 19 (with suff. pro. 2 sg.); 23. 3. (Cf. Man. Pth. *frwrdyn*, with the sense of “air”)
384. *frawaš*, see *frawahr*
385. *frayādār* “helper” 22. 20. (Cf. Man. proper name *fry’dr*)
386. *frazaft* pt. “ended, finished” 15. 31; 17. 15; 23. 5. (Cf. Man. MP. *prz’pt*)



387. *frazand* “child, son, offspring” 12. 14, 15; 22. 19. (Av. *frazaiṅti*, Man. Pth. *frzynd*, Man. MP. *przynd*)
388. *frazām* “end, conclusion” 21. 3.
389. *frazāmēnīd* caus. pt. “ended, finished” 21. 8 a (*frazāmēnīd hom* “I have finished”).
390. *frazāmīgtar* “more conclusive, most conclusive” 23. 4.
391. *frazāmišn* “end, conclusion” 22. 21.
392. *frāgām* “name of a *tāg* of *barsom*” 13. 15 (see note).
393. *frāy* “much, more” 12. 15; “excessive” 12. 7. (Renders Av. *frāya* in *Vr.* 8. 1; Man. MP. *fr’y*, *pr’y*)
394. *frāyīst* “most, abundantly” 12. 1, 23. (Av. *frāšta*)
395. *frāz* adv./preverb “forth, forward; up” 12. 2 (*frāz waxš-* “grow up, sprout”), 19 (*frāz guft* “recited, chanted), 29 (*frāz gōspand burd* “brought forth for a sheep”); 13. 15 (*frāz bar-* “lift forward, raise up”), 19 (*frāz raw-* “walk forth”); 19. 2 (*frāz šaw-* “go forth”). (Man. Pth. *fr’c*, Ins. Phl. *pr’c*, Man. MP. *pr’c*, *fr’c*)
396. *frēdōn* “*Frēdōn*, the son of *Āθwya*” 20. 18 (see note). (Av. *θraētaona*; Man. Pth., MP. *frydwn*)
397. *frēzwānīg* “meritorious, proper, good (of an action)” 12. 30.
398. *frōd* “down, downwards” 16. 3. (Man. MP. *prwd*)
399. *frōstūyēh* “a transcription of Av. *frastuyē* “I profess” 13. 1.
400. *gannāg mēnōg* “the Evil Spirit, *Ahriman*” 12. 7; 13. 24, 28, 36. (Renders Av. *aṅra mainyu* in *Y.* 9. 8, and glosses *drōg guftār* “false speaker” in *Y.* 31. 12)
401. *gar* “mountain” 19. 12. (Av. *gairi*)
402. *gardan* “neck” 11. 4. (Renders Av. *manaθri* in *Vd.* 13. 30 and *FrO.* 3 g. 4; Man. MP. *grdn*)
403. *garm* “hot” 13. 17. (Av. *garəma*; Man. MP. *grm*)
404. *garmōg* “warm” 15. 10. (Av. *garəma*; NP. *garmak*)
405. *garōdmān* “the *Highest Heaven*, where *Ōhrmazd* and the *Amahraspand’s* dwell” 11. 3; 13. 8. (Av. *garō.dəmāna*, Man. Pth. *grdm’n*, Man. MP. *gr’sm’n*)
406. *garz-* pres. st., inf. *garzīdan* “lament; confess (sin)” 13. 2 and 29 (*māndag ō radān garz-*). (Man. MP. *gry-* “weep”)
407. *gašnag-zīwišnih* “short living, short life” 12. 32. (See Bailey, *BSOAS*, XXVI, 1963, pp. 70–71)
408. *gazdum* “scorpion; the constellation *Scorpio*” 21. 2. (Man. MP. *gzdwm*, NP. *každum*)

409. *gāh*<sup>1</sup> “time” 15. 9 (*rōz ud gāh* “days and times”); “period or watch of a day (the day of 24 hours being divided into 5 *gāh*’s or watches)” 14. 4; 17. 3; 21. 5. (In *Vd.* 7. 4, *Phl. radīh* glossed by *gāh* renders *Av. raθwō*)
410. *gāh*<sup>2</sup> “one of the 5 sections of the *Gāθā*’s” 13. 2, 15, 31, 34, 37, 42, 51; “a single hymn within one of these 5 sections” 13. 3, 31, 34, 42; pl. in a general sense, “the *Gāθā*’s” 12. 28; 13. title, 49, 50, 51; “a metric line into which the *Gāθic* verse (*vačastašti*) is divided” 13. 31, 34, 42, 50, 51; often in the phrase *pad gāh ud wačadast* “by line and verse” 13. 5, 6. (In this last meaning it renders *Av. afšman* in *Vr.* 13. 3)
411. *gāh*<sup>3</sup> “place” 13. 14; 15. 7, 9, 10; 22. 9, 29; “couch, bed” 17. 14; “place, dignity” 22. 1. (*Av. gātu*, *Man. MP. g’h*)
412. *gāhāmbār* “one of the six seasonal festivals of the Zoroastrian year, each lasting for five days” 12. 19, 31; 13. 29; 18. 3, 4 (twice); 19. 4.
413. *gāhānīg* “pertaining to the *Gāθā*’s, *Gāθic*” 13. 49.
414. *gāušudāg*, *gōšōdō* lit. “‘of the beneficent cow’; technically a part of a *gōspand* offered in sacrifice to the *Yazad*’s”, 11. 4, 5; specialised “the piece of meat or clarified butter placed on a *drōn* in liturgical ceremonies”, 14. 3. (*gōšōdō* placed in the middle of the *drōn* in liturgical services symbolises *čikād ī dāitīg* (the Legal Peak), which stands in the middle of the world. (See K. J. Jāmāsp-Āsā, *Čim ī Drōn*, in *Hōshang MV*, p. 201, ll. 9–10; *Av. gāuš huđā*<sup>2</sup>)
415. *gāw* [TWR’] “bull; *Taurus* (sign of the zodiac)” 21. 2. (*Man. MP. g’w*)
416. *gēhān* “the world” 13. 5, 9, 42; 15. 7, 8, 9, 11 (twice), 12, 13 (twice), 14, 19 (twice), 20, 22, 24, 25, 26, 29; 20. 2, 3. (*Av. gaēθā*, *Man. Pth. gyh’n*)
417. *gētīg* “material world, material existence (in opposition to *mēnōg*, q. v.)” 12. 30; 15. 4, 27 (twice); 18. 1; 20. 7 (*xīr ī gētīg* “things of the world”), 10, 12, 13; as an adj. “material” 13. 8. (*Av. gaēθā*, *Man. MP. gytyg*)
418. *gētō-xrīd* “the name of a ceremony, whose ritual is similar to that of *nāwar*. It is of the highest merit, and may be performed for the living or the dead (see *Modi*, pp. 406–07)” 12. 30.
419. *gīr-* [‘XDWN-] “take, take hold of, seize” 15. 1 (*dast gīr-*

- “take the hand”); 22. 17; “hold, possess” 13. 12; “hold, keep, preserve” 22. 11, 13; “keep, reserve (of a place)” 22. 9, 29; “keep (of a watch of the day)” 21. 5; “take, accept” 22. 21; pt. *grift* (“kept” of a watch) 14. 4, 5, 6. (Man. Pth. -*grb-*, *gryft*; MP. *gyr-*, *gryft*)
420. *gōhr* “nature, essence” 20. 2, 17. (See Dhabhar, *Phl. Y. Vr. Gl.*, p. 197; Man. MP. *gwhr*)
421. *gōmēz* “bull’s urine (used for purification)” 12. 24, 27; 20. 5. (Av. *gaomaēza*)
422. *gōspand* “an animal of the good creation, cattle” 12. 29 (see note); 13. 14; 15. 5, 9; “such an animal used for sacrifice” 11. 4; 17. 5; “sheep and goats (as against bigger cattle)” 19. 11. (Av. *gaospaṇta*)
423. *gōš*, *gōšurwan* “the Yazata *Gōuš Urvā*, also called *Gōš*” 22. 14 (*gōšurwan*); 23. 2 (*gōš*).
424. *gōšōdō*, see *gāušūdāg*
425. *gōšt* [BSLY’] “flesh” 17. 12, 14; “meat” 17. 1, 2. (NP. *gōšt*)
426. *gōw-* [YMRRWN-] pres. stem “speak, say, recite” 11. 1; 12. 4 (see note), 19, 21, 23 (*abar gōw-* “speak about, discuss”); 14. 3; 15. 4, 30; 18. 2; 19. 14; 20. 14; pt. *guft*, 11. 5; 12. 19 (*frāz guft* “recited, chanted”), 29, 32; 13. 27; 14. 2 (*pad guft dārišn* “consider as spoken”); 15. 1, 2, 3, 4; 16. 6; inf. *guftan*, 12. 32 (*be guftan*); 13. 29; 19. 2. (Man. MP. *gw-*, *gwft*)
427. *gōwišn* [YMRRWNšn] v. n. “speech, utterance” 13. 4; 19. 1, 3; pl. 12. 19; as part. necess. “should be said” 12. 18 and 19. 5 (*be gōwišn*); 12. 21 (*hamē gōwišn*); 19. 1. (Man. MP. *gwyšn*)
428. *gōwizār* “plainly, clearly” 12. 6. (Paz. *gaovazār*, see *ŠGV*. VIII. 28, 101, *MX*. XII. 16; Henning suggested that this might be the same word as Man. MP. *gwz’r*, which occurs once in M 388 V 8.)
429. *grān* “heavy, grievous” 12. 10. (Man. Pth., MP. *gr’n*)
430. *grift*, *griftan*, see *gīr-*
431. *grīwag* “neck, ridge (of a mountain)” 13. 19. (Av. *grīvā*; Man. Pth., MP. *gryw* in the sense of “self”)
432. *guft*, *guftan*, see *gōw-*
433. *gugāhīh* “witness, testimony, evidence” 13. 2. (Man. Pth. *wyg’hyft*, MP. *gwg’yy*)

434. *gugān* “in detail” 11. 1. (Evidently to be distinguished from *dōgān* “two-fold”. H. W. Bailey, *BSOS VII*, 1935, sought to read this word as *ēwaḡān* “singly, severally”, assuming it to have been written without initial *ālef*. W. B. Henning took it rather as *gugān*, cf. Man. MP. *wyḡnyḡ*, meaning “separate(ly)”, hence “item by item, in detail”.)
435. *gumān* “doubt, uncertainty” 12. 13. (Av. \**vīmanayh*, Man. MP. *gwm’n*)
436. *gumār-* pres. stem “appoint” 12. 14. (NP. *gumār-*)
437. *gund* “testicles” 11. 4. (See West, *SBE V*, p. 336, n. 10; cf. Av. *arəzi*, rendered by *gund*, with NP. gloss *xāyagān*, *Fr.O. III 3g*)
438. *gurdag* “kidney” 11. 4. (Av. *vərəḍka*)
439. *gušn* “male (especially of animals)” 19. 11; “sire, begetter (used of a demon)” 17. 7. (Av. *varšni*)
440. *gušnīh* “siring, begetting” 17. 7.
441. *gyāḡ* “place” 11. 3; 12. 20; 15. 10, 23. (Renders Av. *asaḡh*; Man. Pth. *wy’g*, Ins. Phl. *wy’k*, Man. MP. *gy’g*)
442. *gyān* [XY’] “life, soul” 17. 12 (MS. *y’n*). (Man. Pth., MP. *gy’n*)
443. *h-* [XWH-] pres. stem “be” 1 sg. XWHm, *hēm* or *hōm* (a later form), 15. 2, 5; 21. 8a, 8b; 2 sg. XWHyh, *hēh*, 12. 28; 3 sg. ’YT, *ast*, 12. 13, 21; 13. 50; 15. 7, 11, 19; 20. 13; exceptionally, used as an auxiliary with pt. to form the 3 sg. past pass., 12. 14 (*padīriḡt ast*); 3 pl. XWHd, *hēnd*, 15. 23; as auxiliary, used with pt. to form the 3 sg. past pass., XWHyt, *hēd* (?), 22. 31; 3 sg. past pass. opt. XWHyh, *hēh*, 12. 2, 15, 16. (Man. Pth. ’h-, MP. h-)
444. *haft* “seven” 22. 13. (Av. *hapta*, Man. Pth. *hft*, MP. *hpt*, *hft*)
445. *haftōiring* “*Haptōiring*, the Avestan name for the constellation the *Great Bear*” 11. 4. (Formerly a *bāj*-ceremony in honour of *Haptōiring* used to be performed on the day *Tīr* of any month, because *Haptōiring* is a co-worker of *Tištrya*.)
446. *hagīrz* “ever”; *hagīrz* . . . *nē* “never” 12. 27; 15. 6. (Av. *hakərəḡčīḡ*, Man. Pth. ’*gryc* (see Henning, *Sogdica* e V 11, pp. 29, 30), MP. *hgryc*, *hgyrc*)
447. *ham* “same” 12. 26; 14. 3; 13. 27 (*ham čēōn* “in the same manner”); “equal (with), level (with)” 13. 9; “similarly, likewise” 15. 3; 16. 4; emphatic, “indeed” 12. 14. (Man. Pth., MP. *hm*)

448. *hamāg* “all, whole, entire” 12. 29; 13. 2, 42; 15. 6, 9, 12; 17. 3; 19. 14. (Man. Pth., MP. *hm’g*)
449. *hamāg-dēn* “a technical religious term” 17. 4 (see note).
450. *hambudīg* “contestant, adversary” pl., 22. 11.
451. *hamčēōn* “in the same manner” 13. 27. (Cf. *čēōn*)
452. *hamdādīstān* “of the same opinion, in agreement, unanimous” 11. 3. (Cf. *dādīstān*)
453. *hamē* adv. “always, ever” 13. 42; 15. 7, 9; 16. 2; 20. 3 (*nē hamē* “never”); 21. 6 (twice), 8 (twice); adv. or preverb, used to indicate a continuous tense, 12. 21, 24; 15. 1, 21, 23; 17. 3; used also with v.n. as part.necess., 12. 21 (*hamē gōwīšn*). (Man. Pth., MP. *hmyw*, NP. *hamē, hamī, mī*)
454. *hamēstārīh* “opposition, resistance” 20. 11. (Cf. Av. *hamaēstār*)
455. *hamēšag* “always, ever” 22. 8, 15, 23. (NP. *hamīše*)
456. *hamēwēnag* “in the same way” 12. 15. (Cf. Man. MP. *’gywyn*, and Man. Pth. *h’m’bdyn*, Phl. Ps. *h’mdwyn*, “wholly, completely”)
457. *hangōnag* “of the same kind, in the same manner, similarly” 12. 32; 13. 32; 21. 7, 8. (Man. MP. *hmgwng*)
458. *hamgyāg* “the same place” 19. 14 (*ān hamgyāg* “that very place”).
459. *hammīs* [KXDH] “together, in all, altogether” 13. 51. (The adverbial use of *hammīs* appears quite unusual; but one may compare Man. Pth. *hmyr*, see *BBB* p. 111, s.v.; for *hammīs*, see further A. Pagliaro, *Jackson Memorial Volume*, p. 103 ff./125 ff.)
460. *handām, hannām* “limb, member of the body” 12. 29 (*hannām*); 17. 14 (*handām*). (Av. *handāma*, Man. Pth. *hnd’m*, MP. *hn’m*)
461. *hangām* “time” 17. 1; 12. 29 (*hangām-ē* “one time, once”), 31 (*hangām ī x’vēš* “(their) own time, i. e. the proper time”). (Renders Av. *aīwī-gāma*)
462. *hannām*, see *handām*
463. *hanzaman* “assembly, meeting” 19. 2; 20. 1 (*hanzaman kun-* “assemble”). (Av. *hanjamana*, Man. Pth. *’njmn*, Ins. Phl. *’ncmny*, Man. MP. *hnzmn*)
464. *harw* [KR’] “all, each, every” 11. 3; 12. 11, 16; 15. 4, 6; 19. 2; 21. 6, 7, 8; *harw ēwag-ē* “each one” 12. 32; 16. 6;

- harw* *čē* “everything which” 15. 7 (twice); 16. 2; \**harwiz* . . . *nē* “not indeed everything” 11. 5; pl. *harwīn* (written *hlwyn*) 22. 31 (with suff. pro. 2 sg.). (Av. *haurva*, Man. Pth. *hrw*, *hrwyn*, MP. *hrw*)
465. *harwīn*, see *harw*
466. *harwisp* “all, every” 19. 14. (Man. MP. *hrwisp*)
467. *haxt* “the upper part of leg, thigh” 11. 4. (See *Air. Wb.* 1745)
468. *hayyār* “friend, helper” 13. 44; 19. 12, 13; 22. 26, 30, 31 (twice). (Man. MP. *hyʿr*)
469. *hayyārīh* “help” 21. 4.
470. *hazān* “tomb, grave (in which the body is buried under the earth)” 13. 19. (See Henning, *BSOAS*, XI, 1945, p. 479, who derives the word from \**hazdān* < O. Ir. \**azdāna* < \**ast-d’āna*, thus connecting it etymologically with *astōdān*. In the *Phl. Vd.* 3. 9, the word is glossed by *daxmag*, which is plainly not used there in the ordinary Zoroastrian sense.)
471. *hādōxt* “the name of a *Nask* of which only three chapters now survive. It was evidently formerly recited with ceremonial rites (see 16. 6)” 12. 19, 30; 13. 6; 16. 6 (*hādōxt-ē* “one ceremonial of *Hādōxt*”). (Av. *hadaoxta*)
472. *hādōxtīg* “of the *Hādōxt*, in the *Hādōxt*” 13. 10.
473. *hāmēn* “summer” 15. 10. (Av. *hāmīna*, Man. MP. *hʿmyn*)
474. *hāsr* “a measure of distance; of the time taken to cover that distance; an hour” 13. 29 (*andar hāsr* “in an hour, for an hour”). (See Henning, *JRAS*, 1942, pp. 235–238, Tavadia, *Šnš.* pp. 12–13)
475. *hāt* “chapter, section (of the *Yasna*)” 13. 1, 5, 6, 31, 34, 42. (Av. *hāiti*)
476. *hāwand* “similar, equal to” 12. 30. (Renders Av. *havaṭ* in *Y.* 10. 13; Man. MP. *hʿwnd*, *hʿwynd*)
477. *hāyag* “egg” 12. 8; 17. 2.
478. *hēd* [XWht] presumably a rendering of the dem. pro. *ēd*, used, however, only to introduce an explanatory statement or gloss, with the approximate meaning “i. e., note that” 14. 5, 6. (Cf. *ē*<sup>2</sup>)
479. *hēm* “disposition, character” 20. 3. (Av. *haya-*, *hya-*; renders Av. *hīm* in *Vd.* 2. 8; cf. *huhēmīh*)

