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THE NYAISHES

OR

ZOROASTRIAN LITANIES

COLUMBIA UNIVERSITY

INDO-IRANIAN SERIES

EDITED BY

A. V. WILLIAMS JACKSON

PROFESSOR OF INDO-IRANIAN LANGUAGES
IN COLUMBIA UNIVERSITY

VOLUME VI

New York
THE COLUMBIA UNIVERSITY PRESS
1908

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THE NYAISHES

OR

ZOROASTRIAN LITANIES

AVESTAN TEXT

WITH THE

PAHLAVI, SANSKRIT, PERSIAN AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED

WITH NOTES

BY

MANECKJI NUṢSERVANJI DHALLA, A.M., PH.D.

KHORDAH AVESTA, PART I

New York
THE COLUMBIA UNIVERSITY PRESS
1908

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Set up and electrotyped. Published January, 1909

PRESS OF
THE NEW ERA PRINTING COMPANY
LANCASTER, PA

TO

KHARSHEDJI RUSTAMJI CAMA

PARSI PIONEER OF ZOROASTRIAN STUDIES
IN INDIA

PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guru*ship I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *ācārapaiti;* and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. Dhalla.

Columbia University, New York,
May 25, 1908.

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The Nyaishes. The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardvisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310–379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700–900 A. D.), later into Sanskrit (1200), into Persian (1600–1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

Scope and Arrangement. In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Materials Used for Avestan and Sanskrit. I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

Materials Used. In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

Manuscript Material for Pahlavi. The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

Mulla Firuz Library, Bombay

Mf_1 Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.

Mf_2 Without colophon. Beautiful Iranian script. Very correct. Not modern.

Mf_3 No colophon. Modern. Carelessly written.

Manekji Rustamji Unwala

U_1 Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month, A. Y. 1162. Carefully written. With interlinear Persian glosses.

U_2 Without colophon. Carefully written.

U_3 Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.

U_4 Written by Dastur Rustamji Noshervanji. Most closely akin to F_2. Probably copied from it.

Darab Peshotan Sanjana

D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

Kaikhusru Jamaspji

K Without colophon. Hastily written, but correct. Often differing in construction from others.

Columbia University Library, New York

F_2 Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusru Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gushtasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

Behramgore Tehmuras Anklesaria

B Verbatim copy of F_2. According to Mr. Behramgore, it was copied by Mobed Khudabax Farrudabad about thirty years ago.

East India Office Library, London

L_{12} Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iraniennes*, 2. 275–315, Paris, 1883.

Edalji Keresaspji Antia

A Without colophon. Akin to U_2. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

M_1 Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (=1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.

M_2 Without colophon. Akin to U_2.

M_3 Without colophon. Akin to U_2.

Mehrji Rana Library, Navsari

Mr_1 Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U_2. It has an interlinear Persian version. Good.

Mr_2 Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

Other Manuscript Material. Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v–xiv, as follows:

J_{15} This manuscript gives the version of the Khurshed Nyaish.

J_{88} This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pâhlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896–1904.)

University Library, Kopenhagen

K_{18} This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M_6 This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P_{14} This contains all the Nyaishes.

Lithographed Pahlavi Text. In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

Persian Manuscript. My Persian text is based on L_{28}, used also by Darmesteter in *Études Iraniennes*, 2. 275–315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. $Mr_{1,2}$. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

Gujarati Version. The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāeś ṭathā Iaśt māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edaljī Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā mānī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

Method Adopted in Transliterating Pahlavi. The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896–1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

Difficulties of the Iranian Translators. It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

Value of the Traditional Versions. By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thoroughgoing linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the Nyaishes are the following: *paθā-x*ᵛa-stāti-*, *zarənumant-sūra-* (Ny. 1. 8), *tāščā tāščā* (Ny. 1. 16), *gao.čiθra-*, *paiti.dīti-* (Ny. 3. 1), *x*ᵛāθrō.nahi-* (Ny. 3. 10), *hu.bərəti-*, *ušta.-bərəti-*, *vantā.bərəti-* (Ny. 5. 13), *āzō.bāg-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jaγāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrasāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

Parts of the Avesta in which the Commentators are More Free with their Glosses. The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

Neryosangh's Original. More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

Neryosangh's Style. From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *maitri adhipatim, sahasram Īajdānām, yaḥ amaraḥ, ataeva, vṛṣṭiḥ ārādhaye, yebhyaḥ ayam, nirmitā asti,*

narastrīākṛtīn, pravṛttiḥ Candrasūryayoḥ. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*ṁ*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

Plan Adopted in the Notes. As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

Value of the Present Work for the Parsis. The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

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abl. = ablative.
acc. = accusative.
adj. = adjective.
adv. = adverb.
Air. Wb. = Altiranisches Wörterbuch (Bartholomae).
Ar. = Arabic.
Av. = Avesta.
Bd. = Bundahishn.
cf. = (*confer*), compare.
dat. = dative.
dem. = demonstrative.
Dk. = Denkart.
du. = dual.
ed. = edition of, edited by.
Ét. Ir. = Études Iraniennes (Darmesteter).
fem. = feminine.
fut. = future.
Fr. W. = Fragment Westergaard.
gen. = genitive.
GIrPh. = Grundriss der Iranischen Philologie.
Guj. = Gujarati.
i. e. = (*id est*), that is.
ibid. = (*ibidem*), in the same work.
inf. = infinitive.
instr. = instrumental.
JRAS. = Journal of the Royal Asiatic Society.
LeZA. = Le Zend-Avesta (Darmesteter).
lit. = literally.
loc. = locative.
masc. = masculine.
Mod. Pers. = Modern Persian.
MS. = Manuscript.
Ner. = Neryosangh.
neut. = neuter.
nom. = nominative.
Ny. = Nyaish.
om. = omit, omits.
op. cit. = (*opus citatum*), the work previously cited.
Paz. = Pazand.
Pers. = Persian.
Phl. = Pahlavi.
pl. = plural.
pref. = prefix.

pres. = present.
pron. = pronoun.
ptcpl. = participle.
sing. = singular.
Skt. = Sanskrit.
Sp. = Spiegel.
Sr. = Sirozah.
tr. = translated by, translation of.
transcr. = transcription.
Vd. = Vendidad.
vers. = version.
Vsp. = Visperad.
VYt. = Vishtasp Yasht.
Ys. = Yasna.
Yt. = Yasht.
ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft.
( ) = these parentheses indicate glosses that occur in the versions.
[ ] = the square brackets indicate my own additions.
. . . = these dots are used to indicate abbreviations in the text, answering to the use of *tā* apd *vad* of the Iranian writers.
[. . .] = the dots in the square brackets show that the text is missing.

TEXT AND TRANSLATION

THE NYAISHES

1. Khurshed Nyaish

Avesta, Pahlavi, Sanskrit, Persian, and Gujarati Texts

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nąm i Yazdą. stāem zbāem dādār Hormazd i rayōmand i x°arahemand i harvisp āgāh i kardagār i x°adāwandą x°adāwand i pādišāh bar hamā pādišāhą į nagāhdār i xālik i maxlūk alrazak rōzī dahinda i kādir u kavī u kadīm i baxšāinda i baxšāišgar i mihirbą tvąnā u dānā u pāk parwardagār. ādil pādišāhī bōzavāl bāšat. Hormazd i x°adāe i awazūnā gurz x°arahe awazāyāt. X°aršōt i amarg i rayōmand i aurvand asp bā rasāt. až hamā gunāh . . . pa patit hōm.*

Pahlavi. *pavan*[1] *šēm i Yazdān* (*aēγ*[2] *min šēm i Yazdān pētisār*[3] *babidānam*). *stāyišn*[4] *u azbāyišn vabidūnam*[5] *dātar Ōhrmazd rāyōmand gadōmand*[6] *rā vispākās*[7] (*aēγ*[8] *hamā*[9] *ākāsīh xavītūnēt*[10]) *kārkartār*[11] *martumān*[12] *madam*[13] *hamāk*[14] *x°atāyān*[15] *x°atā pātaxšah*[16] *madam harvisp*[17] *pātaxšahān*[18] *pas-pānīh*[19] *vabidūntak*[20] *pētāk*[21] *vabidūntak*[22] *hamāk*[23] *martum*[24] *u*[25] *tōrā*[26] *u*[27] *gōspand vāyandakān*[28] *rā mālō*[29] *rōčīk yehabūntak*[30] *tuvān*[31] *x°atā*[32] *kudrat*[33] *yaxsenunēt*[34] *valō*[35] *kavī*[36] *u*[37] *kadīm*[38] *xelkūntak*[39] *vināš hamą bandakān*[40] *āt u*[41] *baxšāīškar mitrbān*[42] *tuvān*[43] *u dānāk u pāk fravartār.*[44] *nēwak*[45] *šahtāīh*[46] *lā zuwāl*[47] *yehvānt.*[48] *Ōhrmazd*[49] *x°atā* (*x°atā*[50] *2 gēhān awzūnīk*[51] *vabidūn-tak hamā mandavamīhā rā*) *rawāīš u rōšnīh awzun yehvānāt. X°aršōt*[52] *amark*[53] *rāyōmand*[54] *arvadasp*[55] (*ayāwarīh*[56] *lenō*) *yehamtūnāt. min hamāk vināš . . . pavan patēt havōm.*

ZOROASTRIAN LITANIES

1. Khurshed[1] Nyaish

English Translation of the Avesta, Pahlavi, Sanskrit, Persian, and Gujarati Versions

Avesta. [The introductory passage does not occur in the Avestan text.]

0

Pazand. In the name of God. I praise[1] and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,[2] powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .[3] I repent.

Pahlavi. In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

O

Persian. *ba nām Izad. sitāyiš kunam u ẕikr kunam dādār Hormazd nārmand u wēžaḫ rā dānandah tamām asrār (az īn jahān u az ān jahān ast) u kirdigār (ya'nī paidā kunandah ast) xudāvand tamāṃ xudāvandān u pādišāh bar tamām pādišāhān nigahdārandah paidā kunandah tamāmī paidā šudagān u paiwastah rūzī dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāišgar mihrbān tavānā w dānā u pāk u parvarandah. 'adil pādišāhī bē zavāl'bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāī hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarg kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamāṃ gunāh . . . ba patīt hastam.*

Gujarati. (*šaru karūc*) *Iajdānā nāmthī dadar Hormajd khāleṣ ane nurmand tamām khabarno jāṇnār ane kāmno karnār šāhebono šāheb ane tamām pādšāho upar pādšāhā negāhā rākhnār khalakne pedā karnār ghaṇī rojino āpnār kudratmand ane joravar ane kadīm ane bakhaṣnār bakhšāvnār ane meherbān šakto ane dānā ane pāk parvaraṣ karnār. (tehnī) ādel pādšāhī kāem che. Hormajd potāṇī mele pedā thāelo vardhāno karnār che tehenī tarīf karū ane iād karū. ane bemarag khāleṣ tej ghoḍāno khāvand Khurshednī bulandī ane nur jiādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhthī . . . tobā karī pācho farū chetū.*

Avesta. *nəmasə tē Ahura Mazda ərīščiṭ parō anyāiš dāmąn. nəmō vā Amə̄ša Spəṇta vīspe hvarə.hazaošå. aētaṭ jihāṭ Ahurəm Mazdąm aētaṭ Amə̄šō Spəntō aētaṭ ašaonąm Fravašiš aētaṭ Vayąn Darəγō.X'aδātəm.*

Sanskrit. [. . .] Of all sins . . . I am penitent.

Persian. In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

Gujarati. (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

Avesta. Homage unto Thee, O Ahura Mazda,[1] thrice[2] prior to other creatures.[3] Homage unto you, O Archangels, all of one accord[4] with the Sun. May this[5] [homage] seek its way so as to reach[6] unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits[7] of the righteous,[8] this unto Vayu,[9] that follows its Own Law for the Long Period.

Pahlavi. *ɣamāz*[1] *yedrūnam*[2] *ō Lak Ōhrmazd 3 bār levīn*[3] *min*[4] *hamāk*[5] *dāmān. namaz*[6] *ō*[7] *lakūm*[8] *Amahraspandān*[9] *harvisp*[10] *pavan hamkāmik*[11] *u*[12] *hamdōšīšn.*[13] *litamū*[14] *barā*[15] *yehamtānēt*[16] *dātār*[17] *Ōhrmazd litamū*[18] *Amahraspandān*[19] *litamū*[20] *ahravān Fravahrān*[21] *litamū*[22] *Vāy i*[23] *Dēr X'ata*[24] (*ae*[25] *Rām Yazat*).

I

Sanskrit. *namas te Svāmin* (*Guro*) *Mahājñānin tridhā* (*kila manasā vacasā karmaṇā ca*) *pūrvam anyāyāḥ sṛṣṭeḥ. namo yuṣmabhyaṁ he Amīśaspintāḥ sarve ekābhilāṣāḥ* (*amīśāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayaḥ Svāminaḥ*). *atra samprāpnotu Svāmi Mahājñānī atra Amarā Gurutarāḥ* (*saptamūrtayaḥ Svāminaḥ*) *atra muktātmanāṁ Vṛddhayaḥ atra Rāmo Dīrghaṁ Rāja.*

Persian. *namāz Turā ay Xudāi mih dānā sih āyīna* (*ya'nī bah menīt u guftār u bah kardār*) *pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandah hastand* (*Amša ya'nī amarg u spantā bah ma'nī buzurg haft ṣūrat dādār Hormazd rā*). *inja baraṣid* (*ya'nī bayāyid*) *dādār Hormazd inja Amšāsfandān* (*haft ṣūrat Xudāi*) *inja Farohar ašavān inja Rām Izad Dēr Xudāi.*

Gujarati. *namūc Tune e Hormajd taraṇ martabe tamām pedāeśne* (*namū teheni*) *agāū namūc tamo tamām ek morādnā rākhnār nekinā cāhanār Amśaśpandone. e jago pohoco dādār Hormajd. e jago* (*pohoco*) *Amśaśpando. e jago* (*pohoco*) *aśo Faroharo ane e jago* (*pohoco*) *Rām Ijad Lāmbi Mudat lagino Śaheb.*

Pahlavi. I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

Sanskrit. Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amiśāspintāh*), [who are] all of one will (*amiśāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

Persian. Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amshā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

Gujarati. I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *x̌šnaoθra Ahurahe Mazdå . . . staomi ašəm.*

2

Pahlavi. *šnāyēnitarīh i Ōhrmazd . . . stāyēm ahrākīh.*

2

Sanskrit. *satkāraye Svāminaṁ Mahājñāninaṁ . . . staomi puṇyam.*

Persian. *xušnūd gardānam Hormazd rā . . . sitāyiš kunam ašōi rā.*

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārīf karū rāshtnī.*

3

Avesta. *fərastuyē humatōibyasčā hūxtōibyasčā hvarštōibyasčā mąθwōibyasčā vaxəδwōibyasčā varštvōibyasčā. aibi.gairyā daiδē vīspā humatāčā hūxtāčā hvarštāčā. paiti.ričyā daiδē vīspā dušmatāčā dužuxtāčā dužvarštāčā.*

Pahlavi. *frāz*[1] *stāyēm*[2] *humat u*[3] *hūxt u*[4] *hvaršt*[5] *pavan mēnīšn u*[6] *gōwīšn u*[7] *kunīšn. madam*[8] *vaxdūnīšnīh*[9] *yehabūnam*[10] *harvisp*[11] *humat u*[12] *hūxt u*[13] *hvaršt*[14] (*aēγ karpak vabidūnam*[15]). *barā šikānīšnīh*[16] *yehabūnam harvisp dušmat u*[17] *dužuxt*[18] *u*[19] *dužvaršt*[20] (*aēγ vinās.la vabidūnam*).

Sanskrit. *prakṛṣṭaṁ staomi sumatāni ca sūktāni ca sukṛtāni ca manasā ca vacasā ca karmaṇā ca. adhikaṁ grahaṇaṁ karomi*

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

Sanskrit. I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

Persian. I propitiate Ormazd. . . . I praise righteousness.

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude.

Avesta. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

Pahlavi. With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

Sanskrit. I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

samastānāṁ sumatānāṁ sūktānāṁ sukṛtānāṁ ca. parityāgaṁ karomi samastānāṁ durmatānāṁ durūktānāṁ duḳkṛtānāṁ ca.

Persian. *farāz sitāyam nēk menīt u nēk guftār u nēk kardār rā menišn u gavišn u kuṉišn. awar girišnī dehōm harvīsp hūmat u hūxt u hvaršt (ya'nī kirfah kunam). bah hilišnī dehōm harvīsp dūšmata u ḏūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

Gujarati. *ghaṇī tārīf karū nek naiatnī ane nek bolvānī ane nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī. ane ūpar pakḍū (iāne akhatīār karū) tamām nek manaśnī ane nek goftār ane nek kerdārne (iāne śavābnā kām karū). ane mukī dētū (iāne dūr karū) tamām burī naiat ane burū bolvū ane burā felne (iāne gunāh nahī karū).*

Avesta. *fərā vō rāhī Amərəš Spəntā yasnəmčā vahməmčā fərā mananhā fərā vačanhā fərā šyaoθanā fərā anhuyā fərā tanvasčiṯ x"aiyā uštanəm. staomi ašəm.*

Pahlavi. *frāz val[1] lakūm rātēnam mavan[2] Amahraspandān[3] havēt[4] yazišn[5] (ašnāk[6]) u[7] nyāyišn[8] (ostafrīt[9]) frāz pavan mēnišn frāz pavan gōwišn frāz[10] pavan kunišn frāz[11] pavan ax"i[12] mēnišnīk[13] frāz pavan[14] tan u[15] zak-č[16] i[17] nafš[18] jān[19] (aēγ tan pavan[20] x"ēših[21] i[22] lakūm yaxsenunam. pavan x"ēših[23] i[24] lakūm dāštan[25] hanā aēγ hat-ąm tan[26] ruvān[27] rāe[28] barā[29] apāyet yehabūntan[30] barā[31] yehabūnam). stāyēm ahrākīh.[32]*

4

Sanskrit. *prakṛṣṭaṁ yuṣmabhyaṁ dakṣiṇayāmi (kila dākṣiṇ karomi) he Amiśaspintā ijisnīṁ ca namaskṛtiṁ ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words and evil deeds.

3

Persian. I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

3

Gujarati. I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

4

Avesta. I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.[1] I praise righteousness.

Pahlavi. I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

4

Sanskrit. I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

manasā prakṛṣṭena vacasā prakṛṣṭena karmaṇā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭaṁ tanoṣca nijaṁ jīvaṁ (kila saktaṁ svādhinatayā yuṣmākaṁ dhārayāmi. svādhinatayā yuṣmākaṁ dhāraṇam evaṁ kila'yadi dātuṁ yogyaṁ tat viśeṣeṇa dadāmi). staomi puṇyam.

Persian. *farāz šumā rād hastam kih Amšāsfandān hastand izišn u nyāyišn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahū farāz pa tan farāz pa ān xēš jān (ya'nī tan bah xēš šumā dāram. bah xēš šumā dāštan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahī.*

Gujarati. *ane tamo bujorag Amšāspandone ijašhe ane šakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andešāe buland tane ane potānā jīve karī (iāne māhārū tan rovānne vāšte āpvū paḍe to khašušan āpū). ane tārīf karū rāšūnī.*

5

Avesta. *nəmō Ahurāi Mazdāi. nəmō Amšaēibyō Spəntaēibyō. nəmō Miθrāi vouru.gaoyaoitōe. nəmō Hvarə.xšaētāi aurvaṭ.aspāi. nəmō ābyō dōiθrābyō yå Ahurahe Mazdå. nəmō Gāuš. nəmō Gayehe. nəmō Zaraθuštrahe Spitāmahe ašaonō Fravašōe. nəməm vīspayå Ašaonō stōiš haiθyāičå bavaiθyāiča būšyaiθyāiča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

4

Persian. I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

4

Gujarati. And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

Avesta. Homage[1] unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.[2] Homage unto the Sun, the swift-horsed. Homage unto these[3] two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,[4] that is, that is coming into being[5] and that will be.

Havani Gāh

Vohū uxšva Manaŋha Xšaθra Ašača uštā tanūm.

Rapiθwina Gāh

imā raočā barəzištəm barəzimanąm.

Uzayeirina Gāh

yahmī Spəntā Θwā Mainyū urvaēsē jasō.

5

Pahlavi. *namāz*[1] *ō*[2] *Ōhrmazd*[3] (*u*[4] *Ōhrmazd guft*[5] *aēγ nyāyišn ō li γal*[6] *kart yehvūnēt mavan*[7] *šapīrān*[8] *fravartārtum saritarān*[9] *zatārtum*[10]). *namāz*[11] *ō Amahraspandān* (*u*[12] *Amahraspandān guft aēγ nyāyišn ō*[13] *len*[14] *val*[15] *kart yehvūnēt mavan patmānīk*[16] *vaštamūnēt u*[17] *patmānīk dārēt*[18] *u*[19] *kolā-č*[20] *i*[21] *min*[22] *patmān*[23] *'barā*[24] *parīzēt*[25] *val*[26] *šapīrān u*[27] *arzānīkān yehabūnēt*[28]). *namāz*[29] *ō Mitr i*[30] *frāx*ᵉ*gōyōt*[31] (*Mitr*[32] *i*[33] *frāx*ᵉ*gōyōt*[34] *guft aēγ nyāyišn ō li val*[35] *kart yehvūnēt*[36] *mavγn*[37] *Mitr i*[38] *ruvān*[39] *i*[40] *naf*[41] *xūp yaxsenunēt*[42] *čē*[43] *amat-aš*[45] *Mitr*[44] *madam*[45] *ruvān i*[46] *naf*[47] *xūp*[47] *dāšt yehvūnēt aš hamāk*[48] *dām i Ōhrmazd xūp dāšt yehvūnēt*[49]). *namāz*[50] *ō X*ᵛ*aršēt*[51] *i*[52] *arvadasp*[53] (*u*[54] *X*ᵛ*aršēt*[55] *i*[56] *arvadasp*[57] *guft*[58] *aēγ nyāyišn*[59] *ō*[60] *li val*[61] *kart yehvūnēt mavan*[62] *ranj*[63] *pavan kār*[64] *karpak vabidūntan*[65] *mekadrūnyēn*[66] *lā pavan ranj*[67] *yaxsenunēt mā li-č*[68] *den*[69] *rās i*[70] *lī*[71] *yaxsenunąm*[72] *yātūnam*[73] *vazlunam lā pavan ranj*[74] *yaxsenunam*). *namāz*[75] *ō*[76] *Mayā*[77] *Doisr i*[78] *Ōhrmazd dāt* (*mēnāk*[79] *Ardvisūr*[80] *Yazat hučašmīk*.[81] *Doisr*[82] *i*[83] *Ōhrmazd dāt guft aēγ nyāyišn*[84] *ō*[85] *li*[86] *val*[87] [4]*kart yehvūnēt*[88] *mavan*[89] *hamāk*[90] *dām*[91] *i*[92] *Ōhrmazd pavan hučašmīh madam nikīrēt u*[93] *hič aiš pavan duščašmīh madam lā nikīrēt u*[94] *hixr*[95] *val mayā*[96] *lā yedrūnēt*[97]). *namāz*[98] *ō*[99] *Tōrā u*[100] *namāz*[101] *val*[102] *Gaγδmart*[103] (*u*[104] *Tōrā u*[105] *Gaγδmart*[106] *guft aēγ*[107] *nyāyišn*[108] *min*[109] *val*[110] *šapīr*[111] *mekadrūnēm*[112] *mavan*[113] *mas bēn kas*[114] *u kas bēn mas vičīr xavītūnēt*[115] *kartan amat*[116] *brāt i*[117] *kas bēn brāt i*[118] *mas vinās vabidūnyēn*[119] *ax*[120] *i*[121] *mās ax*[122] *i*[123] *kas parā āmūrzēt*). *namāz*[124] *ō*[125] *Zaratušt*[126] *i*[127] *Spitamān*[128] *i*[129] *ahrav*[130] *Fravahr*[131] (*u*[132] *Zaratušt*[133] *guft*[134] *aēγ*[135] *nyāyišn min*[136] *val*[137] *šapīr*[138] *mekadrunam*[139] *mavan*

At the Havani Gah.

Further the body through Vohuman,[6] Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end[7] Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

Pahlavi. Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).' Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).' Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).' Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).' Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardvisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).' Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).' Homage unto Spitama Zartusht of

pavan denā[140] *Dēn ʿ*[141] *šapīr*[142] *Mazdayasn*[143] *vīš*[144] *vēh*[145] *yekavīmūnēt*[146] *zak*[147] *min Dēn*[148] *pētāk*[149] *vīš*[150] *mēnēt vīš gōwēt vīš kunēt*[151]). *nemāz*[152] *ō*[153] *harvisp*[154] *zak*[155] *ʿī*[156] *ahravān getīh*[157] *mavan-č*[158] *ast mavan-č yehvānt*[159] *havād mavan-č*[160] *yehvānd*.[161]

Bāmdāt

šapīr-(am)[162] *vaxšinde*[163] *mēnišn*[164] *Xᵛatāe*[165] *(aēγ-am*[166] *frārōntar mēnišn*[167] *ḫarā vabidūn*[168]). *u*[169] *mavan-č*[170] *ahrākīh (kār u*[171] *karpak*[172] *zyam kart yekavīmūnēt*[173]) *nēwakīh-č*[174] *ō*[175] *tan-(am yehabūn*[176]).

Nēmrōč

denā-(m[177] *ruvān*[178] *ō*[179] *zak*[180]) *rōšnīh*[181] *ʿī*[182] *bālist*[183] *bālēn*[184] *(hand*[185]) *(aēγ-am*[186] *ruvān*[187] *barā ō Xᵛaršēt pāyak yehamtūnāt).*

Aspārak

pavan[188] *Lak madam*[189] *Awzūnīk Mēnūk*[190] *vartīšn*[191] *yehamtūnāt (aēγ*[192] *ḫēn zamān Rīstāxīz min*[193] *saritarīh*[194] *ō*[195] *šapīrīh (Tan ʿī*[196] *Pasīn*[197]). *amat*[198] *laxvār ān ham yehamtūnam*[199] *af-am pavan vēnīšn Lak arzānīk*[200] *barā vabidūn*[201]).

5

Sanskrit. *namaḥ Svāmine Mahājñānine. namo Amarebhyo Gurūtarebhyaḥ. namo Mihirāya nivāsitāraṇyāya. namaḥ Sūryāya tejasvine vegavadaśvāya. namaḥ tebhyo Locanebhyo yāni Svāmino Mahājñāninaḥ. namo Gomūrtaye (prāksṛṣṭaye). namo Gaiomardāya (ādyapurūṣāya). namo Jarathuštrasya Spitamaputrasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanāṁ sṛṣṭaye vartamānānāṁ ca atītānāṁ ca bhaviṣyāṇāṁ ca.*

Hāuana

uttamaṁ vardhaya manaḥ Svāmin (kila me manaḥ sadācāritaraṁ kuru) puṇyāt ca śubḥaṁ tanoḥ (kila kāryaṁ puṇyaṁca yan mayā kṛtam asti tasmāt ca śubhaṁ vapuṣi me dehi).

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion).' Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

5

Sanskrit. Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

Rapithvin

ayam (ātmā tasmin) tejasi yat uñcānām uñcaṁ (kila me ātmā Sūryocchrapāde prāpnotu).

Ujaieirina

Tvayā Gurutara Adṛśyarūpin paribhrāmatā prāpnoti (nikṛṣṭatāyāḥ uttamatāṁ) (tanoḥ akṣayatām).

5

Persian. *namāz ān Hormazd Xudāī (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namāz ān Amšāsfandān (Amšāsfandān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dārīd u harcih az u paimānah ōi vēhān u arzānyān dehīd). namāz ān Mihr frāgavyuīd (Mihr frāgavyuīd guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārīd). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāī rā. namāz Gāv fardum āfrīdah rā. namāz Gayomard fardum āfrīdah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvisp ašavān dahišn rā hastān budān bēdān rā.*

Hāvan

bayafzāī menišn rā ay Hormazd (ya'nī menišn marā farāz u tēz bakun) az kirfah xūbī tan rā.

Rapiθwin

in (ravān b-ān) rōšnī kih az bālā bālatar (ya'nī ravān man bah Xuršēd pāyēdarasād).

Uzirin

bah Tu ay Afzūn Menu bargaštagān barasand (az badī bah nēkī Tan Pasīn).

Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

Persian. Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked).' Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy).' Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul).'" Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

5

Gujarati. *namūc Hormajdne (dādār Hormajde farmāvīū che ke je śakhaś nek lokone tathā parejgārone ghaṇā pāle ane parvaraś kare ane burā lokone śajā dīe te śakhaśe goeā māhārī nīāeś kīdhī). namūc Amaśaśpandone (Amaśaśpandoe kahīū che je andāje khāe ane andāje rākhe ane andājā kartā jīādā rehe te cīj nek tathā aśo lokone bakhśeś kare te śakhśe goeā māhārī nīāeś kīdhī). namūc Meher Ijad jangalmā pāśbānī karnārne (Meher Ijade farmāvīū che je māhārī nīāeś teṇe kīdhī ke jeṇe potānā rovān ūpar māeā ane meherbānī rākhī ke te śakhaśe goeā Xudāenī khalak ūpar māeā ane meherbānī rākhī). namūc Khurśed tej ghoḍānā śāhebne (Khurśed tej ghoḍānā śāhebe farmāvīūc ke māhārī nīāeś teṇe kīdhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (peḍā kīdhelā) je Pāṇīnā Caśmā che tehene (iāne Arduīśur Bānune). namūc Gāvīodādne namūc Gaiomaradne (Gāvīodād te gāene keheche ke je gāene Khodāetālae roje avalmā khalaknī ābādānīne vāśte āe dunīāmā mokli hatī. Gaiomarad te Khodāetālae pehelū inśān e dunīānī ābādīne vāśte mokaleū hatū tehne keheche ke e tamām inśānano bāp tathā morabī che e Gaiomaradne Pehelavīmo Gelśāhā tathā Avaśtāmā Gaiehe tathā Gaiehe Marethan keheche. e Gāvīodād tathā Gaiomarade farmāvīūc ke māhārī nīāeś e śakhaśe kīdhī ke je śakhaś potāthī vaḍā ādmīno andājo rākhe ane tehenā martabāne jāṇe ane nādhlo bhāī potāthī mohtā bhāīno adab rākhe ane kabī jo nādhlā bhāīthī kāī cuk thāī hoe to teheno vaḍo bhāī meherbān thāī māf kare). namūc Jartośt Aśpantamānnā aśo Faroharne (Jartośte farmavīū che je goeā māhārī nīāeś teṇe kīdhī je e bhalī Mājdīaśnī Dīn ūpar beśak begumān ane ūśtavār rehe ane je kāī Dīnmā hukam farmāvelo che te paramāṇe ghaṇū nek vamāśe ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamām aśovono ṭolo je hamaṇā che ane thāī gīo ane thāśe teṭṭene.*

5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects, and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelšāhā* in Pahlavi and *Gaiehē* and *Gaiehe Mareθan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

Havan

e Ṡaheb (māhārī) bhalī-manaśnine jīade kar (iāne ghaṇi nek kar). ane śavābne badle (māhārā) tanane nekī (aṗ).

Rapithwin

e (māhārā rovān) bulandīthī bulandtar rośanīmā (iāne Khurśed pāeā Beheśtmā pohoco).

Uzirin

e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne rašatakhejanā vakhatmā burāi ṭalīne nekīne pohocāḍ[24]).

6

Avesta. *Hvarə.xšaētəm amə̄šəm raēm aurvaṯ.aspəm yazamaide. Miθrəm vouru.gaoyaoitīm yazamaide*

arš.vačaŋhəm vyāxanəm
hazaŋra.gaošəm hu-tāštəm
baēvarə.čašmanəm bərəzantəm
pərəθu.vaēδayanəm sūrem
axᵛafnəm jaγaurvāŋhəm.

6

Pahlavi. [. . .] *Mitr*[1] *i*[2] *fraxᵛgōyōt*[3] *izam*[4] *i*[5] *rāst gōwišn*[6] *i*[7] *hanjamanīk*[8] *hazār*[9] *gāš*[10] *ī*[11] *hatāšīt*[12] *i*[13] *bēvar čašm-i*[14] *buland*[15] *i*[16] *pur ākās*[17] (*pavan*[18] *kār i*[19] *dēnā*[20] *u*[21] *zyaš bēn xᵛēškarīh*[22]) *u*[23] *awzār*[24] *u axᵛāb*[25] (*aēγ-aš*[26] *bušasp*[27] *lait*[28]) *u*[29] (*ayāwarīh*[30] *yedrūnīšn*) *jigār.*[31]

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

> Whose word is true, who is of the assembly,
> Who has a thousand ears, the well-shaped one,
> Who has ten thousand eyes, the exalted one,
> Who has wide knowledge, the helpful one,
> Who sleepeth not, the ever wakeful.[1]

Pahlavi. [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

6

Sanskrit. [. . .] *Mihiraṁ (maitri-adhipatiṁ) nivāsitāraṇyaṁ ārādhaye śatyavācaṁ hañjamanikaṁ sahasrakarṇaṁ (tasya sahasrakarṇatā ca evaṁ kila sahasram Īajdānāṁ samam anena niyuktam asti te ca Mihiraṁ prati bruvanti yat idaṁ ca śṛṇu idaṁ ca śṛṇu) sughaṭarūpaṁ daśasahasralocanam (asya daśasahasralocanatā ca evaṁ kila daśasahasram Īajdānāṁ samam anena niyuktam asti te ca Mihiram prati bruvanti yat idaṁ ca paśya idaṁ ca paśya) māhattaraṁ sampūrṇa-vettāraṁ (kāryanyāyānāṁ) sādhakam anidraṁ baliṣṭhabhujam.*

Persian. [. . .] *Mihr sardār maḥabbat rā bāšandah rā buzurg dāram rāst guftār anjamanī hazār gūš (ya'nī hazār gūšī āncanān kih hazār Izad b-u ḥavālah kardah estand ēšān pēš Mihr guyand kih īn bašnav u ān bašnav ān hamah rā dar yak laḥaẓa bašnavad) nēk paidā kardah dah hazār cašm (urā dah hazār cašm īn āyinah ya'nī dah hazār Izad bah u ḥavālah kardah estand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaẓa bah bīnad) bulandtar tamām dānandah (kār 'ādil) 'aẓmatī bēdār zūr bah bāzū dārad.*

Gujarati. *Khurśed bemarag ane khāleś tej ghoḍānā śāhebne ārādhū. Meher Ijad jangalnā pāśbānne ārādhū rāśī bolnār anajumanno karnār hajār kānno śāheb (hajār kānno te Meher Ijadno kalab che. śabab e je e Meher Ijadno e khubī ane ejmat che ke hajār kāne je vāto naḥī śābhḷī śakhāe te potānā bee kāne śābhle che. valī lakheche je hajār fareśtā Meher Ijadne havāle dādār Hormajde kidheā che. te śaghlāvo e Meher Ijadne ekāragī sthā thāine vāto keheche te śaghlāvonū tarat śābhḷī śakheche) nek pedā kidhelo ane daś hajār ākhno (daś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubī ane ejmat bakhśī*

Sanskrit. [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

Persian. [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

6

Gujarati. I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes'

che ke daś hajar ākhe karī je ājo dekhā nahī śake te 2 ākhthī e Meher Ijad ek lekhejāmā joi śakeche) ghaṇo buland ane ghaṇo khabardār kathā ejmuṭī ane bekhoḍb (idane hameśe jāgtq) jorāvar bājuno.

7

Avesta. *Miθrəm vispaṇąm daḥyuṇąm*
daiiəhu.paitīm yazamaide
yim fradaθaṭ Ahurō
Mazdā xᵛarənaŋuhastəməm
mainyavanąm Yazataṇąm.
taṭ nō jamyāṭ avaŋhe
Miθra Ahura bərəzanta.
Hvarə.xšaētəm amərəm raēm
aurvaṭ.aspəm yazamaide.

7

Pahlavi. *Mitr*[1] *i*[2] *harvistīn matāān*[3] *dēhupat*[4] *yezbexūnam*[5] *mavan*[6] *frāz*[7] *yehabūnt*[8] *Ōhrmazd gadā havāītūm*[9] *min mēnūkān*[10] *Yazatān.*[11] *zak*[12] *valā*[13] *lenā yehamtūnāt pavan*[14] *ayāwārīh*[15] *Mitr*[16] *xᵛatāe*[17] *i*[18] *buland. Xᵛaršēt amark rāyōmand*[19] *arvadasp*[20] *īzaṇn.*[21]

7

Sanskrit. *Mihiraṁ sarveṣāṁ grāmāṇāṁ rājānam ārādhaye yaṁ prādadat Svāmī Mahājñānī śrīmattam adṛśyarūpebhyo Īajdebhyaḥ. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahattara. Sūryaṁ tejasvinam amaraṁ śuddhimantaṁ vegavadaśvam*

7

Persian. *Mihr tamām šahrān pādišāh rā buzurg dāram ān rā kih buland dādah Hormazd Xudā nūrmand az mēnūān Izadān. ān marā rāsad bayārī Mihr xudā mihtar. Xuršēd nūrmand bēmarg xāliṣtar tīz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

Avesta.

We sacrifice unto Mithra
The lord of all countries,
Whom Ahura Mazda created[1] the most glorious
Of the spiritual Angels.
So may there come unto us for aid
Both Mithra and Ahura, the two exalted ones.
We sacrifice unto the immortal,
Radiant, swift-horsed Sun.

7

Pahlavi. I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

Sanskrit. I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

7

Persian. I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

Gujarati. *(ane) tamām šeherono pādšāhā Meher Ijadne ārādhū ke jehene Hormajde bījā māno Ijado kartā ghaṇo bujorg ṅurmand pedā kīdho. te Meher Ijad buland šāheb māhārī madade pohoco. Khuršed bemarag khāleš tej ghoḍānā khāvandne ārādhū.*

8

Avesta. *Tištrīm drvō.čašmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvå x"arənaṇuhå yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm x"arənaṇuhantəm yazamaide. θwāšəm X"aŧ yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm X"aδātəm yazamaide. Vātəm spəntəm huδāθəm yazamaide. razištąm Čistąm Mazda.δātąm ašaonīm yazamaide. Daēnąm vaṇuhīm Mazda.yasnīm yazamaide. Paδąm x"āstāitīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm ızda.δātəm yazamaide.*

8

Pahlavī. *Tištr*[1] *drust*[2] *cašm*[3] *rā yezbexūnam.*[4] *Tištr*[5] *rā*[6] *ızam* (*ae*[7] *manāzil i*[8] *vārān*). *vārišnīk*[9] *Tištr stār*[10] *rā ızam.*[11] *Tištr*[12] *stār*[13] *rāyōmand*[14] *gadōmand*[15] *yezbexūnam.*[16] *Vanant stār*[17] *i*[18] *Ōhrmazd dāt*[19] *yezbexūnam.*[20] *Tištr*[21] *stār*[22] *i rāyōmand gādōmand*[23] *ızam. Spāš*[24] *i*[25] *X"adāt*[26] *yezbexūnam.*[27] *Zamān*[28] *i*[29] *Akanārak*[30] *ızam.*[31] *Zamān*[32] *i*[33] *Dirang*[34] *X"atāe*[35] *ızam.*[36] *Vāt*[37] *i*[38] *awzūnīk*[39] *hudāk*[40] *ızam.*[41] *razistak*[42] *i*[43] *Frazānak*[44] *i*[45] *Ōhrmazd dāt ahrąv ızam*[46] (*aēγ*[47] *Dēn Yazat*). *Dēn i*[48] *šapīr i*[49] *Mazdayąsn*[50] *yezbexūnam.*[51] *Rās*[52] *i*[53] *šapīr libbemā*[54] *rawišnīh*[55] *ızam*[56] (*aēγ*[57] *Rās i Vahišt*). *zarīnōmand awzān rā ızam*[58] (*mavan*[59] *mayā i*[60] *šaḫnam i*[61] *vahārīk*[62] *min*[63] *azīr zamīk*[64] *lālā*[65] *barā yatūnēt pavan rās*[66] *i*[67] *valā*). *Sōkant Kōf*[68] *i*[69] *Ōhrmazd dāt ızam.*

7

Gujarati. I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

8

Avesta. We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants[1] on Tishtrya. We sacrifice unto Tishtrya, the radiant, [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path[2] leading to the good state. We sacrifice unto the golden shaft.[3] We sacrifice unto Mount Saokanta, made by Mazda.

8

Pahlavi. I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time.[3] I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

8

Sanskrit. *Tistaratārakasya rūpavatīm dṛṣṭim ārādhaye. Tistaratārakam ārādhaye (Tistaram iti vṛṣṭinakṣatram). Tistaratārakasya vṛṣṭiḥ ārādhaye. Tistaratārakasya śuddhiḥ śriyaśca ārādhaye. Vanantaṁ tārakam Mahājñāninā dattam ārādhaye. Tistaratārakaṁ śuddhimantaṁ śrīmantam ārādhaye. Śubhacakraṁ Svayaṁ santiṣṭhamānanı ārādhaye. Kālam Anantam ārādhaye. Samayaṁ Dīrgharājānam ārādhaye. Vātam mahattaram uttamadāninam ārādhaye. Śuddhāṁ Nirvāṇajñānitām Mahājñāninā nirmitām puṇyātmanīm ārādhaye. Dīnim uttamām Mājdaiasnīm ārādhaye. Panthānam abhilāṣiṇam ārādhaye. suvarṇamayaṁ śastram ārādhaye (kila Saokantaparvatopari pṛthivīmūlād ārabhya suvarṇamayanalikā nirmitā asti tena chidreṇa pṛthivītalastham udakam ākāśe arohati tat tu vātāhataṁ sarvatra prasarati ataeva tuṣārodakaṁ jāyate tat ca śastraṁ suvarṇamayam ārādhaye). Saokantaṁ Girim Mahājñānina dattam ārādhaye.*

8

Pehlavi. *nūrmand dīdār Tištar sitārah rā buzurg dāram. Tištar sitārah rā buzurg dāram (ya'nī manzil bārān). bārišnī Tištar sitārah rā buzurg dāram. xāliṣī u nūrānī Tištar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xāliṣī u nūrānī Tištar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah rā buzurg dāram. Zamānah Bēkinārah rā buzurg dāram. Zamānah Dēr Pādišāh rā buzurg dāram. Bād mihtar nēkī dahandah rā buzurg dāram. xāliṣī Dur binandah kār Hormazd dādah kirfahgar rā buzurg dāram. Dīn bih Māzdayasnī rā buzurg dāram. Rāh dilērī rā buzurg dāram. zarīn alat rā buzurg dāram (ya'nī bar Koh Sokant az tah zamīn zarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

8

Sanskrit. I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge.

8

Persian. I venerate the brilliant vision of the star Tishtar. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazdayasnian Religion. I venerate the Path of valor. I venerate the

alat surāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar āsmān bālā šavad u ān az bād ẓarb xūrdah bahar jā baravad u an kār rā āb sard bahārī paidā šavad. ān alat zarīn rā buzurg dāram). Kok Sokaḥt Hormazd paidā kardah rā buzurg dāram.

8

Gujarati. *darušt caśaṃno Teštar šetāro che. tene ārādhū. Teštar (iāne varšatnā nakhetar) ne ārādhū. Teštarnā varaśvane ārādhū. Teštar šetārānī khāleš tathā nurne ārādhū. Hormajdno pedā kidhelo Vanant šetāro che. tene ārādhū. (Vanant šetāro te ek moṭā šetārānū nām che ke je šetāro Dojakh upar mavakal che. dojakhī rovāno e šetārānā nurthā aśeaš pāmeche). nurmand khāleš Teštar šetārāne ārādhū. Āšamānno Carakh Potaṇī mele farto che (tene) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādar Hormajdne taluk che. kāeje te Pedānā karnār Śāhebnū āgāj (te šaru thavū) ane anjām (te ākher thavū) koine mālum nathī ke te Śāheb kevāre pedā thāeo ane kāhāšudhī reheše). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varaš 12,000 nā jamānāne keheche ke je jamāno hamṇā cāleche). nekino āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kidhelo rāšt dānā (ane) aśo (Dīn Ijad) ne ārādhū. behetar Mūjdiašnī Dinne ārādhū. delpašand Rāhāne ārādhū (iāne Beheštanā Māragne) ārādhū. ejamatī šunānā nalne ārādhū. Hormajdnā pedā kīdhelā Śokant Pāhāḍne ārādhū.*

9

Avesta. *vispəmča ašavaŋm ṃainyaom Yazatəm yazamaide. vispəmča ašavanəm gaēθīm Yazatəm yazamaide. haom urvānem yazamaide. havąm Fravašīm yazamaide. jasa me avaŋhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

8

Gujarati. There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

Avesta. We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

Mazda. ašaunąm vanuhīš sūrā spəntā Fravašayō yazamaide. Hvarə.xšaētəm amə̄šəm raēm aurvaṯ.aspəm yazamaide.

9

Pahlavi. *harvisp*[1] *ahrav*[2] *Yazat*[3] *i*[4] *mēnūk yezbexūnam.*[5] *harvisp*[6] *ahrav*[7] *Yazat*[8] *i*[9] *gētīh*[10] *yezbexūnam*[11] (*ae*[12] *Yazat*[13] *i*[14] *gētīh čigōn*[15] *Ātaš*[16] *u Mayā i*[17] *Ardvīsūr*[18] *u Vāt i*[19] *awzūnīk*[20] *u X*ᵛ*aršēt u Māh u Zamīk. denā*[21] *hamā*[22] *Yazat i*[23] *gētīhōmand mavan*[24] *anšūtaān pavan cašm*[25] *tuvān dīt*[26] *u zak Yazat*[27] *i mēnūk lā tuvān dīt*[28]). *ruvān*[29] *i*[30] *nafšā rā izam.*[31] *Fravahr*[32] *i*[33] *nafšā rā izam.*[34] *barā*[35] *yehamtūn ō*[36] *ayāwārīh*[37] *i*[38] *lī*[39] *Ōhrmazd. ahravān šapīrān*[40] *awzārān*[41] *awzūnīkān*[42] *Fravahr*[43] *i*[45] *amark*[46] *rāyōmand*[47] *arvadasp*[48] *izam.*[49]

Sanskrit. *samagraṁ ca puṇyātmakam paralokacāriṇam Īajdagaṇam ārādhaye. samagraṁ ca puṇyātmakam pṛthivīcāriṇam Īajdagaṇam ārādhaye. svīyam ātmānam ārādhaye. svīyaṁ Vṛddhiṁ ārādhaye. ehi me sahāyatāyāi Mahājñānin . . . Sūryaṁ tejasvinam amaraṁ śuddhimantaṁ vegavadaśvam ārādhaye.*

9

Persian. *tamām ašavān menō bāšandagān Izadān rā buzurg dāram. tamām ašavān bāšandagān gētīān Izadān rā buzurg dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'azmat dārandagān afzūnyān rā buzurg dāram. Xuršēd bēmarg nūrmand tīz asp rā buzurg dāram.*

9

Gujarati. *te jehānnā tamām aṣo Ijadone ārādhū. e jehānnā tamām aṣo Ijadone ārādhū. (e jehānnā tamām aṣo Ijado te Āftāb Mahatāb Āvā Arduīsur tathā Ātaṣne keheche. vaḥ e dunāmā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Pahlavi. I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardvisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Sanskrit. I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

9

Persian. I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

9

Gujarati. I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardvisur, and Fire—all these are called the righteous

je ādamō nek kāmnā karnār che tevonnebī e dunīānā Fareštā kehecheh). potānā rovānne arādhū . . . pohoc māhārī iārie e Hormajd. behetar jīadatīhā karnār aśo Faroharone arādhū. Khurśed bemarag khaleś tej ghoḍānā śahebne arādhū.

10

Avesta. *fravarāne . . . Ahura.ṭkaēśō.* [*Gāh.*] *Hvarə.xšaētahe amәšahe raēvahe aurvaṭ.aspahe xšnaoθra . . . frasastayaēča. yaθā Aḫū vairyō . . . viθvā mraotū.*

Pāzlavi. *franāmam . . . Ōhrmazd Dātistān.* [*Gāh.*] *X'arśēt*[1] *ī*[2] *amark rāyōmand arvadasp pavan šnayēnītārīh . . . frāč āfrīnakānīh. čigōn Ahu kāmak . . . dānišnīk yemalēlānam.*

10

Sanskrit. *prabravīmi . . . Hormijdanyāyavatīm.* [*Gāh.*] *Sūryasya tejasvino 'marasya śuddhimato vegavadaśvasya ānandanāya . . . prakaṭanāya. yathā Svāminaḥ kāmaḥ . . . vijñāya bravīmi.*

10

Persian. *baxānam . . . Hormazd 'Adl.* [*Gāh.*] *Xurśēd bēmarg nūrmand tīz asp rā xušnūd kunam . . . āškār kunam. cūn murād Xudāi . . . bah bulandīh marā bagūi.*

Gujarati. *bujoragīlḳ paḍhū . . . Hormajdno hokam.* [*Gāh.*] *Khurśed bemarag khaleś tej ghoḍānā khavandne khuśhāl karvāne*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world)* I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

Sanskrit. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

Persian. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

Gujarati. I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

vāste . . . mashur karū. je mīśale Hormajdnī khāeś . . . e raveśe khabar kahūc.

II

Avesta. *Hvarə·xšaētəm amə̄śəm raēm aurvaṯ.aspəm yazamaide.*

āaṯ yaṯ Hvarə raoxšne tāpayeiti āaṯ yaṯ Hvarə raočō tāpayeiti hištənti mainyavāŋhō Yazaθŋhō satəmca hazaŋrəmca. taṯ x"arənō hanbārayeinti. taṯ x"arənō nipārayeinti. taṯ x"arənō baxšənti ząm paiti Ahura.ðātąm fraðatiča ašahe gaēðā fraðatiča ašahe tanuye fraðatiča Hvarə yat amə̄śəm raēm aurvaṯ.aspəm.

II

Pahlavi. *X"aršēt*[1] *amark rāyōmand*[2] *arvadasp*[3] *yazbexūnam.*[4] *adīn*[5] *amat*[6] *X"aršēt*[7] *rōšn*[8] *tapēt*[9] (*aēγ*[10] *lāla yātūnēt*). *adīn*[11] *amat*[12] *X"aršēt*[13] *rōšn*[14] *tapēt* (*xadūnak*[15]) *yekavīmūnd*[16] *mēnūk*[17] *Yazat*[18] *satakānak*[19] *u*[20] *hazārkānak.*[21] *ētōn*[22] *zak*[23] *gadō ham*[24] *yedrūnd*[25] (*val ae*[26] *jīvāk*) *u*[27] *zak*[28] *gadō barā*[29] *rānīnd*[30] (*pavan*[31] *ēvakartakīh*) *u*[32] *zak*[33] *gadō xelkūnd*[34] *pavan zamīk madam*[35] *i*[36] *Ōhrmazd dāt pavan*[37] *frādahišnīh*[38] *zak i*[39] *ahrākīh*[40] *gēhān*[41] *pavan frādahišnīh*[42] *zak*[43] *i*[44] *ahrākīh*[45] *tan* (*aēγ*[46] *vad*[47] *barā ąwzāyāt*[48]) *pavan*[49] *frādahišnīh*[50] *X"aršēt mavan*[51] *amark rāyōmand*[52] *arvadasp.*[53]

II

Sanskrit. *Sūryaṁ tejasvinam amaraṁ śuddhimantaṁ vegavadaśvam ārādhaye. „tato yāt Sūryaḥ rociṣmān tapate* (*kila ūrdhvam eti*) *yaṯ Sūryasya pariveṣaḥ tapate tiṣṭhanti adṛśyāḥ Īajdāḥ śataḍhā ca sahasradhā ca. tataḥ śriyaṁ sammelayanti* (*ekatra*). *taṯaḥ śriyam pracālayanti* (*vā ekahelayā*). *tataḥ śriyaṁ varṣanti jagatyām upari Ahurmijdadattāyām* (*Svāminirmitāyaṁ*) *vṛddhidātyā ca puṇyātmakāyāḥ pṛthivīvibhateḥ vṛddhidātyā ca*

lord of swift horse. As is the desire of Ormazd . . . so I announce.

11

Avesta. We sacrifice unto the immortal
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance[1] of the Sun that [is] immortal, radiant, swift-horsed.

11

Pahlavi. I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

11

Sanskrit. I propritiate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

puṇyatmakānaṁ śaṁrriṇaṁ vṛddhidātyā ca Sūryasya yaḥ amaraḥ śuddhimān vegavadaśvaḥ.

11

Persian. *Xuršēd bēmarg nūrmand tēz asp rā buzurg dāram. ān zamān kih Xuršēd rōšan tābēd (ya'ni bālā āyad) ān zamān kih Xuršēd nūr tābēd hastand mēnūyān Izadān sadakān hazārakān. ēšān nūr baxšand (yakbār). ēšān nūr ravāj dahand (yakbārah). ēšān nūr babārand bar zamīn Hormazd dād zyādah dādan xūbī in jahān ān čih ḍā kirfah bāšad zyādah tanumand kirfahgarān zyādah dādan Xuršēd kih bēmarg xāliṣ tēz asp bāšad.*

11

Gujarati. *Khurśed bemarag khāleś tej ghoḍāna śāhēbne ārādhū. je vakhatэrośan Khurśed tapec jevāre rośan Khurśednū nur tapec tevāre mīno Ijado śoogaṇā tathā hajārgaṇā e dunīānī aśoinī varadhīne vāśte ane tannī pākīnī varadhīne vāśte Khurśed bemarag khāleś je tej ghoḍāno śāheb che tenī jīādatīne vāśte (Khurśednī śāthe) ūbhā rehec ane te tamām nurne ekṭhā lai jāec tamām nurne calāvec ane te tamām nurne Hormajdnī peḍā kidheli jamīn upar bakhśec.*

12

Avesta. *āaṭ yaṭ Hvarə̄ mzuxšyeiti bvaṭ zqm Ahura.ðātqm yaoždāθrəm āpəm taćintqm yaoždāθrəm āpem xayanqm yaoždāθrəm āpəm xrayanqm yaoždāθrem āpəm arəmaēštqm yaqždāθrəm. bvaṭ dąma ašava yaoždāθrəm yā hənti Spəntahe Mainyəuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

11

Persian. I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

11

Gujarati. I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

12

Avesta. When the Sun rises up, purification[1] comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

12

Pahlavi. *adūn amat*[1] *X*ᵛ*aršēt*[3] *lāla awzāyet*[5] (*aēγ*[4] *lāla yātūnēt*[6]) *yehvūnēt*[6] *zam*[7] *Ōhrmazd dāt yōždāsr*[8] (*min zāk*[9] *ahōkēnišn zyaš*[10] *pavan šap*[11] *Šēdā*[12] *madam*[13] *gōmīxt*[14]) *mayā*[15] *i*[16] *tačāk*[17] *yōždāsr*[18] *mayā i*[19] *xānīk*[20] *yōždāsr*[21] *mayā i*[22] *zray*[23] *yōždāsr mayā i*[24] *armēčt*[25] *yōždāsr. yehvūnēt*[26] *dām i*[27] *ahrav*[28] *yōždāsr mavan havōd Spēnāk Mēnūk*[29] (*aēγ*[30] *valō*[31] *nafšō havōd*).

