

Āfrīnagān ī Gāhāmbār

The A3 is recited at the celebration of the six fixed times during the year, the so-called gāhāmbār.

Abestāg

- 1 *yaθā ahū vairyō* (Y 27.13) [cahār bār]
ašəm vohū (Y 27.14) [se bār]
fravarāne ... [dā] ... frasastayaēca (Ny 1.10)
raθβəm ayaranəmca asnyanəmca māhyanəmca yāiryanəmca
sarədanəmca yasnāica vahmāica xšnaoθrāica frasastayaēca raθβō bərəzatō
yō ašahe raθβəm ayaranəmca asnyanəmca māhyanəmca yāiryanəmca
sarədanəmca¹ raθβəm vīspe.mazištanəm yōi hənti ašahe ratavō hāvanīm paiti
ratūm.²
- 2 [cē gāhāmbār bed]
maidyōi.zarəmayehe raθβō maidyōi.šəmahe raθβō paitiš.hahyehe raθβō
ayāθrimahe raθβō maidyāiryehē raθβō hamaspaθmaēdayehe raθβō.³
xšnaoθra ... [dā] vīdvā mraotū (Ny 1.10).
- 3 *dātāca aēte mazdayasna aētəm ratūmca myazdəmca yim maidyōi.zarəmaēm*
pasəuš gərəbuš yōištahe frā.uruzda.payanhō yezi taṭ yayata navāt taṭ yayata.
- 4 *hurayāsciṭ aḍa aētavatō daidīṭ ā diṭ fraṇ^vhārayaṭ sraošāṭ dāhišta*
arš.vacastəma⁴ ašəm ašavastəma xšaθrəm huxšaθrōtəma anazavaxtəma
vouru.rafnō.stəma marždikavastəma θrāyō.driyutəma⁵ saškuštəma ašahe
bərəjō stryō mayā pārəndīš upa.vāzō yezi taṭ yayata navāt taṭ yayata.
- 5 *aēsmanəmciṭ āaṭ hušat(an)əm pairīštanəm vazyāiš stāišca staoyəbīš ratəuš*
nmānəm frānāšayata yezi taṭ yayata navāt yayata.
aēsmanəmciṭ āaṭ hušat(an)əm pairīštanəm ā.gaošō.masəbīš
aḡmō.frānō.masəbīš zastō.frānō.masəbīš ratəuš nmānəm frānāšayata yezi
tūtava navāt tūtava.
- 6 *huxšaθrō.təmāi bā aṭ xšaθrəm ahmāt hyaṭ aibī dadəmahicā cīšmahicā*
hvənmahicā hyaṭ mazdāi.
huxšaθrō.təmāi bā aṭ xšaθrəm ahmāt hyaṭ aibī dadəmahicā cīšmahicā
hvənmahicā hyaṭ mazdāi ahurāi ašāicā vahištāicā. (Y 35.5)
dātō hē myazdō ratufrīš.
- 7 *paṇcāca caθbarəsətəmca maidyōi.zarəmayehe ašahe vahištahe daθušō.*
disyāt hē aṅhe avat miždəm parō.asnāi aṅ^vhe yaθa aētahmi aṅhvō yaṭ
astvaiṅti hazanrəm maēšinəm daēnunəm paiti.puθranəm narəm ašaonəm

¹ . Cf. Y 1.17.

² . Cf. Y 2.18.

³ . Cf. Vr 1.2.

⁴ . Cf. Vr 3.1.

⁵ . Cf. Sr 1.4.

