

# A survey of the corpus of the Avesta texts

## I. From the Dēnkird viii

The Corpus of the Avesta comprised of twenty-one books, and was divided into three classes, “hymnic”, “scholastic”, and “legal”. Y 71.5 refers to the triple division of the texts of the Avesta thus:

vīspəmca maθrəm spəntəm yazamaide.  
vīspəmca dātəm vīdōyūm yazamaide.  
vīspəmca darəḡam upayanəm yazamaide.

‘We sacrifice to the entire holy formula. We sacrifice to the entire law-text against the Daēva. We sacrifice to the entire long curriculum.’

The core of the hymnic books is the holy formul, the Gāθā, and that of the legal books the law-text against the Daēva, the Vīdaēvō.dāta. And the scholar continues a “long approach”.

In the preface to the eighth book of the Dēnkird the original model of the Avesta is described.

### Translation/ vizārišn

About a general survey of the contents of the different books<sup>1</sup> of the Mazdayasnian Religion (= Avesta).

Here is a “memorandum” in the “first folio”<sup>2</sup> of this book, about the Corpus of the good Daēnā<sup>3</sup>, written and announced for the information of the many, from the Zand<sup>4</sup>, and that [part of] the Daēnā as canonical which is for the instruction of the people should be written in the same language of the Daēnā<sup>5</sup>.

But, before, it is necessary to write of the modes concerning the divisions of the Corpus of the Mazdayasnian religion, and the parts of its division, and the sections of the parts, and to expose the Corpus as follows: very concise in the divisions, concise in the parts of the divisions, and more extensive in the sections of the parts.

The divisions of the Corpus of the Mazdayasnian religion are three:

---

<sup>1</sup> . Pers. nask from Av. naska.

<sup>2</sup> . Pers. šādurvān the first folio which is painted, Pers. ‘a large curtain or tapestry suspended before the gate of a royal palace’.

<sup>3</sup> . ušmurišn ī veh dēn. Cf. Y 22.3 marəθrəmca varəzīmca daēnayā vaṅhuyā māzdayasnōiš : ud ušmurišnīh ud varzišnīh ī dēn ī veh ī māzdesnān.

<sup>4</sup> . Here, the Pārsīg version of the Avesta.

<sup>5</sup> . That is, in the Avesta language and in the Avesta script (dēn-dibīrīh).

1. The Gāhān<sup>6</sup>, including in particular the spiritual<sup>7</sup> knowledge and spiritual practice;
2. The Dād<sup>8</sup>, including in particular the material (worldly)<sup>9</sup> knowledge and worldly practice;
3. The Hadamānsr(īg)<sup>10</sup>, including in particular the intermediate knowledge and practice.

The reason of the triple division of the Corpus of the Religion is the exposition of all knowledge and practice, and the modes of the knowledge and action of the Religion are these three [divisions] that have been written.

Likewise, the Ahuna Vairya prayer which is the basis of the Corpus of the Religion has three verses:

1. The first<sup>11</sup> chiefly indicates the Gāhānic lore;
2. The second<sup>12</sup> chiefly indicates the Hadamānsric lore;
3. And the third<sup>13</sup> chiefly indicates the Dādic lore.

There are twenty-one parts of the [three] divisions, which are called *naska*:

1. Seven are Gāhānic and that which has been classed as Gāhānic, and their names are: those which comprises the Gāhānic chapters<sup>14</sup> and ritual directions<sup>15</sup>, i.e. Stōd Yasn<sup>16</sup>, S<sub>i</sub>ūdegar<sup>17</sup>, <sub>h</sub>Varšt-mānsr<sup>18</sup>, Bag<sup>19</sup>, 𐬀𐬀𐬀𐬀<sup>20</sup>,

<sup>6</sup> . Pers. gāhān, Av. gāθā ; Pers. gāhānīg, Av. gāθβya.

<sup>7</sup> . Pers. mēnōg(īg), Av. mañyava.

<sup>8</sup> . Pers. dād, Av. dāta ; Pers. dādīg, Av. dāitya.

<sup>9</sup> . Pers. gētīg(īg), Av. gaēθya.

<sup>10</sup> . Pers. hadamānsr(īg), Av. haða.maθra.