12

Sanskrit. *tato yat Sūryaḥ ūrdhvam ārohati bhavati pṛthivī Hormijdadattā pavitratarā* (*tasmāt kutsitāt* [*kuthitāt*] *yat rātrau Devāḥ upari kṣipanti*) *udakam pravāhaṇam pavitrataram udakaṁ kūpakānām pavitrataram udakaṁ samudrāṇām pavitrataram udakaṁ sthāvarāṇām pavitrataraṁ* (*taḍāgādīnāṁ ca*). *bhavati sṛṣṭiḥ puṇyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ Svāminaḥ.*

12

Persian. *an zamān kih Xuršēd bālā āyad bāšad zamīn Hormazd āfridah pāktar* (*az ān palīdī kih Dīvān dar šab andāzand*) *āb kārezahā pāk šavad āb cāhā pāk šavad āb daryāha pāk šavad āb īstādah* (*talābhā*) *pāk gardad. bāšad paidāīš nēk pāk kih hast ān Buzurgtar Mēnā Xudāī.*

12

Gujarati. *ane jevāre rošan Khuršed bulandīmā ūco āvec tevāre Hormajdnī pedā kidheli jamīn* (*Devo je vātne vakhat palīdī nākhec tethī*) *pāk thāec kāranjanā pāṇī pāk thāec kuvānā pāṇī pāk thāec darīānā pāṇī pāk thāec talāvnā pāṇī pāk thāec. ane bujorag vāno* (*Hormajd*)*nī je aśo pedāeš ċhe te pāk thāec.*

12

Pahlavi. At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

12

Sanskrit. At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

12

Persian. At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

12

Gujarati. And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).

13

Avesta. *yeiδi zī Hvarə nōit uzuxšyeiti aδa Daēva vispā mərənčinti yā hənti haptō.ḳiršvōhva. navačiš mainyava Yazaṯa aṉhava astvainti paitiδrąm nōit paitištąm vīδənti.*

13

Pahlavi. *mā*[1] *amat*[2] *X°aršēt*[3] *la*[4] *lālā vaxšāe*[5] *(aēy*[6] *hambūn-č*[7] *zamān*[8] *arīktar*[9] *yatūnāe*[10]) *aδn*[11] *Šēδā*[12] *harvisp*[13] *murnčēnd*[14] *mavan ḥavēd*[15] *pavan*[16] *haft*[17] *kišvar.*[18] *lā aiš mēnūk Yazat ax° i*[19] *astōmand maδam*[20] *dārišnīh*[21] *u*[22] *madam*[23] *ēstišnīh*[24] *xaδītānāe (la-č-šān*[25] *mekadrūnąnd*[26] *amat-č-šān*[27] *mekadrūnąnd*[28] *hič-šān*[29] *dāštan*[30] *lā tuvan havēe*[31]).

13

Sanskrit. *yato yadi Sūryaḥ no ūrdhvaṃ udeti (kila kiyanmātraṃ api kālaṃ ced vilambayati) tato Devāḥ sarvāṇapi vināśayanti yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Īajdāḥ bhuvanasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye dṛśyante (kila te na pṛtikurvanti. atha kecit pratikurvanti te ca na dhartuṃ śaktā bhavanti).*

13

Persiah. *ćirā agar Xuršēd na bālā āyad (ya'nī agar andak zamān ham ta'xīr kunad) pas Dīvān tamām haft kišvar zamīn tabāh kunand. na hič kas mēnū bāšandagān Izadān jahān sījmand nigāh ḍāštan rā dīdah mīšavad (ya'nī qabūl kunand. u agar kasī qabūl kunad az u bardāšt na šavad).*

13

Gujarati. *agarjo Khuršed bulandīmā uncā nahī āve to tehej velā tāmām je hapta kešvar jamīn che tehene Devo kharāb kare. nahī koi mīno Ijado (Khuršed vagere) e dunīāne kāem ane negāhā rākhvā kabul kare (agarjo kabul kare to tethī bardāšt nahī thāi šake.)*

13

Avesta. If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support[1] and stability in the material world.

13

Pahlavi. Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

Sanskrit. Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

Persian. Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

Gujarati. If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

14

Avesta. *yō yazaite Hvarə yaṯ amə̄šəm raēm aurvaṯ.aspəm paitištatāe təmaŋhąm paitištatāe təmasčiθranąm Daēvanąm paitištatāe tāyunąmča hazasnąmča paitištatāe yātunąmča pairikanąmča paitištatāe iθyejaŋhō maršaonahe*

yazaite Ahurəm Mazdąm
yazaite Amə̄šā Spəntā
yazaite haom urvānəm.

xšnāvayeiti vīspe mainyavača Yazata gaēθyāča yō yazaite Hvarə yaṯ amə̄šəm raēm aurvaṯ.aspəm.

14

Pahlavi. *mavan ɪzēt*[1] *X*ᵛaršēt*[2] *i*[3] *amark i*[4] *rāyōmand*[5] *i*[6] *arvadasp*[7] *pavan*[8] *apāč*[9] *ēstīšnīh*[10] *i*[11] *tamīkān*[12] *pavan apāč*[13] *ēstīšnīh*[14] *i*[15] *tam tōxmakān*[16] *Šēdāān*[17] *pavan apāč*[18] *ēstīšnīh*[19] *i*[20] *duždān u*[21] *staxmakān*[22] *pavan*[23] *apāč*[24] *ēstīšnīh*[25] *i*[26] *yātūkān u*[27] *parīkān pavan apāč*[28] *ēstīšnīh*[29] *i*[30] *sēž*[31] *i*[32] *nihān*[33] *rawīšn*[34] *af-aš*[35] *yezbexūnt*[36] *yehvānēt*[37] *Ōhrmazd af-aš*[38] *yezbexūnt*[39] *Amahraspandān*[40] *af-aš*[41] *yezbexūnt*[42] *zak i*[43] *nafš*[44] *ruvān af-aš*[45] *šnāyēnēt yehvānēt harvisp*[46] *mavan*[47] *havād*[48] *mēnāk*[49] *Yazat u*[50] *mavan*[51] *gētīk.*[52]

14

Sanskrit. *yaḥ ārādhayati Sūryaṁ amaraṁ śuddhimantaṁ vegavadaśvam anyathā-sthitya timiraudhānāṁ vinā-sthitya tamobijānāṁ Devānāṁ vinā-sthitya caurāṇāṁ ca balātkāriṇāṁ ca vinā-sthitya śakinīnāṁ ca Mahārākṣasīnāṁ ca vinā-sthitya mṛtyoḥ guptacāriṇaḥ sa ārādhayati Svāminam Mahājñāninaṁ sa ārādhayati Amarān Gurutarān (kila saptamūrtiḥ Svāminaḥ) sa ārādhayati svāyam ātmānaṁ sa sanmānayati samagrān śūnyacāriṇaśca Īajdān pṛthivīcāriṇaśca.*

14

Avesta. Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,
He sacrifices unto the Archangels,
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

14

Pahlavi. Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

14

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

14

Persian. *har kih buzurg dārad Xuršēd kih bēmarg nārmand tēz asp ast bāz dāštan tārīkī rā bāz dāštan tārīkī tuxm Dīvān rā bāz dāštan Dīvān u duzdān u rāhzanān rā bāz dāštan jādavān u parīān rā bāz dāštan marg nihān āyandah rā u buzurg dāštah Hormazd rā u buzurg dāštah Amšāsfandān rā u buzurg dāštah ravān xūd rā u xušnūd kardah tamām Izadān mēnūān u tamām Izadān gētīān rā.*

14

Gujarati. *je koi ke Khurshed bemarag khāleš tej ghoḍāna šāhebne ārādhe tethi pāchū rehe (iāne dur thāe) andharū (ane) andharī tokhamnā (iāne dojakhī) Devo dur thāe ane coro ane vāṭpāḍā dur thāe jādugaro tathā parīo dur thāe ane chuprū āvnār mohot dur thāe. jeṇe ārādheo Khuršedne teṇe ārādheo Hormazdane teṇe ārādheā Amšāspandone teṇe ārādheū potānā rovānne ane teṇe te jehānnā tathā e jehānnā tamām Ijadone khuśhāl kidhā.*

15

Avesta. *yazāi Miθrəm vouru.gaoyaoitīm hazaŋra.gaošəm baēvarə.čašmanəm*

yazāi vazrəm hunivīxtəm
kamərəθe paiti Daēvanąm
Miθrō yō vouru.gaoyaoitīš.

yazāi haxəθrəmča yaţ asti haxəθranąm vahištəm antarə Mąnhəmča Hvarəča.

15

Pahlavi. *mavan*[1] *yezbexūnt*[2] *X*[v]*aršēt*[3] *i*[4] *amark i*[5] *rāyōmand*[6] *i*[7] *arvadasp*[8] *aš*[9] *yezbexūnt*[10] *Mitr i*[11] *frāx*[v]*gōyōt*[12] *i*[13] *hazār*[14] *gōš i*[15] *bēvar čašm*[16] *(af-aš*[17] *frāx*[v]*gōyōtīh*[18] *ae*[19] *aēŋ amat*[20] *ēvatāk*[21] *pavan*[22] *dašt*[23] *šayet*[24] *yātūntan u*[25] *vazlūntan*[26] *pavan rās i Mitr*

14

Persian. Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

14

Gujarati. Whoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

15

Avesta. I shall sacrifice[1] unto Mithra, the lord of wide pastures, who has a thousand ears,[2] ten thousand eyes

I shall sacrifice unto his mace, well aimed[3]
Against the skulls of the Demons—
Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,[4] which is the best of friendships, [namely] that between the Moon and the Sun.

15

Pahlavi. Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš[37] *hazār*[38] *gōšīh*[39] *hanā*[40] *aēγ-aš*[41] *hazār*[42] *Yazat levatā*[43] *gōmārt*[44] *yekavīmūnd*[45] *mavan ō*[46] *Mitr*[47] *yemalelūnd*[48] *aēγ*[49] *denā-č*[50] *vašmamūn*[51] *u*[52] *zak-č*[53] *vašmamūn*[54] *Mitr*[55] *min talīn gōš hamāk*[56] *vašmamūnēt*[57] *af-aš*[58] *bēvar čašmīh*[59] *hanā*[60] *aēγ-aš*[61] *bēvar Yazat levatā*[62] *gōmārt*[63] *yekavīmūnd*[64] *mavan ō*[65] *Mitr*[66] *yemalelūnd aēγ denā-č*[67] *xadītūn*[68] *u*[69] *zak-č*[70] *xadītūn*[71] *Mitr*[72] *min talīn čašm hamāk*[73] *xadītūnēt*[74] *hanā*[75] *rāe hazār gōš u bēvar čašm guft yekavīmūnēt*) *af-aš*[76] *yezbexūnt*[77] *vazr*[78] *i hunixām pavan kāmār*[79] *madam i*[80] *Šēdāan*[81] *i*[82] *Mitr*[83] *i*[84] *fraxᵛgōyōt*[85] (*ae*[86] *hunixāmīh*[87] *ae*[88] *aēγ bāstān*[89] *ētōn*[90] *yaxsenunēt mēnūkīhā barā vazlūnēt*[91] *vināskārān*[92] *pātifrās*[93] *barā*[94] *vabidūnd*[95] *u*[96] *mēnūkīhā*[97] *laxvār ō*[98] *kantār yātūnēt*). *yezbexūnam*[99] *hamxāk*[100] *Mitr*[101] *Yazat*[102] *aēγ*[103] *āit*[104] *min*[105] *hamxākān*[106] *pahlum*[107] *mavan*[108] *andark Māh u Xᵛaršēt*[109] (*aš*[110] *rawišn*[111] *ae gās-aš*[112] *tamā*).

15

Sanskrit. *yaḥ ārādhayati Sūryam amaraṁ śuddhimantaṁ vegavadaśvaṁ sa ārādhayati Mihiraṁ nivāsitāraṇyāṁ sahasrakarṇaṁ daśasahasralocanaṁ sa ārādhayati vajraṁ suniyuktam mastakopari Devānām Mihirasya yo nivāsitāraṇyaḥ* (*sarvadā eva evaṁ vidadhāti yat adṛśyarūpatayā prayāti pāpakarmiṇāṁ nigrahaṁ kurute*). *ārādhaye mitraṁ ca* (*Mihiram Īajdaṁ*) *yam asti mitrebhyaḥ parataraṁ antaś Candrasya ca Sūryasya ca* (*kila asya pravṛttiḥ Candrasūryayoḥ antarāle asti*).

15

Persian. *kih buzurg dārad Xuršēd bēmarg nūrmand tīz asp rā u buzurg dārad Mihr dašt sardār hazār gāš dah hazār čašm rā u buzurg dāšta gurz zūb nihādah bar sar Dīvān kih Mihr sardār jāīhā* (*hamīša hamcanān nihadah dārīd kih az ghaib bayāyad gunāhgārān rā ʿazāb kunad*). *buzurg dāram dūstī Mihr Izad rā kih hast az dūstān bartar andar Xuršēd u Māh* (*yaʿnī rafīār u dar miyān Xuršēd u Māh hast*).

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes)'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

15

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

15

Persian. Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

15

Gujarati. *jeṇe Khurśed bemarag khaleś je tej ghoḍāne khāvand che tehene ārādheo teṇe arādheo jangalno paśbān hajār kān ane daś hajār ākhnā śāheb Meher (Ijad) ne teṇe ārādheo je jangalno paśbān Meher (Ijad) che tenā gorajne je Devonā śar upar khulo mukelo che (em kehecheje Meher Ijadnā gorajne Devonā śar upar dekhaito mukelo che temā hevī ejmat che ke jevāre dojakhī rovāno upar andājathī jiade Devo ejāb ane julam kare teāre te dojakhī rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthī ekāek Devonā śar upar jai paḍec. tethi Devo te gorajnā jakhamnī dehešat khāine te rovānnā gunāha kārtā jiade ejāb dei śakhtā nathī teāre te goraj pācho Cinvad Pul upar āveche). je dośto kartā buland dośt Meher (Ijad) che tenī dośtāne ārādhū ke jehenī Āftāb taiha Mahātābne darmeān (cāl ane takhat che).*

16

Avesta.

*ahe raya x*arənanhaca*
təm yazāi surunvata Yasna
Hvarə.xšaētəm amərəm raēm
aurvaṯ.aspəm zaoθrābyō.
Hvarə.xšaētəm amərəm raēm
aurvaṯ.aspəm yazamaide
haomayō gava barəsmana
hizvō danhanha Mąnθraca
vačaca šyaoθnaca zaoθrābyasca.
arš.uxδaēibyąsca vārəžibyō.

yeihē hātąm aṯ Yesnē paitī vanhō Mazdā Ahurō vaēθa ašaṯ hacā yānhąmča tąsča tāšča yazamaide.

15

Gujarati. Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

16

Avesta.

For his radiance and his glory
I will sacrifice unto him, the immortal,
Radiant, swift-horsed Sun
With the audible Yasna-sacrifice and with oblations.
We sacrifice unto the immortal, radiant
Swift-horsed Sun
With milk provided with Haoma,[1] with the Baresman,
With skill of tongue, and with the Spell,
And with word, and with deeds, and with oblations,[2]
And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.

16

Pazand. [Addition.] *Hormazd i X*adāe i awazānī mardum mardum sardagą hamā sardagą ham bāyašt i vehą. oēm veh Dīn i Māzdayasną āgāhī astvąnī nekī rasąnāt. edun bāt.*

16

Pahlavi. *pavan zak i*[1] *valā*[2] *rāy u gadā*[3] *X*aršēt*[4] (*aēγ-am*[5] *rāy u*[6] *ġadā i*[7] *X*aršēt*[8] *ayāwār*[9] *yehvānāt*[10]). *yezbexūnam*[11] *pavan zak i*[12] *nigošišnūmand*[13] *Yazišn*[14] (*pavan*[15] *Dēn*[16] *Dastabar*[17]) *X*aršēt*[18] *i*[19] *amark*[20] *rāyōmand*[21] *arvadasp.*[22] *pavan zōhr*[23] *X*aršēt*[24] *i*[25] *amark*[26] *rāyōmand arvadasp*[27] *izam*[28] *pavan Hōm*[29] *bisryā*[30] *u*[31] *Barsm*[32] *u*[33] *hizvān*[34] *dānākīhā*[35] *u*[36] *Mānsr*[37] (*gōwišn Avastāk*[38]) *kunišn*[39] (*kār*[40] *ḫyēn Yazišn ae*[41] *zohr*[42] *āšnāk*[43]) *zak-č*[44] *rāst gōwišn.*[45]

nīzvan[46] *min aitān*[47] *ētōn pavan Yazišn madam šapīr* (*aēγ*[48] *Yazišn zak šapīr*[49] *Ōhrmazd X*atāe vabidūnyēn*[50]) *Ōhrmazd ākas min akrākīh*[51] *apākīh*[52] *čikamčāe*[53] *kār u*[54] *karpak pavan*[55] *mizd u*[56] *pātdaḫišn ākas yehabūnēt. hanjamanīkān zakarān u*[57] *vakadān izam*[58] (*Amahraspandān*[59]).

Ōhrmazd[60] *X*atāe*[61] *awzānīk vabidūntak anšuta*[62] *anšutā*[63] *sartakān u*[64] *hamāk*[65] *sartakān rā*[66] (*mavan*[67] *10 sartak havād*) *hamak*[68] *šapīrān rā.*[69] *valā*[70] *lenā mavan*[71] *šapīrān*[72] *i*[73] *Dēn i*[74] *Mazdayaśnān*[75] *havādēm*[76] *ākāsīh*[77] *u ōstavārīh*[78] *u avigūmānīh*[79] *u*[80] *newakīh yehamūnāt. ētōn yehvānāt* (*čigōn*[81] *amat*[82] *āfrīnam*[83]).

16

Sanskrit. *asya śuddhayā śriyā ca enam ārādhaye śrūyamāṇa-ijisnyā Sūryaṃ tejasvinam amaraṃ śuddhimantaṃ vegavadaśvaṃ* (*śuddhayā śriyā ca Sūryasahāyinyā śrūyamāṇa-ijisnyā gurumukhena*). *prāṇāiḥ Sūryaṃ tejasvinam amaraṃ śuddhimantaṃ vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā* [*jihvayāḥ dakṣatayā*] *Mānthravacanāiḥ*

16

Pazand. [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdyasnians. So be it.

16

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

16

Sanskrit. Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(Avistāvaṇībhiḥ) kārmaṇa ca (kāryaṁ yat antarijisnau) jyoreṇa (kila praṇena udakasambhatena) satyoktābhiśca vāṇībhiḥ

ye vidyamānebhyaḥ evam Ijisnya upari uttamasya Mahājñāninaḥ Svaminaḥ (kila ijisniḥ Ahuramajdasyārthe pracuraḥ kurvanti) vettuḥ puṇyaṁ yat kiṁcit (kila yat kiṁcit puṇyaprasādam Ahuramajdo vetti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastriākṛtīn Amiśāspintān).

16

Persian. *bah nūr u xāliṣī u ham urā buzurg dāram bah šanīdah Yazišn Xuršēd yarī rā (šanīdah Yazišn'az dahān Dastūrān) bah zūr Xuršēd nūrmand bēmarg xāliṣ tēz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātar bah Mānšahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazišn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

kih az hastān bartar Yazišn vih Hormazd (ya'nī Yazišn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (ya'nī nar ṣūrat u nārī ṣūrathā Amšasfandān).

[Version of the Pazand.] *Hormazd Xudāi* [. . .] *aidūn bād.*

16

Gujarati. *' tehenī (iāne Khurśednī) khaleṣī ane nure karī tehene ārādhū (Dinnā Daśturthī) Ijaśne śābhāne. Khurśed bemarag khaleṣ tej ghoḍānā śāhebne jore karī. Khurśed bemarg khaleṣ tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[. . .]

16

Persian. On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

16

Gujarati. I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

šāhebne Home karī jīvāme karī ane Baršame karī ane dānā jobāne karī ane (Avaštānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāšt bolve karī ārādhū.

ke e raveše bījā (Ijado) kartā Ijašne Dādār Hormajdnī bulandtar ane behetar che ke nekithī harjagomā Hormajd khabar āpeche (iāne šavābno badlo Dādār Hormajd jāṇec ane āpec). narnā šuratnā ane mādānā šuratnā (Fareštāvonā) anjumanne ārādhū).

[Version of the Pazand.] *e Hormajd šāheb ādmīo ane ādmīoni jātnī anē tamām jātnī vardhīno karnār tamām Dinnā šarīk bhalā lokone ane hū je bhalī Mājdiašnī Dinno cheu te mahane (Dinnī) khabar tathā bešak begūmāṇī ane ūštavārī ane nekī pohocāḍo ane ehej raveše thāo (jemke me doā kīdhī).*

17

Avesta. *yasnəmča . . . āfrināmi Hvarə.xšaētahe amešahe raēvahe ‘urvaṭ.aspahe.*

17

Pahlavi. *yazišn . . . āfrīnam val[1] X‘aršēt[2] ī[3] amark rāyōmand arvadasp.*

17

Sanskrit. *ijisnim ca . . . āśirvādayāmi Sūryāya tejasvine amarāya śuddhimate vegavadaśvāya.*

17

Persian. *dūāi yazišn . . . Xuršēd nūrmand bēmarg xāliṣ tēz asp rā.*

17

Gujarati. *ijašne . . . dovā karū Khurśed bemarag šafā bharelā tej ghoḍānā khāvandne.*

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

Avesta. I bless the sacrifice . . . of the immortal. radiant, swift-horsed Sun.

17

Pahlavi. I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

Sanskrit. I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

Persian. The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

Gujarati. I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

18

Avesta. *Ahuraniš Ahurahe vahištābyō zaoθrābyō ϕraštābyō dahmo.pairiŋharštābyō zaoθrābyō ahmāi raēšca . . . yaθa āfrīnāmi. hazaŋrəm . . . baēvare baēšazaŋąm. jasa mē avaŋhe Mazda . . . Zrvānahe Darəγō.X°aδātahe.* [Pazand.] *kərbā muzd . . . yaθa āfrīnāmi.*

18

Pahlavi. *Ahurānāe*[1] *Ahurāe*[2] *pavan zak i*[3] *pahlum zōhr*[4] *(i*[5] *tōrāan) pavan zak i*[6] *nēwak*[7] *zōhr*[8] *pavan*[9] *zak i*[10] *dahmān*[11] *nikīrīt*[12] *zōhr*[13] *(ēāt*[14] *mavan*[15] *dahmān*[16] *pālūt*[17] *yemalelūnēt*[18]*). mavan tān am yehvūnat . . . bēn denā āfrīn. hazār bār . . . bēvar bēšazišn. barā yehamtūn tān ō ayāwarīh i lī Ōhrmazd . . . Zamān i Derang X°atā. karpak mizd . . . čigōn āfrīn vabidānam.*

18

Sanskrit. [The sentence beginning with *Ahuraniš* does not occur in the Sanskrit version.] *asmākaṁ śuddhayaḥ . . . yathā āśirvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dīrgharājā.* [. . .] *. . . yathā āśirvādayāmi.*

18

Persian. *Xudāi Xudāi bah bartar zūr gāvān u nēk zūr bah ān nēk mard xūb muḥāfaẓat kardah (dīdah). mārā nūr . . . canāncih āfrīn mīkunam. hazār . . . dah hazār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih āfrīn mīkunam.*

18

Gujarati. *e śāhebonā Śāheb buland jore karī nek jore karī ane nek negāhā kidhele jore karī Tune ārādhū. khāleśī hamune . . .*

18

Avesta. [Whoso sacrifices unto] the Ahurian waters[1] of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

Pahlavi. Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

Sanskrit. [The sentence beginning with *Ahurānīś* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [. . .] . . . as I bless.

18

Persian. [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

Gujarati. O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

jem mē doā kidhi. hajargaṇī . . . dashazārgaṇī tandarushti. pohoc marī iyārie e dana Hormajd . . . Der Khudā Jamāno. šavāhna badlāne . . . jemke mē doā kidhi.

19

Pazand and Avesta. *roz nek nąm roz pāk nąm roz mubārak (falą) māhe mubārak (falą) gāhe (falą) namāz i dādār i gehą dąmą. xšnaoδra . . . staomi ašem.*

gurz x"reh awasāyāt X"aršīt i amarg i rayδmand i aurvandasp amāwand pārōžgar amāwandī pārōžgarī. dāt Dīn vahē Mazdayasnę āgāhī rawāī vāfringānī bāt haft kešwar zamī. edun bāt. man āno aṣwāyat šudan.

Ḳādār i gehą Dīn i Māzdayasnī Dāt i Zarδuštrī. nəmasə tē ašāum səvīšte Arədvī Sūre Anāhite ašaone.

nəmō Urvaire vanuhi Mazda.δāte ašaone.

Hvarə.xšaētəm amšəm raēm aurvaṭ.aspəm yazamaide.

X"aršīt amarg rayomand aurvandasp be rasāt.

19

Pahlavi. *yām*[1] *(nāmān) u bilā*[2] *(namān) u*[3] *gās (nāmān). namāz yedrūnam zak ī Lak Dātār (aēγ*[4] *pētāk vabidūntak gētīh u datak nēwakīh). • šnayēnītarīh . . . ahrakīh īzam.*

buzurgīh u rōšnīh awzūn[5] *yehwānāt*[6] *X"aršēt amark rāyōmand arvadasp*[7] *X"aršēt*[8] *amāvand u pērōžkar āt (buzurgīh*[9] *valā*[10] *awzūn yehwānāt). amāvandīh*[11] *u*[12] *pērōžkarīh*[13] *u dāt Dēn*[14] *ī*[15] *šapīr Mazdayasn*[16] *rā. ākasīh*[17] *u*[18] *rawākīh*[19] *goāfringānīh*[20]

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

19

Pazand and Avesta. Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardvisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

19

Pahlavi. Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

yehvūnāt. bēn haft kišvar zamīk ētōn yehvūnāt. lī rā tamā apāyēt vaẓlantan.

(*namāz*[21]) *Dātār* (*aēŋ datak petāiš*) *gētīk rā.*[22] (*namāz*[23]) *Dēn i*[24] *Mazdayasn*[25] *rā*[26] *mavan*[27] *dāt Zaratušt*[28] *ait. namāz ō lak ahrav*[29] *sūtōmand Ardvīsūr anast ahrav.*

nasīm zak i Urvar šapīr Ōhrmazd dāt i[30] *ahrav rā.*

*X*ᵛ*aršēt*[31] *amark rāyōmand arvadasp*[32] *izām.*

*X*ᵛ*aršēt*[33] *amark rāyōmand arvadasp*[34] *barā yehamtūnāt.*

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] *dunīānī khalaknā pedā karnār Dādārne namūc. khushāl karūc Hormajdne . . . tārīf karū rāštīnī.*

Khuršed bemarag khāleš tej ghoḍano šāheb hematdār ane fatehmandnī bulandī ane nur jīādā thāo ane behetar Mājdīaśnī Dīnno inšāf ane hemat ane fatehmandī jīādā thāo ane ehej raveše hafta kešvar jamīnmā (*Dīnnī*) *khabar tatha* (*Dinnū*) *jārī thavū tathā mašahurī thāo. mahne te jago* (*īāne te jehānmā*) *javu šajāvār che.*

ane jehānno pedā karnār Dādārne ane Mājdīaśnī Dīn je Jartoštne āpī che tehnā inšāfne ane tūā pak faedānī cāhanār ašone nomāj karūc.

ane Hormajdnā pedā kidhelā behetar Urvarone nomāj karūc.

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardvisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardvisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[. . .]

2. Mihr Nyaish

Avesta, Pahlavi, Persian, and Gujarati Texts

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The passage does not occur in the Avestan text.]

O

Pazand. *pa nąm i Yazdą. Hormazd i X°adāe i awazūnī gurz x°arahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bā rasāt. ež hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan*[1] *šēm i Yazdān Ōhrmazd X°atā*[2] *awzūnīk. buzurgīh*[3] *u rōšnīh*[4] *Mitr frax°gōyōt*[5] *dātabar*[6] *i*[7] *rāst*[8] *awzūn yehvānāt. min hamāk vinās . . . pavan patēt havōm.*

O

Persian. [The passage does not occur in the Persian version.]

Gujarati. (*šaru karūc*) *Iajdā dānā šāheb pote potānā mele pedā thāelo vardhīno karnār che tehenā nāme karī. Meher* (*Ijad*) *jangalno pašbān che tenī rāšt dāvarnī bulandī ane rošnī jiādā thao* (*ane te māharī madade*) *pohoco. hū tamām gunāhthī . . . toba karī pācho farū chetū.*

I–9

Avesta. *• nəmasə Te Ahura Mazda . . . jasa me avaŋhe Mazda, ašaunąm vaŋuhīš sūrā spəntā• Fravašayō yazamaide Miθrəm vouru.gaoyaoitīm yazamaide.*

2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

Avesta. [The passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

Persian. [The passage does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

Avesta. Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

1–9

Pahlavi. *namāz yedrūnam ō Lak Ōhrmazd . . . barā yehamtūn ō ayāwārīh i li Ōhrmazd. ahravān šapirān awzārān awzūnīkān Fravahr izam. Mitr i fraxʷgōyōt izam.*

1–9

Persian. *namāz Turā ay Xudai Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān ʿaẓmat dārandagān afzūnyān rā buzurg dānam. Mihr bāšandah daštahā rā buzurg dāram.*

Gujarati. *namūc Tune e Hormajd . . . pohoc māhārī iārie e Hormajd. behetar jiādatīnā karnār aśo Faroharone ārādhū. Meḳer (Ijad) jangalnā pāśbānne ārādhū.*

10

Avesta. *fravarāne . . . Ahura.ṯkaēšō.* [*Gāh.*] *Miθrahe vouru.gaoyaoitōiš hazaŋra.gaošahe baēvarə.čašmanō aoxtō.nāmanō Yazatahe Rāmano Xᵛāstrahe xšnaoθra . . . frasastayaēča. yaθā Ahū vairyō . . . vīδvā mraotū.*

10

Pahlavi. *franāmam . . . Ōhrmazd Dātistān.* [*Gāh.*] *Mitr*[1] *fraxʷgōyōt*[2] *1000 gōš bēvar čašm guft šēm Yazat* (*aēγ-aš šēm pavan dēnā Dēn gūft yekavīmūnēt*[3]) *Rāmišn Xᵛarām* (*ae*[4] *Rāmišn Xᵛarām ʿdenā*[5] *aēγ zak*[6] *Mēnūk mavan*[7] *anšūtā*[8] *pavan xʷarišn*[9] *mičak xavītūnēt pavan rās i*[10] *valā*[11]). *pavan šnāyēnītārīh . . . frāč āfrīnakānīh. čigōn Ahu kāmak . . . dānišnīk yemalelānam.*

Pahlavi. I bring homage unto Thee, O Ormazd ! . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

1–9

Persian. Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

Gujarati. I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. *bujorgīthī paḍhū . . . Hormajdno Hokam.* [*Gāh.*] *Meher* (*Ijad*) *jangalno pāsbān hajār kān tathā das hajār ākhno sāheb kaheā nāmno Ijad* (*iāne Dīnmā ehenū nām ghaṇī jagoe kahīū che*) *tehene ane rāmashnī tathā āsānīno āpnār* (*Rām Ijad*) *ne khushāl karvāne vāste . . . mashur karū. je mīsāle Hormajdnī khāeś . . . e raveśe khabar kahūc.*

11

Avesta. *Miθrəm vouru.gaoyaoitīm yazamaide arš.vačanhəm . . . jaγaurvāṇhəm. Miθrəm aiwi.daŋhyām yazamaide. Miθrəm antarə.daŋhyām yazamaide. Miθrəm ā.daŋhyām yazamaide. Miθrəm ụpairi.daŋhyām yazamaide. Miθrəm aδairi.daŋhyām yazamaide. Miθrəm pairi.daŋhyām yazamaide. Miθrəm aipi.daŋhyām yazamaide.*

11

Pahlavi. *Mitr i fraxʷgōyōt izam i rāst gōwišn . . . jigār. Mitr*[1] *pērāmun*[2] *matā izam. Mitr*[3] *andar*[4] *matā izam. Mitr*[5] *bēn dēnū matā izam. Mitr azpar*[6] *matā izam. Mitr aδari*[7] *matā*[8] *izam. Mitr*[9] *levīn* (*kolā*[10]) *matā izam. Mitr*[11] *pas*[12] *matā izam.*

11

Persian. *Mihr* (*sardār maḥabbat rā*) *bāšandah daštahā rā buzurg dāram rāst guftār . . . zūr bah bāzū dārad. Mihr pērāmūn šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

11

Avesta. We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

11

Pahlavi. I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

11

Persian. I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

urā buzurg dāram.' Mihr kih dar in šahr ast urā buzurg dāram. Mihr kih bālai šahr ast urā buzurg dāram. Mihr kih bastr šahrhā mimānad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.

II

Gujarati. *Meher (Ijad) jangalnā pašbānne ārādhū rāšti bolnār . . . jorāvar bājuno. Meher (Ijad) šeherne āspās che tehene ārādhū. Meher (Ijad) šeherne andar che tehene ārādhū. Meher e šehermā che tehene ārādhū. Meher šeherne upar che tehene ārādhū. Meher šehernī nīce che tehene ārādhū. Meher šehernī āgal che tehene ārādhū. Meher šehernī pachvāḍe che tehene ārādhū (iāne šehernī āgal tathā pachvāḍe tathā nīce tathā upar tathā āspās ane andar che henī šamaj e je āgal pachvāḍe tathā nīce ūpar Meher Ijad negehebānīno karnār che).*

I2

Avesta.

Miθrəm Ahura bərəzanta
aiθyajaŋha ašavana
yazamaide.
Strāušča Mānhəmča Hvarəča
urvarå paiti Barəsmanyå.
Miθrəm vispaŋąm dahyāŋąm
daiŋhu.paitīm yazamaide.

I2

Pahlavi. *Mitr x"atā[1] buland mavan[2] amark u[3] ahrav ait[4] valō rā izam. Star-č[5] u Māh u X"aršēt[6] pavan[7] zak[8] i urvarān[9] Barsm.[10] Mitr harvisp[11] matāan dēhupat[12] izam.*

I2

Persian. *Mihr ṣāḥib buland kih pušīdah mīrasad u ašo hast urā buzurg dāram. Sitārah u Māh u Xuršēd u Ūrvar kih Barsam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

11

Gujarati. I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

12

Avesta.

We sacrifice unto Mithra and Ahura,
The exalted, imperishable, righteous ones.
And the Stars, the Moon, and the Sun,
By means of trees yielding Baresman.
We sacrifice unto Mithra, the lord
Of all countries.

12

Pahlavi. I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

12

Persian. I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

12

Gujarati. *ghaṇo buland šaheb bemarg ašo Meher (Ijadne) tathā Śetārā ane Mahatāb and Āftābne ārādhū. (ane) urvarnī Baršame karī tamām šeherono padšah (iāne pašbān) Meher (Ijad) ne ārādhū.*

13

Avesta. *ahe raya x"arənaŋhaca*
təm yazāi surunvata Yasna

Miθrem vouru.gaoyaoitīm zaoθrābyō. Miθrəm vouru.gaoyaoitīm yazamaide rāma.šayanəm hu.šayanəm Airyābyō daiŋhubyō.

Pahlavi. *pavan zak i*[1] *val*[2] *rāy u gad*[3] *i*[3] *Mitr*[4] *(aēγ-am*[5] *rāy u*[6] *gad*[3] *Mitr ayāwār yehvānāt*[7]*) pavan*[8] *zak i*[9] *nigōšišnōmand*[10] *Yazišn*[11] *(pavan Dēn*[12] *Dastabar) Mitr frāx"gōyōt*[13] *pavan zōhr.*[14] *Mitr*[15] *frāx"gōyōt*[16] *izam. (len*[17] *barā yehamtānāt). rāmišn*[18] *manišnīh*[19] *u humānišnīh*[20] *(yehvānāt*[21]*) Ērān*[22] *matāan*[23] *(aēγ*[24] *šapīr Dēnān*[25]*).*

Persian. *bah nūr u rošnī u urā buzurg dāram bah šanīdah Yazišn (az zabān Dasturān). bah zūr Mihr ṣāḥib šahr ham ṣāḥib šahr rā buzurg dāram. rāmišnī ašoī nēkī šādī.*

13

Gujarati. *tehenī (iāne Meher Ijadnī) khāleṣī ane nure karī tehene ārādhū (Dinnā Dasturothī) Ijašne šabhline jangalnā pašbān Meher (Ijadne). jore karī jangalnā pašbān Meher (Ijad) ne*

12

Gujarati. I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

13

Avesta.

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

13

Pahlavi. For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

13

Persian. For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

13

Gujarati. For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

arādhū. Irān šeherna (iane bhalt Dinnā loko) ne rāmašninū rehevū (aŋe) nekīnū rehevū (thāo).

14

Avesta.

āča nō jamyāt avaŋhe
āča nō jamyāt ravaŋhe
āča nō jamyāt rafnaŋhe
āča nō jamyāt marždikāi
āča nō jamyāt baēšazāi
āča nō jamyāt vərəθraγnāi
āča nō jamyāt havaŋhāi
āča nō jamyāt ašavastāi
uγrō aiwiθārō yasnyō
vahmyō anaiwi.druxtō
vīspəmāi anuhe astavaite
Miθrō yō vouru.gaoyaoitiš.

14

Pahlavi. *zak-č*[1] *i*[2] *lenā yehamtūnāt pavan*[3] *ayāwārih.*[4] *zak-č*[5] *i*[6] *lenā yehamtūnāt rāyōmandih.*[7] *zak-č*[8] *i*[9] *lenā yehamtūnāt pavan*[10] *rāmišn. zak-č*[11] *i*[12] *lenā yehamtūnāt pavan*[13] *āmurzišn. zak-č*[14] *i*[15] *lenā yehamtūnāt pavan*[16] *bēšazēnītārih.*[17] *zak-č*[18] *i*[19] *lenā yehamtūnāt pavan*[20] *perōžkarih. zak-č*[21] *i*[22] *lenā yehamtūnāt pavan*[23] *huaxʷih.*[24] *zak-č*[25] *i*[26] *lenā yehamtūnāt pavan*[27] *ahravih*[28] *čīr u aparvēž*[29] *yazišnōmand*[30] *u nyāyišnōmand adružih (aēγ družih*[31] *lait) harvisp*[32] *patmān*[33] *axʷ i astōmand*[34] *Mitr fraxʷgōyēt.*[35]

14

Persian. *āncih marā barasād barāy yārī. āncih marā barasād barāy nūrʷ bakhšī. āncih marā barasād barāy rāmišnī dādan āncih marā barasād barāy murād (ya'nī har cih baxʷāham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

14

Avesta.[1]

And may he come to us for help,
And may he come to us for freedom,
And may he come to us for joy,
And may he come to us for mercy,
And may he come to us for healing,
And may he come to us for victory,
And may he come to us for well-being,
And may he come to us for sanctification—
He, the mighty one, overpowering, worthy of sacrifice,
Worthy of prayer, the undeceived one
In all[2] the material world—
Mithra, who [is] the lord of wide pastures.

14

Pahlavi. May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

14

Persian. May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

barāy tandurustā. āncih kih marā barasād barāy fīrāzī. āncih kih marā barasād barāy nēk andēšī. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār buzurg dāštan u sazāvār nyāyiš kardan u hargiz na āzārdan (ya'nī āzār na bāyad dādan) tamām Māh bāyastad kih Mihr ṣāḥib dāštahā ast.

14

Gujarati. *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīnī farākhīne vāšte. te amone pohoco rāmaśnīne vāšte. te amone pohoco bakhšeš karvāne vāšte. te amone pohoco tandaruštīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andešīne vāšte. te amone pohoco pāk parahejgāronā tārīf karvāne vāšte gāleb ḥematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijašne (tathā) nīāeš karvāne lāekna (Meher Ijadne) ājurde nahī karū ane jangalno pāšbār ane tamām dunīāno andājo je Meher (Ijad) che.*

15

Avesta: *təm amavantəm Yazatəm*
sūrəm dāmōhu spvištəm
Miθrem yazāi zaoθrabyō.
təm pairi.jasāi vantača nəmanhača
təm yazāi surunvata Yasna

Miθrəm vouru.gaoyaoitīm zaoθrābyō. Miθrəm vouru.gaoyaoitīm yazamaide.

Haomayō gava . . .
arš.uxδaṛibyasča vāγšibyō.

yeṅhe hātąm . . . tąscā tāscā yazamaide.

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

14

Gujarati. And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

15

Avesta.

With oblations will I sacrifice unto him,
The Angel Mithra, the strong,
Helpful, most beneficent among the creatures.[a]
Him will I approach[1] with love[2] and homage.
Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. [a] We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .
And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

15

Pahlavi. *zak*[1] *amāvand Yazat awzārōmand*[2] *dāmān*[3] *rā sūt x*[v]*āstār Mitr*[4] *izam pavan*[5] *zōhr.*[6] *zak*[7] *Mitr li rā barā*[8] *yehamtūnāt pavan*[9] *ayāwārih*[10] *u nyāyišn. pavan zak i*[11] *nigōšišnōmand*[12] *Yazišn*[13] (*pavan*[14] *Dastabar*[15] *i*[16] *Dēn*[17]) *Mitr*[18] *frāx*[v]*gōyōt.*[19] *pavan*[20] *zōhr*[21] *Mitr*[22] *frāx*[v]*gōyōt*[23] *izam. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min ātān . . . hanjamanīkān zakarān u vakadān izam* (*Amahraspandān*).

Persian. *ān himmatī Izad 'azmatī xūd sud x*[v]*āstār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikastan dušmanān u namāz burdan. urū buzurg dāram bah šanīdah Yazišn* (*az zabān Dasturān*). *bah zūr Mihr* (*Izad*) *rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram* (*ya'nī nar ṣūrat u nārī ṣūratha Amšāsfandān*).

15

Gujarati. *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno cāhanār Meher Ijadne* (*māhāre*) *jore karī ārādhū.* (*ane*) *dušmanone toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū. ane tehene ārādhū* (*Dīnnā Dasturothī*) *Ijašne šābhline jangalnā pāšbān Meher Ijadne. jore karine jangalnā pāšbān Meher* (*Ijadne*) *ārādhū Home karī jīvāme karī . . . ane rāšt bolve karī ārādhū. ke e raveše bijā* (*Ijado*) *kaftā Ijašne dādār Hormajdnā bulandtar ane behetar che . . . narnī šuratnā ane mādanī šuratnā* (*Fareštāvonā*) *anjumanne ārādhū.*

15

Pahlavi. I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed]* (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech.* Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

15

Persian. I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

15

Gujarati. I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

Avesta. [The introductory passage does not occur in the Avestan text.]

Pazand. *pa nąm i Yazdą. Hormazd i X'adāe i awazūnī gurz x'arahe awazāyāt. Māh bōxtar Māh Izad bā rasāt. əž hamā gunāh . . . pa patīt hōm.*

Pahlavi. *pavan[1] šēm i Yazdān Ōhrmazd X'atā awzūnīk. buzurgīh u rōšnīh i Māh bōxtār awzūn yehvūnāt u zak Māh Yazat barā ayāwārīh i lenā barā yehamtūnāt. min hamāk vinās . . . pavan patīt havām.*

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

Persian. *bah nām Izad. Hormazd Xudāi ruz afzūn buzurgī u rōšnī dar afzāyišn bād. Māh xāliṣ baxšandah rūzī kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

Gujarati. (*šaru karūc*) *Iajdā dānā Śāheb pote potānī mele pedā thaelo varadhīno karnār che tenā nāme karī. bulandī ane roṣnī Māhā bokhtārnī jiāda thāo* (*ane te māhārī madade*) *pohoco. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.

Avesta. *nəmō Ahurāi Mazdāi. nəmō Amašaēibyō Spəntaēibyō. nəmō Māŋhāi Gaoₓčiθrāi. nəmō paiti.diṯāi. nəmō paiti.diṯi.*

Pahlavi. *namāz*[1] *ō*[3] *Ōhrmazd* (*X'atāe*[2]). *namāz*[4] *ō*[5] *Amahraspandān.*[6] *namāz*[7] *ō*[8] *Māh ī*[9] *gōspand*[10] *tōxmak.*[11] (*ae*[12] *gōspand*[13] *tōxmakīh*[14] *ān*[15] *aēγ*[16] *Vahuman*[17] *u*[18] *Māh u*[19] *Gōšurun*[20] *kolā 3 gōspand*[21] *tōxmak*[22] *havēd.*[23] *zak*[24] *i*[25] *mavan*[26] *Vahuman mēnāk i*[27] *avēnāk*[28] *u*[29] *agriftār. u*[30] *min Vahuman barā Māh tāšēt*[31] *yekavīmūnēt*[32] *pavan*[33] *vēnākīh*[34] *u*[35] *agriftārīh.*[36] *u*[37] *min Māh barā*[38] *Gōšurun*[39] *tāšēt yekavīmūnēt*[40] *pavan vēnākīh*[41] *u griftārīh.*[42] *u*[43] *hamā*[44] *denā*[45] *dām u*[46] *dahišn rāyīnišn*[47] *pavan*[48] *gōspanā*[49] *tōxmakīh.*[50] *u*[51] *gadā*[52] *i*[53] *tōrān*[54] *u*[55] *tōxmak*[56] *gōspāndān*[57] *barā*[58] *Māh pāyak yekavīmūnēt*[59]). *namāz*[60] *pavan apar*[61] *vēnišnīh u*[62] *namāz pavan apar nikīrišnīh*[63] (*ae*[64] *amat*[65] *nikīram*[66] *af-at*[67] *xadūtūnam*[68] *at*[69] *barā mekadrūnam*[70] *af-at namāz*[71] *yedrūnam*).

I

Sanskṛit. *namaḥ Svāmine Mahājñānine* (*Ahurmajdāya*). *namo Amarebhyo Gurutarebhyaḥ* (*Amišāspantebhyaḥ*). *namaś Candrāya paśubījāya.* (*asya paśubījatā evaṁ yat Gvahmanaś Candraśca Gorūpaṁ ca trayo 'pi paśubījāni santi. Gvahmanaḥ śūnyamūrtiḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitaḥ asti dṛśyatayā agrāhyatayā ca. Candrācca Gorūpaṁ ghaṭitam asti dṛśyatayā grāhyatayā ca. samagrā iyaṁ sṛṣṭer dāteśca pravṛttiḥ paśubījatayā. śriśca gavām paśūnāṁ Candrapadena asti*). *namaḥ upari-darśanatayā. namaḥ upari nirīkṣaṇatayā* (*kila paśyāmas tvāṁ nirīkṣayāmaḥ. pratikurmaḥ tvāṁ namas kurmahe ca*).

I

Avesta. Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

I

Pahlavi. Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

Sanskrit. Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

I

Persian.[1] *namāz Ṣāḥib mihtar dānā (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfandān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš in har sih gūsfand tuxm hast. bah Bahman ghaibī kih dīdah na šavad u giraftah na šavad u az Bahman Māh rā paidā kardah ast kih dīdah šavad u giraftah na šavad u az Māh gūsfand paidā kardah ast kih dīdah šavad u giraftah ham šavad. tamām kārubār in jahān rā ravāj dādan bah gūsfand tuxm. u nūr u xāliṣ gāv u gūsfandān bah Māh Pāyah dāštah ast.) namāz kih az bālā mībinad. u namāz kih mībinam (u az bālā qabul mīkunī turā namāz kunam).*

Gujarati. *namūc Hormajdne. namūc Amšāspandone. ane namūc Māhātāb goṣpand tokhmāne. (goṣpand tokhmī tehene keheche je Beheman Amšāspand tathā Māhā Ijad tatha Goš Ijad e tarande Fareštanī kalab goṣpand tokhmī kahīche šā vāšte je gāu goṣpandnū tokham ane nur roṣnī Māhā Pāe Beheštathī che). ane namūc tū upartha dekhec tehene. ane namūc hū nīcethī tune dekhūc tehene.*

Avesta. *xšnaoδra Ahurahe Mazdā . . . staomi ašəm. fravarāne Ahura.ṭkaēšō. [Gāh.] Mąnhahe Gao.čiθrahe. Gəušča aēvō.dātayā, gəušča pouru.sarəδayā xšnaoδra . . . frasastayaēčayaδā Ahu vairyo . . . viδvā mraotu.*

1

Persian. Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

Gujarati. I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is 'having the seed of cattle' for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

Pahlavi. *ǐnayēnītārīh ī Ōhrmazd . . . stāyēm ahrākīh. franāmam . . . Ōhrmazd Dātistān.* [*Gāh.*] *Māh*[1] *ī*[2] *gōspand tōxmak.*[3] *Tōrā*[4] *ī*[5] *čvakdāt.*[6] *u*[7] *gōspand*[8] *ī*[9] *pur sartāk.*[10] *ǐnayēnītārīh . . . frāč āfrīnakānīh . . . čigōn Ahu kāmak . . . dānišnīk yemalelānam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khuśhāl karūc Hormajdne . . . ane tārīf karū rāštīnā. bujoragīthī paḍhū . . . Hormajdno Hokam.* [*Gāh.*] *Māhatāb gośpand tokhmīne ane Gāvīodādne ane tāmām jātnā gośpandone khuśhāl karvāne vāste . . . maśhur karū. je mīśāle Hormajdnī khāeś . . . e raveśe khabar kahūc.*

3

Avesta. *nəmō Ahurāi . . . nəmō paiti.dīti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar nikīrīšnīh.*

3

Sanskrit. *namaḥ Śvāmine*[a] *Mahājñānine . . . namaḥ upari nirīkṣaṇatayā.*

3

Persian. *namāz Ṣāḥib mihtar Ūānā . . . namāz kih mībīnam.*

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

Avesta. Homage unto Ahura Mazda. . . . Homage with the look.

3

Pahlavi. Homage unto Ormazd. . . . Homage with [our] upward look.

3

Sanskrit. Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

Persian. Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nīceth tune dekhūc tehene.*

4

Avesta. *kaṯ Mā uxšyeiti. kaṯ Mā nərəfsaiti. pančа.dasa Mā uxšyeiti. pančа.dasa Mā nərəfsaiti. yā hē uxšyąstātō tā nərəfsąstatō. tą nərəfsąstātō yā hē uxšyąstatasčiṯ. kā yā Mā uxšyeiti nərəfsaiti θwaṯ.*

4

Pahlavi. *čigōn amat[1] Māh vaxšēt. čigōn[2] amat[3] Māh nirfsēt. 15[4] amat[5] Māh vaxšēt. 15[6] amat[7] Māh nirfsēt.[8] (15[9] yūm min gētīkān[10a] kār u[11] karpak mekadrūnēt[12] u[13] min mēnūkān[14] mizd u[15] patdahišn[16] u[17] 15 yūm val[18] mēnūkān kār u[19] karpak[20] apaspārēt[21] val[22] gētīkān mizd u[23] patdahišn. nēwąkīh Māh i[24] pērōžkar[25] min 1 vad 15[26] yūm[27] min[28] mēnūkān nēwakīh u frāx"ih[29] mekadrūnēt[30] u[31] min 15[32] vad bundakīh[33] i[33a] 30 yūm pavan gētīkān[34] xelkūnēt.[35] u[36] min zak[37] 1[38] yūm amat[39] nōk bara[40] awzūn pavan Māh yehvūnēt[41] vad bundakīh i[42] 30 yūm rōšnīh[43] u[44] nēwakīh min mēnūkān mekadrūnēt[45] u[46] val gētīkān[47] apaspārēt mizd u[48] patdahišn[49]). amat[50] valə[51] vaxšēt[52] ēstišnīh[53] (mavan Māh) valəšān[54] nirfsišn ēstišnīh[55] (mavan[56] apāxtarīk[57] havəd[58] aēγ[59] pavan ēstišnīh[60] apātaxša[61] yehvūnd). amat[62] valə nirfsišn[63] ēstišnīh[64] (mavan[65] Māh) valəšān vaxšišn[66] ēstišnīh[67] (mavan apāxtarīk[68] havəd[69] aēγ pavan x"ēškārīh[70] tuvānīktar[71] havəd čigōn Haftorang[72] u[73] Vanand u[74] Satvēs[75] u[76] Tištr[77]). min[78] mavan amat[79] Māh vaxšēt u nirfsēt[80] i[81] Lak Ōhrmazd.[82] (af-aš[83] vičīr[84] pavan[85] Dāmdāt[86]).

4

Sanskrit. *katham Candraḥ pravardhate. katham Candraḥ kṣayati. pañcadaśa Canḍraḥ pravardhate. pañcadaśa Candraḥ*

3

Gujarati. I venerate Ormazd . . . Whom I look at from below.

4

Avesta. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

Pahlavi. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

Sanskrit. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

kṣayati. (*pañcadaśadināni pṛthivīcāriṇāṁ kāryāṇi puṇyāni ca pratikaroti paralokināṁ ca prasādān pañcadaśadināni paralokibhyaśca kāryāṇi puṇyāni ca sampādayati pṛthivīcāribhyaśca prasādān*). *yāḥ asya vṛddhināṁ sthitayaḥ* (*kila yāś Candrasya*) *teṣaṁ avṛddhināṁ sthitayaḥ* (*ye avākhtariṇam pratipāḥ santi yathā Haptoiringa-Vqnanta-Satauesa-Tistaraprabhṛtayaḥ kila sthitya arājano bhavanti*). *avṛddhināṁ sthitayo yā asya* (*kila yāś Candrasya*) *teṣāṁ vṛddhināṁ sthitayaḥ* (*ye avākhtariṇam pratipāḥ santi kila satkāryatayā balavattarā bhavanti*). *kebhyaḥ yat Candraḥ pravardhate kṣayati ca. Te Ahuramajda.* (*asya vicāro Dāmdādena*).

4

Persian. *cūn Māh afzāyad u cūn Māh kāhad. pānzdah Māh afzāyad u pānzdah kāhad.* (*pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bahišt sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad*). *kih u afzūn mānad* (*ya'nī Māh*) *ēšān dar kāstan bamānad* (*kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tištar vaghayrah ya'nī bar āsmān hastand bā bē zūr and*). *u cūn bakāhad* (*ya'nī Māh*) *ēšān dar afzūnī bāšand* (*kih muqābil u axtarān ast ya'nī bah nēkī zūrmand bāšand*). *az kih Māh afzāyad* [. . .] *ay Hormazd.* (*byān u dar Dāmdād hast*).

4

Gujarati. *kem Mahatāb vadhec ane kem Mahatāb ghaṭec. pandar dan Mahatāb vadhec ane pandar dan Mahatāb ghaṭec. jevāre Mahatābnī varadhī thāec tevāre tehenānī* (*iāne avākhtari*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

4

Persian. When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [. . .] O Ormazd? (Description of it is in Damdad).

4

Gujarati. How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

šetārani) ghaṭaṭi thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šaŋueš, Vanant ane Haptorang che. e ceāro šetārani kalab che). jevāre Mahatāb ghaṭato jāec tevāre tehenāni (iāne avākhtari šetārani) varadhi thāec. e Hormajd tahāro Mahatāb šā thaki vadhec ane ghaṭec. (eheno javāb Dāmdād Našakmā che).