- ašaya vañhuya urune para.daiθyāt aēvahe hātq̄m cinmānahe yaṭ ašahe vahištahe.*
- paoiryeheca nā myazdahe adāiti spitama zaraθuštra yaṭ maiḍyōi.zarəmayehe myazdavā ratuš amyazdavanəm ratunaēm ayasnīm daste aṅtarə mazdayasnāiš.*
- 8 *xšvaštīm maiḍyōi.šəmahe tištryehe daθušō.*
disyāt hē añhe avat̄ miždəm parō.asnāi aṅ^vhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazañrəm gavq̄m daēnunq̄m paiti.puθranq̄m narq̄m ašaonq̄m ašaya vañhuya urune para.daiθyāt aēvahe hātq̄m cinmānahe yaṭ ašahe vahištahe.
bityeheca nā myazdahe adāiti spitama zaraθuštra yaṭ maiḍyōi.šəmahe myazdavā ratuš amyazdavanəm ratunaēm avacō.urvaitīm daste aṅtarə mazdayasnāiš.
- 9 *pañcāca haptāitīm paitiš.hahyehe xšaθrahe vairyehe anaγranq̄m.*
disyāt hē añhe avat̄ miždəm parō.asnāi aṅ^vhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazañrəm aspanq̄m daēnunq̄m paiti.puθranq̄m narq̄m ašaonq̄m ašaya vañhuya urune para.daiθyāt aēvahe hātq̄m cinmānahe yaṭ ašahe vahištahe.
θriyeheca nā myazdahe adāiti spitama zaraθuštra yaṭ paitiš.hahyehe myazdavā ratuš amyazdavanəm ratunaēm <a>garəmə.varaṅhəm daste aṅtarə mazdayasnāiš.
- 10 *θrisatəm ayāθrimahe miθrahe anaγranq̄m.*
disyāt hē añhe avat̄ miždəm parō.asnāi aṅ^vhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazañrəm uštranq̄m daēnunq̄m paiti.puθranq̄m narq̄m ašaonq̄m ašaya vañhuya urune para.daiθyāt aēvahe hātq̄m cinmānahe yaṭ ašahe vahištahe.
tūiryeheca nā myazdahe adāiti spitama zaraθuštra yaṭ ayāθrimahe myazdavā ratuš amyazdavanəm ratunaēm vārəmnəm staorəm frapərənaoiti aṅtarə mazdayasnāiš.
- 11 *aštāitīm maiḍyāiryehē daθušō vərəθraγnahe.*
disyāt hē añhe avat̄ miždəm parō.asnāi aṅ^vhe yaθa aētahmi aṅhvō yaṭ astvaiṅti hazañrəm kañhāsciṭ vq̄θβanq̄m narq̄m ašaonq̄m ašaya vañhuya urune para.daiθyāt aēvahe hātq̄m cinmānahe yaṭ ašahe vahištahe.
puxdaheca nā myazdahe adāiti spitama zaraθuštra yaṭ maiḍyāiryehē myazdavā ratuš amyazdavanəm ratunaēm yātəm gaēθanq̄m frapərənaoiti aṅtarə mazdayasnāiš.
- 12 *pañcāca haptāitīm hamaspaθmaēdayehe vahištōiš gāθayā.*
disyāt hē añhe avat̄ miždəm parō.asnāi aṅ^vhe yaθa aētahmi aṅhvō yaṭ astvaiṅti vīspa taršuca xšudraca masanaca vañhanaca srayanacá⁶ narq̄m ašaonq̄m ašaya vañhuya urune para.daiθyāt aēvahe hātq̄m cinmānahe yaṭ ašahe vahištahe.

⁶ . Cf. Yt 19.58.

*xštvaheca nā myazdahe adāiti spitama zaraθuštra yaṭ hamaspaθmaēdayehe
myazdavā ratuš amyazdavanəm ratunaēm āhuirīm ṭkaēšəm frapərənaoiti
aṇtarə mazdayasnāiš.*

13 *avaēzō dəm pascaēta fracā xraosyōiṭ fracā syazjayōiṭ avaēzō dəm pascaēta
nāršni śyaoθna aiβi.daiθīta ratuš ratunaēm aθa ratunayō ratūm.
ašəm vohū. [se bār]*

14 (A1.8)

15 (A1.9)

16 (A1.10)

17 (A1.11)

18 (A1.12)

19 *yaθā ahū vairyō. [do bār]*

*yasnəmc vahməmca aojasca zavarəca⁷
āfrināmi*

*raθβəm ayaranəmca asnyanəmca ... [dā] ... hamaspaθmaēdayehe raθβō.
(A3.1-2)*

ašəm vohū.

aθa jamyāt ... [dā] ... mahī. (A1.12)

yaθā ahū vairyō. [vīst-u-ēēk bār]

ašəm vohū. [dvāzdah bār]

ahmāi raēšca ... [dā] ... ašəm vohū. (Srōš Vāz 5)