480. *hil-* [ŠBKWN-] pres. stem, pt. *hišt*, inf. *hištan*, “leave, let; let loose, release” 15. 15 (*abar . . . hil-* “let upon, pour upon”); 19. 11 (*hištan* “to release”); “let, permit, allow” 15. 27, 28; “leave, forsake; relinquish, abandon, neglect” 12. 4; 13. 29; 14. 4, 5, 6; 17. 10; 18. 4; 20. 10, 13. (Man. Pth. *hyrz-*, *hyšt*, MP. *hyl-*, *hyšt*)
481. *hilišn* [ŠBKWNšn] v. n. “leaving” 12. 4, twice (*pad hilišn hil-* “leave as leavings”, rendering Av. *harəkē harəčaya-*); as part. necess., 20. 12, 13 (*az dast nē hilišn* “one should not let go from the hand, should not abandon”).
482. *hišt*, *hištan*, see *hil-*
483. *hixr* “dry dead (and hence impure) matter, such as nails and hair” 15. 26. (Av. *hixra*)
484. *hordad* “*Haurvatāt*, the *Amahraspand*, who presides over water” 13. 14; 15. 3, 5, 25; 22. 6 (with suff. pro. 2 sg.); 23. 1.
485. *hōm* “the *Yazad Haoma*” 11. 4.
486. *hōmāst* “a ceremonial consisting of a number of *Yasna* and *Vendīdād* ceremonies, performed for the sake of the living or the dead. Nowadays, two kinds of *Hōmāst* are performed in the *Dar-i Mihir*. The one, called the *Small Hōmāst*, consist of 144 *Yasna* and 12 *Vendīdād* ceremonies; and the other, called the *Large Hōmāst*, consists of 144 *Yasna* and 144 *Vendīdād* ceremonies. The *Nīrangistān* (fol. 105 B 12–15) enumerates four kinds of *Hōmāst*, viz., *Ēwaq-Hōmāst*, *Dō-Hōmāst*, *Dah-Hōmāst* and *Duwāzdah-Hōmāst*. A detailed description of their nature, provided by Dastur J. M. Jamasp-Asa, is given by West in *SBE* V pp. 212–13” 16. 6 (*ēwaq hōmāst-ē* “an *Ēwaq-Hōmāst*”, *duwāzdah hōmāst-ē* “a *Duwāzdah-Hōmāst*”).
487. *hōšag* “ear of corn, *Spica*, hence the constellation *Virgo*” 21. 2. (Man. MP. *hwšg*, NP. *xūše*)
488. *hōy* “left, left side” 11. 4. (Renders Av. *haoya*, *hāvōya*; Man. MP. *hwy*)
489. *huāfrīntar* “more benedictory” 19. 3.
490. *hubōytar* “more sweet-smelling, most sweet-smelling” 23. 3. (Cf. *bōy*<sup>2</sup>)
491. *hučīhr* “fair, beautiful” 22. 3, 25. (Av. *hučīθra*, Man. MP. *hwcyhr*, NP. *hujīr*, *hužīr*)

492. *hučihrtar* “more beautiful, most beautiful” 23. 4.
493. *hudāg* “beneficent cattle” 15.9, 11 (twice). (Av. *hudāgh*)
494. *hudānāg* “of good wisdom, truly wise” pl., 20. 8. (Renders Av. *hudānu* in Y. 31. 16 and 50. 9)
495. *huhēmīh* “being of good character, good character” 12. 22. (Cf. *hēm*)
496. *hukunišn* “good deed” 22. 2. (Renders Av. *hušyaonəm* in Vr. 3. 3)
497. *humat* “good thought” 13. 13. (Av. *humata*)
498. *humatanām* “the opening word of a short Avestan prayer” 13. 16. (Av. *humatanəm*)
499. *humānāg* “like, similar to, resembling” 20. 3 (twice).
500. *humbōyišn* “smelling” 13. 4 (*kunišn ud wēnišn ud hambōyišn*). (Cf. Man. Pth. *xwmbwy-*, MP. *hwmbwy-*, trans. and in-trans.)
501. *humēnišn* “good thought” 22. 2. (Renders Av. *humanayhəm* in Vr. 3. 3)
502. *hunar* “virtue, excellence” 22. 27. (Av. *hunara*, Man. Pth., MP. *hwnr*)
503. *hunsandīh* “contentment” 11. 3. (Renders Av. *sadayayha* in Vr. 8. 1; Man. Pth. *hwnsndyft*, MP. *hwnsndyh*)
504. *hurastagīhātar* “more according to the good principle, more orthodoxly” 12. 19.
505. *husrawīh* “good fame, reputation” 15. 8, 11, 13, 19, 24, 29. (Av. *haosrawayh*; cf. Man. MP. *hwsrwg*)
506. *huwaršt* “good deed” 13. 13. (Av. *hvaršta*)
507. *huxšatrōtemāi* “the opening word of a short Avestan prayer” 13. 22. (Av. *huxšatrōtəmāi*)
508. *huzahagtar* “having more good offspring, bearing better (of cattle)” 19. 11. (Cf. *zahag*)
509. *huzwān* “tongue” 11. 4; 15. 1. (Av. *hizvā*, Man. Pth. ‘zb’n, MP. ‘zw’n)
510. *hūspāram* “one of the 21 Nask’s of the Avesta” 12. 1, 7, 14, 31; 13. 17.
511. *hūxt* “good word” 13. 13. (Av. *hūxta*)
512. *im* [LZNH] “this” 22. 31 (*im rōz*). (Man. Pth., MP. ‘ym)
513. *ī* [Y, ZY] rel. pro. “who, which”, usually written with the stylised abbreviation of the ideogram, which resembles Y; written with the full form ZY when it takes a suffixed pro.;



- with suff. pro. 1 sg., ZYm, *ī-m*, 12. 26, 28; 3 sg. ZYš, *ī-š*, 12. 1, 5, 26, 28, 29 *et passim*; used as *īdāfat* in the relative construction, 11. 1 *et passim*. (Man. MP. ‘y, ‘ym, ‘yš etc.)
514. *jagar* “liver” 11. 4. (Renders Av. *yākarə* in *FrO.* 3 g. 11. See Bailey, *Handbuch der Orientalistik I<sup>e</sup> Abteilung*, IV Bd, I<sup>er</sup> Abschnitt, 1958, p. 137)
515. *jādūg* “sorcerer” pl. 12. 12. (Av. *yātū*)
516. *jāmag*<sup>1</sup> “garment” 12. 4; 17. 4 (used in both passages for the *jāme-yī ašōdād* mentioned very often in the *Rivāyats*. This means the pure white garments, consecrated on the dawn of the 4th day after a person dies, which are given to the family-priest as alms. This practice is still observed in both *India* and *Iran*). (Man. MP. *j’mg*)
517. *jāmag*<sup>2</sup> “small vessel, bowl, cup” 12. 27. (Perhaps scribal error for *jām*; cf. Av. *yāma*, Man. MP. *j’m*)
518. *jāmāsp* “*Jāmāspa*, the brother of *Frašaoštra* and the minister of *Vištāspa*” 11. 4.
519. *jār* “time”, with preceding numeral, 13. 9, 12, 22, 23, 32, 36, 38, 40, 45, 46, 47, 48; *harw jār* “every time” 13. 28. (Man. Pth. *y’wr*, Ins. Phl. *y’wly*, Man. MP. *j’r*)
520. *jāwēdān* “always, ever” 20. 2. (Av. *yavaētāt*, Man. Pth. *y’wyd’n*, MP. *j’yd’n*, NP. *jāwēdān*)
521. *jōrdāg* “corn” 13. 19; 15. 10; 19. 9 (3 times). (Man. Pth. *yw’rd’w* “the just corn”, renders Av. *yava*, Henning, BSOS IX, 90)
522. *jud* “separate, different”; *jud az* “different from, apart from” 14. 5, 6; 15. 10; *jud jud* “one by one, separately” 13. 4. (Renders Av. *vīta* in *Vd.* 9. 11; Man. Pth. *ywd*, *ywd’c*, *ywd ywd*, MP. *jud-*)
523. *judāg* “separate, separated” 18. 4; 11. 4 and 19. 15 (*judāg kun-* “separate”) 15. 10 (*judāg . . . kun-* “keep . . . away”). (Paz. *jaṭ*, NP. *judā*)
524. *jud-dēw-dād* [ywytšDY’d’t] “law against demons; Phl. form of Av. *vī-daēvō-dāta*, the name of the 19th *Nask* of the *Avesta*” 13. 7. (See also *nask ī dād* and *dād-nask*)
525. *judtar* “other, different” 16. 3. (Man. Pth. *ywdr*, MP. *judr*, *judr*)
526. *ka* [ʾMT] “when” 11. 4; 12. 4, 18 *et passim*; “if” 12. 16, 21; 13. 2 *et passim*; with suff. pro. 3 sg., *ka-š*, 12. 1, 3, 15, 16, 29; 15. 6, 9; 3 pl., *ka-šan*, 12. 19, 22, 24; with suff.

- iz, *ka-iz* “even if” 12. 32; 13. 5; 19. 2; with suff. -iz and pro. 3 sg., *ka-izīš* 15. 27, 28. (Man. Pth. *kd*, MP. *kʷ*, *kš*, *kšʷn*)
527. *kadām* “which, what” 14. 1; 17. 14 (*kadām-ē pārag* “whatever piece, some piece”). (Av. *katama*, Man. Pth. *kdʷm*)
528. *kadār* inter. pro. “which? what?” 17. 1. (Av. *katāra*)
529. *kam*, *kem* “less” 12. 9 and 15. 23 (*kēm*); 19. 9 (*kam*); 14. 2 (*wēš ayāb kam* “more or less”). (Av. *kamna*, Man. MP. *kmb*)
530. *kam-ābustanih* “less pregnancy, the being less frequently pregnant” 12. 3.
531. *kamist* “least, smallest” 12. 4; 16. 1.
532. *kamnamoizān* “Phl. transcription of Av. *kam nāmōi zqm*, the opening words of Y. 46” 13. 30.
533. *kard*, *kardan*, see *kun-*
534. *kard* “action” 15. 8 (*āš . . . kard* “then his action . . .”). (Cf. Man. MP. *kyrd* “fact”)
535. *kardag*<sup>1</sup> “work, action, practice” 12. 1, 32 (*pad kardag . . . dāstan* “to keep/put in practice”).
536. *kardag*<sup>2</sup> “chapter, section (of *Visperad* or *Yašt* or *Patēt*)” 13. 16, 49.
537. *kardārtar* “more vigorous, most energetic” 23. 1. (Phl. *kardār* renders Av. *arəθyā* in Vr. 9. 4)
538. *karzang* “crab, the constellation *Cancer*” 21. 2, 5. (Man. MP. *kyrzng*)
539. *kas* [ʸYŠ] “person” 11. 3; 12. 2, 4, 5, 25, 32; 13. 30; 15. 3; 19. 5; 22. 32; pl. “persons, others” 13. 29; with suff. -iz, *kasiz* 12. 28. (Renders Av. *kas*, *kō*, *čīš*; Man. Pth. *kyc*, MP. *ks*)
540. *katmōiurwak* “Phl. transcription of Av. *kaṭ mōi urvā*, the opening words of Y. 50” 13. 33.
541. *kay* “a royal ancestor of *Wištāspa*, a *Kayanian*” pl. 22. 25 (*kayān xʷarreh* “the Glory of the *Kayanians*”). (Cf. Man. Pth., MP. *kʷw*, *kwʷn*)
542. *kay-husraw* “*Kay-Husraw*, father of the well-known *Iranian* scribe *Mihr-Ābān*” 21. 8a.
543. *kāh* [TBN] “straw” 15. 10. (NP. *kāh*)
544. *kāh-* denom. v., pres. stem “diminish, decrease” 21. 8 (twice). (Man. MP. *kʷh-*)
545. *kāhišn* “decrease, diminution” 21. 8. (Man. MP. *kʷhyšn*)

546. *kām-* [YṢBHW-] pres. stem “wish, intend”, followed by inf., 15. 7 (twice), 9, 12, 14 (twice), 20 (twice), 25; 19. 11; used absolutely, 22. 16; pt. *kāmist*, also with inf., 20. 18. (Man. Pth. *kʷm-*, *kʷmʷd*, MP. *kʷm-*, *kʷmyst*)
547. *kām* “wish, will” 12. 28 (in the phrase *kām agāmāy*; see under *agāmāy*); 18. 4 (twice). (Man. Pth., MP. *qʷm*, *kʷm*)
548. *kāmag* “wish, desire” 12. 29; 15. 30; 20. 10; 22. 32.
549. *kāmist*, see *kām-*
550. *kār-* [ZLYTWN-] pres. stem “plough, till, cultivate” 13. 19; inf. *kištan*, 19. 9. (Man. Pth. *kʷr-*, *kyšt*, MP. *kyšt*)
551. *kār*<sup>1</sup> “work, action” 12. 2, 32 (*pad čē kār* “for what work, i. e. purpose”); 15. 10; 17. 9; 19. 1 (*pad kār* “at work, i. e. being worked at, undertaken”), 2 (*kār-ē* “a work, any work”), 10 (*pad kār wēh* “more favourable”); “affair, matter” 18. 4 (twice); 20. 3 (*ō kār . . . šaw-* “go to work, be used”; *andar ō kār kun-* “put to work, make use of”); used with *kirbag*, as *kār ud kirbag* “work and meritorious action, duty and meritorious deeds, just behaviour, one’s duty” 12. 15; 17. 8 (twice); 22. 31 (*kirbag ud kār*). (In the *Phl. Y.*, *kār ud kirbag* glosses *ahrāyīh* and *humat hūxt huwaršt*; see Dhabhar, *Phl. Y. Vr. Gl.* p. 145; Man. Pth., MP. *kʷr*)
552. *kār*<sup>2</sup> “tillage, cultivation” 15. 24 (*kār ud warz*).
553. *kārēzār* “battlefield, battle” 19. 6. (Glosses *ardīg* “battle” in *Phl. Y.* 57. 12; Man. MP. *kʷrycʷr*, *kʷryzʷr*, *kʷreʷr*)
554. *kārīh* “activity, action” 17. 10.
555. *keh* “little, small” 12. 1 (see under *yašt*); pl. “lesser ones, inferiors, subordinates” 13. 13. (Av. *kasyah*, Man. Pth. *ksʷdr*, MP. *kyh*)
556. *kem*, see *kam*
557. *kešwar* “clime, region” 22. 13 (*haft kešwar* “seven regions (of the world)”). (Av. *karšvar*, Man. Pth. *kyšfr*, MP. *kyšwr*)
558. *kē* [MNW] rel. pro. “who, which” 11. 5; 12. 2, 4 *et passim*; with suff. pro. 2 sg., *kē-t*, 22. 16; 3 sg. *kē-š*, 12. 2, 3, 13, 22, 25 *et passim*; 3 pl. *kē-šan*, 12. 24. (Man. Pth., MP. *ky*, *kyt*, *kyš*, *kyšʷn*)
559. *kirbag* “merit (accruing from a virtuous or a religious ceremony)” 12. 1, 2, 15, 29, 31; 16. 6 (thrice); “merit, virtue” 20. 1 (twice). (The *Dēnkard* (*DkS.* 12. 1 § 3) defines

the word *kirbag* as follows: *kirbag ē bawēd kār ī yazdān kardan* “a *kirbag* means the performance of duty towards God”. In the *Persian Rivāyats* (MU. Vol. II, p. 130, ll. 15–16), *kirbag* is defined as *kār ī bay* “duty towards God”; Man. Pth., MP. *kyrbg*, Ins. Phl. *klpky*, NP. *kerfe*)

560. *kištan*, see *kār-*
561. *kōf* “hill” 19. 12. (Av. *kaofa*, Man. Pth. *qw̄f*, MP. *kwf*, *qw̄f*)
562. *kōxšišn* “struggle, contest, fight” 13. 9. (Renders Av. *pəšāna* in Y. 9. 20; cf. Man. MP. *kwš-*)
563. *ku*<sup>1</sup> [ʸYK] subord. conj. “that” 11. 3; 12. 1 *et passim*; often used to introduce indirect speech, 12. 14, 15, 16 *et passim*; with suff. pro. 1 sg., *ku-m*, 15. 1; 3 sg., *ku-š*, 12. 2, 23; 17. 14; 1 pl., *ku-mān*, 12. 14; 3 pl., *ku-šān*, 12. 14, 24; 17. 12. (Man. Pth., MP. *kw*, *kwm*, *kwš*, *kwmʹn*, *kwšʹn*)
564. *ku*<sup>2</sup> [ʸYK] rel. adv. and conj. “where” 17. 11 (*az ku gyāg* lit. “from where place, from where” cf. NP. *kujā*), 12 (*az ān gyāg ku* “from that place where”), 13, 14; 20. 2 (*harw ku* “everywhere, wherever”). (Man. Pth., MP. *kw*)
565. *kun-* [ʸBYDWN-] pres. stem, pt. *kard* “do, perform; make” 12. 1 (*yašt kard ēštēd* “an act of worship has been performed”), 3 (*pāk be kun-* “make clean, clear away”), 10 (*ustōfrīd . . . kun-* “make offerings”), 15, 16, 19 (*hurastagīhātar kard* “performed most orthodoxly”), 31; 13. 3 (*be kard bawēd*), 17 (*kard ēštēd* “has been made, i. e. established”); *abāz kun-* “do again, repeat” 12. 26; 13. 28 (twice); 14. 3; inf. *kardan* 12. 26; 15. 9; 18. 1; 19. 7, 8; 20. 13; *be kardan* “to ward off” 20. 4. (Man. Pth. *kr-*, *kyrd*, MP. *kwn-*, *kyrd*)
566. *kunišn* [ʸBYDWNšn] v. n. “deed, action” 13. 4; 20. 10 (twice); “doing, performance” 12. 22; as part. necess. “should make, do” 12. 7, 12 (twice, *rōšn kunišn*, see under *rōšn*; *abar kunišn*), 24; 17. 5. (Man. MP. *kwnyšn*)
567. *kunīh-* [ʸBYDWNyh-] pres. pass. “be done” 20. 2. (In contrast with Man. MP. *qyrgh-*)
568. *kuš-* [NKSWN-] pres. stem “kill, destroy” 22. 17; pt. *kušt* 11. 4; inf. *kuštan* 17. 5. (Man. MP. *kwš-*, *kwšt*)
569. *kūnmarz* “sodomy, paederasty” 17. 7.
570. *mad* [YʹTWNt] pt. “came” 12. 11; 15. 7, 9, 12; 20. 5 (*ul mad* “rose up (of the sun)”); inf. *madan*, 12. 19 (*ō zamīg*