<sup>11</sup> . yaθā ahū vairyo aθā ratuš ašātcīt hacā.

<sup>12</sup> . vañhēuš dazdā manañhō śyaθənanəñm añhēuš mazdāi.

<sup>13</sup> . xšaθrəmcā ahurāi.ā yim drigubyō dadaṭ vāstārəm.

<sup>14</sup> . Pers. hād, Av. hāiti.

<sup>15</sup> . Pers. nīrang ‘spell, formula ; ritual direction’, cf. Bd 227 gāhānīg nīrang.

<sup>16</sup> . Pers. stōd yasn, Av. staota yesnya ‘sacred Texts of praise’ or ‘praising (and) worshipful (Texts)’.

<sup>17</sup> . Pers. sūdgar (s < \*st) = stūdgar, Av. stūtō garō ‘(the collection of) praises (and) invocations’.

<sup>18</sup> . Pers. <sub>h</sub>varšt-mānsr, Av. hvaršta maθra ‘well-practiced formula’, cf. Y 3.4 hvarštā maθrā āyese yešti; or Pers. varšt-mānsr, Av. \*varšta maθra ‘the formulas that have been applied/ put in practice’, cf. Y 45.3 yōi īm vā nōiṭ iθā māθrəm varəšəñti.

<sup>19</sup> . Pers. bag, Av. bayā ‘part, section, piece’. Cf. ŠnŠ 13.1 bayam ēn si hād ‘the Bayam comprises these three chapters (Y 19 to 21)’.

<sup>20</sup> . We could read it /dādag/ from Av. dāiti- f. ‘act of giving ; appointment’, or nidādag (nihād) from Av. ni-δāiti- ‘act of laying down ; foundation’.

Hadōxt<sup>21</sup>; and that which has been classed as Gāhānic, i.e. Spend<sup>22</sup>.

2. And seven are Hadamānsric, and their names are:

Dāmdād<sup>23</sup>, Naxtar<sup>24</sup>, 𐬞𐬀𐬎𐬭𐬀<sup>25</sup>, 𐬞𐬀𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬭𐬀<sup>26</sup>, 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀<sup>27</sup>, 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀<sup>28</sup>, and Vištāsp-Sāst<sup>29</sup>.

And seven are Dādic, and those which have been classed as Dādic, and their names are: those which are [specifically] Dādic, i.e. Nīkāduṃ<sup>30</sup>, 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀<sup>31</sup>, 𐬵𐬀𐬵𐬀𐬵𐬀<sup>32</sup>, 𐬵𐬀𐬵𐬀𐬵𐬀<sup>33</sup>, Vidēvdād<sup>34</sup>; and those which have been classed as Dādic [and used] for different “satisfaction” [ceremonies], i.e. Cihrdād<sup>35</sup> and Bayān yasn<sup>36</sup>.

[Here is] the order [in which the twenty-one Naska-s ought to be enumerated]: Sīūdegar, 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 /Varšt-mānsr, Bag, Dāmdād, Naxtar, 𐬞𐬀𐬎𐬭𐬀 /Pahag/, 𐬞𐬀𐬎𐬭𐬀𐬵𐬀𐬎𐬎𐬀𐬵𐬀𐬎𐬭𐬀 /Ratuštād/, 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 /Brih/, 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀

<sup>21</sup> . Av. haḍaoxta lit. ‘recited with’, Pers. هادخت.

<sup>22</sup> . Pers. spenn/ spend, Av. spənta ‘Savant; Holy’.

<sup>23</sup> . Pers. dāmdād, cf. Av. ḍama.dāt ‘creator of the (material) creation’, dāmi.dāta/ dāmiḍāta ‘created by the creator’.

<sup>24</sup> . Av. ˚naxtar- nt. ‘night; starry night’, upa.naxtar- adj. ‘belonging to dusk/ nightfall’. The *nask* Naxtar could be an astronomical text.