5

Avesta. *Mąnhəm Gao.čiθrəm ašavanəm ašahe ratūm yazamaide. taṭ Mąnhəm paiti.vaēnəm. taṭ Mąnhəm paiti.vīsəm. raoxšnəm Mąnhəm aiwi.vaēnəm. raoxšnəm Mąnhəm aiwi.vīsəm. hištənti Amašā Spənta x"arənō dārayeinti. hištənti Amašā Spənta x"arənō baxšənti ząm paiti Ahura.δātąm.*

5

Pahlavi. *Māh i[1] gōspand[2] tōxmak[3] ahrav i[4] ahrākih rat īzam[5]. zak[6] Māh pavan madam[7] vēnišnīh[8] zak[9] Māh pavan madam[10] patīrišnīh.[11] rōšnīh[12] i[13] Māh pavan[14] apar[15] vēnišnīh rōšnīh[16] i[17] Māh[18] pavan apar[19] patīrišnīh.[20] yekavīmūnd[21] Amahraspandān[22] gadīg[23] yaxsenund.[24] yekavīmūnd[25] Amahraspandān[26] gadīg xelkūnd[27] pavan zamīk[28] madam[29] Ōhrmazd dāt (ḥēn zak[30] zamān[31] amat[32] nōk yehvānet).*

5

Sanskrit. *Candram paśubhjam punyātmakam punyagurum ārādhaye. ṯayā Candrasya upari nirīkṣaṇatayā tayā Candrasya upari pratikaraṇatayā dīptimataṣ Candrasya upari nirīkṣaṇatayā dīptimataṣ Candrasya upari pratikaraṇatayā. tiṣṭhanti Amarā Gurutarāḥ śriyaṁ gṛhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtâr, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

5

Avesta. We sacrifice unto the Môon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

5

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

5

Sanskrit. I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(Amiśaspintāh) śriyaṁ varṣanti pṛthivyām upari Ahurmajdadattāyam (aśtas tasmin samaye yadā navanavataro bhavati).

5

Persian. *Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bālā bīnad u vaqtī kih Māh qabūl kunad vaqti kih rošan Māh nigirad u vaqtī kih rošan Māh qabūl kunad bāšand Amšāsfandān u nūr girand bāšand Amšāsfundān u nūr baxšand bar jahān Hormazd paidā kardah (ān zamān kih nā u nūtar bēd).*

5

Gujarati. *Māhatāb gośpand tokhmā aśo aśoie karī bujorag che tehene ārādhū. jevāre Māhatābnū uparthī jovū thāec jevāre Māhatābnū uparthī kabul karvū thāec jevāre rošan Candarmāhnū uparthī jovū thāec ane rošan Candarmāhnū uparthi kabul karvū thāec tevāre Amśāśpando ūbhā rahine (Māhatābnā) nurne śanghrec ane Amśaspando ubhā rahi te nurne Hormajdni pedā kidheli jamān upar bakhśec.*

6

Avesta. *āaṭ yaṭ Māṇhəm raoxšne tāpayeiti mišti urvaranąm šairi.gaonanąm zaramaēm paiti zəmāδa uzuxšyeiti. antarə.-māṇhāšča pərənō.māṇhāšča vīšaptaδāšča. antarə.māṇhəm ašavanəm ašahe ratūm yazamaide. pərənō.māṇhəm ašavanəm ašahe ratūm yazamaide. vīšaptaδəm ašavanəm ašahe ratūm yazamaide.*

6

Pahlavi. *adīn amat[1] Māh rōšn tāpēt mēšak urvar zarēn[2] (aēγ tar[3]) (mavan[4]) pavan zarmay pavan[5] madam[6] zamīk lalā vaxšēnd[7]. pavan[8] andarmāh u[9] purmāh u[10] Vīšaptas[11]. andar-*

the earth created by Ormazd, (at the very time that it becomes ever more new).

5

Persian. I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

5

Gujarati. I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

Avesta. When the Moon warms with its light, then the golden-colored plants always[1] grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

6

Pahlavi. At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishaptatha.

māh i[12] *ahrav*[13] *ahrākih rat izam*[14] (*pančak*[15] *i*[16] *fratum*[17] *šapīr*). *purmāh*[18] (*ahrav*[19] *ahrākih*[20] *rat izam*[21] (*pančak i*[23] *ditīkar*[24] *šapīr*[25]). *Višaptas*[26] *i*[27] *ahrav*[28] *ahrākih rat izam*[29] (*pančak*[30] *i*[31] *sitākar*[32] *šapīr*[33]).

6

Sanskrit. *tato yat Candraḥ dīptimān tapate sadāiva vanaspatayo hāritavarṇāḥ* (*kila sārdratarā*) *vasantamāse upari pṛthivyām unmālanti. antarācandro vā* (*pañcakasya yāḥ prathamasya uttamasya*) *sampūrṇacandro vā* (*pañcakasya dvitīyasya uttamasya*) *Visaptatho vā* (*pañcakasya yaḥ tṛtīyasya uttamasya*). *antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇacandram puṇyātmakam puṇyagurum ārādhaye. Visaptatham puṇyātmakam puṇyagurum ārādhaye.*

6

Persian. *ān zamān kih Māh rošan tābad hamīšah dār u daraxt sabz rang bah zamān bahār bar zamīn tābad. andarmāh* (*kih panj rūz awwal bihtar*) *u purmāh* (*kih panj rūz dīgar bihtar*) *u Višaptahtah Māh* (*panj rūz sadīgar bihtar*). *andarmāh kirfahgar kirfah buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg rā buzurg dāram. Višaptahtah kirfah ravān kirfah buzurg rā buzurg dāram.*

6

Gujarati. *ane jevāre rošan Mahatāb* (*khub*) *rošnī āpec tevāre tamām jāhāḍ hameše šabaj rāngnā* (*rāne līlā rehec*). *ane bāharnā rutmā andarmāhā* (*te šud 1 thī te šud 5 lagīnā Candarmāhāne keheche*) *ane purmāhā* (*te šud 6 thī šud 10 lagīnā Candarmāhāne keheche*) *ane Višapetatha Māhā* (*te šud 11 thī te šud 15 lagīnā Candarmāhāne keheche*) *thī jamīn upar* (*jāhāḍnī*) *varadhī thaec. e jehevo andarmāhā aso asoie karī bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

6

Sanskrit. At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

6

Persian. At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

6

Gujarati. And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

purmāha aśo aśoie kari bujarag che tehene ārādhū ane Vīśapatatha (Māha) aśo aśoie kari bujarag che tehene ārādhū.

7

Avesta. *yazāi Mąnhəm Gao.čiθrəm baγəm raēvantəm x'arənanuhantəm afnanuhantəm tafnanuhantəm varəčanuhantəm xštāvantəm ištavantəm yaoxštavantəm saokavantəm zairimyāvantəm vohvāvantəm baγəm baēšazəm.*

7

Pahlavi. *yezbexūnam*[1] *Māh i*[2] *gōspand*[3] *tōxmak*[4] *baγ i*[5] *rāyōmand i*[6] *gadōmand i*[7] *awrōmand* (*aēγ*[8] *amat*[9] *awr*[10] *mędam*[11] *yātūnēt*[12] *pavan rās i*[13] *val*[14] *ī*[14] *tāpišnōmand*[15] (*aēγ*[16] *garmak*[17]) *varčōmand*[18] (*aēγ*[19] *dānāk*[20]) *i*[21] *xštāōmand*[22] *ištōmand*[23] (*aēγ*[24] *bar i*[25] *gōspandān*[26] *yehabūnēt*) *i*[27] *ničōdišnōmand*[28] (*kār*[29] *i*[30] *dēnā*[31]) *sūtōmand* (*aēγ bar i*[32] *mayā*[33] *urvar*[34] *yehabūnēt*[35]) *sabžōmand*[36] (*aēγ*[37] *sabž*[38] *vabidūndak*[39] *zamīk*[40] *aēγ*[41] *zamīk*[42] *tar*[43] *yaxsenunēt*[44]) *vēh*[45] *apātīh*[46] *dātar i*[47] *baγ i*[48] *bēšazēnītār*[49] (*hamāk*[50] *apātīh i*[51] *šapīr γal*[52] *yehabūnēt*[53]).

7

Sanskrit. *ārādhaye Candram paśubhjaṁ vibhaktāraṁ śuddhimantaṁ śrīmantam abhravantaṁ* (*kila abhrāṇi āyānti prabhāvena asya*) *tāpavantaṁ* (*kila uṣmaguṇayuktaṁ*) *kriyāvantaṁ* (*jñānitaram ityarthaḥ*) *lakṣmāvantaṁ lakṣmīvantaṁ* (*kila ṛddheḥ paśūnāṁ dātāraṁ*) *vicāravantaṁ* (*kāryanyāyānāṁ*) *lābhavantaṁ* (*kila phalapākasya jalavanaspatīnāṁ dātāraṁ*) *haritavarṇavantaṁ* (*kila pṛthivīṁ sārdrataraṁ karoti*) *uttamasamṛddhimantaṁ vibhaktāram ārogyatākāram.*

7

Persian. *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahmana rā abrmand* (*ya'nī abr āyand taba'a u*) *ab*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

7

Avesta. I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,[1] possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,[2] the bestower, the healing.

7

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

7

Sanskrit. I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

7

Persian. I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

dārandah (ya'nī garm xāṣtat) tadabbar (ya'nī dānātār īn m'anī) nūr dārandah xiṣānadār (ya'nī nūr gūsfandān rā dahandah) andēša nēk dārandah (kār u 'adl) sūdmand (ya'nī pūr puxtan rā u ab dahandah daraxtān) sabz rang (ya'ni jahān sar sabz kunad) nēk ganj dārandah u ham baxšandah tandurustī dahandah.

7

Gujarati. *ane Māhātāb gośpand tokhmā bakhśeśno karnār (roẏinā) hiśāno āpnār ane khāleś ane nurmand ane vādalmand (te Māhābokhtārno ĕlkāb che ane em kehche je tamām vādal je āvec ane jāec te Māhābokhtārnā madadgārithā che) tathā tābeśmand (iāne garam) ane dānā ane jebāi bharelo lakhaśmāno śāheb ane nek andeśāno karnār (inśafnā kāmmā) ane fāedemand (jamānne) lāk rākhnār neāmatno āpnār roẏino bakhaśnār ane tandaruśtino āpnār che tene ārādhū.*

8

Avesta. *ahe raya x'arənanhača*
təm yazāi surunvata Yasna
Mąnhəm Gao.čiθrəm zaoθrābyō.
Mąnhəm Gao.čiθrəm ašavanəm ašahe ratūm yazamaide
Haomayō gava . . .
arš.uxδaēibyasča vāŋžibyō.
yeẏhe hatąm . . . tąscā tāscā yazamaide.

8

Pahlavi. *pavan zak*[1] *i*[2] *val*[3] *ray u*[4] *gad*[5] *i*[6] *Māh*[7] (*amat-am*[8] *rāy u gad*[9] *i*[10] *Māh*[11] *ayāwār yehvūnat*[12]). *val*[13] *yesbe-xūnam*[14] *pavan zak i*[15] *nigōšīšnōmand*[16] *Yazišn*[17] *pavan*[18] *Dēn*[19] *Dastabar*[20] *Māh i*[21] *gōspand tōxmak. pavan zōhr*[22] *Māh*[23] *i*[24]

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

7

Gujarati. And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

8

Avesta.

For his radiance and his glory
I will sacrifice unto him, the Moon that has the seed of the Bull,
With the audible Yasna-sacrifice and with oblations.
We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,
With milk provided with Haoma . . .
And with rightly spoken words.
Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

8

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

gōspand tōxmak[22] *i*[23] *ahrav i*[24] *ahrākīh*[25] *rat yezbexūnam*[26] *pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min ātān . . . hanjamanīkān zakarān u vakadān ızam* (*Amahraspandān*).

8

Sanskrit. *asya śuddhayā śriyā ca enam ārādhaye śrūyamānajijisnyā Candram paśubījam* (*śuddhayā śriyā ca Candrasahāyinyā śrūyamānajijisnyā gurumukhena*). *prāṇāiś Candram paśubījam punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . . satyoktābhiśca vāṇībhih. ye vidyamānebhyaḥ . . . samavāyikān tān* [*tānsca*] *tāśca ārādhaye.* (*kila narastrīākṛtīn Amiśaspintān*).

8

Persian. *bah ray u xurah urā buzurg dāram bah šanīdah Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah Yazišn* (*bah dahan Dasturān*). *bah zūr Māh gūsfand tuxm kirfah ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nērīān rā buzurg dāram* (*ya'ni nar ṣūrat u nārī ṣūrathā Amšāsfandān*).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

Avesta. *yasnəmča . . . āfrīnāmi Mąnhahe Gao.čiθrahe Gūšča aēvō.dātayå gūšča pouru.sarəδayå.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

8

Sanskrit. Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

8

Persian. On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yasišn . . . afrinam Māh*[1] *i*[2] *gōspand tōxmak Tōrā*[3] *mēnūk*[4] *i*[5] *ēvakdāt*[6] *gōspand pur sartak.*

9

Sanskrit. *ijisnāmca . . . āśīrvādayāmi Candrāya paśubijāya Gave ca Avodātāya paśubhyaśca sampūrṇajātibhyaḥ.*

9

Persian. *du'ā'i yazišn . . . Māh gūsfand tuxm rā u Gāvyodād rā u gūsfand tamān sardah rā.*

9

Gujarati. *ijašne . . . dovā karū Māhatāb gošpand tokhmāne ane Gāviodādne ane tamām jātnā gošpandoṇe.*

10

Avesta.

dasta amәm vәrәθraγnәmča
dasta gәuš x"āθrō.nahīm
dasta narąm pourutātәm
stāhyanąm vyāxananąm
vanatąm avanәmnanąm
haθra.vanatąm hamәrәθē
haθra.vanatąm duš.mainyuš
stē rapatąm čiθra.avanhąm.

10

Pahlavi. *af-amān*[1] *yehabānēt*[2] *amāvandīh*[3] *u pērōžkarīh*[4]. *af-amān yehabānēt*[5] *bisryā u*[6] *x"atsārīh* (*aēγ mān*[7] *lamā*[8] *bat af-amān min*[9] *mandavam i*[10] *nafš yehvānat*[11]). *af-amān yehabānēt*[12] *zak*[13] *i*[14] *gabrāan pur rawišnīh*[15]. (*frazand*[16]) *i*[17] *kabed stāyitār* (*aēγ išān nēwak xawīdānēt stāyitan*[18]). *hanjamanīk*[19] (*aēγ*[20] *hanjaman*[21] *nēwak xawīdānēt*[22] *kartan*[23]) *vānitār*[24] *išān*[25] *avānitār*[26] *aēš*[27] *valš*[28] *pavan hakanān vānitār*[29] *dušmanān*[30]

9

Pahlavi. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Sanskrit. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Persian. The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

Gujarati. I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

10

Avesta. Give strength and victory.
Give a satisfactory supply[1] of cattle.
Give a multitude of men,
Steadfast, belonging to the assembly,
Vanquishing, not vanquished,
Vanquishing adversaries at one stroke,
Vanquishing enemies at one stroke,
Of manifest[2] help unto the blessed.

10

Pahlavi. Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(dō[31] *dō amat*[32] *pavan ı bār yehamtūnd*[33] *aš stūb*[34] *tuvān yekvūnd*[35] *kartan) pavan*[36] *hakanān vānītār*[37] *dušmanān (ae anēr*[38] *aīt*[39] *mavan handčand*[40] *yemalelūnēt*[41]). *amat*[42] *yehamtūnēt ō ayāwārih i*[43] *ēšān aš pētākēnēt rāmišn*[44] *(aēγ-aš*[45] *pavan jīvak rāmišn i*[46] *min zak mandavam*[47] *barā nikīzēt*[48]).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. *marā dehad himmat u firūzī u marā dehad gāv u ān cih nān (ya'nī marā x"ēš bād ya'nī hamīšah bād). u marā dehand pūr rošnī mardān (ya'nī farzand) kih bisyār sitāyiš kunand (u anjuman bakunad kih anjuman rā ham nēk basitāyad u anjuman xūb kardan dānad) u dušmanān zadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x"ēš šikanā) šikanandah dušmanān u hamīstārān u bah yakbāragī šikanandah dušmanān. kih barasand bah yārī kih ēšān rā paidā bakunad rāmišnī (baham-anjā rāmišnī az ēšān barasad).*

10

Gujarati. *(e Mahābokhtār) mahane āp hemat ane fatehemandī ane mahane āp māharī halāl mehenatthī (pedā kīdhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tārīfne lāekṇā anjumannā karnār ane (dušmanone) tālnār ane nahī toḍnār (ašo lokone) ane ekbāragī ṭālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane (nekoṇī) maḍade pohocnār ane (nekone) jāher rāmaśnī pedā kaṛnār (ehevā farjando mahne āp).*

11

Avesta. *Yazata pouru.x"arənanha*

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. Unto me may it give strength and victory, and unto me may it give cattle and that which is bredd (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

10

Gujarati Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

11

Avesta. Ye Angels full of glory!

Yazata pouru.bazŏasa
čiθra vō buyārŏ masanā
čiθra vō savanō.savō
čiθrəm bərĕ yūžəmčiĕ x"arənō
yasəmnāi āpō dāyata.

II

Pahlavi. *Yazat pur gadā Yazat*[1] *pur bēšasčnītārīh*[2] *petākīh*[3] *i*[4] *lakūm yehvūnāt*[5] (*aēγ lakūm-č*[6] *petāktar*[7] *yehvūnēt*[8]). *pavan*[9] *petākīh*[10] *lakūm pavan*[11] *karitānišn*[12] *sutmand*[13] (*amat*[14] *denā mandavam ētōn vabidūnyēn*[15]) *pavan petākīh yehvūnēt*[16] *lakūm*[17]. *gadā*[18] *mayā*[19], *yehabūnēt. an*[20] *gadā rā yezbexūnam* (*aēγ*[21]) *mayā i*[22] *Dānāk*[23].

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. *Izad pur xurah u Izad pur tandurustī marā paidā bāšand* (*ya'nī az har kasī marā paidātar bāšand barāy murād barasand*) *u ān kih sūdmand hastand.* (*In ham ēdūn bakunand*) *kih marā ẓāhir bāšad u šumā xurah hamīšah badahīd. u ān xurah rā buzurg dāram man kih āb Dānā.*

II

Gujarati. *'ane Ijad nur bharelo tathā Ijad ghaṇī tandarostino āpnār* (*mahane*) *jāher thāo ane tamo fāedemand* (*Ijad*) *cheo* (*te mahane*) *morādne vāste jāher thāo* (*ane e cij e raveše karo*) *je mahane tamārū bujarag nur jāher thāe. te Ābedānnā nurne arādhā* (*Ābedānī te ek nadīnē nām che ke te nadī Irāngavej šehernā najdīk veheṭī chē*).

Ye Angels full of healing!
Manifest be your greatness,
Manifest be those of you who help when invoked.
Ye waters give indeed just your own
Manifest glory unto the worshipper.

11

Pahlavi. Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

11

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

11

Persian. Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

11

Gujarati. And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nąm i Yazdą. Hormazd i X'adāe i awasūnī ǵurz x'arahe awazāyāt. Āvą Arduīsūr Bānū bā rasāt. əž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan*[1] *šēm i Yazdān. Āpān Ardvīsūr Bānūk*[2] *pavan*[3] *(ayāwārīh i*[4] *lenō) barā*[5] *yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

O

Persian. *bah nām Izad. Hormazd Xudāi rāz afzūn buzurgī u rōšnī dar afzāyišn bād u Āban Ardvīsūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

Gujarati. *(šaru karūc) Iajdā dānā Šaheb pote potanī mele pedā thāelo varadhāno karnār che tenā nāme karī. bulandā ane nur Āvā Arduīsur Bānunū jiādā tiao (ane te māhārī madade pohoco). hū tamām gunāthī . . . tobā karī pācho farū chetū.*

Avesta. *apąm vawuhinąm Mazda.ðātanąm. Arəduyā apo Anāhitayā ašaonyā. vīspanąmča apąm Mazda.ðātanąm. vīs-*

4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardvisur. Of all sins . . . I repent.

o

Pahlavi. In the name of God. May Banu Aban Ardvisur come (for our help)! Of all sins . . . I am penitent.

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardvisur come for help! Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardvisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

1.

Avesta. Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,[1] the righteous. Unto all waters created

panąmča ɣrvaranąm Mazda.δātanąm. xšnaoθra . . . frasastayaēča. Yaθā Ahu vairyō . . . viδvā mraotu.

Pahlavi. *maya i*[1] *ɣaptr Ōhrmazd*[2] *dāt. Ardvīsūr*[3] *maya*[4] *i*[5] *Anast ahrav*[6]. *u*[7] *harvisp*[8] *mayā i*[9] *Ōhrmazd dāt* (*ēvakartakīh*[10]). *u*[11] *harvisp*[12] *urvar*[13] *Ōhrmazd dāt*[14]. *pavan šnāyēnītārīh . . . frāč āfrīnakānīh. čigōn Ahu kāmak . . . dānišnīk yemalelūnam.*

I

Persian. *āb veh Mazd dād rā kih Ardvīsūr āb xāliṣ ašō rā. u tamām āb Hormazd paidā kardah. u tamām āb kih dar daraxtān ast urā xušnūd kunam . . . āškār kunam. cun murād Ɣudāi . . . bah bulandī marā bagūi.*

Gujarati. *pāṇī behetar Hormajdnū pedā kīdhelū Arduīsurnū pānī ghaṇū khāleṣ ane pāk che tehene ane Hormajdnā pedā kīdhelā tamām pāṇīne ane Hormajdnā pedā kīdhelā tamām urvaronebhā khuśāl karvāne vāste . . . maśhur karū. je mīśāle Hormajdnī . . e raveṣe khabar kahūc.*

Avesta. *mraoṭ Ahuro Mazdā Spitamāi Zaraθuštrāi. yazaēša mē hīm Spitama Zaraθuštra yąm Arədvīm Sūrąm Anahitąm*

pərəθū.frākąm baēšazyąm
vī.daēvąm Ahurō.ṭkaēšąm
yesnyąm anuhe astavaite
vahmyąm anuhe astavaite
aδā.frāδanąm ašaonīm
vąnθwō.frāδanąm ašaonīm
gaēθō.fraδanąm ašaonīm

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

1

Pahlavi. Unto the good waters, created by Ormazd. Unto the waters of Ardvisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

1

Persian. Unto the good waters created by Mazda, which are the pure, holy waters of Ardvisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

1

Gujarati. I announce . . . for propitiating Ardvisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

2

Avesta. Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,[1] O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Fold-increasing, the righteous,

šaŋtō.frāδaŋąm ašaonīm
daiδhu.frāδaŋąm ašaonīm.

2

Pahlavi. *guft-aš*[1] *Ōhrmazd*[2] *val Spitāmān*[3] *Zaratušt*[4]. *yezbexūnīh*[6] *lī*[6] (*beratā*[7] *tā*[8]) *ae*[9] *Spitaman*[10] *Zaratušt*[11]. (*yezbexūn*[12]) *mayā*[13] *i*[14] *Ardvīsūr*[15] *Anast havōt*[16] (*Anastīhš*[17] *hana*[18] *aēγ pavąn*[19] *anastīh*[20] *zak*[21] *jīvāk*[22] *Starpāyak*[23] *yekavīmūnēt*[24]) *pur frāč*[25] *raftār* (*aēγ*[26] *kolā jīvāk bēn*[27] *vazlūnēt*[28]) *i*[29] *bēšazēnītār* (*aēγ*[30] *mandavam*[31] *γal*[32] *bēšczēnēt*[33]) *u*[34] *yūt Šēdā*[35] (*aēγ-aš Šēdā*[35] *levatā lūt*) *Ōhrmazd Datistān*[37] (*aēγ-aš Dēnā*[38] *zak i*[39] *Ōhrmazd*) *i*[40] *yazišnōmand ō*[41] *axᵛān*[42] *i*[43] *astōmand*[44] (*aēγ*[45] *mandavam i*[46] *yehabūnēt*) *i*[47] *nyāyišnōmand*[48] *ō*[49] *axᵛan*[50] *i*[51] *astōmand*[52] (*aēγ*[53] *yātakgōwīh*[54] *vabidānd*[55]) *i*[56] *jān frāxᵛēnītār*[57] *ahrav* (*min*[58] *xᵛāstak*[59]) *i*[60] *ramak frāxᵛēnītār*[61] *ahrav*[62] (*ušnūtā*[63]) *i*[64] *gēhān frāxᵛēnītār*[65] *ahrav*[66] (*gōspand*[67]) *xᵛāstak*[68] *frāxᵛēnītār*[69] *ahrav xᵛāstak*[70] (*huzuštān*[71]) *i*[72] *matā frāxᵛēnītār*[73] *ahrav*[74] (*pavan*[75] *ēvakartārīh*[76]).

2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurg dārī* (*duxtar*) *marā ay Spitmān Zartušt kih ab Ardvīsūr wēžah ra kih bah ẕāt ẋūd qāṃ* (*u bah jāī pāk kih Sitarpāy mīmānad*) *bisyār u darāz u zūd ravandah* (*ya'nī har jā bašavad*) *u tandurustī baxšandah* (*ya'nī har ciz rā tandurust badārad*) *u az Dīv judā* (*ya'nī b-u hic Dīv nīst*) *u Dād Hormazd dārandah* (*ya'nī Dād u canānci Dād Hormazd*) *sazāvār buzurg dāštan andar jahān* (*ya'nī cizī dādan*) *u sazāvār namāz burdan andar jahān* (*ya'nī jadangōī Dīn kardan*) *jān darāzī baxšandah ašōān u ganj gūsfand afzāyandah ašō mard mulk afzāyąndah ašē mard u matā' gūsfandān afzāyandah ašō* (*matā' ya'nī rama*) *deh afzāyandah ašō* (*bah yakbāragīh*).

Wealth-increasing, the righteous,
Country-increasing, the righteous.

2

Pahlavi. Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardvisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

Persian. Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardvisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

2

Gujarati. *Hormajde kahũ Jartošt Aśpantamānne ke e Śpetmān Jartošt te je mārī Arduišur khāleś ane ghaṇī šetāb āgal cālnār tandarušṭīnī āpnār Devthī judī ane Hormajdno (iāne māhāro) Inśaf ane Hokam rākhnārī che ane jehānmā ijaśne karvāne lāek ane e jehānmā nāeś karvāne lāek che tehenī iāne Arduišurnī ārādhanā kar ke e jīvnī varadhīnī karnār aśo ane ādamīnā ṭolānī varadhīnī karnār aśo ane jehānnī varadhīnī karnār aśo ane khajāno (ane gośpand) ne jiāde karnār aśo ane šehernī varadhī karnār aśo che.*

3

Avesta. *yā vīspaṇąm aršnąm xšudrā yaŋždaδāiti*
yā vīspaṇąm hāirišinąm
zą̊δāi garəwąn yaoždaδāiti
yā vīspā hāirišīš huzāmitō daδāiti
yā vīspaṇąm hāirišinąm
dāitīm raθwīm paēma ava.baraiti.

3

Pahlavī. *mavan harvisp[1] gušnān zak[2] i[3] šusr[4] yōždāsrih[5] yehabūnēt[6] (aēγ amat[7] dakyā[8] u[9] xūp u[10] lā levatā xōn[11] u[12] rīm barā yatūnēt[13] pavan rās[14] i[15] valā[16]). mavan[17] harvisp[18] vakadān[19] pavan zerxūnīšnīh[20] ō[21] gawr[22] yōždāsrih[23] yehabūnēt[24] (aēγ amat[25] bār[26] i[27] tanīd āpustan yehvānēt pavan rās i[28] Ardvīsūr[29]). mavan harvisp[30] vakadān pavan zāyišn[31] huzerxūnīšnīh[32] yehabūnēt[33] (aēγ[34] amat[35] frārōn[36] u[37] xūp barā yatūnēt pavan[38] rās i[39] valā hamā[40] vakadān rā gās frazaŋd zerxūnīšnīh min asānīh u bēšazīšnīh zerxūnīšnīh xelkūnēt u 2 frazand u 3 frazand ēvakartakīh levatā ham barā yatūnēt pavan ayāwārīh i Ardvīsūr[41]). mavan ō[42] harvisp[43] vakadān zak i[44] dātīhā (čand[45] apāyēt) frārōn (aēγ[46] basīm) pēm madam yedrūnyēn.[47] (zak[48] aīš mavan nāšā levatā šoi nafšā min pēmān yehvānd zak nāšādān rā handčand pēm āpāyēt vad čand frārōn basīm barā yatūnēt).

2

Gujarati. Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardvisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

3

Avesta. Who purifies the seed of all males.
Who purifies the wombs of
All females for bearing.
Who makes all females have easy childbirth.
Who bestows upon all females
Right [and] timely milk.

3

Pahlavi. Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardvisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardvisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

3

Persian. *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdan ēšān rā pākī badehad (ya'nī dīgar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādanī badehad (kih nēk u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nēk (ya'nī) šīr xūš baxšad.*

3

Gujarati. *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvonā kamalne pākī āpec (ke bījivār te farjand janec te ehenī madatthī). ane je tamām oratone nek janvū bakhšec (iāne farjand janī vakhat āšanī bakhšec). ane je tamām oratone inšāfne rāhe (jetlū joie tetlū) khub dudh bakhšec.*

4

Avesta

masitąm dūrąt frasrūtąm
yā asti avavaiti masō
yaθa vispā imā āpō
yā zəmā paiti fratačainti
yā amavaiti fratačaiti
Hukairyąt haca barəzanhat
aoi Zrayō Vouru.kašəm.

4

Pahlavi. *mas*[1] *zak* (*i*[2] *Ardvīsūr*[3]) *i*[4] *dur*[5] *frāč nāmāk* (*aēγ-aš*[6] *šēm*[7] *dur*[8] *jīvāk*[9] *vazlānt*[10] *yekavīmūnēt aēγ*[11] *šēm i valā bēn kolā šatr u kolā vilāyat u bēn hamā gēhān čigōn Ardvīsūr*[12] *frāč aš lait*) *mavan ait* (*aēγ-aš*[13]) *zak*[14] *hand*[15] *masīh*[16] *čand*[17] *valāšān harvisp*[18] *mayā mavan pavan*[19] *zamīk madam*[20] *frāč tačēnd*[21] *havāt*[22] (*Ardvīsūr*[23] *mayā min apārīk*[24] *mayā*[25]

3

Persian. Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardvisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

3

Gujarati. Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardvisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

4

Avesta.
The great, far-famed,
Who is as much in greatness
As all these waters
That run along on this earth.
Who, the strong one, flows forth
From the height Hukairya
To the Sea Vourukasha.

4

Pahlavi. The great (Ardvisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardvisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardvisur are greater than all other waters, except

mas[26] *āt*[27] *yuīt min Arwand u*[28] *Arwand*[29] *levatā*[30] *Ardvīsūr*[31] *u*[32] *Ardvīsūr*[33] *levatā Arwand ham*[34] *lā*[35] *vaxdūnt yekavīmānīt*) *mavan pavan amāvandīh*[36] *frāč tačet*[37] *min Hukar*[38] *i*[39] *buland madam*[40] *zak*[41] *i*[42] *Zray i*[43] *Frax"kart*[44].

4

Persian. *mihtar ān* (*Ardvīsūr*) *kih dur ravad u bakunad nām* (*ya'nī nām u bah jāī dur šudah ast*) *kih hast* (*ya'ni urā*) *candān mihtarī čandān kih urā bar zamīn har jā kih raftah bāšad* (*ya'nī Ardvīsūr mihtar az tamām āb judā az Arang cih kih Arang bā Ardvīsūr yak jā nist ān az Ardvīsūr judā ast*) *kih bah himmat xūd durtar ravad az* (*kūh*) *Hukar* (*nām*) *kih buland ast bah Zarahparānkard.*

4

Gujarati. *ane bujorag* (*Arduīsur*) *dur lāgī ghaṇī nāmdār ane je bījā tamām pāṇī je e jamīn upar bulandithī calecā che te kartāne* (*Arduīsur*) *moṭī bujorag che je Hukare* (*nāmnā pāhāḍnī*) *bulandithī Jareheravakaś Darīāmā hemate karī āgal calec.*

5

Avesta.

yaozənti vīspe karanō
Zrayā Vouru.kašaya
ā vīspō maiδyō yaozaiti
yaţ hīš aoi fratačaiti
yaţ hīš aoi fražgaraiti
Arədvī Sūra Anāhita.
yəiϑhe haϑanrəm vairyanąm
hazanrəm apa.ŋžāranąm
kasčiţča aēšąm vairyanąm
kasčiţča aēšąm apa.ŋžāranąm
čaϑwarə.satəm ayarə.baranąm
hvaspāi naire barəmnāi.

Arang, and Arang does not unite together with Ardvisur, neither Ardvisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

4

Persian. That more than great (Ardvisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardvisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardvisur; she is apart from Ardvisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

4

Gujarati. And the great (Ardvisur) is much known afar, and (Ardvisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

5

Avesta. All the shores around the Sea Vourukasha
Are in commotion,
The whole middle is bubbling up
When she flows forth unto them,
When she streams forth unto them,
Aredvi Sura Anahita.
To whom belong a thousand lakes,
To whom a thousand outlets;
Anyone of these lakes
And any of these outlets
[Is] a forty days' ride
For a man mounted on a good horse.

5

Pahlavi. *mavan āyozēt*[1] *harvisp kanārak i*[2] *Zray i*[3] *Frax*ᵊ *kart*[4] (*aēγ barā kōfēnēt*[5]) *ō*[6] *harvisp*[7] *ān*[8] *māyān*[9] *āyōzēt*[10] (*aēγ*[11] *barā rečēt*[12]) *mavan*[13] *ō*[14] *valōšān madam*[15] *frāč tačēt*[16] (*pavan ēvakartakīh*) *mavan*[17] *ō*[18] *valōšān madam frāč rečēt* (*pavan ēvakartakīh*) *Aṙdvīsūr*[19] *Anast*[20]. *mavan ḇēn zak 1000 var 1000*[21] *āpxāhak*[22] (*var zak*[23] *mavan-aš min*[24] *xān*[25] *āpxāhak*[26] *zak*[27] *mąvan-aš*[28] *ḇēn*[29] *laxvār yekavīmūnēt ḇēn zak Ardvīsūr*[30] *āīt*[31] *mavan*[32] *zak*[33] *Zray*[34] *yemalelūnēt*[35] *aēγ*[36] *denā Ardvīsūr*[37] *rā 1000 var āīt u kolā ēvak ēvak var 1000–1000 āpxāhak āīt. min zak 1000 āpxāhak mayā rečēt u tačēt. zak mayā ḇēn Vahišt yekavīmūnēt. min zak mayā aēγ āpxāhak mayā harvisp gēhān madam tačēt*). *katārčāe*[38] *min*[39] *valōšān varān*[40] *katārčāe*[41] *min*[42] *valōšān āpxāhakān*[43] (*aēγ*[44] *dōi*[45]) *pavan*[46] *40 yūm yedrāniš̱n mavan*[47] *zak*[48] *hvasp gabrā*[49] *yedrūṇiš̱n*[50] *min*[51] *kōstak*[52] (*tāt*[53] *mavan min hamāk*[54] *kōstak*[55] *yemalelūnēt*[56]).

5

Persian. *bapayvand u bah tamām kināraḥ Zarahparānkard* (*ya'nī bakubad*) *u ān tamām āb rā bapayvand kih ān bar ešān zyādah ravad bah judāī kih ham bar ešān zyādah ravad bah hamrāhī Ardvīsūr wēžah. kih andar yak hazār nāv xānhā u darmiyān hazār nāvdānhā andar ān jā bāz īstad* (*ya'nī dar ān jā Ardvīsūr hast kih 'darmiyān Zarahparānkard guyaud*). *harkudām az ān tah xānhā u harkudām az ān nāvdānhā bah cihal rūz barad šavār bar asp tēz raftār savār šudah bah yak sū* (*u ham mīguyand kih bah har cāhār sūh baravad*).

5

Gujarati. *ane je tamām Jarehevarkaš Darīāne kināre farī valec ane tamām* (*darīā*) *ne darmeān jāi pohocec ke te Arduīšur khāleš bījā* (*tamām pāṇī*) *upar jīāde cālec ke je bījā* (*pāṇī*) *upar* (*ekbargī*) *hajare gofāo taīhā hajare morīone darmeān ghaṇī buland vehec. te gofāo madheno ekako gofo ane te morīo madhemī ekakī morī* (*ehevī moṭī che*) *je khub ghoḍāno šavār* (*tehemī andar ceāre taraf ghoḍo doḍāveo jāe*) *te dan ceāīše peīī taraf pohocī šake.*

5

Pahlavi. Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardvisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardvisur; there is some one who says, in the Sea; that is, that Advisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

5

Persian. She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardvisur. She merges into a thousand underground channels and a thousand canals (that is, Ardvisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

5

Gujarati. And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardvisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

6

Avesta. *aiwhâsča mē aēvanhâ āpō*
apa.γžārō vīŋasāiti
vīspāiš aoi karšvąn yāiš hapta. aiwhâsča mē aēvanhâ āpō
hamąθa ava.baraiti
hąminəmča zayanəmča.
hā mē āpō yaoždaδāiti
hā aršnąm xšudrâ hā xšaθrinąm garəwą hā xšaθrinąm paēma.

6

Pahlavi. *an[1] li ēvak min āpān[2] mavan āpxāhak[3] bara[4] yehamtūnēt[5] pavan (xavītāh aēγ[6] tarīh) madam[7] ō harvisp[8] haft kišvar.[9] zak i[10] li ēvak min[11] xānān[12] (min[13] apxāhān[14]) amat[15] ō ham yedrūnyēn (aēγ ēvatum[16] yedrūnyēn[17]) pavan hamān[18] pavan-č zamastān.[19] ān[20] li mayā[21] yōždāsrīnēt[22] (aēγ dakyā[23] yaxsenunēt[24]) zak[25] i[26] gušnān[27] šusr[28] ān[29] vakadān[30] gawr[31] zak[32] i[33] vakadān[34] pēm.[35]*

6

Persian. *ān kih yak az āb man ast az nāvdānhā barasad tamāmī bah haft kišvar zamān. u ān kih yak az āb man ast ān tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān āb marā pāk (ya'nī xāliṣ bakunad) ān manī javānān rā u ham ān zahdāh rā.*

6

Gujarati. *Ye morīo madhenī ek morīnū māhārū paṇi tamām je hafta keśvar jamān mā (tarī tājagīne vāste) pohocec ane te nālāvo madhenu ek nālānū māhārū pāṇī tāhaḍmā tathā hunālāmā (ekhlū potānī jāte) calīū jāec. ane te māhārū pāṇī te je jovānonī manī (iāne dhāt che) tehene tathā te je oratonā kamal che tene tathā te je oratonū dudh che tene pāk rākhec.*

7

Avesta. *yąm azəm yō Ahurō Mazdâ hizvārəna uzbaire fradaδāi nmānaheča vīsaheča zantūušča daiwhūušča.*

6

Avesta. And the outflow of this
One water of mine penetrates
unto all the seven zones. And [the outflow] of this one water of mine
Flows continuously
Both summer and winter.
She purifies my waters,
she [purifies] the seed of males, the wombs of females, the milk of females.

6

Pahlavi. That one of my waters of the outlets comes forth (with greenness, that is, freshness) over all the seven regions. That one of my canals (and that one of my outlets) flow equally (that is, flow most singly) during summer as well as during winter. That water of mine purifies (that is, keeps pure) the seeds of males, the wombs of females, the milk of females.

6

Persian. That one water of my canals goes to all the seven regions. And that one water of mine flows equally (flows boldly) in summer and in winter. And that water of mine purifies (that is, cleanses) the seed of the youths as well as the wombs of women.

6

Gujarati. The waters of one of those of my ditches, reach all the seven regions (for giving freshness and health); and the waters of one of those of my channels keep flowing (singly of its own accord) both in winter and in summer. And those my waters purify the seed (that is, semen) of youths, and the wombs of women, and the milk of women.

7

Avesta. Whom I, Ahura Mazda by movement of tongue [?] brought forth for the furtherance of the house, village, town, and country.

7

Pahlavi. *li*[1] *mavan Ōhrmazd havōm ān*[2] (*li Ardvīsūr*[3]) *rā*[4] *bulandtar*[5] *jīvāk*[6] *li*[7] *burtam*[8] *frādahišnīh*[9] *denā*[10] *mān u*[11] (*frādahišnīh*) *zak*[12] *i*[13] *vis*[14] (*pavan frādahišnīh*[15]) *zak*[16] *i*[17] *sand* (*pavan*[18] *frādahišnīh*) *zak*[19] *i*[20] *matā.*

7

Persian. *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallat u ham az šahr u ham az dih.*

7

Gujarati. *ke hū je Hormazd chen te me gharnī tathā mohlānī tathā gāmnī tathā šehernī varadhīnī karnār* (*Arduišur Bānū*) *che tehene bulandīthī bulandī āpīc.*

8

Avesta. *yā ahmāṭ Staota Yasnya srāvayeni Ahunəmča Vairīm srāvayeni Ašəmča Vahištəm husravāni apasča vanuhīš yaožda∂āne ha∂ra ana Gā∂wya vača 'Garō nmāne Ahurō Mazdā jasaṭ paoiryō' da∂aṭ ahmāṭ taṭ avaṭ āyaptəm.*

8

Pahlavi. *stayišn*[1]*ōmand an*[2] (*li Ardvīsūr*[3]) *Yazišn*[4]*ōmand an*[5] (*li Ardvīsūr*[6]) *u*[7] *Ahunvar*[8] *srav*[9]*ōmand*[10] *ān*[11] (*li Ardvīsūr*[12]) *u*[13] *ahrākīh*[14] *pahlum*[15] *husrav*[16] *āwāyišn*[17]*ōmand*[18] *ān*[19] (*li*[20] *Ardvīsūr*[21]) (*u*[22] *mayā i*[23] *Ardvīsūr*[24] *šapīr*[25]) *yōždāsr*[26] *bun*[27] *srav denā Gāsān*[28] *barā*[29] *yezbexūnd u stāyišn*[30] *vabidūnd*[31] (*pētākīh hana*[32] *havōd aēγ*[33] *min Gāsąn*[34] *srav stāyišn*[35] *vabidūnīk rā*) *Garōtmān*[36] (*mān*[37] *i*[38]) *Ōhrmazd pavan fratum pētāk kart*[39] *barā yehamtūnēt*[40] *n*[41] *yehabūnēt*[42] *denā rā* (*zak i*[43] *Ardvīsūr*[44]) *ētōn*[45] *kāmak ayāftan*[46] (*ō*[47] *yehamtūnēt*[48] *ayāwarīh*[49]).

7

Pahlavi. I, who am Ormazd, have carried that (Ardvisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

7

Persian. I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

7

Gujarati. I, who am Ormazd, have given greatness through greatness unto (Banu Ardvisur) who is the increaser of the house, and of the street, and of the village, and of the city.

8

Avesta. Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth[1] [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

8

Pahlavi. That (Ardvisur of mine) is worthy of praise, that (Ardvisur of mine) is worthy of the Yasna-sacrifice, and that (Ardvisur of mine) is worthy of the recital of Ahunvar, and that (Ardvisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardvisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardvisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardvisur) gives unto him the attainment of his wishes, (and comes to his help).

8

Gujarati. *ke je tārīf ane Ijaśne karvāne lāek ane Ahunavarnā śakhun paḍhve karī tārīf karvāne lāek ane buland aśoānā śakhun tathā nek śakhune karī padhvāne lāek che* (*ane ekbārgī*) *c Avaśtāne śakhune* (*iāne e Nīāēś paḍhve*) *karī behetar pānine je kōi ārādke te marad Hormāajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethī tehene ē raveśe morād ane neāmat* (*Avā Arduiśurthī*) *hāśel thae.*

9

Avesta. *ahe raya x"arənaŋhača*
tąm yazāi surunvata Yasna
tąm yazāi huyašta Yasna
ana buyå zavąnō.sāsta. ana buyå huyaštara. Arədvīm Sūrąm Anāhitąm ašaonīm zaoθrābyō. Arədvīm Sūrąm Anāhitąm [a] *ašaonīm ašahe ratūm yazamaide*
[a] *Haomayō gava . . .*
arš.uxδaēibyasča vāŋžibyō.
yeŋhe hatąm . . . tąscā tāscā yazamaide.

9

Pahlavi. *pavan zak i*[1] *valā*[2] *rāy*[3] *u gadā āpān*[4] *Ardvīsūr*[5] *(aēŋ-am*[6a] *rāy u gadā āpān Ardvīsūr*[6] *ayāwār yehvūnāt*[7]*). pavan*

8

Persian. Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

8

Gujarati. Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardvisur).

9

Avesta.

For her radiance and her glory,
Unto her will I sacrifice with the audible Yasna-sacrifice,
Unto her will I sacrifice with the well-sacrificed Yasna.

Through this mayest thou be commanded when invoked! Through this mayest thou be more than well-sacrificed! [We sacrifice] unto Aredvi Sura Anahita, the righteous, with oblations. We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,

With milk provided with Haoma . . .
And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

9

Pahlavi. Owing to her radiance and glory [I sacrifice] unto the waters of Ardvisur (that is, may the radiance and glory of

zak i[8] *nīyōišn*[9] *havōd Yazišn*[10] (*pavan*[11] *Dēn*[12] *Dastabar*) *ān*[13] (*Ardvīsūr*) *rā yezbexūnam an*[14] *nēwak Yazišn kartan*[15] *rā*[16] (*bēn*[17] *Dar i Mihr*). *denōš*[18] *yehvūnat x*ᵛ*ahišn*[19] *pand*[20] *u*[21] *denōš yehvūnāt kabed*[22] *Yazišn. yezbexūnam*[23] *Ardvīsūr*[24] *Anast*[25] *rā pavan*[26] *zōhr.*[27] *Ardvīsūr*[28] *Anast*[29] *rā*[30] *yezbexūnam pavan Hōm bisryā . . . zak-č rāsk gōwišn. mavan min ātūn . . . hanjamanīkān zakarān u vakadān izam* (*Amahraspandān*).

9

Persian. *bā nūr u rōšnā u urā buzurg dāram u bah šanīdah Izišn* (*az zabān Dastūrān*). *urā buzurg dāram bah ān nēk īštah Izišn* (*dar Dar-i Mihr*). *īn bād bah x*ᵛ*ahiš marā pand u īn bād nēk Izišn. bah nūr Ardvīsūr xāliṣ ašō ham Ardvīsūr xāliṣ rā buzurg dāram bah daraxt Hom bah gāv . . . bā rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram* (*ya'nī nar ṣūrat u nārī ṣūratha Amšāsfandān*).

9

Gujarati. *tehnī* (*iānē Avā Arduišurnī*) *khāleṣī ane nure karī* (*Dīnnā Dastūrthī*) *Ijaśne šābhīne tehne ārādhū ane nek ārādhnānī Ijaśne karve karī tehene ārādhū. e hamone khāheṣthī šikhvū ane naṣīhat thāo ane e nek Ijaśne karve karī Avā Arduišurne ārādhvū thāo. khāleṣ ane pāk Arduišurne jore karī khāleṣ pāk Arduišur aśo aśoie karī bujorag che tehene arādhū Home karī jīvāme karī . . . and rāṣt bolve karī ārādhū. ke e raveṣe bijā* (*Ijado*) *kartā Ijaśne dādār Hormajdnī bulandtar ane behetar che . . . narnī šuratnā ane mādānī šuratnā Fareṣtāvonā anjumanne ārādhū.*

the waters of Ardvisur by my help)! I sacrifice unto that Ardvisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardvisur Anahit with oblations. I sacrifice unto Ardvisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

9

Persian. For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardvisur with oblations—the pure Ardvisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

9

Gujarati. Owing to her (that is, Aban Ardvisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardvisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardvisur with oblations—the pure and holy Ardvisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

5. Atash Nyaish

Avesta, Pahlavi, Sanskrit, Persian, and Gujarati Texts

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. *pa ṇam i Yazdą. Hormazd i X'adāe i awazūnī gurz x'arahe awazāyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

o

Pahlavi. *pavan*[1] *šēm i Yazdān Ōhrmazd*[2] *X'atā awzānīk*[3]*. buzurgīh*[4] *u rōšnīh Ātaš*[5] *Bahrām*[6] *Ātr vazurg*[7] *rā awzān*[8] *yehvānat. min hamāk gunāh . . . pa patit havōm.*

o

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

o

Persian. [The paragraph does not occur in the Persian version.]

o

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele pedā thaelo vardhīno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātaśnū jīādā thāo. hū tamām gunāhthī . . . tobā karī pācho farū chetī.*

Avesta. *us mōi uzārəšvā Ahurā Ārmaitī tvīšīm dasvā*
Spəništā Mainyū Mazdā vanhuyā zavō adā
Ašā hazō əmavaṭ Vohū Manaṇhā fsəratūm.

5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. [The paragraph does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

Avesta.

Arise unto me, O Ahura! give vigor through Armaiti,
Strength by the good reward through Thy Holy Spirit, O Mazda!
Mighty power through Asha, supremacy[1] through Vohu Manah.

Pahlavi. *lalā*[1] *li min zak i*[2] (*rēštar*[3] *Ahraman*[4]) *aē*[5] *Ōhrmazd hanā*[6] (*aēγ*)-*am bōjāe.*[7] *af-am bundak mēnišnīh u*[8] *tuxšišn*[9] *yehabūnāe.*[10] *awzānīk mēnūk Ōhrmazd Vahuman gryftār*[11] *hāvāni*[12] *pavan*[13] *zak*[14] *dahišn* (*aēγ-am*[15] *pavan tan*[16] *māhmān*[17] *yehvanat*). *ahrākih madam*[18] *val* ☊[19] *i*[20] *staxmak*[21] (*Ganāk Mēnūk*) *amāvand hāvāt*[22] *pavan zak i*[23] *Vahuman sardārih.*[24]

I

Sanskrit. *uñcair mām śodhaya Svāmin* (*kila piḍākarāt Āharmanāt śuddhaṁ kuru*). *sampūrṇamānasatām adhyavasāyaṁ ca dehi. Gurutara Adṛśyamūrter Mahajñanin Gvahmanasya gṛhītāro bhavāmaḥ* (*kila me tanuna abhyāgato 'stu*). *puṇyaṁ haṭhinaḥ upari śaktam bhūyāt* (*kila balātkāriṇaḥ Āharmanasyopari śaktam bhūyāt*) *Uttamamanasaḥ prabhutvena.*

I

Persian. *ay Ṣāḥib bah xūb u bah xāliṣ bakun marā* (*ya'nī az āzār dahandah Ahriman xāliṣ bakun*). *pur menišnī u tavānāī rā badeh. ay Buzurgtar Menū 'aqil Bahman rā bagīram* (*ya'nī dar tan māhmān bād*). *kirfah bar sitamgārān qādir bād* (*sitamgār ya'ni bar Ahriman qādir bād*) *az ṣāḥibī Bahman.*

I

Gujarati. *e Hormajd mahne buland šampuraṇ manašnī* (*iāne tamām nek andešo*) *ane tavānāi āp ane* (*jakhmī karnār Ehereman*) *thī mahne khalāṣ kar. e bujorag mīno Hormajd hū Behemanno* (*iāne bhalī manašnāno*) *pakaḍnār cheū* (*te bhalī manasnī mahne āp*). *ke šavāb je jolamgār* (*Ehereman*) *upar ghaṇo hematdār che te bhalī manašnīnī šardārīthī che.*

1

Pahlavi. [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the accepter of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

Sanskrit. Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

1

Persian. Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

1

Gujarati. Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

Avesta.

rafəδrāi Vouru.čašāne dōisī mōi yā Vī abifrā
tā Xšaθrahyā Ahurā ya Vaŋhāuš aŝiš Manaŋhō
frō Spəntā Ārmaite Aša daēnā fradaxšayā.

Pahlavi. *amat*[1] *rāmišn pavan kāmak*[2] *čašānd*[3] (*aēγ ēšān pavan*[4] *apāyast*[5] *pavan rāmišn*[6] *γal*[7] *vabidānd*[8]). *yehabūnēt*[9] *ō*[10] *li* (*mizd*[11] *u*[12] *pātdahišn*). *mavan-am*[13] *pavan*[14] *zak i*[15] *lakūm*[16] *barā*[17] *pavan*[18] *patūkīh* (*aēγ-am pavan kār i*[19] *Dātistān i*[20] *lakūm*[21] *patūkīh*[22] *yehvānat*[23] *af-am*[24] *yehabūnēt*[25]). *zak*[26] *pavan x*ᵛ*atāyīh*[27] *i*[28] *Ōhrmazd u*[29] *mavan*[30] *Vahuman*[31] *tarskāe*[32] (*hāvišt*[33] *af-am yehabūnēt*[34]). *frāč*[35] *Spandaramat*[36] *aš*[37] *pavan ahrākīh*[38] *Dēn*[39] *frāč daxšakēn*[40] (*aēγ-aš*[41] *pavan*[42] *frārōnīh*[43] *pavan*[44] *daxšak barā vabidūn*[45]).

2

Sanskrit. *ānandaṁ svecchayā āsvādayitṛn* (*kila keṣāṁcit yadṛcchayā ānandakarān*) *dehi mahyaṁ yān yuṣmākaṁ śaktyaḥ* (*kila karyeṣu nyāyeṣu ye yuṣmākaṁ śaktyā santi tān me dehi*). *tān svāmṛitayā Ahurmajdasya yān Uttamamanasā bhaktiśīlān* (*kila śiṣyān tān me dehi*). *prakṛṣṭam pṛthivyāṁ Sampūrṇamanasyām Puṇyena Dīnim pracihnaya* (*kila sadācāritayā Dīnisābhijñānena kuru*).

2

Persian. *rāmišn bah ǧauq xūd bacašān* (*ya'nī harkas rā bah ǧauk xūd rāmišnī bakun*). *badeh marā ān cih quat šumā ast* (*ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh*). *an quat ay Ṣāḥib kih ū Bahman ast ummatān* (*ya'nī šāgirdān marā badeh*) *vas andar zamān bandah menišn az kirfah andar Dīn nišāndār bakun.*

2

Avesta.

For my support, O Far-seeing One, may Ye manifest[1] unto me those incomparable things

Of Your Khshathra, O Ahura, which are the reward of Vohu Manah;

Instruct our consciences, O Holy Armaiti, through Asha.

2

Pahlavi. [Give] those who cause to taste joy according to desire (that is, who do cause joy unto others, as is requisite). Give me (reward and grace). [Give] unto me him who is of your power, (that is, give unto me him who is of your power in the work of your Law). (Give unto me that disciple) who is of the lordship of Ormazd and devoted to Bahman. Reveal the Religion, O Aspandad, unto him through righteousness, (that is, make him upright through revelation).

Sanskrit. Give unto me those who cause to taste joy according to their own will (that is, the makers of joy for anybody as they please), who [are] of your power, (that is, give unto me those who are of your power in lawful actions). Those who through the lordship of Ormazd [are] devotional through the Best Mind (that is, give unto me those disciples). Eminently stamp through Righteousness on the earth Religion, which is of Perfect Mind, (that is, make [it] with good conduct through the recognition of Religion).

2

Persian. Cause joy in accordance with one's desire, (that is, cause joy to everyone according to his desire). Give me that which is your power, (that is, give that power unto me which is yours in lawful deeds). That power, O Lord, which [is] of the followers of Bahman, (that is, give disciples unto me). Make perfect-mindedness a manifester of Religion on earth through meritorious works.