‘1 ... For the praise
of the periods of the days, of the divisions of the days, of the months, of the
seasons, of the years;

for the worship and laudation and satisfaction and praise

of the high period of Order, of the periods of the days, of the divisions of the
days, of the months, of the seasons, of the years, of the very greatest periods,
which are the periods of Order, at the period of Haoma pressing (Hāvani)⁸;

2 of the period of Maiḍyōi.zarəmaya,
of the period of Maiḍyōi.šəma,
of the period of Paitiš.hahya,
of the period of Ayāθrima,
of the period of Maiḍyāirya,
of the period of Hamaspaθmaēdaya.

3 O ye Mazdayasnians (who are here present), you shall (now) give for
this period and feast (myazda ‘offering of food, sacrificial repast’) of
Maiḍyōi.zarəmaya a young of a (small domestic) animal, the youngest
and weaned (cattle); if that is placed (in order). Or, (if) that is not placed
(in order):

4 Then one should give (a portion) of this much liquor, and then he shall
give it to drink, through obedience, to the most qualified (priests), who
most correctly recite the text, who are the most Orderly in Order, who
are the best rulers in rule, who are the *anazavaxtəma* (*Z* afrēftagdum
‘most undeceived’), who provide broadest support, who are the most
merciful, who are the most protectors of the poor, who are the most

⁷. Cf. Ny 1.17.

⁸. *hāvanīm paiti ratūm*, cf. Vn 100 hāvana paiti gātubyō.

instructed desirers of Order, those who convey pleasure (and) fecundity to women; if that is placed (in order). Or (if) that is not placed:

- 5 Then you must bring out to the house of the Ratu (master of ceremony) firewood, dried, selected, in loads and heaps of very thick size; if that is placed (in order). Or (if) that is not placed:

Then you must bring out to the house of the Ratu firewood, dried, selected, with a size of (a stick) a handful the ear, with a size of an armful, with a size of a handful; if it is possible. Or if it is not possible:

- 6 Then (the priest) should assign the rule to the best ruler, Ahura Mazdā, (by pronouncing the Y 35.5); the sacrificial food satisfying the Ratu has been offered to him.

- 7 45 (days), that of Maiḍyōi.zarəmaya, (month) Aša Vahišta, (day) Daθuš. It should be shown such an award to him for this, for the future existence, as if in this osseous existence he had offered a thousand sheep, (together with) their females and young, to the Orderly men, according to the good Order, for his soul, (or) for love of one of the existing ones, that is, the Best Order.

For the non-offering of the first food offering which is that of Maiḍyōi.zarəmaya, O Spitama Zaraθuštra, the Ratu who gives food offering renders not-admitted-to-worship the layman among the Mazdayasnians, who does not give food offerings.

- 8 60 (day), that of Maiḍyōi.šəma, (month) Tištrya, (day) Daθuš. It should be shown such an award to him for this, for the future existence, as if in this osseous existence he had offered a thousand oxen, (together with) their females and young, to the Orderly men, according to the good Order, for his soul, (or) for love of one of the existing ones, that is, the Best Order.

For the non-offering of the second food offering which is that of Maiḍyōi.šəma, O Spitama Zaraθuštra, the Ratu who gives food offering renders not qualified to make an oral agreement the layman among the Mazdayasnians, who does not give food offerings.

- 9 75 (days), that of Paitiš.hahya, (month) Xšaθra Vairya, (day) Anayra. It should be shown such an award to him for this, for the future existence, as if in this osseous existence he had offered a thousand horses, (together with) their females and young, to the Orderly men, according to the good Order, for his soul, (or) for love of one of the existing ones, that is, the Best Order.

For the non-offering of the third food offering which is that of Paitiš.hahya, O Spitama Zaraθuštra, the Ratu who gives food offering renders not admitted to fire ordeal the layman among the Mazdayasnians, who does not give food offerings.

- 10 30 (days), that of Ayāθrima, (month) Miθra, (day) Anayra. It should be shown such an award to him for this, for the future existence, as if in this osseous existence he had offered a thousand camels, (together with) their females and young, to the Orderly men, according to the good Order, for his soul, (or) for love of one of the existing ones, that is, the Best Order.