<sup>25</sup> . 𐬞𐬀𐬎𐬭𐬀 (ŠnŠ 9.9 𐬵𐬀𐬎𐬭𐬀; VZ 29.2 𐬞𐬀𐬎𐬭𐬀). It is possible that 𐬞𐬀𐬎𐬭𐬀 represents the Avesta letter for /h/. The we can read 𐬞𐬀𐬎𐬭𐬀/pahag/ ( 𐬵𐬀𐬎𐬭𐬀/pah/) < Av. pasu- ‘cattle’. Cf. Dk viii, M 682 𐬞𐬀𐬎𐬭𐬀mādayān abar gōspend ... ‘The 𐬞𐬀𐬎𐬭𐬀 is essentially about the cattle ...’

<sup>26</sup> . Pers. ratuštād from Av. \*ratu-štāiti- or \*ratu-štāt-. Av. stātō.ratu- adj. ‘of whom a ratu is in charge, dependent on a ratu’, a-stātō.ratu-, cf. Vd. 15.9; cf. also Y 13.3 ratūš āstāyā ‘I establish [them] as their *ratu*-s’.

<sup>27</sup> . 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 /brih/ < \*briθua- ‘destiny, fate’, cf. Dk viii, M 685 ud hān ī zamān ud baxt ud gōhr ud kāmag ud dēn ud xōg ud frahang ud x<sup>v</sup>ēškārīh ud toxšāgīh ud cē andar ham dar.

<sup>28</sup> . 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 /kašk<sup>e</sup>srō/ (šk < \*sk) < Av. \*kasvika- sravah- ‘short words, brief discourses’? It deals with issues such as rituals and requirements as regards priestly offices.

<sup>29</sup> . Av. \*vištāspahe sāsti ‘instructions of Vištāspa’.

<sup>30</sup> . Av. \*nīkātəma ‘the lowest’.

<sup>31</sup> . 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 from Av. \*duždāθrō.jata-? 𐬵𐬀𐬵𐬀𐬵𐬀 /duzd/ ‘thief’ < duždāh- ‘who has evil gifts’. Cf. Dk viii, M 721 𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 ... fradum brīnag mādayān abar duz, abar griftārīh ī-š ped māyag duzd, hān ī-š truft, pessazag vināh ud bann ud drōš ...

<sup>32</sup> . 𐬵𐬀𐬵𐬀𐬵𐬀 /uspāram/ from \*us-par-ma(n)- ‘filling up, completion’ (or /ōspāram/ from \*ava-spārəman- ‘preservation; salvation’?).

<sup>33</sup> . Av. \*uskātəma ‘the highest’.

<sup>34</sup> . Pers. juddēv dād, Av. \*viḍaēvō.dāta ‘the law-text against the Daēva’, cf. Y 2.13 dātəm vīdōyūm.

<sup>35</sup> . Av. \*ciθrō.dāta ‘the law-text of the seeds/ natures’.

<sup>36</sup> . Av. \*bayānam yasna ‘the ritual text of the Baga’, cf. ZVY 7.22 hādōxt ud bayān yasn.

/Kaškesrav/, Vištāsp-sāst, 𐬨𐬀𐬎𐬎𐬎 /Dādag/, Cihrdād, Spend, Bayān yasn, Nikādum, 𐬨𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀𐬎 /dušdāsrōzad/, 𐬨𐬀𐬎𐬎𐬎 /<sup>h</sup>Uspāram/, 𐬨𐬀𐬎𐬎𐬎 /Skādum, Juddēvdād, Hadōxt, and Stōd Yasn.

In all the three [divisions] all the three are found: in the Gāhānic are the Hadamānsric and Dādic; in the Hadamānsric are the Gāhānic and Dādic; and in the Dādic are the Gāhānic and Hadamānsric. Each of them contains essentially and basically that which is pertaining to itself, and partly that which is pertaining to other [divisions]. The reason of it is that in the world of thought<sup>37</sup> is found the world of life<sup>38</sup>, and in the world of life the world of thought, and in that which is between the two are found both worlds.

