

## Some excerpts of the Ēvēn-nāmag

### From the fourth book of the Dēnkird

The extant book iv of the *Dēnkird* contains passages selected by Ādurfarrōbay son of Farroxzād from the book *Ēvēn-nāmag* ‘Book of Institutes’<sup>1</sup>, an encyclopedia of various branches of knowledge<sup>2</sup> compiled in the sixth century –precisely at the times of Xusrō Anōšervān (the text speaks of him thus: *im bay* ‘his present majesty’) –by some scribe(s) of the secretarial office of the Sasanians. Ibn Qutaiba, Ṭa‘ālibi, and others have given a few information about it (كتاب الآيين) and have translated some passages of it.



A hymn of praise to Daēnā Māzdayasni that is the Law of Ahura Mazdā against the Daēva<sup>3</sup>.

The fourth [book], a selection from the Ēvēn-nāmag, in matters of doctrine, selected from the discourses of the teacher of the good religion, the blissful Ādurfarrōbay son of Farroxzād, leader of those of the good religion.<sup>4</sup>



§ One : One is the principle and also similar to itself, and has no rationale [except oneself].

§ Two: Two is dyad, the first among the Intelligences<sup>5</sup>, from the origin of the creation, is first Vohu Manah.<sup>6</sup> But its origin is

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<sup>1</sup> . Pers. *ēvēn* ‘law ; custom, habit ; tradition ; ordinance’ (Armen. օրէն). The name of this book is found in the VC, 38: *ud nigerišn bavandag-menišnīhā, ud abārīg ōn cōn andar ēvēn-nāmag nibišt ēsted.*

<sup>2</sup> « Le livre IV ne serait-il pas un résumé, une sorte de table des matières schématique, mais tout de même détaillée, d’un ouvrage plus considérable ? » J.-P. de Manasce, *Une encyclopédie mazdéenne, le Dēnkart*, Paris, 1958, 28-9.

<sup>3</sup> . juddēv ohrmazd dādestān, Av. \*vīdaēvō.dāta.

<sup>4</sup> . Cf. Dk iii, 142 (M 145).

<sup>5</sup> . *ušīgān* ‘intelligences, intellectuals’, Gr. τὰ νοητὰ, Syr. ܘܫܝܓܐܢ, Arab. المعقولات.

<sup>6</sup> . « Seule la lumière des Lumières peut être dite Lumière pure. Toutes les autres, dès la première Intelligence (Bahman), comportent déjà dans leur acte d’exister une certaine composition. » H. Corbin : *Sohravardī, Le Livre de la Sagesse Orientale*, Paris, 1986, 447. Cf. Suhrovardī :

because of Onslaught<sup>7</sup> which is the reason of the [material] creation. Examining carefully two and the other [numbers greater than two], it will be seen that, in this matter “two” of the same direction<sup>8</sup> cannot have the same number of origins as the number of its produces (or, parts?), because the name of “origin” in particular implies non-unity and contrariness. From two contraries there cannot be a fair and congruent composition, and even at the border they are cut (or, delimited) with a sharp edge. For this reason it is not possible that the [one] with a sharp edge which has two sides be divided into parts. Because one that is steadfast in unity is itself indivisible. For the same reason even if it turn it comes [back] to its essence. Likewise, one is not established like a thing which is due to a reason. And two is not one [anad] one, each one being its proper reason, but dyad (duality) is due to a reason; and this demonstrates the state of being origin, steadfastness and unity of one. The oneness and contrariness of the two do not mean that “unity [is added] to unity” but “one [is added] to one”. The other numbers are in the same manner. Then the name “two” implies that one is said together with one; otherwise each one taken separately is named one.

§ Three: The original name of three comes from the addition of one to two among the Intelligences. It is Aša Vahišta, as the first “Respect”<sup>9</sup>, which holds the third place among the Aməša Spənta. Because from the [spiritual] creation<sup>10</sup> onwards the first creature among [the creations of] the Creator is Respect, and it becomes the third: since the creator Ahura Mazdā himself is the first; the second is Vohu Manah, the first creature; and the third is the respectful Aša Vahišta which is generated by the respectfulness of Vohu Manah towards Ahura Mazdā, through the generation act of Ahura Mazdā. Similarly, the worthiness of the royal power to be served and the service of the servant status are truly established by nature from the original creation on, and the service of the subjects matches the character of the kings.

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فثبت أنّ أول حاصل بنور الانوار واحد، وهو النور الأقرب والنور العظيم، وربما سماه بعض الفهلوية بمحم. (كتاب  
حكمة الاشراف، مجموعه مصنفات شيخ اشراق، ٢، تهران، ١٣٧٣، ١٢٨)

<sup>7</sup> . Pers. ebgad from Av. aiβi.gaiti.

<sup>8</sup> . ham-rāyēnišn, opp. jud-rāyēnišn, cf. ŠGV 6.22 juttarīh ud judrāyēnišnīh ī andar gētīg.

<sup>9</sup> . Pers. tarsagāhīh ‘reverence, respect’ renders Av. aši- f. ‘lot, reward’, while the Avesta equivalent of this second Intelligence is aša- nt. ‘truth, order’ rendered by Pers. ahlāyīh ‘righteousness’.

<sup>10</sup> . Pers. āfurišn ‘spiritual creation’, dahišn ‘material creation’.

§ Four: The fourth [in rank] among the Intelligences is kingship (royal power)<sup>11</sup> and is named Xšaθra Vairya; it is in the manner of a perfect “Lord”<sup>12</sup> and could be generated through the best and righteous Respect, Aša Vahišta, that is the third through generation by the second [in rank], Vohu Manah, that is the first creation.

Ayō.xšusta, ‘(molten) metal’, the arms [of kinship]; the poor, with salvation and protection.<sup>13</sup>

The “desire of the lord”<sup>14</sup> is joined, by kinship<sup>15</sup>, to the “peace of the holy religion”<sup>16</sup> [as twin], [as] the innate wisdom [is joined to] the acquired wisdom<sup>17</sup> [and both] are cognate (and) born of Vohumanah, the desire for Airyaman<sup>18</sup> and Saokā<sup>19</sup> are closely related to Aša Vahišta<sup>20</sup>; and [thus there will be] the advancement of the kingship according to *ahu* and the religion according to *ratu*, related by kinship and by friendship, for the guidance of the creatures, the driving away of Onslaught, and the exaltation of all-delightfulness<sup>21</sup>. Thus also there will be the propagation of the Religion of the Yazata among the living beings (in the world) and the prevalence of the kingship of the kings [ruling] at will among the creatures. The prevalence of the kingship [of the kings] and the propagation of the religion [of the Yazata] imply truth and measure (or, the measure of truth)<sup>22</sup>. Kingship is chiefly [prevalent] through its own force [and] the truth (trustworthiness) of the religion; and religion is chiefly [propagated] through the force of kingship and its own truth (righteousness). Purity in pure words (or, among those with pure

<sup>11</sup> . Pers. x<sup>v</sup>adāyīh rendering Av. xšaθra.

<sup>12</sup> . Pers. ax<sup>v</sup>/ ox from Av. ahu.