2

Gujarati. *(ane) rāmaśnī morād mujab rākhū cakhādū tebī bhalī manaśnānī śardārithī che. ane e Hormajd mahne tahārī kaūat āp ane te je bhalī manaśnānā (farmānbardār śāgerdo) che te upar (mahne) pādśāhī ane śardārī āp ane śavāb tathā Dinnā kāmmā bujorag śampuraṇ manaśnānī (māhārī) khaślat kar (tāne māhārī khaślat nek kar).*

3

Avesta. *aṭ rātąm Zaraθuštrō tanvascīṭ x'aŋhyā uštanəm dadāiti paurvatātəm Manaŋhascā Vaŋhīuš Mazdāi šyaoθnahyā Ašāi yačā uxδaŋhyačā səraošəm xšaθrəmcā.*

3

Pahlavi. *etōn[1] pavan[2] rātih[3] mavan[4] Zaratušt[5] havēm tan zak-č[6] i[7] naf šā xayā[8] yehabūnam[9] pavan pēš[10] rawišnīh (pavan[11] pēšpāyih[12]) val[13] Vahuman[14] u[15] Ōhrmazd-č[16] pavan[17] kunišn ō[18] Ašavahišt[19] (aēγ[20] kunišn[21] zak[22] vabidūnam[23] i[24] Ašavahišt[25] apāyet[26]) u[27] milaya[28] nigōšišnīh[29] ō[30] Xšatravar[31] (ēvak[32] bēn[33] tanid[34]) milaya[35] ētōn yemalelūnam mavan apāyast Xšatravar (aēγ pātaxšā pasand kunad).*

3

Sanskrit. *evaṁ dakṣiṇaya Jarathuštro 'ham tanośca nijaṁ jīvaṁ dadāmi puraḥpravṛttyā (kila agratayā) Uttamamanase Ahurmajdāya. karmaṇi ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca uktiḥ śrutiḥ [tayā] Saharevarāya rajñe.*

3

Persian. *edūn badaham Zartušt tan u jān x'eš badaham bah pēšavāī (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn*

Gujarati. (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

3

Avesta.

So Zarathushtra gives as an offering even the life of his body,
And the excellence[1] of Vohu Manah unto Mazda,
As also[2] obedience and power of deed and word unto Asha.

3

Pahlavi. Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

3

Sanskrit. So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

3

Persian. Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

Aśō (yaʿvā kunišn zdūn bakunam kih Dīn az ān xušnūd bāšad) in guftan u šanūdan az Šahrivar pādišāh.

3

Gujarati. *e Hormajd e raveše hū je Jartošt cheū te āgal cālvāthī māhārā tannā ane māhārā jīvnī šakhāvat Beheman Amšaspandne apū (iāne māhārū tan ane jiv fedā karū) ane ašoinā kām karū (Ardībeheštne khuš āve tehvā). je šakhun bolū te ehevā bolū je Śeherevarne šābhlvā lāek (iāne padšāhā pašand).*

4

Avesta. *xšnaoθra Ahurahe Mazdå. nəmasə tē Ātarš Mazdå Ahurahe huδå mazišta Yazata. fravarāne . . . Ahura.ṭkaēšo. [Gāh.] Āθrō Ahurahe Mazdå puθra. tava Ātarš puθra Ahurahe Mazdå.*

4

Pahlavi. *šnāyēnītārīh[1] i[2] Ōhrmazd (X"atāe[3]). namāz[4] lak[5] Ātaš[6] i[7] Ōhrmazd (berā[8]) hudāk[9] mahist Yazat[10]. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Ātaš[11] i[12] Ōhrmazd berā[13]. lak Ātaš[14] berā[15] i[16] Ōhrmazd[17].*

4

Sanskrit. *satkāraye Svāminam Mahājñāninaṁ (kila sānandaṁ karomi). namas te Agneʿ Mahājñāninaḥ Svāminaḥ uttamadāninaḥ mahattarasya Īajdasya. prabravīmi . . . Hormijdanyāyavatīm. [Gāh.] Agneḥ Svāmino Mahājñāninaḥ putrasya. tava Agneḥ putra Svāmino Mahājñāninaḥ.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

3

Gujarati. O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

4

Avesta. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

4

Pahlavi. Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Sanskrit. I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). 'Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

4

Persian. *xušnūd kunam Hormazd rā (ya'nī bah rāmīšn bakunam). namāz turā ay Ātaš Hormazd hādahīšn mihtar Izad rā. baxānam . . . Hormazd 'Adl.* [*Gāh.*] *Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

4

Gujarati. *ane khuśāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekīno āpnār bujorag Ijad che te tune nomāj karūc. bujorgīthī paḍhū . . . Hormajdno Hokam.* [*Gāh.*] *Ātaš Hormajdnā beṭāne' (Ātaš Hormajdno beṭo: ehenī šamaj e je pāk Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāešne farjandne thekāṇe gaṇeche tatha tamām ālamnī najdīk dādār Hormajd bāp ane murabīne ṭhekāṇe che). tū e Ātaš Hormajdnā beṭāne.*

5

Avesta. *Āθrō Ahurahe Mazdå puθra X'arənaŋhō Savaŋhō Mazda.δātahe Airyaŋąm X'arənō Mazda.δātaŋąm Kāvayeheča X'arənaŋhō Mązda.δātahe Āθrō Ahurahe Mazdå puθra Kavōiš Haosravaŋhahe Varōiš Haosravaŋhahe Asnavantahe Garōiš Mazda.δātahe Čaēčistahe Varōiš Mazda.δātahe Kāvayeheča X'arənaŋhō Mazda.δātahe.*

5

Pahlavi. *Ātaš*[1] *i*[2] *Ōhrmazd ber*[3] (*Ātr*[4] *Frōbag*[5]) *Gad*[6] *u Sūt i*[7] *Ōhrmazd dāt*[8] *Ērān*[9] *Gad*[10] *i*[10] *Ōhrmazd dāt*[11] *Kyān*[12] *Gad*[13] *i*[13] *Ōhrmazd dāt*[14] (*šēm*[15] *i den*[] *Ātaš*[16] *Ātr Frōbag*[17] *den*[] *Ātaš*[18] *pēšak āsrōnīh' yaxsenunēt*[19] *aēγ*[20] *Dastabarān*[21] *u Magōpatān*[22] *dānakīh*[23] *u*[24] *buzurgīh*[25] *u gad*[26] *i pavan ayāwarīh den*[27] *Ātaš*[28] *vindēt u*[29] *zak i*[30] *levat*[] *Dahāk patkār kart val*[31] *yehvūnt*) *Ātaš*[32] *i*[33] *Ōhrmazd ber*[34] (*Ātr*[35] *Gōšasp*) *u*[36] *Kēxūsrū*[37] (*aēγ*[38] *pātaxša*

4

Persian. I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Gujarati. And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

5

Avesta. Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

5

Pahlavi. Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

Kēxūsrū (amark hast zak rā nasīm) u[39] Var[40] ī[41] Husrav[42] (ī[43] pavan Ātrapātkān mavan zak var malkūtā ī Kēxūsrū ī bast yekavīmūnēt pavan Ātrapātkān zak rā) Asnavand[44] Gar ī Ōhrmazd dāt[45] (amat[46] madam zak valā jīvāk ī Ātr Gōšasp āīt) Čēčast[47] Var ī Ōhrmazd dāt[48] (ae[49] min[50] Čēčast[51] valā[52] zak[53] var 4 frasang mavan[54] zak var pahanā u drānā 4 frasang āīt) Kyan[55] Gadā ī[56] Ōhrmazd dāt[57] (šēm[58] ī denā Ātaš[59] Ātr Gōšasp āīt u kār ī denā Ātaš[60] artēštarīh aēv pavan andarūn Ātrapātkān artēštār tēžtar u takīktar āīt pavan rās ī valā u malka[61] Kēxūsrū madam Vahumandēz pērōžkarīh[62] ayāft pavan ayāwarīh[63] ī[64] denā Ātaš[65] u[66] pavan levīn[67] Ōhrmazd nālēt u frayāt kart val denā Ātr Gōšasp yehwānī).

Sanskrit. *Agneḥ Svāmino Mahājñāninaḥ putrasya Śriyā Lābhasya Majdadattasya Erāndeśa Śrīṇāṁ Majdadattānāṁ Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphrā nāma asya kāryam ācāryavidyā idaṁ kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yaḥ samaṁ Dahākena prativādam akarot) Agneḥ Svāmino Mahājñāninaḥ putrasya rājñaḥ Kaekhusravasya. Guphāyāśca Kaekhusravīyāyāḥ (akarot asau 'bhūt yā Ādarabādigāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sā guphā caturbhiryojanāir asti) Rājalakṣmyāśca Majdattāyāḥ (Agniḥ Ādaragušaspa nāma asya kāryaṁ kṣatriyavidyā idaṁ kila Ādarabādigāndeśapakṣe kṣtriyāḥ śighratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yaḥ puratāḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal); and unto the Lake of Kaikhusru (which is in Azarbaijan; unto that lake which is built by the king Kaikhusru in Azarbaijan); unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp); unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length); unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

5

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto the Glory [and] Acquisition, given by Mazda; unto the Glory of the land of Iran, given by Mazda; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name; his function [is] the science of the teacher; here, that is in that locality, the teachers become wise and efficient through his enlightenment; likewise [it is] he that had [lit. made] a controversy with Zohak); unto Fire, the son of the Lord that has Great Knowledge; unto the king Kaikhusru; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan); and unto Mount Asnavad, given by Mazda; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast); and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment; likewise he was the one that lamented in the presence of Ormazd).

5

Persian. *Ātaš Hormazd pus rā Xoreh u Sūd Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Pādišāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšūrnān pešah ya'nī ān sū ahšūrnān dānātar u bāh 'aṃmat bāšand bah yārī ān u ān kih bā Ẓaḥḥāk munāẓara kard u būd) Ātaš Hormazd pus rā pādišāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābādgān šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih ān nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āzar Gušasp nām kār u rathištarān pešah in ya'nī sū Ādarbādgān šahr rathištarān tēztar u zūrmand bāšand bah yārī ū u ān kih pēš Hormazd nālid u būd).*

5

Gujarati. *ane Ātaš Hormajdno beṭo ghaṇo nurmand ane faedemand Hormajdno pedā kidhelo (Ādarfarobā Ātaš) che tehene (Āadrfarobā te ek ātašnū nām che ane e ataš Daštūro Mobedo ane parejgāro upar movakal che tathā e Ātašne Ādarfarāhabhi keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhalī Mājdaašnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthī hameš fatemand reheche) ane Hormajdnū pedā kidhelū Keānī Nurne (Keanī Nur te je khudāī nur madhenū ek nur che ke e Nur tamām dunīanī khalak upar ūtreche tethī inšānone gaṇī dānāi hunar kudrat āšel thāe che) ane Ātaš Hormajdno beṭo (Ādar Gošašp Ātaš che tene Ādar Gošašp te ek ātašnū nām che ane e Ātaš pehelvāno tathā šipāiho upar mavakal che vijnā Ātašne bī Ādar Gošašp keheche) ane Kekhašro pādšāhā ne ane Kekhašroe (je Ādarbādgān šeherma je gofo bādhelo che) te gofane ane Hormajdna pedā kidhelā Ašnuand Pahāḍne (Ašnuand te ek pahāḍnū nām che e pahāḍ upar Ādar Gošašp nāmnā Ātašnū mukām che tethī e pahāḍne ghaṇī bujaragī che) ane Hormajdna pedā kidhelā Cecašte Var gofane (Cecašte Var te ek gofanū nām che ane pādšā Kekhašro e gofa madhe geb thāeo*

5

Persian. Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

5

Gujarati. And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

che e goḍo lābo tathā poholo farśang 4 che) ane Hormajdnū pedā kādhelū Keānī Nurne.

6

Avesta. *Āθrō Ahurahe Mazdā puθra Raēvantahe Garōiš Mazda.δātahe Kavayeheča X"arənaŋhō Mazda.δatahe Āθrō Ahurahe Mazdā puθra Ātarš spənta raθaēštāra Yazata pouru.-x"arənaŋha Yazata pouru.baēšaza Āθrō Ahurahe Mazdā puθra maṇ vispaēibyō ātərəbyō xšaθrō.nafəδrō Nairyō.saŋhahe Yazatahe xšnaoθra . . . frasastayaēča. yathā Ahū vairyō . . . viδvā mraotū.*

6

Pahlavi. *Ātaš*[1] *i*[2] *Ōhrmazd ber*[3] *Rēvand*[4] *Gar i*[5] *Ōhrmazd dāt*[6] *(mavan*[7] *madam Gar i jīvāk Ātr Būrzīn ait) u*[8] *Kyān*[9] *Gad i*[10] *Ōhrmazd dāt*[11] *(šēm*[12] *i den Ātaš*[13] *Ātr Būrzīn Mitr ait af-aš*[14] *kār i vāstryōšīh ait aēŋ vāstryōšān val madam kār i vāstryōšīh danākīhar u tōxšātar*[15] *u šōstak jāmaktar yehvānd pavan ayāwarīh i den Ātaš*[16] *u*[17] *levat Vīštasp pūrsakīh u pasx" kart val den Āṯaš*[18] *yehvānt. den*[19] *pētāk*[20] *aēŋ pavan den kolā 3 pēšak ben kār*[21] *3 kolā 3 ait*[22] *mā āsrōnān*[23] *asrōnīh āšnāk artēštārān*[24] *artēštarīh āšnāk vāstryōšān*[25] *vāstryošīh āšnāk*[26] *āsrōnān*[27] *hanā*[28] *yašt*[29] *kartan af-ašān artēštarīh druž Ganāk Mēnāk zatan af-ašān vāštryōšīh*[30] *pihn sāxtan vāstryōšīh*[31] *zēn awzār sāxtan ārāstan artēštarīh dēvīk u druž*[32] *laxvar dāštan) Ātaš*[33] *i*[34] *Ōhrmazd ber*[35] *Ātaš*[36] *awzānīk artēštār*[37] *Yazat*[38] *pur gad u Yazat pur bēšazēnītār (aš*[39] *artēštarīh*[40] *drūž zatarīh u*[41] *pur gad-īh*[42] *aš gad dōmandīh*[43] *u*[44] *bēšazēnītārīh*[45] *mēnāk īh*[46] *zatarīh ahoš*[47] *gartān min Spēnāk Mēnāk dāmān ait*[48] *Ātaš*[49] *i*[50] *darīh*[51]) *Ātaš*[52] *i*[53] *Ōhrmazd ber*[54] *levat harvisp*[55] *Ātašān*[56] *x"atāīh*[57]

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

6

Avesta. Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring[1] of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

6

Pahlavi. Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

naf[58] *Nēryosang*[59] *Yazat* (*af-aš*[60] *x'atā*[61] *nāfīh hanā*[62] *aēŋ naf x'atāyān*[63] *u dēhupatān dūtak*[64] *asatkān*[65] *vazurgān*[66] *apaē*[67] *arāyišnīh*[68] *rāyōmand*[69] *u*[70] *gadōmand tōxmak*[71] *mavan*[72] *vaēd*[73] *aēŋ*[74] *harvisp dēhupatān andar nāf Nēryosang Yazat aēt u harvisp tōxmak pātaxšaan*[75] *min denē Ātaš*[76] *Nēryosang Yazat aēt zak rā nasīm*). *pavan šnayēnītārīh . . . frāč āfrīnakānīh. čigōn Ahu kāmak . . . dānišnīk yemalelānam.*

6

Sanskrit. *Agneḥ Svāmino Mahājñānaḥ putrasya Raevanda-gireḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ* (*ayam Agniḥ Ādaraburjinmahira nāma asya kāryaṁ kṛṣividyā idaṁ kila tasmin pakṣe kṛṣikarmiṇaḥ vyavasāyitarāḥ kṛṣikarmajñānatarāḥ dhāutavastratarāśca bhavanti prabhāvena asya tathā sa yaḥ samaṁ Gustāspena rājñā prativādam akarot ayam abhūt*) [. . .] *Agneḥ Svāmino Mahājñānaḥ putrasya samaṁ samagrāiḥ agnibhiḥ rājanābher Nairiosanghasya Iajdasya* (*asya rājanābhitā ca iyaṁ yat nābhe rajñāṁ dēśapatināṁ anvayasya ca prabhutvayatāṁ mahattarāṇām bījam etasmāt*). *ānandanāya . . . prakāśanāya. yathā Svāminaḥ kāmaḥ. . . vijñāya bravīmi.*

6

Persian. *Ātaš Hormazd pūs rā Revand Kūh Mazd dādah ra Kyān Xoreh Hormazd dādah rā* (*in Ātaš Āzarburzinmihr nām kār in vāstryūšān kār kunandagān burzigarī dānandagān safīd jāmagān bāšand bah yārī u u ān kih bā Guštasp munāzara kard u būd*) *Ātaš Hormazd pus rā Ātaš farohar ratahštarān rā Izad pur nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā ātašān*

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . .. I speak with knowledge.

6

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [. . .] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . .. manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

6

Persian. Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

padišah ᶜnāfī Neryosang Izad rā (padišah nāfī u in kih andar nāf padišāhān u dahyupadān u x'ēšāvandān vas mihtar tuxam as u). xušnūd kunam . . . āškar kuṉam. čun murād Xudāi . . . bah bulandīh marā bagui.

6

Gujarati. *ane Hormajdno beṭo (Ādarburjin) Ātašne (Ādarburjin te ek Ātašnū nām che e Ātaš khetīvadīnā karnār burjigaro upar mavakal che padšāha Goštāsp šāte šavāl javāb kīdhā hatā ṭe e Ātaš che ane e Ātašne Ādarburjin Meherbhī keheche) ane Hormajdno pedā kīdhelo Rēvand Pāhaḍ che tehēne (Revand te ek pāhaḍnū nām ᶜche ane e pāhad upar Ādarburjin nāmnā Ātašnū mukām che tethī e pāhad bujarag che) ane Hormajdnū pedā kīdhelū Keānī Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhāno karnār pehelvān ane nur bharelo Ijad ane ghaṇī tandaruštīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādšāhano nābh je Neriošang Ijad che (Neriošang Ijad te ek Fareštānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādšāho Dasturo Mobedo tathā parejgāro che tevonnā nābhmā che te šāthe e tamām ātašane) khušhāl karvāne vāšte . . . mašhur karū. je mātāle Hormajdnā khaeš . . . e raveše khabar kahūc.*

7

Avesta. *yasnəmča vahməmča hu.bərətīmča ušta.bərətīmča vanta.bərətīmča āfrīnāmi tava Ātarš puθra Ahurahe Mazdå.*

yesnyō ahū vahmyō
yesnyō buyå vahmyō
nmānahu mašyākaṉam.
ušta buyāṭ ahmāi naire
yasəθwā bāba frāyazāite

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

6

Gujarati. And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

Avesta. I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,
Worthy of sacrifice mayest thou be, worthy of prayer,
In the dwellings of men.
Happiness may there be unto that man
Who verily shall sacrifice unto Thee,

aēsmō.zastō Barəsmō.zastō
gao.zastō hāvanō.zastō.

7

Pahlavi. *yazišn*[1] *u*[2] *nyāyišn*[3] (*zōhr*[4]) *u*[5] *pavan*[6] *hubarišnīh u*[7] *nēwak*[8] *barišnīh*[9] *u āyāwār*[10] *barišnīh* (*yātakgōwīh*[11]) *āfrīnam*[12] *ō*[13] *lak Ātaš*[14] *i*[15] *Ōhrmazd ber*ā (*yazišn ašnāk*[16] *u*[17] *nyāyišn*[18] *ostafrīt*[19] *hubarišnīh*[20] *hanā*[21] *mandavam*[22] *dātan*[23] *u*[24] *nēwak barišnīh āpatānīh*[25] *u*[26] *pānakīh*[27] *kartan*[28] *u*[29] *āyāwār*[30] *barišnīh pavan*[31] *hamāk*[32] *rās*[33] *ayāwārīh*[34] *u*[35] *yātakgōwīh*[36] *kartan*[37]). *yazišnōmand*[38] *havēe*[39] *nyāyišnōmand.*[40] *yazišnōmand*[41] *yehvānāe*[42] *nyāyišnōmand*[43] *bēn mān i*[44] *anšutāān*[45] (*ēvak*[46] *pavan stāyišn*[47] *ēvak*[48] *pavan*[49] *āfrīn*). *nēwak*[50] *yehvānāt val*ā[51] *gabrā*[52] *mavan*[53] *lak*[54] *bāstān frāz*[55] *yezbexūnēt*[56] *ēsm*[57] *yad*ā *Barsm*[58] *yad*ā *bisryā*[59] *yad*ā (*jīv*[60] *āīt*[61] *mavan patvāsak*[62] *yemalelunēt*[63]) *hāvan* * *yad*ā[64]

7

Sanskrit. *ijisnīmca namaskṛtīm ca uttamām āhutīm ca śubhām āhutīmca sahāyyadāhutīm ca āśīrvādayāmi tubhyam Agne putra Svāmino Mahājñāninaḥ. ijisnimān asi namaskṛtimān. ijisnimān bhava namaskṛtimān nivāseṣu manuṣyāṇām. śubho bhūyāt asāu nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-hasto gohasto ghaṇṭāhastaḥ.*

7

Persian. *āfrīn izišn u nyāyišn u veh bāī u hū bāī u yārī bāī afrīninam turā ay Ātaš puš Hormazd. izišnmand hasti u nyāyišnmand. izišnmand bāšī u nyāyišnmand bah xānah* (*pa ābādanī mardāmān*). *nēk bād ān mard kih turā hamīšah bisyār buzurg dārad bah dast īsam u bah dast Barsam u bah dast jīvān u bah dast* (*har*) *ālat* (*Izišn*).

With fuel in his hand, with the Baresman in his hand,
With milk in his hand, with the mortar in his hand.

7

Pahlavi. I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

7

Sanskrit. I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

7

Persian. I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

7

Gujarati. *ijaśne karve karī ane nāeś karve karī ane khub leī jāve (iāne khuśboi mukve) karī ane nek leī jāve (iāne negehebānī karve) karī ane iārī leī jāve (iāne jādangoi karve karī jādangoi te je koi śavābnā kāmmā košeśthū vacmā paḍīne pote te kām kare iā harkoi pāśe śavābnū kām karāve tehene keheche) tū Ātaś Hormajdnā beṭānī āfrin (iāne tārīf) karūc. ke tū ijaśne ane nāeś karvāne lāek che. ane admīonā gharne darmeān ijaśne ane nāeś karvāne lāek thāo. ane je marad hameśe eśamne hāte ane Barśamne hāte ane jivāmne hāte ane hāāanīmne hāte karī tūne bujoragithū arādhe te marad nek thāo.*

8

Avesta. *dāityō.aēsmi.buyå. dāityō.baoiδi.buyå. dāityō.piθwi.-buyå. dāityō.upasayeni.buyå. pərənāyuš.harəθri.buyå. dahmāyuš.-harəθri.buyå Ātarš puθra Ahurahe Mazdå.*

8

Pahlavi. *dātihā ēsm*[1] *yehvānāe.*[2] *dātihā*[3] *bōi*[4] *yehvānāe.*[5] *dātihā*[6] *pihn*[7] *yehvānāe.*[8] *dātihā*[9] *pasīn*[10] *yehvānāe.*[11] *purnāy*[12] *sardār yehvānāe.*[13] *dahmān*[14] *sardār*[15] *yehvānāe*[16] *Ātaš*[17] *Ōhrmazd berā.*

8

Sanskrit. *sadācārinī samidh [samid] bhūyāt (sadācāropārjitā). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyat (pūrvadīpayanasamaye kāṣṭham vimucyate tad bhojanam). sadācārinī ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kāṣṭham*

7

Gujarati. I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

8

Avesta. Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

8

Pahlavi. May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

8

Sanskrit. [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

vimucyate sā puṣṭiḥ). sampūrṇo nā adhipatir bhavat. uttamaśca adhipatir bhavat (yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktaḥ) Agneḥ putra Svāmino Mahajñāninaḥ.

8

Persian. *bah nēk rāh ıśam bād (ya'nī bah nēk rā andāxtah). pa nēk rāh bāī bād. bah nēk rāh nūšxūr bād. pa nēk rāh pušti bād (kih pas az vaqt afrūxtan hīzam nehand ān pušti). pur nā sardār bād. veh mard sardār bād (ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah) ay Ātaš pus Hormazd.*

8

Gujarati. *ane kāṭhīnū mukvū tune thāo. ane khušboinū āpvū (iāne mukvū) tūne thāo. ane carbīnū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān šerdār thāo. ane nek šerdar thāo ane e Ātaš Hormajdnā beṭa.*

Avesta. *šaoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšaθβ.buye ahmya nmāne*

Darɤəmčiṭ aipi Zrvānəm

upa sūrąm Frašō.kərətīm

haδa sūrayā vanhuyā Frašō.kərətōit.

9

Pahlavi. *sōčak[1] yehvūnāe[2] ḥēn denā mān. hamēšak[3] sōčak[4] yehvūnāe[5] ḥēn denā mān.[6] rōšn[7] yehvūnāe[8] ḥēn denā[9] mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

8

Persian. May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

8

Gujarati. And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

Avesta. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time
Until the mighty Renovation,

including the mighty, good Renovation.

9

Pahlavi. Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

šak[10] *yehvanae*[11] *ḫēn denā*[12] *mān*[13] (*aēŋ*[14] *hamāe*[15] *ētōn yehvānae*) *vad an*[16] *zak*[17] *i*[18] *Dērang*[19] *Zamān*[20] *madam*[21] *pavan*[22] *zak*[23] *i*[24] *awzār*[25] *i*[26] *Fraškart kartārih*[27] *vad*[28] *an*[29] *Fraškart*[30] *kartārih i*[31] *šapīr*[32].

9

Sanskrit. *jyotiṣmāṁ bhava asmin nivāse. sadā jyotiṣmān bhava asmin nivāse* (*kila sadāiva īdṛśo bhava*). *nirmalo bhava asmin nivāse. vṛddhikārī bhava asmin nivāse Dīrgham kṛṣṭam Samyaṁcit tat upari śastreṇa akṣayakareṇa samaṁ śastreṇa uttamena akṣayakareṇa* (*iti Ijisnīśastreṇa*).

9

Persian. *tēz bād andar īn xānah. hamīšah tēz bād andar īn xānah* (*ya'nī hamīšah īdūn bāš*). *rošan bāš andar īn xānah. afzāyandār bāš andar īn xānah tā Dēr Zamān bar ālat Izišn bemarg kunandah u bā ālat nek bemarg kunandah* (*ya'nī ālat Izišn*).

9

Gujarati. *tū Der Mudat lagī te je bālatar bemarag karnār ejmatī hathīār ke te bhalā hathīār sāthe saravene bemarag karše* (*iāne*) *Raštākhej karše tāhālagī balto rehe e gharmā ane hameše balto rehe e gharmā ane rošan rehe e gharmā ane varadhāno karnār thā e gharmā.*

10

Avesta. *dāyâ mē Ātarš puθra Ahurahe Mazdâ*
asu x'āθrəm asu
asu jītīm pouru.
pouru θraitīm pouru jītīm

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

9

Sanskrit. Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

9

Persian. Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

9

Gujarati. Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

10

Avesta. Give unto me, O Fire, son of Ahura Mazda!
Well-being immediately, sustenance immediately;
Life immediately, well-being in abundance;
Sustenance in abundance, life in abundance;

mastīm spānō xšviwrəm hizvąm urune uši
xratūm pasčāẓta masitəm
mazāntəm apairi.āθrəm.

IO

Pahlavi. *yehabūnāe*[1] *ō li Ātaš*[2] *i*[3] *Ōhrmazd*[4] *berē*[5] *tēž*[6] *x°arīh*[7] *tēž*[8] *srāyišnīh*[9] *tēž*[10] *zāyišnīh*[11] *pur*[12] *x°arīh*[13] *pur*[14] *srāyišnīh*[15] *pur*[16] *zāyišnīh*[17] (*aēγ vad mān 'apagayehe'*[18] *al*[19] *yehvūnāt amat*[20] *af-amān*[21] *tēž*[22] *yehabūnāe*[23] *af-amān*[24] *tēž*[25] *kabed yehabūn*[26]) *frazānakīh*[27] (*aēγ vad*[28] *frajām i*[29] *kār i*[30] *dēnāk*[31] *xavītūnam*[32]) *awzūnīkīh*[33] (*aēγ vad min*[34] *mandavam kabed*[35] *mandavam xavītūnam*[36]) *šēpāk*[37] *hizvānīh* (*aēγ vad*[38] *mān hizvān*[39] *pavan kār i*[40] *dēnāk*[41] *šēpāk*[42] *yehvūnāt*[43]) *ruvān*[44] (*aēγ vad*[45] *mān ruvān ahrav yehvūnāt*[46]) *uš*[47] (*aēγ*[48] *vad*[49] *mān uš*[50] *pavan*[51] *kār*[52] *i*[53] *dēnāk*[54] *frax*[55] *yehvūnāt pavan gās*[56] *yehvūnāt*[57]) *xrat*[58] *āxar* (*yemalelūnam*[59] *aēγ-am*[60] *yehabūnāe*[61]) *mas*[62] *u*[63] *šāpīr* (*dō*[64] *barā guft šnāsīha*[65] *ae*[66] *mavan-aš*[67] *þēn lā kart*[68] *yekavīmūnēt*[69] *aš þēn kartan*[70] *lā šāyet. ae*[71] *denē*[72] *āsn*[73] *xrat pētāk*[74] *zak*[75] *i*[76] *gōšansrūt*[77] *xrat pētāk*[78] *āsn xrat awzāyišnīh*[79] *min*[80] *gōšansrūt*[81] *xrat*[82] *pavan āsn xrat kār*[83] *šāyet yedrūntan. mas*[84] *gōšansrūt*[85] *i*[86] *barā*[87] *yemalelūnēt*[88] *mavan*[89] *ērpatastān lā kart yekavīmūnēt*[90] *suxn*[91] *dānākīha lā xavītūnēt*[92] *yemalelūnēt*[93] *ait mavam ētōn yemalelūnēt*[94] *hādāt*[95] *mavan-aš*[96] *þēn la kart yekavīmūnēt*[97] *aš þēn la yehvūnēt.*[98] *vīr*[99] *zak*[100] *yehvūnet*[101] *mavan pataš mandavam*[102] *i*[103] *vabidūnd.*[104] *uš*[105] *zak*[106] *yehvūnēt*[107] *mavam pataš mandavam*[108] *i*[109] *yaxsenund. xrat*[110] *zak*[111] *yehvūnēt*[112] *mavan pataš mandavam*[113] *i*[114] *ō*[115] *yātiyūnd.*[116] *ae*[117] *pavan xrat zak*[118] *yehvūnēt*[119] *mavan*[120] *zamānak val kar xavītūnēt burtan. dānāk zak*[121] *yehvūnēt*[122] *aēγ mandavam*[123] *pavan mareh kabed*[124] *dānad.*[125] *šnāsīk*[126] *zak*[127] *yehvūnēt*[128] *mavan*[129] *sūt u zīyān*[130] *šnāsēt. awzūnīk*[131] *zak*[132] *yehvūnēt*[133] *mavan min*[134] *kas*[135] *mandavam*[136] *kabed mandavaṃ dānad.*[137] *ae*[138] *Ātaš*[139] *i*[140] *Ōhrmazd berē denē nēwākīh barā lī yehabūnāe mavan pavan levīn guft yekavīmūnēt*).

IO

Sanskrit. *dehi mahyam Agnē putra Svāmino Mahājñāninaḥ tejasvi śubhaṁ tejasvi vartanaṁ tejasvi jīvitaṁ sampūrṇaṁ*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,
Great, imperishable.

10

Pahlavi. Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

śubham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kiṁcit śubham jānāmi) gurutām (yat kiṁcanāt pracuram kiṁcit jānāmi) paṭavinīm jihvām (kila me jihvā kāryeṣu nyāyeṣu ca pravīṇatarā bhūyāt) ātmānam (kila me ātmā mukto bhūyāt) smṛtim (kila me smṛtiḥ kārye nyāye ca viśālatarā bhūyāt) buddhim paścāt mahatīm uttamām akathitajñānam (nāisargikām ity arthaḥ sā ca yā karṇaśrutā buddhiḥ nāisargikabuddeḥ vṛddhaye prakaṭā. karṇaśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiśca sā bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yaḥ lābham chedam ca jānāti. gurutaraśca sa bhavati yaḥ kiṁcanāt pracuram kiṁcit jānāti).

10

Persian. *badeh marā Āta̅š pus Hormazd asūdah xoreh asudah rūzī asūdah zistan pur xoreh pur rūzī pur zistan dūr andēšī (ya'nī 'aqibat andēšī kih az andak bisyār dānam) x'ānānandah zabān (ya'nī zabān dar kār u dād tīztar bād) ravān (ya'nī ravān man Garošmānī bād) hūš (ya'nī hūš man dar kār u dād farāxtar bād) xirad paš mih u veh nā šanīdah xirad (ya'nā āsnīdah xirad u ān kih gūš šanīdah xirad barāy afzūdan āsnīdah xirad paidā ast u gūš šanīdah xirad b-āsnīdah xirad kār rā ravāj dādan mītavānad. u xiradmand-ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).*

10

Gujarati. *ane āp mahne o Āta̅š Hormajdnā beṭā tej (iāne šetāb) āšānī ane tej parvaraš ane tej jivavū ane ghaṇī āšānī tathā ghaṇī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

10

Persian. Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

10

Gujarati. And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

parvaraś[1]ane ghaṇū jivavū (iāne e cij hamūne kam nahī thāe) ane durandeś dānāi (ane dānāinī jiadati je ek cijthī ghaṇī cijne jāṇī śakū) ane miṭhī jobān ane rovānne (Beheśt) ane hoś pache moṭāmā moṭī akal (je gośośarute kherad gośośarute kherad e je kāne śābhleli ane ūśtādthī śikheli akal e akal āśnīde kherad iāne jātī akal kartā ghaṇī behetar ane bujarag che śāvāśte ke je koi maktabmā nahī beṭho hoe ane ūśtādthī tālim nahī ūdhī hoe tchene dānāinā śakhuno bolvānī tākāt nahī hoe ane āśnīde kherad che te āśnīde kherad tathā āśne kherad e je jātī akal ke je akal māe peṭ jaṇeāthī inśān ūpar Khodānī tarafthi ūtreche te).

II

Avesta. *nairyąm pasčaēta hąm.varətūm*
ərəδwδ.zəngąm axᵛafnyąm
(θrišūm asnąmča xšafnąmča)
āsitδ.gātūm jaγδurūm.
tuθrušąm āsnąm frazantīm
karšδ.rāząm vyāxanąm
hąm.raoδąm hvāpąm āzδ.bājim hvīrąm yā mē frāδayāṭ nmānəmča vīsəmča zantūmča daiθyūmča daiθhu.sastīmča.

II

Pahlavi. *zak-č*[1] *i*[2] *gabrāān*[3] *hammartāzakīh*[4] *axar*[5] *patūkīh*[6] *(pavan kār i*[7] *dēnā*[8]*) stēnīk*[9] *zangīh*[10] *(aēγ-am kār min legal šåpīr tuvānāt*[11] *kartan*[12]*) axᵛāp*[13] *(aēγ*[14] *vad madam min*[15] *dēnīk la*[16] *xelmūnam*[17]*) srišātak*[18] *i*[19] *yūm u lēlaya (vēš la xelmūnam*[20] *čigōn*[21] *amat ḥen Dēn guft yekavīmūnēt) tēž min gās*[22] *(aēγ vad-am tēž*[23] *min Bāšasp*[24] *barā*[25] *tuvānāt*[26] *yehvānt*[27]*) u*[28] *jigār*[29] *(zak i*[30] *pavan yad šå apāyet kartan) zak*[31] *i*[32] *nām*[33] *burtār i*[34] *fravar-*

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

11

Avesta.

[Give me] then the manly valor,
Which is ever afoot, sleepless
(For one third of the days and nights),
Watchful while lying in bed.
[Give me] native offspring that give support,
Ruling over the region, belonging to the assembly,

thoroughly developed, possessed of good works, delivering from distress, of good intellect, that may further my house, village, town, country, [and] the renown of the country.

11

Pahlavi. Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

tār[35] *āsnūtak*[36] *frazand*[37] *i*[38] *kišvar vīrāe*[39] *i*[40] *hanjamanīk*[41] *hamrōst*[42] *hvāpar*[43] *i*[44] *min tangīh bōxtār*[45] (*min*[46] *Dōžax*[47]) *huvīr*[48] (*aēγ apāyišnīk*[49] *pur šnāsak*[50] *pavan*[51] *zak i*[52] *āxar āxar*[53] *apāyet kartan*[54]) *mavan*[55] *zak*[56] *li frāxʷēnāt*[57] *mān u vis*[58] *u zand u matā u rōstāk.*[59]

II

Sanskrit. *mānuṣīm paścāt samagrāṁ śaktiṁ sudṛḍhajaṅghatāṁ* (*kila kārye yat pādābhyāṁ yujyate kartuṁ vyavasāyiśaktaśca bhavāmi*) *anidratāṁ* (*pramāṇanidratāṁ ity arthaḥ*) *tribhāgaṁ dinānāṁ ca ratrīṇāṁca tejasvitāṁ sthānāt bhujabalavattāṁ pālakaṁ nisargaguṇam putraṁ dvīpamaṇḍanaṁ samavāyikaṁ sahoditaṁ surakṣakaṁ saṅkaṭāt śuddhidaṁ* (*Narakāt ity arthaḥ*) *śucetanaṁ* (*sānurāgam sābhilaṣam ity arthaḥ*) *yo me vistārayati gṛhaṁca gṛhatamaṁ ca mahāgṛhaṁ ca grāmaṁ ca deśaṁ ca.*

II

Persian. *mardī u pasīdar ān hamah tavānāī xūb saxt zānū* (*yaʿnī har kār kih bah pāy tavān kardan xūb kār kunandah u tavānā bāšam*) *bē xʷābī* (*paymān xʷab īn maʿnī*) *sīum* (*hiṣah*) *rūzha u šabhā tēz gāh bāzū zūrmand parvarandah āsnīdah farzand zībandah šahr u anjuman dārandah rahānandah* (*az Dūzax īn maʿnī*) *nēk menīšn* (*rā manīdār īn maʿnī*) *har kih farāz dehad xānah u maḥallat u šahr deh u rūstā.*

*II

Gujarati. *mardī ane kaūat ane pagmā šaktī ane bekhoabī* (*ehevī je*) *rāt ane danno tarījo* (*hīšo šuvū*) *ane vakhat ūpar šetāb āthvū ane bājumā kaūat ane nāmdār jātī akalnā farjand je šehernā šamārnār ane anjumanmā bešnār ane khubšurat tathā nek ābrudār ane tangīthī khalāšīnā āpnār ane nek dānā ke* (*te māhārā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

11

Sanskrit. [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

11

Persian. Manliness and after [redacted]re capability, very strong knees (that is, I may be able to [redacted]ll those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

11*

Gujarati. [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

farjand) *gharmā tathā moholāmā tathā gāmmā tathā šeherma ane molakmā mahne jāher kare* (*te mahne āp*).

12

Avesta. *dāyå mē Ātarš puθra Ahurahe Mazdå*
yā mē anhaṯ afrasånhå
nūrəmča yavaṯča.tāite
Vahištəm Ahūm ašaonąm

zasɜ.buye vanhāuča mižde vanhauča sravahi urunaṯča darɜye havanhe.

12

Pahlavi. *yehabūn*[1] *ō li Ātaš*[2] *i*[3] *Ōhrmazd*[4] *berā zak*[5] *mavan li havāt*[6] *āfrāč*[7] *sačišn*[8] *kevan-č*[9] *u*[10] *vad ō*[11] *hamāe*[12] *rawišnīh*[13] *Pahlum Ax°an i*[14] *ahravān*[15] *i*[16] *rōšn*[17] *i*[18] *hamāk*[19] *x°ārih.*[20] *griftār yehvūnānī*[21] (*aēγ ān*[22] *naf šā*[23] *vabidūnānī*[24]) *zak i*[25] *šapīr*[26] *mizd* (*tamā*[27]) *u*[28] *zak i*[29] *šapīr husravīh*[30] (*ītamā*[31]) *zak-č*[32] *ruvān-č*[33] *i*[34] *dēr huax°īh*[35] (*vīndagarīh*[36] *pavan*[37] *Čašōtarg*[38]).

12

Sanskrit. *ādeki mahyam Agne putra Svāmino Mahājñāninaḥ yā me abhāt ayogyatā idānīmca yāvat sadāpravṛttim Ataḥparam Bhuvanam muktāmanāṁ sadodyotaṁ samastaśubham. yogyo bhavāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīrghayāḥ susvāmitāyāḥ* (*prasādaḥ paralokāyaḥ śrutiśca ihalokāyā*).

12

Persian. *bąḍeh marā Ātaš pus Hormazd ān kih marā būd nā-sazā aknūn u tā hamīšah az hamah Bālā Jā ašōān hamīšah rošan hamīšah xūb. sazāvār bāšam veh u vehān sitāyīdan u ravān rā dēr hū xudāī* (*ān jahān*) *u sitāīš* (*īn jahān*).

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

12

Avesta. Give unto me, O Fire, son of Ahura Mazda,
The Best World of the righteous,
The shining, the all-happy,
So that it may fulfil my wish
Now and for ever—
so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

12

Pahlavi. Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

12

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

12

Persian. Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

12

Gujarati. *ane e Ātaś Hormajdnā beṭā je hameśenū aśo lokonū buland Makān tamām rośnī ane āśānī bharelū (iāne buland Beheśt) je hamṇā (fakat haeātīmā) anghaṭtū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek śāhebīne lāek kar.*

13

Avesta.

vīspaēibyō sastīm baraiti
Ātarš Mazdā Ahurahe
yaēibyō aēm haṃ.pačāite
xšafnāmča sūirīmča.
vīspaēibyō hača izyeite
hu.bərətīm uštā.bərətīmča
vantā.bərətīmča Spitama

13

Pahlavi. *harvisp*[1] *gōwišn barad*[2] *Ātaš*[3] *i*[4] *Ōhrmazd*[5] *mavan val*[6] *šān*[7] *pavan*[7] *zak*[8] *ham pačēnd*[9] *šām*[10] *u sūr* (*zak*[11] *Ātaš*[12] *mavan zak*[13] *ṭēn*[14] *xānak yatībānēt*[15] *aš anjāmišn*[16]). (*zak*[17] *Ātaš*[18]) *min harvisp*[19] *kāmak*[20] *madammānēt*[21] *hubarišnīh*[22] *u*[23] *nēwak barišnīh u*[24] *ayāwar*[25] *barišnīh* (*bara*[26] *mā namčaštīk*[27] *bara yemalelānēt vad*[28] *denā*[29] *hubarišnīh*[30] *hanā*[31] *mandavam*[32] *dātan*[33] *u*[34] *nēwak barišnīh*[35] *hanā*[36] *gūmbat*[37] *sāstan*[38] *u*[39] *ayāwār*[40] *barišnīh*[41] *denā*[42] *yātakgōwīh kartan*) *ae*[43] *Spitāmān*[44] (*Zaratušt*[45]).

13

Sanskrit. *śarveṣu vācam muñcati Agnir Mahājñāninaḥ Svāminaḥ yebhyaḥ ayaṁ sadā pacati nityapākam utsavapākaṁ ca. sarvebhyaśca abhivāñchati uttamām āhutiṁ śubhām āhutiṁ sahāyyāāhutiṁ ca Spitama.*

12

Gujarati. And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

13

Avesta. The Fire of Ahura Mazda
Gives command unto all
For whom he cooks
The evening and the morning meal.
From all he solicits
A good offering, and a wished-for offering,
And a devotional offering, O Spitama!

13

Pahlavi. The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

13

Sanskrit. The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn migūyad Ātaš Hormazd urā kih hamīšah mīpazad puxtanī u puxtanī šādī. az hamah baxšhad hubāt u nēk bāt u bāt yārī ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartošt) je koi khušhāl tathā rāmšnānū khāṇū šavār ane šāhāj pakāvec te šarve koine Hormajdno Ātaš šakhun kehec ane šarve ādmīthī khušboi mukvānī ane pāšbānī karvānī ane jādangoi karvānī khaēš rākhec.*

14

Avesta.

vīspaŋąm para.čarəntąm
Ātarš zasta ādiδaya.
čim haxa haše baraiti
fračarəθwā armaēšāiδe.
Ātarəm spəntəm yazamaide taxməm hantəm

14

Pahlavi. *ō*[1] *harvisp*[2] *barā*[3] *frāč raftārān anšūtaān Ātaš*[5] *zak*[6] *i*[7] *yadā nikīrēt*[8] *(aēγ*[9] *kolā*[10] *mavan levīn Ātaš*[11] *min bāhar i*[12] *kāmak i nafšā yātūnēt*[13] *madam yadā valā Ātaš nikīrēt*[14] *mavan hubōi yāītūnd*[15] *ayθw*[16] *lā) aēγ*[17] *mā*[18] *hamxᵛāk*[19] *ō*[20] *hamxᵛāk*[21] *yedrūnāt*[22] *(dōst*[23] *ō*[24] *dōst*[25]*) frāč raftār*[26] *(anšutā*[27]*) ō*[28] *valā*[29] *i*[30] *armēšt*[31] *(Ātaš*[32]*). (jīvāk*[33] *artēštār*[34] *yemalelūnēt*[35]*).*[4] *Ātaš*[36] *awzūnīk yezbexūnam mavan takīk aīt (mavan*[37]*) artēštār (yemalelūnēt*[38] *tan-aš*[39] *armēšt*[40] *af-aš mēnūk artēštār).*

14

Sanskrit. *sarveṣām pracaratām Agnir hastam ālokayati. kim mitro mitrāya dadāti pracāravān ajangamāya.* [. . .]

13

Persian. The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

13

Gujarati. Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

Avesta.

The Fire looks at the hands
Of all passers-by—
'What does the friend bring to the friend,
The one that goes forth to the one that sits still?'
We sacrifice unto the holy Fire, the bold, good, warrior.

14

Pahlavi. The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—'what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?' [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

14

Sanskrit. The Fire looks at the hands of all that go forth:—'what does the friend that goes forth give to the friend who does not move?' [. . .]

14

Persian. *hamah ravandagān rā Ātaš dast binād. cūn dūst dūstān rā dehad ravandagān.* [. . .]

14

Gujarati. *ane jem doŝt doŝtnī najdīk jāec (ane te doŝtne vāŝte kāi cij lei jāec ane doŝt te doŝtnā hāth upar negāhā karec te miŝāle) tamām (Ātaŝnī) najdīk janār (ādmīo) nā hāt upar Ātaŝ negāhā karec. (Ātaŝ) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaŝ joravar pehelvān che tehene ārādhū.*

15

Avesta. *āaṯ yezi šē aēm baraiti aēsmīm vā ašaya bərətəm Barəsma vā ašaya frastarətəm urvarąm vā Haδānaēpataṃ*
ā hē pasčaēta frīnaiti
Ātarš Mazdå Ahurahe
xšnūtō aṯbištō hayδanhum.

15

Pahlavi. *hat ō valᵊ[1] zak[2] barad[3] ēsm[4] pavan ahrākīh yedrūnąnd[5] ų[6] Barsm-č[7] i[8] pavan ahrākīh frāč vistart[9] u[10] urvar[11] i[12] Hadanpāk[13] zak[14] āxar[15] afrīnēt[16] Ātaš i[17] Ōhrmazd amat[18] x'ašnūt[19] u[20] abišt[21] u[22] sēr.[23]*

15

Sanskrit. *tato yadi asmāi ayaṁ dadāti samidhaṁ vā puṇyatayā vidadhītāṁ Baresmanīṁ vā puṇyatayā nibaddhaṁ vanaspatiṁ vā Uruvāmanāmānam sa tasmāi paścāt āśirvādayati Agnir Mahājñāninaḥ Svāminaḥ santuṣṭaḥ apīḍitaḥ tṛptaḥ*

15

Persian. *cirā kih har gāh urā in badehad ŝam az kirfah yā*

14

Persian. The Fire looks at the hands of all that pass by:— 'when does the friend that passes by give unto the friend?' [. . .]

14

Gujarati. And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

Avesta. Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,

To him thereupon, in fulfilment of his wish,
The Fire of Ahura Mazda
Propitiated, unoffended, gives a blessing:

15

Pahlavi. If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

Sanskrit. Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

Persian. For whenever he gives unto him fuel through

Barsam az ḫirfah bastah yā dār Urvarān nām urā pas āfrīn kunad Ātaš Hormazd xušnūd šudah u tandurust šudah u sīr šudah.

Gujarati. *agarjo pākīthī (Ātaš) upar kāṭhī mukīne tathā aśoithī Barśam bādhīne ane khuśboidār urvar mukīne (Ātaśnī ārādhnā kare) to pachī tehenī upar Hormajdno Ātaš dovā karec (ke tū) khuśāl ane beājār ane dhardelo (rehejo).*

16

Avesta.

upa θwā haxšōiṯ gəuš vaθwa
upa vīraŋąm pourutās
upa θwā vərəzvaṯča manō
vərəzvatiča haxšōiṯ ahuha
urvāxšaŋha gaya jīγaēša
tā xšapanō yā jvāhī.
imaṯ Āθrō āfrivanəm
yō ahmāi aēsməm baraiti
hikāš raočas.pairīštą
ašahe bərəja yaoždātą.

16

Pahlavi. *aēγ*[1] *madam zak*[2] *i*[3] *lak sātūnāt*[4] *zak i*[5] *gōspandān*[6] *ramak (aēγ-at*[7] *yehvūnāt) zak*[8] *i*[9] *vīrān i*[10] *pur rawišnīh*[11] *(gabrāan*[12] *i*[13] *gušn*[14]*). madam*[15] *ō*[16] *lak haxtāt kāmak*[17] *pavan*[18] *mēnišn*[19] *u*[20] *kāmak*[21] *pavan Ąx*[a] *(aēγ*[22] *apayist*[23] *pavan mēnišn levaū zak i*[24] *pavan*[25] *Ax*[a] *rāst yehvūnāt ḫēn*[26] *mēnišnīh lak ētōn zak kāmak haxtāt aēγ pētāk yehvūnāt čigōn amat kāmak Ōhrmazd ait). hurvāxman*[27] *ax*[a] *pavan jān*[28] *zīvē*[29] *vad*[30] *zak*[31] *lēlayā*[32] *zīvē*[33] *pavan*[34] *rāmišn*[35] *zīvē (ae*[36] *adāīk [?]*[37] *zīvē*[38]*). denū*[39] *zak*[40] *i*[41] *Ātaš*[42] *āfrīn*[43] *(bāstān*[44] *γal vabidūnyēn*[45]*) mavan ō*[46] *valū*[47] *yedrūnyēn*[48] *ēsm*[49] *i*[50] *hušk i*[51] *pavan rōšnīh nikīrēt*[52] *ahrākīh*[53]

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

15

Gujarati. If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

16

Avesta.

'May a flock of cattle attend upon thee,
A multitude of men upon thee,
And may an active mind
And an active spirit attend upon thee,
Mayest thou live with a joyous life
The nights that thou livest!'—
This is the Fire's blessing [upon him]
Who brings to him fuel,
Dry, exposed to the light,
Purified in accordance with the ritual of righteousness.

16

Pahlavi. 'May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

arzūk[54] *ruvān*[55] *dūšarm*[56] *rāe*[57] *ō*[58] *kār i*[59] *karpak*[60] *rāe*[61] *yōždāsr*[62] (*aēγ*[63] *dakyā*[64]).

16

Sanskrit. *utkṛṣṭas te uttiṣṭhatu gavāṁ saṁcayaḥ utkṛṣṭo vīrāṇāṁ ca sampūrṇa pracāraḥ* (*kila te bhuyāt*). *utkṛṣṭas te abhilāṣaśca manasā abhilāṣaśca uttiṣṭhatu Svāminā* (*kila manasā tad eva cintaya yat Svāminā Guruṇā ādiṣṭam*). *anandena Svāmino jīvena jīva tā rātriḥ yāḥ jīvayasi. asmāi Agneḥ āśīrvādaḥ yo asmin samidham muñcati śuṣkāṁ raśminirīkṣitām puṇyahetutayā pavitrām.*

16

Persian. *bisyār turā barxīzād ramah gāvān bisyār mardān tamām* (*ya'nī turā bād*) *buland turā x"āhiš* (*ya'nī x"āhiš dil barxīzād az Ṣāḥib ya'ni dar menišn edān mēnīd cān Ahū Dastūr farmud*). *pur rāmišn Xudā bah jān zīvīd tā ān šab kih x"ahand zist. urā afrīn Ātaš har kih urā īsam banehad xušk bah rošnī dīdah bak dūstī kirfah pāk.*

16

Gujarati. (*ane*) *bālātar gošpandono ṭolo ane bālātar beṭāonā farjand tūnē jīādā thāo* (*ane*) *tāharī manašnīmā tehevī morād jāher thāo ke jehevī morād Hormajdnī che ane te je* (*ākharnī*) *rāt lagī tū jīve te Hormajdnī morād ane khuši mujab jīvathī jīvto reheje ane je koi ke šukī kaṭhī rošnīmā joelī potānā pak buland šavābnī umedne vāšte muke te upar Ātaš e tarehethā dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

Sanskrit. 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

Persian. 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

Gujarati. '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

17

Avesta. *aŋ tōi Ātrēm Ahurā aojōnhvantəm Aša usēmalū*
asištēm ərmavantəm stōi rapante čiθra.avanhəm
aŋ Mazdā daibišyante zastā.ištāiš dərəšta.aēnanhəm.

17

Pahlavi. *ētōn*[1] *hanā*[2] *i*[3] *lak Ātaš*[4] *ōhōmand*[5] *Ōhrmazd aš*[6] *pavan val*[7] *mavan*[8] *ahrākīh x"arsandīh*[9] (*aēγ-aš*[10] *x"arsandīh*[11] *pavan zak*[12] *zamān*[13] *amat*[14] *var*[15] *sardār*[16] *zak*[17] *mavan kār karpak kart yekāvīmūnēt*[18] *aēγ*[19] *x"arsandīh zak zamān yehvūnēt amat þēn anšūtā ahrākīh u karpak yekavīmūnēt*) *i*[20] *tēž i*[21] *amāvand*[22] (*zak Ātaš*)[23] *mavan*[24] *yekavīmūnēt ō ayāwarīh aš petākēnēt rāmišn*[25] (*ayāwarīh*[26] *hanā*[27] *aēγ mandavam i hu bōi dātan*[28] *u rošn dāštan u yātakgōwīh kartan*). *ētōn Ōhrmazd*[29] *zak*[30] *i*[31] *bēšitār*[32] (*mavan Ātaš bēšēt*) *aš pavan tuvān x"ahišnīh*[33] *yaxsenunēt*[34] *kēn*[35] (*aēγ*[36] *Ōhrmazd pavan x"āhišnīh*[37] *nafša zak i*[38] *bēšitār i Ātaš*[39] *rā patfrās*[40] *vabidūnyēn*).