The reason of the connection of some of the Gāhānic parts on to the last part of the Hadamānsric and that of the Dādic –i.e. the Dādag is in connection with the last of the Hadamānsric, the Vištāsp Sāst; the Hadōxt and Yašt (i.e., Stōd Yasn) are in connection with the last of the Dādic, the Vidēvdād – is this: the joining of the material Dādic, the middle Hadamānsric to the spiritual Gāhānic. Because the spiritual [world] (*mañyu*) is purpose, cause and beginning, the material [world] (*gaēθā*) is purposed, caused (or, effect), and consequence, the purposed is joined to the purpose, the effect to the cause, and the consequence to the beginning. The end of the Dādic, that is “*hīm*”, is connected to the Gāhānic [books] which are the beginning; it indicates that, in the beginning, there was the pure regulation in the spiritual state and in the strophic form, and at the end, there will be likewise; since the world of life proceeded and descended from the world of thought, again it will be connected to the world of thought.

The reason of the twenty-one parts of the three divisions of the Text of the religion is manifest in this selection. Moreover, in the three verses of the Ahuna Vairya which is the beginning of the Corpus of the religion, there are twenty-one words. Just as the three verses of the basis of the Text of the religion, the Ahuna Vairya is an indication of the triple division of the Text of the religion, so the twenty-one words of the three (verses) indicate the twenty-one parts of these three divisions. As it is manifest [from the Avesta] that: «The omniscient creator produced one discourse from one single word. »

---

<sup>37</sup> . Pers. mēnōg, Av. mañyu.

<sup>38</sup> . Pers. gētīg, Av. gaēθā.

As to the subdivisions of the parts, such as the chapters<sup>39</sup> and sections<sup>40</sup> in the books<sup>41</sup>, it is well-known, from the testimony and information of the religion, owing to the teaching of Zaratuštra of the consecrated fravaši, that in the Aryan Land<sup>42</sup> [the Corpus of the Avesta] contained one thousand [chapters].

After the devastation which came on from the bad man (bandit)<sup>43</sup>, of evil Fortune<sup>44</sup>, fabricated by Wrath<sup>45</sup>, Alexander, it happened that some of them were not so recovered as would be possible to regard them canonical.

It is well known that Ādarbād, of good fravaši, son of Mahrspend, won the ordeal apropos [of the religion], and hitherto also it (daēnā/ religion = Avesta and Zand) is regarded as teaching and covenant.

After writing of each [Avesta] book, that is, as to what each [book] speaks about above all, and concerning each book is described in [greater] detail what is found in each chapter or section, for in this majestic and requisite text (the Dēnkird) [the Corpus] is sketchily translated.

mādayān/ Text

### Dk viii, 1

<sup>M 677</sup> spās ohrmazd ud niyāyišn dēn mazdesn ī  
juddēv ohrmazd-dādestān

*aštum abar hangirdīgīh ī hān ī andar naskīhā ī dēn  
mazdesn jud jud.*

ēdar āyad hān ī andar šādurvān ī ēn nāmag abar ušmurišn ī  
veh dēn ō āgāhīh ī vasān nibištān ud nivēyēnīdan az zand, hān ī  
dēn ped āgāh-dahišnīh ō ēd pādram dastvar ped xvad ēvāz ī dēn  
nibištān.

---

<sup>39</sup> . Pers. hād, Av. hāiti.

<sup>40</sup> . Pers. fragard, Av. \*fra-karōta (or, \*pairi.karōta).

<sup>41</sup> . Pers. nask, Av. naska.

<sup>42</sup> . Pers. ērānšahr, Av. \*aryānaṃ xšaθra.

<sup>43</sup> . Pers. mar, Av. mairya.

<sup>44</sup> . Pers. dušfarr, Av. duš-xvarənah.

<sup>45</sup> . Pers. xēšmkird, Av. aēšmō.karšta.

bē pēš az hān nibštan ēvēn abar ušmurišn ī dēn mazdesn  
×bazišn<sup>46</sup>, u-š bazišn bahr, ud bahr brīnag; nimūdan ī ušmurišn  
kē ka hangirdīgdar pediš bazišn, hangirdīg ped bahr ī-š bazišn,  
ud vistarišnīgdar ped brīnag ī bahr.

ušmurišn ī dēn mazdesn bazišn si: gāhān ī ast abērdar  
mēnōgdānišnīh ud mēnōkkārīh; ud dād ī ast abērdar  
gētīgdānišnīh ud gētīkkārīh; ud hadamānsr ī ast abērdar āgāhīh  
ud kār ī abar hān ī meyān ē do. ud cim ī si-bazišnīh ī dēn  
ušmurišn nigēz ast ī visp dānišn ud kār. ud ēvēnag ī ham dēn  
dānišn ud kunišn ēd ī si ī nibišt.