For the non-offering of the fourth food offering which is that of Ayāθrima, O Spitama Zaraθuštra, the Ratu who gives food offering

- engages in respect of a selected large (domestic) animal the layman among the Mazdayasnians, who does not give food offerings.
- 11 80 (days), that of Maiḍyāirya, (month) Daθuš, (day) Vərəθraγna. It should be shown such an award to him for this, for the future existence, as if in this osseous existence he had offered a thousand head of each one whatever the herd, to the Orderly men, according to the good Order, for his soul, (or) for love of one of the existing ones, that is, the Best Order. For the non-offering of the fifth food offering which is that of Maiḍyāirya, O Spitama Zaraθuštra, the Ratu who gives food offering engages in respect of a share of his property the layman among the Mazdayasnians, who does not give food offerings.
- 12 75 (days), that of Hamaspaθmaēdaya, (day) Vahištōiš Gāθā. It should be shown such an award to him for this, for the future existence, as if in this osseous existence he had offered all (eatable things) dry and liquid, because of their greatness and goodness and beauty, to the Orderly men, according to the good Order, for his soul, (or) for love of one of the existing ones, that is, the Best Order. For the non-offering of the sixth food offering which is that of Hamaspaθmaēdaya, O Spitama Zaraθuštra, the Ratu who gives food offering engages in respect of the Ahurian doctrine⁹ the layman among the Mazdayasnians, who does not give food offerings.
- 13 Let (the ratu) without sin afterwards cry out to him, and drive him forward; let (the ratu) without sin attribute to him afterwards the homicidal acts. The ratu in relation to the layman (the one under the guidance of the ratu), is (in that way), so the layman in relation to the ratu.’

Zand¹⁰

āfrīnagān ī gāhāmbār bun

(3) dahišn-išān ō avēšān mazdesnān ō hān radīh ud myazd kē ped medyōzarm pah ī garbuš [cahār-sālag ka bavandag baved Mf2] ī kahist-ē¹¹ frāz-visānd-pēm, agar hān mad ēsted [uzēnag rāy ka tuvānīg hend avēšān mazdesnān U4].

(4) (agar) nē (ēn) mad ēsted hur ēg-iz hān and¹² frāz ē dahed kē ēdōn avēšān [andar hān mān] frāz ē xvārēned. ōy srōš bē ped dastvar [ōy rad-pesāg-sālār] dānāgdum ī rāst-gōbišndum ī (ped) ahlāyīh ahlavdum ī ped xvadāyīh huxvadāydum [ārzōgdum] afrēftagdum [kū kem kasān frēbed] kāmag-rāmēnīdārdum [kū kasān ped abāyisttar ped rāmišn kuned] āmurzīdārdum driyušān-srāyēnīdārdum hamuxtagdum hān ī ahlāyīh ārzōg [kū-š abāyist ō kār ud kirbag vēš baved] kē-šān andar hān māyagān māyišn hān-z ī 𐬀𐬀𐬀𐬀 /^xpārend/vāzēnīd ēsted [kū-š xvēdodah kird ēsted. ast kē ēdōn gōbed ē daštān-māh hamāg viārd ēsted]. agar hān mad ēsted.

⁹ . Here āhūirya ṭkaēša is a legal term. Cf. F 27.2 ṭkaēšahe: dādvar.

¹⁰ . See Bamanji N. Dhabhar, Zand-i Khūrtak Avistāk, Bombay, 1927, 28-9, 150-159, 370-380.

¹¹ . 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀, U4 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀.

¹² . 𐬀𐬀𐬀𐬀.

(5) nē hān mad ēsted ēg ēsm-iz ī hušk ī ped-rōšnīh-nigerīd az بَارَان /bārān/ grān zahā ō hān ī radān māndan frāz ē bared. agar hān mad ēsted.

nē hān mad ēsted ēg ēsm-iz ī hušk ī ped-rōšnīh-nigerīd gōš-mahāg ud وَش (وٲ) /^xkaš/-franāmišn-mahāg ayāb dast-franāmišn-mahāg hān ī radān mān frāz ē bared, agar tuvānīg.