<sup>13</sup> . Cf. Sr I.4 xšaθrahe vairyehe ayō.xšusrtahe marəždikāi θrāyō.driyaove: x<sup>v</sup>adāyīh ped kāmag [šahrever mēnōg] ayōxšust [āhan vidāxt] ud āmurzišn ud srāyišn ī driyušān. Cf. also Dk iii, M 136-137.

<sup>14</sup> . Pers. ox-kāmagīh/ ox kāmag rendering Av. ahū vairyō.

<sup>15</sup> . ped hamnāfīh. Pers. ham-nāf ‘of the same umbilical cord’. Cf. Tōsar :  
دین و ملک هر دو به یک شکم زانند دوسیده، هرگز از یکدیگر جدا نه شوند.

<sup>16</sup> . dēn abzōnīg āštīh. Cf. Vd 3.1 āxštaēda daēna vaca: āštīh [abāg vehān] dēn ped gōbišn.

<sup>17</sup> . Pers. āsn xrad from Av. āsna xratu ; Pers. gōšōsrūd xrad from Av. gaošō.srūta xratu. Cf. Dk iii, M 79 dānišn zāyīhed az hamīh ī āsn xrad ud gōšōsrūd xrad. āsn xrad māyag, ud gōšōsrūd xrad nar. ud ēd rāy cē harv do az dādār āfurišn x<sup>v</sup>ah ud brād hend.

<sup>18</sup> . Pers. ermān-x<sup>v</sup>āyišnīh rendering Av. airyōmā išyō.

<sup>19</sup> . Pers. sōg/ sōk from Av. saokā.

<sup>20</sup> . Cf. Yt iii, 0 ; Sr 3.

<sup>21</sup> . hamāg-x<sup>v</sup>ārīh/ hām-x<sup>v</sup>aštīh rendering Av. vispō. x<sup>v</sup>āθra- adj., an epithet of Paradise. Cf. SĒĀF 10 vahišt ī rōšn ī hamāgx<sup>v</sup>ārīh.

<sup>22</sup> . Pers. rāstīh peymān continues the technical Avesta term aša for ‘order, truth, harmony, law’. Cf. ŠGV1.30.



–two copies of the book (Avesta and Zand) – be preserved, one in the Royal Treasury, the other in the Fortress of Archives.

Valagš, descendant of Aršak<sup>30</sup>, ordered that of the Avesta and Zand as assembled in purity, and also of the teaching as derived therefrom, everything that had survived the damage and turmoil of Alexander and the pillage and robbery of the Greeks, in a scattered state all over Ērānšahr (Persia), whether in written [form] or in oral transmission, as remained authoritative (as Canon), be preserved [exactly] as it had reached in the [Aryan] Land, and he ordered [the chiefs of] the land to make a record of it.

His (late) majesty king of kings Ardašēr son of Pābag on the true authority of Tōsar, summoned all those scattered teachings [to be brought] to the court. Tōsar acquitted himself well [in the undertaking]; he approved one, and left out of the canon the rest. He (that is, Ardašēr) issued this order also: “For us any other exposition will be according to the Daēnā Māzdayasni, since now there is no lack of information and knowledge in it.”

The king of kings Šābuhr son of Ardašēr collected again even the books out of the religion (i.e. other texts than the Avesta and Zand) concerning medicine<sup>31</sup>, astrology<sup>32</sup>, motion<sup>33</sup>, time and space<sup>34</sup>, substance and accident<sup>35</sup>, (substantial change:) becoming and decay<sup>36</sup>, accidental change<sup>37</sup>, logic<sup>38</sup>, and other arts and crafts<sup>39</sup>, which were dispersed in India, Byzantium and also in other lands, and collated them together with the Avesta<sup>40</sup>;

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<sup>30</sup> . Arsaces Vologeses.

<sup>31</sup> . Pers. bizeškīh/ bišehkīh ‘medicine’, ή ιατρική, 𐬀𐬵𐬀𐬎𐬎𐬀.

<sup>32</sup> . Pers. stargōbišnīh ‘astrology’, ή άστρολογία, 𐬀𐬎𐬀𐬎𐬀𐬎𐬀.

<sup>33</sup> . Pers. cannišn ‘motion, movement’, ή κίνησης, 𐬀𐬎𐬀𐬎𐬀𐬎𐬀.

<sup>34</sup> . Pers. zaman ‘time’, χρόνος, 𐬀𐬵𐬀. Pers. gyāg ‘place, space’, τόπος, 𐬀𐬵𐬀𐬎𐬀.

<sup>35</sup> . Pers. gōhr ‘substance’, ή οὐσία, 𐬀𐬎𐬀𐬎𐬀. Pers. jahišn/ jadišn ‘accident, συμβεβηκός, 𐬀𐬎𐬀𐬎𐬀.

<sup>36</sup> . Pers. bavišn ‘generation’, ή γένεσις, 𐬀𐬎𐬀𐬎𐬀. Pers. vināhišn ‘corruption’, ή φθορά, 𐬀𐬎𐬀𐬎𐬀.

<sup>37</sup> . Pers. jadag-vihirīh = vihirīšn ī jadagān, cf. Dk iii M 161 nirōg ī gōhr ud vihirīšn ī jadagān ud cihr ī tan, ŠGV 12.79 vihirīšn ī jadagān. Pers. vihirīšn ≈ Gr. ή μεταβολή. See Ammonius, *In Aristotelis Categorias Commentarium*, 105.

<sup>38</sup> . Pers. gōbāgīh ‘dialectic, logic’, ή λογική, 𐬀𐬎𐬀𐬎𐬀.

<sup>39</sup> . abārtīg kirrōgīh ud abzār, cf. Dk vii abārtīg pēšag ud kirrōgīh.

abzār/ pēšag: ὄργανον. Pers. kirrōgīh: τέχνη, 𐬀𐬎𐬀𐬎𐬀.

<sup>40</sup> . abāg abestāg abāz handāxt. Cf. Dk iii M 406 abāg pēdāgīh az abestāg abāz handāxt.

a correct copy of all those (writings) he ordered to be deposited in the Royal Treasury. And he put forward for deliberation so that all the subordinates abide by the Daēnā Māzdayasni.

The king of kings Šābuhr son of Ohrmazd, to make, through disputation, all notables of the country<sup>41</sup> without any pretext, brought all discourses<sup>42</sup> for discussion and examination. After Ādurbād won the ordeal apropos of the discourses against<sup>43</sup> all those sectarians of different sorts and also immense in number, he (the king) said: “Now that we have seen the Religion in person (as a real corpus)<sup>44</sup>, we shall no longer let anyone [to be] of evil religion, and we shall exercise greater zeal.” He did so accordingly.