17

Sanskrit. *evaṁ te Agniḥ Ahuramajda śaktimān puṇyātmanā saṁtoṣī* (*kila saṁtoṣī tasmin samaye* (*kāle*) *yadā divyādhipatiḥ* (?) *tasmāt yena puṇyakāryaṁ kṛtam asti*). *tejatastaro* (*tejasvattaro*) *mahābaliṣṭhaḥ tiṣṭhataḥ anandam prakaṭayati sahāyyāya* (*kila yo asya sahāyyāya tiṣṭhati tasya prakaṭayati anandam*). *evaṁ Ahuramajdaḥ piḍākarasya hastecchayā vidadhāti nigraham.*

17

Persian. *ēdūn Ātaš tu ay*[41] *Hormazd tavānā kirfagarān rā xušnūd kunandah* (*ya'nī xušnūd ān zamān kih boxt sardār az ān kih kār kirfah kardahast*) *tēztar bisyār zūrmand būdah rāmišn paidā kunad barāy yārī* (*ya'nī har kih barāy yārī u bāstad urā paidā kunad rāmišn*). *ēdūn Hormazd sitamgār rā bah x"āhišn dast xūd 'azāb kunad.*

17

Avesta.

Then through Asha, O Ahura! we wish thy mighty powerful Fire,
Which is taught through Asha, to be a manifest help unto the ally,
But a visible harm at Thy beck, O Mazda! unto the foe.

17

Pahlavi. Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

17

Sanskrit. Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal —with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

17

Persian. Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

Gujarati. *e Hormajd tāharo Ātaś je raveśe bulandīno śāheb ane aśo lokothī ghaṇo khuśhal ane ghaṇī tej hematno khāvand che ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne apeche) tehej raveśe je ajarnā denār (Ātaśne ajār diec) tehene upar Hormajd potānī khāheśe karī kino rākhec.*

17

Gujarati. O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

COLLATION OF THE PAHLAVI MANUSCRIPTS

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I. KHURSHED NYAISH

I. O

1 U_2, D, $M_{1,\ 2,\ 3}$ give this paragraph; rest om.; M_2 gives the paragraph in margin. 2 U_1, M_2 om. the gloss. 3 M_1 °*šār*. 4 U_1 *stāyem u sbāyem* for *stāyišn . . . vabidūnam*; D, $M_{1,\ 2}$ pref. *u*. 5 D, M_1 *kunam*. 6 D, $M_{2,\ 3}$ pref. *u*. 7 U_1 *hamā dānāk*; D *u vīspākās*; M_1 pref. *u*; M_2 *vīspākās*; M_3 *harvīsp ākās*. 8 U_1, M_2 om. the gloss. 9 D *hamāe*. 10 M_1 °*tūnīh*. 11 U_2 *kartakgār*; D, $M_{1,\ 2}$ pref. *u*. 12 U_1 om. 13 U_2 *xᵛatā madam hamā xᵛatāyān* for *madam . . . xᵛatā*; D om. 14 U_1 om. *k*; D, M_3 *hamāe*. 15 M_3 *xᵛatāān*. 16 U_1 *šahtā*; D pref. *u*. 17 U_1 *hamā bār*; D, $M_{1,\ 2}$ °*vist*; M_3 *hamā*. 18 U_1, D. M_1 *šahtāān*; M_3 *š a t n a a n*. 19 U_1 *pāspān hamā gēhān rāe* for *pāspānīh vabidūntak*; D pref. *u*; M_1 *u pānākīh*. 20 $M_{1,\ 2}$ *vabidūndak*. 21 U_1 om. *k* and gives from here to *röčīk yehabūntak* in margin; M_3 pref. *u*. 22 D *kartār*; $M_{1,\ 2}$ *vabidūndak*. 23 U_1, M_2 om. *k*; D, M_3 *hamāe*. 24 U_1 *gabrā*; M_1 *martumān*; M_2 *anšūtāān*. 25 M_2 om. *u tōrā . . . rā*. 26 M_2 *gōrā*. 27 M_1 om. 28 U_1, D, M_2 *vāyīndakān*; M_1 *vayīdīkān*. 29 M_2 *hamēšak*. 30 $M_{1,\ 2}$, *yehabūndak*. 31 U_1 has *u misd datak* for *tuvān xᵛatā*; D pref. *u*; M_2 °*īh*. 32 M_1 om. the rest of the paragraph. 33 D. om. the Phl. version from here to the end and gives a Pers. rendering instead; M_3 om. 34 M_2 *dārēt*; M_3 om. 35 U_1 has *u kabed tuvān u hamēšak mīsd yehabūnēt u mitrbān* with a line drawn through the sentence and gives *valā . . . mitrbān* in the margin; M_2 *u*. 36 U_1, M_2 *kavīh*; M_3 *kavīk*. 37 M_2 om. 38 U_1, M_2 add *ōīt*; M_3 *hamēšak*. 39 M_2 has *baxšāītak* for *xelkūntak . . . ōīt*. 40 U_1 *bandāgān*. 41 M_2 om. 42 M_2 *u mitrbānīh vabidūntak*; M_3 *mihrbān*. 43 U_1, $M_{2,\ 3}$ *tuvānā*. 44 M^2 *fravarīš vabidūntak ma[x]lākāt*; M_2 pref. *u*. 45 M_2 *ādīl*; M_3 *u pātaxšāīh lak dāt ōīt* for *nēwak šahtāīh*. 46 M_2 *pātaxšāīh*. 47 U_1 gives in Pers. characters *bē sulm bē sawāl*; M_2 has *valā hakarz suwāl lāīt aēγ lā suwāl ōīt*; M_3 *suwāl*. 48 M_2 adds *aēγ a f t u m lā yehamtūnd*. 49 U_1 om. *Ōhrmazd . . . rōšnīh awzūn yehvānāt*. 50 M_2 *kolā*; M_3 om. *xᵛatā ž gēhān*. 51 M_3 *ān-č gadā* for *awzūnīk . . . u rōšnīh*. 52 M_2 gives the sentence thus, *subzabā amark rāyōmand tēž sūsā u sak i Xᵛaršēt Yazat barā ayāwārīh u madat lenā barā yehamtūnāt*. 53 U_1 om. 54 U_1, M_2 add *gadāōmand*. 55 U_1, M_3 *arvandasp*. 56 U_1 *rā awzūn yehvānāt* for *ayāwārīh . . . yehamtūnāt*.

I. I

1 Mf_2 om. the paragraph; Mf_3 gives the paragraph in margin; $U_{2,\ 3}$, K, L_{12}, M_2, Mr_2 pref. *šnāyēnītārīh Ōhrmazd*; U_4, F_2, B pref. *namāz ō Xᵛaršēt arvandasp sē bār šnāyišnam Ōhrmazd*; K *nisadā*; L_{12} adds *a*; M_2 pref. *pavan šēm i dātār Ōhrmazd šapīr i mavan awzāyišn min dātār vēš aēγ-aš dāt, šēm dātār Xᵛaršēt v a ž i š n būn*; Mf_3, Mr_2 give the same at end of the paragraph. 2 U_4, K, F_2, B om. 3 U_4, F_2, B *pavan levīn nyāyišn dāmān* for *levīn . . . dāmān*. 4 K om. 5 U_1 om *k*; K *valāstān*. 6 U_4, F_2, B *nyāyišn*; K *nisadā*; M_1 pref. *u*. 7 Mf_1, $U_{1,\ 2,\ 3}$, D, L_{12} $M_{1,\ 2,\ 3}$, Mr_2 *valā*; Mf_1 *val*. 8 Mf_1, L_{12} om; U_4, F_2, B add *mavan*. 9 U_4, F_2, B °*spandēt* and adds from Ys. 65.11 *sak i mas nēwakīh . . . barā ōwaš kart havāt*. 10 U_4 om; K

vistīn; U_4, F_2, B om. rest of the paragraph and have *namās Xᵛaršēt arvandasp.* 11 U_3 °*kāmakī;* D, K °*kāmīh;* A, Mr_1 °*kāmī;* M_1 °*kāmakīh;* M_2 *kāmāk;* Mr_2 *kāmak.* 12 Mf_1, L_{12} om; D, K, M_1 *pavan.* 13 Corrected. All MSS. give *hamdahišn;* L_{12} om. *ham;* M_1 adds *nēwakīh.* 14 Mf_1, ₂, U_3, F_2, B om. rest of the paragraph; L_{12} *ētōn* and gives the rest of the paragraph in the margin. 15 L_{12}, M_1 om. 16 L_{12} *rasēt;* A, Mr_1 om. *ēt;* M_1 °*tūnēt.* 17 K gives the rest of the paragraph in the margin; L_{12} om. 18 K adds *barā yehamtūnēt;* L_{12} *ētōn rasēt;* M_1 pref. *u* and adds *yehamtūnēt.* 19 L_{12} *Amēšaspant.* 20 K adds *barā yehamtūnēt;* M_1 pref. *u* and adds *yehamtūnēt.* 21 U_2, D, K, M_1 om *ān;* all MSS. except M_2 give *Fravākrān.* 22 M_1 pref. *u* and adds *yehamtūnēt.* 23 U_1, D, F_2, B om; M_1 adds *Yasat.* 24 U_2, ₂, K, M_2, ₂, Mr_1, ₂ *Xᵛatāe.* 25 M_1 *aēγ.*

I. 3

1 Mf_2, U_2, ₂, L_{12}, A, M_2, ₂, Mr_1, ₂, add *i.* 2 U_2, L_{12}, M_2, ₂, Mr_2 *stīyēm.* 3 Mf_2, U_1, ₂, U_4, F_2, B om. 4 Mf_2, U_4, D, F_2, B om. 5 D adds *rā.* 6 Mf_2, U_4, F_2, B om. 7 Mf_2, U_4, F_2, B om. 8 Mf_1, ₂, U_4, F_2, B *barā;* Mf_2, U_1, ₂, D, M_1 *barā madam.* 9 M_1 om. *h.* 10 U_2, M_2, Mr_2 give *dābānam* with *dā* in Av. characters. 11 U_1, ₂, M_2, Mr_2 °*vist;* Mf_2, U_2, D, L_{12}, M_2 °*vīst;* K °*vistīn.* 12 Mf_2, U_1, ₂, F_2, B, A om. 13 Mf_1, ₂, U_4, F_2, B, A om; U_1 *az.* 14 U_2 *hvarēšt.* 15 D *kunam.* 16 Mf_1 om. *th.* 17 Mf_2, U_4, F_2, B, M_1 om. 18 MSS. have *dušhāst;* A. om. *s.* 19 Mf_2, U_4, F_2, B om. 20 MSS. give *dušhvaršt.*

I. 4

1 Mf_1, ₂, U_3, F_2, B *ō.* 2 U_4 *amat.* 3 Mf_1, ₂, ₂ U_4, F_2 B °*spandēt;* K °*spandānān;* U_1, ₂, ₂, D, L_{12}, M_1, ₂, ₂, Mr_1, ₂ om. *ān.* 4 Mf_1, ₂, ₂, U_2, K, F_2, B om; L_{12} pref. *hanā;* M_1 °*vāt.* 5 M_1 pref. *pavan.* 6 Mf_1, K, M_1 om. 7 Mf_2, U_4, K, F_2, B, L_{12} om. 8 L_{12} om. 9 Mf_2 *astafrīt;* D adds *frāz val lakūm rātīh vabidūndak ātūm mavan Amahraspand havāēt* and gives *yazišn u nyāyišn* below *rātīh;* M_1 om. 10 U_2, M_2, ₂, Mr_2 pref. *u.* 11 Mf_1 om. 12 Mf_2, U_4, F_2, B, M_1 om. 13 Mf_2 adds *i;* Mf_2, U_4, M_2 om. *īk;* D *mēnišnīh.* 14 Mf_2, U_4, F_2, B om; M_1 repeats. 15 Mf_1, U_1, ₂, D, L_{12} om. 23 U_1, A, Mr_1 °*īč.* 17 Mf_2, A, M_1, Mr_1 om. 18 Mf_2 adds *č.* 19 U_2, A, M_2, ₂, Mr_1, ₂ add *šēm ruvān bun pavan xᵛāst i hanā hast;* M_1 *xayā.* 20 Mr_1 om. 21 Mf_2, M_1, *nafšāīh;* Mf_2, U_2, K, L_{12}, M_2, ₂, Mr_1, ₂ °*īh.* 22 So Mf_1, ₂, ₂, U_2, D, K, M_1; rest om. 23 U_4, F_2, B, M_1 *nafšāīh;* Mf_2, U_1, K, A, M_2, ₂, Mr_1, ₂, °*īh.* 24 U_2, F_2, B, M_2, Mr_1, ₂ om. 25 Mf_1 *yazsenuntan.* 26 U_1, ₂, ₂, D, K, L_{12}, A, M_1, ₂, ₂, Mr_1, ₂ add *min.* 27 Mf_2 *ruān;* M_2 pref. *bāhar* but below the line. 28 U_1 om; U_2 om. and inserts in margin *amat tan ruvān rāe;* D gives *bāhar i ruvān* for *ruvān rāe* and has *aēγ amat tan ruvān rāe barā apāyēt;* M_1 gives *bāhar i ruvān* for *ruvān rā;* L_{12} om. 29 Mf_1 om. 30 U_2, M_2, Mr_2 *dābūntan* with *dā in* Av. characters. 31 U_2, M_2 *būn.* 32 Mf_1 *ahrāīh.*

I. 5

1 Mf_2 pref. *sē bār;* F_2, B om. *namās . . . satārium.* 2 Mf_2 *sak i;* M_1 *val.* 3 M_1 adds *xᵛatā.* 4 Mf_1, ₂, M_1 om; U_4, F_2, B om. the gloss. 5 Mf_2 om. 6 Mf_1, ₂ *valā;* M_1 om. 7 Mf_2, U_1, ₂, D, K, L_{12} om. 8 Mf_2, K om. *ōn.* 9 Mf_1, ₂, K, M_1 pref. *u;* U_2 *sartārān.* 10 U_2 *satārtārtum* but gives the correct form in the margin; D adds *namās ī Ōhrmasd u Ōhrmasd guf aēγ nyāyišn li sak*

aēš kart mavan šapīrān rā fravarēt u sartārān rā barā xanēt aēγ tōjišn kunēt. 11 So $Mf_{1, 2}$ $U_{1, 4}$ F_2, B; Mf_2, K *nisadā*; rest *nasīm*. 12 $Mf_{1, 2}$ $U_{1, 2}$ M_1 om; U_4 F_2, B om. the gloss. 13 M_1 om. 14 Mf_2 *lenm*. 15 A om. 16 D °*mānīh*. 17 U_1, L_{12} om. 18 $Mf_{1, 2, 3}$ D, M_1 *yaxsenunēt*. 19 $Mf_{2, 3}$ $U_{1, 3}$ D, K, L_{12}, A, M_2, Mr_1 om. 20 $Mf_{1, 2}$ *kolā mā*. 21 $Mf_{1, 2}$ U_1, K, M_1 om. 22 Mf_2 *barā*; U_1 *bun*; K adds *sak* 23 $U_{1, 3}$ D, M_1 add *īk*. 24 U_1 *min*; M_1 om. 25 Mf_2 *pardīsēt*. 26 Mf_2, A *ō*; Mf_2, $U_{1, 2, 3}$ D, K, L_{12}, $M_{1, 2, 3}$ Mr_2 *valā*; Mr_1 *valā i*. 27 $Mf_{2, 3}$ $U_{1, 3, 3}$ D, L_{12}, $M_{1, 2, 3}$ $Mr_{1, 2}$ om. 28 $U_{1, 3}$ °*āt*; D adds *Amahraspandān guft aēγ nyāyišn lēnā sak aēš kartak mavan patmānīh xūrēt u patmānīh yaxsēnunēt u kolā-č min patmānīh barā parīzēt val šapīrān arzānīkān dāt.* 29 So $Mf_{1, 2}$, $U_{1, 4}$ F_2, B; rest *nisadā*; K, M_1 *nisadā*; rest *nasīm*. 30 Mf_2, U_1 D, L_{12}, M_2 om. 31 Mf_1 °*gōyēt*; Mf_2, K, A, M_1, Mr_1 *frāgōyōt*; U_1, 3, D *frāēgōyōt i*; U_3, L_{12}, M_2, 3, Mr_2 *frāgōyōt i*. 32 U_4, F_2, B om. the gloss; D pref. *u*. 33 $Mf_{1, 2}$, $U_{1, 3}$, D, M_1, Mr_2 om. 34 Mf_1 °*gōyēt*; Mf_2 *frāxgōyōt i*; Mf_2, $U_{2, 3}$, D, K, L_{12}, A, $M_{1, 2, 3}$, $Mr_{1, 2}$ *frāgōyōt*; U_1 om. *gōyōt*. 35 M_1 om. 36 M_2 °*vānt*. 37 Mf_1 om. 38 M_1 *madam*. 39 Mf_2 *ruān*; K adds *īk*. 40 Mf_1, K, A, Mr_1 om. 41 U_1 *yātānēt*; D adds in the margin *yātānēt*; K °*sunet*; M_1 °*sānd*. 42 Mf_1 *mā*; D, A, M_1, 3, Mr_1 om; Mf_2 om. *ce . . . naflā xūp dāšt yehvānēt*. 43 M_1 *mavan-aš*. 44 U_2, Mr_2 add *i Mitr i*; U_3, L_{12}, M_2 add *i*; A, Mr_1 add *Mitr i*. 45 $Mf_{1, 2}$, U_3, K, M_2, $Mr_{1, 2}$ *i*; A om. 46 A, M_1 om. 47 $U_{1, 2, 3}$, D, K, L_{12}, $M_{1, 2, 3}$, Mr_2 om. 48 Mf_2, U_1, 2 *hamā*; Mf_2, U_2, K, L_{12}, A, M_2, 2, $Mr_{1, 2}$ *hamāe*. 49 K, L_{12} om. 50 So $Mf_{1, 2}$, U_4, F_2, B, M_1; K *nisadā*; rest *nasīm*. 51 Mf_1 *Xᵛarxšēt*. 52 All except $Mf_{1, 2}$, U_2, 2, K, L_{12}, M_2 om. 53 So Mf_1; rest *arvandasp*. 54 $Mf_{1, 2}$, $U_{1, 2}$, L_{12}, M_1 om; U_4, F_2, B om. the gloss. 55 Mf_1 *Xᵛarxšēt*. 56 Only in $Mf_{1, 2}$. 57 MSS. *arvandasp*; Mf_2 *arvand sūsiā*. 58 M_1 *yemaleīnt*. 59 Mf_2 pref. *namās ō valā kart yehvānēt* and has *min valā šapīr mekadrūnam mavan ranj i pavan kār karpak val gerān mekadrūnyēn* instead of *ō li . . . karpak vabidūntan*; U_2 gives *min valā . . . gerān mekadrunyēn* in the text, but *ō li . . . karpak vabidūntan* in the margin; A gives both renderings; $M_{1, 2}$, Mr_1 give both with *Xᵛaršēt arvandasp guft* prefixed to *ō li valā . . .*; M_2 adds *nyāyišn min valā . . . val gerān mekadrūnyēn* at the end of the paragraph after *rās i li yaxsenunam yātūnam vaslūnam lā pavan ranj yaxsenunam.* 60 M_1 om. 61 M_1 *val*. 62 $U_{2, 3}$, K, L_{12}, A, M_2, $Mr_{1, 2}$ om. *mavan ranj i*. 63 $Mf_{1, 2}$, U_1, D add *i*. 64 All except $U_{1, 2}$ D, M_2, Mr_1 add *u*. 65 Mf_1, D *kartan*. 66 U_2, Mr_2 °*rūnam*; A, Mr_1 °*rūnd*. 67 All except Mf_2, D, L_{12}, A, M_1, 3, $Mr_{1, 2}$ add *ī*. 68 Mf_2 adds *pavan*; U_1 adds *pavan* and has *li-č* in Av. characters; M_1 om; M_2 changes *li-č* into *ranj pavan*. 69 M_1 *min*. 70 Mf_1 *aēγ*; U_2, D, M_2 om. 71 Mf_2, D om. 72 Mf_2, U_2, L_{12}, A, $M_{2, 3}$, $Mr_{1, 2}$ om. 73 Mf_2, K om. 74 Mf_1, $U_{1, 3}$, K, L_{12} add *i*. 75 So $Mf_{1, 2}$, $U_{1, 4}$, F_2, B, M_1; K, M_1 *nisadā*; rest *nasīm*. 76 M_1 *valā i*. 77 Mf_2, $U_{1, 3}$, K, L_{12} om; D, A, Mr_1 add *i*. 78 $U_{1, 2, 3}$ M_1 om. 79 Only Mf_2, U_4, D, F_2, B, $M_{1, 2}$ have *mēnūk . . . hučašmīk*. 80 U_4 *Arkdvisūr*; D, F_2 B *Arkdvisūr*; M_1 om. *d*. 81 D, F_2, B *čašmī*; M_2 °*ak*; M_2 *ʰīh* and adds *mayā nšīmīh mayā šīnmnīh mayā amat Ohrmazd yehabūnt*. 82 Mf_2 pref. *mayā i*; U_4, F_2, B om. the gloss; D, M_2 pref. *mayā*; A, Mr_1 pref. *u*. 83 Mf_2, U_2, D, M_1 om. 84 Mf_2 *namās*. 85 M_1 om. 86 Mf_2 om. 87 Mf_2 adds *val*. 88 M_2 °*vānast*. 89 A, Mr_1 om. 90 Mf_2 *harvispīn*. 91 Mf_2 *dāmān dahišn*; M_2 *dāmak*. 92 $Mf_{1, 2}$ M_2 om. 93 Mf_1, M_2 om; Mf_2 om. *u hič . . . nikīrēt*. 94 Only

in Mf_3 D, A, M_1, Mr_3. 98 Mf_3 *hīxr*; Mf_1 *hīr* with *hīxr* in the margin; A, M_2, Mr_1 *hīr*; rest have *hīr*. 96 M_1 adds *u Ātāš*. 97 Mf_3 *yedrūnd*; Mf_1, U_3, D, K, L_{12}, A, M_2, Mr_1, $_2$ add *nasīm*. 98 So Mf_1, $_2$ U_1, $_4$ F_2, B, M_1; K *nisadā*; rest *nasīm*. 99 Mf_3, U_4, F_2, B om. 100 U_3, $_2$, $_4$, K, F_1, B, L_{12}, A, M_2, Mr_1, $_2$ om. 101 So Mf_1, $_2$ U_1, $_4$, F_2, B; K *nisadā*; rest *nasīm*. 102 Mf_1, U_3, D, A *ō*, Mf_2, U_4, F_2, B om. 103 Mf_3, M_2 *Gāyōkmart*; rest *Gāyōmart*. 104 Mf_2, U_4, F_2, B om. the gloss; U_1, $_2$, D, K, L_{12}, M_1 om. 105 U_1, $_2$, A, M_2, $_2$, Mr_1, $_2$ om. 106 MSS. *Gāyōmart*. 107 U_3, K, L_{12}, M_2, $_2$, Mr_2 om. 108 Mf_1 adds *i*. 109 Mf_3, U_1, M_1 *lenā*; D *ō lenā*; L_{12} *mavan*. 110 Mf_1, $_2$, U_1, D, M_1 add *kart yehvānēt*; A, Mr_1 *ān*. 111 Mf_1 adds *i*; Mf_2, U_3, K, L_{12}, M_2 *vēh*; U_1, D om. 112 So A, Mr_1; U_3, D, M_1 °*yēn*; rest have °*rund*. 113 M_1 *mavan mekadrūnyēn* for *mekadrūn mavan*. 114 M_2 *kaš*. 115 Mf_1, $_2$, U_1, $_2$, $_2$, L_{12}, M_2, $_2$ Mr_2 °*tunt*; K *xavātunt i*. 116 A, Mr_1 *mavan*; M_1 om. rest of the paragraph. 117 Mf_1, U_3, A, M_2, Mr_1, $_2$ om. 118 Mf_1, U_3, $_2$, K, L_{12}, A, M_2, $_2$, °Mr_1, $_2$ om. 119 Mf_1 °*dānēt*. 120 Mf_1 *brāt*; Mf_2 *brāt* written under *ax*. 121 Mf_1, U_3, M_2 om. 122 Mf_1 *brāt*; Mf_2 *brāt* written under *ax*. 123 Mf_1, U_3, M_2 om. 124 So Mf_1, $_2$, U_1, $_4$, F_2, B; K, M_1 *nisadā*; rest *nasīm*. 125 Mf_2 *i*; U_4, F_2, B om. 126 All except Mf_1, $_2$ have *Zartuhašt*; M_2 *Zartulišta*. 127 Only in F_2, B, L_{12}, A. 128 Mf_2, U_1, K, Mr_2 *Spītmān*. 129 Only in U_4, F_2, B. 130 U_1, $_2$ *akravān*; L_{12} om. 131 MSS. *Fravāhr*. 132 Only in D, A, M_1, Mr_1; Mf_1 om. *u . . . aēγ*; Mf_2, U_4, F_2, B om. the gloss. 133 U_3 adds *i*; M_2 *Zartušt*; M_2 *Zartuhašt Spītāmān*; Mr_2 *Zartuhašt i*; rest have *Zartuhašt*. 134 L_{12} om; M_1 *yemaleīānt*. 135 Only in A, M_2, Mr_1. 136 U_1, M_1 om. 137 Mf_1 *ō*; U_1, $_2$, K *ān*; U_3, A, M_2, $_2$, Mr_1, $_2$ pref. *ō*; D adds *ō*; M_1 adds *i kart yehvānēt mavan min li ō*. 138 Mf_1 adds *i*; Mf_2, U_1, $_2$, K, L_{12} *vēh*; U_3, D, A, M_2, Mr_1, $_2$ pref. *viš*. 139 So D; Mf_1 *patīrad*; A °*runēm*; rest °*rūnt*. 140 M_1 *hanā*. 141 Mf_1, U_1, K om. 142 Mf_1 adds *i*; U_3, M_2 om; D *vēh*. 143 Mf_1, M_1 *Mazdīstān*; U_1, K *Mazdastān*; U_3 *Mazdīyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145 Mf_1 *šapīr i*; M_1 *šapīr*. 146 Mf_1 *yekimānāt*. 147 Mf_1 *u zak i*; U_1, $_2$ add *i*; A *ān*; M_1 pref. *u*. 148 U_3, L_{12}, M_2 add *i*; K adds *pavan*. 149 M_1 adds *ait*. 150 M_1 pref. *mavan*. 151 U_1 *vabidūnēt*. 152 So Mf_1, $_2$, U_1, $_4$, F_2, B, M_1; K *nisadā*; rest *nasīm*. 153 Mf_2 *val i*. 154 U_4, F_2, B °*vist*. 155 U_4, M_1 om. 156 So in M_2, $_2$, U_2, D, K, A, M_2, $_2$, Mr_1, $_2$; rest om. 157 So Mf_2; M_1 *gētīk*; rest *gēti*. 158 Mf_1, $_2$, U_4, F_2, B om. *č*; K adds *i*. 159 So U_4 F_2, B; Mf_1 *havād*; Mf_2 *yehvānēt havād*; D *yehvānt*; Mf_1 *yehvānēt mavan-č yehvānt havād*; rest *yehvānēt* for *yehvānt havād*. 160 Mf_2, M_2 add *i*. 161 Mf_2 °*vānt*. 162 Mf_2 om. 163 Mf_3, F_2 B *vaxšānde*; K *vaxšīn*; L_{12} om; M_1 *vaxšīnīh*. 164 U_1, $_2$, $_2$, L_{12}, M_1, $_2$, $_2$, Mr_1, $_2$ add *i*. 165 Mf_1, U_1, $_2$, $_2$, $_4$, D, M_1, *X*^{v}*atā*; L_{12} *X*^{v}*atān*. 166 U_1, $_2$, L_{12}, M_1 om; D K *aēγ*. 167 Mf_1 changes *frārōntar* into *frārōn mēnišntar*; Mf_2, U_2, $_2$, F_2, B, A, M_2, Mr_1, $_2$ *frārōn mēnišntar* for *frārōntar mēnišn*; Mf_3, U_1, $_2$, D, K, L_{12}, M_1 *frārōntar*. 168 Mf_1, $_2$, U_1, $_2$, $_2$, L_{12}, M_2, $_2$, Mr_2 °*dānyēn*; Mf_2 *dānd*. 169 Mf_2, U_1, $_2$, $_2$, D, A, M_1, $_2$, Mr_1, $_2$ om. 170 Mf_1 adds *frārōh mēnišntar*; U_1 om. *č*; U_2, $_2$, L_{12}, M_2, $_2$, Mr_2 *mavan čē*; U_4, F_2, B *min-č*. 171 Mf_2, U_1, $_2$, D, A om. 172 U_2, M_2, Mr_2 *kapak*. 173 U_2, M_2, Mr_2 pref. *yehvānēt*; L_{12} *yehvānēt*; A, Mr_1 pref. *yehvānt*. 174 Mf_1 om. *k*; Mf_2, $_2$ add *i*. 175 U_1 *ān*; U_4 *zak*; M_1 *val*. 176 U_2 *yehabūnam*. 177 Mf_1, U_1, $_2$, D, K, L_{12}, M_1, Mr_2 om. *m*. 178 Mf_2 *ruān*. 179 D, K, M_1 om. 180 Mf_2, U_1 om; U_2, A, M_2, $_2$, Mr_1, $_2$ *rōšnīh zak* for *zak rōšnīh*; D adds *i*. 181 Mf_1, U_1, $_2$, K, L_{12}; M_1

rōšn. 182 Mf_2, U_1, A, M_1, Mr_2 om. 183 Mf_1, $_2$, U_1, $_2$, $_3$, D, L_{12}, A, M_2, $_3$, Mr_1, $_2$ *bāišt;* K *ō bāišt,* M_1 *bāištan.* 184 U_1, $_2$, D, M_1 *bālīnān;* A *bālīnēt.* 185 U_1, $_2$ D, A, M_1 om. 186 M_1 gives the gloss thus: *aēγ lenā ruvān buland u bulandtar pavan rōšnīh yehamtunāt aēγ Xᵛaršēt pāe.* 187 Mf_2 *ruān.* 188 M_1 *ae for pavan Lak madam.* 189 U_4, F_2, B om. 190 M_1 adds *Ōhrmasd min lak;* Mr_2 adds *Ōhrmasd.* 191 Mf_2, M_2 give *pavan rasišnīh vartišnīh i Tan Pasīn* instead of *vartišn yehamtūnāt;* U_2, A, M_2, Mr_1, $_2$ add *pavan rasišnīh vartišnīh Tan Pasīn;* U_4, F_2, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasīn;* D adds after *šapīrīh Tan i Pasīn, min daftar i zakāe: pavan lak Awzūnīh Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasīn.* 192 Only M_1 gives *aēγ . . . Ristāxīz.* 193 Mf_2, U_4, F_2, B om. *min sarītarīh . . . Tan i Pasīn;* U_2, A, M_2, $_3$, Mr_1, $_2$ give this sentence after *harā vabidūn.* 194 U_2 *sarītarīh.* 195 M_1 *u.* 196 So Mf_2 U_3, K, M_2, $_3$, Mr_1, $_2$; rest om. 197 A *pasīn.* 198 Mf_1, $_2$, U_1, $_2$, K, L_{12}, M_1 om. the rest; U_2, A, M_2, $_3$, Mr_1, $_2$ *mavan.* 199 U_4, D, F_2 B °*tūnīm.* 200 So Mf_2, U_4, D, F_2, B; U_2, M_2, $_3$ *arzanīh;* A, Mr_1, $_2$ *harvisp uš.* 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtūnāt min sarītarīh pavan newakīh i Tan Pasīn.* All except Mf_2, U_4, F_2, B, M_1 give at the end of this paragraph *ašem vohu sē guftan u pavan kolā čvak gām hanxetūntan u pavan kolā čvak namāz xufr yedrūntan;* U_1, $_2$, D further add *u pavan kolā čvak ašem vohu rōšā frōttar vabidūntan.*

I. 6

1 Mf_1, $_2$, $_3$, ^{9}A, M_2, Mr_1 pref. *Xᵛaršēt amark rāyōmand arvandasp yezbexūnam.* 2 U_3, M_1 om. 3 Mf_1, $_2$ *frēhgōyōt;* Mf_3, U_1, $_2$, $_3$, K, L_{12}, A, M_1, $_2$, $_3$, Mr_1, $_2$ *frāgōyōt;* U_4, F_2, B *frāxᵛgāvyōt;* D *frāgāyōt.* 4 Mf_1 M_2 *yezbexūnam;* U_4, F_2, B *aīsam.* 5 So U_4, F_2, B; M_1 *mavan;* rest om. 6 Mf_2 om. *ō.* 7 So Mf_2, $_3$, U_4, F_2, B; rest om. 8 M_1 om. *īk.* 9 So Mf_1, $_2$; rest 1000 in numerals; U_4, F_2, B om. *hazār . . . buland.* 10 Mf_2 adds *īh.* 11 Mf_2 D om. *i.* 12 U_1, $_2$, L_{12}, M_2 °*tāšīt.* 13 Mf_1, $_2$, Mr_1 om; M_1 *u.* 14 Mf_2, U_1, D, M_1 om. 15 M_1 adds *aēγ kabed buland.* 16 So Mf_2, U_3, $_3$, L_{12}, A, M_2, $_3$, Mr_1, $_2$; rest om. 17 U_3, M_2 *ākāš.* 18 Only in D; Mf_2, U_1, $_2$, $_3$, K, L_{12}, A, M_2, $_3$, Mr_1, $_2$ have *u.* 19 Only in D; Mf_1, $_2$, U_4, F_2, B have *u.* 20 Mf_1, $_2$ *dātistān;* Mf_2, K *dēnāk;* U_1, $_2$, L_{12}, M_2 *denīh.* 21 Mf_1, $_2$ U_4, F_2, B om; M_1 om. *u zyaš bēn xᵛēškārīh.* 22 L_{12}, M_2 *xᵛaškārīh.* 23 Mf_1 om. 24 U_1 adds *i.* 25 Mf_2 *advāb;* M_1 *axvīh.* 26 Mf_2, U_4, F_2, B om. the gloss. 27 Mf_2, U_1, $_2$, $_3$, L_{12}, M_2, $_3$, Mr_2 *bāžasp.* 28 A om. *ū.* 29 All except Mf_2, U_4, F_2, B om. 30 Only U_3, A, M_2, Mr_1, $_2$ give *ayāwārīh yedrūnīšn.* 31 Mf_1, U_4, F_2, B *jīkār;* Mf_2 *jīgār;* U_2 D *jīgar;* U_3 *jīgar* but *jīgār* in margin; K *jīgārā;* M_1 *jīkār* and adds *vāsā aēγ-aš surōmand bāsā.*

1 A *m* is missing. 2 D, M_1 om. 3 Mf_2 *matān.* 4 Mf_1 *dehupatān* but *ān* scratched out; Mf_2, U_1, $_2$, K, A, M_2, Mr_1 add *ān;* U_3, L_{12}, M_2 add *yān.* 5 Mf_1 *yezbexmnam;* Mf_2, U_4, F_2, B *aīsam.* 6 Mf_2 *pavan;* A, M_2 add *i;* M_1 *min.* 7 Mf_2 om; U_2, M_2, Mr_2 in Av. characters. 8 U_2, A, M_2, Mr_1, $_2$ *dāt;* M_1 °*bānēt.* 9 A, Mr_1 *havātūm.* 10 Mf_2, U_1 om. *u.* 11 So A, Mr_1; rest *Yasdān.* 12 Mf_1, $_2$, $_3$ U_4, F_2, B, L_{12} om. rest of the paragraph; U_1, $_2$, A, M_2, Mr_1 add *i;* K adds *ī.* 13 K om. 14 K om. 15 K adds *i.* 16 A, Mr_1 add *i.* 17 U_2, D, K *Xᵛatā.*

18 U_1, A, M_1, Mr_1 om. 19 U_3, M_3, 3 *rāyōmand*; D, K om. *ā*. 20 U_1, 2, D, K, A, M_1, 2, Mr_1 *arvandasp*; U_3, M_3, Mr_2 *arvandast*. 21 M_3 *yezbexūnam*.

I. 8

1 Mf_3 *Tištr-č i*; U_4, F_2, B *Tištr-č*. 2 Mf_1 *drustīh*; Mf_2, U_4, F_2, B *drusēt*; Mf_3, U_1, 2, 3, D, K, L_{12}, M_2, 2, Mr_2 *drustīh i*. 3 Mf_1 *čašmīh*; U_4, F_2, B *čišmak*. 4 U_1, 2, 4, D, F_2, B *išam*; M_1 *išam* and adds *aēγ Tištr stārak rā*. 5 Mf_1, 3, L_{12} om. *Tištr . . . vārišnīk Tištr stār rā išam*; Mf_2, U_4, F_2, B pref. *Tištr i star i rāyōmand gadāōmand aišam*. 6 Mf_2, U_4, F_2, B *i*. 7 Mf_2 om. *ae . . . vārān*. 8 Only in K, A, M_1, Mr_1. 9 Mf_2 om. *vārišnīk . . . išam*; U_3, M_3 add *i*; U_4, F_2, B give *Tištr āmā* for *vārišnīk Tištr stār*; A, Mr_1 om. *īk*. 10 U_2, D, A, M_2, Mr_1, 2 *stārak*; M_1 om. 11 M_3 *yezbexūnam*. 12 Mf_2 adds *i*; U_3, D, K, A, M_2, Mr_1, 2 have *rāyōmand gadāōmand Tištr stārak rā yezbexūnam* for *Tištr . . . yezbexūnam*; U_4, F, B om. the sentence. 13 Mf_1 *star i*; Mf_2, M_1 om.; Mf_3, U_3, L_{12} *star*; M_3 *stārak*. 14 Mf_1, 2 add *i*. 15 M_1 adds *rā*. 16 Mf_1 °*bexamnmd*; Mf_2, 3, U_1, 2, L_{12} *išam*. 17 Mf_1, 2, U_4, K, F_2, B *star*; Mf_2 *kukbā*; D, A, M_1, Mr_1, 2 *stārak*. 18 Mf_2, U_3, K, A, Mr_1, 2 om. 19 Mf_2 om. 20 Mf_1 °*bexamnam*; Mf_2, U_1, A *išam*. 21 Mf_1, 2, 3, M_2 om. the sentence; K gives the sentence before *Vanand . . . yezbexūnam*. 22 U_2, D, A, M_1, Mr_1 *stārak* for *stār i*. 23 A *gadād*; M_1 pref. *u*; Mr_1, 2 pref. *i*. 24 Mf_1 *Spēhīr*; M_1 *Spās*. 25 U_4, F_2, B, M_1 om. 26 Mf_2 adds *i*. 27 Mf_1 °*bexamnam*; Mf_2, U_1, 4, K, F_2, B *išam*; U_2 °*bexūn*. 28 Mf_2, U_4, F_2, B *Zrvān*; A, Mr_1 *Zamānak*; M_2 *ā* in Av. characters. 29 U_4, F_2, B, A, Mr_1 om. 30 U_1 *Akanār*. 31 Mf_1, M_2 *yezbexūnam*. 32 Mf_2, U_4, F_2, B *Zrvān*; A *Zamānak*; M_2 gives the sentence after *Vāt . . . išam*. 33 A om. 34 U_3, M_1 *dēr*. 35 Mf_1, D *Xᵛatā*; U_2 *Xᵛadā*. 36 Mf_1, M_1, 2 *yezbexūnam*. 37 Mf_1, 2, 3, U_4, F_2, B, L_{12} om. the sentence; M_1 pref. *u*. 38 U_3, A, M_2 om. 39 A, Mr_1 om. *K*. 40 U_2, A, M_2, Mr_1, 2 °*dāt*; M_1 °*dahāk*. 41 U_2 repeats *Zamān i Dirang Xᵛatāe išam*; M_2 *yezbexūnam*. 42 Mf_1 om. *s*; Mf_2, K *rāstak*; M_2 *rasist*. 43 U_1, D, M_1 om.; K *ā*. 44 So Mf_2 D; rest *Frazānīk*. 45 Only in Mf_1, U_4, F_2, B. 46 Mf_1, M_2 *yezbexūnam*. 47 Only M_1 gives the gloss. 48 Mf_2, U_1, K, M_1 om. 49 So in Mf_1, 2, 3, U_2, K, A, M_2, Mr_1, 2; rest om. 50 Mf_1, 2, U_1, 2, M_2 *Mazdastān*; Mf_2 *Māzdasītān i*; U_2, L_{12}, A, M_1, 2, Mr_1, 2 *Māzdastān*; U_4, F_2, B *Mazdasītān*; D *Māsdayasnān*; K *Māsdasītān i*. 51 Mf_2, U_1, K, A, M_1 *išam*. 52 Mf_1, 2, 3, U_4, F_2, B, L_{12} om. the rest of the paragraph; U_2, 3, K *rāš*. 53 U_1, D, K om. 54 K om. 55 U_2, 3, M_2, 3, Mr_2 add *i*; A, Mr_1 om. *īh*. 56 M_2 *yezbexūn*. 57 Only M_1 gives the gloss. 58 M_2 *yezbexūn*. 59 U_2, M_2 *min*; K om. the gloss; M_1 *aēγ nāyūtāk*. 60 U_1 om.; M_1 *mavan min*. 61 So U_1, 2, 3, M_2, 2, Mr_2; rest om. 62 D *bahārīk*; M_1 *bārīk*. 63 A, Mr_1 om. 64 Mr_2 om. I. 65 U_2, M_2 *ā* in Av. character. 66 U_2 *rāš* with *ā* in Av. character; M_2 *rāš*. 67 U_1, D om. 68 U_2, A, M_2, Mr_1, 2 *Kōh* with *h* in Av. character. 69 M_1 om. 70 M_1 *yezbexūnam*.

I. 9

1 Mf_2 adds *č*; U_1, 2, L_{12}, A, M_2 °*vist*; D, K °*visīn*; Mf_3, U_2, M_2, Mr_1, 2 °*vīst*. 2 Mf_1, 2, L_{12} add *i*. 3 D *mēnāk Yaṣat* for *Yasat i mēnāk*. 4 Mf_2, U_1, 4, F_2, B, M_1 om. 5 U_1, M_1 *išam*; U_4, F_2, B *aišam*. 6 Mf_2 adds *č*; Mf_3, U_2, M_2, Mr_1, 2 °*vist*; U_1, 2, D, A, M_2 °*vist*; M_1 pref. *u*. 7 Mf_2, 3, U_2, 2, D, K, L_{12}, M_2, 2, Mr_1, 2

add *i*. 8 Mf_2 *gētīh Yasat* for *Yasat i gētīh*; L_{12} om. 9 Mf_2, U_2, $_4$, F_2, B, L_{12}, A, M_2, $_3$, Mr_1, $_2$ om. 10 Mf_2, U_4, F_2, B *gētīhā*. 11 Mf_2, $_3$, U_1, $_3$, M_1 *īsam*; U_4, F_2, B *aīsam*. 12 This gloss is found only in D, M_1, $_3$; M_1 has *aēγ*. 13 M_1 *gētīh Yasat* for *Yasat i gētīh*. 14 M_3 om. 15 M_1 pref. *hanā*. 16 MSS. *Ātāī*. 17 M_1 om. 18 M_1 om. 19 M_1 om. 20 M_1 om. 21 M_3 *hanā*. 22 D *hamāe*; M_1 *hamak*. 23 M_1 om. 24 D *amat*. 25 M_1 *āīnman*. 26 M_1 *xadītūnēt*. 27 M_1 *mēnūk Yasat* for *Yasat i mēnūk*. 28 M_1 *xadītūnēt*. 29 Mf_1, $_3$, L_{12} om. from here to the end of the paragraph; Mf_2, U_4, F_2, B give the sentence thus: *sak i nafšā ruvān īsam*; U_3, K, A, M_2, Mr_1, $_2$ pref. *ō*. 30 So in U_3, D, A, M_2, $_3$, Mr_1; rest om. 31 K *īs*; remainder cut off in binding; M_3 *yezbexūnam*. 32 Mf_2, U_4, F_2, B *sak i nafšā Fravāhr īsam*; for *Fravahr i nafšā rā īsam*; A, Mr_1 pref. *sak*; M_1 pref. *u*; M_2, Mr_2 pref. *ō*; all except M_1 have *Fravāhr*. 33 U_1, $_3$ K om. 34 K cut off in binding; M_3 *yezbexūnam*. 35 Mf_2, U_4, F_2, B om. the sentence; U_2, A, M_1, $_2$, Mr_1, $_2$ give *barā*; rest om. 36 U_1, K add *valā*; U_3, D, M_3 give the sentence thus *ō valā li ayāwārīh Ōhrmasd*; M_1 *li ayāwārīh Ōhrmasd*. 37 K cut off in binding. 38 K, M_3, Mr_1, $_2$ om. 39 U_1, K om. 40 Mf_2 adds *i*; U_1 *šapirān*. 41 Mf_2, U_4, F_2, B add *i*; K cut off in binding. 42 Mf_2 adds *i*; U_3, Mr_2 pref. *u*. 43 All except Mf_2, M_1 *Fravāhr*; K cut off in binding. 44 M_3 *yezbexūnam*. 45 So Mf_2, U_2, $_3$, $_4$, D, M_3; rest om. 46 K cut off in binding. 47 A *rāiyōmand*. 48 Mf_2 *arvandsūšā*; all except U_3 *arvandasp*; K *arvad* cut off in binding. 49 U_2, M_2, $_3$, Mr_1, $_2$ *yezbexūnam*; A pref. *rā*.

I. 10

1 Mf_1 *X^{v}arxšēt*; U_3, M_2, Mr_1, $_2$ om. the sentence. 2 Only in Mf_2, U_3, L_{12}, M_3.

I. 11

1 Mf_1 *X^{v}arxšēt*; Mf_2, U_2, $_3$, L_{12}, M_2, $_3$ add *i*; Mr_2 om. the sentence. 2 Mf_2 adds *īh*; U_2 adds *gadāōmand*; A *rāyīōmand*. 3 So Mf_2, U_3, L_{12}; rest *arvandasp*; A adds *rā*. 4 U_1, $_4$, F_2, B, M_1 *īsam*; A pref. *rā*. 5 K *adīn-aš*. 6 U_1, M_2, *mavan*. 7 Mf_1, U_3, M_2 *X^{v}arxšēt*; L_{12} *X^{v}arēšēt*. 8 Mf_1 om. 9 U_3 *xadūīnak*. 10 So Mf_2, U_4, F_2, B; rest *amat*; M_1 *xadūīnak* in place of the gloss. 11 Mf_2, U_4, F_2, B om. *adīn . . . tāpēt*. 12 M_1 *mavan*. 13 Mf_1 *X^{v}arxšēt*. 14 K *rōč i*. 15 M_1 *amat lālā yātūnēt*; M_3 pref. *čigōn*. 16 Mf_2 *yekatīmund*; U_1 *°mūnēt*; K *yekavīmtand*. 17 Mf_2 adds *ān*; K adds *u mēnūk*; M_3 pref. *ievatā*. 18 K adds *i*. 19 U_4, F_2, B *1000 kānak*. 20 U_4, F_2, B, L_{12}, M_1, $_3$ om. 21 Mf_1 adds *i*; U_4, F_2, B *1000 kānak*. 22 Mf_2, U_4, F_2, B om. 23 Mf_2, U_2, K, L_{12}, M_2, Mr_1, $_2$ add *i*. 24 Mf_2, U_4, F_2, B *barā*; only D, M_1, $_3$ give *ham*; rest om. 25 Mf_2, M_1 *°yēn*. 26 Mf_2, U_4, F_2, B *hanā*; D, M_1 *sak*; A, Mr_1 *dēnā*. 27 Mf_2, U_4, D, F_2, B, M_1 om. 28 Mf_2, U_2, M_2, Mr_1, $_2$ add *i*. 29 All except Mf_1, $_2$, $_3$, U_4, F_2, B om. 30 Mf_2, U_4, F_2, B *sātūnīnd*; K *rānētēt*. 31 D om. 32 Mf_2 om. 33 Mf_2, Mr_1, $_2$ add *i*. 34 Mf_2 *°kānt*; A *°kānēt*. 35 Mf_2 *madā*; U_1 om. 36 Mf_2, U_1, $_3$, D, K, A, M_1, $_2$, Mr_2 om. 37 U_3, A, M_2, Mr_1, $_2$ om. 38 Mf_1 om. *īh*. 39 Mf_1, U_1, $_3$, D, M_1, $_2$, Mr_2 om. 40 Mf_1 om. *k*; Mf_2, U_3, L_{12}, M_2 add *i*; Mr_2 *ahrāēt*. 41 Mf_1 om. *ā*. U_1 om. *ē*. 42 Mf_1 om. *īh*; U_3, M_2 *frādakīšnīh*; U_4, F_2, B *frādakīšnīh i*. 43 Mf_1 om. 44 Mf_1, U_1, $_4$, D, F_2, B, M_1, Mr_2 om. 45 Mf_1 om. *rā*; U_1 om. *kīk*; U_3, M_2 add *i*; K om. *k*. 46 M_1 om. the gloss. 47 Mf_2 om. 48 So Mf_2, U_1, $_3$, $_3$, K, L_{12}, M_2, $_3$, Mr_2; rest *awzāyēt*; U_4, F_2, B repeat *pavan frādakīšnīh zak i akrākīh gēhān . . .*

awsāyāt. 49 $Mf_{1, 2, 3}$ U_4, F_2, B om. the sentence; D pref. *u;* L_{12} om. the sentence but has *frādahišnīh X^{v}aršēt amat* added above the line. 50 U_2, M_2, Mr_2 om. *īk.* 51 $U_{1, 2}$, M_3 *amat;* U_3, M_2, Mr_2 *amat X^{v}aršēt* for *X^{v}aršēt mavan;* M_1 *sak X^{v}aršet;* Mr_1 *mavan X^{v}aršēt.* 52 M_2, $Mr_{1, 2}$ add *i.* 53 All except U_2, M_2, Mr_2 have *arvandasp;* D adds *frādahišnīh sak ahrākīh gēhān rāe u frādahišnīh ahrākīh i tan rāe u frādahišnīh i X^{v}aršēt mavan amark rāyōmand u arvandasp ait.*

I. 12

1 M_1 om. 2 Mf_1, U_3, K, L_{12}, Mr_2 *X^{v}arsšēt;* Mf_2 adds *i;* M_2 *X^{v}arsšast.* 3 U_2 *awsat;* L_{12}, M_3 *awsyet.* 4 Mf_3, U_2, A, M_2, $Mr_{1, 2}$ pref. *ae;* U_1, $_3$, D, K, L_{12}, M_3 *ae.* 5 M_1 °*tūnd.* 6 $U_{1, 3}$, D, K, L_{12}, M_3 om.; M_1 °*vūnd.* 7 U_4, F_2, B, A, Mr_2 add *i.* 8 MSS. give *yōšdasr* throughout the paragraph; K adds *i.* 9 Mf_2 adds *i.* 10 Mf_2 *aš.* 11 $Mf_{1, 3}$, U_4, F_2, B, M_1 *lēlaya.* 12 U_2, F_2, B *Šēdān;* M_1 *Šēdāa.* 13 $Mf_{2, 3}$ om.; M_1 adds *zamīk.* 14 $Mf_{1, 3}$, U_4, F_2, B *yedrūnd;* Mf_2 gives *yedrūnd* in the margin. 15 K has *mayā i sānīk pāk yōšdāsr i mayā i tačāk yōšdāsr i* for *mayā tačāk . . . sān yōšdāsr.* 16 $Mf_{1, 3}$, $U_{1, 3, 4}$, D, F_2, B, $M_{1, 3}$, M_2 om. 17 $Mf_{1, 3}$ om. *k;* $U_{1, 3}$, D, K, L_{12} *sānīk;* U_2, M_2, Mr_2 *ā* in Av. characters. 18 Mf_1 adds *aēγ pāk;* Mf_2 *pāk;* $U_{1, 3}$, D, L_{12} pref. *pāk;* K pref. *pāk* and adds *i.* 19 Mf_3, U_4, F_2, B *pavan;* Mf_1 adds *pavan;* U_1, M_1 om. 20 Mf_1, U_4, F_2, B, M_2 om. *īk;* $U_{1, 3}$, D, L_{12} *bīlā;* K *tačāk.* 21 Mf_3, $U_{1, 3}$, D, L_{12} pref. *pāk;* U_2, A, M_2, $Mr_{1, 2}$ *pāk* and add *mayā i bīlā pāk yōzdāsr;* D writes in Pers. *az dīgar ketāb* and adds *mayā tačāk yōšdāsr mayā i sān yōšdāsr;* K adds *i;* M_3 adds *aēγ bīlā.* 22 $Mf_{1, 3}$ A *pavan;* Mf_2, U_2, K, M_2, $Mr_{1, 2}$ add *pavan;* U_1, $_4$, F_2, B, L_{12}, M_1 om. 23 Mf_2 *srayk;* $U_{1, 3}$, M_2 add *i.* 24 $Mf_{1, 3}$, $U_{1, 4}$, F_2, B, L_{12}, M_1 om. 25 Mf_1 *amrēšt;* Mf_2, U_2, K, L_{12}, M_3, $Mr_{1, 2}$ add *i.* 26 M_1 °*vūnd.* 27 $Mf_{1, 3}$, U_4, F_2, B om. 28 So $Mf_{1, 3}$, U_4, D, F_2, B, M_1; rest *ahravān.* 29 All except $Mf_{1, 3}$, U_4, F_2, B add *dām;* M_1 adds *dāmān.* 30 Mf_1 om. 31 U_1 *yal;* A, Mr_1 add *i.*

I. 13

1 Mf_3 *madam.* 2 U_1, K *mavan;* M_1 pref. *hat.* 3 Mf_1 *X^{v}arsšēt.* 4 Mf_2, U_4, F_2, B *lālā lā* for *la lālā.* 5 So Mf_1, U_4, F_2, B; Mf_2 *vaxšīnāe;* M_1 *vaxšēt;* rest *vaxšyāe.* 6 M_1 has *aēγ lālā lā yātūnd vad sak zamān Šēdāān* for *aēγ kambun-č. . . .* 7 U_4, F_2, B °*būn-īč.* 8 K *dāmān i.* 9 Mf_3 *dērtar;* U_2, L_{12}, M_3 *arīkitar;* U_4, F_2, B *dērtar.* 10 D, A, Mr_1 °*tūnēt;* Mf_1 insert here the gloss *lā-č-šān . . . tuvān havāe.* 11 A, Mr_1 pref. *ae.* 12 U_2, A, L_{12}, M_3, Mr_1 *Šēdāa.* 13 $Mf_{1, 2}$ *apist;* U_4, F_2, B add *i;* M_1 adds *dāmān.* 14 Mf_3, U_4, F_2, B *murnčēnēnd.* 15 Mf_2 *hand.* 16 Mf_3, U_4, K, F_2, B, M_1 om. 17 Mf_3, U_4, F_2, B 7 in numerals; D *haft.* 18 A adds *rā.* 19 Mf_3, $U_{1, 3, 4}$, K, L_{12} M_3, $Mr_{1, 2}$ om. 20 M_1 gives *pavan nikās dārišn mekadrūnyēn u hat nikās dārišn mekadrūnt hač-šān lā tuvān yehvūnt* for *madam dārišnīh. . . .* 21 Mf_1 om. *īh.* 22 Mf_1 *lā;* U_4, F_2, B om. 23 Mf_3 *mī.* 24 So $Mf_{1, 3}$, U_4, F_2, B, A; rest *ēstīnišnīh.* 25 Mf_1 om. *lā;* Mf_2 om. *č;* A, Mr_1 pref. *u.* 26 So U_4, K, F_2, B; Mf_2 °*rūnīman;* Mf_2 °*rūnd;* Mf_3 °*rūnyēn;* U_1 *mekrūnt;* rest °*rūnt.* 27 Mf_1 $U_{1, 3}$, D, L_{12}, M_2, Mr_2 pref. *u;* Mf_3, H om.; Mf_2 *u mavanšān;* U_1 *mavančīān;* D pref. *u* and adds in margin *pāspānīh.* 28 So Mf_3, U_4, F_2, B, M_2; Mf_1 °*rūnīman;* U_1, M_3 °*rūnt;* U_3, A, $Mr_{1, 2}$ °*rūnd;* U_2, D, L_{12} °*rūnt* and add

u amat-č-šān mekadrūnənd; K om. **29** Mf$_1$ pref. *u amat;* Mf$_2$ adds *i;* K *č-šān.* **30** Mf$_{1,\ 4}$, U$_{1,\ 2}$, D, K, L$_{12}$, M$_3$ *yehvūntan;* U$_3$ changes *dāštān* into *yehvūntan;* U$_4$, F$_2$, B *išt an;* A, M$_2$, Mr$_2$ add *yehvūntan;* Mr$_1$ adds *yehvūnt.* **31** U$_4$, F$_2$, B pref. *yehvūnt;* D adds *aēγ lā aš mēnūk Yazat denā ax^v i astōmand rāe pāspānīh tuvān kartan aēγ mavan hat zak mēnūk Yazat pāspānīh dēnā gēhān barā lā mekadrūnēt hat-č mekadrūnēt hič-šān pāspānīh lā tuvān yehvūnt havāe;* K *hand.*

I. 14

1 Mf$_2$ *yezbexūnēt;* U$_4$, F$_2$, B *išd;* M$_1$ *yezbexūnd.* **2** Mf$_1$ *X^{v}aršēt;* K pref. *ō.* **3** So Mf$_3$, U$_3$, L$_{12}$, M$_{3,\ 4}$; rest om. **4** So U$_4$, F$_2$, B; rest om. **5** Mf$_2$ *rāyōmand.* **6** All except Mf$_3$ om. **7** So Mf$_3$, U$_3$, K, L$_{12}$, M$_3$, Mr$_2$; rest *arvandasp;* D adds *mavan kolā amat išēt X^{v}aršēt amark rāyōmand arvandasp rā;* M$_1$ adds *rā.* **8** Mf$_2$ om. *pavan . . . tamīkān.* **9** M$_1$ *zak laxvār.* **10** U$_4$, F$_2$, B om. *īh;* M$_1$ *yaxsenunt.* **11** M$_1$ om. **12** U$_3$, L$_{12}$ pref. *tam;* D om. *īkān.* **13** Mf$_2$ *laxvār;* M$_1$ *zak laxvār.* **14** M$_1$ *yaxsenunt;* Mr$_2$ om. *t.* **15** So in U$_{1,\ 2}$, D, A, Mr$_1$; rest om. **16** So F$_2$, B; Mf$_1$ *tam tamīkan;* U$_3$, D, L$_{12}$ *tam tōmakān;* rest *tam tōmīkān.* **17** Mf$_1$, U$_3$, M$_2$, Mr$_2$ add extra *ō;* Mf$_2$, U$_{2,\ 4}$, F$_2$, B, L$_{12}$, M$_3$ *Šēdān;* D *Šēdān* and adds *min bāhar i apāč ēstīšnīh aēγ min bāhar i dūr kartan i tārīkīh u min bāhar i dūr kartan i tam tōmakān Šēdāān rā. aēγ mavan tārīkīh pētāh kunēt.* **18** Mf$_2$ *laxvār;* M$_1$ *zak°laxvār.* **19** M$_1$ *yaxsenunt.* **20** So in U$_{1,\ 2}$, D, A, M$_4$; rest om. **21** Mf$_2$, U$_4$, F$_2$, B, M$_3$ om. **22** D scratches out *staxmakān* and gives *hazalān* in the margin. **23** Mf$_{1,\ 2,\ 3}$, U$_4$, F$_2$, B, L$_{12}$ om. *pavan . . . parīkān.* **24** M$_1$ pref. *zak.* **25** M$_1$ *dāšt.* **26** All except U$_3$, D, A om. **27** U$_1$, K om. **28** M$_1$ *zak laxvār.* **29** M$_1$ *yaxsenunt.* **30** Mf$_{1,\ 2}$, U$_4$, F$_2$, B om. **31** Mf$_2$, U$_3$ *sēz.* **32** All except Mf$_{1,\ 2,\ 3}$ om. **33** U$_{1,\ 2}$, D, M$_3$ *nīlhān;* M$_1$ *nihādan.* **34** M$_1$ *rawišnīh.* **35** So Mf$_3$, U$_4$, F$_2$, B; rest *aš;* D gives *Kolā amat yezbexūnēt Ōhrmazd rā* instead of *af-aš . . . Ōhrmazd.* **36** Mf$_2$, U$_4$, F$_2$, B *išt;* A, M$_1$, Mr$_1$ *°bexūnēt;* Mr$_2$ *°bexūnam.* **37** Mf$_2$, U$_4$, F$_2$, B om. **38** So Mf$_2$, U$_3$, F$_2$, B; rest *aš;* Mf$_1$ *uš* with *u* in Pers. characters; A, Mr$_1$ pref. *u.* **39** Mf$_2$, U$_4$, F$_2$, B *išt;* Mf$_3$, U$_3$, M$_3$ add *yehvūnēt;* A, Mr$_1$ *°bahūnēt* and adds *yehvūnēt;* M$_1$ om.; Mr$_2$ *°bexūnam* and adds *yehvūnēt.* **40** U$_3$ *°spadān.* **41** Mf$_1$, U$_3$, M$_1$ *aš.* **42** Mf$_1$ om. *b;* Mf$_2$, U$_4$, F$_2$, B *išt;* Mf$_3$ *hast;* A, Mr$_1$ *°bexūnēt* and add *yehvūnēt;* M$_1$ om. **43** Mf$_1$, D, M$_1$ om. **44** Mf$_2$ *xvēš.* **45** M$_1$ *aš.* **46** Mf$_1$ *°vīst;* Mf$_2$ *°vist;* Mf$_3$ *°vīsp.* **47** Mf$_{1,\ 2}$ *min;* D om. **48** Mf$_{1,\ 2}$, U$_4$, F$_2$, B om. **49** Mf$_1$ adds *i.* **50** Mf$_{1,\ 2}$, U$_4$, F$_2$, B, M$_1$ om. **51** Mf$_2$, U$_4$, F$_2$, B add *č.* **52** MSS. *gēšīh;* Mf$_3$, F$_2$, B *gēšīhā;* U$_3$, $_4$ om.