(6) (agar) nē tuvānīg, ō-z ōy ī huxvadāydum, ēg xvadāyīh az hān ka-m abar [kū-š nekīh aziš] daham [xvad] ud cāšam [ō kasān kū bē dahed] hān-z ī kunam [kū dārišn bē kunam] ō kē ohrmazd ud ašavahišt.

dād baved ōy mard hān myazd [kū-š gāhāmbār yašt baved] radīhā [kū-š xūb kird baved].

(7) ped fradum myazd mard adahišnīh, spitāmān zardušt, kē medyōzarm myazdumand rad [gōbed kū ōh kunend] ud amyazd hāvišt [kē nē kunend].

[ped cahal-u-panz rōz man ohrmazd abāg amehrspendān frāz tāšīd¹³ u-m fradum asmān kird, u-m gāhāmbār yašt, u-m mēdōzarm nām nihād, ardvaḥišt māh day-ped-mihr rōz. xvar rōz gāh gīred, day-ped-mihr rōz sar baved. u-š mēdōzarmīh ēd kū-m mānišn ī gēhān pēdāg bē kird abāg-drubuštīh mardōmān ī-m dāmān rāy kird. fradum asmān dād, u-m abāg amehrspendān myazd kird. mardōmān-z ped ham-hangōšīdag ōh abāyed kirdan. harv kē hān gāhāmbār yazed ayāb sāzed ayāb xvared ayāb dahed, ā-š kirbag ēdōn baved cōn ka-š andar ox ī astumand hazār mēš ī dēnōdag abāg-pus ped dāšn ud ahlavdād ō mardān ī ahlavān ped ahlāyīh veh ruvān ped tōzišn bē dād hē, ayāb ahlāyīh dōšārm rāy kē az astān pahlum, هَافَاف /hāvand/ ōy mard mizd.

(ast abestāg zand هَافَاف /gugāy/ ped hādōxt) az hān gyāg pēdāg¹⁴:

hazaṅrēm maēšinām daēnunām paiti.puθranām narām ašaonām ašaya vaṅhuya urune para.daiθyāt aēvahe hātām cinmānahe yašt ašahe vahištahe.

ud kē nē yazed ud nē sāzed ud nē xvared ā-š vizīr ēn.]

ā-š ayazišnīh dahišn andar mazdesnān [kū-š yazišn ī ped nīrmad aziš appār. ast kē ēdōn gōbed ē kū-š a-yazišn dahišn andar mazdesnān, kū-š tis nē dahed.]

(ped fradum mīzd adahišnīh, spitāmān zardušt, ped medyōzarm radīh ka mīzdumand rad-pesāg-sālār [gōbed ē gāhāmbār kunam] amīzd bavend hāvištān [kū nē kunend. ud mazdesnān vehān ōy mard rāy niyāyišn nē kunišn, u-š dast nē gīrišn, u-š vināh avōirišt pānzdah stēr] ayazišnīh dahišn andarg mazdesnān vehān [kū yazišn ped nīrmad aziš appār]. U4)

(8) ped didīgar myazd mard adahišnīh, spitāmān zardušt, kē medyōšem myazdumand rad [gōbed ē ōh kunend] ud amyazd hāvišt [kē nē kunend].

[ped šast rōz man ohrmazd abāg amehrspendān frāz tāšīd u-m āb dād, u-m gāhāmbār yašt, u-m mēdōšem nām nihād, tištar māh day-ped-mihr rōz. xvar rōz gāh gīred, day-ped-mihr rōz sar baved. u-š mēdōšemīh ēd kū āb tērag būd, u-m rōšn bē kird. u-m abāg amehrspendān myazd kird. mardōmān-z ped ham-hangōšīdag ōh abāyed kirdan. harv kē hān gāhāmbār yazed ayāb sāzed ayāb xvared ayāb dahed, ā-š kirbag ēdōn baved cōn ka-š andar ox ī astumand hazār gāv ī dēnōdag abāg-pus ped dāšn ud ahlavdād ō mardān ī ahlavān ped ahlāyīh veh

¹³ . rendering Av. fra-θβars ?

