

On Pāzand: Philological comparison with Pahlavi

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ABSTRACT

On Pāzand: Philological comparison with Pahlavi

Perhaps sometime around the 10th century Pāzand manuscripts started to appear among the Zoroastrian communities in India even though the oldest surviving original manuscripts date back to as early as 15th century. Many philologists such as Friedrich Von Spiegel and E.W. West in the 19th century thought of them as being in a different language than Pahlavi when they first found these texts. However, later in the 20th century scholars dismissed Pāzand as being a different language.

This thesis will analyze a portion of one of these Pāzand texts and determine whether the language of this text was a later regional variety of Pahlavi, another language, or perhaps just a wrong transcription of Pahlavi. In order to do so a Pāzand text will be compared to the exact same text (word by word) in Pahlavi and try to record and analyze all philological differences. In addition I have created a glossary list for both Pāzand and Pahlavi words that occur in the text analyzed. The text chosen for this philological comparison is the **Mēnōg- ī Xrad** (Spirit of Wisdom), a Zoroastrian religious text.

As part of this project, it will be very important to do a brief comparison with New Persian, since it could be relevant to understand the relationship between Pāzand and Pahlavi. This comparison will try to also answer the question of whether New Persian really is a direct descendant of Pahlavi or not.

One of the most interesting and less ventured grammatical units in these languages is the Ezafe enclitic, a form of a suffix often not written. This thesis would try to also provide a new explanation about Ezafe and how stress patterns could affect the semantic value of it.

Finally, there will be an attempt to establish a rough date for the **Mēnōg-ī Xrad** text as well as to determine whether the Pāzand version was copied from the Pahlavi version or vice versa.

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List of Pahlavi and Pāzand (Avestan) characters

The following is an inventory of the Pahlavi characters:

Pahlavi character	Transliteration	Arameogram
𐬀	ʾ, a, ā	A
𐬁	h - x	H
𐬂	b	B
𐬃	i, ī, e, ē	--
𐬄*	d - g - ĵ - y	Y, D, G
𐬅	u, ū, o, ō	O
𐬆	n - w - r	N, W, R
𐬇	z	Z
𐬈	k	K
𐬉	γ	K
𐬊	r, l	L
𐬋	m	M, Q
𐬌	p	P
𐬍	č	C
𐬎	š	Š
𐬏	t	T
𐬐	l	--
𐬑	s	S
𐬒 + 𐬓	s	--
𐬔	-yt	--
𐬕	-ty	--
𐬖	m + n/w/r	E

* Since the character - 𐬄 - can be read as four different consonants (d - g - ĵ - y), in the later Pahlavi texts such as Psalters, the scribes invented few diacritics to distinguish between them as shown here: 𐬄̇ [y], 𐬄̈ [d], 𐬄̉ [ĵ], 𐬄̊ [g].

The following is an inventory of the Avestan characters used for writing Pāzand:

Pāzand characters	Transcription
𐬀	a
𐬁	ā
𐬂	i
𐬃	ī
𐬄	u
𐬅	ū
𐬆	e
𐬇	ē
𐬈	o
𐬉	ō
𐬊	ā
𐬋	ə
𐬌	ā
𐬍	q
𐬎	k
𐬏	x
𐬐	g
𐬑	γ
𐬒	č
𐬓	ǰ

ت	t
ت	ṭ
ث	θ
د	d
ذ	ð
پ	p
ف	f
ب	b
ك	β
گ	ŋ
ج	ŋ
ن	n
ځ	ŋ
م	m
ي	y
ی	ÿ
ر	r
ل	l
و	v
س	s
ش	ʃ
ص	ʂ
ض	ʒ
ظ	ʒ / ʒ̣

س	z
ذ	ž
ط	h
س	x ^v
ش	šč
ط	št

Introduction to Pāzand

What is Pāzand? Is it just transcribed Pahlavi in to an Avestan alphabet? Is it a dialect or something else?

It is difficult to know when the word Pāzand came to be used or what exactly is its etymology since there has been many interpretation and suggestions of this word by several scholars.

According to Mary Boyce the word '**pa-zand**' means '**by interpretation**'.¹ As she mentions: "*He (Neryosang) further transcribed the original Middle Persian into the clear Avestan alphabet, for the ambiguous Pahlavi script had become additionally difficult for Parsis to read, because the Middle Persian language which it enshrined, though still readily comprehensible to speakers of New Persian, was a dead church language now for them. Since this rewriting in Avestan characters was a form of interpretation, it came to be referred to as '**pa-zand**' that is, '**by interpretation**', and then simply as Pāzand.*"

E.W. West provides us another etymology by stating what Pāzand could mean:² "*When the Pahlavi translation or Zand became obsolete it was necessary to interline it with a more modern explanation, which was called Pāzand, probably from being written beneath, or at the foot (**pâ**) of, the **Zand** "*.

In a paper by Professor Albert de Jong titled; *Pāzand and "retranscribed" Pahlavi* (2003, footnote 8), he mentions two other suggestions on the etymology of the word by other scholars

¹ Mary Boyce (1979), *Zoroastrians Their Religious Beliefs and Practices*, 2 edition Routledge Publisher.

² E.W. West (1871), *A Sketch of Pāzand Grammar, and an Introduction*, Messrs. Trübner and CO.

which are; the Avestan word * *pati-zaiṇtī*, and the other would be **pati zan-* “to recognize”.³ Furthermore, Professor de Jong adds” *To add yet another attempt, I believe the long [ā] in the first syllable suggests a connection with the Avestan āzaiṇti- which is known from the compound maṭ- āzaiṇti-, ‘together with the commentary’, and specially refers to a commentary on sacred texts. One could suggest that maṭ- āzaiṇti- itself is the origin of the word or think of a word like *apa- āzaiṇti- “.* I personally believe that this last interpretation of the word is the best etymology so far.

Nowadays, it is considered by most scholars that Pāzand is just Pahlavi transcribed into an Avestan alphabet and that is why philologists have shown very little interest in the subject. Therefore there has been very little work done on it. Initially Pāzand was thought to be another language that was chronologically between Pahlavi and New Persian. In fact scholars such as Friedrich Von Spiegel in 1851 even wrote a grammar book on Pāzand called “*Grammatik der Pārsi-Sprache*” but without a glossary.⁴ Later E.W. West wrote *A Sketch of Pāzand Grammar, an introduction*, in 1871. However, one thing that is evident is the fact that the Pāzand initially did not refer to Pahlavi transcribed into an Avestan alphabet. Perhaps the only time the word Pāzand has been attested in the Iranian literature was in a 6th century text called *Zand-i Bahman Yašt*.⁵ In chapter two, line 55 one can observe the following passage:

“ *ēdōn gūft ōhrmāzd ō špitāmān zārtūšt kū bē xwāh ūd wārm bē kūn, pād zānd ūd pāzand wizarīšn bē čāš, ō bērbēdān ūd hāwištān gōwūd pād gēhān frāz gōwēnd* ”

³ J.C. Tavadia (1956), *Iranische Texte und Hilfsbücher*.

⁴ Encyclopedia Iranica : <http://www.iranicaonline.org/articles/spiegel>

⁵ Albert de Jong (2003), *Pāzand and “retranscribed” Pahlavi*.

Which translates to: *“Ahura Mazda said to Spitaman Zaratuštra; recite and memorize it, teach its explanations by Zand and **Pāzand**, tell it to the priests and students so that they can tell it around the world”*.

The word Zand usually refers to the commentaries and translation of Avestan verses in Pahlavi which is usually written in the form of addition in the Avestan manuscripts. In this passage the word Pāzand clearly does not refer to the Pahlavi transcribed in Avestan characters, in fact it may refer to explanation and deeper interpretation of the translation. Professor de Jong compares this to translations and commentaries of the Quran: *“Where they are specified by Muslim authors, Zand is most often identified as Tafsīr (the exegetical commentary on the Qur’an) and Pāzand as šarḥ (explanation) or ta’wīl (allegorical exegesis)”*.

I believe that Professor de Jong so far has given the best explanation about the word Pāzand and its function, however in this thesis I will refer to Pāzand as the Pahlavi texts written in Avestan characters.

The Pāzand texts started to be written when large number of Zoroastrians emigrated from Persia to Gujarat, India following the Arab conquest of Persia. While many Persian converted to Islam, some communities of Zoroastrians refused and in order not to be persecuted they fled to India. After a long period of living in India and perhaps linguistically assimilating, reading Pahlavi texts became very hard or almost impossible for them, since the Pahlavi writing system is even hard for trained professionals. Consequently they commissioned new manuscripts to be sent over to them from the Zoroastrian communities in Yazd and Kerman, in southern Persia. At this point the best way to be able to read these manuscripts was to use a phonetic alphabet. They

have tried to use many alphabets such as Arabic, Sanskrit, Gujarati and of course the Avestan. Nevertheless, the latter seemed to be somewhat more efficient than the others even though it also presented many issues of its own. The very first of these problems is the fact that the Avestan alphabet has many more vowels and consonants than needed.

The Avestan alphabet was previously invented to write down the religious verses of the Avesta that were handed down by Zoroastrian priests in form of oral tradition, especially after the Arab invasion in the 6th century when the texts ran the risk of extinction. This form of writing was designed to be highly phonetic.⁶

Another notable issue with the Pāzand texts is the fact that the scribes did not consistently spell the words and it seems that every time a manuscript was copied from another copy, there would just be additional scribal errors. A clear example of that is a word like **mēnōg** which in Pāzand it is written as: *mainiiō /mainiiōi/mainiō/mainiō*. Furthermore there are cases of building false archaic words in Pāzand, such as the word **čā** (from) for Pahlavi **az**. This is perhaps modelled on the Avestan form ***hača** (this form occurs only once in this texts). Moreover, there are numerous influences of both New Persian and Gujarati. For instance the Pahlavi word Rīvayat is an Arabic loan word (رواي = stories, anecdotes) that made its way into Pahlavi and Pāzand text via New Persian. A very common Gujarati influence may be the phonological rule that the Pahlavi long vowels + [n] show up in Pāzand as long vowels + [m].⁷ Finally, due to few similarities to the New Persian, Pāzand was once thought to be a missing link between Pahlavi

⁶ Professor Jean Kellens believes that the Avestan characters **𐬀** [ə] and **𐬁** [y] were designed based on the Greek [ε] epsilon and [Υ] upsilon.

⁷ Albert de Jong (2003), *Pāzand and "retranscribed" Pahlavi*.

and New Persian, but later most philologists lost interest in it since they thought of it as just a bad transcription of Pahlavi texts in Avestan characters.

On the other hand scholars such as Gilbert Lazard believe that Pāzand was the way late Pahlavi was pronounced and perhaps some version of a regional dialect of late Pahlavi. The argument he presents concerns the verbs **bawēd** (to be) and **šawēd** (to go). These forms consistently appear in the Pāzand texts as **bahōt** and **šahōt**. In addition to this, these two forms also appear in other non-Pāzand texts (late Pahlavi and the early New Persian epoch) such as the Judeo-Persian texts. Lazard states:⁸ *“Parmi les plus étrange figurents les forms de troisième personne de singulier du présent du verb “devenir, être” et du verb “aller” respectivement bahōt et šahōt, qui s’opposent d’une part à mp. bawēd ou bēd “devient, est” et šawēd “va”, et d’autre part à pn. bovad et šavad”.*⁹

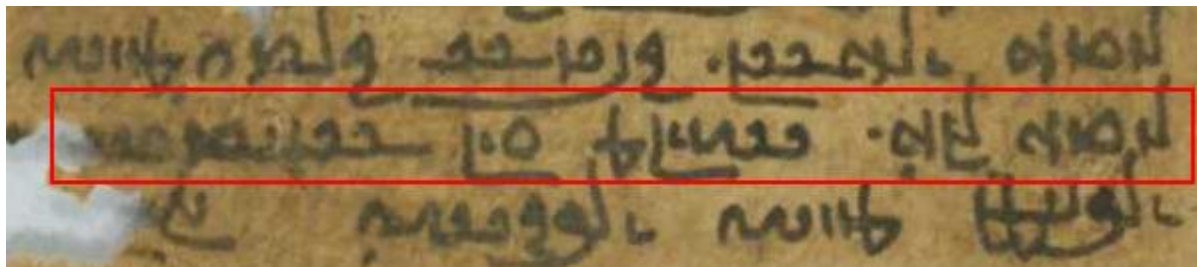
*Amongst the strangest forms are the present tense, third person, singular of the verbs to “to be, to become” and “to go” respectively **bahōt** and **šahōt**. On one hand they oppose to Pahlavi verbs **bawēd** or **bēd** (to be) and **šawēd** (to go), on the other hand to New Persian **bovad** and **šavad**.*

To support Lazard’s theory regarding that the pronunciation of Pāzand most likely reflected a late Pahlavi, I would like to add other examples. The Pahlavi word **bawam** (I may be/become) in the Pāzand texts, is written as **bom**. This at first glance might look as another scribal mistake but a very similar form is observed in the Pahlavi Psalter manuscript which is **bam** that resembles a lot more the Pāzand form than the traditional Pahlavi.

⁸ Gilbert Lazard (1995), *La formation de la langue persane*, Peeters Publishers. Page 133

⁹ Here mp refers to *moyen-perse* or Pahlavi, and *nouveau-perse* or new Persian.

In the Pahlavi Psalter texts, Psalm 125, verse 2-5, line 18¹⁰ we can observe:



This can be transliterated into the Arameograms: <LWTE LNE YHWWNm PWN štyh(y)> and would be transcribed as: *abāg amāh bam pad šādīh* = together with us I am happy (?). Once again we observe that Pāzand shows features of a late Pahlavi since the Psalter texts date back to the mid 6th century A.D.

In addition to the examples above there are other forms that are seen consistently which perhaps reflect a certain dialectal form of the language that was spoken at the time, for example the word **tā** (until) is written constantly as **andā**. At first it seemed to be perhaps a conjunction of the word **and + tā** (so much until...) but after carefully analyzing every occurrence of the word in the text it became clear that **andā** is a word on its own and its used to represent the Pahlavi **tā** every time. Other changes include the Pahlavi [z] as in the enclitic **-iz** showing up as [č] and a possible palatalization of [g]. These perhaps are not a forms attested in the late Pahlavi or early new Persian but it is a feature very specific of Pāzand that makes it be thought of as perhaps a regional dialect or reflecting a late pronunciation of Pahlavi. However, realistically speaking this is way too little evidence to classify Pāzand as a dialect on its own.

¹⁰ Middle Persian Psalter: MPPs., 6r, 18 (125, 2-5) <http://titus.uni-frankfurt.de/texte/etcs/iran/miran/mpers/psalter/psalt.htm>

On the other hand, an important fact regarding the transcription of Pahlavi that often has been overlooked is the question of diachronic language change. One of the oldest remaining attestations of Pahlavi is the Kartir (Kerdīr) inscriptions which date back to the 3rd century A.D.¹¹ Furthermore, some of the latest attested Pahlavi texts including the Šikand-ī gumanik Vičar, the epistles of Zadspram and the letters of Manučihir, date as late as the 9th century. As we can observe there is over 600 years of difference between the first text and the later texts. Perhaps the reason why most scholars transcribe the later texts almost the same as the earlier version is the fact that the Pahlavi writing system is a very inefficient one, but we cannot disregard the fact that the Pahlavi of the 3rd century was indeed very different from that of the 9th century.¹² I can confidently say that the Pahlavi transcriptions done by most scholars or as taught in academic institutions certainly reflects the earlier form of the language. Therefore it may not be far from reality to believe professor Lazard's hypothesis, that perhaps Pāzand reflected a much later form of Pahlavi pronunciation. By this time Pahlavi most likely was just an archaic liturgical language influenced by the pronunciation of 9th century. The same can be said about the late church Latin, whose pronunciation was far from classical Latin and a very common example of these sound changes was the palatalization of the velars [k] and [g].

Furthermore, it is noteworthy to mention the list of Pāzand texts available today as they are not too many. This list is based on an inventory made by E. K. Antia in 1909.¹³ Antia has divided the texts in five groups. These are; texts of known Pahlavi books, texts used as parts of the prayer

¹¹ It has been suggested by Mary Boyce that some Pahlavi inscriptions are as old as 138 BC. from the time of Mithridates I (Mary Boyce (2002), *The Parthians*, in Godrej, Pheroza J., *A Zoroastrian Tapestry*, New York: Mapin)

¹² This is considering the fact that whether Pahlavi was still spoken by the 9th century.

¹³ E. K. Antia (1909), *Pāzand Texts Collected and Collated*, Bombay, Duftur Ashkara Press.

books, Incantations (Nirangs), Rīvâyets, Praises of the Yazatas (Setâyaš) and finally miscellaneous.

Pāzand texts of the known Pahlavi manuscripts:

- i. Bundahišn.
- ii. Menog-i Khrad.
- iii. Vohuman Yašt.
- iv. Arda Viraf Nameh.
- v. Aogemadaeca.

Pāzand texts used as parts of the prayer books:

- i. The Patets (Repentance)
- ii. Dibæčeh-e Afrinagâns
- iii. Afrīns (Blessings)
- iv. Doas (Benedictions)

Pāzand texts under Incantations (Nirangs) category of Yašt type:

- i. Ohrmazd
- ii. Ardwhišt
- iii. Sroš
- iv. Haoma
- v. Vanand

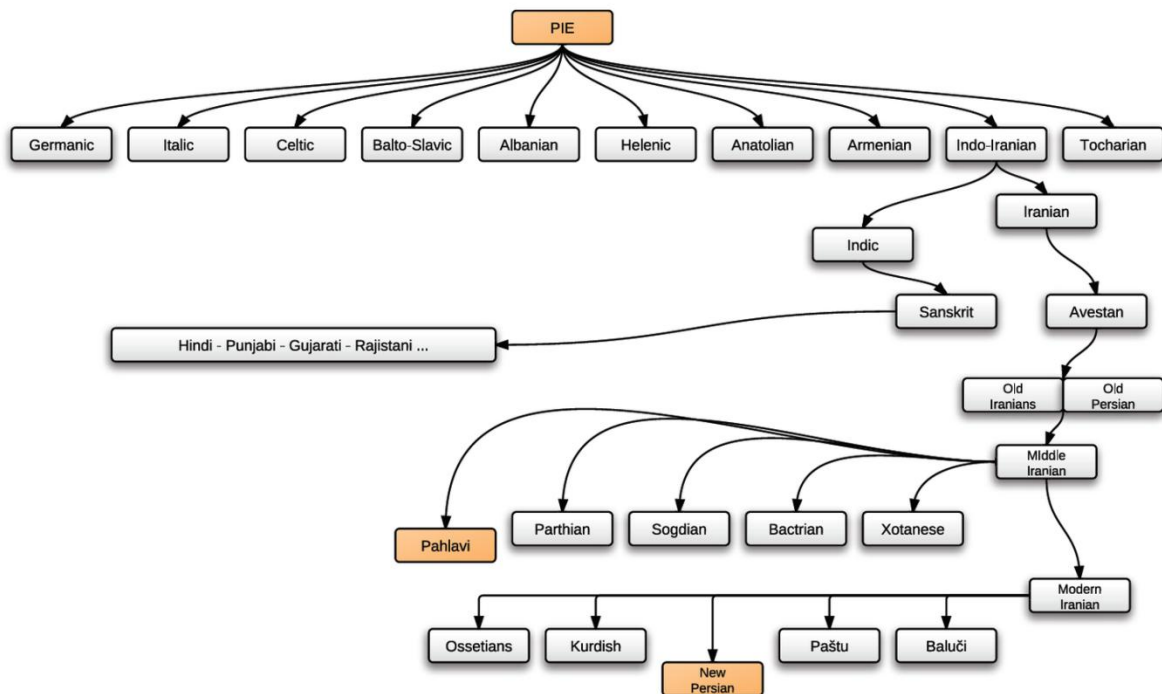
There are two other major Pāzand manuscripts which are ĵamasp Namag and Šikand-ī gumanik Vičar. ĵamasp Namag is a manuscript regarding a debate between two of Zaratuštra's disciples, Vištasp and ĵamasp. Šikand-ī gumanik Vičar is one of the most interesting texts in Zoroastrian

literature which is regarding the religious argument of a pious Zoroastrian who is defending his faith against Judaism, Christianity Islam and Atheism.¹⁴

¹⁴ The word used in this text is “𐬔𐬀𐬌𐬎𐬎𐬀” which in Pāzand reads as “*daharī*” this same word is also attested in the AK and PB3 texts. The Pahlavi version is written as “𐬔𐬀𐬌𐬎𐬎𐬀” and it reads as “*daharī*”. The Sanskrit version, used the word “*digambarā*” (दिगंबर) which is a sect of sects of Jainism. Later in the text (line 35) the word “*daharī*” is no longer used and instead we see the word “*subastāi*” in a sentence that says : “𐬔𐬀𐬌𐬎𐬎𐬀 . 𐬔𐬀𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀 . 𐬔𐬀𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀” which reads as : “*tñča . i . subastāi . gōyānd*” . The word *subastāi* was translated by West as Sophistry (Σόφισμα) a concept mentioned by Plato in his works *Theaetetus and Sophist*.

Chapter 1 - From Pahlavi/Pāzand to New Persian (Dari)?

The term Pahlavi refers to a western middle Iranian language that shares common ancestor with Xotanes, Bactrian, Soghdian and Parthian. These languages are part of the Proto-Indo-European (PIE) language family, belonging to the Indo-Iranian branch as it can be observed in the chart below:




The scripture is inspired by a form of cursive Aramaic script, writing from right to left,¹⁵ and almost no vowels are written most of the time. Perhaps the first people to incorporate this writing system in the Iranian royal courts were Arameans since in addition to the alphabet there are a large number of the words which were written in Aramaic.¹⁶ Even though these

¹⁵ Mark Hale (2008), *The Ancient Languages of Asia and the Americas*, Pahlavi, Cambridge University Press

¹⁶ Most likely a shorthanded form of Aramean.

words were written in Aramaic, at the time of reading them out-loud they were pronounced in Pahlavi. These forms of writing are known as Arameograms. One example of these Arameograms would be:

Pahlavi	Arameogram	Transcription	Translation
	<MYA>	<i>āb</i>	Water

Most likely, the early scribes were bilinguals, but later scribes who did not understand Aramaic had to simply memorize the shape of the characters that did not represent the letters in the word *āb* and know that it meant ‘Water’, just like logograms.

It is very hard to know when Pahlavi (if here we refer to it as a language as opposed to a scripture) stopped being spoken and when it was replaced by New Persian, also known as Dari. Some scholars have referred to New Persian as a daughter language of Pahlavi.¹⁷ However, there is evidence that these two languages at some stage in history were contemporary to each other, Pahlavi being a Southwestern Middle Iranian language and new Persian being a Northwestern Iranian language.

As it has been mentioned in the previous chapter the latest Pahlavi texts are from the late 9th century and an example of that would be “*Vizīdagihā ī Zādspram* “ written by Zadspram who is believed to have lived around 881 AD. At the same time one of the oldest surviving literatures written in new Persian (Dari) is the collection of poetry by Rudaki who lived 858 - 941, a contemporary of Zadspram. Prior to this there is evidence of New Persian loan words in Syriac

¹⁷ Josef W. Meri (2006), *Medieval Islamic Civilization Volume 1*, Routledge Taylor & Francis Group. Page 602-603

Christian texts,¹⁸ such as *The Commentaries* by Isho'dad of Merv, which dates back to the 8th century, providing evidence that this language already existed. Going back to the initial question, when did Pahlavi perish in the favour of New Persian? It is often believed that the fall of the Sassanian Empire in 651 A.D. marked the beginning of Pahlavi's extinction, but what if this is not true and by this period Pahlavi was already a dead language? It is true that Zadspram wrote his epistles in the late 9th century but it is also significant to mention that many European scholars wrote their literary works in Latin long after Latin was considered a dead language. The Zoroastrian priests (Mobads) learned to read and write in Pahlavi and recited the ancient prayers long after this language was no longer anyone's native language. The same pattern can be observed in the Christian church where the mass was held in Latin up until mid 1960s right before the Second Vatican Council. Therefore in the same fashion Pahlavi could have been long gone as the language of the masses in the late Sassanian period.

Another fact that usually is overlooked is the case of mistaken identities; that perhaps the names we used to refer to some of these languages are not the correct names therefore creating even more confusion. One of the oldest first-hand accounts that we know of is that of the Rūzbeh pūr-Dādūya (721-757), a Zoroastrian who converted to Islam and later changed his name to Ibn al-Muqaffa. His accounts are quotes in the book of *Fihrist*,¹⁹ by Ibn al-Nadim (early tenth century). Rūzbeh made one of the oldest surveys of the languages spoken in the Persian Empire. Gilbert Lazard provides us a French translation of the Arabic text which reads as:²⁰ "*Ibn*

¹⁸ Mauro Maggi (2003), *New Persian Glosses in east Syriac Texts of the Eighth to Tenth Century*. page 1-27

¹⁹ Bayard Dodge (1998), *Ibn al-Nadim The Fihrist: A 10th Century Ad Survey of Islamic Culture*, Kazi Pubns Inc

²⁰ Gilbert Lazard (1995), *La formation de la langue persane*, Peeters Publishers – page 49.

al-Muqaffa'dit: La langue pârsi [comprend] le Pahlavi, le dari, le pârsi, le xuzi et le soryâni. Le Pahlavi se rapport au Pahlah, nom qui s'applique à cinq regions, à savoir Ispahan, Rey, Hamadan, Māh Nihāvand et Azerbaïdjan. Le dari est la langue des villes de Madā'in; il était parlé par ceux qui étaient à la cour du roi; [son nom] se rapporte à la présence à la cour; parmi les langues des gens du Khorassan et de l'Orient c'est celle des gens de Balkh qui y domine. Le pârsi est la langue que parlaient les mowbad, les savants et leurs semblables; c'est la langue des gens du Fars. Le Xuzi est la langue que parlaient les rois et les nobles dans le privé et dans les moments de jeu et de plaisir, et avec leur entourage. Le Soryâni est la langue parlée par les gens du Sawād; le correspondance se faisait dans une sorte de langue en Soryâni [appelée?] pârsi."

He names five languages as the main languages in the country, these are: Pahlavi, Dari, Parsi, Xuzi and Soryani. He continues by saying that Pahlavi is the language of the region of Pahlav which is the sum of five cities. These are Isfahan, Rey, Hamadan, Nihavand and Azerbaijan; this would put the region of Pahlav in the North West (former Median Empire).

Dari is said to be the language of east, (greater) Xorāsān and all the way to Balx, modern day Afghanistan and the language of the king's court (this would place Dari in the northeast, in the Parthian territory). Parsi is the language of the Mobads (Zoroastrian priests) and scholars, similar to the language of the people of Fars province. Xuzi (from the south western province of Xuzistan) is the language of the kings and noblemen,²¹ which they speak in private and their leisure time with their closed circle.

²¹ He does not specify whether Iranian Kings and nobles or the Arab ruling class dominating Iranian territories.

Finally Soryâni, this is the language spoken by the people of Sawād,²² and correspondence is done in a similar language.

One thing that becomes a bit clear here is that perhaps the modern names we have given to some these languages were not really the way the speaker of these languages called them, a very common mistake. For instance historians often called a group of people by their neighbour's name or by the way neighbouring regions called them and not by their own self-nomination, as it happened with the Hittites, named after the Hattis.

From this account there are three points that come to attention. Firstly, the language that Rūzbeh is referring to as Parsi is not in fact what we call today New Persian, and it is most certainly what we call Pahlavi. He is clearly saying that the Parsi language is the language of the Priests and scholars, meaning that it is a language no longer spoken by common people, which reminds us once again of the wonderful example of Latin. After Latin stopped being anyone's native language, it became used only by two groups of people, scholars and priests.

The other piece of information that can be detected from the same sentence is where he explains: "*(Parsi) is similar to the language of the people of the Fars province*". Before proceeding further it is very important to mention that the word Parsi means belonging to the Pars region,²³ or Fars as the Arabs pronounced it.²⁴ Now by indicating that Parsi is similar to the Fars dialect, he is saying that this dialect is unlike any of the other of five he mentioned as the

²² Brill Online reference work (http://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-1/sawad-SIM_5206?s.num=0): it's a name of the 'Irāk [q.v.]. While the name 'Irāk has been proved to be a Pahlavi loanword (from **Ērag**, "low land, south land", occurring in the Turfan fragments, with assimilation to the semantically connected stem **rk**; cf. A. Siddiqi, *Studien über die persischen Fremdwörter im klass. Arab.*, p. 69; H. H. Schaeder, *Isl.*, xiv. 8—9; J. J. Hess, *Zeitschr. f. Semitistik*, ii.

²³ This is also how the Zoroastrians of India refer to themselves.

²⁴ This is due to the lack of [p] sound in the Arabic phonetic inventory.

main languages of the country. The fact that he mentions the similarity of Parsi with this dialect and not the other languages raises the suspicion that perhaps this dialect was a daughter language of Pahlavi, a later Pahlavi that by the 8th century was reduced to only one province.

Secondly, what he refers to as Dari, the language of the Parthian territory also known as greater Xorāsān, is indeed the language that today we call New Persian. This includes the Iranian province of Xorāsān (northeast), most of today's Turkmenistan, all northern Afghanistan, south and southeast of Uzbekistan and the entire Tajikistan as approximately seen in the map below.



Almost every single piece of literature that has been produced from 9th to 12th century in New Persian is from this region, including Rudaki and Ferdowsi's *Šāhnāmeḥ* which is one of the icons of New Persian literature.

Lazard believes it is likely that Dari is a descendent of Parthian, perhaps due to its geographical location. A point that should be clarified here is that; even though I agree with Lazard in the geographical origin of New Persian, I cannot evaluate his claim that it is a descendent of

Parthian due to my lack of knowledge in Parthian.

It is important to mention that Ferdowsi often refers to his language as Parsi but it is very likely that the reason why he does it is to link the reader with nationalistic intentions to a glorious past that has been taken away from them by the invading Arabs.

A similar point has also been mentioned by Gilbert Lazard: *"... Comment donc a-t-il pu se faire qu'une langue bien connue et appelée depuis des siècles Pârsi se trouvât désormais désignée par le nom d'une autre langue? En fait, ce n'est pas tout a fait ainsi que la question se pose. Le mot Pahlavi n'était pas seulement un nom de langue. C'était aussi un qualificatif chargé de riches connotations, qui toutes réfèrent à l'antiquité: Ferdowsi l'emploie souvent pour évoquer des choses ou des comportements de l'Iran préislamique, de tems glorieux des nobles Pahlavans. Il est probable que vers les IX-X siècles la langue Parthe était oubliée..."*²⁵

"How is it possible that a language well known for centuries to be called Parsi, now takes the name of another language? In fact this is not how the question is posed. The word Pahlavi is not only the name of the language. It is also a qualifier packed with rich connotations referring to the antiquity. Ferdowsi often uses it to evoke things or behaviour from pre-Islamic Iran and the time of the noble Pahlavans (heroes). It is possible that around 9-10th century Parthian language has been forgotten..."

Finally, the language Rūzbeh refers to as Pahlavi, spoken in the so called Pahlav region (ancient Median territory) is not really identifiable with any of the two languages that we intend to analyze here.

²⁵ Gilbert Lazard (2003), *Du Pahlavi a Persan: diachronie ou diatopie?* Persian origins - early Judaeo-Persian and the emergence of new Persian: collected papers of the symposium, Wiesbaden Harrassowitz Publisher. Page 97

There are few conclusions that can be drawn from this analysis. Firstly and most importantly, the Language today we call New Persian (Dari) is not a descendent of what we now call Pahlavi (Parsi) and it is most likely a sister language, or descendent of a northeastern sister language of Pahlavi.

Secondly, the Middle Iranian Pahlavi as we know it today most likely no longer existed as a spoken language by the end of the Sassanian period and it only existed as an archaic language for ceremonies. However given if we suppose that this hypothesis is wrong, and this language still existed by the 7th century, the spoken language must have been far from its archaic orthography as we know it today (this can be compared to the case of Modern French orthography that does not at all reflect the spoken Modern French). Therefore it would not be too farfetched to say that perhaps the Pāzand texts might have reflected the pronunciation of a very late version of Pahlavi or a living daughter language of that time.

Nevertheless, the reason why Pāzand texts don not look authentic is due to the difficulties of its transmission. This means that Zoroastrian scribes of 9th century on, were trying to decipher a script that was first attested over 600 years before them, with all its logograms and Arameograms (which most likely required knowledge of Aramaic) and then rewrite it in a different alphabet which hasn't been attempted before (very experimental). It should be taken into consideration that this was done by more educated of them, keeping in mind that by the 9th century Zoroastrians were a minority and socio-politically marginal due to overwhelming majority of Muslim converts around them. This would have made it very hard for them to receive a proper education. In addition to that, there are many scribal errors. Once the scripts were sent to India they made copies of the copies of the copies... and just adding more and

more orthographical mistakes. Moreover the influence of New Persian started to tamper with these texts even more, creating additional confusion. However, among all its philological clutter some evidence shines through linking Pāzand to a late Pahlavi pronunciation. Finally regarding the closer relation of these languages I would classify Pāzand and Pahlavi as in the same group (here I use the term Pāzand as a name of a dialect to facilitate the explanation). The other two groups would be New Persian and Judeo-Persian which are languages descending from two different sister languages of Pahlavi. In term of timeline I believe that Pāzand, early New Persian and Judeo Persian are from a much closer time period to each other as opposed to Pahlavi which is more archaic.

Chapter 2 - Observations on Pāzand and Pahlavi text comparison

As it has been explained previously, Pahlavi and Pāzand use two different orthographical systems. Pahlavi used a not completely phonetic style of alphabet which uses plenty of Arameogram and logograms. In addition to that most vowels are not written. On the other hand the Avestan alphabet used, for writing Pāzand is completely phonetic and in fact uses a very sophisticated vowel system. However the number one issue with Pāzand (late Pahlavi) is that, it does not contain enough consonant and vowels as the Avestan language.

A very common issue that is observed in transcribing Pahlavi into Pāzand is that some Pāzand words have way too many variants. These variants are so abundant that it gives the impression that they are not really variants; in fact they are scribal mistake made during the transmission, as opposed to the Pahlavi version of the text that almost consistently spell most words exactly the same throughout the text.

One of the first and most obvious of these inconsistencies is the alternation between [s], [š], [ʃ], and [š̌] without following any specific pattern. This may raise the question that whether or not there was any influences of Gujarati. However in Gujarati { ʃ = š } and { ʃ = s } are distinctively different sounds from { ʃ = s }. In addition it has been suggested by Albert de Jong,²⁶ that some of these texts were sent from the Zoroastrian community in Iran to the Parsis of India, reducing the chance that the Zoroastrians in Iran would have any exposure to Gujarati. This perhaps could mean that the texts were transcribed from Pahlavi to Pāzand (if this was the order of the

²⁶ Albert de Jong (2003), *Pāzand and "retranscribed" Pahlavi*.

transcription) by several scribes on the same text and perhaps each scribe decided an alternative spelling according to their own criteria and also accidental mistake.

Here are some examples of alternation between [s], [š], [ʃ], and [ṧ]:

1. (pz) *āstī / āštī* --- (plv) **āštīh**: peace
2. (pz) *āsānī / āšānī* --- (plv) **āsānīh**: ease
3. (pz) *rōšnāī / rōšnī* --- (plv) **rōšnīh**: light
4. (pz) *ātaš / ātaš* --- (plv) **ātaxš** (ādur): fire
5. (pz) *rōišn / rōišn* --- (plv) **rōyišn**: growth
6. (pz) *θis / θiš / θisə / θišə / θisi* --- (plv) **tis**: thing,
7. (pz) *aigis / aigiš* --- (plv) **ēg+iš** : then you/your
8. (pz) *pursīt / pursīt / pursīt* --- (plv) **pursīd**: asked
9. (pz) *azbāešn / azbāyašn* --- (plv) **azbāyišn** : invocation
10. (pz) *ašō / ašō / ašōī* --- (plv) **ahlaw**: righteous, blessed
11. (pz) *ašhī / ašahī / ašahī* --- (plv) **ahlāyīh** : righteousness
12. (pz) *asagahan / ašagāhan* --- (plv) **aġgahān**: lazy, indolent
13. (pz) *avasōsgar / aβasōsagar / aβasōsgar* --- (plv) **afsōsgar**: mocker
14. (pz) *rasat / rašat / rasət / rasət / rašət / rasit / rsət* --- (plv) **rasēd**: arrived
15. (pz) *avaš / vaš / azaš / azaš / azaš / aβaš* --- (plv) **aziš**: from him/her/it
16. (pz) *garōišn / garōišni / garōišni / gaōišn / groišni* ---- (plv) **wurrōyišn**: belief, faith
17. (pz) *gavasn / gavašn / gavasni / gavašn / gavašn* --- (plv) **gōwišn**: speaking, speech
18. (pz) *avasōš / avašōs / avasōš / avašōs / aβasōšə* --- (plv) **afsōs**: scorn, mockery, pity
19. (pz) *rāmašna / rāmašn / rāmāsn / rāmāšn / rāmašn* --- (plv) **rāmišn**: at ease, joy, happiness
20. (pz) *havaš / vaš / hajāš / havaš / hazaš / hajāš / hajāš / havas / hažš / hazaš / haβš / habaš / ha vaš / ha-baš / haizas / hajāš / hajāš / havas / havaš / havas / havaš / hazaš / hažš / haβš* --- (plv) **awiš**: from, by, to
21. (pz) *dahāsn / dahāšn / dahāсна / dahāсна / dahāšna / dahāсни / dahišn / dahišni / dahišnī* --- (plv) **dahišn**: established

In example 18, the initial [a] of the Pahlavi word **awiš** is consistently treated as a consonant [h] except by the variant (pz) *vaš*, however the rest of the varieties show extreme inconsistency.

The Pahlavi word **awiš** shows twenty four different variants of spelling in Pāzand. Among all languages in the world there is almost no orthographical system that would show these many varieties of the same word. Also in the case of the example 21 nine different varieties can be observed. This proves that it could be that there were many scribes working on the same text

since it would be very difficult for one person to write twenty four different mistakes in the same text, trying to convey the same word. In addition to that it also shows that Pāzand was not really an established form of writing. Perhaps only used among a limited group of people, and it did not last for too long in order for it to have established rules of transcription from Pahlavi.

In example 15, the voiceless post-alveolar fricative [š] consistently occurs in word ending position; however the other consonants in the word alternate. A similar example would be number 13; where the Pahlavi word **afsōsgar** is transcribed in three different ways in Pāzand but [s] occurs with no variants, yet the rest of the words have a no pattern alternation of consonants.

After noticing that the alveolars and postalveolars [s], [š], [ç], and [š̌] seem to be exchangeable with a lack of pattern in Pāzand, the next thing that comes to attention is the Pahlavi word final [d] which is represented as [̣] in Pāzand (with the exception of *āβāiiad* which only occurs once in this form and the second time that this word is seen, it is written as expected: *āβāiiaṭ*).

Here are some examples:

1. (pz) *āxəžaṭ* --- (plv) **āxēzēd** to rise up, stand up (3p, sing)
2. (pz) *varzəṭ* --- (plv) **warzēd** work, act, practise (3p, sing)

The character [̣] is also seen to represent the Pahlavi [t] before another [t]. An example of that would be: (pz) *vaṭ tar* --- (plv) **wattar** = bad.

The next sets of consonants that are observed to be interchangeable are [z], [ž], [č] and [j].

Some examples are:

1. (pz) *avāz / avāž* --- (plv) **abāz** back backward
2. (pz) *baž / baza / baža / bāža* --- (plv) **bazag** sin, evil
3. (pz) *hargāča / hargiži / harigizi* --- (plv) **hagriz** never
4. (pz) *aspaṇž / aspṇj / aspṇž* --- (plv) **aspinj** hospitality, Inn
5. (pz) *būražišnī / burjasnī / buržišnī* --- (plv) **burzišnīg** praiseworthy
6. (pz) *anāzarməh / anāzarmī / anāžarmī* --- (plv) **anāzarmī** dishonoured
7. (pz) *daruj / daruj / drujča / daruž / darūz / darūž / drūza* --- (plv) **druz** lie-demons (female)

As the example number 7 shows all four consonants [z], [ž], [č] and [j] are used to transcribe the Pahlavi [z] with no apparent phonological pattern. Also the seven different transcriptions of the Pahlavi word **druz** once again may suggest that the text might have been transcribed by more than one scribe. One of the transcriptions that seem to be consistent however, is the Pahlavi enclitic **-iz** which has been transcribed as *ča* across the text. What comes to attention in example number 3 is the fact that, even though the Pahlavi word **hagriz** has been transcribed in three different ways, using interchangeably the consonants [z], [ž] and [č], as well as inconsistencies in vowels in the second and third syllables, the initial character in 𐭢𐭣𐭥,²⁷ has been treated as [h] in all instances as opposed to [a] as it supposed to be.

Furthermore, one of the most predictable transcription errors in the Pahlavi language is the confusion between [n], [r] and [w]. The Pahlavi character- 𐭣 - represents all these three consonants which makes it very hard to read Pahlavi texts. Some examples are:

1. (pz) *risast* --- (plv) **nišast** he sat
2. (pz) *rīmārī* vs --- (plv) **wēmārīh** sickness

²⁷ <hk(w)lc>

This indicates that the Pahlavi text was written first and the Pāzand text was later transcribed from the Pahlavi version and not the other way around. Otherwise the word *rīmārī* - in Pāzand should have been observed as *vīmārī* or *βīmārī* and the word *risast* should have been *nisast*.

Continuing with predictable scribal mistakes, it is almost expected to see the confusion between [d] and [k] as both Pahlavi and Pāzand [k] are written with the same character - 𐭩 - and the Pāzand [d] is written as - 𐭪 -. Here are some examples:

1. (pz) *kušənt/dašənt* --- (plv) **kēš-** to pull, to drag
2. (pz) *kāeštq* --- (plv) **dādestān** law, judgement
3. (pz) *padāma* --- (plv) **pad kām** with desire

The approximant [w] in Pahlavi has shows several outcomes in Pāzand transcriptions as well. For example in some cases like in the Pahlavi word **wurrōyišn** (belief, faith) which repeats five times in our text, [w] shows up as [g] in word initial position in all instances, even though the rest of the word is spelled in five different ways as shown below:

(pz) *garōisn/garōišni /garōiṣni /gaōiṣn/groiṣni* --- **wurrōyišn** belief, faith

However other Pahlavi words such as **dēwān** have other outcomes as [w] is not in word initial position as shown in the example:

(pz) *dāvq /dāvqn/dāβa /dāβq /dāβqn* --- (plv) **dēwān** demons

The alternation between [β] and [v] can also be observed to write the Pahlavi [b] as it's seen here: (pz) *avarāča /avarāci /aβarāča /aβarāča* --- (plv) **abārīg+iz** and also the other

Strangely in the Pahlavi word **pāy** (foot/leg) [p] has been transcribed as [β] and [v] with the outcome: *βāe* and *vāe*.

Other notable scribing forms in Pāzand are what I will call **compressed words**. Here I use this term to mean that in some cases two or three Pahlavi words are compressed into one Pāzand word. These compressed forms are rarely random, meaning that usually is the same words that get compressed. There are of course few random compressions which occur only once and I believe these might be scribal mistakes, but others are almost predictable and occur more than once hinting that the scribe wrote them either intentionally or made the mistake based on his own dialect, even though the Pahlavi text had them separately. These could also be a clue that Pāzand had some proper dialectal features of its own. Here are some examples; I have separated these examples in groups:

The most common of these compressions is with the Pahlavi enclitic **-iz** which in Pāzand writes consistently as **-ča** (too):

- | | |
|-----------------------------|--|
| 1. <i>aigain</i> | (plv) ēg+iz then + too |
| 2. <i>āmārē-ča</i> | (plv) āmār+iz consideration + too |
| 3. <i>aβarāča / aβarēča</i> | (plv) abārīg+iz |
| 4. <i>āθiča / āžiča</i> | (plv) āz+iz |
| 5. <i>čai</i> | (plv) -īz/ -iz + ī |
| 6. <i>čanq</i> | (plv) az + iz + nūn |
| 7. <i>čātōdīt</i> | (plv) -+ z + it + dīd |
| 8. <i>čaθu</i> | (plv) -īz/ -iz + tō |
| 9. <i>darača</i> | (plv) dar + iz |
| 10. <i>iča</i> | (plv) -īz/ -iz |
| 11. <i>iṅča</i> | (plv) ēn+iz |
| 12. <i>ṅči</i> | (plv) ān + iz |
| 13. <i>ōiča</i> | (plv) ōy + iz |
| 14. <i>pasəm-diča</i> | (plv) passand + iz + ī |
| 15. <i>pasi ča / pasiča</i> | (plv) pas + iz |
| 16. <i>paθisiča</i> | (plv) pad + tis + iz |

17. *tarča* (plv) **-tar + iz**
 18. *θisiča / θisiči* (plv) **tis + iz**

Obviously, Pāzand writes **-ča** together with the preceding word for the same reason Pahlavi (as well as Avestan) does: "**-ča**" is enclitic and thus forms a tight phonological connection to the preceding word, with the difference that Pāzand sometimes connects more than two units.

The next group which is also very common and even in some cases are seen in the Pahlavi texts is the personal pronoun enclitics. Here are some examples that consistently occur:

- | | |
|------------------------------|--|
| 1. <i>aināšq</i> | (plv) enyā+šān their way |
| 2. <i>aigis / aigiš</i> | (plv) ēg+iš |
| 3. <i>aigišq</i> | (plv) ēg+išān |
| 4. <i>aigit</i> | (plv) ēg+it |
| 5. <i>aināšq</i> | (plv) enyā+šān <i>their way</i> |
| 6. <i>čaṇdašqṇ</i> | (plv) čand + šān how many of them |
| 7. <i>dušq</i> | (plv) kū + šān (here the scribal mistake is writing [k] instead of [d]) |
| 8. <i>jaš / jaš</i> | (plv) u + š |
| 9. <i>jašq/vasq/ vašq</i> | (plv) u + šān |
| 10. <i>kaš</i> | (plv) ka + š |
| 11. <i>kašq</i> | (plv) ka + šān |
| 12. <i>kat/kat̄/kāt /kut</i> | (plv) ka + t |
| 13. <i>kəm</i> | (plv) kē + m |
| 14. <i>kəš/ kəš</i> | (plv) kē + š |
| 15. <i>kus/kuš</i> | (plv) kū + š |
| 16. <i>kušq</i> | (plv) kū + šān |
| 17. <i>vaem</i> | (plv) u + m |
| 18. <i>vaj</i> | (plv) u + š |
| 19. <i>vasq/ vašq</i> | (plv) u + šān |
| 20. <i>vašruq</i> | (plv) u + š + ruwān |
| 21. <i>vat</i> | (plv) u + t |

Once again, the reason for the 'compressed' writing is clear: we are dealing with an enclitic (i.e., a tight phonological connection) between the host and the following clitic.

Next we consider three sets of compressions with the Ezafe. The first set with the Ezafe attached before the word, the second set after the word and the third in between two words.

In the third case, it might seem at first glance that all cases involve the word **ān**, and thus it might be something special about that word when followed by the Ezafe. However, the sequence **ān ī** occurs 31 times in the first 26 chapters of our text, and in 22 of those cases the Ezafe is not "compressed", but written separately just like Pahlavi, twice compressed and the other 7 times omitted. These are rare forms and most of the time the Ezafe is not attached therefore I believe these are scribal mistakes. Here are all the examples that occur in the text.

Set 1:

- | | |
|-----------------------|----------------------------|
| 1. <i>əvəh /əvəhə</i> | (plv) ī + weh |
| 2. <i>iō</i> | (plv) ī + ō |
| 3. <i>ipa</i> | (plv) ī + pad |
| 4. <i>irā</i> | (plv) ī + rāy |
| 5. <i>iṣahamagun</i> | (plv) ī + sahmgen |
| 6. <i>istāiidār</i> | (plv) ī + stāyīdār |
| 7. <i>ixūnāhin</i> | (plv) ī + xwēn-āhan |

Set 2:

- | | |
|----------------------|-------------------------------|
| 1. <i>čai</i> | (plv) -iz + ī |
| 2. <i>pardazašnī</i> | (plv) pardazišn + ī |
| 3. <i>pasəm-diča</i> | (plv) passand + iz + ī |
| 4. <i>parastasni</i> | (plv) paristišn + ī |

Set 3:

- | | |
|---------------------|------------------------------|
| 1. <i>aimainiiō</i> | (plv) ān+ ī+ mēnōg |
| 2. <i>qgarāmī</i> | (plv) ān + ī + grāmīg |

Another group would be the merger of the Ezafe and the personal pronoun enclitics. It is expected to see these enclitics merged in the form of suffix. However an interesting point is the fact that the Ezafe (**ī**) almost always shows up as a semivowel + a sequence.

- | | |
|-----------------|----------------------|
| 1. <i>iiašq</i> | (plv) ī + šān |
| 2. <i>iθō</i> | (plv) ī + tō |

- | | |
|----------------|----------------------|
| 3. <i>ȳam</i> | (plv) ī + m |
| 4. <i>yaš</i> | (plv) ī + š |
| 5. <i>ȳaš</i> | (plv) ī + š |
| 6. <i>yasq</i> | (plv) ī + šān |
| 7. <i>yašq</i> | (plv) ī + šān |
| 8. <i>yat</i> | (plv) ī + t |
| 9. <i>ȳat</i> | (plv) ī + t |

The next group contains word compressions involving the word **čē** (which). This word occurs 61 times in the first 26 chapters. From these 61 times 48 times it is written separately 11 times compressed and twice omitted.²⁸ This provides us evidence that some of these compressed forms are scribal mistakes. The exceptions are first the word **čirā** (čē + rāy - why). This form occurs 4 times, 3 in the form of **čē + rāy** and once as **ārāči** (rāy + čē). This same form is observed in New Persian **čērā** (چرا). I believe that the example 5 and 6 are also intentional and not mistakes since they involve personal pronoun enclitics. The sequence **čē + ān** occurs 4 times in the text and the compressed form is only seen once. The sequence **čē + tō** occurs only once and it is compressed, making it hard to know whether it was intentional or not. Finally 2 and 3 are certainly scribal mistakes as they only occur once and there no other similar cases.

- | | |
|------------------|------------------------|
| 1. <i>čiq</i> | (plv) čē + ān |
| 2. <i>čiguft</i> | (plv) čē + guft |
| 3. <i>čimust</i> | (plv) čē + must |
| 4. <i>čirā</i> | (plv) čē + rāy |
| 5. <i>čiš</i> | (plv) čē + š |
| 6. <i>čit</i> | (plv) čē + t |
| 7. <i>čiθi</i> | (plv) čē + tō |

The word **ēn** occurs 21 times in the text, of which it is written 13 times separate, 5 times compressed and 2 times omitted. This clearly seems to be a scribal mistake. However what

²⁸ By omitted I mean that it occurs in the Pahlavi version but not in the Pāzand version of the text.

seems interesting is the fact that all these mistakes were made before coronal sounds [d] and [t]. In the case of **gēhān** (world), knowing that [g] is a velar and not a coronal, it is very possible that at this stage [g] became palatalized and eventually sounded like [j]. Curiously enough, the counterpart of the word **gēhān** in New Persian is **jaēhan**. Clearly this one example may not be enough evidence however, supposing that this is a fact, it could be due to New Persian influence or real features of a late form of Pahlavi.

- | | |
|-------------------|---------------------------------|
| 1. <i>aṇdqm</i> | (plv) ēn + dām |
| 2. <i>iṇdīn</i> | (plv) ēn + dēn |
| 3. <i>iṇgāhq</i> | (plv) ēn + <u>gēhān</u> |
| 4. <i>iṇḍisrā</i> | (plv) ēn + tis + rāy |
| 5. <i>iṇḍuš</i> | (plv) ēn + tis |

The following group of compressed words occur only few times during the text as opposed to many more instances when they do not appear as compressed and they seem to be simply scribal mistake. The first group is with **ēd** (this), second with **pad** (with) and third with **tā** (until).

- | | |
|-------------------------|------------------------------|
| 1. <i>ārā</i> | (plv) ēd + rāy |
| 2. <i>ārāči</i> | (plv) ēd + rāy + čē |
| 3. <i>ārāinašan</i> | (plv) ēd + rāyēnišn |
| | |
| 1. <i>padu bāeq</i> | (plv) pad + dōpāyān |
| 2. <i>pahāča</i> | (plv) pad + ēč |
| 3. <i>panqm čišṭq</i> | (plv) pad + nāmčišṭ |
| 4. <i>patan</i> | (plv) pad + tan |
| 5. <i>paxir</i> | (plv) pad + xīr |
| | |
| 1. <i>aṇdā</i> | (plv) tā (and+tā) |
| 2. <i>aṇdābūṇṭ</i> | (plv) tā + bowandag |
| 3. <i>aṇdāfrašāgard</i> | (plv) tā + frašegird |
| 4. <i>aṇdāmāh</i> | (plv) tā + māh |

The next set of compressions is with the particle **ēw** (that specific one). This occurs 12 times in our text, once written separately, once omitted and 10 times compressed. The Pahlavi version

has been transcribed as a separate word even though in Pahlavi script is written together. Whether in all instance the Pahlavi texts write this particle attached or not, clearly Pāzand does and it does not seem to be a scribal mistake. I believe that **ēw** becomes an Ezafe type suffix in later Pahlavi very similar to the New Persian Ezafe [é]. Often **ēw** has been translated as an indefinite article however it is very important to mention that in the majority of the cases where this has been translated as an indefinite article, **ēw** is followed by [ī].

- | | |
|-----------------------|------------------------|
| 1. <i>dāhā</i> | (plv) deh+ēw |
| 2. <i>hamā/hāmā</i> | (plv) hamēw |
| 3. <i>ǰāmae</i> | (plv) ǰāmag+ēw |
| 4. <i>kanikāe</i> | (plv) kanīg+ēw |
| 5. <i>kārābae</i> | (plv) kirbag+ēw |
| 6. <i>mūi</i> | (plv) mōy+ēw |
| 7. <i>vādae</i> | (plv) wād+ēw |
| 8. <i>θiśā / θasā</i> | (plv) tis+ēw |

These certainly seem like “scribal mistake”, however this term has been used here without indicating what kind of scribal mistakes as they maybe different classifications. In the case of word **risast** and **nisast** we could say that the scribe had a reasonable knowledge of Pahlavi and perhaps at the time of writing the Pāzand text he thought of Pahlavi, a simple orthographical mistake we all make and as it could be observed it only occurred once. However in the case of other compressed forms such as **čē +xxx**, **ī + enclitics** or **xxx+ēw** which are seen often in the text, I believe that we cannot classify them in the same category. These kind of scribal mistakes are revealing linguistic information about the speaker’s dialect (scribe’s dialect).