I. 15

1 D pref. *kolā aš.* **2** Mf$_2$ *°bexūnam;* U$_4$, F$_2$, B *išd;* K, M$_1$ *°bexūnēt.* **3** Mf$_1$, U$_3$, K, L$_{12}$, M$_2$ *X^{v}arxšēt.* **4** So in Mf$_3$, U$_3$, K, L$_{12}$, M$_3$, Mr$_2$; rest om. **5** All except Mf$_3$, U$_3$, M$_3$ om. **6** Mf$_1$ om.; Mf$_2$ adds *gadāōmand.* **7** All except Mf$_3$, U$_4$, F$_2$, B, M$_3$, Mr$_2$ om.; U$_4$, F$_2$, B add *gadāōmand i.* **8** So Mf$_{1,\ 2}$, L$_{12}$; rest *arvandasp.* **9** Mf$_2$ om.; U$_4$, F$_2$, B *af-aš.* **10** Mf$_2$, U$_3$, A, Mr$_{1,\ 2}$ *°bexūnam;* U$_4$, F$_2$, B *išt;* M$_1$ *°bexūnēt.* **11** So Mf$_{2,\ 3}$, K, A, M$_3$, Mr$_{1,\ 2}$; rest om. **12** So Mf$_3$, U$_4$, F$_2$, B; D *frāgōyēt;* rest *frāgōyēt.* **13** U$_3$, D, M$_1$ om. **14** U$_4$, F$_2$, B give 1000 in numerals. **15** Mf$_2$, U$_4$, D, F$_2$, B, M$_1$ om. **16** M$_1$ adds *i.* **17** Mf$_{1,\ 2}$, U$_3$, K, L$_{12}$ om. the sentence; U$_2$, M$_2$, Mr$_{1,\ 2}$ pref. *ae;* D gives the sentence

after *guft* [4] *yekavīmūnēt;* M_1 gives the sentence after *homāk xadītūnēt;* A *ae aš;* M_1 om. 18 So U_4, F_2, B; Mf_2 om. *īh;* M_1 *frāgōyōt;* rest *frāgōyōīh.* 19 D *hanā;* M_1 *hanā āīt.* 20 So Mf_2, U_2, $_4$, F_2, B, M_2; D, M_1 om.; rest *mavan.* 21 M_2, $Mr_{1,2}$ *ā* in Av. characters. 22 Mf_1 om. 23 M_1 adds *i.* 24 D *tuvān;* M_1, Mr_2 *ā* in Av. characters. 25 All except D, M_1, $_2$, $_4$ om. 26 U_2, Mr_2 °*īūnēt.* 27 So Mf_2, U_4, F_2, B; M_1 om.; rest *ae.* 28 U_4, F_2, B give 1000 in numerals. 29 Mf_1 *gōšī;* Mf_2, M_1 *gōš.* 30 Mf_2 *īnā;* U_2, $_4$ L_{12}, M_2 *ān;* A, Mr_1 *ae.* 31 Mf_2 *aēγ-aš i;* U_4, F_2, B *aēγ-aš;* rest *aēγ.* 32 So Mf_2, U_1; Mf_2 has 500 in numerals; rest give 1000 in numerals. 33 M_1 om. 34 Mf_2 pref. *havād levatā i.* 35 U_2, D, A °*mūnēt.* 36 Mf_2 *valā;* U_1 *zak;* U_4, F_2, B *val;* D *ān i.* 37 A adds *rā.* 38 Mf_2 one stroke short; U_1 °*tūnēt.* 39 K om. 40 Mf_2, U_4, F_2, B *zak-č;* M_1 om. *č.* 41 M_1 °*mūnēt.* 42 $Mf_{1,2}$, $U_{1,2,3}$, K, L_{12}, $M_{1,2,3}$, Mr_2 om.; A om. *u . . . vašmamūn.* 43 $U_{1,2}$, M_3 *zak-īč.* 44 M_1 °*mūnd.* 45 Only D, M_1 give this sentence. 46 D *hamāe.* 47 M_1 °*mūnd.* 48 D om.; K pref. *u;* M_1 *u.* 49 M_1 om. *īh.* 50 $Mf_{1,2}$, U_3, K, L_{12}, M_3 *ae;* $U_{1,2}$, M_2, Mr_2 *ān.* 51 U_1, D, K, M_1 *aēγ.* 52 M_1 om. 53 K adds *i.* 54 Mf_2, U_1, D °*mūnēt;* Mf_2 °*mūnt.* 55 Mf_2 *val i;* U_1 *zak;* U_4, F_2, B *val;* D *ān i.* 56 A adds *rā.* 57 Mf_1, M_1 om. *č;* Mf_2, U_4, F_2 B *zak-č.* 58 A adds *i;* M_1 °*tūnēt.* 59 So Mf_1, U_4, D, F_2, B, M_2; rest om. 60 U_1, A, Mr_1 *zak-īč;* U_2, $_3$, K, L_{12}, M_2, $_3$, Mr_2 add *i.* 61 Mf_2 om. *xa;* M_1 °*tūnd.* 62 Only D, M_2 give this sentence; D adds *Yazat.* 63 M_1 *om.* 64 M_1 °*tūnd.* 65 M_1 om. the rest. 66 Mf_2 om.; D pref. *u.* 67 Mf_2, A °*bexūnam;* U_4, F_2, B *īšt;* K *īst.* 68 Mf_2 om. *vasr i.* 69 A, Mr_1 add *i.* 70 So $Mf_{1,2}$, $U_{1,2,3}$, K, L_{12}, $M_{2,3}$, Mr_2; rest om. 71 Mf_2, U_4, F_2, B, M_2 *Šēdān;* M_2 *Šēdāān.* 72 Mf_1, D, K, A, M_1, Mr_1 om. 73 M_1 gives *vasr i hunxān hanā* instead of *Mitr . . . hunxāmīh.* 74 So Mf_2, U_4, D, F_2, B, A, Mr_1; rest om. 75 So Mf_2, U_4, F_2, B; rest *frāgōyōt;* U_1 adds *i.* 76 Mf_2 om. *ae . . . ae aēγ.* 77 U_1, $_3$, D, L_{12}, M_3 *hunixamīn;* U_4, F_2, B add *š.* 78 U_4, D, F_2, B *hanā.* 79 Mf_1 gives *jīvāk* below *bāstān.* 80 $Mf_{1,2}$, U_3, L_{12}, A, M_3, $Mr_{1,2}$ om. *ētōn yaxsenunēt;* D gives *yātūnēt* below *yaxsenunēt.* 81 Mf_2 °*īūnt.* 82 Mf_2 om. *vanāskārān . . . vabidunyen;* U_2, M_2 *vanakārān rā;* L_{12} *vanākārān* with first *ā* in Av. character; A, $Mr_{1,2}$ *vanāhkārān rā;* M_3 pref. *u.* 83 U_3, M_2, Mr_2 *ā* in Av. character. 84 U_4, F_2, B om. 85 So U_4, F_2, B; rest °*dūnyēn.* 86 Mf_2, U_3, $_4$, D, K, F_2, B om. 87 U_2 *mēnāīkīhā;* U_4, F_2 B om. 88 Mf_2, U_4, F_2, B *val.* 89 Mf_2, K *īzam;* M_1 °*bexūnēt.* 90 So Mf_2, U_3, F_2, B; Mf_1 *hamsā* and gives *hamsāk* above the line; M_1 *hamyā.* 91 K adds *i.* 92 Mf_1 om. 93 Mf_1 has *aēγ* with *mavan* in red ink written above the line; M_1 *mavan.* 94 Mf_2, U_4, F_2, B add *aēγ;* U_1 *hast.* 95 U_2, $Mr_{1,2}$ *mavan;* A om. 96 So Mf_2, U_4, F_2, B; Mf_1 *hamsāān* and gives *hamsāyān* above the line; K adds *i;* M_1 *hamsāyān.* 97 U_2, M_2, Mr_2 add *mavan hamxrā rawān;* A, Mr_2 add *mavan hamxrā i rawān āīt.* 98 Mf_2, U_4, F_2, B *ae.* 99 Mf_1, U_2, L_{12}, M_2 *Xᵛarxšēt.* 100 Mf_1. 101 Mf_2 *rawān.* 102 Mf_1, $_2$ *gāš-aš;* U_1, $_3$, D, M_2 *gāš-aš,* L_{12} *gāš-aš.*

I. 16

1 M_1 om. 2 A, Mr_1 add *i.* 3 $Mf_{1,2}$ add *i;* Mf_2 adds *havāītum rāy u gadā.* 4 Mf_1, U_2, L_{12}, M_2, Mr_2 *Xᵛarxšēt;* M_1 adds *yezbexūnēt.* 5 Mf_2, A om. *aēγ-am . . . Xᵛaršēt.* 6 U_4, F_2, B om. 7 All except $Mf_{1,2}$, D, om. 8 $Mf_{1,2}$, U_2, K, L_{12}, M_2, Mr_2 *Xᵛarxšēt.* 9 Mf_1 adds *īh.* 10 Only in U_4, F_2, B, M_1. 11 Only in U_4,

F_2, B; Mf_2 *valā šaam.* 12 U_1, $_2$, $_3$, D, L_{12}, M_1, $_2$, $_3$, Mr_2 om. 13 MSS. *nigōhšīšnōmand;* A, Mr_1 repeat *gō.* 14 Mf_2, U_3, M_3, Mr_3 add *i;* Mf_4 adds in the margin: *Yasišn i pavan Dastabar;* K, L_{12} om.; M_1 *pavan Yasišn* for *Yasišn pavan.* 15 D om. 16 Mf_1, $_2$, U_4, F_2, B om.; rest add *i.* 17 Mf_2 adds *thā;* U_1, M_3 *Dastūr;* M_1 adds *aēγ yezbexūnēt.* 18 Mf_1, U_2, K, L_{12}, M_2, Mr_2 *Xᵛarəšēt;* U_4, F_2, B pref. *u.* 19 All except Mf_2, M_2 om. 20 Mf_2 adds *i.* 21 Mf_2 om. 22 All except Mf_2, U_2, M_3 *arvandasp;* Mf_1, K, Mr_2 add *i;* Mf_2, M_2 pref. *u* and add *i;* U_2 pref. *u;* D adds *rā.* 23 Mf_2, F_2, B add *i;* U_4 *sōr* and adds *i;* L_{12} om. *sōhr . . . arvadasp;* M_1 *sōr.* 24 Mf_1, $_2$, U_3, K, M_3, Mr_2 *Xᵛarəšēt;* Mr_1 adds *arvandasp.* 25 All except U_4, F_2, B om. 26 Mf_2, U_4, F_2, B add *i.* 27 So U_1, $_2$, M_2; rest *arvandasp;* D adds *rā;* M_1 om. *asp* and adds *rā.* 28 Mf_2 *yezbexūnam;* Mf_3, U_1, $_2$, $_3$, K, A, M_2, $_3$, Mr_1, $_2$ pref. *pavan.* 29 Mf_2 adds *u sōhr u;* U_1 adds *u sōhr;* U_2, K, M_2, Mr_2 add *sōr;* U_3, L_{12}, M_3 add *u sōr;* D adds *u sōhr i;* A, Mr_1 add *sōhr;* M_1 adds *u sōr u.* 30 Mf_2 *gōst;* U_4, F_2, B *gōšt.* 31 U_1, $_2$, $_3$, F_2, B, A, M_2, $_3$, Mr_2 om. 32 Mf_2, U_3, L_{12} *Baršm.* 33 Mf_2, U_4, F_2, B om. 34 Mf_2 om. *ā.* 35 All except Mf_2, U_1, $_2$, $_4$, D, F_2, B, L_{12}, M_1, $_2$ pref. *i;* M_1 *dānāk.* 36 Mf_2, U_2, $_4$, F_2, B, A om. 37 Mf_2, U_2, L_{12}, M_2, Mr_2 *Mēsr.* 38 Mf_2 pref. *u;* L_{12} *Avāstāk.* 39 M_2 adds *i;* Mr_2 pref. *u.* 40 Mf_1, K pref. *u;* U_4, F_2, B add *i.* 41 So Mf_2, U_4, F_2, B; U_2, M_1 om.; D, M_1 *u;* rest *i.* 42 U_1, M_2 *sōr;* U_4, F_2, B add *u.* 43 M_1 om. 44 Mf_1, U_1 *zak-īč;* Mf_2, U_4, F_2, B *zak i;* D *zak-č i;* M_1 om. 45 All except Mf_2, U_1, $_2$, D, K, L_{12}, M_1, $_2$, $_4$ add *i bišāmrūtīk;* M_1 adds *milayā.* 46 Mf_2 om. the paragraph. 47 U_1, D *hastān;* U_2, M_2 *h č tān.* 48 All except Mf_1, $_2$, $^5U_1$, $_2$, D, M_1, $_2$ om. the gloss. 49 Mf_1, $_2$ add *i;* D adds *mavan;* M_1 *vēh.* 50 Mf_1 °*dānam;* Mf_2 °*dānā;* M_1 °*dānd.* 51 Mf_2, U_2, M_2 *ahrāīh;* L_{12} om. *kī.* 52 U_1, $_2$, D, L_{12}, M_2 add *č.* 53 Mf_1, U_4, F_2, B, L_{12} repeat *čikāmčāe;* Mf_2, U_2, D, K, A, M_2, $_3$, Mr_1, $_2$ add *i.* 54 Mf_1, U_1, $_2$, D, A, M_3 om. 55 Mf_1, M_1 om. 56 A, M_1, Mr_1 om. 57 All except Mf_1, D, A, M_1, Mr_1 om. 58 Mf_1 *yezbexūnam.* 59 U_1, $_2$, M_2 add *mavan šakar i valā Yasdān šapīr havād;* K, L_{12} om. 60 All except D, A, M_1, $_2$, Mr_1, $_2$ om. the paragraph; M_1 pref. *ae.* 61 So A, Mr_1; rest *xᵛatā.* 62 D, M_2, Mr_2 add *ān.* 63 A, Mr_1 *martūm.* 64 D, Mr_2 *rā.* 65 M_2 *hamā.* 66 Only in D, Mr_2. 67 A, M_1, $_2$, Mr_1 om. the gloss. 68 M_2 *hamde.* 69 So D, Mr_2; M_1 *u.* 70 M_1 om. 71 M_2 om. 72 So D, M_2; rest om. *ān.* 73 Only in D, M_2. 74 So D, A, Mr_2. 75 D, M_1 *Masdīstān;* A, M_2, Mr_1 *Masdastān.* 76 A, Mr_1, $_2$ *ātum;* M_1 *āt;* all except M_1 add *lenā rā.* 77 A, Mr_1, $_2$ om. *īh.* 78 M_2 *ā* in Av. character. 79 D *vīgūmānīh;* A, Mr_1, $_2$ *bēšakīh;* M_1, $_2$ *avīgūmānīk.* 80 A, Mr_1, $_2$ om. 81 A, M_1, $_2$, Mr_1 om. the gloss. 82 Mr_2 *mavan.* 83 D *āfrīnīnam.*

I. 17

1 Mf_2, U_2, $_4$, F_2, B, A, M_2, Mr_1, $_2$ give this paragraph; rest om.; U_4, F_2, B, A, Mr_1 om. *val.* 2 U_2, M_2, Mr_2 *Xᵛarəšēt.* 3 All except Mf_2 om. 4 So U_2, M_2, Mr_2; rest *arvandasp.* 5 U_2, M_2, Mr_2 add *pērōz yehvūnāt gadā i šapīr Dēn i Mazdayasn.*

I. 18

1 Mf_1, U_2, L_{12}, Mr_2 om. the paragraph; Mf_2 adds *i;* M_1 *Ahurānī.* 2 Mf_2 om.; M_1 *Ahur;* M_2 *Hurīh.* 3 D, M_1 om. 4 U_2, K, A, M_1, $_2$ *sōr.* 5 Mf_2 *u;* U_1, $_4$, D, K, F_2, B, M_1, $_2$ om. 6 Mf_2, D, M_1 om. 7 Mf_2 *nēwam.* 8 Mf_2 om.; M_1, $_2$

sōr. 9 Mf_{2}, D pref. *u.* 10 D, M_1 om. 11 Mf_3 *dakmāmān;* all except U_1, K, M_3 give *dāhmān.* 12 So U_4, F_2, B; D *nikīrtak;* M_1 *nikīrīt;* rest *nikirīt.* 13 D adds in the margin: *lak rāe yezbexūnam;* K *sōr sōhr;* M_1, $_2$ *sōr.* 14 U_1, K *hast;* U_4, F_2, B om. the gloss. 15 D om. 16 So U_1, K, M_3; rest *dāhmān.* 17 Mf_4, K have two strokes in place of *ā.* 18 Mf_2 *yekavīmānd;* U_1, K pref. *sak;* M_2 *°lānd;* M_3 pref. *sak* and has one stroke less.

I. 19

1 All except D, A, Mr_1 om. the whole paragraph. 2 A, Mr_1 *māh.* 3 A, Mr_1 om. 4 A, Mr_1 give the gloss thus: *pētāš gētīh dātār ae aēy yehvunītak.* 5 A, Mr_1 om. 6 A, Mr_1 om. 7 MSS. *arvandasp;* D adds *rā.* 8 A, Mr_1 om. 9 A, Mr_1 om. the gloss. 10 D adds *vak.* 11 A, Mr_1 om. 12 A, Mr_1 om. 13 A, Mr_1 add *yaxsenunēt.* 14 D pref. *u.* 15 A, Mr_1 om. 16 D *Mazdīstān;* A, Mr_1 *Mazdastān.* 17 D om. *ih.* 18 A, Mr_1 om. 19 D om. *ih.* 20 A, Mr_1 *vāfrīgānīk.* 21 A, Mr_1 om. 22 A, Mr_1 om. 23 A, Mr_1 om. 24 D om. 25 D *Mazdistān;* A, Mr_1 *Mazdastān.* 26 A, Mr_1 om. 27 A, Mr_1 om. 28 D *Zartuhšt;* A, Mr_1 *Zartuhštīh.* 29 A, Mr_1 om; MSS. add *yedrūnam.* 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp.* 33 D om. the sentence. 34 MSS. *arvandasp.*

2. Mihr[1] Nyaish

1 Mf_{1}, $_{2}$, $_{4}$, U_4, F_2, B, L_{12} om. the whole Nyaish.

2. 0

1 M_1 om. the paragraph. 2 U_1, A, Mr_1 *Xᵛatāe.* 3 U_2, M_2, Mr_2 *°īh.* 4 D *°īk.* 5 MSS. give *frāgōyōt.* 6 U_2 om. *r.* 7 Only in D. 8 U_2, D, $M_{2,3}$, $Mr_{1,2}$ add *yām;* U_3, K, A add *denā.*

2. 10

1 U_2, M_2, Mr_2 *mavan;* A adds *i;* M_1 om. the whole paragraph. 2 MSS. give *frāgōyōt.* 3 $U_{1,2}$ om. *v.* 4 K om. *ae Rāmīšn Xᵛārūm.* 5 D, K *hanā.* 6 $U_{1,2}$, $Mr_{1,2}$ add *i.* 7 U_1 *āmat;* D pref. *ait.* 8 K has *bēn xᵛarīšn anīātāān* for *anīātā pavan xᵛarīšn.* 9 $U_{1,2}$, $M_{2,3}$ add *i;* U_2, Mr_2 *xᵛārīšn i;* A, Mr_1 *xᵛārīšn.* 10 Only in K, M_1; rest om. 11 D adds *sak Yasat rā xᵛašnut vabidūnam;* K adds *sak Yasat rā šnāyēnītārīh kunam.*

2. 11

1 U_2 *mavan;* K adds *Yasat.* 2 U_1 *pērmūn i;* U_2 *perīmūn;* U_3, D, M_3 add *i;* K *perīmun i;* A *perīmūn;* Mr_1 *perīman.* 3 K adds *Yasat rā.* 4 $U_{1,2,3}$, D, K, A, $M_{2,3}$, $Mr_{1,2}$ *andarg.* 5 A adds *rā.* 6 U_1 *asvar;* $U_{2,3}$, M_2, Mr_2 add *i madam;* D, K add *i aēy madam;* A, Mr_1 add *i;* M_1 *apar;* M_3 *apar i.* 7 U_2, M_2, $Mr_{1,2}$ pref. *madam;* D, K, M_1 *aēr;* A pref. *madam i.* 8 U_3 om. 9 A adds *rā.* 10 U_1 om. 11 A adds *rā.* 12 D adds *i;* M_1 *āsar.*

2. 12

1 A *zvatāe*. 2 M_1 *u*. 3 K, A, Mr_1, 2 om. 4 U_1 *hast*. 5 U_1, M_1 om. *č*. 6 D adds *rā išam*. 7 U_1, K om. *pavan sak i*; M_1 *madam*. 8 D, M_1, 2 om. *sak i*. 9 U_1 om. *ān* and adds *u*; D *Barsm i urvar* for *urvarān Barsm*. 10 So M_1; rest *Barsmēn*. 11 MSS. have *°vistīn*. 12 U_1, 2, 2, M_2, Mr_1, 2 add *ān*; D adds *rā*.

2. 13

1 U_2, K, M_1 om. 2 A adds *i*. 3 All except D om. 4 D *valā rā išam*; M_1 adds *išam*. 5 U_2, M_2 om. *am*; M_1 om. the gloss. 6 K om. 7 Only in K. 8 K *u*. 9 K om. and has *Mitr rā mavan*; M_1, Mr_1 om. 10 MSS. have *nigōhšīšnōmand*; K om. *nigō*. 11 K om. 12 A, M_1, Mr_1 add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U_2, A, M_1, 2 Mr_1, 2 *zōr*; K adds *i lenā nafšā*. 15 K pref. *sak*; M_1 pref. *u*. 16 K, A, M_1 add *rā*. 17 U_1, D, K, A, M_2, Mr_1 om. the gloss. 18 U_2, K add *īh*. 19 U_1, M_1 om.; K has *nēwak šātīh mānīn* for *mānīšnīh u humānīšnīh*. 20 U_1 *nēwak šātīh* for *humānīšnīh*; M_1 om. *īh*. 21 U_1 om; M_2 one stroke less. 22 U_1 pref. *ān*. 23 U_2, D, K add *rā*. 24 U_1 om. the gloss. 25 U_2, D, M_2 add *ae rāmīšnīh u nēwak šātīh ō Ērān matāān rā*; K, M_1 add *rā*.

2. 14

1 K, A, Mr_1, *sak-īč*. 2 U_1, A, M_1, Mr_1 om. 3 Mr_1 om. 4 K adds *u madad aēy bāhar i ayāwārīh u madad*; Mr_1 om. 5 U_2 *ān-č*; K, A *sak-īč*; M_1 pref. *u*; Mr_1 *sak*. 6 U_1, A, M_1 om. 7 K *bāhar i rāyōmandīh u frāsvīh*. 8 K, A, Mr_1 *sak-īč*; M_1 pref. *u*. 9 U_1, A, M_1 om. 10 K has *bāhar i šātīh u rāmīšnīh* for *pavan rāmīšn*; M_1 om. 11 K, A, Mr_1 *sak-īč*. 12 U_1, A, M_1 om. 13 K gives *bāhar i āmurzīšn āpātīh* for *pavan āmurzīšn*; A om. 14 K, A *sak-īč*; M_1 pref. *u*. 15 U_1, A, M_1 om. 16 K gives *bāhar i bēšazēnītārīh tan* for *pavan bēšazēnītārīh*. 17 M_1 *bēšazīšn*. 18 K, A *sak-īč*; M_1 pref. *u*. 19 U_1, A, M_2 om. 20 K *bāhar i*. 21 D, M_1 pref. *u*; K, A *sak-īč*. 22 U_1, A, M_1 om. 23 K *bāhar i*. 24 D *nēwak andēšīh*; K adds *aēy nēwak andēšīh*; M_1 *nēwak* and leaves some blank space for the word. 25 K, A *sak-īč*; D, M_1 pref. *u*. 26 U_1, A, M_1 om. 27 K *bāhar i*. 28 D, K, M_1, 2 add *stāyīh*. 29 Mr_1 om. *v*. 30 A om. *Yazīšnōmand u nyāyīšnōmand*. 31 D om. *īh*; M_1 *bēn sak kadbānīh*. 32 U_1 *°vistīn*. 33 K *mān asv*. 34 U_2, A, Mr_1 *ašīōmand*. 35 MSS. give *frāgōyōt*; K adds *ašt*.

2. 15

1 U_2, 2, D, K, M_2, 2 add *i*. 2 K om. *ōmand* and pref. *u*; M_2 *°ōmdt*. 3 D, K, M_1 pref. *u*. 4 K pref. *sak* and adds *Yasat rā*; A adds *rā*. 5 K gives *u zōhr li nafšā madam sak Mitr yahamtāgam* for *pavan zōhr*. 6 U_2, A, M_1, 2, Mr_1, 2 *zōr*. 7 M_2, Mr_2 add *i*. 8 K om. 9 U_2 om; K *bāhar i*. 10 K adds *dušmanān vāmītār u bāhar i nyāyīšn*; A adds *i*. 11 K om. and has *Mitr Yasat*; M_1 om. and has *valā išam*. 12 U_1, A, M_1 *nigōhšīšnōmand*; U_2, 2, D, M_2 Mr_1, 2 *nigōhšīšnōmand*; K, M_2 *nigōšīšnōmand*. 13 M_1 *pavan Yasišn* for *Yasišn pavan*. 14 Mr_2 om. 15 U_2, A, Mr_1 *Dēn i Dastabar* for *Dastabar Dēn*; M_1 *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy sak Mitr rā min hizvān Dēn Dastabar nigōšīšn išam*. 18 All except U_1, K, A om. the sentence. 19 MSS.

have *frāgōyōt;* K adds *rā;* A adds *tsam.* 20 K *min.* 21 K adds *i;* A *sōr.* 22 K pref. *u.* 23 MSS. have *frāgōyōt* except U_1 *frāgōt;* K, A add *rā.*

3. Mah[1] Nyaish

1 Mf_2 om. the whole Nyaish.

1 All except D om. the paragraph; U_1 gives the following sentence, *Māh bōxtar barā yehamtūnāt.*

3. 1

1 U_1, $_2$, $_3$, D, A, L_{12}, M_2, Mr_2 *nasīm;* K. M_3 *nisadā.* 2 Mf_1, U_2 add *i;* Mf_2, M_1 *val;* K adds *val.* 3 Mf_1 om. and adds *se bār guftan u se bār namāz yedrūntan;* Mf_2, U_4, F_2, B, M_1 om.; L_{12} *Xᵛatān;* A, M_3 *Xᵛatā;* Mr_1 *Xᵛatāe i.* 4 Mf_2 *nasīm;* D, L_{12}, A, M_1, Mr_1 pref. *u.* 5 Mf_1, U_2, Mr_2 add *i;* Mf_2, M_1 *val;* U_4, F_2, B *valā.* 6 Mf_1 °*spadān.* 7 Mf_2, U_1, $_3$, D, L_{12}, M_2 *nasīm;* U_4, F_2, B *nisakadā;* M_3 *namās* in Av. characters. 8 Mf_1 adds *i;* Mf_2, U_4, F_2, B, M_1 *val.* 9 Mf_2, U_3, $_4$, K, F_2, B, M_1 om. 10 Mf_2 *gōspanand.* 11 Mf_2 *tōmak.* 12 Mf_1 gives the gloss in paragraph 3; U_4, F_2, B om. the gloss; M_1 *u.* 13 Mf_2 *gōspanand.* 14 Mf_1, K, M_1 om. *īh;* Mf_2 om. *x;* D, A om. *k.* 15 Mf_1 *ae;* Mf_2, A, M_1, Mr_1 *hanā.* 16 Mf_2 °*aš.* 17 U_1 *Vahman.* 18 All om. except U_3, A, M_2, $_3$, Mr_2. 19 All om. except U_3, K, A, M_2, $_3$, Mr_2. 20 Mf_2 *Gōšrun;* L_{12} *Gōšōrund;* MSS. have *Gōšōrun.* 21 Mf_2 *gōspanand.* 22 Mf_2 *tōmak.* 23 Mf_1 *havām.* 24 Mf_2, M_1 om. 25 Mf_1, $_2$, U_2, D, M_1 om. 26 Mf_1, $_2$, M_1 om. 27 Mf_1, $_2$, U_1, $_3$, D, L_{12}, M_2, $_2$ om. 28 U_2, A, M_3, Mr_2, $_2$ *avēnā.* 29 Mf_1, $_2$, U_2, $_3$, $_3$, D, K, L_{12}, A, M_1, $_2$, $_3$ om. 30 Mf_2 *navan* for *u min;* M_1 om. *u min . . . agriftārīh.* 31 Mf_2 *tōxšēt.* 32 Mf_2, U_1, Mr_2 °*mūnnēt;* M_3 °*manēt.* 33 M_1 om. 34 Mf_1 om. *īh;* A, Mr_1 *vēnādīh.* 35 Mf_2 om. 36 A °*tāīh.* 37 A, M_2, Mr_2 om. 38 Mf_2, M_2 *pavan;* U_3, $_3$, D om. 39 L_{12} °*urund;* all MSS. with the exception of Mf_2 have *Gōšōrun.* 40 K one stroke less; M_1 °*mūnd;* M_3 °*mānyēn.* 41 Mf_1 om. *īh;* M_1 *avēnāk.* 42 Mf_1 adds here *pavan hamāk gōspandān Māh pāyak yekavimūnēt;* D om. *īh;* L_{12} *agriftārīh;* M_1 *agriftār* and repeats *min Māh . . . agriftār.* 43 Mf_1, $_2$, D, M_1 om. 44 Mf_1 om.; Mf_2, M_1 *hamāk.* 45 M_1 *hanā.* 46 Mf_2 *denā;* U_1, $_2$, $_3$, L_{12}, M_1, $_2$, $_2$, Mr_2 om.; A, Mr_1 *i.* 47 U_1, L_{12} om.; U_2, K, A, M_2, $_3$, Mr_1, $_2$ *rāyānīšn.* 48 Mf_2 om.; M_1 *u.* 49 Mf_2 *gōspanand.* 50 Mf_1, M_1 om. *īh;* A om. *k* and adds *ālt;* Mr_1 adds *ālt.* 51 A, M_1 om. 52 Mf_1 *gadm.* 53 Mf_1, $_2$, U_1, D, K, A, M_1, Mr_1 om. 54 L_{12} adds *rāyānīšn pavan gōspand.* 55 Mf_2, M_3 om. 56 Mf_1, $_2$, K, M_1 om. 57 Mf_2 °*panantān.* 58 Mf_1, U_1, $_3$, K, L_{12} om.; Mf_2, D, M_1 *pavan.* 59 Mf_1 repeats *aēγ Vahuman u Māh u Gōšōrun kolā 3 . . . avēnāk u agriftār;* M_1 °*mūnd;* Mr_2 one stroke less. 60 Mf_2 *nasīm nikīrīšnīh.* 61 Mf_2, U_4, F_2, B inverting the construction give *madam nikīrīšnīh nisadā pavan madam vēnīšnīh;* K *madam.* 62 U_1, $_3$, A, Mr_1, $_2$ om. 63 U_2, M_2, Mr_2 *vēnikīrīšnīh.* 64 Only in Mf_2, U_4, F_{2a}, B; rest om. 65 D, A, Mr_1 *mavan.* 66 U_1, $_3$, $_4$, D, K, L_{12}, A, M_2, $_3$, Mr_1 °*ēm.* 67 L_{12} *af.* 68 U_4, F_2, B °*īm.* 69 M_2 *ālt.* 70 U_4, F_2, B, A, Mr_1 °*īm.* 71 Mf_2 *nasīm;* U_4, F_2, B *nisakdā.* 72 Mf_2 °*an.*

3. 2

1 Mf_2, U_4, F_2, B om. the paragraph. 2 U_1, $_2$, D, K, M_1 om. 3 A, Mr_1 *tōxm*; M_1 *tōxmih*. 4 Mf_1 *torāk*; A om. *ā*; M_1 pref. *u*. 5 Only in U_2, K, M_2, $_2$, Mr_2. 6 D, A, Mr_1 om. *k*. 7 Only in Mf_1, U_1, D. 8 M_1 *hamāk sartak gōspandān* for *gōspand . . . sartak*. 9 Only in U_2, M_2, $_2$, Mr_2. 10 U_2, D, M_1, $_2$ add *rā*.

3. 4

1 U_1, M_1 *mavan*. 2 Mf_1, U_1, D, M_1 pref. *u*. 3 U_1, M_1 *mavan*. 4 M_1 adds *yām*. 5 Mf_1, $_2$, U_4, F_2, B om.; A *mavan*. 6 M_1 pref. *u* and adds *yām*. 7 Mf_1, $_2$, U_1, $_2$, $_4$, K, F_2, B, L_{12}, M_2 om.; U_2, A, M_2, Mr_2 *mavan*. 8 M_1 *°šēt*. 9 Mf_2 repeats. 10 U_2 pref. *a*. 11 Mf_1, U_1, $_2$, D, A, M_2, Mr_1, $_2$ om. 12 Mf_1, U_1, $_2$, $_2$, D, K, L_{12}, M_1, $_2$, Mr_2 *°rūnyēn*; A, Mr_1 *°rūnd*; M_2 *°rūn*. 13 Mf_2, U_4, F_2, B *val* for *u min*; D om. 14 Mf_2 adds *kār karpuk mekadrūnēt*. 15 U_2, $_2$, D, K, L_{12}, A, M_2, $_2$, Mr_1, $_2$ om. 16 K, L_{12}, M_2, $_2$, Mr_2 add *i*. 17 All except Mf_2, U_4, D, F_2, B om. from here to *pātdahišn*. 18 Mf_1, D *ō*; Mf_2 om. 19 Mf_1, $_2$, D om. 20 Mf_2 om. 21 D pref. *barā*. 22 Mf_2 adds *i*; M_1 gives the rest thus: *min mēnākān mizd gētīkān yansegūnd valā mizd pātdahišn*. 23 D om. 24 So in Mf_1, U_4, F_2, B, M_1; rest om. 25 Mf_2 *°īh*; M_1 gives for *nēwakīh . . . min 1 vad* as follows, *nēwakīh valā barā gētīkān yehabūnēt*. 26 Mf_1 om. *15 yām . . . u min*; M_1 pref. *aēγ*. 27 Mf_1, U_4, F_2, B om. 28 Only in Mf_1, U_4, D, F_2, B, M_2. 29 A, Mr_1 *frārōnīh*; M_1 *fraxvīh*. 30 So U_4, F_2, B; rest *°yēn*. 31 U_2, $_4$, F_2, B, Mr_1, $_2$ om.; M_1 *Māh*. 32 M_1 adds *yām*. 33 D om. *n*; M_1 om. *īh*. 33a So U_2, $_2$, L_{12}, A, M_2, $_2$, Mr_1, $_2$; rest om. 34 U_4 om. *t*. 35 Thus Mf_1, U_4, F_2, B; M_1 *°ānd*; rest *°yēn*. 36 Mf_2, U_4, F_2, B om.; M_1 gives the rest thus: *čigōn mavan 1 yām Māh nōk barā awzūn yehvānd*. 37 Mf_2, M_2 add *i*; D adds *ō*. 38 Mf_1, $_2$, U_4, F_2, B om. 39 A *mavan*. 40 Mf_1, $_2$, U_4, F_2, B add *yehvānēt*. 41 Mf_2 om. 42 So Mf_1, M_1, $_2$, Mr_1; rest om. 43 U_1, $_2$, D, K, L_{12}, A, M_1 om, *īh*. 44 All except Mf_2, K, M_1 om. 45 So U_4, F_2, B; Mf_2 *°rūnd*; rest *°rūnyēn*. 46 So Mf_1, D, M_1; rest om. 47 Mf_2 extra *ā*. 48 Mf_1 om; U_2, $_2$, K, L_{12}, M_1, $_2$, $_2$, Mr_2 add *pavan*; A, Mr_1 *pavan*. 49 Mf_1 om. *pāt*. 50 U_1, $_2$ om. 51 A adds *i*. 52 Mf_2, U_4, F_2, B *vaxšišn*. 53 Mf_2, U_4, F_2, B *yekavīmānišnīh*. 54 Mf_2 *val i*; U_4, F_2, B *valā*. 55 Mf_2, U_4, F_2, B *yekavīmānišnīh*. 56 K *min*; A om. 57 U_1, A, Mr_1 *°rīh*; U_2, L_{12} *°rī*; K om. *x*. 58 U_1 *havā*. 59 M_1 om. the gloss. 60 K, L_{12}, M_2, $_2$, Mr_2 om. *īh*. 61 Mf_1 *apātaxšā*; Mf_2 *apātarīk*; U_2, $_2$, K, L_{12}, A, M_2, $_2$, Mr_1, $_2$ *apātšā*. 62 A *mavan*. 63 U_2 *°šēt*; A *°šišn*. 64 Mf_2 *yekavīmānišn*; U_4, F_2, B *yekavīmānišnīh*. 65 So in Mf_2, U_4, D, F_2, B, M_1. 66 Mf_1 *vaxšān*; Mf_2, M_1 *°īh*; U_1 pref. *aēγ pavan*; U_2, M_2, Mr_2 *Šēdādān*; K, L_{12}, A, Mr_1 *Šēdādān*. 67 Mf_2, U_4, F_2, B *yekavīmānišnīh*. 68 U_1, A, Mr_1 *°rīh*; K om. *x*. 69 K *hand*. 70 U_1 om. *īh*. 71 Mf_1, U_1, $_2$, $_2$, D, K, L_{12}, M_1, $_2$, $_2$, Mr_1, $_2$ *°girtar*; Mf_2, U_4, F_2, B *°gir*; A *°aktar*. 72 K, Mr_2 *°rēng*. 73 Mf_2, U_4, F_2, B, A om. 74 F_2, B, A, M_2, Mr_1 om. 75 U_1 *Satvakēs*; U_2, Mr_2 *Satēš*; D *Satvakeš*; L_{12}, M_2 *Satēs*; A, Mr_1 *Satvakas*. 76 K, M_2, $_2$, Mr_2 om. 77 So Mf_2, U_4, F_2, B; rest give the word after *Haftōrang*. 78 U_1, $_2$, L_{12}, M_1 om. 79 All om.; except Mf_2, U_4, F_2, B. 80 M_1 prefixes *mavan Māh* and has *š* for *s*. 81 So in Mf_2, U_4, F_2, B; rest om. 82 All except Mf_1, $_2$ U_4, F_2, B add *zak šapīr sūtīh*. 83 M_2 om. *aš*. 84 K, L_{12} om. *vičīr pavan Dāmdāt*; A *vičir i*; M_2 adds *īh*. 85 Mf_1 om. *pavan Dāmdāt*. 86 U_1, M_2 add

pēšāk; U_2, A, Mr_1 add *nusk framāyet;* U_4, F_2, B give *yekabūnt* for *dāt;* M_1 pref. *nusk;* Mr_2 adds *nōsk framāyet* in Av. characters.

3. 5

1 Mf_1, 2, U_3, 4, D, F_2, B, M_1, 4 om. 2 Mf_2 °*panand.* 3 Mf_2 adds *i.* 4 U_1, 4, D, F_2, B, A, M_1, Mr_1 om. 5 Mf_2 *yesbexūnam;* U_4, F_2, B *tsam.* 6 Mf_2, U_3, K, M_2 add *i.* 7 Mf_1, D *apar.* 8 U_1, 2, L_{12}, A, M_2, 2, Mr_1, 2 *rasišnīh;* U_2 *rasišnīh,* but gives *apar vēnišnīh* on the margin; *K rasišn.* 9 Mf_2, K, M_2 add *i;* M_1 pref. *u.* 10 Mf_1, U_2, D, M_2, 2, Mr_2 *apar.* 11 U_4, F_2, B *mekadrūnišnīh.* 12 Mf_1 om. *īh.* 13 Only in D, K, M_2. 14 Mf_1 pref. *i;* A *i.* 15 U_4, M_1 *madam.* 16 Mf_1 om. *īh.* 17 Only in D, K, M_2, Mr_1, 2. 18 L_{12} om.; A adds *i.* 19 Mf_2, U_1, 2, 4, F_2, B, L_{12}, M_1 *madam.* 20 Mf_1 *patīrišnīh;* Mf_2 *patīrišnī.* 21 U_1, 2, M_1 °*mūnēt;* K °*mūnyēn.* 22 Mf_2, U_4, F_2, B om. *ān.* 23 Mf_1, U_2, 4, K, M_2, 2, Mr_2 pref. *u;* D adds *i.* 24 U_1, A °*nūnēt.* 25 U_1, 2, A, M_1 °*nēt;* U_3 pref. *u;* Mr_2 om. *v.* 26 Mf_2, U_4, F_2, B om. *ān.* 27 A °*nēt.* 28 Mf_2 adds *i.* 29 Mf_1 adds *i.* 30 M_2 adds *i.* 31 U_4, F_2, B *vadnā.* 32 U_1, D *mavan;* A, Mr_1 om.; M_1 adds *Māh.*

3. 6

1 U_1, M_1, Mr_2 *mavan;* A om. 2 U_1, 2, L_{12} add *i.* 3 D adds *gōn;* M_1 adds *gōnak.* 4 Mf_2, U_4, F_2, B om.; U_2 *amat.* 5 Mf_2, U_4, F_2, B om. 6 Mf_1, U_1, 2, K, L_{12} om. 7 U_2 °*ēt;* U_1, 2, D, L_{12} °*ānd;* A, Mr_1, 2 °*nīnd;* M_2 °*id.* 8 Mf_2, U_4, F_2, B om. 9 U_2, K, L_{12}, M_2, 2, Mr_2 om. 10 U_2, K, L_{12}, A, M_2, 2, Mr_1, 2 om. 11 Mf_1, 2 *taš;* U_1, M_1 *Visaptas;* U_4, F_2, B °*tēš;* D adds *č;* A *Visaptas* and adds *Māh;* Mr_1 *Visaptas* and adds *Māh.* 12 U_1, 4, D, F_2, B, M_1 om. 13 Mf_1, U_3, D, K add *i.* 14 Mf_1 *yesbexūnam;* U_4, F_2, B, M_2, Mr_2 *tsam.* 15 U_1, A *panč;* M_1 pref. *aēγ.* 16 So in U_1, 2, K, L_{12}; rest om. 17 U_2, 4, K, F_2, M_2, 2, Mr_2 add *i.* 18 Mf_2 om.; U_2, A, M_1, 2, Mr_1, 2 pref. *u.* 19 U_3, K, L_{12}, M_2 add *i.* 20 Mf_1 om. *īh.* 21 Mf_1, 2, U_4, F_2, B *yezbexūnam;* M_2, Mr_2 *tsam.* 22 U_1, K *panč;* M_1 pref. *aēγ.* 23 Mf_1, 2, D, M_1 om. 24 Mf_1 adds *i;* K *ditikar.* 25 Mf_2 om.; U_2, A, M_1, 2, Mr_1, 2 *vēh;* U_3, K, L_{12}, M_2 *i vēh.* 26 Mf_1, 2, U_4, F_2, B, M_2, Mr_1, 2 *Višaptaš;* U_2 *Višaptaš;* D pref. *u;* A pref. *u* and *Visaptas;* M_1 *u Visaptaš.* 27 Mf_2, U_4, F_2, B, M_1 om.; U_2, A, M_2, Mr_1, 2 add *Māh.* 28 Mf_1, 2, U_4, K, F_2, B add *i.* 29 Mf_1 *yesbexūnam;* Mf_2, U_4, F_2, B *aīsam;* M_2, Mr_2 *tsam.* 30 U_1, 2, K *panč;* U_4, F_2, B pref. *u;* M_1 om. *k* and pref. *aēγ.* 31 Mf_1, 2, D, K, L_{12}, M_1 om. 32 Mf_1, 2, U_2, 2, L_{12}, M_2, 2, Mr_2 add *i;* K *sitkar i.* 33 D

3. 7

1 U_2, L_{12}, M_2 add *i.* 2 So in Mf_2, U_4, F_2, B, A, Mr_2. 3 A om. *d.* 4 A adds *rā aēγ;* Mr_2 adds *rā.* 5 M_1 *aēγ bāhar i u.* 6 All except M_2 om.; D, M_1 *u.* 7 Only in M_2, Mr_2. 8 Mf_2 om. 9 So Mf_1, U_3, 2, 4, F_2, B, L_{12}, M_2, 2, Mr_2; rest *mavan.* 10 All except Mf_2, U_4, D, F_2, B, M_1 om. 11 Mf_1, 2, U_4, F_2, B, L_{12} om. 12 U_2 °*tunēt.* 13 Mf_2, U_1, D om. 14 Only in Mf_1; M_1 *u.* 15 Mf_1, U_1, 2, 2, D, K, L_{12}, M_2, 2, Mr_2 om. *ā;* A, Mr_1 *tapišnmand.* 16 So M_1; Mf_2, 2, U_2, K, L_{12}, A, M_2, 2, Mr_1, 2 *i;* rest om. 17 Mf_1 °*āk;* all except Mf_2, U_4, F_2, B *garm.* 18 Mf_2, U_4, F_2, B *varčānand.* 19 Only in K, M_1. 20 M_1 *dānā.* 21 Mf_2, D, L_{12},

M_1, Mr_1 om. **22** Mf_1, U_1, $_2$, $_3$ D, A, L_{12}, M_2, Mr_1 *xšatašōmand*; Mf_2, U_4, K, F_2, B, M_1, $_2$ om *ā*. **23** Mf_2, U_1 add *yokštōmand*. **24** Mf_1 om. the gloss. **25** U_1, $_2$, $_3$ K, A, M_2, $_3$, Mr_1, $_2$ add *ān*; L_{12} *ōmān*. **26** Mf_2 om. *ān*. **27** So Mf_1, U_4, F_2, B; rest om. **28** A, Mr_1, $_2$ om. *d*. **29** U_1, $_3$, D, L_{12}, M_1 pref. *aēγ*; K pref. *i*. **30** Only in A, M_1, Mr_1; Mf_2, U_4, F_2, B have *u*. **31** Mf_1, $_2$ *dātistān*; D *dēnāk*. **32** U_4, F_2, B om. **33** M_1 om. **34** Mf_1, $_2$, U_4, D, F_2, B pref. *u*; U_1, M_2 pref. *þēn*; U_2, K, L_{12}, M_2, Mr_1, $_2$ pref. *i*; M_1 *urvarān*. **35** Mf_1 *det* and in red ink *det y'ani yehabūnēt*; U_2, $_3$, K, L_{12}, A, M_2, $_3$, Mr_1, $_2$ *det*. **36** Mf_1 om.; Mf_2, U_4, F_2, B *sarēnōmand*; M_1 om. *d*. **37** Mf_1 om.; Mf_2, U_4, F_2, B om. the first gloss. **38** So U_1, $_3$, D, K, L_{12}, M_1; rest *tar*. **39** Mf_1, U_3, L_{12} °*dūndīk*; U_1 °*dānyēn*. **40** M_1 *urvar*. **41** Mf_1, U_1, $_3$, L_{12} om. the gloss; D pref. in Pers. *az digar ketāb* and adds in Phl. characters *sarēnōmand*; M_1 *u*. **42** U_2, A, M_2, Mr_1, $_2$ om. **43** K adds *u tūsak*. **44** K adds *u vabidūnēt*; M_1 °*sund*. **45** Mf_1, $_2$, U_4, F_2, B *šaþīr*. **46** Mf_2 pref. *i*; U_3, $_3$, D, K, L_{12}, A, M_2, $_3$, Mr_1, $_2$ add *i*. **47** Only in Mf_2. **48** U_1, $_2$, $_3$, L_{12}, A, M_2, $_3$, Mr_1, $_2$ om.; M_1 *u*. **49** Mf_2 adds *ih*. **50** So in Mf_1, $_2$, U_4, F_2, B, M_1; rest om. *k*. **51** All except Mf_2, U_3, $_4$, D, F_2, B om. **52** U_4, F_2, B om. **53** Mf_1, U_1, $_3$, K, L_{12}, M_2 *det*.

3. 8

1 U_2 *ān*. **2** Mf_1, U_2, $_4$, D, F_2, B, M_1, $_2$, Mr_2 om. **3** A adds *i*. **4** So Mf_1, $_2$, U_1, $_4$, D, F_2, B, M_1; rest om. **5** So Mf_1, U_3, D, K, L_{12}, M_2, Mr_1. **6** Mf_2, U_4, F_2, B om. **7** M_1 *mavan-am*. **8** All except Mf_1, U_2, D, K, M_2, Mr_2 om. **9** Mf_2, U_4, D, F_2, B add *Yasat*. **10** Only in U_4, D, F_2, B, M_1. **11** Mf_2, U_4, K, F_2, B *išam*; M_2 om. *am*. **12** So Mf_1, U_1, $_3$, $_4$, K, F_2, B, L_{12}, M_2; rest om. **13** Mf_1 *k* for *x*; U_4, F_2, B add *i*; M_1 *Yasišn nigōšišnōmand* for *nigōšišnōmand Yasišn*. **14** Mf_1 adds *i*; U_1, $_3$, L_{12} *išam*; D pref. *pavan*; K, M_2 *išd*. **15** U_1, $_3$, D, L_{12} om. **16** Only in A, M_1, Mr_1. **17** U_1, A, Mr_1 pref. *i*. **18** All except Mf_2, K, A, M_2, $_3$, Mr_1 om. **19** U_2, A, M_1, $_2$, Mr_2 *sōr*. **20** All except Mf_2, U_1, D pref. *u*; U_4, F_2, B pref. *i*. **21** Only in Mf_2, A, L_{12}, M_2, $_3$, Mr_1. **23** L_{12} om. **23** Only in U_4, F_2, B. **24** So Mf_1, U_3, $_4$, K, L_{12}, M_2, $_3$, Mr_2. **25** F_2, B, L_{12}, M_2, $_3$, Mr_2 add *i*. **26** Mf_2, U_1, A, M_1, Mr_1 *išam*.