His (present) majesty, the king of kings, Husrō son of Kavād, once he vanquished heresy and tyranny [that were] with complete opposition, he abundantly increased, through the revelation of the religion concerning all heresy, the detailed knowledge and deliberation of all the four estates. He said in the assembly of the good<sup>45</sup> this also that: “Know, O intelligent ones, that the truth of the Daēnā Māzdayasni can be seen concretely (in person) with confidence through deliberation. However, it is possible to become superior (and) holy and of foreknowledge<sup>46</sup> basically not through deliberation, but through the purity of thought (heart), speech and action, the good spiritual movement<sup>47</sup>, and the worship of the Yazata by the pure (/ sacred) formulas. And, verily, we shall call that (person) ‘High-priest of Ahura Mazda’ (*ohrmazd-mubed*)<sup>48</sup> by whom has been made manifest to us the spiritual insight (or, the vision of the world of thought)<sup>49</sup>; and we definitely request of him the

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<sup>41</sup> . Cf. ŠGv 10. 67.

<sup>42</sup> . Pers. gōbišn ‘speech, statement, discourse’, λόγος, گویش.

<sup>43</sup> . bōxtan ī ādurbād ped gōbišn ... abāg hamāg avēšān, cf. M(an.) 2.1 abāg avēšān ped harv-tis bōxt.

bōxtan ī ādurbād ped gōbišn ī pesāxt, cf. Pašmānīh 12.1 dēn ... ādurbād ... pediš pesāxt kird bōxt.

<sup>44</sup> . ped stī, cf. Gr. καθ' αὐτό, Syr. ܟܘܢܝܢܝܢ ‘in person’.

<sup>45</sup> . Or, maybe, vehān-hanzamanīh, cf. VAM 70 hanzaman ī vehān.

<sup>46</sup> . Cf. Dk iv, M 415 hān panz abzōnīgīh pēšxradīh ud abārīg ī-šān nām andar dēn guft ēsted, Dk v, M 437 abzōnīgīh ud pēšxradīh ud purnēkīh ī zardušt.

<sup>47</sup> . veh-mēnōg-vāzišnīh, cf. Dk iii M 102 mēnōg-vāzišnīh ī srōšīg, opp. mēnōg-dvārišnīh ī xēšmenīg Dk M 103. Pers. mēnōg-vāzišnīh ‘spiritual movement’

<sup>48</sup> . Cf. KKZ 4 u-m kird nām kirdēr ī ohrmazd mubed, ohrmazd yazd ped nām.

<sup>49</sup> . mēnōg-vēnišnīh ≈ Arab. اشراق. Cf. Dk iii M 231, viii M 639, viii M 747.

explanation of (difficult) questions and the vision of the world of thought, like a cosmorama<sup>50</sup>, both these kinds in complete manner. Furthermore, thanks to the Yazata, especially for the Aryans, Ērānšahr advanced according to the teachings of the Daēnā Māzdyasni, that is, the perfect knowledge taught by the ancients to the whole of X<sup>v</sup>aniraθa –those who are aware do not have a difference [of view] nor a dispute. So much has been preserved in the Avesta language<sup>51</sup> through pure words<sup>52</sup>, arranged in the Scripture from texts and memoranda, as well as in the didactic books in the vernacular. As the whole source of knowledge is the Daēnā Māzdayasni, for this reason also we have recognized that when all rational viewpoints stranger to the banner of Daēnā Māzdayasni, reach this place, through further reflection and deliberation, to show as much knowledge alien to the Daēnā Māzdayasni as is found cannot bring so much benefit and profit<sup>53</sup> to earthlings as [may be] brought profit in the memorization [of the sacred texts] according to the rules (or, in the study of a Rad)<sup>54</sup> through much investigation and deliberation. With utmost solicitude we decree that all Magian men who are clear-sighted, humble, of good personality and good, should deliberate the Avesta and Zand without negligence and even afresh, and should increase in a worthy manner the knowledge of worldlings [by] what is acquired therefrom. Those who say that earthlings cannot at all attain the knowledge of the Creator, the marvels of the spiritual existences, and the mode of the primeval creation proceeded from the creator, or else they can attain totally to that, are to be regarded as deficient in knowledge and irrational<sup>55</sup>. Those who say that the revelation (or, appearance) out of the essence of the religion<sup>56</sup> can be known through inference by analogy, should be held to be deliberators. And the one who is committed to clearly demonstrate [it], should be regarded as [an example of] wisdom and knowledge of religion. Since the origin of all knowledge is the religion, alike through its spiritual potency and alike through

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<sup>50</sup> . gētīg-handāzag-nimāyišnīhā, cf. Dk iii, M 202 gētīg-nimāyišn.

<sup>51</sup> . abestāg-ēvāzīg, cf. Dk iii, M 80 niyāyišn dādār ohrmazd kas ō x<sup>v</sup>aršēd abestāg-ēvāzīg.

<sup>52</sup> . abēzag-gōbišn. Pers. abēzag renders Av. arəzu- ‘straight, right’, cf. arəžuxda-, aršvacah-; it also renders Av. maga/ maya, see F 11, cf. H 2 abestāg cōn dād mayō maθrō.

<sup>53</sup> . sūd-ud-vaxtkārīh, cf. Dk iii, M 157 sūd-kārīh, MHD 35, 9 bar ud vaxt ī x<sup>v</sup>āstāg.

<sup>54</sup> . ušmurišn ī rad-ē, cf. Av. ratuš.mərət- adj.

<sup>55</sup> . varanīg lit. ‘governed by lust’. Notice that varan ‘lust’ is opposed to xrad ‘wisdom’, cf. Dk vi, M473.

<sup>56</sup> . pēdāgīh az dēn astīh. Cf. Dk iv, M 420 astīh az pēdāgīh ... vizīdan.





would be the cause of striving. Otherwise, an un-prepared accident before his arrival would not be perceived.”

§ ...

§ They said: The contraries such as hotness, coldness, wetness, and dryness in the complexions of the body are in composition and effective, and through them there is the establishment of life. And the cause of the lasting of the bodies is even from the dwelling of the agents of corruption such as coldness and dryness through which comes destruction, and also from [the dwelling of] the agents of generation such as hotness and wetness. All four in moderate contact bring establishment, and through excess and deficiency destruction. And its reason was one existence. Different creatures are not all the opponents and adversaries of one another. Indeed the contraries strive [with each other], but each separately is contrary of its own opposite, for example cold especially repels hot, and dry wet; and the contact of one side with its contrary side does not cause repulsion, but hindrance in mixture, for example [the contact of] dryness with hotness, and [that of] coldness with wetness. Those of the same creation [are in concord, for example] the concord of hotness with wetness, and coldness with dryness. Those whose connection is difficult to be separated from each other, through the original mixtures, are: [the connection of] dryness with hotness, and [that of] coldness and wetness. Neither hotness can stay near coldness, nor also wetness near dryness, and with their constant strife of one toward the other, they can not stay in constancy and immutable. For the same reason also, the bodies in the state of mixture [can not endure]. Then, in this manner, the contraries are in incompatibility with each other; and in one body they are always in strife and encircle each other. The destruction results from the agents of corruption, in excess through defeating the agents of generation which are their direct contraries, and in deficiency by closely drawing it out from the agents of generation which are mixed with, from the agents of generation, in deficiency through the warding off of its own result as an agent of generation, and in excess through being with the agents of corruption which are mixed with; and in defeating their adversaries, and warding off their contraries, and through drawing different creations, and some other kinds of death and destruction which are not from causes such as these nor from the contraries.