Another common type of compressed form is the negation that occurs very often and which is mostly written as **nē** (ﻧﻪ <LA>) and occasionally as **ma** (ﻣﺎ <AL>). In the Pāzand version the

long [ē] becomes [ā]. Here are some examples:

- | | |
|---------------------------------------|---------------------------|
| 1. <i>mabar</i> | (plv) ma + bar |
| 2. <i>mabāš</i> | (plv) ma + bāš |
| 3. <i>masō</i> | (plv) ma + šaw |
| 4. <i>nāāržum</i> | (plv) nē + āmurzēm |
| 5. <i>nāča</i> | (plv) nē+z |
| 6. <i>nādīt</i> | (plv) nē + dīd |
| 7. <i>nāfrājā</i> | (plv) nē + frēbēd |
| 8. <i>nākunāt</i> | (plv) nē + kunēd |
| 9. <i>nāmadan</i> | (plv) nē + madan |
| 10. <i>nāmat</i> | (plv) nē + mad |
| 11. <i>nārasat</i> / <i>nārsat</i> | (plv) nē + rasēd |
| 12. <i>nāsāiiat</i> / <i>nāšāiiat</i> | (plv) nē + šāyēd |
| 13. <i>nāxūb</i> | (plv) nē + xūb |

Finally the following group is just another few words that do not repeat in our text and are only seen once therefore testifying to further scribal mistakes.

- | | |
|---------------------------------|-----------------------------|
| 1. <i>qθis</i> | (plv) ān + tis |
| 2. <i>čaṇdo</i> | (plv) čand + ud |
| 3. <i>ārā</i> | (plv) ēd + rāy |
| 4. <i>ārāči</i> | (plv) ēd + rāy + čē |
| 5. <i>iṇθisrā</i> | (plv) ēn + tis + rāy |
| 6. <i>nṇgrā</i> | (plv) nang + rāy |
| 7. <i>θāsā</i> | (plv) tis + ēw |
| 8. <i>θisarā</i> / <i>θisrā</i> | (plv) tis + rāy |

Although there is not a great deal of consistency in the use of "compressed words" in our text, it does seem that the vast majority of cases involve words which are likely candidates for

'unstressed' pronunciation, and thus that the compressed writing reflects actual contemporary aspects of the phonological phrasing of word sequences in the scribes spoken language.

The Pāzand compressed writings thus indicate that Pāzand reflects actual speech of the scribes for if they were pronouncing each word in isolation, in an artificial "church Latin" style, there would be no reason why these specific word sequences, which involve weakly-stressed lexical items, would be "compressed" as opposed to many others.

I turn next to a consideration of another common anomaly that can be observed, and that is the disregard for vowel length as shown in the examples below:

1. (pz) *baž /baza /baža /bāža* --- (plv) **bazag** sin, evil
2. (pz) *ādqmī /ādūm /ādum /ādūm /āduṇ* --- (plv) **ēdōn** thus,
3. (pz) *daruṇd /darūnda /daruṇt /daruuṇd /daruuṇda* --- (plv) **druwand+ān** evil (plv)
4. (pz) *astat /āstat /āstāt /āštāt /astat /astāt /aštāt /āstāt /āstāt /āstāt /āštāt* --- (plv) **ēstēd (ēstādan)** to stand, to be , Auxiliary of the perfect continuous tense.

As it can be observed there is absolutely no pattern in transcribing the vowel length even though the Avestan alphabet has all the necessary characters to write all vowels and vowel lengths. Example number 4 shows one of the most common words in Pahlavi which consistently is written (𐭀𐭎𐭌𐭎𐭎) yet the Pāzand transcription shows ten different forms and once again hinting at the fact that the Pahlavi text was written previous to the Pāzand text.

Moreover, there are a series of random scribal errors that occurs in our text worthy of mentioning. The first one is the Pahlavi word **abestāg** which means the book of Avesta, the sacred book of the Zoroastrians. This word has been consistently written (𐭀𐭎𐭌𐭎𐭎) in most Pahlavi texts however in our Pāzand text it has been transcribed as **avastā** and **abāsta**. This is one of the most important words in the Zoroastrian religion and yet it contains transcription

errors proving once more that Pāzand was not really an established form of writing.

Nevertheless, another unforgivable scribal error is seen in the very title of our text. The Pahlavi version of it is **mēnōg-e xrad** (spirit of wisdom). However the word **mēnōg** shows four different varieties across our text and the word **xrad** shows up in ten different varieties:

mainiiō /mainiiōi/mainiō/mainiō
xaraṭ/ xarad/ xard/ xarda/ xarad/ xarid/ xart/ xrada/ xraṭ/ xū-rad

Here are few other examples of scribal varieties:

1. (pz) *ailāt /aiiāt* --- (plv) **ayād**: comes
2. (pz) *āina / āinā/āinii* --- (plv) **ēwēnag**: mirror
3. (pz) *avarāča / avarāči /avarāča / avarāča* --- (plv) **abārīg+iz**: and also the other
4. (pz) *čīni /čuq / čum / čun / čuṅ / čūṅ / čuṅda* --- (plv) **čiyōn**: like such as similar to
5. (pz) *xʷadāe/ xʷaḏāe/ xʷadāi/ xʷaḏāi/ xʷaḏāi/ xʷaḏāiu/ xuḏāi/ xuḏāe* --- (plv) **xwadāy**: lord, ruler

Finally, three curious cases of scribal varieties are:

1. (pz) *ābārāṭ* (plv) **dāraṭ** : **dār- dāšt**: he has
2. (pz) *aiβai* (plv) **aya**: remember
3. (pz) *aiβaiāsīt / aiβiā šīt* (plv) **ayāsīdan (ayāstan)**: to remember

In example 1, the insertion of [β] seems to be just a random error but in the examples 2 and 3 it is noticeable that the insertion of [β] occurs three times in the same exact vowel environment, which raises the question of whether or not the Pahlavi or whichever daughter language of Pahlavi spoken at the time of the this transcription had [β] sound in words in the vowel environment of /ai_ia/.

Chapter 3 - Enclitics and Ezafe

Two of the most common features that Pahlavi, Pāzand and New Persian (Dari) share are the enclitics and the Ezafe. However these features are difficult to observe as both Pahlavi and New Persian do not always write all their vowels. In the case of Pahlavi, the instances where the vowels are actually written can cause major confusion as seen below:

Pahlavi character	Vowel	Consonant
𐭮	a, ā	h, x
𐭯	i, ī, e, ē	d, g, ĵ, y ([s] if double)
𐭰	u, ū, o, ō	n, w, r

As it can be observed from the chart above, distinguishing the exact intended sound could be somewhat problematic, especially in the case of -𐭯 - because not only it represents eight different sounds but also when there are two in a row (𐭯 + 𐭯) it represents the [s] sound. This creates even more confusion because two of this character in a row also means *d+g* or *d+ĵ* or *d+y...* or any other two combinations of the sounds it represents.

In New Persian as well as in Pahlavi most vowels are not written. The only vowels that are written are [i] and [a] which are represented by [ي] and [ا]. The reason for this is the fact that New Persian adopted the Arabic alphabet. The Arabic language has three vowels [a], [i] and [u] which they also appear in long forms [ā], [ī] and [ū]. In almost all Arabic texts the short version of the vowels are not written, however the long forms are always written. Therefore the recognition of the missing vowels is a lot easier since it is three out of six possibilities.

Nonetheless, this process is not very useful for New Persian since it contains six vowels [æ], [a], [e], [i], [o], [u] plus their long versions.

On the other hand for Pāzand it is much easier to write all its vowels and even indicating vowel length however since Pāzand was mostly used to transcribed Pahlavi texts and Pahlavi has the tendency of either not writing vowels or because of its confusing nature, misrepresent vowels, therefore the Pāzand text might also be full of words lacking vowels or having the wrong vowels.

Regarding the enclitics in Pahlavi it could be said that there are many types of enclitics which based on the data in the text of **Menog-e Xrad** one can say that Pāzand shares the same types of enclitics. One of the most common of these enclitics is personal pronoun enclitics such as -(i)m, -(i)t and -(i)š... creating among other things accusatives and genitives. For example:

1. **baxš-(i)m** : he/she forgives me
2. **baxt-(i) š** : his/her destiny

These enclitics can also be used with conjunction words such as “with” or “from” . Here are two examples:

1. **az-iš** : from him/ her/ it
2. **pad-iš** : with him/her/ it

New Persian and Pahlavi are two very different languages, and in fact I personally believe that New Persian is not a direct descendent of Pahlavi, and most likely a descendent of a sister language of Pahlavi. Nevertheless there are sticking similarities between these two languages

both in grammar and vocabulary. One of the most important similarities is that New Persian and Pahlavi seem to have almost the same enclitic system.

The next type of enclitic which is very important to mention is the Ezafe. The word Ezafe means both “add-on” or “leftover”. The Pahlavi Ezafe often has been explained as type of genitive marker. In order to better understand the formation of the Ezafe in Pahlavi we should observe the changes in the historical phonology of the language. It seems that in the earlier form of the language isosyllabic nouns lost their final syllable causing the genitive case to acquire a new form. Alberto Cantera explains this phenomenon in the following way: ²⁹ *“As a consequence of the disappearance of the last syllable in isosyllabic nouns, only the genitive (and perhaps also partially the instrumental) retained a distinct form. All other inflectional forms merged. This lack of formal distinction caused difficulties for the nominative and the accusative, while other cases began early on to be marked by propositions “.*

Later the genitive case also changed forms, being replaced by a new form of genitive. He continues by stating: *“Before the formation of the new genitive, there was a three case system represented by a different stem:*

Nom.	<i>*pitā > pid</i>
Acc.	<i>*pittaram > pidar</i>
Gen./obl.	<i>*piθarah > *pis</i>

²⁹ Alberto Cantera (2009), On the history of the middle Persian nominal inflections, Exegisti Monumenta Festschrift in Honor of Nicholas Sims-Williams, Harrassowitz Verlag. Wiesbaden. Page 26-29

Once the old genitive was at least partially substituted by a new one by attaching the *-ahjal- ē* ending to the accusative system, but with more paradigmatic genitive:

Nom.	<i>pid</i>
Acc.	<i>pídar</i>
Gen./obl.	<i>*pídarē</i>

Due to the influence of the isosyllabic nouns, the *- ē* ending extended to the accusative and probably also the nominative: “

Nom.	<i>*pid(ē)</i>
Acc.	<i>*pídarē</i>
Gen./obl.	<i>*pídarē</i>

The character to write the Pahlavi Ezafe is - 𐭥 -, which as it was mentioned above it can be read as [i], [ī], [e] and [ē]. However this is more often transcribed as a long [ī] and less often as a short [e]. Assuming that the New Persian shares the same similarities as in Ezafe with Pahlavi as it does with the rest of the enclitics, it would be much easier to analyse the New Persian Ezafe in order to better understand the Pahlavi Ezafe, since of all the languages in question New Persian is the only living language.

I believe when it comes to explaining Ezafe in New Persian the most important element to

describe Ezafe is always left out. This important element is stress, and here I would like to try to demonstrate how important it is not to overlook the stress patterns in Ezafe.

In New Persian there are two primary kinds of Ezafe, the [i] type and the [e] type. The [e] type Ezafe depending on the stress position could be vocative, genitive or the definite article. On the other hand the [i] type Ezafe depending on the stress position could mean the indefinite article or abstract noun.

Here are some examples of the [e] type article:

1. **Vocative:** *pésar-e* = hey boy
2. **Genitive:** *pesár-e* = the boy of ... / son of ...
3. **definite article:** *pesar-é* = the boy / that boy (usually pejorative)

As it can be observed here only by moving the stress in different syllables of the word could have three different meanings using the same type of Ezafe. The genitive Ezafe could also show up as: *pesár-e dana* = smart boy. Here *intelligence* belongs to the boy as opposed to the previous example where the boy belonged to someone else. Another example of genitive would be: *koštæn-e mardom* = *the killing of people*. Here the Ezafe has been added to the gerund,³⁰ linking the action to People.

Now let's use the same word with [i] type Ezafe:

1. **Indefinite article:** *pesár-i* = a boy
2. **abstract noun:** *pesar-í* = the state of being a boy

³⁰ Not **Infinitive**, as it might look at first glance.

Once again by moving the stress, two totally different results are obtained. Both kinds of Ezafe change when a word ends in a vowel as shown in the examples below with the word *Xane* (house):

1. **Genitive:** *Xane-je* = house of...
2. **Definite Article :** *Xane-hé* = the house
3. **Indefinite Article:** *Xané-i* = a house
4. **Abstract noun :** *Xane-gí* = homey
5. **Vocative:** *Xánē* (or *Xáne-hé*) = hey house

As it can be observed in the genitive form the glide [j] has been inserted before the Ezafe, in the case of the definite article the consonant [h] has been inserted before the Ezafe, the indefinite article does not change, the abstract noun form receives the consonant [g] before the Ezafe and finally in the case the final vowel just becomes longer.

Unfortunately it is impossible to know the stress patterns in Pahlavi since it is a dead language and sadly its confusing orthography does not help making matters more transparent, but assuming that if the Ezafe in Pahlavi is as similar to New Persian as the other enclitics this might be a clue to better explain the Pahlavi Ezafe. Regarding the Ezafe functioning as article, the little evidence that we could collect from this text show us that Pahlavi has the enclitic **ēw** which is not considered to be an Ezafe by most scholars however it shows similar features as the New Persian definite article [é]. This in Pāzand is transcribed as [ǎ] or [e]. The enclitic **ēw** sometimes is translated as indefinite article but in the vast majority of those cases this enclitic is followed by a long [ī].

Pahlavi	Pāzand	New Persian	Translation
kanīgēw	<i>kanikāe</i>	kāeniz-é	That maiden

Pahlavi also has another Ezafe which is often transcribed [ī]. Pāzand often writes it as a short [i].

This Ezafe in Pahlavi is translated as genitive marker most of the time however there are instances where it can mean the indefinite article. If the indefinite article and genitive marker really had different pronunciations we would never know due to the obscure orthography of Pahlavi.

Below are two examples of these two types:

Indefinite article:

Pahlavi	Pāzand	translation
mard ī ahlaw	<i>mard i ašō</i>	a righteous man

Genitive marker:

Pahlavi	Pāzand	translation
mēnōg ī xrad	<i>mainiō i xrad</i>	Spirit of wisdom

Chapter 4 - The text analyzed, “Mainiiō-i Xraϑ”

The text used for analysis here is called **Dadestan ī Mēnōg- ī Xrad** (Judgments of the Spirit of Wisdom) in Pahlavi or by its short form just **Mēnōg- ī Xrad** (𐭮𐭩𐭭𐭭𐭮𐭫𐭮𐭫𐭮𐭫𐭮) which just traditionally has been translated as *Spirit of Wisdom*. Profs Oktor Skjaervø explains this title as followed:³¹ “The title is usually cited as *Menoy i xrad* ‘the spirit of wisdom’ but *menoy* never means ‘spirit’ It is an adjective referring to things in the other world, also in expressions such as ***menoy asman*** the sky (located) in the other world”. This title has many different forms of writing in Pāzand but in order to avoid confusion, the form **Mainiiō-i Xraϑ** can be used which in Avestan characters would written as: “𐬨𐬀𐬎𐬨𐬀𐬎𐬎𐬀𐬭𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 ” . This same title has been translated by him as “*Judgement of the Divine Wisdome*”³².

The reason I have chosen this text to analyse is because the Pāzand version of this text is one of least studied texts and also because I was interested to compare it to the Pahlavi version, word by word in order to recognize their inconsistencies. The version of the text used here is from E. K. Antia , *Pāzand Texts Collected and Collated*, Bombay 1909. Regarding the sources of this text, Antia states:³³ “For the *Menokhrad*, I have taken as my text an old manuscript belonging to *Ervad Maneckjee Rustamjee Unwalla*, it is about 335 years old.” The other sources that were used for this text as described by him are: “... 1- A recent a recent manuscript in the *Mulla*

³¹ Skjaervø, Prod Oktor (2009), *Introduction to Pahlavi*, page 4, footnote 5

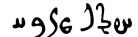
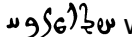
³² Skjaervø, Prod Oktor (2011) *The spirit of Zoroastrianism*. Page 6

³³ E. K. Antia (1909), *Pāzand Texts Collected and Collated*, Bombay, Duftur Ashkara Press, vi-vii

Firoze Library named MF by me, it was written by myself from an old copy. 2- A manuscript belonging to Ervad Maneckjee Rustamjee Unwalla which I called MU and which bears no colophon.” One of the greatest advantages of this version is the fact that includes orthographical inconsistencies of the two other texts which are the MU and the MF.

In order to perform a philological comparison between Pāzand and Pahlavi, for every line that was transcribed from Antia’s Pāzand into Romanized characters, I have inserted the exact same line in Pahlavi underneath. Each word was compared one by one. The greatest advantage of this method was the fact that Pāzand words which were written in an unrecognizable form due to scribal errors were easily recognized based on their Pahlavi counterparts. The Pahlavi transcription I used is the one done by Professor David N. MacKenzie,³⁴ and the reason why this version was used is to keep Pahlavi transcription standard.

In addition to Antia’s version, I have also read and analyzed the original manuscript **L19** from the British Library.³⁵ Furthermore I was able to have access to other two original manuscripts from the *K.R. Cama Oriental Institute* In Mumbai. These two manuscripts are **D41** and **D42**, which there is no certainty about how old they are.

The manuscript **D41** from the *K.R. Cama Oriental Institute* is written in both Pahlavi and Pāzand. This manuscript seems to show many orthographical issues as expected. For instance one of the most notable of these examples is the word *hōrmazd* (Ahura Mazada) which has been written  which reads as *hōlmazd* as opposed to  which reads as *hōrmazd*. Another

³⁴ Göttingen 1993; corrections by Thomas Jügel, Frankfurt 2007-2008

³⁵ This Manuscript is now called: MS Avestan 19

detail to be mentioned is the fact that the majority of the short [o]s are written as long [ō]s, using the character 𐭮 instead of 𐭮. However, overall this manuscript seems a lot more consistent in orthography than the one provided by Antia. The second manuscript from the *K.R. Cama Oriental Institute* is **D42**. The most important characteristic of this manuscript is the fact that it has been written in Arabic alphabet used for writing New Persian, hence this raises a very important issue and that is the fact that the Arabo-Persian alphabet does not write vowels and this causes the same issue as reading Pahlavi but on the plus side this alphabet contains more characters to represent consonants than Pahlavi. Other details that come to attention are the fact that the word **Mainiō** has been written as **Mīnū** (this actually is the New Persian word for **Mainiō**). Also the word **u** (and) is written as **væ** throughout the manuscript.³⁶ The character used here is (و) which could be read as both [u] and [v] in New Persian however if the character is on its own, it could not be read as [u] unless it is written (و), in addition to that in New Persian when this character is written alone without any vowel, it is implied that the only vowel that goes with it is [æ]. Furthermore in many places the long [ē] has been written as [ī], in words such as **ēdon** which is written as **īdon**.³⁷ Finally the most interesting feature of this manuscript is the addition of a glottal stop [ʔ] to the consonant inventory. For instance the word **dānāī** (wisdom, knowledge) has been written as **dānāʔī** (دڻ اعڻي). All these details point to an interesting fact which is, the scribe must have been someone who spoke New Persian very well and also thought this text was pronounced a lot more like New Persian and most likely had a lack of complete knowledge of Pahlavi.

³⁶ Pahlavi *ud*.

³⁷ Antia uses a long Schwa [ē] instead.

Amongst the Zoroastrian literature has **Mēnōg- ī Xrad** been classified under the genre of **Andarz** (advise) by scholars such as Mary Boyce and A. Tafazzoli. The text talks about a character called **Dānāg** (wise man), perhaps a symbolic representation of a pious Zoroastrian, who talks to the Spirit of Wisdom asking questions on how to live a pious life. The Spirit of Wisdom advises **Dānāg** on many religious matters such as the harm in overindulging, excess of drinking, as well as few pointers on Zoroastrian dress code and not to urinate standing. Spirit of Wisdom continues among other things by emphasizing on the importance of libation, performing the **Yasna** ceremony, belief in dualism (**Ohrmazd** the divine creator and the evil **Ahremen**), reward and punishment in the afterlife, and in between it briefly mentions Iranian historical mythology and cosmology. **Mēnōg- ī Xrad** has been written in Pahlavi, Pāzand, Sanskrit, Gujarati and New Persian before being translated into European languages.

Very little is known about when book of **Mēnōg- ī Xrad** was written or who the author was.

Mary Boyce however believes that this book might have been written during the reign of Xosrau Anushirwan (531-579) by saying: “... *the **Mēnōg- ī Xrad** may be assigned with some confidence to the reign of **Xosrau 1st**. It is perhaps an ecclesiastical counterpart to the political treatises of this period, which also appear to owe something to the **andarz** tradition*”.³⁸

I personally believe that there are small clues in this text that might imply that the text was written prior to the reign of Xosrau Anushirwan (531-579). Two of these clues are the following lines: Chapter 8, line 8: “*kū: dādār ohrmazd ēn dām ud dahišn ud amahraspandān ud mēnōg ī xrad az ān ī xwēš rōšnih ud pad āfrīn ī zurwān ī akanārag brēhēnīd...*” which reads as: “*thus: The*

³⁸ Mary Boyce, *Persian literature*, (1968) *Iranistik. Zweiter Abschnitt. Literatur Lieferung 1. (Hanbuch Der Orientalistik - Abteilung - Der Nahe Und Der Mittlere Osten*, E.J. BRILL Leiden. page -54

creator, Ohrmazd, produced these creatures and created the archangels and the spirit of wisdom from that which is his own light and with the blessing of boundless **Zurvan**".

Again in chapter 27, line 10 we can observe the following: "čē kār ī gēhān hāmōyēn pad brēh ud zamānag ud wizīr ī brīn rawēd, ī xwad ast **zurwān** ī pādixšā ud dagrand-xwadāy..." which reads as: "due to world's affairs every kind proceed through destiny and time and the supreme decree of **Zurvan**, the king and long-dominating lord".

Here the word **Zurvan** has been translated by West, once as "unlimited time" and in the second sentence as "self-existent eternity". However Zurvan is the God of time and worshiped by the followers of the Zurvanite religion. According to the Zurvanites, the God Zurvan is the father of the twin brothers, *hōrmazd* (Ohrmazd/ Ahura Mazada) and Ahriman. This idea of course could seem as a heresy by Zoroastrians since it implies that the creator of the universe has a father. Throughout history heretics have been punished by Zoroastrian rulers, therefore mentioning Zurvan in a religious text would have been heresy by orthodox Zoroastrian kings.

Zurvanism seems to have been very common practice among some Iranians of the late Achaemenid dynasty.³⁹ This was true even in the case of some non-Iranian neighbouring kingdoms. For example In the Inscriptions of **Antiochus I** there is a passage that indicates: "it is commanded to the generations of all men who **Chronos Apeiros** shall through its destiny for the life of each set in later possession of this land that they keep it inviolate". As it has been explained by Mary Boyce is the exact Avestan rendering of **Zurvan Akarana**.⁴⁰ This same

³⁹ Mary Boyce (1984), *Textual Sources for the Study of Zoroastrianism*, University of Chicago Press. Page 96

⁴⁰ Mary Boyce (1990), Further Reflection on Zurvanism, *Iranica Varia: Papers in Honor of Professor E. Yarshater*. E.J. BRILL Leiden. Page-24

rendering is seen in the -text of **Mēnōg- ī Xrad** 289.07 as:

(PZ) i xʷāš rōšnī u pa āfrīn u zuruqñ aknāra brəhnīt . ārā

(plv) ī xwēš rōšnīh ud pad āfrīn ī zurwān ī akanārag brēhēnīd, ēd rāy

*...of his own light and with the blessing of **boundless Zurvan**.*

According to R.C. Zaehner, this religion enjoyed a short period of freedom of practice during the reign of Bahram V (420-438) and Yazdegerd II (438-457) of the Sassanid dynasty.⁴¹ The start of Sassanid dynasty (224 A.D.) meant the restoration of a Persian rule after over five centuries and this also meant the restoration of the Zoroastrian church even though this might have taken some time. Shahpur I (241-272), the second Sassanid monarch is known to have been tolerant with religious minorities. His name is mentioned in the Talmud,⁴² and it was during his reign that Manichaeism flourished and enjoyed freedom of preaching and practicing. After his death the Orthodox Zoroastrian clergy with the support of less tolerant monarchs tried to eradicate all religions other than their own. However during the reign of Bahram V (420-438) and Yazdegerd II (438-457) Zurvanism seem to have flourished again. According to Zaehner in fact Yazdegerd II seems to have been openly Zurvanite, he even named one of his sons Zurvandar. Another clue in the manuscript **Mēnōg- ī Xrad** is the mention of struggles with the Byzantines and the Turks (*...kū anērīh ī hrōmāyīgān ud turkān+iz abāg ērānagān bun az ān kēn būd ī+šān pad ōzadan ī ēraj kišt...*).

⁴¹ R.C. Zaehner (1971), *Zurvan a Zoroastrian Dilemma*, Biblo and Tannen. Page 7-35

⁴² Berakoth - 56a

It is known that Yazdegerd II fought Emperor Theodosius II of Byzantium and to have battled the invading Huns.⁴³ On the other hand there are no records of Xosrau Anushirwan fighting the Turks. Finally it was during the reign of Yazdegerd II that Yeznik of Kolb wrote his refutation of sects against Zurvanism.

On the other hand Xosrau Anushirwan is known to have tried to restore a more Orthodox Zoroastrianism to his subjects by punishing other believe systems. As a matter of fact he was the chief instigator in the massacre of the Mazdakite sect around 528 A.D.⁴⁴ therefore in his time any mention of **Zurvan** in a religious text could have meant heresy. Furthermore, we can observe in the fourth book of Denkart, **Xosrau I** in fact is said to have commissioned scribes to write done the Avesta, whether from oral traditions of the magi or from surviving fragments of earlier texts that they might have possessed. Alberto Cantera states regarding this passage in Denkart:⁴⁵ “... *En este texto se introduce a Xosraw I con la fórmula **im bay xusraw ī šāhān šāh kawādān**. Su Majestad aquí presente Xusraw, rey de reyes, hijo de Kawad. La expression **im bay** se aplica en este texto solo a Xusraw e implica que es el monarca reinante en el momento de composición de texto. Para el resto de los reyes se utiliza la expression **ōy bay**”.*

“... *In this text Xosrau I is introduced with the formula **im bay xusraw ī šāhān šāh kawādān** meaning, his majesty here present Xosrau, king of kings son of Kawad. The expression **im bay** in*

⁴³ Touraj Daryaee (2009), *Sasanian Persia: The Rise and fall of an Empire*, I. B. Tauris Publisher.

⁴⁴ Richard N. Frye (1963) *The Heritage of Persia*, page 212, The World Publishing Company.

⁴⁵ Alberto Cantera (2001) *Revisión crítica de las noticias pahlavíes acerca de la trasmisión prealejandrina del Avesta*, Universidad de Salamanca.

*this text applies only to Xosrau and it implies the current monarch at the time of the composition of the text. For the rest of the kings the expression **ōy bay** is used."*

In short, I believe that the chances might have been a lot higher that this text could have been composed during the reign of Yazdegerd II (421–438 A.D.), almost one century before, instead of during Xosrau Anushirwan's time.

4.1 Sample of an Original manuscript

The following is a digitalized version of the original manuscript **L19** from the British Library in London. This manuscript contains the Pāzand version of **Mainiiō-i Xraϑ (Dadestan ī Mēnōg- ī Xrad)**, *Judgments of the Spirit of Wisdom*, as well as Afrīns (Blessings) and Aogemadaeca.

This text dates back to 1520 which was copied by Neryōsang.

In order to access and study this relic I had to travel to London UK and request permission from the British Library. With the help of Mrs Ursula Sims-Williams I was finally fortunate enough to be working with an authentic (almost) five hundred years old manuscript which thanks to the British Library has been conserved in excellent condition. However I was only allowed to scan 20 pages.

In addition to this manuscript I was able to travel to Mumbai India and be able to study other original manuscripts, the D41 and D42 from the K.R.Cama Oriental Institute however I was not granted permission to scan or photograph these manuscripts. Finally I had the opportunity to work with other original manuscripts from The Bhandarkar Oriental Research Institute in Pune India. These manuscripts were Vendidad BH2, BH3, BH4 and Ravayat BH12 which I was able to photograph limited pages of each manuscript. Even though this may not seem a lot, it is a great tool for me and my fellow students to be working with an original manuscript and I am very glad to be able to offer this tool to them.

The manuscript **L19** is written in Pāzand with Sanskrit colophons which are written upside down. The most apparent reason why the Sanskrit translation was written upside down is due

to the direction of the writing systems. Pāzand is written from right to left and therefore the book would start also from right to left. However the Devanagari alphabet used by Sanskrit writes from left to right, therefore in order to keep the flow of the direction the Sanskrit colophons have been written upside down. According to the descriptions of this manuscript it dates back to 1520 A.D. and it seems to have been originated in Navsari India.

One of the most notable features of this manuscript is the fact that the word *Xrad* (wisdom) is written *Xard* repeatedly throughout the text. In fact in the first 16 pages of the L19 manuscript presented in this thesis the word *Xard* is repeated 20 times and not even once is written as *Xrad*. These can be observed in 2.5,⁴⁶ 3.7, 3.10, 7.8, 10.13, 12.8, 12.10, 13.2, 13.4, 13.7, 13.11, 13.12, 14.3, 14.7, 14.10, 14.12, 15.5, 15.13, 16.2, 16.5.

At first this may seem to be an orthographical mistake as it is seen in Pāzand text very often. In Antia's texts the word alternates between *Xrad* and *Xard* but *Xrad* is seen more often. However in L19 it is constantly seen as *Xard* which suggests that the scribes wrote it that way intentionally due to the fact that in all likelihood this was the way they pronounced it in their dialect. This is a clear case of metathesis of [r] ↔ [a] which indicates a dialectal feature of Pāzand. The word *Xrad* has been seen in Avestan as *Xratu* (𐬭𐬀𐬎𐬎𐬀𐬎𐬀) (insight)⁴⁷, in Pahlavi texts it has been seen as *Xrad* (𐭮𐭲𐭩) and finally in New Persian as *Xeræd* (خرد). In all these related languages, both older and contemporary or younger, the consonant [r] always follows [x] except for the manuscript L19. This metathesis is another reason to believe that perhaps Pāzand had its own specific linguistic features.

⁴⁶ To be read as "page.line"

⁴⁷ Or "having great guiding thought", as described by P. Oktor Skjærvø in his old Avestan glossary.

Overall the L19 is much more consistent in its spelling conventions than the text presented to us by Antia. Other examples include the character representing the [j] sound is constantly showing up as [𐬒] as opposed to [𐬓] except by one instance in line 13.14 /šāyat/. In Antia's text we see the character [𐬔] representing the [š] sound is often written at random as [𐬕] which transcribes as [ṣ̌] or written as [𐬖] which transcribes as [ṣ], and all these characters randomly interchangeable with [𐬗] transcribed as [s]. In contrast in L19 the [𐬖] and [𐬕] are not used and instead we only see [𐬔] representing the [š] which it is not randomly interchangeable with [𐬗] = s]. In Antia's text the word for 'from' is written as both /iž/ or /əž/ while in L19 we see it written consistently as /əž/ throughout the text. Finally the vowels [e] written as [𐬘] is only used about four times and its long variety [ē] written [𐬙] is not used at all. However the [ə] and [ā] which are written as [𐬚] and [𐬛] are used abundantly. Finally many of [z]s in Antia's text are written as [𐬜] such as /guzurg/ vs /guzurg/, /namaz/ vs /namaž/ and /fraz/ vs /fraž/. The order of the pages in this sample is in sequence up until page 13 which the last line is equivalent to Antia's 276.07. Pages 14 and 15 are equivalent to line 280.07 till 280.15 and after that they are at random. There is also a brief Pahlavi insertion on page 16.

4.2 Partial transcription of L19 manuscript

The following is a transcription of the manuscript L19 which has been provided in order to both facilitate reading the manuscript and also to compare it with Antia's text.

- 1.1- *pa nāmi ýazdā*
1.2- *pa nām u šnaiši vīspqsūt da-*
1.3- *-dar horməzd ...stk...*
1.4- *...skt...⁴⁸ u harvəst m-*
1.5- *-āniiō u gəṭī dahəšnq ýazdaq ...skt...*
1.6- *...skt...*
1.7- *farahṅq farhṅ dīn mahəst*
1.8- *...skt... kəš ā*
1.9- *ādum bunxān i dānāi fraz vajīdār*
1.10- *vaš ...skt...*
1.11- *...skt... . pax'ərahə u kam*
1.12- *duaxāṅ avazūniā āfrādār hōr-*
1.13- *-məzdskt...*
1.14- *...skt... u ha-*
1.15- *-rvəst məh avjṅ ýazdaq ...skt...*
1.16- *...skt... u pur asā parda-*
- 2.1- *-šnī i ýazdaā vāspihargā čimīv*
2.2- *arzišnā ...skt...*
2.3- *pāda baxšnihā nō nō ō x'āušn-*
2.4- *-i u xard ...skt...*
2.5- *...skt... pa sta variha nīrnaṭ*
2.7- *vṅdašnī duaxānī o tan u ruuṅ baš*
2.8- *(?)azgartum ...skt...*
2.9- *...skt... ču-*
2.10- *-ṅ ṅdar avīza aβadaq abad a-*
2.11- *vāgumaṅ u hūṅ gōšīda vəhədīn*
2.12- *i mahəstn pagavəšni i dadar*

⁴⁸ Sanskrit

- 2.13- *hōrməzd u spitamaŋ zaraθušt pa*
- 2.14- *vas ja vajirinīṭ əstəṭ ...skt...*
- 2.15- *...skt...*

- 3.1- *...skt...*
- 3.2- *...skt...*
- 3.3- *...skt... ku oivīspa*
- 3.4- *vəhə dādār iŋ dām pa xard dāt*
- 3.5- *...skt...*
- 3.6- *...skt... vaš ayīn gardihā dastār-*
- 3.7- *-i pa xard ...skt...*
- 3.8- *u asəzašnī u apatiāra pa ā*
- 3.9- *i hamā u haməravəšnī ha anaos -*
- 3.10- *-aī nīrmaṭmṇdtum aβazar i xard*
- 3.11- *-rā aβaz ōx^vəš kunəṭ ...skt...*
- 3.12- *...skt...*
- 3.13- *...skt...*
- 3.14- *...skt... ham čim rā pādā ...skt...*
- 3.15- *...skt... ku dānā ē būṭ kaš g-*

- 4.1- *-uft ...skt... ku agar*
- 4.2- *iŋ āšnā ku yazdā dīn rāstī d-*
- 4.3- *āt frārūŋnī u aβar dāmā nākī*
- 4.4- *kāma u aβu(h)xšani šnī ...skt...*
- 4.5- *...skt...*
- 4.6- *...skt...*
- 4.7- *...skt... čira frahəst mardum vs kə-*
- 4.8- *-š u vs garoišni u vs bunyast*
- 4.9- *həŋod ...skt...*
- 4.10- *...skt... u frah-*
- 4.11- *əst ā kə kəš u dāt u groišini pa*
- 4.12- *xīr i yazdā vazṇdgār u nā xūb*
- 4.13- *...skt...*
- 4.14- *...skt... u iŋča ŋ-*
- 4.15- *-dāšīdan ku vazīdar būdan ...skt...*

- 5.1- ...skt... pa iṇ
 5.2- ʒis ra rṇṣ aḅar barəšni ...skt...
 5.3- ...skt... u pa
 5.4- iṇ ʒis āgāh aḅayaṭ būdan
 5.5- ...skt...
 5.6- ...skt... čī pa farjām gārī tan o-
 5.7- xākī gumājīhəṭ u aḅaštām o-
 5.8- ruā bahut ...skt...
 5.9- ...skt... u har ka -
 5.10- ruā rā rṇṣ aḅar barəšn ...skt...
 5.11- ...skt... u aṣ
 5.12- kar kərba aḡah buəšn ...skt...
 5.13- ...skt... čī ā kurba i
 5.14- mard anāḡahā kunəṭ kə rba kim
 5.15- ...skt...

- 6.1- ...skt... u ā gināh mard anāḡ-
 6.2- -ahihā kunəṭ gunāh a bun o bah-
 6.3- -ṭ ...skt...
 6.4- ...skt... u əṣ aḅastā pār-
 6.5- -ā ...skt... kuš nā ʒis
 6.6- grft⁴⁹ kən ā ruā girft ...skt...
 6.7- ...skt... ṇda uṇ u nā
 6.8- ʒis gīrat kə nā ruā gīrəṭ ...skt...
 6.9- ...skt... əṣ
 6.10- ča nuṇ fraṣ ...skt...
 6.11- ...skt... čī mainiiō u g-
 6.12- -əʒī ēdum humānā čūṇ drūpuštī
 6.13- du ...skt...
 6.14- ...skt... ýak əḅar pādā ku
 6.15- bā kstaṇd u ýad stadan nā šāii

- 7.1- aṭ ...skt...
 7.2- ...skt... pas ṇbārē ā

⁴⁹ This seems to be a misspelling of /girft/

- 7.3- *kunašni i vaha ka abar padā ku*
 7.4- *stadan nā šāyat ...skt...*
 7.5- *...skt...*
 7.6- *...skt... u ku pa ā rāinašn ab-*
 7.7- *-ar nigarīt ...skt...*
 7.8- *pa xard xāstarī aṇdar iṇ g-*
 7.9- *āhā šahar šahar u paṭdos p-*
 7.10- *-aṭkōs farnaftskt...*
 7.11- *...skt... u ə-*
 7.12- *-z har dāš u grōšni i āšā mar-*
 7.13- *damā yašā pa dānāi abīr t-*
 7.14- *-ar manīt u pursīt u vaṅost u a-*
 7.15- *-bar maṭ ...skt...*

- 8.1- *...skt...*
 8.2- *...skt... u ka⁵⁰ dī-*
 8.3- *-t ku yak aṇdardīt ādum ṇbaṅsā u*
 8.4- *hamamāl haṇd ...skt...*
 8.5- *...skt...*
 8.6- *...skt... aigin⁵¹ dānāst ku iṇ kāš u gr⁻⁵²*
 8.7- *-ō šni u juṭ rastaī i pa iṇ gāh-*
 8.8- *-ā yak āṇdar dīt ādum ṇbasā haṇ-*
 8.9- *-d nā āz dahišni i ṇazdān⁵³ sazāt*
 8.10- *bītān ...skt...*
 8.11- *...skt...*
 8.12- *...skt...*
 8.13- *...skt... čī*
 8.14- *ṇazdā dīn rāstī dāt frāruānī*
 8.15- *...skt...*

- 9.1- *ū: u pa iṇ avāgumqṇ⁵⁴ buṭ ki har ki n-*
 9.2- *-ā pa iṇ abīja dīn aigišā pa n-*

⁵⁰ Antia writes it /ki/

⁵¹ Antia writes it /agin/

⁵² Antia writes it /garōisn/

⁵³ Here the word /ṇazdān/ is written as /ṇazdān / with an extra[ṇ] after [y].

⁵⁴ Antie uses a [β] instead of [v].

- 9.3- *-ar ʔis gumanīskt...*
 9.4- *...skt...*
 9.5- *...skt... u pa ha-*
 9.6- *-ma čim šəβašnivīnəndskt...*
 9.7- *...skt... pas əz ā p-*
 9.8- *-a purusīdārī u varzīdarī dīn*
 9.9- *taxšātar būt̄ ...skt...*
 9.10- *...skt...*
 9.11- *u əz dasturā i pa iŋ dīn dānāt-*
 9.12- *-ar u dīn āhāhtar⁵⁵ būt̄ haŋt̄ pu-*
 9.13- *rəzsīt̄⁵⁶ ...skt...*
 9.14- *...skt...*
 9.15- *ku ō dārəšn tan u bōzašn ruā ʔi-*

- 10.1- *-sā čī vəhə u pahalumtar ...skt...*
 10.2- *...skt...*
 10.3- *...skt... vašā pa pādāi u əz dī-*
 10.4- *-n guft̄ ...skt...*
 10.5- *ku (?)əz⁵⁷ nākī i ō mardomā rasət̄ xa-⁵⁸*
 10.6- *-d vəhə ...skt...*
 10.7- *...skt... čig əʔī pa nīrō i*
 10.8- *xard šāyāt̄ rāinīdan ...skt...*
 10.9- *...skt... u mainiō ča*
 10.10- *pa nīrō xard u xʷəš šāyāt̄ dard*
 10.11- *-an ...skt...*
 10.12- *...skt... u iŋča pādā ku hōrməzd iŋ dām*
 10.13- *dahəšni āndar gəʔī pa āsnxard*
 10.14- *dāt̄ əstət̄ ...skt...*
 10.15- *...skt...*

- 11.1- *...skt... u gəʔī ča u mainiō*
 11.2- *rāinīdārī pa xard ...skt...*

⁵⁵ Antia writes it /āgāhtar/

⁵⁶ [z] seems to be a mistake.

⁵⁷ The character before /əz/ is not clear.

⁵⁸ It seems that /xard/ has been written as /xad/.

- 11.3- ...skt... u ka gu⁵⁹
 11.4- -zurg sudai⁶⁰ u arəzamηdī xard p-
 11.5- -a ā āina dīt aηdar horməzd i xu-
 11.6- daš u aməšāspηdān mainiiō i
 11.7- xard spāsdar būt ...skt...
 11.8- ...skt...
 11.9- ...skt...
 11.10- ...skt... mainiiō i
 11.11- xard pa nāhī kard ...skt...
 11.12- ...skt... u mainiiō i xard rānam-
 11.13- -až u parstašnivāš kard ku aβ-
 11.14- arə aməšāspηdān ...skt...
 11.15- ...skt...

- 12.1- ...skt... u iηča dānəst k-
 12.2- -u hamā kār u kərba kunišn frārū-
 12.3- -η pa nirō i xard o x^ʷāš šāyēt k-
 12.4- -ardan ...skt...
 12.5- ...skt...
 12.6- u tuxšā aβa yaēt būdan x^ʷašn-
 12.7- ūdī i mainiiō i xrad ...skt...
 12.8- ...skt...
 12.9- u əžā fraž yazišn i mainaō i
 12.10- xard kardan tuxšātar būt ...skt...
 12.11- ...skt...
 12.12- ...skt... pas əž ā mainiiō i xard
 12.13- manišn u kāma i ādānāra tan h-
 12.14- -aβaš pēdinīt ...skt...
 12.15- ...skt...

- 13-1- ...skt... vaš ha vaš guft
 13.2- ...skt... ku dōst i stāidā-
 13.3- -rvəhə əž ašahī i pahalim ...skt...
 13.4- ...skt... āfrāh
 13.5- x^ʷāh əž mən mainiiō i xard ...skt...

⁵⁹ Antia writes it /guzurg/

⁶⁰ Antia does not include [a]

- 13.6- ...skt... *kut rāh-*
 13.7- *nmāš bom ō xʿašnūdī i ýazdā u*
 13.8- *gahaq u pa gəθī darəšnii tan u*
 13.9- *pa mainiiō buxtārī⁶¹ ruā ...skt...*
 13.10- ...skt...
 13.11- ...skt...
 13.12- ...skt... *pursīt dānā ō mainiiō*
 13.13- *xard ...skt...*
 13.14- *ku čuṇ šāyaṭ⁶² xʿāstan dārəšn*
 13.15- *u padīxʿī i tan jaṭ əz aiq i ruq*

- 14.1- *-matar buṭ hāṭ ku ri stāxəz u*
 14.2- *...an i pasin kardan nā šāiast*
 14.3- ...skt...
 14.4- ...skt...
 14.5- ...skt...
 14.6- ...skt...
 14.7- ...skt...
 14.8- ...skt...
 14.9- ...skt...
 14.10- ...skt...
 14.11- ...skt...
 14.12- ...skt... *pa hamvāl kardan i kərba tux-*
 14.13- *-ša bāš ...skt...*
 14.14- *kut pamainiuā ō friāt rasəṭ*
 14.15- ...skt... *pa xhā⁶³*

- 15.1- *ča nākī gəmī vstāx ma bās*
 15.2- ...skt...
 15.3- *nākī i gəθī ədum humānā čum aβar i*
 15.4- *pa aβastarā rōz āet⁶⁴ kə pa hā*
 15.5- *ča ~~aβastarā rōz āet kə pa hā~~⁶⁵*

⁶¹ It is very strange to see an [i] right after a [ī].

⁶² This is the only time that [y] is used instead of [ý].

⁶³ [ϕ] has two dots on top as if they were some kind of diacritics.

⁶⁴ The vowel [e] has been used only here and in the line 15.6, 15.9, 15.10.

⁶⁵ Here the scribe rewrote the previous line by mistake and then crossed it off.

- 15.6- *kūh aβa3 nā paet ...skt...*
15.7- *...skt...*
15.8- *...skt... vas gēθī*
15.9- *ārāe mabāš ...skt...*
15.10- *či gēθī ārāe mard mainiiō vašō-*
15.11- *θbahōt ...skt...*
15.12- *...skt... pa xir u x^vastā i v-*
15.13- *-as vastāx mabāš ...skt...*
15.14- *...skt... čut pa farzām*
15.15- *-hamā āθāiaṭ hištan ...skt...*

XIX. MINOKHIRAD (Paz., Skt.)

19·8 × 13·4 cm.

Fols. 148, marked in Guj., but mostly cut off in the margin.

15 lines to a page.

The Skt. version appears in alternate sentences and in an upturned script.

Fols. 133–48 contain Av., Paz., Skt. fragments of Āfrīn and Aogemadaecā.

A Phl. colophon appears on fol. 132, which, according to West (SBE., 24, Intr., p. xxi), is copied from some older MS., and which says that the MS. was completed by Ervad Shatroyar, contemporary (?) of Neryosangh. This is followed by a Skt. colophon reading: Finished on the 18th day of the 2nd month of the year 890 A.Y. (= 1520 A.D.) by Mihrvan Mahyar, grandson of Padam at Navsari.

8.

N^o 366.

Z & P XIX.

Mino Khared

Belvi & Sansretan

N^o 118 of D. Guine, Catalogue

کتاب مینو پند

श्रीनाथजी गोपीराम
श्रीकाशनाथ पेंलकीलौ
गणेशपीठ प्रानेवर



The *Menokhered*, a Word that signifies the Divine Spirit, is a kind of dialogue, the Persons of which are not certainly known. Some think that they are the Divine Being and Xoroaster: its purport is to shew the utility of the Law, and the necessity of fulfilling it, notwithstanding the objections of unbelievers. —

M^r. Anquetil de Peron says it is not now extant in the *Selvic* but this Copy controverts his assertion, there is no Copy of this Book hitherto brought to Europe and it is with great Difficulty to be procured in *India*. —

-¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰

Handwritten marginal symbol or character.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ॐ नमो भगवते वासुदेवाय ॥ २ ॥

ॐ नमो भगवते वासुदेवाय ॥ ३ ॥

ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

ॐ नमो भगवते वासुदेवाय ॥ ५ ॥

ॐ नमो भगवते वासुदेवाय ॥ ६ ॥

ॐ नमो भगवते वासुदेवाय ॥ ७ ॥

ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

ॐ नमो भगवते वासुदेवाय ॥ ९ ॥

ॐ नमो भगवते वासुदेवाय ॥ १० ॥

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥

ॐ नमो भगवते वासुदेवाय ॥ १२ ॥

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥

ॐ नमो भगवते वासुदेवाय ॥ १४ ॥

ॐ नमो भगवते वासुदेवाय ॥ १५ ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
ॐ नमो भगवते वासुदेवाय ॥ २ ॥
ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
ॐ नमो भगवते वासुदेवाय ॥ १० ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
ॐ नमो भगवते वासुदेवाय ॥ २० ॥

21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Handwritten text in an ancient script, likely Coptic or Greek, arranged in approximately 15 horizontal lines. The script is dense and characteristic of early Christian manuscripts. The text appears to be a liturgical or doctrinal passage.



Handwritten text in the same ancient script, positioned between two decorative separator lines. The text continues the liturgical or doctrinal content.



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4.3 Interlinear Pāzand / Pahlavi transcription

The following is the Romanized transcription of Antia's Pāzand text of the manuscript **Dadestan ī Mēnōg- ī Xrad**, chapters 1 to 26 in both Pāzand and Pahlavi.⁶⁶ In addition to that for every transcribed Pāzand line I have inserted the same exact sentence in Pahlavi transcription, using Mackenzie's transcription, in order to facilitate the comparison.

This was an extremely time consuming task as the total of all line between Pahlavi and Pāzand sum up to 1368 line. The Pahlavi version did not have the same line breaks as the Pāzand text therefore for the Pahlavi text I have inserted line breaks to match the Pāzand sentences.

The greatest result achieved from this method was the identification of all the different alternative spelling and grouping them together. This tool was also an excellent aid in order to create my Pāzand glossary. Ultimately the goal is also to provide a tool to my fellow students in the field in order for them to further analyze this text.

The numbers that appear before each Pāzand sentence represent the page and line in Antia's book. For example 298.06 means page 298, line 6.

⁶⁶ Initially I was interested in an IPA transcription but I preferred to use the traditions Romanized transcription in order to keep it standard.

Dadestan ī Mēnōg- ī Xrad
Judgments of the Spirit of Wisdom

دادهستان مینوگ خرد
۱۳۴۶

Chapter: i

273.04 panqmi u šnāisni vīspqñ sūt dādār hōrməzd

pad nām ud šnāyišn ī wispān-sūd dādār ohrmazd

273.05 u harvast mainiiō u gāθī dahəšnq ųazdq frahñ-

ud harwisp mēnōg ud gētīg dahišnān yazadān ud frahan

273.06 gq frahñg dīn mahəst kəš ē ədum bun xqñ(axqñ MF) i dānāi

gān frahang ī dēn ī māzdēsñ,kē+š ēd ast bun-xān ī dānāgīh

273.07 frāž vajīdār vaš pa xʳarahe(xʳara MU) u kqm i duaxānq

frāz-wizīdār aziš, pad xwarrah ud kām ī dō axwān

273.08 avazūniq āfrā dādār hōrməzda . u harvast məh aojq

abzōnīgān, āfrāh ī dādār ohrmazd

273.09 ųazdq . u pura(pur MF) āsq pardazašñi i ųazdq vāspq

ud harwisp meh-ōzān yazadān,ud pad rāyēnišn ud pardazišn ī yazadān-ēzišnīh

273.10 hargq čimīvarzasnq dānagq . pāda baxšnihā nō nō ō

ō čimīg-warzišnān dānāgān pādāšñihā nōg nōg ō

273.11 xʳəsnī(xʳəšī MF) dārī i xrada . pa sta varəhā nīrmaṭ vaṇdašñi

xwēšēnīdārīh ī xrad,pad stabrīhā nīrmad-windišnīh

273.12 i duaxāni ō tan u ruuq baeš ažgartum . čuñ(MF adds əž) aṇdar

ī dō-axwānīg, ī ō tan ud ruwān bēšazgartom. čiyōn andar

273.13 avīspa(abīža MF) aḅdq aḅad avəgumq hūñgōšīda vahədīn i

abēzag abdān abd abēgumān ud huhangōšīdag weh dēn ī

273.14 məhəstq pagvəšni i dādār hōrməzda u spitamq zaraṭuš-

māzdēsñān pad gōwišn ī dādār ohrmazd ud spitāmān zarduxšt

273.15 tr vasjā vajīrinīṭ əstəṭ ku ōi vīspa vahədādār iṇ

pad was gyāg wizīrēnīd ēstēd kū ōy ī wisp-weh dādār ēn

273.16 dqm pa xarəṭ dāṭ . kəš avīngardihā dāstāi(dāstārī MF) pa

dām pad xrad dād, u+š *wanīgardiḥ-dāštārīḥ pad

273.17 xart . u ašāžāšnī u apatīāra q hamā u hamā ravaš-
xrad ud asazišnīg ud apetyārag pad ān ī hamēw-ud-hamēw-rawišnīḥ

273.18 nihā anōšī nīrmaṭ maḥdtum aβazār i xard rā aβāž
anōšagīḥ nirmadōmandtom abzār ī xrad rāy abāz

273.19 ō xʷāš kunāṭ . ham čim rā pādā . ku dānā ē būṭ kāš guf-
ō xwēš kunēd.ham čim rāy paydāg kū dānāg+ēw būd kē+š guft

273.20 ta . ku agar iḥ āšnā ku yazdq dīn rāstī u dāṭ frārūnī
kū agar ēn āšnāg kū yazadān dēn rāstīḥ ud dād frārōnīḥ

273.21 u aβar dāmān nēkīḥ-kāmag u aβuxšāišnī . čirā frahāst
ud abar dāmān nēkīḥ-kāmag ud abaxšāyišnīg,čē rāy frahist

274.01 mardum vs kēš u vs garōišni vs nun yast hāḥda .
mardōmān was-kēš ud was-wurrōyišn ud was-buništ hēnd?

274.02 u frahastq kānāš(kāš MF) u dāṭ u groišni pa xīr i yazdq
ud frahist ān kēš ud dād ud wurrōyišnīḥ pad xīr ī yazadān

274.03 vajḥdgār u nāxūb . u iḥča aḥdāšīdan(aḥdāšīda MF) ku vazīdār
wizendgar ud nē xūb?ud ēn+iz handēšīd kū wizīdār

274.04 būdan . pa iḥḍisrā rḥž aβar barāšnī . u pa iḥḍuš
būdan pad ēn tis rāy ranj abar barišn ud pad ēn tis

274.05 āgāh āβāiiaṭ būdan . či pa(MF omits) frajāqm gārī tan ō
āgāh abāyēd būdan čē pad frazām-kārīḥ tan ō

274.06 xākī gumāžahāṭ u aβastāqm o rumq bahōṭ o u har kaš
xākīḥ gumēzīhēd ud abestām ō ruwān bawēd,ud harw kas

274.07 ruq rā rḥž aβar barāšna . u až kār u kərba āgāh
ruwān rāy ranj abar barišn ud az kār ud kirbag āgāh

274.08 buišni . či q kərba i mard anāgāhīhā kunāṭ kərba kəm .
bawišn,čē ān kirbag ī mardōm anāgāhīhā kunēd kirbag kem

274.09 u qgunāh i mard anāgāhīhā kunāṭ gunāh bun(abun MF) ōbahōṭ .
ud ān wināh ī mardōm anāgāhīhā kunēd wināh pad bun ī ōy bawēd.