- madan* “to come to/fall on the ground”), 21; 13. 5 (*pēš madan* “arriving, arrival”), 11 (*be madan*); 19. 4 (*be madan*). (Used as supplementary past to *āy-*, q. v.; Man. MP. *md*, *mdn*)
571. *mahist* “greatest” 20. 6. (Cf. Man. MP. *mhystg*)
572. *mahmāntar*, see *māhmāntar*
573. *mahraspand*, *mānsr-spand* “the Yazata *Mqθra Spənta* presiding over the Holy Word” 23. 4; 22. 29 (with suff. pro. 2 sg.); 11. 4 (*mānsr-spand*).
574. *mahraspandān*, see *ādurbād*
575. *man* [L] “me, I” 12. 14; 15. 2, 3; 18. 1 (twice), 4; 21. 8a, 8b. (Av. *mana*; Man. Pth., MP. *mn* with the meaning “me” only)
576. *marag* “number” 14. 2. (Cf. Man. MP. *mr*)
577. *mard* [GBR] “man” 12. 2, 16, 22; 13. 2, 3; 15. 5, 7; 20. 1; 21. 2; with suff. numeral 1, *mard-ē*, 12. 3, 16, 19, 29; pl. 12. 3. (Av. *mašya*, Man. Pth., *mrd*, MP. *myrd*)
578. *mardōm* [ʼNŠWTʼ] “man, person, mankind” 15. 6; 16. 2; 17. 8, 11; pl. “mankind, men, people” 12. 5; 13. 4; 15. 1, 12; 20. 4, 8, 17. (Man. Pth., MP. *mrđwhm*)
579. *margarzān* “a sin meriting the penalty of death, mortal sin” 17. 9; “a mortal sinner” 15. 22, 23.
580. *margih* “death” 20. 17.
581. *mayān* prep. “between, among” 13. 28; 22. 11. (Av. *maiðyāna*, Man. Pth. *mdyʼn*, MP. *myʼn*)
582. *mazdēsn* (always with the defective orthography, *mazdēst*) “a Mazda-worshipper, a follower of Ahuramazda” 12. 4; pl. 12. 23; 13. 2. (Av. *mazdayasna*, Ins. Phl. *mzdysn*)
583. *mā* [ʼL] neg. particle “not”, used with the imper., 20. 18 (*mā ōzan* “do not slay”); with the subj., 12. 28 (*mā . . . dārēh* “do not consider”); with the indicative preceded by the opt. particle *ē*, 12.28; 15. 10 (four times, *mā dahēd/ē pardazēd/rāyēnēd/kunēd* “he should not give/engage in/lead/make”), 12 (twice), 18 (twice), 26 (twice), 27 (twice). (Av. *mā*, Man. Pth., MP. *mʼ*)
584. *mād* [ʼM] “mother” 12. 11; with suff. *-iz*, *mādiz* 12. 15. (Av. *māta*, Man. Pth., MP. *mʼd*)
585. *mādag* [NKB] “female” 12. 14. (Man. MP. *mʼyg*)
586. *mādagwar* “principally, chiefly, especially” 12. 22. (Cf. Man. MP. *mʼyg* “substance, nature”)

587. *mādar* [ʾMYtl] “mother” pl. 17. 11, 12. (Av. *mātar-*, Man. Pth., MP. *mʾdr*)
588. *mādayānag* “essential” 12. 22.
589. *māh* “moon” 12. 5, 7; “the *Yazata* presiding over the moon” 11. 4; 23. 2; with suff. pro. 2 sg., 22. 12; 12. 8 (*māh ī xʷadāy*), 31 (*māh . . . yaštan* “to worship the moon”, i.e. to recite *māh niyāyišn*); “month” 19. 9; (Av. *māgh*, Man. Pth., MP. *mʾh*); pl. *māhīgān* “months” 21. 7, 8. (Man. MP. *mʾhygʾn*)
590. *māhīg* “fish, the constellation Pisces” 21. 2. (Man. Pth. *mʾsyʾg*, MP. *mʾhyg*)
591. *māhīgān* “a technical term for the 30th. day after death” 17. 5. (For *māhīgān* as pl., see under *māh*)
592. *māhmān* “resident, abiding, inherent” 13. 6, 7, 37, 41; 22. 24. (Ins. Phl. *mʾhmʾn*)
593. *māhmānīh* “abode, abiding, dwelling” 15. 22, 23.
594. *māhmāntar* “more residing, more permanent” 13. 6, 13; 20. 1.
595. *mān-* [KTLWN-] “remain, stay, dwell” 13. 48. (Man. Pth., MP. *mʾn-*)
596. *mān* “abode, dwelling” 12. 11; 13. 19, 47, 48; 20. 1; 22. 24, 28. (Av. *dāmāna*, *nmāna*; Man. Pth., MP. *mʾn*)
597. *māndag* “sin (of omission or commission)” 13. 2, 29.
598. *mānbed* “lord of the house, master of the house” 13. 11, 44; 19. 5; pl. 13. 15. (Av. *nmānō-paiti*, Man. MP. *mʾnbyd*)
599. *mānsr-pursīdār* “an inquirer into the holy texts; one who studies or recites the holy texts” 12. 23.
600. *mānsr-spand*, see *mahraspand*
601. *mār* “snake, serpent” 17. 7. (NP. *mār*)
602. *mārīg* “word, syllables” 13. 50.
603. *māzan* “monstrous, gigantic”, pl. 12. 6 (*māzanān dēwān* “giant demons”, see Henning, *BSOAS* XI, 1943, p. 54). (Av. *māzainya*; Man. MP. *mzn*)
604. *meh* “greater” 19. 14; pl. “superiors, the great” 13. 13; 19. 2. (Av. *masyah-*, Man. Pth. *ms*, MP. *myh*)
605. *mehtar* “greater, higher” 22. 1.
606. *mēhan* “abode, dwelling” 13. 8; 22. 24. (Av. *maēθana*)
607. *mēnišn* v.n. “thinking, thought, idea” 12. 14, 28; 13. 4; 19. 3; 20. 7. (Man. MP. *mnyšn*)
608. *mēnōg* “a spiritual being, a divine spirit” 15. 2 (*mēnōg ī*

- agriflār* “an intangible spirit”), 27 (*mēnōg ī hamāg urwar* “spirit of all plants”); 19. 14 (*mēnōg ī ān āb* “spirit of that water”); 13. 24 (*gannāg mēnōg* “the Evil Spirit”); pl. “spiritual beings” 11. 4; “incorporeal” 20. 9 (*drōz ī mēnōg* “incorporeal demon”); “spiritual state, spiritual world (as opposed to *gētīg* q.v.)” 12. 30; 15. 2, 4; 20. 10, 13; “spir-  
itual” 13. 8. (Av. *mainyu*, Man. MP. *mynwḡ*)
609. *mēnōgīhā* adv. “spiritually, invisibly” 13. 4.
610. *mēwag* “fruit” 15. 27; 17. 2. (Man. Pth. *mygdg*, MP. *myw*)
611. *mēz-* pres. stem “make water, urinate” 12. 20; 13. 19. (Av. *maēz-*)
612. *mīhr* “love” 17. 9; “the *Yazata* presiding over covenants” 22. 16 (with suff. pro. 2 sg.); 23. 3. (Av. *mīθra*, Man. Pth., MP. *myhr*)
613. *mīhr-ābān* “proper name of a well-known Iranian scribe, who flourished in the 14th century A.C.” 21. 8a.
614. *mīr-* [YMYTWN-] pres. stem “die” 12. 20; 15. 17; 17. 2, 6, 14. (Man. MP. *myr-*)
615. *mōr* “ant” 12. 20. (Two contrasting types of ant are mentioned in *Vd.* 14. 5, the wild, small, ill-smelling ants contrasted with grain-carrying ants; see further Bailey, *BSOAS*, XXIV, 1961, p. 476; Av. *maoiri*)
616. *mōristān* “ant-hill, ant’s nest” 12. 20.
617. *mōy* “hair” 19. 15. (Glosses *wars* in *Vd.* 17. 4; NP. *mūy*)
618. *mōyīh* “hairiness, hairs” 19. 15.
619. *murdag* “dead” 15. 23. (Man. MP. *mwrđg*)
620. *myazd* “fruits offered up during the *stum*, *āfrīnagān* and *bāj* (*drōn*) ceremonies; hence, one of these ceremonies itself” 13. 25 (used of the *bāj* ceremony); 18. 3, 4 (twice); also used for a solemn meal eaten in connection with religious ceremonies, 12. 19 (see note). (Av. *myazda*; glosses *bar* “fruit” in *Y.* 34. 3 and *gōšt* “meat” in *Nīrangistān* (fol. 120. 18); the word *mēj* is still used today in Parsi priestly families for fruits offered in religious ceremonies.)
621. *nar* [ZKL] “man, male” 12. 14; 13. 41. (Av. *nar*, Man. Pth., MP. *nr*)
622. *nasāy* “corpse, dead body, any putrefied matter” 12. 13; 13. 19; 15. 26. (Av. *nasu*, Man. Pth. *ns’w*, MP. *ns’h*)
623. *nask* “one of the 21 books of the *Avesta*” 12. 11 (see also under *dād-nask* and *nask ī dād*). (Av. *naska*)

624. *nask ī dād* lit. “book of law; an abbreviation for the *nask* or book of law against demons, popularly known as the *Vendīdād*” 12. 4, 6, 20, 23, 26. (See further under *jud-dēw-dād* and *wandīdād*)
625. *nasuš* “the demon of defilement” 20. 4, 5. (Av. *nasu*)
626. *nawīt-zādīh* “the state of being a *Nawīt-zād*” 13. 2 (see note).
627. *nawšabar* “‘nine nights’ retreat, now called by the Parsis the *barašnūm*, by the Iranis *nō-šabe*” 12. 26 (see textual note). (Av. *nava.xšapara*)
628. *nax<sup>v</sup>ist* “‘first’” 17. 11, 14. (Man. Pth. *naxwšt*, Ins. Phl., Man. MP. *naxwst*)
629. *nazdist* “‘nearest’” 12. 5 (thrice). (Av. *nazdišta*)
630. *nazdik* “‘near’” 18. 4 (*ō nazdik šud* “‘approached, had union, i. e. sexual intercourse’”). (Av. *nazda*, Man. MP. *nzdjk*)
631. *nazdik-māništar* “‘living nearer, living close, being close (to one another)’” 12. 30.
632. *nāirīg* “‘woman’” 13. 41; 15. 5, 20; 22. 5; “‘wife’” 12. 30; 13. 44. (Av. *nāirī*)
633. *nām* [ŠM] “‘name’” 12. 29 (*dawāns nām* “‘*Dawāns* by name’”); 14. 0; 16. 0; 22. 19 (*bar- . . . nām* “‘bear a name’”), 31 (*nām burd* “‘the name was spoken, mentioned’”). (Av. *nāman*, Man. Pth., MP. *n<sup>’</sup>m*)
634. *nāmčīstīg* lit. “‘taught by name; hence, specially, specifically’” 11. 5. (Neryosang renders by *nāmānkita* “‘famous’”)
635. *nāmḡānīh* “‘a technical term, meaning continuation or commemoration of the name’” 17. 2. (See Dhabhar in *Khareghat Memorial Vol. I*, pp. 126–131, reprinted in his *Essays on Iranian Subjects*, pp. 118–127)
636. *nān* [LXM<sup>3</sup>] “‘bread (as representing food in general), food’” 12. 16. (Man. MP. *n<sup>’</sup>n*)
637. *nāwar* “‘the first and principal ceremony of initiation of a priest’” 13. 2 (*yašt ī nāwar* “‘*yasna*’s of *nāwar*” i. e. the *yasna*’s performed during this ceremony).
638. *nāxun* “‘nails, nail (-parings)’” 12. 6. (Glosses *sraw* in Phl. Vd. 17. 4; Man. Pth. *n<sup>’</sup>xwn*)
639. *nāyudāg* adj. for a river, usually rendered as “‘deep, navigable’” 13. 41. (Av. *nāvaya*; see Henning, *BSOAS* XII, 1948, p. 309, Zaehner, *Zurvān* p. 214; “‘canalized water’” according to Gherardo Gnoli, *Ricerche storiche sul Sīstān antico*, pp. 14 f., 83 f.)
640. *nāzūḡīh* “‘subtlety, nicety’” 12. 26.



641. *nē* [L'] neg. part. "not" 11. 5 (*harwiz* . . . *nē guft ēstēd* "not indeed everything has been said"); 12. 2 (*nē kas* "not a person, no one"), 8 (*nē ku* "not that") *et passim*; used with a v.n. in a negative injunction, 12. 17 (*nē āhanzišn* "one should not draw"); 17. 2 (twice, *nē nihišn*, *nē x<sup>v</sup>arišn* "one should not place/eat"). (Man. Pth., MP. *ny*)
642. *nēm* "half" 16. 5; 21. 2 (eighteen times), 6 (twice), 8. (Av. *naēma*, Man. Pth., MP. *nym*)
643. *nēmasp* "half-horse, centaur; the constellation Sagittarius" 21. 2.
644. *nēmṛōz* "midday, noon" 21. 1, 3. (Man. MP. *nymrwc*)
645. *nērōg* "might, strength" 13. 30. (Man. MP. *nyrwg*)
646. *nēst* [L'YT] "there is not, it is not" 12. 14, 26, 28; 13. 29; 20. 3. (Av. *nōiṭ asti*, Man. MP. *nyst*)
647. *nēwag* "good" 13. 29; 14. 0; 15. 24; "virtuous" 15. 5, 20, 22. (Renders Av. *ušta*; Man. MP. *nyw*, *nyk*)
648. *nēwagih* "goodness" 15. 8. (Man. MP. *nywggyh*)
649. *nēwagihā* "well, virtuously" 23. 4. (Man. MP. *nywygh'h*)
650. *nēwdiltar* "more courageous, more stout-hearted" 13. 9.
651. *nibēs-* [YKTYBWN-] pres. stem "write" 16. 0, 5; 21. 1, 4; pt. *nibišt*, 13. 37; 21. 8a, 8b. (Man. Pth., MP. *nbys-*, *nbyšt*)
652. *niḡānēn-* pres. stem "bury" 13. 19 (rest.; see note).
653. *niḡīrišn* v.n. "observation, attention" 14. 3 (*pad niḡīrišn* "with attention, intentionally"); as part. necess. "should consider, reflect upon" 20. 17.
654. *niḡīrišnīg* "observingly, deliberately" 14. 2.
655. *niḡīrišnīgtar* "very attentively, very carefully" 12. 24.
656. *nih-* [XNXTWN-] pres. stem "put, place" 12. 13 (*pāy abar nih-* "set foot on"), 27 (*dast o . . . nih-* "lay hand on, touch"). MS. XNXTWN-*yt* miswritten in handcopy as XNXyTWN-*yt*), 28 (*nih-* . . . *mēnišn abar* "set thoughts on"); 15. 12 (*abar . . . nih-* "place thereon"). (Man. MP. *nh-*)
657. *nihātūm* "the name of the first *Nask* of the *Dālīg* group" 12. 15, 16.
658. *nihīšn* [XNXTWNšn] v.n. as part. necess. "should be placed" 17. 2 (twice), 4.
659. *nimūd* pt. "shown" 12. 6, 7, 29. (Man. Pth. *nm'd*, MP. *nmwd*)
660. *nišast* [YTYBWNst] pt. "sat, was seated" 15. 1. (Man. Pth., MP. *nšst*)

661. *nišān* “sign, indication” 21. 1, 4. (Man. Pth., MP. *nyšʰn*)
662. *niyābag* “necessary”, used as the predicate in a nominal phrase, 12. 5 (*niyābag ku . . .* “(it is) necessary that . . . . .”). (Man. MP. *nyʰbg*)
663. *niyāyišn* “prayer, praise, adoration” 20. 1, twice, (*ātaxš niyāyišn kun-* “offer *Ātaš Niyāyeš*”). (Renders Av. *vahma* in *FrO.* 8. 2)
664. *niyāz* “want; the demon of want” 22. 17. (Man. Pth., MP. *nyʰz*)
665. *niyōšīdārtar* “more listening, more obedient, most obedient” 23. 2.
666. *nīrang* “liturgies” 12. 23; “short formulae in *Avestan* or *Pazend*, often with talismanic efficacy” 13. 1 (see note). (For etymology and meaning of *nīrang*, see Bailey, *BSOS* VII 2, 1934, p. 276)
667. *nūn* [KʹN] “now” 20. 18; 21. 6. (Renders Av. *nū* in *Vd.* 2. 31, 32; Man. Pth., MP. *nwn*)
668. *ō* [ʹL] “to, at, towards, in” 12. 2, 12, 29 *et passim*. (Av. *abi*, Man. Pth., MP. *ʰw*)
669. *ōft-* pres. stem “fall, lie” 17. 11, 12, 14.
670. *ōh* [KN] adv. “thus, so”, frequently confused in writing with *ō* (written with the ideogram ʹL); 17. 2 (*ōh* (ʹL) *nihīšn* “should be so placed”). *KN* written in K20 for the prep. *ō* (ʹL in other MSS.), 12. 20; 19. 2, 5, 7. *KNc* written for ʹLHc (*ōyīz*), 17. 10. (Man. Pth., MP. *ʰwh*)
671. *ōhrmazd* “Ahura Mazda” 12. 2, 28, 29 (twice), 32; 13. 8, 14, 18, 24, 32, 46; 14. 4 (*ōhrmazd dād* “created by *Ōhrmazd*); 15. 1 (twice), 2, 4, 5, 7 (thrice), 8 (thrice), 11, 13, 19, 24, 29, 30 (twice); 17. 1, 2, 8, 11, 12; 18. 1, 4; 20. 11, 18; 22. 1; 23. 1. (See also under *day-dādār-ōhrmazd*)
672. *ōhrmazdān* “pertaining to *Ōhrmazd*, of *Ōhrmazd*” 15. 13 (*ātaxš ī ōhrmazdān* “fires of *Ōhrmazd*”).
673. *ōmēd* “hope” 20. 17. (NP. *umīd*)
674. *ōstīgānīhā* “steadfastly, firmly” 12. 28. (Cf. Ins. Phl. *ʰwstyḡʰn*, Man. MP. *hwstyḡʰn*)
675. *ōwirišt* “technical term for one of the grades of sin, originally the sin of attacking with a weapon” 11. 1, 2; 16. 3 and 5 (with suff. *-ē* “one”). (Av. *avoirišta*)
676. *ōy*ʰ [ʹLH] dem. adj. “that” 12. 16; 15. 27; pl. *oyšān* “those” 12. 4 (*ōyšān mazdēšn* “those *Mazdā*-worshippers”), 8 (*ōyšān*