3. 9

1 All except Mf_2, U_4, F_2, B, A om. the paragraph. **2** Only in A. **3** A om. *rā*. **4** A om. **5** Mf_2, A om. **6** A om. *k*.

3. 10

1 Mf_1, L_{12} om. the remaining part of the Nyaish. **2** K om. *ēt*. **3** K pref. *ae Māh*. **4** M_2, Mr_2 has an extra *i*. **5** U_3 *det*; *K* om. *ēt*. **6** D *i*; K om. **7** Mf_1 *tan*. **8** M_1 *lāmāk*. **9** M_1 pref. *pavan*. **10** M_1, Mr_2 om. **11** Mf_2 *bāt*; K adds *aēγ af-amān yehabūn bisryā u lāmā xᵛrišnīh aēγ af-amān xᵛrišnīh lāmā levatā bisryā yehvānāt min xᵛāšīkārih li þētāk kartak yahvānāt*. **12** K om. *ēt*. **13** U_1, K om. **14** U_1, D, A om.; K om. and gives *ae Māh*. **15** Mf_2 om. *ih*; K adds *aēγ lenā min frazandān frazandān yehvānd*. **16** K has *u sak frazandān čigōnān yehabūn amat* for *frazand i*. **17** U_3, D, A, Mr_1 om.; M_1 *u*. **18** Mf_2 *kartan*; all except U_4, F_2, B have *stāyīt*; K adds *u kabed stāyīš vabidūnīh*. **19** Mf_1

om. *hanjamanīk . . . savītūnēt kartan;* U_2 here repeats *aēγ ēšān nēwak savītūnēt stāyēt hanjamanīk;* D pref. *u;* M_1 om. 20 M_1 om. 21 D, K add *īh;* A, M_2, Mr_1 add *i.* 22 M_1 °*tūnd.* 23 A, Mr_1 *vabidūntan.* 24 K adds *i.* 25 U_4, F_2, B add *i;* K *dūšmanān.* 26 K *n m i n i tār;* A pref. *u;* M_1 om.; Mr_1 adds *i* and pref. *u.* 27 U_2, M_2, Mr_2 *aēs;* D adds *i mavan;* K *ahrākīh* for *aēš valā;* A, Mr_1 add *i;* M_1 om. 28 D adds *i ahrav yehvūnēt;* M_1 om. 29 Mf_2, U_1, $_3$, $_5$, D, A, M_2, $_3$, Mr_1, $_2$ add *īh;* M_1 adds *īh i.* 30 U_1 *dūšmān;* D pref. *ō.* 31 M_1 gives only *aš staūb kartan aēγ anāerān rā* for *amat pavan . . . yemalelūnēt.* 32 U_1, A *mavan.* 33 A °*ēt.* 34 Mf_2 om. *b.* 35 D °*ēt;* A, Mr_1 om. 36 U_1, $_2$ writes *pavan kakanīn* twice; K has *pavan ī hakanīn pavan hakanīn.* 37 A, Mr_1 add *īh.* 38 Mf_2, U_3, $_4$, D, K, F_2, B, M_3 *anāēr;* Mr_2 reads *andar;* A, Mr_1 *barā andar.* 39 U_2 *hast;* U_4, F_2, B om. 40 Mf_2, U_1, M_1 *čand;* M_2 pref. *čand.* 41 Mf_2, U_1, $_4$, D, F_2, B, M_1 pref. *ašt;* K *āšt.* 42 A *mavan.* 43 Mf_2, U_1, $_2$, M_1 om. 44 U_2, Mr_1 *valāšān;* Mr_2 om. *ā.* 45 U_1 *aēγ.* 46 M_1 om. 47 A adds *i.* 48 K adds *aēγ min zak ēšān nēwakān valā frazandān rā rāmišnīh yehamtūnāt.*

1 All except U_4, K, F_2, B, A, Mr_1, $_2$ pref. *u.* 2 U_4, F_2, B, M_1 om. *īh.* 3 U_4, F_2, B pref. *u;* M_1 om. *īh.* 4 So U_3; rest om. 5 Except U_4, F_2, B, M_1 others have °*ēt;* M_2 *yehamtūnēt.* 6 U_1, K, M_1 om. *č.* 7 U_4, F_2, B °*tākīh;* K *Yazat lenā pētāk.* 8 K °*āt* and adds *lakūm pētāktar yehvūnēt;* M_1 °*āt.* 9 U_4, F_2, B insert *pavan pētākīh . . . sūtīmand* after *ētōn vabidūnyēn;* Mf_2 does the same but has *ēvak* for *pavan;* A om. 10 Mr_1 om. *k* and adds *i.* 11 A, M_1, Mr_1, $_2$ om. 12 D *kāmak.* 13 U_1 adds *sūtīmandīh havāēt min karitūnīšn lenā pētāk yehvunāt min zak ān;* K has the same but adds *aēγ lakūm* before *sūtīmandīh;* A, Mr_1 om. *i;* M_1 om. 14 A, Mr_1 *mavan.* 15 So U_4, F_2, B; rest °*dūnd.* 16 U_1, K add *aēγ ētōn vabidūnēt mavan lenā pētāk yehvūnd.* 17 U_1 *lak;* A adds *rā.* 18 Mf_2, U_1, $_3$, K, M_1, $_2$ add *i.* 19 U_1, K *mēšak gadā lakūm lenā yehabūnāt* for *mayā yehabūnēt;* D *mas;* M_1 *mēšak mas;* M_2 *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā.* 20 Mf_2, U_1, $_4$, F_2, B om. *ān gadā . . . Dāīīk;* U_1 *u zak rāe i;* D, M_1 *zak;* K *u zak rāe u.* 21 U_1 *mas* and om. *aēγ . . . Dāīīk;* U_2, D pref. *mas;* K *mas;* A om. 22 K, M_1 om. 23 All except D have *Dāīīh;* K adds *rā.*

4. Aban[1] Nyaish

1 Mf_1, $_2$, $_3$, U_4, F_2, B, L_{22} om. the whole Nyaish.

4. 0

1 U_2, A, M_2, $_3$, Mr_1, $_2$ give the paragraph as follows: *Āpān Ardvīsūr Bānūk barā yehamtūnāt;* D, K om. *pavan . . . Yazdān.* 2 U_3 om. 3 U_3 om. 4 D om. 5 K om.

4. 1

1 U_3, D, K, M_2, Mr_1 om. 2 A *Ōhr.* 3 U_1 *Arkdvisūr;* U_2, M_3, Mr_2 *Ardvyāsyūr;* U_3 *Ardvisūr;* K *Ardvyāisūr;* A, Mr_1 *Ardvyāsūr.* 4 U_2 om. 5 U_1, $_2$, D om.

6 U_2, A, M_2, $Mr_{1, 2}$ *ahravān;* M_1 *rā.* 7 $U_{1, 2}$, D om. 8 U_1 *hamān;* M_2, Mr_2 *harīvisp.* 9 U_2, D om. 10 U_1 om.; M_1 *rā.* 11 D, K om. 12 U_1 *hamān;* K adds *i.* 13 D adds *i.* 14 D adds *ēvakartaklh;* M_1 adds *rā.*

4. 2

1 U_1 pref. *ēton* and om. *š;* A om. *š.* 2 U_1 adds *aēγ;* D adds *valā i li mavan;* A, M_2, Mr_1 add *val.* 3 $U_{1, 2}$, M_2, $_2$, Mr_2 *Spitmān.* 4 MSS. have *Zaratuhšt;* D adds *havām;* U_2, M_1 add *rā.* 5 U_1 om. *yezbexūnīh . . . Zaratušt.* 6 U_1 pref. *i;* D pref. *zak.* 7 U_2 *zak Ardvissūr;* D om. 8 D om. 9 D om. 10 $M_{2, 2}$ *Spitmān.* 11 MSS. *Zaratuhšt;* M_2, Mr_2 *Zārātuhšt.* 12 U_1 *yezbexūnam;* D, K, M_1 om. 13 D, M_1 om. 14 D *amat;* K om.; M_1 *mavan.* 15 So D, M_1; U_2 *Ardvissūr;* D adds *i;* K *Ardvyāīsūr;* rest *Arkdvisūr.* 16 U_2, A, M_1 *havād;* U_2 *rā.* 17 U_2, A, M_2, $Mr_{1, 2}$ om. *š;* U_2 pref. *af-aš* and om. *š;* D pref. *ae;* K *aēγ mayā zak anast havāt u šēm i valā Ardvyāīsūr bānāk havāt* for *anastīhš . . . pavan anastīh.* 18 U_2 *denā;* M_1 om. 19 A, Mr_1 om. 20 M_1 om. *š.* 21 U_2 *ān;* K *u valā;* M_1 pref. *hanā.* 22 U_1, M_1 add *pavan;* K adds *dakyā;* U_2 adds *aēγ mān i.* 23 U_1 °*pāy;* U_2 adds *i;* Mr_2 °*pāāk.* 24 M_1 °*mānd.* 25 U_1 adds *ae.* 26 D, K, M_1 add *pavan.* 27 $U_{1, 2}$, $_2$, A, M_2, $_2$, $Mr_{1, 2}$ pref. *i.* 28 M_2 one stroke less. 29 Only in U_1; K, M_2 *u.* 30 D adds *kolā* above the line. 31 U_2, $_2$, M_2, $_2$, Mr_2 add *i.* 32 D, M_1 om.; K *rā.* 33 K *bēšaz yaxxenunēt.* 34 Only in M_2. 35 U_2, D *Šēdāā.* 36 U_2, M_1 *Šēdāā;* M_2 *Šēd.* 37 U_2 *Dātāstān.* 38 U_1 *Dēnāk;* all except $U_{1, 2}$, D, M_1 add *i.* 39 Only in U_1, D; K *čigōn.* 40 So in M_2, $_2$, $Mr_{1, 2}$; rest om. 41 D adds *bēn;* M_1 pref. *bēn.* 42 D, M_1 *axv.* 43 All except D, M_1 om. 44 $U_{1, 2}$ *aitōmand;* U_2 °*amand;* K adds *aēγ bēn denā gētīh pātaxšā Yazišn kartan.* 45 M_1 om. the gloss. 46 D, K, A om. 47 All except U_2, D om.; K, M_1 *u.* 48 K adds *havād.* 49 M_1 *bēn.* 50 D, M_1 *axv.* 51 All except U_1, D, M_1 om. 52 $U_{1, 2}$ *aitōmand;* U_2 °*amand;* K adds *aēγ pātaxšā bēn denā gētīh nyāyišn kartan.* 53 M_1 om. the gloss. 54 K *yātakīgōwīh.* 55 U_1 °*yēn;* D, K °*dānt.* 56 $U_{1, 2}$, D, K, M_1 om. 57 M_1 om. *vē.* 58 U_1 pref. *i;* U_2, D, M_2 pref. *martum;* K *aēγ xayā rā drāsīh xelkānīyār ahrav* for *min xᵛāstak;* M_1 om. *min xᵛāstak.* 59 A, Mr_1 add *frāxᵛēnītār ahrav min xᵛāstak.* 60 $U_{2, 2}$, M_1 *u;* D, K om.; A *min.* 61 M_1 om. *vē.* 62 U_2 adds *i;* Mr_1 adds *min.* 63 $U_{2, 2}$, A, M_2, Mr_1 *martum;* D adds *i;* K adds *aēγ ramak anšūtāān awsānīk vabidānīk ahrav aēγ gabrāān ahravān zivišn dēr vabidānīk aēγ gabrāān ahravān ramak awsānīk yehabānīk;* M_1 om. 64 $U_{1, 2}$, D, K, A om.; U_2, M_1 *u.* 65 M_1 om. *vē.* 66 U_1 adds *i;* K adds *gabrāān ahravān mālk awsānīk kunandak;* A, M_1 add *min.* 67 M_1 om. 68 U_1 *frāxᵛēnītār xᵛāstak* for *xᵛāstak frāxᵛēnītār;* U_2, K, $M_{1, 2}$, $_2$, Mr, pref. *u;* A, Mr_1 om. *xᵛāstak frāxᵛēnītār.* 69 M_1 om. *vē.* 70 U_2 *martum;* K *aēγ gabrāān ahravān rā xᵛāstak awsānīk jār pavan ēvakartaklh* for *xᵛāstak huzāštān;* M_1 om. *huzāštān;* U_2 adds *aēγ ramak i gōspandān;* M_1 om. 72 U_1, D, K om.; U_2, M_1 *u.* 73 M_1 om. *vē.* 74 U_1, Mr_2 add *i;* K adds *aēγ Ardvyāīsūr šatr u matā ahrav rā awsānīk u āpātīh vabidānīk.* 75 K, M_1 om. 76 U_2 *ēvckartārīh;* K, M_1 om.

1 U_1, A, $Mr_{1, 2}$ °*vistīn;* rest °*vispīn.* 2 U_1, M_2 *ān;* U_2 pref. *ō.* 3 U_2, M_1, $_2$ om.; K adds *ān.* 4 K *šudār.* 5 MSS. *yōšdasrīh;* U_2, A, $M_{1, 2}$, $Mr_{1, 2}$ om. *īh.*

6 So U_1, $_2$, M_2; rest *°būnd.* 7 U_1, A, Mr_1 *mavan;* K, M_1 om. 8 U_2 *dakyāīh;* A, Mr_1 *pāk.* 9 U_2 has *yehabūnd* for *u xūp;* M_1 gives *yaxsenund* for *u xūp.* 10 Only in U_2. 11 A om. 12 A om. 13 U_1, M_2 add *ae.* 14 U_2, M_2, Mr_2 *rāi.* 15 U_2, D om. 16 A, Mr_1 add *i.* 17 All except D, A, Mr_1 om. 18 U_1 *°vistīn;* rest *°vispīn.* 19 U_2 adds *zamān.* 20 U_1, $_2$ om. *īh.* 21 M_1 om. 22 M_1 om. 23 U_2, A, M_2, Mr_1, $_2$ om. *īh.* 24 D *°būnd.* 25 U_1, D, A, M_1 *mavan.* 26 K *dīškar* for *būr i tanid.* 27 M_1 om. 28 U_2, K, A, M_2, Mr_1 om. 29 U_2, M_2 *valā.* 30 U_1 *°vistīn;* rest *°vispīn.* 31 U_1 adds *īh.* 32 U_2, M_2, Mr_2 om. *xū.* 33 K adds *pavan rāz valā.* 34 K om. the gloss; M_1 gives the gloss as follows: *aēγ mavan ḇēn zamānak xāyīšn frārōn xᵛārīh yehabūnēt pavan rāz i valā.* 35 U_1, A *mavan;* U_2 *frazand.* 36 Mr_1 om. *n.* 37 U_2, $_2$, D, M_2, $_2$, Mr_2 om. 38 U_1 pref. *ae.* 39 U_2, M_2, $_2$, Mr_2 om. 40 Only K gives this gloss; K *hamāe.* 41 MS. has *Ardvyūisūr.* 42 U_2 *sak i;* D gives it after *harvisp;* A, Mr_1 om. 43 U_1, $_2$, D, K, M_2 *°vispīn;* U_2, A; M_2, Mr_1, $_2$ *°vistīn.* 44 U_2, D, M_1, Mr_1 om. 45 M_1 pref. *rāz i.* 46 U_2 *u.* 47 M_1 adds *aēγ xelkūnd.* 48 Only K gives this gloss.

4. 4

1 U_2, Mr_2 *maš;* U_2 *mastar;* K om. 2 U_1 *u;* A om. 3 U_1, A, M_2, Mr_1 *Arkdvisūr;* U_2, M_2, Mr_2 *Artdvisūr;* U_2 *Ardvyūsūr;* K *Ardvyūisūr.* 4 U_1, D, K, M_1 om.; U_2 *mavan.* 5 U_2 adds *frāč raftār;* M_1 om. 6 U_2 om. *š.* 7 K adds *i.* 8 D pref. *pavan;* K *arīk.* 9 D adds *i.* 10 So U_2; rest *°lūnēt;* D, K, M_1 *yehamtūnēt.* 11 All except K om. the gloss. 12 K *Ardvyūisūr.* 13 M_1 *mavan sakāe* for *aēγ-aš . . . harvisp.* 14 U_2 *ān;* D adds *i.* 15 U_1, $_2$, M_1 *havād.* 16 U_2, D, Mr_2 *mašīh;* U_2 *mastarīh.* 17 U_1 adds *harvisp.* 18 U_1 om.; K *°vispīn.* 19 M_1 *madam denā.* 20 M_1 *min.* 21 A *tačēt.* 22 U_2, D, A *havād;* U_2 *havā;* M_1 *aīt.* 23 So D; K *Ardvyūsūr;* rest *Arkdvisūr;* M_2 gives *min zak mayā Ardvisūr mayā aīt* instead of *Ardvīsūr . . . amāvandīh frāč tačet.* 24 K *zakāe.* 25 U_2, D, K, A, Mr_1 add *i.* 26 U_2, $_2$, M_2, $_2$, Mr_1, $_2$ om. 27 U_2, $_2$, A, M_2, $_2$, Mr_1, $_2$ om. 28 U_2 *aēγ;* A, Mr_1, $_2$ om. 29 U_2, D *Arang.* 30 U_1 *min.* 31 So D; U_2 *Arkdvisūr;* K *Ardvyūsūr;* rest *Arkdvisūr.* 32 U_2 *jīvāk lāīt aēγ Arkdvisūr yuīt yekavīmūnēt* instead of *u Ardvīsūr . . . vazdūnt yekavīmūnēt.* 33 So D; K *Ardvyūsūr;* M_2 *Ardvisūr;* rest *Arkdvisūr.* 34 M_2 om. 35 A adds *rōšn.* 36 All except U_2, $_2$ om. *īh;* U_2 adds *i banafšā.* 37 K adds *aēγ min denā Ardvyūsūr kabed sūhrōmand u drāz u frāxᵛ u mas u mas rūt tačāk aīt u Ardvyūsūr min amāvandīh nafšā kabed arīk tačētak aīt.* 38 U_2 pref. *kōf.* 39 U_2 *šēm.* 40 U_2 adds *aīt;* M_1 *bēn.* 41 U_2 *ān;* M_2 om. 42 U_1, D, K, M_1, $_2$ om. 43 D, M_1 om. 44 K adds *aēγ min Hukar i šēm i kōf lālā kast min zak kōf frōt ōptad madam zray i Fraxᵛkart aēγ šēm i damdamyā aīt;* M_1 om. *x* and adds *pavan amāvand frāč tačēnd.*

4. 5

1 U_2 adds *aēγ barā payvandet.* 2 M_2 om. 3 D, K, M_1 om. 4 M_2 om. *x.* 5 U_2 *tačēt.* 6 U_1, $_2$ *zak i.* 7 MSS. *°vispīn.* 8 U_2 om. 9 U_1 adds *i;* M_2 *mayānak zray.* 10 U_2, Mr_2 *ādurēt.* 11 U_2 om. the gloss. 12 K *vaslūnēt;* M_2 *zātūnēt.* 13 U_1 *amat ān;* U_2, $_2$, A, M_2 add *ān;* M_2 gives *mavan zak Ardvīsūr anast madam sakāe mayā frāč tačēt mavan zak Ardvīsūr madam zak mayā*

frāč rečēt ēvakartakīh instead of *mavan ō . . . Ārdvīsūr anast.* 14 U_1 *sak;* U_2, A om.; D, K *sak i.* 15 U_2 om. 16 U_2 *rečēt.* 17 U_1 *amat.* 18 U_1 *sak i ām.* 19 D *Arkdvīsūr;* K *Ārdvyūīsūr;* rest *Arkdvīsūr.* 20 K adds *aēγ denā min madam jīvāk mayā zakāe raft yekavīmūnēt sak andak yekavīmūnēt min sak mayā denā Ārdvyūīsūr amar mas ait u vazurg.* 21 U_2, M_1 pref. *u.* 22 U_1 *āpxāh;* U_2 *āpxāyīh;* A, Mr_1 *āpxāhāk;* M_1 *mayāhā.* 23 U_1, $_2$ *ān;* D, K add *i.* 24 U_2 *m d n n d;* D om. 25 M_2 *xānak.* 26 U_1 *āpxāe;* U_2 *āpxāyīh;* M_1 *mayāhā.* 27 D adds *i.* 28 A, Mr_1 om. *š.* 29 U_2 om. 30 So M_1; D *Arkdvīsūr;* K *Ārdvyūīsūr;* rest *Arkdvīsūr.* 31 U_2, M_2, Mr_2 *hast.* 32 M_2 om. *mavan . . . yemalelūnēt.* 33 D adds *i;* K, M_1 om. 34 U_2, K, A, Mr_1 add *i.* 35 D, K, M_1 add *barā sātūnd bēn zray Varkaš yemalelūnēt.* 36 Only K gives this gloss. 37 MS. gives *Ardvyūīsūr.* 38 M_1, $_2$, Mr_1 *katārčā.* 39 M_1, $_2$ *mavan.* 40 M_1 adds *ēvak var u.* 41 U_2, M_1, $_2$, $_3$, Mr_2 *katārčā.* 42 K om.; M_1 *katārčā.* 43 U_1 *āpxāhan;* U_2, D, K, M_2 *āpxāhān;* M_1 *mayāhā.* 44 U_1 om.; M_1 gives *ēvak mayā čīgōn i mas ait mavan huasp savār gabrā vad 40 yūm bēn valā min 4 kostak rehatūntak a š a a d n bārīh bēn min barā sātūnd mavan asp barā sātūnd aēγ barā tag min kōstak kolā hamāe kōstak barā tag u a r k p ō g v i lā yehamtūnd aēγ kanārak yehamtūnd;* instead of *aēγ dōi . . . min kōstak.* 45 So U_2, D, K, M_2; rest om. 46 A, Mr_1 om. 47 U_1, $_2$ *amat;* M_2 *madam.* 48 U_1, $_2$ *ān;* K om.; M_2 adds *i.* 49 U_2 adds *i.* 50 U_2, A, M_2, Mr_1, $_2$ *yedrūnišn.* 51 K adds *zak.* 52 So U_2, D, A, Mr_1; rest *kōstī.* 53 U_2, M_2, Mr_2 *hast;* U_2 om. 54 U_1, $_2$ *hamā;* rest *hamāe.* 55 So U_2, D, A, Mr_1; rest *kōst.* 56 U_2 adds *aēγ barā dōi harkīs ō dōi lā yehamtūnd aēγ kanārak lā yehamtūnd;* K one stroke less and adds *čīgōn mavan bēn zak var u āpxāhak gabrā madam tēž raftār sūsyā u a v a r yehvūnīāk min ēvak kōstak ayōw čahār kōstak barā rehatūnānd sak a v a r vad 40 yūm xūp barā rehatūnānd vad kōstak valā min saxtīh barā yehamtūnd.*

4. 6

1 U_1 *zak;* M_1 gives the sentence as follows: *min sak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar zamīk.* 2 U_2 *mayā.* 3 U_2, D, K *āpxāyīh;* A *āpxāhākān;* M_2 *āpxāīh;* Mr_1 *āpxāhakān.* 4 U_1 *ā* in Av. character; A, $Mr_{1,2}$ om. 5 M_2 *°tūnd.* 6 U_1, M_2 om. *aēγ tarīh.* 7 K *valā.* 8 U_1 *°vist.* 9 U_1 adds *mavan ŋ;* U_2 adds *zamīk;* K adds *aēγ zak li ēvak mayā pavan āpxāāk yehamtūnēt bahār i xavīt andar haft kišvar zamīk.* 10 U_1 om.; M_1 gives the sentence as follows: *zak min mayāān ēvak mayā li bēn hāmīn u zamastān ēvatāk ō ham yedrūnyēn aēγ yehamtūnēt.* 11 K om. 12 U_2 *āpān;* Mr_1, $_2$ *m a a n ā n.* 13 U_2, M_2, Mr_1, $_2$ om. 14 U_2 *xāīh.* 15 A, Mr_1 *mavan.* 16 U_2, A, Mr_1, $_2$ *āōtum.* 17 M_2 om. 18 U_2, K, M_2, $_3$, Mr_1, $_2$ *hamīn.* 19 U_2, M_2, Mr_1, $_2$ *zamīstān;* K adds *aēγ tar a k andar hāmīn u zamastān yehamtūnēt.* 20 U_1 *zak sak i;* U_2 *sak i.* 21 U_1, $_2$, M_2 pref. *gušnān;* D adds *gušnān;* K pref. *gušn;* M_1 *mayāān.* 22 MSS. *yōšāsrīnēt.* 23 U_2 adds *īh;* A, Mr_1 *pāk.* 24 M_1 *°nūnd.* 25 U_2 repeats *sak;* M_1 om. 26 A, M_1, Mr_1 om. 27 M_1 *šusr i gušnān* for *gušnān šusr.* 28 U_2 adds *rā.* 29 U_1 *sak sak i;* M_1 *u;* Mr_1 *u ān.* 30 A adds *i.* 31 U_2 adds *rā.* 32 U_1 repeats *sak;* U_2 *ān;* K *gušn;* M_1 om. 33 U_2, A, M_2, $_3$, Mr_1, $_2$ add *ō;* U_2 om.; M_1 *u.* 34 A adds *i.* 35 U_2, M_2 add *rā;* K adds *aēγ sak li mayā dakyā vabidūnd aēγ anast yaxsenunēt šusr i gušn martumān u gawr nišādn pēm nišādn rā.*

4. 7

1 U_3, D, K, M_3 pref. *mavan;* A pref. *ān mavan.* 2 U_1 *barā jīvāk i* for *ān li;* K *sak;* A, $Mr_{1,2}$ om.; M_1 *denā.* 3 U_1 om. 4 U_1 om. 5 U_1, A, $Mr_{1,2}$ om. *tar;* K pref. *madam;* M_1 pref. *min.* 6 U_1 om. 7 U_1, M_1 om. 8 U_1 *burdaham* in Pers. characters; M_1 *yātūnam.* 9 From here up to the end of the paragraph U_1 gives the Persian version in the text and the Phl. version in the margin; U_2 gives the sentence as follows: *zak Ārdvīsūr buland xānak frāxvētār vis frāxvētār sand frāxvētār matā frāxvētār ait.* 10 K om. 11 So $U_{1,3}$, K, M_1; rest om. 12 U_1 *ān.* 13 U_1, D, K, M_1 om. 14 U_2, K *vīš.* 15 D adds *i.* 16 $U_{2,3}$, D, K, $M_{2,3}$, $Mr_{1,2}$ *ān.* 17 All except U_1, D, A, Mr_1 om. 18 U_1, A, $M_{2,3}$, $Mr_{1,2}$ om.; K *u.* 19 $U_{2,3}$, D, K, $M_{2,3}$, Mr_1 *ān.* 20 All except A, Mr_1 om.

4. 8

1 U_1 pref. *mavan min zak;* D pref. *mavan;* K pref. *zak;* M_2 *stāyišn.* 2 U_2 *zak i.* 3 So K, M_1; D *Ārkdvīsūr;* rest *Ārkdvīsūr;* K adds *aēγ pātaxšā kartan stāyiš Ārdvīsūr kavād.* 4 U_3, K, M_1 pref. *u.* 5 U_3 *zak i.* 6 So K, M_1; D *Arkdvīsūr;* rest *Ārkdvīsūr.* 7 All except U_3, K, M_1 om. 8 U_2 *Ahunar;* U_3 pref. *min.* 9 U_3 *stūdan* for *sravōmand.* 10 K adds *aēγ min Ahunvar āšīrak guftan stāyiš kartan pātaxšā ait.* 11 U_3 *zak i.* 12 So K, M_1; K *Arkdvīsūr* and adds *ait;* D *Arkdvīsūr;* rest *Arkdvīsūr.* 13 Only in M_1. 14 U_3 pref. *min buland.* 15 U_1, $_2$ om. 16 U_3 *hugōvišn.* 17 U_3 om.; A, Mr_1 *āwāyišn.* 18 U_3 *ait;* K adds *aēγ milayā ahravīh guftan āwāyišnīhōmand.* 19 U_3 om. 20 U_3 *u.* 21 $U_{1,2}$, $M_{2,3}$, $Mr_{1,2}$ *Ārkdvīsūr;* U_2 om.; D *Ārkdvīsūr.* 22 Only in K, M_1. 23 K, A, Mr_1 om.; M_1 *šapīr.* 24 So K, A, M_1; U_2 om.; D *Ārkdvīsūr;* rest *Ārkdvīsūr.* 25 M_1 om. 26 MSS. have *yōidāsr;* M_2 adds *vabidūnd havād ān li Arkdvīsūr.* 27 U_1, D, K, A, $M_{1,2}$ *barā;* U_2 gives the following for *bun srav . . . vabidūnīk rā: kart rā u kolā mavan Avastān denā Ārdvīsūr stāyišn u nyāyišn vabidūnd valā rā levatā gōvišn Gāsān barā yemalelūnēt.* 28 U_2, Mr_2 *Gāsnān.* 29 D pref. *ān.* 30 K *stāyiš.* 31 K adds *kolā aēš mayā Ārdvīsūr dakyā šapīr rā stāyišn kunand u yezbexūnd.* 32 A om.; $Mr_{1,2}$ *ān.* 33 M_2 *mavan.* 34 U_2, M_2, $Mr_{1,2}$ *Gāsišn.* 35 U_1 adds *i.* 36 U_2 om. *ō;* U_3 adds *i.* 37 U_3 om. 38 $U_{1,2}$, D, M_1 om. 39 U_3 *kartak hast.* 40 U_3 °*tūnd.* 41 U_2 gives the sentence as follows: *barā yehabūnd li Arkdvīsūr kāmak karjdā rā.* 42 U_2, A, $M_{1,2}$, $Mr_{1,2}$ °*būnt.* 43 K, M_1 om. 44 $U_{1,2}$, A, $M_{2,3}$, $Mr_{1,2}$ *Arkdvīsūr;* D *Arkdvīsūr;* M_1 om. 45 K om. 46 K *rabmā;* M_1 om. 47 K pref. *u;* M_1 om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh.* 49 D om. *th;* M_1 om.

4. 9

1 U_2, M_1, Mr_1 om. 2 U_3, D om. 3 M_1 adds *i.* 4 U_3 om. 5 So K, M_1; D *Arkdvīsūr;* rest *Ārkdvīsūr.* 5a U_3 *valā rā īzam* for *aēγ-am . . . ayāwār.* 6 So U_3, K, M_1; D *Arkdvīsūr;* rest *Arkdvīsūr.* 7 Only in K, M_2. 8 U_1, M_1, $_2$ om.; U_2 *valā;* A *valā i;* M_2 adds *valā.* 9 MSS. *nigōhšīn;* K om. *gō.* 10 U_3 pref. *bēn.* 11 U_3 *min.* 12 $U_{2,3}$, A, $M_{1,2}$, $Mr_{1,2}$ add *i.* 13 U_3 om.; K *zak.* 14 U_3 *barā zak i;* M_1 *zak.* 15 U_3 om.; A, Mr_1 *kartak.* 16 U_3, M_1 om. 17 U_3 *dar.* 18 U_1 om. 19 U_3 *barā hemmunīšn lenā rā;* K pref. *lenā min;* M_1 *xāhišn.*

20 M_1 *pavanat.* 21 Only in U_3. 22 U_3 *nēwak;* K pref. *lenā* and adds *nēwak.* 23 MSS. give °*xūnīh;* A one stroke less. 24 U_1 om. the remaining sentence; K, M_1 *Ardvisur;* D *Arkdvisūr;* rest *Arkdvisūr.* 25 U_3 adds *ahrav.* 26 U_3 *barā.* 27 U_1, $_2$, A, M_2, Mr_1, $_2$ *sōr.* 28 So K, M_1; D *Arkdvisūr;* rest *Arkdvisūr.* 29 U_3 adds *ahrav.* 30 U_3 *ahrākīh rat.* 31 U_3 om.; A, Mr_1 *īzam.*

5. Atash[1] Nyaish

1 Mf_2, U_4, F_2, B om. the whole Ny.

5. 0

1 All except U_1, $_2$, D, K om. the paragraph. 2 U_3 om. *Ōhrmazd . . . rōšnīh.* 3 U_1 om. one stroke; K pref. *i.* 4 U_1 *gurz gadā awzāyāt* for *buzurgīh u rōšnīh.* 5 U_1 *Ātrš;* D, K *Ātahš.* 6 U_3 *Varāhrām.* 7 U_1 *farā* for *vazurg . . . yehvūnāt;* U_3 *buzurg.* 8 U_3 adds *īh.*

5. 1

1 Mf_2, M_1 give the first three paragraphs at the end of the Nyaish; L_{12} om. paragraphs 1–6. 2 Mf_1, M_1 om.; Mf_2 adds *lak.* 3 Mf_1 has *rēšītārīh* written above the line; Mf_2, K *rēštār;* U_1 extra *ē* after *rē.* 4 Mf_1 written upturned and pref. *aēγ.* 5 Only in U_2, $_2$, A, M_1, $_2$, Mr_1, $_2$; Mf_2 *u.* 6 D, K, M_1 om. 7 U_3 adds *vabidūn;* K adds *ae Ōhrmazd li min Ahrman bēšītār bōjāe vabidūn u li bulandīh yehamtūnānd.* 8 Mf_2 om. 9 Mf_1, U_2, K, M_1, $_2$ *tōhišn;* U_2 °*šinišn;* A, Mr_1 add *i.* 10 U_2, A, Mr_2 °*būn;* M_1 °*būnd.* 11 M_2 *ā* in Av. characters. 12 U_2, D, K, A, M_1, Mr_1 *havām;* M_2 *havāānim.* 13 D, K give *sak barā li yehabūnāe* for *pavan sak dahišn.* 14 Mf_2, U_2 om.; M_1 adds *li.* 15 Mf_2 *aēγ.* 16 A, M_1, Mr_1 add *i.* 17 Mf_2 adds *aš.* 18 Mf_2 *i.* 19 M_1 *val.* 20 Mf_1, U_2, K, M_1 om. 21 U_2 adds *al;* K adds *i.* 22 Mf_2, U_2, M_1 *havād;* U_2 *yehvūnāt;* K adds *aēγ ahrākīh čīr u amāvand alt madam staxmak Ahraman.* 23 Mf_1, U_2, D, K, M_1, $_2$, Mr_2 om. 24 K adds *min nēwak u dakyā mēnišnīh ōstawār yehvūnam.* M_1 om. *īh;* Mr_1 *t* for *d.*

5. 2

1 M_1 *mavan..* 2 Mf_2 adds *i.* 3 Mf_1 *čāšūn mavan;* Mf_2 *čašēnd;* U_2 *čāšand;* U_3 *čāšan;* A *čāšišn i;* Mr_2 strikes out *čāšišn* and gives *čāšānd.* 4 D *barā.* 5 Mf_2, U_1, $_2$, M_2, $_2$, Mr_2 om. *y;* A *apāyet.* 6 U_3 adds *īh.* 7 U_3 *barā.* 8 Mf_1, U_2, A, M_2, Mr_1, $_2$ °*yēn;* U_2 *vabidūn;* D *vabidūnqnd* and adds *pavan sak Vahuman sardārīh;* M_2 *vabidūnqnd.* 9 K °*būnāe.* 10 M_1 has *sak pavan* for *ō li.* 11 U_2, Mr_2 *muzd.* 12 A, M_1 om. 13 U_3 *mavan.* 14 U_2 om. 15 Mf_1, M_1 om. 16 K *lak.* 17 Mf_2 om. *barā pavan . . . Dātigān i Lakūm;* U_2 om. 18 K, M_1 om. 19 So A, M_1, Mr_1; Mf_1, U_1, $_2$, D, K om.; rest *u.* 20 U_2, K, A, M_1, Mr_1 om. 21 K *lak.* 22 U_2 pref. *pavan.* 23 U_2 °*nēt;* K °*vānd;* M_1 om. 24 K pref. *sak.* 25 K °*būnāe;* M_1 °*būnd.* 26 Mf_2 adds *i;* U_2, K om.; A, Mr_1 *pavan sak* for *sak pavan;* M_1 has *sak sardārīh mavan madam framānbūrtārān šapīr mēnišn hāvištān pātaxšāīh yehabūnd.* 27 U_2 *ganākīh.* 28 U_2 *ae;* D, K om. 29 U_2 om. 30 Mf_1, U_2, M_1 add *pavan.* 31 Mf_2 *hum.* 32 U_2, M_1 °*kās;* K °*kāš.* 33 Mf_2 *hīāvešt;* U_1 *hāvištān;* U_2 has *aēγ šapīr mēnišnīh alt hāvištān.* 34 D, K add

sak sardārīh mavan madam framān būrtār i ǰapīr mēnišn hāvištān pātaxšāh ɣal li yehabūn. 25 U_3 *afrāč.* 26 U_3 adds *aēɣ madam zamīk bundak mēnišnīh;* K adds *bundak mēnišnīh.* 27 Mf_1 one curve less; U_3 om.; D om. and has *af-am yehabūn.* 28 Mf_2 om. *ā;* U_3 adds *þēn.* 29 U_3 adds *i;* D pref. *u;* M_1 *u kār Dēn li.* 40 Mf_2 *°ān;* U_3 *daxšēnēn;* D, K, M_1 *daxšak barā vabidūn.* 41 D, K gives the gloss as follows: *aēɣ-am þen ahrākīh u Dēn daxšak li þavan nēwakīh barā vabidūn;* M_1 om. the gloss. 42 Mf_1 om. 43 Mf_2 *frārōnīhā.* 44 U_3 om. 45 Mf_1 *°dānd.*

5. 3

1 M_1 pref. *litamā.* 2 M_1 om. 3 U_3 adds *vadidūnam;* M_1 adds *aēɣ barā yehabūnam.* 4 M_1 pref *li.* 5 All except Mf_1, $_2$, U_3, A have *Zaratuhšt.* 6 So Mf_1, $_2$, U_2, M_1; rest *sak-ič.* 7 K, A om. 8 Mf_2 *jān;* K adds *aēɣ ēton rāīh vabidūnam li mavan Zaratuhšt ātam mavan li tan xayā nafšā;* M_1 *jān rā.* 9 Mf_2, U_1 *°būnt;* M_1 om. 10 M_1 *levīn.* 11 M_1 om. 12 Mf_2 *pēšān yih;* U_1, $_2$ *pēšān pāyih;* U_3, D, K, M_2, $_3$, Mr_2 *pēšān pāyīh;* A, Mr_1 *pēšān payīh;* M_1 om. 13 Mf_2, M_1 om.; U_1, $_3$ D, K, A, M_2, $_3$, Mr_1, $_2$ *ō;* U_3 *þavan.* 14 U_3 *ǰapīr mēnišn;* M_1 adds *Āmahraspand rā.* 15 Mf_2, U_3 om.; M_1 *ae.* 16 U_3 om. *č* and adds *rā;* D, K add *litamā ēton rāīh kunam aēɣ barā yehabūnam li amat Zaratuhšt havām tan u sak-č nafšā jān rā þavaŋ pēš rawišnīh Vahuman Āmahraspand rā ae Ōhrmazd;* M_1 om. *č* and pref. *ae.* 17 M_1 gives the sentence thus: *þavan kunišn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm yātūnd.* 18 Mf_2, U_2, D om.; K adds *lakūm mavan.* 19 Mf_2, D om.; U_3 *ahrākīh;* K adds *rā basīm āīt.* 20 Mf_1 *aēɣ-am;* Mf_2, D om.; K om. the gloss. 21 Mf_2, D, M_2 om. 22 Mf_2, U_1 add *i;* U_2 pref. *ēton;* M_1 *ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm yātūnd* for *sak apāyet;* M_2 om. 23 Mf_2 *°dānd;* M_2 om. 24 Mf_1, $_2$, U_2, A, M_2, Mr_1, $_2$ om.; D *mavan.* 25 D *Artavahišt* and adds *rā;* A *°vahištā;* M_2 om. 26 U_3 adds *xīnāt yehvānt.* 27 Mf_2, D, K om.; M_1 gives the sentence as follows: *u mīlayā ēton yemalelūnan mavan Xšatravar apāyet aēɣ pātaxšāh þasand.* 28 Mf_2 om.; D adds *i.* 29 So U_1, M_2; Mf_1 *nigōhšīšnīh;* rest *nigōhšīšnīh.* 30 U_3 adds *vabidūnam aēɣ.* 31 U_3 adds *apāyet.* 32 U_2, D, K om. *ēvak . . . tanid.* 33 Mf_2 om. 34 Mf_2 *tanid srīšmrūtīh gōwišn.* 35 Only D, K give this gloss.

5. 4

1 Mf_1 *šnāyišn;* Mf_2 om. paragraphs 4–6; A om. *šnāyēnītārīh . . . Xᵛatūe;* M_1 *xᵛašnūt vabidūnam Ōhrmazd* for *šnāyēnītārīh . . . Xᵛatūe,* and gives the paragraph at the end of the Nyaish. 2 All except U_1, $_3$, D, K, M_2, $_3$, Mr_1 om. 3 Mf_1 *Xᵛatā;* U_1, $_2$, $_3$ D, K, M_2, $_3$, Mr_1, $_2$ om. 4 All except Mf_1, U_1 give *nasīm.* 5 Mf_1 *val;* U_1 adds *rā kanā;* U_3 om. 6 MSS. have *Ātahš;* M_2 *þ* for *t.* 7 Only in D. 8 Mf_1 *xᵛatāyān hudahišn Yasat* for *berā . . . Yasat;* U_1 *dāt;* M_2 om. 9 Mf_1 pref. *Xᵛatūe;* U_2, K, M_2 pref. *Ōhrmazd;* all MSS. have *hudāhak* except U_1 which gives *hūdahišn;* M_1 has *ae Ātahš Ōhrmazd lak hudāhak mahist Yasat āīt sak lak rā* for *hudāk . . . Yasat;* M_2 pref. *Ōhrmazd.* 10 U_1, $_2$ add *rā;* K adds *maxan nēwakīh u xūp yehabūnīk rabā Yasat havād ae Ātaš namāz lak rā.* 11 MSS. have *Ātahš;* M_1 om. from here up to the end of the 6th paragraph. 12 Only in Mf_1. 13 Mf_1 *pus;* U_2 adds *rā.* 14 MSS. give *Ātahš.*

15 Mf$_1$ *Ōhrmazd berā* for *berā i Ōhrmazd*; A, Mr$_1$ *i Ōhrmazd berā* for *berā i Ōhrmazd*. 16 K om. 17 U$_2$ adds *rā*; K adds *rā ae lak Ātahš Ōhrmazd berā ēton gadā Ōhrmazd āit*.

5. 5

1 Mf$_1$ gives the sentence twice; MSS. have *Ātahš*. 2 Only in Mf$_1$, U$_2$. 3 U$_2$ adds *rā*; K adds *rā nasīm*. 4 Mf$_1$, K om. 5 Mf$_1$, K om.; U$_2$ *Frōbā*. 6 Mf$_1$, K pref. *u*. 7 U$_1$, $_2$, K, A, Mr$_1$ om. 8 U$_2$ adds *rā*; K adds *rā nasīm*. 9 Mf$_1$ *Ērānvēž*; U$_2$, $_2$, M$_2$, $_2$, Mr$_1$, $_2$ om. the sentence; K adds *aēγ matā i Ērānvēž*. 10 U$_1$, D, K, A om. 11 K adds *rā namās*. 12 Mf$_1$, U$_2$ pref. *u*. 13 Only in Mf$_1$, U$_1$, M$_2$, $_2$, Mr$_2$. 14 U$_2$ adds *rā u ērpat gadā Ōhrmazd dāt rā*; K adds *rā aēγ rāy u gadā Kyān i pātaxšā Ōhrmazd dāt rā*. 15 Mf$_1$ om. the gloss; U$_2$, D, M$_2$ pref. *af-aš kār i āsrōnīh ān i aēγ pavan zak kōstak āsrōnān dānāktar u kartārtar yehvānd pavan rās i valā zak mavan levatā Dahāk patkār kart valā yehvānt*, and repeat *Ātaš Ōhrmazd berā rā . . . u Kyān gadā Ōhrmazd dāt rā*; U$_1$, $_2$, A, M$_2$, Mr$_1$, $_2$ give *af-aš kār i āsrōnīh . . . levatā Dahāk patkār kart valā yehvānt* with slight variations, instead of *šēm i denā Ātaš Ātr Frobag . . . levatā Dahāk patkār kart valā yehvant*; U$_2$ has *denā Ātaš Ātr Frobā šēm* for *šēm i . . . Frobag*. 16 MSS. have *Ātahš*. 17 K, M$_2$ *Frobā*. 18 MSS. have *Ātahš*. 19 M$_2$ one stroke less. 20 U$_2$, D, M$_2$ *u*. 21 U$_2$ *Magōpatān u Dastabarān* for *Dastabarān u Magōpatān*. 22 M$_2$ *°padān*. 23 U$_2$, M$_2$ *u dānākān*. 24 U$_2$, K om. 25 U$_2$, M$_2$ *vazurgīh*. 26 K *gadā*. 27 K *hanā*. 28 MSS. have *Ātahš*. 29 U$_2$, M$_2$ om. 30 U$_2$ om. 31 U$_2$, D, K, M$_2$ *pavan rās i valā*. 32 MSS. have *Ātahš*. 33 Only in Mf$_1$, $_2$, D, A. 34 K adds *rā*. 35 Mf$_1$, K om. *Ātr Gōšasp*; U$_2$ *Ātr Gōšasp šēm āit*. 36 K om. 37 U$_2$ pref. *pātaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U$_1$, $_2$, $_2$, A, M$_2$, $_2$, Mr$_1$, $_2$ om. 40 U$_2$, A, M$_2$, $_2$, Mr$_1$, $_2$ om. 41 Mf$_1$, U$_1$, $_2$, A, M$_2$, $_2$, Mr$_1$, $_2$ om. 42 Mf$_1$ *Xhusrav*; Mr$_1$ om. 43 Only K gives this gloss; U$_1$, $_2$, D, A, M$_2$, $_2$, Mr$_1$, $_2$ have *i pavan Ātrpātkān*; U$_2$ *i pavan Ātrpātkān šatr pētāk kart*. 44 Mf$_1$, D pref. *u*. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. *u*; U$_2$, M$_2$, $_2$, Mr$_2$ *Čēčīst*; U$_2$ *Čēčīstak*; D adds *i*; K *Čēčastak*. 48 K adds *rā*. 49 Mf$_1$ om. the gloss; K om. *ae min . . . 4 frasang*. 50 U$_1$, D, A *mavan*; U$_2$ om. 51 U$_1$, $_2$, M$_2$, $_2$, Mr$_2$ *Čēčīst*; U$_2$ *Čēčīstak*. 52 U$_2$, M$_2$, Mr$_2$ *valā*; D pref. *i*; Mr$_1$ om. 53 U$_2$ om. 54 Only K gives this sentence. 55 Mf$_1$, U$_2$, D, A, Mr$_1$ pref. *u*. 56 Only in Mf$_1$. 57 D adds *rā*; K adds *rā aēγ malkūtān i Kyān gadā u Ōhrmazd dāt i rā*. 58 Mf$_1$ om. the gloss; U$_2$, D, M$_2$ pref. *af-aš kār i artēštārīh ān i aēγ pavan kōstak Āsrōnān artēštār tēštar u taklīktar yehvānd pavan rās valā yehvānēt*, and repeat *Ātaš Ōhrmazd berā rā u Kēxusrū rā . . . 4 frasang āit*; U$_1$, $_2$, A, M$_2$, Mr$_1$, $_2$ give *af-aš kār i artēštārīh . . . pavan rās valā yehvānēt* instead of *šēm i denā Ātaš Ātr Gōšasp . . . denā Ātr Gōšasp yehvānt*. 59 MSS. have *Ātahš*. 60 MSS. have *Ātahš*. 61 D, K, M$_2$ add *i*. 62 K *pērōšīh*. 63 M$_2$ om. 64 M$_2$ om. 65 MSS. have *Ātahš*. 66 U$_2$, M$_2$ om. 67 U$_2$ *pēš*.