274.10 u až aβāsta pādā . kuš nāḍas graḥta kənā ruq grīfta .
ud az abestāg paydāg . kū nē kas tis kard kē+š nē ruwān kard tā nūn

274.11 aḥdā nuḥni nāḍis gīraṭ kənəruqgīraṭ . až čanq(ča nuh MF) fraž .
ud nē tis kunēd kē nē ruwān kunēd az+iz nūn frāz,

274.12 či mainiio gāḍī ādum humānā čūḥ drūpastī(dru pust MF) du . yak
čē mēnōg ud gētīg ēdōn homānāg *čiyōn drubuštīḥ dō, ēk

274.13 āβar pādā ku bāstanḥd u yak stadan nāsāiiaṭ . pas ḥbārē
ēwar paydāg kū be stānēnd ud ēk stadan nē šāyēd. Pas hambār

274.14 q dunašni əvəhə kə əβra pādā ku stadan(studan MF) nāšāiiaṭ . u ka
ān kunišn ī weh, kē ēwar paydāg kū stadan nē šāyēd. Ud ka

- 274.15** *pa ērāinašan abar nəgrīt . pa xarda x'āstārī ɳdār(aɳdar MF) iɳ*
pad ēd rāyēnišn abar nigerīd pad xrad-xwāstārīh andar ēn
- 274.16** *gāhq šahar šahar u paṭ kōs paṭ kōs franaft . u žhar (əž har MF)*
gēhān šahr šahr ud pāygōs pāygōs franaft. ud az was
- 274.17** *kāšu garōišni i əsq mardumq yašq pa dānāī abīrtar*
kēš ud wurrōyišn ī awēšān mardōmān ī+šān pad dānāgīh abērtar
- 274.18** *minīt u purašīt u vajōst u abar maṭ . u kidīt ku(u MF)*
menīd, pursīd ud wizōst ud abar mad, ud ka dīd kū
- 274.19** *ŷak ɳdar diṭ(duṭ MF) ədum ɳbasq u haməmāl hənd . agin*
ēk andar did ēdōn hambasān ud hamēmāl hēnd. Ēg
- 274.20** *dānəst ku iɳ kəš u garōisn u jaṭ rastī i pa iɳgā- hq*
dānist kū ēn kēš ud wurrōyišn ud ŷud-ristagīh ī pad ēn gēhān
- 274.21** *ŷak ɳdar duṭ ədum ɳbastq(aɳbasq MF) hād nē əž dahəsni i*
ēk andar did ēdōn hambasānīg hēnd nē az dahišn ī
- 275.01** *ŷazdq sazəṭ būtan . čī ŷazdqɳ dīn rāstī dāt*
yazadān sazēd būd, čē yazadān dēn rāstīh ud dād
- 275.02** *frārūɳni . u pa iɳ abəgumq būṭ(būdan MF) ku har kə na pa iɳ*
frārōnīh,ud pad ēn abēgumān būd kū harw *kē nē pad ēn
- 275.03** *abīja(abījah MF) dīn aigišq pa har ɳiš gumq . u pa hamā*
abēzag dēn ēg+išān pad harw tis gumānīgīh. ud pad hamāg
- 275.04** *čim smaəbašn(šəbašni MF) vīnənd u pa səž(pas əž MF) q pa pursīdārī u i*
čim šēbišn wēnēnd. pas az ān pad pursīdārīh ud warzīdārīh ī
- 275.05** *dīn(MF and MU add u varzīdārī) taxšātar dīt(būt MF) u əž dastūrq u*
pa iɳdīn(MF adds dīn dānātar) āgāh- tar
dēn tuxšāgtar būd ud az dastwarān ī pad ēn dēn dānāgtar ud dēn-āgāhtar
- 275.06** *būt həɳṭ pursīt . ku ōi dārəšn tan u bōžasni ruuq*
- 275.07** *ɳisə čī vəhə u palumtar . vasq pa pādāī i əž dīn*
tis čē weh ud pahlomtar? u+šān pad paydāgīh ī az dēn
- 275.08** *gufta . ku əž nəkī iō mardumq rsəṭ(rasəṭ MF) xard vəhə . čī gā-θī*
guft. kū az nēkih ī ō mardōmān rasēd xrad weh,čē gētīg
- 275.09** *pa nīrōi xard šāiiəṭ rāinīdan u mainiō ča pa*
pad nērōg ī xrad šāyēd rāyēnīdan ud mēnōg+iz pad
- 275.10** *nīrōi xarda ō x'əš šāiiəṭ karadan . u iɳča pādā ku*
nērōg ī xrad ō xwēš šāyēd kardan, ud ēn+iz paydāg kū
- 275.11** *hōrməzda iɳ dqm u dahəsna iɳdar gəθī pa āsn xard*
ohrməzd ēn dām ud dahišn ī andar gētīg pad āsn xrad
- 275.12** *dāt əstaṭ(əstaṭ MF; MU) . gəθī ča u mainiō rāinīdārī pa xard . ku*
dād ēstēd ud gētīg+iz ud mēnōg rāyēnīdārīh pad xrad. ud ka
- 275.13** *guzurg sūdī u aržamɳdī i xarda pa q āina dīt aɳdar*

wuzurg sūdih ud arzōmandih ī xrad pad ān ēwēnag dīd andar

275.14 hōrmazda i xʷaDāiu aməšāspəndən mainiiō xarṭ spās-dār
ohrmazd ī xwadāy ud amahraspandān ud mēnōg ī xrad spāsdārtar

275.15 būṭ . u mainiiō i xard panāhī karaṭ . u mainiiō i
būd . ud mēnōg ī xrad pad *panāh grift . ud mēnōg ī

275.16 xard rā namāž u parstašni vās karda ku aβrə aməšās-pəndən
xrad rāy namāz ud paristišn wēš kard kū abārīg amahraspandān,

275.17 u iṅča dānəsta ku hamā kār u kərəba u kunišni
ud ēn+iz dānist kū hamāg kār ud kirbag ud kunišn ī

275.18 frārūṅ pa nīrō i xard ō xʷəš šāyēd kardan . u tux-sā
frārōn pad nērōg ī xrad ō xwēš šāyēd kardan. ud tuxšāg

275.19 āβāiiaṭ būdan ō xašnūdī i mainiiō i xard . u əž
abāyēd būdan pad hušnūdih ī mēnōg ī xrad, ud az

275.20 frāž yazisni mainiiōi xard kardan tuxšātar būṭ .(MF and MU add pas) əž
ān frāz pad ēzišn ī mēnōg ī xrad kardan tuxšāgtar būd. pas az

275.21 q mainiiōi xard mainišn u kāma i q dānārā tan havaš
ān mēnōg ī xrad menišn ud kāmag ī ān dānāg rāy tan awiš

276.01 pədāinīṭ . u vaš ha vaš gufta . ku dōsta istāiidār
paydāgēnīd u+š awiš guft kū dōst ī stāyīdār

276.02 vəhə əž ašahī i pahalūm . āfrāh xʷāh(MF omits) əž mən main-iiō
weh az ahlāyīh ī pahlom. āfrāh xwāh az man, mēnōg

276.03 I xard . kut rāh nmāe bom ō xʷušnūdī i yazd q u
ī xrad, kū+t rāh-nimāy bawam ō hušnūdih ī yazadān ud

276.04 vah q u pa gəθī dārəsni tan u pa mainiiō buxtār i ruq .
wehān ud pad gētīg dārišn ī tan ud pad mēnōg bōxtārīh ī ruwān.

Chapter: ii

276.05 puršīṭ dānā ō mainiiō xraṭ . ku čuṅ šā-iiat
pursīd dānāg ō mēnōg ī xrad kū čiyōn šāyēd

276.06 xʷāstan dārəsni padīxʷī i tan ja əž zaq i ruq
xwāstan dārišn ud padēxīh ī tan jud az zyān ī ruwān ud bōxtārīh ī ruwān

276.07 u buxtārī i ruq jaṭ əž zaq(ziiqn MF) i tan . mainiiōi xard pā-šux
jud az zyān ī tan? mēnōg ī xrad passox

276.08 kard . ku q i əž θo kəh pa hamtāk kār u hama-tāk
kard kū ān ī az tō keh pad hamtāg, ud hamtāg

276.09 pa vaš məhə . məh pa jaš sālār(sālārī MF) u šālār pa
pad aziš-meh, ud aziš-meh pad sālār, ud sālār pad

276.10 xʷaəðae dār . u iṅdar(aṅdar MF; MU) xʷaəðai q əgāna u fram q burdār u
xwadāy dār ud . andar xwadāyān ēkānag ud framān-burdār ud

- 276.11 rāstī gavāšn bāš u andar hamaiārq ēr tan čarb u**
rāst-gōwišn bāš. andar hamahlān ēr-tan ud čarb ud
- 276.12 hučasma bāš . spazagī ma kun kut dusrūbī daruṇdī ha-**
hučašm bāš. spazgīh ma kun, kū+t dusrawīh ud druwandīh
- 276.13 baš nārsaṭ . čigufta āstaṭ . ku spazgī garqatar(vanāhtar MF) ku**
awiš nē rasēd, čē guft ēstēd kū spazgīh garāntar kū
- 276.14 jākuī . u ṇdar kōzax har drūza kuārašn ō pāš**
jādūgīh, ud andar dušox harw druz dwārišn ō pēš
- 276.15 darūj(drūčā MF; MU) . spazgī garq gunāhī rā duārāsn ō(MF and MU add āž) pas .**
āž
ud druz ī spazgīh, garān-wināhīh rāy, dwārišn ō pas. āž
- 276.16 kāmāī ma kun . kut āž dāb nāfrājā . jaṭ(vaṭ MU) xīr i gāṭ ī**
kāmagīh ma kun, kū+t āž dēw nē frēbēd u+t xīr ī gētīg
- 276.17 aḅāmīža u aimainiō avīn nā bahōṭ . xʿašamaganī ma**
abēmizag ud ān ī mēnōg wany nē bawēd. xešmīh ma
- 276.18 ku . čī mard ka xašm kunāṭ aigiš kār u kāraba u nmāž u**
kun, čē mard ka xešm gīrēd ēg+iš kār ud kirbag ud namāz ud
- 276.19 parastasni yazdaq framōš bahōṭ . jaš(čaš MF; MU) hamōīn gunāh u**
paristišn ī yazadān framōš bawēd. u+š hāmōyēn wināh ud
- 276.20 baža ō manišn ōftaṭ ṇdābā nastastan xašm . xašm**
bazag ō menišn ōftēd ud tā be nišastan ī xešm.
- 276.21 havṇd āhāraman guft āstaṭ . beš madār . čī ōi i beš**
hāwand ahreman guft ēstēd. bēš ma bar, čē ōy ī bēš
- 277.01 burdār rā mašn(rāmašna MF) i gāṭī u mainiō avīn bahōṭ . vaš(čaš MF; MU)**
xāhašn
burdār rāmišn ī gētīg ud mēnōg wany bawēd u+š kāhišn
- 277.02 ō tan u ruq ōftāṭ . varunī ma kun . kāt āž xʿāš**
ō tan ud ruwān ōftēd. waranīgīh ma kun, kū+t az xwēš
- 277.03 kunāsn ziq pašēmānī bā(nā MF; MU) rašaṭ . arašk i aḅārūṇ madār .**
kunišn zyān ud pašēmānīh nē rasēd. arešk ī abārōn ma bar,
- 277.04 kut zāṇdāī(zīṇdī MF) aḅāmīž nā bahōṭ . nṇgrā gunāh ma kun . čī**
kū+t zīndagīh abēmizag nē bawēd. nang rāy wināh ma kun, čē
- 277.05 nākī ūaṇyaidī u pādašāhī u xunar u sāiṇdāī nē padāma(pa dāma MF)**
nēkiḥ ud ārāyišn ud hangadīh ud pādixšāyīh ud hunar ud šāyendagīh nē pad kām
- 277.06 u kunišni i mardumaṇ bā pa barhīnašn u spi hir u(MF omits) kāmāī**
ud kunišn ī mardōmān, bē pad brēhēnišn ī spihr ud kāmag ī
- 277.07 yazdaq bahōṭ . bušāsp ma varz . ku ta kāra u kāraba**
yazadān bawēd . būšāsp ma varz . kū+t kār ud kirbag
- 277.08 i āvāīaṭ karadan kard(akardan MF; MU) nā māraṭ(mānaṭ MF) zana i pa gōhar va-**
jīn(vajīṭ MF; varzīn MU)
ī abāyēd kardan akard nē mānēd. zan ī padgōhr wizīn,

- 277.09** *čiq vəh i pa avadum xusrūbtar . darāəq jōisnī*
 čē ān weh ī pad abdomīh husrawtar. drāyān-jōyišnīh
- 277.10** *ma kun . kut n̄dar u amərədāt̄ aβərPdāt̄ u mārəspənt̄ āstār*
 ma kun, kūt+andar hordād ud amurdād amahraspand āstār
- 277.11** *u garq n̄ jahēt̄ . kušāt̄ duārəsni ma kun . kut(ku MF) padu-βāeq*
 ī garān n̄ jahēd. wišād-dwārišnīh ma kun, kūt+pad dōpāyān
- 277.12** *u čihār βāeq ziqi pa frazndq vaznd nāra-sat̄*
 ud čahārpāyān zyān ud pad frazandān wizend n̄ rasēd.
- 277.13** *āmōka ma raβ . kut āstār igarq ō ruq n̄ rasāt̄ .*
 ēw-mōg ma raw, kūt+āstār ī garān ō ruwān n̄ rasēd.
- 277.14** *əž pāe pēšiiār ma kun . ku pa dāt̄ i dēβq gərəftār*
 az pāy pēšārwar ma kun, kūt pad dād ī dēwān griftār
- 277.15** *n̄ bāš(bāe MF; bāie MU) vat(at MF; jat̄ MU) q gunāh ā dēβa ō dōžax n̄ kušə-
 nt̄(dašənt̄ MF; dašənt̄ MU) .*
 n̄ bawē u+t ān wināh rāy dēw ō dušox n̄ kešānd.
- 277.16** *tuxšā u paemānī bāš u əž frārūn tuxšāi*
 tuxšāg ud paymānīg bāš ud az frārōn-tuxšāgīh ī
- 277.17** *xʼās xʼar . u yazdq u vəhq bahar kun . jat̄(čət̄ MF; MU) ē əduŋ*
 xwēš xwar, ud yazadān ud wehān bahr kun,
- 277.18** *varzīdārī n̄dar xʼāškārī mahəst kərəba . əž xʼāsta i*
 u+t ēd ēdōn-warzīdārīh andar xwēškārīh mahist kirbag. az xwāstag ī
- 278.01** *kasq ma par(apar MF; MU) . kut frārūn tuxšāi i xʼāš avīn n̄*
 kasān ma appar, kūt+frārōn-tuxšāgīh ī xwēš wany n̄
- 278.02** *bahōt̄ . čiguft̄ āstaṭ̄ . ku kə n̄ əž frārūn tuxšāi*
 bawēd, čē guft̄ ēstēd kūt, kē n̄ az frārōn-tuxšāgīh
- 278.03** *i xʼāš bē əž han miš(ṭiš MF; MU) xʼrāt̄ ō i ədum humānā čun kəsar*
 ī xwēš, bē az any, tis xwarēd ōy ēdōn homānāg čiyōn kē sar
- 278.04** *i mardumq pa dast dāraṭ̄ u magz i mardumq xʼarəṭ̄ .(MF; MU add əž) zan i*
 ī mardōmān pad dast dārēd ud magz ī mardōmān xwarēd. az zan ī
- 278.05** *kasq parhəxtār bāš . čit̄ iŋ har sə avīn šāiiat̄*
 kasān pahrəxtār bāš, čē+t ēn har sē wany šāyēd
- 278.06** *budan ham xʼāst u ham tan u ham ruq . aβādusmanq*
 būdan, ham xwāstag ud ham tan ud ham ruwān. abāg dušmenān
- 278.07** *pa dāistq kōxš . aβā dōstq pasnd i kōstq raβ .*
 pad dādestān kōxš. abāg dōst pad passand ī dōstān raw.
- 278.08** *aβā xūn(xʼūn MF; MU) var marda naβard mabar . jaš paθisiča āin*
 abāg kēnwar mard nibard ma bar u+š pad tis+iz ēwēnag
- 278.09** *ma āzār . avā ājūr mard ham bāe ma bāš . jaš pa*
 ma āzār. abāg āzwar mard hambāy ma bāš u+š pad
- 278.10** *sālārī ma gumār . abā spazg mard ō kar pādašāhq*
 sālārīh ma gumār. abāg spazg mard ō dar ī pādixšāyān

- 278.11 masō . avā dusrūb mard paeuuand ma ku . avā dusā- gāh**
ma šaw. abāg dusraw mard paywand ma kun. abāg dušāgāh
- 278.12 mard hamkār ham θōjī ma bāš . avā(MF adds viiāžqñ) hala**
mard hamkār ud hamtōzag ma bāš. abāg halag
- 278.13 mard patkār ma kun . avā mastūk mard pa rāh ma raβ .**
mard pahikār ma kun. abāg mastōg mard pad rāh ma raw.
- 278.14 až vaṭ gōhar mard aβām ma stan . pa spāsdārī i**
az wad-gōhr mard abām ma stān. pad spāsdārīh ī
- 278.15 ṅdar yazdaqñ u yast niāeaqñi u yazašn u azbāeṣn**
andar yazadān ud yašt ud niyāyišn ud ēzišn ud azbāyišn
- 278.16 u āmōxtārī i frahṅg kardan tuxšā u jṅqñ aβaspār**
ud hammōxtārīh ī frahang kardan tuxšāg ud gyān-abespār
- 278.17 bāš . či guft aštəṭ . ku pa zahišn aiiārī i pa**
bāš, čē guft ēstēd kū pad jahišn-ayārīh ī pad
- 278.18 mardumqñ xard vāh . u pa nqm xʷāsta(xʷastan MF; MU) u ruq boxtan(bōxttan MF)**
mardōmān xrad weh ud pad nām xwāstan ud ruwān bōxtan
- 278.19 rādī vāh . u pa rāinīdārī i dār(kār MF; MU) u dāištq buṅda maniṣnī**
rādīh weh ud pad rāyēnīdārīh ī kār ud dādestān bowandag-menišnīh
- 278.20 vāh . u pa oštiq gavəsnī jādangō barṣnīhā rāštī**
weh ud pad oštīgān-gōwišnīh jādangō-barišnīhā rāstīh
- 278.21 vāh . u pa kār raptārī tuxšāi vāh . u har kaš**
weh ud pad kār-raftārīh tuxšāgīh weh ud pad harw kas
- 279.01 padaš vaštāx būdan xʷāštārī vāh . u pa nākī ha- θaš**
padiš wistāx būdan awestwārīh weh ud pad nēkīh-awiš
- 279.02 madārī spāsdārī vāh u pa xʷāš tan anērəṅ**
madārīh spāsdārīh weh ud pad xwēštan anērəṅ
- 279.03 dāstan paemq gavəsnī i pa rāštī vāh . u pa aβāž**
dāštan paymān-gōwišnīh ī pad rāstīh weh ud pad abāz
- 279.04 dāstan aibigaṭ u patīār až xʷāš tan xʷāš dārī(kārī MF; MU)**
dāštan ī ēbgat ud petyārag az xwēštan xwēškārīh
- 279.05 vāh . u pāš i xʷađāiq pādaṣāhq paemq gavəsnī u**
weh ud pēš ī xwadāyān ud pādixšāyān paymān-gōwišnīh ud
- 279.06 həṅzaman xūb darəjaṣnī vāh . u pa dōštq āsānī ma- dāđārī nasnī dōstī vāh**
pad hanjaman xūb-dranjīšnīh weh ud pad dōštān āsānīh-menišnīg dōstīh weh
- 279.07 u pa āi ār(har āiṣr MF) ō xʷāš kardārī savak**
ud pad hamahl-ō-xwēš-kardārīh sōg-dādārīh
- 279.08 vāh . u ṅdar vas məhqñ čarvī u ērtanī vāh .**
weh ud andar aziš-mehān čarbīh ud ēr-tanīh weh
- 279.09 u aṅdar vas kəhṅ sāxtārī u hū(h MU) θāžī vāh . u ṅdar**
ud andar aziš-kehān sāxtārīh ud huēwāzīh weh ud andar

279.10 kard karq spās gavəsnī u ājādī kardārī vəh u ɳdar
kardagārān spās-gōwišnīh ud āzādīh-kardārīh weh ud andar

279.11 ham tuxmigq humatī vəh . u ɳdar tandarustī paemqni
hamtōhmagān humānīh weh ud andar tan-drustīh paymānīg x

279.12 xʷarəsnī u tan pa kārdāstan vəh . u ɳdar spāš nāsq(šnāsq)
warišnīh ud tan pad kār dāštan weh ud andar spās-ešnāsān

279.13 dardārī(kardārī MF; MU) vəh . u ɳdar šālāraq əugānai u sūt xʷāstārī
kardārīh weh ud andar sālārān ēkānagīh ud sūd-xwāstārīh

279.14 vəh . u ɳdar əugqniq bɳdagq niak dāstārī u bīm namū-dārī
weh ud andar ēkānagān ud bandagān nēk-dāštārīh ud bīm-nimūdārīh

279.15 vəh . u ɳdar xʷəš tan kam rɳž dāštārī xʷarsɳdī
weh ud andar xwēštan-kem-ranǰ-dāštārīh hunsandīh

279.16 vəh . u ɳdar sālārī vəhq pa vahī u vatarq pa va-tarī
weh ud andar sālārīh wehān pad wehīh ud watarārān pad watarārīh

279.17 bāsnāxtan vəhq pādāēšn u vatarq jīhašni
be šnāxtan, wehān pādāšn ud watarārān āwēnišn

279.18 kardan vəh . u pa haragāh u zamq xʷəš tan əž gunāh
kardan weh ud pad harw gāh ud zamān xwēštan az wināh

279.19 paharəxtan u pa kərabai kār tuxšā būdan vəh . u pa
pahrəxtan ud pad kirbagīg kār tuxšāg būdan weh ud pad

279.20 har rōž hōrməzda pa dādārī u āharman marōčini dārī
harw rōž ōhrmazd pad dādārīh ud ahreman pad murnjēnīdārīh

279.21 mənīdan u ɳdar ailāt dāstan vəh . pa anāzarmī hajāš(havaš MF; hazaš MU)
mənīdan ud andar ayād dāštan weh ud pad anāzarmīh awiš

279.22 nāmādan xʷəš tan šnāsaī vəh . iɳ hamā durust u rāst
nē madan xwēštan-ešnāsīh weh. ēn hamāg drust ud rāst

279.23 hamgūna hast . bə xʷəškārī u pāt huzunī aβa var(aβar MF) har
ud hamgōnag ast, bē xwēškārīh ud pād-uzwānīh azabar harw

280.01 θiš . u əž uzdāst parastašni u dāvāžai dūr paharəza .
tis. az uzdēs-paristišnīh ud dēw-ēzagīh dūr pahrēz,

280.02 či pādā . ku agar ka ixusraβ i uzdā zār i pa vari čae- čist
čē paydāg kū, agar kay husraw uzdēsžār ī pad war ī čēčist

280.03 nā xa hāt aɳdar iɳ sē hazār husədar u hušə-dar
nē kand hād, andar ēn sē-hazārag ī hušədar

280.04 māh u šaošiiāos(MF adds ki) jaɳ jaɳ pa har har hazār əž
ud hušədarmāh ud sōšāns, kē ǰud ǰud pad harw hazārag sar az

280.05 əsq yak aēt kədār(kə dār MF; MU) i gəθi avāž vīrāet u məharq darūzq
awēšān ēk ayēd kē harw kār ī gēhān abāz wirāyēd ud mihrōdrujān

280.06 u uzdāst parstq i ɳdar kəšβar bə aβajanəɳ
ud uzdēs-paristān ī andar kišwar be zanēd,

280.07 aigin patiiāra ədūm stahamatar būt hāt ku rastāxəž

ěg petyārag ědōn stahmagtar būd hād kū rist-āxēz
280.08 u tan i pasīn kardan nē sāiiast hāt pa ham vār kardan
 ud tan ī pasēn kardan nē šāyist hād. pad hambār kardan
280.09 i karaba taxšā bāš . kut pa(MF omits) mainiiuq frāt . pa
 ī kirbag tuxšāg bāš, kū+t pad mēnōgān ō frayād rasēd. pad
280.10 hāči nikī i gāθī vaštāx ma bāš . či nākī i gāθī
 ěč nēkīh ī gētīg wistāx ma bāš, čē nēkīh ī gētīg
280.11 ādum humānā čum(čim MF; čuq MU) aθra i pa āθasārq rōž āeθ kə pa
 ědōn homānāg čiyōn abr ī pad afsālān rōz āyēd, kē pad
280.12 hāči kōh abāž nē pāeθ . vaš gāθī ārāi ma bāš .
 ěč kōf abāz nē pāyēd. was gētīg-ārāy ma bāš,
280.13 či gāθī ārāe mard mainiiō vasōθž(vašōθ MF; MU) bahōt . paxir u
 čē gētīg-ārāy mard mēnōg-wišōb bawēd. pad xīr ud
280.14 x'āst vaš vastāx ma bāš čit pa(MF omits) fražqm hamā
 xwāstag ī was wistāx ma bāš, čē+t pad frazām hamāg
280.15 āvāiiat histan . pa pādasāhī vastāx mabāš . čit
 abāyēd hištan. pad pādixšāyīh wistāx ma bāš, čē+t
280.16 pa fražqm avā disāh āθāiiat būtan . pa āzaram i
 pad frazām abādixšā abāyēd būdan. pad āzarm ud
280.17 garqmī vastāx mabāš . či pa mainiiō āzarmī nē frā-dəθ .
 grāmīgīh wistāx ma bāš, čē pad mēnōg āzarmīgīh nē frayādēd.
280.18 pa paevnd u taxma i guzrg vastāx mabāš .
 pad paywand ud tōhmag ī wuzurg wistāx ma bāš,
280.19 či pa fražqm avstqm ō kušn x'āš bahōt . pa zaŋdai
 čē+t pad frazām abestām ō kunišn ī xwēš bawēd. pad zīndagīh
280.20 vastāx ma bāš . či aθdum maragī avar rasəθ . u nasāi
 wistāx ma bāš, čē+t abdom margīh abar rasēd ud nasā
280.21 sag u vae x'urəd . u ast ō zamī ōfətaθ . u ŋdā sē
 sag ud way kirrēnēd ud astag ō zamīg ōftēd ud tā sē rōz
280.22 rōz šavq ruuq pa bālīn i tan nisīnaθ . rōz i čihāram
 šabān ruwān pad bālēn ī tan nišīnēd ud rōz ī čahārom
281.01 ŋdar hōšbqm pa aθāgī i sarōš ašō u vae vihə
 andar ōšbām pad abāgīh ī srōš-ahlā ud way ī weh
281.02 u vahirqm i amāvaŋd u hamēstārī i asta vahāt
 ud wahrām ī amāwand ud hamēstārīh ī astwihād
281.03 u vae vatar u frəhazi stadāv(frəhazist dāv MF) u nīzəsta dāv u
 ud way ī wattar ud frazēšt dēw ud nīzēšt dēw ud
281.04 duš u qmkardārī i xšmi anākaradārī xuruīθ raoš(xuruīdraoš MF; MU) ŋdā
 duškām-kardārīh ī xēšm ī anāg-kardār ī xurdruš tā
281.05 ō čŋdōr pauhal in bulŋd išahamagun kə har ašō u
 ō *čīnwad puhl ī buland ī sahmgen, kē harw ahlaw ud

- 281.06 daruṇḍ haǰaš madār šahōt . vas hamēstār ānō pād**
druwand awiš madār, *šawēd. ud was hamēstār ānōy pād
- 281.07 āstāṇḍ pa anākāmī xšm i xru daraos u astawahāt kə-**
ēstēnd. pad anāgīh-kāmagīh ī xešm ī xurdruš ud astwihād, kē
- 281.08 hamōīn dqm huparəṭ(hupārəṭ MF) u sārīnā dānāṭ . u mihqzī i mahir u**
hāmōyēn dām ōbārēd ud sagrīh nē dānēd, ud mayānjīgīh ī mihr ud
- 281.09 sarōš u rasn u tarāzinīdārī rasna rāst . ki tarāza i**
srōš ud rašn ud tarāzēnīdārīh ī rašn ī rāst pad tarāzūg ī
- 281.10 mainiuq pa hāča kusta arāsta nākunāṭ nā ašōq rā u nā i**
mēnōgān, kē ēč kustag ōgrā nē kunēd nē ahlawān rāy ud nē+z
- 281.11 ča daruṇḍq nā xuḍāiq rā u nāča dahivadq . čṇd mūi**
druwandān, nē xwadāyān rāy ud nē+z any dahibedān, čand mōy+ēw
- 281.12 tāk bā nā varadaṭ u āzarm nā kunāṭ . u q ixuḍāe u dahi-vaṭ**
tāg be nē wardēd ud āzarm nē dārēd ud ān ī xwadāy ud dahibed
- 281.13 aḥā q i xuradatum maradum padāeštq rāst dāraṭ .**
abāg ān ī xwurdagtom mardōm dādestān rāst dārēd.
- 281.14 u ka ruq i ašōq q puhal vadərəṭ ā farsaṇg humānā**
ud ka ruwān ī ahlawān pad ān puhl widerēd ēg frasang homānāg
- 281.15 q puhal pahanāe bahōt . u q i ašōq ruq āḥāgī**
ān ī puhl pahnāy bawēd . ud ān ī ahlaw ruwān pad abāgīh ī
- 281.16 šrōs ašō bā vadərəṭ . vasq(jaš q MF; MU) i xʷāš niak kunasna pa**
srōš-ahlā be widerēd u+š ān ī xwēš nēk-kunišn pad
- 281.17 kanīk karaf . padīra āeṭ . i aš har kanīk i pa gāḍī**
kanīg kirb ō padīrag āyēd, ī az harw kanīg ī pad gēhān
- 281.18 hūčihartar u vahā . u q i ašō ruq gōiṭ . ku ḍi kə hāt**
hučihrtar ud weh, ud ān ī ahlaw ruwān gōwēd kū tō kē hē,
- 281.19 kəm haragijīča kanīk i aš ḍō hūčihartar u vaha**
kē+m hagriz kanīg ī az tō hučihrtar ud weh
- 281.20 pa gāḍī nādīṭ . pa pāsux pada vājāṭ q kanīk**
pad gētīg nē dīd. pad passox paywāzēd ān kanīg
- 281.21 karaf . ku hōm nā kanīk bā kunəšni niak iḍō hom iūqn i**
kirb kū az* nē kanīg bē kunišn ī nēk ī tō ham, juwān ī
- 281.22 hūmanəsn i hūgavasni i hūkunasni i būdīn . čīḍi ka pa**
humenišn ī hugōwišn ī hukunišn ī hudēn, čē tō, ka+t pad
- 281.23 gāḍī dīṭ kə dāvq āzāi karadan aigin ḍo nisast hae**
gētīg dīd kē dēw-ēzagīh kard ēg tō nišast hē
- 282.01 vat ŷazasni i ŷazdq karadan . u kaṭ dīṭ u ku kas**
u+t ēzišn ī yazadān kard . ud ka+t dīd kū kas
- 282.02 kə sta(sataham MF) mahama u apara(pari MF) kardan u xāsta aš baž aṇḍōx-tan**
stahm ud appar kard ud weh mardōm bēšīd ud tar kard ud xwāstāg az bazag handōxt
- 282.03 aigin ḍō staham apar i xʷāš aš dāmṇq aḥāš**

ēg tō stahm ud appar ī xwēš az dāmān abāz

282.04 dāst . vaṭ vahə mardum mainīṭ u aspṇž padiraftārRi kart

dāšt u+t weh mardōm menīd ud aspinj ud padīriftārīh kard

282.05 vat dahəsni(vahəsni MF) dāt . ki əž dūra(MF; MU omit) nazdīka frāž maṭ u ki

u-t dāšn dād, kē az nazdīk frāz mad ud

282.06 ča əž dūr vat xʷāstača əž frārūnī ṇdōxt . u ka θō

kē+z az dūr, u+t xwāstag az frārōnīh handōxt ud ka tō

282.07 dīt kə darōg dāβrī pārastānašnī ča karadan vaš(v MF) gu-vāi

dīd kē drō-dādwarīh ud pārag-stānišnīh kard u+š gugāyīh

282.08 ipa drōg dādan aigin θō nisastahae vat darəṇšəšn

ī pad drō dād ēg tō nišast hē u+t dranjišn

282.09 i rāst u frārūm guftan ao mən hōm ē i θō hamat u

ī rāstīh ud frārōnīh guft. az* ham ēd ī tō humat ud

282.10 huxta u hūarəsta ṽaṭ manīṭ u guft u kard . či ka

hūxt ud huwaršt ī+t menīd ud guft ud kard, čē ka

282.11 buržišnī būṭ hōm . aigit būražišnī tar bē dard(kard MF; MU) hōm .

burzišnīg būd ham ēg+it burzišnīgtar be kard ham ud ka grāmīg būd ham ēg+it grāmīgtar+iz be kard ham

282.12 u ka xʷarəhmaṇṭ būṭ hom aigit xʷarəhmaṇṭ tar bē kart

ud ka xwarrahōmand būd ham ēg+it xwarrahōmandtar+iz be kard

282.13 hōm . u kə əž ānō frāž ravəṭ auθguš(aigiš MF) vādae xʷaš

ham. ud ka az ānōy frāz rawēd ēg+iš wād+ēw

282.14 bōi . padīra aeṭ əž hamā hū bōi hūbōitar . purasəṭ

ī hubōy ō padīrag āyēd ī az hamāg hubōyīh hubōytar. pursēd

282.15 i ṇ ašōq ruuq əž sarōš . ku iṇ ča vāṭ hast ṽam

ān ī ahlawān ruwān az srōš kū ēn čē wād ast ī+m

282.16 hargiži ča pa gəθī vāṭ i ədum hūbōi ō mālišn nēmaṭ

hagriz pad gētīg wād ī ēdōn hubōy ō mārišn nē mad.

282.17 aigin šrōš ašō ō q i ašōq ruuq pakvāzəṭ . ku iṇ

ēg srōš-ahlā ō ān ī ahlaw ruwān paywāzēd kū ēn

282.18 vāṭ əž vahəst hast kə ədum hūbōi . pas fradum gām

wād az wahišt ast kē ēdōn hubōy. pas fradom gām

282.19 pa humat u daṭīgar pa hūxta u šdīgar pa hurəst avar

pad humat ud dudīgar pad hūxt ud sidīgar pad huwaršt abar

282.20 ārāmaṭ . u čihārum gām bēō q i ašar rōšnāi i hamā

āxrāmēd ud čahārom gām be ō ān ī asar rōšnīh ī hamāg

282.21 xʷārī aβar rasəṭ vas hamōin ṽazdq u aməšəspəndq

xwārīh abar rasēd u+š hāmōyēn yazadān ud amahraspandān

282.22 ō padīra āeṇd . u saxun vaš pursṇdi . kučūṇ əž q i

ō padīrag āyēnd ud saxwan aziš pursēnd kū čiyōn az ān ī

283.01 səžmṇṭ i bīmmṇd i vas anāi axqṇ ō iṇ i asəž axqṇ

sējōmand ī bīmōmand ī was-anāgīh axwān ō ēn ī asēj axwān

283.02 i apatiāramat̄ hae yūq̄n(yūj̄q̄n MF) i hū manasni hūgavasni

ī apetyārag mad hē, j̄uwān ī humenišn ī hugōwišn ī

283.03 hūkunəsni hūdīn . pas hōrmazda xʷuđāe gōe . kaš ma

hukunišn ī hudēn? Pas ōhrmazd ī xwadāy gōwēd kū+š ma

283.04 saxun vas pursət̄(purət̄ MF) či əž qgarāmī tan j̄udā u pa

saxwan aziš pursēd, čē az ān ī grāmīg tan j̄udāg ud pad

283.05 q i bīmgin rāh āmat̄ əstət̄ vas xʷarsnq xʷastum q i

ān ī bīmgen rāh āmad ēstēd u+š xwarišnān xwaštom, ān ī

283.06 maidiiozarm raogan hašaš barət̄ . kus āsānət̄ ruq əž q

mēdyōzarm rōyn, awiš barēd, kū+š āsāyēd ruwān az ān

283.07 i sē šaba puhāl yāš əž ast vahāt̄ u aθarā dāθ

ī sē-šabag puhl ī+š az astwihād ud abārīg dēwān

283.08 hazaš mat̄ . vaš pa gāhē harvisp pāsīt̄ aθar nisā-

awiš mad, u+š pad gāh ī harwisp-pēsīd abar nišanēd.

283.09 nət̄ . čuṇ pādā . ku ašō nar u nāirīk pas əž tan u bōi bā -

čiyōn paydāg kū ahlaw nar ud nārīg pas az bē-

283.10 vadīrasnī xʷāstum(xʷuštum MF; MU) əž xʷarəsniq mainiuq yāzdq hae

widerišnīh xwaštom az xwarišnān, ahy ān ī mēdyōzarm rōyn, mēnōgān yazadān awiš barēnd

283.11 imai-dīozarm raogan hazaš barənd vaš pa gāhi harvisp

u+š pad gāh ī harwisp

283.12 pāsīt̄ bā nasnṇt̄ u ṇdā hamē hamē ravasnihā pa har-visp

...pēsīd be nišanēnd, tā hamēw-ud-hamēw-rawišnīh pad harwisp

283.13 xʷārī əstət̄ avā mainiuq yazdq hamē rabašnihā .

xwārīh ēstēd abāg mēnōgān yazadān hamēw-rawišnīhā.

283.14 u ka ōi i daruṇd mīrət̄ aigiš ruq sə rōz šavq pa

ud ka ān ī druwand mīrēd ēg+iš ruwān sē rōz-šabān pad

283.15 nazdīka i kamār i ōi daruṇda duārat̄ u vqginət̄ . ku ō kaš-avom

nazdīkīh ī kamāl ī ōy druwand dwārēd ud griyēd kū ō kū šawam

283.16 u nū makə panāh kunōm . u hamōin gunāh u baza

ud nūn kē pad panāh gīram? ud hāmōyēn wināh ud bazag

283.17 yāš pa gāθī kard aṇdar q sə rōz šavq pa časma

ī+š pad gētīg kard andar ān sē rōz-šabān pad čašm

283.18 vīnət̄ . rōz čihārom vīzraš dāθ āet̄ u ruq i daruṇdq

wēnēd. rōz ī čahārom wizarš dēw āyēd ud ruwān ī druwandān

283.19 pa q vaṭ baṇd baṇdət̄ . u pa hmāstārī i srōš ašō

pad ān ī watar šōn bandēd ud pad hamēstārīh ī srōš-ahlā

283.20 nīet̄ ṇdā ō čṇdōr pahal . u aigin rasn rāst q ruq i

nayēd tā ō *činwad puhl. ēg rašn ī rāst ān ruwān ī

283.21 daruṇdq pa daraṇdī āškārā kunət̄ . pas vizarš dāv q

druwandān pad druwandīh āškārag kunēd. pas wizarš dēw ān
283.22 ruq i daruṇdq girəṭ u anāzarməhā u xašm kāmihā zarəṭ
ruwān ī druwandān girēd ud anāzarmīhā ud xešm-kāmagīhā zanēd
283.23 u vanāsəṭ . u q i daruṇdq ruq burzāvṇdihā vaṇḡinəṭ
ud wināhēd ud ān ī druwandān ruwān borz-wāngīhā griyēd
283.24 u vārāməṭ u vas x'āhišni rāvagirihā x'āhəṭ u vas
ud burāmēd ud was xwāhišn lābakkarīhā xwāhēd ud was
284.01 kōšasni jḡn apatūi hā kunəṭ . u kaš θisiča kōšīdārī
kōxšišn gyān-apattūgīhā kunēd ī ka+š tis+iz kōxšīdārīh
284.02 u rāvagarī nā tār vaj əž vahqṇ u əž ča dāvqṇ kaš
ud lābakkarīh nē čār u+š az bayān ud az+iz dēwān kas
284.03 ō friəṭ nā rasəṭ bəš vizarš dəθ anāomədihā ō q i
ō frayād nē rasēd, bē+š wizarš dēw akōmandīhā ō ān ī
284.04 azər dōzax dəsīṭ . u pas kanikəe iō kanīkq nā humānā
nizm dušox kešēd. ud pas kanīg+ēw ī ō kanīgān nē homānāg ō
284.05 padira əṭ . gōṭṭ q i daruṇdq ō duš kanīk . ku θō kə
padīrag āyēd ud gōwēd ān ī druwandān ruwān ō ān duškanīg kū tō kē
284.06 hae kəm harigizi ča pa gəθī duš kanīk i əž θō duštar
hē, kē+m hagriz pad gētīg duškanīg ī az tō duščihrtar
284.07 u zīstatar nā dīṭ . vaš pa pāšux havas gōṭṭ q duš
ud zīsttar nē dīd? u+š pad passox awiš gōwēd
284.08 kanīk . ku mən nā kanīk bə duš kunəsni i θō hōm zist duš- manəsni
kū man nē kanīg, bē kunišn ī tō ham, zīst ī dušmenišn
284.09 I duš gavasni duš kunəsni duš dīn . či kača θo
ī dušgōwišn ī duškunišn ī dujdēn, čē ka+z tō
284.10 gəθī dīṭ kə yazasni yazdq kardan aiginθō nisast hae
pad gētīg dīd kē ēzišn ī yazadān kard ēg+iz tō nišast hē
284.11 vat dāv āžai kardan . u dāvqṇ u darūzqṇ parastīdan .
u+t dēw-ēzagīh kard ud dēwān ud druzān paristīd
284.12 u ka čatōdīṭ kə vəh maradum aspṇj u parīraftārī kardan
ud ka+z+it dīd kē weh mardōm aspinj ud padīriftārīh kard
284.13 dahəsni dādan kə əž dūr frāž maṭ kə əž nazdīk . aigin
ud dāšn dād, kē az nazdīk frāž mad ud kē+z az dūr, ēg
284.14 θō vəh maradum θar u anāzarma kard u dahəsni nā dāṭ
tō weh mardōm tar ud anāzarmīg kard ud dāšn nē dād
284.15 u darača bə bast . u ka θō dīṭ kə(MF omits) dāθarī i rāsta
ud dar+iz be bast ud ka tō dīd kē dādwarīh ī rāst kard
284.16 u pāra nā stadan(stādan MF) guvāi rāst dādan u durəṇžišn u
ud pārag nē stad ud gugāyīh ī rāst dād ud dranjišn ī
284.17 frārūṇ guftan . aigain čaθu risast hae vat dāvarī
frārōn guft ēg+iz tō nišast hē u+t dādwarīh

284.18 i darōg kardan vat guḅāi pa darōg dādan vat daraṅ-žasn

ī drō kard u+t gugāyīh ī pad drō dād u+t dranjišn

284.19 I aḅāruṅ guftan . ao mən hōm ā i ḡō dušmata

ī abārōn guft. az* ham ēd ī tō dušmat

284.20 duzuxta dujūarasta yat manīṭ u gufta u karda . čī ka

ud dušhūxt ud dušxwaršt ī+t menīd ud guft ud kard, čē ka

284.21 mən aburžišnī būṭ hōm aigit u burjasnī tar ča bā

man aburzišnīg būd ham ēg+it aburzišnīgtar+iz be

284.22 kard hōm . u ka anāzarmī būṭ hōm aigit anāzarmī tarča

kard ham ud ka anāzarmīg būd ham ēg+it anāzarmīgtar+iz

284.23 bā karaṭ hōm . u ka pa gāha i časmxāhisna

be kard ham ud ka pad gāh ī čašmagāhān

284.24 nisast hōm aigit časmxāhisna tarča bā karda hōm .

nišast ham ēg+it čašmagāhtar+iz be kard ham.

285.01 pas fradum gqm pa dušmat u dadīgar gqm pa dužūxt

pas fradom gām pad dušmat ud dudīgar pad dušhūxt

285.02 u sidīgar gqm pa pa dužvarast ṅdar zarovəṭ . u čihārum

ud sidīgar gām pad dušxwaršt andar šawēd ud čahārom

285.03 gqm ō pēš ganā mainiiō i daruuaṅd aḅarəča dāḅqṅ ṅdar

gām ō pēš gannāg mēnōg ī druwand ud abārīg+iz dēwān andar

285.04 kuāraṭ . vas dāḅ avasōš u riārī padas kunəṭ . kut əž

dwārēd ud dēwān afsōš ud riyahrīh padiš kunēnd kū+t az

285.05 hōrmazda i xʷadāe u aməšəspəṅdṅ u vahəst i hu bōi

ōhrmazd ī xwadāy ud amahraspandān ud wahišt ī hubōy

285.06 hūrm čimust u gula būṭ i kat ō vīnasn i āhārman u

ud hurām čē must ud gilag būd ka+t ō wēnišn ī ahreman ud

285.07 dāvq u dōžax i tarīk aiḅiā šīṭ . u kat əmā anāi

dēwān ud dušox ī tarīk ayāst, ka+t amā anāgīh

285.08 padaš kunōm u nē āmuruzum u dāra jamqṅ anāi vīnaē . u

padiš kunēm ud nē āmurzēm ud dagr zamān anāgīh wēnē? ud

285.09 darāeṭ ganāmainiiō o kāvqṅ . kuš ma saxun aḅaš pura- sāt .

drāyēd gannāg mēnōg ō dēwān kū+š ma saxwan aziš pursēd

285.10 čī əž q i garqmītan jūdā u q i vaṭ tar vadarg

čē az ān ī grāmīg tan jūdāg ud pad ān ī wattar widarag

285.11 bā āmaṭ əstaṭ . bāš hažš barəṭ rīmantum u vatartum əž

be āmad ēstēd, bē+š awiš barēd rēmantom ud wattartom az

285.12 xʷarasnq xʷaršn i pa dōžax fravāraṭ . āvarəṅd vaš

xwarišnān, xwarišn ī pad dušox frawārd ēstēd. āwarēnd wiš

285.13 u zahar u mār u guzdum u aḅrə xarḅastar i pa dōžax .

ud zahr ī mār ud gazdum ud abārīg+iz xrafstar ī pad dušox

285.14 vaš xʷaradan dahəṅd . u aṅdā rastāxəṭ u tan i pasīn

u+š xward dahēnd. ud tā rist-āxēz ud tan ī pasēn

285.15 pa vas anāi u pāt frāh i āina āina pa dōžax ara- zānī bahōt.

pad was anāgīh ud pādifrāh ī ēwēnag ēwēnag pad dušox abāyēd būd

285.16 u frāhast ānō xʿarəšn šāiiat būdan bāpūt

ud frahixt kū ānōy xwarišn šāyēd xward, bē pad ān

285.17 aṅgōšīt hamānā . mainiiō āsna xard ō dānā guft . ku

hangōšīdag homānāg. mēnōg ī āsn xrad ō dānāg guft kū

285.18 yat pa dārəsn i tan u bōžasn i ruq rā puršīt vaem

ēd ī+t pad dārišn ī tan ud bōzišn ī ruwān rāy pursīd, u+m

285.19 xʿūbahā hazaš guft aṅdaržinīt hae . haizas niak

xūbīhā awiš guft ud handarzēnīd hē,awiš nēk

285.20 friž u pa kār dār . čit ā hast mahāst rāh i pa dā- rəsn

pardaz (frēz ?) ud pad kār dār,čē+t ēd ast mahist rāh pad dārišn

285.21 I tan u bōžasni ruq .

ī tan ud bōzišn ī ruwān.

Chapter: iii

285.22 purašīt dānā o mainiiō xrat . ku rādī vah

pursīd dānāg ō mēnōg ī xrad kū rādīh weh,

285.23 aiiā rāstī . aiiā spāš dārī vah aiiā xrad . aiiā

ayāb rāstīh, ayāb spāsdārīh, ayāb xrad, ayāb

285.24 buṅda manəsnī vah aiiā xarasaṅdī . mainiiō xard pāsux

bowandag-menišnīh, ayāb hunsandīh? mēnōg ī xrad passox

286.01 kard . ku pa ruq rādī u pa hamā gēhqm rāstī . u

kard kū pad ruwān rādīh ud pad hamāg gēhān rāstīh ud

286.02 aṅdar yazdaq spāsdārī u pa tan mard xard . u pa hamā

andar yazadān spāsdārīh ud pad tan ī mard xrad ud pad hamāg

286.03 kār buṅda manasnī u pa āsānī i tanu zaṅšn i āhārə- man

kār bowandag-menišnīh ud pad āsānīh ī tan ud zanišn ī ahreman

286.04 dāvqṅ xʿarasaṅdī vah .

ud dēwān hunsandīh weh.

Chapter: iv

286.05 pursīt dānā ō mainiiō i xard ku kərəbae

pursīd dānāg ō mēnōg ī xrad kū kirbag+ēw

286.06 kadām məh u vah . mainiiō i xard pāsux kard .

kadām meh ud weh? mēnōg ī xrad passox kard

286.07 ku mahəst kərəba rādī u dadīgar rāstī u xaeθuuōdaθa .

kū mahist kirbag rādīh ud dudīgar rāstīh ud xwēdōdah,

286.08 sadīgar gahsḡbār čiharum hamā dīn . paḡjum yazasni

sidīgar gāhānbār, čahārom hamāg-dēn, paḡjom ēzišn

286.09 yazdq u spanj kāra dabagq kardan . šašum har kas

ī yazadān ud aspinj ī kārdāgān kardan, šašom harw kas

286.10 rā nākī āvāiistan . haftum hūčašmī i pa vəhq .

rāy nēkih abāyistan, haftom hučašmīh ī pad wehān.

Chapter: v

286.11 purasīt dānā ō mainiō xard . ka zamī kadām

pursīd dānāg ō mēnōg ī xrad kū zamīg kadām

286.12 šādatar . mainiō xard pāsux kard . u zamīq šādatar

šādtar? mēnōg ī xrad passox kard kū zamīg ān šādtar

286.13 kaš mard i ašō i rāst gavəšn mānəsn padaš kunəṭ .

kē+š mard ī ahlaw ī rāst-gōwišn mānišn padiš kunēd,

286.14 dadīgar kə mḡni ātašq padaš kunənd . u sadīgar kaš

dudīgar kē mān ī ātaxšān padiš kunēnd, sidīgar ka+š

286.15 gāvq u gōspanḡdq padaš xʷafšəṅṭ . čihārum avarazīt

gāwān ud gōspandān padiš xufsēnd, čahārom awarziḡd

286.16 u anavaḡdq zamī avāz ō varž u āvādānī āvarəṅṭ .

ud anābādān zamīg ka abāz ō warz ud ābādānīh āwarēnd,

286.17 paḡjum kə grīsta i xarvatarq avasḡ xanəṅṭ . šašum

paḡjom kē gilistag ī xrafstarān aziš kanēnd, šašom

286.18 kə yazasn u rašni yazdq u nišīnasn i vahq avar

kē ēzišn ud rasišn ī yazadān ud nišastan ī wehān abar

286.19 bahōṭ . haftum ka q i avīrq āβādq kunəṅṭ . hastum

bawēd, haftom ka ān ī awērān ābādān kunēnd, haštom

286.20 kə əž xʷəšī vatarq xʷəšī i vahq rasəṭ . nahum ka

ka az xwēšīh ī watarān ō xwēšīh ī wehān rasēd, nohom ka

286.21 bar i bīt(būt MF) azaš bahōṭ yazdq u vaihq arazqniq bahar

az bar ud bīz* ī aziš bawēd yazadān ud wehān ud arzānīgān bahr

286.22 kunəṭ . dahum kə zōr yazasn padasa kunəṭ .

kunēnd, dahom kē zōhr ud ēzišn padiš kunēnd.

Chapter: vi

- 287.01 purasīt dānā u mainiō i xard . ku zamī**
pursīd dānāg ō mēnōg ī xrad kū zamīg
- 287.02 kadām dušrāmtar . mainiō xard pāsux kard . ku zamī**
kadām dušrāmtar? mēnōg ī xrad passox kard kū zamīg
- 287.03 q bāsītтар kə dōžax padaš xarnīt əstə . dadīgar**
ān bištтар kē dušox padiš kīrrēnīd ēstēd, dudīgar
- 287.04 kaš mard ašōi avāgunāh padaš aβazənnēt . sadīgar kə**
ka+š mard ī ahlaw ī awināh padiš ōzanēnd, sidīgar kē
- 287.05 dāv u daruj aṇdurun padaš kunənd . čihārum kə uzdāžār**
dēw ud druz handwaran* padiš kunēnd, čahārom kē uzdēsžār
- 287.06 padaš kunənt . paṇjum ka mard u daruṇd i anāk kardār**
padiš kunēnd, paṇjom ka+š mard ī druwand ī anāg-kardār
- 287.07 manəšn padaš kunənt . šašum ka našāe azēr nagq kərd**
mānišn padiš kunēnd, šašom ka+š nasā azēr nigān kard
- 287.08 əstə . haftum kə xarastar garīst padaš kārt . hastum**
ēstēd, haftom kē xrafstar gilistag padiš dārēd, haštom
- 287.09 ka əž xʷəšī i vəhq ō xʷəšīi vatarq rasə . nahum ka**
ka az xwēšīh ī wehān ō xwēšīh ī wattarān rasēd, nohom ka
- 287.10 q i āvādā avīrq kunənt . duhum kə šīn u mūjāi pa-**
ān ī ābādān awērān kunēnd, dahom kē šēwan ud mōyag padiš

287.11 daš kunənt .
kunēnd.