¹⁴ . All but U4, Mf2 add the following gloss (Dhabhar, 380) :

ēn harv zand nē az dād, bē ast ī az هَافَاف /pahag/ ud ast ī az hādōxt ud ast ī az dāmdād pēdāg.

ruvān ped tōzišn bē dād hē, ayāb ahlāyīh dōšārm rāy kē az astān pahlum; ^اس /hāvand/ ōy mard mizd.

(ast abestāg kū zand gugāy ped hādōxt) az hān gyāg pēdāg:

hazaṅrēm gavāṃ daēnunāṃ paiti.puθranāṃ narāṃ ašaonāṃ ašaya vaṅhuya urune para.daiθyāt aēvahe hātāṃ cinmānahe yaṭ ašahe vahištahe.

kē nē yazed ud nē sāzed ud nē xvared ā-š vizīr ēn.]

(ā-š) avizurdīh dahišn andar mazdesnān [kū-š guft ped vābar nē dārišn.]

(mard ped didīgar mīzd adahišnīh, spitāmān zardušt, ped medyōšem radīh ka mīzdumand rad amīzd bavend <hāvištān> [kū nē kunend] avizurdīh اوی dahišn andarg mazdesnān ud vehān [kū-š gugāyīh nē pedīrišn, u-š gōbišn ped drōv dārišn, u-š vināh arduš sīh stēr]. U4)

(9) ped sidīgar myazd mard adahišnīh, spitāmān zardušt, kē petišhahīm myazdumand rad [gōbed ē ōh kunend] amyazd hāvišt [kē nē kunend].

[ped haftād-u-panz rōz man ohrmazd ham abāg amehrspondān frāz tāšīd, u-m zamīg dād, u-m gāhāmbār yašt, u-m petišhahīm nām nihād, šahrever māh anērān rōz. aštād rōz gāh gīred, anērān rōz sar baved. u-š petišhahīmīh ēd kū-m zamīg dād, ud hamāg dārišn ud pezāmišn ud ravišn ī mardōmān vēnābdāg pēdāg bē kird. u-m abāg amehrspondān myazd kird. mardōmān-z ped ham-hangōšīdag ōh abāyed kirdan. harv kē hān gāhāmbār yazed ayāb sāzed ayāb xvared ayāb dahed, ā-š kirbag ēdōn baved cōn ka-š andar ox ī astumand hazār asp ī dēnōdag abāg-pus ped dāšn ud ahlavdād ō mardān ī ahlavān ped ahlāyīh veh ud ruvān ped tōzišn bē dād hē, ayāb ^اس ahlāyīh dōšārm rāy kē az astān pahlum; ^اس /hāvand/ ōy mard mizd.

(ast abestāg ^اس /gugāyīh/ ped hādōxt) az hān gyāg pēdāg:

hazaṅrēm aspanāṃ daēnunāṃ paiti.puθranāṃ narāṃ ašaonāṃ ašaya vaṅhuya urune para.daiθyāt aēvahe hātāṃ cinmānahe yaṭ ašahe vahištahe.

kē nē yazed ud nē sāzed ud nē xvared ā-š vizīr ēn.]

<a->garmōvarīh dahišn andar mazdesnān [kū ped gugāyīh ī garmōgvar nē sšāyed.]

(mard ped sidīgar mīzd adahišnīh, spitāmān zardušt, ped petišhahīm radīh ka mīzdumand radpesāg sālār [gōbed ē gāhāmbār kunam] ud amīzd bavend <hāvištān> [kū nē kunend] <a->garmōvarīh dahišn andarg mazdesnān [kū dādvarīh ud avistvārīh ud ēc kār andar avistvārīh <▷> ōy nē dahišn, ōy mard ped garmōg var dārišn, u-š xvar vināh <šast stēr>]. U4)

(10) ped tasum myazd mard adahišnīh, spitāmān zardušt, kē ayāsrīm myazdumand rad [kē gōbed ē ōh kunend] ud amyazd hāvišt [kē nē kunend].