§ ...

§ The book called Tarka<sup>59</sup>, includes the falsity of the (delirious) speech of the Deva, and the proof of not to take it at all into account, and what does not require the discourse outside the same book is shown in the same book.

§ They did not recognize the Indian script<sup>60</sup> to be equal to the [Persian] All-writing<sup>61</sup>, nor the book called Dīpavyākaraṇa<sup>62</sup> equal to the treatises of the [Persian] savants of the time.

§ The Indian گارگا (gārgya)<sup>63</sup>, the Greek Μεγίστη<sup>64</sup>, and other [writings] of that sort, were put, with the original books (i.e. the books in their original language), in the Royal Treasury, and so forth.

§ They were arranged [the books] in [the Royal Library] and presented [them for consulting] to the seekers of the reason<sup>65</sup> and also to the [seekers of] knowledge<sup>66</sup>.

§ The scholars prepared the books over again. Those [books] which had been brought from abroad were deliberated and examined, nor were they neglected or less received on account of their inferiority and foreign name. It happened that, for the growth of knowledge, they became even more praised, and even the foreign names were not left but attached to the books. No single book or text was found which comprehended any information and knowledge in the books and texts, but [information and knowledge] were sought, one by one, from their own original books and texts. They call the book about all topics in the Royal Treasury the Hangirdīg ('Compendium').

§ They said regarding the body of man that: it is divided [in the likeness of] the world of life, between four professions (functions): the head corresponds to Priesthood; the hands to

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<sup>59</sup> . तरक. Skt. tarka 'reasoning', tarka-vidyā 'science of reasoning', a manual of logic.

<sup>60</sup> . that is, Brāhmī lipi.

<sup>61</sup> . Visp-dibīrīh, the Persian script for transcription.

<sup>62</sup> . Anklesaria : Vyākaraṇa. Skt. Dīpavyākaraṇa 'the book of grammatical analysis'.

<sup>63</sup> . d/g'lkwš'k an unknown astronomical book. I suppose it is the book of Garga (name of an Indian astronomer), *Gargasamhitā*.

<sup>64</sup> . The Μεγάλη σύνταξις of Ptolemaios.

<sup>65</sup> . that is to say, the teachers (Skt. kārāṇika), cf. VZ 29.9 bē ō cim-x<sup>v</sup>āstārān nimūdan.

<sup>66</sup> . that is, the students, cf. ŚGV 1.8.

Warriorhood; the belly to Husbandry; and the feet to Artisanry. And above the four professions: the breathing soul corresponds to Lordship.

§ A discourse or an action which happens in one of these conditions is considered more [appropriate]: that of after education, and that of a profession.

§ The Aryans praise measure, and censure excess and deficiency. Of the philosophers of Byzantium, the sage (*budha*) of India, the savant of other places, those who showed skill in dialectics, were more praised, and the wise of the Aryan Kingdom (Persia) approved them.

§ ...

§ If you start learning, either you are close to the action of the philosopher, or otherwise in the wandering state you shall find and seek doubt, and you shall go to the leading astray of any type.

§ Who will instruct me?  
The wise guides of the religion.

What will they instruct me?  
Three best things, that is, the best of here, that of there, and that in the Final (Future) Body.

What will they ask as reward?  
Good works.

How can I get instruction?  
The guides of the religion will tell [you].

Who will lead me forward?  
Go yourself forward!

By what way?  
Through [the way of] the lodging of Good Thought (Vohu Manah).

By which means [can] I lodge it?  
By perfect-mindedness.

How can I hoard perfect-mindedness up?  
By carefully observing through wisdom.

Teach [me] in short two Formulas!

Do completely three (things), give completely up three!

What [should] I give up, what [should] I do?

I give up evil thought, evil word, evil deed; I do good thought, good word, good deed.

These are all the righteous instructions for you.

## mādayān/ Text

niyāyišn dēn mazdesn ī juddēv ī ohrmazddādestān.

cahārum az gōbišnīhā vizīd ī az veh-dēn-hamōg  
hufravard ādurfarrōbay ī farroxzādān ī hudēnān  
pēšōbāy ō hamōg dar<sup>67</sup> az **ēvēn nāmag** vizin.

M<sup>409</sup> hād. ēk. bunēšt-iz ī x<sup>v</sup>ad-iz mānāg ast nē cimīg.

do. doīh ī nax<sup>v</sup>ist andar ušīgān<sup>68</sup> az dahišn bun<sup>69</sup> ī ast fradum vahman ; bē-š bun az ebgad vahān ī ast dahišn cim. ud do ud abārīg bavandag-nigerišnīhā vēnīhed kū andar ēd xīr do ham<sup>70</sup>-rāyēnišn<sup>71</sup> ēd rāy ped and bar<sup>72</sup> and bun nēstīh cē-š bun nām abāg nāmcišt az jud-ēkīh<sup>73</sup> ud hambidīgīh āmad. az do hambidīg pesāzišn-ē rāst ī husāzag būd nē šāyed ; ud pez kanārag tēz-sōgīhā brīd. ēd rāy ēdōn nē šāyed ī hān tēz-sōg ī do kust dāred ō bahrān baxšīhed. cē ēk ī ped ēkīh ōstīgān x<sup>v</sup>ad abrīn. ēdōn az ham cim<sup>74</sup> ka-z garded ped x<sup>v</sup>adīh āyed. ham ēk nē vinārīhed cōn tis ī az cim. ud do-iz<sup>75</sup> ēk ēk x<sup>v</sup>ad cim nē<sup>76</sup>, bē doīh az cim, ud ēn nimāyed abar bunēstagīh ud ōstīgānīh ud ēkīh ī ēk. ēkīh ud hambidīgīh ī donān nē ēkīh ō ēkīh, bē ēk ō ēk. abārīg ī andar

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<sup>67</sup> . Dk iii M 145 andar dar ī hamōg.

<sup>68</sup> . 𐭥𐭥𐭥𐭥𐭥𐭥

<sup>69</sup> . 𐭥𐭥𐭥 M, 𐭥𐭥𐭥 S.

<sup>70</sup> . 𐭥𐭥 M, D 10, 𐭥𐭥 S.

<sup>71</sup> . 𐭥𐭥𐭥𐭥 D 10.

<sup>72</sup> . 𐭥𐭥 /bār/, /bahr/.

<sup>73</sup> . jud-ēvēnagīh ?

<sup>74</sup> . 𐭥𐭥𐭥

<sup>75</sup> . 𐭥𐭥 D 10.