Chapter: vii

- 287.12 purasīt dānā ō mainiō xard . kə vahəst čum**
pursīd dānāg ō mēnōg ī xrad kū wahišt čiyōn
- 287.13 čənd . u haməstəgq čum u čəndo u dōjəx čuṇ u čənd .**
ud čand ud hamēstān čiyōn ud čand ud dušox čiyōn ud čand?
- 287.14 u ašōq aṇdar vahəst dāestq či nəkī əž či . u daruṇ-**
ud ahlawān andar wahišt dādestān čē ud nēkīh az čē ud druwandān
- 287.15 dq aṇdar dōžax anāi patiār či . u əsq kə haməstgq**
andar dušox anāgīh ud petyārag čē ud awēšān kē pad hamēstān
- 287.16 hənd dāestq čiṇi . mainiō xard pāsux kard . ku va-həst**
hēnd dādestān čē ud čiyōn? mēnōg ī xrad passox kard kū wahišt
- 287.17 fradum əž astara pāya aṇdāmāh pāiia .**
fradom az star pāyag tā māh pāyag,
- 287.18 u dakī-gar əž māh pāya aṇdā xʷaršə . sadīgar əž xʷara-šə .**

dudīgar az māh pāyag tā xwarxšēd pāyag, ud sidīgar az xwarxšēd

287.19 pāya aṇdā garoṭamqṇ ku dādār hōrmazda avar

pāyag tā garōdmān, kū dādār ohrmazd abar

287.20 nisīnəṭ vahəst i fradum humat u dadīgar hūxt u sidī-gar

nišīnēd. ud wahišt fradom humat ud dudīgar hūxt ud sidīgar

287.21 hūarəst . ašōq aṇdar vahəst azarmq u amarg u

huwaršt. ahlawān andar wahišt azarmān ud amarg ud

287.22 abēš u abīm apatīāra həṇd . u har gāh pur xʿarəh

abīm ud abēš ud apetyārag hēnd ud harw gāh purr-xwarrah

287.23 hūbōi u xʿūram u pur rāməšn u pur nākī həṇd . u har jamqṇ

ud hubōy ud hurām ud purr-rāmišn ud purr-nēkīh hēnd. ud harw zamān

287.24 vāt hūbōi u bōi sparhamq humānā ō padīra aēṭ i əž

wād ī hubōy, bōy ī sprahmagān homānāg ō padīrag āyēd ī az

288.01 har xʿaši xʿaštar u əž hūbōi hubōitar . jašq əž būdan

harw xwašīh xwaštar ud az harw hubōyīh hubōytar, u+šān az

288.02 i pa vahəst sərīnəst . jašq naštan u ravasna u vīnšn

būdan ī pad wahišt sagrīh nēst, u+šān nišast ud rawišn ud wēnišn

288.03 u rāməsn abā yazdaq u aməšāspəṇdq u ašōq aṇdā

ud rāmišn abāg yazadān ud amahraspandān ud ahlawān tā

288.04 hamə u hamə raβšnī . haməstagq rā pādā ku əž jamī

hamēw-ud-hamēw-rawišnīh. haməstagān rāy paydāg kū az zamīg

288.05 u aṇdā star pāya . u bē sarmā u garmā aināšq ṭisi – ča

tā star pāyag ud bē sarmāg ud garmāg enyā+šān tis+iz

288.06 paitīāra nəst . dōžax fradum dušamata u dadīgar

petyārag nēst. dušox fradom dušhumat ud dudīgar

288.07 dužūxta sədīgar dužvarhd . čihārum gām daruṇd mardum

dušhūxt ud sidīgar dušxwaršt ud čahārom gām druwand mardōm

288.08 ō q tārīk tum dōžax rasīṭ . vaš frāž ō nazdīkī i

ō ān ī tārīktom dušox rasēd u+š frāž ō nazdīkīh ī

288.09 āhārman i daruṇd nī(īn MF) yṇd . vaš āhārman u dāvq

ahreman ī druwand nayēnd u+š ahreman ud dēwān

288.10 avasōs u riārī padaš kunəṇd . kut əž hōrmazda u amə-šāspəṇdqṇ

afsōs ud riyahrīh padīš kunēnd kū+t az ohrmazd ī xwadāy ud amahraspandān

288.11 u vahəst hu bōi hūrām čī must i gula būt

ud wahišt ī hubōy ī hurām čē must ud gilag būd

288.12 kat ō vīnasni i əmā u dōžax i tārīk aiβaiāsīṭ . kut

ka+t ō wēnišn ī amā ud dušox ī tārīk ayāsīd ka+t

288.13 əmā anāi paš(haraša MF, padaš MU) kanom u nēāržum u dārjamqṇ anāi vīnaṭ .

amā anāgīh padīš kunēm ud nē āmurzēm ud dagr zamān anāgīh wēnē?

288.14 vaš pas pādfrāh u anāi i gūna padaš kunənd .

u+š pas pādfrāh ud anāgih ī gōnag gōnag padiš kunēnd.

288.15 u hast dānā ku pa sardī ādum čuṇ q i sardtum ųah

ud hast gyāg kū pad sardih ēdōn čiyōn ān ī sardtom snēxr

288.16 u vafr . u hast dānā ku pa garmī ādum čuṇ q i garmatum

(ay, wafr) ud hast gyāg kū pad garmih ēdōn čiyōn ān ī garmtom

288.17 u šōzātum(šō hātum MF) ātum(MF; MU add ataš) . u hast dānā dušq(duš q MF; MU) xaruastar ādum

ud sōzāgtom ātaxš ud hast gyāg kū+šān xrafstar ēdōn

288.18 xarāninṇd čuṇ sag astuxəṇ . u hasta dānā ku pa gaṇ-dī

kirrēnēnd čiyōn sag astuxān ud hast gyāg kū pad gandagih

288.19 ādum ku bā rāziṇd u bā ōftəṇṭ . u ham vārašq tārikī

ēdōn kū be larzēnd ud be ōftēnd ud hamwār+šān tārikih

288.20 ādum humānā čuṇda pa dast bā šāiiat gariftan .

ēdōn homānāg čiyōn ka pad dast be šāyēd griftan.

Chapter: viii

288.21 purasiṭ dānā u mainiiō xarad . ka(ku MF; MU) hōrməzda

Pursid dānāg ō mēnōg ī xrad kū ohrmazd

288.22 iṇ dqm u dahəsna čuṇ u pa či āina . vaš aməšāspəṇdqn

ēn dām ud dahišn čiyōn ud pad čē ēwēnag dād u+š amahraspandān

289.01 u mainiiō xard čuṇ u pa či(MF; MU add āina) tāšiṭ(MU omits) u dāt . u āhārman

ud mēnōg ī xrad čiyōn ud pad čē ēwēnag tāšid ud dād? ud ahreman

289.02 i daruṇd dāvəṇ u darūjəṇ u avarāči vasa ūdagəṇ(va aūdagəṇ MF; MU) čuṇ

ī druwand dēwān ud druzān ud abārīg+iz wišūdagān čiyōn

289.03 vasūt həṇd . u har nākī vatarī i ō marduməṇ u aḃarāča

wišūd hēnd? ud harw nēkih ud wattarih ō mardōmān ud abārīg+iz

289.04 dqməṇ čūṇ rasat . u diš i baxtəst(baxta əštət MF; MU) vardīnīdan šāiiat

dāmān čiyōn rasēd? ud tis ī baxt ēstēd wardēnīdan šāyēd

289.05 aiiā nā . mainiiōi xarda pāsux kard . ku dādār hōrməzda

ayāb nē? mēnōg ī xrad passox kard kū dādār ohrmazd

289.06 aṇ dqm dahəšn u aməšāspəṇdqn u mainiiōi xard iž q

ēn dām ud dahišn ud amahraspandān ud mēnōg ī xrad az ān

289.07 i xʷəš rōšnī u pa āfrīṇ u zuruṇ aknāra brəhniṭ . ārā

ī xwēš rōšnīh ud pad āfrīn ī zurwān ī akanārag brēhēnid, ēd rāy

289.08 či zuruṇ aknāra azaməṇ u amarg u adard u ašōišn apō- išna

čē zurwān ī akanārag azarmān ud amarg ud adard ud asōhišn

- 289.09 u apatiāra u aṇdā hamē hamē ravašnī hēč kaš**
ud apōhišn ud apetyārag ud tā hamēw-ud-hamēw-rawišnīh ēč kas
- 289.10 bēstadan u iž xʷēškārī aβādašāhī kardan nē tuqn .**
be stadan ud az xwēškārīh abādixšā kardan nē tuwān.
- 289.11 āhrman i daruuṇd u dēvqn u drūjqn u avarēča vašūda-šqn**
ud ahreman ī druwand dēwān ud druzān ud abārīg+iz wišūdagān
- 289.12 až kunmarž xʷēš vašūt . vaš nuh hajār damaš-tqn**
az kūn-marz ī xwēš wišūd u+š nō hazār zamestān
- 289.13 (mastqn MF) pa zamqn i akanāra aβā hōrmazda paemqn karda .**
pad zamān ī akanārag abāg ohrmazd paymān kard
- 289.14 u aṇdābūṇt bē būdan hēča kaš vardinīdan u vatar kar-dan**
ud tā bowandag be būdan ēč kas wardēnīdan ud juttar kardan
- 289.15 dan nē tuqn . ku nuh hazār šāl būdanṭ(būṇda MF; MU) būt āhrman**
nē šāyēd ud ka nō hazār sāl bowandag būd ahreman
- 289.16 nē(bē MF; MU) āšārihēt . u srōs ašō xšm bē aβazanēt . mähər u**
be agārīhēd ud srōš-ahlā xešm be zanēd ud mihr ud
- 289.17 zurqn i akanara(akanāra MF; MU) u mainiō daeštqn ki pa hēča kašnə**
zurwān ī akanārag ud mēnōg ī dādestān, kē pad ēč kas nē
- 289.18 drūziqd . u baxt u bayō baxta hamōin dqm dahišn**
drōzēd, ud baxt ud bayōbaxt hāmōyēn dām ud dahišn
- 289.19 i āhrman u pa avadumī āṭiča(āṭiča MF; MU) dāv bē aβazanēt . u**
ī ahreman ud pad abdomīh āz+iz dēw be zanēnd ud
- 289.20 hamā dqm dahisni i hōrmazda apatiāra ādum avāž**
hamāg dām ud dahišn ī ohrmazd apetyārag ēdōn abāz
- 289.21 bahōt čūṇ qyāš pa fradumī barahinīt dāt . har nākī**
bawēd čiyōn ān ī+š pad fradomīh brēhēnīd ud dād. harw nēkīh
- 290.01 u vatarī i ō mardumqn u avarēča dāmqn rasēt pa haft q u**
ud juttarīh ī ō mardōmān ud abārīg+iz dāmān rasēd pad haftān ud
- 290.02 duāzdahe rasēt . u q duāzdah axtar pa dīn duāzdah spāh – vat**
dwāzdahān rasēd ud ān dwāzdah axtar, čiyōn pad dēn dwāzdah spāhbed ī
- 290.03 až kušta aihōrmazda guftəstət . u q haft avāx- tar**
az kustag ī ohrmazd guft ēstēd, ud ān haft abāxtar
- 290.04 haft(MF omits) spāh vāt až kasta i āhrman gufta əstət .**
haft spāhbed ī az kustag ī ahreman guft ēstēd,
- 290.05 u harvist dām dahəšnə ōi haft avāxtarq ḡraminṇd**
ud harwisp dām ud dahišn ōy haft abāxtarān tarwēnēnd
- 290.06 u margī u har anāi avāsparəṇt . u(MF omits) čūṇ āšq duāzdah**
ud ō margīh ud harw anāgīh abespārēnd, čiyōn awēšān dwāzdah
- 290.07 axtar brihīnā u rāinā i gāhq həṇt . hōrmazda nākī - dqma**

axtar ud haft abāxtar brēhēnāg ud rāyēnāg ī gēhān hēnd. ohrmazd nēkīh-kāmag

290.08 u hargēča anāī nē padīrēt u nē šīhēt . u āhā-raman

ud hagriz anāgīh nē padīrēd ud nē menēd ud ahreman

290.09 anākqma u θisiča nākī nē minēt u nē padīrēt . hōr-

anāgīh-kāmag ud tis+iz nēkīh nē menēd ud nē padīrēd.

290.10 mazda kas kāmaṭ pa kqm(dqm MF) i āharman ča hast i kas

ohrmazd ka+š kāmēd pad dām ī ahreman ud ahreman+iz hast ī ka+š

290.11 kāmaṭ pa dqm i hōrmazda vardinīdan tuq . bē ādum tuq

kāmēd pad dām ī ohrmazd wardēnīdan tuwān bē ēdōn tuwān

290.12 vardinīdan u ku pa frazqm gārī hōrmazda zəqnē bahōt .

wardēnīdan kū pad frazām-kārīh ohrmazd zyān nē bawēd,

290.13 ča frazqm pērōzgarī hōrmazda x^vš . čī pādā ku hōrmazda

čē frazām-pērōzīh ohrmazd xwēš, čē paydāg kū ohrmazd

290.14 jam frādūn kahōs axōš dāt . u āhārman ādum vardinīt

jam ud frēdōn ud kāwōs ahōš dād hēnd ud ahreman ēdōn wardēnīd

290.15 čum āsnā . u āhārman baevarāsp u frāsīiāk u arasaṅgar(arakaṅdar MF; MU)

čiyōn āšnāg ud ahreman bēwarasp ud frāsyāg ud aleksandar

290.16 ādum sīhast du(ku MF; MU) anōša hēt . hōrmazd u mēh sūtai- rā

ēdōn sahist kū anōšag hēnd ud ohrmazd ō meh-sūdīh

290.17 ādum vardinīt čuṅ q i pādā .

ēdōn wardēnīd čiyōn ān ī paydāg.

Chapter: ix

290.18 purasīt dānā ō mainiīō xard . ku až kəšvar

pursīd dānāg ō mēnōg ī xrad kū az kišwar

290.19 ō kəšba šāīīat šudana aīīā nē . u āsamqṅ až čī

ō kišwar šāyēd šudan ayāb nē? ud asmān az čē

290.20 gōhar kard əstət . u gaməzasni i āv aṅdar jamī čuṅ

gōhr kard ēstēd? ud gumēzišn ī āb andar zamīg čiyōn

290.21 u pa čī āina . mainiīōi xard pāsux kard . ku až kəšvar

ud pad čē ēwēnag? mēnōg ī xrad passox kard kū az kišwar

290.22 ō kəšvara pa farx^vāvqṅ(fraṅbqṅī MF; MU) aī i ųazdq aīīā fravqṅ

ō kišwar bē pad parwānagīh ī yazadān ayāb parwānagīh

291.01 aī i dāvqṅ ainā šudan nē šāīīat . u āsmqṅ až gōhar

ī dēwān enyā šudan nē šāyēd. ud asmān az gōhr

291.02 ixūnāhin dardəštət čūṅ almāstača x^vānəṅt . u gaməzsnī

ī xwēn-āhan kard ēstēd čiyōn almāst+iz xwānēnd. ud gumēzišn

291.03 i āv aṅdar jamī ādūm čūṅ xūn aṅdar tan i madrumqṅ .

ī āb andar zamīg ēdōn čiyōn xōn andar tan ī mardōmān.

Chapter: x

291.04 purasīd dānā ō mainiiōi xard . ku āhāraman

pursīd dānāg ō mēnōg ī xrad kū ahreman

291.05 daruṅt vaš dāvq u vašūdagq avā hōrmazda u amašās-pəṅdaqn

ī druwand u+š dēwān ud wišūdagān abāg ohrmazd ud amahraspandān

291.06 ʔisiči āštī u dušārum yak avāduṅt būdan šā-iiat

tis+iz āštīh ud dōšāram ēk abāg did būdan šāyēd

291.07 aiiā nē . mainiiōi xada pāsux kard . u(ku MF) pa hāča

ayāb nē? mēnōg ī xrad passox kard kū pad ēč

291.08 mar būdan nē šāiiat . či āhāraman mīduxut(muduxt MF; MU) i vaṅt minat

mar+iz būdan nē šāyēd, čē ahreman mihōxt ī wad menēd

291.09 vas kār xišm u xʔūn(xīn MF; MU) u anāštī . u hōrmazda ašahī

u+š kār xešm ud kēn ud anāštīh ud ohrmazd ahlāyīh

291.10 mənət vaš kār kəraba u vahī u rāštī . u har ʔiš varanīdan

menēd u+š kār kirbag ud wehīh ud rāstīh ud harw tis wardēnīdan

291.11 šāiiat bē(nə MF) gōhar i nīaka u avat . u gōhar u nīak

šāyēd bē gōhr ī nēk ud wad ud gōhr ī nēk

291.12 pa ʔišiča čāra ō vatarī u gōhar i vaṅt pahāča āina .

pad tis+iz čārag ō watarīh ud gōhr ī wad pad ēč ēwēnag

291.13 vahī vardinīdan nē sāiiat . hōrmazda nīak gōharī rā hāči

ō wehīh wardēnīdan nē šāyēd. ud ohrmazd nēk-gōhrīh rāy ēč

291.14 vatarī u daružanī nē pasaṅdət . u āhārman vaṅt gōharī

watarīh ud drōzanīh nē passandēd ud ahreman wad-gōhrīh

291.15 rā hāči vahī u rāst nē padīrət jašq ʔrā yak avā-duṅt

rāy ēč wehīh ud rāstīh nē padīred u+šān ēd rāy ēk abāg did

291.16 ʔisiči āštī u dušārm būdan nē šāiiat .

tis+iz āštīh ud dōšāram būdan nē šāyēd.

Chapter: xi

291.17 purasīṅt dānā ō mainiiō i xard . ku xard vah

pursīd dānāg ō mēnōg ī xrad kū xrad weh

291.18 aiiā hanar(xʔanar MF; xunar MU) . mainiiōi xard pāsux kard . ku xard kəš

ayāb hunar? mēnōg ī xrad passox kard kū xrad kē+š

291.19 vahī nē avā pa xard(xanar MF) nē dārašnī . u xunar kəš xard
wehīh nē abāg pad xrad nē dārišn ud hunar kē+š xrad

291.20 nē avā pa xunar nē dārāšni .

nē abāg pad hunar nē dārišn.

Chapter: xii

292.01 purasīt dānā ō mainiiōi xard . ku čirā ka

pursīd dānāg ō mēnōg ī xrad kū čē rāy ka

292.02 xīr i mainiiō ēdūm rāst u q i gēθī ēdum darōg baxt

xīr ī mēnōg ēdōn rāst ud ān ī gētīg ēdōn drō baxt

292.03 ēstaṭ . mainiiō i xard pāsux kard . ku xīr i gēθī pa

ēstēd? mēnōg ī xrad passox kard kū xīr ī gētīg pad

292.04 bun dahišnī ēdum rāst baxt āštāt čuṇ q mainiiō . u

bun-dahišnīh ēdōn rāst baxt ēstēd čiyōn ān ī mēnōg ud

292.05 dādār hōrmazda hamōina nākī i pa aṇdqm dahasn ō bun

dādār ohrmazd hāmōyēn nēkīh ī pad ēn dām ud dahišn ō bun

292.06 i mihir māh u āšq duāzdh axtar āž dīn duāzdh spāh-vaṭ

ī mihr ud māh ud awēšān dwāzdah axtar, ī az dēn dwāzdah spāhbed

292.07 guft āštāt kard . u āstq(āšq MF; MU) iča rāstihā u sazā-ihā

guft ēstēd, kard ud awēšān+iz rāstihā ud sazāgīhā

292.08 baxtan rā āž hōrmazda padīraft . u pas āhārman

baxtan rāy az ohrmazd padīraft. ud pas ahreman

292.09 q hfata avāxtra čuṇ hfata spāh paṭ i āhārman guft

ān haft abāxtar, čiyōn haft spāhbed ī ahreman guft

292.10 āstāt pa vasōft an u bē stadan i q nākī āž dāmqn

ēstēd, pad wišuftan ud be stadan ī ān nēkīh az dāmān

292.11 i hōrmazda pa patiiāraī i mahir u māh ušq duāzdh

ī ohrmazd, pad petyāragīh ī mihr ud māh ud awēšān dwāzdah

292.12 axtrq dāt(MF adds āstāt) . u har nākī i āsq axtarq pa dāmqn

axtarān dād. ud harw nēkīh ī awēšān axtarān pad dāmān

292.13 hōrmazda haxšəṇṭ . āsq avaxtrq čaṇdašq tuq

ī ohrmazd baxšēnd awēšān abāxtarān čand+šān tuwān bawēd

292.14 azaš aparənd . u bē u nīrō dāvq u darūjṇq u vatar- q

az+iš apparēnd ud be ō nērōg ī dēwān ud druzān ud wattarān

292.15 dahənd . u xīr i mainiiō ērā ādqmi rāst či hōrmazda

dahēnd. ud xīr ī mēnōg ēd rāy ēdōn rāst čē ohrmazd

292.16 *i xʷaḏāe avā haravišt yāzdq u amašpāspəndq*

ī xwadāy abāg harwisp yazadān ud amahraspandān

292.17 *apitiāra hənt . u kōšasni avā āhārman u dāβq u*

apetyārag hēnd ud kōxšišn ī abāg ahreman ud dēwān ud

292.18 *āmārāča i ruq mardamq pa rāstī kunənt . u kaš kərba*

āmār+iz ī ruwān ī mardōmān pad rāstīh kunēnd ud kē+š kirbag

292.19 *vəš gāh pa βahāst . kaš karba u gunāh aganīn*

wēš gāh pad wahišt ud kē+š kirbag ud wināh āgenēn

292.20 *rāst gāh pa hamastagq . u kabaž vəš aigiš rāh*

rāst gāh pad hamēstān ud ka bazag wēš ēg+iš rāh

292.21 *ō kōzx . .*

ō dušox.

Chapter: xiii

292.22 *purasiṭ dānā u mainiiō xard . ku čirā ka*

pursīd dānāg ō mēnōg ī xrad kū čē rāy ka

292.23 *gāvq u gōspəndq u muruq u vāiṇdagq u māhigq yāq*

gāwān ud gōspandān ud murwān ud wāyendagān ud māhīgān ēk

293.01 *yāq pa i xʷəš dānasn sažāihā dqašn maṇd hənd*

ēk pad ān ī xwēš dānišn sazāgīhā dānišnōmand hēnd

293.02 *u mardumq aṇd āšq amōžašn avar nē barənd u vaš*

ud mardōmān tā+šān hammōzišn abar nē barēnd ud was

293.03 *raṇž u xʷažina padaš nē kunənd . dānəšn i mardumī aiā-ftan*

raṇj ud uzēnag padiš nē kunēnd dānišn ī mardōmīh ayāftan

293.04 *u dānastan nē tuq . mainiiō i xard pāsux harda .*

ud dānistan nē tuwān? mēnōg ī xrad passox kard

293.05 *ku mardumq pa bundahəšnī ēdum dānā būt hənt kušq kərəba*

kū mardōmān pad bun-dahišnīh ēdōn dānāg būd hēnd kū+šān kirbag

293.06 *u bazaikard agišq pādāšn i kərəba u pādafrāh i ba-za*

ud bazag ī kard, ēg+išān pādāšn ī kirbag ud pādifrāh ī bazag

293.07 *pa xʷəš čašm dīt . i θisiča baža əž murdamq nē*

pad xwēš čašm dīd ud tis+iz bazag az mardōmān nē

293.08 *rafta . u pas āhārman idaruənt pādāšn kərəba u pāt – frāh*

raft ud pas ahreman ī druwand pādāšn ī kirbag ud pādifrāh

293.09 *I gunāh aβar nahuṇbaṭ . u əčirā aṇdar dīn guft*

ī wināh abar nihumbīd ud ēd+iz rāy andar dēn guft

293.10 *əstənt . ku əž har anāi i gaṇasta ganā i daruṇd pa*

ēstēd kū az harw anāgīh ī gizistag gannāg mēnōg ī druwand pad

293.11 dmqn i hōrmazda karəd čihār đis iṇvaṭ-atar u garq-tar

dāmān ī ohrmazd kard čahār tis ēn wattar ud garāntar

293.12 I kaš kərəba mazda i gunāh pādafrāh u manašn i

ka+š kirbag mizd ud wināh pādifrāh

293.13 mardumq u frazqm kār bē nahuṇbaṭ . u hamačirā vas

.....be nihumbīd. ud ham čim rāy was

293.14 kāsī u gaōišn i avāruṇ aṇdar gēhq ravā kard . u murda-mq

kēš ud wurrōyišn ī abārōn andar gēhān rawāg kard ud mardōmān

293.15 nē dānaštan(dārašni MF) i kār u kərəba rā harkasq vās garōiṭ

nē dānistan ī kār ud kirbag rāy harw kas ān wēš wurrōyēd

293.16 u vahi dāraṭ ṽaš āmōžašn pa kēš aḅra būṭ āstəṭ .

ud pad weh dārēd ī+š hammōzišn pad kēš abar būd ēstēd

293.17 u panqm čišṭq kəš pādi vaṇdatar(pāri vṇ zatar MF) kəš pādišāhī

ud pad nāmčišt ān kēš pādyāwandtar kē+š pādixšāyīh

293.18 avā bahōṭ . bē q yak xʷaḅāi u pādašāhī i guuštā-sp

abāg bawēd. bē ān ēk xwadāyīh ud pādixšāyīh ī wištāsp

293.19 šqhq šāh . kəš dīn durašt u rāšt i pa gavasn

šāhān šāh, kē+š dēn ī drust ud rāst ī pad gōwišn

293.20 i dāḅār hōrmazda avā gamqniḅa u avā har i hā dqnas-tan

ī dādār ohrmazd abēgumānīhā ud ēwarīhā dānistan

293.21 rā əž āžadā zaraḅušt i spətamq frāž padīrafta .

rāy az ēw-tāg zarduxšt ī spitāmān frāž padīrift,

293.22 ka har āina xīr i gēḅī u mainiiō əž dīn i vāh i mazda-iasnq

kē harw ēwēnag xīr ī gētīg ud mēnōg az dēn ī weh ī māzdēsnaḅ

293.23 rōšan u gaoguzār u agumqm pādā ṽehəṭ . ainā

rōšn ud gōwizār ud agumān paydāgīhēd, enyā

293.24 hāči garōišni nēst kəš xīr i gēḅī u mainiiō ādum

ēč wurrōyišn nēst kē+š xīr ī gētīg ud mēnōg ēdōn

294.01 gaovazāra u rōšan padaš šāiiaṭ aiiāftan dānaštan .

gōwizār ud rōšn padiš šāyēd ayāftan ud dānistan,

294.02 bē vāš vīnaftāi rā xasasta u pēčīṭ aḅq həṇd kuš

bē wēš winaftagīh rāy āyištag ud pēčīdag owōn hēnd

294.03 gavašn i bun ō miqn u miqn ō frazqm aīr ahumānā . .

kū+šān gōwišn ī bun ō mayān ud mayān ō frazām abēr ahumānāg.

Chapter: xiv

294.04 purasīṭ dānā ō mainiiō xard . ku panāh ka-dqm darūpuštтар .

pursīd dānāg ō mēnōg ī xrad kū panāh kadām drubuštтар

294.05 dōštq kudqm vāh . u nqm burdār kadqm

ud dōst kadām weh ud nāmburdār kadām

294.06 vāh . u rāmašn i aiiār kadqm vāh . u xʿāšta kadqm xʿas- tar.

weh ud rāmišnayār kadām weh ud xwāstag kadām xwaštar

294.07 u rqmāšni əž har rqmāsn frājatum(fražqm MF) kadqm . mainiiō

ud rāmišn ī az harw rāmišn frāztom kadām? mēnōg

294.08 xard pāsux kard . ku panāh ųazt darūpaštтар .

ī xrad passox kard kū: panāh yazad drubuštтар ud

294.09 dōst barāt i niiak vāh u nqm buradār fražand u

dōst brād ī nēk weh ud nāmburdār frazand ī

294.10 niiak dīn burdār vāh . u rāmašni aiiār zan i niiak

nēk ī dēnburdār weh ud rāmišnayār zan ī nēk ī

294.11 hūhīm vāh . xʿāsta q vāh u xʿastar u əž frārūñnī

huxēm weh ud xwāstag ān weh ud xwaštar ī az frārōñih

294.12 aņduxst əstəž u abā kār u kərba xʿarəž u dārəž . u

handōxt əstēd ud abāg kār ud kirbag xwarēd ud dārēd ud

294.13 rāmašni əž har rāmašn frāžatr tandurəstī u abēbīmī

rāmišn ī az harw rāmišn frāžtar tandrustih ud abēbīmih

294.14 u xusrūbī u ašhī .

ud husrawih ud ahlāyih.

Chapter: xv

294.15 purasīt dānā ō mainiiō i xart . ku dariōšī

pursid dānāg ō mēnōg ī xrad kū: driyōših

294.16 vāh aiiā tuņgarī aiiā pādašāhī . mainiiō i xard pā- sux

weh ayāb tuwāngarih ayāb pādixšāyih? mēnōg ī xrad passox

294.17 kard . ku dariōšī i pa frārūñnī vāh ku tuņgarī i

kard kū: driyōših ī pad frārōñih weh kū tuwāngarih ī

294.18 əž xīr i kasq(MF & MU add či) guft əstəž . ku ōi i dariōštum arməstum

az xīr ī kasān, čē guft əstēd kū: ōy ī driyōštom ud armēšttom

294.19 kaš hamē kaš manəsnə u gavašn u kunəsn frārūñ

kas hamēw ka+š menišn ud gōwišn ud kunišn frārōn

294.20 pa kār i ųazdq dārəž əž har kār u kərba u

ud pad kār ī yazadān dārēd az harw kār ud kirbag

294.21 mardumq aņdar gēhq kunənd ōiča dādihā ba har

ī mardōmān andar gēhān kunēnd ōy+iz dādihā bahr

294.22 aņdar bahōž . u ōi ča i tuņgar i vas xʿāsta mard

andar bawēd ud ōy+iz ī tuwāngar ī wasxwāstag mard,

295.01 ka xʼāšta nē až frāruṇnī kard ēstəṭ ka pa kār u

kē+š xwāstag nē az frārōnīh kard ēstēd, ka pad kār ud

295.02 kərba u ašō dāt xuzina kunəṭ aigiš kərba xʼāš nē

kirbag ud ahlawdād uzēnag kunēd ēg+iš kirbag xwēš nē

295.03 bahōṭ . či kərba ōi xʼāš kə ažaš apurd ēstəṭ . u ōi vas – xʼāsta

bawēd, čē kirbag ōy xwēš kē az+iš appurd ēstēd, bē ōy ī wasxwāstag

295.04 kə až frāruṇ tuxšāi aṇdōxt ēstəṭ u avākār

mard kē+š xwāstag az frārōntuxšāgīh handōxt ēstēd ud abāg kār

295.05 u kərəba u rəməsn xʼarəṭ dārəṭ ṇči ažaš vəh nēst . či q

ud kirbag ud rāmišn xwarēd ud dārēd ān+iz aziš weh nēst, čē ān

295.06 pa pahlum āvāiiaṭ dāštan . bē ōi i vas xʼāšt až frā-rūṇ

pad pahlom abāyēd dāštan. ud ān+iz ī pādixšāyīh

295.07 tuxšāi aṇdōxt əstəṭ u avā kār u kərəba u rəmašn

295.08 xʼarṭ dārəṭ q məh vəh u pahalumtar . u q či pādašāhī

295.09 rā gōeṇd . ku dəhē hū pādasāhī vəh kəš varəduš pā-dašāh

rāy gōwēnd kū: kē pad deh+ēw hupādixšā weh kū kē pad

295.10 či dādār hōrməzda pānāi kardārī i dəmqn rā

čē dādār ohrmazd pānagīhkardārīh ī dāmān rāy

295.11 hū pādašāhī dāt . u āhārman darūṇda duš pādašā- hī

hupādixšāyīh dād ud ahreman ī druwand dušpādixšāyīh

295.12 pa patīār i hū pādašāhī dā əstəṭ . hū pāda- šāhī

pad petyārag ī hupādixšāyīh dād ēstēd. hupādixšā

295.13 q bahōṭ . kə šahira āvādq u darīōšq avəmust

ān bawēd kē šahr ābādān ud driyōšān abēmust

295.14 dāt u āin rāst dārəṭ u framəeṭ . u dāt u šīn(āin MF; MU) i ābā- rūṇ

ud dād ud ēwēn ī rāst dārēd ud framāyēd ud dād ud ēwēn ī abārōn

295.15 spōjəṭ . u āb u ātaš xūb dārəṭ . u izisni

spōzēd ud āb ud ātaxš xūb dārēd ud pad ēwēn ēzišn ī

295.16 ýazdq u kār u kərb pa raβā dārəṭ . dariōšq aiiārmaṇ- dī

yazadān ud kār ud kirbag rawāg dārēd ud driyōšān ayārōmandīh

295.17 u jādangōi kunəṇd . dīn əvəh mazdaiiasnq rā tan u

ud jādaggōwīh kunēd ud dēn ī weh ī māzdēsnaṇ rāy tan ud

295.18 q ča xʼāš jq bē aβaspāraṭ . u agar hast kas kə až

ān+iz ī xwēš gyān be abespārēd ud agar hast kas kē az

295.19 rāh i ýazdq bē əstəṭ aigiš vīrāišn padaš kardan

rāh ī yazadān bē ēstēd ēg+iš wirāyišn padiš kardan

295.20 framāiiaṭ . vaš garəptār kunəṭ u aβāž ō rāh i ýaz-

framāyēd u+š griftār kunēd ud abāz ō rāh ī yazadān

295.21 dq āθrəṭ . u əž xʷāst ýaş hast ba har i ýazdq

āwarēd ud az xwāstag ī+š hast bahr ī yazadān

295.22 u arzqniiq u kərabā u dariiōšq bē baxšəṭ . tan ruq rā bē

ud arzānīgān ud kirbag ud driyōšān be baxšēd ud tan ruwān rāy be

295.23 avaspārəṭ . hū pādašāhī pa q āinā hamatāk ýazdq

abespārēd. hupādixšā ī pad ān ēwēnag hamtāg ī yazadān

295.24 u aməšāspəndq guft əštəṭ . duš pādašāhī q bahōṭ .

ud amahraspandān guft ēstēd. dušpādixšā ān bawēd

296.01 kə dāt u āin i rāst u frārūn vašōvəṭ . u staham u ap-ar

kē dād ud ēwēn ī rāst ud frārōn wišōbēd ud stahm ud appar

296.02 u adāistqni āndar kār āθārəṭ . u xīr i mainiiō

ud adādestānīh andar kār dārēd ud xīr ī mēnōg

296.03 vašōvəṭ . u kār kərba pa āž bāš dārəṭ . u kərba gar mardum

wišōbēd ud kār ud kirbag pad abandīh dārēd ud kirbakkar mardōm

296.05 əž kərba kardan aθāž dārṭ . u padaš vazaṇṭ kardār

az kirbag kardan abāz dārēd ud padiš wizendkardār bawēd u+š

hāmōyēn handāzišn ō tan ī xwēš ud ārāyišn

296.06 xīr i gəθī . u aṅgidī u buržišn i vatarq . u zanəšn i

ī xīr ī gētīg ud hangadīh ud burzišn ī wattarān ud zanišn

296.07 vīnašn i vəhq . avāšīnasn i dariiōšq . duš pādišāh

ud āwēnišn ī wehān ud abesīhēnišn ī driyōšān. dušpādixšā

296.08 i pa q āinii hamatāk āhārman u dēθqṇ guft əstəṭ . .

ī pad ān ēwēnag hamtāg ī ahreman ud dēwān guft ēstēd.

Chapter: xvi

296.09 purasīt dānā ō mainiiō xarṭ . ku əž xʷarəšni

pursīd dānāg ō mēnōg ī xrad kū: az xwarišn

296.10 i mardumq xʷarəṇd u vastrag i mardumq patmōžənd ka-

ī mardōmān xwarēnd ud wastarag ī mardōmān paymōzēnd ka

296.11 dqm arzmaṇṭtar vəh . mainiiō i xard pāsux karṭ . ku

dām arzōmandtar ud weh? mēnōg ī xrad passox kard kū:

296.12 əž xʷarəšn i mardumq xʷarəṇd šīr gōspəndq vəh dāt

az xwarišn ī mardōmān xwarēnd šīr ī gōspandān weh dād

296.13 əstaṭ . čī mardum u čahār vāe ka əž māṭ bē zāeṇd

ēstēd, čē mardōm ud čahārpāy kē az mādar be zāyēnd

296.14 aṇdā q i kašq xʷarəšn tuq xʷardan aigišq rōišn u

tā ān ī ka+šān xwarišn tuwān xwardan ēg+išān rōyišn ud
296.15 fravaršn až šīr . u pa šīra šāeṇd zīvastan . u
parwarišn az šīr ud pad šīr weh šāyēnd zīwistan. ud
296.16 agar mardum ka až šīr i mādar avāž kunəṇd bē šīr i
agar mardōm, ka az šīr ī mādar abāz kunēnd, be ō šīr ī
296.17 gōspəṇdq āmōžašn kunəṇd . aigišq nqṇ pa kār aṇdar
gōspandān hammōzišn kunēnd ēg+išān nān pad kār andar
296.18 nē āvāiiaṭ . či pādā . ku mardum i pa arzahi u savhi
nē abāyēd, čē paydāg kū: mardōm ī pad arzah ud sawah
296.19 frakadafš vikadafš u vōrabarst vōrazast haṇd xʷarə-
ud fradadafš ud widadafš ud wōrūbaršt ud wōrūjaršt hēnd xwarišn
296.20 šn pīm i gōspəṇdq u gāvq . ham xʷarsn nē xʷaraṇd .
pēm ī gōspandān ud gāvān, any xwarišn nē xwarēnd,
296.21 u ōi i pīm xʷaršn mardum tan durəštatar u zoraməṇdatar u
ud ōy ī pēm xwarišn mardōm tandrusttar ud zōrōmandtar ud
296.22 zāisn ča i frazaṇdq aβəva zaṇṭ-atar bahōṭ . u až
zāyišn+iz ī frazandān abēwizendtar bawēd. ud az
296.23 zōrdāeq gaṇdum məh u vəh gufta əstəṭ . či raṭ zarō-dāeq
jōrdāyān gandum meh ud weh guft ēstēd, čē rad ī jōrdāyān
296.24 hast . u až ča avastā aigis nqm pa radī i
ast ud az+iz abestāg ēg+iš nām pad radīh ī
297.01 zōrdāeq pādā . až mīāβa xʷuramā u aṇgura məh u vəh
jōrdāyān paydāg. ud az mēwag xurmāg ud angūr meh ud weh
297.02 guft əstəṭ . u ka nqṇ nē maṭ əstəṭ māβa rā darūn āβāiiaṭ
guft ēstēd ud ka nān nē mad ēstēd mēwag rāy drōn abāyēd
297.03 yastan . u ka mīβa xuramā aiiā aṇgūr yast har
yaštan ud ka mēwag xurmāg ayāb angūr yašt harw
297.04 mīβa pādašāha xʷardan . u ka nq nē maṭ əstəṭ q mēva
mēwag pādixšā xwardan ud ka ān nē mad ēstēd ān mēwag
297.05 āβāiiaṭ xʷaradan i yast əstəṭ . mae rā pādā ku gōhar
abāyēd xwardan ī yašt ēstēd. may rāy paydāg kū gōhr
297.06 u niak u vaṭ pa mae ō pādāi šāiiaṭ kardan (madan MF; MU) . vāhī i
ī nēk ud wad pad may ō paydāgīh šāyēd madan ud wehīh ī
297.07 mard andar xšm xard i mard aṇdar varūn i avārūnuq
mard andar xešm ud xrad ī mard andar abārōnīhangēz waran,
297.08 pādā i hēṭ . či kə xašma xuštāvəṭ vaš xʷəš tan
.....čē kē xešm awištābēd, u+š xwēš tan
297.09 vīrāstan pa vaəhī . u kə varan (varun MF) xʷastā vəṭ vaš xʷəš
wirāstan tuwān, pad wehīh, ud kē waran awištābēd, u+š xwēš

- 297.10 tan wīrāstan tuq pa xarṭ . u kə mae xʷašta āwēt**
tan wirāstan tuwān, pad xrad, ud kē may awištābēd,
- 297.11 vaš xʷāštan wīrāstan tuq pa gōhar . pa vazōštan nē**
u+š xwēš tan wirāstan tuwān, pad gōhr *wizōstan nē
- 297.12 ābāiiaṭ . či ōi niiak gōhar mard ka mae xʷarṭ ēdum**
abāyēd. čē ōy ī nēkgōhr mard ka may xwarēd ēdōn
- 297.13 humānā čuṅ jāmae zarīn u sīmīn i aṅd čaṅd vās**
homānāg čiyōn jāmag+ēw ī zarrēn ud asēmēn ī and čand wēš
- 297.14 avarōzaṅd pākatar u rōsantar bahōṭ . u manāšn u gavašn**
abrōzēnd pāktar ud rōšntar bawēd ud menišn ud gōwišn
- 297.15 u kunasn frāruṅtar (MF adds xʷāš) dārṭ u aṅdara zan u frazaṅd hama-**
ud kunišn frārōntar dārēd ud andar zan ud frazand ud hamahlān
- 297.16 iiārḡ u dōštḡn čaraβatar u šīrīntar bahōṭ . u pa har (MF adds kār)**
ud dōstān čarbtar ud šīrēntar bawēd ud pad harw kār
- 297.17 u kərəba . tuxšātar bahōṭ . u ōi βaṭ gōhar mard ka**
ud kirbag tuxšāgtar bawēd. ud ōy ī wadgōhr mard ka
- 297.18 mae xard xʷāštan až paemḡ frəhəminaṭ u dārṭ .**
may xwarēd xwēš tan az paymān frēh menēd ud dārēd
- 297.19 u abā hmaiārḡ naβard barṭ u čērī namāeṭ u avsōs u riiārī**
ud abāg hamahlān nibard barēd ud čērīh nimāyēd ud afsōs ud riyahrīh
- 297.20 kanēt . u vəh mardum (MF adds rā) tar kunēt . u zan frazaṅṭ u baṅda u**
kunēd ud weh mardōm tar kunēd ud zan ud frazand ud mizdwar ud bandag ud
- 297.21 paraštār i xʷāš bəšəṭ . huruuāxam vəhḡ vašōvəṭ . u**
paristār ī xwēš bēšēd ud xwaran ī wehān wišōbēd ud
- 297.22 āstī bə barəṭ u anāštī aṅdar āvarṭa . bə har kəs pa**
āštīh be barēd ud anāštīh andar āwarēd. bē harw kas pad
- 298.01 paemḡ xʷardan i mae hōšiiār ābāiiaṭ būdan . či až**
paymān xwardan ī may ōšyār abāyēd būd čē az
- 298.02 paemḡ xʷardan i mae īaṅ aṅd nākī haβš rašt . či**
paymān xwardan ī may ēn and nēkīh awiš rasēd čē
- 298.03 xʷarašn guhāraṭ . u ātaš aβrōzaṭ . u hōš u wīr u**
xwarišn gugārēd ud ātaxš abrōzēd ud ōš ud wīr ud
- 298.04 tuxm u xūn aβazāeṭ (aβāeṭ MF) . u bəš spōzaṭ . u gūn aβarōzad .**
tōm ud xōn abzāyēd ud bēš spōzēd ud gōnag abrōzēd
- 298.05 θis i framōst aiiāṭ kunəṭ (aβarəṭ MF) . u vəhī pa manāšn gāh**
ud tis ī framušṭ ayād kunēd ud wehīh pad menišn gāh
- 298.06 gīraṭ . u vīnašn i časm u šanvašn i gōš u guftārī**
gīrēd ud wēnišn ī čašm ud ašnawišn ī gōš ud guftārīh
- 298.07 i hizūḡ aβazāeṭ . u kār i kardan u rāinīdan ābāiiaṭ**

ī uzwān abzāyēd ud kār ī kardan ud rāyēnīdan abāyēd
298.08 raḅātar bahōt . u pa xʷaftan gāh xʷaš xʷaftaṭ u
 rawāgtar bawēd ud pad *bālēngāh xwaš xufsēd ud
298.09 šbak āxəžaṭ . vašq bahara rā xusrūbī ō tan ō aš-hī
 sabuk āxēzēd u+š ān bahrag rāy husrawīh ō tan ud ahlāyīh
298.10 ō ruq pasəm-diča vəhq avar rašəṭ . u kə mae pae-mq
 ō ruwān ud passand+iz ī wehān abar rasēd. ud kē may
298.11 frəh xʷarəṭ iṅ aṅd āhō (aṅdōh MF) padaš bahōt . čiš
 frēh az paymān xwarēd ēn and āhōg padiš paydāg bawēd čē+š
298.12 xū-rad u hōš u vīr u xūn xʷāəṭ . U rīmārī aṅdāžəṭ . u
 xrad ud ōš ud wīr ud tōm ud xōn kāhēd ud jagar wināhēd ud wēmārīh handōzēd ud
298.13 gūna avardinəṭ . u zōr u patūī xāhaə . u namāz u stā-
 gōnag wardēnēd ud zōr ud pattūgīh kāhēd ud namāz ud stāyišn
298.14 išn i ȳazdq framōst bahōt . u vīnašn i časm u šan-vadan
 ī yazadān framušṭ bawēd ud wēnišn ī čašm ud ašnawišn
298.15 i gōš u guftārī i hazuq (hizuuq MF; MU) kam bahōt . u avardəṭ
 ī gōš ud guftārīh ī uzwān kem bawēd ud hordād
298.16 u amərdəṭ bəšəṭ . būšīqsp kāma varzəṭ . vašq u guf-tan
 ud amurdād bēšēd ud būšāspkāmāgīh warzēd u+š ān ī guftan
298.17 u kardan ābāiiaṭ akard (kardan MF) mānəṭ . u pa dušūārī xʷaftəṭ
 ud kardan abāyēd akard mānēd ud pad dušwārīh xufsēd
298.18 u axʷašihā āxəžaṭ . u q bahara rā xʷəštan u zan frazaṅd
 ud axwašihā āxēzēd ud ān bahrag rāy xwēš tan ud zan ud frazand
298.19 u dōst u xʷəsāvəṅṭa bəstṭ u dusrqm . u vustāvarmqd (u mustā varmaṅṭ MF; MU) u
 ud dōst ud xwēšāwand bēšēd ud dušrām ud mustabarmānd ud
298.20 dušman šāt . u ȳazdq ažaš nē xʷašnūda . vaš duš- rūba
 dušmen šād ud yazadān aziš nē hušnūd u+š dusrawīh
298.21 ō tan darūaṅdī ō ruq rasəṭ u əž paṭmōžašn (padmōžan MF) i
 ō tan ud druwandīh+iz ō ruwān rasēd. ud az paymōzan ī
298.22 mardumqṅ majmōžaṅd dārəṅṭ patan far niiāk u pa ruq
 mardōmān dārēnd pad tan parnagān ud pad ruwān
299.01 paṅba vəh . irā či franiiāk əž xarastar bahōt . u
 pambag weh, ēd rāy čē parnagān az xrafstar bawēd
299.02 paṅba frvaršn əž āb u rōišn əž zamī u pa xir u
 ud pambag parwarišn az āb ud rōyišn az zamīg ud pad xīr ī
299.03 ruq məh u vəh u arzamaṅṭ tar guft əstəṭ .
 ruwān meh ud weh ud arzōmandtar guft ēstēd.

Chapter: xvii

299.04 purasit̄ dānā u mainiō xarid . ku (MF omits) kadqm q (MF omits)

pursid dānāg ō mēnōg ī xrad kū: kadām ān

299.05 šādī aš dušāramī vaṭ tar . mainiōi xard pāsux kard .

šādīh ī az dušrāmīh wattar? mēnōg ī xrad passox kard

299.06 ku ka xʿāst aš bāža aṇdōxt aštəṭ vaš padaš šāt

kū: kē xwāstag az bazag handōxt ēstēd u+š padiš šād

299.07 bahōṭ aigiš q šādī aš dušrāmī vaṭ tar (vaṭatar MF) .

bawēd ēg+iš ān šādīh az dušrāmīh wattar.

Chapter: xviii

299.08 purasit̄ dānā ō mainiō xard . ku čirā mar-

pursid dānāg ō mēnōg ī xrad kū: čē rāy

299.09 dumq iṇ čihār ʿis yasq pa vāš (vāh MF) āVāiiaṭ maniidan

mardōmān ēn čahār tis ī+šān pad daxšag wēš abāyēd ham

299.10 iṇ kamtar mənṇd . varədišnī i ʿis i gāṭī u marg i tan

ēn kemtar menēnd + + wardišnīgīh ī tis ī gētīg ud margīh ī tan

299.11 u āmār i i ruq u bīm i dōjax . mainiōi xard pāsux

ud āmār ī ruwān ud bīm ī dušox. mēnōg ī xrad passox

299.12 kard . ku viāivānī i āž dāb u axʿaradī rā .

kard kū: wiyābānīh ī āž dēw ud ahunsandīh rāy.

Chapter: xix

299.13 purasit̄ dānā ō mainiō xard . ku pa bīm u

pursid dānāg ō mēnōg ī xrad kū: pad bīm ud

299.14 mīduxta zīvāstan vaṭ tar aiiā margī . mainiōi xard

mihōxt zīwāstan wattar ayāb margīh? mēnōg ī xrad

299.15 pāsux kard . ku pa bīm i mīduxt jīvāstan aš maragī

passox kard kū: pad bīm ud mihōxt zīwāstan az margīh

299.16 vaṭ tar . či har kas zandaī rāmašn u xʿasī i gāṭī rā

wattar. harw kas zīndagīh rāy rāmišn ud xwašīh ī gētīg

299.17 ābāiiaṭ . kas rāmašn u xʿasī i gāṭī nāst vaš bīm

abāyēd ud ka+š rāmišn ud xwašīh ī gētīg nēst u+š bīm

299.18 mīduxt aṭā margī vaṭ-tar guft aštəṭ .

ud mihōxt+iz abāg az margīh wattar guft ēstēd.

Chapter: xx

299.19 purasīt dānā ō mainiō xarṭ . ku pādašāhq

pursīd dānāg ō mēnōg ī xrad kū: pad pādixšāyān

299.20 ʔišā čī sūdamaṇḍ tar u ziiqārtar . mainiōi xard pāsux

tis+ēw čē sūdmandtar ud čē zyāngārtar? mēnōg ī xrad passox

300.01 kard . ku pādašāhq rā ʔasā hama parsai (ham pursī MF; ham pursīt MU) aβā dānāgq

kard kū: pādixšāyān rāy tis+ēw hampursagīh ī abāg dānāgān

300.02 u vāhq sūdmaṇḍatar . vašq gavašn u ham pursī i aβā

ud wehān sūdmandtar u+šān gōwišn ud hampursagīh ī abāg

300.03 spažgq duš saxunq ziiqgartar . .

spazgān ud dōsaxwanān zyāngārtar.

Chapter: xxi

300.04 purasīt dānā ō mainiōi xard . ku gāʔī ārāe

pursīd dānāg ō mēnōg ī xrad kū: gētīgārāy

300.05 u mainiōi vašōv mard frazqm čī . u ōi i avasōsgar mard

ud mēnōgwišōb mard frazām čē? ud ōy ī afsōsgar mard

300.06 frazqm čī . u ō i axʔāškār mard frazqm čī . u ōi i xīnvar

frazām čē? ud ōy ī axwēškār mard frazām čē? ud ōy ī kēnwar

300.07 mard frazqm čī . u ōi i asagahan mard frazqm čī . u ōi

mard frazām čē? ud ōy ī aǰgahān mard frazām čē? ud ōy

300.08 mīduxt manasn mard frazqm čī . mainiōi xard pāsux kard .

ī mihōxtmenišn mard frazām čē? ud ōy ī tarmenišn mard frazām čē? mēnōg ī xrad passox kard

300.09 ku ōi gāʔī ārāe u mainiōi vasōv mard andar pādafrāe

kū: ōy ī gētīgārāy ud mēnōgwišōb mard andar pādifrāh

300.10 škis ādum taβāha hāṭ čum ŋ ātaš i vaxšīṇda kaš

ī stōš ēdōn tabāhīhēd čiyōn ātaxš ī waxšendag ka+š

300.11 āv (āβā MF) abar rasəṭ . u ōi i abasōsgar mard pa tan u ruq

āb abar rasēd. ud ōy ī afsōsgar mard pad tan ud ruwān

300.12 xʔarahə nē bahōṭ . u har bār ka zafr aβāž kunəṭ aigiš

xwarrah nē bawēd ud harw bār ka zafar abāz kunēd ēg+iš

300.13 daruṇḍī avazəeṭ . jaš (čaš MF; vaš MU) har darūj tan ādūm mahamq

druwandīh abzāyēd u+š harw druz pad tan ēdōn mehmān

300.14 bəṇḍ kuš hāčī vahī tan nē hālaṇḍ . vāhq riārī u

bawēnd kū+š ēč wehīh ō tan nē hilēnd ud wehān riyahrīh ud

300.15 vatarq astāišn (atāišn MF) kunəṭ . vaš pa gāʔī tan dusrūb u

wattarān stāyišn kunēd u+š pad gētīg tan dusraw ud

300.16 mainiiō ruq daruņt bahōt . vaš andar dōžax pādafrāh
 pad mēnōg ruwān druwand bawēd u+š andar dušox pādifrāh

300.17 kardan rā (MF omits) bā (nə MF) ō darūž i abasōsagar abaspārənd . ōi
 kardan rāy be ō druz ī afsōsgar abespārēnd ud ōy

300.18 darūž har pādafrāe abasōšē u riārie pada kušnēt (kunəņt MF; MU) .
 druz pad harw pādifrāh afsōs *ēw ud riyahrīh *ēw padiš kunēd.

300.19 u ōi i axʷēškār mard zadiča əž daruņdī vaš ka pa
 ud ōy ī axwēškār mard, ŷud+iz az druwandīh, was ka pad

300.20 gēθī anāi u margī abar rasēt vaš əž q diēt (duēt MF; MU) xʷaš
 gētīg margīh abar rasēd, aziš did xwaš

300.21 zāeēt . ōi xīnavar mard puhal i pa ruq garqatar ku
 zāyēd. ud ōy ī kēnwar mard puhl ī pad ruwān garāntar kū

301.01 abarə daruņdq i pa dōžax . ērā či xīn pa paevaņd
 abārīg druwandān ī pad dušox ēd rāy čē kēn pad paywand

301.02 ravēt . u har gunāh vīrāsta vəhə šāiiaēt ku xīn . či
 rawēd ud harw wināh wirāstan weh šāyēd kū kēn, čē

301.03 xīn pa paevaņd bā mānēt (MF omits) . u hasti ka aņdā frašāgard
 kēn pad paywand be mānēd ud hast ī ka tā frašegird

301.04 paeveņtəd . či əž iņ abīža dīn rōšn pādā . ku anārī i
 paywandēd, čē az abēzag dēn rōšn paydāg kū anērīh ī

301.05 arūm-āigq u turukq ča avā ērəniqq bun əž xīn būt
 hrōmāyīgān ud turkān+iz abāg ērānagān bun az ān kēn būd

301.06 iiašq pa abazdan i ēraz zāt . u aņdāfrašāgard
 ī+šān pad ōzadan ī ēraļ kišt ud tā frašegird

301.07 hāmē paeveņtəd . u ōi i ašgāhan mard gard anarq-nī tum
 hamēw paywandēd. ud ōy ī aļgahān mard anarzanīgtom

301.08 əž mardumq guft āstaēt . či əž iņ dīn . pādā ku
 az mardōmān guft ēstēd čē az dēn paydāg kū

301.09 dādār hōrmazda ōi i ašgāhan mard rā zōr dāe rā
 dādār ohrmazd ōy ī aļgahān mardōm rāy jōrdā

301.10 narəhniēt . u ōi ašgāhan mard rā aigis θis zīvasni
 nē brēhēnīd ud ōy ī aļgahān mardōm rāy ēg+iš tis

301.11 padahəšn ašōdāt nē dahəšn . vaš aspaņž u padīraf-
 pad dāšn ud ahlawdād nē dahišn u+š aspinj ud padīriftārīh

301.12 tāri nē kunēt . ērāči q xʷarəšni (xʷaraēt MF) mard i ašgāhan xʷarət
 nē kunišn, ēd rāy čē ān xwarišn ī mardōm ī a gahān xwarēd

301.13 əž abārūni u adāestqni xʷarət . vaš ašgāhanī u
 az abārōnīh j ud adādestānīh xwarēd u+š aļgahānīh ud

301.14 adāestq xʷarəšni rā tan dasrūb ruq daruņd bahōt . u

adādestānxwarišnīh rāy ēg+iš tan dusraw ud ruwān druwand bawēd. ud

301.15 ōi i mīduxt manāšn mard pa vahq ādum varōmaṇd čuq pa

ōy ī mihōxtmenišn mard pad wehān ēdōn warōmand čiyōn pad

301.16 vatarq . u pa xīr i mainiō i gāθtī u pača ŷazašn

wattarān ud pad xīr ī mēnōg ud gētīg ud pad+iz ēzišn

301.17 u azbāŷašn u parstašn u ŷazdq varōmaṇd . vašq

ud azbāyišn ud paristišn ī yazadān warōmand u+š

301.18 bahara rā ŷazdq u aməšāspəṇdq ŷazašn u azbā-

ān bahrag rāy yazadān ud amahraspandān ēzišn ud azbāyišn

301.19 ŷašn i kunəṭ kim padīraṇṭ . u aiiāftača i x'āhəṭ

ī kunēd kem padīrēnd ud āyaft+iz ī xwāhēd

301.20 havaš kim dahəṇd . u pa dihqn i vahq hamvār dusrūb .

awiš kem dahēnd ud pad dahān ī wehān hamwār dusraw

301.21 vašruq daruṇd bahōṭ . ōi i θra-maṇšn mard kōst aṇdak

u+š ruwān druwand bawēd. ud ōy ī tarmenišn mard dōst andak

301.22 jaš duš manavas . u dahəšni ča ō kas dahəṭ u yaza-

u+š dušmen was ud dāšn ī ō kas dahēd ud ēzišn+iz ī yazadān

301.23 šni ča yazdq rā kunəṭ θar-maṇšnī rā kim padīraṇṭ .