- dād ud āyāft* “those gifts and favours”); def. article “the” 13. 9 (*ōy zōt* “the *Zōt*”); pl., 13. 8 (*ōyšān ahrawān* “the just”). (Man. MP. *’wy, ’wyš’n*)
677. *ōy*<sup>2</sup> [‘LH] dem. pro. “that”; pl. *ōyšān* “those” 13. 48 (*ōyšān ī* “those who”); pers. pro. 3 sg. “he, she, it” 12. 2, 5, 28 (*ōyīz* “even he”), 32 *et passim*; pl. “they” 11. 4; 12. 28; 13. 5; 15. 3 (*ōyšānīz* “even they”) *et passim*. (Man. MP. *’wy, ’wyš’n*)
678. *ōy*<sup>3</sup> [TMH] adv. “there” 12. 12; 20. 1 (twice, *ō ōy, ōy*); 21. 8 (*az ōy*). (Av. *avaða*, Man. Pth. *’wwd*, MP. *’wy*)
679. *ōz* “strength, power” 13. 30. (Av. *aojah*)
680. *ōzan-* [YKTLWN-] pres. stem “kill, slay” 20. 18 (imper.); “extinguish (a fire)” 20. 15; inf. *ōzadan* “to kill” 20. 5, 18. (Man. Pth. *’wjn-, ’wjd*, MP. *’wzn-, ’wzdn*)
681. *ōzanišn* [YKTLWNšn] v.n. as part.necess. “should extinguish” 20. 15.
682. *pad* [represented, as in Ins. Phl., by the letters *pwn*, possibly an old corruption of *pt*] prep. “in, into; on, upon; in accordance with, with, by; through” 11. 3, 5 (four times), 12. 1 *et passim*; *pad abar* double prep., “by, at” 12. 7 (*pad abar rōšnih ī ātaxš* “by/at the light of a fire”). The prep. *pad* is also occasionally represented by the ideogram *BR*<sup>3</sup>, see under *be*<sup>4</sup>. (Av. *paiti*, Man. Pth., MP. *pd*)
683. *pad-bōzišntar* “more with salvation, more saving, better for (one’s) salvation” 17. 9, 10.
684. *padiš* adv. “thereby” 12. 28; 15. 18; 16. 4; 17. 10; 20. 14; “thereon” 15. 16, 23, 24; “therewith” 16. 2; postp. governing preceding rel. pro. 20. 7 (*kē padiš* “through which”). (Av. *paiti-še*, Man. MP. *pdyš*)
685. *padīr-* [MKBLWN-] pres. stem, pt. *padīrift*, “take, accept, receive” 12. 27; “take, adopt (as son)” 12. 14 (twice, *padīr-, padīrift ast*); “undertake, take on oneself (as a vow)” 12. 8, 9. (Man. Pth. *pdgyrw-, pdgryft*, Man. MP. *pdyr-, pdyryft*)
686. *padīrišn* [MKBLWNšn] v.n. as part.necess. “one should take upon oneself, undertake, vow” 12. 8.
687. *padīx<sup>v</sup>ih* “prosperity” 22. 6. (Glosses *ābādīh* in *Phl. Y.* 28. 2; in *Y.* 9. 27, *padīx<sup>v</sup>ih* renders Av. *θrima* which is rendered by *srāyīšn* “nourishment” in *Phl. Vd.* 21. 7; Paz. *padīxūi* (*MX.* 2. 31), Neryosang *samṛddhi* “prosperity”).

688. *padsār* “conformity, likeness” 21. 7 (*pad ēn padsār* “in conformity with this”). (Cf. ŠGV. 15. 50)
689. *padyārag* “opposition (from the forces of evil), assault, adversity, hostility” 12. 7; 20. 11. (Av. *paityāra*)
690. *pah* “domestic animal, animal” pl. 22. 14. (Av. *pasu*)
691. *pahlūg* “ribs, flank” 11. 4. (Renders Av. *pārasu*)
692. *pahrēz-* pres. stem “take care, look after” 12. 11; “take care about” 13. 19 (*nasāy pahrēz kun-* “take care about dead matter”). (Man. MP. *phryz-*)
693. *pahrēz* “care, protection” 15. 6, 30. (Ins. Phl. *phryc*, Man. MP. *phryz*)
694. *pahrēzišn*<sup>1</sup> v.n. “taking care of, protecting, protection” 12. 25 (see note). (Man. MP. *phryzyšn*)
695. *pahrēzišn*<sup>2</sup> v.n. “removing”, used as part.necess., 12. 20 (*abāz . . . pahrēzišn* “one should take back, remove”).
696. *pahrom* “best” 20. 14 (*pahrom čiš* “the best thing”); 12. 2 and 15. 11 (*pahrom ax<sup>v</sup>ān* “the Best Existence, i.e. Paradise”); 20. 16. (Renders Av. *vahišta* in *FrO.* 8. 11; Ins. Phl. *phlm*, Man. MP. *phlwm*)
697. *panāhīh* “protection” 11. 5. (Cf. Man. MP. *pn<sup>h</sup>*)
698. *panīr* “cheese” 17. 2. (Renders Av. *fšuta* in *Vd.* 7. 77 and Av. *pāšuta* in *FrO.* 13. 3)
699. *panzag* (rest.) “five toes of the foot, sole of the foot” 21. 2 (see note). (NP. *panje*)
700. *panzom* “fifth, fifthly” 13. 19, 29. (Man. Pth. *pnjwm*, MP. *pnzwm*)
701. *parastišn* “respect, reverence” 17. 8 (*tan pad parastišn . . . dah-* “offer respect to the person”).
702. *pardaz*<sup>1-</sup> pres. stem “put into practice” 12. 24; “engage (in work)” 15. 10.
703. *pardaz*<sup>2-</sup> pres. stem “remain, be left over” 11. 4.
704. *parīg* “witch” pl. 12. 12. (Av. *pairikā*, Man. MP. *pryg*; Neryosang renders by *mahā-rākṣasī*)
705. *parwar-* pres. stem “care for, tend” 15. 24. (Man. MP. *prwr-*)
706. *parwānag* “leader, guide” 22. 18. (Man. MP. *prw<sup>ng</sup>*)
707. *pas* [PXL] “then, afterwards” 12. 5; 14. 3 (*pēš ud pas*, see under *pēš*); 17. 4, 5, 6. (Av. *pas*, Man. Pth., MP. *ps*)
708. *passox* “answer, reply” 17. 10, 14; 17. 2 and 12 (*passox dād* “gave reply, replied”). (Man. MP. *pswx*)

709. *pašanzišn* “sprinkling, scattering” 12. 19 (here probably used of solid particles, but elsewhere used of water, etc. e.g. *GBd.* ed. *Anklesaria*, p. 82, l. 11: *pšnck*). (Renders Av. *pavitiča* in *Vd.* 5. 27 and is glossed by *rēmanīh* “impurity”; also renders Av. *sraēšyeiṅtīm* “infection” in *Vd.* 8. 34)
710. *patītiḥ* “confession of sins” 20. 11.
711. *paydāg* “clear, evident, manifest” 11. 6; 12. 3, 5, 12, 31; 15. 1, 23. (Renders Av. *čīθrā* (*Y.* 33. 7; 45. 1) and *viṣtā* (*Y.* 48. 2); Ins. Phl. *pty’k*, Man. Pth., MP. *pyd’g*)
712. *paydāgīh-* denom. verb pass. “be made visible, be visible” 14. 5.
713. *paymān* “contract (of marriage)” 13. 45.
714. *paymānag* “measure, quantity” 12. 4; “measure, standard, exact standard” 12. 24. (Man. Pth. *pdm’n*, MP. *pym’n*)
715. *paymōzan* “clothes, garment” 12. 3. (Man. Pth. *pdmwcn*, MP. *pymwcn*)
716. *paywand* “relative, kinsman” pl. 17. 2. (Cf. Man. MP. *pywn* “connection”)
717. *paywandīd* secondary pt. “be connected” 12. 7.
718. *paywast* pt. “united, joined, attached”. (Man. MP. *pywst*)
719. *paz-* pres. stem “cook” 15. 12. (NP. *paz-*)
720. *pādiḥrāh* “punishment, retribution” 12. 28; 16. 2, 3; 19. 5. (Man. MP. *p’dypr’h*)
721. *pādixšā* [ŠLYT’] “able, capable, having power” 17. 5 (*pādixšā kuštan* “one is able to kill, one ought to kill”); “governing, ruling” 12. 29 (*abar . . . pādixšā būd* “he ruled over”). (Cf. *apādixšā(h)tar*)
722. *pādixšāyīh* “dominion, predominance” 12. 7. (Man. MP. *p’dyxš’yy*)
723. *pādrōz* “daily, day by day” 22. 1, 12, 26. (For various meanings of *pādrōz*, see H. Mirza in *Irani Memorial Vol.*, pp. 137–145, and also Nyberg, *Le Monde Oriental*, Vol. XXV, 1931, p. 201)
724. *pādyābīh* “ritual purity, cleanliness” 12. 22, 24. (Abstract from *pādyāb*, the technical term for ritual ablution, see Modi, pp. 83–90; Av. *paityāpa*, *Air. Wb.* 840, has a different meaning)
725. *pāk* [DKY’] “pure, clean” 12. 3, 12, 24; 15. 15; pl. as subst. “the clean” 12. 27. (Man. Pth. *pw’g*, MP. *p’k*)

726. *pākīh* [DKY'yh] "purity, cleanliness" 12. 22, 27. (Man. MP. *p'kyy*)
727. *pāktar* "purer, purest" 23. 4.
728. *pānag* "protector" 12. 12; 22. 14. (Man. Pth., MP. *p'ng*)
729. *pānagīh* "protection" 13. 7 (*pānagīh kardān* "to give protection, to protect"); 15. 7, 9; 19. 14.
730. *pānzdah-sālag* "of fifteen years, fifteen years old" 13. 2.
731. *pārag*<sup>1</sup> "piece, bit, portion" 11. 4; 17. 14.
732. *pārag*<sup>2</sup> "bribe" 15. 10. (Glosses *grahmag* "greed", Av. *grāhmō*, in Y. 32. 13, 14; Man. MP. *p'rg*)
733. *pāsban* "guardian" 22. 31. (Renders Av. *spasānō* in Vd. 13. 28; Man. MP. *p'sb'n*)
734. *pāy-* [NTLWN-] pres. stem "protect, guard" 22. 8, 15, 23. (Man. Pth., MP. *p'y-*)
735. *pāy* [LGLH] "foot" 12. 13 (*pāy nih-* "set foot"), 29; 15. 1; "foot (as a measure)" 21. 2 (24 times), 5, 6 (twice), 7, 8, (4 times). (Av. *pāda*, Man. Pth. *p'd*, MP. *p'y*)
736. *pāyag* "degree, grade" 11. 1 (*pāyag ī wināh* "grades of sin"); 12. 1 (*pad drōn pāyag-ē* "in the degree of a *drōn*"); "station, position" 22. 1; adverbial form used as pl., *pāyagihā* 16. 5.
737. *pērōz* "triumph, victory" 22. 30. (Ins. Phl. *pylwzy*, Man. MP. *pyrwz*)
738. *pērōzgar* "victorious" 22. 20.
739. *pērōzgartar* "more victorious" 19. 6, 14; 23. 3 (used as superl.).
740. *pērōzgartom* "most victorious" 12. 19.
741. *pēš*<sup>1</sup> [L'YN] prep. "before" 15. 1 (*pēš ōhrmazd* "before Ōhrmazd"); 19. 2 (*pēš mehān* "before the great"); 12. 21 (*pēš az ān* "before that"); 15. 3 (*az pēš tō* "from before thee"), 27 (*ō pēš ōy mard* "to before that man, in front of that man"); 17. 14 (*pēš ku* "before that, before"); postp. "before" 13. 1 (*frawarānē pēš* "before the *frawarānē*"); 18. 1 (*dwārist ō ahriman pēš* "rushed before *Ahriman*"). (Man. MP. *pyš*)
742. *pēš*<sup>2</sup> [L'YN] adv. "before" 13. 20; 14. 3 (*pēš ud pas* "before and after, here and there, confusedly"); preverb "before, forwards, towards" 13. 5 (twice, *pēš madan* "coming towards, arriving, arrival", *pēš ras-* "advance"); 19. 9 (*pēš*

- ras-* lit. “arrive forwards” i.e. “ripen sooner”); 20. 7 (*pēš dār-* “hold before, give preference to, promote”). (Cf. Man. MP. *pyšyḥ, pyšyy*)
743. *pēšag* “estate (of the realm), one of the three (later four) divisions of Iranian society” 13. 9 (see note), 15, 34. (Renders Av. *pištra* in Y. 19. 16)
744. *pēštar* [L‘YNTl] “more forwards, nearer” 19. 7 (*pēštar ras-* “approach nearer”).
745. *pēšyōtan* “proper name; Pēšōtan, son of Rām, was a great religious teacher and scribe of Broach, who lived in the 14th century A.C. The leading priests of Navsari, Surat and Broach were taught by him, and he was accorded the title of *ustād* (q.v.) as a tribute to his great learning” 21. 8b.
746. *pid* [ʾB] “father” 12. 15 (twice). (Av. *pitā*, Man. Pth., MP. *pyd*)
747. *pixag* “nine-knotted stick, technically called *naw-gīre*; among the Parsis, a *kōstīg* is tied with nine knots round a bamboo stick to which a leaden spoon is attached. *Nīrang, āb* and *xāk* (fine gravel) are poured from a leaden spoon attached to the *pixag* during the *barašnūm* ceremony” 12. 27. (Av. *-pīxa*; in Vd. 9. 14, Phl. 9 *pixag* renders Av. *nava. pīxam* and is glossed 9 *girēh* “nine knots”).
748. *pōryōtkēš* “ancient sage, leader of the primitive faith, upholder of orthodoxy” pl. 12. 1, 13, 19; 13. 2.
749. *puhr* “crossing place, bridge (used of the *Činwad Bridge*)” 12. 2 (*puhr ī rawān* “the bridge of the soul, i.e. the *Činwad Bridge*”), 31; 13. 29, 41; 19. 14 (with encl. numeral 1, *puhr-ē*). (Av. *pārətu, pəšū*, Man. Pth. *pwrt*)
750. *purr* “full (of), filled (with)” 20. 18 (*purr xrafstr*). (Av. *pārəna*; Man. Pth., MP. *pwr*)
751. *purrih* “fullness, abundance” 22. 6.
752. *pursīd* pt. “asked” 12. 29; 17. 1, 11, 13. (See also *mānsr-pursīdār*)
753. *pursīšn* “question” 17. 9. (Man. MP. *pwrsyšn*)
754. *pus* [BRH] “son” 12. 14, 15; 13. 2; 15. 23, 24. (Av. *puθra*, Man. Pth. *pwhr*, MP. *pws*)
755. *pusar* [BRHl] “son” pl. 13. 22. (NP. *pusar*)
756. *pusīh* [BRHyh] “the state of being a son, sonship” 12. 1+ (*nar . . . pad pusīh be padīr-* “adopt the males in sonship, as sons”).

757. *pus-zāyišnih* [BRH-YLYDWNšnyh] “bearing a son, child-birth” 12. 7.
758. *pušt* “back” 11. 4; “backing, support” 22. 8, 15, 23. (Av. *paršti*, Man. MP. *pwšt*)
759. *rad* “a spiritual authority” pl. 13. 2, 29. (Glossed by *dastwar* in Phl. Y. 33. 1; Av. *ratu*)
760. *rad-franāmišnih* “adoration of the Lords, i.e. the celebration of the *gāhāmbār’s*” 19. 4 (wholly rest.). (Av. *ratufriti*)
761. *radih* “chieftainship, lordship” 13. 11, 29, 32, 34.
762. *raftār* “traveller” 22. 13.
763. *ramag* “flock, herd” 22. 7. (Renders Av. *vqθwa*; cf. Man. Pth., MP. *rm*)
764. *rapitwin* “the name of the midday *gāh* (from noon till 3 p. m.), which is regarded as existing from the first day *Ōhrmazd* of the first month *Frawardīn* until the thirtieth day *Anagrān* of the seventh month *Mihr*. With the coming of the eighth month *Ābān*, the midday period is called the *Second Hāwan*. It is highly meritorious to perform *rapitwin* ceremonies twice a year; firstly, when it sets in, and secondly, when it goes out (see *Nīrang*. f. 102, ll. 16–18)” 12. 31. (Av. *rapitwina*; for fuller details see M. Boyce, in *Pratidānam, studies presented to F. B. J. Kuiper* (Leyden, 1969) pp. 201 ff.)
765. *ras-* [YXMTWN-] pres. stem “go to, arrive at, reach, attain” 12. 2 (*ras-* *ō* . . .), 8, 15; 13. 43 (*ō* . . . *be ras-*); 15. 6; 17. 6 (twice, *āgāhīh ras-* “the news comes”); 18. 4 (twice, *andar* . . . *be ras*); “come to, become” 12. 6 (*ras-* *ō* . . .); “arrive, take place, happen” 20. 13 (*be ras-*); with *be* and *pēš* “ripen” 19. 9 (twice); with *pēš* “advance” 13. 5; with *pēštar* “approach nearer” 19. 7. (Man. MP. *rs-*)
766. *rašn* “the *Yazata Rašnu*” 22. 18 (with suff. pro. 2 sg.); 23. 3.
767. *rašn-aštāt* “the *Yazata’s Rašnu* and *Arštāt*, in whose honour, the first of the four *drōn (bāj)* ceremonies is performed on the dawn of the fourth day after death” 17. 4. In this *bāj*, the *šnūman’s* of *Rašnu* and *Arštāt* are jointly recited.
768. *ratwō-barezat* “the exalted *ratu*, usually used of *Ōhrmazd* Himself, but here regarded as a separate *Yazad* (see Darmesteter, *ZA* I p. 17 n. 64)” 11. 4. (*Ōhrmazd* as *ratwō-barəzaṭ* gives the names to the *gāhāmbār’s* (see *GBd.* XXVI 8, ed. T. D. Anklesaria pp. 162–63, transl. B. T. Anklesaria,