<sup>76</sup> . 𐭥𐭥

maragīhā ped ham šōn. ud do-nāmīh<sup>M410</sup> ēg baved ka ēk abāg  
ēk gōbīhed ; enyā ēk ēk judāg ēk nām.

si. si bun nām az abzōn ī, andar<sup>x</sup>ušīgān<sup>77</sup>, ēk abar do ;  
ašavahišt ī dāred andar amehrspondān gyāg ī sidīgar, ped fradum  
tarsagāhīh. cē az āfurišn frāz, fradum dahišn andar dādār  
tarsagāhīh ī baved sidīgar. cōn x<sup>v</sup>ad ast dādār ohrmazd fradum,  
didīgar vahman ī ast fradum dahišn, sidīgar tarsagāh ašavahišt ī  
bavīhist pediš vahman tarsagāhīh az ohrmazd, az ohrmazd  
bavēnīdārīh. ud ham handāzag x<sup>v</sup>adāyīh peristišnīgīh ud  
bannagīh peristagīh, az bun dahišn ōrōn, ōstīgān ped cīhr, ud  
bannagān peristagīh ō xēm ī x<sup>v</sup>adāyān handāzišn.

cahār. <sup>x</sup>cahārum<sup>78</sup> andar<sup>x</sup>ušīgān x<sup>v</sup>adāyīh nāmīhist šahrever  
aparzūd ox ēvēnag, būd šāyistan az pahlum rāst-kirdār  
tarsagāhīh ašavahišt ī ast sidīgar ped bavišn ī az ōy ī didīgar  
vahman ī ast fradum dām.

ayōxšust zēn driyušān abāg āmurzišn srāyišn.

u-š ped hamnāfīh<sup>79</sup> abyuxt<sup>80</sup> ox-kāmagīh ud dēn abzōnīg  
āštīh, āsn xrad ud gōšōsrūd xrad ī vahman ham-zahagīg zahag,  
ermān-x<sup>v</sup>āyišnīh ud sōk ī ašavahišt hamnāfīg, ud ped hamnāfīh  
hamxāgīhā frāz-franāmišnīh oxīg x<sup>v</sup>adāyīh ud radīg dēn ō  
dāmān rāyēnīdārīh, ud ebgad ānāftārīh, ud hamāg-x<sup>v</sup>ārīh  
mehēnīdārīh. ōh-iz ravāg-dēnīh ī yazdān andar gēhān, ravāg-  
x<sup>v</sup>adāyīh ī šāhān ped kāmag andar dāmān, u-šān ravāg-x<sup>v</sup>adāyīh  
ravāg-dēnīh ī ast<sup>M411</sup> rāstīh peymān. ud x<sup>v</sup>adāyīh mādayān ped  
x<sup>v</sup>ēš nirōg dēn vābarīgānīh, ud dēn mādayān ped x<sup>v</sup>adāyīh nirōg  
x<sup>v</sup>ēš rāstīh. abēzagīh<sup>81</sup> andar abēzagān gōbišnān<sup>82</sup> ud gumēzagīh  
andar gumēzag gōbišnān harv do ēvēnag hambidīg kušīšnīg,  
pedīrag hamēstārān tagīgīhā ravāg. hamgōnag ped gōbišn kunišn  
ēvēnag-ē ātaš mānāg abrōzišnīg ēsm ī hušk ud hān ī x<sup>v</sup>ēd harv  
do ēvēnag ped sardīh ud huškīh, u-š snixr-vidāzišnīh, cōn  
pedīrift ēsted. gēhānīgān abēzagīhā ud gumēzagīhā-z druz pediš  
hamē vānīhed cōn ...<sup>83</sup> hām-spāsīh (?)<sup>84</sup>, ud pez andar

<sup>77</sup> . 𐰽𐰺𐰍𐰽𐰾𐰏𐰍

<sup>78</sup> . 𐰽𐰺𐰍𐰽𐰾𐰏𐰍

<sup>79</sup> . 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 M, 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 D 10, 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 S.

<sup>80</sup> . 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 M, D 10, 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 S.

<sup>81</sup> . 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 M, 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 D 10.

<sup>82</sup> . 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 D 10. abēzag-gōbišnān ?

<sup>83</sup> . 𐰽𐰺𐰍𐰽𐰾𐰏𐰍 /tar-zamān/ ? (Sogd. trzmnw), or razmān.

gumēzagīh, ud pez škeftīh ēvēnag abāg hambidīgān kušīšn.  
ēdōn-z dēn ud xvadāyīh hamē frāyistīhā huxvadāyīh pērōz, ud  
dēn ī rāst vābar ud kām ī yazdān andar gēhān ravāgīh, ud  
parvastagīh ī harv dānāgīh andar dēn mazdesn, drust-pettāyīšnīh  
ī-š huxvadāyīh, ud hamnāfīh ī-šān āgenīn ...<sup>85</sup>,

(ped ?) hupānagīh ud ravāg-dahišnīh ī-šān ēk ō did rāy-iz  
dahyubedān dēn vābar, dēnīgān dahyubedīh amāvand dāštan,  
mazdesn-varzīhā abar toxšend dahyubedān dād ēvēn, u-šān ēvēn  
dēnīg.

vištāsp šāh ka az kārezār ī abāg arzāsp pardaxt būd ō  
sarxvadāyān abar pedīriftan ī dēn, frēstag ud nibēgīhā ī az  
vispdānāgīh pēsīd, mazdesn dēn, ped vas ēvēnag abzār ud  
frahang. ud būd ī hamōzegār<sup>86</sup> frahād -uzvān<sup>87</sup> muvmard<sup>88</sup> abāg  
frēstīd. spitōg<sup>89</sup> ud arzrāsp ud abārīg ī<sup>M 412</sup> az bē x<sup>v</sup>anirah ped  
dēn-pursīšnīh ō frašōštar āmad hend, spurr-āgāhīhā visē kird.

dārāy ī dārāyān hamāg abestāg ud zand cōn zardušt az  
ohrmazd pedīrift nibištāg do peccēn ēk ped ganz ī<sup>x</sup>šāhagān  
(šāhīgān)<sup>90</sup> ud ēk ped diz ī nibišt dāštan framūd.

valāš ī ašlkānān abestāg ud zand cōn abēzagīhā andar āmad  
ēstād hamōg-iz ī aziš harv cē az vizend ud āsuftagārīh ī  
aleksander, ud ēvār ud rōb ī hrōmāyān andar ērān šahr  
pargandagīhā cē<sup>91</sup> nibištāg ud<sup>92</sup> cē uzvān-abespārišnīg ped  
dastvar mānd ēstād andar šhar cōn frāz mad ēstād nigāh dāštan ō  
šahrīhā āyādgār kirdan framūd.

ōy bay ardaxšēr šāhān šāh ī pābagān ped rāst-dastvarīh ī tōsar  
hān-z hamōg ī pargandag hamāg ō dar x<sup>v</sup>āst. tōsar abar mad, hān  
ī ēk frāz pedīrift, ud abārīg az dastvar hišt. ud ēn-z framān dād

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<sup>84</sup> . م م م م م م م م M, م م م م م م م م D 10. Cf. Dk ix, M 871 hamspāsīh ud  
vazurggāhīh ī-š ēdar ānōh. Or rather hāmspāhīh, cf. Bd 24 fravahr ī  
mardōmān ped hāmspāhīh raft hend.

<sup>85</sup> . م م م م م م M, م م م م م م D 10 /hupid/. Or ud ped ?

<sup>86</sup> . م م م م م م M, م م م م م م D 10, S.

<sup>87</sup> . م م م م م م م م M, م م م م م م م م D 10, S.