.....rāy kunēd tarmānīh rāy kem padīrēnd

301.24 u aiiāfta i x'āhəṭ kim dahəṇd . jaš aṇdar dōžax

ud āyaft+iz ī xwāhēd kem dahēnd u+š andar dušox

302.01 pādafrā i ruq čardan rā (ō MF) ō darūz θarmanasni abaspārəṇd .

pādifrāh ī pad ruwān kardan rāy ō druz ī tarmenišnīh abespārēnd

302.02 u daruž čai θara-maṇšnī gūnā (MF omits) gūna gūn (MF omits) pādafrāha

ud druz ī tarmenišnīh gōnag gōnag pādifrāh

302.03 padaš kunəṭ u bā āiiāihəṭ . .

padiš kunēd ud nē āsāyēd.

Chapter: xxii

302.04 purasīṭ dānā ō mainiō xarəd . ku pa taxšāi

pursīd dānāg ō mēnōg ī xrad kū: pad tuxšāgīh

302.05 xīr u x'āst gāθī ōi (MF omits) dast sāiiəṭ karadan aiiā nē .

xīr ud xwāstag ī gētīg ō xwēš šāyēd kardan ayāb nē?

302.06 mainiō xard pāsux kard . u ku pa tuxšāii q nākī

mēnōg ī xrad passox kard pad tuxšāgīh ān nēkīh

302.07 i nē barəhanīṭ āstəṭ ō x'āš kardan nē šāiiəṭ . bā q

ī nē brēhēnīd ēstēd ō xwēš kardan nē šāyēd, bē ān

302.08 i barəhanīṭ āstəṭ txšāi rā hae bā rasəṭ . bā

ī brēhēnīd ēstēd tuxšāgīh rāy ahy be rasēd, bē
302.09 tuxšāī kašq pa yazdq nē aθā pa gēθī aθā - bar
tuxšāgīh ka+š zamān nē abāg pad gētīg abēbar,
302.10 nē pasiča pa mainiō ō frīāṭ rasaṭ u pa tarāž
bē pas+iz pad mēnōg ō frayād rasēd ud pad tarāzūg
302.11 aθazāeṭ . .
abzāyēd.

Chapter: xxiii

302.12 purasiṭ dānā ō mainiō xard . ku pa xard u
pursīd dānāg ō mēnōg ī xrad kū: pad xrad ud
302.13 dānāī aθā barəh kōxšīdan šāīiaṭ (MF omits) aīiā nē . mainiōī
dānāgīh abāg brēh kōxšīdan šāyēd ayāb nē? Mēnōg
302.14 xard pāsux kard . ku avā iča θagī u zōrmaṇḍī u
ī xrad passox kard kū: abāg+iz tagīgīh ud zōrōmandīh ī
302.15 xard u dānāī pasi ča aθā barəh kōxšīdan nē šāīiaṭ
xrad ud dānāgīh pas+iz abāg brēh kōxšīdan nē šāyēd,
302.16 či ka barəhnašn nākī aīiā pa jatarī frāž rasaṭ dānā
čē ka brēhēnišn, pad nēkīh ayāb pad juttarīh, frāz rasēd dānāg
302.17 pa kār vīāvq bahōṭ duš dānā pa kār āgāh bahōṭ .
pad kār wiyābān bawēd ud dušāgāh kārāgāh ud
302.18 vadaḍil dil ērtar bahōṭ u dil ērtar vadaṭel bahōṭ . u
waddil *dilēr ud dilēr waddil ud
302.19 tuxsā ašgāhan bahōṭ u ašgāhan tuxsā bahōṭ .
tuxšāg aṭgāhān ud aṭgāhān tuxšāg kunēd,
302.20 ādum čuṇ pa qθis barəhanīṭ əstəṭ vahāna padaš aṇdar
ēdōn čiyōn pad ān tis ī brēhēnīd ēstēd wihānag padiš andar
302.21 āeṭ . u aθarə har θis bā spōžəṭ . .
āyēd ud abārīg harw tis be spōžēd.

Chapter: xxiv

303.01 purasiṭ dānā u mainiō xard . ku aīiāfta xʿā-
pursīd dānāg ō mēnōg ī xrad kū: āyaftxwāstārīh
303.02 stārī u kərəba varzīdārī u arazānī rā yazdq ō mardumq
ud kirbagwarzīdārīh ud arzānīgīh rāy yazadān ō mardōmān

303.03 dīda ča θis baxšəŋt̥ aiiā nē . mainiiō xard pāsux

did+iz tis baxšēnd ayāb nē? mēnōg ī xrad passox

303.04 kard . ku baxšəŋt̥ . či ādum čuŋ gōeŋd ku baxta u

kard kū: baxšēnd, čē ēdōn čiyōn gōwēnd kū "baxt ud

303.05 bagōbaxt . baxt q bahōt̥ əž fradumī baxt əstəŋt̥ . u

bayōbaxt". ēg *baxt ān bawēd ī az fradomīh baxt ēstēd ud

303.06 bagōbaxt q didiča baxšāŋd . bē yazdq q bax-šašn

bayōbaxt ān ī did+iz baxšēnd, bē yazadān ān baxšišn

303.07 ārā dim (kim MF) kunəŋd u mainiiō kim pādāinəŋd āhārma

ēd rāy kem kunēnd ud pad mēnōg paydāgēnēnd čē ahreman+iz ī

303.08 daruŋd pa nīrōi haft aβāxtar x'āsta u aβarāča har

druwand ud dēwān pad nērōg ī haft abāxtar xwāstag ud abārīg+iz harw

303.09 nākī i gəθī əž vahq u arazqniq apurəŋd u ō vatarq u

nēkīh ī gētīg az wehān ud arzānīgān apparēnd ud ō watarān ud

303.10 arazqniq aβītar baxšəŋd .

anarzānīgān abērtar baxšēnd.

Chapter: xxv

303.11 purasīt̥ dānā ō mainiiō i xard . ku əž tuq-

pursīd dānāg ō mēnōg ī xrad kū: az tuwāngarān

303.12 gar q kə dariiōštar u əž dariiōšq tuqgartar . mainiiō

kē driyōštar ud az driyōšān kē tuwāngartar? mēnōg

303.13 i xard pāsux kard . ki əž tuŋgar q ōi dariiōštar kə

ī xrad passox kard kū: az tuwāngarān ōy driyōštar kē

303.14 pa yaš hast nē x'arsəŋd . vəš būdan i θisarā tīmār

pad ān ī+š hast nē hunsand ud wēš būdan ī tis rāy tēmār

303.15 barəŋt̥ . u əž dariiōšq ōi tuqgartar kə pa q imaŋt̥ əstəŋt̥

barēd, ud az driyōšān ōy tuwāngartar kē pad ān ī mad ēstēd

303.16 x'arsəŋd . u vəš bādan i θisrā nē aŋdāšəŋt̥ . .

hunsand ud wēš būdan ī tis rāy nē handēšēd.

Chapter: xxvi

303.17 purasīt̥ . dānā ō mainiiōi xard . ku kōračašm

pursīd dānāg ō mēnōg ī xrad kū: kōrčašm

303.18 vaŋt̥ tar aiiā kōrdil . duša āgāh vaŋttar aiiā vaŋt̥

wattar ayāb kōrdil? ud dušāgāh wattar ayāb wadxēm?

303.19 xīm . mainiō i xard pāsux kard . ku ōi kōr čašm kaš
mēnōg ī xrad passox kard kū: ōy ī kōrčašm ka+š

303.20 šn-āsaī i θis hast āmōžašn kunəṭ pa durast čašm
*šnāsagīh ī pad tis hast ud hammōzišn kunēd pad drustčašm

303.21 dārəṭ . u ōi i durast čašm kaš dānəšn i θis nāst u q
dārišn, ud ōy ī drustčašm ka+š dānišn ī *tis nēst ud ān+iz

303.22 ča yaš āmōžaṇd nē padīrəṭ aigišq əžičakōr čašm
ī+š hammōzēnd nē padīrēd ēg ān az+iz kōrčašm

304.01 vaṭ tar . duša xīm vəh ku daš āgāh . duš xīm jaṭ
wattar. ud dušāgāh kem wattar kū dušxēm, čē dušāgāh ṭud

304.02 əž kəštq əž kas θis bē stadan nē tuq . u duš
az dādestān az kas tis be stadan nē tuwān ud dušxēm

304.03 āgāh mard aigiš hamōīn kāmā ō stahm u har .
mard ēg+iš hāmōyēn kām ō stahm ud appar.

4.4 Pāzand glossary

The following is a Pāzand glossary of the **Mēnōg- ī Xrad** text that I have created. Creating this glossary was extremely time consuming as I have listed almost 1600 entries. In addition to that I have also listed all other forms of alternative spelling or scribal mistakes. In some cases there were up to ten different alternative spellings.

For this glossary I have listed every single word that was mentioned in the manuscript **Mēnōg- ī Xrad** from chapter 1 to 27 and compared each word one by one to their Pahlavi counterparts and finally use the English translation of the Pahlavi glossary that I have previously put together.

In this glossary I have also included the Pahlavi version of the words in order to reduce confusion since some Pāzand word occur many times with alternative spelling and also to provide tools of comparison. This way the reader can recognize the scribal errors.

Besides using this glossary as a tool conduct my research I hope it could also be useful in order to facilitate the work of fellow students who are in this field.

| PAZAND | PAHLAVI | ENGLISH |
|--------|---------|---------|
|--------|---------|---------|

A

| | | |
|-------------------------------|-----------------|--|
| ā | a- | prefix to make antonyms |
| ą / ŋ | ān | that |
| abā | abāg | (together) with |
| abāž | abāz | back backward |
| abōš | abēš | free of harm |
| abīm | abīm | fearless |
| aburžišnī | aburzišnīg | not praiseworthy |
| adāestą | adādestān | unjust |
| adāestąnī / adāistąnī | adādestānīh | injustice, false judgement |
| adard | adard | painless |
| āeŋd / aet / aet | āy- (āmadan) | to come |
| āfrā / āfrāh | āfrāh | teaching |
| āfrīŋ | āfrīn | blessing |
| agāh / āgāh | āgāh | aware knowledgeable |
| aganīn | āgenēn | together |
| agar | agar | if |
| ągarāmī | (ān ī) grāmīg | dear, precious |
| agin / aigin | ēg | then |
| agišą | ēg+išān | then+them |
| agumąm | agumān | doubtless, certain |
| ągunāh | awināh | free from sin |
| āhāraman / āhārəman / āhrman | ahreman | Ahriman, Angra Mainyu |
| āhō | āhōg | fault, blemish |
| ahumānā | ahomānāg | unlike |
| aī | ..īh | suffix indicating the quality or condition of being... |
| āi ār (?) | ahl | the same element as in hamahl (people of equal social standing) |
| aiā- (aiāftan) | ayāb- (ayāftan) | to obtain |
| aibigaŋ | ēbgat | the adversary |
| aigain | ēg+iz | <i>then</i> + enclitic particle <i>-iz too</i> |
| aigin / aigin | ēg | then |
| aiginθō | ēg+iz tō | the you too |
| aigis / aigiš | ēg+iš | then+ third person singular |
| agišą | ēg+išān | then+ third person plural |
| aigit | ēg+it | then you/your |
| aihōrməzda | ohrməzd | Ahura Mazda |
| aiiā / aiiā | ayāb | or |
| aiiāfta (aiiāftan / aiiāftą) | ayāftan | to obtain |
| aiiāftača | āyaft+iz | obtain+ and, too, also |
| aiiāfta x ^v āstārī | āyaft-xwāstārīh | wishing to obtain |

| | | |
|-----------------------------|---------------------|--|
| āiiāihəṭ | āsāy (asudan) | rest, repose |
| aiiār / aiiārī | ayārīh | assistance |
| aiiārmaṇḍī | ayārōmandīh | helpfulness |
| aiiāṭ | ayād | memory |
| aiiōxšusta-ča | ayōxšust | metal |
| ailāṭ | ayād | memory |
| aimainiiō | ān+ ī+ mēnōg | |
| āīn | ēwēn | Way, manner |
| ainā | enyā | otherwise, moreover |
| āina / āinā | ēwēnag | mirror |
| aināšq | enyā+šān | their way |
| āinii | ēwēnag | mirror |
| aīr | abēr | very, much |
| āiṣr (āi ār) | ahl | the same element as in hamahl (people of equal social standing) |
| aiβaiāsīt(ḡ) / aiβiā šīt(ḡ) | ayāsīdan (ayāstan) | to remember, to be mindful |
| ājādī | āzādīh | freedom |
| ājūr | āzwar | greedy |
| akanara / akanāra | akanārag | without borders, unlimited |
| akard | akard | undone |
| aknāra | akanārag | without borders, unlimited |
| almāsta-ča | almāst | diamond |
| āmār | āmār | consideration, reckoning |
| āmārā-ča | āmār+iz | consideration, reckoning + enclitic particle : and, too, also |
| amarg | amarg | undying |
| amargī | amargīh | immortality |
| āmaṭ | āmad- (āmadan) | came (to come) |
| amāvaṇḍ | amāwand | powerful |
| amərdāt / aməradāt | amurdād | the sixth amahraspand, representing immortality |
| aməšāspəṇḍq / aməšāspəṇḍan | amahraspandān | the holy seven immortals |
| āmōxtārī | hammōxtārīh | learning |
| āmōžanḍ | hammōxtan / hammōz- | teaching |
| āmōžāšn / āmōžāšn | hammōzišn | education |
| āmuružum | āmurzēm (āmurzīdan) | to forgive |
| aṇ | ēn | this |
| ... - ḡn /- ḡ | ...ān | plural marker |
| anāaomədiha | akōmandīha | harmfulness (plural) |
| anāgāhīhā | anāgāhīhā | unawareness (plural) |
| anāī | anāgīh | evilness, badness |
| anāk | anāg | bad, evil |
| anāk kardār | anāg-kardār | evil doer |
| anākqama | anāgīh-kāmag | with malicious intentions |
| anākāmī | anāgīh-kāmagīh | evil wishing |
| anākardārī | anāg-kardārīh | evil doing |

| | | |
|---------------------------------|---------------------------|--------------------------------------|
| anarzaṇī | anarzānīg | unworthy |
| anaspās | anaspās | ungrateful |
| anāštī | anāštīh | discord, unrest |
| anavaṇḍa | anābādān | uncultivated (plural) |
| anāžarma | anāzarmīg | dishonoured |
| anāzarməh/anāzarmī/anāžarmī | anāzarmīg | dishonoured |
| aṇd | and | so much, many |
| aṇdā | tā | until |
| aṇdābūṇṭ | tā + bowandag | until full |
| aṇdāfrašəgard | tā + frašəgird | until the end of times |
| aṇdak | andak | some |
| aṇdaqm | ēn + dām | this creation |
| aṇdāmāh | tā + māh | to the moon |
| andar / aṇdar / aṇdara | andar | in inside, during |
| aṇdaržinīṭan | handarzēnīdan | to advice |
| aṇdāžəṭ- (aṇdōx-) | handōz- handōxtan | to acquire , to gain |
| aṇdāšəṭ (3p, sing) | handēšēdan | to think |
| aṇdāšīdan | handēšēdan | to think |
| aṇdōx- | handōz- handōxtan | to acquire , to gain |
| aṇdurun | handwaran | ? |
| anērəṇg | anērān | not Iran, the world outside of Iran |
| anērī | anērīh | barbarity |
| aṇgidī | hangadīh | wealth |
| aṇgōšīṭ | hangōšīdag | like, also |
| aṇgūr / aṇgura | angūr | grape |
| ānō | ānōy (ānōh) | there |
| anōša | anōšag | immortal |
| anōšī | anōšagīh | immortality |
| ao | *az | from |
| aojā | ? | ? |
| apar (apara) | appar | theft, robbery |
| aparaṇḍ (3p, PL) | appar- (appurdan) | to steal |
| apatīāra / apatiiāra / apitiāra | apetyārag | lacking adversity |
| apatīāramaṭ | apetyārag + mad | |
| apatīāra / apatiiāra / apitiāra | apetyārag | lacking adversity |
| apatūi | apattūgīh | impatience |
| apitiāra / apatiāra / apatiiāra | apetyārag | lacking adversity |
| apōišna | asōhišn | unfeeling |
| apurd- | appar- (appurdan) | to steal |
| ārāe / ārāi | ārāy (ārāstan) | to prepare , to equip, attire, adorn |
| ārāmaṭ | āxrām- (āxrāmīdan) | to stride |
| arasaṅgar (arakaṅdar) | aleksandar | Alexander the Macedonian |
| arašk | arešk | envy |

| | | |
|---------------------------|-----------------------------|------------------------------------|
| arāsta | ōgrā(y) | dipping |
| arazānī | arzānīgīh | worth |
| arazāniq (anarzanī) | anarzanīg | unworthy |
| arūm-āigā | hrōmāyīgān | Romans (Byzantine) |
| arzahī | arzah | the eastern continent of the earth |
| arzamaṅt | arzōmand | worthy |
| aržamṅdī | arzōmandīh | worth |
| arzanīiq | anarzanīgān | the unworthiness |
| ašhī / ašahī / ašahī | ahlāyīh | righteousness |
| āsā | ? | ? |
| āšā | ... šān | on them (suffix) |
| asagahan / ašagāhan | aḡgahān | lazy, indolent |
| ašahī / ašahī / ašhī | ahlāyīh | righteousness |
| āsamaṅ / āsmaṅ | asmān | sky |
| āsānət (3p,Sng) | āsāy (asudan) | rest, repose |
| āsānī / āšānī | āsānīh | ease |
| ašar | asar | endless |
| āšārihət (3p,Sng) | agārīh- (agārīhstan) | to become powerless |
| asəž | asēj | safe, free from danger |
| ašəžāšnī | asazišnīg | permanent |
| ašgāhan | aḡgahān | lazy, indolent |
| ašgāhanī | aḡgahānīh | laziness |
| ašhī / ašahī / ašahī | ahlāyīh | righteousness |
| āškārā | āškārag | openly, evident, unveiled |
| aškum | aškom(b) | belly |
| āsmāṅ | asmān | sky |
| āsn / āsna | āsn | innate wisdom |
| āsnā / āšnā | āšnāg | known |
| ašō / ašō / ašōi | ahlaw | righteous, blessed |
| ašōdāt | ahlawdād | charity |
| ašōišn | asōhišn | unfeeling |
| aspaṅž / aspṅj / aspṅž | aspinj | hospitality, Inn |
| ast | astag | bone, stone |
| asta vahāt / astavahāt | astwihād | the demon of death |
| astāišn | stāyišn | praise |
| āstār | āstār | sin |
| astara | star(ag) | star |
| astavahāt | astwihād | the demon of death |
| āstī / āštī | āštīh | peace |
| astuxaṅ | astuxān | bone |
| ātaš / ātaš | ātaxš (ādur) | fire |
| ātum / hātum | ? | ? |
| aūdagān / ūdagān (plural) | wišūdag | abortion, a demonic creation |

| | | |
|---------------------------------------|---------------------|--|
| auθguš / aigiš | ēg+iš | then+ third person singular (*auθguš, seems to be a misspelling) |
| āv | āb | water |
| avā | abāg | (together) with |
| āvādą | ābādān | habitation |
| āvādānī | ābādānīh | habitable |
| avā disāh | abādixšā (apādixšā) | without authority |
| avadum / avadumī | abdomīh | finality, end |
| avāduṭ | abāg + did | with other |
| āvāiaṭ / āvāiaṭ | abāyēd | must should |
| āvāiiastan | abāyistan | to be necessary (infinitive) |
| avākār | abāg + kār | with work, with effort |
| avar | abar | on |
| avarazīṭ | awarzīd | uncultivated |
| āvard / āβrəṭ | āwar- (āwurdan) | to bring |
| avardāṭ | hordād | perfection, the fifth Amehraspanta guardian of water
also the third month of the year |
| avardinaṭ (3p, sng) | wardēnīdan | cause to turn, alter |
| avarōča / avarōči / aβarōča / aβarōča | abārīg+iz | and also the other |
| āvarənd / āvarəṇṭ / āvarṭa | āwar- (āwurdan) | to bring |
| avarōz- / aβrōz- | abrōz- abrōxtan | illuminate |
| avāruṇ | abārōn | bad (morally) |
| avārūnuą | waran | lust, desire, concupiscence, also a demon |
| avaš/vaš/azaš / ažaš | aziš | from him/her/it |
| avašīnasn | abesihēnišn | destruction |
| avasōš / avasōs / aβasōšā | afsōs | scorn, mockery, pity(?) |
| avasōsgar / aβasōsagar/aβasōsgar | afsōsgar | mocker |
| avāsparəṇṭ | abespār- | consign, to give over |
| avastā / aβāsta | abestāg | Avesta |
| avaṭ / vaṭ | wad | bad, evil |
| avāxta / avāxta | abāxtar | north |
| avāxtara / avaxtra (plural) | abāxtar | north |
| avāz / avāž | abāz | back backward |
| avazāeṭ | abzāy- (abzūdan) | to grow, to increase |
| avazūnīą | abzōnīgān | making increase |
| avā gamānihā | abēbūdīh | deficiency |
| avāguma | abēgumān | free of doubt |
| avāgunāh | awināh | free from sin |
| avāmust | abēmust | uncomplaining, content |
| avīn | wany (wanīy) | destroyed |
| avīngardihā | wanīgardīh | waste |
| avīngardihā dāstāī(dāstāri) | Wanīgardīh-dāstārīh | waste keeping |
| avīra | awērān | ruined |

| | | |
|---------------------|---------------------|--|
| avīspa / aβīža | abēzag | pure |
| avstąm | abestām | support / trust |
| āxəžaṭ / āxəzaṭ | āxēz- (āxīstan) | to rise up, stand up |
| axōš | ahōš | immortal |
| axtar | axtar | star |
| axtarą / axtrą | axtaran | stars |
| ax*aradī | ahunsandīh | discontent |
| ax*ašihā | axwašihā | unhappiness |
| ax*əškār | axwēškār | undutiful, impious |
| ąŷaš | ān + ī + š | of that, that of it |
| až | az | from |
| āž bəš | abandīh | error |
| āžaī | ēzagīh | worshipping |
| azamaṇ | azarmān | ageless |
| āzār | āzār | torment, bother |
| āzaram / āzarm | āzarm | injury, respect, honour |
| azarmaṇ / azarmṇ | azarmān | ageless |
| āzarmī | āzarmīgīh | honour, respect |
| azaš / ažaš / aβaš | aziš | from him/her/it |
| azbāēšn / azbāŷašn | azbāyišn | invocation |
| azər dōzax | nizm dušox | lowest level of hell |
| azēr | azēr | below, under |
| ažgartum | bēšazgar | healer, medicine-man |
| āβ | āb | water |
| aβa / aβar | abar | on |
| aβā | abāg | with it |
| aβą | owōn | so, as |
| aβad | abd | marvelous wonderful |
| āβādaṇ / aβdaṇ | abdān | marvelous wonderful PLURAL |
| aβādašāhī | abādixšā (apādixšā) | without authority |
| aβādusmanaṇ | abāg + dušmenān | with the enemies |
| aβāgī / āβāgī | abāgīh | Accompaniment, together with |
| āβāiiad / āβāiiat | abāyēd | must should |
| aβājanəṭ / aβazanəṭ | be + zanēd (zan-) | to kill, to strike |
| aβām | abām | loan, debt |
| aβarə / aβarə/ | abārīg | the other, the remaining |
| aβarəča / aβarəča | abārīg+iz | and also the other |
| āβārəṭ | dār- dāšt | misspelling of <i>dāraṭ</i> , hold, have |
| aβarōzad / aβāeṭ | abzāy- (abzūdan) | to grow, to increase |
| aβārurṇ / aβārūrṇ | abārōn | bad (morally) |
| aβārūnī | abārōnīh | Badness (morally) |
| aβaš | aziš | from him/her/it |
| āβasāraṇ | afsālān | Springtime |

| | | |
|------------------------|--------------------------|----------------------------|
| aβasōsagar / aβasōsgar | afsōsgar | mocker |
| aβasōšā | afsōs | scorn, mockery, pity(?) |
| aβaspār- | abespār- | consign, to give over |
| aβāsta | abestāg | Avesta |
| aβastam | abestām | support / trust |
| aβāxtar | abāxtar | north |
| aβāž | abāz | back backward |
| aβazadan | be + zanēd (zan-) | to kill, to strike |
| aβazāeṭ / aβazaṭ | abzāy- (abzūdan) | to grow, to increase |
| aβazanāṭ | be + zanēd (zan-) | to kill, to strike |
| aβazanṇṭ | be + zanēnd | |
| aβazār | abzār | tool |
| aβazdan | ōzadan (ōzan-) | to kill |
| aβdā | abdān | marvelous wonderful PLURAL |
| aβdum | abdom | last, final |
| aβābar | abēbar | fruitless |
| aβābīmī | abēbīmīh | fearlessness, bravery |
| aβāgumā | abēgumān | free of doubt |
| aβāmiž | abēmizag | tasteless |
| aβāmiža | abēmizag | tasteless |
| aβāva zaṇṭ | abēwizend | invulnerable, safe |
| aβāva zaṇṭ-atar | abēwizendtar | safer |
| aβīja / aβījah | abēzag | pure |
| aβīr | abēr | very, much |
| aβīrtar / aβītar | abērtar | very much (more) |
| aβīža | abēzag | pure |
| aβra | abr | cloud |
| aβra | abar | on |
| aβrā / aβrā | abārīg | the other, the remaining |
| āβrēṭ | āwar- (āwurdan) | to bring |
| aβrōzaṭ | abrōz- abrōxtan | illuminate |
| aβuxšāišnī | abaxšāyišnīg | forgiveness |
| āθiča / āžiča | āz+iz | also from |
| qθis | ān + tis | that thing |

B

| | | |
|------------------------------------|-----------------|----------------------|
| ba har | bahr | part, share |
| bāe / bāie | bawēd | be |
| bāe (as in : <i>ham bāe</i>) | hambāy | sharing, partnership |
| baeš ažgar-tum (-tum: superlative) | bēšazgar | healer, medicine-man |
| baevarāsp | bēwarasp | ten thousand horses |
| bayō baxta / bagōbaxt | bayōbaxt | allotted by the god |

| | | |
|--------------------------------------|-----------------------------|---------------------------------------|
| bahar | bahr | part, share |
| bahara | bahrag | on that account |
| bahōt | bawēd | be |
| bālīn | bālēn | Bed's headboard, pillow |
| baṇd | band | bond, tie, rope / as verb : to close |
| baṇda | bandag | slave, |
| baṇdēt | bandēd | ties up |
| bar / bār | bār/bar | load, burden, fruit |
| barahinī / barəhənī / barəhanī | brēhēnīd (brēhēn-) | fashioned (to fashion) |
| baraṭ / barāt / bart | barēd (burdan) | carries (to carry) |
| barəh | brēh | fashion |
| barəhnašn / barhīnašn | brēhēnišn | assignment |
| barəšna / barəšnī | barišn | getting rid of (?) |
| bāš | bāš | be! (imperative) |
| bast | bastan | to close |
| baxšāṇd / baxšəṇd / baxšəṇt / baxšət | baxš- | to forgive |
| baxšnihā | pādāšnīhā | rewards (plural) |
| baxt / baxta | baxt | fate, destiny, divided, shared |
| baxtan | baxtan | to apportion, to divide |
| baž / baza / baža / bāža | bazag | sin, evil |
| bazaikard | bazag + ī + kard | evil doing (he committed an evil act) |
| bē | bē | but, out |
| bēdan / bēdān / būdan | baw- (būdan) | to be |
| bəṇd | bawēnd (būdan) | to be |
| bēō | be + ō | |
| bērpūt | bē + pad | |
| beš / bēš | bēš | harm |
| bēšət / bēšəṭ | bēšīd | to be hurt (3rd, sing, past) |
| bēšīttar | bišttar | more harm(?) |
| bēšnāxtan | be + šnāxtan (ešnas) | to recognize |
| bēstadan | be + stadan | to take |
| bīm | bīm | fear |
| bīm namūdārī | bīm-nimūdārīh | showing fear, showing respect |
| bīmgin | bīmgin | scary |
| bīmṇd | bīmōmand | frightful, fearful |
| bīt / būt | bīz* | * no entry listed |
| bṇdagā | bandagān | slaves, servants |
| bōi / bōī | bōy | smell, fragrance |
| bom | bawam / bam | I shall be |
| boxtan / bōxttan | bōxtan | deliver |
| bōžasn / bōžasni | bōzišn | salvation |
| brəhnī | brēhēnīd- | to fashion |
| brihīnā | brēhēnāg | intent, destining |

| | | |
|---------------------------------|--------------------------|--|
| buṇḁa manəsnī | bowandag-menišnīh | in appropriate measure, full-mindedness,
common rendering of Av. Ārmaiti |
| dan / būdan | baw- (būdan) | to be |
| būdaṇt | *bowandag | in MX. <i>bowandag</i> full is the counterpart, but it doesn't seem
correct |
| būdīn | hudēn | of good religion |
| buišni | bawišn | is to become |
| bulṇḁ | buland | tall, high |
| bun | bun | beginning |
| bundahašnī | bundahišn | Primal Creation |
| burdār | burdār | the bearer of... |
| būražišnī / burjasnī / buržišnī | burzišnīg | praiseworthy |
| burzāvṇḁdihā | borz-wāngīh | aloud |
| buržišn / buržišnī | burzišnīg | praiseworthy |
| bušīāsp / būšīāsp | būšāsp | sloth, the demon of sloth (procrastination) |
| būt | būd | was |
| būtan | būdan | to be |
| buxtār | bōxtār | deliverer |
| buxtārī | bōxtārīh | deliverance |

β

| | | |
|-----------|-----------------|------------------------|
| βāe/vāe | pāy | leg, foot |
| βāeḁ | pāyan | legs, feet |
| βahēst | wahišt | paradise |
| βaṭ | wad | bad, evil |
| βaṭ gōhar | wad-gōhr | being of a bad essence |

č

| | | |
|------------|------------------------|---|
| ča | az | from |
| ča / čai | ...īz/ -iz | enclitic particle : and, too, also |
| čaečist | čēčist (čēčast) | name of a lake |
| čahār | čahār | number 4 |
| čahār vāe | čahārpāy | four legged (animal) |
| čai | ...īz/ -iz + ī | enclitic particle : and, too, also + ezafeh |
| čanḁ | az + iz + nūn | even now, still |
| čanḁ / čṇḁ | čand | as much as, how much/many |
| čandašḁn | čand + šān | how many of them |
| čanḁo | čand + ud | |
| čāra | čārag | means, remedy, help |
| čaraβatar | čarbtar | more amenable |

| | | |
|--|--------------------------|--|
| čardan | kardan | misspelled with a [č] instead of a [k] |
| čarvī | čarbīh | Amenable , grease |
| čarβ | čarb | amenable |
| časm / čašm / časma | čašm | eye |
| časmxāhisna / časmx'āhisna | čašmagāhīh | public, notorious |
| čatōdīt | ...+ z + it + dīd | |
| čaθu | ...īz/ -iz + tō | |
| čēnī | čērīh | valor |
| či | čē | which |
| čiq | čē + ān | what is it that... |
| čiguft / čigufta | čē + guft | what was said, what he/she said |
| čihār βāeq | čahārpāyan | four legged animals |
| čihārəm / čiharum / čihārum | čahārom | fourth |
| čim | čim | why |
| čimīvarzasna | čimīg-warzišnān | (warzišnān = making)(čimīg = sense) |
| čimust | čē + must | which + violence, oppression, force |
| čini / čuq / čum / čun / čuṅ / čūṅ / čuṅda | čiyōn | like such as similar to |
| čirā | čē + rāy | why |
| čiš | čē + š | that which |
| čit | čē + t | everything you... / which you ... |
| čiθi | čē + tō | everything you... / which you ... |
| čṅd | čand | as much as, how much/many |
| čṅdōr | činwad | name of the bridge that connects this world to the afterlife |
| čuq / čum / čun / čuṅ / čūṅ / čuṅda | čiyōn | like such as similar to |

D

| | | |
|--|------------------|--|
| dā / dādan/dāt | dād | law |
| dādār / dādār | dādār | creator |
| dādārī | dādārīh | creating |
| dadīgar / dađīgar/dakīgar | dudīgar | second, second time. |
| dādihā | adādihā | breaking the law, |
| dāestq / dāišta / dāišta | dādestān | law, judgement |
| dāhāka | azdahāg | dragon, the mythical dragon king Dahag |
| dahāsn/dahāšn / dahāсна / dahāсnə | dahišn | established |
| dahāšnə / dahāсни/dahišn / dahisni / dahiṣnī | | |
| dahāšni | dāšn | gift |
| dahi-vaṭ / dahivad | dahibed | ruler |
| dahivada | dahibedan | rulers |
| dahum | dahom | tenth |

| | | |
|--------------------------------|-------------------------------|--|
| dāišta / dāišta | dādestān | law, judgement |
| dakīgar | dudīgar | second, second time. |
| dām / dām / | dām | creation |
| dāmaṇ / dāmaṇ | dāmān | creations |
| damaštaṇ | zamestān (zam) | winter |
| dānā | dānāg | wise |
| dānaga / dānaga | dānāgan | wise (plural) |
| dānāī | dānāgīh | wisdom, knowledge |
| dānārā | dānāg + rāy | wise + post positions: for / for the sake of |
| dānaṣtan / dānaṣtan / dānaštaṇ | dānistān | to know |
| dānaṣn maṇd / dānaṣn maṇd | dānišnōmand | knowing |
| dānaṣtan / dānaštaṇ | dānistān | to know |
| dānaṣn | dānišn | knowledge |
| dānāst / dānāsta / dānāšt | dānist | he/she knew |
| darača | dar + iz | door + iz |
| darāəq jōisnī | drāyān-jōyišnīh | eating while speaking |
| darāet | drāyēd | speaks (daevic), chatter |
| daraṇ-žasn | dranjīšn | recitation. Speech. |
| daraṇdī | druwandīh | wickedness |
| daraos | xurdruš | bloody mace (it refers to demon Xēšm 's mace) |
| dāraṣnī | dārišn | upkeep, holding |
| dāraṭ / dāraṭ / dārt | dārēd (dāštaṇ , dār-) | to have, to hold, to keep |
| dard | dard | pain |
| dard | *kard- | *to do, to make (due to the similarities between [d] and [k] the word kard has been mistakenly spelled dard) |
| dardārī / kardārī | *kardārīh | *activity, ([d] and [k] error) |
| dardəštaṭ | kard ēštēd | made, did |
| darəjaṣnī / darəṣaṣn | dranjīšnīh | reciting |
| dārəṇṭ | dārēnd (dāštaṇ , dār-) | to have, to hold, to keep |
| dārəsn / dārəsn / dārəṣni | dārišn | upkeep, holding |
| dārī | ...-dārīh |having |
| dariiōšq / dariōšq / dariōšq | driyōš + ān | poor (plural) |
| dariiōštaṛ | driyōš + tar | poorer |
| dārīōšī | driyōšīh | poverty |
| dārīōštum | driyōš + tom | poorest |
| darōg dāβrī | drō-dādwārīh | false judgment |
| dārṭ | dārēnd (dāštaṇ , dār-) | to have, to hold, to keep |
| darūaṇdī | druwandīh | wickedness |
| daruāt | druwand | evil, wicked |
| daruṭ / daruṭ / druṭča / daruž | druz | lie-demons (female) |
| darūz / darūž / drūza | | |

| | | |
|---|----------------------------------|--|
| darūjā / darūjān / drūjān | druzān | lies |
| darūn | drōn | a ceremony |
| daruṇḍā / daruṇḍān / daruuṇḍā / darūzān / | druwand+ān | evil, wicked (plural) |
| daruṇḍ / darūṇḍa / daruṇṭ | druwand | evil, wicked |
| daruuṇḍ / daruuṇḍa | | |
| daruṇḍī | druwandīh | wickedness |
| darūpaṣṭtar / darūpuṣṭtar | drubušt +tar | fortress + more, stronger(?) |
| darūzān / darūžanī | druwand+ān | evil, wicked (plural) |
| daṣəṇṭ | kēšīdan , kēš- | to pull, to drag, to draw * this seems to be a spelling mistake
the correct form should be kušəṇṭ in Pāzand |
| dasrūb | dusraw | dishonoured |
| dast | dast | hand |
| dāst | dāst <d'št'> YHSNN- | hold |
| dāsta | dastān | hands |
| dāstāī / dāstārī / dāstārī | dāstārīh | keeping |
| dāstan / dāštan | dāštan , dār- | to have, to hold, to keep |
| dastūrā | dastwarān | guide in religious matters, teacher |
| dāt | dād | law |
| dāvarī / dāβarī / dāβrī | dādwarīh | judgement |
| dəhə | deh+ēw | that specific village |
| dəhəṇḍ | dahēnd | they give |
| dēra | dagr | Later , long, long-lasting |
| dērjamaṇ | dagr + zamān | long-lasting time |
| dəsiṭ | kēšēd (kēšīdan , kēš-) | to pull, to drag, to draw * there should be a [k] instead of [d] |
| dəv / dəβ | dēw | demon |
| dəvā / dəvān / dāβa / dāβā / dāβān | dēwān | demons |
| dəvāzāī | dēw-ēzagīh | demon-worshipping |
| dīda / didiča | did+iz | other + enclitic particle : and, too, also |
| dihān | dahān | mouth |
| dil | dil | heart |
| dil ər | dilēr | breave |
| dim / kim | kem | little (*there should be a [k] instead of [d]) |
| dīn | dēn | religion |
| diṭ / duṭ | did | other |
| dīṭ | dīd | saw |
| dōjāx / dōzax / dōžax / dōžāx | dušox (dōšox) | hell |
| dōst / dōsta | dōst | friend |
| dōstā / dōštā / dōštān | dōstān | friends |
| dōstī | dōstīh | friendship |
| dōzax / dōžax / dōžāx | dušox (dōšox) | hell |
| darāəq jōisnī | drāyān-jōyišnīh | eating while speaking |

| | | |
|---------------------------|----------------|---|
| drōg | drō | deception, lie |
| drūjān /darūjā / darūjān | druzān | lies |
| drūpastī | drubuštīh | fortress |
| drūza | druz | lie-demons (female) |
| drūziqd | drōzēd | lies (3rd p,) |
| duāraṭ | dwārēd (dwār-) | run |
| duārēsn | dwārišn | running |
| duārēsnī | dwārišnīh | running |
| duaxānq | dō axwān | the two existences |
| duaxānī | dō-axwānīg | the two existences |
| duāzdah | dwāzdah | twelve |
| duāzdahe | dwāzdahān | the zodiac |
| duāzdh | dwāzdah | twelve |
| duhum | dahom | tenth |
| dujūarēsta | dušxwaršt | evil deed |
| dunasni | kunišn | doing (*there should be a [k] instead of [d]) |
| duβāeḡ | dōpāyān | two legged creatures (plural) |
| dūr /dūra | dūr | far |
| durast /durašt/ durust | drust | correct |
| durast čašm | drust-čašm | seeing well. A well intentioned person |
| durəḡzišn | dranjīšn | recitation. speech. |
| durəštatar | drust +tar | correct |
| duš dīn | dujđēn | of an evil religion |
| duṣ pādašāhī | dušpādixšāyīh | evil ruling, misruling |
| duša/duṣ/duš | dōš- / duj- | bad, wrong |
| dušq | kū + šān | that + he/him/his/she/her (*there should be a [k] instead of [d]) |
| dušāgāh | dušāgāh | foolish. Stupid |
| dušamata | dušhumat | evil thought |
| dušāramī /dušarām | dušrāmīh | unhappiness |
| dušārm / dušārum /dusrām | dōšāram | desire, love |
| dušman | dušmen | enemy |
| dušmat / dušmata | dušmat | evil thought |
| dusrām | dōšāram | desire, love |
| duš saxunq | dō-saxwanān | two-tongued, deceitful speech |
| dušrāmī | dušrāmīh | unhappiness, uneasiness |
| dusrūb | dusraw | dishonoured |
| dusrūbī | dusrawīh | dishonour |
| duštar | duščihrtar | uglier |
| dušūārī | dušwārīh | difficulty |
| dušrūba | dusraw | dishonoured |
| duṭ/ diṭ | did | other |
| dužūxt / duzuxta /dužūxta | dušhūxt | evil speech |
| dužvarēst /dužvarhd | dušxwaršt | evil deed |

Ə

| | | |
|--------------------------------|------------------------|--|
| ə | əd | this too |
| ə | ... +ēw | ...that very specific... |
| ə | ēg | then |
| əčirā | əd + iz + rāy | |
| ədāmi /ədūm/ədum /ədūm/ədun | ədōn | thus, in this way |
| əgāna | əkānag | Submissive / single, identical, unique |
| əmā | amā | we, us |
| əmōka | ēw-mōg | walking with one shoe |
| əḡd | and | so much, many |
| ər tan | ēr-tan | humble |
| ərā | əd + rāy | this (accusative) |
| ərāči | əd + rāy + čē | this wich... (accusative) |
| ərāinašan | əd + rāyēnišn | this action / this function arrangement |
| əraqnigə | ērānagān | iranians |
| əraz | ēraj | a personal name |
| ərtanī | ēr-tanīh | humbleness |
| əsq /əšq /əstq | awēšān | they, those, them |
| əstat/əstat/əstāt/əštāt/əstət | əstəd (əstādan) | to stand, to be , Auxiliary of the perfect continuous tense. |
| əstət/əštət/əstət/əstət /əštət | | |
| əugānāi | əkānagīh | submission, uniqueness, oneness |
| əugraqnigə | əkānagān | submission, uniqueness (plural) |
| əvəh /əvəhə | ī + weh | |
| əž | az | from |
| əžadā | ēw-tāg | single, lonely, unique |
| əβar /əβra | ēwar | for sure, certainly |

F

| | | |
|------------------------|-------------------|--|
| farsaḡ | frasang | unit to measure distance, about 4 Roman miles, ± 5.916km |
| farx*āvqan /fravqanāi | parwānagīh | leadership |
| frārūḡ | frārōn | honest |
| fradum | fradom | first |
| fradumī | fradomīh | the beginning |
| frahēst | frahist | much more, most |
| frahḡ | frahang | Learning / education |
| frajəq /frazəq /fražəq | frazām | complete, finish (something), end |
| frājətum | frāztom | the most forward |
| frakadafš | fradadafš | the south-eastern continent of the world |
| framə | framān | order |

| | | |
|----------------------------------|----------------------------|--|
| framāeṭ /framāiiat | framāyēd | he/she commands |
| framōš | framōš | forgetting |
| framōst | framušt- | to forget |
| franaft | franaft | to go forth |
| franiiak | parnagān | polychrome Damask, a reversible figured fabric of silk, wool or cotton with a pattern formed by weaving. |
| frārūm /frārūnī/frārūnī | frārōnīh | (moral) goodness / good behavior |
| frārūnni/frārūnnī | | |
| frāruṇ /frārūṇ | frārōn | honest |
| frāruṇtar | frārōntar | more honest |
| frašāgard | frašēgird | the end of times |
| frāsīiak | frāsyāg | Afrasiab (Avestan: Fraṇsryan) mythical king of Turan |
| fravānāi | parwānagīh | leadership |
| fravāraṭ | frawārd | offer, bastion |
| fravaršn | parwarišn | nourishment |
| frāž | frāz | forth forward |
| frazqm /fražqm | frazām | complete, finish (something), end |
| frazand /fražand/frazənt/fraznda | frazand | offspring, child |
| frāēdət | frayādēd (frayād-) | to help |
| frāēt /friāt /friāt | frayād | help |
| frādūn | frēdōn | mythical Iranian king (AV: Ōraētaona) who killed the dragon |
| frāh | frēh | more, superior |
| frāhazi sta | frazēšt | the name of a dēw |
| frāhəminat | frēh menēd | to consider + more, superior |
| frāhəst | frahist | much more, most |
| friāt /friāt /frāēt | frayād | help |
| frīž | pardaz | to be done with / to be freed of |
| frvaršn | parwarišn | nourishment |

G

| | | |
|---------------------|-----------------------|--|
| gāh /gāhə/gāhi/ | gāh | (a special) place, throne |
| gahsṇbār | gāhānbār | a ritual associated with the five times of the day |
| gaiiōmard | gayōmart | the first man |
| gaṭjasta | gizistag | accursed, hateful |
| gām /gqm | gām | step |
| gamqṇ /gumq | gumān | doubt |
| gaməzasni /gaməzsni | gumēzišn | mixture |
| gaṇdī | gandagīh | stench, foulness |
| ganā | gannāg | foul(-smelling), corrupt |
| ganāmainiō | gannāg + mēnōg | corrupt spirit |
| gaṇdum | gandum | wheat |

| | | |
|------------------------------------|-----------------------------|---|
| gaoguzār /gaovazāra | gōwizār | explicit, more in detail |
| gaōišn /garōisn/garōišni /garōišni | wurrōyišn | belief, faith |
| garā | garān | heavy |
| garāṃī | grāmīg | dear, precious |
| garāṃītan | grāmīg + tan | precious body |
| garəptār /garəftār | griftār | trapped, prisoner |
| gārī | kārīh | ...doing |
| gariftan | griftan | to take |
| garīst /grīsta | gilistag (?) | den, burrow, dwelling of demons |
| garmā | garmāg | warmth |
| garmī | garmīh | heat |
| garōisn/garōišni /garōišni | wurrōyišn | belief, faith |
| gaōišn/groišni | | |
| garōiṭ | wurrōyēd | believe |
| garoθamān | garōdmān | the house of Ohrmazd, Paradise |
| gāvā | gāwān | cows |
| gavasn/gavašn /gavasni | gōwišn | speaking, speech |
| gavəšn /gavəšn | | |
| gavəsnī | gōwišnīh | speaking |
| gəhā /gəhām | gəhān | living beings, world (of living beings) |
| garəftār | griftār | trapped, prisoner |
| gəṭī /gəθī /gəθī/gəθī | gētīg (gētīy) | this world, of this world |
| gīraṭ / gīrəṭ | gīrēd (gīrīftan) | seizes (to take, to hold, to restrain) |
| gōeṇd | gōwēnd | say |
| gōeṭ /gōiṭ | gōwēd | says |
| gōhar | gōhr | essence, jewel |
| gōharī | gōhrīg | essential, natural |
| gōš | gōš | ear |
| gōspaṇdā /gōspaṇdā | gōspandān | domestic animal, sheep |
| grafta /grifta | gīrīftan | to take, to hold, to restrain |
| grīsta | gilistag | den, burrow, dwelling of demons |
| groišni | wurrōyišnīh | belief faith |
| guftan /guft / gufta | guftan | to say |
| guftārī | guftārīh | speech |
| guftəstaṭ | guft + ēstēd | |
| guhāraṭ | gugārēd (gugār-) | to digest |
| gula | gilag | complains, lamentations |
| gumā | gumān | doubt |
| gumār | gumār- | to entrust |
| gumāṭhāṭ | gumāzihēd (gumāxtan) | to mix |
| gūn /gunā / gūna | gōnag | sort, kind, form |
| gunāh | wināh | sin |
| gunāhī | wināhīh | sinfulness |

| | | |
|---------------|----------------|-------------------|
| guuštāsp | wištāsp | a historical king |
| guvāī | gugāy | witness |
| guzdum | gazdum | scorpion |
| guzrg /guzurg | wuzurg | big |
| guβāī | gugāyīh | witnessing |

H

| | | |
|--|-------------------------|---|
| ha vaš/ ha-baš / haizas
haǰaš /haǰāš/havas /havaš | awiš | from, by, to |
| hā | hā | plural marker |
| ha-baš | awiš | from, by, to |
| hae | hē | auxiliary to make Pluperfect (past tenses of “to be.” 2nd sing) |
| haft /hafta | haft | seven |
| haftum | haftom | seventh |
| haizas /haǰaš /haǰāš | awiš | from, by, to |
| haǰār | hazār | thousand |
| hala | halag | mad, fool |
| ham | ham | also |
| hamā | hamāg | all everything |
| hama parsai / ham pursi | hampursagīh | conversation |
| hamačirā | ham + čim + rāy | for the same reason, for that very reason |
| hamaiārā | hamahlān | people of equal social standing |
| hamānā | homānāg | similar to |
| hamastagā /hamēstagā/hamēstgā | hamēstān | mixed |
| hamat | humat | good thought |
| hamatāk | hamtāg | equal, peer |
| hamē /hāmē /hamtāk | hamēw | the same way |
| hamēmāl | hamēmāl | opponent (war and law) |
| hamēstagā/hamastagā/hamēstgā | hamēstān | mixed |
| hamēstār | hamēstār | always |
| hamēstārī | hamēstārīh | eternity |
| hamēstgā/hamēstagā/hamastagā | hamēstān | mixed |
| hamgūna | hamgōnag | like wise |
| hamkār | hamkār | collaborator, complies |
| hamōin /hamōina | hāmōyēn | all, altogether |
| hamtāk /hamē /hāmē | hamtāg | equal, peer |
| hamvār | hamwār | always |
| ham vāraşā | hamwār + šān | |
| hanar | hunar | skill |
| haošing /hōšiang | hōšyang (hōšang) | a mythical king |
| har | harw | each / every |

| | | |
|------------------------------|-------------------------|---|
| haragāh | harw + gāh | each / every + (a special) place, throne |
| haragiĵiĉa | huĉihr + tar | pretty, good looking + more |
| haravišt / harvisp | harwisp | every all |
| harvisp pāsīt | harwisp-pēsīd | adorned with every adornment
made, did (it seems to be a case of misspelling [h] instead of [k]) |
| harda | kard | |
| hargāĉa /hargiži/harigizi | hagriz | never |
| harkasa | harw + kas | each person, everybody |
| harvəst /harvisp /haravišt | harwisp | every all |
| hast /hasta | ast | is, exist |
| hasti | hastih | existence |
| hastum | haštom | eighth |
| hāt | hād | now, then, that is |
| havada /havnd | hāwand | equal, counterpart |
| havas /havaš/hazaš/hažš/haβš | awiš | from, by, to |
| hazār | hazār | thousand |
| hazuq /hizuuq/hizūq | uzwān | tongue, language |
| haβš | awiš | from, by, to |
| hāč /hāĉa/hāĉa/hāĉi | ēč | not any |
| hālanđ | hilēd (hil-) | to abandon, to let go, to permit |
| hānda/hənt /hānt | hēnd | they are, (to be, 3rd-plural, auxiliary to make simple past) |
| hənzaman | hanjaman | assembly |
| hfta | haft | seven |
| histan | hištan | to abandon, to let go |
| hizūq /hazuq /hizuuq/ | uzwān | tongue, language |
| hmaiiāq | hamahlān | people of equal social standing |
| hmēstārī | hamēstārīh | eternity |
| hom /hōm | ham | also |
| hōrməzd /hōrməzda | ohrməzd | Ahura Mazda |
| hōš | ōš | Consciousness, intelligence /dawn/death |
| hōšbqm | ōšbām | Bright dawn, from ōš "dawn" + bām "brightness" |
| hōšiang /haošing | hōšyang (hōšang) | a mythical king |
| hōšiiār | ōšyār | conscious, intelligent |
| hūarəst /hūarəsta | huwaršt | good deed |
| hūbōi /hubōi | hubōy | fragrance, perfume |
| hūβāzī | huēwāzih | with loud voice, with good voice |
| hučasma | hučasm | benevolent, good intentioned |
| hūčasmī | hučasmih | good intention |
| hūdīn | hudēn | of good religion |
| hūgavasn | hugōwišn | of good speech |
| hūhīm | huxēm | good nature, good character |
| hūkunasn | hukunišn | of good actions |
| humānā | homānāg | similar to |

| | | |
|--------------------|-------------------------|------------------------------------|
| hūmanəsn | humenišn(īh) | good thought |
| humaṭ | humat(a) | good thought |
| humatī | humānīh | good-mindedness, benevolence |
| hūngōšīda | huhangōšīdag | (hu = good) good resemblance |
| huparəṭ | ōbārēd (ōbārdan) | to swallow |
| hūrām /hūrm | hurām | happy, elated, blissful |
| hurəst /hūrast | huwaršt | good deed |
| huruuāxam | xwaran | banquet (???) |
| hušədar /husədar | hušədar | son of Z., born 1000 years after Z |
| hūxt /huxta /hūxta | hūxt | good speech |