[ped sīh rōz man ohrmazd ham abāg amehrspondān frāz tāšīd, u-m urvar dād, u-m gāhāmbār yašt, u-m ayāsrīm nām nihād, mihr māh anērān rōz. aštād rōz gāh gīred, anērān rōz sar baved. u-š ayāsrīmīh ēd kū-m varg ud bōy ud rang ud zeryōnīh ī urvarān pēdāg bē kird. u-m abāg amehrspondān myazd kird. mardōmān-z ped ham-hangōšīdag ōh abāyed kirdan. harv kē hān gāhāmbār yazed ayāb sāzed ayāb xvared ayāb dahed, ā-š kirbag ēdōn baved cōn ka-š andar ox ī astumand hazār uštar ī dēnōdag abāg-pus ped dāšn ahlavdād ō mardān ī ahlavān ped ahlāyīh veh ud ruvān ped tōzišn bē dād hē, ayāb ^اس ahlāyīh dōšārm rāy kē az astān pahlum; ^اس /hāvand/ ōy mard mizd.

(ast abestāg ^اس /gugāyīh/ ped hādōxt) az hān gyāg pēdāg:

*hazaŋrəm uštranəm daēnunəm paiti.puθranəm narəm ašaonəm ašaya
vaŋhuya urune para.daiθyāt aēvahe hātəm cinmānahe yaṭ ašahe vahištahe.*

kē nē yazed ud nē sāzed ud nē xvared ā-š vizīr ēn pēdāg.]

+vārišnīg stōr frāz-appār andar mazdesnān [kū ka stōr-ē baved ā-š bē stānišn
bē ō gāhāmbār dahišn] (u-š bāzā ō bun navad stēr Mf2).

(mard ped tasum mīzd adahišnīh, spitāmān zardušt, ped ayāsrīm rad [cōn
nibišt]. u-š hān ī vāran stōr frāz-appār andarg mazdesnān vehān [kū ka stōr frabih
ī ōy bē stānend ud bē <ō> gāhāmbār dahend ā-šān vināh nē baved. ka stōr
gōspend ī ōy āb ud giyāh abāz dāred u-š bāzā navad]. U4)

(11) ped panzum myazd mard adahišnīh, spitāmān zardušt, kē medyār(īm)
myazdumand rad [gōbed ē ōh kunend] amyazd hāvišt [kē nē kunend].

[ped aštād rōz man ohrmazd ham abāg amehrspondān frāz tāšīd, u-m gōspend
panz ēvēnag dād, u-m gāhāmbār yašt, u-m medyār nām nihād, day māh varhrām
rōz. mihr rōz gāh gīred, varhrām rōz sar baved. u-š medyārīmīh ēd kū-m
gōspend(ān) ī panz ēvēnag pēdāg bē kird. u-m abāg amehrspondān mīzd kird.
mardōmān-z ped ham-hangōšīdag ōh abāyed kirdan. harv kē hān gāhāmbār yazed
ayāb sāzed ayāb xvared ayāb dahed, ā-š kirbag ēdōn baved cōn ka-š andar ox ī
astumand kadār-z-ē hazār ēvēnag ramag ped dāšn ahlavdād ō mardān ī ahlavān
ped ahlāyīh veh ud ruvān ped tōzišn bē dād hē, ayāb ahlāyīh dōšārm rāy kē az
astān pahlum; ^{١٣٣} /hāvand/ ōy mard mīzd.

(ast abestāg ^{١٣٣} /gugāyīh/ ped hādōxt) az hān gyāg pēdāg:

*hazaŋrəm kaijhāsciṭ vaθβanəm daēnunəm paiti.puθranəm narəm ašaonəm
ašaya vaŋhuya urune para.daiθyāt aēvahe hātəm cinmānahe yaṭ ašahe vahištahe.*

sardag <▷> gōspendān: dvēst-u-aštād-u-do sardag, sad-u-dah sardag murvān,
sad-u-haftād-u-do sardag sardag <▷> gōspendān.

kē nē yazed ud nē sāzed ud nē xvared ā-š vizīr ēn.]

ā-š bahr ^{١٣٣} /ud/ dāsr ī gēhānān frāz-appār andar mazdesnān (u-š jād ō bun
sad-u-aštād stēr Mf2).