<sup>88</sup> . م م م م M, م م م م م م D 10, S.

<sup>89</sup> . م م م م م م M, م م م م م م D 10, S.

<sup>90</sup> . م م م م م م. Pers. šāhagān ‘royal’, šāhīgān ‘palace’. Cf. AV 1 ganz ī  
šāhagān, Dk v, M 437 ganz ī x<sup>v</sup>adāyān.

<sup>91</sup> . م م

<sup>92</sup> . م

kū : frāz ō amāh harv nigēzišn anī baved az dēn mazdesn, cē nūn-z āgāhīh ud dānišn aziš frōd nēst.

šābuhr šāhān šāh ī ardaxšērān nibēgīhā-z ī az dēn bē abar bizeškīh ud stargōbišnīh, ud cannišn, ud zamān ud gyāg, ud gōhr ud jahišn, ud bavišn ud vināhišn, ud jadagvīhirīh, ud gōbāgīh, ud abārīg kīrrōgīh ud abzār ī andar hindūgān ud hrōm abārīg-iz zamīgīhā pargandag būd abāz ō ham āvurd, ud abāg abestāg abāz handāxt, harv hān ī drust peccēn ō ganz ī <sup>93</sup>šāhagān dādan <sup>M 413</sup> framūd, ud ēstēnīdan ī hamāg <sup>x</sup>ērdast(ag)ān <sup>94</sup> abar dēn mazdesn ō uskār kird.

šābuhr šāhān šāh ī ohrmazdān hamāg kišvarīgān ped pehikārišn abēvahānag <sup>95</sup> kirdan hamāg gōbišn ō uskār ud vizōyišn āvurd. pas az bōxtan ī ādurbād ped gōbišn ī pesāxt abāg hamāg avēšān jud-sardagān ud vase-ušmurdān-z <sup>96</sup> ī jud-ristagān, ēn-z guft kū : « nūn ka-mān dēn ped stī <sup>97</sup> bē dīd kas-iz agdēnīh bē nē hilem, u-š abar toxšāg toxšem. » ud hamgōnag kird.

im bay husrō šāhān šāh ī kavādān cōn-š ahlemōgīh ud sāstārīh spurr-hamēstārīhā vānīd, ped pēdāgīh ī az dēn abar harv ahlemōgīh <sup>98</sup> cahār pēšag āgāhīh ud uskārīšn ī gugānīg vasīhā bē abzūd. ēn-z ped <sup>x</sup>vehān-hanzamanīh <sup>99</sup> guft kū : rāstīh ī dēn mazdesn bē <sup>x</sup>dāned <sup>100</sup> ušiyārān ped uskārīšn ōstīgīhā tuvān [bē] ped stī <sup>101</sup> dīdan. ud abardar abzōnīg ud pēš-xrad <sup>102</sup> būdan, mādayān nē ped uskār bē ped abēzagīh ī menišn ud gōbišn ud kunišn ud veh-mēnōg-vāzišnīh mānsrīg-abēzagīhā-īzišnīh ī yazdān šāyed. u-mān ohrmazd-mubed hān <sup>103</sup> x<sup>v</sup>and x<sup>v</sup>ānem kē mēnōg-vēnišnīh andar amāh pēdāgīhist. u-mān frašn-vizārīh <sup>104</sup> mēnōg-vēnišnīh gētīg-handāzag-nimāyišnīhā-z harv do ēvēnag spurīg azišān x<sup>v</sup>āst x<sup>v</sup>āhem. abāg-iz hān ī aziš āzādīh-kirdārīh ī

<sup>93</sup> . سلوروس

<sup>94</sup> . سلوروس M, سلوروس D10.

<sup>95</sup> . سلوروس. Cf. Dk iii, M 37-38 pediš abēvahānag kirdan.

<sup>96</sup> . سلوروس M, سلوروس D10.

<sup>97</sup> . سلوروس

<sup>98</sup> . del. ?

<sup>99</sup> . سلوروس M, سلوروس D 10, سلوروس S. Cf. Fr P xii ° سلوروس ° سلوروس

۱۱۶۹۳. Cf. also VAM 70, CHP 44 hanzaman ī vehān

<sup>100</sup> . سلوروس M, D 10, S.

<sup>101</sup> . سلوروس

<sup>102</sup> . سلوروس M, سلوروس D 10.

<sup>103</sup> . سلوروس

<sup>104</sup> . سلوروس. Cf. MJF 1.2 šahr ī frašnvizārān.

yazdān vāspuhragānīhā abar ērān rāy ērānšahr ped hamōg ī az dēn mazdesn frāz raft ī <sup>M 414</sup> pēšēnīgān hangad-dānāgīh-āmēzišnīh (hamōzišnīh ?)<sup>105</sup> ī ō-z hām-x<sup>v</sup>anirah, hān ī āgāhān ped juttarīh pehikār nēst.<sup>106</sup> ōn vasīhā abestāg-ēvāzīg ped abēzag-gōbišnīh nibēg peyrāyišnīg az mādayān āyādgārīh ud pādram-iz ēvēnag āvāzīg andar gōbišn āgāhēnišn dāšt ēsted. pas-iz hamāg xānīg<sup>107</sup> ī dānāgīh ī dēn mazdesn ēd-iz rāy ī-mān šnāxt ēsted kū ka hamāg vīrumand-uskārišnīh ī bēgānag az dēn mazdesn nišān<sup>108</sup> ō ēd gyāg rasend ped nōg-handēšīšnīh<sup>109</sup>-ud-uskārišnīh bēgānag az dēn mazdesn and dānišn ayāftan pēdāgēnīdan ō sūd-ud-vaxt-kārīh<sup>110</sup> ī gētīgān āvurdan nē šāyend cand andar ušmurišn ī rad-ē ped vēš-vizōyišnīh ud vēš uskārdan vaxt. abardum x<sup>v</sup>āyišnīhā framāyem hāmis muvmardān<sup>111</sup> ī vēnāg ērdar ud huxēmdar ud veh nōg nōg a-sūdagīhā abestāg ud zand uskārdan, ud ayābišn ī aziš ō dānāgīh ī gēhānīgān arzānīgīhā abzūdan. avēšān kē gētīgān ō šnāxtan ī dādār ud abdīh ī mēnōgān, cōnīh ī dahišn az dādār fradum ayāftan nē šāyistan, ayāb hamāg ayāftan šāyistan, guft, ped kam dānišn varanīg. avešān kē pēdāgīh ī az dēn astīh<sup>112</sup> ud pez hangōšīdag ast ī šnāxtan šāyistan guft ped uskārgar. ud hān kē rōšn nimūdan ped dānāgīh dēnāgāhīh dāstan. ud az hān cōn harv dānāgīh bun dēn, ham ped nirōg ī mēnōgīg ud ham ped pēdāgēnīdārīh<sup>113</sup> gētīgīg, hān ī kas <sup>M 415</sup> dānāgīhā guft ka-z-iš az kadām abestāg pēdāgīh hāmis<sup>114</sup> nē dāšt, ēg-iz ped pēdāgīh ī az dēn hangārd kē x<sup>v</sup>ēškārīh ped hamōg frāz ō <sup>x</sup>vehān<sup>115</sup>-zādagān burd.