- p. 213). Hence, the *šnūman* of *raθwō-barəzaʔ* is given a prominent place in the *āfrīnagān ī gāhāmbār*)
769. *raw-* [SGYTWN-] pres. stem “go, move” 13. 4, 19 (*frāz raw-* “walk forth”); 15. 22, 23; “act, behave” 15. 26. (See Bailey in *Oriental Studies in Honour of C. E. Pavry*, Oxford, 1933, p. 21; Man. MP. *rw-*)
770. *rawāg* “going, current, effective” 15. 4 (*rawāg kun-* “make effective”). (NP. *rawā*)
771. *rawāgtar* “more effectively, more prosperously” 19. 2.
772. *rawān* “soul” 12. 4, 7, 29; 13. 4, 12 (with suff. *-iz*, *rawāniz*) 15. 6; 17. 3; 20. 10 (*rawān* opposed to *tan*). (Av. *urvan*, Man. Pth., MP. *rwʹn*)
773. *rawišn* v. n. “going” 20. 8. (See *raw-*)
774. *razmīg* “battle” 22. 20 (rest.). (Cf. Av. *rasman* “battle-array”, Man. Pth., MP. *rzṃ*)
775. *rādīh* “charity, bounty” 19. 4. (Av. *rāitī*; Man. MP. *rʹdyg*)
776. *rādtar* “more liberal, most liberal” 23. 2. (Cf. Man. Pth. *rʹd*)
777. *rām* “the *Yazata Rāman* who presides over auspicious occasions, and is sometimes identified with *wāy ī wēh*, q. v.” 22. 21; 23. 3. (For *rām* as a proper name, see under *pēšyōtan*)
778. *rāmišn* “joy” 15. 7 (*pad rāmišn . . . kun-* “make joyful, make to rejoice”), 8, 9; 17. 15; 22. 32. (Man. Pth., MP. *rʹmyšn* “peace/joy”)
779. *rāmišnīgtar* “more joyful, most joyful” 23. 3.
780. *rāst* “truthful” 12. 22, 23; 20. 14 (*rāst gōw-* “tell the truth”); “just, exact (of measurement)” 13. 9; “due, proper” 13. 11; 17. 5. (Av. *rāšta*, Man. Pth. *rʹšt*, MP. *rʹst*)
781. *rāst-guftār* “truth-speaking” 12. 23. (Renders Av. *ərəš.vacā* and is glossed *ōhrmazd* in Y. 31. 12; Phl. Vd. 9. 2 explains *rāst-guftār* as *drug kam guft ēstēd* “one who has abandoned falsehood”)
782. *rāst-gōwišnīh* “truthful speech” 12. 22. (Renders Av. *aršuxδō vāxš*)
783. *rāstīh* “truth” 20. 14. (Man. MP. *rʹstyh*)
784. *rāsttar* “more righteous” 13. 6; “more just, most just” 23. 3.
785. *rāy* postp. “for, on account of, for the sake of” 11. 6; 12. 8, 11, 32; 13. 9; 15. 4, 22; 19. 4, 9. (Man. Pth. *rʹd*, MP. *rʹy*)
786. *rāyēn-* pres. stem “lead, direct, manage, perform” 15. 10; inf. *rāyēnīdan* “to perform” 17. 9. (Cf. Man. MP. *rʹynʹg*)

787. *rēdag* “boy, youth” 13. 2. (NP. *rēdak*)
788. *rēmanīh* “impurity, contamination, defilement” 12. 22, 25, 27; 15. 26. (Av. *irimaṇt*; cf. Phl. *rēm*, Man. Pth. *rymn*)
789. *rēš* “wound, cut” 16. 4. (Av. *raēša*)
790. *rēzīh*- pres. pass. “be poured” 12. 28. (Man. Pth. *ryc*-, *ryz*-)
791. *rēzišn* v. n. as part. necess. “should pour” 12. 18. (Cf. Man. MP. *ryzyšn* “torrent”)
792. *rīftag* “a guilty or wicked person, a sinner” 12. 28 (rest.). (Renders Av. *irixta*, and is glossed by *wināhgār* “a sinner” in *Y.* 32. 7; 44. 2)
793. *rīst* “dead” 17. 7; “a dead person, a corpse” 12. 4; 13. 19. (Av. *irīsta*)
794. *rīčār* “preserves, confection” 17. 2. (NP. *rīčār*)
795. *rōd* “river, stream” 13. 41 (with suff. *-iz*, *rōdiz*); 19. 14 (with suff. numeral 1, *rōd-ē*). (Renders Av. *urūdi* in *Vd.* 13. 38; Man. Pth., MP. *rwd*)
796. *rōdīg* “intestines, entrails” 11. 4. (Renders Av. *urvatəm* in *FrO.* 3 g. 11)
797. *rōstāg* “region, district” 19. 13. (Renders Av. *šōiθra* (*Y.* 3. 18), *daijhu.sasti* (*Y.* 62. 5; 68. 5) and *ravan* (*Y.* 10. 17; *Vd.* 5. 1); Man. Pth. *rwdyst*<sup>g</sup>, NP. *rūstā*, *rūstāg*)
798. *rōšn* “clear, bright” 12. 12 (*ātaxš rōšn kun*- “kindle a fire, keep a fire burning”); 20. 3 (twice, *xānīg ī rōšn* “a clear spring”); 22. 9 (*rōšn . . . ādur* “bright *Ādur*”). (Av. *raoxšna*, Man. Pth., MP. *rwšn*)
799. *rōšnīh* “light” 12. 7; 15. 8, 11, 13, 19, 24, 29, 30. (Man. Pth. *rwšnyft*, MP. *rwšnyh*)
800. *rōy* [’NPH] “face” 12. 21; 15. 1; 19. 15; 20. 5. (Av. *raoδah*, Man. MP. *rwj*)
801. *rōz* [YWM] “day” 12. 12, 20; 15. 9; 17. 3 (thrice; before the 3rd occurrence the numeral 3 omitted in handcopy), 5 (*pad 30 rōz* “on the 30th day”); 20. 1; 21. 5, 6 (twice), 8 (twice); *rōz ī čahārom* “the fourth day, i.e. the fourth day after a death, when special ceremonies are performed” 17. 5 (twice). (Av. *raočah*, Man. Pth. *rwc*, *rwž*, MP. *rwc*, *rwz*)
802. *rōzag* either a synonym for *rōz*, “day”, or a separate word, “day of abstinence” pl. *rōzagīhā* 12. 5 (used of the *sedōš* days when meat is not eaten). (Cf. Man. MP. *rwcg* “fast-day, fast”, NP. *rūze* “fast”)

803. *rōzgār* “time” 17. 5 (*pad rōzgār ī x<sup>v</sup>ēš* “at its own time, at the proper time”).
804. *rōz ī čahārom*, see under *rōz*
805. *sadvēs* “name of a star” 14. 5. (Av. *satavaēsa*; on its identity, see note to 14. 5)
806. *sagrīh* “satiety” 12. 16. (Renders Av. *haḡhuš*, and is glossed *bawandaḡīh ī x<sup>v</sup>arišn ud wistarg* “abundance of food and raiment” in *Y.* 53. 4; Phl. Ps. *sgry*; see Bailey, *IJJ* II, 1958, pp. 149–50)
807. *sahmēn* “fearful, terrible” 15. 9. (Man. MP. *shmyñ*)
808. *sakātūm* “the name of one of the 21 *Nask*’s of the *Avesta*” 12. 2, 10, 12; 13. 30.
809. *sam-* pres. stem “fear, be afraid” 19. 15 (*sm<sup>ʔ</sup>t*, subj. 3 sg.), meaning, suggested by West, somewhat doubtful; but cf. *Ep. Man.* 45. 6 (*samēnīdan*), 60. 2 (*samēnišn*), also *Phl. Y. asamihēd* rendering Av. *haēθahyā* in *Y.* 46. 6)
810. *sang, sa(n)g* “weight; a particular measure” 11. 2 (thrice, *sang*; once, *sa(n)g*). (Av. *asan*, Phl. Ps. *sky*, p. 142)
811. *sar* [L‘YŠH] “head” 11. 4; 15. 1; “end” 12. 19; 13. 16, 50; “top, tip” 14. 2; “beginning” 19. 5; 21. 5, 6, 7. (Man. Pth., MP. *sr*)
812. *sardār* “chief, leader” pl. 19. 2. (Ins. Phl. *srd<sup>ʔ</sup>l*, Man. MP. *s<sup>ʔ</sup>r<sup>ʔ</sup>r*)
813. *saxtag* “prepared, arranged” 12. 1.
814. *saz-* pres. stem “pass, pass away, elapse” 20. 17. (Cf. OP. *θakatā*, Man. Pth., MP. *sxt*; and see *sazišnīg*)
815. *sazišnīg* “passing, transitory, transient” 20. 13.
816. *sāl* [ŠNT] “year” 22. 21. (Man. MP. *s<sup>ʔ</sup>r*)
817. *sālag*, see *pānzdah-sālag*
818. *sālīgān* “a technical term for the anniversary day of the dead” 17. 5.
819. *sāstār* “oppressor, tyrant” 15. 10. (Av. *sāstār*; Man. Pth., MP. *s<sup>ʔ</sup>st<sup>ʔ</sup>r* “commander”)
820. *sāyag* “shadow” 21. 3, 5, 6, 7. (Man. MP. *s<sup>ʔ</sup>yg*; cf. Av. *asaya* in *Y.* 57. 27)
821. *sedōš* “a technical term for the three days after death” 12. 5, 31; 17. 6. (Neryosang renders by *trirātra* “three nights”)
822. *segānag* “three-fold, triple” 12. 1 (*drōn ī segānag*, see note).
823. *sēnīzag* “breast” 11. 4. (Cf. *syn<sup>ʔ</sup>k*, *synwk* in Dhabhar,

- Phl. Y. Vr.*, p. 115, n. 21; cf. also *FrO.* 13. 10, where *synwk* renders Av. *pasānō*)
824. *sidīgar* "third" 13. 19, 29; 17. 4 (twice). (Cf. Av. *θritya*, Man. MP. *sdyyg*)
825. *snēh* "weapon" 16. 2, 3, 4. (Renders both Av. *snaθa* and *snaiθiš*; for variants of the Phl. spellings, see Dhabhar, *Phl. Y. Vr. Gl.*, p. 125)
826. *sōšyans* "the last saviour, to be born in the future of *Fradaṭ-Fədrī*, from the seed of *Zartōšt*, to bring about the Day of Judgment. He is called *Asvataṭ-ərəta* in *Yt.* 13. 129" 13.5.
827. *sōz-* pres. stem "burn, be burnt" 15. 15. (Man. MP. *swc-*)
828. *spand* "the name of one of the 21 *Nask's* of the *Avesta*" 12. 3, 11, 15, 29.
829. *spandamēn* "the third of the five *Gāθā's* of *Zartōšt*, comprising *Y.* 47–50" 13. 15, 33, 34, 51. (Av. *spəntā mainyū*)
830. *spandarmad* "*Spənta Ārmaiti*, the *Amahraspand* presiding over earth" 11. 4; 13. 14, 35; 15. 3, 5; 22. 5 (with suff. pro. 2 sg.); 23. 1.
831. *spannāg mēnōg* "the *Holy* or *Bountiful Spirit*, opposed to *Gannāg Mēnōg*" 13. 28, 36 (*spyn'k mynwk*).
832. *spās* "gratitude" 13. 18; 22. 5. (NP. *sepās*)
833. *spēg* "burgeoning, growing green" 12. 2. (Renders Av. *fraspərəḡa*; see Bailey, *TPS*, 1956, pp. 103–04. Man. MP. 'spyg "radiance")
834. *spīhr* "firmament, sky" 22. 31. (See Henning, *JRAS*, 1942, pp. 239–40; Man. Pth., MP. 'spyr)
835. *spitamān* "the patronymic of *Zartōšt*, whose ninth ancestor was *Spitama*" 11. 4; 12. 23; 15. 4. (Av. *spitama*)
836. *spōz-* pres. stem "push (away), postpone, neglect" 12. 31 (*kardan be spōz-* "neglect to perform"). (Cf. Man. MP. 'spwxt)
837. *spurz* "spleen, mill" 11. 4. (Renders Av. *spərəza* in *FrO.* 3 g. 11; see *Air. Wb.* p. 1623)
838. *srāyīšn* "protection, nourishment, nurture" 11. 4. (Cf. *Ātaš Ny.* § 4 where Av. *θrāitīm* is rendered by Phl. *srāyīšnīh*)
839. *srišk* "drop (of water)" 15. 28 (with suff. num. I). (Av. *sraska*, Man. Pth. *srsk*)
840. *srit* "proper name of the teacher of the composer of Chapter 22" 22. 32.

841. *srōš* "the *Yazad Sraoša*, who is the especial guardian of man and of the soul for the first three nights after death" 13. 43; 17. 3; 22. 17; 23. 3.
842. *srōšočarnām* "whip used by the *Sraošāvarəza* for religious castigation" 13. 2. (Av. *sraošō.čarana*; see further under *aštr*); "the name of a grade of sin (presumably as originally deserving the application of the *srōšočarnām*), a little more grievous than a *framān*-sin" 11. 1, 2; 16. 5 (with suff. num. I).
843. *srūd* pt. "recited, chanted" 13. 2; inf. *srūdan* 12. 19. (Cf. Man. Pth. *srʷ-*, MP. *srʷy-*)
844. *stahmb* "violence, oppression" 15. 12. (Av. *stamba*; cf. Man. MP. *ʹstmbyyh*)
845. *stahmbag* "oppressor, man of violence" 15. 22, 26; pl. 15. 9. (Man. MP. *ʹstmbg*)
846. *star* "star" 11. 4; 12. 5, 7; 14. 4. (Av. *star*; Man. Pth. *ʹstʷrg*, MP. *ʹstʷrg*)
847. *staw* "powerless, confounded, overwhelmed" 13. 28. (NP. *setūh*; cf. Man. MP. *ʹstw* "defeat", Pth. *ʹstwbʹd* "defeated")
848. *stān-* [YNSBWN-] pres. stem "take, take away" 20. 10. (Man. Pth., MP. *ʹstʷn-*)
849. *stānišn* [YNSBWNšn] v.n. as part. necess. "ought to be taken" 17. 14.
850. *stāy-* pres. stem "praise" 22. 17. (Man. Pth. *ʹstʷ-*, MP. *ʹstʷy-*)
851. *stāyīdār* "praiser, one who praises" 22. 21. (The word occurs spelt both *stʹdytʹl*, as here, and *stʹytʹl*, in the *Phl. Yasna*; see Dhabhar, *Phl. Y. Vr. Gl.*, p. 120.)
852. *stāyišn* v.n. "praising, praise" 13. 18, 23, 24, 25, 26, 35, 36, 38, 39, 40.
853. *stēr* "name of a weight, measure of quantity (variously estimated)" 11. 2; 16. 4, 5. (NP. *sītēr*)
854. *stōr* "cattle (as a generic term), larger cattle (as opposed to *gōspand*)" 13. 19; 19. 11. (Av. *staora*, Man. Pth. *ʹstwr*)
855. *stōtān-yasn* "*Stōt Yasn* is the name of a *Nask*, comprising Y. 14 to Y. 58. According to the Persian *Rivāyats*, it contains 33 *hā*'s, and there are various interpretations of how this number is reached (see Darmesteter, *ZA* I, p. LXXXVII; K. F. Geldner, in *Avesta Pahlavi and Ancient Persian Studies* in honour of . . . P. B. Sanjana, p. 39)" 13. 1.

856. *stūr* “guardian, steward; one appointed to administer property, often the property of a dead man whose sons are minors” 12. 14. (See Bartholomae, *zSR* V, p. 23 n., p. 34 n.)
857. *stūdgar* “the first of the 21 Avestan *Nask*’s described in the *Dēnkard*” 12. 32.
858. *suš* “lungs” 11. 4. (Av. *suši*, FrO 3 g 10)
859. *sūd* “use, benefit” 12. 14 (with suff. num. I). (Man. MP. *swd*)
860. *sūdagīh* “carelessness, omission, negligence” 14. 2. (See Dhabhar, *Essays on Iranian Subjects*, Bombay, 1955, pp. 136–145)
861. *sūlāg* “hole, burrow” 13. 19. (NP. *sūlāx*)
862. -š encl. pro. 3 sg., meaning “him, it, his, its”, attached chiefly to adverb, conjunction, pronoun and preposition, e.g. *ēgiš*, *kē-š*, *aziš*, *ī-š*, *ka-š*; pl. -šān.
863. *šab* [LYLY] “night” 12. 7, 11, 12, 17, 18; 17. 4; 21. 8. (Av. *xšapar*, *xšapan*; Man. Pth., MP. *šb*)
864. *šagr* “lion, the constellation *Leo*” 21. 2, 6. (Man. Pth. *šrg*, MP. *šgr*)
865. *šahr* “country, land” 13. 5, 7; 22. 32. (Av. *xšaθra*)
866. *šahrewar* “*Xšaθra Vairya*, the *Amahraspand* presiding over metals” 13. 14, 39; 15. 3, 5, 14; 22. 4 (with suff. pro. 2 sg.); 23. 1.
867. *šaw-* [‘ZLWN-] “go” 12. 5, 31; 15. 3; 17. 8, 11; 18. 1; 19. 2, 5, 14; 20. 1, 2; 22, 30; *be šaw-* “depart” 15. 27; *frāz šaw-* “go out” 19. 2; *abar šaw-* “attend” 19. 4; pt. *šud* 17. 11, 12 (twice, *šud* “went” and *be šud* “departed”); 18. 4. (Av. *šyav-*, *šav-*, Man. Pth., MP. *šw-*, *šwd*)
868. *šawišn* [‘ZLWNšn] v.n. as part. necess. “should go” 20. 1.
869. *šādīh* “joy, gladness” 15. 8, 31; 17. 15; 22. 32; 23. 5. (Av. *šāiti*, Man. Pth. *šʔdyft*, MP. *šʔdyh*)
870. *šāy-* “be proper, fitting”, used absolutely, 11. 6; 12. 9, 14 (twice); 13. 29; 14. 1, 2; followed by an infinitive, 12. 4; 19. 5; “be possible”, used absolutely, 12. 16 (*čand šāyēd* “as much as is possible”); followed by an inf., 20. 13; preceded by an inf., 20. 17. (Av. *xšāy-*; Man. Pth. *šʔyh-*, MP. *šʔy-*, in the sense of “rule, have power over, be able”)
871. *šēbāg* “swift-gliding, darting (used of a serpent)” 17. 7. (In *Vd.* 18. 65, Phl. *az ī šēbāg* renders Av. *ažayō xšvaēwāyḥō*,