ōh-iz ahunver, ī dēn ušmurišn bun, si gāh: hān ī fradum  
gāhānīgīh, ud hān ī didīgar hadamānsrīgīh, ud hān ī sidīgar  
dādīgīh abērdar nimāyed.

u-š hād hend bazišn bahr vīst-ud-ēk, ī x<sup>v</sup>ānīhend<sup>M 678</sup> nask:

haft gāhānīg ud cē ō gāhānīg kird ēsted, u-šān nām: hān ī  
gāhānīg hād nīrang, ī ast stōd yasn, ud sūdegar, ud varštmānsr,  
ud bag, ud 𐬀𐬀𐬀<sup>47</sup>, ud hadōxt, ud hān ī ×<sup>o</sup><sup>48</sup> gāhān kird ēsted  
spend (/ spenn).

ud haft hadamānsrīg <ud cē ō hadamānsrīg kird ēsted, u-šān>  
nām: dāmdād, ud 𐬀𐬀𐬀<sup>49</sup>, ud 𐬀𐬀𐬀<sup>50</sup>, ud 𐬀𐬀𐬀𐬀𐬀𐬀<sup>51</sup>, ud 𐬀𐬀𐬀<sup>52</sup>,  
ud 𐬀𐬀𐬀𐬀𐬀<sup>53</sup>, ud vištāsp-sāst.

ud haft dādīg ud cē ō dādīg kird ēsted, u-šān nām: hān ī  
dādīg nīkādum<sup>54</sup>, ud 𐬀𐬀𐬀𐬀𐬀<sup>55</sup>, ud 𐬀𐬀𐬀𐬀<sup>56</sup>, ud 𐬀𐬀𐬀𐬀<sup>57</sup>, ud  
vīdēvdād, ud hān ī ō dād ped judšnūmanīh kird ēsted chihrdād  
ud bayān yasn.

---

<sup>46</sup> . 𐬀𐬀𐬀𐬀𐬀

<sup>47</sup> . Cf. Dk viii, M 688 𐬀𐬀𐬀, K 27 𐬀𐬀𐬀, Pāz. 𐬀𐬀𐬀.

<sup>48</sup> . 𐬀

<sup>49</sup> . Paz. 𐬀𐬀𐬀.

<sup>50</sup> . Paz. 𐬀𐬀𐬀. 𐬀 in 𐬀𐬀𐬀 could be the Avesta letter for /h/.

<sup>51</sup> . Paz. 𐬀𐬀𐬀𐬀𐬀𐬀.

<sup>52</sup> . Cf. Dk viii, M 685 𐬀𐬀𐬀/𐬀𐬀𐬀, Paz. 𐬀𐬀𐬀.

<sup>53</sup> . Paz. 𐬀𐬀𐬀𐬀.

<sup>54</sup> . 𐬀𐬀𐬀𐬀𐬀 S.

<sup>55</sup> . Paz. 𐬀𐬀𐬀𐬀𐬀.

<sup>56</sup> . Paz. 𐬀𐬀𐬀𐬀𐬀.

<sup>57</sup> . Paz. 𐬀𐬀𐬀𐬀.

ud pedisār: sūdegar, ud varštmānsr, ud bag, ud dāmdād, ud  
 ۱۳۱۱, ud ۱۳۱۲, ud ۱۳۱۳, ud ۱۳۱۴, ud ۱۳۱۵, ud vištāsp  
 sāst, ud ۱۳۱۶, ud cihrdād, ud spend, ud bayān yasn, ud nīkādum,  
 ud ۱۳۱۷, ud ۱۳۱۸, ud ۱۳۱۹, ud juddēvdād, ud hadōxt, ud  
 stōd yasn.