M 416

...

dāmān-šān dastvar āgāh dēn-dānāgīh guft kū : ēk ēk dām x<sup>v</sup>ēškārīh cē ud cōn ō kār barišn ped āgāhīh ī az mānsrōgbarān ī dēnāgāhān abērdar dānīhed.

<sup>105</sup> . 𐭠𐭣𐭥𐭥𐭥 /āmēzišnīh/ M, D 10, 𐭠𐭣𐭥𐭥𐭥 /hamōzišnīh/ S.

<sup>106</sup> . Cf. HKR 35 ēc ... pehikār nēst.

<sup>107</sup> . [𐭠𐭣𐭥𐭥] 𐭠𐭣𐭥 M, 𐭠𐭣𐭥𐭥 D 10.

<sup>108</sup> . 𐭠𐭣𐭥𐭥𐭥. Cf. PDK 56 nišān ī dēn.

<sup>109</sup> . 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 M, 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 D 10, T 65.

<sup>110</sup> . 𐭠𐭣𐭥𐭥𐭥𐭥𐭥.

<sup>111</sup> . 𐭠𐭣𐭥𐭥𐭥 M, D 10, 𐭠𐭣𐭥𐭥𐭥 S.

<sup>112</sup> . 𐭠𐭣𐭥𐭥𐭥𐭥.

<sup>113</sup> . 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥.

<sup>114</sup> . 𐭠𐭣𐭥𐭥 M, D 10, 𐭠𐭣𐭥𐭥 S.

<sup>115</sup> . 𐭠𐭣𐭥 /yazdān/.

abar-šān akanāragīh ī zamān pēdāgīh ēk baved-nē-šāyistan ī dahišn bē andar zamān guft.

ud andar-šān sazišn ī kanārag-zamānīh abar vinārišn hamīh ī būd baved ud ēk ō did ēn-z pēdāgīh guft kū : harv būd baved, ud harv baved būd baved.

hāvand-išān<sup>116</sup> gyāg abar ast ud nē-tis, bē gyāg ī tisān cand tisān, tis kanāragumand ; ud gyāg-iz hamāg az tuhīgīh, ud tuhīgīh mānāg gyāgīg akanārag guft ped abastagīh cōn ped zamān dādār astīh akanārag-zamānīhā abar-z-išān<sup>117</sup> nēst-tis guft cōn<sup>118</sup> būd baved.

baxt<sup>M 417</sup> -išān abar hān ī brihēnīdārīh ped kunišn, ud kunišn abar hān ī kirdārān, brīn-z andar<sup>119</sup> mēnōgān gētīgīg x<sup>v</sup>ad anāy<sup>120</sup> vizīd kāmīhā<sup>121</sup> guft. baxt abar hān ī az mēnōgān, kunišn abar hān ī az gētīgān.

handāzišn vēnišnīg andarvāyīgān dā-z ō rōšnān ī abardar ped candīh<sup>122</sup> u-šān ōgrāyīh<sup>123</sup> hān ī ham-nihādāg, hān-z ī jud-nihādāg, ulīh ud frōdīh ud abārīg kust-vardišnīh andar zamīg-peymānīh baved ; u-š abzār cašm ud cōbīzag.

... M 418

nikōhīdārān ī peymān-gōbišnīh ī dād dēn ēn-z azišān pursīd kū : šāyed-būd kanāragumand ayāb nē ? ud tuvān-dānāgīh and-cand šāyed-būd ayāb frāy ? ud ēk ō<sup>124</sup> did parvannāg<sup>125</sup> ayāb nē ? ud agar šāyed-būd nē kanāragumand, hān ī nē-šāyed-būd x<sup>v</sup>ānend cē, ud cē vimand ī<sup>126</sup> tuvān, cē hān ī šāyed-būd ? kunišn hamāg andar zamān ayāb bē-z zamān ? nivistag abē-frazām šāyed ayāb nē ? ud hamāg ī kirīyed baved nūn ped dānāgīh parvastag ayāb nē ? ud agar abāg bun<sup>M 419</sup> nirōk-kunišnīh-iz ī

<sup>116</sup> . ۳۰۰۱۳۳

<sup>117</sup> . ۱۳۳۹۹۹ M, ۱۳۳ ۹۹۹ D 10, S.

<sup>118</sup> . ۱۳۳۹

<sup>119</sup> . ۹۹

<sup>120</sup> . ۳۳ M, D 10, ۳۳ S.

<sup>121</sup> . ۳۳ /hamīhā/.

<sup>122</sup> . ۱۳۳ M, ۱۳۳ D 10.

<sup>123</sup> . ۳۳ M, D 10, ۳۳ S, ۳۳ T 65.

<sup>124</sup> . ۳۳

<sup>125</sup> . ۳۳

<sup>126</sup> . ۱

akanārag-zamānīhā dēn dānišn gōbed, ud pas peyrāstag cē,  
peyrāstār kē, u-š tuvān cihrīk-kunišnīh ped cē ?

...

kē<sup>127</sup> azadār andar-z vanīh<sup>128</sup> ōy ī vānīdag, rāst-gōbišn andar-  
z grān-menišnīh, ud andar-z gursagīh ped pahlum-cinīh vizīn  
abar kird ēsted.

hutōhmagīh gōhr-gugāyīh pēdāgdar kuned kū spēdagārīh<sup>129</sup>,  
ud pas-iz spēdagārān<sup>130</sup> cimīkkunišnīh ī dahebedān rāy hamē  
abarmānīgīh<sup>131</sup> grāmīg dāštan. kē-z abāz ō avēšān ī ped abestāg  
pēdāg tōhmag ušmurdan nē dānist ka abāz ō vindād-spēdagān<sup>132</sup>  
pēdāg būd ped abarmānīgīh<sup>133</sup> hangārd<an>.

ōy bay ardašēr šāhān šāh ī pābagān, parzūdagīh ī-š x<sup>v</sup>adāyīh  
az cand pid ud niyāg rāy, ped<sup>M 420</sup> dahebedīh kam-sazāgīh. ud  
dēn-āgāhān abar pēš-iz madan guftan-z ī dēnāgāhān aviš āgāh  
būd ī ōy bay hān ī ...<sup>134</sup> gēhān sūd abāz-ārāyīšnīh ped x<sup>v</sup>arraḥ.  
ud ēn-z guft kū : « peyrāstag ī ōn vazurg pēš-iz az rasišn ī ōy ī  
x<sup>v</sup>arrahumand ud ōy-iz ī āvām frazānag-āgāhīh ud vahān ī  
toxšīšn baved. » enyā hān ī a-peyrāst jastag<sup>135</sup> pēš az madan nē  
ayābīhed.