- and is glossed *ast kē mār ī šēbāg gōwēd*; cf. NP. *mār-i šēbā*, see Hübschmann, *PSt.*, p. 82)
872. *šīr* “milk” 15. 10, 16; 17. 2. (Av. *xšīra*; cf. Man. Pth. *šyft*)
873. *škan-* [TBLWN-] pres. stem “break, destroy” 15. 27; “sever” 12. 5 (*bōy ī mardōmān škan-* “sever the consciousness of men”); pt. *škast* “destroyed, vitiated” 18. 4 (twice, *gāhāmbār/myazd be škast* “the *gāhāmbār/myazd* is vitiated”). (Man. Pth. ‘*sknd* (GMS 365 n.), MP. ‘*škn-* (Henning, *Sogdica* f 14, p. 31))
874. *šnaw-* pres. stem “hear, listen” 15. 4. (Man. Pth. ‘*šnw-*, MP. ‘*šnw-*, ‘*šnw-*)
875. *šnāyēn-* caus. pres. “please, satisfy, propitiate” 12. 24; 15. 6, 7, 8, 9, 11, 12, 13, 14, 19, 20, 25, 29; inf. *šnāyēnīdan* 15. 7, 9, 12, 14, 15, 20, 25.
876. *šnāyēnišn* v. n. “satisfying, propitiation” 15. 30.
877. *šnōšag* “sneezing, sneeze” 12. 32 (thrice). (NP. *šanūše*, *šinūše*)
878. *šnūman* “for the pleasing (of) . . . ; formula of dedication for a religious ceremony” 14. 3. (Av. *xšnūmaine*)
879. *šōy* “husband” 15. 22 (twice). (Man. MP. *švy*)
880. *šōy-* [XLLWN-] “wash” 12. 21, 27; pt. *šust* 12. 25; inf. *šustan* 12. 21, 27 (twice); 20. 5. (Man. Pth. *šwd-*, *šwst*)
881. *šōzag* “burning”; hence, apparently (as expressing heart-burning, grieving) “sighing, sigh” 12. 32.
882. *šust*, *šustan*, see *šōy-*
883. *-t* suff. pro. 2 sg., 22. 2, 3 *et passim*
884. *tagīg* “strong, brave” 22. 16. (Cf. Av. *taxma*; Paz. *θagī*)
885. *tagīgtar* “braver, more valiant, most valiant” 23. 3.
886. *talāzōg* “balance, scales, the constellation *Libra*” 21. 2. (Man. Pth. *tPzwg*)
887. *tan* “body, person” 12. 3; 13. 3, 4, 12; 15. 4 (*amāh harw tan-ē* “each one of us”); 17. 2 (with suff. *-y*), 8, 9, 11; 20. 1; 22. 5; “body, self” 15. 21. (Av. *tanu*, Man. Pth., MP. *tn*)
888. *tanāpuhr* “mortal sin, the most serious grade of sin” 11. 1; 12. 4; 16. 5; “a good deed of high merit (whose performance counterbalances a *tanāpuhr* sin)” 16. 6. (Av. *tanu.pərəθa*)
889. *tar* [LŠT] “across” 17. 14. (Av. *tara*, Man. MP. *tr*, *try*)
890. *tarmēnišnīh* “haughtiness, arrogance” 17. 10. (Av. *tarō.maiti*)

891. *tarsāgāh*, *tarsāgāy* “having awe, having respect, dutiful” 12. 30 (*nāirīg ī tarsāgāy* “a dutiful wife”). (Cf. *atarsāgāh*)
892. *tarsāgāhīhā* “reverently, devoutly” 20. 1.
893. *tarsāgāy*, see *tarsāgāh*
894. *tasom* “fourth, fourthly” 13. 19, twice. (OIr. \**čaθrama* > OP. \**čass-*, by dissimilation > MP. *tas-*; Man. MP. *tswm*)
895. *tatsōitiš* “= *taṭ sōidiš*, the opening words of Y. 58, which is generally known as *fšušō.mqθra*” 13. 49.
896. *tat-spā-pēres* “the opening words of Y. 44” 13. 28 (twice).
897. *tawān* “possible” used as predicate in nominal phrase, with following infinitive, 12. 1 (*uš wirāstan nē tawān* “(it is) not possible for him to order (it)”); 13. 7; 15. 2; 17. 3; 18. 1; 20. 17. (Man. MP. *tw’n*)
898. *tawāngartar* “more powerful, most powerful” 23. 3.
899. *tā* [‘D] conj. “until” 12. 7 (*be . . . tā nē* “except . . . until not” i.e. “except not”), 11 (*tā šāyēd* “until it is possible” i.e. “as far as possible”); 13. 6 (*tā . . . ku ka* “until . . . that when” i.e. “until when”); “so that” 13. 8; 15. 1; 19. 6, 9, 10, 11; with suff. pro. 3 sg. *tā-š*, 19. 2, 12, 13, 14; with *ku*, *ku tā*, 13. 7, 13, 30 (with suff. pro. 1 pl., *ku tā-mān*); 15. 30; 20. 9 (thrice); prep. “till” 12. 12 (*pad šab tā rōz* “throughout the night till day”). (Cf. Man. Pth. *yd*, MP. *d*, Paz. *andā*, NP. *tā*)
900. *tābišnīgtar* “more glowing, most glowing” 23. 2. (Cf. Man. Pth. *’b-*)
901. *tāg* “twig” 12. 1; 14. 2 (both times used of the twigs of the *barsom*).
902. *tāgīzag* “tiny twig” 15. 27 (with suff. *-’y*).
903. *tāriḡih* “darkness” 12. 7. (Cf. Av. *taθra*; Man. Pth., MP. *’ryg*)
904. *tāšišn* v.n. as part. necess. “should be scraped off” 12. 13.
905. *tāšlīg* “surely, certainly, decidedly” 12. 24. (See Bailey, *BSOS*, VII, 1934, p. 280; and add *DkM*. 127. 9–11; 274. 19–20)
906. *tāwart* “the Pahlavi rendering of the opening words of Y. 31, *tā vō urvātā*” 13. 6, 14.
907. *tištr* “the star *Sirius*, called the chief star and supervisor over all stars (see *Yt*. 8. 44)” 14. 5; “the *Yazad Tištriya*” 22. 13 (with suff. 2 sg., *tištr-it*; see also under *tīr*). (Av. *tištrya*)



908. *tīr* “the *Yazad* of the 13th day of a Zoroastrian month, also called *Tištr*” 23. 2.
909. *tīrīst, tilīst* “three hundred” 22. 21 (*tīrīst sāl zīw* “live three hundred years”). (Man. MP. *tyryst, tylyst*; see Nyberg, *Texte zum Mazdayasnischen Kalender*, Uppsala 1934, p. 78)
910. *tō* [LK] “thou, thee” 12. 28; 15. 1 (twice), 3 (four times), 30; 18. 4 (twice); 22. 17 (twice), 28; with suff. *-iz, tō-iz* 12. 14 (twice); 15. 30. (Av. *tvəm*, Man. Pth., MP. *tw*)
911. *tōb* “bark” 12. 13 (glossed by NP. *čōb* “wood” in *M* 51).
912. *tōxm* “seed, issue, offspring” 22. 5. (Av. *taoxman*, Man. Pth., MP. *twxm*; Man. MP. also *twhm*)
913. *tōxmag* “family, lineage” 22. 5, 19. (Man. Pth. *twxmg*, MP. *twhmg*)
914. *tōzišn* “atonement, expiation” 12. 28; 16. 2, 3, 4 (twice). (Renders Av. *čiθa* “compensation, fine” in *Vd.* 8. 107 and *FrO.* 19. 2; Man. MP. *twzyšn*)
915. *tuxš-* pres. stem “strive, endeavour” 13. 30; inf. *tuxšīdan* 12. 15. (Man. MP. *twxš-, twxšyst*)
916. *tuxšāg* “diligent” 20. 3. (Man. Pth., MP. *twxš<sup>g</sup>*)
917. *tuxšāgtar* “more diligent” 13. 8.
918. *tuxšīdan*, see *tuxš-*
919. *tuxt* pt. “compensated, atoned for” 12. 9. (Cf. *tōzišn*)
920. *ud* [represented by the ideogram W, or, when it takes a suffixed pronoun, by the ideogram ʾP] “and” *passim*; with suff. pro. 3 sg. ʾPš (*uš*) 11. 1; 12. 1 *et passim*; 3 pl. ʾPšʾn (*ušān*) 13. 29; 15. 22; 1 sg. ʾPm (*um*) 15. 1. (Av. *uta*, Man. Pth., MP. ʾwd, ʾwš, ʾwšʾn, ʾwm)
921. *ul* [LʾLʾ] “up” 11. 6 (*ul yaz-* “offer up”); 20. 5 (*ul mad* “rose up (of the sun)”). (Renders Av. *us, uz*; Man. MP. ʾwl < Av. *arədwa, arədva*; see Bartholomae, *Mir. Mund.* VI 6)
922. *urwar* “plants” 13. 14, 21; 14. 2; 15. 5, 25 (twice), 27 (thrice), 28, 29 (twice); pl. 12. 2. (Av. *urvarā*, Man. MP. ʾwrwr; see Bailey, *TPS*, 1960, p. 79 f.)
923. *urwāhm* “joy” 12. 29. (Av. *urvāsman*, Ins. Phl. ʾwlvʾhmy, MP., abstract, ʾwrwʾhmy, Paz. *hurvāhm*; see Henning, *TPS*, 1944, p. 109)
924. *usōfrīd* “votive offerings” 12. 10; 13. 30. (In the first passage, the word is spelt ʾwstwplyt, evidently a graphic variant,

- see Tavadia, *Šnš.* pp. 92–93 n.; in the second, it is spelt *ʾwšwplyt*. In the *Phl. Vd.* 18. 12, *ul franāft myazd* renders Av. *usəfrītinqm vā myazdanqm.*)
925. *ustād* “teacher; a title of respect accorded to a very learned priest, as the instructor of other priests. As a formal title, it was accorded among the Parsis of India to only one priest in old times, viz. *Pēšōtan Rām* (q.v.) of Broach” 21. 8b (of *Pēšōtan Rām*); 22. 32 (of *Srit*). (Man. MP. *ʾwystʾd*)
926. *uš* “awareness, intelligence” 22. 3. (Av. *uši*, Man. Pth., MP. *ʾwš*)
927. *ušbām* “break of day, dawn” 17. 4. (Man. MP. *ʾwšybʾm*)
928. *ušmār* “reckoning, calculation” 21. 6. (Man. Pth. *ʾšmʾr*)
929. *ušmur-* [MNYTWN-] pres. stem “remember, recount, recite” 13. 5, 6. (Cf. Man. MP. *ʾšmʾryh-*, *ʾšmyr-*)
930. *ušmurišnīh* “reckoning, accounting” 12. 2 (used of the final reckoning).
931. *uštawat* “the second of the five *Gāθā*’s of *Zartōšt*, comprising Y. 43–46” 13. 15, 27, 31, 51. (Av. *uštavaitī*)
932. *uzērīn* “one of the five watches of a day of 24 hours, lasting from 3 p.m. to dusk; hence, afternoon, early evening” 21. 4, 5. (Av. *uzayeirīna*)
933. *wačadast* “a transcription of Av. *vačastašti*, meaning a verse” 13. 4, 5, 6 (twice), 7, 8, 10, 27, 28, 29, 30, 31, 33 (4 times), 34, 37, 39, 41, 42, 50, 51 (10 times); 13. 51 (3 times, with suff. num. I); “short passage of prose” 13. 16, 17, 18, 19, 20, 21, 22.
934. *wačag*, *waččag* “young (of an animal), calf” 15. 10 (twice). (NP. *bačče*)
935. *wahān* “cause” 12. 25, 26. (Man. MP. *whʾng*)
936. *wahār* “spring (season of the year)” 12. 2. (Renders Av. *vayri*; Man. MP. *whʾr*)
937. *wahišt* lit. “the Best Existence; paradise, heaven” 12. 28; 15. 8, 13, 19; 22. 9 (with suff. pro. 2 sg., *wahišt-it*), 18, 22, 29. (Av. *vahišta*, Man. Pth., MP. *whyšt*, *whyštʾw*)
938. *wahištōiš* “the fifth of the five *Gāθā*’s of *Zartōšt*, comprising Y. 53” 13. 15, 41, 51. (Av. *vahištōišī*)
939. *wahīg* “he-goat, the constellation *Capricornus*” 21. 2, 7, 8. (Man. MP. *whyg*; see Tavadia, *Šnš.* p. 129, Henning, *JRAS*, 1942, p. 230 n. 7)

940. *wahmān* "such and such, so and so, a certain person" 12. 8, 9. (Man. Pth. 'w'nm'n, MP. 'w'hm'n; see Bailey, *TPS*, 1956, p. 108)
941. *wahrām* "the Yazata *Vərəθraϥna*, commonly called *Bahrām*, presiding over battle" 22. 20; 23. 3.
942. *wanand* "the star *Vega*" 11. 4; 14. 5. (According to the *Wanand Yt.* and *Nīrang ī Xrafstr Zadan*, *Wanand* is the destroyer of evil creatures. He is the door-keeper of the Mt. Harburz and prevents the *dēw*'s and *druj*'s from doing harm to sun, moon and stars. In Navsari, a *jašn* ceremony is performed annually in honour of *Wanand* on the day *Ōhrmazd* of the month *Frawardīn* in *aiwisruθrəm gāh.*)
943. *wandīdād* "the 19th *Nask* of the Sasanian Avesta, preserved in its entirety" 13. 19. (See also *jud-dēw-dād*, *dād-nask* and *nask ī dād*)
944. *war* "breast, bosom" 15. 23; *war ī garm* lit. the 'hot breast', i. e. "ordeal by heat" 13. 17. (The *war ī garm* was a form of trial among the ancient Iranians, to determine, by reference to the judgment of God, the guilt or innocence of an accused person, by pouring molten metal upon his breast. In *Āfrīnagān ī Gāhāmbār*, § 9, Phl. *garmōg war* renders Av. *garəmō.varaϥhəm*, for which see *Air. Wb.* p. 48 s. v. *agarəmō.varah*, Darmesteter, *ZA* II p. 733 n. 30; and further Bartholomae, *zSR* II p. 7.)
945. *ward-* pres. stem "turn" 16. 3; 20. 9 (*be ward-*, trans. "turn away, avert"); 21. 8 (*abāz ward-*, intrans. "turn back"); inf. *waštan*, *wardīdan* "to turn, avert" 13. 29 (*az . . . waštan*, "to turn from"); 20. 17 (*wardīdan*). (Man. Pth. *wrd-*, *wšt*, MP. *grd-*)
946. *wardagīh* "captivity" 13. 19. (Cf. Av. *varəta*, Man. MP. *wrdg*; NP. *bardagī*)
947. *wardēn-* caus. pres., "cause to turn (from)" 20. 7 (*aziš be wardēn-* "cause to turn away therefrom").
948. *wardišn* v. n. "turning, change" 13. 1; as part. necess. "should be changed" 16. 3. (Renders Av. *urvaēsa* in *Y.* 43. 6; Man. MP. *wrdyšn*)
949. *wardīdan*, see *ward-*
950. *warm* "learnt by rote, had by heart, committed to memory" 17. 8. (See Bailey, *Zor. Problems*, pp. 159 ff.)

951. *warōmand* “doubtful, dubious” 12. 21. (Used as an antonym of *ēwar* “certain” in *Y.* 31. 1, *Vd.* 3. 14 and 5. 32)
952. *warōmandīh* “doubtfulness, uncertainty” 17. 9.
953. *warrag* “lamb, the constellation *Aries*” 21. 2. (Man. Pth., MP. *wrg*)
954. *wars* “hair” 15. 1. (Av. *varāsa*)
955. *warz-* pres. stem “work, labour” 12. 7; pt. *warzīd* “performed, did” 12. 29 (twice).
956. *warz* “cultivation, farming” 13. 9 (*warz ud ābādānīh* “cultivation and prosperity”); 15. 24 (*kār ud warz* “ploughing and cultivation”); 20. 3 (*be warz band-* “control (the spring) for cultivation”). (Man. MP. *wrz*)
957. *warzāwandtar* “more glorious, more marvellous, most marvellous” 23. 2. (The MS. reading is here *wlp’ntl*. This word is elsewhere attested, but *warzāwandtar* as a restoration is preferable, because it is one of the stock epithets of the moon, see e.g. *Māh Ny.* § 7, where Av. *varəčəghvantəm* is rendered by Phl. *warzōmand* and *warzāwand*; cf. Man. Pth. *wrc*, MP. *wrz* “miraculous power”.)
958. *warzišnīh* “labour (used of child-birth)” 12. 7.
959. *was* [KBY] “many” 12. 9 (*was bār* “many times”), 14, 25, 26 (with suff. *-iz*, *wasiz*); “much” 12. 16, 28; “abundantly” 12. 2. (Man. Pth., MP. *ws*)
960. *waštan*, see *ward-*
961. *wattar* [SLYtl] “worse” 17. 10; pl. as subst., *wattarān* “worse persons, the wicked” 13. 29; 15. 7, 10, 27; 20. 16 (twice). (Ins. Phl. *wtly*, Man. MP. *wtr*)
962. *wattarīh* [SLYtlyh] “wickedness, vice” 20. 9. (Renders Av. *ātarāš* in *Y.* 12. 4)
963. *wattom* “worst” 20. 14.
964. *waxš-* pres. stem “wax, increase, grow (of plants)” 12. 2 (*frāz waxš-* “grow up, sprout”).
965. *wād* “wind, air” 13. 4 (*āb ud ādur ud wād*); “the *Yazad Vāta*, presiding over the wind” 11. 4; 22. 22 (with suff. pro. 2 sg., *wād-it*); 23. 3. (Av. *vāta*, Man. Pth., MP. *w’d*)
966. *wāk* “fear, dread” 20. 12, 13.
967. *wānīdār* “vanquisher, conquerer” 22. 17. (Cf. Man. MP. *w’n-*)
968. *wāsag* “gaping, yawning” 12. 32. (NP. *bāsak*, *pāsak*, *pāšak*)

969. *wāstr* “food for cattle, fodder” 12. 29. (Av. *vāstra*)
970. *wāstryōš* “farmer, member of the third estate” pl. 13. 9. (Av. *vāstryōfšuyas*)
971. *wāy* “the *Yazad Vayu*, the collaborator of *Rām*” 11. 4; *wāy ī wēh* “the good *Wāy*” 17. 4. (*Wāy ī Wēh*, called *nāy weh* in the *Rivāyats*, is identified with *Rām Yazad*. When a person dies, the priest consecrates the second *drōn* or *bāj* ceremony in honour of *Rām Yazad* in the *ušahin gāh* of the third day. He begins the *šnūman* of *Rām* with the words *vayaoš uparō.kairyehe* and ends it in *spāntō.mainyaom*. He omits certain words from the ordinary *šnūman* of *Rām* which do not suit this occasion)
972. *wāz* “Word (used of the utterance of *Ōhrmazd*)” 15. 1; “a passage of Avestan recited during a ceremony before a particular piece of ritual” 14. 3 (*wāz . . . gīr-* “take the *bāj*, i. e. recite the appropriate Avesta); “Avestan recited as a grace before eating” 15. 25 (rest.).
973. *wāzay* “word” 13. 50.
974. *wāzišt* “name of the Fire of Lightning (opposed to *spānjayra*, the demon of thunder)” 13. 26. (See *GBd.*, ed. T. D. Anklesaria, p. 123. 6; Av. *vāzišta*)
975. *wēh* [ŠPYL] “good, well” 11. 3; 12. 1, 26; 13. 2 (*āb ī wēh*, see note), 7, 18; 17. 3, 4 (*wāy ī wēh*); 19. 10; 20. 14; pl. *wēhān* “the good, those of the *Good Religion*, the faithful” 12. 32; 13. 19; 15. 10; 20. 8. (Av. *vahyah*, Man. MP. *why*)
976. *wēhdēn* “of the Good Religion, a Zoroastrian” pl. 12. 21. (Av. *vayuhīm daēnqm*, Y. 9. 26)
977. *wēhīg* [ŠPYLyk] “good” 22. 2.
978. *wēhīh* [ŠPYLyh] “goodness, virtue” 20. 9.
979. *wēhtar* [ŠPYLtl] double comp. “better, very good” 12. 27. (Man. MP. *wyhdr*, NP. *behtar*)
980. *wēn-* [XZYTWN-] pres. stem “see, look” 12. 20; 14. 3; 15. 3 (twice). (Man. Pth., MP. *wyn-*)
981. *wēnīh-* [XZYTWNyh-] pass. pres. “be seen” 20. 2 (rest.). (Man. MP. *wynyh-*)
982. *wēnišn* v. n. “seeing” 13. 4. (See *wēn-*)
983. *wēš* “much, more” 13. 47 (*wēš būdan* “to become more, to increase”); 14. 2 (*wēš ayāb kam* “more or less”); 15. 10,