I

| | | |
|------------|-----------------------|---|
| i /ī | ...ī | ezafeh |
| īaṇ | ēn | this |
| iča | ...īz/ -iz | enclitic particle : and, too, also |
| īiašə | ī + šān | ezafeh + enclitic suffix them |
| imaṭ | mad (madan) | to come |
| iṇ | ēn | this |
| iṇča | ēn+iz | also this |
| iṇdar | andar | in inside, during |
| iṇdīn | ēn + dēn | this + religion |
| iṇgəhə | ēn + gēhān | this + living beings, world (of living beings) |
| iṇvaṭ-atar | ēn + wattar | this + bad |
| iṇθisrā | ēn + tis + rāy | this + thing (accusative) |
| iṇθuš | ēn + tis | this thing |
| iō | ī + ō | ezafeh + to |
| ipa | ī + pad | ezafeh + with |
| irā | ī + rāy | ezafeh + rāy |
| iṣahamagun | ī + sahmgen | ezafeh + terrible |
| išn | ...īšn | suffix to make action nouns from present stems of verbs |
| istāiidār | ī + stāyīdār | ezafeh + the one who praises |
| iūqan | juwān | young |
| ixuṭāe | xwadāy | lord, ruler |
| ixūnāhin | ī + xwēn-āhan | ezafeh + shining metal |
| ixusraβ | husraw | of good fame, famous, alternative spelling of Xosrow |
| iž | az | from |
| izisni | ēzišn | worship |
| iθō | ī + tō | |

J

| | | |
|--------|---------------|------------|
| ja/jat | jud(a) | apart from |
|--------|---------------|------------|

| | | |
|------------------|-------------------|---|
| ǰā /ǰān / | gyān | soul, spirit, life, |
| ǰādangō baršnīhā | ǰādangō-barišnīhā | defence
the action of intervening on behalf of another, defence, |
| ǰādangōī | ǰādag-gōwīh | protection |
| ǰahēt | ǰahēd (ǰāstan) | to happen, to jump |
| ǰākuī | ǰādūgīh | sorcery |
| ǰamā /ǰamān | zamān | time |
| ǰāmae | ǰāmag | garment |
| ǰamašt | ǰamšēd | a mythical king deposed by Dahāg (Avestan: Yima) |
| ǰamī | zamīg | earth |
| ǰaš /ǰaš | u + š | |
| ǰašā | u + šān | |
| ǰat | ǰud(a) | apart from |
| ǰatarī | ǰuttarīh | reverse |
| ǰəm | ǰam | ǰamšēd (Avestan: Yima) a mythical king deposed by Dahāg |
| ǰīhašni | āwēnišn | blame, reproach |
| ǰīvāstan | zīwīstan | to live |
| ǰudā /ǰudā | ǰudāg | separated |

K

| | | |
|------------------------|----------|---------------------------|
| ka | ka | when, since |
| kabaž | bazag | sin, evil |
| kač /kača | ka+z | |
| kadām /kadām | kadām | which |
| kāeštā | dādestān | law, judgement |
| kahōs | kāwōs | nightmare |
| kam/kim | kem | little |
| kām | kām | wish |
| kāma/ kāmai/ | kamag | little |
| kāmaī | kāmagīh | the wish to... |
| kamār | kamāl | chief, head (daevic) |
| kāmat | kāmēd | wants, wishes |
| kamtar | kemtar | less |
| kanēt | kunēd | to do (3rd sing) |
| kanīk | kanīg | young woman |
| kanīkā | kanīgān | young women |
| kanikāe | kanīg+ēw | that girl |
| kanom | kunēm | to do (1P, plural) |
| kar /kār | kār | work |
| kardan /karadan/kardan | kardan | to do, to make |
| kāra dabagā | kārdāgān | those who employ/practice |
| karat/kard/karda | kard | did, made |

| | | |
|-----------------------------|------------------------|---|
| karba | kerbag (kirbag) | good deed |
| kardār | kardār | activity |
| kardārī | kardārīh | activeness |
| kārdāstan | kār + dāštan | work + to have |
| karəd/kart /kart/ | kard | did, made |
| kas/kəs | kas | person -body |
| kaš | ka + š | |
| kasq | kasān | people |
| kašq | ka + šān | |
| kasta | kustag | side, direction |
| kat/kaṭ | ka + t | when, since + enclitic YOU |
| kə/ kē | kē | who, whom, whose (relative and interrogative) |
| kəh | keh | small |
| kəhṇ | kehān | small (plural) |
| kəm | kē + m | |
| kənāš | kēš | teaching |
| kəraḅa/kərba/kəraḅa/ kəraḅa | kerbag (kirbag) | good deed |
| kəraḅaī | kerbagīh | doing good deeds |
| kərd | kard | did |
| kəraḅae | kirbag+ēw | that good deed |
| kəš/ kəš | kē + š | |
| kəsar | kē + sar | whose + head |
| kəsi | kēš | teaching |
| kəšvar/kəšvara/kəšḅa/kəšḅar | kišvar | region, realm , country |
| kət /kut | kū + t | |
| kəvḅan | dēwān | demons (spelled wrong) |
| ki | kē | who, whom, whose (relative and interrogative) |
| kim/kam | kem | little |
| kōh | kōf | mountain |
| kōr | kōr | blind |
| kōračašm | kōrčašm | blind eye |
| kōrdil | kōr-dil | blind heart |
| kōšasni | kōxš /kōxšīšn | struggle |
| kōšīdārī | kōxšīdārīh | struggling |
| kōst | dōst | friend (K / D wrong spelling) |
| kōstq | dōstān | friends (K / D wrong spelling) |
| kōxš /kōxšīdan /kōxšīdan | kōxš /kōxšīšn | struggle |
| kōzax /kōzx | dušox (dōšox) | hell (K / D wrong spelling) |
| ku | kū | that |
| kuārašn | dwārišn | running (K / D wrong spelling) |
| kuāraṭ | dwārēd | runs (K / D wrong spelling) |
| kučūṇ | kū + čiyōn | that + like, such as, similar to |
| kuḅam | kadām | which |

| | | |
|-------------------------|------------------------|---|
| kun | kun | to do imperative |
| kunasna/kunəsn/kunəsni | kunišn | making, doing |
| kunəšni/kunišni/kunšn | | |
| kunat̄/kunət̄/kunēt̄ | kunēd | does |
| kunəṅd/kunəṅt̄ | kunēnd | they do |
| kunmarž | kūn-marz | sodomy |
| kunōm | kardan (kun-) | I do (in PLV the verb <i>giram</i> is used 'I take') |
| kunšn/kunasna/kunəsn | kunišn | making, doing |
| kunəsni/kunəšni/kunišni | | |
| kus/kuš | kū + š | |
| kušə | kū + šān | |
| kušāt̄ duārəsnī | wišād-dwārišnīh | going about without tying the kusti (the Zoroastrian holy girdle) |
| kusta /kušta | kustag | side, direction |
| kut/kāt | kū+t | |

M

| | | |
|---------------------------------|----------------------|---|
| ma | ma | not |
| mabar | ma + bar | do not bear, do not carry |
| mabāš | ma + bāš | do not be |
| madan | madan (mad-) | to come |
| madār /mādar | madār | comer, coming |
| madārī | madārīh | coming |
| madruməṅ | mardōmān | people |
| mae | may | wine |
| magz | mazg | brain, marrow |
| māh | māh | moon, month |
| mahamə | mehmān | guest, intimacy |
| mahəst/mahəst | mahist | greatest |
| māhigə | māhīgān | fish (plural) |
| mahir | mīhr | love, Mithra |
| maidiiōzarm | mēdyōzarm | spring |
| mainiiō /mainiiōi/mainiō/mainiō | mēnōg | Spirit (of the other world) |
| mainiiuə/mainiuə | mēnōgān | Spirits |
| mainišn | menišn | try, intent, intention |
| mainīt̄ | menīd | he scorned |
| mainiuə | mēnōgān | Spirits |
| maṅmōžəṅd | | no corresponding Pahlavi word listed |
| malkōsə | malkōsān | loan word from Hebrew <i>malkoš</i> meaning rain, but in Pahlavi it meant the biblical deluge of Noah, <i>malkōs</i> , a demon who will bring a furious winter on the earth to destroy it |

| | | |
|--------------------------------|----------------------------|---|
| māišn | mārišn | perception |
| man | man | I, me |
| manavas | dušmen was | not really a word, seems to be a spelling error |
| manəšn/manəsnə/manišn/maniṣnī | menišn | try, intent, intention |
| manəṣn/mānəsn | mānišn | dwelling |
| mānəṭ/manīṭ | mānēd | remains, she/he waits |
| mąni | mān + ī | us + ezafeh |
| mar | mar | number, reckoning |
| mār | mār | snake |
| maradum | mardōm | people |
| maragī | margīh | death, mortality |
| māraṭ /mənəṭ | mānēd | remains, she/he waits |
| mard | mard | man |
| mardamaṭ/mardum | mardōmān | people |
| mardumaṭ/mardumaṣn | | |
| mardumī | mardōmīh | popular |
| mārəspəṇṭ | amahraspand(ān) | the holy seven immortals |
| marg /margī | margīh | death, mortality |
| marōčiniṭ dāri /marōčiniṭdāri | murnjēnīdārīh | destruction |
| masō | ma + šaw | don't go |
| mastūk | mastōg (mast) | drunken, intoxicated |
| maṭ /māṭ | mad | came |
| māzaṇtar | māzandar | Arch-demon , giant(evil) |
| mazdaiiasnā /mazdaiiasnā | Māzdēsñ / māzdēsñān | Mazdayasnian, Mazda worshipers |
| məh | meh | bigger |
| məh sūṭai | meh-sūdīh | gaining more benefits |
| məhər | mīhr | love, Mithra (god of contracts & promises) |
| məhəraq darūza | mīhrōdruṭ | contract breaker |
| məhəstaṭ | māzdēsñān | Mazda worshipers |
| mən | man | I, me |
| mənəṭ/minəṭ/minəṭ/minīṭ | mānēd | remains, she/he waits |
| mənīdan /mənṇd | menēdan (menīdan) | to consider |
| məva /məβa/ | mēwag | fruit |
| miąn | mayān | middle |
| mīduxt/mīduxta/mīduxta/mīduxut | mihōxt | falsehood |
| mīāβa/məva /māβa/mīβa | mēwag | fruit |
| mīhąṭī | mayānjīgī | mediator |
| mīhir | mīhr | love, Mithra (god of contracts) |
| mīnəṭ/minəṭ/minīṭ | mānēd | remains, she/he waits |
| mīrəṭ | mīrēd | dies |
| mīβa/mīāβa/məva /māβa/ | mēwag | fruit |

| | | |
|----------------------------|---------------|-----------------------------|
| mūi | mōy + ēw | hair |
| mūjaī | mōyag | lamentation, sob |
| murdamā | mardōmān | people |
| muruā | murwān | birds |
| must | must | violence, oppression, force |
| mustā varmaṅṅ /vustāvarmaṅ | must-abarmānd | Violent inheritance |

N

| | | |
|------------------------|--------------------------|---------------------------------------|
| ṅ /q /nq | ān | that |
| na/nē | nē | not |
| nā | ān | that (occurs only once) |
| nagā | nigān | buried |
| nahum | nohom | ninth |
| nahuṅbaṅ | nihumbīdan (nihuftan) | to hide |
| nāirīk | nārīg | lady, woman |
| nāirīkq | nārīgān | lady, woman (plural) |
| nām | nām | name |
| namāeṅ | nimāyēd | he shows |
| namāz /namāž/nmāž | namāz | prayer |
| nān | nān | bread |
| nar | nar | male |
| narəhnīṅ | nē brēhēnīd | did not fashion |
| nāsā (šnāsā) | ešnāsān (šnāxtan) | to recognize (3-plural) |
| našāe/nasāi | nasā | corps, carcass |
| nasnī | āsānīh | ease |
| nasnṅṅ | nišānēnd (nišān- nišāst) | settle, set down |
| naštan/nastastan | nišastan | to sit |
| nazdīk | nazdīk | near |
| nazdīkī / nazdīka | nazdīkīh | proximity |
| naβard | nibard | battle |
| ṅbārē | hambār | store |
| ṅbasā /ṅbastā / aṅbasā | hambasān | enemies, opponents |
| ṅči | ān + iz | |
| ṅdā/aṅdar/ṅdar/ṅdār | andar | in inside, during |
| ṅdābē | ud + tā + be | |
| ṅdar/ṅdār | andar | in inside, during |
| ṅdōxt- | handōz- handōxtan | to acquire , to gain |
| nē | nē | not |
| nēāržum | nē + āmurzēm | not forgive+ personal ending |
| nēča | nē+z | |
| nēdīṅ | nē + dīd | did not see |
| nēfrējē | nē + frēbēd | did not deceive <i>frēb (frēftan)</i> |

| | | |
|------------------------------|----------------------------------|-----------------------|
| nəgrīṭ | nigerīd (nigerīdan) | To observe, to see, |
| nāki | nēkiḥ | goodness |
| nākunāṭ | nē + kunēd | doesn't do |
| nāmādan | nē + mādan | don't come |
| nāmaṭ | nē + mad. | doesn't come |
| nārasaṭ /nārsaṭ | nē + rasēd | doesn't arrive |
| nāsāiiaṭ /nāšāiiaṭ | nē + šāyēd | may not |
| nāst | nēst | is not |
| nāxūb | nē + xūb | not good |
| nāθas /nāθis | nē tis | nothing |
| niāeaṣni | niyāyiṣn | prayer |
| niak /nīak/nīak/niiak /niiāk | nēk | good |
| nīeṭ | nayēd | lead |
| niiak /niiāk | nēk | good |
| nikī | nēkiḥ | goodness |
| nīrmaṭ maṇdtum | nirmadōmandtom | the most profitable |
| nīrmaṭ vaṇdaṣnī | nirmad-windiṣnīh | acquisition / earning |
| nīrō/nīrōi | nērōg | strength |
| nisānāṭ | nišānēd (nišān-, nišāst-) | settle, set down |
| nisast | nišast | sat, resided |
| nisastahae | nišast hē | he/she sits |
| niṣīnasn | nišastan | to sit |
| nisīnaṭ /nisīnāṭ | nišīnēd | sits |
| nīzasta | nizēšt | the name of a dēw |
| nmāe | nimāy- | to show |
| nmāž/namāz /namāž | namāz | prayer |
| nṅgrā | nang + rāy | shame + postposition |
| nō | nōg | new |
| nū /nuh | nūn | now |

O

| | | |
|---------------------|-------------------------|------------------|
| o /ō | ō | to |
| ōbahōṭ | bawēd | there will be |
| ōfataṭ /ōftaṭ/ōftāṭ | ōftēd | fell |
| ōftaṅṭ | ōftēnd (ōftādan) | to fall (plural) |
| ōi /ōī | ōy | he /she |
| ōiča | ōy + iz | |
| oštiq | ōstīgān | reliable, firm |

P

| | | |
|------------------------------|----------------------------|--|
| pa /pād | pad | with |
| pača | pad+iz | |
| pada vājēt | paywāzēd | answered |
| pāda | pādāšn | gift, reward |
| pāda-šāhī | pādixšāyīh | reining |
| pādāēšn | pādāšn | gift, reward |
| padāešta | ? | ? |
| pādafrā/pādafrāe | pādīfrāh (pādofrāh) | punishment |
| pādafrāh/pādafrāha | | |
| padahəšsn | pad dāšn | gift, reward |
| padāma | pad kām | with desire ([k] has been written [d]) |
| padas/padaš/padasa | padiš | postposition from, by, to / with it , with him/her |
| pādašāha/pādašāh | pādixšā | king |
| pādasāhī/pādašāhī | pādixšāyīh | reining |
| pādašāhī/pādišāhī | | |
| pādāšn | pādāšn | gift, reward |
| pādfrāh | pādīfrāh (pādofrāh) | punishment |
| pādi vaṇdatar | pādyāwandtar | stronger |
| padīra/padīra | padīrag | towards, against |
| padīraftārī | padīraftārīh | reception |
| padīraft | padīraftan | to oppose |
| padīrafta | padīr- padīrift | receive |
| padīraftārī | padīraftārīh | reception |
| padīraft/padīraft | padīrēnd | |
| pādīsāh/pādīsāh | pādixšā | king |
| pādīsāhī | pādixšāyīh | reining |
| pādi vaṇdatar(pāri vṇ zatar) | pādyāwandtar | stronger |
| padīx'ī | padēxīh | prosperity |
| padu βāeə | pad + dōpāyān | with the two legged creatures |
| pāe | pāy | leg, foot |
| paemə/paeməṇ | paymān | pact |
| paemānī/paemānī | paymānīg | moderate |
| pāeṭ | pāyēd (pāyēdan) | to guard, to take care |
| paeuuaṇd/paevaṇd/paevṇd | paywand | connection, lineage |
| paevaṇṭad /paevṇṭəd | paywandēd | connects |
| paevṇd /paeuuaṇd/paevaṇd | paywand | connection, lineage |
| pagvəšni | pad + gōwišn | with + speech |
| pahal | puhl | bridge |

| | | |
|-------------------------|----------------------------|--|
| pahalūm | pahlom | foremost, best |
| pahanāe | pahnāy | width, wide |
| paharəxtan | pahrəxtan | guard |
| paharəza | pahrēz | care, protection |
| pahəča | pad + ēč | with nothing |
| pahlum | pahlom | foremost, best |
| pāiia | pāyag | place, level |
| paitiāra | petyārag | adversity, opposition of the Evil Spirit |
| pākatar | pāktar | cleaner |
| pakvāzēt | paywāzēd (paywāz-) | reply, answer |
| panāh/panāhī | panāh | refuge |
| pānāī | pānagīh | protection |
| panəm čišṭa | pad + nāmčīšt | with + specially, in particular |
| paṇba | pambag | cotton |
| paṇjum | panjom | fifth |
| par | appar | theft, robbery |
| pāra | pārag | bribe |
| pārastānašnī | pārag-stānišnīh | taking bribe |
| paraštār | paristār | maidservant |
| parastasni | paristišn + ī | worship + ezafe |
| parastašnī | paristišnīh | worshipping |
| parastīdan | paristīdan | to worship |
| pardazašnī | pardazišn + ī | undertaking, freedom |
| parhəxtār | pahrəxtār | staying away from, to guard from |
| parīraftārī | padīriftārīh | reception |
| parstā (parastīdan) | paristīdan | to worship |
| parstašn/parstašni | paristišn | worship |
| pas | pas | after |
| paš | padiš | postposition from, by, to / with it , with him/her |
| pasaṇdət | passandidan | approve, like |
| pašəmaṇī | pašəmanīh | repentance |
| pasəm-diča | passand + iz + ī | |
| pasi ča / pasiča | pas + iz | |
| pasīn | pasēn | final, about the Final Body after the resurrection |
| pasṇd | passand | pleasure, liking |
| pāsux/pāšux | passox | answer |
| paṭ kōs | pāygōs | district |
| pāt frāh | pādīfrāh (pādofrāh) | punishment |
| pāt huzunī | pād-uzwānīh | Reticence , unwillingness |
| patan | pad + tan | |
| patiār /patiār/patiiāra | petyārag | adversity, opposition of the Evil Spirit |
| patiiāraī | petyāragīh | adversity |
| patkār | pahikār | battle, struggle, fight |

| | | |
|--------------------------|-----------------------|----------------------------------|
| patmōžand | paymōzēnd- | to measure |
| paṭmōžāšn/padmōžan | paymōzan | dress, garment |
| patūī | apattūgīh | impatience |
| pauhal /pahal /puhal | puhl | bridge |
| paxir | pad + xīr | with + matter, things |
| pāya | pāyag | place, level |
| paθisiča | pad + tis + iz | |
| pēčīt | pēčīdag | twisted |
| pēdā /pēdā | paydāg | to be revealed to appear to find |
| pēdāī | paydāgīh | appearance |
| pēdāinīt | paydāgēnīd(an) | to reveal |
| pērōzgarī | pērōzīh | victory |
| pēš | pēš | before |
| pēšiiār | pēšārwar | urination |
| pēšīt /pēšīt | pēsīd | adorned with |
| pīm | pēm | milk |
| puhal /pauhal /pahal | puhl | bridge |
| pur/ pura | purr | full |
| purasət/ purasīd | pursēd | asked |
| purasīt/ purašīt/ pursət | | |
| pursīdārī | pursīdārīh | asking |
| pursīt/ puršīt/ puršīt | pursīd | asked |
| pursṇdi | pursēnd | asked (plural) |

R

| | | |
|--------------------------------|--------------------|--------------------------|
| rā maṇṣn | rāmišn | at ease, joy, happiness |
| radī /rādī | radīh | the office of rad |
| raft/ rafta | raft | went |
| rāh | rāh | way, road |
| rāinā | rāyēnāg | arranger |
| rāinīdan | rāyēnīdan | to arrange |
| rāinīdārī | rāyēnīdārīh | direction, organization |
| rāmaṣna/rāmašn/rāmāsn | rāmišn | at ease, joy, happiness |
| rāmašn/raṃāsn /raṃāšni | | |
| rāmašni aiiār | rāmišn ayār | causer of happiness |
| rāmāsn/ rāmašn/raṃāsn /raṃāšni | rāmišn | at ease, joy, happiness |
| raṇž | raṇj | toil, trouble, suffering |
| raogan | rōyn | oil |
| rasət/ rašət/ rasət | rasēd | arrived |
| rasēt/ rašēt/ rasīt/rsət | | |

| | | |
|---------------------------------------|--------------------|--|
| rasn/ rasna | rašn | one of the divinities in the afterlife, who has a balance weighting the good and bad deeds of humans |
| rašt/ rāst/ rāšt/ rāsta | rāst | truthful |
| rastāxəj /rastāxəž | rist-āxēz | resurrection of the dead |
| rāsti/ rāstī/ rāštī | rāstīh | straightness, truth |
| rāštīhā | rāštīhā | straightness, truth (plural) |
| raṭ | rad | chief, master |
| ravā | rawāg | current |
| rāvagarī | lābakkarīhā | supplication |
| ravaš nihā /ravasnīhā/ ravašnī/raβšnī | rawišnīh | behavior |
| ravasna | rawišn | going, motion |
| ravəṭ/ ravəṭ | rawēd | goes |
| raβ | raw (raft) | to go |
| raβā | rawāg | current |
| raβašnīhā /ravaš nihā | rawišnīh | behavior |
| ravasnīhā/ ravašnī/raβšnī | | |
| rəžīnd | larzēndan | to shiver |
| riārī/ riārie/ riiārī | riyahrih | mockery, derision |
| rīmantum | rēmantom | the dirtiest , filthiest, most polluted |
| rīmārī | wēmārīh | sickness (seems to be a spelling mistake [r] instead of [w]) |
| risast | nišast | sit (seems to be a spelling mistake [r] instead of [n]) |
| rṇž | ranj | toil, trouble, suffering |
| rōišn/ rōiṣn | rōyišn | growth |
| rōšan/rōšn | rōšn | brightly |
| rōsantar | rōšntar | brighter |
| rōṣnāi /rōšnī | rōšnīh | light |
| rōz/ rōž | rōz | day |
| rsəṭ/ rasəṭ | rasēd | arrived |
| rua/ rumə/ ruuə | ruwān | soul |

S

| | | |
|----------------------------------|-------------------|--------------------------------------|
| sadīgar/ sədīgar/sidīgar/ šdīgar | sidīgar | third |
| sag | sag | dog, stone |
| sāiiast | šāyist | it is/was possible, it is/was proper |
| sāiṇdāi | šāyendagīh | to be worthy of |
| sālār | sālār | leader, chief, superior |
| sapāsdārī | spāsdārīh | to be grateful |
| sardī | sardīh | the coldness of ... |
| sardtum | sardtum | coldest |

| | | |
|--------------------------|------------------------|--|
| sarmā | sarmāg | cold |
| sarōš/srōs/srōš | srōš | a divinity seen in the afterlife who is related to obedience |
| saṭ | sad | hundred |
| savak | sōg (?) | the divine spirit that helps Mithra |
| savhi | sawah | the western continent of the earth |
| sāxtārī | sāxtārīh | the hardness, the difficulty, tolerance |
| saxun | saxwan | word, speech |
| sažāih(ā) | sazāgīh(ā) | fitness, worthiness (plural) |
| sazəṭ | sazēd | It is appropriate, suitable or possible |
| sə/ sē | sē | three |
| sədīgar/ sadīgar | sidīgar | third |
| sērī | sagrīh | satisfaction |
| səžmṇṭ | sējōmand | dangerous |
| sidīgar/sadīgar/ sədīgar | sidīgar | third |
| sīmīn | asēmēn | silver |
| smaēβašn/ šāβašni | šēbišn | confusion |
| spāhvaṭ/ spāh vaṭ | spāhbed | army general |
| sparaṅj | aspinj | hospitality, Inn |
| sparham | sprahmag | flower, fragrant herb |
| spās/ spāš | spās | thanks |
| spās nāsq (šnāsq) | spās-ešnāsān | those who recognize gratitude |
| spāsdārī | spāsdārīh | to be grateful |
| spazagī/ spazgī | spazgīh | slanderous |
| spazg | spazg | slander |
| spətamə/ spitamə | spitāmān | Zaraθuštra's last name |
| spi hir | spihr | firmament, sky, sphere |
| spōjəṭ/ spōzaṭ/ spōžəṭ | spōzēd (spōz- /spōxt-) | push back |
| srōs/sarōš/srōs/ | srōš | a divinity seen in the afterlife who is related to obedience |
| sta varəhā | stabrīhā | strengths |
| stadan | stadan | to take |
| stadāv (frəhazi stadāv) | frazēšt dēw | name of a demon |
| staham/ stahm | stahm | oppression |
| stahamatar | stahmagtar | more oppressed |
| stāišn | stāyišn | praise |
| stan | stān- | to take |
| star | star | star |
| sūd/sūṭ | sūd | benefit |
| sūdamaṇd | sūdmand | the one who receives the benefits |
| sūdī | sūdīh | advantage |
| sudīgar | sūdgar (nask) | a text found in the Dēnkard |
| sūṭ/ sūd | sūd | Benefit |

Š

| | | |
|----------------|-----------|--|
| šādatar | šādtar | happier |
| šahar/ šahira | šahr | realm, land, city |
| šahōt | šawēd | go! |
| šāiiat /šāiiat | šāyēd | possibly, maybe |
| šāl | sāl | year |
| šālāra | sālār(an) | leader, chief, superior (plural) |
| šanvašn | ašnawišn | have knowledge of... |
| šaošiiios | sōšāns | Zarathustra's son, born 3000 years after him |
| šāt | šād | happy |
| šīr/ šīra/ šīr | šīr | milk |
| šnāsāi | ešnāsīh | recognition |

š

| | | |
|---------------------------------|-------------|--|
| šādī | šādīh | happiness |
| šāeṇd | šāyēnd | they can (?) |
| šāh | šāh | king |
| šāḥa | šāhān | kings |
| šahira | šahr | realm, land, city |
| šāiiat | šāyēd | possibly, maybe |
| šanvadan | ašnawišn | have knowledge of... |
| šašum/ šašum | šašom | sixth |
| šāt | šād | happy |
| šavā | šabān | nights |
| šaβa | šabag | night |
| šbak | sabuk | easy, light (the opposite of heavy) |
| šdīgar/ sadīgar/ sādīgar/sidīga | sidīgar | third |
| šīhət | ? | ? |
| šīn (āīn) | ēwēn | way, manner |
| šīr/ šīr/ šīra | šīr | milk |
| šīrīntar | šīrēn(tar) | sweeter |
| škis | stōš | the fourth morning after death |
| šn-āsaī | šnāsagīh | knowledge |
| šōzātum / šō hātum | sōzāgtom | burning + most |
| šrōs/ šrōš/ sarōš/srōs/srōš | srōš | a divinity seen in the afterlife who is related to obedience |
| šudan/ šudana | šaw (šudan) | to go |

T

| | | |
|--------------------------------|---------------------------------|--|
| ta | ...+t | enclitic suffix indicating 2nd person singular |
| tahmōraf | tahmōrub(?) | Ĵamšid's brother (Bundahišn 35.3) |
| tāk | tāg | item, unit, branch |
| tan/ tanu | tan | body |
| tandarustī/ tandurastī | tan-drustīh/ tandrustīh | health |
| tanu/ tan | tan | body |
| tar/ 0ar | ...+tar | enclitic suffix indicating comparison |
| tarāž/ tarāza | tarāzūg | scale, balance |
| tarča | ...tar + iz | |
| tarīk/ tārīk | tārīk/g | dark |
| tārīkī | tārīkīh | darkness |
| tāšīṭ | tāšīdan | to fashion, to carve out of ... |
| taxma | tōhmag | seed, descent, family |
| taxšā/ tuxsā/ tuxšā | tuxšāg | diligent |
| taxšāī/ tuxšāī/ tuxšāīī/ txšāī | tuxšāgīh | diligence |
| taβāha | tabāhīhēd (tabāhīhistan) | to be ruined |
| tīmār | tēmār | sorrow, grief |
| tuq | tuwān | be able |
| tuqar/ tuṅgar | tuwāngar | rich, capable |
| tuqartar | tuwāngartar | richer, more capable |
| tuqan | tuwān | be able |
| tum | ...+ tom | superlative suffix |
| tuṅgarī | tuwāngarīh | to be able to... |
| turuka | turkān | the Turks |
| tuxm | tōhm(ag) | seed, descent, family |
| (ham)tuxmiga | hamtōhmagān | relatives, those of the same seed |
| tuxsā/ tuxšā/ tuxšā | tuxšāg | diligent |
| tuxšāī/ taxšāī/ tuxšāīī/ txšāī | tuxšāgīh | diligence |

0

| | | |
|----------------------------|---------------------|---------------------------------------|
| 0agī | tagīgīh | speed, strength |
| 0ar/ tar | ...+tar | enclitic suffix indicating comparison |
| 0ara-manəšnī | tar-menišnīh | scorning, scorn |
| 0armanasni/ 0ar-manaṣnī | | |
| 0əsā | tis + ēw | that thing |
| 0is/ 0iš/ 0isə/ 0išə/ 0isi | tis | thing, something |
| 0isarā/ 0isrā | tis + rāy | |
| 0isiča / 0isiči | tis + iz | |
| 0o/ 0ō | tō | thou, thee, you |

| | | |
|------------|-----------------------|------------------------|
| θōjī | tōzag | atonement |
| θra-manəʃn | tar-menišn/ tarmenišn | perverse, contemptuous |
| θraminṇd | tarwēnīdan | overcome, conquer |

U

| | | |
|----------|--------------|---------------------------------------|
| u | ud | and |
| ūaṇṇaidī | ud+ ārāyišn | and + adornment |
| ūdagṇ | wišūdag (an) | abortion, a demonic creation (plural) |
| uʃq | awēšān | they, those, them |
| uzdē zār | uzdēs zār | temple of idols (-zār : place of) |
| uzdēst | uzdēs | idol |
| uzdēžār | uzdēs zār | temple of idols (-zār : place of) |

V

| | | |
|------------------|------------------------|-----------------------------------|
| vājīn | wizīn | choose |
| vadadil/ vadaṭel | wad-dil/ waddil | Coward, a person of bad intention |
| vādae | wād + ēw | that wind |
| vadan | ašnawišn | have knowledge of... |
| vadarg | widarag | path |
| vadaṭel/vadadil | wad-dil/ waddil | coward, a person of bad intention |
| vadərəṭ | widerēd (widerdan) | to pass, to cross over |
| vadīrasnī | widerišnīh | passing |
| vae | way | bird, air |
| vaəhī | wirāstan | to prepare, to arrange |
| vaem | u + m | |
| vafr | wafir | snow |
| vaginēt/ vanāsəṭ | griyēd (griyistan) | cried, (to weep) |
| vah/ vahə | weh | good |
| vahq | wehān | goods (good people) |
| vahṇ | bayān | gods, majesty |
| vahāna | wihānag | cause, reason |
| vahə/ vah/ vahi | weh | good |
| vahəst/ vahəst | wahišt | paradise |
| vahī/ vəhī | wehīh | goodness |
| vahirəṃ | wahrām | personal name |
| vaihq | wehān | goods (good people) |
| vāiṇdagə | wāyendag(an) | bird(s) |
| vāj | u + š | |
| vājīdār | wizīdār | the one who has the choice |
| vājirinīṭ | wizīrēnīd (wizīristan) | to be able to dispense |
| vājṇdgār | wizēndgar | chooser, selective |

| | | |
|-----------------------------------|---------------------------|---|
| vajōst | wizōstan | to investigate |
| vanāsaṭ/ vaṅgīnēṭ | griyēd (griyistan) | cried, (to weep) |
| varadaṭ | ward- (waštan) | to turn away |
| vārāmōṭ | burāmēd (bram-) | to weep |
| varan | waran | lust, desire, concupiscence, also a demon |
| varanīdan/ vardanīdan/ vardīnīdan | wardēnīdan | cause to turn, alter |
| vardanīṭ/ vardīnīṭ | wardēnīdan | cause to turn, alter |
| varēdišnī | wardīšnīgīh | transience, mutability |
| varēduš | ? | ? |
| vari | war + ī | lake, breast, oath, shelter |
| varmaṇṭ | abarmānd | inheritance |
| varōmaṇd | warōmand | doubtful |
| varūn/ varunī | abārōnīh | badness (morally) |
| varž | warz | miracle, cultivation |
| varzəṭ | warzēd | work, act, practise |
| varzīdārī | warzīdārīh | performance |
| varzīn | wizīn | choose |
| vas kəhṇ | aziš-kehān | Younger or smaller than him/her/it |
| vas məh(ṇ) | aziš-meh | older or larger than him/her/ it |
| vaš/ vaš | was | much, many, a lot |
| vasa ūdagṇ/ va aūdagṇ | wišūdag | abortion, a demonic creation |
| vašūdašṇ/ vašūdagṇ | | |
| vasṇ/ vašṇ | u + šān | |
| vasjā | was + gyāg | many places |
| vasōft | wišuftan | destroy, disturb, tousle (hair) |
| vasōv/ vašōv/ vasōβž/ vašōβ | wišōb | disturbance |
| vašōvəṭ/ vašōvəṭ | wišōbēd | disturbed |
| vašruṇ | u + š + ruwān | |
| vastāx/ vaštāx | wistāx | confident |
| vastrag | wastar(ag) | garment |
| vašūdašṇ/ vasa ūdagṇ | wišūdag | abortion, a demonic creation |
| va aūdagṇ/ vašūdagṇ | | |
| vasūṭ/ vašūṭ | wišūdan | to bear a daevic offspring |
| vat | u + t | |
| vaṭ tar/ vatar/ vaṭtar | wattar | bad |
| vāṭ | wād | wind |
| vatarṇ | wattarān | bad people |
| vatarī | wattarīh | evil-doing |
| vaṭxīm | wad-xēm | of an evil character or nature |
| vaxšīṇda | waxšendag | blazing |
| vazaṇṭ kardār | wizend-kardār | a harmful person, instigator of evil |
| vazīdār | wizīdār | the one who has the choice |

| | | |
|--------------------------------|---------------------------|---|
| vazṇd | wizend | harm |
| vazōštan | wizōstan | to investigate |
| vəh/ vəha/ vəhə/ vihə | weh | good, good people |
| vəhə | wehān | good, good people (plural) |
| vəhədādār | wisp-weh dādār | the creator of all good, entirely good |
| vəhədīn | weh dēn | (of the) good religion, zoroastrian |
| vəhī/ vahī | wehīh | goodness |
| vəš/ vās/vəš | wēš (bēš) | more |
| viāivānī | wiyābānīh | deception, delusion |
| vīāvə | wiyābān- | to lead astray |
| vihə/ vəh/ vəha/ vəhə | weh | good, good people |
| viiāžə | ? | ? |
| vikadafs | widadafs | southwestern continent of the earth |
| vīnaē/ vīnaṭ | wēnē- (dīdan) | to see |
| vīnaftā | winaftagīh | being shapely |
| vīnasn/ vīnašn/ vīnasni/ vīnšn | wēnišn | seeing |
| vīnašn | āwēnišn | blame, reproach |
| vīnaṭ/ vīnaē | wēnē- (dīdan) | to see |
| vīnəṇd/ vīnəṭ | wēnēnd | sees |
| vīnšn/ vīnasn/ vīnašn/ vīnasn | wēnišn | seeing |
| vīr | wīr | man, hero, memory, mind, thunderbolt |
| vīrāeṭ | wirāyēd (wirāstan) | to prepare, to arrange |
| vīrāišn | wirāyišn | arrangement |
| vīrāsta/ vīrāstan | wirāstan | to prepare, to arrange |
| vīsp/ vīspa | wisp | every, all |
| vīzarš/ vīzarš/ vīzraš | wizāriš(n) | explaining |
| vōrabarst | wōrūbaršt | the northwestern continent of the world |
| vōrazast | wōrūjaršt | northeast |
| vustāvarmaq | mustabarmānd | Violent inheritance |

X

| | | |
|--------------|-----------------------------|--------------------------------|
| xa | kand(an) | to dig, to destroy |
| xada | | misspelling of (xrad) |
| xaeθuuōdaθa | xwēdōdah | next-of-kin, marriage |
| xāhaə | kāhēd (kāstan) | to decrease |
| xāhašn | kāhišn | to diminish |
| xākī | xākīh | earthy |
| xanəṇṭ | kanēnd (kandan) | to dig, to destroy, |
| xarad/ xaraṭ | xrad | wisdom |
| xarāninṇd | kirrēnēnd (kirrēn-) | to cut up |
| xarasaṇdī | hunsandīh | happiness |
| xarastar | xrafstar | noxious being, creep, harmful |

| | | |
|---|---|--|
| xaraṭ/ xarad/ xard/ xarda
xarəd/ xarid/ xarṭ/ xrada/ xraṭ | xrad | wisdom |
| xarnīṭ
xarvastaṛa
xarβastar
xasasta
xašm/ xašm/ xašma/ xešm | kirrēnīd (kirrēn-)
xrafstarān
xrafstar
āyištāg (āgištāg)
xešm (hešm) | to cut up
noxious being, creep, harmful (plural)
noxious being, creep, harmful
mixed
anger , also the demon of fury,
Xēšm is made the commander of the east by Ahriman (Dēnkard) |
| xaršnūdī
xāsta
xīm
xīn / x'ūn
xīnavar/ xīnvar
xir/ xīr
xišm/ xašm/ xašm/ xašma/ xšm/ xšmi
xrada/ xraṭ/xū-rad
xru daraos
xšm/ xšmi
xū-rad
xūb
xuḏāiṇ
xūn
xunar/ hanar/ x'anar
xuradatum
xuramā
xuruīṭ raoš
xusrūbī
xuštāvōṭ
xuzina | hušnūdīh
xwāstāg
xēm
kēn
kēnwar
xīr
xešm
xrad
xurdruš
xešm
xrad
xūb
xwadāyān
xōn
hunar
xwurdagtom
xurmāg (xormā)
xurdruš
husrawīh
awištābēd
uzēnag | happiness
property, to seek, request
character, nature
hate, malice
vindictive
matter, things
anger
wisdom
bloody mace (it referrers to demon Xēšm 's mace)
anger
wisdom
good
lords, rulers
blood
skill
smallest
dates (fruit)
bloody mace (it referrers to demon Xēšm 's mace)
having good fame
oppress, hasten
price, cost |

x^v

| | | |
|--|---|---|
| x'adāe/ x'aḏāe/ x'adāi
x'aḏāi/ x'aḏāi/ x'aḏāiu | xwadāy | lord, ruler |
| x'āeṭ
x'afšəṇṭ
x'aftan
x'aftat/ x'aftəṭ
x'āh
x'āhəṭ/ x'āhəṭ | kāhēd (kāstan)
xufsēnd (xuftan)
xuftan
xufsēd
xwāh- (xwāstan)
xwāhēd | to decrease
to sleep
to sleep
slept
seek, request, summon, to want
wants |

| | | |
|---|---------------------------------|------------------------------------|
| x ^ʷ āhišni | xwāhišn | desire, attraction |
| x ^ʷ ānəŋt | xwānēnd | they call |
| x ^ʷ ar/ x ^ʷ aradan | xwar- (xwardan) | to eat, to take(an oath) |
| x ^ʷ arahe/ x ^ʷ arahə | xwarrah | fortune |
| x ^ʷ araŋd/ x ^ʷ araəŋd/ x ^ʷ arəŋd/ | xwarēnd | they eat |
| x ^ʷ arasəŋdī | hunsandīh | happiness |
| x ^ʷ arasŋə/ x ^ʷ arəšŋ/ x ^ʷ arəšn/ x ^ʷ arəšŋ | xwarišn(ān) | dish, food (plural) |
| x ^ʷ arəšəŋt/ x ^ʷ aršəŋt | xwarxšēd | the Sun |
| x ^ʷ ardan | xwardan | to eat, to take(an oath) |
| x ^ʷ arəh | xwarrah | glory |
| x ^ʷ arəhmanŋt | xwarrahōmand | endowed with fortune |
| x ^ʷ arəšn/ x ^ʷ arəšŋ | xwarišn | dish, food |
| x ^ʷ arəsŋī/ x ^ʷ arəšni | xwarišnīg (?) | edible (?) |
| x ^ʷ arəšŋni/ x ^ʷ arsn | | |
|
 | | |
| x ^ʷ arəŋt/ x ^ʷ arŋt/ x ^ʷ rəŋt | xwarēd | eats |
| x ^ʷ ārī/ | xwārīh | discomfort |
| x ^ʷ arsəŋd | hunsand | content |
| x ^ʷ aršəŋt/ x ^ʷ arəšəŋt | xwarxšēd | the Sun |
| x ^ʷ arsŋ/ x ^ʷ aršŋ/ x ^ʷ aršŋ | xwarišn | dish, food |
| x ^ʷ arsŋdī | hunsandīh | happiness |
| x ^ʷ aš | xwaš | sweet, happy, nice |
| x ^ʷ astar | xwaštar | happier |
| x ^ʷ ašamaganī | xešmīh | being angry |
| x ^ʷ asī/ x ^ʷ aši/ x ^ʷ ašī | xwašīh | pleasantness, happiness |
| x ^ʷ ašnūda | hušnūd | happy |
| x ^ʷ āst/ x ^ʷ āšt | xwāstag | property, to seek, request |
| x ^ʷ astā vāŋt/ x ^ʷ ašta āvāŋt | awištābēd (awištāb) | oppression |
| x ^ʷ āsta/ x ^ʷ āšta | xwāstag | property, to seek, request |
| x ^ʷ āstan | xwāstan | to want, to seek |
| x ^ʷ astar/ x ^ʷ aštar | xwaštar | happier |
| x ^ʷ āstārī | xwāstārīh | seeking |
| x ^ʷ āštārī | awestwārīh | reliability |
| x ^ʷ astum/ x ^ʷ āstum | xwaš+tom | sweet, happy, nice (+ superlative) |
| x ^ʷ aŋt | xwad | self |
| x ^ʷ ažina | uzēnag | price, cost |
| x ^ʷ əs/ x ^ʷ əš | xwēš | self, one's own |
| x ^ʷ əsāvəŋtə | xwēšāwand | a relative |
| x ^ʷ əšī dārī/ x ^ʷ əsnī dārī | xwēšēnīdārīh | proper function |
| x ^ʷ əšī | xwēšīh | possession, belonging to |
| x ^ʷ əškārī | xwēškārīh | duties |
| x ^ʷ əštan | xwēš tan | one self |
| x ^ʷ rəŋt | xwarēd | eats |

| | | |
|----------|-----------------------|-------------------------|
| x'ūbahā | handarzēnīdan | to advice |
| x'uđāē | xwadāy | lord, ruler |
| x'ūn | kēn | hate, malice |
| x'ūram | hurām | happy, elated, blissful |
| x'uramā | xurmāg (xormā) | dates (fruit) |
| x'urəd | kirrēnēd | to cut up |
| x'ušnūdī | hušnūdīh | happiness |

Y

| | | |
|--------------------------|----------------|------------------------------|
| yāhą | | |
| yak/ ŷak | ēk | one |
| yaš | ī + š | ezafeh + 3rd, sing. enclitic |
| yasą | ī + šān | ezafeh + 3rd, PL. enclitic |
| yašą | ī + šān | ezafeh + 3rd, PL. enclitic |
| yast/ ŷast | yašt | Avestan hymn |
| yat | ī + t | ezafeh + 2nd, sing. enclitic |
| yazašni/ ŷazašn/ yazasn | ēzišn | worship |
| yazašn/ yazasni/ yazisni | | |
| yazda/ yazdąn | yazadān | gods |
| ŷazda/ ŷazdąn | | |
| yazisni/ yazašni/ ŷazašn | ēzišn | worship |
| yazasn/ yazašn/ yazasn | | |

Ŷ

| | | |
|-----------------|---------------------|------------------------------|
| ŷah | ay | that is to say |
| ŷak | ēk | one |
| ŷam | ī + m | ezafeh + 1st, sing. enclitic |
| ŷaš | ī + š | ezafeh + 3rd, sing. enclitic |
| ŷast/ yast | yašt | Avestan hymn |
| ŷat | ī + t | ezafeh + 2nd, sing. enclitic |
| ŷazda/ ŷazdąn | yazadān | gods |
| ŷazašn/ ŷazasni | ēzišn | worship |
| ŷazt | yazad (yzad) | God |
| ŷūąn | juwān | young |

Z

| | | |
|--------|-----------------|--|
| zadiča | jud + iz | apart from + also |
| zāeᅇd | zāyēnd | they are born |
| zāeᅇt | zāyēd | he/she is born |
| zafir | zafar | mouth (daevic), The jaws or throat of a voracious animal |

| | | |
|-----------------------------|----------------------|---|
| zahar | zahr | poison, venom |
| zahiṣn | ǰahiṣn | chance, destiny |
| zāisn | zāyiṣn | birth, being born |
| zamaṗ/ zamaṗn | zamān | time |
| zami/ zamiṗ | zamīg | earth |
| zan/ zana | zan | woman |
| zandaī/ zaṇdaī | zīndagīh | life |
| zanəṣn/ zanṣn | zaniṣn | smashing |
| zaraθušṭ/ zaraθušṭr | zarduxšt | Zaraθušṭra |
| zarəṭ | zanēd (zan-) | to kill, to strike |
| zarīn | zarrēn | golden |
| zarōdāeq/ zōrdāeq/ zōrdāeq | ǰōrdāyān | grains |
| zarovəṭ | ? | ? |
| zāṭ | zad- | strike, smite, smash |
| zatar | ? | ? |
| zəṗ/ zəṗnə/ ziṗ/ziṗi | zyān | damage, harm |
| zəṇdaī | zīndagīh | life |
| ǰhar | ? | ? |
| ziṗ/ ziṗi/ zəṗ/ zəṗnə | zyān | damage, harm |
| ziiṗgartar/ ziiṗgārtar | zyāngārtar | more harmful |
| zist | zišt | ugly |
| zīstatar | zištṭar | uglier |
| zīvasni | zī(w)iṣnīh | life, living, livelihood |
| zīvastan | zīwistan | to live |
| zōr | zōhr | libation |
| zōr | zōr | power, strength |
| zoraməṇdatar | zōrōmandtar | stronger |
| zōrdāeq/ zarōdāeq/ zōrdāeq/ | ǰōrdāyān | grains |
| zōrmaṇḍī | zōrōmandīh | being strong, powerful |
| zurəṗn/ zuruṗn/ zuruṗni | zurwān | the God of time (Kronos), the father of the twins Ahura Mazda and Ahriman |

4.5 Pahlavi glossary

In order to obtain this glossary I have listed every single Pahlavi word that occurred in the manuscript **Mēnōg- ī Xrad** from chapter 1 to 27. For The English translation I used in most part David N. MacKenzie's Concise Pahlavi dictionary. In addition I have also consulted the glossary list of *Intro to Pahlavi* by Prod Oktor Skjærvø and very little of A. Tafazzoli's *Glossary of Menog-i Xrad* and finally I have also added my own input in some words. Finally for all the names of geographical regions and mythological names I have consulted other Pahlavi books such as Denkart and specially Bundahishn.

| PAHLAVI | ENGLISH |
|---------|---------|
|---------|---------|

A

| | |
|---------------------|---|
| a- | prefix to make antonyms |
| ā | Then(usually with a suffix such as: ā+š) |
| āb | water |
| ābādān / ābādānīh | habitation |
| abādixšā (apādixšā) | without authority |
| abāg | (together) with |
| abāg | with it |
| abāgīh | Accompaniment, together with |
| abām | loan, debt |
| abandīh | error |
| abar | on |
| abarmānd | inheritance |
| abārīg | the other, the remaining |
| abārōn | bad (morally) |
| abārōn-dranjīšnīh | badly reciting |
| abārōnīh | badness (morally) |
| abārōnīh-hangēz | raise of moral badness (?) |
| abar | on,over, superior |
| abar-tanīh | arrogance |
| abaxš- | forgive |
| abaxšāyišnīg | forgiveness |

| | |
|-----------------|---|
| abāxtar | north |
| abaydāg | invisible |
| abaydāgīh | invisibility |
| abāyēd | must should |
| abāyišnīgtar | most attractive to look at |
| abāyist | it was necessary |
| abāyistan | to be necessary (infinitive) |
| abāz | back backward |
| abāz-dāštār | with-holder |
| āb-čihrag | holding the seed, essence of water |
| abd | marvelous wonderful |
| abdān | marvelous wonderful PLURAL |
| abdom | last, final |
| abdomīh | finality, end |
| abēbar | fruitless |
| abēbīm | fearless |
| abēbīmīh | fearlessness, bravery |
| abēbūd | deficient |
| abēbūdīh | deficiency |
| abēgumān | free of doubt |
| abēmizag | tasteless |
| abēmust | uncomplaining, content |
| abēr | very, much |
| abērtar | very much |
| abēš | free of harm |
| abesīhēdan | to destroy |
| abesīhēnīdan | to be destroyed, perish |
| abesīhēnišn | destruction |
| abespārag | consign, give over |
| abespār- | consign, to give over |
| abestāg | Avesta |
| abestām | support / trust |
| abēsūd | profitless |
| abēsūdīh | none-profitability |
| abēwizend | invulnerable, safe |
| abēzag | pure |
| āb-gōnag | kind of water |
| Āb-hanjīh | body of water, accumulation of water(?) |
| ābīg | aquatic, living in water, blue(?) |
| abīm | fearless |
| abr | cloud |
| abrōz- abrōxtan | light (verb), illuminate |
| aburnāy | child, underage |

| | |
|----------------------|---|
| aburzišnīg | not praiseworthy |
| abzār | tool |
| abzārōmand | expert |
| abzārōmandān | experts |
| abzāy- (abzūdan) | to grow, to increase |
| abzāyišn | growth |
| abzōnīgān | making increase |
| abzūdan | to grow, to increase |
| adād | unjust, illegal, not according to the law |
| adādestān | wrong judgement |
| adādestānīh | injustice, false judgement |
| adādestān-xwarišnīh | to pass/give a wrong judgement (?) |
| adādīhā | breaking the law, |
| adānīh | ignorance |
| adard | painless |
| ādarōg | a simple kind of sacred fire |
| āfrāh | teaching |
| āfrīd- (āfrīdan) | to create |
| āfrīn | blessing |
| *afsālān | Springtime (?) |
| afsōs | scorn, mockery, pity(?) |
| afsōsgar | mocker |
| āgāh | aware knowledgeable |
| āgāhēnīdan | to inform |
| agar | if |
| agārīh- (agārīhstan) | to become powerless |
| āgenēn | together |
| agumān | doubtless, certain |
| ahlaw | righteous, blessed |
| ahlawdād | charity |
| ahlaw-dād | charity |
| ahlawīh | righteousness |
| ahlāyīh | righteousness |
| ahlomōyīh | heresy |
| āhōg | fault, blemish |
| ahomānāg | unlike |
| ahōš | immortal |
| ahreman | Ahriman, Angra Mainyu |
| ahunawar | the holiest prayer |
| ahunsandīh | discontent |
| ahy | soon(est), first |
| aǰgahān | lazy, indolent |
| aǰgahānīh | laziness |

| | |
|----------------|---|
| akanārag | without borders, unlimited |
| akard | undone |
| akōmandīh | harmfulness |
| aleksandar | Alexander the Macedonian |
| almāst | diamond |
| amā | we, us |
| āmad- | came |
| āmadan | to come |
| amahraspandān | the holy seven immortals |
| amar | countless |
| āmār- | calculate, reckon |
| āmār | consideration, reckoning |
| amarg | undying |
| amargīh | immortality |
| amāwand | powerful |
| amurdād | the sixth amahraspand, representing immortality |
| āmurzīdan | to forgive |
| ..ān | plural marker |
| ān | that |
| anābādān | uncultivated |
| anabzār | unskilled, incapable, lacking tools |
| anāgāhīhā | unawareness (plural) |
| anāgīh | evil, bad |
| anāgīh-kāmag | with malicious intentions |
| anāgīh-kāmagīh | evil wishing |
| anāg-kardār | evil doer |
| anāg-kardārīh | evil doing |
| anāg-kunišn | evil-doing |
| anarzānīg | unworthy |
| anāštīh | discord, unrest |
| anāzarm | disrespectful |
| anāzarmīg | dishonoured |
| anāzarmīh | dishonour |
| and | so much, many |
| andak | some |
| andar | in inside, during |
| andarōn | inside, within |
| andarwāy | space, air, atmosphere |
| anērān | not Iran, the world outside of Iran |
| anērang | blameless |
| anēr | not Iranian |
| anērīh | barbarity |
| anespās | ungrateful |

| | |
|-------------------|--|
| anespāsīh | ungratefulness |
| angūr | grape |
| angust (angušt) | finger, toe, unit of measurement |
| anōšag | immortal |
| anōšagīh | immortality |
| anōšmār | countless |
| ānōy (ānōh) | there |
| any | other |
| apetyārag | lacking adversity |
| apōhišn | incorruptible |
| appar | theft, robbery |
| appār | taken away, removed |
| appar- (appurdan) | to steal |
| apparišn | theft, robbery |
| apattūgīh | impatience |
| ārāy (ārāstan) | to prepare , to equip, attire, adorn |
| ārāyišn | adornment |
| arešk | envy |
| armēšt | inactive |
| arōyišnīg | inactivity |
| artēštār | soldier, warrior |
| arwand | swift, valiant, name of a river |
| arzah | the eastern continent of the earth |
| arzānīg | worthy |
| arzānīgīh | worth |
| arzōmand | worthy |
| arzōmandīh | worth |
| arzūr | name of a daemon,
name of a mountain at the mouth of hell |
| āsān | easy, |
| āsānīh | ease |
| āsānīh-menišnīg | ease of thought , peaceful thinking |
| asar | endless |
| āsāy (asudan) | rest, repose |
| asazišnīg | permanent |
| asēj | safe, free from danger |
| asēmēn | silver |
| āškārag | openly, evident, unveiled |
| aškom(b) | belly |
| ašmā | you (plural) |
| asmān | sky |
| āsn | innate wisdom |
| āšnāg | known |

| | |
|--------------------|--|
| ašnawišn | have knowledge of... |
| ašnūd- (ašnaw-) | to hear, to listen |
| asōhišn | unfeeling |
| asp | horse |
| aspinj | hospitality, Inn |
| āsrōn | priest |
| ast | is, exist |
| astag | bone, stone |
| āstār | sin |
| āstawān | faithful (in religious matters) |
| āštīh | peace |
| astuxān | bone |
| astwihād | the demon of death |
| āšyān | nest |
| ātaxš (ādur) | fire |
| āwām | period of time, age , season |
| āwar- (āwurdan) | to bring |
| awarzīd | uncultivated |
| āwēnišn | blame, reproach |
| awērān | ruined |
| awēšān | they, those, them |
| awestād | teacher, |
| awestām | province, district |
| awestwār | firm, reliable |
| awestwārīh | reliability |
| awināh | free from sin |
| awiš | Post-position meaning simply <i>from, by, to,</i>
used with all personal pronouns and the relative pronouns |
| awiš-madārīh | coming to... |
| awištāb | oppression |
| āwurdan | to bring |
| āxēz- (āxīstan) | to rise up, stand up |
| āxrām- (āxrāmīdan) | to stride |
| axtar | star |
| axwān | (the two)existences |
| axwašīhā | unhappiness |
| axwēškār | undutiful, impious |
| āy- (āmadan) | to come |
| ay | that is to say |
| ayāb | or |
| ayāb- (ayāftan) | to obtain |
| ayād | memory |
| ayāftan | to obtain |

| | |
|--------------------|--|
| āyaft-xwāstārīh | wishing to obtain |
| ayār (hayār) | helper |
| ayārīh | assistance |
| ayārōmand | helpful |
| ayārōmandīh | helpfulness |
| ayāsīdan (ayāstan) | to remember, to be mindful |
| ayōxšust | metal |
| az | from |
| āz | the demon of lust |
| azabar | above |
| āzādīh | freedom |
| āzādīh-kardārīh | to free, to give thanks(?) |
| āzār | torment, bother |
| āzārišn | injury, torment |
| āzarm | injury, respect, honour |
| azarmān | ageless |
| āzarmīgīh | honour, respect |
| azbāyišn | invocation |
| azdahāg | dragon, the mythical dragon king Dahag |
| azēr | below, under |
| aziš | from him/her/it |
| aziš-kehān | Younger or smaller than him/her/it |
| aziš-meh | older or larger than him/her/ it |
| āz-kāmagīh | lust, desire for lust |
| āzwar | greedy |
| āzwarīh | greed |
| āyištāg (āgištāg) | mixed |