5. 6

1 MSS. have *Ātahš*; U$_1$, $_2$, $_2$, D, A, M$_2$, $_2$, Mr$_1$, $_2$ pref. *Ātr Būrzīn*; U$_2$ pref. *Ātr Būrzīn Mitr*; K *Ātr*. 2 Only in Mf$_1$, D, A. 3 K adds *rā*. 4 Mf$_1$ *u*

rāyōmand; D *rāyōmand.* 5 K om. 6 K adds *rā.* 7 Only D, K give this gloss. 8 U_1, $_2$, K, M_2, $_3$ Mr_2 om. 9 Mf_1 adds *č.* 10 Only in Mf_1, D. 11 K adds *rā.* 12 Mf_1 om. the gloss; only D, K give this sentence; D pref. *az dīgar kitāb* in Pers. characters and repeats *Ātahš i Ōhrmazd berā rā u Rēvand Gar . . . Kyān gadā Ōhrmazd dāt rā.* 13 MS. has *Ātahš.* 14 U_1, $_2$, $_3$, A, M_1, $_3$ Mr_1, $_2$ give the gloss with slight variations, as follows: *af-aš kār vāstryōšh u vāstryošh hanā aēγ vāstryōš pavan apar šatr tōxšātar varzišnihtar u šōst jāmaktar havād pavan rāz valā zak mavan levatā Vištāsp patkārt valā yehvūnt;* D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā.* 16 MSS. *Ātahš.* 17 K om. 18 MSS. *Ātahš.* 19 U_1, $_2$, D, M_2 om.; K om. *dēnā pētāk . . . druž laxvār dāštan.* 20 U_2 om. 21 So D; rest *kolā.* 22 Mr_1 *hast.* 23 U_1, D, M_2 give the rest thus: *āšnāk af-ašān artēštār druž mēnūk satan af-ašān vāstryōšh pihn sāxtan ašān artēštārīh āšnāk af-ašān āsrōnīh yašt kartan af-ašān vāstryōšh sēn awzār sāxtan ārāstan vāstryōšh vāstryōšān āšnāk af-ašān āsrōn visp yašt kartan af-ašān artēštārīh Dēvīk u druž laxvār dāštan;* U_2 has the same from *āšnāk* to *pihn sāxtan.* 24 A, Mr_1 pref. *u.* 25 A, Mr_1 *u vāstryōšan;* M_2 om. *y.* 26 U_2 has *u artēštārān af-ašān artēštārīh āšnāk af-ašān vāstryōšh sēn awzār sāxtan u ārāstan af-ašān artēštār Šēdā u druž laxvār dāštan. Kyān gadā Ōhrmazd dāt rā* instead of *āsnāk āsrōnān . . . druž laxvār dāštan.* 27 A pref. *u;* M_2 om. *ān.* 28 U_2 *ān.* 29 A *yašn.* 30 M_2 om. *y.* 31 A, Mr_1 pref. *u.* 32 A, Mr_1 add *rā;* M_2 om. *r.* 33 Mf_1 om. the sentence. 34 Only in D. 35 U_2 adds *rā;* K adds *rā namāz kunaiu.* 36 MSS. have *Ātahš;* Mf_1 om. *Ātaš . . . pur bēšazēnītār;* D om.; K *Ātr.* 37 All except U_2, D add *īh;* K adds further *aēγ aratēštārān awzūnīk kunīk.* 38 K, A, Mr_1 pref. *u.* 39 Mf_1, K om. the gloss. 40 U_2 repeat *art.* 41 Only in D. 42 U_2, A, Mr_1 om. *īh.* 43 U_1 *gadāīōmandīh.* 44 D om. 45 U_1, M_2, $_3$, Mr_2 *bēšazātārīh;* U_2 om. *nī.* 46 M_2 *mēnūkīh.* 47 Mr_1 *ahokēnišn.* 48 U_1 *hast.* 49 MSS. have *Ātahš;* U_2, Mr_2 om. 50 Only in D, A, Mr_1. 51 U_1, D, M_2 add *e;* U_2, Mr_1 *dāroe;* A, M_2, Mr_2 *dārōe.* 52 MSS. *Ātahš.* 53 Only in D. 54 K adds *rā namēz.* 55 Mf_1 °*vistīn;* rest °*vispīn.* 56 All except U_2 have *ātahšān;* K adds *namāz.* 57 Mf_1 *xᵛatāe;* U_1, D, K, M_2 *xᵛatāyīh.* 58 Mf_1 pref. *mavan* and adds *ōmand.* 59 Mf_1, U_1, M_2, Mr_2 om. *y;* A om. *š.* 60 Mf_1 om. the gloss; A *aš.* 61 D, M_2 *xᵛatāe;* A, Mr_1 *xᵛatāīh i.* 62 U_2, A, M_2, Mr_1, $_2$ om. 63 U_2, $_3$, D, M_2, $_3$, Mr_1, $_2$ *xᵛatāyān;* K, A *xᵛatāān.* 64 A, Mr_1 *u dāt.* 65 U_2 *āzātān.* 66 U_2, Mr_1 pref. *u;* A om. 67 U_2 *apāt.* 68 U_1 om. *īh;* U_2 *srāyišnān;* M_2 *srāyišnīh.* 69 K *rāyāmand.* 70 Only in D. 71 U_2 om. *k.* 72 U_2 *min.* 73 A, Mr_1 add *i.* 74 All except K om. the rest. 75 MS. has *pātaxšān.* 76 MS. has *Ātahš.*

1 D adds *kunam.* 2 L_{12} om. 3 D adds *kunam;* M_1 *nyāīš* and adds *vabidānam.* 4 Mf_1, U_1, $_3$, D, K, L_{12}, M_1, $_2$ om. *sohr a i n m ae.* 5 Only in M_1. 6 M_1 om. 7 Only in Mf_1, U_2, M_1. 8 Mf_1 *pāhrēz.* 9 U_2 om. *īh* and adds *hanā pāhrēz;* A, M_2, Mr_1, $_2$ add *hanā pāhrēz.* 10 Mf_1, M_2 add *īh.* 11 Mf_1, U_1, $_3$, D, K, L_{12}, M_1, $_2$ om. 12 Mf_2 *āfrīnīnam.* 13 Mf_2 *'val i;* U_2 om. 14 MSS. have *Ātahš.* 15 Only in U_2, M_2. 16 Mf_1 *išnāk.* 17 Mf_2, U_2, K, L_{12}, M_2, $_3$ om. 18 L_{12},

M_3 *niyāyišn.* 19 U_3 repeats *ō.* 20 Mf_1, D, K, A pref. *u;* M_3 om. *nīk.* 21 Only U_3, A, M_1, Mr_1; M_1 adds *mavan.* 22 U_3, A, Mr_2 add *i.* 23 Mf_1, $_2$ *yehabūntan;* D adds over the line *aēγ bōi basīm;* L_{12}, M_2, $_2$ *dāt;* M_1 *basīm yehabūntan.* 24 Only in M_1. 25 Mf_1 *āpātākīh;* Mf_2 *u āpātīh;* U_3 *hanā āpātāmīk.* 26 M_1 om. 27 U_1, M_3 *pānākīh;* D *āpātāmīk;* A, Mr_1 pref. *homā;* M_1 *hanā mavan.* 28 K, L_{12} om.; M_1 *vabidūntan.* 29 So U_1, $_2$, A, M_1, Mr_2. 30 Mf_1 adds *īh;* Mf_2 adds *īh yātakgowīh kartan ayāwārīh.* 31 U_3 pref. *hanā;* A, Mr_1 *hanā;* M_1 *hanā mavan.* 32 So Mf_1, $_2$, M_1; U_1, $_2$ *hamā;* A, Mr_1 om.; rest *hamāe.* 33 U_3, M_2, Mr_2 *rāš;* A om. 34 U_1 om. *īh;* U_2, M_1 pref. *i;* A, Mr_1 om. 35 Mf_2, A, Mr_1 om. 36 D adds on the margin *Ātakš;* K, A, Mr_2 om. *k.* 37 Mf_2 adds *ayāwārīh.* 38 K *yazišnīmand;* M_2 *nīnmand.* 39 Mf_2 om. 40 Mf_2, U_2, D, M_1 pref. *u;* U_2, M_2, Mr_1, $_2$ pref. *u* and add *havāe;* A pref. *u* om. *ōmand* and adds *havāe.* 41 M_1 pref. *aēγ.* 42 Mf_2 adds *u nyāyišn;* M_1 *havāe.* 43 Mf_2 pref. *nyāyišn ae;* U_2, A, Mr_1 pref. *u* and add *yehvūnāe;* U_2, D, M_1 pref. *u;* M_2 adds *havāe yazišnōmand yehvūnāe nyāyišnōmand yehvūnāe;* Mr_2 adds *yehvūnāe.* 44 Mf_2, D, K, M_1 om. 45 Mf_2, U_2 *martumān;* U_3 *āpātānīk i martumān.* 46 Mf_2 *p* for *k.* 47 U_2 om. *y;* K *šātāyišn.* 48 Mf_1, M_1, Mr_1 pref. *u;* Mf_2 om.; U_2, M_2, Mr_2 *ēvak-č.* 49 Mf_2 om. 50 Mf_1 adds *yehvūnāt mavan.* 51 Mf_1 *lak;* A adds *i.* 52 U_1 adds *nēwak yehvūnāt;* all except Mf_2 add *valā gabrā nēwak yehvūnāt.* 53 M_2 *min.* 54 M_1 om. 55 U_2 in Av. characters. 56 Mf_2 *izēt;* U_1, D, K, L_{12} *izae;* U_2 °*xūnd;* A, M_2, $_2$, Mr_1, $_2$ °*xūnāt;* M_1 *izi.* 57 Mf_1, U_2 *asman.* 58 U_3, M_1 pref. *u.* 59 U_3, M_1 pref. *u.* 60 U_3 pref. *u;* M_1 pref. *aēγ.* 61 M_1 gives the gloss after *Hāvan yadā.* 62 Mf_2 *patāsī;* U_1, $_2$, D, K, A, Mr_1 *patvāsī;* U_2, Mr_2 *pāvāsī;* L_{12}, M_2, $_2$ *pavāsī.* 63 A one stroke less. 64 Mf_1 om. *n;* U_2 *kolā ālātak yazišn vabidūnd;* D adds on the margin *kolā mavan ō lak yezbexūnd zak gabrā nēwak yehvūnāt.*

5. 8

1 U_2 *asman.* 2 U_2 °*vūnāt;* M_1 °*vūnd.* 3 Mf_1, M_3 pref. *u;* 4 K *bōik.* 5 U_2 °*vūnāt;* M_1 °*vūnd.* 6 Mf_1, M_1 pref. *u.* 7 Mf_1, U_1, $_2$, $_2$, K, Mr_1 *pīšn.* 8 Mf_2 om.; U_2 °*vūnāt;* M_1 °*vūnd.* 9 Mf_1, M_1 pref. *u;* Mf_2 adds *i.* 10 Mf_1 *apasišn;* Mf_2 *pēsn.* 11 U_2 °*vūnāt* and adds *aēγ pūšīh yehvūnāt;* M_1 °*vūnd.* 12 U_2, M_1, $_2$ *purnā.* 13 U_1, $_2$, D, L_{12}, M_1, $_2$ °*vūnāt.* 14 Mf_1, U_2, K, L_{12}, A, M_1, $_2$, $_2$, Mr_1, $_2$ pref. *u;* all except U_2, K, M_1 have *dāhmān.* 15 U_1 *sardāār.* 16 Mf_2 adds $_2$*mā yehvūnēt amat purnā sardār rā dahm sardār;* U_1 °*vūnāt;* U_2 *āt* and adds *aēγ gušn gabrāān yehvūnēt aēγ nēwak gabrā yehvūnt mavan valā rāe Yazišn vabidūnd;* D, L_{12}, M_1 °*vūnāt;* M_2 adds *madam yehvūnēt mavan purnā sardār rā dāhmān sardār.* 17 MSS. have *Ātakš;* U_2, M_1 pref. *ae;* D adds *i.*

5. 9

1 MSS. have *sōčāk.* 2 Mf_1, U_2 °*vūnāt;* M_1 °*vūnd.* 3 M_1 pref. *u.* 4 Mf_1 *sōč;* rest *sōčāk.* 5 U_2 °*vūnāt;* M_1 °*vūnd.* 6 Mf_2 adds *aēγ Šamāe ēton yehvūnīh.* 7 M_1 pref. *u.* 8 U_2 °*vūnāt;* M_1 °*vūnd.* 9 Mf_2 *denm.* 10 Mf_1, M_1 pref. *u;* Mf_2 *vaxšāk;* U_2 *vāxšak.* 11 Mf_2 ρm.; U_2 °*vūnāt* and adds *aēγ pušīh yehvūnāt;* M_1 °*vūnd.* 12 Mf_2, M_1 *denm.* 13 All except Mf_1, U_1, $_2$, D, K, L_{12}, M_1 add *aēγ-at avsūn yehvūnēt.* 14 Mf_2, U_1, D, K, M_1, $_2$ om. *aēγ . . . yehvūnāe.*

15 U_2, A, M_2, $Mr_{1,2}$ *hamāk*. 16 Mf_2 *val*; U_1 *hanā*; U_2 *at*. 17 U_2 om. 18 U_2, A, M_1 om. 19 Mf_1 *dērag*; Mf_2 *derag*. 20 Mf_2 pref. *madam i*; U_2, $M_{1,2}$, $Mr_{1,2}$ pref. *madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēγ awzār Yazišn Fraškart vabidūnēt aēγ vad Ristāxēz denā mān rōšn yehvūnāe*. 21 Mf_1, U_2, D, K, L_{12}, A, M_1, Mr_1 om.; U_1 *i*; M_2 *mā*. 22 Mf_1, U_1, $_2$, D, K, L_{12}, M_1 om. 23 K, L_{12}, M_2 om. 24 Mf_2, U_1, K, L_{12}, M_1 om.; U_2 adds *madam*; D *madam*. 25 M_1 om. 26 Mf_1, $_2$, U_1, M_1 om. 27 Mf_2 om. and adds *bēn 57 šant*; U_2 *kardārīh* and adds *bēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēγ vad Ristāxēz þēn denā mān rōšn yehvūnāe*; A, M_2, $_2$, $Mr_{1,2}$ add *þēn 57 šant*. 28 Mf_2 om. the sentence; L_{12} om.; M_1 *mavan val awzār šapīr Fraškart vabidūnīk* for *vad . . . šapīr*. 29 U_1 *zak i*. 30 Mf_1, L_{12} om. *kart*. 31 U_2, A, $Mr_{1,2}$ om. 32 U_2 adds *rōšn yehvūnāt*.

5. 10

1 Mf_1 °*būn*; Mf_2 *yehvūn*; U_2, A, M_2, $Mr_{1,2}$ °*būnēt*; M_1 °*būnd*. 2 MSS. have *Ātakš*. 3 Only in Mf_1, U_2. 4 Mf_2 *berā Ôhrmasd* for *Ôhrmasd berā*. 5 K adds *i*. 6 K, L_{12}, M_2, $_2$, Mr_2 add *i*. 7 Mf_2, M_2 pref. *u*. 8 All except U_1, D, L_{12} om. *šh*; U_2 om. *nīk*. 9 Mf_2, M_1 pref. *u*. 10 So U_1, $_2$, D; Mf_1, A, M_1, Mr_1 *sāyišn*; Mf_2 *sāišn*; rest *sāišnīh*. 11 D, A, M_2, Mr_1 pref. *u*. 12 U_2, K, L_{12}, M_2, $_2$, Mr_2 add *i*. 13 Mf_2 om.; M_1 pref. *u*. 14 Mf_2 om.; all except U_1, D om. *šh*. 15 Mf_2, M_1 pref. *u*. 16 So U_2; Mf_1, U_1, D, A, M_1, Mr_1 *sāyišn*; rest *sāišn*. 17 MSS. give the word in Av. characters. 18 Mf_1, U_1 *v* for *a*. 19 $Mf_{1,2}$ om.; A, Mr_1 *mavan*; M_1 om. *amat . . . kabed yehabūn*. 20 Mf_1 om. *f*; U_1, K, L_{12} *mān*. 21 D *kabed*. 22 So U_2, K, L_{12}, M_2; Mf_1, $_2$ *yehabūn*; U_1 *yehvūnāe*; U_2, D, A, M_2, $Mr_{1,2}$ °*būnāt*. 23 U_2, K, L_{12} *mān*; D om. *af-mān . . . yehabūn*. 24 Mf_1, $_2$, U_1, $_2$, K, L_{12}, M_2 om. 25 Mf_1 °*būnd*; U_1 *yehvūnāe*; U_2, L_{12} °*būnāe*. 26 U_2 pref. *mas*; M_1 *frazāmīkīh*. 27 Mf_2 *i*. 28 Mf_2, M_1 have *mandavam nēwak xavītānam* for *i kār . . . xavītānam*; U_2 om. and has *mēnāk nēwak*; A, M_2, $_2$, $Mr_{1,2}$ add *mandavam i nēwak*. 29 Only in A; all except U_2, $_2$, D, A, $Mr_{1,2}$ have *u*. 30 Mf_1 *dātistān*; U_2, *u*, K om. *k*; A *ā* in Av. characters. 31 U_2, M_2 °*tānēm*; A, Mr_1 one stroke less. 32 U_1 *awzānīkhā*; U_2, K, L_{12}, A, M_2, $_2$, Mr_1 pref. *u*; U_2 pref. *u* and om. *šh*; D *awzānīh*. 33 M_1 om. 34 All except Mf_2, U_2, D, M_1, $_2$, $Mr_{1,2}$ pref. *i*. 35 Mf_2, L_{12}, A, M_2, Mr_2 °*tānam*. 36 Mf_2 pref. *u*. 37 Mf_2 *vad-am* for *vad mān*. 38 Mf_2 *hisvānīh*; D *h* in Av. character. 39 So A; all except U_1, $_2$, $_2$, D, M_1, Mr_1 have *u*. 40 Mf_1, U_2, L_{12}, $M_{1,2}$, $_2$, Mr_2 om. *k*; Mf_2 *dāstān*. 41 U_1 om. *ē*. 42 Mf_2 om.; U_2 °*vānēt*. 43 Mf_2 om. *v*; U_2 pref. *u*. 44 Mf_2 *vad-am* for *vad mān*. 45 U_2 °*vānēt*. 46 U_2, A pref. *u*. 47 Mf_1 om. 48 Mf_2 *vad-am* for *vad mān*. 49 Mf_2 adds *aēγ vad-am uš*. 50 Mf_1, U_1, $_2$, D, K, L_{12}, M_1 om. *pavan . . . fraxᵛ yehvūnāt*; M_2 gives *pavan . . . fraxᵛ yehvūnāt* after *gās yehvūnāt*. 51 All except A, $Mr_{1,2}$ om. *kār . . . fraxᵛ yehvūnāt*; U_2 has *Dēnā fraxᵛ*. 52 Mf_2 *u*; U_2, $M_{2,2}$, $Mr_{1,2}$ om. 53 Mf_2, U_2 om. *k*. 54 A *frēh*. 55 Mf_2 *vīdnā* and adds *fraxᵛ*; M_2 *gāi*. 56 U_2 °*vānēt*; M_2 adds *pavan kār fraxᵛ yehvūnāt*. 57 Mf_1 om. *xrat axar . . . šāyet yedrūntan*; U_2, A, $M_{2,2}$, $Mr_{1,2}$ give the same after *ō kār yāityūnd*; U_2 pref. *u*; A, Mr_1 add *i*; M_2 om. *xrat axar yemalelūnam*. 58 A one stroke less. 59 Mf_1, K, L_{12} *i mas i* for

aēγ-am . . . šapīr; U_1, K give *aēγ-am . . . kār šāyet yedrūntan* on the margin. 80 Mf_2, U_2, $_3$, A, M_2, Mr_1, $_2$ °*bān;* M_1 *bānd.* 81 U_2, M_3 om.; A, M_2 *maš.* 82 Mf_2, U_2, M_2, $_3$, Mr_1, $_2$ *i;* U_1, K *i u;* U_3 om. 83 All except Mf_2, U_1, $_2$, D, K give *dō barā . . . lā šāyet* after *ō kār yāitūnd.* 84 Mf_2, U_1, $_2$, K, M_2, $_3$ *dānākīhā;* U_3 repeats *i;* M_1 *dānōīhā.* 85 U_3, M_1 om. 86 U_3 om. *aš.* 87 U_3 om. 88 K *ēt* cut off in the margin; M_1 °*mūnd.* 89 M_1 *kart.* 70 M_1 *u.* 71 U_1 *þēn;* U_3, M_1 om. 72 A, Mr_1 *āsnēt;* M_1 *āsn i.* 73 Mf_2 om. *pētāk . . . pētāk āsn xrat.* 74 U_2, A, M_2, Mr_1, $_2$ pref. *u;* M_1 om. 75 U_1, K, A om.; M_1 *u.* 76 D, A, M_1 om. *ā.* 77 K *k* cut off in the margin. 78 Mf_2, U_3, A, M_1, $_2$, Mr_1, $_2$ om. *ih;* M_2 om. *y.* 79 M_1, $_2$ *mavan.* 80 D om. *ā.* 81 A adds *ait gōšān.* 82 K om. 83 Mf_1, L_{12} pref. *xrat āxar yemaleīūnam i;* Mf_2 om. *mas . . . ō kār yāityūnd;* U_1, K add *i;* U_3, A, M_2, $_3$, Mr_1, $_2$ *xrat āxar yemaleīūnam aēγ-am yehabūn maš u šapīr;* M_1 pref. *u.* 84 M_1 om. *ā.* 85 U_2 om.; A, Mr_1 *ae;* M_1 *xrat.* 86 U_2, M_3, $_2$ pref. *ae;* A, Mr_1, $_2$ *ae.* 87 So D, A, Mr_1; Mf_1, U_2, L_{12}, M_2, $_3$, Mr_2 °*lānt;* K °*nam;* M_1 °*lānd;* Mr_2 *lāt.* 88 K *min.* 89 M_1 °*mānd.* 90 U_1, $_2$, $_3$, D, K, L_{12}, M_2, $_3$, Mr_1, $_2$ add *i;* M_1 *sāxn.* 91 M_1 °*lānd.* 92 U_2 pref. *la;* A, M_1, Mr_1 °*lānēt.* 93 A two strokes less; M_1 °*lānd.* 94 M_1 om. 95 U_2, K, L_{12}, A, M_2, $_3$, Mr_1, $_2$ om. *aš.* 96 M_1 °*mānd;* Mr_1 repeats *yekavīm.* 97 A adds *mavan;* M_1 °*vānd.* 98 M_1, $_2$ pref. *u.* 99 U_2 *ān.* 100 M_1 °*vānd.* 101 Only in U_3, D, M_1. 102 All except U_3, D om. 103 U_1 °*dānt;* U_2 °*dānēt.* 104 A, M_1, Mr_1 pref. *u.* 105 K, L_{12}, M_2, $_3$, Mr_2 add *i.* 106 M_1 °*vānd.* 107 Only in U_3, D, M_1. 108 All except U_3, D om. 109 A, M_1, Mr_1 pref. *u.* 110 Mr_2 adds *i.* 111 M_1 °*vānd.* 112 Only in U_3, D, M_1. 113 All except U_3, D om.; M_2 *u.* 114 A om. 115 So Mf_1; A *yāitānt;* M_1 *yātānd;* rest *yāityānd.* 116 Mf_1, U_1, K, L_{12} om. the rest of the paragraph; U_2 has *xrat mānad* for *ae . . . xrat.* 117 All except U_3, D, M_2, Mr_1 add *i;* M_1 adds *zak.* 118 M_1 °*vānd.* 119 Mf_2 om. *mavan zamānak . . . šnāsīk zak yehvānēt.* 120 D, M_1, $_2$ *ān.* 121 M_1 °*vānd.* 122 U_3, D, M_2 add *i;* A pref. *pavan.* 123 M_1 om. 124 U_2 *dānand.* 125 U_2, $_3$, A, M_2, $_3$, Mr_1, $_2$ om. *k;* M_1 *u šnāsīk.* 126 All except U_3, D, A, M_1, Mr_1 add *i.* 127 M_1 °*vānd.* 128 U_1, $_2$, L_{12} pref. *i.* 129 So U_2, A, M_1, $_2$, Mr_2; U_3, M_2 *zīnān;* rest *zyān.* 130 D *awzānīh.* 131 U_2, D, M_2 *ān.* 132 M_1 °*vānd.* 133 U_2 om. 134 Only in D, M_1. 135 All except D, M_1, Mr_1 add *i.* 136 U_2, M_2 *dānand;* D, M_1 *xavītānd.* 137 Only U_3, D, M_2 give this sentence; D om. *ae.* 138 MSS. have *Ātakš.* 139 D om.

1 MSS. give this sentence in the 10th paragraph; Mf_2 om. *č;* U_1, $_2$, $_3$, K, L_{12}, M_2, $_3$, Mr_2 pref. *u;* D pref. the sentence thus: *u zak-ič lālātar dušman aēγ þēn dušman vānēt martān þēn dušman tabrūnastan martīh yehabūnāe āxar hammartāzakīh patākīh þavan kār dēnāk;* A, Mr_2 *u zak-ič.* 2 M_1, Mr_1 om. 3 U_1, $_2$, K, L_{12}, A, M_2, $_3$, Mr_1, $_2$ *martān;* U_2 *martānakīh yehabūnd;* M_1 *þēn dušman vānītan martumān.* 4 Mf_2, U_3 *hamartāzakīh;* M_1 pref. *āxar.* 5 Mf_1, U_1, K, L_{12}, M_1, $_2$ om.; U_2, A, M_2, Mr_1, $_2$ give the word after *dēnā;* U_3 pref. *aēγ.* 6 U_1 pref. *tuvānākīh;* M_1 pref. *u.* 7 So Mr_1; all except U_1, A, M_1 have *u.* 8 Mf_2 *dātistān;* U_3 *dēnāk yehabūnd;* A, Mr_2 *dēnāk.* 9 Mf_1, M_1 *stēnag;* Mf_2 *stēnagīh.* 10 Mf_2 om. 11 U_2 *tuvān āit;* D *tuvān yehvānēt.* 12 Mf_2, U_1, A, M_2, $_2$, Mr_1, $_2$ add *tuxšāk tuvān yehvānēt kartan.* 13 Mf_2, $_2$

asᵛāih; U_1, $_2$, D, K *asᵛāb;* U_3, L_{12}, M_2, $_3$, Mr_1, $_2$ om.; M_1 *u axāvīh.* 14 M_1 *aēγ-om.* 15 Mf_2 repeats *min Dēnīk.* 16 U_1, D, M_1 pref. *vēš.* 17 Mf_2 adds in red ink: *čīgōn min Dēn denā kalām nēwak frajām pētāk ait.* 18 Mf_3 *srīšātak;* U_2, $_3$, L_{12}, A, M_2, $_3$, Mr_2 *srīšātak;* M_1 gives *aēγ bēn yūm u išlayā min srišātak vēš lā xelmūnam* for *srišātak . . . xelmūnam.* 19 U_3, D, K om. 20 Mf_1 °*mānēt;* Mf_2 °*mānt.* 21 Only D gives this gloss. 22 Mf_1, $_2$, U_1, L_{12}, M_3 *gāsīh;* M_2 *gāš.* 23 Mf_2 om. 24 U_2, L_{12}, M_2, $_3$, Mr_1, $_2$ *Bāšasp.* 25 M_1 om. 26 A, M_1 om. *āt.* 27 Mf_1, U_2 °*vānēt;* U_1 *bāt;* A °*vānāt yehvānt.* 28 Mf_1, K, L_{12}, M_1 add *xᵛēš ravēš;* Mf_2 *ae x ā r u b u š r e š;* U_1, D add *xᵛāhrīš* with *xᵛēš ravēš* on the margin; U_2, A, M_2, Mr_1, $_2$ add *xā ravēš š rāe;* M_3 adds *xᵛēš ravēš rāe.* 29 Mf_1, U_2, D *u jikārās;* Mf_2 *u jigārīh;* U_1 *u jikārās š* with *jigārīh* on the margin; U_3 *u jikār aēγ zūr bāzū kūžyāārīh* for *u jigār* and has *zūr bāzū* in Pers. characters; K, A, M_2, $_3$, Mr_1, $_2$ *u jikāryās;* L_{12} *jikārās š.* 30 U_2, A, M_1, $_2$, Mr_1, $_2$ om. 31 Mf_1 pref. *u.* 32 Mf_1, A, M_1, Mr_1 om. 33 Mf_2 om. *nām burtār i.* 34 U_2, $_3$, D, K, A, M_1 om. 35 Mf_1, U_1, $_3$, D, K, L_{12}, M_1 om. 36 D *āsnātak;* M_1 *āsnītak.* 37 K, M_2, $_3$ pref. *u.* 38 So in Mf_1, U_2, K, A, M_2, $_3$, Mr_1, $_2$. 39 M_1, $_2$ *vīrā.* 40 Mf_2, A, Mr_1, $_2$ om. 41 U_3 adds *barā yehabūnd;* M_1 om. *īk.* 42 U_1, M_1 *hurōst;* U_2 om.; U_3 has *hudānāk u huvīr aēγ apāyišnīh pur šnāsak pavan zak i āxar āxar apāyet huā r u s p nēwak rōi aēγ xūp čihr i huāb aēγ nēwak ābrū yaxsenund u, min tangīh bōjēnēt aēγ min Dōzaxᵛ bōjēnēt aēγ ahrākīh vabidūnēt kartan dānākīh zak mavan kār i Tan Pasīn yehvūnēt* for *hamrōst . . . apāyet kartan;* D *hurōst* and adds *hu mavan nēwak rōi xūp čihr i huāb aēγ nēwak ābrū;* L_{12} om. *hamrōst . . . Dōzaxᵛ.* 43 Mf_2 om. *ā;* D om. *xᵛāpar . . . bōxtār;* M_1 om. *r;* M_2 gives in red ink on the margin *aēγ nēwak ābrū yaxsenund.* 44 U_2, M_2 om. 45 So U_1, M_1; D, L_{12} add *īh;* rest *bōxt.* 46 U_1, M_1 om. 47 U_2, M_1 om.; D adds *bōjēnēt aēγ ahrākīh vabidūnēt.* 48 Mf_2 *hvīr;* D pref. *u;* K *hamvīr* but *huvīr* on the margin. 49 Mf_1, U_2, A, M_2, $_3$, Mr_1, $_2$ add *i;* U_1 *apāyišnīh.* 50 U_1 adds *i;* D *dānākīh;* A, Mr_1, $_2$ *šnāsī.* 51 A, Mr_1 *zak pavan* for *pavan zak i.* 52 D, M_1, $_2$ om. 53 M_1 om. 54 D adds *dānākīh ō mavan kār pasīn dānēt.* 55 U_3 om. 56 Mf_1 *ō;* U_1, $_2$, $_3$, A, M_2, $_3$, Mr_1, $_2$ add *i.* 57 U_1 *frādahnāt;* U_2 adds *frazand;* K *frāxnēt;* L_{12} *frēdahnāt;* M_1 °*vēnēt.* 58 Mf_1, U_2, $_3$, M_2, $_3$, Mr_1, $_2$ *vēš.* 59 U_2 *rōtīstāk;* U_3 adds *ētōn frazand nām burtār barā li yehabūn;* D adds *ēton frazand nām burtār barā li yehabūnāe;* A, M_2, $_3$, Mr_2 *rōtastāk.*

5. 12

1 Mf_2 °*bānt.* 2 All except Mf_1 have *Ātahš.* 3 Mf_2, U_3, K, M_1, $_2$ om. 4 Mf_2 *berā i Ōhrmasd* for *Ōhrmasd berā.* 5 Mf_2 *mavan zak* for *zak mavan;* U_1 *ān;* D, K, M_2 add *i.* 6 Mf_1 adds *i;* M_1 adds *aēγ yehvānd.* 7 Mf_1, U_3, K *frāč;* L_{12} *brāč;* M_1 *aw.* 8 Mf_1, U_{3m} A add *īh;* U_2 adds *aēγ lā sazāīh.* 9 D om. *č.* 10 Mf_2, U_2, D, M_1 om. 11 Mf_2 *val;* U_2 adds *vad.* 12 Mf_1, $_2$ repeat; U_1 *hamā;* U_2 *hamāk;* U_3 adds *hamā;* M_1 *hamā hamā.* 13 Mf_2 adds *zak i;* U_3 *ra* twice. 14 Mf_2, U_3, D, M_1, $_2$ om. 15 Mf_1 om. *ān.* 16 Mf_2, U_3, D, M_1 om. 17 U_2 adds *īh.* 18 U_2, $_3$, D, A, M_1, Mr_1 om. 19 Mf_2, U_1, M_1 *hamā;* U_3, D, K, L_{12}, A, M_2, $_3$, Mr_1, $_2$ *hamāe.* 20 U_3, D add *aēγ bēn Vahišt jīvāk lenā yehvānāt.* 21 Mf_2, U_1 °*vānd;* U_3 °*vānam* and adds *aēγ arzānīh yehvūnam;* D, M_1 °*vānam.* 22 Mf_2 *sak i;* D *sak.* 23 U_3 *fšā.* 24 Mf_1 °*dānd;*

U_2, D, M_1 °*dūnam*. 25 Mf_1, U_2, D, M_1, $_2$ om. 26 Mf_2 adds *i*; U_2 om. *i*. 27 U_2 *tā*. 28 Mf_1, $_2$, U_1, K om. 29 Mf_2 *č*; U_2, L_{12}, A, M_1 om. 30 U_1, $_2$ L_{12}, M_2, $_2$ Mr_1 °*sravīh*; A °*srav i*. 31 Mf_1, D pref. *i*. 32 Mf_1, U_2 pref. *u*; Mf_2 om.; U_1, L_{12}, A, M_2, $_2$ Mr_1, $_2$ *sck-īč*; U_2, K add *i*. 33 Mf_1, $_2$, U_2, $_2$ K pref. *i*; U_2, D, M_1 om. *č*. 34 Mf_2 *val ō*; U_1, $_2$ D, L_{12}, A, M_1 om. 35 D gives *nēwak xvatāīh* below the word; L_{12} *huačvīh*. 36 Mf_1, $_2$ *u dōisrīh*; U_2, A, M_2, Mr_1, $_2$ pref. *nēwak dēīth i*; U_2 *vatartan*; M_1 pref. *u*; M_2 *u dōisrīh* in the margin. 37 Mf_2 om. *n*; U_2, M_2, $_2$ Mr_2 pref. *i*; D *min sak*. 38 D adds *pūhl*; A *Čašōdarg*; M_1 *Činvatarag*.

5. 13

1 MSS. °*vistīn*; Mf_2 *val harvispīn*. 2 Mf_1 *lak*; Mf_2 *yedrūnd*. 3 MSS. have *Ātahš*. 4 Mf_2, U_2, $_2$, D, A, M_1, $_2$, Mr_1, $_2$ om. 5 Mf_2 adds *val valā mavan Ātahš pavan xānak hučašmayān val valā*; U_2 adds *pavan hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavan hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf_2 pref. *pavan*; U_2 om. 7 Mf_2, D om. 8 Mf_2 om.; U_2 adds *i tak*. 9 U_2, D add *x v ā ē t*. 10 U_1 *daham* and explains it in Pers. by *nēk*. 11 Mf_2 adds *i* and om. *sak Ātaš . . . Ātaš min*; D adds *i*. 12 MSS. have *Ātahš*. 13 U_2 om. 14 Mf_1, M_1 om. 15 M_2 *yatbīnūnēt*. 16 U_2 *anj rāmišnīh x v ā ē t*; A adds *č* after *an*. 17 D, K add *i*. 18 MSS. have *Ātahš*; U_2, A, M_2, $_2$, Mr_1, $_2$ add *Ōhrmazd*. 19 MSS. °*vistīn*; Mf_2 *af-aš harvispīn*. 20 Mf_1 *kāmāk*; U_2, L_{12}, A, M_2, $_2$, Mr_1, $_2$ add *aēγ-aš apāyet*. 21 Mf_1 om.; Mf_2 *Ātahš Ōhrmazd aēγ-aš apāyet*; U_2, L_{12}, A, M_2, $_2$, Mr_1, $_2$ om. 22 Mf_1 om. *īh*; U_2 *huvarišnīh*; D, M_1 pref. *mavan*. 23 Mf_1, A, M_2, Mr_1, $_2$ om. 24 Mf_1 gives *Spitāmān Zaratušt* for the remaining part of the sentence; Mr_1 om. 25 Mf_1 adds *īh*; U_2 adds *i*; Mr_1 om. *a*. 26 M_1 om. *barā . . . denā*. 27 Mf_2, U_1, M_1 *nāmčāšīh*. 28 Mf_1 adds *bēn*. 29 M_2 om. 30 Mf_1, L_{12} om.; Mf_2 om. the gloss. 31 U_1, D, K *mavan*; U_2, M_2, Mr_2 *denā*; U_2 adds *mā*; M_1 adds *mavan*; Mf_1, L_{12}, M_2 om. 32 Mf_1, L_{12} om.; U_2, Mr_1 *madam*; U_2, M_2 add *i*; M_2, Mr_2 *madam i*. 33 Mf_1, L_{12} om.; U_1, M_1 *yehabūntan*; M_2 adds *denā*. 34 So in U_2, $_2$, M_2, Mr_2. 35 U_2 *barīh*. 36 So U_2, A, Mr_1; U_2, M_2, Mr_2 *denā*; M_1 adds *mavan*; rest om. 37 M_1 *gūmbad*. 38 Mf_1, K, L_{12} om. 39 So U_2, $_2$ A, M_2, $_2$, Mr_1, $_2$; rest om. 40 Mf_1 adds *īh*. 41 M_1 om. *īh*. 42 Mf_1, U_2, D, K, L_{12}, M_2 om.; U_2, A, Mr_1 *hanā*; M_1 *hanā mavan*. 43 Mf_1, U_1, $_2$, D, K, L_{12}, M_2 om. 44 U_1, D *Spitmān*. 45 Mf_1, U_1, D, K, L_{12} om.; MSS. have *Zaratuhšt*.

5. 14

1 Mf_2 *sak i*. 2 Mf_2 °*vispīn*; rest °*vistīn*. 3 U_2 *gabrā*; D, M_1 om. 4 Mf_2 *martumān*; D repeats *a*. 5 MSS. have *Ātahš*. 6 Mf_1 *ō*; U_1, D, K, L_{12} om.; U_2, M_1 *madam*. 7 Only in M_2, Mr_1, $_2$. 8 U_1, A, Mr_1 *nikirēt*. 9 U_2, D, M_2 give this gloss. 10 U_2, M_2 pref. *mavan*. 11 MSS. *Ātahš*. 12 M_2 om. 13 U_2, D, M_2 *sātūnēt*. 14 M_2 *nikirēt*. 15 D *yātiyūnt*. 16 U_2 om. *w*; D, M_1 *i ast* for *ayōw lā*. 17 D *čigōn*; M_2, Mr_2 add *mā aēγ*. 18 Mf_1 *mā* but *madam* above the line; U_2, M_2, Mr_2 add *aēγ madam*; D *mavan*; A, Mr_1 add *ae madam*; M_1 *madam*. 19 Mf_1 *hamsāk*; Mf_2 om.; U_1, $_2$, K, L_{12} *hamāe*; M_1 *hamyā*; U_2, D, A, M_2, $_2$, Mr_1, $_2$ *hamxāk*. 20 Mf_1, K, L_{12} add *valā i*; Mf_2

om.; $U_{1, 2}$ add *valā*; D *sak valā*; M_3 adds *lā*. 21 Mf_1, K *hamsāk*; Mf_2 om.; U_3 *hamxrā*; M_1 *hamyā*; rest *hamxāk*. 22 Mf_2 om.; $U_{1, 2, 3}$ D, K, L_{22}, $M_{2, 3}$ Mr_2 *barāt*; A, Mr_1 *burt*; M_2 °*rūnd*. 23 Mf_1 pref. *aēγ*; M_3 *hamčigōn min sak* for *dōst ō dōst*; M_3 adds *barāt*. 24 Mf_2 *val valā*. 25 Mf_2 adds *yedrūnāt*. 26 M_1 *raftārān*. 27 Mf_2, M_1 add *ān*; $Mr_{1, 2}$ *anšūtār*. 28 Mf_2 om. the rest; M_1 *sak*. 29 Mf_1 *valā-č*; Mf_2 *val sak*. 30 Mf_1, $U_{1, 2}$, D, M_1 om.; U_3, A, M_2, $Mr_{1, 2}$ add *raftār Ātakš*. 31 U_2 *armastāt*; U_3 *armasāt āš* and adds *čigōn mavan Ātakš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf_1, $U_{1, 2}$, D, K, L_{22}, M_1; rest om. 33 Mf_2 om. the rest; U_3 pref. *min*; M_1 *u*. 34 M_1 adds *č*. 35 D gives on the margin *az dīgar kitāb* in Pers. and adds *čigōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčigōn Ātaš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M_1 °*lūnd*; M_2 adds on the margin *čigōn mavan Ātakš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Ātakš*; A om. *Ātaš . . . yemalelūnēt*. 37 M_1 *u*. 38 M_1 °*lūnd*. 39 U_2 pref. *aēγ*; D *tan*; M_1 *aēγ tan i*. 40 U_1 *armēsāt*.

5. 15

1 A adds *i*. 2 Mf_2, M_1 om.; U_2 *madam*. 3 D, A *burt*. 4 Mf_1 adds *i*; U_1 *asm*; U_2 pref. *frāč*. 5 Mf_1 *frāč yedrūnyēn*; Mf_2, M_1 *frāč yedrūnd*; U_1 °*rūnd*; U_2, A, M_2, $Mr_{1, 2}$ *frāč yedrūnēt*; U_3 °*rūnyēn*; D adds *aēγ kolā aēš mavan min ahrākīh ēsm ēsm madam Ātakš hanxetūnt*. 6 $MC_{1, 2}$, U_1 om. 7 M_1 om. 8 Mf_2, U_3, D, K, A, M_1, Mr_1 om. 9 U_3, D, M_2 add *aēγ kolā aēš mavan Barsm min ahrākīh bastak Ātakš rā yezbexūnd*; M_1 *vistard*. 10 Only U_3, D, M_1. 11 Mf_2 adds *č*. 12 Mf_1, U_3 om. 13 U_3 adds *aēγ urvar hubōi madam ō Ātakš yezbexūnd urvar i hadanpāk*; D adds *aēγ urvar i hubōi hanxetūnt i yezbexūnd*; M_2 adds *aēγ kolā aēš mavan Barsam min ahrākīh bastak Ātakš rā yezbexūnd u urvar hadanpāk aēγ urvar aēγ urvar hu bōi madam hanxetūnd yezbexūnd*. 14 Mf_2 adds *i valā*; $U_{1, 2}$, K add *i*; D has *Ātakš Ōhrmazd berā ēton madam sak i ō gabrā āxar āfrīn vabidūnt aēγ kolā mavan ēton yezbexūnēt āxar madam valā Ātakš i Ōhrmazd āfrīn kūnēt* for *sak āxar . . . i Ōhrmazd*. 15 M_1 *valā*. 16 So Mf_2, D, A, M_1, Mr_1; rest *āfrīnīnēt*. 17 Only in U_1, A, M_3, Mr_2. 18 U_2, M_3, Mr_2 add *valā*; K om.; A, Mr_1 *mavan ō*. 19 U_2 °*nūtā*; M_1 °*nūd yehvūnāt*. 20 Mf_2 *mavan valā*; M_3 pref. *mavan valā*. 21 $Mf_{1, 2}$, U_1, D, A, M_2, $Mr_{1, 2}$ *abīšt*; M_1 *abīš*. 22 U_2, M_2, $Mr_{1, 2}$ om. 23 U_3, D, M_3 add *yehvūnāt*.

5. 16

1 U_3 pref. *lālā*; D *lālā*; M_3 pref. *iḏ*. 2 Mf_1 *ō*; Mf_2 *val*; M_1 *valā*. 3 $Mf_{1, 2}$, U_2, M_1 om. 4 Mf_2 *yehamtūnāt*; U_3 *yehvūnāt*. 5 Mf_1, M_1 om. 6 U_3 adds *tōxm aēγ*. 7 Mf_2, $U_{1, 2}$, D, K, L_{22}, M_3 om. the gloss. 8 Mf_2, D pref. *u*. 9 Mf_1, U_2, $M_{1, 2}$ om. 10 $Mf_{1, 2}$, $U_{1, 2}$, D, K, M_1, Mr_1 om. 11 D om. *šh*; K *barišnīh*. 12 $Mf_{1, 2}$ *gabrā*; D om.; M_1 *aēγ gabrā*. 13 Mf_2, $U_{1, 2}$, D, K, M_1 om. 14 U_3 adds *ae ramak gōspandān u anšūtāān ḫabed yehvūnāt*; D om. and gives *aēγ ramak tōrāān u gōspandān u ḫabed gabrāān guīn bēn bītā u dūtak lak awsūn yehvūnāt ae berā i guīn*; M_3 adds *aēγ ramak anšūtāān u gōspandān ḫabed*

yehvūnēt; A, $Mr_{1, 2}$ *gušnān*. 15 Mf_1 pref. *u*; Mf_2 om. *madam . . . rāst yehvūnēt*; U_2 pref. *lālā*. 16 So Mf_1; rest *valā*; A *valā i*. 17 $U_{1, 2}$, K, L_{12}, M_2, $Mr_{1, 2}$ add *i*; A om. 18 A om. 19 A om. 20 Mf_1, U_2, D, K, L_{12}, A, M_2 om. 21 Mf_1, U_1, K, add *i*. 22 U_2 om. 23 Mf_1 adds *i*; U_2, A, $Mr_{1, 2}$ *apāyet*. 24 A, $M_{1, 2}$, Mr_1 om. 25 M_1 om. 26 Only D gives this sentence. 27 U_2 pref. *pavan*; K gives the remaining part of the paragraph at the end of the Nyaish; M_2 *pavan zak hurvāxmanīh*. 28 Mf_2 *xoīyā*; M_1 *xayā*. 29 Mf_2 *zīvad*; U_2 *pavan rāmišn zīvēt*; A, M_2, $Mr_{1, 2}$ *zīv a č*; M_2 *zīv pavan ramišn zīvē*. 30 Mf_2 *i*. 31 Mf_2, K add *i*. 32 Mf_1, M_2, Mr_2 add *i*; Mf_2 *šap*. 33 U_2 *zīvēt*. 34 Mf_2, U_2, A, M_2, $Mr_{1, 2}$ give *pavan rāmišn zīve*; D has *aēγ min Dēr Xᵛatā vad dēr zīvē*; M_1 *aēγ vad zak zamān ham ēton zīvē yehvānd*. 35 A adds *ih*. 36 Mf_2, U_2 om.; U_2, M_2, $Mr_{1, 2}$ pref. *u*; A *u*. 37 U_2, M_2, Mr_2 *aēvīk*; U_2 *atākīk*; A, Mr_1 *adādīk*. 38 Mf_2, K, M_2 *zīv*; U_2 *zīvēt*. 39 D, M_1 pref. *ēton*. 40 M_1 om. 41 So in Mf_1, $_2$, U_1, $_2$, K, L_{12}, M_2. 42 MSS. have *Ātahš*. 43 Mf_1 adds *i*. 44 Mf_2 adds *avīzak i ān i*; U_2, M_2 add *a v ī k u zak i*; A, $Mr_{1, 2}$ add *az-aš u zak*. 45 Mf_2, M_1 °*dānd*; D adds *vad zak lēlayā mavan lak zīvē vad zak zamān u hangām Ōhrmazd min lak xᵛašnūt yehvūnēt ham ēton zīvandak yehvūnīh ēton denā Ātahš āfrīn bāstān γal vabidūnyēn*. 46 Mf_2, U_2, D *zak i*; A *zak*. 47 A, M_2 add *i*. 48 Mf_2 *išam yedrūnēt*; U_2, A, M_2, $Mr_{1, 2}$ °*rūnēt*; U_2 pref. *madam*. 49 Mf_2 om.; U_1 *asm*. 50 Mf_2, $U_{1, 2}$, K, L_{12}, $M_{1, 2}$ om. 51 Mf_2, U_1, D, A, M_1, Mr_1 om. 52 U_1 *nikirītak*; D *nikirītak*. 53 Mf_1 adds *dušārm*; Mf_2 pref. *pavan*; U_1, D pref. *dušārm i*; U_2 pref. *min*; M_2 adds *i*. 54 U_2 pref. *dušārm min ahrākīh*; K, L_{12} pref. *dušārm i ahrākīh*; $M_{1, 2}$ pref. *dušārm rā ahrākīh*. 55 Mf_1, $U_{1, 2}$, M_2 *i*. 56 Mf_1, $U_{1, 2}$, D, K, $M_{1, 2}$ om.; U_2, A, M_2, $Mr_{1, 2}$ add *i*. 57 Mf_1, $U_{1, 2}$, D, K, L_{12}, $M_{1, 2}$ om. 58 L_{12} om. 59 So Mf_1, D; Mf_2, Mr_1 *u*. 60 Mf_1, U_2, K, L_{12}, M_2, Mr_2 add *i*. 61 Mf_1 adds *i*; K, L_{12} om. 62 MSS. *yōšdāsr*. 63 Mf_2, U_2, M_2, Mr_2 add *pavan*. 64 K *pāk yehvūnēt*.

5. 17

1 Mf_2, L_{12} om. the paragraph. 2 U_1, A *ān*. 3 U_2, M_1 om. 4 All except M_2 have *Ātahš*. 5 U_2 has *i Ōhrmazd ōšōmand u tuvānāk āīt* for *ōšōmand Ōhrmazd*; D, K, A, M_1 *i Ōhrmazd ōšōmand* for *ōšōmand Ōhrmazd*; M_2 *i ōšōmand u tuvānā āīt*. 6 U_1 om. 7 K om.; A adds *i*. 8 U_2 adds *anšūtāān rā*; K, M_1 om.; M_2 adds *anšūtāān*. 9 U_2, M_2 add *āīt*. 10 M_2 *aēγ*. 11 U_2, M_2 om. *i*. 12 M_2 adds *i*. 13 U_2, M_2 add *yehvūnēt*. 14 $U_{1, 2}$, D, K, M_2, $Mr_{1, 2}$ *u*; K, A, M_2 om.; M_1 *mavan*. 15 U_2 om. 16 U_2 adds *ih*. 17 M_2 adds *i*. 18 D adds *ēton Ātahš i lak Ōhrmazd ōšōmand u tuvānā āīt mavan bēn martumān ahrākīh min valā i xᵛarsand āīt*; K adds *ēton lak Ātahš bulandtar āīt ae Ōhrmazd u zak pavan ahravīh xᵛarsand āīt aēγ valā xᵛarsandīh zak zamān ōgōn mavan kār ahrākīh kabed yehvānd sardār var aēγ Vahišt lenā saŋdār āīt*; M_1 °*mānd*. 19 D gives this gloss. 20 D, M_1 om. 21 D *u*; M_1 om. 22 U_2, A, M_2, Mr_2 om. *u*. 23 MSS. have *Ātahš*. 24 Mf_1, M_2 pref. *u*. 25 U_2, D, M_2 add *kabed tēž u amāvand āīt denā Ātahš u kolā aēš mavan ayāwārīh Ātahš vabidūnēt Ātahš madam valā awar rāmišnīh pētākēnēt*; K adds *kabed tēžōmand u kabed amāvand valā Ātahš u valā yehavīmūnēt andar ayāŋārīh āīt aēγ bēn ayāwārīh yehabūndak kāēm āīt u pētāk rāmišnīh yehabūnd*. 26 Only U_2, D give the gloss. 27 U_2, M_2 *kartan denā*; D pref. *kartan*. 28 U_2, M_2 *dāštan*. 29 U_2 *zak i Ōhrmazd zak*

for *Ōhrmasd sak i.* 30 U_1 *ān.* 31 Mf_2, U_1, M_1 om. 32 Mf_1 adds *th*; M_1 adds *ān.* 33 U_2, D, A, M_2, s, Mr_1 *xᵛāyišnīh*; U_3 *xᵛāyišn.* 34 K om. *ēt*; A one stroke less. 35 K adds *ēton ae Ōhrmasd sak āstār yehbūndak ōīt ievatā valā xᵛāhiš kēn vabidūn.* 36 Only U_2, D, M_2 give this gloss. 37 MSS. have *xᵛāyišnīh.* 8 D om. 39 MSS. *Ātahš.* 40 M_2 adds *i.*

NOTES

NOTES

1. KHURSHED NYAISH

1 Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayagan, §§ 153–157 (Bombay, 1885).

1. 0

1 The portion beginning from *stāem*, 'I praise,' to *bāzavāl bāšat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrask*, *qādir*, *qavī*, *qadīm*, *'ādil*. 2 The manuscripts have *alazak* instead of *alrask* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of M_8, which has *hamēšak*, 'perpetual.' The word *alrask* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *rask* being a noun meaning 'daily bread.' U_1 gives in a marginal gloss in Gujarati *alajakno arath Šaškarut madhe anit* [*anit?*] *lakhī che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rōzī*, 'daily bread,' which follows the Ar. *alrask* and has the same meaning, might have led him to conjecture a different word from *alrask*. We find in the manuscript U_1 *alrazk* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghaṇī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'? It is worth noticing that the Ar. word *rask* and the Pers. *rōzī* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. [8] I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [. . .], e. g. in paragraph 6, they indicate that the particular text in question is missing.

I. 1

[1] For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Âfrîngân-i Dahmân and Âfrîn-i Khšathryân rendered into English* in *Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. [2] Neryosangh renders Av. *θrišĉit*, Phl. 3 *bâr*, 'three times,' by *tridhâ*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U_1 says in a marginal note in Guj., that it is incorrect to translate Av. *θrišĉiṭ* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perâma Iasti*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trîn vârân*, 'three times.' [3] According to the marginal glosses in Pers. in Mr_1, 2 'other creatures' refer to *Firistagân*, 'Angels.' [4] In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkâmîk*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaêta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darəsa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barəsah-*, Ys. 59. 7 (Sp.); *hvarə.raoĉa-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahîšn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošîšn*, 'of one accord,' since the Av. word *hazaoša-* and *saoša-* are always rendered into Phl. by *hamdošîšn*, *došîšn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṁghaṭita-*, *saṁhita-*, *nirîkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošîšn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekînâ câhnâr*, 'wishers of good.' [5] The demonstrative pron. *aêtaṭ*, which stands as the subject to the verb *jîhâṭ* is erroneously rendered into Phl. by *îtamâ*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aêtaba*, 'here.' The words *Ahurəm Mazdąm*, *Ąmšâ Spəntâ* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtânêt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. [6] I have changed the reading *ǰahāṭ* given by Geldner in his *Avesta*, 2. p. 37. *Stuttgart*, 1889. to *ǰihāṭ*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896–1904. I may also note that *ǰihāṭ* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. [7] Regarding the rendering of the cardinal Av. word *Fravaši-*, into Skt. by *vṛddhi-*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. [8] Ibid., p. 259, note 4. [9] To explain Av. *Vayǫm*, M_1 gives the following interlinear gloss in Pers. *Vay ya'nī parandah*, 'Vay means bird.' When Av. *Vayu-*, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *uparō.kairya-*, Phl. *aparkār*, Ner. renders it by *pakṣin-*, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāč 5, Sirōzah 1. 21.

1. 4

[1] With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rāiṭm Zaraθuštro tanvascīṭ xᵛaŋyā uštanəm dadāiti*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17–19, Ny. 1. 3–4.

1. 5

[1] This paragraph is taken from Ys. 68. 58–67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō ābyō dōiθrābyō*. Three of the manuscripts, U_4, F_3, B, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. [2] The Phl. and Pers. versions use transcriptions for Av. *vouru.gaoyaoti-*, 'wide pastures.' Ner. renders the epithet by *nivāsitāraṇyaḥ-*, 'forest-residing.' We would expect our Skt. translator to use *gavyūti-*, which is the proper equivalent of the Av. *gaoyaoti-*. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287–292. Stuttgart, 1892. The Guj. version renders it by *jangalmā pāšbāni karnār*, 'protector in the forest.' M_1 gives in an interlinear gloss in Pers., *pāšbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. [3] Av. *ābyō dōiθrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *ābyō* and renders it by *mayā*, 'water,' deriving the word from some form of *ap-*, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *āhyō*. In Ys. 10. 22, 17. 4 Av. *ahyō* is correctly rendered into Phl. by *valāšām*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Aṛədvīsūra-*, and was prompted to read the idea of water into the word *āhyō*, hence taking the two words *āhyō dōiθrāhyō*, to mean 'waters of Ardvisur.' This is actually the case with the Guj. version, which renders these two words by *pāṇīnā caśmā*, 'spring of water,' and explains them as referring to Ardvisur. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, *e. g. duž.dōiθra-* Yt. 3. 8, 11, 15; *spiti.dōiθra-* Vd. 7. 24; *vərəzi.dōiθra-* Ys. 26. 7 (Sp.); *vouru.dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37. VYt. 8; *zairi.doiθra-* Ys. 56. 8, 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardvisur presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmānīk Vijār*, l. 56. Bombay, 1887, which gives Phl. *mavan visp dām i šapīr hučašmīhā nikīrēt čašm i valā čašm i Xᵛaršēt aīt*, Paz. *ke visp dąm i vahō hūčašmihā nigarēt čašm i ōi čašm i Xᵛarišt hast*, Skt. *yah samagrām sṛstim uttamām sulocanatayā nirīkṣte locanam asya locanaṁ yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavąiθyāi*, which is the pres. ptcpl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavąiθyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81. 3.) 6 In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. 7 The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēsē*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

1. 6

1 Av. *jaγāurvah-*, 'awake,' is vaguely transcribed into Phl. by *jikār, jīgār, jigār, jigār, jīgārā, jīgār bāsā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *baliṣṭhabhujah-*, and by *bhujabalavant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus Mf_1 correctly explains it by Pers. *bēdār*, 'awake'; Mf_2 has *āškār*, 'manifest.' U_1, D, L_{12} have *hūšyār*, 'cautious'; Mr_2 gives *ṣāḥib qūwat*, 'lord of vigor.'

1. 7

1 Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādadhāt*.

1. 8

1 Av. *Tištrayaēnyō*, 'the ones belonging to Tishtar,' is freely rendered in all the versions as referring to the rains, Tishtar being the rain star. 2 Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *sᵛāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aēvō Panθā yō Ašahe vīspe anyaēšąm apantąm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rustam 6; the Vedic *Panthā Ṛtasya*, 'the Path of Holy Law,' Rig-Veda 1. 136; the common *ariyo aṭṭhangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. 3 It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

I. 11

1 Geldner omits this sentence.

I. 12

1 This is translated literally, as *yaoždāθrəm* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

I. 13

1 My translation here is guided by the tradition; otherwise *paiti-jtā-* and *paiti-drā-* would mean 'repulse and resist.'

1 Av. *yasāi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. 2 The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. 3 The reading of Phl. *hunixām* (a transcribed form of Av. *hunivixtəm*) is doubtful. The manuscripts U_1, Mr_2 explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. 4 Av. *haxəθra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamxāk, mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dūstī, dostī*, 'friendship,' but have *dūst, dost*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitraṁ ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, 1, note 90, Bombay, 1906.

I. 16

1 Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. 2 Av. *saoθra-*, Phl. *sōhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *sāvar-*, Phl. *sōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *zōr*, Guj. *jor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *zaoθra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, 1, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *zaoθra-*, 'oblation,' and *sāvar-*, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *sāvar-*, Phl. *sōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

1. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura-*, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin-*.

2. Mihr Nyaish

2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *āča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311–312. 2 Av. *vispəmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispəmāi awuhe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vispəm māi awuhe*, *vispa Māwhe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māwhe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

2. 15

1 Av. *pasrə-jasāi-* in the 1st person is rendered into Phl. by *barā yehamtūnāt*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. 2 Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārīh*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

3. Mah Nyaish

3. 6

1 The word *miśti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

3. 7

1 I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118–120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. 2 The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *sarəmyāvant-* which has long *ā*.

3. 10

1 Can it be *xvāθra-*, 'comfort,' and *nas-*, 'to copulate'? 2 *stē vaṗatąm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

4. Aban Nyaish

4. 2

1 Ethical dative as in Latin and Greek.

4. 8

1 This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srāvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F_1, E_1, Mb_1, L_{11} s and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhaṭṭikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-sraγ-āne*, would answer exactly to a Skt. *so-sru-ane*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GIrPh.* 1. 45, note 1.

5. Atash Nyaish

5. 1

1 So following the tradition.

5. 2

1 Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

5. 3

1 Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. 2 'as also,' lit. 'and what [are] the obedience and power.'

5. 6

1 I have taken *xšaθrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apąm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā.*

5. 9

1 For the form see Bartholomae, *GIrPh.* 1. 263. 2.

5. 11

1 Lit. 'with upraised leg.' 2 Geldner om. this line.

5. 14

1 Geldner om. the line. 2 I have taken *hantəm* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.

the Buddhist canon, for the first time translated, with introduction and notes. By JUSTIN HARTLEY MOORE, A.M., Ph.D. (Columbia), Instructor in French in the College of the City of New York. New York, 1908.

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The Petavatthu, one of the books of the Buddhist canon, has not hitherto been translated into any Occidental language. It contains material of interest in comparison with early Christian doctrines concerning hell. Reference will be made in the notes to the native commentary of Dhammapāla.

The following volume, not in the Indo-Iranian series, is also published by the Columbia University Press:

Zoroaster, the Prophet of Ancient Iran. By A. V. WILLIAMS JACKSON. New York, 1899.

Cloth, 8vo, pp. xxiii + 314, $3.00.

This work aims to collect in one volume all that is known about the great Iranian prophet. The story of the life and ministry of Zoroaster is told in twelve chapters, and these are followed by appendixes on explanations of Zoroaster's name, the date of the Prophet, Zoroastrian chronology, Zoroaster's native place and the scene of his ministry, and classical and other passages mentioning his name. A map and three illustrations accompany the volume.

THE COLUMBIA UNIVERSITY PRESS

THE MACMILLAN COMPANY, Agents

64–66 FIFTH AVENUE NEW YORK