andar harv si harv si ast: andar gāhānīg hadamānsrīg ud  
 dādīg, andar hadamānsrīg gāhānīg ud dādīg, ud andar dādīg  
 gāhānīg ud hadamānsrīg. jud jud hān ī xvad mādayānīhā ud  
 māyagvarīhā mehmānīg. ud hān ī did bahrīg ud andar āvurd  
 mehmānīg. u-š cim andar mēnōg gētīg, ud andar gētīg mēnōg,  
 ud andar hān ī meyānag ī harv do harv do ast<sup>58</sup>.

ud peyvastan ī frazām ō abdum ī hadamānsr ud dād<sup>59</sup> bahr az  
 gāhān cōn ۱۳۱۱<sup>60</sup> ped peyvann ī ō abdum hadamānsrīg vištāsp  
 sāst, hadōxt ud yašt M 679 ped peyvann ī ō abdum dād  
 vīdēvdād<sup>61</sup> cim: nivannīhišn<sup>62</sup> ī gētīg dād, meyānag  
 hadamānsrīg, ō mēnōg gāhān. cē mēnōg cim ud vahān ud<sup>63</sup> bun,  
 ud gētīg cimīg ud vahānīg ud bar, nivannīhed<sup>64</sup> cimīg ō cim, ud  
 vahānīg ō vahān ud bar<sup>65</sup> ō bun. ud frazām ī dād ī ast hīm abāz ō  
 gāhān ī ast bun peyvastan, nimōnag ast ī abar fradum mēnōgīh  
 gāhānīgīh abēzag-rāyēnišnīh būd, ud abdum-iz hān baved. ud  
 gētīg cōn az mēnōg nivinnīhist<sup>66</sup> ud frōd āmad, abāz ō mēnōg  
 peyvastagīh.

ud cim ī 21-bahrīh ī 3 bazišn ī dēn ušmurišn andar vizīdag ī  
 az kird pēdāg. ōh-iz si gāh ī ahunver ī dēn ušmurišn bun ast 21  
 mārīg. cōn ahunver ī dēn ušmurišn bun si-gāhīh ī si-bazišnīh ī  
 dēn ušmurišn nimōnag, ōn 21-mārīgīh ī si, 21-bahrīh ī ēn si  
 bazišn nimāyed, cōn pēdāg.

brīnag ī bahr cōn hād ud fragard ī andar naskīhā, az dēn  
 gugāyīh āgāhīh, az yašt-fravahr zardušt cāšīšn, andar ērānšhar ē-  
 hazār būd āšnāg. ud pas az višōbišn ī az mar ī dušfarr xēšmkird

<sup>58</sup> . ۱۱۱۳

<sup>59</sup> . ۱۳۱۵ S.

<sup>60</sup> . ۱۳۱۵

<sup>61</sup> . ۱۳۱۶ و ۱۳۱۷

<sup>62</sup> . ۱۳۱۸ M, ۱۳۱۹ S.

<sup>63</sup> . ۱۳۱۶ ۱۳۱۷

<sup>64</sup> . ۱۳۱۸

<sup>65</sup> . ۱۳۱۹

<sup>66</sup> . ۱۳۱۹

aleksander mad, aziš būd ī ēdōn abāz nē vindād ī ped dastvar  
dāštan šāyist hē. ud hān ī hufravard ādurbād ī mahrspondān  
pediš pesāxt kird ud bōxt, āšnāg. dā-z nūn<sup>67</sup> andar dehān<sup>68</sup> ī  
ērānšahr ped cāšišn ud pašn<sup>69</sup> dāšt<sup>M 680</sup> ēsted.

pas az nibištān ī jud jud nask, kū ped cē abērdar abar gōbed,  
abar nask nask ušmurīhed aziš hān ī andar hād hād, fragard  
fragard, ō ayābišn rased, cē andar ēn mādayān<sup>x</sup> huškōy ud<sup>70</sup>  
abāyišnīg gird društāg-ē vizārīhed.

bē fradum nask ud nask ud kū, abar cē gōbed nibištān ēvēn  
ēdar nibēsīhed sāmān ī ayābišn nē abdīh x<sup>v</sup>adīh pessazag.

---

<sup>67</sup> . ۱۹۹ ۳۱

<sup>68</sup> . ۴۷۲۷۶

<sup>69</sup> . ۱۳۷۱۵۵.

<sup>70</sup> . ۱۲۱۱۶۷۳