B

| | |
|--------------|--------------------------------------|
| babrag | beaver |
| bahr | part, share |
| bahrag | on that account |
| bahrwarīh | providing, endowment |
| bālēn | Bed's headboard, pillow |
| Bāmdād / bām | dawn |
| band | bond, tie, rope / as verb : to close |
| bandag | slave, |
| bandēd | he/she closed |
| bar | Fruit , load / as verb: to carry |
| bār | load, burden, fruit |
| bārag | mount, horse |
| barēd | carries |

| | |
|-------------------|---|
| barišn | getting rid of (?) |
| barišnīh | getting rid of |
| barsom | ritual grass, twigs |
| bāš | be! (imperative) |
| bastan | to close |
| baw- (būdan) | to be |
| bawišn | is to become |
| baxš | portion, distribution |
| baxšēd | 3rd person sing to forgive |
| baxšišn | distribution |
| baxt | fate, destiny |
| baxtan | to apportion, to divide |
| bayān | gods, majesty |
| bazag | sin, evil |
| bayōbaxt | allotted by the god |
| bē | but, out |
| bēš | harm |
| bēšazgar | healer, medicine-man |
| bēš-burdār | carrier of harm |
| bēš- (bištan) | to torment |
| bēšīd | to be hurt (3rd , sing, past) |
| bēšišn | affliction |
| bēwar | ten thousand |
| bēwarasp | ten thousand horses |
| be-widerišnīh | passing away |
| bīm | fear |
| bīmgen | scary |
| bīmgent | fearful |
| bīm-nimūdārīh | showing fear, showing respect |
| bīmōmand | fearful |
| borz-dōš | high shoulders (?) |
| borz-wāngīh | aloud |
| bowandag | full |
| bowandagīh | fullness, completeness |
| bowandag-menišnīh | in appropriate measure, full-mindedness,
common rendering of Av. Ārmaiti |
| bōxtan | deliver |
| bōxtārīh | deliverance |
| bōy | smell, fragrance |
| bōzišn | salvation |
| brād | brother |
| brēh | fashion |
| brēhēnāg | intent, destining |

| | |
|----------------|---|
| brēhēnīd- | to fashion |
| brēhēnišn | assignment |
| brīdan | to cut |
| brīn / brīd | cut |
| būd | was |
| būdan | to be |
| buland | tall, high |
| būm | earth |
| bun | beginning |
| bunag | camp |
| bun-xān | source |
| buništ | place of origin |
| burām- (bram-) | to weep |
| burd | carried (3rd, sing, past) |
| burdan | to carry |
| burdār | someone who carries, womb |
| burzīdan | to praise |
| burzišnīg | praiseworthy |
| burzišnīgtar | more praiseworthy |
| būšāsp | sloth, the demon of sloth (procrastination) |
| Būšāsp-kāmagīh | the wish to procrastinate (?) |

č

| | |
|---------------|----------------------------|
| čahār | number four |
| čahārdahom | fourteenth |
| čahārom | fourth |
| čahārpāy | four legged (animal) |
| čahārpāyān | four legged animals |
| čamrōš | |
| čand | as much as, how much/many? |
| čār | able, capable |
| čārag | means, remedy, help |
| čarb | amenable |
| čarbtar | more amenable |
| čarbīh | Amenable , grease |
| čāš- (čāštan) | to teach |
| čāšišn | teaching |
| čašm | eye |
| čašmag | well-spring, source |
| čašmagāhīh | public, notorious |
| čašm-areškīh | evil eye, envious look, |
| čāšt | teaching |

| | |
|-----------------|---|
| čē | which |
| čēčist (čēčast) | name of a lake |
| čehel | forty |
| čē + rāy | why |
| čērīh | valor |
| čīhrāb | some kind of birds of prey, perhaps falcon |
| čīhrag | this form/type of, of this form/type, face |
| čīm (rāy) | why |
| čīm | reason |
| čīmīg-warzišnān | (warzišnān = making)(čīmīg = sense) |
| čīn- (čīndan) | to collect, to gather, to pile up |
| čīnwad | name of the bridge that connects this world to the world of afterlife |
| čiyōn | like, such as, similar to |
| čiyōnīh | howness, how things are |

D

| | |
|----------------|---------------------------------|
| dād | law |
| dadān | wild animals |
| dādār | creator |
| dādārīh | creating |
| dādestān | law, judgement |
| dādīhā | according to the law |
| dādwar | judge |
| dādwarīh | judgement |
| dagr | Later , long, long-lasting |
| dagrand | having long-lasting... |
| dagrand-xwadāy | having long-lasting lordship |
| dah- | giving |
| dah | number ten |
| dahāg | a mythical evil ruler of Iran |
| daham | I shall give |
| dahān | mouth |
| dahībed | lord of the land |
| dahišn | established |
| dahibed | ruler |
| dahom | tenth |
| dām | creation |
| dām- dahišn | establishment of the creation |
| damāwand | name of a mountain |
| dān | know |
| dānāg | wise |
| dānāg+ēw | (-ēw = a specific one) one wise |

| | |
|----------------|---|
| dānāgīh | wisdom |
| dānāgtar | wiser |
| dānišn | knowledge |
| dānišnōmand | knowing |
| dānistan | to know |
| dar | door, chapter |
| dār- dāšt | hold, have |
| dard | pain |
| darīhā | door, palace, chapter, subject |
| dārišn | upkeep, holding |
| darmān | cure |
| dārūg | remedy |
| dāšn | gift |
| dast | hand |
| daštān | menstrual discharge |
| dāštan , dār- | to have, to hold, to keep |
| dāštār | keeper |
| dastkārīh | manipulation |
| dastwar | guide in religious matters, teacher |
| daxšag | to forget |
| deh | village |
| deh+ēw | that specific village |
| dēn | religion, the religion |
| dēn-āgāh | knowledgeable in religious matters |
| dēn-āgāhtar | More knowledgeable in religious matters |
| dēn-āstawān | religiously faithful |
| dēn-burdār | the one who carries the religion |
| dēn-padīriftār | the receiver of the religion |
| dēw | demon |
| dēw-ēzagīh | Demon-worshipping |
| dibīr | scribe |
| did | other |
| dīd | saw |
| dīdan | to see |
| dil | heart |
| dilēr | brave |
| dō | two |
| dō-axwānīg | the two existences |
| dō-pāy | two legged creature |
| dōpāyān | two legged creatures (plural) |
| dōšāram | desire, love |
| dō-saxwanān | two-tongued, deceitful speech |
| dōšox | hell |

| | |
|-----------------|---|
| dōst | friend |
| dōstīh | friendship |
| dramanag | wormwood (Artemisia absinthium) |
| dranjīdan | to recite. To give a speech |
| dranjēnd | they recite |
| dranjīšn | recitation, speech |
| draxt | tree |
| drayā, drayāb | sea, ocean |
| drayā-bār | sea shore |
| drayāihā | those belonging to the sea, aquatic creatures |
| drāyān-jōyišn | the one who speaks while eating |
| drāyān-jōyišnīh | eating while speaking |
| drāyēd | speaks (daevic), chatter |
| drāyīdan | to speak (in daevic way) |
| driyōš | poor |
| driyōšīh | poverty |
| driyōštar | poorer |
| driyōštom | poorest |
| drō | deception, lie |
| drō-dādwarīh | false judgment |
| drōn | a ceremony |
| drōš | mark, branding, punishment |
| drōz- , druxtan | to lie |
| drōzanīh | falsehood |
| drōzēd | lies (verb, 3rd p, sing) |
| drubuštīh | fortress |
| drust | whole, healthy, sound |
| drust-čašm | seeing well. A well intentioned person |
| drust-gōhr | Of a good essence |
| druwand | evil, wicked |
| druwandīh | wickedness |
| druz | lie-demons (female) |
| dudīgar | second. Second time. |
| dujđānāg | ignorant |
| dujđēn | of an evil religion |
| dušpādixšāyīh | evil rule, misrule |
| dūr | far, distant |
| dušāgāh | foolish. Stupid |
| duščīhr | ugly |
| duščīhrtar | uglier |
| dušēwāzīh | A false and slanderous statemen |
| dušfarrag | unfortunate |
| dušgōwišn | Ill-spoken |

| | |
|-----------------|-----------------------------|
| dušhumat | evil thought |
| dušhūxt | evil speech |
| duših | dishonour |
| duškām | one who has evil intentions |
| duškām-kardārīh | having bad intentions |
| duškanīg | witch. ugly old woman |
| duškunišn | evil behaviour |
| dušmat | evil thought |
| dušmen | enemy |
| dušox (dōšox) | hell |
| dušpādixšā | a bad king |
| dušrām | unhappy |
| dušrāmīh | unhappiness, uneasiness |
| dusraw | dishonoured |
| dusrawīh | dishonour |
| dušwār | difficult |
| dušwārīh | difficulty |
| dušwurrōyišnīh | heresy |
| dušxēm | of an evil nature |
| dušxwaršt | evil deed |
| duz(z/d) | thief |
| duz-abāyistīh | necessity to steal (?) |
| duzīh | theft |
| dwār | run |
| dwārīšn | running |
| dwāzdah | twelve |
| dwāzdahān | the zodiac |
| dwāzdahom | twelfth |

E

| | |
|----------|--|
| ēbārag | evening |
| ēbgat | the adversary |
| ēč | not any, nothing |
| ēd | this |
| ēd | this too |
| ēdōn | thus, in this way |
| ēg | then |
| ēgān | submissive, obedient |
| ēk | one |
| ēkānag | Submissive / single, identical, unique |
| ēkānagīh | submission |
| ēmēd | hope |

| | |
|-----------|--|
| ēn | this |
| enyā | otherwise, moreover |
| ēraǰ | a personal name |
| ērān | Iran |
| ērānagān | iranians |
| ēraǰ | blame, condemn, dispute |
| ērānšahr | Iran |
| ērānwēz | mythical homeland of the Iranians |
| ēr-tan | humble |
| ēr-tanīh | humbleness |
| ēstādan | to stand. be. Continue. Auxiliary of the perfect continuous tense. |
| ēstišn | performance. Lasting. Dwelling. |
| ēw | one (specific one) |
| ēwar | for sure, certainly |
| ēwāz | word. Utterances |
| ēwāz | sole. Only. |
| ēwēn | way, manner |
| ēwēnag | mirror |
| ēw-mōg | walking with one shoe |
| ēw-tāg | single, lonely, unique |
| ēzagīh | worshipping |
| ēzišn | worship |
| ēzišgarīh | worshipping |

F

| | |
|-----------------|--|
| farrox | fortunate |
| fradadafš | the south-eastern continent of the world |
| fradom | first |
| fradomīh | the beginning |
| frahang | Learning / education |
| frahangān | Education (plural) |
| frahist | much more, most |
| frahixtan | to educate, training |
| framān | order |
| framān-burdār | obedient |
| framāyēd | he/she commands |
| framōš | forgetting |
| framōšīdārīh | oblivion |
| franaft | to go forth |
| frārōn | honest |
| frārōnīh | (moral) goodness / good behavior |
| frārōn-tuxšāgīh | honest diligence |

| | |
|--------------------|--|
| frasang | unit to measure distance, about 4 Roman miles, roughly 5.916 km |
| frašegird | the end of times |
| frašegird-kardārān | those who cause the end of times(?) |
| frāsyāg | Afrasiab (Avestan: Fraŋrasyan) mythical king of Turan, enemy of Iran |
| frawahr | fravashi, men's immortal soul |
| frawārd | offer, bastion |
| frawardīgān | festival of the spring equinox and the beginning of the new year |
| frayād | help |
| frāz | forth forward |
| frazām | complete, finish (something), end |
| frazām-kārīh | complete a work /duty/function |
| frazām-pērōzīh | final victory |
| frazand | offspring, child |
| frāztar | more forward, future |
| frāztom | the most forward |
| frāz-wizīdār | having or showing good judgment |
| frēb (frēftan) | deceive |
| frēdōn | mythical Iranian king (avestan: Oraētaona) who killed the dragon |
| frēftag | deceived |
| frēftan | to deceive |
| frēh | more, superior |
| frōd | downward, ascend |
| frōd-mānd | deficiency, shortcoming |

G

| | |
|---------------|--|
| gādan, gāy | to have sex, to mate |
| gāh | (a special) place, throne |
| gāhānbār | a ritual associated with the five times of the day |
| gām | step |
| gandagīh | stench, foulness |
| gandarw | name of a demon |
| gandum | wheat |
| ganjag | treasure |
| gannāg | foul(-smelling), corrupt |
| gannāg-menog | evil spirit |
| garān | heavy |
| garān-wināh | a heavy sin |
| garān-wināhīh | committing a heavy sin |
| garmāg | warmth |
| grāmīg | dear, precious |
| garmīh | heat |
| garmtar | warmer |

| | |
|---------------------|---|
| garmtom | warmest |
| garōdmān | the house of Ohrmazd, Paradise |
| gāw | bull, cow |
| gāyīh | sex |
| gayōmart | the first man |
| gazdum | scorpion |
| gēhān | living beings, world (of living beings) |
| gēhān-murnjēnīdār | destroyer of the world or living beings |
| gētīg (gētīy) | this world, of this world |
| gētīg-ārāy | the one who arranges the world |
| gētīgīg | worldly |
| gilag | complains, lamentations |
| gilstag | den, burrow, dwelling of demons |
| gīr- (gīriftan) | to take, to hold, to restrain |
| giyā(h) | grass, plant |
| giyāhīzag | straw, blade of a grass |
| gizistag | accursed, hateful |
| gōbedšāh | The mythical king of Gobedestan, according to Bundahišn 29.13, it is located between Turkestan to Čīnestān (central Asia and China) |
| gōhr | essence, jewel |
| gōhrīg | essential, natural |
| gōnag | sort, kind, form |
| gōš | ear |
| gōspand | domestic animal, sheep |
| gōspand-čihrag | seed of a domestic animal (?) |
| gōw(gōwēd – gōwēnd) | to say |
| gōwišn | speaking, speech |
| gōwizār | explicit, more in detail |
| grāmīg | dear, precious |
| grift | took |
| griftan | to take |
| griftār | trapped, prisoner |
| grīw | neck, throat, self |
| griyēd (griyistan) | cried, (to weep) |
| guft | to say (3rd , sing, past) |
| guftan | to say |
| guftārīh | speech |
| gugānam | I will destroy |
| gugār- | to digest |
| gugāy | witness |
| gumān | doubt |
| gumānīgīh | casting doubt |
| gumār- | to entrust |

| | |
|----------------------|----------------------------|
| gumārd | entrusted, appointed |
| gumēzihēd (gumēxtan) | to mix |
| gumēzišn | mixture |
| gurd | hero |
| gurdīh | heroic |
| gurg | wolf |
| gursagīh | hunger |
| gyāg | place |
| gyān | soul, spirit, life, |
| gyān-abespār | reckless, desperate |
| gyān-apattūgīh | impatient soul (?) |
| gyānwar | animals, the animated ones |

H

| | |
|-------------------------|--|
| hād | now, then, that is |
| haft | seven |
| haftān | the seven planets |
| haftdahom | seventeenth |
| haftom | seventh |
| haftōring | big Dipper in the Ursa Major constellation
(AV. <i>Haptōiringa</i> / SNK: <i>Saptarishi</i>) |
| hagriz | never |
| halag | mad, fool |
| halagīh | madness |
| ham | also |
| ham čim rāy | for the same reason for that very reason |
| ham+ | as prefix = together with / of the same as |
| hamāg | all everything |
| hamāg-dēn | a complete religious ceremony |
| hamahlān | people of equal social standing |
| hambār | store |
| hambasān | enemies, opponents |
| hambasānīg | opposing |
| hambāy | sharing, partnership |
| hamēmāl | opponent (war and law) |
| hamēšag | always |
| hamēstagān | the intermediate resting place of the souls |
| hamēstār | always |
| hamēstān (hōmīgān) | mixed |
| hamēstārīh | eternity |
| hamēw | the same way |
| hamēw-ud-hamēw-rawišnīh | for ever and ever |

| | |
|---------------------|---|
| hamgōhr | of the same nature |
| hamgōnag | like wise |
| hāmīn | summer |
| hamkār | collaborator, complies |
| hammōxtan / hammōz- | teaching |
| hammōxtārīh | learning |
| hāmōyēn | all, altogether |
| hampursagīh | conversation |
| hamtāg | equal, peer |
| hamtōhmagān | relatives, those of the same seed |
| hamtōzag | sharing atonement |
| hamwār | always |
| hamwārag | always |
| handarz | advice |
| handarzēnīdan | to advice |
| handāzišn | measure, manner |
| handēšēdan | to think |
| handēšīd | think about / consider (3rd sing past) |
| handōz- handōxtan | to acquire , to gain |
| handwaran* | |
| hangadīh | wealth |
| hangārag | reckoning |
| hangārdan | to consider |
| hangēz | raise |
| hangirrīh | compilation, summary |
| hangōšīdag | like, also |
| hanjaman | assembly |
| hannāmān (handām) | limb, member |
| har | each / every |
| harborz | a mountain range in northern Iran
stretching from Armenia to Afghanistan |
| harw | each, every |
| harwisp | every all |
| harwispīn | all of them |
| harwisp-pēsīd | adorned with every adornment |
| hašāgird | pupil, disciple |
| haštahom | eighteenth |
| hastīh | existence |
| haštom | eighth |
| hāwand | equal, counterpart |
| hazār | thousand |
| hazārag | millennium |
| hēnd | they are, (to be, 3rd-plural, auxiliary to make simple past) |

| | |
|------------------|---|
| hilēd (hil-) | to abandon, to let go, to permit |
| hištan | to abandon, to let go |
| hixr | excrement |
| hōm | the sacred plant of Haoma (Ephedra) |
| homānāg | similar to |
| hōmīgān | mixed |
| hordād | perfection, the fifth Amehraspanta guardian of water
the third month of the year |
| hōšyang (hōšang) | a mythical king |
| hrōmāyīgān | Romans |
| hubōy | fragrance, perfume |
| hučašm | benevolent, good intentioned |
| hučašmīh | good intention |
| hučīhr | pretty, good looking |
| hudēn | of good religion |
| huēwāzīh | with loud voice, with good voice |
| hugōwišn | of good speech |
| huhangōšīdag | (hu = good) good resemblance |
| hukunišn | of good actions |
| humānīh | good-mindedness, benevolence |
| humat(a) | good thought |
| humenišn(īh) | good thought |
| hunar | skill |
| hunarāwandīh | skillfulness, artfulness |
| hunsand | content |
| hunsandīh | happiness |
| hupādixšā | a good king |
| hupādixšāyīh | reining rightfully |
| hurām | happy, elated, blissful |
| huramag | having good flock |
| hurust | Well-grown |
| hušēdar | son of Z., born 1000 years after Z |
| hušēdarmāh | son of Z., born 2000 years after Z. |
| hušnūd | happy |
| hušnūdag | satisfied |
| hušnūdagīh | happiness |
| hušnūdīh | happiness |
| huspās | grateful |
| husraw | of good fame, famous, alternative spelling of Xosrow |
| husrawīh | having good fame |
| hutuxš | artisan |
| huwaršt | good deed |
| huxēm | good nature, good character |

hūxt good speech

I

...ī ezafeh
...īh suffix indicating the quality or condition of being...
...īšn suffix to make action nouns from present stems of verbs
...īz/ -iz enclitic particle : and, too, also

Ĵ

Ĵādag omen
Ĵādag-gōw Advocate , defender, protector
Ĵādag-gōwīh the action of intervening on behalf of another,
defence, protection
Ĵādangō-barišnīhā defence
Ĵādūgān sorcerer
Ĵādūgīh sorcery
Ĵagar liver
Ĵahēd (Ĵastan) to happen, to jump
Ĵahišn-ayārīh to have good luck,
Ĵahūdān the jews
Ĵām goblet
Ĵam Ĵamšēd (Avestan: Yima) a mythical king deposed by Dahāg
Ĵāmag garment
Ĵamkard an enclosure built by **Ĵamšēd** (Yima) that saved the remaining
humans and creatures of Ohrmazd from the global flood
Ĵamšēd a mythical king deposed by Dahāg (Avestan: Yima)
Ĵast (Ĵastan) to jump
Ĵōrdā barley
Ĵōrdāyān grains
Ĵud(a) apart from
Ĵudāg separated
Ĵud-bēš harmless
Ĵud-ristag heretic
Ĵud-ristagīh heresy
Ĵuttar opposite, different
Ĵuttarīh reverse
Ĵuwān young

K

| | |
|----------------|---|
| ka | when, since |
| kabōd | blue, dark blue |
| kadag | house, room |
| kadag-abrōz | what lights up the house |
| kadām | which |
| kaft (kaftan) | to fall |
| kāhēd (kāstan) | to decrease |
| kālbod | body, shape |
| kām | wish |
| kamag | little |
| kāmagīh | the wish to... |
| kāmag-widār | successful |
| kamāl | chief, head (daevic) |
| kamān | bow |
| kāmēd | wants, wishes |
| kanār | side |
| kandan | to dig, to destroy, |
| kangdiz | name of a castle |
| kanīg | young woman |
| kār | work |
| kār-āgāh | skilled |
| kār-āgāhīh | experience |
| karān | side, limit |
| kārān | people |
| kard (kerd) | did / made |
| kardagān | practices |
| kardagār | mighty |
| kardan | to do, to make |
| kardār | activity |
| kardārīh | activeness |
| kārezār | battle |
| kāhišn | to diminish |
| kār-raftārīh | Kār : work + raftār : goer (?) |
| kas | person -body |
| kasān | people |
| kawād | a person's name |
| kāwōs | nightmare |
| kay | when, title of the dynasty of the Kayanian |
| kē | who, whom, whose (relative and interrogative) |
| keh | small |

| | |
|-------------------|--------------------------------|
| kem | little |
| kemtar | less |
| kēn | hate, malice |
| kerbag (kirbag) | good deed |
| kēnwar | vindictive |
| kēš | teaching |
| kēšīdan , kēš- | to pull, to drag, to draw |
| kirbag (kerbag) | good deed |
| kirbag-warzīdārīh | to practice good deeds |
| kirbakkar | good doer |
| kirrēnēd | to cut up |
| kišt | sow |
| kišwar | region, realm , country |
| kōf | mountain |
| kōfīhā | all the (individual) mountains |
| kōr | blind |
| kōr-čašm | blind eye |
| kōr-dil | blind heart |
| kōxš /kōxšīšn | struggle |
| kōxšīdan | to struggle |
| kū | that |
| kun | to do imperative |
| kunēd | to do (3rd sing) |
| kunišn-arzānīgīh | make worthwhile |
| kūn-marz | sodomy |
| kustag | side, direction |

L

| | |
|-------------|--------------------------------------|
| lābakkar | supplicant |
| lābakkarīhā | supplication |
| larzēndan | to shiver |
| larzēnd | they shiver |
| luhrāsp | Kay Luhrāsp name of a mythical ruler |

M

| | |
|----------|----------------------|
| ma | not |
| mād | mother |
| mādagwar | essential, important |
| madan | to come |
| mādar | mother |
| madār | comer, coming |

| | |
|------------------------|--|
| madārīh | coming |
| māh | moon, month |
| māhīg | fish, Pisces |
| māhīgān | fish(plural) |
| mahist | greatest |
| mālēd (mālīdan/muštan) | to rub , to smear |
|
 | |
| malkōsān | loan word from Hebrew malkoš meaning rain,
but in Pahlavi it meant the biblical deluge of Noah,
malkōs , also the name of a demon who will bring a
furious winter on earth to destroy it. |
|
 | |
| man | I, me |
| mānd | house |
| mānd (māndan) | remained (to stay) |
| mānišn | dwelling |
| māništ | dwelling |
| manuščīhr | ruler of Ērān, of the family of Ēriĵ |
| mar | number, reckoning |
| mar | felon |
| mār | snake |
| marag | number |
| mard | man |
| mardān | men |
| mardōm | people |
| mardōmān | people (plural) |
| mardōmīh | popular |
| mardōm-zādag | human being |
| mardōm-zādagīh | humanity |
| margīh | death, mortality |
| mārišn | perception |
| mastōg (mast) | drunken, intoxicated |
| may | wine |
| mayān | middle |
| mayānjīgīh | being a mediator |
| māzandar | Arch-demon , giant(evil) |
| māzdēsān / māzdēsānān | Mazdayasnian, Mazda worshipers |
| mazg | brain, marrow |
| mēdyōzarm | spring |
| meh | bigger |
| meh-dādestānīhā | agreement |
| mehmān | guest, intimacy |
| meh-ōzān | (ōz = power) bigger power |

| | |
|-------------------|-------------------------------------|
| meh-sūdīh | gaining more benefits |
| menēdan (menīdan) | to consider |
| menišn | try, intent, intention |
| mēnōg | Spirit (of the other world) |
| mēnōg-wišōb | spirit of disturbance |
| mēwag | fruit |
| mihōxt | falsehood |
| mihōxt-menišn | intention of falsehood |
| mihr | love |
| mihr | Mithra the god of contract |
| mihrōdruj | contract breaker |
| mihrōdrujīh | broken faith |
| mīr- (murdan) | to die |
| mīrēd | dies |
| mizag | taste |
| mizd | fee, reward, payment |
| mizdwar | A person employed to undertake work |
| mōy | hair |
| mōyag | lamentation, sob |
| mōzag | shoe |
| murnjēnīdān | to destroy |
| murnjēnīdārīh | destruction |
| murw | bird |
| must | violence, oppression, force |
| must-abarmānd | Violent inheritance |
| mustōmand | oppressed |

N

| | |
|------------|--------------------------|
| nakkīrā | denying |
| nām | name |
| namāz | prayer |
| nām-burdār | heir, bearer of the name |
| nāmčīšt | specially, in particular |
| nān | bread |
| nang | shame |
| nar | male |
| nārīg | lady, woman |
| nasā | corps, carcass |
| nawad | ninety |
| naydan | to lead |
| nayēd | lead |
| nazdīk | near |

| | |
|-----------------------|-------------------------------------|
| nazdīkīh | proximity |
| nē | no not |
| nēk | good |
| nēk-dāštārīh | keeping goodness |
| nēk-gōhr | good essence |
| nēkīh | goodness |
| nēkīh-awiš-madārīh | more goodness would come to him/her |
| nēkīh-kāmag | good wish |
| nēk-kunišn | well doing |
| nēm | half |
| nēm-dēw | Semi-demon |
| nēm-rōz | noon |
| nērōg | strength |
| nēst | is not |
| nēzag | lance |
| nibard | battle |
| nibēg | book, scripture |
| nigāhdārīh | keeping, holding, protecting |
| nigān | buried |
| nigerīdan | to observe, to see, |
| nigerišn | observation |
| nihāndan | to establish |
| nihānīg | secret |
| nihumbīdan (nihuftan) | to hide |
| nimāyēd | he shows |
| nimūdan | to show |
| nimūdārīh | by the guidance |
| nirmad | profit |
| nirmadōmand | profitable |
| nirmadōmandtom | the most profitable |
| nirmad-windišnīh | acquisition / earning |
| nišānēd (nišāstan) | to set, to plant |
| nišastan | to sit |
| nišēm | seat, perch |
| nixwārišn | hurry, haste |
| niyāg | forefather, grandfather |
| niyāyišn | prayer |
| niyāzōmandīh | poverty, necessity |
| niyōšēdan | to hear |
| nizm dušox | lowest level of hell |
| nō | nine |
| nō+bēwar | ninety thousand |
| nō+hazār | nine thousand |

| | |
|----------|--------------|
| nō+sad | nine hundred |
| nōg | new |
| nohom | ninth |
| nōzdahom | nineteen |
| nūn | now |

O

| | |
|------------------|--|
| ō | to |
| ōbārdan | to swallow |
| ōftan (ōftādan) | to fall |
| ōftēd | fell |
| ōgrā(y) | dipping |
| ohrmazd | Ahura Mazda |
| ōš | Consciousness, intelligence |
| ōš | dawn |
| ōš | death |
| ōsān- | to through down |
| ōšastar | east |
| ōšbām | Bright dawn, from ōš dawn + bām brightness |
| ōstīgān | reliable, firm |
| Ōstīgān-gōwišnīh | speaking firmly |
| ōšyār | Conscious, intelligent |
| owōn | so, as |
| ōy | he she it |
| ōzadan (ōzan-) | to kill |

P

| | |
|---------------------|------------------------|
| pad | with |
| pādāšn | gift, reward |
| pādāšnīhā | rewards (plural) |
| padēxēnīdan | make flourish, prosper |
| padēxīh | prosperity |
| pādēz | autumn |
| pādīfrāh (pādofrāh) | punishment |
| padīr- padīrift | receive |
| padīrag | towards, against |
| padīrāndan | To held back |
| padīriftan | to oppose |
| padīriftārīh | reception |
| padīrišn | against |

| | |
|------------------------|---|
| pādīrišn | accept |
| padiš | postposition from, by, to / with it , with him/her |
| padišxwārgar | name of an ancient geographical region in Iran, east of Mazandaran (perhaps the modern Gorgan) |
| pādixšā | king |
| pādixšāyīh | to rule |
| pad-kār | with work |
| pad-nērōgtar | with more strength |
| Pad-nigerišntar | with more observation |
| Pad-pānagtar | with more protection |
| pād-uzwānīh | Reticence , unwillingness |
| pad-wizēntar | harmful |
| pādyāwandtar | stronger |
| pad-zyāntar | harmful, hurtful |
| pahikafēd (pahikaftan) | to pierce, drive through |
| pahikāftan | To fight |
| pahikār | battle, struggle, fight |
| pahlom | foremost, best |
| pahnāy | width, wide |
| pahrēxtan | guard |
| pahrēxtār | staying away from, to guard from |
| pahrēz | care, protection |
| pāk | clean, pure |
| pambag | cotton |
| pānagīh | protection |
| pānagīh-kardārīh | the action of protecting |
| panāh | refuge |
| panj | five |
| panjom | fifth |
| pānzdahom | fifteen |
| pārag | bribe |
| pārag-stānišnīh | taking bribe |
| pardaz | to be done with / to be freed of |
| pardazišn | undertaking / freedom |
| pargandan | To scatter, to distribute |
| pargandag | scattered |
| parīg | witch |
| paristār | maidservant |
| paristēdan | to worship |
| paristišn | worship |
| parnagān | polychrome Damask, a reversible figured fabric of silk, -wool or cotton with a pattern formed by weaving. |

| | |
|--------------------------|--|
| parwānagīh | leadership |
| parwardan | to nourish, foster |
| parwarišn | nourishment |
| pas | after |
| pas az | after |
| pašēmān | regret |
| pašēmānīh | repentance |
| pasēn | final, about the Final Body after the resurrection |
| passandidan | approve, like |
| passand | pleasure, liking |
| passandišnīg | pleasing |
| passox | answer |
| pattūg | endure |
| pattūgīh | endurance |
| pāy | leg, foot |
| pāyag | place, level |
| paydāg | to be revealed to appear to find |
| paydāgīh | appearance |
| paydāgēnīdan | to reveal |
| pāyēdan | to guard, to take care |
| pāygōs | district |
| paymān | pact |
| paymān-gōwišnīh | talking about the pact, verbal pact |
| paymānīg | moderate |
| paymānīgīh | moderation |
| paymānīg-xwarišnīh | to take an oath (?) |
| paymōzan | dress, garment |
| paymōzēndan | to measure |
| paywand | connection, lineage |
| paywand- (paywastan) | to join |
| paywandēd | He/she joins |
| paywāz- | reply, answer |
| pazzāmēnīdan (pazzāftan) | causative: cause to mature or ripen |
| pazzāmišn | maturation |
| pēčīdan | to twist |
| pēčīdag | twisted |
| pehn (pahn) | Wide (?) |
| pēm | milk |
| pērāmōn | around |
| pērōzgar | victorious, victor |
| pēš | before |
| pēšag | limb, member |
| pēšārwār | urination |

| | |
|--------------|---|
| pēšdād | established before all others, also a personal name (son of king <i>hōš(y)ang</i>) |
| pēšēnīgān | foremost, noble |
| pēškār | servant |
| petīt | penance |
| petītīg | Feeling or showing sorrow and regret for having done wrong |
| petītīgih | the state of feeling or showing sorrow and regret for having done wrong |
| petyārag | adversity, opposition of the Evil Spirit |
| pid | father |
| pīl | elephant |
| pīr | old |
| pīrīh | old age |
| pōryōtkēših | the teachings of old |
| puhl | bridge |
| purr- | full, complete, |
| purr-ēmēdih | hopefulness |
| purr-nēkih | full of goodness |
| purr-rāmišn | great peace |
| purrtar | fuller |
| purr-xradih | state of being full of wisdom |
| purr-xwarrah | full of glory |
| pursēdan | to ask |
| pursīdārīh | asking |
| pušt | behind, back, support |
| puštībānīh | protection |
| pūtīk | name of a lake |

R

| | |
|-------------|--|
| rād | generous |
| rad | chief, master |
| radīh | the office of rad |
| raft | went |
| rāh | way, road |
| rah | chariot, wagon |
| rahīg | children |
| rāh-nimāy | the one who shoes the way |
| ramag | herd, flock |
| ramagōmand | The one who has the herd/ flock |
| rām | calm |
| rāmēnīdan | to give peace, to domesticate |
| rāmēnīdārīh | giving pleasure, being pleasant |
| rāmišn | at ease, joy, happiness |
| rāmišn-ayār | the one who helps calming, or causes happiness (ayār = helper) |

| | |
|----------------|--|
| rang | colour |
| rañj | toil / trouble / suffering |
| rasēd | arrived |
| rasišn | coming to, to become mature |
| rašn | one of the divinities in the afterlife, who has a balance
-weighting the good and bad deeds of humans |
| rāst | truthful, truth, straight, right |
| rastan | to escape |
| rāst-gōwišn | truth-telling |
| rāstih | straightness, truth |
| raw (raft) | to go |
| rawāg | current |
| rawišn | going, motion |
| rāy | post positions: for / for the sake of |
| rāyēnāg | arranger |
| rāyēnīdan | to arrange |
| rāyēnīdārīh | direction, organization |
| rāyēnišn | Action / function arrangement |
| rēmantom | the dirtiest , filthiest, most polluted |
| rēz- (rēxt) | to pour |
| rēzēd | to pour (3rd , pres, sing) |
| rēzišn | the action of pouring |
| rist | dead |
| Rist-ārāstār | The one who prepares the dead |
| rist-āxēz | resurrection of the dead |
| rist-wirāstār | The one who prepares/arranges the dead |
| riyahrīh | mockery, derision |
| rōn | direction |
| rōšn | brightly |
| rōšnīh | light |
| rōšntar | brighter |
| rōstāg | village |
| rōyišn | growth |
| rōz | day |
| rōzēnīdārīh | to have the quality of holding the light |
| rōz-šabān | days and nights |
| rōyn | oil |
| rust- (rōydan) | to grow |
| ruwān | soul |
| ruwān-bōxtārīh | the deliverance of the soul |

S

| | |
|---------------|---|
| sabuk | easy, light (the opposite of heavy) |
| sad | hundred |
| sad+u+panjāh | hundred and fifty |
| sāg | number |
| sag | dog, stone |
| sagr | satisfy |
| sagrīh | satisfaction |
| sag-sardagān | Dog-species, dog-kind |
| sahēd | seems |
| sahišn | satisfaction |
| sahist | to seem |
| sahm | terror |
| sahmgen | terrible |
| sāl | year |
| sālār | leader, chief, superior |
| sālārīh | Leadership , superiority |
| salm | mythical king son of Frēdōn |
| sām | boundary |
| sām | mythical warrior, grandfather of Rostam and the champion of <i>Frēdōn</i> |
| sar | head, top |
| sard | cold |
| sardag | specie |
| sardīh | the coldness of ... |
| sardtār | colder |
| sarmāg | cold |
| sawah | the western continent of the earth |
| saxt | strong, hard, difficult |
| sāxtārīh | the hardness, the difficulty, tolerance |
| saxwan | word, speech, |
| šāyēd | possibly, maybe |
| sazāgīh | fitness, worthiness |
| šāzdahom | sixteen |
| sāz- (sāxtan) | to make, to build, to tolerate |
| sē | three |
| sē+sad | three hundred |
| sē-hazārag | three thousand |
| sējōmand | dangerous |
| sēn | breast, chest, |
| sē-pāy | three legged |
| sē-šabag | three-night |
| sēzdahom | thirteenth |

| | |
|---------------|--|
| sidīgar | third |
| sīh | thirty |
| sīh+u+dowom | 32nd |
| sīh+u+seyom | 33rd |
| sīh+u+yakom | 31st |
| sīhom | thirtieth |
| šnāyišn | satisfaction satisfying |
| snēxr | snow |
| sōg | the divine spirit that helps Mithra |
| sōg-dādārīh | creating sōg |
| sōšāns | Zarathustra's son, born 3000 years after him |
| sōzāg | burning |
| spāhbed | army general |
| spar (spurd) | hand over, transfer |
| spās | thanks |
| spāsdār | grateful |
| spāsdārīh | to be grateful |
| spās-ešnāsān | those who recognize gratitude |
| spās-gōwišnīh | expressing gratitude |
| spazg | slander |
| spazgīh | slanderous |
| spīhr | firmament, sky, sphere |
| spinjānagīh | hospitality |
| spitāmān | Zarathustra's last name |
| spōz- (spōxt) | push back |
| sprahmag | flower, fragrant herb |
| srešk | drop, tear |
| srōš | a divinity seen in the afterlife who is related to obedience |
| srōš-ahlā | srōš of rewards |
| srūwar | horned |
| stabrīhā | strength |
| stad- (stan-) | to take |
| stadan | to take |
| staft-tag | attacking harshly |
| stahm | oppression |
| stahmagīh | oppressing |
| stān- | to take |
| star | star |
| stārag | star |
| stāragān | stars |
| stard (sturd) | stunned |
| stāyīdār | the one who praises |
| stāyīšn | praise |

| | |
|------------------|--|
| stō | Distressed , defeated |
| stōr | large domestic animal |
| stōš | the fourth morning after death |
| stūr | guardian |
| stūrīh | trusteeship |
| stūr-rāyēnīdārīh | preparing the trustee (?) |
| sūd | benefit |
| sūdgar (nask) | a text found in the Dēnkard |
| sūdagīh | negligence |
| sūdīh | advantage |
| sūdmand | the one who receives the benefits |
| sūd-xwāstārīh | the action of wanting to be benefited |
| syāwaxš | Kai Khosrow's father (from the Kayanian dynasty) |

Š

| | |
|-----------------|--------------------------------------|
| šād | happy |
| šādīh | happiness |
| šādtar | happier |
| šāh | king |
| šāhān | kings |
| šahr | realm, land, city |
| šarm | shame |
| šarmgenīh | ashamed |
| šaš | six |
| šašom | sixth |
| šaw (šudan) | to go |
| šāyendag | able, worthy |
| šāyendagīh | to be worthy of |
| šāyist | it is/was possible, it is/was proper |
| šāyistan | to rest |
| šāzdahom | sixteen |
| šēbišn | confusion |
| šēwan | lament |
| šīr | milk |
| šīrēn | sweet |
| škastan | to split, burst |
| šken- (škastan) | to break |
| šnāsagīh | knowledge |
| šnāsēd | he/she recognizes |
| šnāxtan (ešnas) | to recognize |
| šnāyišn | satisfaction |
| šnōmag | satisfaction |

| | |
|--------------|--------------|
| šōn | kind, manner |
| šōy (šustan) | to wash |
| šudan | to go |

T

| | |
|--------------------------|---|
| tā | until / for as long as / so that/ in order that |
| tabāh | damage, destroy |
| tabāhīhēd (tabāhīhistan) | to be ruined |
| tābestān | summer |
| tag | running, attacking |
| tāg | item, unit, branch |
| tagīgīh | speed, strength |
| tahmōrub(?) | ĵamšid's brother (Bundahišn 35.3) |
| tan | body |
| tan-drustīh | health |
| tan ī pasēn | the Final Body |
| tandīh | languor, faintness |
| tan-drust | able-body |
| tanōmandīh | corporeality, of a material nature, tangible |
| ...tar | suffix to form comparative adjective |
| tarāzēnīdan | to weight |
| tarāzēnīdār | the one who weights |
| tarāzūg | scale, balance |
| tārīk/g | dark |
| tārīkīh | darkness |
| tārīktar | darker |
| tārīktom | darkest |
| tar-mānīh | perversity |
| tar-menišn/ tarmenišn | perverse, contemptuous |
| tar-menišnīh | scorning, scorn |
| tarwēnēndan | to overcome, conquer |
| tāšīdan | to fashion, to carve out of ... |
| tēmār | sorrow, grief |
| tēz | sharp |
| tēztar | sharper |
| tigr | arrow |
| tis | thing, something |
| tišnagīh | thirst |
| tištar | Sirius(the brightest star in the sky) |
| tō | thou, thee, you |
| tōhmag | seed, descent, family |
| ...tōm | suffix to form superlative |

| | |
|-------------------------|-------------------------------------|
| tuhīgt | emptiness |
| tuhīgtar | emptier |
| tūj (Tūr, Tūč, Tūž, Tūz | the forefather of Afrasiab (*Tūr-č) |
| tūr | villain |
| turkān | the Turks |
| tuwān | be able |
| tuwāngar | rich, capable |
| tuwāngarīh | to be able to... |
| tuwāngartar | richer, more capable |
| tuwān-sāmānīhā | the boundaries of power |
| tuxšāg | diligent |
| tuxšāgīh | diligence |
| tuxšīdan | strive, endeavour |

U

| | |
|-------------------|-----------------------------------|
| u+m | to me |
| u+š | to him/her/it |
| u+(i)šān | to them |
| u+t | to you |
| ud | and |
| ul | up |
| ūrišlem (ūrišlīm) | Jerusalem |
| urwar | plant, vegetables |
| urwar-čihrag | herb-looking (?) |
| uzdēs | idol |
| uzdēs-paristān | idol-worshippers |
| uzdēs-paristišnīh | idol-worshipping |
| uzdēszār | temple of idols (-zar : place of) |
| uzēnag | price, cost |
| uzīdan | to go out |
| uzmāyišn | testing |
| uzwān | tongue, language |

W

| | |
|-----------------|--|
| wad | bad, evil |
| wād | wind |
| wad-abzār | bad tool, instrument of evil(?) |
| wadayān (wadag) | evil, wicked |
| wad-dil/ waddil | coward, a person of bad intention |
| wad-dōšāramīh | to be in the state of having bad desires |
| wad-gōhr | being of a bad essence |

| | |
|---------------------|--|
| wād-hangēxtār | stimulating/stirring up evil, instigator |
| wad-xēm | of an evil character or nature |
| wafr | snow |
| wahāg | value, worth |
| wahār | spring |
| wahišt | paradise |
| wahrām | personal name |
| wak | frog |
| wani | to perish / wani+ kerdan = to destroy |
| wanīgardiḥ | waste |
| wanīgardiḥ-dāštārīḥ | waste keeping |
| wanand | Vega, a grassy plain or valley |
| wany (wanīy) | destroyed |
| war | 1-lake, 2-breast, 3-oath, 4-shelter |
| wārīdan | to rain |
| wārād | it rains, it may rain |
| wārān | rain |
| waran | lust, desire, concupiscence, also a demon |
| warān | ram |
| waranīgīḥ | greed, + kardan: be greedy |
| waran-kāmagīḥ | the desire of being greedy |
| ward- (waštan) | to turn away |
| wardēnīdan | cause to turn, alter |
| wardišnīgīḥ | transience, mutability |
| wārēd | it rains |
| wārendag | that which contains rain(?), abr ī wārendag: rain-cloud |
| warišn | the action of raining |
| warkaš | the name of a sea |
| warōmand | doubtful |
| ...warz | the one who practices, the performer of... (when used as a suffix) |
| warz | miracle, cultivation |
| (g)warz | mace, club |
| wurrōyišn | belief, faith |
| warzīdan | to practice, to cultivate |
| warzīdan | to perform, to cultivate |
| warzīdārīḥ | performance |
| warzīdar | laborer |
| warzīgar | farmer |
| was | much, many, a lot |
| was-anāgīḥ | much evil |
| was-buništ | many places |
| was-kēš | many teachings |
| wastār | wilful |

| | |
|---------------|---|
| wāstar | pasture |
| wastar(ag) | garment |
| wastārīh | over-confidence |
| wāstaryōš | husband |
| was-tōhmag | having many seeds/descendants |
| was-wurrōyišn | very faithful |
| was-xwāstag | very rich |
| wasyār | much, many |
| wattar | bad, evil |
| wattarīh | evil-doing |
| wattartom | the worst |
| waxšendag | blazing |
| waxšišn | growth |
| way | bird, air |
| wāy | woe |
| wāy- | fly |
| wāyendag | bird |
| wazr | club, mace(?) |
| weh | good |
| wehān | the good (people) |
| weh-dēn | A person of the good religion (usually referring to their own religion) |
| wehīh | goodness |
| wihānag | cause, reason |
| wehtar | better |
| wēmār | sick |
| wēmārīh | sickness |
| wēnē- (dīdan) | to see |
| wēnišn | seeing |
| wēš (bēš) | more |
| wēxtan | shift, cleanse, select |
| widadafš | southwestern continent of the earth |
| widarag | path |
| widardan | to pass by, to cross |
| widardag | the one who passed by (?) |
| widerišnīh | passing |
| wiftag | passive sodomite |
| wihān(ag) | cause, reason, excuse |
| wihēz(ag) | movement, progression |
| wimand | limit, the border of... |
| wimēhgen | shapely |
| winaftagīh | being shapely |
| wināh | sin |
| wināhīdan | to harm, to sin |

| | |
|--------------------------|---|
| wināhgār | sinner, criminal |
| wināhgārīh | sinfulness |
| windādan | to find, to acquire |
| winnārd | someone who holds up |
| winnārišn | arrangement |
| wīr | man, hero, memory, mind, thunderbolt |
| wirāstan | to prepare, to arrange |
| wirāy- (wirāstan) | to prepare, to arrange |
| wirāyišn | arrangement |
| wirēxtan | to flee |
| wiš | poison, venom |
| wišād-dwārišnīh | going about without tying the kusti (the Zoroastrian holy girdle) |
| wišāy- (wišāyēd) | to open, loosen , free |
| wišōb- | disturb, tousle the hair |
| wispān | every all |
| wispān-sūd | All-benefiting (the maker of the benefits) |
| wisp-weh | all good / entirely good |
| wīst | twenty, 20 |
| wištāsp | a historical king |
| wistāx | confident |
| wīstom | 20th |
| wišūdan | to bear a daevic offspring |
| wišūdag | abortion, a demonic creation |
| wišuftan | destroy, disturb, tousle (hair) |
| wiwanghān (Vivangha) | jamšēd's father |
| wixšayiš- | to forgive |
| wixšayišnīgtar | the one who forgives, forbearing |
| wixšayišnīh | forgiveness, |
| wiyābān- (wiyābānīdan) | to lead astray |
| wiyābān | desert |
| wiyābānīg (wiyābāngarih) | wandering |
| wiyābānīh | deception, delusion |
| wizārišn | explaining |
| wizar (wičar, wizar) | explanation |
| wizend | harm |
| wizendgar | chooser, selective |
| wizend-kardār | a harmful person, instigator of evil |
| wizīd | choose |
| wizīdār | the one who has the choice |
| wizīn | choose |
| wizīr | judgment |
| wizīrēnīd (wizīristan) | to be able to dispense |
| wizōstan | to investigate |

| | |
|-----------------------|---|
| wōrūbaršt | the northwestern continent of the world |
| wōrūjaršt | northeast |
| wurrōy- (wurrōyistan) | to believe |
| wurrōyišn | belief |
| wurrōyišnīh | belief faith |
| wuzurg | big, great |

X

| | |
|----------------|--|
| xāk | earth, dirt |
| xākīh | earthy |
| xar | donkey |
| xār | thorn |
| xargōš | rabbit |
| xāyag | egg, testicle |
| xāyag-dēs | oval-shaped |
| xēm | nature, character |
| xešm (hešm) | anger , also the demon of fury, Xēšm is made the commander of the east by Ahriman (Dēnkard) |
| xešmēn | angry |
| xešmīh | being angry |
| xešm-kāmagīhā | having angry wishes |
| xīr | matter, things |
| xōg | disposition |
| xōn | blood |
| xrad | wisdom |
| xradōmand | a wise person |
| xrad-xwāstārīh | seeking wisdom |
| xrafstar | noxious being, creep, harmful |
| xrīdan | to buy |
| xūb | good |
| xūb-dranjīšnīh | receiving good |
| xūbīhā | the goodness (plural) |
| xūbtar | better |
| xufs- (xuftan) | to sleep |
| xurdruš | bloody mace (it referrers to demon Xēšm 's mace) |
| xurmāg (xormā) | dates (fruit) |
| xwābarīh | generosity |
| xwad | self |
| xwadāy | lord, ruler |
| xwadāyīh | by one self, royalty, rule |
| xwad-dōšagīhā | self-indulgence |
| xwah | sister |

| | |
|---------------------------|------------------------------------|
| xwāh- (xwāstan) | seek, request, summon, to want |
| xwāhēd | wants |
| xwāhišn | desire, attraction |
| xwāhrīh | happiness |
| xwānēnd | they call |
| xwāndan | to call |
| xwaniras (Xwanirah) | the central continent of the world |
| xwar- (xwardan) | to eat, to take(an oath) |
| xwaran | banquet |
| xward | consume |
| xwārīh | discomfort |
| xwarišn | dish, food |
| xwarišnīg | edible |
| xwarrah | fortune |
| xwarrahōmand | endowed with fortune |
| xwarxšēd | the Sun |
| xwarxšēd-nigerišn | Sun-gazing |
| xwaš | sweet, happy, nice |
| xwašīh | pleasantness, happiness |
| xwāstag | property, to seek, request |
| xwāstan | to want, to seek |
| xwaštar | happier |
| xwēdōdah | next-of-kin, marriage |
| xwēn-āhan | shining metal |
| xwēš | self, one's own |
| xwēšāwand | a relative |
| xwēšēnīdārīh | proper function |
| xwēšīh | possession, belonging to |
| xwēš-kāmīhā | desire to belong |
| xwēškārīh | duties |
| xwēštan | oneself |
| xwēštan-ešnāsīh | self-recognition |
| xwēštan-kem-ranj-dāštārīh | to inflict less pain to oneself(?) |
| xwēš-xradīhā | Self-wisdom |
| xwurdag- | small |
| xwurdagtom | smallest |

Y

| | |
|-----------------|--------------------|
| yašt | Avestan hymn |
| yazad (yzad) | God |
| yazadān | Gods |
| yazadān-ēzišnīh | Yazdan worshipping |

| | |
|----------|----------------|
| yāzdahom | eleventh, 11th |
| yōjdahr | ritually clean |

Z

| | |
|----------------|--|
| zadan (ōzadan) | to kill, to strike |
| zādan | to bear offspring, to give birth, to be born(?) |
| zadār | smiter, destructive |
| zafar | mouth (daevic), The jaws or throat of a voracious animal |
| zahr | poison, venom |
| zamān | time |
| zamestān (zam) | winter |
| zamīg | earth |
| zamīg-čihrag | earthly appearance, earthly essence (?) |
| zan- | to kill, to strike |
| zan | woman |
| zandīk | heretic |
| zandīkīh | heresy |
| zanišn | smashing |
| zardag | egg yolk |
| zarduxšt | Zaraθuštra |
| zargōnīh | Greenness |
| zarr | gold |
| zarrēn | golden |
| zāyišn | birth, being born |
| zāyišnīg | to be born |
| zēn | saddle |
| zīndagīh | life |
| zišt | ugly |
| zīwēd | lived |
| zīwēnīdān | to revive |
| zīwēnīdār | resuscitated (?) |
| zīwēnīdārīh | resuscitation (?) |
| zīwišnīh | living |
| zīwīstan | to live |
| zofāy | deep |
| zofāytom | deepest |
| zōhr | libation |
| zōhr-rēzišnīh | a drink poured out as an offering |
| zōr | power, strength |
| zōrōmandīh | being strong, powerful |
| zrēh | armour |

zurwān

the God of time (Kronos), the father
-of the twins Ahura Mazda and Ahriman

zyān

damage, harm

zyāngār

harmful

zyāngārtar

more harmful

Summary

In conclusion, I have argued that Pāzand was not really a language but rather only an attempt to provide a more phonetic orthography for the reader. However there are patterns repeatedly observed in the Pāzand texts that reflect the pronunciation of either a much later dialect of Pahlavi or a daughter language of Pahlavi. Either way Pāzand shows dialectal forms such as compressing unstressed monosyllabic words which reveal certain information about the scribe's dialect. However the heavy influence of the New Persian in the Pāzand texts could suggest that, this later version of Pahlavi was perhaps already fusing or being replaced with the rapidly expanding New Persian. As I mentioned in the beginning of this thesis Pahlavi was first attested in 3rd century AD and the later texts date back to the 9th century. I would be inconceivable to believe that a language would be pronounced the same way during 600 years even if in today's philology we transcribe and transliterate the earlier versions and the later versions in the same way. In addition to that I believe that perhaps the reason why some philologist might find Pāzand uninteresting is due to its extreme variety of spelling which in most part is contributed to the mistakes made by scribes.