- 22, 23 (twice); 20. 1 (*wēš* . . . *šaw*- “go frequently”). (Man. MP. *wyš*)
984. *wēšist* “most abundantly, very often, very frequently” 20. 1 (*čand wēšist* “as frequently as possible”).
985. *wēzišn* [NSXWNšn] “sifting, scattering” 12. 19. (MSS. K20 and M51 give *s’wšn*, which was connected by West and Davar with NP. *sāwīdan* “to strain off”; but *F33* gives the correct form.)
986. *widāxtag* “melted, molten” 15. 14 (see note), 15, 16. (Renders Av. *xšusta* in *Y.* 51. 9; cf. Man. Pth. *wdc-*, *wdxtn*)
987. *widīr-* pres. stem “pass, cross” 19. 14 (*rōd-ē be widīr-* “cross a river”); “pass away, die” 12. 4 and 5 (*ka kas widīrēd* “when a person dies”). (Man. MP. *wdr-*, *wdyr-*)
988. *wināh* “sin, offence” 11. 1; 12. 19, 28; 15. 18, 27, 30; 16. 1, 5; 19. 5; 20. 7, 15. (Man. Pth. *wyn’s*, MP. *wyn’h*, Paz. *gunāh*)
989. *wināhgār* “sinner” 15. 23 (thrice); pl. 15. 17.
990. *wināhgārīh* “sinfulness” 15. 22.
991. *wināhgārtar* “very sinful” 12. 28, 29. (Glosses *riftag* “a guilty person” in *Y.* 32. 7 and 44. 2)
992. *wināhīdan* inf. “to destroy” 12. 11 (*ō wināhīdan ī zartōšt* “for the destruction of *Zartōšt*”).
993. *wināhīh* “sinfulness” 12. 28.
994. *wind-* [XŠKXWN-] pres. stem “obtain” 22. 30 (*pērōz wind-* “obtain victory”). (Man. Pth., MP. *wynd-*)
995. *windād-kāmag* “having obtained one’s desire” 22. 30.
996. *wind-ōhrmazd* “proper name of a well-known Sasanian glossist” 14. 5. (On the form of the name, see Tavadia, *Šnš.* p. 148)
997. *wirāy-* pres. stem “arrange, restore, raise up” 17. 7; “conduct, order, perform”, inf. *wirāstan* 12. 1 (*wirāstan . . . tawān* “it is possible to order”); 20. 7 (*xwēš tan . . . wirāstan* “to conduct oneself”); “correct, improve, amend” inf. *wirāstan* 20. 17 (*wirāstan šāyēd* “it is possible to amend”). (Man. Pth. *wyr’štn*, *wyr’z-*, MP. *wyr’stn*, *wyr’y*)
998. *wisp* “all” pl. *wispān*, 22. 30 (rest.). (Av. *vispa*, Man. Pth., MP. *wysp*)
999. *wistarg* “clothes, garment” 12. 4 (twice, for *jāme-yi ašōdād*; see under *jāmag*); 15. 1 (*wistarg . . . dār-* “put on clothes”); “carpet, bedding” 17. 14.

1000. *wiš-* pres. stem “open”, hence (of the earth) “cultivate, till” 15. 21. (Man. Pth. *wyšʰh-*, MP. *wyšʰh-*, *wyš-*)
1001. *wišōb-* pres. stem “destroy”. (Man. MP. *wyšwb-*, *wšwb-*)
1002. *wištāsp* “proper name of the Kayānian king *Vištāspa*, patron of *Zartōšt*” 11. 4.
1003. *wišūdag* “misbegotten, misborn (used of offspring of the Devil)” pl. *wišūdagān* “misbegotten ones, evil brood” 13. 24. (Man. MP. *ghwdg*)
1004. *wizār-* [PLŠNW-] “fulfil, perform” 19. 2 (*kār wizār-* “perform a work”); “expiate, atone for” pt. *wizārd* 15. 27, 28; inf. *wizārdan* “to atone for” 19. 5; “decide” inf. *wizārdan* 19. 5 (*pādifrāh . . . šāyēd wizārdan* “punishment ought to be decided”). (Man. MP. *wycʳ-*, *wycʳd*)
1005. *wizīdārtar* “more discerning, most discerning” 23. 1.
1006. *wizīn-* pres. stem “choose” 12. 22, 24.
1007. *wizīr* “decision, decree, judgment” 12. 4; 14. 2; 17. 9. (Glosses *dādwarīh* “judgment” in Y. 19. 14, 20. 3 and 21. 2)
1008. *wīr* “memory, intelligence, understanding” 22. 3. (Cf. Av. *hvīra*)
1009. *wīs* “village” 13. 47, 48. (Av. *vīs*, Man. Pth., MP. *wys*)
1010. *wišbed* “lord of the village” 13. 11, 44; 19. 5; pl. 13. 15. (Av. *vīs.paitī*, Man. MP. *wysbyd*)
1011. *wisprad* “name of a ceremony, now performed only during the *gāhāmbār* festivals, *gētī-xarīd* and *nāwar*” 13. 15; 16. 6. (Av. *vīspe.ratavō*)
1012. *wīstom* “twentieth” 12. 7; 13. 28. (Av. *vīsastōma*)
1013. *wohuman* “*Vohu Manah*, the *Amahraspand* presiding over cattle” 15. 3, 5, 9 (twice); 22. 2; 23. 1; 22. 2 (with suff. pro. 2 sg., *wohuman-it*).
1014. *wōhuxšatr* “the fourth of the five *Gāθā*’s of *Zartōšt*, comprising Y. 51” 13. 15, 37, 51.
1015. *wuzarg* [LBʰ] “great” 12. 7 (*wuzarg padyārag* “great antagonism”); “important” 12. 22 (*ēdōn wuzarg čēōn* “as important as”); pl. “great ones, nobles” 22. 5 (*tōxmag ī wuzargān* “family of nobles, a noble family”). (Ins. Phl. *wzrkʰn*, *wclkʰn*; Man. MP. *wzrg*)
1016. *xānag* “house, abode” 12. 3, 5, 11; 17. 2. (Glosses *mēhan* in Y. 10. 7; cf. Man. Pth. *xʰn*)
1017. *xānīg* “well, spring” 20. 3 (twice); pl. 13. 41. (*āb ī xānīg*)

- renders Av. *āpəm xayanaqm* in *Yt.* 6. 2; Man. Pth., MP. *x'nyg*)
1018. *xīr* [ŠBW] “thing, things, property, possessions” 20. 7 (*xīr ī gētīg* “material things, prosperity”); 22. 4 and 10 (*harw ābādag xīr* “all prosperous things”), 27 (*hunar ud xīr* “virtue and possessions”). (Man. Pth. *'yr*, MP. *xyr*)
1019. *xrad* “wisdom” 20. 2 (twice); 22. 2. (Av. *xratu*, Man. Pth., MP. *xrd*)
1020. *xrafstr* “noxious creature” 20. 5; pl. 13. 19; 19. 9. (Av. *xrafstra*, Man. MP. *frystr*)
1021. *xšmaibyā* “the opening word of *Y.* 29” 13. 4, 11.
1022. *x<sup>v</sup>ab* “good, well”, 11. 5; 12. 27; 13. 29 (twice); 15. 6; 17. 10 (twice); 21. 3, 4; “properly” 12. 3 (twice); 13. 6. (Av. *hvaṇah*, Man. MP. *xwb*)
1023. *x<sup>v</sup>abīh* “goodness, propriety” 17. 10 (*nē x<sup>v</sup>abīh* “lack of propriety”). (Man. MP. *xwbyh*)
1024. *x<sup>v</sup>abtar* “better” 12. 24, 25.
1025. *x<sup>v</sup>ad* [BNPŠH] “self, one’s self” 12. 2; 13. 29; 17. 7. (Av. *x<sup>v</sup>ata*, Man. Pth. *wxd*, MP. *xwd*)
1026. *x<sup>v</sup>adāy* “lord” 12. 8; 13. 42; 15. 8; 18. 1. (Glosses Phl. *bed* “lord” in *Y.* 45. 11; Man. Pth., MP. *xwd<sup>v</sup>y*)
1027. *x<sup>v</sup>ar<sup>1</sup>* “the *Yazad* presiding over the sun” 22. 11 (with suff. pro. 2 sg., *x<sup>v</sup>ar-it*); 23. 2. (Av. *hvar*, Man. MP. *xwr*; see also *x<sup>v</sup>aršēd*)
1028. *x<sup>v</sup>ar<sup>2</sup>* “technical term for a grade of sin, originally the sin of inflicting a bloody wound” 11. 1; 16. 4 and 5 (with suff. numeral I). (See *Vd.* 4. 30)
1029. *x<sup>v</sup>ar-* [ŠTH-] pres. stem “eat, drink, partake of” 12. 19; 15. 25; pt. *x<sup>v</sup>ard* 12. 19; inf. *x<sup>v</sup>ardan* 17. 1. (Man. Pth. *wxrd*, MP. *xwr-*, *xwrd*, *xwrđn*)
1030. *x<sup>v</sup>ardag* “a small thing” 16. 0 (*pad x<sup>v</sup>ardag* “as a small thing”, i.e. “trifling”); “a letter of the alphabet, a consonant” 13. 50. (NP. *xorde*)
1031. *x<sup>v</sup>ardīg* “food” 20. 16. (Man. MP. *xwrdyg*)
1032. *x<sup>v</sup>arišn* [ŠTHšn] v. n. “food, eatables” 12. 8 (twice), 9, 19; as part. necess. “should eat” 17. 2.
1033. *x<sup>v</sup>arišnīg* “edible, drinkable” 12. 18.
1034. *x<sup>v</sup>arreh* [GDH] “glory” 19. 12, 13, 15 (twice); 22. 25. (Av. *x<sup>v</sup>arənah*, Man. Pth., MP. *frh*)



1035. *x<sup>v</sup>aršēd* “sun” 12. 5, 31 (*x<sup>v</sup>aršēd . . . yaštan* “worship the sun, i.e. recite *x<sup>v</sup>aršēd niyāyišn*”); 20. 5 (*x<sup>v</sup>aršēd yaštan*); 21. 2 (thrice), 5, 6, 7. (Av. *hvarə.xšaēta*, Man. Pth., MP. *xwraxšyd*)
1036. *x<sup>v</sup>aršēder* “proper name of one of the sons of *Zartōšt*, the first of the three future saviours, to be born of *Srūtaṭ.Fəδrī* (cf. *Yt.* 13. 128)” 13. 5. (Av. *uxšyaṭ.arəta*; for the Phl. forms, see Justi, *Namenbuch*, p. 333)
1037. *x<sup>v</sup>aršēdermāh* “proper name of one of the sons of *Zartōšt*, the second of the three future saviours, to be born of *Vapḥu.Fəδrī* (cf. *Yt.* 13. 128)” 13. 5. (Av. *uxšyaṭ.nəmaḥh*; for the Phl. forms, see Justi, *Namenbuch*, p. 333)
1038. *x<sup>v</sup>ast* [YPLXWNt] pt. “studied, learnt by heart” 15. 1. (The ideogram is frequently written, as here, with initial *s* instead of *y*. It occurs in the *Phl. Psalter* with the meaning “serve” (see *Ps.* p. 132 s. v. YPLXWN-). Aram. √PLH has the meanings “labour, work at, serve”. Ir. *x<sup>v</sup>ast* has the meanings: 1. “knead, work (clay)”; 2. “tread, tramp”; 3. “labour at, work at, study, learn by heart”; see Bartholomae, *Mir. Mund.* II p. 27, Dhabhar, *Phl. Y. Vr. Gl.* p. 119)
1039. *x<sup>v</sup>aš* [BSYM] “pleasant” 15. 10, 16. (Man. MP. *xwš*)
1040. *x<sup>v</sup>aštar* [BSYMtl] “more pleasant, most pleasant, most delicious” 20. 16.
1041. *x<sup>v</sup>ābar* “bounteous, beneficent, compassionate” 22. 12 and 26 (both with suff. *-ē*, *hw’pl’y*); 22. 32. (Av. *x<sup>v</sup>āpara*, Man. MP. *xw’br*; Neryosang translates by *pālaka*, *kṣmāpara*, *kripālu*; see Dhabhar, *Phl. Y. Vr. Gl.* p. 34)
1042. *x<sup>v</sup>āhišn* “desire, wish, request” 19. 2 (*x<sup>v</sup>āhišn x<sup>v</sup>āstan šaw-“go to make a request”*). (NP. *xwāheš*; cf. Man. MP. *xw’h-*)
1043. *x<sup>v</sup>ār* “easy, pleasant; blissful, happy (assuming a contamination between *x<sup>v</sup>ār* “easy” and *x<sup>v</sup>ārīh*, which renders Av. *x<sup>v</sup>āθra*)” 22. 32. (Man. Pth. *xw’r*, opposed to *dyyw’r*)
1044. *x<sup>v</sup>āstag* “property, possessions” 12. 3 (*mardān zyān ī tan ud x<sup>v</sup>āstag* “damage to men in person and property”). (Man. MP. *xw’stg*)
1045. *x<sup>v</sup>āstan* [B<sup>6</sup>YXWNstn] inf. “to desire, seek” 19. 2 (*x<sup>v</sup>āhišn x<sup>v</sup>āstan* “to seek a wish, make a request”), 6, 10 (*zan x<sup>v</sup>āstan* “to seek a wife”). (Man. Pth. *wx’stn*, MP. *xw’stn*)

1046. *x<sup>v</sup>ēš* [NPŠH] “own, one’s own” 11. 4; 12. 15, 16, 31; 15. 1, 4; 20. 10, 13 (*ō x<sup>v</sup>ēš . . . kardan* “to make one’s own”); 21. 8b. (Av. *x<sup>v</sup>aēpaiθya*, Man. Pth. *wxybyh*, MP. *xwybš*, *xwyš*)
1047. *x<sup>v</sup>ēših* [NPŠHyh] “kinship” 15. 6; 18. 4.
1048. *x<sup>v</sup>ēškār* “doing one’s duty, dutiful, honest” 15. 22.
1049. *x<sup>v</sup>ēškārīh* “duty” 13. 8, 30; 20. 6; “proper activity” 15. 4.
1050. *x<sup>v</sup>ēštār* “more one’s own” 20. 10.
1051. *x<sup>v</sup>ētōdas* “marriage within the family group” 18. 3, 4. (Av. *x<sup>v</sup>aētvadaθa*)
1052. *x<sup>v</sup>ētuman* “the Phl. rendering of the name of Y. 32 (see note 11 to Ch. 13. 7)” 13. 7, 14, 27.
1053. *yasn* “worship, the Avestan liturgy of worship” 13. 1 (*stōtān yasn*, see note), 15 (*yasn ī wisprad*), 16 and 51 (*yasn* alone, used for *Yasna Haptaḡhāiti*). (Av. *yasna*)
1054. *yašt*<sup>1</sup> see under *yaz-*.
1055. *yašt*<sup>2</sup> “what is offered up in worship, active worship” 12. 1 (used of the *Yasn* of 72 chapters; for *yašt ī keh*, see Ch. XII n. 2); “ritual, ceremony, rite (construed with the verb *kun-*)” 12. 26 and 30 (of the *barašnūm*); 13. 2 (of the *nāwar*); “the *yazišn* or *yasna* ceremony” 16. 6.
1056. *yaštan*, see *yaz-*
1057. *yaštār* “sacrificer, worshipper, celebrator, officiating priest” 12. 24, 26.
1058. *yatāhūwairyō* “*yaθā ahū vairyō*, also called *ahuna vairyā* (Phl. *ahunwar*), one of the three oldest Avestan prayers” 12. 18, 32; 13. 13; 19. 1, 14. (The once extant 21 *nask*’s of the *Zoroastrian* scriptures were arranged according to the 21 words of the *ahunwar*, the essence of the Religion. The *Dēnkard* (*DkM.* 787. 9) says: *yatāhūwairyō pad bunīh ī dēn uš brihēnīdagīh ī naskān aziš* “*yaθā ahū vairyō* (is) as the source of the Religion, and the creation of the *nask*’s (is) therefrom”; see also under *ahunwar*)
1059. *yatāiš* “the Phl. transcription of Av. *yaθā āiš*, the first words of Y. 33” 13. 14.
1060. *yaz-* [YZBXWN-] pres. st., past pt. *yašt*, inf. *yaštan*: “worship” 15. 3 (*yaz-*, *yašt*); 20. 5 (*yaštan*); “sacrifice, offer” 11. 6 (*ul yaz-* “offer up”); “celebrate, perform” 12. 26 (*yašt ī nawšabar . . . yašt* “the rite of *barašnūm . . . performed*”),