M 422

...

hambidīgān-šān cōn garmīh ud sardīh ud x<sup>v</sup>ēdīh ud huškīh  
andar ēd tan amēzišnīg pesāxtagīhā kārīg<sup>136</sup>, ud pešān zīndagīh-  
iz vinirdan. ud vahān ī pettāyīšnīg<īh> ī tanān az-iz mehmānīh ī  
vināhišngārān cōn sardīh ud huškīh hān ī višōbišn mad, az-iz  
bavišngārān cōn garmīh ud x<sup>v</sup>ēdīh. ud harv cahār ped peymānīg  
hamrasišnīh vinārišn, ud ped frāybūd ud abēbūd višōbišn. u-š

<sup>127</sup> . 𐭩𐭥 D 10.

<sup>128</sup> . 𐭥𐭥𐭥𐭥

<sup>129</sup> . 𐭥𐭥𐭥𐭥𐭥𐭥. It seems that sptk'1 is the same word as syptk'n /spēdagān/  
in Kirdēr's inscriptions. Cf. also Pers. سپیدکار 'honest; liberal'.

<sup>130</sup> . 𐭥𐭥𐭥𐭥𐭥𐭥

<sup>131</sup> . 𐭥𐭥𐭥𐭥𐭥𐭥

<sup>132</sup> . 𐭥𐭥𐭥𐭥

<sup>133</sup> . 𐭥𐭥𐭥𐭥𐭥𐭥

<sup>134</sup> . 𐭥𐭥 /ōn/ harv do ? Cf. Dk iii, M 234 sūd ī harv dō gēhān.

<sup>135</sup> . 𐭥𐭥𐭥 M, 𐭥𐭥𐭥 - D 10.

<sup>136</sup> . 𐭥𐭥𐭥𐭥𐭥 M, 𐭥𐭥𐭥𐭥𐭥 ... D 10, 𐭥𐭥𐭥𐭥𐭥 ... S.

būd cim ēk astīh. jud-dahišnān-z<sup>137</sup> nē hamāg ēk ō did pedīragīg hamēstārīg. ēdum<sup>138</sup> hambidīgīhā kušīdāih, bē<sup>M423</sup> jud jud hān ī ō x<sup>v</sup>ēš x<sup>v</sup>āspuhragān<sup>139</sup> pedīrag hambidīg cōn sard ō garm ud hušk ō x<sup>v</sup>ēd<sup>140</sup> nāmcištīg spuxtārīh, ud abāg hān ī kustagīg hamēstār rasišn hān-z ī nē spōzišnīg bē pādīrānkārīg andar āmixtagīh<sup>141</sup>, ud hō<sup>142</sup> ped ham-šōn huškīh abāg garmīh, sardīh abāg x<sup>v</sup>ēdīh<sup>143</sup>. ud hamdahišnīg husāzagīh ī garmīh abāg x<sup>v</sup>ēdīh, ud sardīh abāg huškīh. ud bastīgīh ī-šān dušvizār az āgenīn ped hān bun āmēzišn huškīh abāg garmīh, ud sardīh abāg x<sup>v</sup>ēdīh. x<sup>n</sup>ē<sup>144</sup> ōn garmīh abāg sardīh, ud x<sup>v</sup>ēdīh abāg-iz huškīh nazdīg pettūdan<sup>145</sup> šāyistan ; ud abāg-iz hamvārīhā<sup>146</sup> kušīdan ī-šān nūn-z ēk ō did cand pettūgīh ud a-vardišnīg ēstād nē šāyistan. pez ham-cim tanān andar gumēzagīh. pas-iz ped ēd šōn hambidīgān āgenīn a-sāzišnīgīhā. ud andar-z ē tan mēšag<sup>147</sup> kušīdārīhā kirdag<sup>148</sup> ham-parvannīh. ud hān višōbišn hān ī az vināhišngārān, ped frāyīh az stōbēnīdārīh ī-š hān bavišngār ī pedīrag hambidīg, ud ped kamīh az hambannīhā bē kišīdan<sup>149</sup> ī-š az hān bavišngār ī āmēg ; hān ī az bavišngārān, ped kamīh az ānābišn ī x<sup>v</sup>ad bār ī bavišngār ud ped frāyīh<sup>150</sup> az abāgīh ī vināhišngār ī-š āmēg ; ud andar stōbēnīdārīh ī-šān hamēstārān abāg ānābišn ī-šān hambidīgān pez bē kišīdārīh<sup>151</sup> ī-šān jud-dahišnān ī āmēg, ud abārīg cand ēvēnag margīh ud višōbišn ī nē az ēd ōn vahān bavišn ī nē<sup>M424</sup> az hambidīgān guft.

... M 428

...

<sup>137</sup> . ۹۳ ۲۳ M, ۹۳ ۱۳۳ D 10.

<sup>138</sup> . ۶۱۴ M, D 10, ۶۱۴ S. Cf. H 5.2 kū-šān x<sup>v</sup>āstag-sālārīh ēdum tuvān kirdan.

<sup>139</sup> . ۱۳۱۳۱۳

<sup>140</sup> . ۱۴۳۱

<sup>141</sup> . ۱۴۱۳۱۳

<sup>142</sup> . ۱۳

<sup>143</sup> . ۱۳۱۳۱۳

<sup>144</sup> . ۱۳

<sup>145</sup> . ۱۱۴ ۱۱۴

<sup>146</sup> . ۱۳۱۳۱۳ M, D 10, ۱۳۱۳۱۳ S.

<sup>147</sup> . ۱۳۱۳ S.

<sup>148</sup> . ۱۱۴۱۳ S.

<sup>149</sup> . ۱۳۱۳۱۳ M, ۱۱۴۱۳۱۳ D 10, S.

<sup>150</sup> . ۱۳۱۳۱۳ D 10.

<sup>151</sup> . ۱۳۱۳۱۳ M, D 10, ۱۳۱۳۱۳ S.



agar-t vurravīd hamuxtan ka-z kār ī frazānag nazdīg, ud ka  
juttar viyābānīhā ud gumān ayābišn ud x<sup>v</sup>āyišn šavē ō  
viyābāngarān ī vas-ēvēnag.

kē-m hamōzed ?  
dēn dastvar ī dānāg.

cē-m hamōzed ?  
se pahlumīh, kū pahlum ēdar ud ānōh ud ped tan ī pasēn.

mizd cē xvāhed ?  
kirbag.

cōn-um tuvān hamuxtan ?  
dastvar ī dēn<sup>161</sup> gōbed.

kē-m frāz nayed ?  
x<sup>v</sup>ad frāz šav !

ped kadām rāh ?  
ped vahman-mehmānīh.

ped cē abzār mehmānēnam?  
ped bavandag-menišnīh.

ped cē handōzam bavandagmenišnīh?  
ped xrad ušiyārīhā-nigerīdārīh.

ašmā<sup>162</sup> jār-ē vāzag do bē hamōz!  
hangad se<sup>163</sup> kun ud hangad se hil!

cē hilam, cē kunam?  
hilam dušmat ud dušūxt ud dušvaršt, kunam humat ud hūxt  
ud huvaršt.

u-t ēd harv hamōg ī frārōn.

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<sup>161</sup> . ۱۳۱۱۱۱ M, ۱۳۱۱۱۱ T 65, ۱۳۱۱۱۱ D 10.

<sup>162</sup> . ۱۳ M, D 10, ۱۳ S.

<sup>163</sup> . ۱۳