For example Antia wrote this manuscript based on an old manuscript belonging to Ervad Maneckjee Rustamjee Unwalla, which he claims to be 335 years old (in 1909), another manuscript from the Mulla Firoze Library named MF which was originally copied by himself from another unknown manuscript and finally a manuscript called MU. Even though he used all these sources we still see all this variety of spelling for some words which could be a mixed of scribal errors in the sources plus the scribal errors that Antia himself might have added (in the

case of MF manuscript he wrote it twice). However in a manuscript like L19 which is the oldest manuscript of the *Mēnōg- ī Xrad* the orthography is by far much more consistent and thus by far more interesting than any other Pāzand text. Perhaps this disinterest by philologists has been caused by the lack of attention to details caused by eastern scribes including Antia himself.

Moreover it has been argued that New Persian is not really a direct descendent of Pahlavi as it has been thought in the past. While Pahlavi is a southwestern language, New Persian is a Northeastern language and perhaps a descendent of one of the Pahlavi's sister languages. More importantly if Pahlavi was still spoken between 8th to 9th centuries, in all likelihood it was contemporary to New Persian.

Furthermore, in an attempt to date our text, I have proposed that there are higher chances that the original Pahlavi version of the book of **Mēnōg- ī Xrad** would have been written between 438-457 AD (during the reign of Yazdegerd II), and not at the time of Xosrau Anuširwan (531-579 A.D), as the mention of Zurvan would have meant heresy by this later time.

It was also observed that the version of the text **Mēnōg- ī Xrad** used here was surely either copied from a Pahlavi manuscript or copied from another Pāzand manuscript which was copied from Pahlavi. As the scribal inconsistencies show, all original Pāzand versions must have been copied from an original Pahlavi version. There are few cases of retranscribed Pahlavi from Pāzand but these are a modern phenomena, easily recognized and of no interest.

Moreover it has been proposed that the version of Pahlavi that scholars today use to transcribe it, even the latest texts, is in fact the earliest and more archaic form of the language dating back

perhaps to 3rd century A.D. In all likelihood the later Pahlavi texts could have been written intentionally archaic as it has been seen by many European scholars writing in Latin, way after Latin was a dead language.

Finally, it has been shown here that the patterns of stress in the Ezafe enclitic, has been long overlooked. In addition to provide evidence supporting my claims I have presented the following tools to facilitate my analysis and for fellow students interested in the further study of the language.

1. A sample of the original manuscript L19 dating back to 1520.
2. An interlinear Pahlavi /Pāzand transcription that contains 1386 lines in total.
3. A Pahlavi glossary list that contains 1720 entries.
4. A Pāzand glossary list of 1600 entries which includes orthographical varieties and Pahlavi version of the words.

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Appendix 1 – Translation of the text

The following is the translation of the text **Dadestan ī Mēnōg- ī Xrad** (Judgments of the Spirit of Wisdom) which has been done by Edward William West in 1885, in a book titled *Sacred Books of the East*, volume 24.⁶⁷

CHAPTER 1.

Through the name and power and assistance of the creator Ohrmazd, the archangels who are good rulers and good performers, and all the angels of the spiritual and the angels of the worldly existences, by a happy dispensation (dahishn) and well-omened we write the *Opinions of the Spirit of Wisdom* through the will of the sacred beings.

1. In the name and for the propitiation of the all-benefiting creator Ohrmazd, (2) of all the angels of the spiritual and worldly creations, (3) and of the learning of learnings, the Mazda-worshipping religion, (4) forth from which this, which is such a source of wisdom, is a selector. 5. Through the glory and will of the creator Ohrmazd who is promoting the prosperity of the two existences -- (6) and of all the greatly powerful angels, (7) and through the completely calm repose of the sacred beings, the princely, purpose-fulfilling sages, (8) presentations of various novelties for the appropriation of wisdom, (9) through largely acquiring reasoning thought, are most wholesome for the body and soul in the two existences.

10. As in the pure marvel of marvels, the unquestionable and well-betokened good religion of the Mazda-worshippers, by the words of the creator. Ohrmazd, and Zartosht the Spitaman, it is in many places decided, (11) that he, who is the all-good creator, created these creatures through wisdom, (12) and his maintenance of the invisible revolutions is through wisdom; (13) and the imperishable and undisturbed state, in that which is immortality for ever and everlasting, he reserves for himself by means of the most deliberative means of wisdom. 14. For the same reason it is declared, (15) that there was a sage who said, (16) that 'if this be known, that the religion of the sacred beings (yazdan) is truth, and its law is virtue, and it is desirous of welfare and compassionate as regards the creatures, (17) wherefore are there mostly many sects, many beliefs, and many original evolutions of mankind? 18. And, especially, that which is a sect, law, and belief, causing harm to the property (khel) of the sacred beings, and is not good? 19, 20. And this, too, one has to consider, that, in border to become a chooser in this matter, trouble to be undergone; (21) and it is necessary to become acquainted with this matter, (22) because, in the end, the body is mingled with the dust, and reliance is on the soul. 23. And every one is to undergo trouble for the soul, (24) and is to become acquainted with duty and good works; (25) because that good work which a man

⁶⁷ Oxford University Press, 1885.

does unwittingly is little of a good work, (26) and that sin which a man commits unwittingly amounts to a sin in its origin. 27. And it is declared by the *Avesta* (28) thus: "Nothing was taken by him by whom the soul was not! taken (29) hitherto, and he takes nothing who does not take the soul (30) henceforward likewise; (31) because the spiritual and worldly existences are such-like as two strongholds, (32) one it is declared certain that they shall capture, and one it is not possible to capture."

33. After being replete with those good actions of which it is declared certain that it is not possible to capture, (34) and when he surveyed the incitement for this, (35) he started forth (*fravafto*), in search of wisdom, into the various countries and various districts of this world; (36) and of the many religions and belief of those people who are superior in their wisdom he thought and inquired, and he investigated and came upon their origin. 37. And when he saw that they are so mutually afflicting (*hanbeshin*) and inimical among one another, (38) he then knew that these religions and beliefs and diverse customs, which are so mutually afflicting among one another in this world, are not worthy to be from the appointment of the sacred beings; (39) because the religion of the sacred beings is truth, and its law is virtue. 40. And through this he became without doubt that, as to whatever is not in this pure religion, there is then doubtfulness for them in everything, (41) and in every cause they see distraction.

42. After that he became more diligent in the inquiry and practice of religion; (43) and he inquired of the high-priests who have become wiser in this religion and more acquainted with the religion, (44) thus: 'For the maintenance of the body and preservation of the soul what thing is good and more perfect?'

45. And they spoke, through the statement from revelation, (46) thus: 'Of the benefit which happens to men wisdom is good; (47) because it is possible to manage the worldly existence through wisdom, (48) and it is possible to provide also the spiritual existence for oneself through the power of wisdom. 49. And this, too, is declared, that Ohrmazd has produced these creatures and creation, which are in the worldly existence, through innate wisdom [*asn khrad*]; (50) and the management of the worldly and spiritual existences is also through wisdom.'

51. And when, in that manner, he saw the great advantage and preciousness of wisdom, he became more thankful unto Ohrmazd, the lord, and the archangels of the spirit of wisdom; (52) and he took the spirit of wisdom as a protection. 53. For the spirit of wisdom one is to perform more homage and service than for the remaining archangels. 54. And this, too, he knew, that it is possible to do for oneself every duty and good work and proper action through the power of wisdom; (55) and it is necessary to be diligent for the satisfaction of the spirit of wisdom. 56. And, thenceforward, he became more diligent in performing the ceremonial of the spirit of wisdom.

57. After that the spirit of wisdom, on account of the thoughts and wishes of that sage, displayed his person unto him. 58. And he spoke to him (59) thus: 'O friend and glorifier! good from perfect righteousness! (60) seek advancement from me, the spirit of wisdom, (61)

that I may become thy guide to the satisfaction of the sacred beings and the good, and to the maintenance of the body in the worldly existence and the preservation of the soul in the spiritual one.'

CHAPTER 2.

1. The sage asked the spirit of wisdom (2) thus: 'How is it possible to seek the maintenance and prosperity of the body without injury of the soul, and the preservation of the soul without injury of the body?'

3. The spirit of wisdom answered (4) thus: 'Him who is less than thee consider as an equal, and an equal as a superior, (5) and a greater than him as a chieftain, and a chieftain as a ruler. 6. And among rulers one is to be acquiescent, obedient, and true-speaking; (7) and among accusers [or associates] be submissive, mild, and kindly regardful.

8. 'Commit no slander; (9) so that infamy and wickedness may not happen unto thee. 10. For it is said (11) that slander is more grievous than witchcraft; (12) and in hell the rush of every fiend [druj] is to the front, but the rush of the fiend of slander, on account of the grievous sinfulness, is to the rear. 13. 'Form no covetous desire; (14) so that the demon of greediness may not deceive thee (15) and the treasure of the world may not be tasteless to thee, and that of the spirit unperceived. 16. 'Indulge in no wrathfulness; (17) for a man, when he indulges in wrath, becomes then forgetful of his duty and good works, of prayer and the service of the sacred beings, (18) and sin and crime of every kind occur unto his mind, and until the subsiding of the wrath (19) he is said to be just like Ahriman.

20. 'Suffer no anxiety; (21) for he who is a sufferer of anxiety becomes regardless of enjoyment of the world and the spirit, (22) and contraction happens to his body and soul.

23. 'Commit no lustfulness, (24) so that harm and regret may not reach thee from thine own actions. 25. 'Bear no improper envy; (26) so that thy life may not become tasteless.

27. 'Commit no sin on account of disgrace; (28) because happiness and adornment, celebrity (khanidih) and dominion, skill and suitability are not through the will and action of men, but through the appointment, destiny, and will of the sacred beings.

29. 'Practice no sloth; (30) so that the duty and good work, which it is necessary for thee to do, may not remain undone. 31. 'Choose a wife who is of character; (32) because that one is good who in the end is more respected. 33. 'Commit no unseasonable chatter; (34) so that grievous distress may not happen unto Hordad and Amurdad, the archangels, through thee. 35. 'Commit no running about uncovered; (36) so that harm may not come upon thy bipeds and quadrupeds, and ruin upon thy children.

37. 'Walk not with one boot; (38) so that grievous distress may not happen to thy soul. 39. 'Perform no discharge of urine (peshar-var) standing on foot; (40) so that thou mayst not become a captive by a habit of the demons, (41) and the demons may not drag thee to hell on account of that sin. 42. 'Thou shouldst be (yehevunes) diligent and moderate, (43) and eat of thine own regular industry, (44) and provide the share of the sacred beings and the good; (45) and, thus, the practice of this, in thy occupation is the greatest good work.

46. 'Do not extort from the wealth of others; (47) so that thine own regular industry may not become unheeded. 48. For it is said (49) that: "He who eats anything, not from his own regular industry, but from another, is such-like as one who holds a human head in his hand, and eats human brains."

50. 'Thou shouldst be an abstainer from the wives of others; (51) because all these three would become disregarded by thee, alike wealth, alike body, and alike soul. 52. 'With enemies fight with equity. 53. With a friend proceed with the approval of friends. 54. With a malicious man carry on no conflict, (55) and do not molest him in any way whatever. 56. With a greedy man thou shouldst not be a partner, (57) and do not trust him with the leadership. 58. With a slanderous man do not go to the door of kings. 59. With an ill-famed man form no connection. 60. With an ignorant man thou shouldst not become a confederate and associate. 61. With a foolish man make no dispute. 62. With a drunken man do not walk on the road. 63. From an ill-natured man take no loan.

64. 'In thanksgiving unto the sacred beings, and worship, praise, ceremonies, invocation, and performing the learning of knowledge thou shouldst be energetic and life-expending. 65. For it is said (66) that: "In aid of the contingencies (jahishno) among men wisdom is good; (67) in seeking renown and preserving the soul liberality is good; (68) in the advancement of business and justice complete mindfulness is good; (69) and in the statements of those who confess (khustivan), with a bearing on the custom of the law, truth is good. 70. In the progress of business energy is good, (71) for every one to become confident therein steadfastness is good, (72) and for the coming of benefit thereto thankfulness is good. 73. In keeping oneself untroubled (anairang) the discreet speaking which is in the path of truth is good; (74) and in keeping away the disturbance of the destroyer from oneself employment is good. 75. Before rulers and kings discreet speaking is good, and in an assembly good recital; (76) among friends repose and rational friends are good; (77) and with an associate to one's own deeds the giving of advantage (suko) is good. 78. Among those greater than one (ajas masan) mildness and humility are good, (79) and among those less than one flattery and civility are good. 80. Among doers of deeds speaking of thanks and performance of generosity are good; (81) and among those of the same race the formation of friendship (humanoih) is good. 82. For bodily health moderate eating and keeping the body in action are good; (83) and among the skilled in

thanksgiving performance is good. 84. Among chieftains unanimity and seeking advantage are good; (85) among those in unison and servants good behavior and an exhibition of awe are good; (86) and for having little trouble in oneself contentment is good. 87. In chieftainship to understand thoroughly the good in their goodness and the vile in their vileness is good; and to make the vile unseen, through retribution, is good. 88. In every place and time to restrain oneself from sin and to be diligent in meritorious work are good; (89) and every day to consider and keep in remembrance Ohrmazd, as regards creativeness, and Ahriman, as regards destructiveness, is good. 90. And for dishonor not to come unto one a knowledge of oneself is good." 91. All these are proper and true and of the same description, (92) but occupation and guarding the tongue (pat-huzvanih) above everything.

93. 'Abstain far from the service of idols and demon-worship. 94. Because it is declared (95) that: "If Kay Khosraw should not have extirpated the idol-temples (aujdes-char) which were on the lake of Chechast, then in these three millenniums of Ushedar, Ushedarmah, and Soshyant -- of whom one of them comes separately at the end of each millennium, who arranges again all the affairs of the world, and utterly destroys the breakers of promises and servers of idols who are in the realm -- the adversary would have become so much more violent, that it would not have been possible to produce the resurrection and future existence."

96. 'In forming a store of good works thou shouldst be diligent, (97) so that it may come to thy assistance among the spirits. 98. 'Thou shouldst not become presumptuous through any happiness of the world; (99) for the happiness of the world is such-like as a cloud that comes on a rainy day, which one does not ward off by any hill. 100. 'Thou shouldst not be too much arranging the world; (101) for the world-arranging man becomes spirit-destroying.

102. 'Thou shouldst not become presumptuous through much treasure and wealth; (103) for in the end it is necessary for thee to leave all. 104. 'Thou shouldst not become presumptuous through predominance; (105) for in the end it is necessary for thee to become non-predominant. 106. 'Thou shouldst not become presumptuous through respect and reverence; (107) for respectfulness does not assist in the spiritual existence. 108. 'Thou shouldst not become presumptuous through great connections and race; (109) for in the end thy trust is on thine own deeds.

110. 'Thou shouldst not become presumptuous through life; (111) for death comes upon thee at last, (112) the dog and the bird lacerate the corpse, (113) and the perishable part (sejinako) falls to the ground. 114. During three days and nights the soul sits at the crown of the head of the body. 115. And the fourth day, in the light of dawn with the cooperation of Srosh the righteous, Vae the good, and Warharan the strong, the opposition of Astwihad, Vae the bad, Frazishto the demon, and Nizishto the demon, and the evil-designing action of Eshm, the evil-doer, the impetuous assailant it goes up to the awful, lofty Chinwad bridge, to which every one,

righteous and wicked, is coming. 116. And many opponents have watched there, (117) with the desire of evil of Eshm, the impetuous assailant, and of Astwihad who devours creatures of every kind and knows no satiety, (118) and the mediation of Mihr and Srosh and Rashn, (119) and the weighing of Rashn, the just, (120) with the balance of the spirits, which renders no favor (hu-girai) on any side, neither for the righteous nor yet the wicked, neither for the lords nor yet the monarchs. 121. As much as a hair's breadth it will not turn, and has no partiality; (122) and he who is a lord and monarch it considers equally, in its decision, with him who is the least of mankind.

123. 'And when a soul of the righteous passes upon that bridge, the width of the bridge becomes as it were a league (parasang), (124) and the righteous soul passes over with the cooperation of Srosh the righteous. 125. And his own deeds of a virtuous kind come to meet him in the form of a maiden, (126) who is handsomer and better than every maiden in the world. 127. 'And the righteous soul speaks (128) thus: "Who mayst thou be, that a maiden who is handsomer and better than thee was never seen by me in the worldly existence?"

129. 'In reply that maiden form responds (130) thus: "I am no maiden, but I am thy virtuous deeds, thou youth who art well-thinking, well-speaking, well-doing, and of good religion! 131. For when thou sawest in the world him who performed demon-worship, then thou hast sat down, and thy performance was the worship of the sacred beings. 132. And when it was seen by thee that there was any one who caused oppression and plunder, and distressed or scorned a good person, and acquired wealth by crime, then thou keptest back from the creatures their own risk of oppression and plunder; (133) the good person was also thought of by thee, and lodging and entertainment provided; and alms were given by thee to him (134) who came forth from near and him, too, who was from afar; and wealth which was due to honesty was acquired by thee. 135. And when thou sawest him who practiced false justice and taking of bribes, and false evidence was given by him, then thou hast sat down, and the recitation of truth and virtue was uttered by thee. 136. I am this of thine, the good thoughts, the good words, and the good deeds which were thought and spoken and done by thee. 137. For when I have become commendable, I am then made altogether more commendable by thee; (138) when I have become precious, I am then made altogether still more precious by thee; (139) and when I have become glorious, I am then made altogether still more glorious by thee."

140. 'And when he walks onwards from there, a sweet-scented breeze comes then to meet him, which is more fragrant than all perfume. 141. The soul of the righteous inquires of Srosh (142) thus: "That breeze is this, that never in the world so fragrant a breeze came into contact with me?"

143. 'Then Srosh, the righteous, replies to that righteous soul (144) thus: "This breeze is from heaven, which is so fragrant." 145. 'Afterwards, on his march, the first step is set on the place of

good thoughts, the second on that of good words, the third on that of good deeds, (146) and the fourth step reaches up unto the endless light which is all-radiant. 147. And angels and archangels of every description come to meet him, (148) and ask tidings from him (149) thus: "How hast thou come, from that which is a perishable, fearful, and very miserable existence, to this which is an imperishable existence that is undisturbed, thou youth who art well-thinking, well-speaking, well-doing, and of good religion?"

150. 'Then Ohrmazd, the lord, speaks (151) thus: "Ask ye from him no tidings; for he has parted from that which was a precious body, and has come by that which is a fearful road. 152. And bring ye unto him the most agreeable of eatables, that which is the mid-spring butter [Maidyozarem roghan], (153) so that he may rest his soul from that bridge of the three nights, unto which he came from Astwihad and the remaining demons; (154) and seat him upon an all-embellished throne."

155. 'As it is declared (156) that: "Unto the righteous man and woman, after passing away, they bring food of the most agreeable of eatables -- the food of the angels of the spiritual existences -- that which is the mid-spring butter; and they seat them down on an all-embellished throne. 157. For ever and everlasting they remain in all glory with the angels of the spiritual existences everlastingly."

158. 'And when he who is wicked dies, his soul then rushes about for three days and nights in the vicinity of the head of that wicked one, and sobs (159) thus: "Whither do I go, and now what do I make as a refuge?" 160. And the sin and crime of every kind, that were committed by him in the worldly existence, he sees with his eyes in those three days and nights. 161. The fourth day Vizaresh, the demon, comes and binds the soul of the wicked with the very evil noose; (162) and with the opposition of Srosh, the righteous, he leads it up to the Chinwad bridge. 163. Then Rashn, the just, detects that soul of the wicked through its wickedness.

164. 'Afterwards, Vizaresh, the demon, takes that soul of the wicked, and mercilessly and maliciously beats and maltreats it. 165. And that soul of the wicked weeps with a loud voice, is fundamentally horrified, implores with many supplicating entreaties, and makes many struggles for life disconnectedly. 166. Whom -- when his struggling and supplication are of no avail whatever, and no one comes to his assistance from the divinities (bagan), nor yet from the demons -- moreover, Vizaresh, the demon, drags miserably to the inevitable hell.

167. 'And then a maiden who is not like unto maidens comes to meet him. 168. And that soul of the wicked speaks to that evil maiden (169) thus: "Who mayst thou be, that never in the worldly existence was an evil maiden seen by me, who was viler and more hideous than thee?"

170. 'And she speaks in reply to him (171) thus: "I am not a maiden, but I am thy deeds, thou monster who art evil-thinking, evil-speaking, evil-doing, and of evil religion! 172. For even when

thou sawest him who performed the worship of the sacred beings, still then thou hast sat down, and demon-worship was performed by thee, (173) and the demons and fiends were served. 174. And also when thou sawest him who provided lodging and entertainment, and gave alms, for a good person who came forth from near and him, too, who was from afar, (175) then thou actedst scornfully and disrespectfully to the good person, and gave no alms, and even shut up the door. 176. And when thou sawest him who practiced true justice, took no bribe, gave true evidence, and uttered virtuous recitation, (177) even then thou hast sat down, and false justice was practiced by thee, evidence was given by thee with falsehood, and vicious recitation was uttered by thee. 178. I am this of thine, the evil thoughts, the evil words, and the evil deeds which were thought and spoken and done by thee. 179. For when I have become uncommendable, I am then made altogether still more uncommendable, by thee; (180) when I have become unrespected, I am then made altogether still more unrespected by thee; (181) and when I have sat in an eye-offending position, I am then made altogether still more really eye-offending (chashm-kah-ichtar-ich) by thee."

182. 'Afterwards he enters, the first step on the place of evil thoughts, the second on that of evil words, the third step on that of evil deeds, (183) and the fourth step rushes into the presence of the wicked evil spirit and the other demons. 184. And the demons make ridicule and mockery of him (185) thus: "What was thy trouble and complaint, as regards Ohrmazd, the lord, and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of Ahriman and the demons and gloomy hell, (186) although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?"

187. 'And the evil spirit shouts to the demons (188) thus: "Ask ye no tidings from him (189) who is parted from that which was a precious body, and has come on by that which is a very bad road. 190. But bring ye unto him the foulest and vilest of eatables, the food which is nurtured in hell."

191. 'They bring the poison and venom of the snake and scorpion and other noxious creatures that are in hell, (192) and give him to eat. 193. And until the resurrection and future existence he must be in hell, in much misery and punishment of various kinds. 194. Especially that it is possible to eat food there only as though by similitude.'

195. The spirit of innate wisdom spoke to the sage (196) thus: 'This which was asked by thee, as to the maintenance of the body and concerning the preservation of the soul, is also spoken about by me, and thou art admonished. 197. Be virtuously assiduous about it, and keep it in practice; (198) for this is thy chief way for the maintenance of the body and preservation of the soul.'

CHAPTER 3.

1. The sage asked the spirit of wisdom (2) thus; 'Is liberality good, or truth, (3) or gratitude, or wisdom, (4) or complete mindfulness, or contentment? 5. The spirit of wisdom answered (6) thus: 'As to the soul it is liberality, as to all the world it is truth, (7) unto the sacred-beings it is gratitude, as to a man's self it is wisdom, (8) as to all business it is complete mindfulness, and as to the comfort of the body and the vanquishing of Ahriman and the demons contentment is good.'

CHAPTER 4.

1. The sage asked the spirit of wisdom? thus: Which is a good work that is great and good?'
3. The spirit of wisdom answered (4) thus: 'The greatest good work is liberality, and the second is truth and next-of-kin marriage. 5. The third is keeping the season festivals [Gahambar], and the fourth is celebrating all the religious rites. 6. The fifth is the ceremonial of the sacred beings, and the providing of lodging for traders. 7. The sixth is the wishing of happiness for every one. 8. And the seventh is a kind regard for the good.'

CHAPTER 5.

1. The sage asked the spirit of wisdom (2) thus: 'Which land is the happier? 3. The spirit of wisdom answered (4) thus: 'That is the happier, in which a righteous man, who is true-speaking, makes his abode. 5. The second, in which they make the abode of fires. 6. The third, when oxen and sheep repose upon it. 7. The fourth is uncultivated and uninhabited land when they bring it back to cultivation and habitableness. 8. The fifth, from which they extirpate the burrows of noxious creatures. 9. The sixth, on which exist the ceremonies and coming of the sacred beings, and the sitting of the good. 10. The seventh, when they make populous that which was desolate. 11. The eighth, when from the possession of the bad it comes into the possession of the good. 12. The ninth, when of the produce and yield (beto) which arise from it they provide the share of the sacred beings, the good, and the worthy. 13. And the tenth in which they provide holy-water and ceremonies.'

CHAPTER 6.

1. The sage asked the spirit of wisdom (2) thus: 'Which land is the unhappier? 3. The spirit of wisdom answered (4) thus: 'That land is the more afflicted, in which hell is formed. 5. The second, when they slay in it a righteous man who is innocent. 6. The third, for whose sake the demons and fiends work. 7. The fourth, in which they construct an idol-temple. 8. The fifth,

when a wicked man, who is an evil-doer, makes an abode in it. 9. The sixth, when the interment of a corpse is performed below. 10. The seventh, in which a noxious creature has a burrow. 11. The eighth, when from the possession of the good it comes into the possession of the bad. 12. The ninth, when they make desolate that which was populous. 13. And the tenth, in which they make lamentation and weeping.'

CHAPTER 7.

1. The sage asked the spirit of wisdom (2) thus: 'How is heaven, and how many? 3. How are the ever-stationary (hamistagan), and how many? 4. And how is hell, and how many? 5. What is the decision about the righteous in heaven, and from what is their happiness? 6. What are the misery and affliction of the wicked in hell? 7. And what and how is the decision about those who are among the ever-stationary? 8. The spirit of wisdom answered (9) thus: 'Heaven is, first, from the star station unto the moon station; (10) second, from the moon station unto the sun; (11) and, third, from the sun station unto the supreme heaven (garothman), whereon the creator Ohrmazd is seated. 12. Of heaven the first part is that of good thoughts (humato), the second is that of good words (hukhto), and the third is that of good deeds (huvarshto).

13. 'The righteous in heaven are undecaying and immortal, unalarmed, undistressed, and undisturbed. 14. And, everywhere, they are full of glory, fragrant, and joyful, full of delight and full of happiness. 15. And, at all times, a fragrant breeze and a scent which is like sweet basil come to meet them, which are more pleasant than every pleasure, and more fragrant than every fragrance. 16. For them, also, there is no satiety owing to the existence in heaven. 17. And their sitting and walking, perception and enjoyment are with the angels and archangels and the righteous for ever and everlasting. 18. 'Regarding the ever-stationary it is declared, that they are from the earth unto the star station; (19) and its affliction for them is then nothing whatever except cold and heat. 20. 'Of hell the first part is that of evil thoughts (dush-humato), the second is that of evil words (dush-hukhto), and the third is that of evil deeds (dush-huvarshto). 21. With the fourth step the wicked person arrives at that which is the darkest hell; (22) and they lead him forwards to the vicinity of Ahriman, the wicked. 23. And Ahriman and the demons, thereupon, make ridicule and mockery of him (24) thus: "What was thy trouble and complaint, as regards Ohrmazd and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of us and gloomy hell, (25) although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?" 26. And, afterwards, they execute punishment and torment of various kinds upon him. 27. 'There is a place where, as to cold, it is such as that of the coldest frozen snow. 28. There is a place where, as to heat, it is such as that of the hottest and most blazing fire. 29. There is a place where noxious creatures are gnawing them, just as a dog does the bones. 30. There is a place where, as to stench, it is

such that they stagger about (bara larzhend) and fall down. 31. And the darkness is always such-like as though it is possible for them to seize upon it with the hand.'

CHAPTER 8.

1. The sage asked the spirit of wisdom (2) thus: 'How and in what manner has Ohrmazd created these creatures and creation? 3. And how and in what manner were the archangels and the spirit of wisdom formed and created by him? 4. And how are the demons and fiends and also the remaining corrupted ones of Ahriman, the wicked, miscreated? 5. How do every good and evil happen which occur to mankind and also the remaining creatures? 6. And is it possible to alter anything which is destined, or not?' 7. The spirit of wisdom answered (8) thus: 'The creator, Ohrmazd, produced these creatures and creation, the archangels and the spirit of wisdom from that which is his own splendor, and with the blessing of unlimited time (zurvan). 9. For this reason, because unlimited time is undecaying and immortal, painless and hungerless, thirstless and undisturbed; and for ever and everlasting no one is able to seize upon it, or to make it non-predominant as regards his own affairs.

10. 'And Ahriman, the wicked, miscreated the demons and fiends, and also the remaining corrupted ones, by his own unnatural intercourse. 11. A treaty of nine thousand winters in unlimited time (daman) was also made by him with Ohrmazd; (12) and, until it has become fully completed, no one is able to alter it and to act otherwise. 13. And when the nine thousand years have become completed, Ahriman is quite impotent; (14) and Srosh, the righteous, will smite Eshm, (15) and Mihr and unlimited time and the spirit of justice, who deceives no one in anything, and destiny and divine providence will smite the creatures and creation of Ahriman of every kind, and, in the end, even Azho [i.e. Az], the demon. 16. And every creature and creation of Ohrmazd becomes again as undisturbed as those which were produced and created by him in the beginning.

17. 'Every good and the reverse which happen to mankind, and also the other creatures, happen through the seven planets and the twelve constellations. 18. And those twelve constellations are such as in revelation are the twelve chieftains who are on the side of Ohrmazd, (19) and those seven planets are called the seven chieftains who are on the side of Ahriman. 20. Those seven planets pervert every creature and creation, and deliver them up to death and every evil. 21. And, as it were, those twelve constellations and seven planets are organizing and managing the world.

22. 'Ohrmazd is wishing good, and never approves nor contemplates evil. 23. Ahriman is wishing evil, and does not meditate nor approve anything good whatever. 24. Ohrmazd, when he wishes it, is able to alter as regards the creatures of Ahriman; and Ahriman, too, it is, who,

when he wishes it, can do so as regards the creatures of Ohrmazd, (25) but he is only able to alter so that in the final effect there may be no injury of Ohrmazd, (26) because the final victory is Ohrmazd's own. 27. For it is declared, that "the Yim [Jamshed] and Faridoon and Kay Us of Ohrmazd are created immortal, (28) and Ahriman so altered them as is known. 29. And Ahriman so contemplated that Bevarasp [= Azi Zohak] and Frasiyav and Alexander should be immortal, (30) but Ohrmazd, for great advantage, so altered them as that which is declared."

CHAPTER 9.

1. The sage asked the spirit of wisdom (2) thus: 'Is it possible to go from region to region [karshwar], or not? 3. From what substance is the sky made? 4. And how and in what manner is the mingling of the water in the earth?' 5. The spirit of wisdom answered (6) thus: 'Without the permission of the sacred beings, or the permission of the demons, it is then not possible for one to go from region to region. 7. 'The sky is made from the substance of the blood-stone, such as they also call diamond (almast). 8. 'And the mingling of the water in the earth is just like the blood in the body of man.'

CHAPTER 10.

1. The sage asked the spirit of wisdom (2) thus: 'Can there be any peace and affection whatever of Ahriman, the wicked, and his demons and miscreations, with Ohrmazd and the archangels, one with the other, or not?' 3. The spirit of wisdom answered (4) thus: 'There cannot be, on any account whatever; (5) because Ahriman meditates evil falsehood and its deeds, wrath and malice and discord, (6) and Ohrmazd meditates righteousness and its deeds, good works and goodness and truth. 7. And everything can change, except good and bad nature. 8. A good nature cannot change to evil by any means whatever, and a bad nature to goodness in any manner. 9. Ohrmazd, on account of a good nature, approves no evil and falsehood; (10) and Ahriman, on account of a bad nature, accepts no goodness and truth; (11) and, on this account, there cannot be for them any peace and affection whatever, one with the other.'

CHAPTER 11.

1. The sage asked the spirit of wisdom (2) thus: 'Is wisdom good, or skill, or goodness?' 3. The spirit of wisdom answered (4) thus: 'Wisdom with which there is no goodness, is not to be considered as wisdom; (5) and skill with which there is no wisdom, is not to be considered as skill.'

CHAPTER 12.

1. The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when the treasure of the spiritual existence is allotted so truly, and that of the worldly existence so falsely?' 3. The spirit of wisdom answered (4) thus: 'The treasure of the worldly existence was allotted as truly, in the original creation, as that of the spiritual existence. 5. And the creator, Ohrmazd, provided the happiness of every kind, that is in these creatures and creation, for the use (bun) of the sun and moon and those twelve constellations which are called the twelve chieftains by revelation; (6) and they, too, accepted it in order to allot it truly and deservedly.

7. 'And, afterwards, Ahriman produced those seven planets, such as are called the seven chieftains of Ahriman, for dissipating and carrying off that happiness from the creatures of Ohrmazd, in opposition to the sun and moon and those twelve constellations. 8. And as to every happiness which those constellations bestow on the creatures of Ohrmazd, (9) those planets take away as much of it as it is possible for them (the constellations) to give, (10) and give it up to the power of the demons and fiends and the bad.

11. 'And the treasure of the spiritual existence is so true on this account, because Ohrmazd, the lord, with all the angels and archangels, is undisturbed, (12) and they make the struggle with Ahriman and the demons, and also the account of the souls of men, with justice. 13. And the place of him whose good work is more is in heaven, (14) the place of him whose good work and sin are equal is among the ever-stationary, (15) and when the crime is more, his path is then to hell.'

CHAPTER 13.

1. The sage asked the spirit of wisdom (2) thus: 'Wherefore is it when oxen and sheep, birds, flying creatures, and fish are, each one, properly learned in that which is their own knowledge, (3) and men, so long as they bring no instruction unto them, and they do not perform much toil and trouble (anjino) about it, are not able to obtain and know the learning of the human race?'

4. The spirit of wisdom answered (5) thus: 'Men have been so wise, in the original creation, that, as to the good works and crime which were performed by them, the recompense of the good works and the punishment of the crime were then seen by them with their own eyes, (6) and no crime whatever proceeded from men. 7. But, afterwards, Ahriman, the wicked, concealed the recompense of good works and the punishment of sin. 8. And on this account, moreover, it is said in revelation (9) that: "These four things are worse and more grievous than every evil which the accursed evil one, the wicked, committed upon the creatures of Ohrmazd, (10) that is, when the reward of good works and punishment of sin, the thoughts of men, and the consequence of actions were quite concealed by him."

11. 'And, for the same reason, he made many devotions and improper creeds current in the world. 12. And, on account of men's not knowing of duty and good works, every one believes that most, and considers it as good, which his teaching in devotion has included. 13. And that devotion, in particular, is more powerful, with which sovereignty exists. 14. But that one is the lordship and sovereignty of Vishtasp, the king of kings, (15) by whom, on account of knowing it unquestionably and certainly (aevariha), the perfect and true religion, which is in the word of the creator Ohrmazd, was received from the unique Zartosht, the Spitaman, (16) who has manifested clearly, explicitly, and unquestionably the treasure of the worldly and spiritual existences, of every kind, from the good religion of the Mazda-worshippers. 17. There is then no other creed, through which it is possible for one to obtain and know the treasure of the worldly and spiritual existences so explicitly and clearly, (18) but, on account of much controversy, they are so cut up (agishtako) and entangled, that the statements of their beginning are much unlike to the middle, and the middle to the end.'

CHAPTER 14.

1. The sage asked the spirit of wisdom (2) thus: 'Which protection is the more defensive? 3. Which friend (4) and which supporter of fame are good? 5. Which helper of enjoyment is good? 6. Which wealth is the pleasanter? 7. And which is the supremest pleasure of all pleasures?' 8. The spirit of wisdom answered (9) thus: 'The sacred being is the more defensive protection. 10. A virtuous brother is a good friend. 11. A child, who is virtuous and an upholder of religion, is a good supporter of fame. 12. A virtuous wife, who is well-disposed, is a good helper of enjoyment. 13. That wealth is better and pleasanter which is collected by honesty, and one consumes and maintains with duties and good works. 14. And the pleasures which are superior to all pleasures are health of body, freedom from fear, good repute, and righteousness.'

CHAPTER 15.

1. The sage asked the spirit of wisdom (2) thus: 'Is poverty good, or opulence?' 3. The spirit of wisdom answered (4) thus: 'Poverty which is through honesty is better than opulence which is from the treasure of others. 5. For it is stated (6) thus: "As to him who is the poorest and most secluded (armeshttum) person, whenever he keeps his thoughts, words, and deeds honest, and in duty to the sacred beings, for him even there is lawfully a share of all the duties and good works which mankind shall do in the world. 7. As to him, too, who is opulent, who is a man of much wealth, when the wealth is not produced by honesty, though he takes trouble (anjinako) in duties and good works and righteous gifts, his good work is then not his own, (8) because the good work is his from whom the wealth is abstracted."

9. 'And as to that much wealth which is collected by proper exertion, and one consumes and maintains with duties and good works and pleasure, even that is no better thereby, (10)

because it is necessary to consider that as perfect. 11. But as to him who is a man of much wealth, whose wealth is collected by proper exertion, and he consumes and maintains it with duties and good works and pleasure, he is great and good and more perfect'.

12. 'And regarding even that which is sovereignty they state (13) thus: "What is good government in a village is better than what is bad government in a realm. 14. Because the creator Ohrmazd produced good government for effecting the protection of the creatures, (15) and Ahriman, the wicked, has produced bad government as the adversary of good government."

16. 'Good government is that which maintains and directs a province flourishing, the poor untroubled, and the law and custom true, (17) and sets aside improper laws and customs. 18. It well maintains water and fire by law, (19) and keeps in progress the ceremonial of the sacred beings, duties, and good works. 20. It causes friendliness and pleading for the poor, (21) and delivers up itself, and even that which is its own life, for the sake of the good religion of the Mazda-worshippers. 22. And if there be any one who desists from the way of the sacred beings, then it orders some one to effect his restoration thereto; (23) it also makes him a prisoner, and brings him back to the way of the sacred beings; (24) it allots, out of the wealth that is his, the share of the sacred beings and the worthy, of good works and the poor; (25) and delivers up the body for the sake of the soul. 26. A good king, who is of that kind, is called equal to the angels and archangels.

27. 'Bad government is that (28) which destroys the true and proper law and custom, (29) and brings oppression, plunder, and injudiciousness into practice. 30. It dissipates the treasure of the spiritual existence, (31) and considers duty and good works a vexation, through greediness. 32. It keeps back a person performing good works from doing good works, (33) and he thereby becomes a doer of harm. (34) Its disbursement, too, of every kind is for its own self, (35) the administration of the treasure of the worldly existence, (36) the celebrity and exaltation of the vile, (37) the destruction and neglect of the good, (38) and the annihilation of the poor. 39. A bad king, who is of that kind, is called equal to Ahriman and the demons.'

CHAPTER 16.

1. The sage asked the spirit of wisdom (2) thus: 'Of the food which men eat, and the clothing which men put on, which are the more valuable and good?' 3. The spirit of wisdom answered (4) thus: 'Of the food which men eat, the milk of goats is produced good. 5. Because, as to men and quadrupeds, who are born from a mother, until the time when food is eaten by them, their growth and nourishment are then from milk, (6) and on milk they can well live. 7. And if men,

when they withdraw from the milk of the mother, make thorough experience of the milk of goats, (8) then bread is not necessary for use among them. 9. Since it is declared, (10) that "the food of mankind, who are in Arezahi and Sawahi, Fradadhafshu and Widadhafshu, Wourubareshti and Wourujareshti, is the milk of goats and cows; (11) other food they do not eat." 12. And he who is a milk-consuming man is healthier and stronger, and even the procreation of children becomes more harmless.

13. 'Of grains wheat is called great and good, (14) because it is the chief of grains, (15) and even by the Avesta its name is then specified in the chieftainship of grains. 16. 'And of fruit the date and grape are called great and good. 17. When bread has not come, it is necessary to consecrate the sacred cake by means of fruit; (18) when the fruit to consecrate is the date or grape, it is allowable to eat every fruit; (19) and when those have not come, it is necessary to eat that fruit which is consecrated. 20. 'Regarding wine it is evident, that it is possible for good and bad temper to come to manifestation through wine. 21. The goodness of a man is manifested in anger, the wisdom of a man in irregular desire. 22. For he whom anger hurries on (aushtavet) is able to recover himself from it through goodness, (23) he whom lust hurries on is able to recover himself from it through wisdom, (24) and he whom wine hurries on is able to recover himself from it through temper.

25. 'It is not requisite for investigation, (26) because he who is a good-tempered man, when he drinks wine, is such-like as a gold or silver cup which, however much more they burn it, becomes purer and brighter. 27. It also keeps his thoughts, words, and deeds more virtuous; (28) and he becomes gentler and pleasanter unto wife and child, companions and friends, (29) and is more diligent in every duty and good work. 30. 'And he who is a bad-tempered man, when he drinks wine, thinks and considers himself more than ordinary. 31. He carries on a quarrel with companions, displays insolence, makes ridicule and mockery, (32) and acts arrogantly to a good person. 33. He distresses his own wife and child, slave and servant; (34) and dissipates the joy of the good, (35) carries off peace, and brings in discord.

36. 'But every one must be cautious as to the moderate drinking of wine. 37. Because, from the moderate drinking of wine, thus much benefit happens to him: (38) since it digests the food, (39) kindles the vital fire, (40) increases the understanding and intellect, semen and blood, (41) removes vexation, (42) and inflames the complexion. 43. It causes recollection of things forgotten, (44) and goodness takes a place in the mind. (45) It likewise increases the sight of the eye, the hearing of the ear, and the speaking of the tongue; (46) and work, which it is necessary to do and expedite, becomes more progressive. 47. He also sleeps pleasantly in the sleeping place, and rises light. 48. And, on account of these contingencies, good repute for the body, righteousness for the soul, and also the approbation of the good come upon him.

49. 'And in him who drinks wine more than moderately, thus much defect becomes manifest, (50) since it diminishes his wisdom, understanding and intellect, semen and blood; (51) it injures the liver and accumulates disease, (52) it alters the complexion, (53) and diminishes the strength and vigor. 54. The homage and glorification of the sacred beings become forgotten. 55. The sight of the eye, the hearing of the ear, and the speaking of the tongue become less. 56. He distresses Hordad and Amurdad (57) and entertains a desire of lethargy. 58. That, also, which it is necessary for him to say and do, remains undone; (59) and he sleeps in uneasiness, and rises uncomfortably. 60. And, on account of these contingencies, himself, wife, and child, friend and kindred are distressed and unhappy, (61) and the superintendent of troubles and the enemy are glad. 62. The sacred beings, also, are not pleased with him; (63) and infamy comes to his body, and even wickedness to his soul. 64. 'Of the dress which people possess and put on, silk is good for the body, and cotton for the soul. 65. For this reason, because silk arises from a noxious creature, (66) and the nourishment of cotton is from water, and its growth from earth; and as a treasure of the soul it is called great and good and more valuable.'

CHAPTER 17.

1. The sage asked the spirit of wisdom (2) thus: 'Which is that pleasure which is worse than unhappiness?' 3. The spirit of wisdom answered (4) thus: 'Whoever has acquired wealth by crime, and he becomes glad of it thereby, then that pleasure is worse for him than unhappiness.'

CHAPTER 18.

1. The sage asked the spirit of wisdom (2) thus: 'Wherefore do people consider these very little, these four things which it is necessary for them to consider more, as warnings (dakhshak), (3) the changeableness of the things of the worldly existence, the death of the body, the account of the soul, and the fear of hell?' 4. The spirit of wisdom answered (5) thus: 'On account of the delusiveness (niyazanih) of the demon of greediness, and of discontent.'

CHAPTER 19.

1. The sage asked the spirit of wisdom (2) thus: 'Is living in fear and falsehood worse, or death?' 3. The spirit of wisdom answered (4) thus: 'To live in fear and falsehood is worse than death. 5. Because every one's life is necessary for the enjoyment and pleasure of the worldly existence, (6) and when the enjoyment and pleasure of the worldly existence are not his, and fear and even falsehood are with him, it is called worse than death.'

CHAPTER 20.

1. The sage asked the spirit of wisdom (2) thus: 'For kings which is the one thing more advantageous, and which the more injurious?' 3. The spirit of wisdom answered (4) thus: 'For kings conversation with the wise and good is the one thing more advantageous, (5) and speaking and conversation with slanderers and double-dealers are the more injurious for them.'

CHAPTER 21.

1. The sage asked the spirit of wisdom (2) thus: 'What is the end of the world-arranging and spirit-destroying man? 3. What is the end of him who is a scoffing man? 4-6. What is the end of the idle, the malicious, and the lazy man? 7. What is the end of a false-hearted one, (8) and the end of an arrogant one?' 9. The spirit of wisdom answered (10) thus: 'He who is a world-arranging and spirit-destroying man is as injured, in the punishment of the three nights [i.e. the final judgment], as a raging fire when water comes upon it.'

11. 'Of him who is a scoffing man there is no glory in body and soul; (12) and every time when he opens his mouth his wickedness then increases. 13. All the fiends, too, become so lodged in his body, that they leave no goodness whatever for his body; (14) and he makes mockery of the good, and glorification of the vile. 15. Also in the worldly existence his body is infamous, and in the spiritual existence his soul is wicked. 16. And, for effecting his punishment in hell, they deliver him over to the scoffing fiend; (17) and that fiend inflicts a ridicule and a mockery upon him with every single punishment.'

18. 'As to him who is an idle man, yet devoid of wickedness, mostly when death comes on in the worldly existence, he thereupon (ajash) begets pleasantly for the sake of another. 19. 'The bridge [Chinwad] which is for the soul of him who is a malicious man is more difficult than for the other wicked who are in hell. 20. For this reason, because malice proceeds by lineage; (21) and it is possible to manage every sin better than malice, (22) because malice will abide in a lineage. 23. There are instances when it adheres until the renovation of the universe; (24) for it is clearly declared by the pure revelation, (25) that the origin of the estrangement (aniranih) of the Arumans, and even the Turanians, from the Iranians, was owing to that malice which was generated by them through the slaughter of Airik; (26) as it always adheres until the renovation.'

27. 'He who is a lazy man is said to be the most unworthy of men. 28. Because it is declared by revelation, (29) that the creator Ohrmazd produced no corn for him who is a lazy man; (30) for him who is a lazy man there is then no giving of anything in gifts and charity, (31) and lodging and entertainment are not to be provided for him. 32. For this reason, because that food which a lazy man eats, he eats through impropriety and injustice; (33) and, on account of his laziness and unjust eating, his body then becomes infamous and the soul wicked.

34. 'He who is a false-hearted man is as dubious in good things as in bad; (35) he is dubious as to the treasure of the spiritual and worldly existences, and also as to the ceremonial, invocation, and service of the sacred beings. 36. And, on account of these circumstances, the angels and archangels shall accept little of the ceremonial and invocations which he performs, (37) and give unto him little of the gain, too, which he seeks. 38. And in the mouth of the good man he is always infamous, (39) and his soul becomes wicked.

40. 'The friends of him who is an arrogant man are few, and his enemies many. 41. And even of the gifts which he gives to any one, and the ceremonial, too, which he performs for the sacred beings, they shall accept little, on account of his arrogance, (42) and give little of the gain, too, which he seeks. 43. And in hell they deliver him to the fiend of arrogance, in order to inflict punishment upon his soul; (44) and the fiend of arrogance inflicts punishment of various kinds upon it, and is not pacified.'

CHAPTER 22.

1. The sage asked the spirit of wisdom (2) thus: 'Is it possible to provide, for one's own hand, the treasure and wealth of the worldly existence through exertion, or not?'

3. The spirit of wisdom answered (4) thus: 'It is not possible to provide for one's self, through exertion, that benefit which is not ordained; (5) but a morsel (kazd) of that which is ordained comes on by means of exertion. 6. Yet the exertion, when it is fruitless in the worldly existence, through the sacred beings not being with it, still comes, afterwards, to one's assistance in the spiritual existence, and outweighs in the balance.'

CHAPTER 23.

1. The sage asked the spirit of wisdom (2) thus; 'Is it possible to contend with destiny through wisdom and knowledge, or not?' 3. The spirit of wisdom answered (4) thus: 'Even with the might and powerfulness of wisdom and knowledge, even then it is not possible to contend with destiny. 5. Because, when predestination as to virtue, or as to the reverse, comes forth, the wise becomes wanting (niyazan) in duty, and the astute in evil becomes intelligent; (6) the faint-hearted becomes braver, and the braver becomes faint-hearted; (7) the diligent becomes lazy,

and the lazy acts diligently. (8) Just as is predestined as to the matter, the cause enters into it, (9) and thrusts out everything else.'

CHAPTER 24.

1. The sage asked the spirit of wisdom (2) thus: 'On account of the begging of favors, and the practice and worthiness of good works, do the sacred beings also grant anything to men otherwise, or not?' 3. The spirit of wisdom answered (4) thus: 'They grant; (5) for there are such as they call thus: "Destiny and divine providence." 6. Destiny is that which is ordained from the beginning, (7) and divine providence is that which they also grant otherwise. 8. But the sacred beings provide and manifest in the spiritual existence little of that grant, on this account, because Ahriman, the wicked, through the power of the seven planets extorts wealth, and also every other benefit of the worldly existence, from the good and worthy, and grants them more fully to the bad and unworthy.'

CHAPTER 25.

1. The sage asked the spirit of wisdom (2) thus: 'Of the rich who is the poorer, and of the poor who is the richer?' 3. The spirit of wisdom answered (4) thus: 'Of the rich he is the poorer who is not content with that which is his, (5) and suffers anxiety for the increase of anything. 6. 'And of the poor he is the richer who is content with that which has come, (7) and cares not for the increase of anything.'

CHAPTER 26.

1. The sage asked the spirit of wisdom (2) thus: 'Is a blind eye worse, or a blind mind (dil)? 3. Is the ill-informed worse, or the bad-tempered?' 4. The spirit of wisdom answered (5) thus: 'He who is blind-eyed, when he has understanding in anything, and accomplishes learning, is to be considered as sound-eyed. 6. And he who is sound-eyed, when he has no knowledge and understanding, and even that which they teach him he does not accept, then that is worse than even a blind eye. 7. 'The ill-tempered is less evil than the ill-informed; (8) because the ill-tempered, except by a decree, is not able to seize anything away from any one; (g) and as to the ill-informed man, his desire of every kind is then for oppression and plunder. 10. Concerning him who is ill-informed it is declared that, apart from predestination, he is born free from fresh understanding.'

Appendix 2 - Transcription of the MX manuscript D42

The manuscript D42 is owned by K. R. Cama Oriental Institute in Mumbai India. Unfortunately I did not obtain permission to photograph this manuscript, but I was able to transcribe part of it and here I include the first 21 lines. There is not much known about this manuscript especially how old it could be. However one of the main differences with the other manuscripts is that it has been written in Arabic alphabet using Nasta'liq script, which is of the main calligraphy styles used in Perso-Arabic script, developed in Iran perhaps around 9th century and used even up till today in Iran, Pakistan and Afghanistan.

Few notes:

- (±) means: not sure what vowel goes there
- [æ] & [a] are written different
- [g] & [k] are both written as [k]
- The word for 'and' is written as **væ** (و) and not [u] which is written (ا)
- There is a glottal stop [ʔ] which wasn't noticed in other manuscripts.
- mainiiu is written minu
- ēdon is written īdun
- The title is written **minu(e) xr(æ)d**, no ezafe is added

D42

be nam(e) izæd(e) bæxšayændeh(e) mehrban(e) dad kær

1. *P(e)nam væ snafiš væ span sud dadar hurmzd hrvsp minu væ kiti væ hæstan yæzdan frhkan*
2. *færhænk(e) din m(æ)h(æ)t kš īdun bn xan danaʔi f(æ)raz v(±)zidar v(±)š pe čuze væ kam(e) d o/u xanan*
3. *æfzuniam afra dadar hurmæzd væ h(±)rusf ... vyan yæzdan væ p(±)rastan p(±)rd(±)ršnī*
4. *yæzdan vaspu hærgan čmi væ rzstan danakan padbæxšiha nu nu væ xʷišnidari xræd*
5. *pe sturha yz...d væ nidšni do/u xani tæm væ ruan pšnrkr̄tm čo/un æz ændær uisp udan*
6. *uda væ yekman hankufid vehdīn m(±)hstan be kušni*
7. *dadar hurmazd vsftman zærtošf pe v/us*
8. *jar y(±)rnid īstd kvadi visp veh dadar ændam pe xræd dad k(±)š uin kær̄dha æštaʔi*
9. *pe xræd (æ or e)sniršni væ e/æptiarān*
10. *hæmi væ hami rušniha ænvšnī y(±)zu m(æ)nd t(±)m uzar xræd rauaǰ*
11. *u xʷiš k(o)næd hæm čm ra peyda*
12. *kudanaʔi bud k(±)š k(o)ft kvakrān (kuakrān) ešnaku yæzdan dīn rastī*
13. *væ dadfrarunī væ urdaman nikī kam væ ū xšayešni čra færhit mærdom us(vas) kiš vš krušni vsbnist hænd*
14. *frhit ænke kiš væ dad væ k(±)ru/v yešni pe xeyr-e yæzdan væ zendkaruni xub væ īnče ændišdæn ka værzidar (vrzdar) budæn īn tš rar(±)nj urbæršn væ be īntš avaid budæn*

15. *če be fæŕĵam kari tæŋ væ xaki komizd væ usnam væ ruan behud væ hæŕ kæſ væ ruamrarnĵur*
16. *bršŋ væ æz kar be agah bušin če am k(æ)rfe mærdana kahha krb kæm væ ān k(o)nah mardanakahha*
17. *k(o)næd knah bn bhud væ æz e(æ)sta p...da(peyda) kune nš kreft ke ne ruan (ænda ræ ni tš kird kemi)*
18. *ruam kird æz č(e)nuan fraz če minu væ kiti idun h(±)ma čun drv/u šiti do yek ur p...da kube stanand*
19. *væ yek stdn n(±)šayæd pæs ænbārī ān k(±)n(æ)š Veh ke ur pe...da (peyda) ku stdn ne/æšayæd væ ke pe raneš ur*
20. *nækird be xræd x^vastari ændæran keyhan šæhr šæhru pd kus pd kus frnft væ æz hæŕ kīš*
21. *væ k(±)ruiš mærdoman bešan be dana?i ū yrtr mnid væ p(o)rsīd væ ĵt urmd ke dīd ku yek ændær didaīdun æbnsān ræ hmimal ænd*