- 31 (inf.); 13. 6 (*tāwart hāt . . . yaz-* “celebrate the *Tāwart Hā*”); 17. 6 (*sedōš yašt* “the *Sedōš* is celebrated”); “consecrate” 12. 8, 9 (*yaz-*, twice), 24 (*āb ud gōmēz yaz-* “consecrate *āb* and *gōmēz*”); 13. 2 (*āb . . . yašt* “the water is consecrated”); 14. 1 and 2 (*drōn yaz-*); 17. 4 (*yaz-*, *yaštan*). (Av. *yaz-*)
1061. *yazad* “a being worthy of worship, a divine being, a *Yazata*” 11. 4; 12. 8, 9; 22. 28 (with suff. pro. 2 sg.); 23. 4; pl. *yazadān*, *yazdān*, 12. 8, 10; 13. 30; 14. 0; 19. 7; 21. 4. (Av. *yazata*, Man. Pth., MP. *yzd*, *yzd'n*)
1062. *yazišn* v.n. “worship, ceremony, observance” 12. 31 (*yazišn . . . kun-* “perform a ceremony, keep an observance”); 16. 6 (*yazišn ī yazdān* “worship of the *Yazad*’s”); 17. 3, 6 (*yazišn ī srōš* i.e. all the ceremonies dedicated to *Srōš* during the first three days after death); used of the ceremonies of the *Drōn*, *Yasna*, *Wisprad* and *Wandīdād*, 13. 25 (*yazišn ud myazd*); 17. 3 (*yazišn-ē* “a *drōn* (= *bāj*) ceremony”), 5 and 6 (*yazišn ī ardāy-fraward*, i.e. *yasna* and *drōn* in honour of *Ardāfraward*); 19. 7 (*yazišn ī yazdān*), 8 (*yazišn ī ardāy-fraward*); as part. necess. “should be celebrated” 17. 6.
1063. *yān* “gift, reward (bestowed by God upon men)” 22. 2; pl. *yānān* 22. 21. (Av. *yāna*)
1064. *yāšyotna* “Phl. transcription of Av. *yā šyaθnā*, the first words of *Y.* 34” 13. 14.
1065. *yāt* “technical term for a grade of sin, originally the sin of inflicting some (unspecified) bodily harm” 11. 1; 16. 5 (with suff. numeral I). (Av. *yāta*)
1066. *-ydy*, *passim*, the transliteration adopted for a conventional ending (resembling the ideogram for *andar*) attached to the ideograms for verbs, and thought to originate in an optative sg., but later used without distinction for any verbal ending (see Henning, *BSOAS*, XII 1947, pp. 58–65).
1067. *yek* numeral, “one” 21. 6, 8 (twice). (Cf. *ēwag*)
1068. *yezīyatāiš* “the Phl. transcription of Av. *yezī yaθāiš*, the first words of *Y.* 48” 13. 33.
1069. *yōšdāsr* lit. “pure”; the term is here used substantively as a synonym for *barašnūm-gīr*, i.e. a priest who holds *barašnūm* and cleanses a *rīman* person within and without

- (*pākīh ī tan ud ahrāyīh ī rawān*)” pl. 12. 24. (Av. *yaoždāθra*; *yōšdās* is a learned word, explained by the more common *pāk* in *Y.* 62. 10)
1070. *yōšdāsragar* “maker of purity, a purifier” 12. 23, 25.
1071. *yōšdāsragarīh* “priestly practice, high ritualistic practice” 12. 23, 24.
1072. -z, -iz [-c] enclitic, “also, too; truly, indeed” *passim*. (Av. -ča, Man. Pth. -c, -ž, MP. -c, -z)
1073. *zadārīh* “smiting” 13. 32, 36, 46.
1074. *zahag* “offspring, progeny” 12. 30. (Renders Av. *zqθa* in *Y.* 43. 5, 44. 3 and 48. 6; Man. Pth., MP. *zhg*)
1075. *zam* “the *Yazata Zam* presiding over earth” 22. 28 (with suff. pro. 2 sg.); 23. 4.
1076. *zamān* [‘DN’] “time” 15. 8 (*derang zamān* “a long time”), 9 (*hamāg gāh ud zamān* “all places and times”), 12, 14 (twice), 20, 21, 25. (Man. Pth. *jm’n*, Ins. Phl. *zm’n*, Man. MP. *zm’n*)
1077. *zamištān* “winter” 15. 10. (Av. *zim*, *zima*, *zyqm*; Man. MP. *dmyst’n*)
1078. *zamīg* “earth” 12. 25; 13. 14; 15. 5, 20, 21, 22, 23; 20. 18; “ground” 17. 14 (*ō zamīg ōft-* “fall to the ground”). (Man. Pth., MP. *zmyg*)
1079. *zan* [NYŠH] “woman” 12. 11; “wife” 12. 30; 15. 22; 18. 4; 19. 10; 22. 5; pl. “women” 12. 3. (Renders Av. *gənā* in *Y.* 46. 10; Man. Pth. *jn*, MP. *zn*)
1080. *zan-* [MXYTWN-] pres. stem “strike, smite” 16. 2; “drive away with blows” 22. 8 (*be zan- . . . az*). (Man. Pth., *jn-*, MP. *zn-*)
1081. *zand*<sup>1</sup> “interpretation, commentary on the *Avesta*” 17. 8 (*abīštāg ud zand* “the *Avesta* and its commentary”).
1082. *zand*<sup>2</sup> “district” 13. 47, 48. (Av. *zaṅtu*, Man. MP. *znd*)
1083. *zandbed* “lord of the district” 13. 11, 44; 19. 5; pl. *zandbedān* 13. 15. (Av. *zaṅtu.paiti*, Man. MP. *zndbyd*)
1084. *zanišn* v.n. “smiting, injury” 13. 10, 23, 24; 15. 22 and 23 (rest.).
1085. *zarr* [ZXB’] “gold” 15. 18. (Av. *zaranya*; cf. Man. Pth. *zryn*, MP. *zryn*)
1086. *zartōšt* “the prophet Zoroaster” 11. 4; 12. 11, 23, 29, 32; 15. 1, 3, 30; 17. 1, 11. (Av. *zaraθuštra*; Man. Pth. *zrhwšt*, MP. *zrdwšt*)

1087. *zartōšttom* “the supreme *Zartōšt*, i.e. the leader of the Zoroastrian community in succession to the prophet himself” 13. 11, 44; 19. 5; pl. 13. 15, 41. (Av. *zaraθuštrōtama*)
1088. *zartōšttomih* “the position of a *Zartōšttom*; the supreme *Zartōštship*” 13. 41.
1089. *zāy-* [YLYDWN-] pres. stem “be born” 12. 12, 14; 13. 19; 15. 24; pt. *zād* 17. 11, 12. (Man. Pth., MP. *z’y-*, *z’d*)
1090. *zāyišnih* [YLYDWNšnyh] “birth, begetting” 12. 15. (See also under *pus-zāyišnih*; Man. MP. *z’yšn*)
1091. *zēn* “equipment, arms, weapons (of warriors)” 12. 6 (*zēn ud afzār* “weapons and implements”). (Man. Pth., MP. *zyn*)
1092. *zīndag* “living” 15. 21. (Renders Av. *jum* in *FrO*. 15. 1; Man. Pth. *jywndg*, MP. *zyndg*)
1093. *zīndagih* “life” 13. 38.
1094. *zīw-* pres. stem “live” 22. 21, 32. (Man. Pth. *jyw-*, MP. *zyw-*)
1095. *zōhr* “libation of the consecrated *parāhom*, or milk, or water, made during high liturgies such as *Yasna*, *Wisprad* and *Wandīdād*” 13. 9; “oblation of fat from a sacrificial animal, made to the sacred Fire (a practice no longer observed among the Parsis)” 12. 5; 15. 12; 16. 6. (See M. Boyce, *JRAS*, 1966, p. 100 ff.)
1096. *zōrōmandtar* “more powerful” 12. 5. (Cf. Man. Pth., MP. *zwrmd*)
1097. *zōt* “the chief officiating priest in the celebration of *Āfrīnagān*, *Yasna*, *Wisprad* and *Wandīdād*” 13. 9; 14. 3. (Av. *zaotar*)
1098. *zufr* “deep, low, low-lying” 19. 13. (Av. *jafra*, Man. Pth. *jfr*, MP. *zwpr*)
1099. *zūzag* “hedge-hog, porcupine” 12. 20. (Av. *dužaka*)
1100. *zyān* “damage, injury, harm” 12. 3, 26; 19. 9. (Av. *zyāna*, Man. MP. *zy’n*)
1101. *zyānag* “woman, wife” 12. 30.

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## Postscript

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The work owes much to the inspiration of my late and revered teacher, Dr. J. M. Unvala.

*Firoze M. P. Kotwal.*







מַעֲרָב מִמֶּנּוּ וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם

וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
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וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם  
 וְ מִן הַיָּם וְ מִן הַיַּבֵּשׁ וְ מִן הַיַּבֵּשׁ וְ מִן הַיָּם

1. M, F insert 2. M, F add 3. M add 4. K add  
 5. The following words in asterisks restored; the Mss. 19  
 (see note). 6. F adds 7. F adds













(15)  $\text{מְשַׁבְּחַתְּךָ} \text{ וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ} \text{ אֱלֹהֵינוּ}$   
 כּוּ מִדְּבַר אֱלֹהֵינוּ  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 וְיִצְחָק בְּרַחֲמֶיךָ  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 לְפָנֶיךָ אֱלֹהֵינוּ

(16)  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 \*  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 לְפָנֶיךָ אֱלֹהֵינוּ

(17)  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 לְפָנֶיךָ אֱלֹהֵינוּ  
 וְיִצְחָק בְּרַחֲמֶיךָ  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 וְיִצְחָק בְּרַחֲמֶיךָ  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 לְפָנֶיךָ אֱלֹהֵינוּ

(18)  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 וְיִצְחָק בְּרַחֲמֶיךָ  $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$   
 $\text{וְיִצְחָק בְּרַחֲמֶיךָ} \text{ לְפָנֶיךָ} \text{ אֱלֹהֵינוּ}$

1. F  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  2. Thus K; M  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$ ; F  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  3. West  
 shrewdly surmised that this is a wrong transcription of Ar.  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$ ;  
 MSS.  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  4. F  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  5. MSS. have  
 $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  6. MSS.  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  7. M, F  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$ ;  
 K  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  8. M, F  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  9. Thus K; M, F om. 10. Thus K; M, F  
 $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  11. Thus K; M, F om. 12. MSS. repeat  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$   
 after  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  13. MSS.  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  14-14. Thus F;  
 K  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$ ; M  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  15. MSS.  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$   
 16. K  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  17. Thus K; M, F  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$   
 18. K  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$  19. F  $\text{וְיִצְחָק בְּרַחֲמֶיךָ}$

כח לרע הוה וואס זענען געווען געווען געווען  
 וואס זענען געווען געווען געווען געווען  
 געווען געווען געווען געווען געווען  
 געווען געווען געווען געווען געווען

(29) א הארץ ד אונטערשטע זענען וואס זענען  
 זענען און זענען זענען זענען זענען  
 א זענען זענען זענען זענען זענען  
 און זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען

(30) זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען  
 זענען זענען זענען זענען זענען

1. Mss. זענען ; emended from the corresponding text of Phl.  
 ז. 32.7 (cf. also Phl. ז. 44.2) 2-2. Thms Phl. ז. 32.7 ; Mss.  
 זענען 3. Thms Phl. ז. 32.7 ; Mss.  
 4. Thms K ; M, F om. 5. Mss. זענען 6. K א  
 7. K om. 8. F זענען 9. M, F זענען  
 10. K, M זענען ; F זענען 11-11. Thms K ;  
 M, F זענען 12. F זענען

מסמכים אחרים שיש להם \*מסמכים\* 11111 וכו' ו  
לפי רוב המסמכים

(11) 11111 שם 11111 שם 11111 שם 11111 שם 11111 שם  
לפי המסמכים שיש להם 11111 וכו' ו  
שם 11111 שם 11111 שם 11111 שם 11111 שם  
ו 11111 שם 11111 שם 11111 שם 11111 שם  
11111 שם 11111 שם 11111 שם 11111 שם  
לפי המסמכים

(12) 11111 שם 11111 שם 11111 שם 11111 שם  
שם 11111 שם 11111 שם 11111 שם 11111 שם  
שם 11111 שם 11111 שם 11111 שם 11111 שם  
ו שם 11111 שם 11111 שם 11111 שם 11111 שם  
שם 11111 שם 11111 שם 11111 שם 11111 שם  
שם 11111 שם 11111 שם 11111 שם 11111 שם  
שם 11111 שם 11111 שם 11111 שם 11111 שם  
לפי המסמכים

- |         |          |                  |              |
|---------|----------|------------------|--------------|
| 1. MSS. | 11111    | 2. This F ; K, M | שם 11111     |
| 3. F    | שם 11111 | 4-4. MSS.        | שם 11111     |
| 5. F    | שם 11111 | 6. M             | שם 11111 ; F |
| 7. F    | 11111    |                  |              |





















(34) פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס  
פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס  
פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס פּוּלְטוּס

(37) אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס

(39) אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס

(41) אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס

(42) אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס  
אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס אַרְטוּס

- 1. מ אַרְטוּס 2-2. כ, מ אַרְטוּס 3. כ אַרְטוּס 4-4. מ, פ אַרְטוּס
- אַרְטוּס 5. מ, פ אַרְטוּס 6. פ אַרְטוּס
- 7. כ אַרְטוּס 8. פ אַרְטוּס 9. כ אַרְטוּס 10. כ, מ אַרְטוּס
- אַרְטוּס 11. פ אַרְטוּס 12. מ, פ אַרְטוּס
- 13. מ, פ אַרְטוּס 14. כ אַרְטוּס 15. פ אַרְטוּס; מ אַרְטוּס
- 16. פ אַרְטוּס 17. כ אַרְטוּס



(10) אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים וְאֶת-אֶתְמוּנַת הָאֱלֹהִים  
 וְאֶת-אֶתְמוּנַת הָאֱלֹהִים וְאֶת-אֶתְמוּנַת הָאֱלֹהִים  
 אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים  
 וְאֶת-אֶתְמוּנַת הָאֱלֹהִים וְאֶת-אֶתְמוּנַת הָאֱלֹהִים  
 אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים

(11) אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים  
 וְאֶת-אֶתְמוּנַת הָאֱלֹהִים וְאֶת-אֶתְמוּנַת הָאֱלֹהִים  
 אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים  
 וְאֶת-אֶתְמוּנַת הָאֱלֹהִים וְאֶת-אֶתְמוּנַת הָאֱלֹהִים  
 אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים  
 וְאֶת-אֶתְמוּנַת הָאֱלֹהִים וְאֶת-אֶתְמוּנַת הָאֱלֹהִים  
 אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים  
 וְאֶת-אֶתְמוּנַת הָאֱלֹהִים וְאֶת-אֶתְמוּנַת הָאֱלֹהִים  
 אֲשֶׁר בְּיָמָיו אָבְדָה אֶת-אֶתְמוּנַת הָאֱלֹהִים

- 1. K מְשֻׁבָּב ; M מְשֻׁבָּב
- 2. K מְשֻׁבָּב ; M מְשֻׁבָּב
- 3. K מְשֻׁבָּב ; M מְשֻׁבָּב
- 4. M מְשֻׁבָּב ; F מְשֻׁבָּב
- 5. F מְשֻׁבָּב ; K מְשֻׁבָּב
- 6. K מְשֻׁבָּב ; M מְשֻׁבָּב
- 7. Mss. מְשֻׁבָּב ; 8. Mss. מְשֻׁבָּב
- 9. K מְשֻׁבָּב ; Mss. מְשֻׁבָּב
- 10. K מְשֻׁבָּב ; M, F מְשֻׁבָּב
- 11. Mss. מְשֻׁבָּב ; K מְשֻׁבָּב
- 12. K מְשֻׁבָּב ; M מְשֻׁבָּב
- 13. M מְשֻׁבָּב ; K מְשֻׁבָּב

by mistake for מְשֻׁבָּב.  
 F מְשֻׁבָּב ; K worn out.























(3) 62 سے 62 تک 1300 دھاریاں اور 11419 سے 11419 تک  
سے 62 تک اور 62 سے 62 تک اور 11419 سے 11419 تک  
اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک

(4) 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک  
اور 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک

(5) 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک  
اور 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک

(6) 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک  
اور 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک

(7) 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک  
اور 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک

اور 62 سے 62 تک اور 11419 سے 11419 تک اور 62 سے 62 تک اور 11419 سے 11419 تک









Chapter XIX

(1) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(2) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(3) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(4) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(5) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(6) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(7) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(8) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(9) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(10) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(11) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(12) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(13) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(14) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(15) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

(16) וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

1. K ... וְיִשְׁמַע ; M, F om. ; West reads וְיִשְׁמַע

2. K add וְיִשְׁמַע 3. K add וְיִשְׁמַע 4. K 12 5. M, F וְיִשְׁמַע

6. M, F om. 7-7. Thus restored from K where only וְיִשְׁמַע- of וְיִשְׁמַע is visible; M, F omit the whole phrase beginning with the preceding of וְיִשְׁמַע 8-8. Thus K; M, F om. 9. K om.

10. M, F וְיִשְׁמַע 11. M וְיִשְׁמַע 12. K, M om. 13. M, F וְיִשְׁמַע וְיִשְׁמַע 14. Mss. וְיִשְׁמַע ; F add וְיִשְׁמַע 15. F וְיִשְׁמַע









וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ

(14) וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ

(15) וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ

(16) וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ

(17) וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ

(18) וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ  
וַיִּבְרָא אֱלֹהִים אֶת הַיָּם וְאֶת הַיַּבֵּשׁ

1. F אֶת הַיָּם 2. F om. 3. Folio 252b of M ends here. On the following folio, M starts Chapter XXI after a space left blank for about 6 lines. On this page, it has only 16 lines of text instead of the usual 22. 4. Thus Dks. (Vol. 12, p. 37), DkM. (p. 548); F 1310P 5. Thus Dks., DkM.; F מ 6. Thus T28 (scribal copy); F אֶת הַיָּם 7. F וְ 8. F adds here וַיִּבְרָא which is omitted by the scribes of the MSS. F29 and T28.







Chapter XXII<sup>1</sup>

- (1) מִי־מֵעַד טַרְטָרָה שֶׁל־מִי־מֵעַד 2 וְעַד 3 לְעֵשֶׂה אֶל־עַד 4 וְעַד 5
- (2) מִי־מֵעַד טַרְטָרָה שֶׁל־מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (3) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (4) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (5) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (6) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (7) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (8) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (9) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (10) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (11) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (12) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (13) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5
- (14) מִי־מֵעַד טַרְטָרָה וְעַד 1 מִי־מֵעַד 2 מִי־מֵעַד 3 מִי־מֵעַד 4 מִי־מֵעַד 5

- |                 |          |               |          |           |
|-----------------|----------|---------------|----------|-----------|
| 1. Lacking in K | 2. F     | 6. מִי־מֵעַד  | 3. F     | מִי־מֵעַד |
| 4. F            | 5. M, F  | 7. מִי־מֵעַד  | 6. F     | מִי־מֵעַד |
| 7. M            | 8. F     | 9. מִי־מֵעַד  | 10. M, F | מִי־מֵעַד |
| 9. M, F         | 10. M, F | 11. מִי־מֵעַד | 12. M    | מִי־מֵעַד |
| 11. M           | 12. M    | 13. מִי־מֵעַד | 14. M, F | מִי־מֵעַד |
| M               | 14. M, F | 15. M         |          |           |





Chapter XXIII<sup>1</sup>

הַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים (1)  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים \*  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים

וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים (2)  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים \*  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים

וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים (3)  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים

וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים (4)  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים  
וְהַיְהוּדִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים וְהַיִּשְׂרָאֵלִים וְהַכְּתוּבִים (5)

1. Lacking in K and F; written up to the first word וְהַיְהוּדִים of §3 in M. For the source of the remainder of this chapter, see intro. 2. M פְּתוּחָא  
3. M וְהַיְהוּדִים 4. Here ends M.