(mard ped panzum mīzd adahišnīh, spitāmān zardušt, ped medyār rad [cōn
nibišt]. u-š jādag ī gēhānān frāz-appār andarg mazdesnān vehān [kū-š bahr ī vehān
aziš appār az ēn gāhāmbār dā <ō> hān gāhāmbār, ā-š harv rōz jād-ē vināh andar
/ō/ bun baved]. U4)

(12) ped šašum myazd mard adahišnīh, spitāmān zardušt, kē hamaspasmēdēm
myazdumand rad [kē gōbed ē ōh kunend] ud amyazd hāvišt [kē nē kunend].

[ped haftād-u-panz rōz man ohrmazd abāg amehrspondān frāz tāšīd, u-m
mardōm dād (dah sardag Mf2), <u-m> gāhāmbār yašt, u-m hamaspasmēdēm nām
nihād, radīh abar vahištōišt gāh. ahunvad gāh gīred, vahištōišt gāh sar baved. u-š
hamaspasmēdēmīh hamāg-spāh-dahišnīh abar. ka-m mardōm dād, ā-z-am hamāg
tis dād baved, u-m hamāg fravahr ī ahlavān bē dād. (kū ohrmazd dām ēdōn bē
ohrmazd ham abēzag abāz ō xvēš kunend ēd kū pas az hān kār abar nē abāyed
kirdan.) u-m abāg amehrspondān myazd kird. mardōmān-z ped ham-hangōšīdag
ōh abāyed kirdan. harv kē hān gāhāmbār yazed ayāb sāzed ayāb xvared ayāb
dahed, ā-š kirbag ēdōn baved cōn ka-š andar ox ī astumand harvisp tēr ud šuhr (tēr
ēn cōn nān ud jōrdā, ud šuhr ēn cōn may ud pēm ud ab kē bē tazed ī veh ud nēk)
hān tēr ud šuhr ped dāšn ahlavdād ō mardān ī ahlavān ped ahlāyīh veh ud ruvān
ped tōzišn bē dād hē, ayāb ahlāyīh dōšārm rāy kē az astān pahlum; ^{١٣٣} /hāvand/
ōy mard mīzd.

(ast abestāg 𐬀𐬀𐬀 ped hādōxt) az hān gyāg pēdāg:
*vīspa taršuca xšūdraca masanaca vaṇhanaca srayanaca*¹⁵ *narqm ašaonqm*
ašaya vaṇhuya urune para.daiθyāt aēvahe hātqm cinmānahe yaṭ ašahe vahištahe.

(ast kē ēdōn gōbed ē tēr ud šuhr ud hān-z ī šuhr tēr harvisp gētīg nān kird baved harvisp šīr gētīg bē panīr kird baved ped ahlavdād ō ahlavān arzānīgān dahed. U2, Mf3)

kē nē yazed ud nē sāzed ud nē xvared ā-š vizīr ēn.]

hān ī ohrmazd dādestān(īh) frāz-appār andar mazdesnān [pēšēmālīh ud pasēmālīh. kū-š dādestān bē nē kunišn.]

(mard ped šašum mīzd adahišnīh, spitāmān zardušt, ped hamaspasmēdēm radīh ka mīzdumand [dā gyāg] ohrmazd-dādestānīh 𐬀𐬀 frāz-appār baved andarg mazdesnān vehān [kū ped pēšēmālīh vizīr nē kunišn ōy mard rāy ped jud-kēš bē pēdāgēnišn u-š vināh tanābuhr.] U4)

(13) avināhumand pas avēšān [mazdesnān] kē-šān frāz xrōhend [kū-š dast az pas uškāfend] ud frāz 𐬀𐬀 visīnend [kū-š az gāhāmbār bē kunend] avināh pas avēšān ka-š hān ī nārišn(ān) vināh abar kunend [kū-š tanābuhr aziš bē kunend] rad az ōy hāvišt ud ēdōn hāvišt az ōy rad.

(avināhumand pas ka ōy frāz xrōhend u-š frāz 𐬀𐬀𐬀 /⁺visīnend/ avināhumand pas ka ōy hān ī nārišnān vināh abar barend ud dahend rad az ōy ī rad hāvišt ēdōn hāvišt az ōy ī rad. U4)

(Raham Asha)

¹⁵ . Cf. Yt 19.58.